



2017

ANNUAL REPORT

International Christian Committee in Israel - Nazareth





DSPR/MECC

Area Committee: ICCI
Nazareth

Annual Progress Report
Result Based Report (RBR)

For the Period
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1. Background and Area Committee Response

According to Israel's Central Bureau of Statistics last data, the Palestinian-Arab population in 2017 was estimated at 1,800,000, representing about 20% of the country's population. 1,500,000 Moslems, 140,000 Druze, and less than 130,000 Arab Christians. The majority of these identify themselves as by nationality as Palestinians, and Israeli by citizenship. Many have family ties to Palestinians in the West Bank, Gaza Strip, as well as to Palestinian refugees in Lebanon, Jordan, and Syria.

Palestinians living in Israel largely perceive themselves as 'second rank' citizens with less rights than other residents of the country, a perception that was confirmed by a survey by the University of Haifa in 2014. Looking at relations and coexistence between Jews and Palestinians living in Israel, the survey revealed that 48% of Israel's Palestinian citizens are dissatisfied with their lives in the Jewish state, compared to 35% in 2003; the number of Palestinians who are not willing to befriend Jews has doubled and, perhaps most seriously, 62% of Israeli Palestinians fear "transfer" (forced migration or, as it has been called, "ethnic cleansing"), compared to just 6% who expressed that fear in 2003. It was also noted that 40% of the respondents expressed their distrust of Israel's judiciary system while almost 41% supported a Palestinian boycott of Knesset elections.

Another poll devoted to the views of Jewish youth, conducted by the Institute of Studies, Magar Mouhot in the same year, found that 50% of young Jews surveyed believe that Arabs (Palestinians) should not have the same rights as Jews in Israel; 56% said that Arabs must be prevented from running for the Knesset and 48% reject any notion of evacuating the [illegal] settlements and outposts in the occupied West Bank. Such extremism is more prominent among young ultra-orthodox Jews, with 82% demanding that Arab-Palestinian citizens should not be granted equal rights and 82% opposing the election of Arab-Palestinians to the Knesset; 56% say that their fellow citizens who are Palestinians should not be allowed to vote in Israel's national democratic elections.

This inequality is also evident in the fact that only a fraction of government budgets allocated funds for the maintenance and building of infrastructure in Palestinian towns in Israel. The policy of under-development is



evident in the case of the “unrecognised villages” too. About 100.000 people live in these villages, mostly in the Negev and in the North of Israel, which officially do not exist. This means that even the most basic services are not made available to their inhabitants, such as running water, health services, sanitation, electricity, safe roads, adequate education facilities or postal and other communication services.

The segregated life style of Israelis and Palestinians in Israel substantially contributes to maintaining and aggravating the depicted situation. The corner Stone of separation is that of residential communities and schools: 90% of Israel’s Arabic citizens live in fully Arab villages and towns. On an institutional level, the dual run schooling system cements the segregation, starting with separated education from kinder garden on. As a consequence, Jewish and Arabic children grow up in “different worlds” and know each other mainly through the (negative) information that is available within their own community or via the media. The prevailing stereotypes and negative images within both groups and the segregated communities provide no opportunities to dismantle them through direct, positive contact.

Arab Christians are about 8% of the Arab population of the country (120,000-125,000), but less than 2% of the total population. The feeling of marginality, and a developing tendency to exclude themselves from both Jews and Moslems, this feeling facilitate their tendency to immigrate .

I want also to emphasize the inequality in ministerial Arab school budgets especially in the Arab church schools.

The Palestinian Minority within Israel faces political and economic discrimination.

80 % of Arab Palestinians residents live in communities that are ranked within the lowest three socio-economic clusters. They face land confiscation and possess less than 3% from the lands. Surveys show more negative attitudes towards the Palestinian minority, and at the same time increasing negative attitudes towards the state by the Palestinian population. Within Arab Local Authorities and in mixed cities inequality are reflected in terms of: Infrastructure, and lack of industrial zones, growing gap in terms of tuition subsidies given to Palestinian school students compared to Israeli students, social services, housing\house demolitions and lack



of youth frameworks

The rate of unemployment comes up to more than 20% in several Arab localities, and it can reach up to 35%. Academic Palestinian women suffer the most while the rate among them comes up to 30%. Palestinian employees' income in general is half the income of an Israeli employee.

About 150,000 Palestinians had been displaced from their homes to other locations after the establishment of the state.

Israel refused to allow internally displaced Palestinians to return to their homes and villages. Eqrīt and Bere'em as two examples.

40 unrecognized villages mainly in the south (Negev desert) in which the state refuses to provide with a planning structure and place under municipal jurisdiction. The government uses a variety of measures to pressure Bedouins into relocating to government-planned urban centers that disregard their lifestyle and needs. Whole communities have been issued demolition orders; others are forced to continue living in unrecognized villages that are denied basic services and infrastructure, such as electricity and running water.



