



# **Informal Education in Israel's Arab Society**

## **From an Overlooked Field to a Government Priority**

**Inter-Agency Task Force on Israeli Arab Issues**

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## Introduction

In recent years, informal education has received considerable attention in Israel for its role imparting a wide range of values, skills, opportunities and community frameworks for youth. Concerns about gaps in access to these activities, especially afterschool programs, and their impact on efforts to economically advance underprivileged communities, have led to greater interest in strengthening the field, addressing uneven implementation of programs and ensuring that such activities are more consistently available nation-wide.<sup>1</sup>

Israel's Arab society has had exceptionally limited access to informal education programs, while also suffering from the highest rates of poverty, youth dropout, inactivity, and delinquency. Improving the availability and attractiveness of informal education to Arab youth has come to be viewed as an important measure for addressing these issues. Moreover, a young generation lacking access to role models and extracurricular programs that enhance social, vocational, and academic skills poses a challenge for Arab economic development in Israel, making the expansion of informal education in Arab society a socio-economic priority.<sup>2</sup>

A vibrant and diverse field in Israel, informal education is also largely unregulated, meaning there is no central coordination or oversight of implementation or program availability. Access to informal education depends heavily on the professional and financial resources of individual municipalities and the budgets they receive for these purposes. In struggling communities, this makes socio-economic capacity a primary barrier to informal education. For Arab municipalities, by far Israel's weakest,<sup>3</sup> this barrier has been further compounded by decades of disproportionately low government budgeting, inadequate infrastructure, a shortage of qualified human resources and appropriate programs for Arab society, and a lack of cultural exposure and familiarity.

While various legislative, civil society and government efforts have aimed to boost informal education in Arab society in recent years, most have been narrowly focused and inadequately enforced or backed by budgets. In 2015, however, informal education was included as a major component of Government Resolution 922, the historic five-year economic development plan for all of Israel's Arab society.<sup>4</sup> This plan allocated NIS 650 million to close funding gaps and established a work plan, "Etagarim," that addresses barriers to informal education in Arab society through strategic planning at the local level, government oversight and coordination, and increased regulations to improve the quantity and quality of programs.

Etagarim is the first of its kind to approach informal education in Israel in such a structured and comprehensive manner and stands to effect meaningful change in Arab society and beyond. Implemented in coordination with civil society providers and experts, the plan serves as a platform for developing innovative informal education tools, content, and capacities, and enhances awareness and inclusion of

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<sup>1</sup> The State Comptroller of Israel, [The Role of Municipalities in Imparting Values Education to Youth](#), 2011 (Hebrew).

<sup>2</sup> IATF, [Historic Economic Development Plan for Arab Sector: Overview and Key Allocation Areas](#), January 2016. Ministry of Finance, [Systemic Program for Economic Integration of Arab Society by Correcting Distortions in Government Allocations](#), July 2016 (Hebrew).

<sup>3</sup> [IATF Economy Factsheet](#). National Insurance Institute of Israel, [Poverty and Social Gaps Report 2014](#), published January, 2016.

<sup>4</sup> The GR-922 plan for informal education addresses all of Israel's Arab society except the Druze and Circassian communities, which are covered by a separate government resolution. (See [Druze and Circassian community](#) here.) The Druze community comprises slightly more than 8% of Arab citizens and less than 2% of the total Israeli population.

Arab society across national institutions. As of the publishing of this paper, the plan is mid-way through its second year, and changes are only just beginning to be seen in the field.

The aim of this paper, therefore, is to discuss why informal education was included as a major economic development component, describe the gaps and barriers to implementation in Arab society, and outline how the plan is designed to address them. The paper closes with a discussion of expected achievements and areas of additional need, and includes an Appendix with a representative mapping of informal education organizations and program providers currently working in Arab society.

## Methodology

Findings in this paper are based on research conducted between February and May 2017, encompassing field research, literature review, and interviews with government officials primarily at the Ministry of Education. Field research was comprised of interviews with dozens of educators and administrators in Arab-led, joint Arab-Jewish, and Jewish civil society organizations for informal education; youth movements and organizations; Israel Association of Community Centers and independent community centers; academic programs for informal education; and public schools in Arab localities. Additionally, interviews were conducted with officials in Arab municipalities, the Youth & Society Administration including its Department for Arab Society, Youth Movement Department, and regional supervisors of the Youth & Society Administration in the Negev, and with the JDC Ashalim Area for Informal Education. Additional consultation was provided by the Ministry of Culture and the Ministry for the Development of the Negev and Galilee. Literature review included academic research and formal government presentations and documents, statistical data, and articles in the media. In-depth advisory support, resources and expertise were provided by Nasreen Hadad Haj-Yahya, Co-Director of the Jewish Arab Relations Program at the Israel Democracy Institute.

## A Social and Economic Priority

Today, 55% of Arab citizens are under the age of 24, and Arab citizens between 5-18 years old make up over one quarter (27%) of Israel's school age population.<sup>5</sup> These youth have high dropout and "covert dropout" rates (sparse attendance and participation), with over 20% not completing high school. Of those that do, only 46% receive a matriculation certificate ('Te'udat Bagrut') compared to 71% of Jewish students,<sup>6</sup> and only 32% complete a matriculation certificate at a level applicable for higher education compared to 59% of Jewish students.<sup>7</sup>

With over 80% of Arab localities in the bottom three of Israel's socio-economic clusters,<sup>8</sup> and over half of Arab families below the poverty line (versus 13.8% in Jewish society),<sup>9</sup> the majority of Arab youth are exposed to economic hardship, poverty, crime, vandalism, and high unemployment in their community,

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<sup>5</sup> Central Bureau of Statistics, [The Future Generation of Israel: Children and Youngsters under 24](#), Jerusalem, May 2016.

<sup>6</sup> **Te'udat Bagrut** ([Hebrew](#): תעודת בגרות) is a certificate indicating that a student has successfully passed Israel's high school matriculation examinations. Bagrut is a prerequisite for higher education in Israel. Wikipedia contributors, "[Bagrut](#)," *Wikipedia, The Free Encyclopedia*. May 8, 2017.

<sup>7</sup> Planning and Budgeting Committee, "Steering Committee on Enhancing Access to Higher Education for Arab Society in Israel", *Council for Higher Education* – July 2017.

<sup>8</sup> Out of the 11 localities in the lowest cluster, 9 are Arab (Bedouin); of the 30 localities in the second to lowest cluster, 22 are Arab, of the 36 localities in the third lowest cluster, 28 are Arab. Full list ([Hebrew](#)): Central Bureau of Statistics, [Socio Economic Index of Local Authorities](#), 2013.

<sup>9</sup> [IATF Economy Factsheet](#). National Insurance Institute of Israel, [Poverty and Social Gaps Report 2014](#), January 2016.

and exhibit higher involvement in drugs and violence.<sup>10</sup> Coupled with additional social and cultural barriers, these realities translate into low participation in higher education and low quality and rates of employment, which ultimately contribute to persistent socio-economic gaps between Arab and Jewish citizens.<sup>11</sup> After high school (ages 18-22), Arab citizens have some of the highest rates of "inactivity" in Israeli society, with over 37% not integrated into educational or employment frameworks, and over 50% unable to find work.<sup>12</sup>

Numerous studies show that extracurricular activity among children and youth is strongly correlated to general well-being, and social and academic performance. According to literature on the subject, unstructured free time is connected to a range of potentially harmful behaviors—from excessive television and computer use to involvement in violence and drugs.<sup>13</sup> On the other hand, high quality, consistent extracurricular activity is a valuable complement to formal education that is empowering for children and youth, reduces harmful behavior, cultivates happier and stronger communities, improves academic performance, and enhances access to subsequent opportunities such as higher education and employment.<sup>14</sup>

According to recent surveys, compared with the Jewish majority, Arab youth spend the least amount of time on structured activities or interests. They have the lowest participation rates in youth movements, have fewer places to go after school, spend the most time alone or with their families, and the least amount of time on personal hobbies, including listening to music, reading, and browsing the Internet.<sup>15</sup> Yet, as a result of the nature of informal education in Israel—its structure, budgeting, and economic gaps between Jewish and Arab localities—informal education frameworks in Arab society have been underdeveloped and under-resourced at best, and those that are available are often under-utilized.

## Characteristics of Informal Education in Israel

Informal education in general is a broadly defined field. It encompasses everything from leadership and values education, community engagement and volunteerism programs, to academic and special interest activities such as arts and sports, language, technology, and employment-skills programs.<sup>16</sup> Government bodies generally define it as voluntary, extracurricular educational enrichment.<sup>17</sup> While informal education does not exclusively apply to children and youth, nor strictly to afterschool programs, **in the context of this paper it is used in reference to elective, predominantly afterschool education for grades**

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<sup>10</sup> Arab youth have been found to have higher involvement in drugs and violence, present comparatively higher rates of emotional difficulty and trouble sleeping, and 17% reported going to sleep hungry "sometimes or more", versus 6% of Jewish youth. [Health Behaviors in School-Aged Children \(HBSC\)](#), Ministry of Health Israel, Myers-JDC-Brookdale, HBSC, Bar-Ilan University, 2014.

<sup>11</sup> [IATF Employment Factsheet](#), [IATF Education Factsheet](#). [The Education System as an Engine for the Socio-Economic Integration of Arab Society](#). Report commissioned by the Prime Minister's Office, the Ministry of Education, and the Authority for the Economic Development of the Arab Druze and Circassian Sectors Minorities, August, 2015 (p. 26).

<sup>12</sup> Nasreen Hadad Haj-Yahya and Sami Miyari, [Inactivity among Young Arabs in Israel](#), *Israel Democracy Institute*, February 2017.

<sup>13</sup> Etti Wisebly, [Governmental Involvement in Providing Extracurricular Enrichment and Informal Education Services to Youth](#). *Knesset Research and Information Center*, June 2012, (p. 5).

<sup>14</sup> *Ibid.*, Orli Almagor-Lotan, [Vacation Days in Primary Schools Versus the Labor Market](#), *Knesset Research and Information Center*, February 2012. [The Education System as an Engine for the Socio-Economic Integration of Arab Society](#): commissioned by the Prime Minister's Office, the Ministry of Education, and the Authority for the Economic Development of Minorities, August 2015.

<sup>15</sup> Prof. Arik Cohen and Prof. Shlomo Romi, [Recreation among Youth in Israel: Informal Education, School Climate, Violence, Dropout Risk, and Personal Wellbeing](#). *Bar Ilan University*, August 2015 (Hebrew).

<sup>16</sup> Naomi Mendel and Itay Artzi, [Informal Education for Children, Teenagers and Youth in Israel: Testimonies from the Field and Learning Processes Summary](#), *The Israel Academy for Sciences and Humanities*, 2016, (p. 17) (Hebrew).

<sup>17</sup> For discussion of the definition of informal education in general and in Israel specifically, see Etti Wisebly, [Governmental Involvement in Providing Extracurricular Enrichment and Informal Education Services to Youth](#), *Knesset Research and Information Center*, June 2012, (p. 4) (Hebrew).

**1-12**, as this has been identified as the area of greatest need and is the primary focus of current initiatives and budgeting.

As in many societies, informal education in Israel is loosely structured and only partially regulated. On the government level, the **Youth and Society Administration within the Ministry of Education (the “Administration”)** comes closest to a national funding and coordinating body. While at least ten different government ministries are involved in some aspects of informal education, the Administration provides the majority of government funding and subsidies for this field—approximately NIS 700 million annually. These funds are directed both to municipalities and to informal education providers.<sup>18</sup> The Administration is responsible for social, community and values education inside and outside of the school system, and works with municipalities, particularly through their Youth Departments, to support and coordinate their respective communities' informal education portfolio.

Most afterschool informal education programming in Israel is provided through **community centers, youth movements and civil society organizations**.<sup>19</sup> Among the major providers, the Israel Association of Community Centers (IACC) is one of the largest nationwide, with 700 centers across 145 different locations, reaching an estimated 1.5 million participants. It provides a wide range of informal education activities, adapting its offerings according to each community's needs.

Youth movements are another major form of informal education in Israel both in terms of scale—with participants numbering in the hundreds of thousands—and influence on the field at large. Israel's informal education field has roots extending back to the Zionist youth movements that pre-existed the state and were later absorbed by the Ministry of Education. The strong emphasis on ‘values education’ in Israel, encompassing social, national, and collective values, is still the central educational focus of most youth movements and is an ethos threaded throughout the informal education field at large. It is seen in the Youth and Society Administration's national objective to “strengthen Zionism and the connection to the nation and the State,”<sup>20</sup> through to the guiding principles of many community center and civil society programs for young leadership and volunteerism.

In addition to these major nationwide providers, there are numerous local, regional and issue-focused civil society providers of informal education programs. The majority of these providers—youth movements, community centers and civil society organizations—large and small, must have the approval and support of the local municipality to operate in a given community, particularly if they require space, funding partnerships, local educators, or the ability to reach certain target groups (e.g. through schools or the municipality's welfare department). The availability of informal education is thus ultimately determined on the local level, namely through individual municipalities' Education and Youth Departments.

Municipalities' abilities to access government funding, cooperate with providers, meet basic operating criteria, and provide necessary support, approval and infrastructure are some of the biggest factors affecting the quantity, quality and diversity of programming in a community. Therefore, while Israel overall has a diversity and even multiplicity of informal educational programming, its availability varies

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<sup>18</sup> More on the Youth and Society Administration [here](#).

<sup>19</sup> Additional informal education providers include for-profit organizations, religious organizations, and organizations affiliated with Islamic Movement or Arab political parties. These are not mapped in the current paper as they are small, not common, largely irrelevant to Arab society, and not supported by government funding.

<sup>20</sup> [The Youth and Society Administration](#), 2017.

widely by region and location, with various gaps in weak and underprivileged communities, and extensive gaps between Israel's Jewish and Arab society.

