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Perspectives on the Advancement of Arab Society in Israel

R e p o r t

Arab NGOs for Civic and Social Change in Israel: Mapping the Field

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Arab NGOs for Civic and Social Change in Israel: Mapping the Field

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Executive Summary

This report summarizes a preliminary survey conducted at the Van Leer Jerusalem Institute between November 2005 and February 2006. It is the second in a series of papers that will present the conclusions of a multiyear strategic project at the Institute on the advancement of Arab society in Israel, focusing on education, civil society, leadership, and economic and employment development. The survey aims to map the characteristics and activities of Arab nongovernmental organizations (NGOs) in Israel, especially those operating in the areas of social change. Such mapping can provide an updated and empirical foundation for planning further philanthropic action in relation to Arab NGOs.

1. Main Findings

1.1. Arab Third Sector

- 1.1.1. Of all the Arab NGOs in Israel, most organizations focus on culture and leisure issues (Table 1).
- 1.1.2. The number of Arab NGOs in Israel is small, considering the proportion of the Arab population in Israeli society. The share of government funding allocated to Arab Third Sector organizations is even smaller.
- 1.1.3. Most Arab NGOs are concentrated in the northern part of the country. This is true for both Arab Third Sector organizations in general (Table 2: 651 of 1,135 organizations), and for the sample examined here.

1.2. Examined selection of Arab NGOs for social change

- 1.2.1. The selection consists of 44 Arab-run organizations, 12 Jewish-run organizations, and 27 jointly run Arab-Jewish organizations. The selected organizations benefit Arab society in Israel in different ways. The majority of these organizations are supported by Israeli-based foundations, Jewish foundations, or Israeli government agencies (see the discussion on government funding allocation to Arab organizations in the Quantitative Background section (below Figure 1), and the discussion on size and budget of selected organizations (Figure 7)).
- 1.2.2. Of 83 organizations surveyed, 21 (approximately 25%) deal with education and 17 (approximately 20%, Figure 2) deal with Jewish-Arab coexistence.
- 1.2.3. Though the organizations are geographically concentrated in the north, the majority of organizations are active or intend to be active throughout the country (45 organizations out of 83, Figure 3).
- 1.2.4. The organizations direct their activities almost equally toward the Arab population and toward the joint population of Jews and Arabs (27 organizations and 30, respectively, amounting to 69%, Figure 4).
- 1.2.5. Most organizations for which such data were obtained are small and employ a limited staff (Figure 7).

- 1.2.6. The activities of the organizations studied focus on content provision and content production (32%) and on empowerment and enrichment (22%, Figure 8).
- 1.2.7. Within the thematic focus of education, content-provision activities constitute the greatest part (29 out of 83 projects, approximately 35%). Within the thematic focus of Jewish-Arab coexistence, content-provision and empowerment activities are the most prominent numerically (33 and 44 projects, respectively, out of 117, Table 4).

2. Main recommendations based on the survey

- 2.1 Establish a framework for coordination and cooperation among Arab NGOs for social change, and between them and Jewish organizations. Within this framework, the focus would be on optimizing resources and enabling the organizations to form and share purposeful bi-national civic-coalition forums and to create an ongoing dialogue. Through this framework, NGOs might act to increase the proportion of government allocations to Arab organizations.
- 2.2 Encourage extended activities of direct intervention: empowerment, enrichment, and especially capacity building, in parallel with the existing emphasis on content provision on the part of Arab organizations.
- 2.3 Support and advance action and organizational growth in the relatively neglected activity areas of health, environment, economic development, and women's issues. Encouraging NGOs that deal with these important and universal subjects might also serve to cultivate common ground and joint civic engagement between Arab and Jewish NGOs.
- 2.4 Because most organizations operate out of mixed cities and primarily in northern Israel, encourage a more even dispersion and development of organizations over geographical areas. Focused investment in the development of Arab NGOs in the southern and central parts of Israel could positively affect such dispersion.
- 2.5 Encourage Arab NGOs to act not only on a nationwide scale, as they do now, but also on a local and regional scale.
- 2.6 Conduct further in-depth field research to help ascertain the effectiveness of the surveyed activities and organizations and to assess their relative weight in the Arab Third Sector.

