Annual Report
2016-2017
On behalf of our staff, I am proud to present to you the Sadaka Reut - Arab Jewish Youth Partnership Annual Report 2016-2017. I would like to thank the Jaffa Youth Group for their amazing initiative this year that inspired us and gave us the idea to present our report in this way.

Following the learning process the group underwent this past year with the facilitator, the girls realized that knowledge is strength and that it begins with a thorough understanding of their narrative, the Palestinian-Jaffa narrative, and they created a map that highlights Jaffa of 1948 and Jaffa today. We see this map as a gift for us and for you to connect the political and the educational and to understand the issues facing different localities.

We continued to see this year an increase in measures taken against Palestinian citizens by the state through the demolitions at Umm Al Hiran and Qalansawe, the Nation State bill, and the elimination of Arabic as an official language. This side-lining was felt in Jewish communities as well, as the state continued to deny information to Mizrahi families whose children were taken from them, and as civil society groups continue to be silenced through governmental means.

We at Sadaka-Reut have learned once again how important our mission truly is. We have always believed that changing youth’s attitudes and behaviours must be accompanied by a structural change in reality. This is a goal we will work endlessly for.

On the organizational level, I want to share with you that Ayelet Kestler, Co-Director, finished her work with us last August. We wish her success in her future endeavors. Sadaka-Reut believes in bi-national management as an idea and practice, and in January 2018, a new co-director will join me in this shared position.

I am happy to share that Sadaka-Reut is expanding in the range of our activities and audiences and “growing up” in terms of our organizational capacity. We are starting a new project with our alumni. Our graduates often share with us how much they received from Sadaka-Reut over the years. This is the time to contribute back to the association and connect all the projects and strengthen our place as a community of activists.

On this occasion, I would like to thank our partners at AJEEC, the Scouts, and the Garden Library. Cooperation between us is vital to strengthening civil society at the grassroots and organization levels. We would like to wish success to our partners at Friendship Village in their new management and next steps.

I would like to take this opportunity to thank our staff and our volunteers for their hard work and dedication.

With love and solidarity,
Rawan Bisharat

---

Letter from the Co-Director

On behalf of our staff, I am proud to present to you the Sadaka Reut - Arab Jewish Youth Partnership Annual Report 2016-2017. I would like to thank the Jaffa Youth Group for their amazing initiative this year that inspired us and gave us the idea to present our report in this way.

Following the learning process the group underwent this past year with the facilitator, the girls realized that knowledge is strength and that it begins with a thorough understanding of their narrative, the Palestinian-Jaffa narrative, and they created a map that highlights Jaffa of 1948 and Jaffa today. We see this map as a gift for us and for you to connect the political and the educational and to understand the issues facing different localities.

We continued to see this year an increase in measures taken against Palestinian citizens by the state through the demolitions at Umm Al Hiran and Qalansawe, the Nation State bill, and the elimination of Arabic as an official language. This side-lining was felt in Jewish communities as well, as the state continued to deny information to Mizrahi families whose children were taken from them, and as civil society groups continue to be silenced through governmental means.

We at Sadaka-Reut have learned once again how important our mission truly is. We have always believed that changing youth’s attitudes and behaviours must be accompanied by a structural change in reality. This is a goal we will work endlessly for.

On the organizational level, I want to share with you that Ayelet Kestler, Co-Director, finished her work with us last August. We wish her success in her future endeavors. Sadaka-Reut believes in bi-national management as an idea and practice, and in January 2018, a new co-director will join me in this shared position.

I am happy to share that Sadaka-Reut is expanding in the range of our activities and audiences and “growing up” in terms of our organizational capacity. We are starting a new project with our alumni. Our graduates often share with us how much they received from Sadaka-Reut over the years. This is the time to contribute back to the association and connect all the projects and strengthen our place as a community of activists.

On this occasion, I would like to thank our partners at AJEEC, the Scouts, and the Garden Library. Cooperation between us is vital to strengthening civil society at the grassroots and organization levels. We would like to wish success to our partners at Friendship Village in their new management and next steps.