2. Result Based Report Elements:

Eight main activities were conducted during the year 2017 beside the Educational and the Rehabilitation Loan Funds. These activities were in line with the ICCI strategic plan, and it's plan of action and are presented in table (1). The indicators below are linked to the objectives of our strategic plan.

As can be noticed, the activities comprised an emphasis on two main fields, economic empowerment and social justice.

Indicators	Targeted	Achieved	Deviation
30 pupils underwent a leadership program at Notre-Dam School in Me'elya with Christian orientation	30	30	
Lectures and workshops about interfaith in Nazareth: An Intervention program for teachers in schools	30	30	
Two Conferences challenges Facing Arab Christians	100-120	110	
# of displaced young girls dropouts from schools from Acre undergoing workshop and returned back to school	90-100	98	
# of undergraduate students accessing Educational loans (4,000 NIS each)	80-90	87	
# of men or women accessing Rehabilitation loans to open small businesses	5-10	6	



3. Lessons learnt, Analysis and Recommendations

According to the RBR Report, the following measures should be adopted:

- a. Partnership: The ICCI policy has always been to work in cooperation and net working with existing societies and institutions, and also independently. In such a way.
- b. To stick to our strategic Plan.
- c. To develop our monitoring procedures.
- d. More involvement of stakeholders
- e. Strengthen relations with local authorities

4. Key Activities Related to the Results

- a. Sustainability of the loan funds.
- b. Networking with local partners, local authorities, and the local community.
- c. Implementation of the plan of action according to the strategic plan.
- d. our monitoring procedures were developed



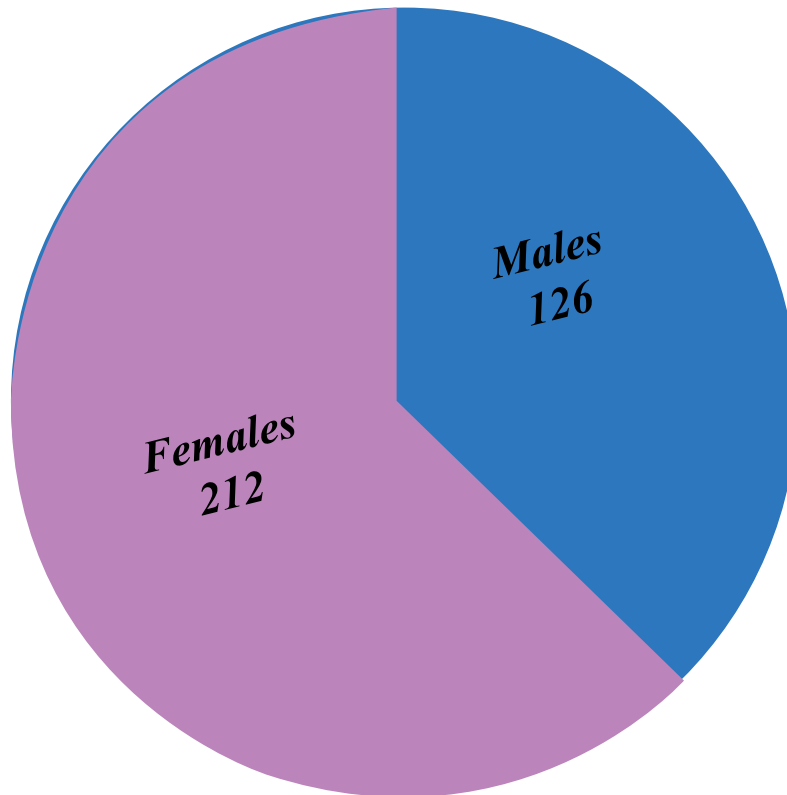
5. Gender Perspective:

As seen in the following table (Table 2) over 60% of all the beneficiaries of our programs for the year 2017 were females.

<u>Indicators</u>	<u>No. of males</u>	<u>No. of females</u>
pupils underwent a leadership 30 program at Notre-Dam School in Me'elya	16	14
Lectures and workshops about :interfaith in Nazareth An Intervention program for teachers in schools	8	22
Two Conferences challenges Facing Arab Christians	60	40
of displaced young girls drop- # outs from schools from Acre un- dergoing workshop and returned back to school	—	98
of undergraduate students ac- # cessing Educational loans (4,000 (NIS each	37	36
of men or women accessing # Rehabilitation loans to open small businesses	5	2



Gender Perspective:





6. Influence on Government Policies:

In fact, we hope that through intensive work and networking with local committees, we would be able to increase our impact and to achieve some changes in the attitudes of the policy makers, meanwhile our impact is minimal.

7. Sustainability:

- a. ICCI has ongoing projects, so as a result we were able to increase our impact on beneficiaries and sustain our activities.
- b. The networking with the local committees and the addressing of stakeholders might promote our demands which reflect the needs of the community.
- c. Recently we recruited a field workers who have a firsthand information from the field
- d. Our platform of partners were widened.



Dealing with dropout young girls and girls in crisis - Acre







Interfaith program in Nazareth







Leadership program at Notre-Dam School in Me'elya with Christian orientation





Conferences on Challenges facing Arab Christians







Annual Report 2017



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