### **Informal Education Gaps in Arab Society**

With no single body responsible for national coordination or mapping of informal education in Israel, there is no recent comprehensive data on program availability and usage, or gaps between sectors. In 2008, mapping conducted in Israel's north found that an estimated 5% of Arab children and youth participate in informal education versus 30% of their Jewish counterparts.<sup>21</sup> Despite some efforts to advance the field in Arab society since, there is strong consensus among government ministries,<sup>22</sup> municipalities, researchers,<sup>23</sup> and organizations in the field that sizable gaps in informal education funding and activity in Arab communities persist,<sup>24</sup> resulting in significant under-participation of Arab youth.

Short of a comprehensive mapping, a closer look at the presence of the Israel Association of Community Centers (IACC) in Arab society and Arab participation in youth movements and organizations, can give some indication of the variance. Prior to implementation of GR-922, the IACC had 25 branches per the 67 Arab localities<sup>25</sup>, or 37% penetration, compared with 133 branches per 188 Jewish localities, or presence in 70% of Jewish communities. Beyond the number of community centers, many of the branches in Arab society were inoperable or insolvent, had fewer program offerings, or housed fewer centers than those in Jewish society—and these too were often located beyond the reach of much of the community. Youth movements and organizations, as well, engage approximately 30% of all Jewish youths and only 12% of Arab youth, despite the fact that most of the major youth movements have designated divisions for Arab society.

Government and civil society experts also indicate that compared with Jewish society, there are fewer civil society program providers working in Arab society. Only a few of the large, national providers work in Arab localities, and among those that work regionally or locally, most are Jewish-led and tend to work in Jewish society. Fewer Arab-led organizations work in the field, and the ones that do are generally small, less experienced, and serve a limited number of participants in a single locality. Though this gap is considered common knowledge in the field, the lack of mapping and data has made it difficult to quantify and address the civil society gaps between Arab and Jewish society in this domain.

The underdeveloped status of informal education in Israel's Arab society as a whole does not mean activity is entirely absent. While most Arab municipalities have few informal education options, there are localities with established informal education frameworks, and there are spheres of activity that have garnered meaningful participation in Arab society overall, even in some of the most remote areas. Youth

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<sup>21</sup> Based on representative mapping conducted in the northern region of Israel only. Khaled Abu-Asba, [The Arab Education System and the Equality Issue](#). *Mifneh*, 2008 (p. 48).

<sup>22</sup> In 2016, a groundbreaking government report by the Ministry of Finance, [Systemic Program for Economic Integration of Arab Society by Correcting Distortions in Government Allocations \(Hebrew\)](#), on overall budgeting gaps for Arab society and acknowledged that "compensatory" budgeting was necessary to equalize access to informal education, and that the Arab community must receive a larger and more proportional share of the more than NIS half billion allocated for the field overall.

<sup>23</sup> Naomi Mendel-Levi and Itay Artzi, [Informal Education for Children, Teenagers and Youth in Israel](#).

<sup>24</sup> "A wide-ranging view of this field in Israel reveals the significant disparity between the level of development of informal education in the Arab sector and the Jewish sector. The gap is expressed in the number of activities, their quality and in the significant shortage of physical infrastructure in Arab localities, such as courts for sports, community centers, structures designated for youth activities." Naomi Mendel-Levi and Itay Artzi, [Informal Education for Children, Teenagers and Youth in Israel](#) (p. 2) (Hebrew).

<sup>25</sup> This number of localities, 67, does not include Druze or Circassian localities, which comprise an additional 16 localities. See Footnote No. 4.



movements and organizations, for example, community center programs, sports, technology, academic and young leadership programs—as detailed in the representative mapping in the Appendix of this paper—are some of the areas that engage substantial numbers of Arab youth. Even though these participation rates are still far lower than those in Jewish society, they are an indication of existing interest and ability to attract participants.

## Structural and Cultural Barriers

Gaps in informal education in Arab society are a result of structural and cultural factors. On the one hand, a lack of proportional government funding combined with the role of municipalities as ‘gate-keepers’ for informal education puts Arab communities, by far Israel’s weakest, at a disadvantage. On the other hand, the persistence of these gaps over generations, and the Jewish and Zionist values that are woven into the tradition of informal education in Israel, means that much of Arab society has not developed a cultural foundation for informal education and that local Arab leaders and Arab parents often lack the interest, awareness or know-how to seek out or implement it in their community.

Following is a detailed list of the major barriers, structural to cultural, that have contributed to large and persistent gaps in informal education in Israel’s Arab society:

- **Lack of Proportional Government Funding:** Though the Youth and Society Administration has had a Department for Arab Society since 1992, its budgets have been consistently well below their proportional size relative to the Arab population. In a 2016 report on correcting “distortions in government allocations,” the Ministry of Finance called for adjusting the way informal education budgets are allocated so that “Arab society receives, at least,<sup>26</sup> a share relative to its proportion of the student population.”<sup>27</sup> This refers to the budgets provided by the Youth and Society Administration to municipalities themselves and to government supported informal education program providers (more than half a billion shekels per year). Furthermore, since major government–subsidized program providers like youth movements, IACC community centers and major civil society programs, do not have a proportional presence in Arab society, neither the operating budgets nor program subsidies they receive from the government make it into Arab society on a proportional basis. For example, the IACC runs a government-funded program called “Elective for Every Child” in which every 4th – 5th grader in northern Israel can enroll in one extra-curricular activity year-round for an annual fee of less than NIS 150, a fraction of its actual cost. Youth without access to centers, however, do not have this opportunity, disproportionately affecting Arab communities.
- **Limited Capacities of Arab Municipalities:** The economic status of Arab municipalities is such that the operating costs and requirements for establishing and maintaining informal education frameworks have often proven too high a barrier over the years.<sup>28</sup> In addition, Arab municipal bodies are not only economically disadvantaged, most also lack experienced and qualified personnel, and effective governance capacities. For instance, prior to GR-922, municipalities in

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<sup>26</sup> The report states corrective measures need to be “at least” proportional because decades of under-budgeting means gaps can be calculated in terms of cumulative effect as well as on an annual basis.

<sup>27</sup> [Systemic Program for Economic Integration of Arab Society by Correcting Distortions in Government Allocations](#), 2016 (p. 8) (Hebrew).

<sup>28</sup> For example, to open an IACC community center in a community, the municipality must participate in the initial operational costs, hire local staff, and provide or build a physical center in addition to other criteria and quality control. Similarly, for a youth movement to operate in a given community, the municipality must meet and match certain financial, population, and infrastructure requirements.

socio-economic clusters 1-3<sup>29</sup> (which constitute over 80% of Arab society) received government matching for 70% of the operating costs of Youth Departments, the local body responsible for informal education and primary interface with the Youth & Society Administration as well as most afterschool program providers. However, funding 30% of the costs remained a challenge if not impossible for most Arab municipalities, and until 2011 the vast majority did not have Youth Departments. In 2011, amendments to the "[Youth Law](#)" required all municipalities to hire a Head of Youth Department and provided budgets for this position. While this led to a higher number of staffed departments and modest improvements in informal education, the departments remained largely underfunded and many of the personnel hired to head them were under-qualified or unqualified to fulfill their role. In 2016, the 30% match was reduced to 10% for these communities as part of the amendments made under GR-922.

- **Lack of Infrastructure:** Arab municipalities suffer from a scarcity of infrastructure designated or appropriate for informal education such as community centers, playing fields, game courts, libraries, swimming pools and parks.<sup>30</sup> The structures that do exist are often either outdated, unsafe, closed due to lack of operating budgets and staff or communal disagreements, or too remote and inaccessible for many residents. Oftentimes, this means that the municipality is unable to provide a building or location for programming. In some cases, it means that that informal education programs are held in public schools, many of which have limited facilities and, according to Ministry of Education, recent research, and civil society leaders interviewed for this paper, are not as attractive to Arab students.<sup>31</sup>
- **Inexperience with Arab Society Among Most Civil Society Providers:** The majority of civil society providers of informal education activities are Jewish-led organizations that work predominantly in Jewish communities. This is in part because the civil sector in Jewish society is more developed – being that it is better funded, more experienced, and works more on a nationwide scale, thus offering the majority of informal education programs. Because the vast majority of programs were established to serve Jewish society and most working in Arab society have only been doing so in recent years, most Jewish organizations are not already equipped to work in Arab communities. Many often lack the incentive to meet the needs of Arab communities in terms of content, staff, and language, and financial models. These and others, are cultural and social barriers that limit even the largest Jewish-led organizations from approaching or being invited to work with Arab municipalities. Those that do work in Arab society face a range of challenges including Arab residents' inability to pay participant fees, transportation issues in remote regions, language barriers and gender separation, lack of qualified local staff, lack of culturally appropriate content and resistant or disengaged parents.
- **Status of Arab Civil Sector:** Few Arab-led and Jewish-Arab-led civil society organizations provide informal education programs, and those that exist are generally smaller, younger, have weak

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<sup>29</sup> The Government of Israel ranks all municipalities on a socio-economic scale of 1-10, with one being the lowest and ten the highest.

<sup>30</sup> According to a 2015 survey, there are Arab localities without a single structure dedicated to arts and culture in every region of Israel with a general average of 0.5 existing buildings. There is an average of one community/IACC center for every 22,000 residents, and 32% of Arab localities do not have a library. [Culture Administration—Arab Department: A Survey of Arts & Culture in the Arab Sector](#), *The Center for Planning and Urban Studies*, 2015 (p. 13) (Hebrew).

<sup>31</sup> Adel Khativ, Associate Director of IACC in the northern region, "notes that in many Arab localities there is no designated building for the community center and there are attempts to conduct informal education activities in school facilities or youth clubs that are oftentimes not attractive enough." Naomi Mendel-Levi and Itay Artzi, [Informal Education for Children, Teenagers and Youth in Israel](#).

philanthropic support and fundraising capacity, and little experience accessing government resources. Even the larger Arab-led civil society organizations engage a fairly limited amount of participants in each locality, seldom catering to more than 200-300 participants, a small fraction of the young population in most Arab communities.

- **Inadequate Transportation:** For many years most Arab localities, particularly in the periphery, have had little to no public transportation and poor transportation infrastructure within or between Arab communities.<sup>32</sup> While the government has recognized this as a major barrier to economic development and efforts are being made to close transportation gaps by 2020, to date getting to extracurricular activities is still more of a challenge in Arab society. In some areas, young women and girls may be discouraged or prohibited from travelling by themselves, and in some of the more traditional Arab communities, some mothers do not drive. Additionally, many Arab families cannot afford cars and the vast majority cannot afford two, which, combined with the issue of gas prices, leaves a relatively small percentage of Arab youth whose parents are able to transport them to activities. In Israel at large, transportation to informal education activities is generally the responsibility of parents, and rarely offered through program providers or by municipalities.
- **Program Fees:** Poverty rates in Israel's Arab society are three times that of the Jewish majority and research shows that few Arab youth will engage in activities that cost more than NIS 150 (approximately 42 USD) a month.<sup>33</sup> Since informal education programs generally require a fee per course, this is a significant barrier to participation.
- **Few Qualified Professionals:** General lack of informal education among Arab citizens has resulted in a scarcity of Arab educators and administrators who specialize in it. According to experts in the field, unemployed Arab teachers rarely choose informal education as an alternative professional path, and historically, there have not been many jobs in the field to begin with. Most Arab communities therefore lack the range of staff needed for informal education.
- **Lack of Culturally Appropriate Content:** Most of the educational content used in informal education programs in Arab society is translated from Hebrew to Arabic, usually with limited adjustments for cultural context. As issues of social, cultural and national identity, coeducational programming, and youth leadership differ between the Arab and Jewish communities in Israel, a lack of content suited to the needs of Arab participants has made informal education in general, and programs associated with Zionist ideology and history in particular, less attractive.<sup>34</sup>
- **Ideological Associations:** As a field, informal education in Israel has roots extending back to the Zionist youth movements that pre-existed the state and were later absorbed by the Ministry of Education. This association and its remaining influence can be seen across the informal education field, from the Youth and Society Administration's national objective to "strengthen Zionism and the connection to the nation and the State,"<sup>35</sup> to the Zionist ethos that is woven into many of the

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<sup>32</sup> Jack Khoury, "[Jewish Towns Get Up To 14 Times More Buses than Jewish Counterparts, Reports Finds.](#)" *Ha'aretz*, November 2012.

<sup>33</sup> Fadia Nasser Abu-Alhija and Tali Hayush, [Recreational and Extracurricular Activity among pupils in the Arab, Druze, and Circassian Education System](#), *Tel-Aviv University and Beit-Berl Academic College*, September 2012 (Hebrew).

<sup>34</sup> Naomi Mendel and Itay Artzi, [Informal Education for Children, Teenagers and Youth in Israel: Testimonies from the Field and Learning Processes Summary](#), (p. 6) (Hebrew). Aiman Agabria, [Informal Education in the Palestinian Community in Israel](#). In: Shlomo Romi and Miryam Shmida (eds.), [Informal Education in a Changing Reality](#). Jerusalem: Magnes, 2007 (Hebrew).

<sup>35</sup> [Youth and Society Administration](#), 2017.

major youth movement's activities. For Arab society, this has led to a general alienation from many informal education frameworks, including those that are not focused explicitly on values education. Even activities translated or tailored for Arab society that are provided by Jewish or Jewish-Arab organizations, are, to some Arab communities, seen as too closely associated with this aspect of the Israeli state, deterring them from working with some of the major providers.<sup>36</sup>

- **Lack of Role Models and Parental Encouragement:** Without a tradition of structured informal education in Arab society, older generations are mostly unaware of its value and are at times suspicious of the “outside” bodies that provide it—such as government-funded community centers or Jewish organizations. This issue is compounded by the fact that Arab youth generally spend far more time with their families after school than their Jewish peers.<sup>37</sup>
- **Little Exposure to Arts and Culture:** Overall, Arab society in Israel has a lower level of exposure to arts and culture than Jewish society. Recent surveys indicate that there are no Arab museums or art schools in Arab localities, more than 70% do not have art galleries, over 80% do not have choirs, and 50% do not have performances, festivals, or cultural activities for children. Furthermore, the government-supported program for in-school arts and culture education does not operate in 80% of Arab localities.<sup>38</sup>

### Government Efforts to Close Gaps To Date

The most significant effort to boost informal education in Arab society came in 2016 as part of Government Resolution 922 (GR-922), the historic economic development plan for Arab society, discussed in depth in the next section. Prior and in parallel, there were a handful of initiatives that targeted some of the barriers to the field with the aim of enhancing informal education in underprivileged communities in general and in Arab communities in particular.

