



# Annual Report 2012

**International Christian Committee - Nazareth**

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***DSPR/MECC***

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**Nazareth**

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### **Introduction & Context of our Work:**

Israeli society deals with deep rifts between minorities and majorities, prone to ethnic and political instability. Long-standing difficult relations, tensions and social injustice exist within the group of Jewish Israelis (e.g. societal and institutional discrimination against Mizrahi and Ethiopian Jews) and also between the Jewish majority and the Arabic minority of the country. The Palestinian-Arabs form the largest minority group in the country (around 16% of today's population, 20% including East-Jerusalem and Golan Heights). They are ethnically, linguistically and religiously different from the country's Jewish majority. At the same time language, culture and narratives tie them to a surrounding regional majority. Cultural similarities between Arabic citizens and Mediterranean (Mizrahi) Jews are largely ignored by society.

Arab citizens of Israel live on the margins of the conflicting worlds of Israeli Jews and Palestinians. The relationship among the Israeli Jews and the different groups within the Arabic minority is primarily shaped by a prevailing socio-economic disequilibrium and the political history of the country (displacement of 80% of the country's Palestinian inhabitants during the 1948 war, ethnic cleansing of some Palestinian villages, the remaining Palestinians facing land-occupation, martial law until 1966 and isolation until 1967, subsequent wars between Israel and its Arab neighbours, occupation of Gaza and the West Bank, the first and second intifada, more than 800 suicide attacks since 1989). While formally equal according to Israeli law, most Israeli Arabs live a different reality. A number of reports from official sources and interest-groups document examples of discrimination against Arabic citizens of Israel in many aspects of life, i.e. in the legal system, in the allocation of state's resources, in urban planning and the accessibility of the land market<sup>4</sup>. The coalition against Racism in Israel<sup>5</sup> lists 25 cases of racism against the Arabic minority committed by elected representatives and opinion leaders in 2012<sup>5</sup>. More than half of the poor families in Israel are Arab descend and 80% of Arab residents

live in communities that are ranked within the lowest three socio-economic clusters (out of ten)

The majority of Arab citizens reject the idea of Israel as a Zionist, therefore exclusively Jewish state, as this conflicts with their national identity. The Jewish majority regards Arab citizens as potentially hostile because they are part of the Arab world and the Palestinian people who remain inimical to Israel. As one consequence Arab Muslims and Christians are exempted from military service out of concerns over possible dual loyalty. The Lieberman plan advocated an ethnicity based territory exchange, i.e. mainly Arabic populated areas in the North should be transferred to the West Bank while Israel should annex settlement blocks. This has raised fears of mass expulsion among the majority of Arab minority members, of whom 70% prefer to live in a Jewish State alongside a Palestinian state<sup>6 7</sup>.

Due to the historical and current political situation it is bound to occur that Arabs and Jews share fear and negative attitudes towards each other. Opinion polls over the past 10 years show a mixed picture with a tendency of worsening relations since 1995. While the majority of Jews and Arabs express a principle commitment to coexistence and democracy, distrust and hostility prevail in everyday life. Approx. 40% of Arabs and 50% of Jews do not wish to have a neighbour of the other group. Out of the Jewish interviewees 60-70% regarded Arab citizens as endangering the state, approx. 60% avoid entering Arab towns and between 30-50% see Arab culture as inferior to Jewish culture<sup>8</sup>. Approx. 71% of Arab interviewees blame the Jews for the hardships suffered by the Palestinians during “Nakba” and 62% see Jews as “foreign settlers who do not fit into the region and will eventually leave”. Approx. 20% Jewish interviewees and 30% of Arabic interviewees reported personal encounters with the other group that involved threats, insults or blows. Both groups are not able to develop a joint narrative of their history (the Palestinian narrative is excluded from state’s school books) and do not intermarry.



The segregated life style of both groups substantially contributes to maintaining and aggravating the depicted situation. The cornerstone 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.

