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Letter from the Co-Directors

We are proud to present you with the Sadaka-Reut Arab Jewish Youth Partnership Annual Report for the year 2018-2019.

This year, unlike in previous years, our office address has changed after moving to a new place in Jaffa. With this move, we have recalled memories from years of activism and all the people who were a part of Sadaka-Reut throughout the years. Every change is a chance to re-examine who we are, to decide which parts of the old should be replaced with the new, and which parts to keep and cherish. We are glad to carry on with a dedicated team and community, with the will and motivation to keep working for a just and equal society and the ability to turn a new space into a home.

This year we present the annual report with the theme of "a puzzle for change", representing the constant need to put pieces together and draw connections between the events taking place in our surrounding and the ways chosen to address them. The report highlights pieces of the work carried out by our professional and motivated team, who inspire the participants and make it all possible. We would like to take this opportunity to thank them and our volunteers for their hard work and dedication.

The political and social reality in Israel continues to be violent, racist, divisive and frustrating for those who wish to live in a peaceful, equal, and solidarity-oriented society. As this context continues to directly influence the groups we work with and the work that we do, it can be hard to find points of hope.

In a year with two national elections, at the absence of political leadership, the issue of rising violence in Palestinian society has been neglected and calls for help unanswered. Criminal files remain unresolved, criminals are not convicted and the government places the blame on cultural factors rather than taking responsibility for systemic neglect.

This important matter of violence was highlighted in our youth project, and became the theme of the school workshops we implement in Arab schools. We have received much positive feedback from students, facilitators and educational partners alike, and will continue to address this issue in the following year, helping to fill the gap between the reality the students are expected to face and the lack of tools provided by the formal school system in order to do so.

Violence isn’t targeted solely at Palestinian society, but affects marginalized communities in Jewish society as well. In July, following two incidents where two young Ethiopians were shot and killed by policemen, The Ethiopian community rose up with a series of demonstrations against police brutality, profiling and the quick closing of investigations filed against policemen. A sticker made by our former youth group in Bat-Yam was handed out in the demonstrations, and noticed by one of the group’s original participants, who tried to locate Sadaka-Reut members in the demonstrations in order to thank us for the support.

We would like to take this opportunity to express our sympathy and solidarity with all the families who are grieving the loss of loved ones to police brutality or neglect.

Our immediate answer to the violence and racism is strengthening and empowering our community. We’ve recognized a growing need this year for a political safe space for like-minded people who share our values and vision. In response to this need, we arranged a conference for our alumni and community, where we met to discuss our ability and ways to promote radical change in the current political reality and to stay safe and healthy in the process. To celebrate our community, as the peak event of the year, we brought all of our groups of participants together for a joint three-day summer camp, which was meant to address the recent waves of racism and separation with the message: “Partners – now more than ever”.

The successful cooperation we foster with our partners is crucial in dealing with a challenging reality, and as another way of strengthening the community. We are proud of the strong partnerships we maintain and continue to develop with educational institutions as well as with other local civil society organizations. The more we cooperate and learn from each other as a part of our ongoing programming, the stronger and more effective we become as a collective force.

We are honored to share with you some moments from the journey that our participants and ourselves have experienced during the last year, and would like to take the opportunity to express our appreciation for your partnership and support in Sadaka-Reut’s bi-national work towards a just, shared and equal society.

Yours in solidarity,
Rawan Bisharat & Dina Gardashkin
Co-Directors, Sadaka-Reut
Putting together a complicated puzzle, according to WikiHow, requires us to proceed carefully, keeping in mind four main parts: creating a proper workplace, sorting the pieces, putting together the edge pieces, and then putting together the center pieces.

Our workplaces are spaces for activities that we find in the educational and socio-political environment. Acknowledging and adapting to any existing situation is a critical part of the work, meaning looking around and always adjusting to the changing context.

Sorting the many pieces of the puzzle is no easy task. In our case, pieces include structures, participants, permanent staff, facilitators, educators and educational institutions, local and international partners.

The frame, i.e. the edge pieces, is easier to put together. All of our programs follow our educational model and a well-tested spiral-shaped Theory of Change. Supporting the implementation of the model and activities are our dedicated facilitators, coordinators, management staff, board of directors, and financial supporters. Workshops and training take place throughout the year to ensure the quality of the frame remains consistent.