Foreword

This report summarizes an empirical survey of Arab nongovernmental organizations (NGOs) in Israel. The survey was initiated by the UJA–Federation of New York, which recognized the need to strategically plan the philanthropic processes of resource allocation, advancement, and support of Arab civil-society organizations.

The survey was made an integral part of the Van Leer Jerusalem Institute's broader multiyear strategic project on the advancement of Arab society in Israel. The project deals with various areas, including education, civil society, leadership, and economic and employment development.

Arab NGOs have increased in number and have acquired greater importance over the past decade. Their importance is linked to factors and processes of change in Israeli society and within its significant Arab minority. These factors and processes include Arab society's growing awareness of its own needs and of its responsibility for satisfying those needs; the mismatch between services provided by Jewish NGOs and the distinctive needs of the Arab population; and the inability of Arab leadership to obtain access to official state institutions or achieve expression within them.

The underlying assumption of this survey is that Arab society's involvement in the Israeli public sphere cannot be understood without taking into account the activities of its NGOs.

Therefore, this survey aims to map patterns of this type of activity within Arab society in Israel.

The survey has three goals:

1. To provide a quantitative overview of the field of Arab NGOs in Israel.
2. To provide an account of their specific activities and areas of operation.
3. To assist in planning a strategic framework for Arab civic initiatives in Israel.

The survey includes a distinct population of organizations. They represent civic associations, that is, organizations not formed by the government. As will be elaborated below, they do not seek profit but rather the advancement of certain interests or services. The organizations surveyed are based in and operate mainly within the 1948 borders, though they sometimes serve the Palestinian population in the territories. The majority of the surveyed organizations are registered with the Ministry of Justice's Registrar of Associations, though this is not a condition for their inclusion. They address the population of Arab citizens in Israel or they represent efforts of Arab-Jewish cooperation and coexistence. The organizations represented here provide some kind of service to the Arab population in Israel.

The analysis brought forth is mainly descriptive and multilayered. It includes a basic overview of more than 1,000 organizations—a preliminary empirical mapping that can serve as a foundation for planning in connection with Arab NGOs in Israel.

First, the report includes a brief account of the background on which the sector of Arab NGOs developed. This is followed by a presentation of general data on Arab NGOs, gathered by the Israeli Center for Third-Sector Research, and a discussion that places Arab NGOs in the broader context of NGOs in Israel. The third section consists of an analysis of 83 selected organizations, in an attempt to provide a more in-depth examination of organizations concerned with social, civic, and political change. The fourth section contains an analysis of these organizations' activities, to the extent that they could be ascertained (see Appendix A for a detailed methodological description). The report concludes with a set of basic derivative recommendations for philanthropic activity in the sphere of Arab NGOs in Israel.

I would like to thank Mr. Nadav Even Chorev, who executed the survey and wrote this report. I would also like to thank the administration of the Van Leer Jerusalem Institute, which provided the necessary support and resources, and the UJA–Federation of New York for its ongoing initiative and support.

I am grateful to Rabbi Prof. Naftali Rothenberg for his continuing guidance and assistance. I thank Mrs. Libat Avishai for her constructive comments and invaluable input. Finally, I extend my gratitude to Mrs. Asmahan Masry-Herzalla, the project coordinator.

Dr. Khaled Abu-Asbah
Project Director

Arab NGOs in Israel: Background

Nongovernmental organizations established by Arab citizens of Israel constitute an integral, though proportionally small, part of Israeli civil society. In this sense, Arab NGOs in Israel share the basic values and characteristics of all civil society organizations: voluntarism, tolerance, reflection of individuals' and groups' preferences, and a relative autonomy from the state (Doron, 1996: 217). Their existence is perceived as conducive to democratic development: they draw the limits of state penetration into society (Keane, 1988). Arab NGOs, the subject of this report, should be examined within the Israeli political and institutional contexts. These contexts reflect local as well as global conditions and changes and render the case of Arab NGOs in Israel unique in several senses. In this exposition I will briefly describe the historical, political, and institutional contexts in which Arab NGOs operate.