I would like to take this opportunity to thank our staff and our volunteers for their hard work and dedication.

With love and solidarity,
Rawan Bisharat
Sadaka-Reut was established in 1983. Our grassroots dialogue and leadership development programs seek to address the deep-seated injustices caused by the Israeli-Palestinian conflict by educating and empowering Palestinian and Jewish youth in Israel to pursue social and political change through bi-national partnership. We create a new generation of young activists promoting a shared society based on equality, solidarity, and justice. Over the past decade, 6,000 youth took part in our programs; we have trained 100 facilitators, who now use our approach as a tool for social change with hundreds of young people at Sadaka-Reut and other organizations. Hundreds of our graduates are active in social change movements and organisations.

Our Model

**Uni-national and Bi-national Model:** This model is based on the understanding that in order to promote a shared society, each group of Jewish and Palestinian participants need to recognize and address challenges within their own societies and communities first. The uni-national setting provides the safe, open space where participants can discuss issues unique to their identity group. After one year of uni-national meetings, the groups join to form a bi-national group. This setting provides a framework for the groups to meet ‘the other,’ getting to know the other’s culture, opinions, and reality, building youths’ belief in partnership and motivating them to utilize bi-national partnership as a tool for social change.

**Critical Education:** In order to empower youth to become responsible social agents who understand the challenges of the society they live in, and are passionate about addressing those challenges, Sadaka-Reut acknowledges that education is a tool to change society. With this in mind, we seek to instill in youth the knowledge and the tools for examining their society critically, challenging rigid conflict narratives and injustices. Challenging and examining the status quo gives participants the means to offer ideas for alternative political and social structures that in turn give rise to a more just and equal world.

**From Personal Transformation to Activism:** Experience on the ground is the best way to learn and internalize the change in attitudes the youth go through over the course of their work with Sadaka-Reut. Thus, the actual production of social and political campaigns plays a vital role in all of Sadaka-Reut's educational initiatives, instilling youth with confidence in their ability to be change-makers in society. Youth are trained to connect their personal individual context with the structural social and political issues endemic to Israeli society. Facilitators encourage youth to act locally within their communities, and to understand how connect these problems to the larger political picture, thereby combining the social and political in a strong, meaningful way.
Building a Culture of Peace

What’s going on?
Though Palestinian Citizens of Israel make up 20% of Israeli society, Arabs and Jews are separated throughout their childhood and most of their lives, even as community borders often physically touch, such as with the cities Netanya and Qalansawe. Both Palestinians and Jews overwhelmingly live in separate towns, and though mixed cities exist, such as Jaffa, neighbourhoods are generally separated. Even within Jewish and Palestinian communities, neighbourhoods within cities remain separated by a variety of factors including ethnicity, religion, and socio-economic status. As such, the lived experience for most youth in the country is one of separation, where opportunities for meaningful engagement between different groups in society are scarce. In the reality of Israel, a true democracy and reduction of divides can only be achieved if Palestinian and Jewish youth fight in partnership for it. Education and cross-national interaction play a critical role, providing youth with adequate knowledge on the conflict and its history, assisting to form identity, social and political awareness, and perception of the “Other.”

How are we working on this?
In order to increase awareness of societal issues facing our communities and action amongst youth, Sadaka-Reut runs a two-year program. In the first year, groups meet uni-nationally (within a Jewish group or Palestinian group) based on their identity and locality. They interact with “the other” within their own nationality and learn more about the diversity within their own communities. They also learn to connect their own experiences to patterns within greater society. In the second year, Jewish and Palestinian groups transform into bi-national groups, where they deal with the conflict through dialogue and joint action.