At the very heart of the educational work are the center pieces: the project participants, the social actions and initiatives taken by them, and their indirect beneficiaries, covering educational partners and entire communities across the country. All together, these pieces form a special puzzle composed of Palestinians and Jews, women and men, minorities and majorities, the marginalized and the more privileged, who manifest the idea of a bi-national community acting together in solidarity to enact positive change for a more just and equal future.

Uni-national and Bi-national: The incorporation of both settings is based on the understanding that in order to promote a shared society, each group of Jewish and Palestinian participants first needs to recognize and address challenges within their own societies and communities. The uni-national setting provides the safe, open space where participants can discuss issues unique to their identity group. The bi-national setting provides a framework for the groups to meet “the other” by becoming acquainted with their culture, opinions, and reality. In doing so, we aim to promote youths’ belief in bi-national partnership and motivate them to utilize it 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 endorses education as a tool to change society. With this in mind, we seek to instil in youth the knowledge and the tools for examining their surroundings critically, challenging rigid conflict narratives and ongoing injustices. Challenging the status quo gives participants the means to offer ideas for alternative political and social structures that would give rise to a more just and equal reality.
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 initiatives plays a vital role in all of Sadaka-Reut’s educational programs, instilling youth with confidence in their ability to be change-makers in society. Youth are trained to connect their personal individual narratives with the social and political structures endemic to Israeli society. Our facilitators encourage youth to act locally within their communities, and to understand how to connect these problems to the larger political context, thereby combining the personal, social and political in a strong, meaningful way.

Sadaka-Reut’s theory of change encompasses the process of transformation the participants go through. It begins from the individual level, continues on the relational level as it continues to develop in shared spaces, and concludes in the cultural level, widening the circles of influence as they carry on the Sadaka-Reut model wherever they go in life – from their own families and communities and to the wider society.

While efforts to end the Israeli-Palestinian conflict seem stagnant, discriminatory legislation and practices continue to contribute to the exclusion of Palestinian citizens and some Jewish minorities from Israeli society. Meanwhile, Gazans have continued their Marches of Return along the Gaza-Israel border, being met with army violence that has resulted in high casualties. With Hamas rockets continuing to be fired towards Israeli towns, the risk of another deadly Gaza operation looms large. Since the Jewish Nation-State Basic Law, which de-legitimizes and compromises Palestinians’ citizenship rights, was passed last July, the general atmosphere has become more hostile towards Palestinians and anyone arguing for equality.

Within Jewish society, the struggle for equal rights for the Ethiopian community was reignited after unarmed black teenager Solomon Teka was shot dead by an off-duty cop in July, leading to nationwide protests. While the wave of protests drew some negative public responses from some due to traffic disruptions, the authorities failed to take any concrete steps to press charges against the police officer or address the deep-rooted racist attitudes within the police. This case does not stand alone, and according to a +972 Magazine piece published in February, police had killed 14 Israeli citizens inside the Green Line without any of them being indicted. Nine of those killed were Palestinian citizens of Israel, three had Mizrahi last names, one was of Russian origin, and one (preceding Teka’s death), Ethiopian.

Additionally, the statistic of twenty-four women who have been killed in Israel in 2018 by a partner, family member, or somebody they knew led to a public outrage, with women and men of all backgrounds, religions, and nationalities demanding answers from the authorities. Meanwhile, the homicide rate among Palestinians in Israel has risen, with around 70 murders in 2018 in the Arab society alone. Sadaka-Reut has been dealing with issues related to gender-based violence and homicide for many years, and has accumulated a vast body of knowledge on the subject, which has been helpful in dealing with this context.

Governmental legislation and societal trends also continue to narrow the few spaces in which youth are encouraged to think critically about their reality. The effects of the law passed last year in the Israeli Knesset, which was meant to prevent critical or left-wing NGOs from entering schools and speaking to students, are felt, as teachers appear more reluctant to invite a bi-national organization into their classrooms. The atmosphere on Israeli college and university campuses is also influenced by such trends. In January, a female Hebrew University lecturer was
falsely accused in mainstream media of “shaming” a female student wearing army uniform on campus. The publication of the incident resulted in the lecturer receiving hate mail and threats, while reportedly not receiving proper support from the university head, who instead issued a statement encouraging students to attend class in army uniforms.

