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***Shared Society Between Jewish and
Arab Citizens of Israel:
Visions, Realities and Practices
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Introduction

Arab citizens make up nearly 21% of Israel's population. While diverse in its own right, this sizable minority is a significant component of Israel's diversity. The particular historic, social and economic realities of Israel's Arab citizens pose challenges to the country's economic development and raise issues related to inclusion, equality and social cohesion, but also offer important opportunity for growth and social development.

The Arab community's economic development – employment and higher education especially –have become government priorities in recent years. Major initiatives are being launched with unprecedented government funding being invested to close employment and education gaps, often building on innovative programs initially developed within civil society.² Meanwhile, there are indications that a focus on Shared Society³ issues such as social cohesion, inclusion and integration is on the rise.

Shared Society concepts have been part of civil society discourse and work in Israel for many decades, waxing and waning in parallel with social and political developments. The term itself, however, has been gaining importance in scope and volume after a number of years of in which such efforts were subject to critical reflection and revision. Today, renewed attention and refined strategies are being incorporated into the missions of a growing number of civil society organizations, that are defining themselves as promoting shared society explicitly.

Within formal state bodies there is also increased attention to this sphere. Though there is no state-level definition of shared society or a single government authority for these issues, there are a number of institutional efforts—especially within the Ministry of Education—to bring these issues into state-run programs and services. One recent example of the rise in prominence is the Ministry of Education's recent announcement that the educational theme for the coming two school years will be [“The Other is Me,”](#) focused on advancing tolerance and acceptance of pluralism in the Israeli society as a whole.

Despite the rise in prominence, ‘Shared Society’ is still a broad and multi-purpose term, widely discussed and debated in the field. For some, shared society work in Israel is specific to Jewish-Arab relations as the most significant social divide, while for others, shared society refers to the wider context of Israel's multicultural and diverse society. For some it involves building inter-personal and inter-communal relations, while for others, efforts to promote a shared society are seen as related primarily to structural inequalities, societal participation and inclusion.

This paper does not aim to offer a unified or authoritative definition of what shared society in Israel should mean or how to best advance it. Rather, it aims to map what officials and practitioners in Israel define as *their* visions and understandings, what they are doing to advance *their own* understanding, and what relevance these definitions and activities have for American Jewish organizations interested in Arab society and Jewish-Arab relations in Israel.

The following paper is thus divided into two sections: (I) A conceptual overview which lays out the key approaches, meanings and milestones of Shared Society work in Israel; and (II) a mapping of current government and civil society shared society initiatives to provide a more granular illustration of these concepts as implemented today. While this paper can be read as a linear narrative, it is also designed to be used as a handbook with internal hyperlinks connecting concepts to concrete examples throughout.

² See Task Force briefing papers on [Enhancing Access to Higher Education for Israel's Arab Citizens](#), and [Arab Citizen Employment](#).

³ Additional and slightly different terms in the field for these issues are “shared living,” “coexistence,” or “shared citizenship.” For the sake of simplicity within this paper we refer to “shared society” as a representative term as it is also the one currently most in use.

Section 1. Shared Society Concepts, Meanings, and Development

Since the majority of shared society developments in Israel today are taking place in civil society and there is no one governmental framework or resolution which has been adopted as a guiding policy, the existing discourse is broad and multi-vocal. Therefore, before honing in on this discourse and its nuances, it is useful to consider an external framework and concise definition as point of reference.

I. International Reference – Club de Madrid

There is a vast amount of literature and research, internationally, on divided societies and their management from which the concept of shared society is derived. Internationally, numerous conventions and UN resolutions incorporate shared society elements, such as inclusion and social cohesion, often within specific contexts of gender, disabilities, minorities and other sub-groups. But some of the best and most concise framing of shared society itself has been articulated by the Club de Madrid, an independent non-profit organization composed of around 90 democratic former Presidents and Prime Ministers from more than 60 different countries.⁴ Club de Madrid seeks to influence international institutions and support leaders and communities around the world in “addressing the challenge of democratic governance and political conflict as well as that of building functional and inclusive societies.”

Through its Shared Societies Project,⁵ it works with various governments, institutions and their leaders on the best approaches to building a shared society. Club de Madrid states that

[S]ocial exclusion and mismanagement of diversity within societies are among the major challenges facing the world today because they create enormous threats to the stability of our world and consume enormous resources in dealing with the consequences of inequality and exclusion.⁶

Based on the project’s global work on this issue, Club de Madrid defines a Shared Society as:

A socially cohesive society. It is stable, safe. It is where all those living there feel at home. It respects everyone’s dignity and human rights while providing every individual with equal opportunity. It is tolerant. It respects diversity.⁷

Club de Madrid lists four key elements required for individuals or groups to feel they have a place in a divided society:

- **Democratic participation:** the opportunity to take part in decision making and the capacity and skills to do so effectively;
- **Respect for diversity and the dignity of the individual:** accepting (though not necessarily agreeing with) individuals’ and groups’ original and chosen identities, values, aspirations, and chosen representatives;
- **Equality of opportunity:** equal access to economic and material resources and facilitation of social mobility; and

⁴ Not including Israel.

⁵ The Alan B. Slifka Foundation, a Task Force member, is a committed supporter of the Shared Societies Project and works closely with the Club de Madrid on its design and implementation.

⁶ See Club de Madrid’s [Rationale for Shared Societies](#).

⁷ See Club de Madrid’s [Shared Societies Project](#) page.

- **Protection from discrimination:** mechanisms and forms of redress if the individual and his or her community are discriminated against.⁸

Club de Madrid also formulated “Ten Commitments” for strengthening shared and cohesive society that articulate approaches and methodologies with an emphasis on strong political leadership and specific functions within government for its advancement which are beyond the scope of this paper.⁹ However, their definition of shared society, rationale for promoting it, and list of basic requirements are echoed in the discourse and specific initiatives elaborated below.

II. Government of Israel Frameworks

Most approaches to shared society in Israel are being developed as part of civil society discourse and are based as much on applied theory as on local home-grown experience in the field. While this means that most discourse is being advanced outside of government, there are components of shared society that are part of the establishment of the state, and over the years there have been a few state-sponsored attempts to formalize terms of Jewish-Arab relations for this purpose. These frameworks are:

- **Israel's Declaration of Independence:** The Declaration of Independence establishes the most basic premise for shared society calling “to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.”¹⁰
- **Pre-State British Mandate Law:** The status of Arabic as a second formal language of the state is based on the “Palestine Order in Council,” a pre-state British Mandate Law that was adopted by the State of Israel in 1948.¹¹ According to this law, the government is obligated to publish all orders, forms and formal notices in both Hebrew and Arabic. While implementation of this law is partial,¹² over the past two decades, the Supreme Court began enforcing it on state institutions.¹³ It is important to note that no modern law regulates the national standing of the Arabic language, which is constantly debated, and that in recent years a number of suggested bills aim to demote its standing.¹⁴

⁸ See Club de Madrid’s [Vision of a Shared Society](#)

⁹ See [Commitments and Approaches for Shared Society](#)

¹⁰ Full text to be found [here](#).

¹¹ In the 82nd paragraph of the “Palestine Order in Council”, from August 1922, that stated: *All Ordinances, official notices and official forms of the Government and all official notices of local authorities and municipalities in areas to be prescribed by order of the High Commissioner, shall be published in English, Arabic and Hebrew.* This law was adopted in the State of Israel in 1948, with the amendment (paragraph 15-b) which states that: *Any order in the law which requires the use of the English language is hereby abolished.*

¹² For example, many governmental ministries do not have Arabic language websites, or have only partial information in Arabic, [see research by The Abraham Fund Initiatives](#).

¹³ For example, in a Supreme Court ruling from 2002, which stated that municipalities of mixed cities must add Arabic language to all road and street signs, Supreme Court Justice Aharon Barak explained: *“...the wish to ensure respectful co-existence to the descendants of Abraham our Forefather, through mutual tolerance and equality, justifies acknowledging the Arabic language on municipal signs – in those cities where there is a substantial Arab minority (between 6-19% of the population)”* Supreme Court case 4112/99, Adallah vs. the Tel-Aviv Municipality.

¹⁴ E.g see 2008 bill reported here: <http://forward.com/articles/13577/knesset-hawks-move-to-strip-arabic-of-official-sta/> and 2011 bill reported here: <http://www.haaretz.com/print-edition/news/israeli-mks-waver-on-support-for-jewish-identity-bill-1.394088> See more information on the [teaching of spoken Arabic](#) in Hebrew schools in the government and civil society mapping sections below.

- **Kremnitzer Report:** In 1995, then-Minister of Education Professor Amnon Rubinstein appointed a committee chaired by Professor Mordechai Kremnitzer (the “*Kremnitzer Committee*”) to “develop a program for the purpose of teaching civics education to students as a common basis for values and behaviors among all the citizens of the state.”¹⁵ The Committee’s report, submitted in 1996, included educational recommendations for “civics in a multi-cultural society – meeting with the ‘other’ in the society, strengthening commonalities while openly discussing points of contention.”¹⁶ The report is recognized today for having laid the foundation for shared society education, and for directly leading to the establishment of the [Headquarters for Civics Education and Shared Society](#), arguably the first formal government body established to address Shared Society in Israel.
- **The Orr Commission Report:** The Orr Commission, which was appointed by the government to investigate the violent events of October 2000, recommended a number of conceptual and institutional changes in its findings. It concluded its report by recognizing the need for “peaceful coexistence:”

“The commission considered the need to strive and take active steps to ensure the peaceful coexistence of Jews and Arabs in this country, thereby ensuring that events similar to those of October 2000 will not recur. It noted that Jews and Arabs living alongside one another is a fact of life, and the two sides have only one practical option for maintaining this way of life - coexistence with mutual respect. All other options, it was noted, are recipes for increased tension, heightened distress and undermining of the order. The commission stressed that coexistence presents challenges that are not easy for either side. It obliges each side to listen to the other, understand its sensitivities, and respect its basic rights.”¹⁷

This statement did not include recommendation for specific actions or governmental policies.

- **Salomon-Issawi Committee:** In August 2008, then-Minister of Education Prof. Yuli Tamir appointed a public committee to define policy in the field of Shared Life Education for Arabs and Jews. The Committee was appointed in the wake of data indicating “a growing level of alienation and animosity between the Jewish and Arab populations, as well as mutual fear, de-legitimization and mistrust.” In January 2009 the Committee submitted its report, which included an emphasis on fostering “partnership” between the two communities (see [Partnership](#) section in [concepts in shared society work](#) today), and a detailed work plan for “shared life education from kindergarten to 12th grade.” The plan included:
 - Integrating shared life education within civics, history, geography and literature studies;
 - Integrating Arabic language and culture education in Jewish schools;
 - Long-term, professionally crafted Jewish-Arab student encounters; and

¹⁵ One of the four elements recommended by the Committee was “civics in a multi-cultural society – meeting with the “other” in the society, strengthening commonalities while openly discussing points of contention” [See Ministry of Education website \(Hebrew\)](#)

¹⁶ See [Ministry of Education](#) website (Hebrew). Initially the Headquarters was named “the Kremnitzer-Shenhar Headquarters” and aimed to implement the recommendations of both committees (the Shenhar Committee, lead by Prof. Aliza Shenhar, addresses issues of Jewish studies). The two issues were separated a few years ago, and the Headquarters received its current name.

¹⁷ Full report translated [here](#).