1. Historical Context and Development

Civil society in Israel in general is characterized by a certain discontinuity. After the establishment of the state in 1948, its Jewish elite propagated a statist ideology that legitimized the state's deep penetration into society. Thus, the state took over the vast majority of service provision and the construction of a common symbolic platform. Jewish society managed, however, to retain a certain degree of autonomy. A variety of organizations continued their existence from the pre-state era, mainly Zionist and immigrants' organizations (Doron, 1996: 197-204; Gidron, Bar and Katz, 2002: 376-379). In contrast, the pre-state social network of the Arab minority in Israel was destroyed to a large extent after 1948. Under martial law, which prevailed until 1966, Arabs in Israel were subjected to restrictions that limited their ability to organize.

Civil society in Israel began to flourish in the mid-Seventies. This development paralleled a shift in state ideology to a more economically liberal one. The shift was symbolized by the transfer of power from the Labor Party to the Likud in 1977, but began even earlier. In a gradual and uneven process, the state withdrew from some of its previous roles.¹ This development constitutes the common and fundamental cause for the advance of civil society in Israel. From that point on, it may be said that Jewish and Arab civil societies in Israel followed distinct paths of development (Doron, 1996; Gidron, Bar and Katz, 2003: 62-63). Their motives, scope, and characteristics remain different.

¹ See the articles in Peled and Ophir, 2001, discussing this process.

One may describe the evolution of Arab NGOs in Israel by means of two main temporal divisions. The first focuses on political events in Israel or those that are connected to the Israeli-Arab conflict. The second focuses on changes in Arab society in Israel. In both cases, the causes for change can be described as external to Arab society. Both courses of development are interrelated.

1.1 Path according to political events

- 1.1.1 1976–1982: This period is considered formative; its beginning is marked by the protests following Land Day of 1976.
- 1.1.2 1982–1993: This period begins with the Lebanon War in 1982 and is marked by a growth in the number of organizations and their institutionalization. The largest increase in the number of organizations occurred in the period of the first Intifada. The organizations established in this period reflect sympathy with the Palestinians in the territories and a change from the self-perception Arabs in Israel had at the time of the 1976 Land Day to a distinct Arab collective identity.
- 1.1.3 1993–1999: This period starts with the signing of the Oslo Accords. Arabs in Israel were disappointed by the failure of the peace process to improve their own situation. Consequently, a shift occurred in their goals and ways of action. They tended to emphasize Arab rights over a message of equality and peace, and to favor community empowerment over protest in the Israeli public sphere.
- 1.1.4 2000 and on: This period is overshadowed by the events of October 2000. A further shift occurred, inducing an emphasis on human rights and on recognition as a national minority (Payes, 2005: 7-11; Zaidan, 2005).

1.2 Social changes in Arab society in Israel

Several changes in Arab society can be linked to the growth of Arab civil society, starting in the mid-Seventies. The effects could be seen of the younger generation's growing awareness of the benefits of modernization. New ways of organization and protest opened up for a younger leadership. They mobilized on a newly perceived identity, both at the individual and collective levels (Rabinowitz and Abu-Baker, 2005). The essence of this identity was a distinctive Palestinian nationality. At the same time, the young leaders rejected the previous label, "Arab," and distinguished the needs of Arab society in Israel from those of Palestinians in Gaza and the West Bank. They were inspired by organizations set up in the territories and by the global associational trend that began in the Seventies (Payes, 2005: 106). Thus, political and social-historical developments converged to set the path of the Arab NGOs' development.

2. Political and Institutional Framework and Constraints

Political and institutional factors complement historical trends in setting the course of development for Arab NGOs in Israel.

The first such factor is the very nature of the relations between state and society in Israel. These are not defined in a written constitution. The scope of state power, as shown above, is subject to fluctuation. Therefore the political and institutional environment in which NGOs in Israel operate is constantly changing. It frequently contains contradictory interests and regulations. Existing in such an environment leads to adaptive strategies and reactions on the part of NGOs and imbues them with degrees of flexibility. This, of course, is not unique to either Arab or Israeli NGOs.

