SADAKA REUT
Arab-Jewish Youth Partnership
Annual Report For Activity Year 2008-2009
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The Israeli-Palestinian conflict is reflected and takes on different forms in all that relates to relations between Jews and Palestinians within Israel. Activity year 2008-2009 was filled with brutal and grim events which greatly challenged our work as educators and our activities as a political and social movement.

**The events in Acca in October 2008** saw violent clashes erupt between the Palestinian and Jewish residents of the mixed city. These events raised fundamental questions concerning the possibility of Jews and Palestinians to live normal lives side by side, all the while the Palestinian population of the country is neglected and discriminated against by the authorities, and all the while voices calling to ‘Judaize’ mixed cities and Arab areas are increasingly being heard.

The violent attacks on the Gaza strip in December '08 and January '09 bluntly escalated the conflict between Israel and Palestine and left behind them scars that will take years to heal. To see the UN Goldstone report, or parts of it, click here.

The general elections in February 2009, which ended in the decisive victory of the Israeli right bloc, also left their bitter mark on Arab-Jewish relations. The election campaign was accompanied by highly racist slogans, attempts to disqualify the Arab parties; among the Palestinian community feelings of despair and distrust amplified.

Since the instatement of the new right-wing government, we witnessed direct assaults on the Palestinian population of Israel in the form of racist and anti-democratic bill proposals, injurious remarks by government representatives, all the way to the recent campaign led by the Minister of Education, Gideon Saar, to censure contents related to Palestinian history and culture from both the Hebrew and the Jewish educational systems.

Examples of which are: Israel Beiteinu’s Nakba bill proposal, which was approved in the Ministerial Committee in the Knesset; Ariel Atias’s (Minister of Housing) call to stop ‘the spread of the Arab population into various parts of Israel’ and the decision by Minister of Education Gideon Saar to take out the term ‘Nakba’ from contents taught in schools.

These past events, and others, have made clear that in a situation of indiscernible violence and assault on citizens, the reality of the conflict only escalates further, the gap in relations between Jews and Palestinians only deepens further and racism and oppression of the Palestinians citizens of Israel only intensify.

In this context, it is important to remind ourselves that youth who are brought into this reality rarely have the tools and the understanding needed to properly analyze the situation and consolidate their positions vis-à-vis it. They are thus easily influenced by various political trends which adopt the easy assumption that ‘we are right and they are wrong’. This could be easily seen in different events which occurred in Arab and Jewish schools in the course of the year; altercations between Arab and Jewish students in mixed schools in Jaffa, racist comments marked by Jewish students in Tel Aviv school and the high level of support which Israel Beiteinu received among Jewish youth in the last general elections.

At Sadaka Reut, we focus on social and political education. Our goal is to create a critical space in which Palestinian and Jewish youth may question the obvious and promote an alternative discourse concerning their reality.

In the course of our work, we seek to politicize individual identities and the encounters between them by accentuating the affinities that exist between individual
and group identities, and between oppression inflicted on different groups and the oppression these groups in turn inflict on others. Simultaneously, we offer youth the chance to analyze hegemonic collective identities and to deal with the Israeli-Palestinian conflict in a process which leads them to redefine a joint socio-political alternative. We believe that bi-national work must necessarily put the conflict at the center of the encounter between Arab and Jewish youth.

Our assumption is that the conflict affects and defines the reality in which we live and that only through direct interaction with it will we be able to expose its influence on youth. The process they undergo as part of our programs brings youth to liberate themselves from the mark the conflict has stamped them with and from the different roles they are expected to play as part of it, while bringing them to take responsibility over their environment from a social change standpoint.

In order to implement this process, we combine political education – which analyzes and criticizes the reality around them – with activism – which enables youth to challenge this reality and offer it alternatives in the public sphere.

As mentioned above, in the past activity year we have been forced to deal with the intensity of the emotions with which youth came to our activities as a result of the events that took place around them, while also struggling against the ever growing gap in the way these events were perceived in each of the national groups. Our challenge as a bi-national movement was on the one hand to equip youth with critical tools for analyzing the events, while on the other to take a clear stand in front of these events.

In such periods of escalation and violent clashes, there forms a social climate that refuses to accept criticism and demands of all to mobilize behind the doings of the national group to which each belongs. The complexity of our work was in our attempt to combine between taking a public stand and organizing protests, and between work with youth – which demands space and time – work with schools, municipalities and other state bodies, and finally work with the youth's parents and their own opinions and approach to the political situation at hand. This was a complexity with which we had to deal all along the year, and it many times brought different actors to refuse cooperation; as such many schools and parents thought that our opposing the war was not legitimate and therefore decided to cease their joint work with us.

Many of the bi-national groups and organizations in Israel were forced to cease their activities, or had to deal with the conflict's reflection on organizational workers or members. We are proud to ascertain that in the course of the activity year we have been successful in voicing out a different bi-national message and have carried on with our activities in the context of the events, and as a reaction to them.

In this report we will therefore share with you our year's action, dilemmas and learning. We hope that it will give you the chance to experience part of the challenges and the actions from this part of the world.

Fadi Shbeita, CEO Sadaka Reut
September 2009
Facilitators' training seminar

This year, the training program was separated into one intensive seminar and enrichment days.

The seminar: in Beit Jalla, 25 trainees were divided into groups and external lecturers came to give our work a larger perspective in the context of the conflict, providing an important framework upon which to think out our roles as educators and our work’s objectives.

The first group gathered the commune’s 8 members, who were already undergoing an intensive training previous to the seminar. Beit Jalla was an opportunity for them to raise questions that were to occupy them for the rest of the year; the essence of partnership, the relation between joint struggle and normalization, the significance of bi-national partnership and more.

The second group included 10 new facilitators. The emphasis put on the organization’s political approach was very relevant to them; it contributed to their understanding of our educational work, but in too short a time frame. Participants left with a feeling that they had just begun. As a result, focus was given in following enrichment days on their capacity to translate our political approach into actual work with youth. It was also highlighted that the organization needs to develop even further its pedagogy and models of group work.

The third group consisted in the older facilitators, 7 in total. Together with Fadi, Sadaka’s CEO, they opened discussion on emotional and fundamental levels concerning their previous joint work. This included: the place of the facilitators vs. the permanent staff, centralization vs. partnership in the movement; the place of uni-national vs. bi-national work in our programs; the right balance between educational processes and political processes in our work with youth; the feeling of cooperation and trust each side needs to feel in order to build partnership; and more.

On the whole, we felt it was very positive for the organization’s different groups to work separately, seeing that each group shares different needs and expectations from such training. At the same time, the fact that all of the organization’s work teams were present at the seminar helped to create the feel of a movement, of a group sharing the same values and visions for change. The feedbacks from the groups of facilitators thought us that there is a need for a longer training process before facilitators are ready to begin their work with youth.

The enrichment days: all through the year, 10 days were dedicated to joint thinking, learning and preparation between the members of the educational team.

The first enrichment days were dedicated to preparing the facilitators for their work in the groups. This included: acquaintance between facilitators on a local, uni and bi-national basis; preparation of facilitating teams; defining the yearly plan for all groups and acquaintance with the educational program.

Following that, the rest of the meetings dealt mostly with ideological and political issues, dealing with local subjects related to each group’s communities and with further training in the context of specific issues that were raised by the facilitators’ work with the youth. One meeting was dedicated to general enrichment on the issue of critical pedagogy and during the course of the war on Gaza, various meetings dealt both with how we should treat the issue of the war with the youth and with what we would like to do as a group of educators/activists in the context of the war.

The year’s general conclusion remained that, even with the support of the team days during the year, a longer training process is needed in order to more adequately provide our facilitators with the educational and political tools needed for their endeavor. This has partly been dealt with in the training program we initiated with the Belgian and Chechnyan groups, of which we speak in this report.
1. Intro: background on the project

The ‘Building a Culture of Peace’ project gathers Arab and Jewish teenagers in a common space where, after preparation and learning, they create a constructive encounter whose purpose is to challenge Israeli reality. Our educational model combines uni-national and bi-national work, ensuring our relevance to the needs of each national community while also posing as an alternative to the structures of segregation that are part of Israeli society. The framework of the project creates an equal meeting based on bi-national facilitation, the use of both languages and joint ownership over the contents and agenda of the meetings. Project activities include weekly local meetings, regional theme days, nation-wide weekend seminars, an intensive summer program and the production of outreach actions in the youth’s respective communities. The process youth undergo is two-years long, after which they are invited to join our nation-wide activism groups which focus on joint initiatives and the building of a common vision. The project's ambition is to create alternative models of partnership for youth, out of the belief that they may influence change and contribute to Israeli society's social and political improvement.

2. Core report

A) Problem statement

Youth in Israel are brought up in a segregated and conflicted reality, and usually lack the tools and the understanding to analyze the situation and consolidate their positions. We frequently witness youth’s tendency, in the attempt to make sense of reality, to adopt racist positions towards the other, positions based on fear, ignorance and on the one-sided perception that 'we are right, they are wrong'. These tendencies in turn lead to extremism in society in general; disrespect for human rights, undemocratic behaviors and opinions, poor relations between different ethnic, social or economic groups, disregard to women’s rights and more.

It has also become increasingly evident that the public sphere of politics and social action is a sphere in which youth do not feel at home, comfortable to express their feelings and opinions, and therefore their disengagement and lack of interest is considerable. This enhances the conflict's negative effects and the individuals' capacity to cope with it, whilst also undermining potentially constructive efforts to alter the situation. We, at Sadaka Reut, have found that by encouraging youth to take part in the public sphere and discussing the conflict, they have been able to responsibly act upon the
world that surrounds them. It is through the encounter and joint learning of Arab and Jewish youth that we believe they may acquire the tools, the will and the knowledge to become active in their communities and build a shared society within Israel.

B) Overview of goals and objectives

The project aims to provide youth with tools and motivation to take an active role in social and political issues concerning their environment. We achieve this by raising topics in workshops, bi-national meetings and seminars, as well as by organizing enrichment activities and tours for the youth. Facilitators underline these topics’ relevance in the youth’s daily lives, as members of communities and as citizens of Israel, while raising confidence in their ability to change reality.

The active encounter of Palestinian and Jewish youth also seeks to create a change of attitudes; reducing feelings of alienation, fear and racism both communities feel one towards the other. As part of this process and as a leading element in the program, we aim at raising the subject of the conflict, to discuss it openly, while dealing with its roots, the historical narratives linked to it and the present reality consequent to it. We do this first in uni-national groups and after some time through bi-national dialogue. In addition, the subjects and challenges for dialogue are raised gradually, in order to allow space and time to deal with the conflicted issues in a constructive manner. Youth themselves are also encouraged to critically explore knowledge related to the conflict, share information and use critical reading and thinking while processing information.

Another goal of the program is to have youth be able to responsibly act upon the world that surrounds them, creating an essential link between education and activism. Therefore, during and following the educational process, youth are given practical tools in order to initiate and implement projects and community based programs.