- **Funding and Mandate for Local Youth Departments:** In 2011, after the State Comptroller identified in 2010 that the lack of Youth Departments contributed to informal education gaps,<sup>39</sup> an amendment to the Local Authorities Law (commonly referred to as the “Youth Law”) was passed, which mandated that every municipality with 1,000 or more children and youth must have a Youth Department and a Youth Department Head, and required the Ministry of Education to provide budgets for this position. Within one year, more than half of Arab municipalities filled this position. While this was a significant improvement that led to modest increases in informal education programs, the mandate stopped short of requiring the Ministry to allocate additional budgets to support informal education activities and infrastructure, nor did it ensure the Head of Youth Department would be sufficiently qualified and empowered to affect change. According to professionals in the field, many of these roles were filled by under-qualified and unqualified personnel, and the operation of Youth Departments therefore remained inconsistent from one authority to the next.

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<sup>36</sup> Aiman Agabria, [Informal Education in the Palestinian Community in Israel](#). In: Shlomo Romi and Miryam Shmida (eds.), [Informal Education in a Changing Reality](#). Jerusalem: Magnes, 2007 (Hebrew).

<sup>37</sup> Prof. Arik Cohen and Prof. Shlomo Romi, [Recreation among Youth in Israel: Informal Education, School Climate, Violence, Dropout Risk, and Personal Wellbeing](#). Bar Ilan University, August 2015 (Hebrew).

<sup>38</sup> Center for Planning and Urban Studies, Culture Administration—Arab Department: A Survey of Arts & Culture in the Arab Sector, 2015 (p. 11) (Hebrew).

<sup>39</sup> The State Comptroller of Israel, [The Role of Municipalities in Imparting Values Education to Youth](#), 2011 (Hebrew).

- **Expansion of Youth Movements Regulation to Include Youth Organizations:** In 2013, the Ministry of Education added the category of “Youth Organization” to its Youth Movement Regulation to allow for smaller young leadership organizations that do not meet Youth Movement criteria to receive government funding and support. A budget of NIS 52 million was added to the annual NIS 110 million budget for Youth Movements for this purpose. For a number of communities, Arab and Haredi in particular, smaller and more culturally relevant young leadership organizations have been more attractive than the large, traditional movements. The adjusted “Youth Organization” criteria and budget made it possible for these organizations to receive subsidies without having to adhere to a classic youth movement structure which include, among other requirements, a stated commitment to Israel as a Jewish state and to its declaration of independence, and education in preparation for IDF service. As a result of the amendment, a total of 18 organizations have been defined as “youth organizations” some of which work within Arab society.<sup>40</sup>
- **Five-Year Economic Development Plans for Negev Bedouin:** In 2012-2013, the government passed the first five-year economic development plan for Bedouin Society in the Negev, Government Resolution 3708, and allocated NIS 40 million of its NIS 1.26 billion budget to informal education. Overseen first by the Prime Minister’s Office and later by the Ministry of Agriculture, this plan more than any other prior effort, addressed barriers to informal education systemically and in a comprehensive manner, albeit in the Negev Bedouin community only. Within the five years, 13,000 Bedouin youth were involved in new informal education frameworks.<sup>41</sup> The impact was local, however, and while it established a foundation for informal education and significantly increased activity in the most disadvantaged community in Arab society, it did not affect gaps elsewhere. In 2016, a subsequent, [second five-year plan](#), GR-2397, was approved and an additional budget of NIS 20 million was allocated for government matching models with informal education organizations.
- **Five Year Plan for the Druze and Circassian Communities:**<sup>42</sup> In 2015, [Government Resolution 59](#)<sup>43</sup> for the economic development of the Druze and Circassian community allocated NIS 210 million for formal and informal education for youth K-12 and adults. Because of the different needs of their communities,<sup>44</sup> Israel’s Druze and Circassian populations are not included in GR-922, and are therefore addressed by these separate government efforts and budgets. The informal education components addressed by the plan include expansion of current programs such as the [Ne'urim Program for Druze Society](#), and increasing sports and culture activities in cooperation with Ministry of Culture and Sports and the Druze and Circassian municipalities. As it is relatively new, there is not yet an assessment of the plan's implementation.

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<sup>40</sup> For example, [AJEEC-NISPED](#)’s Youth Organization, with 3000 participants, and [Tarbut](#) , with 700.

<sup>41</sup> Myers-JDC-Brookdale, Center for Research on Employment of Special Populations, [Promoting Economic Growth and Development of the Bedouin Population in Southern Israel: Education—Second Report on Government Resolution 3708](#).

<sup>42</sup> The Druze community comprises slightly more than 8% of Arab citizens and less than 2% of the total Israeli population, a little more than 130,000 people. The Circassian population numbers at approximately 4000 people.

<sup>43</sup> "The 2015-2019 plan expands on a previous three-year plan and allocates over NIS 2 billion (around USD \$500 million) for formal and informal education, welfare and community development, employment, tourism, public building and assistance to local authorities, special assistance and housing subsidies for released soldiers, and more." [IATF Israel Update—Summer 2015](#).

<sup>44</sup> Though this community faces many of the same barriers of Arab society at large, such as a lack of participation in informal education due to municipalities and residents' low financial capacity, it is also distinct from Arab society in several ways. These include their limited access to employment and education institutions due to the geography of their localities, and the fact that about 83% of Druze serve in the IDF—which advances the community in many ways, but also postpones youth integration into higher education institutions. For official plan on Prime Minister's Office Website (Hebrew): [Government Resolution for the Development and Empowerment of Druze and Circassian Localities for the years 2016-2020](#).

- **Five Year Plan for the Northern Bedouin:** Government Resolution 1480 for the socio-economic development of the northern Bedouin was passed in 2016, following GR-922. While this community is included in the larger GR-922 economic development plan, the new resolution aims to address needs and barriers that are particular to the northern Bedouin beyond GR-922 strategies. The five-year plan allocates NIS 120 million for informal education, with the goal of providing informal education to youngsters from K-12, boosting integration into higher education institutions in Israel, and adjusting the implementation of Ministry of Education programs to the social context of the community. The budget is allocated through the Ministry of Education and the Ministry of Finance. As it is relatively new, there is not yet an assessment of the plan's implementation.<sup>45</sup>

## GR-922 and the “Etgirim” Plan for Informal Education

In late 2015, the Government of Israel passed Government Resolution 922 (“GR-922”), the largest and most comprehensive economic development plan ever created for Arab society in Israel.<sup>46</sup> This five-year plan addresses all major priority areas for economic development, including informal education, and allocates unprecedented funds with the aim making government budgets for Arab society proportional to the size of the population.<sup>47</sup> Between 2016 and 2021, the plan will invest NIS 650 million (NIS 130 million annually) in informal education for Arab society, constituting the first time Arab society will receive a share of the informal education budget proportional to its demographic size.

### Objectives

Much of the first eighteen months of GR-922 have been dedicated to developing work plans and building up the organizational structures to carry them out, with specific targets for increased participation and trained personnel set for 2017-2018.<sup>48</sup> The work plan eventually established for informal education is titled “Etgirim” (Heb: “challenges”),<sup>49</sup> and its stated goals are as follows:

- To provide each child in Arab society equal opportunity to dream, cultivate personal and social skills, and develop a sense of personal empowerment in order to freely shape their future;
- Enrich the set of tools available to each child so they may successfully integrate into Israeli society, including the job market;
- Enhance recognition among parents and children that meaningful pastime activities are significant to fostering life skills and academic achievements;

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<sup>45</sup> There are approximately 67,000 Bedouin living in northern and central Israel. For official plan on Prime Minister's Office Website (Hebrew): [Government Resolution for the Socio-Economic Strengthening and Enhancement of Northern Bedouin Localities for the years 2016-2020](#).

<sup>46</sup> Inter-Agency Task Force on Israeli Arab Issues, [Historic Economic Development Plan for Arab Sector: Overview and Key Allocation Areas](#), January 2016.

<sup>47</sup> “A systematic program will be advanced for informal education in the minority population, through a gradual repair of allocation mechanisms and/or the establishment of new tracks and designated programs starting in 2016, such that the portion of the informal education budget allocated to the localities ... will be no lower than their demographic representation” [“Government Decision No. 922” Government Secretariat Dec. 30, 2015](#).

<sup>48</sup> Expected outcomes were not specified for 2016-2017 as they were pending analysis and mapping of needs on the ground. The targets for 2017-2018 include training at least 400 new informal education professionals, increasing youth participation by 100,000, and launching an awareness raising campaign, among others.

<sup>49</sup> Youth and Society Administration, [“The Etgirim Plan for the Advancement of the Informal Education System’ for local authorities in the Arab and Bedouin sectors for the 2009-2016 academic year”](#), 2017. (Hebrew)

- Develop a personal and social sense of responsibility among Arab children and youth toward their environment and community; and
- Mitigate increasing alienation and hostility between different Israeli populations, and between Arab society and the State.<sup>50</sup>

These educational, social, and cultural goals require cooperation and coordination among the numerous bodies involved in informal education. Therefore, the Etgarim plan (i) designated a government headquarters for informal education in Arab society to centralize coordination, allocate budgets and provide oversight; (ii) enhances regulation of and access to program providers on a national level; and (iii) strengthens the capacities of municipal bodies to develop and manage informal education portfolios in their communities.

### **Government Headquarters**

The Department for Arab Society within the [Youth and Society Administration](#) (the “Department”) was designated as the headquarters for informal education in Arab society and implementation of the Etgarim plan in particular. Its responsibilities include oversight of implementation, allocation of budgets, professional development, educational content, research and assessment. For this, the Department receives NIS 60 million each year out of the NIS 130 Million allocated in the GR-922 annual budget for informal education.

To become the headquarters, the Department had to expand its human and knowledge resources:

- **Regional Supervisors:** In 2015, 11 Ministry of Education professionals were added to the Department to serve as district supervisors,<sup>51</sup> meaning that department staff rose to a total of 16, and the ratio of supervisors per municipality is now smaller in Arab society (1 supervisor to 3-6 municipalities) than it is in Jewish society (1 supervisor per 10 municipalities).
- **JDC Partnership:** Additionally, in 2016 the Youth and Society Administration partnered with JDC Ashalim’s Area for Informal Education to further expand manpower and draw on JDC’s research, mapping and evaluation capacities. The JDC Area Head will co-direct Etgarim plan implementation along with the director of the Department for Arab Society and an additional 13 JDC supervisors will work alongside the Department’s regional supervisors. The partnership is funded as a 75% to 25% matching model, with approximately NIS 4.5 million allocated from the GR-922 budget and NIS 1 million from JDC Ashalim.
- **Professional Development Center:** The center plans to train thousands of public school and municipal professionals to raise the level of awareness and professional capacities for informal education. The Department for Arab Society established a Professional Development Center to provide training, and develop criteria for existing and new roles in the informal education field. The Center plans to provide 30 annual training hours for local informal education coordinators, 80-120 hours for youth department heads at the local authorities, and an 8-hour course on informal education to every educator in the Arab school system so they may learn about its value and impart it to their students. The Center will adjust job descriptions and training according to the specific needs of Arab society.

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<sup>50</sup> Ibid.

<sup>51</sup> A NIS 8 million investment *outside* of the overall GR-922 budget.

- **Data Collection, Mapping and Evaluation:** The Department for Arab Society is working with JDC to maintain comprehensive and up-to-date information about the status of informal education in Arab society. The JDC Area for Informal Education developed a digital mapping tool for collecting local data on available physical infrastructure, human resources, and programs for informal education, as well as on social context such as local dropout rates, youth at risk, or excelling students. This data is automatically charted into graphs and percentages that illustrate overall status and facilitates planning. Data pooled from numerous localities then allows an overall status of informal education in Arab society to be assessed.

### **National Frameworks and Regulations**

Until the Etgarim plan, no policy or funding program required program providers, both government-funded and not, to operate in Arab municipalities, and even among dominant providers like the IACC and major youth movements, activity levels in Arab society have been consistently low. Therefore, the national portion of the GR-922 work plan focuses on improving and monitoring the activity of these bodies in Arab society, and making them more accessible to Arab municipalities through regulated frameworks, subsidies and controls:

- **Increased Subsidies:** Prior to 2016, the Local Authorities Law (commonly referred to as the “Youth Law”) stipulated that municipalities in socio-economic clusters 1-3 (which include over 80% of Arab localities) received government funding for 70% of their Youth Department costs and had to pay the remaining 30%. As part of the Etgarim plan, this law was amended so that these municipalities receive subsidies of 90% and are responsible for the remaining 10%, allowing for additional staff and program planning.
- **Youth Movements and Organizations:** Through the Etgarim plan, NIS 16 million will be added to the annual government budget for youth movements and organizations (previously NIS 110 million for youth movements, and NIS 52 million for youth organizations). Movements and organizations can only access the additional funds under the condition that 20% of the total designated budget is used to serve Arab society, in proportion to its demographic ratio in Israel.
- **The Israel Association of Community Centers (IACC):** A total of 22 new community centers are planned for Arab society by 2021 under GR-922, bringing the total number of centers up to 47, or 70%, the same as the ratio in Jewish society. The plan is to open 6-7 new community centers in Arab localities each of the five years. In 2016, centers were established in Iksal, Shefaram, Zemer, Zur Baher, Shibli and Kaboul, with 7 centers in initial planning for 2017. As some authorities do not have the ability to physically build or designate a structure, IACC has adjusted its policy and will establish community centers in existing structures such as schools, as necessary based on each locality's capacity.
- **Regulated Programs and Frameworks:** Municipalities are free to work directly and independently with any informal education provider. However, to incentivize use of Department approved and monitored programs, municipalities use of their Etgarim budgets is restricted to the following frameworks:
  - **Grades 1-6 - Electives:** Etgarim funds may be used to provide basic electives in arts, sports, and special interest activities through municipalities directly or through IACC community centers.