- Development of methodological and pedagogic materials including training for teachers, principals and inspectors.¹⁸

The committee estimated a budget of NIS 10 million annually for implementation. The recommendations were adopted by then-Minister Tamir, but following leadership changes in 2009 such policy was stalled. However, the report continues to bear significance on Shared Society work both in civil society and within the Ministry of Education, particularly the [Headquarters of Civics Education and Shared Living](#).

III. Civil Society Discourse

As mentioned above, most Shared Society work is being developed by civil society organizations and researchers in the field in Israel. While differing in their activities and scope, a review of the visions, goals and methodologies of civil society organizations advancing Shared Society reveals a range of key approaches and underlying principles.

A. Key Organizational Approaches

The approaches listed below are diverse but not necessarily mutually exclusive. They illustrate major assumptions and underlying beliefs that guide organizations' decisions and actions when advancing shared society. [Two diagrams](#) in the civil society mapping below show examples of organizations working under each approach.

- **Part of Israel's Multicultural Diversity:** For some organizations the issue of Jewish-Arab shared society is addressed as part of the wider context of multiculturalism or diversity in the Israeli society.¹⁹ Within these, there is often a special focus on the Jewish-Arab divide, but it is seen as one of a number of challenges facing Israeli society along with secular-religious relations, new immigrants vs. veteran Israelis, the rich-poor divide, center and periphery issues and so forth. These organizations include Jewish-Arab relations in their work with additional groups in society.
- **Singular Issue:** Other organizations believe that the Jewish-Arab divide is singular in both character and importance within Israeli society and that therefore shared society work should address it as a unique and particular issue.²⁰
- **Focus on Inter-Communal Relations:** Some organizations focus on creating better relations between Jewish and Arab communities or particular stakeholders within the communities (i.e. students, teachers, artists) through encounters, shared living education, and joint projects. Within this group, a number of organizations emphasize the importance of building permanent structures that would ensure institutionalization and sustainability.²¹
- **State-Minority Relations:** Yet other organizations believe that focus should be placed on state-minority relations. Organizations promoting this approach tend to focus on macro-level

¹⁸ Report of the Public Committee to Formulate National Policies Regarding Shared Life Education between Jews and Arabs in Israel, Presented to Minister of Education Prof. Yuli Tamir, January 2009. [Full report](#) (Hebrew with Executive Summary in English).

¹⁹ [Merchavim](#), [Maase](#), the [Citizens Accord Forum](#) and [Itach-Maaki](#) are among organizations that follow the first approach.

²⁰ Most of the organizations in the mapping below fall into this approach.

²¹ The [Arab Jewish Community Center \(AJCC\)](#), [Givat Haviva](#), [The Center for Education Technology \(CET\)](#), [A New Way](#), [Hand in Hand](#), [Hagar](#), and [Beit Hagefen](#) are a few examples of this approach.

institutional change such as promotion of equality of government services and budgets, addressing inequalities in the job market and socio-economic status, changing the relations between state-institutions and the Arab community, creating more equitable and shared 'public space' (e.g. through enhancing the visibility and status of the Arabic language in the public sphere) and so forth.²²

- **Focus on Arab Society Internal Development / Economic Integration:** Finally, another group of organizations views the need to enhance economic development and capacities within the Arab community, as well as economic integration of Arab society within the general Israeli economy, as a priority towards a shared, equal and integrated society. Some of the organizations promoting this view believe that closing gaps between majority and minority, and enhancing capacities within the Arab community are immediately linked to enhancing shared society, while others say they are focusing on development first, and see the vision of a shared society or a shared civic space as a second or future step.²³
- **Inclusivity in Service Provision:** A number of civil society organizations that provide services to the entire Israeli citizenry, give special attention to enhancing shared society either by purposefully developing specially tailored services for the Arab communities they serve or by utilizing their inter-communal network to initiate encounters and dialogue.²⁴

B. Underlying Concepts

Below are some of the recurring concepts – principles, dilemmas and issues - identified by many organizations as central to formulating their approach and realizing successful efforts:

- **Structural Barriers:** The fact that most of Israel's Arab and Jewish citizens live in separate, homogeneous communities (or in homogeneous neighborhoods in mixed cities), frequent separate school systems,²⁵ and follow separate employment trends, in addition to language barriers (most Jews in Israel do not speak Arabic, while the level of Hebrew among Arabs - especially youth and people in the more rural areas – is relatively low), comprise built-in separations that are seen as challenges to strengthening Shared Society in Israel. These built-in, often institutional barriers limit opportunities of Jews and Arabs to engage in natural, everyday encounters throughout their lives. Many organizations in the field, as well as the Ministry of Education, define these barriers as their major challenge and view their work as aiming to overcome them.
- **Partnership:** Many organizations see 'partnership' as a key component of Shared Society. In 2009, the [Salomon-Issawi Committee](#) appointed by then-Minister of Education Prof. Yuli Tamir to define policy for *Education for a Shared Life for Arabs and Jews*,²⁶ emphasized in its report the concept of partnership as a basis for this work and defined its components as:
 - Equality between partners – equality of opportunity, in the decision making process and in resources, on both the individual and the collective levels.

²² [The Abraham Fund Initiatives](#), [Sikkuy](#), [AJEEC-NISPED](#) and [Shutafut-Sharakah](#) are examples.

²³ [Kav Mashve](#), [Dirasat](#) and [Tsofen](#) as examples of the first, while [INJAZ](#), [Citizens Build a Community](#) and [Sidreh](#) are examples of the second.

²⁴ [Beterem](#) is an example.

²⁵ The Israeli public school system is formally divided into the General (secular) Jewish Education Track, the Religious Jewish Education Track and the Arab Education Track.

²⁶ Hebrew report with English Executive Summary [here](#).

- Positive and fair relations between the sides, via an empathic dialogue sensitive to each side's needs.
- A feeling of joint and equal responsibility to the outcome of the partnership.
- Mutual respect and mutual legitimacy (though not necessary agreement) by each side to the culture, collective narrative and history of the other side.
- Partnership in peace seeking.

This definition has been adopted by a number of organizations in developing their approach to Shared Society work, while other organizations have developed their own concepts of partnership.²⁷

- **Equality and Power-Relations:** Many organizations in the field aim to acknowledge uneven power relations and attempt to level them within the organizations themselves, within the scope of activities, and in the external reality. Thus, some organizations have joint Jewish-Arab managements and/or staff, and many make a conscious effort to ensure equality in number of participants from each side, the use of both Hebrew and Arabic, employing Jewish and Arab moderators, holding events in both communities and so forth. Organizations working on state-minority relations emphasize equality in provision of services, equal representation of Arabic language and culture, participation in decision-making mechanisms and, overall, the recognition of Arabs as equal stakeholders in the future of the society and state as inherent components of shared society vision and work.
- **Identity Formation:** Many organizations stress the importance of developing both the individual and collective identities, as well as the confidence of each side, before bringing them together. Many stress that this process is especially important among Arab youth to empower them towards encounters, joint work with- and integration into general Israeli society.
- **Vision vs. Reality:** Within some organizations in the field there is ongoing deliberation regarding whether to focus on optimizing conditions under the current system, or focus on changing the system to achieve optimal conditions. In the case of Shared Society work in Israel, this discussion relates to whether a vision of shared society is contingent on challenging precepts of the state, including its symbols and so forth, or whether the work should aim at creating a more equitable and shared society within its existing structure.

IV. Development of Shared Society Discourse in Israel

The term “Shared Society” (or similar/parallel terminologies such as “shared living” or “shared citizenship,”) in Israel is relatively new. In the 80s and 90s most efforts dealing with social inclusion and inter-communal relations were called “coexistence” initiatives and for the most part aimed to increase empathy and understanding between Jewish and Arab individuals and groups.

²⁷ For example, AJEEC-NISPED formulated a slightly different definition: “Partnership is rooted in equality, the formation of a shared space in which each group can act separately but fairly, openness to difference and inter-cultural recognition, distributive justice in relation to common goods, and striving to fully realize the abilities that each group has to offer to the whole”, *AJEEC-NISPED, An Approach to Sustainable Community Development*, Ariel Dloomy, June 2010, p. 3

Coexistence Initiatives

Coexistence activities generally encompassed planned encounters between Arabs and Jews, mostly among students, for dialogue, relationship building, personal and cultural exchanges, and development of political solidarity or political discussions. These activities were grounded in Contact Hypothesis Theory²⁸, which postulates that “when certain conditions are met, contact facilitates increased empathy, mutual understanding, decreased mutual fear and reduced prejudices.”²⁹

At its height, hundreds of encounters took place annually, led by around 150 civil society organizations involved in this kind of work. Over the years, critics of this approach claimed that coexistence encounters too often yielded short-lived or even counter-productive results creating artificial conditions of equality and relationships that neither changed the external realities of inequality, prejudice and conflicting narratives nor were able to withstand their negative long-term influence.³⁰

Events of October 2000

In October 2000, when major riots by Arab protestors resulted in the deaths of 13 Arab demonstrators by police fire, mistrust between Jewish and Arab communities and disillusionment in coexistence activities grew. The violent riots and the counter-violence by the state against its Arab citizens led to a period of enhanced anger, fear and suspicion between Jewish and the Arab communities. The National Commission of Inquiry appointed to investigate the violence, [The Orr Commission](#), reported that the “October events had reduced the chances of attaining the goal of living together with mutual respect. The clashes and their aftermath led to reduced contact between the two societies and increased distrust and hostility.”³¹

An Inward Turn

The term ‘coexistence’ took on a negative connotation of ineffective activities creating a false, feel good veneer that belied underlying power inequalities, socio-economic disparities, mistrust, and frustrations.³² Coexistence efforts subsequently faced a wave of de-legitimization that is today seen as a major turning point in both discourse and practice in this arena. As a result the field took an inward turn through the early years of the new millennium.

²⁸ The two well known writers who developed this model are G. Allport (in the 50s) and T. F. Pettigrew (in the 90s and 2000).

²⁹ Prof. Gabriel Salomon, [Can inter-ethnic contact in the workplace constitute real peace education? Outlining a research agenda](#), in Buckley-Zistel, M. Bös und L. Schmitt (2012) (Eds.) According to this approach, five basic conditions need to occur so that contact between adversarial groups would create the desired results: (i) There must be equal status among group members within the contact situation, (ii) Group members should engage in interdependent activities (iii) The contact situation should occur in an environment that fosters cooperation, rather than competition, towards the common goal, (iv) The contact situation must have proper approval and institutional support (e.g. from teachers, parents or other formal authorities) and (v) The contact situation is conducive to the formation of cross group friendships.

³⁰ This criticism was extensively detailed in, for example, *Dialogue Between Identities – Jewish Arab Encounters in Neve Shalom*, Rabah Halabi (ed.), 2001 (Hebrew) and in Ifat Maoz, [Power relations in intergroup encounters: A case study of Jewish-Arab encounters in Israel](#). *International Journal of Intercultural Relations*, 2000, 24, (4), 259-277. Collective narratives are extensively discussed in the writing of [Prof. Daniel Bar Tal](#) of Tel Aviv University. See also, for example, in Gavriel Salomon, [A Narrative Based View of Coexistence Education](#), *Journal of Social Issues*, Volume 60 no. 2 2004

³¹ Full report translated [here](#).

³² In fact, as noted by many practitioners interviewed for this paper, these negative connotations came to be expressed in the field by phrases such as “Hummus encounters” and “coexistence between horse and rider.”