C) Summary of activities

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<th>Aug. 08</th>
<th>Facilitators’ recruitments and preparations</th>
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<td>An open call for facilitators was issued through our mailing lists and Shatil and the selected candidates were interviewed. Since we are looking for local facilitators for the local groups, the recruitment process was slightly more complicated than usual.</td>
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<th>Aug.-Nov. 08</th>
<th>Development of cooperation with youth frameworks</th>
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<td>This activity is central to the youth recruitments’ success, and thus efforts in creating cooperation with schools began as early as August. Contacts with schools/centers we had worked in the previous year were renewed, while we also contacted additional schools/centers in order to widen our target group. Thus, new contacts were made in Arara through parents who had heard of us from friends, and a youth group opened.</td>
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<td>We did have difficulties contacting work frames where we intended to recruit in the Jewish community. For them, Sept.-Oct. are known as ‘holiday months’, and together with the beginning of the school year, cooperation with schools is usually more difficult. This pushes recruitments to the end of October, where we were finally able to enter classes and invite youth to join the project. Another difficulty we faced was that our recruitments took place together with the municipal elections; in communities where our contacts came mostly from the municipality itself, cooperation was made more difficult because they had less time to offer us. From the lessons learned from the previous year (with the school strike in the beginning of the year) and in light of the difficulties recruiting in</td>
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schools, we recruited youth in alternative frameworks such as youth movements, youth social networks and even boarding schools.

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<td>Aug.-Sept. 08</td>
<td><strong>Renewal of educational program</strong></td>
<td>Thorough work was done in the evaluation and update of the educational program, which was written anew and prepared to be presented in the facilitators’ training seminar in Beit Jalla.</td>
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<td>Sept. 08 - March 09</td>
<td><strong>Youth recruitments</strong></td>
<td>Palestinian groups: recruitments were easy; our long term cooperation with schools in the triangle area has built us a good reputation. Thus, although Ramadan did set us back a few weeks, entry into schools went well and we were able to recruit many youth in classes. Also, in the Arab community it is easier to work on the youth's social networks – siblings encourage each other, friends bring other friends and so on. The result is generally a higher number of enlistments than what we can work with. We therefore had to hold selection workshops in which we narrowed down the number of youth according to preset criteria of attitude and perceived commitment. Jewish groups: the process was almost opposite; we faced significant challenges – beginning of year rush in schools, holidays, municipal elections and the overall lack of interest schools have shown for our type of work. As a result, the bulk of our recruitments were held in the beginning of November, in itself later than planned. In addition, most recruitments were held in ‘theme days’ (a Ministry of Education project) where various organizations proposed their activities to large crowds of youth. This technique proved utterly inefficient. Another element which impeded much on the (late) recruitments was the war on Gaza, which deterred youth (and their parents and schools) from Arab-Jewish activities. As a direct result, two recruitment workshops were cancelled in Kfar Saba and Ramat Hasharon, and a group we intended to open in a boarding school was closed.</td>
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<td>Oct. 08 - March 09</td>
<td><strong>Establishment of groups</strong></td>
<td>Palestinian groups: (1) Taybe, 1st year, 12 participants; (2) Taybe, 2nd year, 20 participants; (3) Tira, 1st year, 15 participants – group closed and joined the 2nd year group in Tira; (4) Tira, 2nd year, 10 participants; (5) Arara, 1st year, 8 participants; Jewish groups: (1) Kfar Saba, 1st year, 15 participants – group closed during the war; (2) Kfar Saba, 2nd year, 9 participants; (3) Ranana, 1st year, 8 participants; (4) Ramat Hasharon, 1st year, 12 participants; (5) Olga, 1st year, 10 participants; (6) Tel Aviv, 1st year – group closed, not enough youth; (7) Hertzelya, 1st year, 8 participants – further efforts were given to replace closed Jewish groups: this lead to the opening of this group in March). Nation-wide bi-national groups: 3rd year group, 27 participants; Activism group, 12 participants.</td>
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<td>Sept. 08 - June 09</td>
<td><strong>Group weekly meetings</strong></td>
<td>Local group activities began in October, or each time we were able to recruit enough youth to open a group. First-year groups began with their uni-national local meetings, focusing on group building, acquaintance and issues of identity, social groups and community. Second year groups followed from where they left off the previous year, while all groups focused their learning process on the new educational program. This was the same for the nation-wide groups, whose activities focused more specifically on the initiation of joint actions. Meeting contents were highly influenced by the political reality that surrounded the activity year – beginning with Acca, then Gaza and then the national elections. Of these, the war on Gaza had the strongest impact on our youth and on their perception of the nature of bi-national partnership.</td>
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| **Dec. 08** | **First nation-wide bi-national seminar**  
On the weekend of the 12-13 of December, we held the year’s first youth seminar; 81 youth joined us in Neve Shalom. The workshops’ educational content was adapted to each group by its facilitators. For first year groups, this was their first bi-national encounter and thus facilitators focused on first-hand acquaintance (ice breaking, group building, personal acquaintance and the start of social acquaintance). Workshops also focused on social activities, creating a bond between participants and ensuring the groups’ future work. The second-year and the nation-wide groups focused on the bi-national meeting, political awareness and on preparations for bi-national activism. |
| **Feb. 09** | **Second nation-wide bi-national seminar**  
On the weekend of the 6-7 of February, we held the second youth seminar; 87 youth attended the two-day seminar which put an emphasis on the war in Gaza. They took part in a lecture on ‘human rights in time of war’ with speakers from ACRI, which served as basis for work in the specific groups. The seminar’s goals were: (1) to expose youth to alternative information concerning Gaza; (2) to let the youth express their thoughts and feelings in relation to the war in the bi-national setting; (3) to analyze and question the role of bi-national youth partnership in the context of wars, violent clashes and/or high tension between the two communities.  
The seminar also took place days before the national elections (Feb. 11). Discussions were thus much influenced by the electoral atmosphere that surrounded the encounter. Palestinian youth talked about how the combination of the war on Gaza and the racist election campaign arose in them fears as to their existence within Israel and doubts as to the potential of bi-national partnership. Also within Jewish youth, voices relating to the ever growing difficulty of holding ‘different’ opinions were heard, leading to confusion as to their position vis-à-vis mainstream society. |
| **April 09** | **Third nation-wide bi-national seminar**  
On the weekend of the 24-25 of April, 70 youth joined us in our third seminar, which prepared them for the summer campaign. They took part in workshops whose purpose was to give a critical look at the educational system in Israel and to encourage youth activism in their respective communities. Contents which came up in the workshops included concepts such as the ‘Nakba’, processes of erasure of identity, and the understanding of the close tie that exists between the Palestinians living within Israel and the Palestinians from the Occupied Territories and the refugees. |
| **Feb. - May 09** | **Special activities**  
- In February, youth met with representatives of Gisha in order to learn more about the reality of the siege on Gaza, as part of the educational follow up of the war on Gaza. Some 18 youth from different groups attended the meeting and asked many questions as to the daily reality of life in the strip.  
- Also in February, members of the Taybe group began collecting donations from their local community in order to support the injured victims of the war and their families who were now getting treatment in Israeli hospitals. They were able to raise over 13,000 NIS. Many of the youth also went to visit the hospitalized Gazans, and some have kept contact even after their leave from the hospital.  
- In March, Jewish youth met with an activist from the Black Panthers, Reuven Abergel, in order to hear is life story and to learn more about popular social struggles in Israel. This meeting was attended by 26 youth and proved very inspiring for them. |
3. Results and impact

A) Impact on target group

Youth began their activities in the local groups on the uni-national basis, and after initial preparation they met bi-nationally in the first seminar. There, bonds of friendship were created between them which became very significant in light of the political events that followed. In the first months of activities, the groups settled and formed their specific political and social space. In the period between the two youth seminars, the war on Gaza broke out and the electoral campaign began. The youth perceived these events through their experience within the groups; during this period, meetings focused on processing emotions, passing alternative information to provide tools to analyze the situation, and on channeling emotions into actions. These included joining protests against the war, visits to injured Palestinians in Israeli hospitals, learning of alternative information and more. In the second seminar, work done in the local groups was noticeable; quality discussions were held on the basis of information shared, building constructive dialogue and leading to joint action.

It is important to mention that, in the context of the war, challenges faced by Palestinian youth were radically different to those faced by Jewish youth. In Palestinian groups, work focused on dealing with feelings of anger and despair and on tackling these feelings in the form of concrete actions. In Jewish groups, work focused on exposing disinformation in mainstream Israeli media and in schools, on dealing with acute racism in their surroundings (in schools, in the media, among their peers...), and on alternative learning of the political developments that lead to the war.

On the whole, youth have found in the project, especially in light of the year's events, a significant space in which they can ask questions, analyze reality, deal with their feelings and even initiate actions within their communities. This can be seen clearly with the amount of local and regional activities the youth initiated in the second half of the year. All such activities proved to us that, while we did pay a price for our political stands in terms of the number of youth recruited to our groups and the number of groups we were able to open, on the other hand our being politically consequent has had a positive effect on the youth that are already active within our groups.

B) Assessment of results achieved

- Widening of the scope of recruitments and exposing larger circles of youth: in spite of the year's challenges, groups were opened in new areas (Ramat Hasharon, Hertzlya) and numerous youth were exposed to our activities because of the extended recruitments held

- In April, youth from all groups organized the first (and only) meeting of the 'political club'; they screened the movie 'The Strike', a documentary on the workers' struggle in the Dead Sea Industries. Following the movie, the youth held a discussion on the status of workers' rights in Israel.

- In May, Palestinian youth organized a visit to the destroyed village of Miske, next to Tira, where they met with representatives of the refugee families and heard of the site's history, of the attempts in past years to preserve the ruins and of the establishment's response to these attempts.

- In June, members of the Palestinian groups organized a joint meeting in order to expose work done in all of the local groups, exchange experiences and think of joint actions they could do in the future.

- In June, the members of the Kfar Saba group decided to open a study group which would look into the history of the Palestinian village on which their city was built. They visited the Sheikh's house, which is today a municipal warehouse and learned much about the history of the Nakba. They are now preparing an awareness action for youth in Kfar Saba for the beginning of the coming year.
all along the year. Some 40 youth joined the program following our recruitment efforts in the second half of the year, and took part in the weekly activities, the third seminar and the summer activities.

- Building of cooperation with informal educational frameworks: as part of the extended recruitment efforts, various partnerships were built with informal frameworks in new areas. These contacts have led to solid recruitment opportunities for the coming activity year, in areas such as Netanya, Ofakim, Kalansawa and Musmus.

- Development of internet tools for the promotion of youth exchange and exposure: efforts were made by the educational team in order to develop contents capable of being uploaded and distributed on the web (Facebook, blogs, Sadaka’s site…). Youth in groups have produced multimedia pieces which were put on the web, thus strengthening the existing groups and exposing further youth to the critical discourse which is promoted by this project.

- Youth activism in the public sphere: next to the challenges faced during this activity year, the political and social events also promoted and strengthened youth’s independent activism and involvement in the public sphere. The deteriorating reality led to the need among youth to express their feelings towards the events and to make their voice heard, a need which we promptly supported and channeled into concrete action. As a result, various projects were initiated by youth and for youth, among which the Taybe group, which collected funds for injured Gazans, the Tira group initiated a protest on the basis of girls’ discrimination in their village, the Hertzelya group is organizing an Arabic course for the members of the group and more.

4. Conclusions

A) Difficulties encountered and measures taken

The main difficulties we have had to deal with all concentrate on the impact the political events have had on the general atmosphere in Israel and on the possibility to promote Arab-Jewish partnership. The events had an effect on youth also, and have made our work among the groups more challenging. Simultaneously, with the right work approach, these events also contributed to underlining the importance of joint learning and action as part of the project.