- **Grades 7-12 –Green Track Programs:** Municipalities may only use Etgarim funds for programs on the Green Track,<sup>52</sup> an approved list of over 100 programs that have been reviewed and selected by the Department for Arab Society, and are available through the department's supervisors and on an online database. This diverse list includes programs that focus on identity and culture, arts and sports, hi-tech, language, leadership, and more. This list and its criteria are expected to grow and change significantly during and after the 2017-2018 school year, which is the pilot year for the Green Track itself and for several of the programs currently included on it.
- **Grades 1-12 – "School as an Anchor in the Community":** A framework established through Etgarim whereby selected schools in the locality are open after school hours and have a government-approved professional coordinator to run and host extracurricular activities.
- **Gap Year:** The Department for Arab Society is planning to establish gap-year leadership program for Arab high-school graduates starting in the 2017-2018 school year. These centers will operate under boarding-school conditions and will aim to promote social commitment, awareness, and activism among Arab young-adults. The program is now in the process of approval and is expected to include 200-250 participants in its pilot year.
- **Government-Civil Society Joint Ventures:** The Department for Arab Society at the Youth and Society Administration has entered into joint ventures (50/50 funding partnership) with several civil society organizations to implement their programs on a society-wide basis. Currently, these partnerships include [The Society for the Protection of Nature in Israel](#), that will open three new Eco-Community hubs, [Mifalot Education and Society Enterprises](#) that will add 45 groups in 24 localities, and [Desert Stars](#) in the Bedouin community.

### Arab Municipalities

While strengthening central coordination and oversight, the Etgarim plan also retains a high level of municipal autonomy to implement informal education as suited to their respective communities. A Steering Committee for GR-922 established by the Arab Mayors Forum<sup>53</sup> ensures that these strategies are developed in cooperation with and informed by the needs of Arab society.<sup>54</sup>

Etgarim allocates NIS 70 million of the annual NIS 130 million budget for informal education to be distributed directly to Arab municipalities. These budgets, allocated on a per-capita basis, are coupled with supports and controls to ensure municipalities develop and implement strategies that include assigning infrastructure for informal education, strengthening their professional capacity, and increasing

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<sup>52</sup> The term "**Green Track**" can also refer to a much broader list of hundreds of Ministry-approved, largely in-school, informal education programs for the Israeli public school system. Within the context of the Etgarim Plan, Green Track refers to mostly afterschool and extracurricular programs specially added for Arab municipalities which are now included in this database for the first time. Access to site (in Hebrew) [here](#).

<sup>53</sup> The Arab Mayor's Forum is a representative body of all Arab localities and plays a central role furthering and monitoring Plan implementation and coordinating among Arab municipalities, civil society organizations and government bodies.

<sup>54</sup> As part of its role in this larger Committee, the [Injaz Center for Professional Arab Local Governance](#) has been assigned to the sub-field of education, including informal education. Injaz therefore assists the Forum in negotiations on the Etgarim plan with the Youth and Society Administration. For more on the Arab Mayors Forum and the role of civil society in its Steering Committee for GR-922, see IATF, [Economic Development Plan for the Arab Sector: Capacity Building for Arab Localities, November 2016](#) (p. 6-7).

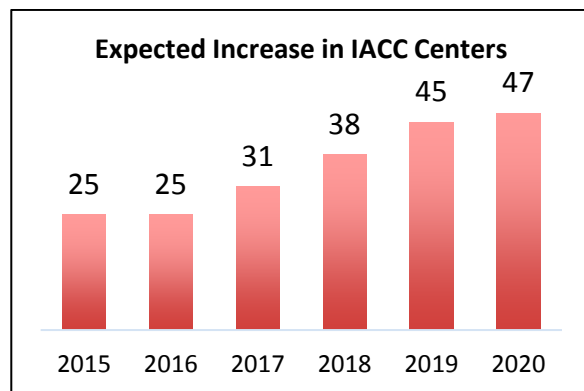
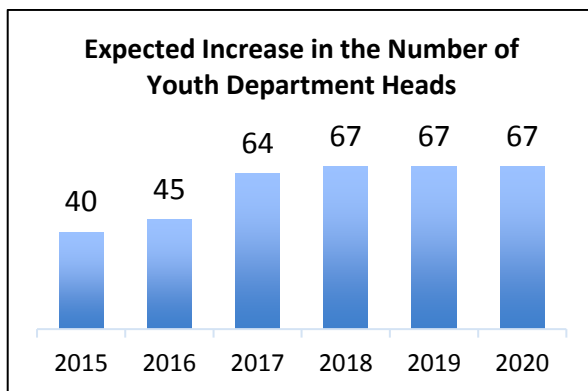
the number and quality of programs operating in the community. On top of the annual budget, a one-time budget surplus of NIS 34.5 million was distributed among all Arab municipalities to optimize existing facilities such as schools or playing courts for informal education activity, with each authority receiving NIS 515,000.

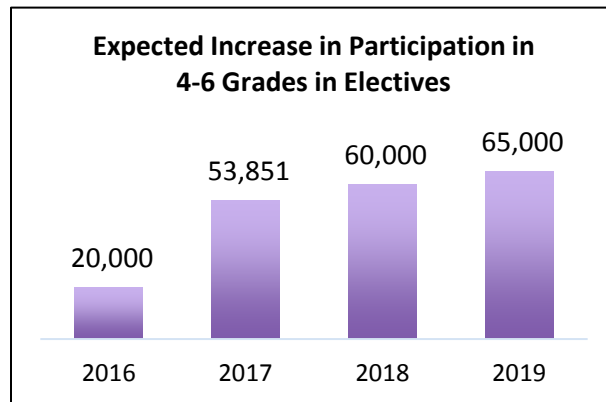
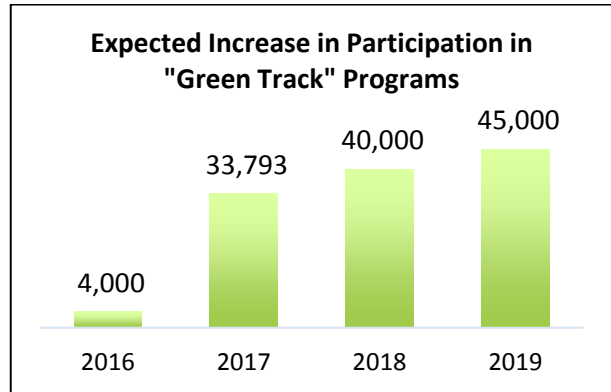
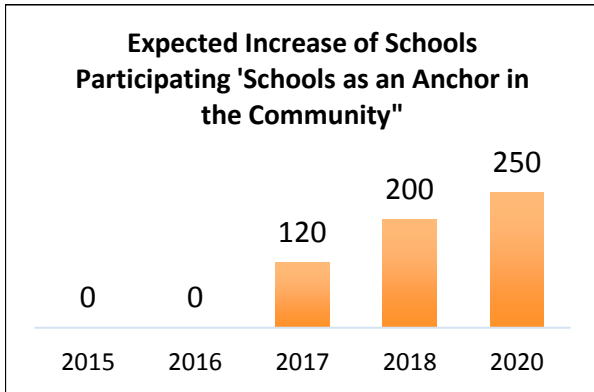
In order to receive their share of the first annual Etgarim budget, the municipalities must meet the following criteria:

- Initial Strategy:** In 2016, following a first-ever tender issued by the Administration to all Arab municipalities, every Arab municipality submitted an initial, standardized work plan to the Youth and Society Administration addressing informal education in four categories: (i) **Recreation and culture**, (ii) **Empowerment and leadership**, (iii) **community engagement and volunteerism**, and (iv) **Employment skills**. These plans had to be signed by the head of municipality, the head of the education department, and the head of the youth department, indicating that these positions had been staffed. As of 2017, most municipalities' plans were approved and those municipalities received 20% of their annual budget to begin implementation.
- Investment Areas:** Etgarim funding can only be used for the following: (i) **Information infrastructure**—including website, database, mapping, and surveys; (ii) Approved informal education programs ("[School as an Anchor in the Community](#)," **IACC programs**, and the "[Green Track](#)") (iv) **Independent initiatives**—Each authority is given room to "dream big" and seek approval for additional methods of developing informal education.
- Local Assessment and Final Work Plans:** In the Spring of 2017, municipalities were given an electronic mapping tool that enables them to assess and compare their resources, needs, and barriers to informal education. Based on this mapping, they will each submit a final work plan in August 2017, according to which they will receive the remaining 80% of their annual allocation for 2016-2017 during the 2017-2018 school year.

### Expected Outcomes

Charts provided by the Youth and Society Administration indicate the anticipated growth of informal education in the Arab community over the five-years of the Etgarim plan (2016-2020). Targets for 2017-2018 include an increase of 100,000 Arab participants in informal education, and at least 400 more trained professionals.





*Charts courtesy of the Youth and Society Administration*

The Etgarim plan aims to enhance both the quantity and quality of informal education programs provided by civil society in Israel’s Arab communities. It does this by increasing the funding and professional capacity of municipalities to implement programs, thereby expanding existing activity and incentivizing more organizations to operate in Arab localities. The funding is conditioned on criteria set by the Department for Arab Society that are intended to ensure and improve the quality of programming, and require civil society organizations to work through a regulated framework—the IACC, School as an Anchor for the Community, and the Green Track.

Given the relative absence of richness and variety in informal education activity in Arab society to date, this means the field is potentially quite open at the moment for significant growth, new programs, and experimentation. Indeed, some civil society organizations have already launched new programs or expanded and tailored existing ones to meet Green Track criteria, and more are expected to do so in the coming years.

Currently, not all civil society organizations operating in Arab society are included or approved for these government frameworks, though many are in the process of applying. At the same time, the criteria for inclusion is subject to change as monitoring and evaluation of programs in the field leads to better assessments of needs and effective activities.

In the [APPENDIX](#), a representative mapping is included of afterschool informal education programs for grades 1-12 that are currently operating in Arab society, both those already approved Etgarim funding and those that are not, some that have been functioning for years, and some developed in response to

the newly available funds, those run by major Jewish-led organizations, and the most prominent Arab and Jewish-Arab led organizations.

## Conclusions – GR-922 and Beyond

The changes taking place in informal education in Arab society as a result of the scale and scope of Government Resolution 922 and its Etgarim plan stand to improve significantly the quality and quantity of informal education in Israel's Arab society, as well as cooperation between Arab localities, civil society organizations, and the central government. The anticipated impact of these changes over the long run extends beyond narrowing informal education gaps. Enhanced exposure of Arab youth to extra-curricular frameworks should lead to better economic opportunities as a result of soft and hard skills attained, awareness of different role models and community frameworks, and expanded social networks and leadership training. At the same time, professionalization of informal education staff in municipalities and communities may boost local governance and strengthen community relations; the increased presence of major informal education providers in Arab localities is likely to raise awareness about Arab society among educators nationally; and deeper government engagement with the needs and realities of Arab communities can contribute to stronger state-minority relations.

Even as informal education gaps narrow and some of these benefits come to fruition over the course of the plan, the extent of socio-economic gaps generally, and informal education gaps specifically, between Israel's Arab and Jewish citizens is such that even these unprecedented investments may not be enough to even the field entirely, or even mostly. Already, there are a number of areas where deficiencies in implementation are anticipated and more may arise over time. For this reason, rather than approach GR-922 as the solution to these issues, it is being viewed by experts and leaders in the field as a ground-breaking and vital change in method and approach that provides proportional funding and builds tighter cooperation, awareness and capacities to be further developed once the basic foundation and orientation is laid.

To illustrate this further, below are several components of the Etgarim plan that may need further development to achieve their intended goals:

- **Human resources:** Considering the rapid expansion of this domain now and in the coming years, there is high demand for qualified Arab educators, administrators, and content experts to ensure proper program development and implementation and to staff new positions. In particular, there is a lack of programs designed to develop professional capacity within the Arab localities themselves, which means they remain dependent upon external program providers. Though expansion of the field is attracting more educators and professional training on the ground, as of 2017, only one higher-education initiative has been launched that will by definition train informal education professionals from the Arab community along with Jewish candidates, and integrate them into existing frameworks in the field.<sup>55</sup>
- **Professional training of existing staff:** Currently, the Professional Development Center established by the Department for Arab Society is the primary body responsible for training existing staff working in Arab municipalities. The Center has an annual budget of NIS 2 million<sup>56</sup> to oversee and conduct professional training for and about informal education for current education professionals and youth leaders in Arab municipalities, as well as the development of

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<sup>55</sup> **The Cadets for Informal Education Program**, (program details in the Appendix.)

<sup>56</sup> Not including staff salaries.

pedagogy and role criteria tailored to the needs of Arab society. Although the Etgarim plan considerably expanded the capacity of the Department for Arab Society to conduct professional development, the Professional Training Center itself remains limited in staff and resources.