Another factor, which characterizes the framework in which NGOs in Israel operate, is the state's differential, legal or practical, relation toward social groups within it. This, again, is not unique to Arabs in Israel. Yet the attitude toward them may be described as discriminatory. Though their formal civil rights have been equalized with those of Jewish citizens since 1966, Arab citizens have not achieved substantive equality. Moreover, in many cases the state has taken an approach of "active exclusion" toward Arab NGOs and Arab leadership in general - for example, banning organizations and taking steps against activists, mainly on grounds of security. It has rendered the representation of Arabs in the political system ineffective in terms of advancing their interests. Beyond its direct results, this discriminatory attitude has led Arabs to realize the futility of direct representation and to further increase their efforts in the civil realm (Al-Haj, 1993; Payes, 2005: Ch.2).

This situation reflects a dialectical structure of opportunities for political action. The structure is created by the definition of Israel as both a Jewish and a democratic state, a definition that is both liberal and collectivistic. A review of the different interpretations of this definition is beyond the scope of this report. Nevertheless, it is clear that this definition poses limits and creates opportunities for action by Arab NGOs, depending on historical and political circumstances.

The last important factor is the legal framework of associations in Israel. In 1980 the Ottoman law was replaced by a modern Law of Associations. It set the rules for the registration and structure of associations. It also brought associations under state supervision with the setting up of the Registrar of Associations, which is affiliated with the Ministry of Justice. This bureaucratic unit is in charge of enforcing the law and inspecting associations for proper management of both their structure and financial affairs. In this capacity, it also serves as a regulator and overseer.

With regard to Arab NGOs, the Law of Associations has an effect of inclusion. It forces them to take on a uniform structure and brings them into the Israeli public sphere. The law is thus functional from the state's point of view. However, the creation of a standardized structure does not necessarily generate more identification with the state on the part of Arab NGOs, and they may opt out by not registering, as many religious organizations do. Still, the very regulation of their activities gives them greater access to state funds, and where these are denied, it allows them to acquire funds in an orderly manner from other sources (Bogot and Nachmias, 2000). The opportunities opened up since 1992 by the "constitutional revolution" serve as a backdrop for these developments. Arab organizations now have expanded grounds for judicial appeal (Payes, 2005: 66-67), and they use this option on behalf of their constituencies. Their own existence, however, is still restricted in the absence of a law protecting the freedom of association.

The description above underlines certain basic characteristics of the operation of Arab NGOs in Israel. They act in a political context that is often differential and discriminatory. However, each condition detailed above is dialectical in nature. It imposes limitations on the organization's course of action and at the same time opens up new opportunities. It seems, though, that recent historical and political developments have caused Arab NGOs to adopt an ambivalent stance with regard to the state and Jewish society in Israel. This stance reflects, to varying degrees, the situation of Arab society in Israel. The ambivalence stems from the dependence on the state for the sustenance of daily life, on the one hand, and from the objection to inequality in the practice of rights and resource distribution, on the other (Al-Haj, 1993; Rinnawi, 2003). Thus, Arab NGOs adopt a relatively autonomous stance in relation to the state and their Jewish counterparts, while maintaining their mobilizing, empowering, and discursive roles within Arab society.

The Israeli Third Sector and Arab NGOs: A General Quantitative Background

The activity and role of Arab NGOs in Israel can be understood only within the broader context of the field of NGOs in Israel. This section will situate Arab organizations within that field. The data presented here were collected and provided by the Israeli Center for Third-Sector Research at Ben-Gurion University of the Negev. The Center's data, updated to 2004, rely mainly on information provided by the Registrar of Associations. That is the origin of the distinction between active and registered organizations. Active organizations are those that have not been withdrawn from the list or dismantled, according to the records of the registrar.