Challenges in working with Jewish youth:
- Working with Jewish schools was more difficult politically than usual, leading to a significant drop in the number of schools with which we cooperated, and consequently in the number of Jewish youth reached in the recruitments.
- Availability; Jewish youth we approached were overwhelmed with activities and Arab-Jewish groups, in a context of segregation and racism, were perceived as disconnected to their lives. When youth actually join bi-national groups, they face an environment which does not support and understand their desire to be part of such a partnership.
- Persistence; participants already in groups ended up leaving, because of political reasons.
- Apprehension; youth in the 11th grade feared that their taking part in Arab-Jewish activities might lower their ‘security profile’ when they come to be recruited in the army.

As consequence to these difficulties, we were unable to open the planned number of Jewish groups, and the overall number of Jewish youth was well under that of the Palestinian youth. This has had an effect on the possibility to promote bi-national activities, both in the frame of the weekend seminars and in the regional groups, where there is a problem with the balance of paired groups. This balance in turn did have an effect on the quality of the implemented educational process.
Challenges in working with Palestinian youth:
The most significant challenge with Palestinian youth was embedded in their capacity to believe, in such a harsh political context, that bi-national partnership is even conceivable. This lead many times to deviations in the implementation of the educational program, mostly in order to leave room to deal with the break in trust that arose and also to strengthen the youth’s confidence in bi-national partnership as an efficient and necessary approach to social and political change.

Challenges in working with facilitators:
Some facilitators have had difficulties in going along with the educational program, either as the result of their emotional status, or of lack of adequate tools that could support them in dealing with such extreme situations. This has negatively affected the possibility to stabilize groups on the long term, and on the possibility to transform the meeting into a constructive space in which youth may deal with their feelings and promote activism.

In order to deal with these challenges and difficulties, we have:
- Expanded the circles with which we cooperate for recruitments to informal work frames in order to expose as many youth as possible to our work;
- Dedicated the year’s second seminar to the war on Gaza and its ramifications in order to provide youth with a bi-national space in which to deal with the event.
- Opted for the implementation of a long term facilitators’ training process (see p.35).
- Initiated the ‘Jaffa Convention on Education’ (see p.33).
- Conducted a thorough evaluation process of the project’s achievements, which lead to modifications in the approach to youth recruitments, mostly in all that concerns cooperation with schools. From the coming activity year, recruitments will be held in a narrower number of schools, as part of a marketing and recruitment program that will involve more intensive exposure to youth in series of workshops implemented in classes, but also closer work with the school’s educational staff in order to create stronger ties of cooperation with them. This, we believe, is to lead on the long run to more effective youth recruitments.

B) Lessons learned
A) In the coming activity year, assuming that the political situation will not change drastically, we will concentrate our efforts in looking for alternative ways to reach youth and interest them in joining our activities. This is why we have re-structured our recruitment process as explained further up, also including other informal youth frameworks and possibly web-based youth networks.

B) We will have to analyze closely the consequences of our decision to publicly take a stand against the war, mostly on all that has to do with our cooperation with the Jewish educational system. This does not mean that we will question the decision itself, but rather that we will need to think of creative ways how we can keep our political identity while also hanging on to our educational credibility. This is a large issue that has to do with the accepted approach saying that politics and education need to be separate one from the other. We wish to argue that the two are intrinsically linked, most particularly in Israel’s reality. This is why we intend to pursue with the concept of the ‘Jaffa Convention on Education’, and other such forums who throw a critical eye on the role of the Israeli educational system in perpetuating the conflict.

C) In terms of national balance between paired groups, we will have to think of creative ways to deal with the fact that we have more Palestinian youth joining our program and that this has a negative effect on the bi-national process the groups undergo. Possible actions can include reorganizing the paired groups in weekend seminars and initiating further nation-wide
activities such as the ‘political club’ and other regional theme days.

D) We will have to widen our facilitators’ training in order to include methodological approaches in working with youth in advanced conflict situations, both in the sense of the processes undergone within the groups, but also in the sense of becoming an attractive alternative for youth who wish to challenge the norms of society.

C) Future plan of action

For the next activity year, we plan to incorporate the following elements in project implementation:

- Marketing and recruitment program: till the month of February, we will implement a large number of workshops in selected schools, in order to strengthen acquaintance and cooperation with those same schools, but also to support our recruitment efforts and our capacity to open large and stable youth groups outside the formal educational framework.

- Cooperation with informal youth frameworks: we plan to open groups in youth community centers, as a result of cooperation built during this activity year, thus relying less on schools.

- Youth campaign: as a result of the work done during the summer program, some youth are expected to initiate local actions with the goal of challenging the educational system’s role in the conflict, and through that we expect to strengthen the youth’s belief in their capacity to affect the political and social spheres in Israel.

- Youth web-based network: we hope to establish an internet network for youth where they may, with our guidance and support, initiate critical discussions and exchanges both through already existing networks (Facebook, blogs…). The purpose of these activities will also be to reach further youth and interest them in our activities and approach.
The 'Markaz' - center for bi-national activism in Jaffa, Bat Yam, Ramle and Lud

This report was written by the project's coordinators, on the basis of their accompanying work with the youth groups and the facilitators. This includes conversations with facilitators, observation sessions in the groups and monthly reports handed in by the facilitators on the development of the work within the groups.

1. Intro: background on the project

The ‘Markaz’ center offers youth in Jaffa, Bat Yam, Ramle and Lud bi-national frameworks for political education and joint action. Youth in these communities come from the social periphery and are mostly issued from middle/low socio-economic backgrounds; Arab youth suffer from the double oppression of their economic and national background, while Jewish youth come from excluded groups, mostly new immigrants and Mizrahi Jews. While their life experiences are highly interrelated, the encounter between these youth almost never takes place. The project takes advantage of the opportunities that exist for these youth to meet between themselves and with older activists, professionals and creators. This connection enables youth to undergo a political education process while acquiring tools for their personal empowerment through the use of creative expression.

The ‘Markaz’ uses tools taken from the field of art (music, graffiti, photography…) and is active along two main lines: the informal educational framework (our work with youth groups after school hours) and the formal educational framework (our work in classes). These two fields are interconnected; our work in schools widens the scope of youth we recruit to our youth groups, permitting us to reach youth who would not naturally have attended such activities.

2. Core report

A) Problem statement

In Israel today there lacks bi-national frameworks that challenge the status quo of Arab-Jewish relations; most systems within Israeli society are built in order to preserve inequality between the two communities. This is even worst in the mixed cities; the Palestinian community has undergone the trauma of 1948 and since has not rehabilitated, while the Jewish community suffers from its belonging to peripheral groups within Jewish society. The educational system, in turn, shapes identity and positions of Arab and Jewish youth in a manner that perpetuates the conflict. In order to deal with this reality, frameworks must be created to empower youth, bringing them to critically look into the roles given them as part of the conflict, and to define new roles that have the potential to help youth take responsibility on their respective environments.

The project is based on our understanding that in Israel’s socio-political reality there exist only so few such frameworks; while the civil society movement in Israel is strong, it is composed of very few bi-national groups and of even fewer such groups for youth. We believe that in order to nurture a new generation of activists for change, it is important to
begin with youth and create with them the action frameworks that in the long term will develop activists with a solid bi-national approach.

B) Overview of goals and objectives

Goals:
- Make possible a constructive encounter between Arab and Jewish youth;
- Expose youth to alternative information;
- Redefine collective identity on both sides;
- Empower youth into becoming agents of change;
- Create a bi-national community of young activists.

Objectives:
- Open 10 youth groups, with a total of 150 youth;
- Initiate 3 public events;
- Have groups take part in weekend youth seminars;
- Have groups take part in summer program;
- implement 50 workshops in the formal educational framework.

C) Summary of activities

Group recruitments:

<table>
<thead>
<tr>
<th>School</th>
<th>Recruitment approach</th>
<th>Exposed</th>
<th>Enlisted</th>
<th>Successes / Challenges</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Jewish schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ramot, Bat Yam</td>
<td>School staff gathered group after presentations to whole year and 2 experiment workshops</td>
<td>200</td>
<td>20</td>
<td>Large cooperation with school's educational staff, after two years working in school</td>
</tr>
<tr>
<td>Ort Ramat Yosef, Bat Yam</td>
<td>Presentations in classes and experiment workshops</td>
<td>200</td>
<td>10</td>
<td>Large cooperation with school's educational staff, after two years working in school / School not organized - involvement in choosing group not effective</td>
</tr>
<tr>
<td>Rogozin, Tel Aviv</td>
<td>Presentations in whole school and in classes</td>
<td>200</td>
<td>8</td>
<td>School's willingness to cooperate / School not organized and high activity offer for youth</td>
</tr>
<tr>
<td>Ironi D, Tel Aviv</td>
<td>Presentations in classes</td>
<td>350</td>
<td>2</td>
<td>Positive contact people / School with high activity offer for youth</td>
</tr>
<tr>
<td>Ironi H, Tel Aviv</td>
<td>Idem</td>
<td>350</td>
<td>5</td>
<td>School with high activity offer for youth</td>
</tr>
<tr>
<td>Dov Hoz, Tel Aviv</td>
<td>Experiment workshops</td>
<td>30</td>
<td>0</td>
<td>School's willingness to cooperate / Professional school - students don't necessarily live in the area</td>
</tr>
<tr>
<td>Muzot, Jaffa</td>
<td>School's recruitments</td>
<td>--</td>
<td>10</td>
<td>Long term cooperation on local level</td>
</tr>
<tr>
<td>Hashmona, Bat Yam</td>
<td>Experiment workshops</td>
<td>30</td>
<td>--</td>
<td>Educational staff's cooperation based on knowledge of our work in other schools</td>
</tr>
<tr>
<td><strong>Arab schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agial, Jaffa</td>
<td>Presentations in classes</td>
<td>40</td>
<td>10</td>
<td>Some youth new Sadaka from previous activities in Jaffa / Difficulties in setting dates and lack of support on the part of director</td>
</tr>
<tr>
<td>Group</td>
<td>Begin. of activities</td>
<td>No. of youth</td>
<td>No. of meetings</td>
<td>No. in seminars</td>
</tr>
<tr>
<td>-----------------------</td>
<td>----------------------</td>
<td>--------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Photography (Jewish)</td>
<td>Nov.</td>
<td>15</td>
<td>25</td>
<td>13</td>
</tr>
<tr>
<td>Theatre (Jewish)</td>
<td>Nov.</td>
<td>8</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Theatre (Jewish)</td>
<td>May</td>
<td>7</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Activism (Palestinian)</td>
<td>Nov.</td>
<td>7</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td>Music (Jewish)</td>
<td>Nov.</td>
<td>10</td>
<td>25</td>
<td>0</td>
</tr>
<tr>
<td>Photography (Palestinian)</td>
<td>Dec.</td>
<td>7</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Video (Jewish)</td>
<td>Dec.</td>
<td>4</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Video (Jewish)</td>
<td>May</td>
<td>7</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>
Other activities:
- Youth participated in three weekend seminars.
- Youth participated in one regional activity day in April; a consolidating meeting between the youth groups in the ‘Markaz’ whose purpose was to create ties between the groups that would lead to joint action.
- Training of youth workers in Lud – the NGO ‘Citizens Building a Community’, which works with Palestinian and Jewish youth in the city of Lud, asked that we provide their youth workers with training in bi-national work. The training was divided in two; (1) analysis and exchange on central bi-national issues not discussed in the NGO, (2) definition of issues relevant to the NGO’s