- **Educational content:** Expansion of informal education in Arab society calls for the development of more educational content suited to children and youth in the community, and not simply translated from Hebrew programs. Though some content is produced through the Department for Arab Society at the Youth and Society Administration, there is currently no designated staff for content production at the Department even under the Etgarim plan. Large-scale providers such as the IACC do not yet have a designated staff for generating content suited to Arab society either, and such content is only occasionally produced through the Education or Youth departments at the local authorities, depending on their individual capacity. Though certain civil society organizations and youth movements do develop tailored content for Arab society, there is currently a limited amount of available text resources and programs for Arab society nationwide, particularly on subjects related to civic and national identity.
- **Inconsistency and limited capacity at the local authorities:** Although support and oversight for Arab local authorities has increased significantly through Etgarim, weaknesses and lack of professional capacities on the local level cannot be overstated. Many are still unable to meet criteria for receiving funding, implement programs, complete necessary bureaucratic or logistical processes, fill positions with qualified staff, or effectively cooperate with local bodies such as community centers and schools. Building local governing capacity in general, and for informal education in particular, extends beyond the oversight and support currently available from the Headquarters for informal education in Arab society within the Youth and Society Administration.
- **Lack of Support for Arab and Jewish-Arab Civil Society Organizations:** Etgarim supports the operation of civil society programs in Arab localities through frameworks that increase the funding available for them. However, the criteria for participating in these frameworks has so far posed a barrier for [Arab-led and Jewish-Arab-led civil society organizations](#), which tend to be local, smaller, less experienced, and may not even know about the opportunity. The current requirements on the one hand and lack of targeted support for Arab and Jewish-Arab organizations on the other, mean that at the moment, many of the organizations able to participate in the government frameworks approved for Etgarim funding remain larger, [Jewish-led organizations](#).
- **Cost of Services:** While the Etgarim plan controls the cost of institutionalized programs by youth movements, IACC centers, and municipality initiatives, it does not regulate the cost of civil society programs. According to Arab mayors, costs for these programs remain too high and still unrealistic for most municipalities even with Etgarim funding and subsidies. Mayors have also stated that participation fees for some programs remain too expensive for their residents, and that Etgarim must stipulate that no program can exceed a NIS 150 a month participation fee. Additionally, the cost of transportation is not factored into the budget and remains a funding issue for municipalities.
- **Infrastructure:** As mentioned above, lack of [Infrastructure](#) for informal education is a primary barrier to the field in Arab society. Beyond the one-time budget surplus of NIS 34.50 million distributed among Arab municipalities for renovating existing structures in 2017-2018, the Etgarim plan does not allocate funds for developing infrastructure suited to informal education. In recent negotiations with the Administration, the Council for Arab Mayors cited lack of

infrastructure as a major barrier to implementing programs even with new Etgarim budgets and subsidies.<sup>57</sup>

- **Bedouin Society in the Negev:** Because the first major economic development plan for Negev Bedouin (GR-3708) predated GR-922, improvements in informal education had begun to be instituted in the region as early as 2013. Strategy and allocation mechanisms were therefore created and operated separately for Negev Bedouin through 2017, and overseen by the Ministry of Agriculture and regional staff of the Youth and Society Administration stationed in the Negev (not part of the Administration's Department for Arab Society). In 2016, GR-922 was passed and allocated 15% of its overall budget to the Negev Bedouin community per its proportion of the Arab population. However, the strategies and criteria for accessing funds through GR-922 for informal education differ greatly from the structures and strategies put in place in Negev Bedouin society through the previous economic development plan. Therefore, while the inclusion in a comprehensive, proportionally budgeted, nationwide plan for informal education is widely seen as an important opportunity for Negev Bedouin, the task of restructuring and possibly dismantling of some of the efforts already made is seen as a significant challenge.

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<sup>57</sup> However, additional GR-922 budgets were designated to close infrastructure gaps in general over the next five years, including: NIS 700 million from the Ministry of Housing designated for constructing public facilities; NIS 122 million from the Ministry of Housing designated to building parks and making use of open spaces; over NIS 60 million from the Ministry of Culture and Sports designated to closing gaps in the availability of sports and culture facilities. IATF, [Government Resolution 922: Current Status, Government Workplans, and Civil Society Involvement](#), July 2016.

## APPENDIX: Representative Program Mapping

Informal education has been significantly underdeveloped in Arab society, but despite shortage of funds, receptivity and infrastructure, there have been areas of meaningful activity—which are growing with the ongoing implementation of the Etgarim plan under GR-922. Arab participation rates in informal education are still quite low, especially compared with Jewish society, but some frameworks have been effective in reaching substantial numbers and introducing important subjects and experiences into the lives of Arab youth throughout the country.

The mapping below is a representative selection of programs working in Arab society today per major type of provider: **Youth Movements and Organizations**, **Civil Society** and **Community Centers**. The mapping does not aim to be comprehensive, but to illustrate the range of types of organizations and programming, new and old, large and small, Jewish and Arab led, national and regional that are working in Arab society. These programs are also serving as the basis on which informal activity is being expanded and new programs are being created. The mapping concludes with a selection of **Professional Training Programs** designed to increase the number of qualified Arab instructors and administrators in the informal education field, as these fill an important role in enhancing and sustaining informal education in Israel's Arab society.

**Involvement in Etgarim / GR-922:** A number of the organizations and programs below are incorporated in government frameworks for increasing the quantity and quality of informal education programs active in Arab society. One of these frameworks is the [Green Track](#), the new list of programs approved for municipalities to fund through their Etgarim budgets (does not include Youth Movements). A second framework is through [Joint Ventures](#) between the Government and civil society, in which select programs have entered into cooperation agreements with the government and receive a 50% funding match to significantly expand operations in Arab society. **Programs participating in either of these frameworks are identified with markers in the left margin.**

### **YOUTH MOVEMENTS & ORGANIZATIONS**

The [Youth Movement Regulation](#) defines **Youth Movements** in Israel as nationwide organizations serving grades 4-12 that engage at least 2,500 participants and operate under a traditional youth movement structure whereby *chanichim* (core participants, or "pupils") become *madrichim* (counselors), and older participants and graduates become *bogrim* (adult counselors) who lead the groups. The major youth movements in Israel have branches designated for Arab society.

**Youth Organizations** are similar to youth movements in terms of their informal structure and emphasis on young leadership and values education. However, youth organizations can serve 1-12 grades, can be much smaller, do not have to operate nationwide, and do not have to abide by the classic youth-movement leadership structure. In 2013, the category of Youth Organizations was added to the Youth Movement Regulation in order to cater to organizations in communities, like Arab society and the Ultra-Orthodox, for whom traditional youth movement structure and culture posed a participation barrier.

Though the Arab participation rate in youth movements and organizations is less than half that in Jewish society, it still represents some of the highest sustained participation in informal education in the Arab community, with more than 25,000 participants in three movements alone. The following section describes the major traditional Youth Movements working in Arab society that are recognized by the youth movement regulation, and some of the most successful Youth Organizations working in Arab society.

## YOUTH MOVEMENTS

- [Ha'noar Ha'oved Ve'Ha'lomed Youth Movement \(NOAL\)](#) (18,000 Arab participants)  
Established in 1924, NOAL is one of the largest and oldest youth movements in Israel, with approximately 95,000 participants overall. Arab branches were first established in NOAL in 1982, and as of 2016 there were 60 NOAL branches in 32 Arab localities, serving approximately 18,000 participants, making it one of the major providers of informal education in Israel's Arab community. Its guiding values are democracy, Zionism, peace, and social justice, and it is historically affiliated with the Zionist labor movement. In 2015, a national committee of young NOAL leaders voted to add Arabic to the Movement's symbol and an Arab verse to its anthem. Each NOAL branch offers a wide range of activities beyond the educational core of the movement, which is centered on cultivating young leadership, empowerment and social contribution through a classic youth-movement structure. Depending on the needs and resources of each community, NOAL centers offer academic support, computer classes, language courses, arts and sports activities including competitive teams, and more. Activities are conducted mainly in municipal structures or community centers. Counselors and coordinators in Arab localities are always from the Arab community, and educational content is tailored to the needs of the participants. Municipalities must comply with three basic guidelines: the Movement is coeducational, Jewish-Arab by definition, and requires that graduates perform civil service. Currently, there are over 800 Arab NOAL graduates in civil service frameworks, and an additional 120 participating in a "service year," a year of volunteering between the end of high school and the commencement of civil service.<sup>58</sup> Jewish and Arab NOAL branches regularly participate in joint activities and peak events, and the Movement has a dedicated shared society program encompassing 10 Jewish-Arab branches that regularly engage in shared activity.
- [The Arab and Druze Scouts](#)<sup>59</sup>: (5,800 Arab and Druze participants)  
Christian, Muslim, and Druze branches affiliated with the International Scouts Movement predated the Israeli State and were active independently for decades. It was only in 2002, though, that the Arab and Druze Scouts became an official branch of the Israeli Scouts. As of 2016, Arab and Druze Scouts have 48 branches in Arab localities nationwide for afterschool activities—with close to 5,800 participants. The Israeli Scouts in general is among the largest youth movements in Israel, with over 80,000 participants overall. The core educational values of the Scouts are integrity, respect, care, belief, and cooperation. The Arab and Druze Scouts branches, or "tribes," operate with a classic youth-movement structure and in the spirit of the International Scouts, with activities centered on outdoor and sports activities, volunteering, and education for democracy, shared society, and civic education. Activities, content, and group structure is adjusted and tailored to the cultural context of the groups, with the Arab and Druze Scouts encompassing Catholic, Muslim, and Christian Orthodox groups. All written materials are available in Arabic and Scouts educators produce content tailored to their participants. Activities are operated out of municipal buildings or community centers depending on the locality in question, with multiple peak events each year.
- [Ajyal—Ha'shomer Ha'tzair](#): (3000 Arab participants)  
Ajyal is the Arab division of the Ha'shomer Ha'tzair Movement, a Zionist pre-State movement established in 1913 that currently includes approximately 15,000 participants overall. Ajyal

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<sup>58</sup> Naomi Mendel-Levi and Itay Artzi, [Informal Education for Children, Teenagers and Youth in Israel](#).

<sup>59</sup> Not to be confused with the Arab Scouts working in the schools. This Movement works exclusively after school hours.



currently operates in over 20 Arab localities with approximately 3,000 participants in total, about 20% of the Movement. Ajyal is a continuation of the "Arab Pioneer Youth" movement established by the socialist-Zionist MAPAM political party in the 1950s, which ceased operating in 2004. In 2006, it was revived as Ajyal, an official, independent branch of the Ha'shomer Ha'tzair for Arab youth. The Movement's activity focuses on Jewish-Arab relations, youth leadership and empowerment, civic responsibility and knowledge of the State. Ajyal groups follow the classic youth movement structure, with adjustments for Arab society and activities conducted in Arabic. A group of Ajyal educators underwent [The Martin Buber Beit Midrash for Dialogue Education at Beit Berl](#)

## YOUTH ORGANIZATIONS

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- **AJEEC-NISPED Youth Organization for Volunteerism and Community Engagement:** (3000 Arab participants)

As part of its overall mission to promote socio-economic development in Israel's Arab community and Jewish-Arab partnerships, AJEEC-NISPED established its own youth organization for grades 1-12 in 2014, focused on values of volunteering and community contribution. The organization, which currently includes 3,000 largely Arab participants, is divided into five age groups (1-2 grade, 3-4 grade, 5-6 grade, 7-9 grades, and 9-12 grades), currently operates in 22 different localities in the Negev and mixed towns in Israel, including Lod and Jaffa. They work in partnership with local authorities and the Youth and Society Administration, and operate mainly out of schools and community centers in the localities.<sup>60</sup> Each age group operates with a different educational program, all based on four main guidelines: enjoyment (the participant is having fun), identity, awareness, and action (community and social engagement). In ascending order of age groups, the programs include "Children of Tomorrow," focused on personal identity and relationship to friends and family; "Non-Violent Communication"; "Leaders," focused on awareness and contribution to participants' neighborhood and town; "Girls' and Boys' Empowerment," focused on gender, community, and culture); "Youth Leads Change" focused on national identity and civic identity in a multi-cultural country. Participants engage in initiatives that contribute to their communities, and can gradually become young counselors. The organization currently employs 300-400 counselors primarily from the Arab community, many of whom are graduates of AJEEC's leadership and volunteerism programs.
- **Tarbut ("culture") Youth Organization:** (700 Arab participants)

The Tarbut organization, established in 2007, uses arts and creativity as a tool for social development and activism, with "artist centers" throughout Israel that provide activities for participants in grades 1-12. The first Arab branches of the Organization were formed in 2015, and currently serve close to 700 Arab participants in seven different localities.<sup>61</sup> The "artist centers" are staffed by 2-3 artist-educators that lead activities combining music, theater, and visual arts with social leadership education several times a week. The centers serve mainly participants in the locality, but in certain cases nearby localities as well. The nature and frequency of activities in each center are determined by the needs and culture of each community. Due to a lack of local staff specializing in the arts in Arab localities, the Organization sometimes hires external arts educators, but the majority of educators and counselors are local as well as excelling program participants who take on the role of *madrichim* or young counselors. The Organization has

<sup>60</sup> Local authorities pay a participation fee between NIS 20,000-30,000, AJEEC fund over half of the program costs.

<sup>61</sup> Arraba, Sachnin, Nahf, Reineh, Jadeidi-Makr, Muqeible, Taiybe.

conducted two co-educational sleep-away camps involving arts performances and activities, and plans to conduct a third in summer of 2017.

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- **Krembo Wings Youth Movement for Children with and without Disabilities**<sup>62</sup>:

Krembo Wings, established in 2002, is the first and only youth movement in Israel to jointly serve special needs and normative children and youth, with approximately 5,000 participants in 56 branches nationwide. The organization has branches in six Arab localities and in five mixed towns.<sup>63</sup> Krembo Wings uses a youth-movement-type young-leadership structure with adjustments for its unique target group, with the goal of bridging between special-needs and normative youth and providing an informal education resource to special needs children. This means that the organization's young counselors, mostly normative youth ages 12-18, and the participants, mostly special needs ages 7-21, decide on their educational focus and activities jointly, with an informal hierarchical structure.<sup>64</sup> In light of the special needs of the participants, there are two young counselors for each—meaning the organization is two-thirds young counselors and one-third participants. Young leaders learn about the participants' special needs, help find solutions for equal integration into activities between all participants, and make home visits.<sup>65</sup> In Arab society, headquarters staff work with educators in the field to translate and adjust content and activity for the community. Krembo Wings is supported by the Ministry of Welfare, but does not meet the official criteria for the Youth Movement and Organizations Regulation due to adjustments it makes to accommodate its unique target group, but operates as such in most capacities.