Next to their difficult relation with the Jewish majority the Arab minority of Israel also faces conflicts within its own heterogeneous religious groups (as does the Jewish majority): The Arabic minority is composed of 84% Muslims, 8% Druze and 8% Christians of various denominations. Relations between the Christian and Muslim minority saw tense periods during the last two decades. Traditionally good relations between Muslims and Christians were strained. Christian parents, belonging mostly to the middle and upper class, prefer to send their kids to private Christian schools, whereas Muslims mainly attend state schools.

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- 1- U.S. Departement of State, Country Reports on Human Rights Practices for 2011 - Israel and the occupied territories, 2011; <http://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?dlid=186430>
  - 2- Sikkuy, [http://www.sikkuy.org.il/english/hasamim/from\\_brrriers\\_to\\_opportunities2012.pdf](http://www.sikkuy.org.il/english/hasamim/from_brrriers_to_opportunities2012.pdf)
  - 3- ACRI – The Association for Civil Rights in Israel, ACRI's annual report 2012 – Human Rights in Israel and the OPT; <http://www.acri.org.il/en/2012/12/16/acri-situation-report-2012>
  - 4- [http://adalah.org/upfiles/2011/Adalah\\_The\\_Inequality\\_Report\\_March\\_2011.pdf](http://adalah.org/upfiles/2011/Adalah_The_Inequality_Report_March_2011.pdf)
  - 5- <http://www.fightracism.org/en/Article.asp?aid=241>
  - 6- [http://www.usip.org/files/resources/PW67\\_Arab-Jewish\\_Relations\\_in\\_Israel.pdf](http://www.usip.org/files/resources/PW67_Arab-Jewish_Relations_in_Israel.pdf)
  - 7- [http://www.herzliyaconference.org/eng/\\_uploads/1388pat\\_e.pdf](http://www.herzliyaconference.org/eng/_uploads/1388pat_e.pdf)
  - 8- <http://www.jpost.com/NationalNews/Article.aspx?id=221355>

**Result Based Report Elements:**

Six main activities took place during the year 2012

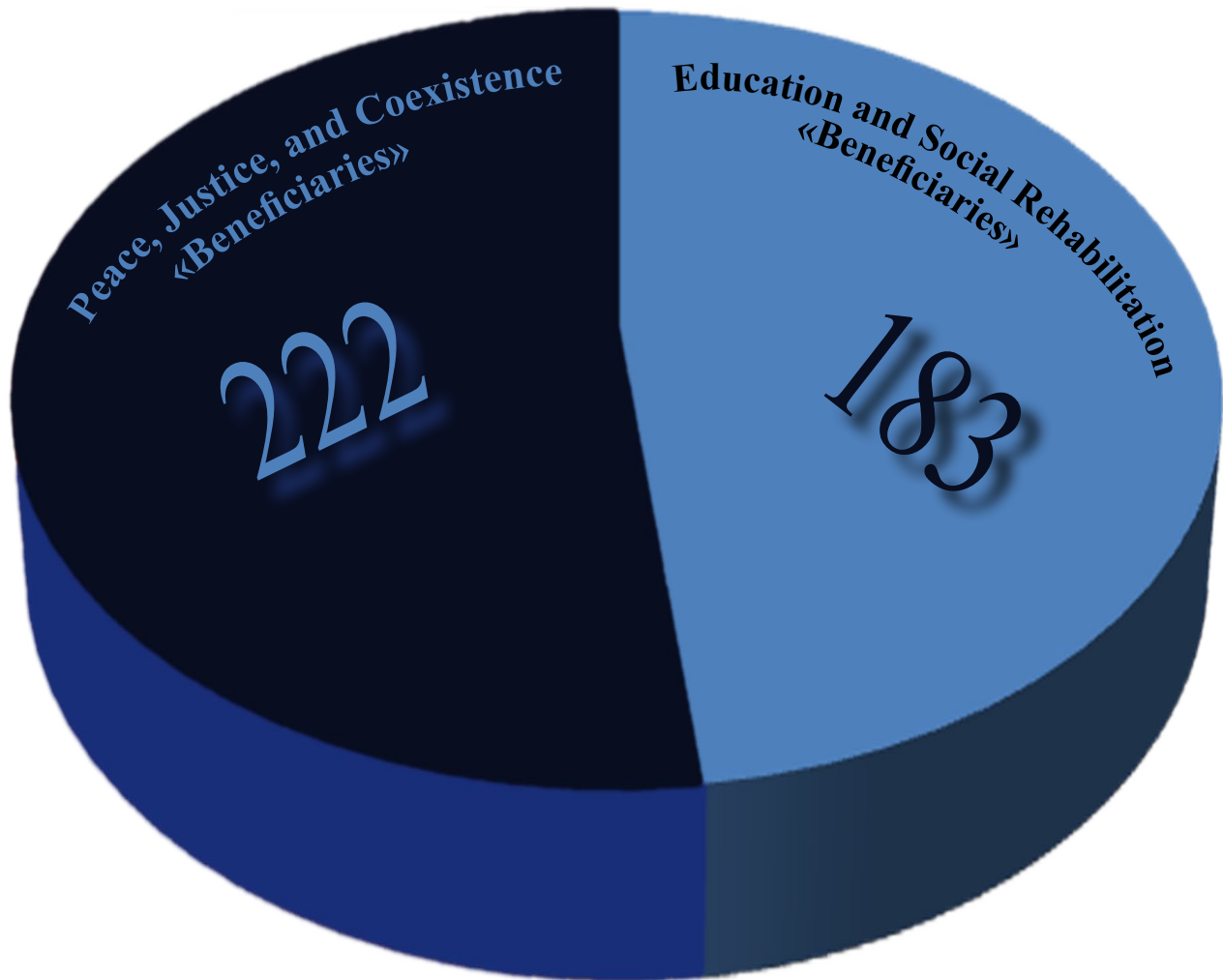
Table (1) below presents the actual achievements compared with the planned targets for the year 2012.