Zooming in on: Netanya and Qalansawe
This year, two groups—one Jewish and one Palestinian—met throughout the school year in their respective towns to learn about the diversity within their own communities and how to recognize and fight injustices and oppression occurring within their own nationalities. Members of Dora-Netanya group shared their experiences as Ethiopian-Israelis within the Israeli society, in which many describe feeling discriminated against in school or singled out for their race and ethnicity. Early on, a participant, Rachel mentioned that she refuses to wear her hair natural, as it does not resemble the hair of most of her non-Ethiopian classmates. Later this year, she came with her hair down and explained that “I’ve been realizing over these meetings that this is who I am and there is pride in that. I shouldn’t have to look like anyone else.” Meeting with other Jewish groups during the seminar and learning days, participants were able to share their narratives and learn about the struggles of other Jewish groups in society, including those of Mizrahi Jews. These shared issues helped them to connect their own experiences to wider systems of injustice, and taught participants how to advocate for a more equal society. At the end of the year, the group decided to write a song that calls out the racism towards the Ethiopian community within Jewish-Israeli society, which also takes pride in their identity as Ethiopians, Jews, and Israelis. The video, which was promoted locally in Netanya, has received 5,000 views so far.

The Palestinian group in Qalansawe focused on housing issues that the Arab minority face after the central government ordered the demolitions of three houses in their town. The group gathered to discuss their frustrations, and took the opportunity to learn more about demolitions in the South of Israel, affecting unrecognized Bedouin villages and the Arab community as a whole. After doing research on the subject, the youth created a video in which they expressed solidarity in their struggle for access to housing, and also shared their hopes and dreams for the future. In one part of the video, participants say: “There have been hundreds of such demolitions in the South before but we didn’t really understand the issue until it reached Qalansawe.” The video explains why demolitions are a systemic issue: “since 2003 no building permits have been authorized in Qalansawe, and so we must build our houses without permission.” They added that “there isn’t anything more difficult than seeing your dream being destroyed with no way to retrieve it, when you will forever be unsure of what is going to happen tomorrow. Stop destroying our dreams, stop demolishing our houses…You are not going to be able to bury us because we are seeds.” A participant said in a meeting that “I realize now how important it is to learn about these issues so we don’t feel we’re alone and so that we can act together for a better future.”

In the 2017-18 year, these groups will join one another to form a bi-national group, where they will work together to create a just and equal shared reality.
Partnership with the Garden Library

This year, Sadaka-Reut began working with the Garden Library in the Neve Sha’anan neighbourhood of South Tel Aviv. Neve Sha’anan neighbourhood has been transformed into the undisputed centre of African refugees and asylum seekers, generating and perpetuating hostility towards the migrant communities. Migrant and asylum seeker communities are suffering from alienation and isolation from Israeli society at large. Sadaka-Reut facilitators worked with two youth groups, whose participants included asylum seekers and the children of migrant workers. During the process, sessions focused on participants’ personal experiences and then widened to relate to bigger societal and national perspectives within their societies. Participants developed awareness of issues facing their society and communities, especially those relating closely to their personal lives. Sessions proved successful and participants showed an improvement in dialogue and critical-thinking skills, allowing them to connect between realities in their own lives and communities to the larger patterns in society. Many participants said it was the first time they felt that they had a voice in their community and Israeli society. For one of their initiatives, students created a public service announcement, in which they explain why the basketball courts in Levinsky Park are the only space in which they can play freely as youth. In the video, they asked the Tel Aviv municipality to reconsider its plan to build a public building on top of it.
Community in Action

Community in Action (CIA) is a joint Jewish and Palestinian leadership development project designed to address the acute shortage of committed and professionally trained young activists promoting social change in Israel.

What's going on?