In the past year, Israel has gone through two national election campaigns. Both of them characterized by extreme measures and rhetoric from the Right. The political party Otzma Yehudit (Jewish Power), which consists of followers of Rabbi Meir Kahane, came back into national politics. Meanwhile, the main challenger in both elections, ex-IDF Chief Benny Gantz, launched his election campaign with video footage proudly featuring the destroyed neighborhoods and high death toll in Gaza following Operation Protective Edge under his leadership. After an aggressive campaign, Israel’s April elections resulted in Netanyahu’s failure to form a coalition government, leading to the second election in September. While the second elections were underway, in one week in July, the newly appointed Minister of Education, Rafi Peretz from the United Right, called intermarriage a “second holocaust”, declared his support for annexation of the West Bank without giving Palestinians the right to vote, and endorsed gay conversion therapy.

In Jaffa, this year saw the beginning of the construction of the light rail, severely restricting traffic along the city’s main street, Jerusalem Boulevard, to both directions, and limiting residents’ movement and access to different parts of Jaffa and Tel Aviv. The Boulevard, which connects the Northern end of Jaffa to its Southern neighborhoods, is filled with local businesses, Arab and Jewish alike, whose owners and employees now suffer as a result of construction.

The polarizing events described above serve to deepen existing social gaps between the two societies, exacerbated by the fact that Palestinian and Jewish communities live in almost complete segregation. As a result, there is little to no interaction between the two groups, a separation that fosters widespread fears, racism, prejudice and distrust towards “the other”. To address these challenges, we work every day to build alternative models for social interaction and political activism, creating a space in which Palestinian and Jewish youth may feel equal, respected and recognized as individuals and as part of their respective communities. We encourage youth to act together to bring about their vision of a shared, just society.

Building a Culture of Peace

Building a Culture of Peace (BCP) is a youth-focused project that seeks to raise a generation of young people who are socially and politically aware and involved in their local communities. Every year, some 500 Jewish and Palestinian youths, aged 14-17, participate in the project. Most of the youth come from disadvantaged and socio-politically excluded communities. The goal of the project is to encourage the youth to critically examine reality, identify injustices, and initiate as well as participate in efforts to promote social and political change.

Long term groups

Four Palestinian and Jewish groups completed the long-term process, where trained facilitators meet with youth of the same nationality in their own neighbourhoods, with the belief that any societal change must begin at the individual level and spiral outwards from there. This year’s activities included workshops, lectures, movement days, and an overnight seminar. This year, two of the groups – Ramle and Modi’in – came together to form a bi-national group that met throughout the activity year. Each of the groups planned and implemented 1-2 social initiatives on key issues facing their societies.

“We [Palestinian citizens of Israel] are not like guests in their hotel, we are all living here together and they [Jewish Israelis] should acknowledge and respect that”

– Palestinian female participant from Taybe during the overnight seminar

Spotlight on: Ramle-Modi’in bi-national group

The drive from the Jewish city of Modi’in to the partially mixed city of Ramle takes about twenty minutes. Ordinarily, the Palestinian residents of Ramle, who form a significant minority in this predominantly Jewish city, might find themselves visiting or driving through Modi’in. On the other
hand, it is extremely rare for Jewish residents of Modi’in to visit Ramle. Youth from these cities are not separated by walls or distance. Yet, participants in our bi-national group struggled to find a common language and shared experiences. Sadly, their struggle is only a subtle reminder of the mental divides on the rise between Jewish and Arab youth in present-day Israel. When our youth groups meet each other for the first time, finding the common denominator takes time. Against this backdrop, we are proud of what the Ramle-Modi’in group achieved this past year. Parallel to each group’s uni-national process and multi-group sessions, participants of these two groups met three times for facilitated discussions: once in Ramle, once in Modi’in, and a third time in Jaffa for a joint tour that exposed them to the city’s alternative narratives.

“I take Arabic classes at school, but it’s just letters that mean nothing to me. Now I’m hearing the language spoken around me and I can’t understand a word – it’s frustrating and I want to change that”.

– Jewish male participant from Modi’in at the end of the first bi-national meeting

School workshops

The workshops we facilitate at schools are meant to answer the changing needs of educators in Israeli high-schools who approach us about enriching their students’ learning experience in the classroom with contents oriented towards socio-political change. For this purpose, we offer a series of four workshops for Palestinian, Jewish and mixed classrooms that cover a range of topics relevant to core societal issues, such as group identities and existing inequalities, and are regularly updated to take into account current events, such as racist incidents or larger-scale conflicts. Throughout the year, our facilitators entered eight Jewish and Arab schools across the country. At the dominantly Jewish schools, considering the after-effect of the Nation-State law, the workshops dealt mainly with the re-humanization of and increasing empathy towards “the other”, considering societal trends of discrimination and inequality. At the Palestinian schools, a new series of workshops highlighted the issue of combatting violence in society. This way, hundreds of students benefitted from new perspectives on current events, and were able to take a critical look at their reality and the role they can play in it.