Within Arab society there was a strong trend of unilateralism, while within Jewish society there was a deep disappointment in and even fear of the Arab community. Many practitioners spanning Arab, Jewish and joint Jewish-Arab organizations chose to focus on “existence before coexistence,” or economic development, capacity-building, identity-strengthening, empowerment, and human rights activities within Arab society rather than across Jewish-Arab communities or with Jewish partners. Furthermore, external events such as the second Lebanon War in 2006 and the Cast Lead Operation in Gaza in 2008 continued to polarize the communities and affect the critical discourse regarding Jewish-Arab relations.

Heightened alienation, mistrust, and the trauma of the violence itself, did underscore the need to create frameworks for Arab-Jewish relations in Israel, but also made it more difficult to do so together. One attempt, begun by the Israel Democracy Institute in 1999 involving 20 Jewish and Arab intellectuals, unraveled following the October 2000 events. This attempt is documented in a book entitled “**Whose Land is This?**”³³ Other such efforts took a unilateral approach. Two prominent examples are: in 2001, the Institute for Zionist Strategies convened 60 Jewish opinion leaders from a wide political spectrum to revisit principles of Israel as a Jewish and democratic state. They produced and signed **The Kinneret Covenant**,³⁴ which, among other things, discussed Israel’s obligation to its Arab citizens. In 2006, the Arab Follow Up Committee produced **The Future Vision Documents**,³⁵ aiming to define the identity and common vision of the Arab minority vis-à-vis the state of Israel. As both of these attempts were created unilaterally and included concepts that were unacceptable to the other side, they were strongly criticized and poorly received by the excluded counterpart.

Within civil-society, however, joint work on inter-communal relations did continue. A telling example of its scope can be seen by the “Coexistence Forum,” created during the same period by [the Abraham Fund Initiatives](#) and the [Citizens Accord Forum](#), which at its height included around 150 organizations.³⁶

New Approaches

Over the past few years, there seems to be renewed interest in shared society concepts and work in the field. Many activists explain that through lessons-learned, key concepts and terminology have evolved in both literature and in the field to form a strong basis for Shared Society work in Israel. These aim to take the relationship-building process forward in a more equal, sustainable, and politically-cognizant manner. Today:

- New and more nuanced definitions of shared society that incorporate concepts such as equality, active citizenship, integration and partnership are gaining traction.
- More Arab organizations and activists recognize that working towards equality has a better chance of success through collaboration with like-minded Jewish organizations and activists, through a collaborative effort with the Jewish majority and while working vis-à-vis governmental bodies.
- More Jewish organizations and activists recognize that a joint focus on shared society is important in order to combat trends of frustration and unilateralism within Arab society, and

³³ [Whose Land is This?](#), Uzi Rabi (editor), IDI Publication, 2006. See text of draft document [here](#) (Hebrew).

³⁴ See full covenant [here](#) (Hebrew)

³⁵ See full documents (English) [here](#).

³⁶ This network encompassed the majority of NGOs working on these issues. It provided opportunities for professional development, inter-organizational collaborations and enhanced public and political awareness of this work and operated in varying degrees from 2003 through 2009.

that such focus must address real interests and concerns of Arab society, which at times are different than those of the Jewish community.

- A renewed focus on enhancing contact, dialogue and awareness between Jewish and Arab societies in the face of growing alienation is thus coupled with a more sensitive approach to external realities, mutual needs and interests.

These premises can be seen as forming the basis for the [key approaches and underlying concepts](#) of the government and civil society initiatives listed above.

Section 2. Mapping of Government and Civil Society Initiatives

V. Government Initiatives

This section focuses on government bodies and programs that *define themselves* as promoting concepts of shared society. For example, while many practitioners view the work of the Authority for Economic Development in the Prime Minister's Office to close socio-economic gaps and enhance economic integration as key elements to advancing a shared society, the formal mandate of this body addresses only economic goals and not the possible contributions of such work to building shared society.³⁷

By and large, government programs and initiatives addressing shared society are concerned with *education* for shared society or promote shared society within the public education system, and are therefore found within the Ministry of Education.

A. Ministry of Education

The Ministry of Education (MOE) is one of Israel's largest and most intricate government bodies with numerous departments under its umbrella. It is also the largest governmental employer of Arab professionals through the Arab education stream of public schools. Shared Society issues, usually termed "education for shared living" have been incorporated in parts of the Ministry's scope through: (i) three recent system wide initiatives, (ii) developments in civics educational pedagogy since the 1990s, (iii) Arabic language and culture education, and (iv) informal education.

Much of the content and implementation for these programs, both funding and operational, is provided through partnerships with civil society organizations on a local or regional basis.³⁸ Though the Ministry implements more Shared Society programs than other government bodies, many are small and much of the implementation remains partial due, first and foremost, to the absence of a formal, ministerial policy on this issue³⁹ as well as due to budgetary constraints and the segmented and regional nature of the education system (i.e. some programs are adopted in one region but not in others).

³⁷ The formal mandate of the Authority for Economic Development at the Prime Minister's Office is defined as "enhancing the economic development and realizing the full economic potential of the Arab sector" and "integrating the Arab sector into the wider national economy". The issue of using economic integration to enhance shared society building is not mentioned. See full mandate (Hebrew) [here](#).

³⁸ As such, it is not feasible to map all related activities within the education system. Rather, this section includes *major* government initiatives and bodies overseeing shared society education.

³⁹ As stated in the [Salomon-Issawi Report](#): "The Ministry of Education today has no defined, implemented policies on these issues, which can regulate or amalgamate the various actions being taken into one holistic methodological and practical approach". At the same time, the committee mentioned that "in practice, widespread activity has developed of local elements, both within the formal public education [system] and by external elements, mainly concerned with initiating and implementing shared society activities for students and

System-Wide Initiatives

- **‘The Other is Me’ Multi-Year Theme:** Early in this current school year, Education Minister Shai Piron announced a multi-year educational theme of *“The Other Is Me”* that focuses, in broad terms, on “universal values of human dignity, equality, tolerance, democracy, identity and belonging, acceptance of the other, democratic discourse” and “rejection of racism in Israeli society.”⁴⁰

‘The Other is Me’ falls under a [multiculturalism and diversity](#) approach to Shared Society as it relates to Jewish-Arab relations as one of six focus areas, including the religious-secular divide, new immigrants and veteran Jews, people with special needs, center-periphery and the issue of sexual preferences. The implementation of this theme within the public education system includes:

- Special events and dedicated days in the school calendar
 - New relevant teaching materials in various disciplines
 - A special coordinator nominated to serve under the Education Minister
 - A [“Covenant for Exemplary Society”](#) for teachers, students and opinion shapers to sign.⁴¹
 - A website entitled: [“Sometimes I am similar. Sometimes I am different. But I am always equal”](#) with activity resources– in Hebrew and Arabic – ranging from curricula and books to movies and media.
- **500 Arab Teachers in Jewish Schools:** This school year implementation began on an initiative to integrate 500 excelling Arab teachers into Jewish schools, a program developed by [Merchavim](#) and adopted and scaled by the Educational Personnel Directorate within the Ministry of Education.

This program is a significant exception in the education landscape in Israel where Arab and Jewish kids study in separate schools and rarely have an opportunity to meet ‘the other’— neither peer nor educator. According to a formal Ministry of Education letter, this program benefits a number of educational, economic, and policy goals:

- Reducing unemployment among Arab teachers⁴²
- Promoting the implementation of previous Governmental Resolutions to integrate more Arabs into the civil service workforce⁴³

teaching staff.” Report of the Public Committee to Formulate National Policies Regarding Shared Life Education between Jews and Arabs in Israel, Presented to Minister of Education Prof. Yuli Tamir, January 2009, p. 21

⁴⁰ See Ministry website (Hebrew) [here](#).

⁴¹ The Covenant begins with a quote of the paragraph in Israel’s Declaration of Independence that promises “full social and political equality to all its citizens”, and includes a commitment to “connect all those related to the act of education – students, teachers, educators and parents – around foundations of equality and justice that form the foundations for any human society; to represent the spirit of mankind, in an of itself; to realize the vision of the Prophets of Israel and to form the basis for dialogue, tolerance, understanding and cooperation between all components of society...”

⁴² In 2009, Ministry of Education figures spoke of around 8,000 unemployed Arab teachers, half of whom were willing to teach in Jewish schools. See [Jewish schools beg for teachers, while 8,000 Arab teachers beg for jobs](#), Haaretz, May 21, 2009

⁴³ Resolution no. 2579 from November 2007 and Resolution no. 4436 from January 2009.

- Ensuring that Jewish students have good teachers in subjects where there is currently a shortage of personnel
- Promoting shared living among all the residents of Israel

This five-year program, currently in its first year, has so far placed 49 Arab teachers into Jewish schools (out of the planned 100). Of these, 26 are Arab language teachers⁴⁴ and the rest teach math, science and English.⁴⁵ Teachers go through an interview and training process before being placed, and are accompanied by supportive mentoring.

The Ministry is fully budgeting teachers work hours, training and selection process. An additional budget of around NIS 500,000 a year allocated by the Authority for Economic Development at the Prime Minister's Office covers mentoring which is run through a matching scheme with Merchavim. There are currently discussions about adding another NIS 6 million per year for extra teaching hours as incentives for Jewish schools to participate.

- **Council for Higher Education's Six Year Plan:** In 2012 the Council for Higher Education launched an \$80 Million, Six Year Plan to Enhance Access to Higher Education for Israel's Arab Citizens to both improve socioeconomic conditions of Arab citizens and the country as a whole, and to "promote better relations between Arabs and Jews" with the "hope that this program will begin a shift towards a more pluralistic and egalitarian society."⁴⁶ This plan incorporates many components that practitioners identify as advancing shared society in Israel including translating the websites of all higher education institutions to Arabic, enhancing the number of Arab students in universities and colleges in Israel and promoting their successful integration into advanced spheres of study and into the labor market, enhancing the number of Arab professors and administrative staff, etc.⁴⁷

One aspect of the plan, however, explicitly addresses the issue of "cultural accessibility" and "reducing feelings of alienation on campus." Under this section, higher education institutions can receive funding for a variety of actions including, for example, translation of materials to Arabic, adding Arabic to signs on campus, promoting Jewish-Arab dialogue, and including Arabic and Arab culture in campus cultural activities. A number of colleges and universities have taken advantage of this option and are receiving between NIS 50-150 thousand per institution per year. Among those, Bar Ilan University is currently running coexistence encounter programs; Sapir College runs numerous dialogue and encounter programs - including Arab culture on campus and relevant site visits; [Tel Hai College](#) runs a dialogue course and holds Arab cultural events on campus; Hebrew University produced a "dictionary" with relevant terms for its Arab students; the Technion produced a "student guide" in Arabic.

Civics Education

Already in the 1990s, the potential of civics education to provide a common platform for shared living education for all the citizens of the state was recognized by the MOE. Civics is a subject that is obligatory and taught according to a more-or-less common curriculum across all public education streams: Jewish

⁴⁴ Arab language teachers were integrated in collaboration with the [Abraham Fund Initiatives' Ya Salam Program](#) ([see in Arabic language teaching and Civil Society mapping below](#)).

⁴⁵ The aim of the project in the coming four years is to concentrate on integrating math, science and English teachers for a total of 500 teachers over five years.

⁴⁶ See CHE report: [Pluralism and Equal Opportunity in Higher Education](#), p. 3.