As a mixed city, Jaffa is a microcosm of the state-wide issues affecting Jewish and Palestinian communities. One major issue is education—state public schools are separated by ethnicity and religiosity, and there are secular-Jewish schools, national—religious Jewish schools, Ultra-orthodox schools, and Arab schools. In Jaffa, which is part of the Tel Aviv-Yafo municipality, access to schools is limited. Many Christian and Muslim residents send their children to one of the two Church schools, which are often given more resources than public Arab schools. As such, pupils in both situations do not learn how to read or write Arabic, since it is not a mandated part of the curriculum in any of the non-Arab schools, though many do not have the resources or educational background to then continue to university, furthering the cycle of poverty. Jewish residents also have educational difficulties. Local high schools offer professional, rather than academic, tracks, leaving graduates without the necessary tests to enrol in University. Though all students are eligible to apply to any middle and high school in the city, access to schools in the northern part of the city, which are generally better resourced, is limited. Furthermore, socio-economic differences between South and North of Tel Aviv contribute to the fact that students from the South are three times as likely to drop out of a school as in North Tel Aviv. As such, the greater community in Jaffa’s population is left fragmented, with each group separated from the other, and with pupils from a higher socio-economic class often leaving the city following graduation. As the education system has not created space for meaningful bi-national interaction within the schooling structure, there is also a lack of local, bi-national activists to advocate for the cities’ needs. Shortage of resources also leads to an absence of informal educational frameworks where pupils can focus on non-academic matters facing them as individuals and their communities.

How are we working on this?

Sadaka-Reut works within, and in addition to, the educational system here in Jaffa through our Community in Action program. As part of the leadership program, run in partnership with AJEEC—the Arab Jewish Centre for Equality, Empowerment and Cooperation—based in the Negev/Naqab, Jewish and Palestinian participants volunteer together in schools and community centres to help answer some of Jaffa’s educational needs. As all of our Palestinian and some of Jewish participants come from Jaffa, they use their own life experiences and knowledge to help enrich the formal educational sphere and fill in gaps they experienced as pupils. Our participants learn critical pedagogy throughout the year and incorporate it into their work with the pupils they tutor. As part of the leadership program, participants learn how to work within their own communities and to advocate for, and with, them.

Zooming in on: Jaffa

On a formal level, our volunteers (participants) tutor children and help them prepare for exams, and volunteer with Arab pupils to teach those without formal language classes the basics of reading comprehension and writing in their native language. As always, there was need to connect between education, political, and social issues facing Jaffa and the pupils who lived and studied there. In October 2016, Huda Abu Sarari, a Jaffa resident and secretary at the Comprehensive Arab Educational High School, was murdered by her brother. The volunteer team initiated, in cooperation with the school, a day on violence against women, in which workshops were given to students in the classes. The activities stimulated discourse on gender perceptions, and the power dynamics between men and women. The students actively participated, and many said they did not have many opportunities to express their views on gender before these activities, and that it was important to deal with these issues in the classroom and in general.

Later in the year, the volunteers held roundtable discussions at the Muzot School about the different religious holidays in December, including Hanukah, Novy God, and Christmas. For many pupils, this was the first time that they were able to learn about the different traditions of communities within Jaffa, which allowed them to recognize the city’s diversity. In both the formal and informal setting, our participants arrive as bi-national partners, showing children from age 6-18 that a genuine alternative exists to the reality of separation we live in. Many pupils told the volunteers that this was the first meaningful relationship they had with someone of a different nationality. Israa, a Palestinian volunteer from Jaffa said that “volunteering makes me more confident that education is the most important thing I can do in my society, and it gives me a critical perception of the reality of the pupils I will work with in the future.”
many years, we have also worked with local NGOs to provide internships, so that our participants can contribute to civil society working on solutions for local issues. In addition to Achva, we had another long term group at Tel Aviv University, an activism course at Tel Aviv University, and we coordinated the “Woman Educators for Peace, Democracy, and Human Rights” project at Gordon College in Haifa.

**Zooming in on: The Naqab/Negev**

This year, we had 10 participants at Achva College, including four Bedouin students and six Jewish students, four of whom are Ethiopian-Israeli. All participants were local to the region and the sessions often focused on issues that were close to home, including unrecognized Bedouin villages and discrimination within Jewish society against the Ethiopian minority. The ability to speak one’s language of choice (with the help of facilitators) helped participants to speak comfortably and openly. Participants acquired new alternative knowledge of the social and political reality, and began to think critically about issues facing their communities.

