



**Sadaka-Reut**  
Arab Jewish Youth Partnership

**Annual  
Report  
2019-20**  
*2020-21 Calendar*





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## A Sign of the Times

The past year in Israel served as a true and profound sign of the times. The repeated election cycles, the new government's priorities, and the devastating COVID-19 crisis have all served to expose and exemplify the discrimination, neglect, incitement, and de-legitimization that underlie and plague our society as a matter of course.

Elections have intensified the routine incitement against, and de-legitimization and exclusion of, Palestinian citizens of Israel, and alarming steps have been taken to limit or intimidate Palestinians within Israel from voting. Following each election cycle, the inclusion of Palestinian citizens of Israel in Israel's government has remained unimaginable, even with the mostly Arab Joint-List securing 15 mandates in the latest election. Instead, members of the new government, which formed in May, chose to align themselves with the protection of corrupted politicians and the promotion of annexation. On top of this, the detached and unilateral "Deal of the Century" proposed by the White House, and threats of annexation by Israel's Prime Minister, have all served to amplify the mistrust and division that accompany any escalation in the conflict.

The government response to the COVID-19 pandemic highlighted who the government deems worthy of protection. Information about the virus in Arabic was initially scarce, only increasing due to the intervention of Palestinian civil society within Israel; transition to online learning proved to be nearly impossible for most Palestinian students, compared with their Jewish counterparts; and police violence towards Jaffa's Palestinian residents increased amid the quarantine. Further, in the aftermath of the 'first-wave,' Palestinian Members of Knesset, as well as women Members of Knesset, were excluded from the 'Corona exit strategy team,' and municipal councils of Arab towns received less than 2% of the national compensation budget to mitigate the consequences of the crisis.

Additionally, alarming precedents have marked the continued narrowing of spaces for freedom of speech and critical thought in Israel. In November, a prominent human rights defender, Omar Shakir, was deported; in January, an Israeli civics teacher was fired for expressing critique of the IDF; and in May, the Ministry of Education decided to alter the civics matriculation

exams for highschool students by removing crucial components including democratic principles and the conflict between Jews and Palestinians.

The disproportionate impact of the elections, of censorship, and of the COVID-19 crisis on marginalized communities is not an outlier. It directly stems from underlying inequality and injustice, which we and our youth work against year-round.

In Sadaka-Reut, 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 work to provide youth with the space to make sense of their reality and the tools to work upon it, as we strive to promote a truly just and shared society.

This is why, located within this challenging context, we want to provide you with a complementary sign of the times; a hopeful one that highlights community, learning, and resistance. As another decade has come to a close, we want to recognize our community and all they've done, and showcase the young people and youth that deem justice worth fighting for. Throughout this annual-report-turned-calendar you will find moments of recollection of our youth's work over the past decade - moments that establish the need to keep pursuing justice and change. We are committed to keep working with our youth in pursuit of this change; to keep creating spaces for the community to come together and act; to keep providing youth with the tools to unpack their reality and rise up to the challenges of changing it.

It is our profound hope that from within this crucial political moment, we will all be able to create the just and shared society we envision.

# A Word from the Co-Directors

We are proud to present you with the Sadaka-Reut Arab Jewish Youth Partnership Annual Report for the year 2019-2020.

This year could be described as one of radical changes, on both the global level, the local level, and in Sadaka-Reut.

The sudden appearance of a worldwide pandemic changed our priorities as a society. Basic needs such as financial security, personal security, and access to education were deeply compromised, and amplified the widespread inequality and social gaps.

Police brutality towards minorities and the Palestinian community in particular grew stronger, as the regulations were used as an excuse to detain, harass and violently arrest Palestinian citizens. Domestic violence rampaged due to the prolonged lockdowns and youth at risk were left with no frameworks to rely on. It feels like everything and everyone are on the edge of a boiling point, and our challenge is to read the signs and accurately predict and characterize the altered reality and the changing needs of our communities in order to stay relevant.



The question we ask ourselves at this time is, "What is the added value Sadaka-Reut, as an educational and political organization, provides at a time of crisis?". This is also the question that led our strategic planning, because even though the world has been very roughly divided into vital and non-vital workers, we continue to see our work as crucial, as the psychological and societal consequences of the pandemic will remain with us for much longer than the disease itself.

What we believe holds the utmost importance today is to strengthen the sense of community, as well as Sadaka-Reut's role as an anchor which participants and partners can rely on. To preserve our power of critical

thinking and sense of justice, and insist on it even when many things may seem more urgent. Of great importance, as well, is the need to become flexible enough to genuinely see what our community needs from us, even when it's not what we had planned.

As agents for social change, we always demand the impossible - to imagine our reality in a way we never thought could exist. This skill proved to be crucial in getting through such difficult times, and despite everything, we continue to have hope not only to go back to normal, but to come out the other side more aware and open minded for new opportunities to come.

We are honored to share with you some moments from the journey that our participants and ourselves have experienced during the past year and over the last decade, to remind us all that the roots we nourished in the past will carry us even in this uncertain period.

We would like to express our deepest appreciation for your partnership and support in Sadaka-Reut, which allows us to be creative and adjust to the hardest of situations and inspires us to look forward with hope.