- **The Society for the Protection of Nature in Israel (SPNI): Youth Organization** (1580 Bedouin participants)

In 2015, SPNI, which works toward environmental protection and education across Israel, established three youth organization branches in the Negev region, aiming to develop "environmental youth leadership" in the Bedouin community. The branches, established in the Bedouin towns of Hura, Rahat, and Kuseife, include groups of participants in grades 4-8 that are led by young counselors in grades 9-11, who receive training through SPNI professionals. Year-round activities include environmental education such as recycling and sustainability, orienteering, young leadership and empowerment, field trips, and peak events. The aim of the program is to cultivate a young Bedouin generation that is aware of the uniqueness of its environment and its role in preserving it and acting as an agent of change. Activities are led in Arabic, and the operating staff of the program is largely from the Arab community. The program is in the process of being officially recognized as a youth organization through the Ministry of Education.

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<sup>62</sup> Arab society in Israel has comparatively high rates of special needs individuals (partly due to intermarriage), and cultural awareness around the issue is relatively undeveloped, with many families wishing to keep the matter private.

<sup>63</sup> Rahat, Ar'ara, Hura, Tira, Majd al-Krum. Mixed towns: Nazareth Elite, Lod, Akko, Ramleh.

<sup>64</sup> Young leaders are recruited through the schools, while participants are recruited through the welfare and education departments of the local councils. Local authorities usually fund between 1/3-1/2 of the cost of the program. Participants pay NIS 40 a month – in Arab society only 16% pay the fee compared to over 70% of Jewish participants.

<sup>65</sup> Each branch is overseen by a group of high schoolers, an adult coordinator, and regional Krembo Wings coordinators and educators, with the organization providing intensive professional training and educational seminars.

## CIVIL SOCIETY PROGRAMS

Civil society organizations providing informal education in Arab society range widely between large and small, national and local and cover a variety of subjects, skills and experiences. All organizations included in this mapping, however, take place after or outside of school hours, serve youth grades 1-12, and pursue multiple educational goals through multiple channels and activities: academic, experiential, social and community leadership, arts, sports and so forth. In addition, nearly all encompass some aspect of Jewish-Arab relations, whether for shared society or Arab socio-economic integration in Israel, even though it is not always front and center.

The programs below are a representative selection of the variety of programs, and are roughly categorized according to the primary vehicle around which they define themselves and around which learning takes place. This category should by no means be read as their only characteristic or educational objective.

### **ACADEMIC SKILLS – MATH, SCIENCE AND TECHNOLOGY**

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- **Alrowad – Mobile Labs for Science & Technology Education: (75,000 Arab youth reached)**  
Alrowad Mobile Labs, founded in 2014, is among the only nationwide Arab-led programs for informal education. It makes experiential science accessible to Arab children and youth K-12. The program, which reached over 75,000 participants in 2016 alone, was established exclusively for Arab pupils in response to the lack of science labs and hands-on science education in Arab schools. Alrowad was founded by TEVA researcher Dr. Masood Ganaïem, and is run solely by Ganaïem and a core group of Arab academics volunteers. Alrowad educational staff travels to schools in the periphery and conducts activities using innovative science-experiment "kits," which are developed in-house at the Alrowad headquarters. The activities are focused on a range of scientific areas including chemistry, physics, biology, and astronomy, and are taught by over 20 excellent Arab graduates from the town of Tamra, which Alrowad hires and trains as preparation for entering into higher education science studies. Participants can take their kits home after conducting the experiments, which exposes their families to the activity as well. Alrowad activities are usually a one-time peak event or afterschool activity, but also operate as an annual afterschool program in some communities. Alrowad also recently developed a mobile lab for robotics education, and piloted a mobile lab for animation and 3D technology in 2017. Since 2016, the program had garnered the support of JDC-Ashalim, Yad-Han'nadiv, Bezek, and Leumi Bank.

#### **GREEN TRACK**

- **Alrowad – Program for social and scientific entrepreneurship: (50 Arab participants)**  
This Alrowad program for middle school students was established as a branch of the Alrowad Organization for mobile science labs in 2015, and combines scientific research with social leadership. Middle school students in Baqa and Tamra work in groups to detect challenges and issues in their locality, investigate them through statistical tools and scholarly research, and advance solutions with the help of local professionals and members of the community. For instance, an Alrowad group in Baqa conducted an awareness campaign on cellular radiation, which they discovered was a strong fear in their community, and found creative ways to disseminate knowledge to residents. Participants spend most of the time in the field, researching local issues and working with local professionals such as physicians, entrepreneurs, marketing, and computer experts. There are currently over 50 participants engaged in the program, and current research subjects include trans fats, recycling, and energy drinks.

- [Excellence in Science - Tamar Center Negev \(TCN\): \(200 Arab participants\)](#)  
Tamar learning centers were established in 2015 to provide academic enrichment and promote scholastic excellence among Bedouin high-school students in the Negev. With the goal of making higher education in the science and technology fields attainable to Bedouin youth, Tamar supports high-school students working to graduate at the highest matriculation level (5 units) in the subjects of math, physics, and English (currently only 1% of Bedouin high schools students graduate at this level). Tamar is a four-year afterschool program taught at three centers in the Negev<sup>66</sup> for six hours each week. Participants are given academic enrichment in science, math, and English, as well as assistance in preparing for psychometric exams, personal empowerment, and awareness of the Israeli job market. Tamar also offers a three-week intensive program in the summer, and four educational tours each year to visit companies in the science and technological industries. Participants' parents are offered seminars on education as a springboard to economic integration. Since its establishment, Tamar has forged partnerships with the Ministry of Agriculture, and the Ministry for the Development of Negev and Galilee. Its Excellence in Science program currently serves over 200 participants. Tamar is supported by the Ministry of Education.

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- [Moona – Space for Change](#)  
Established in 2013 in the northern Arab town of Majd Al Krum, the Moona organization provides three science and advanced technology programs for Arab and Jewish 7-12 grade pupils, with the vision of advancing socio-economic development in the Galilee, and has since grown to operate nationwide. Moona has two programs recently added to the Green Track: the **Drone Program** and the **Escape Rooms Program**. Through the Drone program, participants work in teams to construct a drone, with each group planning and implementing a project for the betterment of their community in the process. Schoolteachers who undergo a summer training program through Moona lead the Drone groups, and participants receive credit toward their matriculation for participating in the program. The Drone Program currently engages 200 10-12 year old participants in 15 groups; ten of the groups are Arab or Jewish-Arab. All participate in an annual contest together. The Escape Rooms program is piloting in the 2017-2018 school year, after winning a tender issued by JDC for "meaningful education in the periphery." Through the program, 8-9 grade students with focus on scientific studies undergo a summer training intensive and then use their knowledge to build "escape rooms," working in groups of up to 16 to invent riddles and physically construct the escape room structure. In addition to these two programs, Moona engages 3 mixed Jewish-Arab groups in its Robotics program, in which groups of up to 15 participants construct robots and program them to complete various missions. Groups participate in an annual competition each spring as part of the national [FIRST Robotics Program](#). Moona also provides space for ongoing afterschool activities for Jewish and Arab pupils in the Majd Al Krum area.

#### ACADEMIC SKILLS – LANGUAGE AND HIGHER EDUCATION PREP

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- [Givat Haviva's Yehiyeh Beseder: \(700 Arab participants\)](#)  
The program teaches spoken, modern Hebrew to participants in grades 9-12, with focus on labor-market relevant language skills. Yehiyeh Beseder has operated as an in-school program for grades 7-8 with full funding from the Ministry of Education, and in 2016 has expanded as an informal, afterschool program for upper classes. Over a trimester and through multiple seminars, the program aims to improve listening and speaking skills in Hebrew among Arab participants, as well

<sup>66</sup> Be'er Sheva, Umm Batin (serving Segev Shalom, Tel Sheva, and Hura), and Ar'ara (serving Kuseife as well).

as improve their ability to interact with the Jewish-Israeli public. The ultimate objective of the program is to ease participants' integration into higher education and employment institutions. Participants will also meet with well-known figures in Hebrew-Israeli culture, the business world, academia, and from neighboring localities. The program currently includes 36 groups in the center and Haifa regions as well as the Negev, encompassing over 700 participants.

- **Kids Academy: (Operating in 137 Arab schools, from 4-7<sup>th</sup> grade.)**

The Kids Academy model was developed in 2014, with the aim of imparting "21<sup>st</sup> century skills" to Arab youths in Israel in order to better their acceptance rates and performance in higher education institutions. It is also one of the few Arab-led educational programs in Israel today, and is largely run by a group of academic volunteers from the Arab community. The organization was founded by Dr. Khalil Rinawi along with fellow Arab academics due to the significant cultural, linguistic, and academic gaps they observed first-hand between Arab and Jewish university students.<sup>67</sup> The program serves 4-6 grades, and will incorporate 7<sup>th</sup> grade starting in October 2017. Through earlier pilots targeting university and high school students, Kids Academy founders concluded that skills for higher education should be taught at an earlier age. The nationwide program—currently operating in 137 schools—offers participants 12 seminars a year on topics including friendly English, logical thinking, personal empowerment, public speaking, and lectures by local Arab and international scholars. Sixth grade students in their third year of the program participate in chemistry and science experiments. The program is taught both during and after school hours by certified teachers, over 85% of which are Arab women, and includes 6 field trips a year to university campuses, museums, and different scientific and academic institutions. The program offers several peak events each year and currently includes over 1,000 Arab students.

- **Psagot: Educating for Excellence: (Approximately 600 Arab participants)**

Psagot was established in 2001 to provide pupils in the socio-geographic periphery the tools for achieving academic success, and has included Arab groups since inception. The Psagot program serves 3-12 graders who are among the 30-40 highest achievers in their school, and defined as having "potential for excellence." There are currently about 2,400 participants, 25% of whom are Arab, in over 40 centers nationwide. In the 2017-2018 school year, three new Psagot centers will open in the northern Bedouin community with support from GR-1480, the [Five Year Plan for the Northern Bedouin](#). The program focuses on aid with schoolwork in small groups, personal and collective empowerment, field trips, community outreach, academic enrichment, and experiential learning. Academic enrichment classes for 3-7 grades focus on English, math, and language skills, while enrichment for 7-12 grades includes university-relevant focus areas such as medicine or architecture. Psagot centers operate out of a local school, four days a week, after hours. They provide arts and sports activities weekly to the participants, as well as a monthly event involving parents. Activities continue during holiday breaks including through the month of July after the end of the school year. Activities are led by Psagot-trained university scholarship-recipients from a variety of disciplines, and Arab centers have entirely Arab staff. Psagot produces content in Arabic tailored to the respective Arab localities enrolled in its program. Psagot works with the support and permission of local municipalities and schools, and is supported by the Ministry of Education.

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<sup>67</sup> Over half of Arab university students switch majors after one year, and above 80% are influenced by their parents or psychometric exams in choosing their majors.

## EMPLOYMENT, ENTREPRENEURSHIP AND SOCIAL ENTERPRISE SKILLS

- **A New Dawn:** (1000 Arab participants)

A New Dawn is a community development organization established in the Negev city of Rahat in 2009, which currently serves over 1,000 youth each year through in-school and afterschool informal education programs. A New Dawn built a youth club from the ground up in the heart of Rahat, which is open five days a week after school hours for youngsters in the city. Its main afterschool program, "Step Toward the Future," offers activities for 13-18 year old in a range of employment skills such as website development, tourism, cosmetology, cooking, smart-phone repair, and more. Participants are taught social entrepreneurship, with the aim of encouraging them to later implement socially-minded businesses. Participants also receive seminars by guest educators, such as a course on "business Hebrew" and public speaking. A New Dawn is supported by the Bituach Leumi Program for Youth at Risk in cooperation with the local authority. Participants receive its services free of charge.

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- **Unistream:** (1200 Arab participants)

Unistream is a major informal education provider for 9-11 graders, and in recent years has begun working extensively in Arab society. It was founded in 2001 with the aim of minimizing gaps in the geographic and social periphery of Israel by cultivating entrepreneurship, social activism, and leadership among its youth. Unistream serves approximately 4000 participants overall, of which 30% are from the Arab community as of 2016. It runs three start-up education programs that develop numerous innovation, organizational and leadership skills among its participants: **(i) Educating Tomorrow's Leaders Today**, a three-year group start-up project, held in entrepreneurship centers equipped with computers, a lounge, and kitchen that are open every day after school. There are currently 15 Unistream centers in Israel including in the mixed towns of Nazareth Elite and Akko, and the Arab towns Rahat, Julis, Sachnin, and Segev Shalom.<sup>68, 69</sup> In each center, startup groups form to address a social cause and brings their initiative from idea to fruition over three years, with the guidance of Unistream staff (15 out of 55 are Arab) and volunteer entrepreneurs currently working in the Israeli job market.<sup>70</sup> The groups meet two new entrepreneurs every week and have one "business mentor" who accompanies them throughout the three-year project, teaching them how to make the project market-relevant, assign roles in the group, and create evaluation tools. Groups present their start-ups in English at an annual peak event involving over 1,500 participants from across Israel and over 150 entrepreneurs from Israel and abroad. The reward for the winning group is funding for its start-up. **(ii) Fast Forward to ICT (Internet Communication Technology)** is Unistream's alumni track, established in partnership with JP Morgan Chase to integrate graduates into the higher education and employment domains. Graduates receive personal consultation and assistance in applying for universities and scholarships, with an emphasis on employability. Unistream partners with approximately 100 businesses and matches them with programs graduates for interviews, with 40-50 graduates integrated into the labor market each year. Unistream also conducts seminars in technological fields (such as computer programming) for those are not enrolled in university, and occasionally invests in small businesses launched by graduates. **(iii) Startup Now**, a "consolidated" one-year start-up education program established with the support of the Chief Scientist's Office, currently

<sup>68</sup> Branches were established with the support of the Ministry for Negev and Galilee Development in 2011, which initiated the partnership in order to bring Unistream into Arab communities.

<sup>69</sup> Centers require two partners: authorities and philanthropy. Authorities need to provide space, utilities, and minor participation fee, and government/philanthropy covers ongoing cost of activity.