Table 1. Active and Registered Organizations by Main Areas of Activity

Main Area of Activity	All Organizations		Arab Organizations	
	Active	Registered	Active	Registered
Not Classified	58	185	12	19
Culture and Leisure*	3,624	6,277	365	683
Education	3,722	5,942	212	337
Health	488	800	34	52
Welfare	2,826	5,351	168	308
Environment	160	274	11	18
Housing and Development	582	1,731	67	196
Civic and Social Change	984	1,999	89	135
Philanthropy	3,236	4,981	26	72
International	141	303	1	5
Religion	5,572	10,290	135	340
Professional Associations	700	1,172	10	26
Commemoration	276	540	5	8
Total	22,369	39,845	1,135	2,199
*Of which Sports Organizations	1,348	2,118	172	284

Although Arab society accounts for some 20% of the overall Israeli population (CBS, 2007), according to Table 1 above Arab organizations constitute only about 5% of all registered organizations in Israel, and about 5% of active ones. In 2004 only about half (52%) of the registered Arab organizations were active.

The highest proportion of Arab organizations, according to Table 1, is active in the areas of culture and leisure (32.2% of active Arab organizations), followed by provision of education services (18.7%).

Organizations for civic and social change, which are of special interest here, were defined as organizations undertaking “independent activity that does not rely on direct government funding, and is directed toward social change. The initiative, like the activity itself, comes from civilians and is not connected with the government, the local authority, or the services they provide. For example: legal advocacy, organizing for the change of social policy, extra-parliamentary political activity meant to influence public policy, or the provision of unique services not provided by municipalities” (Galnoor et al., 2003: 39-40).

Arab organizations for social change constitute only 7.8% of active Arab organizations (89 of 1,135 active organizations, Table 1). They constitute 9% of all active civic and social change organizations (89 of all 984 active organizations for social change, Table 1).

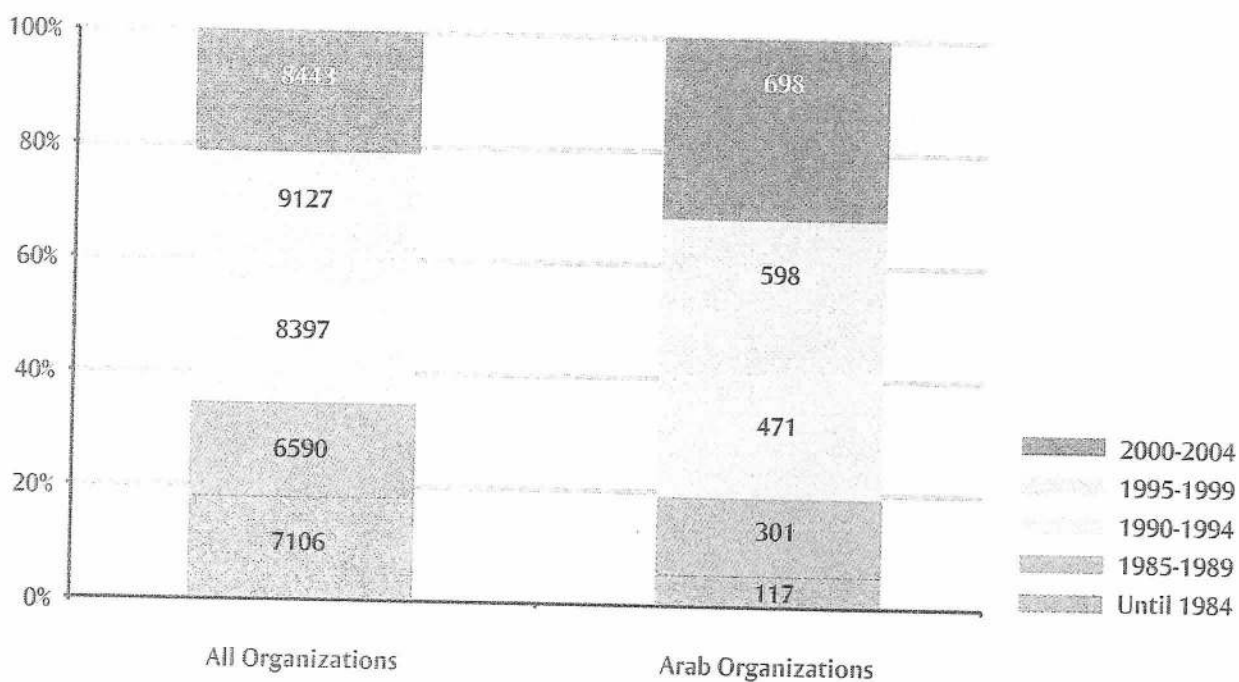
However, the area of civic and social change is the one in which the number of Arab organizations has increased most significantly (from 8 organizations registered in 1983 (Gidron, Elon and Bin-Noon, 2003: 43) to 135 registered associations in 2004).