*Yours in solidarity,  
Stay safe,*

**Rawan Bisharat & Dina Gardashkin**  
Co-Directors, Sadaka-Reut

## Goodbye from Rawan

After five intensive and rewarding years as Sadaka-Reut's Co-Director, I have decided to move on in my life and look for the next challenge. I have been involved with Sadaka-Reut for the past 10 years. This organization shaped my perceptions and political views and will always be a part of me, and my family. I know that I'm leaving the organization when it's in its best shape: with devoted and motivated staff members, well-designed educational programs, ideas for new initiatives and two enthusiastic and talented Co-Directors. Taking over my position is Mr Ibrahim Taha. Ibrahim started his way in Sadaka-Reut as a facilitator in the Building a Culture of Peace project. Later, he became a social worker and joined the Women Against Violence Organization. Now, he has returned to Sadaka-Reut and I truly believe we could not have found a more perfect replacement.

I will move on with a lot of good memories. Over the years, I heard from participants and partners we worked with about the meaning of our work. One school principal in Tel-Aviv told me, "I found in Sadaka-Reut a partner and a place to turn to. You thought you came to us for a one-time event, but I realize we have found partners for the long run with you." I truly



believe and am proud to be part of an organization that makes activists every single day. I believe that the most important part in the field of education is meeting with people, and the reward lies in the change and smile we see in every workshop we do.

I want to take this opportunity to thank you. Working with our international partners has taught me so much along the years about solidarity and trust first of all, but also about good administration, impact, productivity and sustainability. I had the privilege to meet so many interesting and inspiring people around the world and learn from their experience and way of doing things. I developed as a person and as a manager in this period and you all had a part in it. I will be forever grateful for that.

Love and solidarity,

**Rawan Bisharat**

## About Sadaka Reut

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, and we have trained over 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 organizations.

## Our Educational Model

Our educational work is based on three main foundations:

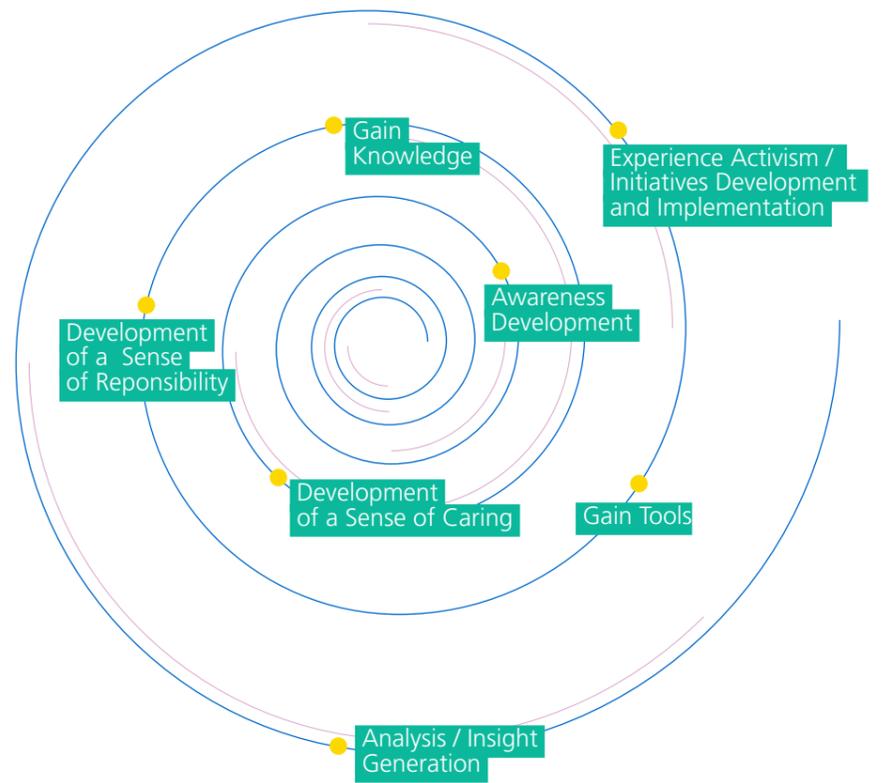
**Uni-national and Bi-national:** The incorporation of both settings is based on the understanding that in order to promote a shared society, each group of Jewish and Palestinian participants first needs to recognise and address challenges within their own societies and communities. The uni-national 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 utilise 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 instill in youth the knowledge and tools to examine 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 will 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 to 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 experiences to the larger political context, thereby combining the personal, social, and political in a strong, meaningful way.

Our educational program stems from our theory of change. We believe that if we develop participants' awareness to social political issues, help them develop a sense of caring and gain knowledge about them – then they will develop a sense of responsibility towards social change. If then they will gain practical tools, experience activism and analyze it, they will be empowered to believe in their own responsibility and ability to create positive change. Further, if we bring participants in contact with "the other" in facilitated dialogue and help them work on letting go of their sense of victimhood, while challenging their preconceptions and breaking down stereotypes, they will increase their level of understanding, tolerance, and willingness to participate in relationship building with "the other."

If Palestinian and Jewish youth and young people participate in this form of relationship and teambuilding in safe spaces, they will establish positive intra- and intergroup dynamics based on mutual understanding and trust, which serves as a foundation for social cohesion. Ultimately, if Palestinian and Jewish youth modify and model their behavior based on cooperation and teamwork, then they will help promote a culture of partnership and activism aimed at promoting justice and equality.