**Table 1**  
**January 2012 – December 2012**

Indicators	Targeted	Achieved	Deviation
Two day Conference «Media for Social Change» was held.	100-150	150	
Lectures and workshops about interfaith in Yarka, Joles, kofr Yasif, Abu-Snan, Jdaydeh-Maker were conducted	40-50	30 teachers and 3 school head-masters	The new set of the ministry of education
# of displaced young girls dropouts from schools from Acre undergoing workshop and VT courses or returned back to school	70-90	78	
# of undergraduate students accessing Educational loans (650\$ each)	100-150	119	
# of men or women accessing Rehabilitation loans to open small businesses	5-15	5	
Advocacy & and awareness raising for delegation	20-50	20	



Table 1





**Lessons learnt, Analysis and Recommendations**

According to our experience, the following measures should be adopted:

- a. Partnership and Repetition Possibilities: The ICCI policy has always been to work in cooperation and networking with existing institutions, local communities, and local authorities.
- b. Target Group: our target groups are well defined.
- c. To increase our capacities and budgets.
- d. To develop more efficient evaluation procedures.
- e. To develop our ability to monitor our activities.
- f. To set clearly our medium and long term results - Impact





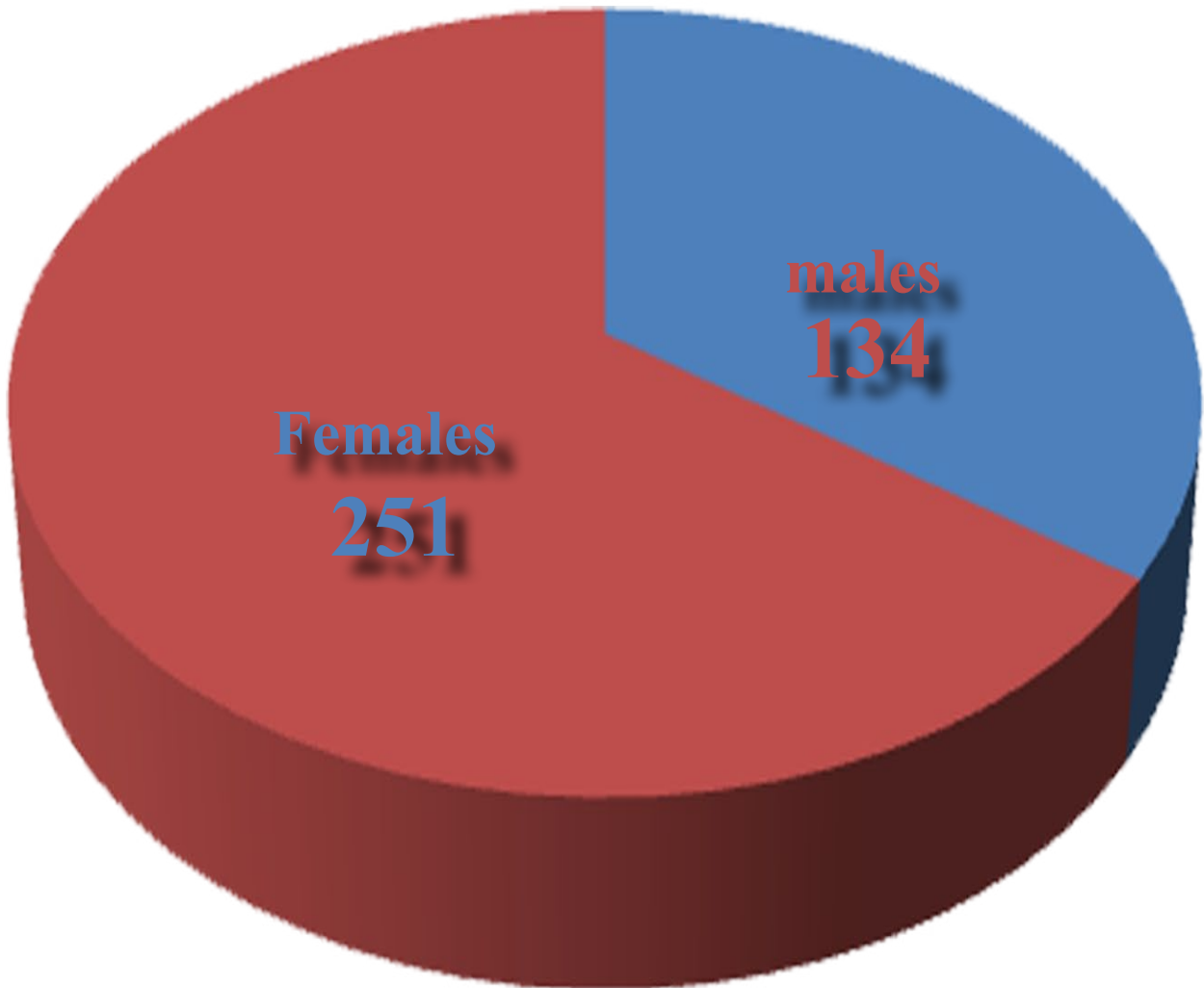
**Gender Perspective:**

As seen in the following table (Table 2) two thirds of the beneficiaries for the year 2012 were females.

**Table 2**  
**January 2012 – December 2012**

<i>Activity</i>	<i>No. of Males</i>	<i>No. of females</i>
Two day Conference «Media for social Change» was held.	70	80
Course about interfaith were conducted	13	20
# of displaced young girls dropouts from schools from Acre undergoing workshop and VT courses or returned back to school	—————	78
# of undergraduate students accessing Educational loans (650\$ each)	49	70
# of men or women accessing Rehabilitation loans to open small businesses	2	3
Advocacy & and awareness raising for delegation	Not relevant	Not relevant

Table 2





**Sustainability:**

- a. **Target Groups:** although ICCI has some ongoing projects as is the case of the different Area Committees, the revision of our targeted groups had a greater impact on our service.
- b. **Activities:** the focus of our activities on two major issues: Peace, Justice and Coexistence, and on Education, and Social Rehabilitation increased our effectiveness.
- c. **Networking** with the local committees and the addressing of stakeholders might promote our demands which reflect the needs of the community.
- d. **Capacity building:** more human resources in the office
- e. **Fundraising** with cooperation with the central office.