Table 2 below demonstrates the spatial distribution of all active Arab organizations. It indicates clearly that most organizations are located in the northern part of the country, with the activity areas of culture and leisure and education still dominant. In contrast, Arab organizations in the southern and central parts of Israel are relatively scarce.

Table 2. Distribution of Active Arab Organizations by Activity Area and District

Activity Area	Jerusalem	South	Tel Aviv	Center	Haifa	North	Total
Not Classified	8				4		12
Culture and Leisure	9	13	2	26	66	249	365
Education	14	13		26	34	125	212
Health	7			3	6	18	34
Welfare	14	16	4	20	27	87	168
Environment	2	1		5		3	11
Housing and Development	9	7	2	7	10	32	67
Civic and Social Change	14	9	5	4	20	37	89
Philanthropy	1	2	3	1	5	14	26
International	1						1
Religion	5	7	3	14	27	79	135
Professional Associations	3			1	2	4	10
Commemoration		1			1	3	5
Total	87	69	19	107	202	651	1,135

Fig. 1. Registration of Organizations over Periods



Another important comparative aspect of Arab organizations is the growth in their numbers. As shown in figure 1 above, the number of registered Arab organizations has grown continuously. According to Gidron, Elon and Bin-Noon (2003:21), between 1984 and 2001 the growth rate of Arab organizations exceeded that of Jewish ones (19.14% compared with 10.9%). However, the number of organizations in relation to the population (measured in number of organizations per 100,000 people) is still much higher in the Jewish population. Thus, the gap between the two populations in this respect endures. Arab organizations can be found in almost all areas of activity, and in this sense the pattern of organization in the Arab population resembles that of the nonreligious Jewish population (Gidron, Elon and Bin-Noon, 2003:23).

Another factor that attests to the structural constraints and limits in which Arab organizations operate is their share of government allocations. The data above point to an increase in the activity of Arab organizations. However, the number of Arab organizations is still not proportional to the Arab share of the population. This underrepresentation is reinforced by the fact that the rate of government resources allocated to Arab organizations is lower than allocations to both the Jewish religious and Jewish nonreligious sectors. In 2001, only 118 organizations of 3,841 that received some kind of government funding were Arab organizations. In the same year, only 7.3% of registered Arab organizations received government funding (ibid: 55). There may be several reasons for this situation. On the one hand, Arab organizations may have little incentive to register and thus become eligible for government allocations, given the overall sense within Arab society of alienation, discrimination, and mistrust in relation to the Israeli government. On the other hand, the Israeli government may be reluctant to support Arab minority organizations, which are perceived as a potential threat to the state (see the previous section). These two factors seem to act as cause and effect, mutually reinforcing one another. One outcome of this situation is that Arab organizations must turn to private and international bodies for funding.

The data above show that although there was an increase in activity of Arab organizations in Israel over the decade 1994-2004, the number of Arab organizations remains small relative to the size of the population they serve, and their government allocations are low in comparison to those of other NGOs in Israel.

Characteristics of Arab Organizations for Civic and Social Change

The previous section provided an overview of the context in which Arab NGOs operate, by comparatively outlining the location of Arab NGOs within Israeli civil society. The current section will examine in more detail Arab organizations for civic and social change, as defined by Galnoor and his associates (Galnoor et al., 2003: 39-40). As already mentioned, the previous section draws on data provided by the Israeli Center for Third-Sector Research, and presents the categories established by the Center, including that of organizations dealing with civic and social change. The selection of organizations and the compilation of data examined in this section were carried out independently on the basis of several sources and according to various criteria, explained in detail in Appendix A. The section will present a quantitative overview of the state of affairs among Arab organizations for civic and social change. It will present data gathered on 83 organizations: 44 Arab-run, 12 Jewish-run, and 27 Arab-Jewish jointly run.