“When Yara [one of the murder victims] was murdered, we went to protest at the square… a few days passed until we got the news about the next Palestinian female victim, and at that point I felt like I had run out of words. At the same time, I was facilitating workshops in Qalansawe about violence against women, and today was our last session. The youth showed me that there is still hope for change”

– Doa’a, Palestinian female facilitator

Spotlight on: Palestinian puzzle workshops

Addressing the issue of violence is difficult with any youth, and becomes especially complicated in a marginalized society that suffers from violence within and without. Gun violence on the streets, domestic violence against women in homes, and police violence everywhere are all prominent
in Palestinian communities in Israel. This is a reality that Palestinian youth are exposed to on a daily basis. By examining the symptoms, facts and figures, and then the root, systematic causes of these phenomena, the youth were encouraged to search for what they could essentially do to change it. The workshops incorporated a unique informative puzzle that reflects the complexity of gender violence within the socio-political context of the Palestinian minority in Israel. In a year that was unfortunately plagued by new cases of murdered women, this constructive work with youth is invaluable.

**Partnership with the Garden Library and Migrant Youth**

This was the third year of our partnership with the Garden Library. As a part of our joint project, alongside participating in football practices and attending a study centre, youth from the migrant and asylum seeker community of South Tel Aviv participated in social activism sessions with our trained facilitators. This year, two groups – one for boys and one for girls – operated during the activity year, and an additional one during the summer. In those sessions, the youth discuss issues such as identity, racism, gender, life in the neighbourhood, and human rights.

**Facilitators’ team**

A team of nine facilitators, supported by the project coordinators, led our youth activities throughout the year, ranging from individual uni-national workshops in four towns and cities, to movement days, a seminar, and bi-national sessions. This year, the BCP facilitators’ team included two graduates of our Community in Action project, and three veteran facilitators who continued for another year.

The facilitators’ team is an indispensable part of Sadaka-Reut’s staff. Before and in between facilitating their own sessions, they participate in monthly staff meetings, where they share some of the situations and dilemmas they may face in their work, and several staff development days with the rest of the staff, where more general educational and societal issues are discussed and relevant skills are further developed.

“I had suddenly realized what being a Palestinian citizen in this country must feel like about 100% of the time. I had read about privileges beforehand, I understood it in theory, but there it was in that moment standing right in front of me, and I had to face it.”

Ofir, Jewish male facilitator

**Spotlight on: Ofir Sivan**

Ofir arrived to Sadaka-Reut after a few years of volunteering and working with migrant kids and youth at the Levinsky Garden Library. This year, Ofir joined our facilitators’ team, bringing knowledge and experience from working with the asylum-seeker community, his bubbly personality, and lots of positive energy. During the year, Ofir facilitated workshops at schools and two groups of refugee and migrant youth as a part of our joint project with the Garden Library.

When asked about his highlight of the year, Ofir said that “altogether, this year at Sadaka-Reut was a great experience for me and I’ve taken a lot from it. I came in thinking I knew more than I
did. What stays with me most is the encounter with the Palestinian facilitators (and it helped that they were all women). Coming from the Mizrahi discourse, I was already critical of many issues in Israeli society, but there was something about being in meetings and training session with them that made me confront my privileges as a Jewish Israeli in ways I hadn’t before. Throughout the meetings we would speak mostly in Hebrew, or the Palestinians would speak in Arabic and then translate themselves so they could be understood by the Jewish facilitators as well. And I remember one time when one of them had had enough and said, “why don’t you just study Arabic already!” and though I personally speak some Arabic, something in that moment clicked."

Community in Action

The first group, consisting of eight local Palestinian and Jewish participants, completed a significant process as a small bi-national team of young men and women learning and acting together in the Jaffa community. The participants joined the program hoping to expand their knowledge about themselves, others, and the conflict, and did so through lectures, workshops, tours, and peer-learning. In addition, the participants volunteered at local schools and chose to get involved in two contemporary socio-political struggles through outreach initiatives.