## September 2020

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September 2013, Sadaka-Reut celebrates 30 years of operation

September 2019, Jalaal Tukhi, Sadaka-Reut alum, is appointed as principal at the Bialik-Rogozin School. His son, Mohammad Tukhi, took part in the CiA project

## Building a Culture of Peace

The current Israeli educational system has no built-in curriculum for educating Jewish and Palestinian youth on issues of accepting the other, conflict resolution, making sense of their socio-political reality, and living in a shared society. This works to amplify the separation, mistrust, and inequality that informs youth's social reality. Our Building a Culture of Peace project was created to address this gaping chasm, as we believe that, in the reality of Israel, a true shared society can only be achieved if Palestinian and Jewish youth come to recognise occurring injustices, patterns of inequality, and where these problems stem from. 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 are involved in their local communities. Every year, some 500 Jewish and Palestinian youths, aged 14-17, participate in the project either in long-term community based groups, or short-term school workshops. 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.

## Short-term Workshops

Our short-term workshops in Palestinian and Jewish schools create spaces for youth, inside the classroom, to ask questions about their own experiences and social reality, gain adequate knowledge and political awareness, foster informed perceptions of "the other", and explore the necessity to act for the change they envision. This year, the workshops at Palestinian schools in Israel were dedicated to combatting violence within Palestinian society, whereas workshops in the Jewish schools focused on re-humanisation and increasing empathy towards "the other".

I realize that it is not a matter of talent. Of course [an asylum seeker] can be talented, but if she is unable to go to school where she can develop her talent, she has barriers in achieving what she wants.

*Jewish female student*

This year, we also initiated a pilot of bi-national school workshops, in collaboration with aChord Center, to enable a short term encounter between Palestinian and Jewish youth. Workshops consisted of both uni- and bi-national sessions, whereby students got to negotiate the inequality between the two groups and seek to promote a shared society. As part of the developed curriculum, Palestinian groups focused on empowering the Palestinian identity, increasing hope, and decreasing paralyzing hopelessness, while Jewish groups focused on creating awareness of inequalities, increasing empathy, and decreasing paralyzing guilt. Both groups focused on cementing the pursuit of equality as the foundation for a common identity, with the objective that each group carry out a small-scale activism initiative that deals with inequality by the end of the process.

I know that every person that participates in protests wakes up in the police station the next day, but here I feel comfortable sharing my views.

*Palestinian male student*

This year, our facilitators led 25 groups in nine schools through the process of unpacking their own political reality. Even with the abrupt arrival of COVID-19, we have seen the workshops' impact on students. In schools where workshops were completed, students indicated that the workshops opened them up to issues they had never engaged with, and prompted questions they had not considered. Many participants also expressed a desire to continue working toward social change. In schools where workshops were not completed due to COVID-19, students expressed their appreciation for becoming exposed to and discussing social issues that interest them, and demonstrated an increasingly nuanced understanding of social inequality and how it is shaped.

# Short-term Workshops in Numbers

**558** participants  
 111 Palestinian  
 447 Jewish  
 303 female  
 249 male

We completed **66** out of **87** planned workshops. We worked with **25** groups at **9** different schools

Before the COVID-19 crisis arrived in March,

**364** participants in **14** groups completed the workshops. An additional **194** participants in **11** groups were actively participating in workshops in March, but had to halt their activities due to the pandemic.

## October 2020

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October 2017, Sadaka-Reut leads our very first educational conference, 'Identity: from Margins to Mainstream,' training educators to work with students who come from oppressed backgrounds

# Building a Culture of Peace

## Long-term Groups

Sadaka-Reut's long-term community based curriculum combines uni-national local work within the participants' communities alongside periodical bi-national work that brings together participants from different communities. Through the groups' processes, we seek to develop youth's ability to critically examine socio-political realities that shape their and their peers' lived experiences, and the inequality that persists among the different groups in society. The sessions are shaped by the group and are attuned to the specific community context. We also seek to instill youth with confidence in their ability to be change-makers within their own communities and larger political context. Each year, our youth groups create initiatives about issues they care about. Our facilitators encourage the youth to act locally in order to improve their community, but to also understand and connect these problems to the larger political picture. Following from bi-national encounters, we aim to allow youth to see that bi-national partnership is not only useful in maximizing one's influence, but that it has inherent value.



We are the next generation and so we must pass on our awareness so that racism will decrease, and so we change the way things are.

*Palestinian female participant from Qalanswe*

We need to keep protesting to send a message. But it's not always enough. And that's why we're here together. To learn how to promote change.

*Ethiopian-Jewish male participant, from Or-Yehuda*

This year, eight Palestinian and Jewish long term community based groups opened in Jaffa, Ramle, Qalanswe, Taibe, Or Yehuda, and Bat Yam. Our groups had weekly sessions, guest talks from local activists, uni-national movement days, and an overnight bi-national seminar wherein all of the groups, Palestinian and Jewish, came together. Through the years, we have found that mutual understanding, solidarity, and partnership increase when working within marginalised communities, both Palestinian and Jewish, since people who experience oppression in their daily lives are more inclined to create bonds and express solidarity with each other. These bonds can later transform into a meaningful partnership that mobilises the youth to deal with their harsh reality on local and national scale. Indeed, this year, with most of our groups operating in marginalized communities, many such meaningful connections were forged. Palestinian participants showed increased understanding of how their experiences are shaped by larger social policies and trends, and Jewish groups were able to have their own experiences of racism illuminate the experiences of Palestinian citizens of Israel.