⁴⁷ See Task Force briefing paper on [Enhancing Access to Higher Education for Israel's Arab Citizens](#)

secular, Arab and Jewish-religious.⁴⁸ It is also a subject that addresses the makeup of society, the rules that govern it, and issues such as identity and civic participation, and was therefore recognized as the natural venue for shared living education.

Following both the recommendations of the [Kremnizer Committee](#) report of 1996 and the [Salomon-Issawi Committee](#) of 2009, the Ministry of Education made efforts to define policy, create bodies and implement programs for Shared Living Education in Israel. To date, policy remains stalled⁴⁹ and program implementation, while diverse, is partial.⁵⁰

- **MAFMAR Ezrahut & Shared Life Education Policy:** The position of MAFMAR Ezrahut, (Superintendent for Civics and Citizenship Education) was created in 2009 to oversee all civics and citizenship education in Israel, including development of policies and educational materials. At the time, then-MAFMAR Ezrahut Adar Cohen was asked to define policy for the field of Shared Life Education for Arabs and Jews based on the [Salomon-Issawi report](#) (which was adopted by the Ministry but not implemented). However, no such policy has been announced through a formal directive or budget line as controversy surrounding the civics curriculum and leadership changes resulted in the MAFMAR being let go.⁵¹ In the meantime, the *Headquarters for Civics Education and Shared Living*, a body under the leadership of the MAFMAR, has been developing and implementing programs.
- **Headquarters of Civics Education and Shared Living:** The *Headquarters for Civics Education and Shared Living (HQ)* works to “implement the recommendations of the Kremnitzer Report, entitled “*Being Citizens*,” in the spheres of “civics and citizenship education, education for democracy and for shared living.” Specifically in regards to shared living education, the Headquarters works on the following:
 - **Regional and National Teacher Training for Shared Living:** The implementation and standing of shared life training programs vary from one MOE district to another. Overall, the HQ has made an effort to integrate shared living education in a more holistic manner throughout the education system, spanning early childhood to the end of high school, and reaching beyond the civics classroom to engage teachers from other subjects (e.g. history, geography, media and art) to school principals, Ministry personnel and regional directors, school counselors and other professional staff. These training seminars include content, shared living pedagogy and Jewish-Arab dialogue experience. The underlying concept is that a supportive environment within the teachers lounge and throughout the school that reflects the values and ideas taught within the civics classroom and is sustained at all ages is required for this education to be effective. As part of this effort, the HQ is encouraging teachers from all spheres to select shared society training (out of a “menu” of possible training options) as part of their “*Gmul*” –

⁴⁸ All students must take 2 annual hours of civic studies in 9th grade and 6 annual hours total between 10th and 12th grades (divided between either two or three years).

⁴⁹ A 2009 mapping revealed that recommendations of the Kremnitzer Report were still not fully implemented, among other things because “of an approach that sees an inherent contradiction between a universal-democratic education and a nationalistic-particular education”. [Education for Citizenship, Democracy and Shared Living: An Overview](#), Michal Barak and Yael Ofarim, (Hebrew) 2009, p. 5

⁵⁰ The 2009 mapping found that 30% of all schools— elementary, middle and high schools – in Israel, do not engage in shared society or active citizenship activities (as reported by schools). Of those that do, only a small portion address issues of shared society, peace education or human rights. Among these, only a small portion of students and teachers (if any) are generally involved. Ibid., p.25

⁵¹ See, for example [here](#).

or 60 obligatory hours of professional development per year.⁵² Currently, the HQ is planning a new training program on shared living for civic teachers, who have expressed a difficulty to address contentious issues of identity and citizenship in the classrooms. The training will be carried out by the Ministry's Consultative Psychological Service (SHEFI).

- **Shared Living Education in High Schools:** The Ministry issues an annual call for schools that want to put a special focus on shared living within their civics education curriculum, and an additional budget is available to schools that want to include an extended chapter on shared living as part of the 9th grade civic education curriculum.
- **Partnerships with Civil Society:** The HQ oversees content approval, formal recognition and integration of the shared living content into the education stream (both for teacher training and for classroom education), but much of the content development and actual implementation is provided by civil society organizations. For teacher training, the HQ oversees and approves all content developed internally or by civil society organizations for use as part of obligatory professional development for teachers ("*Gmul*"). The HQ then provides NIS 7000 to civil society organizations delivering 30 hours of training for 20 teachers.⁵³ For student activities, the HQ releases an annual tender that calls upon civil society organization to present programs for one of two possible "activity baskets" for students in elementary and high schools, with partial funding from the HQ: (i) "encounter programs" between pairs of schools – Jewish and Arab, secular and religious, or regular and special needs schools; and (ii) "study group programs" on civics education.⁵⁴

One example of how the HQ's holistic approach, regional implementation and use of partnerships intersect is a city-wide program in the mixed city of Ramleh. This city-wide project implemented in partnership with the [Center for Educational Technology \(CET\)](#), allows all the principals and all teachers from all the Arab (Muslim and Christian) and secular Jewish public schools⁵⁵ in the city, to receive 30 hours of shared living training annually, with professional content and philanthropic matching funds provided by CET. Activities are first separate, with "uni-national" programs for Jewish and Arab teachers, and only later incorporate joint encounters and activities for teachers and finally also for students.

⁵² An example of such training program is a 30-hour training course for Arabic teachers of children of all ages, based on materials from the popular Israeli TV series, "Avodah Aravit" ("Arab Labor"). This seminar and the materials it offers, were developed in cooperation between [Merchavim](#) and [CET](#).

⁵³ According to the organizations in the field, this sum covers between 10-20% of shared life training, as it involved travel, co-moderation, development of materials in two languages etc., all elements that are unique to this sphere.

⁵⁴ See HQ website (Hebrew) [here](#). In the current school year, the three organizations that won this tender are Judea and Samaria College, for work with high schools in the north, Gesher, for work with high schools in the center and Jerusalem, and the Adam Institute, for work with elementary schools in Tel Aviv and the South. Some of the HQ's additional major civil society partners for civic and shared living education are the Center for Educational Technology (CET), The Abraham Fund Initiatives, the Association for Civil Rights in Israel – ACRI, AJECC-NISPED and Merchavim, though the Van Leer mapping listed over 40 civil society organizations working with public schools in 2009. [Education for Citizenship, Democracy and Shared Living: An Overview](#), Michal Barak and Yael Ofarim, (Hebrew) 2009, pp. 59-63.

⁵⁵ Not including the religious Jewish schools.

Arabic Language Education

As mentioned above, Arabic is defined as the second formal language of Israel, and since 1998, Jewish students in the public school system are obligated to study Arabic as part of their core school curriculum between 7th and 10th grades, though a recent announcement suggests this obligation may be reduced and Arabic is to become an optional rather than an obligatory core subject.⁵⁶ Ministry officials view Arabic language as important for developing shared living tools and capacities and the MOE provides a teaching subsidy (approximately NIS 7900 per class per year) as an additional incentive.⁵⁷ Yet, recent estimates say only 60-70% of schools participate and of those, most provide only two or three of the required four years.⁵⁸

Given the relatively limited scope, late age and partial implementation of obligatory Arabic language education in high school, and the fact that the core curriculum is focused on literary Arabic rather than spoken and is usually taught in Hebrew by Jewish teachers, a number of civil society organizations launched language programs that are more geared to spoken Arabic, taught at a younger age and by Arabic teachers. The following civil society models have been adopted by the MOE in particular districts to supplement and enhance Arabic Language education:

- **Ya Salam:** In 2005, [The Abraham Fund Initiatives](#) (TAFI) began a collaboration with the Ministry of Education in two cities – Karmiel and Haifa – to develop a program in which younger Jewish children in grades 5-6 learn spoken Arabic and Arabic culture from Arab teachers, as part of the core school curriculum. The program, called “*Ya Salam*”, has rapidly been integrated into the formal education system and adopted by the Ministry of Education on both content and funding. In 2010 the Ministry adopted *Ya Salam* as a mandatory program for all public secular and religious Jewish schools in the Northern District and in the District of Haifa.⁵⁹ Today it is implemented in around 200 elementary school in Israel (around a quarter of all elementary public Jewish schools) and is fully funded by the Ministry in terms of teaching hours, teacher training and monitoring, with TAFI funding additional enrichment activities for the teachers during summer break and cultural activities for the students during the school year.⁶⁰ As a result, some of the Arab teachers participating in the program have been integrated into teaching Arabic also in higher grades.
- **Let’s Talk:** An additional program of teaching spoken Arabic in the lower grades called *Let’s Talk* was developed by [Merchavim](#), and currently runs as a Ministry-approved optional program in 37 Jewish elementary schools in the Central District for children in 4th to 6th grades. The MOE’s Central District, along with participating schools, funds the salaries of the Arabic teachers in the program, while parents pay for the cost of printing books for the children and Merchavim covers coordination, training, pedagogic support and supplementary development.

⁵⁶ The MOE recently announced plans to decrease this obligation from four years to three because “this obligation is not being implemented” and to define the study of Arabic as optional for matriculation exams as oppose to its current standing as an obligatory subject. This announcement caused numerous reactions including a petition by 30 MKs that called on Minister Piron to cancel this planned move – [see related article](#). (Hebrew),

⁵⁷ The additional subsidy is one teaching hour throughout the school year. A “teaching hour” is calculated at NIS 7,900 this year per annum per class.

⁵⁸ [Language as a Cultural Bridge – “Ya Salam”, a Model for Education towards Shared Living](#), Dadi Komem, Abraham Fund Initiatives, 2013 (Hebrew), p. 31.

⁵⁹ Ibid. p. 52

⁶⁰ Ibid. p 49

Informal Education

The Society and Youth Administration (the Administration) within the MOE is responsible for informal education. Within the Administration there are a number of initiatives to enhance shared living education and actual encounters between Jewish and Arab students and youth.

- **“The Encounters Regulation:”** A new budget line, pending approval, will fund school encounters between Jewish and Arab and between secular and religious Jewish school children. The new regulation aims to streamline two separate programs previously implemented as joint ventures with [Givat Haviva](#) on Jewish-Arab high school dialogue, and the Hertzog Institute on Jewish secular-religious dialogue. The total budget for this new initiative, which will be funded solely by the government, is NIS 2.5 million annually (recognized as modest by the MOE) that will cover both Jewish-Arab encounters and religious-secular encounters. In the implementation phase, this budget will be channeled through both the formal education system – by the Headquarters for Civics Education and Shared Living - and the informal education system – through the Society and Youth Administration, and will ultimately be implemented by civil society NGOs.
- **Collaboration with Civil Society Organizations:** The Administration also collaborates with a number of civil society organizations on shared living content. Two current examples are:
 - **Southern Region Shared Life Education:** The Administration partners with the [Arab-Jewish Center for Equality, Empowerment and Cooperation Negev Institute for Strategies of Peace and Development \(AJEEC-NISPED\)](#) and with the Amal School Network to provide shared life education for high school students between 10th and 12th grades. This project was recently formally recognized as part of a new Ministry approach that allows high school students to receive, in parallel to their formal Matriculation Diploma, also a “Social Matriculation Diploma” through volunteering after school hours with civil society and service organizations. The Shared Life three year program currently runs in 14 high schools in the Negev (7 Jewish and 7 Bedouin), and has been adopted by the Municipality of Beer Sheva as a city-wide project to be implemented in all high schools in the city in the next academic year. It includes teacher training (approved for obligatory teacher training (*Gmul*)), uni-national work and dialogue encounters as well as joint projects by participating students (e.g. work with children in unrecognized Bedouin villages, or with children with special needs from Dimona), for a total of 90 hours for students annually over a three year period. At present the Administration funds teacher training, while the Amal Network and local authorities in the Negev fund the extra hours the teachers put. AJEEC-NISPED funds the coordination of the project as well as development and evaluation.
 - **Meetchabrim:** The MOE collaborates with [Meetchabrim](#) and the Administration participates in and funds some of the organization’s activities (e.g. transportation costs), as part of the organization’s efforts to create mass dialogue and encounter events between different segments of Israeli society.
- **Youth Movements Council and National Student Council:** Jewish-Arab encounters and joint projects occur also in the regular work of such bodies as the Youth Movements Council and the National Student Council, two bodies funded by the Administration, although no specially designated shared living projects are promoted within them at this time.