<sup>70</sup> 40% of Unistream program is conducted by both local and high-rung entrepreneurs, a total of 3,000 volunteers to date.

working nationwide in approximately 12 Arab communities (out of a total of 65 overall), through schools and community centers. The program provides theoretical and practical tools for entrepreneurship and technology, along with the mentorship of Israeli business experts.

- **The Net@ Project – Appleseeds Academy** (500 Arab participants)

The Net@ program, founded in 2013, aims to develop technological and leadership skills for youth in grades 5-12 through experiential and theoretical education. The program operates out of dedicated centers in 21 localities nationwide, including 5 Arab towns and 4 mixed cities,<sup>71</sup> with one-third of its roughly 1500 participants coming from Arab society. Net@ offers participants three experiential tracks: In the first track, Fixit, participants volunteer to perform low-cost computer repairs and fix donated computers that are sold to community members at a low price, gaining hands on experience with this skill as well as budget management, marketing, customer service, and more. The second track is social entrepreneurship, through which participants develop and execute peak events and volunteering campaigns to benefit their community year-round. The third track is based on a traditional youth movement structure (though does not abide by official youth movement criteria), with some participants entering into a civil service track in partnership with the Ma'ase organization upon completion of the Net@ program. Since including Arab groups in 2013, Net@ has developed its capacity for operating in Arab localities, including hiring Arab educators and headquarters staff, translating content into Arabic, and making Arabic more visible in its materials, including the organization's logo. Net@ conducts annual twinning meetings between its Jewish and Arab groups, and a five-day summer seminar for shared life education in partnership with the Peres Peace Center. In Arab towns, the program is supported by the Ministry of Science and provided to participants free of charge.

## ENVIRONMENTAL EDUCATION

JOINT  
VENTURE

- **The Society for the Protection of Nature in Israel (SPNI): Eco-Community Hubs** (Approximately 350 Arab participants)

Established in 1953, SPNI is among the largest and oldest non-profits in Israel. It and works to raise awareness about the environment and facilitate initiatives and campaigns for its protection. SPNI has a substantial education department that provides both in school and afterschool activities for children and youth, and has been working in Arab society for approximately 30 years. One of SPNI's education vehicles is a network of Eco-Community Centers in Israel's socio-geographic periphery. Until 2014, no such centers had been established in the Arab community, wherein about 6 centers were established including within the Druze community. With the passing of GR-922, SPNI and the Youth and Society Administration entered into a "Joint Venture," to expand activity in Arab society. Three new Eco-Community "hubs"(centers of activity rather than actual SPNI eco-centers) have already been established in 2016-2017, in Shagor (Galilee), Sachnin (northern region), and Tayibe (center region). Participants engage in orienteering activities through field trips in their immediate environment and across Israel, learning navigation and field skills, and gain knowledge about the Israeli landscape and how to protect it. Each hub serves 5-6 localities with both in and afterschool activities. The afterschool groups engage 25 7<sup>th</sup> graders from each locality, or over 100 participants per hub. The matching initiative is expected to expand to four additional hubs in the 2017-2018 school year in the Negev, Ramleh-Lod (center), Haifa-Wadi Ara, and Western Galilee regions. The model will grow to include two 10<sup>th</sup> grade young

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<sup>71</sup> Arab towns include Umm al-Fahm, Tira, Akka (Bedouin society), Jasser a-Zarka, and Tira. Mixed towns include Nazareth Elite, Akko, Ramleh, and Jerusalem.

counselors for each group who will undergo training in the summer through SPNI. Activities in Arab communities are run and led by a largely Arab staff and in the Arabic language.

## SHARED SOCIETY

### GREEN TRACK

- **[Givat Haviva's Conflict Resolution for Youth: \(600 Arab participants\)](#)**  
The goal of the program is to provide participants in grades 9-10 with conflict-resolution skills that can be applied in a range of fields. Participants will learn how to implement moderation and discussion skills that lead to "win-win" situations, and how to act as a neutral third party. The yearlong program will incorporate elements of the Arab conflict-resolution ceremony, the *sulcha*, along with western methods. Upon completing the program, participants develop a "moderation project" in their community in order to practice their skills and gain experience in reducing conflict and violence in their social circles. The program currently includes 6 groups and over 100 participants in the center and Haifa regions.

## LEADERSHIP AND VOLUNTEERISM

### JOINT VENTURE

- **[Desert Stars: Leadership Development Program \(Approximately 195 Bedouin participants\)](#)**  
Desert Stars is a Jewish-Arab led organization that aims to develop leadership skills among Bedouins in the Negev, starting post-high school and through the age of 23. The organization was established in 2013 with the cooperation of the Hura Municipality in the Negev, and today provides a wide range of educational activities and enrichment for Bedouin young adults in three focus areas: education through the field (including hiking trips in challenging terrain, orienteering); preparation for higher education; and tools for entrepreneurship (fundamentals such as opening an email account, creating a resume, applying for jobs). In 2017, Desert Stars entered into a Joint Venture with the Youth and Society Administration for its "Leadership Incubator" gap-year program for Bedouin high school-graduates. The program is an 11-month intensive in boarding school conditions that takes place in the Negev Kibbutz of Ruhama, and currently includes 30 female and male participants. Participants are chosen from a wide range of localities in the Negev, through an in-depth assessment process that begins while they are in 11-12 grades. Graduates of the program, 65% of whom are integrated into higher education institutions today, receive academic and employment support from Desert Stars and access to a graduates' center of the organization in Be'er Sheva, and are given assistance with launching their own entrepreneurial and social initiatives. Desert Stars also has a recognized high school at the Joe Alon Center in the Negev town of Lahav, which combines formal and informal education with activities continuing past 5pm each day. Afterschool activities include leadership and empowerment education and a range of arts and sports electives, and the high school is in the process of developing into a "youth village" where participants can live permanently. There are currently 165 pupils enrolled in the high school from 22 different Negev localities. Desert Stars is supported by the Ministry of Education.
- **[Ma'ase – The Shorashim \("roots"\) Program for Youth Centers: \(500 Arab participants\)](#)**  
Ma'ase is among the largest organizations in Israel for civic leadership and volunteerism among high school graduates in the periphery, with over 7,000 participants to date. In 2015, Ma'ase piloted the Shorashim Youth Program for Bedouin localities, which focuses on volunteerism, leadership, academic enrichment, and quality recreation for youth 13-18 years old and young



counselors 18-25 years old. The program is conducted in physical "Shorashim centers" that include activity and game rooms and are open five days a week after school hours. At the centers, struggling and excelling participants can study in groups or receive tutoring, participate in pre-selected electives such as music, sports, photography, gardening, etc., or simply use the facilities. Ma'ase volunteers and scholarship recipients 18-25 years old lead the centers with training from the Youth and Society Administration. Two centers have been established thus far, one in Rahat serving 300 participants, and one in Ar'ara serving 200 participants, guided by primarily female Bedouin volunteers. The program is due to expand in 2017 to other localities in the Negev region. Program participants are invited to two peak events each year with all Ma'ase youth, which center primarily on civic identity and leadership.<sup>72</sup>

- **Ma'ase – Ne'urim Program for Druze Society:** (3,500 Druze participants)

The Ne'urim Program aims to provide quality recreation, enrichment, and academic support for Druze youth and young adults ages 13-25, with an emphasis on developing leadership and volunteerism among its participants. The program, which established physical youth centers in Druze localities, piloted in 2007 in 5 Druze communities, and in 2012, was implemented in all 12 Druze localities in the Western Galilee and Carmel regions. Today there are 3,500 teenagers participation in Ne'urim. Activities for 13-17 year-old participants center on several main focus areas: academic excellence for high-potential students, minimizing academic gaps and encouragement for struggling students, career workshops and guidance, recreation for 7-10 graders once each week through sports, the environment, the arts, and more, leadership and volunteerism, Druze identity, and supporting youth at risk. Programs for participants ages 18 and over focus more heavily on leadership, volunteerism, and career. The program is supported by a group of government and philanthropic partners including the Ministry of Education, Prime Minister's Office, the National Insurance Institute, the Lautman Fund, JCF San Francisco, the Rothschild Caesarea Foundation, and JDC. Following its success in the Druze community, the Shorashim Youth Centers for Negev Bedouin listed above were also established.

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- **Q-Schools**<sup>73</sup>: (625 Arab participants over three programs)

The Q-schools, founded in 2007, use English studies as a vehicle for empowerment, leadership education and the advancement of social change. The aim of Q-Schools is to cultivate a young Arab generation that can balance its cultural identity with its civic and global identity. In 2016, the Q-Schools launched three programs that have since been Green Track approved including the **Young Ambassadors Leadership Program**, focused on diplomacy, lobbyism, and public speaking; **Photography Workshop** for the development of critical skills and social awareness; and a **Model UN** program through which participants simulate the UN structure, representing cultures other than their own. These programs will begin to operate in summer 2017, in 25 groups of grades 8-10 (each including approximately 25 participants) in the center region.<sup>74</sup> Q-schools produces its own content and conducts professional training for a largely Arab staff of approximately 40 educators.

GREEN  
TRACK

- **Sanad Association:** (50 Arab participants)

Founded in 2011 and established as a non-profit under the auspices of Al Qasemi College in 2014, Sanad aims to cultivate leadership, social and communication skills, and volunteerism among youth in the Triangle region, specifically Baqa-Jatt. The Association was established by a group of

<sup>72</sup> Program is largely funded by the Ministry of Agriculture, with matching from Ma'ase.

<sup>73</sup> Dov Lieber, "[Maverick educator seeks to change Israeli Arab world from within.](#)" *Times of Israel*, January 2016.

<sup>74</sup> Kfar Qasm, Tira, Tayibe, Kalansawe, Nachef, Baqa.

social activists from the region in response to a lack of informal frameworks for youth. The yearlong program combines theoretical and experiential learning for grades 4 - 6 through a six-phase project for community contribution, conducted in groups of six. At each phase, participants engage in a combination of theoretical and experiential learning on subject such as project planning, entrepreneurship, active listening and communication, personal and collective responsibility, and collaboration and trust building. The final phase of the program is the implementation of a community project. Each group is led by two university students from the region who receive professional training through Sanad and a scholarship from the municipality. Sanad funds implementation of the projects, allocating each group a budget of NIS 3,000-4,000. Sanad conducts two community events each year, one presenting the vision for the social projects, and one presenting their implementation. Sanad currently has 14 groups, 7 groups in Baqa and Jatt respectively, including over 50 young participants and close to ten student leaders. Activities are conducted in school building after hours, on Fridays and Saturdays. Sanad is supported by the municipality and local philanthropy, as well as MEPI and Social Venture Fund.

- **Tishreen: (50 Arab participants)**

Tishreen was established in 2007 to develop local culture and youth leadership in the Arab town of Tayibe (center region). A grassroots organization founded and staffed by local volunteers, Tishreen offers leadership and empowerment programs for youngsters in grades 3-12. Its youth program for 13-18 year olds includes weekly activities focused on civil rights, personal and collective culture and identity, and the narrative of the Arab native minority in Israel. Tishreen youth engage in campaigns to contribute to their community, such as an anti-violence and guns campaign launched in 2015,<sup>75</sup> and are taught tools for social activism. Tishreen offers young leadership programs for grades 3-6 and grades 7-11 respectively, through which participants learn about subjects such as respect for public space, violence, and illegal weapons. The oldest group is comprised of 12<sup>th</sup> grade pupils that work toward raising awareness regarding higher education and making information on the subject accessible. Tishreen is a fully independent organization, funded by volunteers and community donations. There are currently 50 Tayibe youths engaged in its programs.

## MEDIA ARTS

GREEN  
TRACK

- **Givat Haviva's Behind the Lens: (200 Arab participants)**

The program uses photography as a tool to cultivate a critical social perspective among youths in 7-12 grades. During the yearlong program, participants work in groups and on individual documentary projects that use the camera to examine violence and aggression in their communities. Through educational group dialogue, they discuss the phenomena reflected in their photographs and possible tools for addressing it. The program culminates in an exhibition open to participants' respective communities, with the goal of stimulating multi-generational dialogue regarding violence in the community. There are currently 14 different groups enrolled in Behind the Lens in the Haifa and center regions, encompassing over 200 participants.

GREEN  
TRACK

- **Givat Haviva's Street Art: (500 Arab participants)**

Through this yearlong program, participants in grades 7-12 will learn graffiti and mural arts and use their skills to enhance public space in their respective localities. The program will introduce participants to a range of painting techniques through theoretical and experiential learning, both individually and in groups. As a final project, groups will work with their educators and with local

<sup>75</sup> See campaign video [here](#).

institutions to transform a public space with an environmental arts project. There are currently 26 groups in the center and Haifa regions participating in the program, encompassing approximately 500 students.

**GREEN  
TRACK**

- **Givat Haviva's Making Film: (100 Arab participants)**  
Program participants in grades 7-12 will study documentary and narrative filmmaking through theoretical and experiential learning. With the guidance of professional educators, groups discuss and select film topics and assign roles in research, cinematography, directing, scriptwriting, production, and acting. Participants are exposed to various types of inspiring film genres, and receive ongoing guidance on how to work as a team and develop a range of skills related to filmmaking. The program closes with a screening event. There are currently four groups in the central and northern region participating in the program with a total of approximately 100 students.