In 5 years I see myself as socially active, and influencing the inequality we learned about here.

*Palestinian female participant from Taibe*

If an Ethiopian mother wants to share her pain about racism towards her children she cannot do it in her native language. The same is true for an Arab mother.

*Ethiopian-Jewish female participant from Bat Yam*

# Long-term Groups in Numbers



## November 2020

Su	Mo	Tu	We	Th	Fr	Sa
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15	16	17	18	19	20	21
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29	30					

صداقة-رعوت شراكة شبابية عربية يهودية  
 סדאקה-רעות שותפות נוער ערבי יהודי  
**Sadaka-Reut Arab Jewish Youth Partnership**



November 2008, Sadaka-Reut changed its name, from "Youth Co-existence" to "Arab-Jewish Youth Partnership"

# Community in Action

Israeli civil society lacks a powerful bi-national voice that promotes true bi-national partnership and denounces government policies of discrimination, racism, and neglect. The Community in Action (CiA) project, a volunteering and leadership development program for young Palestinians and Jews, was created to address this need. Each year, it creates a bi-national cadre of young committed activists and leaders who have the tools, knowledge, and capacity to promote socio-political change towards a more just and equal society.

This year, two groups with a total of fifteen young people participated in the program, which consisted of three parts: education, volunteering, and activism. In the education portion, participants became more knowledgeable about their own national history, as well as the history of the 'Other', and developed a sense of empathy and responsibility. This knowledge and experience was then brought into practice through volunteering in community centers and creating activism campaigns that spread the participants' newfound insights to the community around them. Participants volunteered in Jaffa; initially working with students at different educational institutions, and then pivoting to work with local Jaffa students in Sadaka-Reut's offices during the COVID-19 crisis.



In the beginning I only got up to volunteer because I had to. Now I understand the meaning of it all – how I must give back to my community and I have a responsibility towards making my community better.

*Palestinian female participant*

I remain with the desire to continue developing my activism, to act for change, and to support efforts to resolve the conflict.

*Jewish female participant*

Over the course of the year, participants have ventured North-ward and South-ward, in-ward and out-ward, to learn to unpack the socio-political contexts that inform their lives and motivate their commitment to a just and equal shared future. Participants met with local activists and communities, and were prompted to bring their own experiences and questions to the table. Along with their learning, volunteer work, and activism, participants created their own alternative tour of Jaffa and attended a two day seminar in Haifa and Acre, a tour of Lod and Yeruham, a tour along the incomplete path between Jaffa and Beirut, and a final closing tour in the occupied Syrian Golan. In these various locations, and through their learning days

and volunteer work, participants got to negotiate disparities in resource allocation between the Palestinian and Jewish communities; explore the complexities of living in a segregated and unequal "mixed" city; learn about the layered intricacies of racism, segregation, and injustice exemplified in Israel's social and geographical periphery; and reckon with Israel's history and the diverging ways in which it is intertwined with their own families' histories. We believe that in order to equip our leaders to create a shared and just future, we must enable them to ask hard questions about the historical and current injustices that inform their own lives.

I realized that society needs to change, and that I have a responsibility to take matters to my own hands and lead that change.

*Jewish female participant*

I was able to connect my own experiences with the political map and learn that I am able to lead change.

*Palestinian female participant*

# Community in Action in Numbers

**15** participants  
 5 Palestinian 11 female  
 10 Jewish 4 male

**2,480** Hours of volunteering with **210** students

**5** tours

**1** overnight seminar

**2** public outreach initiatives

## December 2020

Su	Mo	Tu	We	Th	Fr	Sa
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December 2018, "Hannukristmas" celebration organized by our CiA group, to celebrate the pursuit of justice  
 The signs say A little bit of light will cast away the darkness

December 2014, Sadaka-Reut develops a Child Protection Policy

## Partners in Shaping Reality

The university campus is often the first place Palestinian citizens of Israel and Jewish Israelis come into daily contact with one another. These places of initial contact can often work to continue the segregation, alienation, and conflict present in our society. In Sadaka-Reut, we believe that we have the responsibility to transform such spaces into ones that encourage a profound encounter, create opportunities for partnership, and model an alternative reality. The Partners in Shaping Reality (PSR) project engages university students in dialogue and action groups. By promoting a space for civic, political, and social discussions about the Israeli-Palestinian 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 voices once the program ends.

Our common goal here is to expand perspectives and eradicate prejudice.

*Palestinian female participant from TAU*



This year, all of our educational partners were eager to continue and expand our partnerships. In Tel Aviv University, a semester program with 1.5 hour long sessions turned into a year-long program with 3 hour sessions, and several scholarships were provided by the university itself. In Lod, in collaboration with our partners at Totzeret Haaretz, our group grew from 10 participants to 16 and our program grew from one semester to a year-long process. In Achva College, a four session pre-college program became a uni-national semester-long activism course for prospective Palestinian students.

After this process we can change our communities, and through that affect more cycles of influence, and the city as a whole.