<table>
<thead>
<tr>
<th>Group</th>
<th>Beginning of activities</th>
<th>No. of youth</th>
<th>No. of meetings</th>
<th>Successes / Challenges</th>
</tr>
</thead>
<tbody>
<tr>
<td>Photography Bat Yam</td>
<td>November</td>
<td>5</td>
<td>16</td>
<td>Meetings successful in bringing relevant contents to youth, contents which would not have come up without the process; process strengthened cooperation with schools / Groups worked with problematic youth which brought difficulties in dealing with the complexities of the youth’s experiences; schools’ lack of organization brought for meetings to be canceled</td>
</tr>
<tr>
<td>Video Bat Yam</td>
<td>November</td>
<td>6</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Graffiti Bat Yam</td>
<td>November</td>
<td>15</td>
<td>25</td>
<td>Stable group in terms of participants and frequency of meetings; process strengthened cooperation with school; meetings successful in bringing relevant contents to youth, contents which would not have come up without the process</td>
</tr>
<tr>
<td>Theatre Bat Yam</td>
<td>January</td>
<td>5</td>
<td>4</td>
<td>Difficulties in consolidating the group</td>
</tr>
<tr>
<td>Theatre Lud</td>
<td>January</td>
<td>10</td>
<td>15</td>
<td>Group functioned with local NGO in Ramle and process helped strengthen cooperation with NGO; process successful in reaching a diverse and complex target group; production of a movie with group</td>
</tr>
</tbody>
</table>

Group participation stable during the year, frequent meetings; contents were relevant to youth and combined learning with action – this brought for a positive political education process / Merger between the video and the activism group was inevitable because of difficulties in recruiting youth in Jaffa

Contact and cooperation with youth organization in Lud; building of a work base for coming activity year / Group closed because of youth organization’s problems with Lud municipality

Groups in the formal framework
work and sketching of a process to deal with them. The impacts of such a training process for us were; the significance of a bi-national team dealing directly with issues at the heart of the conflict, the opportunity for the work process to reach hundreds of youth through the youth workers and the strengthening of our cooperation with this local NGO in the implementation of future programs and campaigns.

3. Results and impact

A) Impact on target group

The groups with which we work are composed of youth who usually do not take part in bi-national activities or encounters. Therefore, it is their first experience both meeting with youth ‘from the other side’ and being active in a framework that creates a critical discussion surrounding political and social issues linked to the conflict. As such, the first impact that can be noticed is the fact that these contents are being exposed and that the youth are openly discussing them. In addition, in the beginning of the process Jewish youth expressed many concerns towards the meeting with Arab youth. But once the groups had met, the youth were successful in developing a solid base for dialogue which contributed to their willingness to continue and meet for the rest of the year. The fact that the youth come from similar socio-economic backgrounds has contributed to their closeness, as well as to their willingness to discuss issues related to society, economics and politics. As a matter of fact, the work done during the year has shown that the youth themselves are the ones to express the need to deal with the political and social contents we bring.

B) Assessment of results achieved

In terms of results, the year’s achievements are:

- Opening of 10 groups, with 150 youth: overall we reached a total of 90 youth, while we were not able to open the expected number of stable groups. We have found that work towards the establishment of groups demands the building of a stronger cooperation with the educational establishments with which we work. Work was therefore done all along the year in order to reopen groups who were not successful in becoming stable: this had for consequence that some groups have opened towards the end of the year, and a solid work base set for next year’s project implementation.

- Initiation of 3 public events: did not take place.

- Participation of youth in weekend seminars: youth did participate in the organization’s weekend seminars (30 youth from the ‘Markaz’ groups attended the three different seminars).

- Participation of youth in summer campaign: youth did not take part in summer program as expected; this may be due to the fact that the program did not take place in Jaffa, or that youth were not properly recruited to the program.

- Implementation of workshops in the formal educational system: over 70 workshops were implemented in schools and youth centers in Jaffa, Bat Yam, Ramle and Lud.

With the end of the activity year, most of the project’s goals have been reached:

- Encounter between Palestinian and Jewish youth: the meetings between the national groups took place mostly in the weekend seminars, but were successful in creating a constructive dialogue between youth. The meeting between youth was unique in that it provided an authentic encounter between youth sharing similar life experiences as ‘marginalized’ groups within Israeli society.

- Exposure of youth to alternative information: for most youth, this was their first year taking part in Sada-ka’s activities. Therefore, in the local weekly meetings and seminars youth were exposed to information they would otherwise not have been, if it were not for their
participation in these activities. All groups dealt with issues related to inner-society oppression and racism, to the conflict and to the war on Gaza, to individual and group identity and more. In addition, the Jaffa group (video) dealt with the local issue of house demolitions, while the Bat Yam group (photography) focused on identity and status in the context of the oppression of the Mizrahi community in Israel.

- **Redefinition of concepts of collective identity**: this is a long term process which is difficult to assess after one year of work with youth, but it can be said that the educational processes and the bi-national encounters they have undergone have brought the youth to question the different concepts of collective identity as they are presented to them by the social systems in Israel.

- **Empowerment of youth as agents of change**: processes of personal change were for the most part linked to processes of social change, and this through art as a tool for personal and group expression. For example – the video group produced a piece on the issue of house demolitions in Jaffa and presented it to their immediate communities (other youth, school, parents...). Nevertheless, it seems there is still room to empower group activism – we feel on the whole that youth could have/should have produced more outreach actions.

- **Creation of a bi-national community of young activists**: seeing as the youth are only in their first year of activities, it is possible to say that this community is in process of coming into being.

**C) What contributed to the achievement of results**

- The choice to work in peripheral areas where the activity offer to youth is low;

- Contacts made with schools in the past two years for workshop implementation have proven effective in cooperation surrounding group recruitments – up to the point where in some cases the schools’ educational staff was the one to recruit youth for us;

- Our work in Jaffa and Bat Yam in the past years has established a positive reputation which has opened doors for us in many instances;

- Work with methods of expressive art is more attractive for youth and makes possible, in the educational process, developments that would not occur in the classic ‘dialogue’ model;

- Encounter between youth who come from similar socio-economic backgrounds is a new approach in the field and has proven more correct (as opposed to the classic bi-national encounter between Jewish-Ashkenazi left – usually from the upper class – and marginalized Palestinian youth);

- Our facilitators have mostly come from within Sadaka; out of 10 facilitators, 5 are graduates of our ‘Leaders for Change’ program, 1 has been a facilitator with us for 4 years and 4 are new. All facilitators also live in Tel Aviv-Jaffa, and as such are themselves part of Sadaka’s bi-national community of activists.

**4. Conclusions**

A) **Difficulties encountered and measures taken**

At the start of the activity year, it was deemed necessary to invest time in the building of our educational model, in order to anchor our pedagogic approach and make it clearer for the use of the facilitators. This demanded much time and resources and with the changes in the organization’s educational staff, this was only done with the start of this activity year. In consequence, there was a lot of strain on the program’s coordinators at the start of the year.

Youth recruitments were less successful than planned; they took longer and demanded more human resources than expected – and in many cases did not lead to
the expected results. As a result, many groups began their activities later than expected:

In Palestinian schools, our capacity to recruit lies mostly with public schools in Jaffa; private schools are not willing to cooperate. Contact persons in schools where we recruited have been positive, but were not well organized for the actual recruitments; it therefore took time to enter schools. In addition, the level of difficulty to recruit Jaffa youth to our activities is very high. Factors can include the high level of activity offer to youth, smaller schools, long term negligence of Jaffa and more. Next to our attempts to recruit in schools, we have also tried recruiting in informal framework and social networks, expanding our outreach to the mixed cities of Ramle and Lud.

In Jewish schools, difficulties in recruiting were mostly in schools where we had not been working in the previous school year (implementing workshops). In addition, in schools in Tel Aviv where youth come from higher socio-economic backgrounds, we were unable to bring them to enlist in our activities. This is due to lack of interest on their part, but also because we were not able to cooperate sufficiently with the schools’ educational staff towards more effective recruitment methods.

We therefore ended up having to work well within the activity year in order to establish the groups, and this delayed the educational process (in turn, the new contacts will be good for next year). In addition, we began work with the NGO ‘Citizens Building a Community’ in Lud, which operates 5 youth centers in the mixed city. We expect this cooperation to help open more groups in the coming activity year. Finally, we have contacted the Ministry of Education (the branch responsible for Tel Aviv-Jaffa) in order to raise their awareness on the lack of interest of youth in bi-national activities and the dangers that are involved in such a phenomenon.

In terms of the implementation of the educational process: while there are significant advantages to working with ‘marginalized’ youth, activities demand a high level of adaptation and focus. For example, for many youth attendance to weekend seminars is far from trivial; parents of Palestinian youth (mostly girls) are not keen on the concept (the sleep-over part), while for Jewish youth it is not something they are acquainted with. For this matter, we held a regional activity day that did not include sleeping on the premises and plan to add this activity has an integral part of program activities in the coming years.

We were also not satisfied with the amount of outreach actions initiated by the youth groups. As already mentioned, out of the three planned public events, not one was carried out. In order to deal with this aspect of project implementation, we have decided to put a strong emphasis on group action as an integral part of the educational process in the coming facilitators’ training seminar. In addition, facilitators will be asked, at the start of the activity year, to prepare a yearly program for their groups, which will involve specific plans for group outreach actions.

Finally, in all that concerns the bi-national encounter we felt that not enough meetings were held on the local level between the groups of the two nationalities. It is clear that the facilitators also have a responsibility in encouraging the local bi-national meeting, and therefore will also have to add this aspect to the yearly work plan they are to build. In addition, we will hold more regional activities which are to offer the groups further occasions to meet, apart from the weekend seminars.

B) Lessons learned

A) Integration of artistic skills with Sadaka’s pedagogy is successful in order to attract youth that would not have naturally been drawn to the classic form of bi-national activities.
B) Our learning of the integration processes between the two fields (political education and art skills) is ongoing and far from being trivial. The same goes for the integration of uni-national work with bi-national work in the informal education framework.

C) In terms pedagogical achievements, it can be said that the youth have shown a growing interest in dealing with the contents that are integral to our educational process. If, in the photography group for example, at the beginning of the year the youth were interested in taking pictures of landscapes, nature and sea, now they are inclined to analyze elements in their surroundings that bother them from a more political standpoint – as the war on Gaza.

D) The most important lessons learned is probably related to the need, in light of the complex educational work of integration of skills and contents, to coordinate the facilitators' work in the defining of objectives and in the building of content units for every workshop, through identification of the group's needs.

E) More resources need to be invested in the recruitment process – both in terms of the program directors’ focus and in terms of marketing resources that are to be channeled to the different schools and youth centers with which we are interested in working. This can also include the time resource our program directors can invest in the training of other youth workers’ teams, in order to consolidate even further the cooperation with the different bodies we work with.