B. Local Government Initiatives

Shared Living Committee

In 2012, the Center for Local Authorities in Israel established a “Committee on Shared Living”, chaired by Sivan Yahieli, Head of the Kfar Vradim Local Council. It included representatives of around a dozen local councils (Jewish, mixed and Arab), as well as academics, NGOs and representatives of the Ministry of Education. The Committee defined its aim as “formulating an approach and practical policies promoting shared living in local authorities.” It recommended approaches, a practical work plan and permanent mechanisms that would enable long-term shared living activities within mixed communities, between neighboring Jewish and Arab communities and between Jewish and Arab communities that live in relatively “homogeneous” areas.

Among other things, recommendations include identifying issues where both communities have real vested interests and possible gains, budgeting by the local authority, by the central government and by philanthropic sources; collaboration with professional NGOs; enhancing the teaching of Arabic in Jewish schools and of Hebrew in Arabic schools; establishment of local initiatives in dialogue, sports, environment, economic development, early childhood etc.⁶¹ The recommendations were presented before the Center for Local Authorities in December 2012 and formally adopted by it, including a nomination of a coordinator to ensure follow up. However implementation is still delayed.

Local Government Supports

A number of local authorities, especially in mixed cities, provide institutional financial support for local community centers that promote shared society activities. Two examples of this are the Tel-Aviv Jaffa Municipality that provides all basic costs for the [Arab Jewish Community Center in Jaffa](#) with formal support and participation of the mayor; and Haifa Municipality that also provides institutional financial support to [Beit Hagefen](#).

VI. Civil Society Mapping⁶²

There is a multitude of civil society organizations working in Israel today on issues related to Shared Society. As presented in the [Approaches Section](#) above, their work spans approaches of multiculturalism, Jewish-Arab inter-communal relations, Arab society internal development and economic integration, and state-minority relations.⁶³ There are also a number of organizations with other primary missions who are none-the-less incorporating these issues into their work to ensure inclusive and effective delivery of services to Israel’s Arab citizens.

While it is beyond the scope of this paper to list all of these, the following aims to provide a representative sampling to illustrate the range of approaches, discourse, and activities on shared society in Israel. To that end, the sample below includes various types of organizations (local and national in scope; Arab, Jewish, and joint) with a variety of focus areas (e.g. education, dialogue, academia, women, employment, service provision etc.), and methodologies (e.g. encounters, training, advocacy, and so forth.)

⁶¹ See full presentation (Hebrew) [here](#).

⁶² We would like to sincerely thank the representatives of the below-mentioned organizations for their thoughtfulness, generosity in data and time, and inspiring dedication to their work.

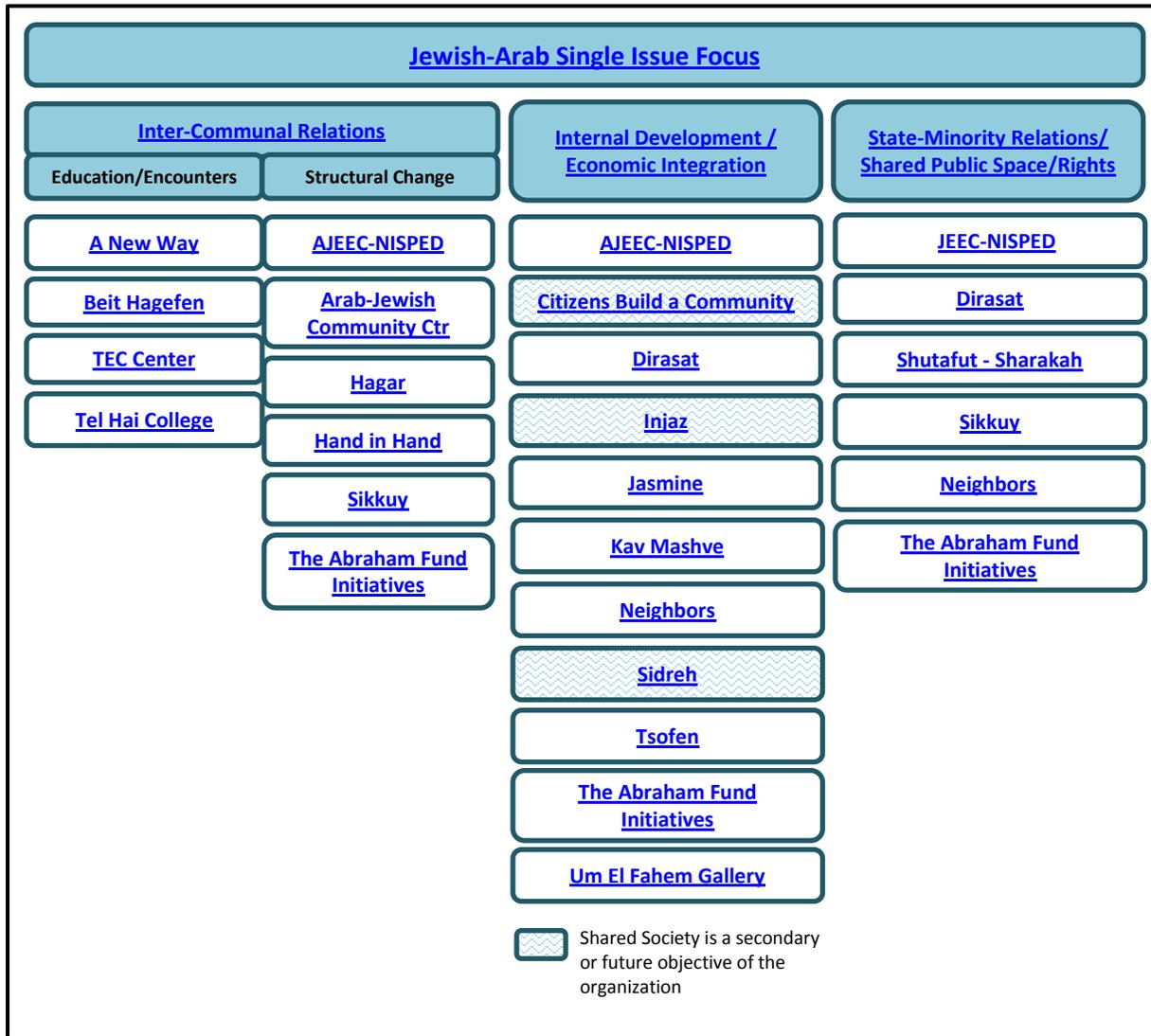
⁶³ The [Peace Education Advisory Clearing House at Haifa University’s Peace Education Research Institute](#) includes around 70 such organizations, while the [Common ground \(Machane Meshutaf\) website of TAFI and CET](#) includes a list of over 90 organizations. The [Citizens Accord Forum](#) did a survey of organizations in the field a few years ago that includes over 80 organizations.

Between November 2013 and January 2014, the following organizations shared their definitions and visions of shared society and described one program they run that best exemplifies their approach.⁶⁴ This data is listed by organization (in alphabetical order) below under two hyperlinked diagrams mapping organizations by their Shared Society approach.

A. Diagrams – Organizations by Shared Society Approach

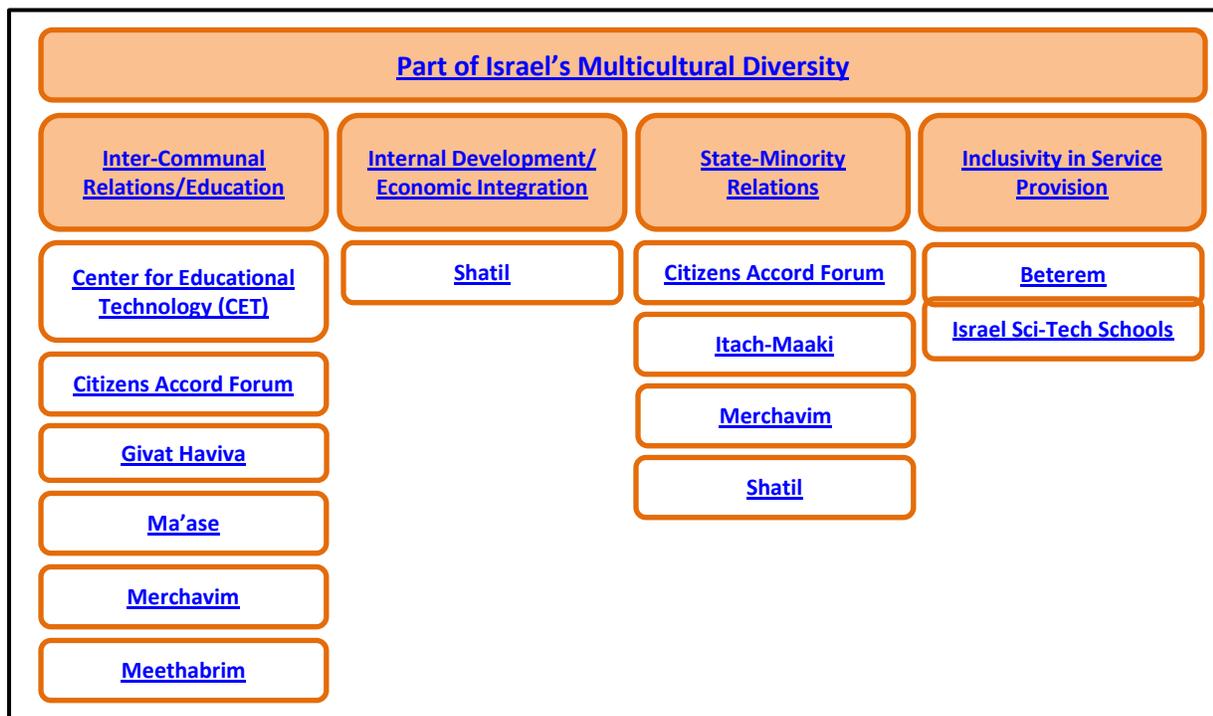
The following two diagrams separate civil society organizations that work on Jewish-Arab relations as a singular focus, from those that address them as part of Israel’s multicultural diversity. Within, each organization is listed according to its main approach (or approaches) to advancing Shared Society.

Diagram 1: Organizations working on Jewish-Arab Relations as a singular focus.



⁶⁴Between November 2013 and January 2014, numerous in-depth conversations were carried out with representatives of around 10 of the largest organizations active in the sphere of shared society. In addition, an email survey was distributed asking (1) is shared society a major focus of the organization?; (ii) is there a formal definition or agreement on what shared society should be? (iii) what is an example of a major activity that promotes this vision? The following table is the result of these conversations and email survey. Obviously, due to space limitations, definitions were sometimes shortened and the scope of activities of organizations is not represented.