*Jewish female participant from Lod*

The groups in Lod and Tel Aviv University went through a meaningful bi-national process, where they met with scholars and activists, and held in-depth discussions as both a bi-national group and in uni-national settings. Through this process, participants were able to understand and connect different experiences of oppression, while also grasping their own ability to lead to change. The group at Tel Aviv University carried out two initiatives dealing with the Arabic language and the need to create inclusive curricula in schools that make students of all backgrounds feel proud of their families' histories. In Achva, participants went through sessions about social inequality, unjust resource allocation and its consequences for the Palestinian society (and Bedouin-Palestinian society more specifically), and the policies and ideologies that shape segregation and discrimination. Participants shared gratitude for the program, and demonstrated an increased understanding of their socio-political context, and of the crucial role of gender-, race-, and nationality-based discrimination in shaping their and their communities' personal lives.

The process in the group helped me become aware of injustice, and it also gave me concrete tools to oppose it. Now that I have both awareness and tools, I know that I have to continue to act.

*Jewish male participant from TAU*

# Partners in Shaping Reality in Numbers

**2** year long groups

**1** semester long group

**33** participants in our long-term programs

**16** Palestinian  
**16** Jewish

**21** female  
**11** male

**106** Palestinian participants in our short-term program

**92** female  
**14** male

Student groups at **3** different locations

**2** day tours

**2** student-led outreach initiatives

## January 2021

Su	Mo	Tu	We	Th	Fr	Sa
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January 2016, following threats of demolition and eviction of residents from the unrecognized Bedouin village, Umm al-Hiran, our Community in Action group team up with Sadaka-Reut alumni and staff, to support the residents and their struggle, and facilitate activities with the village children.

## Staff Development & Facilitation Training



Five staff development days took place this year, meant to provide our staff and team of facilitators with content and activities to enrich and support their work. Sessions and topics vary from year to year, corresponding to needs and current events; introducing the participants to new critical content along with innovative educational methods. This year, sessions included: a training around Sadaka-Reut's educational model; praxis sessions concerning the dilemmas that come up in the group process; a workshop about personal story as a political tool; lectures on social shunning, roles in a group, and characteristics of Palestinian and Jewish youth; a workshop on advocacy and leading a group to activism; and more.

Our sessions were crucial in creating a Sadaka-Reut community, providing tools, and creating a platform for a conversation and collaboration. The content was always relevant, and came in direct contact with the educational work itself.

*Jewish female facilitator*

Facilitators further underwent Sadaka-Reut's facilitation training program. The program trains Palestinian and Jewish young adults to facilitate and lead the youth and university students' groups. Facilitators share Sadaka-Reut's educational goals of promoting bi-national partnership between Jewish and Palestinian youth and encouraging activism towards the vision of a shared, just society. Many of them are social and political activists, and all are passionate about educating youth and creating social change. This year, the facilitators' team included three graduates of our Community in Action project, and three veteran facilitators who continued for another year.

The facilitation training included an opening facilitation training course, an overnight capacity building seminar, monthly team meetings, and one-on-one guidance meetings with their respective project coordinators. The training itself provided the theoretical basis vital to the facilitators' work in the field, and their concrete work with youth informed their learning and growth in practice. Facilitators participated in monthly team meetings, where they shared some of the situations and dilemmas they faced in their work, and several staff development days where they discussed more general educational and societal issues and further developed relevant skills.

Sadaka-Reut provided a space to go deeper into my social reality. This place is very important for me and I want to keep investing in it.

*Palestinian female facilitator*

# Staff Development & Facilitation Training in Numbers

**20**  
participants

**11** facilitators  
**9** staff members

**10** Palestinian  
**10** Jewish

**17** female  
**3** male

**1**  
facilitation training course

**1**  
overnight capacity building seminar

**6**  
monthly meetings

**5**  
staff development days

## February 2021

Su	Mo	Tu	We	Th	Fr	Sa
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28						

February 2018, Sadaka-Reut holds a community event, and invites Yoni Mendel to give a lecture about the role of the Arabic language among Israeli Jews.

# The COVID-19 Crisis and its Impact



In March 2020, the COVID-19 crisis unfolded in Israel, with restrictions on movement and gatherings, which were put in place between March and June. As our work deals with people and dialogue, the restrictions to limit the spread of the virus - while crucial - affected us tremendously.

In the **Building a Culture of Peace** youth project, we have had to completely halt our activity. Short-term school workshops were discontinued as schools closed their gates, and no gatherings were permitted. Long-term groups were discontinued due to participants' lack of access to stable internet or privacy at home, as well as low capacity to engage with difficult topics virtually. Our facilitators kept in touch with their groups using WhatsApp.

In the **Community in Action** project, we have adapted the volunteer portion of the program to fit with the current needs of our community. Participants continued their volunteering at the Sadaka-Reut offices with children from Jaffa who did not have access to computers at home, or continued their volunteering remotely with the educational institutions they were working with. We decided to open our offices to

students from Jaffa since the transition to online learning left students and families with limited access to computers or the internet behind.

In the **Partners in Shaping Reality** project, our university students' group in Lod, whose participants also lack reliable access to computers, internet, or privacy, was also halted. Our group at Tel Aviv University continued meeting via Zoom, and was able to carry out two activism initiatives for the year. While facilitation of any group over Zoom is challenging, the complexity is heightened when dealing with bi-national encounters and discussions of extremely fraught topics. Our experience in working with bi-national groups proved crucial, as our facilitators were able to adapt and continue creating the space for a meaningful group process via Zoom.