C) Future plan of action

Next year’s project activities will include:
- The establishment of 5 youth groups in Jaffa, Bat Yam and Lud (part of the groups are continuing from this year);
- 100 workshop hours in the formal educational system for the marketing and recruitment program, in order to strengthen our capacity to recruit youth to our local groups;
- Youth in youth groups will continue to take part in the organization's national, regional and local youth activities (seminars, regional theme days, summer campaign and more);
- Youth will produce outreach actions of their choice, with the help and encouragement of the facilitators.
1. Intro: background on the project

‘Community in Action’ is Sadaka Reut’s top leadership training project. For over 15 years, this project has trained a new generation of young leaders committed to the values promoted by the organization. More commonly known as the ‘commune’, the program housed 6 high school graduates (4 Jews and 2 Palestinians) for one full year. Dividing their time between learning on issues related to the reality of Israel and the Occupied Territories, training in social and political change and actual implementation of actions, the members of the group went through a significant experience. Through their work and efforts, they developed personal abilities outreaching the customary capacity of other youth their age. Mostly, they provided a viable model of Jewish-Palestinian partnership which posed as an alternative to the segregation, fear and racism common in Israeli reality, not by creating a parallel reality but rather by coming in interaction with it.

2. Core report

A) Problem statement

In a reality which generates inequality and perpetuates injustice, we propose to develop a community of young people who will be determined and equipped to stimulate social and political change towards a just and shared reality. In Israel today, there are brave people working to promote change, but they are too few and their influence on society is very limited. Many have noble intentions, but lack the resources, the qualifications or the platforms to do such work. Segregation within Israeli society prevents from bi-national frameworks to rise, leaving activists to act separately and develop disconnected forms of alternative social interaction. When young activists from both nationalities actually come together, they are confronted with the influence the political atmosphere has on their dynamics and often lack the right mentors to guide them through their hardships.

B) Overview of goals and objectives

The ‘Leaders for Change’ program has two main goals: (1) to develop a bi-national group of leaders and activists; (2) to develop a community of activists, a structure through which young Arab and Jewish activists may acquire the skills and resources, support and experience in order to become positive change agents within their society.

In order to reach these goals, the program is divided into 3 main fields of action:

1. The enrichment program: widens knowledge in the field of social change, political awareness and under-
standing of the conflict (meetings, conferences and
tours provided by other social change organization and
experts in the different political and social fields).

2. The training program: provides participants with
tools and know-how to become active politically,
socially and educationally (training in conflict group
facilitation, in working with the media, in initiating and
carrying out campaigns and more).

3. The action program: provides experimentation on
different levels of social change action (production of
at least four political campaigns, participation in Sada-
ka’s activities and volunteering in other civil society
NGOs).

C) Changes in the political situation

The events that blighted the political reality in Israel
during the year directly challenged the members’ per-
ception of their taking part in a bi-national program
destined to confront the political and social reality
which surrounded them. As opposed to our other pro-
grams, here the situation contributed to the group’s
taking a positive and active role in the unfolding of
events. Clashes in Acca erupted when participants
were still getting acquainted one with the other and
with the program’s approach on questions of national
oppression and justice. While nation-wide discourse
pointed to all that does not work between Jews and
Arabs, exchanging blame and competing over who
was the victim, program members joined the solidar-
ity movement and attempted to promote an alterna-
tive discourse on ‘coexistence’ in Israel. During the
war on Gaza, participants joined protests and initiated
campaigns denouncing the attacks, the siege and the
occupation, resisting the temptation to be convinced
by mainstream discourse that this was a time for each
national group to ‘defend its own’. And as a response
to the atmosphere of intolerance which coalesced sur-
rounding the general elections, the participants initiat-
ed public awareness campaigns on the Nakba and on
the need to officially recognize Palestinian history and
culture. In such a political situation, feelings of politi-
cal persecution, isolation and helplessness increase
among those activists who are not ready to be silent
in front of the injustice. This can lead many activists
and groups to despair or even to cease their activities,
while with others – as with this group – it only strength-
ens the belief in the need for grassroots work for true
and complete social and political change.

D) Summary of activities

<table>
<thead>
<tr>
<th>Sept 08</th>
<th>Opening year seminars</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Group building seminar:</strong> acquaintance in the context of the conflict, of past participation in socio-political actions, discussion on issues such as gender, racism, stereotypes and more.</td>
</tr>
<tr>
<td></td>
<td><strong>Building of work frame:</strong> acquaintance with Sadaka Reut, organizations in Jaffa and the field of civil society in Israel. Basic training in campaigning and presentation of the year’s action plan.</td>
</tr>
<tr>
<td></td>
<td><strong>Ideological seminar:</strong> acquaintance with Sadaka’s political analysis and educational approach, meeting with social and political activists and with Sadaka’s staff and facilitators (part of this was done in the facilitators’ training seminar in Beit Jalla).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Oct 08 - May 09</th>
<th>Enrichment program</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Mossawa</strong> – on racism campaign led by the NGO</td>
</tr>
<tr>
<td></td>
<td><strong>Shatil, mixed cities project</strong> – tour of Ramle; on segregation between Jews and Arabs in mixed cities and on the discrimination and neglect of the Arab neighborhoods of Ramle and Lud.</td>
</tr>
<tr>
<td></td>
<td>Screening of different movies that deal with racism within Israeli society.</td>
</tr>
</tbody>
</table>
- **Women’s Coalition for Peace**: 3 meetings on the link between feminism, human rights and movements for national emancipation.
- Screening of movies, lectures and discussions on different conflicts in the world: Algeria, Ireland and Rwanda.
- **Zochrot** – workshops sequence on the Nakba and research of 1948 events.
- **Breaking the Silence** – tour of Hebron; on the political reality of H1 area in Hebron, which is controlled by Israel and where Palestinians and Jewish settlers live in racial segregation.
- Tour of the Separation Wall in the area of Abu Dis, with lawyer Basem Baher, member of the local municipality.
- Visit to Bedouin protest tent next to Abu Dis – on the community’s story since ’48 and on the Israeli plans to develop the area and the fate of the Bedouin community within.
- Visit to the destroyed villages in the Galil – Kabri, El Ziv, El Abasiye and El Basa, with Daoud Bader, head of the Committee for the Rights of the Displaced Palestinians.
- Visit to the unrecognized Bedouin villages in the Negev guided by a resident – learning about the issue, its origins and the residents’ demands to the Israeli government.
- **Machsom Watch** – tour to the Separation Wall and to villages in the area of Qualquilya; on the restraints to freedom of movement of the Palestinian residents.

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<tr>
<th>Oct 08</th>
<th>Training in working with the media – the Israeli Center for Digital Art Lab</th>
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<tr>
<td></td>
<td>Training in the production of short videos; participant produced a one minute video piece on an issue of their choice. All pieces were screened at the end of the training to the audience and they were also presented in the international youth short videos competition.</td>
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<tr>
<th>Sept 08 - July 09</th>
<th>Working with youth – within Sadaka Reut and in other work frames</th>
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<tbody>
<tr>
<td></td>
<td>- Contribution to Sadaka’s youth recruitments to the youth groups</td>
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<td>- Participants were paired to one youth group; weekly communication with youth, recruit youth to nation-wide activities and attend weekly meetings.</td>
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<td>- In youth seminars, participants were responsible for the evening’s social activities and helped the youth and their facilitators to produce 3 short movies (seminar 3).</td>
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<td>- Work in high schools in Jaffa, Bat Yam or south Tel Aviv; from personal tutoring to workshops integrating artistic skills with the educational contents we bring as NGO.</td>
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<td>- In summer campaign, participants helped prepare and facilitate the educational program.</td>
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<tr>
<th>Oct 08 - May 09</th>
<th>Volunteering in other civil society NGOs</th>
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<tbody>
<tr>
<td></td>
<td>Participants volunteered at Physicians for Human Rights, IYAM, Breaking the Silence, Green Action and ASSAF. There, they acquired skills and created ties with activists beyond Sadaka.</td>
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<tr>
<th>Sept 08</th>
<th>Initiation and production of political campaigns</th>
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<td><strong>Campaign against administrative detention</strong></td>
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<td>In the meetings with the Women’s Coalition for Peace, participants became aware of the administrative detention of two minor Palestinian girls. They immediately connected to the issue and joined the Coalition’s campaign: they wrote a petition denouncing administrative detention as a tool to oppress Palestinians, arguing that it disrespected basic civil rights and demanding that the two minor girls be released; they put up stands next to high schools in Jaffa and Tel Aviv and distributed leaflets to youth, asking that they sign the petition. After having gathered over 1,000 signatures, they presented the petition to the PM, the Defense Minister, the Minister of Justice and the</td>
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President (and also to the two girls in prison).
The participants also took part in events and discussions on the subject of political prisoners and attended a
meeting with a former prisoner who spoke of his experience in Israeli prisons. One member of the commune also
visited, together with other Israeli activists, the girls’ families, which was a very emotional meeting.

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<tr>
<th>Oct 08 - Apr 09</th>
<th>Campaign on the settler movement in Jaffa</th>
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<tr>
<td>In light of the events in Acca, the neglect of the Palestinian community in Jaffa issue was raised: after 60 years of land, housing and budget discrimination, this community now faces economical and political gentrification processes. Next to the drastic rise in real estate value, right-wing Jewish families from the settlement project have set out to Judaize the city. The issue caused turmoil in the group; one member is Palestinian from Jaffa and saw the ‘settlers’ as a direct threat to his family, another member grew up in religious circles and found it difficult to campaign against a religious group. After some discussions, the group agreed on a political message that suited all members and then began preparing the campaign’s actions. In the peak of the preparations, the war on Gaza broke out and the campaign was postponed. Following the war, it was decided that it was best to separate the campaign according to its target groups: for the Jewish population, participants opted for a quieter campaign, handing out flyers on the rising of voices promoting segregation in Jewish society, explaining the dangers comprised in this process and proposing alternatives of partnership, justice and equality. The flyer was produced in 1,500 copies and handed out in the city’s Jewish neighborhoods. As for the Arab population, the campaign was carried out in cooperation with other local groups dealing with the issue. In March and April, there were new developments: the national-religious movement increased its presence in Ajami, the last mainly Arab neighborhood of Jaffa. This involved the creation of a ‘nucleus’ of 20 families grouped around one rabbi and the involvement of the ‘Bemuna’ co. in buying lands. A strong local Palestinian movement was created in order to stop the ‘Bemuna’ co. from achieving its goals in Jaffa.</td>
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<tr>
<th>Dec 08 - March 09</th>
<th>Campaign against the war and the siege on Gaza</th>
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| In December 08, two members of the group decided to initiate a campaign to raise public awareness on the siege of Gaza. With the start of the attacks, the rest of the members joined the campaign and the message now focused on the war. Under the title ‘Who is paying the price’, they produced a poster which questioned the politics underlying the war and exposed its destructive consequences on the people of Gaza and on the people of the south. The posters were produced in different versions; Arabic and Hebrew for different communities. The group’s interest in Gaza, as a blunt example of Israeli military occupation, remained high even following the ceasefire. They learned much about the siege and were shaken to the situation continue without much objection on the part of the public in Israel, both Jewish and Palestinian. They thought it was high time to challenge society and raise criticism concerning the situation in Gaza; they initiated a video campaign that checked how much people knew about the siege and about the sufferings it brings to the people of Gaza, taking to the streets and interviewing people. Jews were also asked about the level of support they give to the present Israeli policy concerning Gaza, while Palestinians were asked if they were taking concrete action to lift the siege. Unfortunately, the members of the program who were in charge of editing and publishing the videos on the web never finished their work – therefore this campaign never reached the actual public.
3. Results and impact

A) Impact on target group

The participants in the program come from varied backgrounds, but common between them is the fact that they come from homes that are not highly political. Therefore, their taking part in such a political program is significant. At the same time, participants’ parents can fear their political involvement, even object them ideologically. During the war on Gaza, members had to face their parents’ fears which came from the high number of Palestinian activists’ arrests. The youth’s perseverance has in some cases led families to change positions: in October, when Sadaka Reut went to Acca in a solidarity visit during the days of the clashes, one member’s family was concerned with their son being in Acca. Once we arrived, he convinced them to join us – they visited the solidarity tent and toured the city with us. Another example is Yesrael, a Jewish participant...
from the south of Israel who comes from a background of religious Zionism. He had to deal with the fierce opposition his environment expressed to the activities he initiated. This reaction strengthened him in the need to bring a different voice to his village and among his closest friends. He was the one to insist, during the war on Gaza, that the group’s campaign include the towns and villages of the south – the same towns and villages that were being hit by the rockets from Gaza.