“\textquote{I began to realize that \textquote{the conflict} on this land goes far beyond \textquote{Israeli} and \textquote{Palestinian} – it is much deeper and involves more groups than just these two, with everything influencing everything else}”

Palestinian female participant in Jaffa

Volunteering in the Community

The other group, operating in partnership with AJEEC, emphasizes volunteering in the community throughout the bi-national learning process. Participants spend most of their time volunteering in local educational frameworks, in addition to one learning day a week. The group included seven Jewish participants, recruited through the Israeli Scouts, and one Palestinian participant from Jaffa. While an unusual bi-national team in terms of the ratio of Jews and Palestinians, the group had gone through an incredible process by developing critical thinking and learning a lot from each other, their volunteering placements, and the Jaffa community.
Spotlight on: volunteering at Al-Manar Centre for at-risk Arab youth

Al-Manar centre is attended by at-risk Palestinian youth in Jaffa, who receive help with their homework and general time management by the centre’s staff and volunteers. Despite being a relatively new partner, we experienced this collaboration as positive and hope that it can continue. Three Community in Action participants completed volunteering hours at Al-Manar throughout the year. One of them, Nura, testified that she “felt satisfaction as a result of my work with at-risk Arab youth in Jaffa.” At a follow-up conversation, the centre’s director, testified that when there was a shortage of teachers at the centre and one of the youth was having difficulties in English, he advanced a lot thanks to one of the volunteer’s help.

“Sadaka-Reut’s volunteers were a constant support system for the youth. No matter what went on at the centre, we could tell that they came with the drive to act in the community.”

~ Palestinian Director of Al-Manar Centre in Jaffa

Participants: 16
2 volunteering and activism groups
3,878 Hours of volunteering with 175 students
5 tours and 2 overnight seminars
2 public outreach initiatives

Numbers

Partners in Shaping Reality

The Partners in Shaping Reality (PSR) project engages university students in dialogue and action groups. Promoting a space for civic, political, and social discussions about the conflict and Jewish–Arab relations on campus, it encourages students to play an active responsible role and to be involved in changing their environment, while giving them skills to continue strengthening their voice once the program ends.

Sadaka-Reut’s first student group of the year opened in November in Lod through a new cooperation with Totzeret Haaretz – a student project that aims to bring young adults to Israel’s geographical and social periphery and create a sense of community. This bi-national group, including Jewish participants from around the country and local Palestinians studying at different institutions, went through an intense process. They met once a week for three hours throughout the academic year, and implemented significant initiatives in their communities, essentially educating on stereotypes and Arab-Jewish relations in the mixed city.

“What I take from this experience is that activism can come in many forms. Dialogue between people, ‘small’ actions, anything”

~ Jewish female student participant in Lod

Another student group was created on the Tel Aviv University campus in the second term of the academic year, including a mix of Jewish and Druze participants. As students attending the same campus without truly meeting under regular circumstances, the group pursued an on-campus initiative to encourage the enrollment of more students in enriching bi-national dialogue programs, in order to provide a more versatile educational experience.
Finally, as a result of many years of work at Achva College in the South of Israel, this year we began a pilot program there, which includes a short series of workshops on multiculturalism and a tour in Jaffa for young Palestinians preparing to enroll in the college the following year. The program was successful and will carry on and expand in the next academic year, when we expect to open more than one group at the college. Such growing partnerships are a testimony to the level of trust our partners have in our ability to lead educational change in their institutions.

Spotlight on: Perspectives on Life in Lod

The bi-national group in Lod had gone through a challenging process this year, largely due to the asymmetry between the Jewish and Palestinian participants. The Palestinian participants were locals, some of whom are Lod-raised, and Jewish participants were newer to the city, with some still getting used to a new environment. The mixed city of Lod has a recent past and present combining oppression and inequalities, especially in the municipal distribution of resources between the Palestinian and Jewish residents. Just by taking a walk through the different neighborhoods of the city, one can notice the differences. It is therefore no coincidence that the group chose this topic for their main initiative, which they have researched and developed throughout the year. The highlight of the group’s initiative was guiding all of Sadaka-Reut’s summer camp participants through the streets and neighborhoods of Lod, sharing what they’ve learned throughout the year.