Beyond our regular programming, we held virtual community events throughout the first quarantine, including regular meetings with our Arabic reading club for Asylum Seekers, Palestinians, and Jews, as well as virtual tours of Jaffa.

## March 2021

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			



# What Our Community Did This Year

## Arabic on Campus, PSR Initiative

Preceding the spread of COVID-19, our Partners in Shaping Reality group at Tel-Aviv University created a survey for Palestinian students to express their needs around the inclusion of the Arabic language on campus. Following the survey, the group, with the help of TAU faculty Dr. Yussuf Masharawi, advocated for the inclusion of Arabic in all official university messaging, and the university administration met their demands. When the crisis broke, the group ensured that all university messaging includes Arabic, especially messages and information pertaining to the virus.

## Mixed Realities, CiA Initiative

Our second Community in Action group, following an alternative Jaffa tour training, constructed their own alternative tour of Jaffa. The group initially planned to physically facilitate the tour for their Scouts peer groups in three other "mixed" cities, to expose them to the complex and layered realities of living in a segregated and unequal "mixed" city. The group was able to carry out one tour with members of the Scouts from Kfar-Saba, a Jewish town, in preparation for their larger tour with the mixed city groups. With the COVID-19 crisis, the group decided to adapt the tour to Zoom, and invited their peers in the mixed city Scouts groups.



## Bi-national Climate Crisis Intervention, CiA Initiative

Our first Community in Action group, with the clear leadership of one of the group members who was passionate about the topic, initiated a bi-lingual event to educate community members about the climate crisis and discuss potential bi-national paths for action. Often, when the climate crisis is discussed, there is a complete neglect of its potential influence on Palestinian communities, or Palestinians' power in advocating for change. The event sought to create paths for bi-national action in the context of the climate crisis.

## Inclusive Curriculum, PSR Initiative

Our Partners in Shaping Reality group in Tel-Aviv University created an inclusive curriculum that encourages all youth to connect with their heritage and history, as well as come to know about the diversity of histories that exists in Israel. The group created this as an alternative to the current curriculum, wherein Jewish 7th graders are obligated to participate in a family tree project celebrating their family's roots, heritage, and history, and Palestinian 7th graders are neither obligated nor encouraged to do the same. The group also sought to counter the shame many Jewish students experience when their family's history is excluded or disparaged by the dominant Ashkenazi narrative of Jewish history. The group created a virtual exposé event for their alternative curriculum for educators and activists, with 42 participants in attendance.

# April 2021

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
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25	26	27	28	29	30	



April 2017, our all-girl Palestinian youth group in Jaffa created a series of posters that read, "It's none of your business." The posters included messages against sexual harassment, and were hung all over Jaffa by the group.

April 2017, our Jewish youth group in Bat-Yam, made up predominantly of Ethiopian Jews, created posters to put around the city to support those affected by police profiling. The posters read, "Police officer why did you stop me? My skin color is not reasonable suspicion." In the July 2019 protests against police brutality, following the murder of Ethiopian teen Salamon Taka, we were moved to see the sticker carried around by protesters.



### From Jaffa to Yaffo to Yaffa - A Booklet of Socio-Political Tours of Jaffa

For years, we have been facilitating socio-political tours of Jaffa, where we expose visitors, as much as possible, to historical and current practices of marginalization of Palestinians in Jaffa. In our tours, we ask participants to imagine a different future for the city -- a shared and just future. In May, after a year in which we researched, studied and experimented with the telling of the story of Jaffa, we published a booklet of the tour in three languages. In creating the booklet, we sought to shatter the prevailing conception in the Israeli public about the city, and to propose a more comprehensive and complex story to those who come to Jaffa. If you would like to order a booklet, please email us at: [info@reutsadaka.org](mailto:info@reutsadaka.org)

### Virtual Tours of Jaffa

During the pandemic, we adapted our socio-political tours of Jaffa into virtual tours, reaching over 100 people, in order to advocate and spread our vision of a shared and just society.

### Guide to Online Activism

We published a social media activism guide in three languages, which became all the more relevant in the context of the COVID-19 crisis. Through the guide, we sought to expand the activism tool box our youth has at their disposal. Social media is a powerful arena where protest can be voiced, and different stories can be told; a space for sharing and participation, and for driving entire communities to action. If you'd like to read our guide, scan the QR code using your smartphone camera.



### Political Teacher Training

Along with 10 other civil society organizations in Jewish society, we led a training for 17 teachers in Jewish schools to make political content accessible in the classroom. Our staff facilitated a session around ways to motivate students to take action.

### Lighting an Alternative Torch

Sadaka-Reut's Palestinian co-direction, Rawan Bisharat, was invited to light a torch to celebrate the struggle and hope for a just society in the alternative torch-lighting ceremony. The ceremony seeks to celebrate human rights defenders and those who work towards justice for all who live here, as an alternative to the national ceremony held by the government and the military, which commemorates the founding of the state of Israel. Rawan spoke of the path that led her to work towards partnership and the importance of a bi-national struggle towards justice. If you'd like to watch the video, scan the QR code using your smartphone camera



### Arabic Reading Club

In collaboration with the Hotline for Refugees and Asylum Seekers, we created an Arabic reading club for Sudanese asylum seekers and Palestinian citizens of Israel. Together, facilitators and participants were able to create and hold a space for connection across the experiences of asylum seekers and Palestinians, relying on the shared Arabic language, and the diverse experiences of being refugees. The transition to Zoom during the COVID-19 crisis had proved successful and crucially meaningful to our participants; the reading club became both a place to process uncertainty and fears during the crisis, and an important anchor to connect with art and poetry that goes beyond participants' current realities.