## **Narrative Report**

### **Peace, Justice, and Coexistence**

#### **Context of Work**

ICCI proposes to address the problems through involving state institutions in activities that are designed to acquire knowledge and positive experience with other religious/ethnic groups. Scientific research and intergroup contact projects demonstrate that increased knowledge and interpersonal contact (under properly managed circumstances) are effective ways to reduce intergroup prejudice, to build up mutual trust and thus prepare the ground for creating an equal society in the future. Education towards knowledge of the other group and the understanding that different narratives can co-exist in parallel combined with direct positive experience at a young age form the basis for attitudes that result in respect for diversity and tolerance. This constructive attitude is supporting the peace process in the region by creating tolerant and responsible citizens, whose attitude will eventually be reflected in the Israeli elections.

The action generally relates to the vision that aims at promoting “education about the importance of tolerance and respect for all ethnic and religious groups”. Tolerance also means that there are various identities in one country possible, which are not contradicting each other. Especially in a society with various migration backgrounds and social inequalities linked to those, the education towards tolerance and respect does concern the entire Israeli population. On an overall perspective, increased tolerance within the society will feed into increased tolerance across borders.

As Christians, we believe that we are an integral part of the national civil society, and should accordingly emphasize our presence and integrate ourselves in society and culture. As a Christian and ecumenical organization, we have a vital role to bridge the gap between the different cultural groups within the state, and to facilitate dialogue and understanding between the Arab community and the Jewish community.



## *Workshop about Interfaith in Galilee: An Intervention Program in Schools*

### Goal:

This program aims to enable teachers and principals from the different religions to be involved in an educational program educating towards the knowledge of the other, as a means of evolving understanding and tolerance.

### Objectives:

- a) Educators would convey the knowledge and experience they may achieve to their respective communities and students.
- b) To emphasize the benefits of dialogue, democratic practices, and Christian values.
- c) To ensure the unity of all the Arab citizens irrespective of their religious identity

### Target Group:

30 home teachers and 3 principals representing 3 high schools from 3 mixed villages in Galilee (Bqea'a, Horfesh, Beit-Jan) participated in a course of 60 hours.

### activities:

1. The course included 4 theoretical sessions 4 hours each, and 6 full day visits to holy sites of Christianity, Islam, and Druze.
2. During the year 2013 the school principals will devote 2 hours monthly to enable educators and teachers who underwent the workshop to convey their knowledge to their pupils.

*visits to the holy sites*





*visits to the holy sites*





## **Dialogue between Arab and Jewish professionals “Media for Social Change”**

### **Goal**

The main goal of our proposed project is to help bring about understanding and to evolve a culture of tolerance between Arabs and Jews in the Holy Land, as a means for the achievement of equal rights for the Arab Palestinian minority. This goal would be implemented by undertaking consultation with civil society, legal and official bodies throughout meetings and workshops. the conference, “Media for Social Change” was



**Lecture about Media and social Justice**



held in cooperation with the Communication Department in the University of Haifa. The aim of the conference was to enable academics, journalists, and representative of civil society organizations Arabs and Jews, to meet and discuss matters related to civil equality, Health, and education.

### Objectives

1. To create a specialized dialogue group.
2. To educate toward a shared system of norms and values supporting peace and equality.
3. To bring about a sense of responsibility toward our surrounding cultural and political conflict, particularly for indifferent certain groups.
4. To evolve new models that deal with coexistence in order to attain a multiple impact.

### Target Group:

Over 150 Journalists, academics, and representatives from Arab & Jewish social change organizations participated in the two days conference.