Early on, the group connected over shared struggles, including housing rights. Both Bedouins and Ethiopian participants discussed discrimination they faced as minorities and ways to tackle it together. During a session focused on housing, an Ethiopian-Israeli participant said that “I know people don’t want to rent to us. It’s a problem. Today I realized this issue doesn’t just affect us, and that Bedouins are dealing with similar hardships.” In the final session, a Bedouin participant shared that “I not only gained more knowledge about my own people’s history but also about those of Jewish participants, especially for Ethiopians in the area. I want to continue working together to improve conditions in the Naqab.” One of the non-Ethiopian Jewish participants added that “I now recognize how important it is to tackle these problems together, even if some of us are dealing with it more than others.” They focused energy on how to create more bi-national space within the campus itself, recognizing it as a space over which they have a high level of influence. Realizing that the parallel education tracks had separate computer rooms—one for Jews and one for Arabs—they decided to start a petition on campus to make the spaces shared. They brought the petition, along with a letter they had written to the dean.

**How are we working on this?**

Partners in Shaping Reality establishes bi-national dialogue and action groups across campuses. The program promotes space for civic, political, and social discussions about the conflict and Jewish/Arab relations, and takes place in areas where Jews and Palestinians come into daily contact with one another but rarely interact, and strives to cultivate a shared public sphere based on equality. Sadaka-Reut began working with students with Achva College, located in the north Naqab/Negev in 2012 in order to bring together Bedouin and Jewish students and create space on campus for shared society. Both the Jewish and Bedouin participants are studying to become teachers, though the specific tracks are separated. As such, even on a diverse campus, these sessions were the only opportunity for students to engage with one another formally on campus. We work with participants through dynamic facilitation which reflects the existing power relations within the group and on campus, but also within society and state, and strives to amend them. For students at Achva College, this often means recognizing the potential of shared society and of joint-initiatives in the region and country. For students at Achva College, this often means recognizing the potential of shared society and of joint-initiatives in the region and country. For students at Achva College, this often means recognizing the potential of shared society and of joint-initiatives in the region and country.
Walking in Jaffa's Shoes

This year, Sadaka-Reut trained 15 alumni to lead educational and political tours in Jaffa that focus on the history of the city and current struggles facing the residents. Though tours throughout Jaffa are common, most follow only one narrative, the Jewish-European narrative, leaving out other important voices, including Jaffa’s Palestinian residents before and after 1948, Arab-Jewish residents who arrived in the 1850s, and Jewish immigrants who were settled in the first years following Israeli independence. Our tours allow students, groups, and other educational frameworks to gain a more complex understanding of this mixed city.

Staff and Facilitator Development

The facilitation training program includes six training days of six hours each for our staff and facilitators. Each day combines sessions of theoretical learning, followed by discussions and practical workshops in which the participants learn and experience how to translate the theory into practice. This year, we decided to add in a seventh training day to include a field trip to some of Sadaka-Reut’s communities, so as to strengthen our connections between the staff, facilitators, and communities. Staff members responded positively to the sessions and were happy to actively learn facilitation. Shir (Facilitator, Jewish): I want to be promoting bi-national education and frameworks, and today [in the field] caused me to think more critically about what it means and how can I practically implement this partnership into group-work with the participants. Nizar (Coordinator, Palestinian): I am working this year with university students, which is difficult because they have more anger than the high school students. I am getting tools to move forward with these groups in a way that suits them but still fits our model.
Initiatives from the Past Year

Building a Culture of Peace participants from Jaffa hang up posters they created that explain in Arabic the changes the have occurred in Jaffa since 1948 and on current trends of gentrification of the city.

Members of Community in Action on the day they carried out their first initiative, in which they facilitated “a day of learning and action to combat violence against women” in a Jaffa high school in which they volunteer.