## May 2021

Su	Mo	Tu	We	Th	Fr	Sa
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23	24	25	26	27	28	29
30	31					



May 2018, Sadaka-Reut alumni and staff organised a spontaneous protest in Jaffa following the murder of two Palestinian sisters who were murdered by their own brother, adding to a growing number of Palestinian women murdered by their male relatives. The protest was directed at Israeli police, as well as Palestinian and Jewish societies, for turning a blind eye to this phenomenon.

May 2015, Sadaka-Reut holds its first alumni event.

May 2010, Community in Action participants initiate a project whereby they erased racist graffiti around Jaffa and replace it with Arabic and Hebrew graffiti

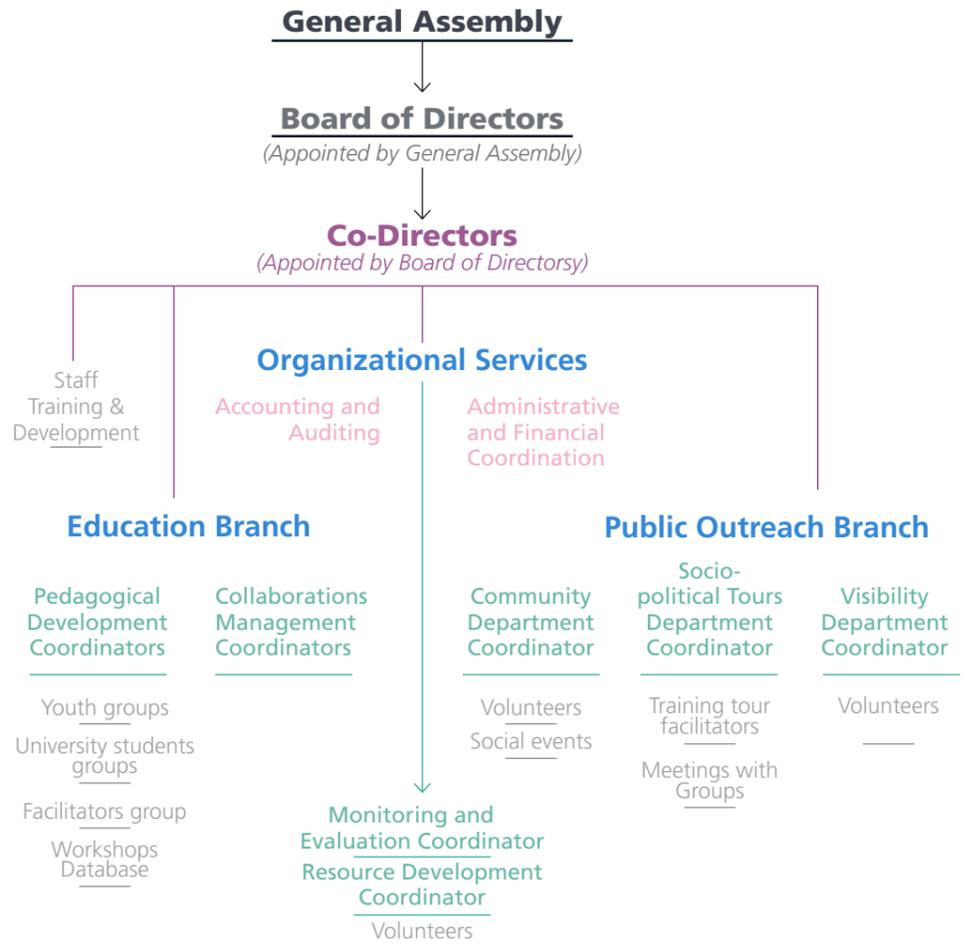


# Looking Ahead Strategic Planning

In July, we held a two-day strategic planning conference to tap into the expertise and experience of our board, staff, facilitators, and alumni, and formulate our strategy for the coming years. Our goal was to understand how we must adapt, grow, and continue to engage with the current political moment and ensure our programming is concretely enabling our overarching goal of promoting a shared and just society.

In our planning, we re-envisioned our organizational structure so that it can best reflect our priorities and enable us to grow into the goals we have set for ourselves; mainly, to improve and develop pedagogical community-, technology-, and age-specific content, to strengthen our relationships with educational partners, and to develop ties with the local Jaffa community, and strengthen the community itself through the leadership of Jaffa's own. The new structure puts an emphasis on regular, efficient contact between all coordinators to ensure peer learning and cooperation, alongside focused development of each area of importance. Moving away from the old structure, wherein each pair of coordinators was in charge of all aspects of one specific project, creates a greater many opportunities for a collaborative work culture and cross-project learning, as well as the in-depth development of each of the above areas.