Towards the end of the year, members increased their involvement in external political frameworks, some becoming central figures in different groups. Noa’s work for the rights of the African refugees threatened of expulsion became very central to her. She began volunteering in ASSAF as part of our volunteering program, and with time and the political developments on the issue she became increasingly involved in the refugees’ struggle, organizing and leading direct actions together with the older members of ASSAF.

**B) Assessment of results achieved**

Participants underwent a politicization process in which they were exposed to political and social knowledge and were made to see connections between different forms of oppression and struggles. They were also acquainted with various civil society groups and with various forms of social change actions. The members of the group have learned much from this process, proof being that they have been able to use this knowledge in the campaigns they carried out in their respective communities.

We believe that in order to become effective agents for change, activists need to be aware of the happenings around them and need to plan actions in real time. The participants adopted this approach and consequently the political events in the last year have greatly influenced the pace, the contents and the character of the campaigns produced. Many times it was the subject of the campaign which established the contents of the enrichment instead of the other way around. A good example of this was the campaign on administrative detention – a subject that was not in itself an integral part of the enrichment, but which ended up taking much of the meetings. Another example was the war on Gaza and the intensive campaign led by the participants, even before having begun the enrichment’s chapter on the Occupation.

Sadaka’s activists are becoming increasingly known in Israel’s community of social change as important figures in the field and as such are being invited to further and further events and activities that are being led by other organizations. In the recruitments for next year’s program, we have also witnessed an increased interest in the program and many youth asked to join a lot due to the reputation this year’s group built the program.

**C) What contributed to the achievement of results**

The vast cooperation we have built with civil society organizations in Israel is an essential asset to the program. The political and social knowledge the participants acquire during the year contributes, in turn, to their ability to choose actions that are adapted to their level of knowledge and interest.

In the volunteering program, the successful attempts at assimilating participants have been with frames that have been able to clearly define their needs and expectations. Also, when participants felt they were doing meaningful work, they became more dedicated to the frames and were enthusiastic about their work.

In the field of political activism, the factors that have contributed to the success of the program are:

- The staff’s political involvement: we represent a model and our involvement in the political sphere has a great impact on the participants;

- Increase in political involvement: Sadaka Reut tends to take clear political stands on different public issues,
while also investing resources in the formulating of its political positions, approaches and vision. This has positively influenced the participants’ understanding of the organization’s positions on different issues;

- The political atmosphere has provided participants with numerous opportunities for political action: the Acca clashes, brutal violence on the part of settlers in Hebron, the war on Gaza, the oppression of the Palestinian protesters during the war, the heated municipal elections, the worsening of the housing situation in Jaffa, the Knesset elections and the extreme racist forces taking over power and more.

Other elements we have evaluated have contributed to the success of the program include:
- The program’s ability to adapt to the participants’ capacities and fields of interest;
- The ongoing learning process combined with experimentation in structured frames of action has allowed participants to assimilate new forms of actions and their organizational needs;
- The positive personal relationships that developed between members of the group;
- The composition of the group, which included people with different political opinions, talents and life stories, also contributed to the success of the program.

4. Conclusions

A) Difficulties encountered and measures taken

The participants’ young age and the fact that for most this was their first time living away from home brought behavioral and adaptation problems. The same goes for joint living; disagreements and personal differences related to daily life created open and hidden tensions. The fact that they lived on volunteers’ allowance (mostly for those whose parents could not help financially) also added to the tensions between them.

Another difficulty concerns specifically the Palestinian participants: in Palestinian society in Israel, the concept ‘volunteer year’ is not well accepted, as opposed to Jewish society, where volunteering is an established part of life, supported by society and by the state’s institutions. This brings many Palestinian families not to fully support their son/daughter’s choice to participate in such a program, for the following reasons:
- living away from home in an apartment is not an accepted concept in Palestinian society;
- the economic status of the family demands that older members contribute, and a volunteer year is seen as a waste of family resources;
- fear of the consequence of political activity on the future of the Palestinian participant.

There is no easy solution to this problem, and each year both the youth and the organization invest much time in discussing and explaining the program to the parents. Nevertheless, as a result almost each year we have had Palestinian group members who quit the program in the middle because of this – this year we began with 8 participants, and ended it with only 6.

Another difficulty inherent to the program is the participants’ capacity to cope with the political contents and transform them into action. For this, the directors invest time in personal and group coordination. When difficult political issues are brought up, directors make sure that complexities and tensions are exposed in order to deconstruct the issue and make for better preparation. Another tool is the uni-national approach, which permits participants to express their doubts and confusion without the fear of hurting friendships.

At times, these difficulties delayed the implementation of the program’s activities. This was perceived by the directors as failure to fulfill the program’s requisites. After having consulted with resource persons, we understood that we needed to distinguish between
not fulfilling the tasks out of neglect or irresponsibility, and not fulfilling them as a result of the challenges the group faces. This distinction has helped us face the difficulties with the relevant care without hindering the process, nor causing regression with the participants.

**B) Lessons learned**

1. Volunteering in civil society NGOs – it is important that we offer a wide range of opportunities, while the character of the volunteering needs to be relevant and challenging. Also, it is important that we leave room for participants to choose other work frames later in the year according to their fields of interest and the ties they create along the year.

2. It is important that the staff be active within the framework of the organization’s political agenda so as to represent models to the younger members of the organization.

3. The structure of the year’s activities needs to be defined more clearly, to give more space to enrichment, training and group processes at the start of the year, and then to begin initiating campaigns. In the training, we need to involve participants in campaigns carried out by others, and only later ask that they initiate and carry out campaigns of their own.

4. To define more clearly each participant’s work frame: to define personal goals and objectives and to follow the developments more closely.

5. To strengthen our ties with the participants’ parents; to calm their fears as to the nature of the activities in which their children are involved and to involve them in the political movement we are trying to develop.

6. To define clearer rules for the participants, from the understanding that they are used to more rigid structures, and therefore to prevent their ‘getting lost’ and make sure that they get the most out of the year.

7. As for the Palestinian participants, because of the difficulty in maintaining their participation all through the year we have decided to accept a higher number of them in order for the group to remain balanced even if one of two members should decide to leave.

**C) Future plan of action**

Noa, one member of the program, decided to stay for another year of volunteering. To her will be added a group of 9 participants (4 Jewish and 5 Palestinian), one of whom is from Jaffa and therefore will not be living in the shared apartment.

The other members of the program are moving on, but all have declared that they wish to continue and be active within Sadaka Reut and in other organizations in the course of the coming year.

The community of activists at Sadaka Reut is growing and it is building a positive reputation amongst the civil society organizations in the region. Our activists’ presence in protest actions and in community initiatives is increasingly noticed, and from the way we are perceived by the social change community, as a force that needs to be reckoned with, makes us believe that we are on the right path to reach the objectives we have set for ourselves.
This project began in 2007-8 as a pilot, when two students approached us to open a bi-national group in the university’s dorms. The pilot included 4 workshops given to a group of 10 students, and dealt directly with the conflict as a basis to build partnership. In light of the pilot’s success, a full project was designed for this activity year.

Background: In Tel Aviv University, out of the 25,000 students, there are only 1,000 that are Palestinian. This proportion is different in the dorms, where there is a larger proportion of Palestinians. Relations between the two groups in the dorms are a reflection of the situation in Israel in general; Palestinians feel they are treated with racism and that they do not have their place as a collective, while Jewish students feel alienated from Palestinians and rarely meet them to exchange and get to know them better. The overall feeling is that both groups have nothing in common and that each is closed on itself.

The project was therefore designed to help students deal with these feelings of alienation and hostility, by going straight to the conflict’s core issues. It was built to combine dialogue processes with the initiation of activities; in the first semester the group took part in a series of 12 workshops, and in the second semester it was expected to produce activities in the course of five coordination meetings. Three activities were planned: one for the student population in general, one inside the dorms and one long-term activity.

The group: After recruitment and selection at the beginning of the year, the group was composed of 12 participants, balanced in respect to nationality and gender.

The first semester: The meetings begun with personal acquaintance, going on to deal with the issue of ‘shared life’ within the dorms. This was followed by workshops dealing directly with the conflict, mostly through group belonging and the different groups within society in Israel. Following that, three workshops dealt with 1948, and included a presentation by Zochrot and a uni-national meeting. After having dealt with the past, we turned the meetings to the present and discussed political and social inequality. The last two meetings were dedicated to concluding the process and preparing the planned activities. During these two meetings, the participants were asked to reflect on the change they had undergone in the project and consequently think of changes they would want to see in the dorms. As a result of this process, we built together with them the outline of the three activities.

Impact: At the end of the 12 workshops, it was clear to see that the participants had gone through a very significant process; one participant said that the knowledge acquired brought her to understand and identify with the ‘other’, while also being able to hear difficult things being said. Another participant reflected on the group’s process: “There occurred a change in the dis-
course; from an aggressive one, we went on to reduce the feeling of threat and make possible the exchange of ideas, opinions…” We understand from their comments that they have changed the way they see reality, but also the ‘other’ and the responsibility they share, as Palestinians and as Jews, to creating change.

_Lessons learned_: (1) the importance of combining between inner-group knowledge (dynamic process) and external knowledge, in order to deepen the discourse within the group and the challenge the participants' previous knowledge; (2) the importance of combining between dialogue and action, or of delimiting the dialogue process into a clear time frame in order to encourage the group to go out and reach the public; (3) the importance of defining, within the group, who are the leading figures and to support them in leading the group processes.

_The second semester_: Here, the program involved initiation and implementation of group activities, combined with 5 preparatory and feedback meetings dispersed along the semester. The activities chosen were: an evening activity in the dorms, a tour of Jaffa and a photo exhibition. Participants were divided into 3 work groups, and each had to define the concept of its activity further. A forth work group was responsible for publicizing the activities and recruiting participants.

The evening activity in the dorms focused on 1948 from two different perspectives and included a movie and a discussion. 24 students attended the activity. To the tour in Jaffa, 20 students attended and the tour’s contents were successful in raising a heated discussion at its end. The exhibition, which was to focus on the link between the participants’ homes and the dorms, did not come through, mostly because participants never found the time to write comments for the pictures to be exhibited.