Every desired change starts in education, what we teach the next generation. The stuff we did here (in the group) influenced us, and we need to pass it on somehow... I know that I want to be a part of the change, what I still need to figure out is how*

– Jewish female student participant in Lod

22
participants: 9 Palestinian | 13 Jewish

98
Palestinian participants in a short-term program
89 female | 9 male

3
Student groups at 3 different locations

3
day tours and 1 activism panel

3
student-led outreach initiatives

Numbers
Staff Development

Development Days

Seven staff development days took place, meant to provide enrichment activities for our staff, including the youth facilitators. Sessions and topics vary from year to year, corresponding to needs and current events, and introduce the participants to new critical content along with innovative educational methods. We believe that investing in staff development enables and inspires them to become stronger facilitators and role models for their participants. This year’s themes included: the Nation-State law, media biases, the roles of the educator, Ashkenazi Jewish identity alongside more marginalized identities, writing for social media and video as activism tools, the creation and maintenance of safe spaces, storytelling, bi-national partnership in and outside Sadaka-Reut’s framework, and creative forms of activism.

“I’ve begun to accumulate knowledge and understanding in issues that are not necessarily directly related to Arab-Jewish relations, such as the Armenian struggle for genocide recognition, or the Ethiopian protests against police violence. I’ve developed feelings of responsibility towards those struggles, so now it’s as if I’m also a part of them.”

– Female facilitator during the concluding staff development day

Educational Team

In addition to the staff development days, the coordinators of our three main educational projects also met every second month to share some of the conflicts and dilemmas that stem out of their ongoing work, listen to the experiences of the other coordinators, and think together about ways to address some of the challenges. These sessions, with uni-national and bi-national components, allow space for reflection as a fundamental practice in the critical education process.

From the Inside Out

Tours and Group Meetings

We have continued and expanded our Jaffa tours program, reaching new audiences from a range of ages and nationalities. We are proud of the fact that organizations and individuals from the country and all around the world continue to reach out to us to get a more nuanced historical, political and educational understanding of Jaffa as it stands today. In fact, the popularity of our tours increased so much this past year that we’ve reached a total 828 people – students, academics, international visitors, and local residents alike – who joined local tours and conversations with our staff and were exposed to our perspectives on current affairs.

Teacher training

As another attempt to translate our knowledge and experience in critical education to more common practices among educators, in the last year we have participated in a significant process that included representatives of other critical civil society organizations and led to the creation of a teacher training program on political education. This program is expected to be launched this October, and should mark the way for more successful collaborations that will speak to the wider society in the future.

EU Peacebuilding Initiative project

Last year we were excited to launch a new project that focuses on empowering and amplifying the voices of marginalized youth through communication, advocacy, and media training. As part of this ongoing EU Peacebuilding Initiative project, which is run with partner organizations, we were invited by our friends at CAFOD to visit England and speak to different audiences in religious and political spaces alike about the socially transformative potential of critical education, and the need to amplify the voices of youth in conflict situations.
Community conference

In December, Sadaka-Reut staff, alumni, and friends gathered for a community conference at al-Saraya theatre in Jaffa. The conference agenda included a panel with speakers representing diverse professions and groups in society who spoke based on their personal and professional experience about bridging the gap between the polarizing reality that surrounds us and the individuals within our community trying to advocate for change as well as implement it in their own lives. We concluded with two inspiring performances that left attendees thankful for the sense of community the gathering was intended to and able to provide.

Summer camp

For three days in July, we gathered project participants, facilitators, and staff for a three-day community summer camp. Against the backdrop of another polarizing election campaign, the theme we chose was “Partners - now more than ever.” Some of the camp’s highlights include:

- A bi-national flashmob performance in Jaffa
- A tour in the mixed city of Lod, led by our local student group
- A learning and action day in Jerusalem, concluding in front of the Israeli Knesset

“When the summer camp started I was not expecting to connect with any new people, but I am leaving this experience with new friends, a few of them Jewish. At the same time, I had the chance to learn more about Palestinian culture and Jews, which were new to me.”

Female Palestinian youth participant in the summer camp
We are proud to present this year’s total of eleven outreach initiatives produced by seven of our groups in the different projects.

**Here is Manshiya** – the Eurovision village in Tel Aviv this year was built on top of the ruins of Manshiya, a residential neighborhood in historical Jaffa. The Community in Action group in Jaffa chose to participate in an action led by the De-colonizer research centre and speak to Eurovision village attendees about the place’s history. The leadership the participants displayed in this project was, according to the project coordinator, essential for its success, and participant felt empowered after engaging passers-by in meaningful conversations.