### Activities:

1. Two-day conference and workshop was held in Nazareth in 29-30 November.
2. Three panels, consists of a Journalist, academics, and representatives from Arab & Jewish social change organizations, discussed matters related to civil equality, health, and education.
3. Three lectures during the conference dwelt with the relation between the media and organizations of social change, in order to enable more cooperation in the future between the two parties.

4. A tour to the old city of Nazareth was organized for the participants especially for Jews coming from remote areas who are not familiar with the city of Nazareth.
5. During the evening of the first day, a folkloric Palestinian musical phrase has been presented

***Tour to the old city of Nazareth by participants from the Conference***





مؤتمر الإعلام لأجل التغيير الاجتماعي  
כנס תקשורת למען שינוי חברתי  
Communication for Social Change  
Conference  
29-30.11.2012



## Education and Social Rehabilitation

### Context of Work

1. Citizenship-National Identity: although the Arabs in Israel are considered as citizens of the state, they see themselves as an integral part of the Palestinian people.
2. Discrimination: the paradox is that although the Arabs practice democracy, they face political and economic discrimination, which diminishes the privileges of citizenship. The Palestinian Arabs living in the mixed cities suffer most. The rates of crime, drug abuse, and dropout of schools are the highest. They face discriminatory practices by both the state and the local authorities in terms of very limited financial support to the education system, and no job creation.
3. The Economic Situation:
  - a. Unemployment: the rate of unemployment comes up to more than 20% in several Arab localities, and it is much higher than the rate among Jews. The doors of the civil services are generally closed to Arab candidates. The rate of unemployment especially among Arab university graduates is extremely high.
  - b. The budgets and subsidies: given to Arab local authorities are minimal compared to those given to Jewish local authorities.
4. Displaced: Although we have no refugee camps inside Israel, as is the case in Gaza, the West Bank, Jordan, and Lebanon, approximately 25% of the Arabs that remained within the boundaries of the new state of Israel after the year 1948, had been displaced from their homes to other locations, thus becoming internal refugees.



## *Project for Dealing with Dropout Young Girls in Acre (year 8):*

### Rationale:

Acre is a mixed Jewish Arab city in the north of the country on the bay of Haifa, it is best known due to its wall, and its ancient harbor and historical sites. The old city is full of historical places. It is populated by about 50000 inhabitants, where about 18% are Arabs mostly internally displaced.

As is the case of other mixed cities, the Arab minority is systematically marginalized. The physical infrastructure i.e. sewage system, roads, dwellings are in a catastrophic shape. But most important is the education system that suffers from a lack of supervision, lack of subsidies, and lack of professional guidance. A high proportion of students (boys and girls) drop from schools. The low socioeconomic status of the Arab inhabitants together with the high rate of unemployment encourages deviance and violence among the youth.

Two secondary and high schools for the Arab sector operate in the city. The first is a state school, while the other is the Terra-Santa school. About 1,340 students from the 7th-12th grade study in those schools.

The renovation of wider space with more adequate facilities for the girls is at final stages. The estimated date to move to the new location was supposed to be on July 2011, but it didn't happen.

### Goal:

The aim of our project is to enhance education and employment opportunities for drop-out students (girls from 13-18 years old) from the Arab sector in Acre, by providing them with a remedial treatment.



1/6/2012

## شكر , تقدير و عرفان

إلى حضرة مدير وأعضاء الجمعية المسيحية العالمية

بفيض من الحب والتقدير نتقدم لكم بخالص الشكر والامتنان على ما بذلتموه من جهود مباركة في تمويل مشروعنا المتواضع " نويدية فتيات بلدنا " - جمعية السنديانة - عكا.

بفضل جهودكم ودعمكم الدائم لنا عشرات الفتيات من عكا تحصلن على الدعم والاستشارة الدائمة وعلى البيت والملجأ الدافئ الذي يساعدن على تخطي المصاعب وإكمال مسيرتهن في الحياة مع الكثير من الأمل والدعم المعنوي والتفسي والدراسي بهدف إيصالهن إلى بر الأمان , إلى النجاح والتقدم وبهدف بناء مجتمع أفضل , متقدم ومنفتح.