Students from Tel Aviv University with members of faculty as they present to them an anti-racism certificate in which the faculty commits to treating each student equally, regardless of their religion, ethnicity, or sexual and gender orientation.

Participants from Building a Culture of Peace from Bat Yam focused their initiative on combatting discrimination—they felt that police often stopped some of them for loitering in parks, but would not do the same to Ashkenazi teenagers present. They hung up posters around public spaces that said “Police officer why are you stopping me? My skin colour is not reasonable suspicion.” The initiative was featured in a local paper.
2016-2017 in numbers

| Staff members | 10 |
| Facilitators and interns | 15 |
| Educational partners | 29 |
| Participants aged 7-16 in afterschool clubs | 110 |
| Participants aged 14-17 in long-term workshops | 149 |
| Participants aged 14-26 in long-term groups | 1002 |

Activities held by the academic year, from September to August, through 3 Projects:

- Building a Culture of Peace
- Community in Action
- Partners in Shaping Reality

17 Public outreach campaigns and initiatives developed and implemented by participants, reaching hundreds of people in their local communities.

Sadaka-Reut’s staff, volunteers and participants are female and male, Palestinian, Armenian, Jewish, Christian, and Muslim.

Income and outputs (by ILS)

Expenditure by Project

- Partners in Shaping Reality: 281,799
- General Expenses: 162,268
- Team educational development: 63,203

Expenditure by Type

- Program activities and coordination: 1,562,808
- Local office: 167,792
- Travel: 12,638
- Equipment: 19,544
- Services: 94,914

Income Streams

- Individual Donors: 56,348 ILS
- Services: 64,054 ILS
- Trusts and Foundations: 1,643,550 ILS

Donors

Our work will not be possible without the inspired, dedicated, and generous people who work, volunteer, partner with, and support us individually and organizationally all over the world. We would like to thank them, and recognize our donors.

- CCFD
- Secours Catholique
- Bread for the World
- Miserere
- Evangelical Lutheran Church in Northern Germany
- Rosa Luxemburg STIFTUNG
- Kerk in Actie - ICCO Cooperation
- Sivmo
- Anna Frank Fonds
- Caritas Switzerland
- Kinderhilfe Bethlehem, Switzerland
- CAFOF
- The Sobell Foundation
- The Left Tilt Fund
- Children of Peace
- The S Jacobs Charitable Trust
- Calpe Trust
- The Swiss Embassy in Tel Aviv
- Global Giving Foundation
- Fritz Naphtali Foundation - Israeli German Friendship
- Our Friend Association Donors

How to Support Us

To donate via PayPal, please visit us at www.reutsadaka.org/support-us-4/

For bank transfer:
Israel Discount Bank
Branch 26 - Yaffo Courts
15 Jerusalem Blvd.
Jaffa 6811201, ISRAEL
Swift code: IDBLILIT
IBAN: IL 19 0110 2600 0000 1223 641

For a US tax deduction, make out a check to the New Israel Fund, write on the memo line/attach a note that the check is for Sadaka-Reut: Arab-Jewish Youth Partnership - NIF ID 5805. The minimum donation accepted by NIF (US) is of $100. Please post the check to New Israel Fund, P.O.Box 91588, Washington DC, 20090-1588 USA.

For a UK tax deduction, make out a check to the New Israel Fund, write on the memo line/attach a note that the check is for Sadaka-Reut: Arab-Jewish Youth Partnership - NIF ID 5805. The minimum donation accepted by NIF (UK) is of £70. Please post the check to New Israel Fund, 26 Enford Street, London W1H 2DD, UK.

For further inquiries please contact us at info@reutsadaka.org or call +972 (0)3 5182336.

To join our Friends Association and contribute 30ILS per month through your credit card, please contact us at info@reutsadaka.org or call +972 (0)3 5182336.

For further inquiries please contact us at info@reutsadaka.org
Tel/Fax: +972 (0)3 5182336
35 Shivtey Israel St. POB 8523
Jaffa 6108401, ISRAEL
www.reutsadaka.org