**Fact-Check Migration** – For their second initiative, the Jaffa-based group was triggered by the situation facing asylum seekers and labor migrants in Israel – a charged topic that has made headlines in the last couple of years, dividing entire neighborhoods and communities. Realizing their bi-national framework was a unique setting to address it, they created a series of posters and stickers in Hebrew, Arabic, English, and Tigrinya that address the key terms “genocide” – especially relevant to refugees coming from Sudan – and “infiltrator” – a charged word used by the government and much of the Israeli public to refer to African asylum-seekers today, and which was historically used to refer to Palestinians refugees who tried to return to their homes after 1948.

**Educating on Stereotypes** – The bi-national students’ group in Lod planned its first initiative around stereotypes. They chose their respective communities as the main target groups, and each individual or pair prepared an activity and discussion on the issue. This action helped to spark socio-political discussions within each of the communities, Jewish and Palestinian alike. Through the initiative, which widened the project’s circles of influence, the participants acted as leaders in their respective communities and raised awareness through conversation and using the educational methods they discovered in the project. Following the initiative, one of the participants commented:

> “I’ve learned how I can take a message that I believe in and pass it on to my family, people from the neighbourhoods, friends at work”

– Palestinian male participant in Lod

**Welcome to Lod** – For their final initiative, the Lod students’ group developed a political, bi-national tour of their city that aims to show the complexity and asymmetry of Jewish-Arab relations there. Such a tour is made more significant by the fact that the Lod municipality and some of its Jewish population often talk about coexistence in the crime-infested city, whereas under the surface, inequality in the divisions of resources negatively impacts the lives of local Palestinians. The bi-national group already ran the tour several times, including to the Totzeret Haaretz coordinators’ team, who are expected to pass on some of the content to their communities, and to the Sadaka-Reut community during the summer camp.
There’s Room for You – Despite the mixed student population, a lack of meaningful interactions between Jewish and Palestinian students on the Tel Aviv University campus led the Tel Aviv student group to plan this initiative. The group created three videos and a poster carrying the title “There’s room for you here”. Their initiative called for students around campus to show more demand for bi-national dialogue programs, and specifically those like Sadaka-Reut, which seek to combat the separation, fear, and discrimination by bringing together Jewish and Arab students to talk about core issues and act together in partnership.

What’s in a Law – this Qalansawe youth group initiative put the focus on the Nation-State law. The law, which reduces the status of non-Jewish citizens in Israel compared to Jewish ones, has been faced with some apathy. The Qalansawe youth group produced a video to increase awareness of the Nation-State law and the issues it raises with youth Palestinian citizens of Israel. The video features the youth’s faces as they express their questions and frustration regarding the law’s implications on their lives and society.

The Future Depends on Us – The Jewish youth group in Modi’in continued an initiative that was first developed by students from the same school last summer. The idea was to create a platform where teenagers from Israel, the West Bank, and Gaza could access alternative information and directly communicate with one another, thus challenging the fear and restrictions imposed on them by the authorities, the education system, and traditional media. The group designed a sticker that reads “the future depends [in Hebrew: "hangs"] on us” accompanied by a drawing of a hanger. It was meant to draw attention to the necessity of increased youth involvement in local activism and critical news consumption.

Spotlight on: the Arabic Language

Youth in our programs are encouraged to react to current events. The attention of the youth was drawn to the Nation-State Law, and the fact that the Arabic language remained without an official status. In the meantime, the amount and level of Arabic spoken by young Palestinians in Israel is decreasing, as many find it more urgent to improve their Hebrew and English skills outside their homes. Reacting to this situation, the Palestinian youth groups produced four initiatives that addressed, in one way or another, the need to speak Arabic in order to keep it alive and visible in the public sphere.

The Ramle youth group got permission from their school to draw a sketch, which they designed, on one of the walls, in order to raise awareness for the need to “protect” the Arabic language by learning to read and use it properly. After the drawing, participants took photos of it and uploaded them to an Instagram page they opened for this purpose.
The Taybe youth group also planned to raise awareness to the importance of speaking Arabic. They designed a series of four stickers carrying the question “Why speak Arabic?” On three of the stickers, they suggest different answers to this question (“because it’s prettier”, “because it’s my identity”, “so that I don’t lose it”) and the 4th sticker asks “and what’s your answer?”, directly addressing the audience.

The Taybe group planned a second initiative: a sketch that was painted on a school wall, displaying two young people arguing, whereas the Arabic language appears to be drowning in the sea. The caption reads “#saveyourlanguage”, and addresses arguments over internal matters within Palestinian society that may come at the expense of uniting around collective issues of concern, such as protecting one’s mother tongue.