## Organizational Structure



## June 2021

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
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20	21	22	23	24	25	26
27	28	29	30			

June 2011, Sadaka-Reut holds a 'Revolution Seminar' in the midst of the Arab Spring. Our youth staged a revolution on the first day of the seminar, and on the second day they articulated the new reality they would like to create following the revolution.

June 2014, the Community in Action group changes the street names in Jaffa overnight, hanging re-imagined street names celebrating Palestinian icons, over the existing street signs.



# The Year in Numbers

**664**  
short term participants

**142**  
long term participants

**25**  
local educational partners

**4**  
outreach initiatives

**9**  
staff members

**11**  
facilitators and interns

**13**  
long-term groups

## July 2021

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

July 2007, System-Ali, a multi-lingual band which met as participants in the Community in Action program, have their first performance. The band works to create room for the identities and struggles of the different minority groups that make up Jaffa.

July 2013, Sadaka-Reut's participants go on a journey against racism across the country. Participants raised awareness around racism in different cities, and handed out a standard character against racism.

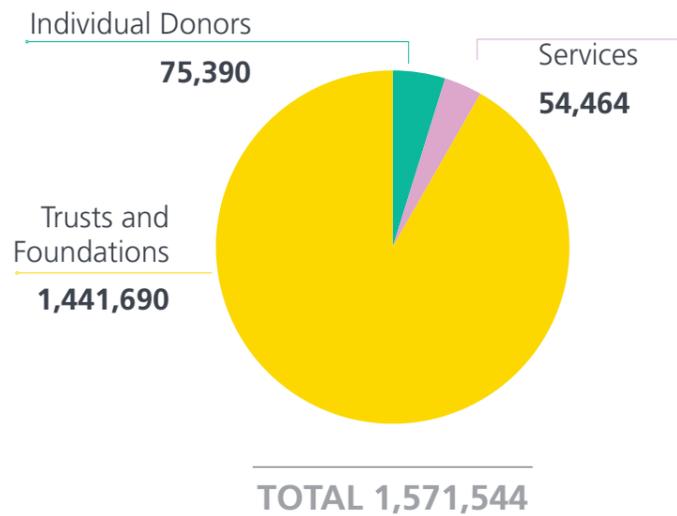


# Financial Summary

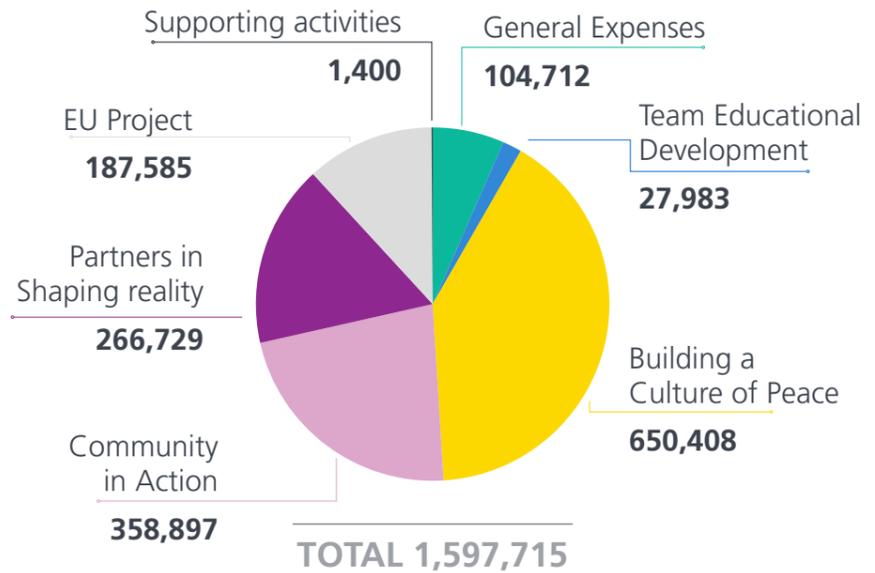
## Expenditure by Type:

Program Activities and Coordination	1,327,929
Local Office	187,489
Travel	8,609
Equipment	15,768
Services	57,920
<b>TOTAL</b>	<b>1,597,715</b>

## Income sources



## Expenditure by project



The 2018 financial statements covering January 1-December 31, 2019 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 organisations. For the full financial reports, please visit <http://www.reutsadaka.org/financial-reports-4/>

# August 2021

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

August 1993, Sadaka-Reut becomes a registered Amuta (NGO)

August 2014, Sadaka-Reut representatives attend a seminar in Chechniya, where they receive training on Art Trauma Therapy, as part of a peer learning program together with partnering organizations

August 2015, Sadaka-Reut hosts a delegation of partnering organizations from Belgium, the Netherlands, and Chechnya, for a photography training with the Activestills Collective which deem photography a tool for social change. The collective was started by Sadaka-Reut alumni.



# Thank You!

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.

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

**To donate via Paypal:**

please scan the following QR code by using your smartphone camera



**To donate through our ongoing Global Giving Campaign,** please scan the following QR code by using your smartphone camera



**For bank transfer:**

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15 Jerusalem Blvd.  
Jaffa 6811201, ISRAEL  
Swift code: IDBLILIT  
IBAN: IL 19 0110 2600 0000 1223 641

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.

## Ways to Support Us

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 call **+972 (0)3 5182336** or scan the following QR code using your smartphone camera



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