_Impact_: the challenges of this second part were more difficult to deal with for the participants; the fact that they had to meet with the ‘public’ as a bi-national group was very different than dealing with similar issues only ‘within’ the group. Many arguments arose surrounding the sharing of tasks, but also surrounding the political approach to adopt for the activities and the joint message they wanted to present to the public. Much of the processing of the joint work was done in the feedback meetings, where many times there arose very poignant political discussions between the participants. This was good to show the students how the dialogue process is always very much linked to the action process in every bi-national group, and that they cannot be separated one from the other.

_Lessons learned_: (1) it would be best to add preparation and feedback meetings to this part of the process, in order to better facilitate the work process; (2) it could be argued that the separation of the project in two was not perfect – that a different combination between dialogue and action could be more effective and organic for the group process.

_Conclusion_: In the last summary meeting, two weeks after the tour in Jaffa, the group was already a lot more at peace with what they had been through. Participants were able to reflect on the whole of the process, to identify the challenges and the successes of their work and most important to see the change they had gone through as individuals and to recognize the role they played in the process.
In light of the year’s events, and some days following the end of the attacks on Gaza, the staff at Sadaka Reut sat down in order to evaluate the situation and look for potential ways to react; it was decided to organize a convention, under the title ‘Education in the Context of the Conflict’. The convention took place on March 19th, 2009.

**Background:** When the state of Israel was established, it created two public education systems, one Jewish and one Arab, both subordinate to the Israeli Ministry of Education. The Ministry is responsible for the educational contents and curriculums, as well as for supervision of learnt contents in all schools. The education system also constitutes, as everywhere else, a central instrument by which identity is formed; this is problematic in a context where it recognizes Jewish majority as a national collective with historical rights on the land, and the Arab community as a cluster of minority groups subjected to the Jewish state. The system therefore plays a central role in the shaping not only of segregated identities, but also of non-constructive positions and attitudes towards the conflict and misperceptions of the roles played by the respective sides involved.

In order for the younger generation to rise above the conflict's negative dynamics and develop means to tackle them more constructively, it is imperative that the education system play a positive role in creating an alternative. At present, it seems that the education system has yet to meet this challenge. We believe this is because it does not have the tools, the educators, the curriculums and more importantly the mind set to deal with the conflict in a non-coercive manner. It is to examine these questions that Sadaka Reut, together with the Daniel Centers for Progressive Judaism, the Follow-up Committee on Arab Education and the Academic College of Tel Aviv-Jaffa initiated the 'Jaffa Convention on Education'.

**The convention:** Palestinian and Jewish educators and experts in the field were invited to speak in two panels; the first focused on analyzing what is and is not being done within the education system in order to educate Jewish and Palestinian youth for shared life; the second presented projects operating within the informal educational framework that have the potential to strengthen bi-national partnership, bring an end to the conflict and establish a more just and shared society within Israel.

**Education encourages the perpetuation of the conflict?** In the first panel, Naomi Chazan (previous MK with Meretz) opened by stating that youth in both communities learn the Jewish narrative as an integral part of the school curriculum, while both are not exposed to the Palestinian narrative at all. Following Mrs. Chazan, former Minister of Education Shulamit Aloni reminded all present that Israel’s declaration of independence demanded equality between citizens of all religion, race, nationality or sex. She deplored the fact that for
60 years there has never been equality within the state of Israel, and not just within the educational system. Dr. Khaled Abu Asba, from the Follow Up Committee, followed in her steps by affirming that one cannot differentiate between the reality of the education system and that of Israeli society as a whole, on all political, economical and social levels.

**Educators receive an unclear, double message:** Prof. Zeev Degani, principal of Gymnasia Herzeliya, brought examples from his daily experience as to the message that is passed on to educators by the Ministry of Education; during the last municipal elections, he received a note encouraging schools to open democratic discourse in classrooms, but when he held an activity in his school in the context of the elections he received a reprimand letter from the Ministry. He also wanted to encourage his pupils to learn Arabic but found out that all the teachers that teach Arabic are Jewish. He is confident that there are no Palestinian Arabic teachers because this subject is perceived as a security issue and is managed by the army and the intelligence. Dr. Hala Espagnioli, president of the Follow Up Committee, explained that the managers for the Arab education system in Israel are all Jewish. In her opinion, an Arab office for education should be put in place in which Arab educators would be responsible, but this initiative has been constantly turned down by the Ministry of Education.

**Educators on the field bring hope:** Meri Kopti, principal of the Arab democratic school 'Yaffa', talked about encounters between educators from her school and a school in Holon, in which each side learned the other's narrative and tried to find a common educational vision for both groups of educators. Nabia Abu Saleh, from the Hand in Hand schools, explained how, even during the war on Gaza, Jewish and Palestinian students sat in the same class without any conflict. Notwithstanding the challenges these schools face, such as raising the Israeli flag on Independence Day and taking it down on Nakba Day, reality is stronger than anything. Even though the Ministry of Education forbids educators to discuss the issue of the Nakba in classes, the Hand in Hand schools raise the issue, as well as a list of other issues that are not being raised in other, regular schools. Adi Maoz and Sami Buchari presented Sada-ka Reut as a joint Jewish-Palestinian youth organization working in the field of political education and youth activism, whose goal is to change reality through the use of educational tools. Sami Buchari, teacher and artist, presented pictures from his childhood illustrating how as a Palestinian child in a Palestinian school in Jaffa he would light Hanukkah candles and dress up in Purim. In his opinion, it is not right to talk about narratives and to teach them; what needs to be thought is the true history of the place, and this the educational system does not do – not in the Jewish schools and not in the Arab ones.

Sadaka Reut also presented a short movie and a youth booklet in which young Jews and Arabs were interviewed on the subject of their experience within the educational system in Israel, both during the war on Gaza and following it. The movie can be seen on our website, while the booklet can be sent to you upon request.

**Future plans:** Seeing as the convention was such a success, we intend to pursue with the concept in the coming activity year, further involving youth in the preparation of contents and materials. We wish for coming events similar to this to strengthen our ties with relevant organizations in the field, thus raising the efficiency of our respective work in the field of bi-national and political education.
As part of the year’s evaluation, it was decided that there was a strong need to offer our facilitators a thorough training program that would strengthen their capacity to implement political education processes that lead in a more organic manner to youth activism initiatives. In addition, we felt the need to consolidate a team of facilitators who have been through a significant bi-national process and through it have become deeply connected to the organization. 15 participants, Palestinians and Jews, joined the training program – some facilitators with Sadaka for some time and some new to the organization. The training was divided in two; 6 training days in Israel in April and May and a training seminar in August, which was held in Nalchik, a Russian village close to Chechnya. The program was implemented in cooperation with two other organizations; a Chechyan group called ‘Sintem’ and a Belgium group called ‘UM4P’.

Part 1 – local training: the goals for the local training included (1) to consolidate an educational team who has gone through a bi-national process based on Sadaka’s pedagogy and who is trained to work within the framework of the organization; (2) to enlarge the facilitators’ capacities in implementing Sadaka’s educational program with youth; (3) to build a team of educators that, after having gone through a political education process, feels connected to the organization and is capable of leading similar political education processes among youth.

The program: Day 1 was devoted to ‘group building’ and getting to know each other on a political basis; sharing influences the conflict has had on participants and discussing ways each understands his/her role in society. Our educational approach connects between the personal and the political in defining one’s responsibility to partake in social-political change, and thus this part of the program was significant for the rest of the training process. Here the question of bi-national partnership was raised, and participants contemplated what were the fundamentals of this partnership, not taking it for granted or drawing assumptions about the ‘other side’. Day 2 dealt directly with the socio-political foundations of a bi-national conflict group, connecting them to Sadaka Reut’s Mission and Vision statement. Organization staff presented the bi-national process through which they came to write this document, and this lead the group to acquire tools for analysis of group processes, including their own. Being able to reflect on one’s own process develops the ability to better understand processes that occur within a bi-national group; who sets and defines the agenda, issues of power relations within the group and more. Day 3 focused on contents and methods. Different work methods were presented to the participants as part of the tool kit they are expected to work with (art, external lecturers, text analysis and more), each presenting different levels of contents which are expected to be passed on to the youth. Day 4 was devoted to ‘critical pedagogy’ and to fundamentals upon which Sadaka’s educational program is based. This day was important because it con-
connected between visions of social change discussed in the first training days to Sadaka’s pedagogy. Day 5 was divided in two halves: the first was dedicated to understanding art as a political and educational tool. Participants experimented with theatre as a means to express themselves in a non-verbal manner, bringing contents into the group that language-dialogue cannot. The second part of the day focused on more direct facilitating tools, examining past workshops’ transcripts to identify the facilitators’ role, his interaction with the group and the means by which he/she reaches the goals set for the workshop. The final day was devoted to summarizing the local training and to prepare for the seminar in Russia.

**Evaluation:** We feel the program targeted the central issues and dealt with the fundamental questions related to the consolidation of a bi-national team. Moreover, the program addressed the educational approach, concepts, facilitation tools and a wide range of methodologies that are part of Sadaka’s pedagogy. Overall, we believe that the local training was successful in building a bi-national team of educators who have gone through significant personal and political acquaintance with each other, with partnership and with the dynamic group processes that occur with our youth groups.

**Part 2 – Russia seminar:** the goals for the seminar included (1) joint learning of the challenges in each society (conflicts, tensions and social issues); (2) acquaintance with the social change each group asks to initiate; (3) five days of professional training in the field of the theatre of the oppressed; (4) actual experimentation of facilitating with the tools and techniques acquired.

**Program and evaluation:** apart from being an opportunity for participants to further deepen their knowledge of the field of conflict group facilitation, the seminar in Russia provide them with significant insights and perspectives on concepts of national conflict, social change and social movements. The encounter between the four different groups (Chechnyans, Belgians, Palestinians and Jews) brought participants to get acquainted with different stories, between which at times similarities were great and at times differences in the extent and depth of the conflicts was clear. The popularity of, or familiarity with certain conflicts, next to the almost complete ignorance of others, also underlined the existing international power relations and their involvement in the unfolding of events in each of the different conflicted regions. It is clear that the exchange that took place during the seminar between the four different groups, hearing the unheard and voicing the unspoken, was a true political act that will forever change both the speaker and the listener. We feel that the seminar encouraged participants from all three conflict zones to better understand and be politically aware of different conflict situations and feel a sense of moral responsibility towards them.

**Future plans:** (1) first of all, most of the participants in the program are to work as facilitators in the organization in the coming activity year; (2) the facilitators’ training seminar, which takes place at the start of each activity year, will be built in direct link with the present training program. As one of the most important educational team meetings for the year, the seminar will be an opportunity to look into the concepts and methodologies presented to us by the Chechnyans and the Belgians, trying to adapt them to the work we do at Sadaka; (3) we also plan to continue with the model of the long-term training program in the coming activity year, involving yet another group of potential educators and activists in our movement.
Summer campaign - “Coexistence requires recognition of Palestinian history and culture in the Israeli educational system”

The camp took place between the 19th and the 23rd of July in Nordia hostel (close to Netanya). 58 youth (24 Jewish, 36 Palestinian) attended. Built on the concept of ‘alternative school’, the camp’s goals were (1) to expose youth to Palestinian history and culture contents not presented within the educational system; (2) to critically think of the reasons for this absence; (3) to brainstorm possibilities to act within the system in order to promote change.