Diagram 2: Organizations working on Jewish-Arab relations as part of Israel’s multicultural diversity



B. Organization Profiles (Alphabetical)

<u>The Abraham Fund Initiatives</u>	<u>Jewish-Arab Single Focus Issue</u>	
	<u>Inter-Communal Relations</u>	<u>Internal Development / Economic Integration</u>
	<u>State-Minority Relations</u>	
<p>The Abraham Fund Initiatives: A joint Jewish-Arab organization that works to “build a shared future for Israel’s Jewish and Arab citizens” through education, employment, equal access to government services leadership development and “focusing on those public policy and institutional changes required in order to create an inclusive and just Israeli society.”</p>		
<p>Organizational Definition of Shared Society: Yes - A shared society is a socially cohesive, stable, and prosperous society in which all citizens feel is their true home. ... shared society implies that Arab-Palestinian citizens are not only stakeholders but rather an integral part of, and fairly represented in, decision-making circles and processes. In a shared society, Israel would view its Arab citizens as equal and full citizens whose needs, views, and concerns as an indigenous national minority would be heard and noted in any policy making process. Israel's Arab-Palestinian citizens would see their Israeli citizenship as important and meaningful, alongside their national Palestinian identity.</p>		
<p>Sample program: <i>Police-Arab Community Initiative:</i> works to improve relations between the national police and Israeli Arab society. Informed by international models of multicultural policing, the project helps the police enhance the scope and quality of services provided to Arab citizens, by creating partnership and dialogue between police and the Arab community and by equipping the police with the knowledge and skills needed to serve a diverse society.</p>		
<u>A New Way</u>	<u>Jewish-Arab Single Focus Issue</u>	

	Inter-Communal Relations through education and dialogue
<p>A New Way “facilitates a long-term educational encounter programs within Arab and Jewish sectors.” It operates within school twinning projects, including kindergartens, primary, elementary, and high schools throughout the country. The encounters “provide a link between different communities and involve the heads of these communities, Ministry of Education local supervisors, volunteers from the community, school staff, and parents.”</p>	
<p>Organizational Definition of Shared Society: yes - a society in which everyone enjoys equal rights on both the legal and the humane spheres.</p>	
<p>Sample project: <i>School encounters:</i> long-term dialogue and collaboration between teachers, students and parents from pairs of Jewish and Arab schools using tools of art, drama, music, nature and a sustained, long-term dialogue.</p>	

<p>Arab-Jewish Center for Equality, Empowerment and Cooperation - Negev Institute for Strategies of Peace and Development (AJEEC-NISPED)</p>	<p>Jewish-Arab Single Focus Issue</p>	
	<p>Inter-Communal Relations through education and dialogue</p>	<p>State Minority Relations</p>
	<p>Internal development/Economic Integration with shared society as focus</p>	
<p>AJEEC-NISPED is a joint organization based in Israel’s Negev, dedicated to strengthening active citizenship through education and economic empowerment. AJEEC-NISPED works towards creating equal, inclusive and flourishing societies. Our programming includes an array of strategies including economic development through formation of cooperatives and social enterprises, volunteerism, quality early childhood education, health promotion, and Jewish-Arab partnership.</p>		
<p>Organizational Definition of Shared Society: yes - AJEEC is based on democratic values which hold that all citizens of the state must enjoy full and equal rights in practice, and not just in principle. AJEEC’s activities are based on the assumption that cooperation between Arabs and Jews is crucial for the attainment of social and economic prosperity for all of Israel’s citizens. AJEEC works to construct a holistic model of community development that incorporates various areas of development so as to advance Jewish-Arab dialogue in Israel and to create an egalitarian society. Main concepts are equality, empowerment and partnership.</p>		
<p>Sample project: <i>Community Year Voluntarism Program</i> in which some 70 high school graduates, Arabs and Jews, devote a year to volunteering together in Arab and Jewish communities throughout the Negev. Volunteers participate in an extensive training program while volunteering in a variety of activities: informal educational programs, formal educational assistance (math and Hebrew) for elementary school students, leading community projects and more. The gap year program operates in cooperation with the Israeli Scouts Movement and every year in six schools in the Negev, both Arab and Jewish, and reaches approximately 4,800 children and teens.</p>		

<u>The Arab-Jewish Community Center (AJCC), Jaffa</u>	<u>Jewish-Arab Single Focus Issue</u> <u>Inter-communal Relations</u> through a structural approach
<p>The Arab Jewish Community Center works to bring Jews and Arabs in Israel together and educate towards understanding and cooperation between the two nations. The Center operates as an affiliate of the Tel Aviv-Jaffa Municipality and honors the values of humanism and equality, promoting educational and social goals. Its location in the heart of a mixed city allows it to serve as a unique meeting ground for adherents of three religions: Islam, Christianity and Judaism.</p>	
<p>Organizational Definition of Shared Society: no formal definition but all work is based on the concepts of coexistence work with the grassroots communities through education and collaboration, so as to break down stereotypes and enhance tolerance and mutual respect. The Center addresses all aspects together – dialogue and employment, youth and adults, men and women etc. Basic concepts are grassroots dialogue, working with veto groups within the community, tolerance as mutual respect despite disagreements and ongoing long term, everyday work.</p>	
<p>Sample programs: <i>The Class Exchange Program</i> that brings together an Arab class and a Jewish class in the 3rd or 4th grade from the Tel Aviv-Jaffa school district for a 2-3 year encounter program. The two classes participate in facilitated activities together twice a month giving them the opportunity to get to know each other in small groups, and to interact around art and dialogue sessions. The project encompasses 20 classes and around 1,400 children.</p>	

<u>Beit Hagefen - Arab Jewish Cultural Center</u>	<u>Jewish-Arab Single Focus Issue</u> <u>Inter-communal Relations</u> through education and dialogue
<p>Beit Hagefen Jewish-Arab Culture Center works to “create common and equal spaces that encompass the variety of identities and cultures in Haifa in particular and in Israel in general.” Activities are “founded on the belief that meeting and interacting with a different culture – its stories, cultural assets and spiritual assets – are important to breaking down the barriers and building trust between the different national, ethnic and religious groups living in Haifa and Israel.”</p>	
<p>Organizational Definition of Shared Society: No formal definition but working as a cultural institution to create knowledge and empathy among “common people” thus creating the social infrastructure for shared society. Enhancing Arab culture is also a central element – strengthening the minority is a precondition for shared society.</p>	
<p>Sample programs: art encounters for children, deliberative dialogues for adults, art exhibitions of Arab artists, joint youth art and music programs.</p>	

<u>Beterem – Safe Kids Israel</u>	<u>Part of Multicultural Diversity</u> <u>Inclusivity in Service Provision</u>
<p>Beterem ("beforehand") – Safe Kids Israel aims to promote child safety and create a safer environment for children in Israel. Beterem is working towards further reducing overall child mortality rates; reducing the child mortality rate among Arab children and decreasing the gap of child injury rates between Jewish and Arab children.</p>	

<p>Organizational Definition of Shared Society: Yes - a society in which different cultures exist, which, while maintaining their uniqueness, still live together. Israel includes such a shared society of different cultures.</p>
<p>Sample project: <i>Project in Arab society:</i> The organization implements specially tailored projects for Arab society, recognizing it as a society at risk regarding child safety. The organization works in the field as well as with governmental ministries. Specifically, it works with Bedouin children in the Negev that have almost 10 times accident rate than Jewish children.</p>

<p><u>Center for Democracy and Peace at Tel Hai College</u></p>	<p><u>Jewish-Arab Single Focus Issue</u></p>
	<p><u>Inter-Communal Relations</u> through education and dialogue</p>
<p>The two main purposes of the Center are to advance Arab students and create a structure that would allow for more students at the college and to enhance interaction and dialogue between Jewish and Arab students on campus.</p>	
<p>Organizational Definition of Shared Society: Yes - The Tel Hai College vision reads “the College will be a model for multi-cultural academic activity, while creating a joint space that brings Jews and Arabs together...The College is committed to create a bridge and multi-cultural contact and to enable equal opportunities... to all those studying and working in it”.</p>	
<p>Sample projects: <i>Services for Arab students:</i> such as assistance in academic courses, in social integration and in Hebrew language skills. <i>Jewish-Arab dialogue:</i> an academic course as part of the department of education where Jewish and Arab students meet to learn about each other, discuss their identities and beliefs and establish joint initiatives.</p>	

<p><u>Center for Educational Technology (CET)</u></p>	<p><u>Part of Multicultural Diversity</u></p>
	<p><u>Inter-Communal Relations</u> through education and dialogue</p>
<p>CET is a “content developer, the largest textbook publisher in Israel, introducer of advanced technologies and the leader of next generation learning. Within its mission to advance education in Israel, CET adapts products, services and programs to the needs of every population segment.” One of the Center’s major goals is “to create equal opportunities to all Israeli children and within that, to promote understanding and dialogue between Jews and Arabs.”</p>	
<p>Organizational Definition of Shared Society: No formal definition, but there is a pedagogic commitment to ensuring that activities are promoted through “equal partnership” including “equality in the encounters in terms of participants, moderators, language, professional level etc; an understanding of the joint interests; an understanding of the different needs of each side”..</p>	
<p>Sample projects: <i>Joint Education:</i> as part of the <u>city-wide teacher-training project in Ramleh</u>, a new model in which classes from different education streams spend two days a month studying together in each other’s schools. <i>Dedicated website</i> called “<u>Shared Life</u>” with Hebrew and Arabic teaching materials aimed at addressing the deep and growing divisions between Arabs and Jews living in Israel.</p>	

<u>Citizens Accord Forum between Jews and Arabs in Israel (CAF)</u>	<u>Part of Multicultural Diversity</u>	
	<u>Inter-Communal Relations</u> through education and dialogue	<u>State-Minority Relations</u>
<p>CAF is a joint Jewish-Arab organization with a primary focus on “building a shared and sustainable democratic society in Israel” by “building a just and equal relationship between Jews and Arabs in Israel and helping them find effective ways to engage with each other around issues ranging from individual and group identity to resource allocation, land rights and more.”</p>		
<p>Organizational Definition of Shared Society: No formal definition, but the major focus of the organization is defined as “creating shared living in a sustainable democratic society.” Believe that without dialogue on in-depth disagreements, economic development cannot succeed. Dialogue is therefore an important tool to promote understanding of existing disagreements and develop practical solutions for everyday life.</p>		
<p>Sample projects: <i>Applied Deliberative Dialogue:</i> is based on the premise that Israel is a fragmented society and it is important for all segments of society to have opportunities to deliberate about and act together upon societal conflicts. The project functions on three levels: applied dialogue groups with members of the general public; advocacy work with decision makers and legislators; and training and development of facilitators.</p>		

Citizens Building a Community ⁶⁵	<u>Jewish-Arab Single Focus Issue</u>	
	<u>Internal Development / Economic Integration</u> with shared society as a secondary focus	
<p>Citizens Build a Community is a local NGO in Lod with a mixed (Jewish-Arab) board and works to empower the Arab youngsters of Lod in higher education and employment achievements.</p>		
<p>Organizational Definition of Shared Society: Yes - A shared society is one that views all the members of its citizenry as totally equal, in rights as well and in obligations, and which works to develop and empower all its members out of viewing the potential that exist in each of them.</p>		
<p>Sample projects: <i>Juzur</i> – a project that brings together Arab and Jewish students to jointly develop cultural and informal education events in the city. The group is currently working on operating the “Chicago Community Center” for the benefit of all residents.</p>		

<u>Dirasat– Arab Center for Law and Policy</u>	<u>Jewish-Arab Single Focus Issue</u>	
	<u>Internal Development</u> with shared society as focus	<u>State-Minority Relations</u>
<p>Dirasat (<i>‘Studies’ in Arabic</i>) “works on behalf of Israel’s Arab citizens to achieve substantive equality for this indigenous linguistic, cultural and national group.” A “think-and-do-tank”, Dirasat “emphasizes applied research as a basis for the development of innovative policy recommendations and identification of proactive strategies to realize implementation of crucial reforms.”</p>		

⁶⁵ No website.