The youth group in Qalansawe produced a sticker reading “Stop! Speak Arabic in order to be understood”. It calls attention to the common phenomenon among young Palestinians in Israel who adopt more Hebrew vocabulary in their day-to-day, at the expense of communicating to each other in Arabic.

The Sadaka–Reut Puzzle in Numbers

- **631 participants**
  - 294 Palestinian
  - 305 Jewish
  - 32 Other/ Mixed

- **29 local educational partners**

- **16 local communities**

- **11 outreach initiatives**

- **8 long-term groups**

- **29 female**

- **258 male**

- **10 staff members**

- **10 facilitators and interns**
## Financial Reports

### Audited Balance Sheets

<table>
<thead>
<tr>
<th></th>
<th>December 31, 2018</th>
<th>December 31, 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>325,203</td>
<td>47,760</td>
</tr>
<tr>
<td>Debtors and debit balances</td>
<td>73,939</td>
<td>137,521</td>
</tr>
<tr>
<td></td>
<td>399,142</td>
<td>185,281</td>
</tr>
<tr>
<td><strong>Non current assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fixed assets, net</td>
<td>14,620</td>
<td>21,479</td>
</tr>
<tr>
<td></td>
<td>413,762</td>
<td>206,760</td>
</tr>
<tr>
<td><strong>Current liabilities</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Creditors and credit balances</td>
<td>132,326</td>
<td>193,721</td>
</tr>
<tr>
<td><strong>Non current liabilities</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liability for severance pay, net</td>
<td>14,459</td>
<td>16,528</td>
</tr>
<tr>
<td><strong>Net assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unrestricted net assets:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>For activities</td>
<td>(218,096)</td>
<td>(347,823)</td>
</tr>
<tr>
<td>For fixed assets</td>
<td>14,620</td>
<td>21,479</td>
</tr>
<tr>
<td>Net assets with temporary restrictions</td>
<td>470,453</td>
<td>322,855</td>
</tr>
<tr>
<td></td>
<td>256,977</td>
<td>(3,489)</td>
</tr>
<tr>
<td><strong>Total liabilities and Net assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>413,762</td>
<td>206,760</td>
</tr>
</tbody>
</table>

Financial statements approval date: September 4, 2019.

### Audited Statements of activities

<table>
<thead>
<tr>
<th></th>
<th>For the year ended December 31, 2018</th>
<th>For the year ended December 31, 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Operational turnover</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donations and other</td>
<td>2,035,457</td>
<td>1,685,155</td>
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<tr>
<td><strong>Cost of activities</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1,712,328</td>
<td>1,633,624</td>
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<tr>
<td><strong>Net income from activities</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>323,129</td>
<td>51,531</td>
</tr>
<tr>
<td><strong>Administrative and general expenses</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>192,409</td>
<td>209,998</td>
</tr>
<tr>
<td><strong>Surplus (Deficit) before financial expenses</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>130,720</td>
<td>(158,467)</td>
</tr>
<tr>
<td><strong>Financial expenses, net</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(7,852)</td>
<td>(12,562)</td>
</tr>
<tr>
<td><strong>Surplus (Deficit) for the year</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>122,868</td>
<td>(171,029)</td>
</tr>
</tbody>
</table>

The 2018 financial statements covering January 1-December 31, 2018 have been audited by Livay & Livay Certified Public Accountants (Isr.), and found to be in conformity with generally accepted accounting principles in Israel (Israeli and GAAP, for non-profit and for public benefit organizations). For the full financial reports, please visit www.reutsadaka.org.
Thank You

Our work would not be possible without the inspiring, 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.

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Finnish Church Aid
Sobell Foundation

And other private donors and members of our Friends’ Association

Ways to Support Us

If you are interested in supporting our work, we are always accepting donations through the following channels:

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

To donate through our ongoing Global Giving Campaign, please visit: https://www.globalgiving.org/projects/support-arab-and-jewish-youth-leaders-in-jaffa/

For bank transfer:
Israel Discount Bank
Branch 26 – Yaffo Courts
15 Jerusalem Blvd.
Jaffa 6811201, ISRAEL
Swift code: IDBLILIT
IBAN: IL190110260000001223641

For a UK tax deduction, please 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 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.

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

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Arab Jewish Youth Partnership
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