**SPORTS**

**GREEN  
TRACK**

**JOINT  
VENTURE**

- **Mifalot Education and Society Enterprises ("Mifalot"): (50,000 Arab participants)**  
Mifalot is one of the largest nationwide providers of informal education in Israel, using sports as a vehicle for values education, young leadership and volunteerism, shared society, academic enrichment, and employability programs. Mifalot was established in 1997 by owners of the Ha'poel Tel-Aviv soccer team, and has aimed to serve the Jewish and Arab communities of Israel half of whom are Arab.<sup>76</sup> Mifalot programs were operating in close to 80 Arab town and Youth and Society Administration to open an additional 45 Mifalot groups. The organization has a broad range of programs for different age and interest groups, including programs for girls' empowerment, shared society, employment, special needs, and more. Its basic program provides up to six weekly activity hours for participants, comprised of sports activities (usually soccer or volleyball), academic enrichment with university students, and values and life skills education. Programs vary from locality to locality depending on its interests and needs. Mifalot's headquarters staff develops content tailored to each community, and conducts professional training for locals who guide the groups in practice. In addition to its recent partnership with the Youth and Society Administration, Mifalot has partnerships with over a dozen government ministries, and with multiple educational and philanthropic institutions. Local authorities are not obligated to participate in program costs, and do so based on capacity.
- **Budo for Peace:**  
Established in 2004 by the Azrieli family, Budo for Peace uses martial arts as a vehicle for imparting values education and shared life education nationwide, among participants 5-17 years old. The organization funds and oversees the implementation of its educational program in some locations, and also provides its educational content and conducts professional training for existing martial arts studios. The aim of the educational program is to impart core values through martial arts such as courtesy, self-control, integrity, humility, harmony, order, responsibility, love for humanity, and respect, using a tailored curriculum created in-house by Budo for Peace educators, available in Arabic, Hebrew, and English. There are currently 13 martial arts studios in Arab localities nationwide using the Budo for Peace educational model and professional training. In 2007, Budo for Peace partnered with the Rothschild Caesarea Fund, to fund and implement its program in a martial arts studio at the Arab town of Jisser a-Zarka, and currently participates in a matching-model with its municipality to provide Budo for Peace education to 80 participants. The

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<sup>76</sup> Ranging in age from 1<sup>st</sup> grade-adults, though the vast majority of participants are 18 and under.

program is also taught in the unrecognized Bedouin village of Abu Qaidr through a renowned local karate teacher, who uses the Budo for Peace methodology in 20 additional Negev martial arts studios. The Budo for Peace model is also used in at least five IACC centers in Arab localities,<sup>77</sup> with the centers funding instructors' professional training through Budo for peace. Budo for Peace also has an English-teaching component for its participants in Jisser a-Zarka and Tira, provided through partnership with the Eastern Mediterranean International School in central Israel.

## WOMEN AND GIRLS

### GREEN TRACK

- **Givat Haviva's Teenage Girls Lead Change: (100 Arab participants)**  
This program aims to empower teenage girls in grades 8-12, and provide them with tools for becoming agents of change in the Arab community. The program is designed to address gender issues in Arab society holistically, by teaching Arab teenage girls about body image and sexuality, exploring their position as individuals within the wider community, and discussing their personal strengths and identity. The goal is to cultivate Arab girls and women who are confident, well-rounded, and able to act as leaders and contributors in their community. The program currently includes 9 groups and over 100 participants in the center and Haifa regions.
- **Women's Club in Kuseife – Alliance Israélite Universelle (Kol Yisrael Haverim): (50 Arab participants)**  
As part of its nationwide program for Welfare and Social Enhancement, AIU runs a women's club in the Bedouin town of Kuseife, their only branch in Arab society as a whole. Established in 2009, the club is open four days a week after school hours, is staffed with 3 women counselors at all times, and offers a range of activities in educational enrichment, employment skills, and empowerment for Kuseife teenage girls in 7-12 grades. The club's three-year educational enrichment programs include support in math, science, Hebrew, and psychometric exams, and are taught by Bedouin scholarship recipients who have completed the program. The three-year employability program at the center includes workshops on job-market relevant professions and skills, such as wedding photography, disc jockeying (Bedouin weddings are separated by gender), website development, cosmetology, tour guiding, and social entrepreneurship. Additionally, girls at the club can participate in activities such as swimming lessons, and receive training in first aid and safety in the home. Some go on to volunteer in Negev elementary schools with guidance from educators at the club. A range of guest speakers visit the club each year to showcase examples of successful women, including physicians, scientists, and PhD students, and participants are taken on several educational tours each year. There are currently over 50 girls in the club, and 3 young counselors receiving ongoing professional training.
- **Women for Themselves: (38 Arab participants)**  
The Segev Shalom organization for women was established in 2007 with the goal of empowering local Bedouin women and equipping them with personal and professional skills. The organization runs several programs for the community out of its center in Rahat. Its initiative for supporting teenage girls ages 12-18 was established in 2013, and provides weekly activities in arts, sports, and personal empowerment. Participants periodically receive seminars from guest speakers on topics ranging from health and nutrition to sewing and sports. The program currently includes 38 teenage girls. The Organization offers an additional program for its participants, through which girls are paired with elderly women from their community, usually their own grandmothers, and

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<sup>77</sup> Akko, Tamra, Kfar Manda, Abu Snan.

document their daily life and upbringing in writing, with the goal of "breaking the wall" between the generations. Currently, 12 girls and 12 "grandmothers" are enrolled in the program. "Women for Themselves" also operates as a business, regularly conducting tours and activities for guests at its center, exposing its participants to entrepreneurial skills and possibilities.

## IACC COMMUNITY CENTERS

- **[The Israel Association of Community Centers \(IACC\)](#)**

The IACC is by far the largest provider of community centers in Israel with 700 centers nationwide. Prior to GR-922, only 37% of Arab municipalities had access to an IACC center, compared with 70% of Jewish municipalities, and many in Arab society were non-functioning or low-functioning. Some, like in the Arab localities of Tamra, Lod and Sakhnin—have been highly successful and serve as a hub of community activity serving thousands of participants each month. As part of the Etgarim plan for informal education, 22 new centers will be opened in Arab municipalities over the five years of the plan.

## INDEPENDENT COMMUNITY CENTERS

A number of communities in Israel, including Arab towns and mixed cities, have established independent community centers, often with the support of their respective municipalities. Much like IACC centers, independent community centers are open 5-6 days a week for most of the day, and offer a range of programs for youth and adults, from academic and language classes to arts and sports, and a variety of facilities, from libraries to computer rooms, gyms, and pools. These centers operate as hubs of community engagement, facilitating performances, youth and adult competitions, holiday celebrations, volunteering projects, and more. Following are examples of independent community centers serving Arab communities in Israel.

- **[Arab Jewish Center in Jaffa—AJCC:](#)**

The Arab Jewish community center in Jaffa was established in 1993, and serves both Arab and Jewish members of the Jaffa community, with the support of the Tel-Aviv Jaffa municipality. The center is open six days a week, offering a diverse range of enrichment activities, over half of which are meant for youngsters K-12. The center includes a gender-separated gym, a library, and full-size basketball court. It serves approximately 3,000 participants, over 60% of whom are Arab. Youngsters can enroll in classes such as judo, capoeira, gymnastics, music, theater, art, and more. There are various competitive arts and sports teams operating out of AJCC, and multiple seminars and events each year. Located in the mixed city of Jaffa, AJCC facilitates an array of shared society programs for youth and adults such as the [Youth Parliament Program](#) for cooperation between Jewish and Arab teens in Jaffa, [Arab-Jewish choir programs](#), and the [Class Exchange](#) encounter program for Arab and Jewish elementary school children. AJCC maintains a balanced staff of Arab and Jewish instructors. Participant fees are paid per class, and struggling families can apply for up to 50% discount or up to 90% subsidy from the municipality.

- **Intima Wa'ata:**

Located in the Arab town of Tira, Intima Wa'ata was established in 2009 as a community advancement initiative, with the support of the mayor and deputy mayor at the Tira municipality. In addition to conducting several volunteerism and community projects in Tira throughout the year, Intima Wa'ata established a permanent community center in 2010 that provides afterschool activities week round for children and youth. The center offers dance, music, empowerment,

sports, and dance activities, along with spoken Hebrew classes for all ages, academic enrichment, robotics classes, and more. The center partners with local organizations, such as a student initiative for hi-tech education, as well as national organizations such as Krembo Wings and the Arab and Druze Scouts, to serve the diverse groups in its community. There are approximately 600 participants at the Intima Wa'ata Center as of 2017. Intima Wa'ata is largely funded by local philanthropy and participants pay little to no fee. In March of every year, the Organization facilitates a month-long culture festival for children and youth, as well as the "Ramadan Market" event, which attracts hundreds from nearby localities. Members of Intima Wa'ata and participants at its center volunteer to plan, coordinate, and perform at these events, which are fully supported through voluntary support.

- **Beit Hagefen Arab Jewish Center:**

The Center was established in Haifa in 1963 as a hub for Jewish-Arab coexistence. Currently, the Center offers a variety of resources and programs for the Haifa community, including the [Clare Library](#), the only library in Haifa with primarily Arabic books. The Center also includes activity and computer rooms. Various activities are held at the library each week for children and youth, including story hour in Arabic, "Pizza and a movie" for grades 4-6, and the "Young Scientist" program for grades 2-5, through which approximately 50 participants engage in scientific research and experiential learning weekly. An additional permanent afterschool program at the Center is the "Chess School," through which over 100 pre-school and middle-school Arab students practice chess with Arab instructors. The Center offers 1-2 year-round electives each year for pre-school through 4<sup>th</sup> grade in subjects such as arts, sports, and cooking, engaging over 200 participants a year. Youth programs at the center are centered on education for shared society and engage over 100 participants each year.

## **PROFESSIONAL DEVELOPMENT**

A major part of civil society contribution to closing informal education gaps is in increasing the number of informal education professionals as well as the status of informal educators in Arab society. Following are the major academic programs on the leading edge of providing accreditation and field experience to future informal education professionals in the Arab community specifically.

- **The Cadets for Informal Education Program:**

This three-year academic program provides its graduates with a BA degree, a teaching certificate, and an "education worker" certificate, which uniquely qualifies informal and community education professionals, and offers practical experience in informal education. The program enrolls 25 cadets each academic year, with a minimum of 40-50% from the Arab community. Its first cohort will begin studies in September 2017. The cadets, whose main course of study takes place at Oranim, study geography and humanities, and receive educational tours including meeting with municipalities and Knesset members to understand Israel from a broad perspective. The degrees earned through the program qualify the cadets for both the informal and formal education systems, maximizing employability potential for its graduates. Upon completing the program, graduates are placed in administrative positions in the informal education field, and are guaranteed employment in the field for four years post-graduation. The cadets program is a joint effort of the Ministry of Education, the Youth and Society Administration, the Rothschild Foundation, and Oranim Academic College.

- **[Beit Berl College:](#)**

Beit Berl College is one of the largest academic colleges in Israel. It is located in the Triangle region and has a 26% Arab student body and 17% Arab faculty. Along with offering a B.Ed. in Informal Education, Beit Berl has unique programs that provide professional training in two central aspects of informal education—dialogue education and arts education—and by design, engage Arab teaching students to enhance informal education capacity in Arab society.

- **The Martin Buber Beit Midrash for Dialogue Education at Beit Berl:** Developed in 2000, the 4-5 year Dialogue Education program operates in partnership with Israel's largest youth movements, including Ha'noar Ha'oved Ve'halomed, and Ha'shomer Ha'tzair. The Program trains community activists, largely youth movement members living in socially-minded cooperatives, in a number of domains including community education in the periphery, dialogue education, and organized social contribution. The program trains approximately 500 such activists in total every 4-5 years, with 150 Arab graduates of Ha'noar Ha'oved Ve'ha'lomed thus far, and a group of 25 Ajyal members currently enrolled in its program. Graduates earn a B.Ed. in Informal Education, as well as a teaching certificate. The aim of the program is to equip participants with tools for conducting and facilitating activity and discussion rooted in democracy, social change and self-expression, and develop their skill for participating in a "negotiated curriculum" framework, in which educational content and activity is designed cooperatively by members of the group.
- **HaMidrasha Art Faculty & HaMidrasha Preparatory Art Program at Beit Berl:** The four-year B.Ed.F.A program offers a combination of painting, photography, cinema, and mixed media studies, qualifying its graduates to teach arts for pupils in grades 1-12. Currently 1/3 of the students in the program, approximately 60 overall, are from the Arab community. The program at HaMidrasha has a strong social focus, with groups of students planning and executing arts projects for the betterment of nearby communities while enrolled. Participants learn how to think critically about the impact of their activity and discuss the work and activity of their peers, gaining both theoretical and practical skill in art and arts education. HaMidrasha offers a course titled "Artivism," through which students produce mixed media projects centered on social and identity issues. In 2017, an "Artivism" screening in Tel-Aviv featured a series of short films by Arab and Jewish students dealing with the topic of gender and creativity. The HaMidrasha year-long preparatory program at Beit Berl was launched in 2011 for Arab high school graduates looking to study arts and arts education at the collegiate level, in cooperation with Beit Berl's Arab Institute for Education. Today, approximately 70% its graduates are accepted to the full academic art studies program at Beit Berl. In 2016, 13 Arab women graduates of the preparatory program earned a B.Ed.F.A at Beit Berl, and secured art education positions in formal and informal frameworks, in a range of Arab and Jewish localities. As a result of outreach conducted by HaMidrasha and Beit Berl College, an in school arts program will open in a nearby school in the town of Tayibe in the 2017-2018, which is expected to be taught by Arab graduates of HaMidrasha arts program.

- **[LunArt Fund – Gateway to Art:](#)**

The pre-academic preparatory program for art & design was established in 2008 by Edna Fast and Prof. Avital Fast, as a response to the lacking participation of Arab society in the Israeli art and design field in general, and academic art studies in particular. Gateway to Art aims to develop skills and knowledge among its participants that would enable them to earn art degrees and art

education positions, or develop careers as artists themselves. The four-month program includes courses such as sketching, photography, art and art critique fundamentals, how to create a portfolio, art history, and more. Additionally, participants receive tours to galleries and museums in both Jewish and Arab localities in Israel and meet with current artists in the field. Gateway to Art works in cooperation with existing collegiate art departments, and is taught by Arab and Jewish instructors at the respective institutions. In its first three years, the program was hosted at the Minshar School of Art in Tel-Aviv, its fourth year and fifth year were facilitated by the Oranim College of Education in the Galilee, and its sixth and most recent year was conducted at the Kaye Academic College of Education in the Negev. Up to 23 participants graduate each program cycle, and as of 2017, approximately 60 program graduates have been integrated into academic art studies programs or art teaching positions. The program is fully subsidized by LunArt Fund and benefit art sales conducted by LunArt, with a minor "commitment fee" paid by participants.