Organizational Definition of Shared Society: No formal definition, however, the organization works not only on the empowerment of the Arab minority but also on affecting policies and working with the Jewish majority, viewing shared living as a joint interest.

Sample projects: *Policy report on higher education:* the report addressed not only the barriers facing Arab youngsters and students and their needs, but also the importance of enhancing shared living on campuses, viewing campuses as an important place, which is often the first time the two communities really meet.

<u>Givat Haviva</u>	<u>Part of Multicultural Diversity</u>
	<u>Inter-Communal Relations</u>
<p>Givat Haviva, is dedicated to “build an inclusive, socially cohesive society in Israel by engaging divided communities in collective action towards the advancement of a sustainable, thriving Israeli democracy based on mutual responsibility, civic equality and a shared vision of the future.”</p>	
<p>Organizational Definition of Shared Society: yes - A shared society relates to the social, political and economic structures that determine power relations between the majority and the minority and create the governmental and municipal mechanisms.</p>	
<p>Sample projects: <i>Shared Communities:</i> a holistic approach that aims to create partnerships between Jewish and Arab communities, modeling shared society on the communal level, involving all segments of the community, and aiming to create sustainable, long-term commitment and knowledge.</p>	

<u>Hagar – Jewish-Arab Education for Equality</u>	<u>Jewish-Arab Single Focus Issue</u>
	<u>Inter-Communal Relations</u> through a structural approach
<p>Hagar is a joint organization that was initiated by a group of Bedouin and Jewish parents to create an educational and social framework where Jewish and Bedouin children could meet and engage in meaningful activity together. Through bilingual education and community activities Hagar builds a reality of shared living in the Negev.</p>	
<p>Organizational Definition of Shared Society: Yes - A common bilingual educational space and related community events are seen as a way to reduce fear, prejudice and ignorance. Language is seen not only as a means of communication but as an inseparable part of a person’s identity and culture.</p>	
<p>Sample projects: <i>Bilingual school and community:</i> In a bilingual educational setting, promote the identity development of each child together with the ability to acknowledge and respect the other’s identity, in parallel to academic excellence. Staff and parents also promote joint activities with the surrounding community.</p>	

<u>Hand in Hand Center for Jewish-Arab Education in Israel</u>	<u>Jewish-Arab Single Focus Issue</u>
	<u>Inter-Communal Relations</u> through a structural approach
Hand in Hand is a network of integrated bilingual schools for children in the formal education and active communities around them. Hand in Hand operates schools in 5 locations throughout Israel.	
Organizational Definition of Shared Society: No formal definition. Do not believe that in the foreseeable future the state will develop mechanisms and allocate budgets to create a shared society. Therefore work from the ground up to create institutions and permanent mechanisms that will create a critical mass. Thus, for the time being, the definition and practices of shared society are focused on the local community level, i.e. k-12 bilingual schools for children in the formal education and active communities around them.	
Sample projects: <i>A network of school-based communities</i> around bilingual schools who practice shared education and joint community activity on a day to day basis. in the future, elevating the local experience to the national level will create a civic force that can help lead a change of public perspective on shared society.	

<u>Injaz – Center for Professional Arab Local Governance</u>	<u>Jewish-Arab Single Focus Issue</u>
	<u>Internal Development / Economic Integration</u> with shared society as a future focus.
INJAZ – the Center for Professional Arab Local Government “aspires to Arab Palestinian local governance which will initiate and lead processes of social change that provide the best opportunities for social and economic development and a sense of belonging, giving the individual and the collective a feeling of stability and growth.”	
Organizational definition of Shared Society: No formal definition. Shared Society is not seen as an immediate goal. The immediate goal is to strengthen Arab municipalities which will strengthen civic space on the way to a shared society.	
Sample project - in the immediate level not dealing with shared society work as such.	

<u>Itach-Maaki – Women Lawyers for Social Justice</u>	<u>Part of Multicultural Diversity</u>
	<u>State-Minority Relations</u> through a feminist approach
Itach-Maaki is a joint organization established by a group of women lawyers for the purpose of enhancing social justice for women. The organization focuses on activities towards groups of women coming from the economically and socially weakened communities.	
Organizational Definition of Shared Society: No formal definition, but joint action is in-built in the organizational DNA, since the focus is on the “non hegemonic” women voices. In an internal discussion “between a multicultural organization and a Jewish-Arab organization” it was decided that within the multicultural approach, the Jewish-Arab issue and identity have special importance. Thus, a name in both languages and a center for Bedouin women rights in Beer Sheva.	
Sample projects: <i>Women Mentors for Rights:</i> a project with Haifa University’s Law Department with women leaders from weak sectors of society, who study for a year and are mentored by female law students, leading to practical rights-oriented projects on, for example, single women in Ussafiya, divorces in the Druze community etc.	

<u>Israel Sci-Tech Schools Network (ISTS)</u>	<u>Part of Multicultural Diversity</u> <u>Inclusivity in Service Provision</u>
<p>Israel Sci-Tech Schools Network (ISTS) ("Ort Israel") is Israel's largest educational network of schools and colleges – and leader in Technological Education. ORT Israel Schools seeks to ensure the security and vitality of Israel. We achieve this through the advancement of a strong science and technology education for all Israel's citizens. The Network is one of the largest providers of high school education for the Arab, Druze and Bedouin sectors of Israeli society. It operates 23 schools that cater to over 11,700 students on a full-time basis.</p>	
<p>Organization definition: Yes – Enhancing shared society is a central goal. There is an organizational commitment to advance shared society – meaning to advance the weakest communities in society for the general wellbeing of Israel and in order to create an infrastructure for joint living with equal opportunity to all citizens.</p>	
<p>Sample project: <i>Shared Living</i> - a joint project with <u>A New Way</u> in which all of the Jewish students in the Network meet the Arab students within the academic year, as part of a long term dialogue project involving art, drama and cognitive and emotional experiences that help in breaking down stereotypes, countering racist positions and developing a deeper multicultural acquaintance. Embedding this project aims to train the Jewish and Arab students as future youth leaders.</p>	

<u>Jasmine - the Association of Businesswomen in Israel</u>	<u>Jewish-Arab Single Focus Issue</u> <u>Internal Development / Economic Integration</u> with shared society as a focus.
<p>Jasmine, the Association of Businesswomen in Israel, was established to realize the economic potential of Jewish and Arab businesswomen. Jasmine offers women professional courses, training, business contacts and ventures, . working to empower women in business and promote related legislation and policy.</p>	
<p>Organizational Definition of Shared Society: Yes – believe that “shared living will come when the society is economically equal, when no gaps exist between the different sectors and when we all live in an equal and balanced economy”.</p>	
<p>Sample projects: <i>Economic development and capacity building:</i> business mentoring by role model businesswomen (mostly Jewish) to aspiring Arab businesswomen.</p>	

<u>Kav Mashve</u>	<u>Jewish-Arab Single Focus Issue</u> <u>Internal Development / Economic Integration</u> with shared society as focus.
<p>Kav Mashve, jointly managed by Jews and Arabs, works to create an open, equal business environment to employ Arab graduates, and to significantly increase the number of Arab graduates who are integrated in private and public companies in positions fit for their qualifications.</p>	
<p>Organizational Definition of Shared Society: No formal definition, but this is implicitly included in the vision is of establishing a just and equal society, with the means being integrating Arab university graduates into the general Israeli labor market.</p>	

Sample projects: *Career Centers at Universities:* The Centers provide Arab university students with a skill kit necessary to enter the Israeli workforce, with the aim of integrating special career training services designed especially for Arab student in all universities and colleges, as an integral service to all Arab students.

<u>Ma'ase</u>	<u>Part of Multicultural Diversity</u>	
	<u>Inter-Communal Relations</u>	
<p>Ma'ase's volunteering programs provide young adults from the periphery with the means for socio-economic mobility and help establish a civil society that promotes equal opportunity, democracy, pluralism, and community involvement. Ma'ase promotes social change together with motivated young adults from all sectors of Israel, primarily from the socio-economic periphery - Jews, Arabs, Druze, secular, religious, new immigrants and native born Israelis.</p>		
<p>Organizational Definition of Shared Society: No formal definition. View work as relating not only to the Jewish-Arab divide but also to additional rifts within Israeli society – Olim and veterans, center and periphery etc. However, Jewish-Arab rift usually takes prominence in the actual encounters. Make sure all encounters are moderated in both languages.</p>		
<p>Sample projects: <i>Ofek Volunteer Year Program</i> – a gap year program of volunteering for Arab and Druze youth within their communities. The program includes empowerment and enrichment seminars (in Hebrew skills, towards the Psychometric exam and employment, on identity issues etc.) and joint encounters with parallel groups of Jewish volunteers.</p>		

<u>Merchavim- The Institute for the Advancement of Shared Citizenship in Israel</u>	<u>Part of Multicultural Diversity</u>	
	<u>Inter-Communal Relations</u>	<u>State Minority Relations</u>
<p>Merchavim works to help young Israelis of all backgrounds live together better by learning about each other, valuing diversity, developing a shared civic awareness and cooperating to make their classrooms and communities fairer and more cohesive. Merchavim's approach has been developed by and for Israelis of all backgrounds, in full cooperation with Israel's Ministry of Education.</p>		
<p>Organizational Definition of Shared Society: Yes - use the term "Shared Citizenship," Shared society in a nation state, which is a collection of a multitude of communities and identities. While the Jewish-Arab rift has special importance, people have multiple identities – they can disagree on one level of identity but agree on other levels (e.g. as parents, as men or women). Basic concepts: fairness, mutual respect, respect for diversity, equal opportunity.</p>		
<p>Sample projects: <i>Kulanana</i> – an initiative to create accepted discourse and practices of shared citizenship via a network of civil society organizations, governmental bodies and private sector players. Providing network members with professional support, creating collaborations amongst them, promoting the language of fairness and a civilian approach.</p>		

<u>“Meethabrim” – (Connecting) Building a Future Together⁶⁶</u>	<u>Part of Multicultural Diversity</u>
	<u>Inter-Communal Relations</u>
<p>Meetchabrim, was established by Ram Shmueli, a "retired IDF officer turned social justice leader," who uses a methodology of “mass dialogue encounters” and “the wisdom of the masses” throughout Israel to facilitate conversations with Israelis of all stripes who would not normally discuss difficult issues with each other.</p>	
<p>Organizational Definition of Shared Society: No formal definition. Meethabrim base their work on the “wisdom of the many and the diverse to create a network of common grounds for action and change.”</p>	
<p>Sample projects: <i>Round table event in Rahat:</i> one of a number of mass round table events that brought together hundreds of people for an evening of round table discussions and a joint dinner in Rahat.</p>	

<u>Mofet Institute’ Center for Technology, Education and Cultural Diversity (TEC)</u>	<u>Jewish-Arab Single Focus Issue</u>
	<u>Inter-Communal Relations</u>
<p>The Center for Technology, Education and Diversity, a joint Jewish-Arab venture, is preparing future teachers and students for technology-based environments, for a pluralistic society emphasizing the cultural uniqueness of each community, and for inter-cultural dialogue essential for knowledge and mutual respect as well as for a better enlightened human future. Center activities include conferences, academic courses and inter-school projects and initiatives between future and current teachers, and their students.</p>	
<p>Organizational Definition of Shared Society: No formal definition but activities are formally based on the “joint projects model” that is a part of the theory of encounters in conflict. The model assumes “that working together to achieve a super-ordinate common goal can increase sympathy and encourage the formation of a common identity”. TEC Center is directed by three women – one a secular Jew, one a religious Jew and one a Muslim Arab.</p>	
<p>Sample projects: <i>TOCE model - Trust Building in Online Collaborative Environments:</i> targets academic staff and pre-service teachers in 12 teacher-training colleges, in-service teachers and their pupils. Using advanced internet technologies, secular Jewish, religious Jewish and Arab participants collaborate online on joint assignments over a period of a year. At the end of the academic year, they meet to socialize and present their group projects.</p>	

⁶⁶ Hebrew website [here](#).