Alternative school – the camp’s structure: each day was dedicated to a different content issue: Arab culture, Palestinian history and critical view of the educational system. Participants chose the content workshops they wished to attend (each day was divided into 3 workshop timeframes, each with four different content workshop options). Participant also had to choose an orientation group, which included: art, media, activism and leadership.

The content days

Palestinian culture: was meant to underline how segregation in Israel exists on various levels; physical, language, music, art and more. Emphasis was given to the importance of language in the world of culture, and to the fact that most Jewish youth lack knowledge of the Arabic language. The day included workshops such as (1) popular and political songs in Arab culture; (2) theatre and literature in Arab culture - Mahmoud Darwish, Emil Habibi; (3) the caricature Naji ElAli and his importance in the Palestinian struggle and more. Therefore, participants were exposed to various cultural figures not well known to Israeli public. They expressed great interest in the contents and showed motivation to deepen their knowledge of the field. While most Palestinian participants’ knew the names of the artists, they knew only little about their past/work/actions/messages.

Palestinian history: contents underlined principle cornerstones in modern Palestinian history, and analyzed the reasons for their non-appearance as part of the educational system. The day included workshops such as: (1) the 1948 events from a Palestinian perspective; (2) Palestinian resistance and political movements; (3) the erasure process of Palestinian identity and more. All participants also toured destroyed Palestinian villages accompanied by representatives of the Committee for the Displaced Families. Most participants reacted emotionally to the contents and subsequent binational discussions involved anger and controversy, while also expressing grievance towards the silencing of these contents in the educational system.

Educational system: focused on the analysis of schools’ curriculum and educational goals. A panel under the title ‘acquaintance with criticism of the educational system’ invited two speakers to express their views on the subject. Parallel workshops dealt with texts and commemoration days in the educational system and the differences between the Jewish and
the Arab educational systems. Following this, all youth participated in a simulation which consisted in youth dealing with actual contents and ways to create social change within the educational system. Participants showed much interest in the panelists’ presentations, asked many questions and showed interest and understanding during the simulation. In all, it was possible to see a review of what was learned and experienced in the whole of the camp.

The orientation groups

Media group: (10 participants, mixed) focused on acquaintance with the world of media, analysis of the media’s role in the Israeli-Palestinian conflict and in the context of the year’s events. Participants learned about constraints in the production of media and about alternative media groups. Actions initiated by this group include coverage of the protest event which took place in the camp, writing of blog items to be uploaded on the summer’s video-blog site and work done alongside Costa, who himself documented the whole of the summer camp through video.

Art group: (10 participants, Palestinian) youth experimented with art as a tool for social protest using different artistic tools to develop displays presented to the rest of the participants. They were also exposed to different political artistic movements and they prepared signs for the protest event on the last day of the camp.

Activism group: (19 participants, mixed) focused on getting youth acquainted with social change movements, exposing them to creative methods to pass political messages and offering them active experimentation in translating contents into political actions. Examples of activities included: posting ad-busting pieces on campground walls, a protest march during one lunch hour and the preparation of the camp’s final event: a treasure hunt with trivia questions on Palestinian culture – the treasure was a kit for a protest march (signs, megaphone, activists…).

Leadership group: (19 participants, all 3-year members of local groups) discussed how they could continue to be active beyond their direct participation in the movement. They thought of individual and group activities they could initiate as graduates. This group is expected to take a leading role in the campaign which is to be implemented in the coming school year. Activities designed include: a letter to school principles, alternative activities for youth, recruitment of youth to campaign, initiation of public protest surrounding remarks by public figures and more.

Conclusions

Emplacement: when we arrived on the first day to the hostel, we realized that the Border Police have a base on site where they hold training courses for the army and the police. This situation did not suit the bi-national educational encounter we sought to create. While there were no direct clashes between our youth and the security personnel, their presence did have an effect on the quality of the educational process youth underwent. We will not be returning to this place.

Seminar’s structure: focus given to learning of contents and to their translation into action did not leave room for intellectual and emotional process of contents learned. Need for this processing arose from some participants and it is important to relate to this in the conclusions of this event and in the preparation of others.

The bi-national aspect: we expected there be a gap between Palestinian and Jewish participants, but actual numbers made it difficult for us to provide youth with the desired experience of uni and bi-national work. It is important that we continue our efforts to reduce this gap in the future.
Who is Sadaka Reut?

**General Director**

*Fadi Shbeita* was born in the city of Tira, but his family is originally from Miske, a Palestinian village destroyed after 1948. When in high school, he participated in Sadaka's youth groups, and was a volunteer in our "Leaders for Change" leadership training program. He has been the organization’s CEO since 2002, in addition to being an activist for peace and social change in various forums. Fadi has professional training and extensive experience in Arab-Jewish conflict group facilitation and in training facilitators, and has managed several joint Palestinian-Jewish projects across Israel. He has recently obtained his M.A. in conflict transformation with ACTS in Serbia.

**Jewish educational directors**

*Adi Maoz* was active for 4 years in the Israeli ‘Peace Now’ movement, where she was trained as a youth group facilitator and functioned as the organization’s ‘Israeli-Palestinian youth project coordinator. Adi began working in 2003 at Sadaka Reut as educational director and youth group facilitator, while also coordinating the volunteers in the ‘Leaders for Change’ program. In addition to her work in the organization, she has worked as a facilitator in numerous Israeli-Palestinian seminars in Israel and abroad. She has just graduated with outstanding merit in her B.A. in political science in the Open University in Tel Aviv.

*Einat Podjarny* has only recently joined the Sadaka staff but with her exceptional history of civil rights involvement she is already proving a vital acquisition. A founder of the Ta'ayush movement, which seeks to break down the walls of segregation and discrimination that exist between Israelis and Palestinians, Einat has vast experience in grassroots activism. This has been complimented further through her work as the co-founder of the Coalition Against the Wall movement, which looked to stop the construction of the Separation Wall and/or to minimize its destructive consequences on the livelihood of the Palestinian people. Somewhere, somehow, in between all of this, Einat found the time to obtain a B.A. degree in Philosophy and History from Tel Aviv University.

**Palestinian educational directors**

*Hana Amouri* was politically orientated from an early age, Hana really embraced activism during high school where, as a member of the Palestinian minority, she felt she had to scream for her voice to be heard. In university, she joined the Du-Si'ach-Hiwar movement, a Palestinian-Jewish student activism group, and became instrumental in their progress whilst continuing to operate in other political frameworks. Part of this included facilitation work for Sadaka Reut, where she quickly became a prominent board member. Simultaneously, putting her MA in accounting, administration and economics from Tel Aviv University to good use, she was a co-founder of the Popular Committee in Jaffa, challenging house demolitions and tackling housing rights, and set up workshops for women looking to develop business to improve their financial situation.
Mariam Abed ElDayyem was born and raised in Sho'afat, near Jerusalem. Mariam has been active for years in the field of education and empowerment work with Palestinian youth. In 2007, she took part in Neve Shalom's facilitation course for bi-national conflict groups and ever since she has been working with bi-national youth groups in various organizations in Israel and Palestine. She holds an M.A. in Sociology of Education and Teaching from the Hebrew University. She has been working with Sadaka Reut since the fall of 2008.

Resource development

Genevieve Nadeau was born and raised in Quebec, Canada. She was active in her college's student council and in other student bodies. She has been living Israel since 2000, and during her B.A. in Sociology at Tel Aviv university, she also became involved in 'Du-Si'ach-Hiwar' (dialogue). In 2003, Gen started working with Sadaka Reut, first taking part in the organization's volunteer camp, then becoming its volunteer coordinator, a youth group facilitator, coordinator of the community programs and summer volunteer camps. In 2006, she took up the post of resource development.

Board of directors

Our board of directors is composed of 8 members, 4 of them Jewish and 4 of them Palestinian. Dafna Banai (business woman), director, has been in the board for 14 years, and she has brought Lizi Sagi (former director of the Reform Movement's Jewish Pluralism Center) to the board three years ago. The third Jewish member of the board is Professor Gideon Kunda, whose son is an active member of the organization. Yossi Loss (anthropologist) completes the list of the Jewish members. He joined the board a year ago. On the Palestinian side, Dr. Auni Kheil has been in our board for over 4 years, and Serhan Shbeita (computer engineer) and Rawya Tannous (lawyer) have joined him two years ago. Last but not least, Butheina Dhabit, from Shatil's Mixed Cities project, joined the board last year. All members volunteer their time and experience to Sadaka Reut, attending monthly monitory meetings and coordinating relevant parts of the staff’s work.

Facilitators

As an educational organization, our main work force in the implementation of our programs is our facilitators. In activity year 2008-9, we have worked with a team of 20 facilitators in our main educational programs, ‘Building a Culture of Peace’, as well as in the workshops in schools and the groups' work as part of the ‘Markaz’. These facilitators attended our training seminar at the beginning of the activity year, which had for purpose to build a team of educators capable of working together with us during the year in developing our educational approach and methods, further defining the intricacies of the link we seek to create between political education and social activism.

Volunteers

Sadaka Reut could never implement the amount of work it does if it did not work with a large group of volunteers. Whether they be members of the ‘Leaders for Change’ program, volunteering full-time for one year, or whether they be volunteering in the ‘Markaz’, most of our volunteers are graduates of our leadership training program. They take part in the movement’s political and social activities, in our summer programs and in various educational activities which we hold with our youth.
Acknowledgements

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The Levi Lassen Foundation – Holland
Multi Exposure, The Sandra Jacobs Charitable Trust – England
CCFD, Comité Catholique contre la Faim et pour le Développement – France
Stichting Het Solidariteitsfonds – Holland
Ifa, Institute for Foreign Cultural Relations, German Foreign Office (zivik project) – Germany
The Isreala Goldblum Foundation – Israel
The Anne Frank Fond – Switzerland
The Calpe Trust – England
The Sobell Foundation – England
EMW, Association of Protestant Churches and Missions – Germany
Oxfam GB in Jerusalem – England-Israel
W.F. Southall Trust – England
The Heinrich Boell Foundation – Germany-Israel
The Middle East Peace Dialogue Network – USA
Sivmo, Committee for Support to Israeli Peace and Human Rights Organizations – Holland
The New Israel Fund – USA-Israel

Private Donations

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Schools, municipalities and community centers

Ibrahim Kasem Amal High School in Tira
Amal High School in Taybe
The Forum for the Development of Arara
Arara High School for Science and Technology
Kfar Saba Youth center
Rabin High School in Kfar Saba
Ironi Y-B, Jaffa
Yaffa Democratic School, Jaffa
Ramat Yosef High School, Bat Yam
Ramot High School, Bat Yam
Hashmonaim High School, Bat Yam
The Ministry of Education – Youth and Society Administration
The Ministry of Education – Tel Aviv district
The Ministry of Education – Personal Education project
The Ministry of Education – Bat Yam Municipality, Stars’ project

Organizations
Mossawa
ACRI
Shatil – Mixed Cities’ Project
Women’s Coalition for Peace
Zochrot
Breaking the Silence
The Rabbis for Human Rights
The Committee for the Rights of the Displaces Palestinians
Mahsom Watch
The Israeli Center for Digital Art
Physicians for Human Rights
Green Action
ASSAF
Code Pink
Citizens Building a Community

Individuals
Esmat Shbeita – for tours to the destroyed village of Miske
Sudki Edris – for an historical visit of the village of Taybe