شكراً جزيلاً لكم جميعاً ودمتم فخر ودعم لنا ولمجتمعنا

باحترام

جميع عضوات نويدية فتيات بلدنا  
ميري أطرش أسعيد - مركزة المشروع





### Objectives:

- a. To encourage the girls to continue their studies at school.
- b. To empower them to engage in academic courses, or vocational training workshops, to enhance employment opportunities.
- c. To depend economically and financially upon their selves. To be less dependent on their families or husbands in the future.
- d. To reduce early wedding phenomenon.
- e. To educate the girls towards more openness and better dealing with the outside world.
- f. To be constantly updated regarding social, political, and cultural matters.
- g. Help them develop their personal identity at a peaceful space.
- h. To recruit parents as part of the process.

### Main Activities:

**Group 1:** a total 19 girls: 12 girls, who come on a regular base and 7 girls who because of their working conditions cannot attend constantly the meetings.

The group includes workers girls, girls at the stage of the civil service. The group meets once or twice during the month, according to their working conditions. The sessions include consultations, the group therapy, and at the basic level a place where they can speak freely about their concerns and their dreams, the so-called “support-group”.

In addition to the regular program mentioned above, in the recent meetings we started to prepare for a program in cooperation with places of work that strengthen and empower youth. With each place we will develop a vocational training course for each girl, like



small library, barbershop and other. Contacts with accountants and visits to Banks were carried out in order to give the girls a information about taxes, and the right way to run a small business.

**Group 2:** a total of 42 girls from the 10th- 12th grades. 27 of them come on a permanent basis and 15 girls come mainly when they need help or advice. The group meets once a week on a permanent basis. The program address these issues: group awareness, decision making, problem solving, my relationships with my family and the my peer group, and also my relationships with the opposite sex, social issues, political, and public education ... In addition, career guidance through meetings in which they can learn more about the academic possibilities in the future, admission requirements, and the labor market. In this group, nearly 15 girls could be in terms of educational supplement education. So we started in February a series of visits to educational institutions, academic and professional. Visits to colleges of Western Galilee, Haifa, and other academic institutions were conducted.

**Group 3:** 38 girls in total, from the 7th-9th grade. They meet once a week. The group includes all areas mainly the acquisition of values and habits, and how to conduct a correct and socially acceptable behavior..

Focus in February and March: the main issue was how to make decisions and address the problems between me and my family and how to stay away from physical and verbal violence, and the consequences of my behavior and attitudes.

Focus in April and May: political awareness i.e. land confiscation, Alnakba, Land's Day, and the civil and the legal status of the Palestinian minority in the state. The program will include visits to the Palestinian demolished villages and the issue of displacement. in the summer, a summer camp was held.



### **Educational Loan Fund:**

The loans are given to students, irrespective of their religious background, who study for their undergraduate degree, for three years to be repaid interest free when the student finishes his or her education and begin earning a living. The main criterion to apply is the economic status of the parents.

119 loans (650\$ each) were issued in 2012.

### **Rehabilitation Loan Fund:**

Men or women, adults or youth who due to unemployment, disability, or any other reason, have lost all or part of their income, can apply to the ICCI for a rehabilitation loan which would enable them to run a small business or to renovate an existing one.

5 loans (1000\$-3000\$ each) were issued in 2012.



Social Activities

Honoring Judge Khalil Aboud in July 2012



Dr. Salim Nakhleh the new ICCI Chairman is honoring Judge Khalil Aboud the former Chairman who served between 1999-2012





*Social Activities*

*Christmas Ceremony "ICCI Members and Families"*



*ICCI Members representing the 4 Families churches*

**Acknowledgement**

Our sincere gratitude to all members of the ICCI, to the Central Office and the various Area Committees, and for all our partners for their moral and financial support enabling us to continue our holy mission, and to spread our Christian Witness within our communities in the Holy Land.





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