<u>Neighbors for Joint Development in the Galilee</u>	<u>Jewish-Arab Single Focus Issue</u>	
	<u>State Minority Relations</u>	<u>Internal Development /Economic Integration</u>
<p>Neighbors s a joint organization made up of professional architects, urban and regional planners, engineers, environmentalists and mediators, Arabs and Jews, who have come together to create a different planning reality in their region, the Galilee.</p>		
<p>Organizational Definition of Shared Society: No formal definition but believe that the ultimate goal of shared society should be part of any planning process by ensuring equality, mutuality, equal power relations and fairness in both planning and implementation.</p>		
<p>Sample projects: The establishment of a <i>Center for Joint Regional Planning</i>: to create cooperation among four municipalities: Misgav, Sakhnin, Arabe and Dir Hanna, all located in the heart of the lower Galilee region, in order to advance spatial and distributional justice.</p>		

<u>Shatil - The New Israel Fund Initiative for Social Change</u>	<u>Part of Multicultural Diversity</u>	
	<u>Internal Development /Economic Integration</u> with shared society as focus.	<u>State-Minority Relations</u>
<p>Shatil has been building civil society and actively promoting democracy, tolerance, and social justice in Israel for 30 years. Shatil works with activists, organizations, networks, grass-roots groups and social movements on women’s rights; religious pluralism; environmental justice; equal healthcare; disabilities rights; local sustainable economic development; shared society; employment; immigrant rights and integration; housing; national budget priorities, participatory democracy, and more.</p>		
<p>Organizational Definition of Shared Society: Yes - Shared society includes (1) differences as a resource and not a threat; (2) shared ownership, physical and mental, of the common space; (3) the division of resources according to the needs of the different communities; (4) preservation of the rights of minority communities; (5) partnership in making decisions and arrangements for dividing power; (6) including the presence of peripheral groups and respect for their narratives; (7) processes of building a common identity that does not erase the separate identities.</p>		
<p>Sample projects: <i>Haifa as a Shared City</i>: after the tensions created by the Second Lebanon War of 2006, a Steering Committee representing the diverse citizenry formulated guiding principles for “Haifa as a Shared City”. The project led to the publication of a book “Haifa Between Reality and a Vision for a Shared City”, a number of conferences and local resident groups working together.</p>		

<u>Shutafut-Sharakah – Organizations for Shared, Democratic and Equal Society</u>	<u>Jewish-Arab Single Focus Issue</u>	
	<u>State-Minority Relations</u>	
<p>Shutafut-Sharakah is a forum of Jewish, Arab and joint civil society organizations committed to the advancement of democratic values and the promotion of an equal and shared society for all Israeli citizens, Jews and Arab-Palestinians alike.</p>		

<p>Organizational Definition of Shared Society: No formal definition, but there is an agreement within the coalition regarding the basic values and practical manifestations of shared society and the need to work together to promote them, especially in the public sphere and the media.</p>
<p>Sample projects: <i>Arabic Language in the Israeli train</i> – a project that led to Arabic language being present in stop signs, maps and timetables of the Israeli railway company. The project is part of the concept of a “shared public space” in which the coalition works to enhance the presence and visibility of Arab citizens and the Arabic language in the public space.</p>

<p><u>Sidreh – Lakiya Negev Weaving</u></p>	<p><u>Jewish-Arab Single Focus Issue</u></p>	
	<p><u>Internal Development / Economic Integration</u> with shared society as focus</p>	
<p>Sidreh works to empower, represent and improve the socio-economic condition of Bedouin women living in Israel's Negev through adult education, economic empowerment, rights education and leadership training. .</p>		
<p>Organizational Definition of Shared Society: No formal definition, but all programs are based on the notion that Bedouin society and Jewish society need to cooperate. Enhancing the capacities of Bedouin women is a precondition to their integration first within their own society and then into the general Israeli society.</p>		
<p>Sample projects: <i>Empowerment programs for Bedouin women</i> (e.g. literacy, Hebrew language skills, economic capacities) all help the women to better communicate and interact with the general Israeli society, with government offices, with employers etc.</p>		

<p><u>Sikkuy – The Association for the Advancement of Civic Equality</u></p>	<p><u>Jewish-Arab Single Focus Issue</u></p>	
	<p><u>Internal Development /Economic Integration</u> with shared society as focus</p>	<p><u>State-Minority Relations</u></p>
<p>Sikkuy is a shared organization of Jewish and Arab citizens, working to implement full equality on all levels between the Arab Palestinian and Jewish citizens of Israel. Sikkuy works with the government, local authorities, and the public to achieve far-reaching change in government policy towards Arab citizens.</p>		
<p>Organizational Definition of Shared Society: No formal definition, but this is a major internal discussion in the organization over the past few years. Even if there is a disagreement on the definition of the state, there is an agreement that major elements of shared society should be creating a feeling of a “joint homeland”, joint ownership of the state, society and decision making, moving towards equality in material and non-material resources; and mutual recognition.</p>		
<p>Sample projects: <i>Shared Public Space:</i> a project that aims to increase the presence of the Arab citizens' culture, language and symbols in the public space and to ensure linguistic accessibility in areas such as: public events, conferences, festivals and exhibitions; public health system/hospital; academic institutions, museums, libraries, community centers, and government buildings.</p>		

<u>Tsofen – High Technology Centers</u>	<u>Jewish-Arab Single Focus Issue</u>	
	<u>Internal Development / Economic Integration</u> with shared society as focus	
<p>Tsofen is an Arab-Jewish organization promoting the integration of Israel’s Arab citizens into its hi-tech industry, through employment and the creation of hi-tech centers in Arab localities.</p>		
<p>Organizational Definition of Shared Society: No formal definition, but there is an agreement that major elements of shared society must be joint and integrated living, multiculturalism that respects the different cultures of all societal components and a common civic agenda in which all citizens participate.</p>		
<p>Sample projects: <i>Creating high tech in Arab localities:</i> bringing companies to- and enhancing high tech-related activity in Arab localities as a means to enhance economic development and integration and break existing stigmas (e.g. Arabs as high tech engineers; Arab cities as high tech centers).</p>		

<u>Um El Fahem Art Gallery</u>	<u>Jewish-Arab Single Focus Issue</u>	
	<u>Internal Development</u> with shared society as focus	<u>Inter-communal relations</u>
<p>The Um El Fahem Art Gallery's main goal is to be a home for Arab artists and art and to create a meeting point for a meaningful dialogue between cultures.</p>		
<p>Organizational Definition of Shared Society: Yes - a society in which all segments look at one another at eye level; in which partnership is genuine and not just for appearance sake; in which all partake in responsibility and initiative. A society that focuses more on commonalities than on differences so as to create a joint political, social, economic and cultural texture in which each contribute what they can. A society where diversity is viewed as an asset.</p>		
<p>Sample projects: <i>Art as a platform:</i> all the gallery’s projects aim to establish points of contact, allowing Jews and Arab to meet, realize how blind they have been to each other, counter prejudices and stigmas and create a desire to learn more. The gallery promotes encounters between Jewish and Arab children, artists and institutions, and between Arab art and Jewish groups.</p>		

VII. Ideas for Follow Up

As presented in this paper, the issue of promoting shared society between Jewish and Arab citizens of Israel has become a major focus area over the past few years. The scope of activities in this sphere is vast, and while it is still being led by civil society, governmental actors are also becoming more involved. Among both civil society organizations and the relevant governmental bodies, there is a substantial body of knowledge that has accumulated over the years – on both the conceptual level and on best practices and methodologies. At the same time, there is enormous potential for additional activities, as well as opportunities to scale up existing models in the field. The following list includes a number of opportunities for North American Jewish leaders who wish to learn more or strengthen these efforts.

Community education and awareness-raising: For effective North American Jewish engagement with Israel, Jewish organizations need in-depth access to issues influencing activities and discourse in Israel. Leading professionals from civil society organizations, research centers and the Israeli government can present analyses of current opportunities, needs, barriers, and innovative solutions to

North American Jewish organizations, foundations and leaders both in the US and Israel. Inclusion of efforts and issues related to shared society in North American Jewish educational events, conferences and newsletters helps engage new constituencies and raise public awareness. Incorporating shared society related programs and visits on missions to Israel allows for deeper and more contextualized engagement.

Strengthen existing civil society initiatives: This paper presents a mapping of some of the major existing initiatives and discourses among both governmental bodies and civil society organizations. Since most of the work on shared society is still concentrated in civil society, professional and philanthropic relationships with North American Jewish leaders can strengthen and raise the profile of successful initiatives, generate better practices and results on the ground, prevent duplication of efforts, and raise the professional standard overall. Based on the [mapping above](#), Jewish-American organizations can sort through existing concepts models and activities to find those that they relate to the most.

Matching opportunities: [As listed above](#), teacher training and student encounters on shared society promoted by the Ministry of Education as well as the study of Arabic language and culture in elementary schools have been growing over the past few years. Governmental involvement and support is an extremely important element that ensures legitimacy and can assist in scaling up local models to the national level. However, these activities are contingent on the civil society organizations partnering on implementation to provide philanthropic matches for government funds that, as detailed above, are at times only 10-15% of the project budget, or cover only some components of shared society programming.⁶⁷

Discuss “missing pieces” with Israeli government officials: As discussed in earlier sections, while issues of accessibility to higher education and economic development and integration for Arab citizens have become a major government focus and priority, government focus on shared society is still in early stages. A show of interest from North American leadership with Israeli decision makers, as well as supporting civil society organizations advancing the field in areas not yet address by any government body, could have significant impact. Further, encouraging decision makers or supporting civil society initiatives working to change public opinion or promote policy-oriented discourse, monitor existing government discourse on shared society and initiatives in the public school system, could support future government implementation.

Explore new models: Philanthropic support for innovative civil society models to promote shared society is another avenue for follow up. As history shows, professional and philanthropic support from North American leadership can result in successful innovation and such models can become government tools and influence policies. In addition to investment in specific models and projects, involvement can also include working to create more inter-organizational discourse on concepts and practices of shared society work, between civil society, research and governmental bodies.

⁶⁷ Since the number of civil society organizations implementing programs in partnership with the government is too large and varied to list in this paper, we encourage those interested in more details to contact the Task Force directly.