1. Organizations by Thematic Focus

Action for civic and social change can take different forms and take place in various thematic areas. Civic and social change is thus a rubric under which action for effecting change can be interpreted in various ways. Thus, the category of thematic focus is important for understanding which areas organizations choose for their social-change efforts. The classification of organizations by thematic focus, as presented here, is based on a unification of several existing thematic categorizations of Arab NGOs. These categorizations, which largely overlap, were used by coordinating organizations such as Ittijah, Union of Arab Community-Based Organizations and The Coexistence Network in Israel - to classify their member organizations. The 83 organizations are distributed thematically as follows:

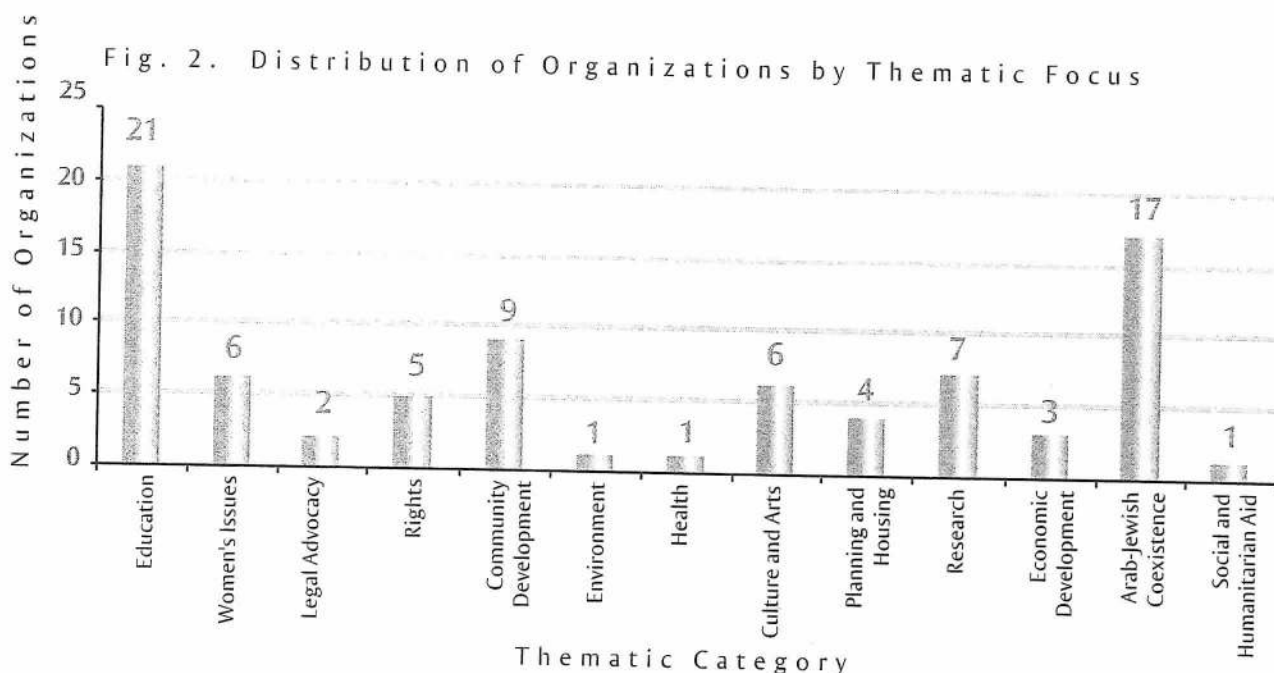


Figure 2 clearly indicates the prominent thematic focus of the selected organizations. 21 organizations focus on educational issues; 17 focus on Arab-Jewish coexistence. The education category includes organizations such as Hand in Hand, which runs three Jewish-Arab schools around the country, and the more local Stars for Peace association of Nazareth, which mainly provides further education. Organizations that focus on Jewish-Arab coexistence are similarly composed of organizations operating on different scales (see below).

2. Scope of Activity

This category addresses the scale on which the organization operates, whether locally (on a small scale), regionally or nationwide. An organization may be based in a certain locality yet extend its activities to the entire country, or at least intend to do so.

Fig. 3. Distribution of Organizations by Scope of Activity

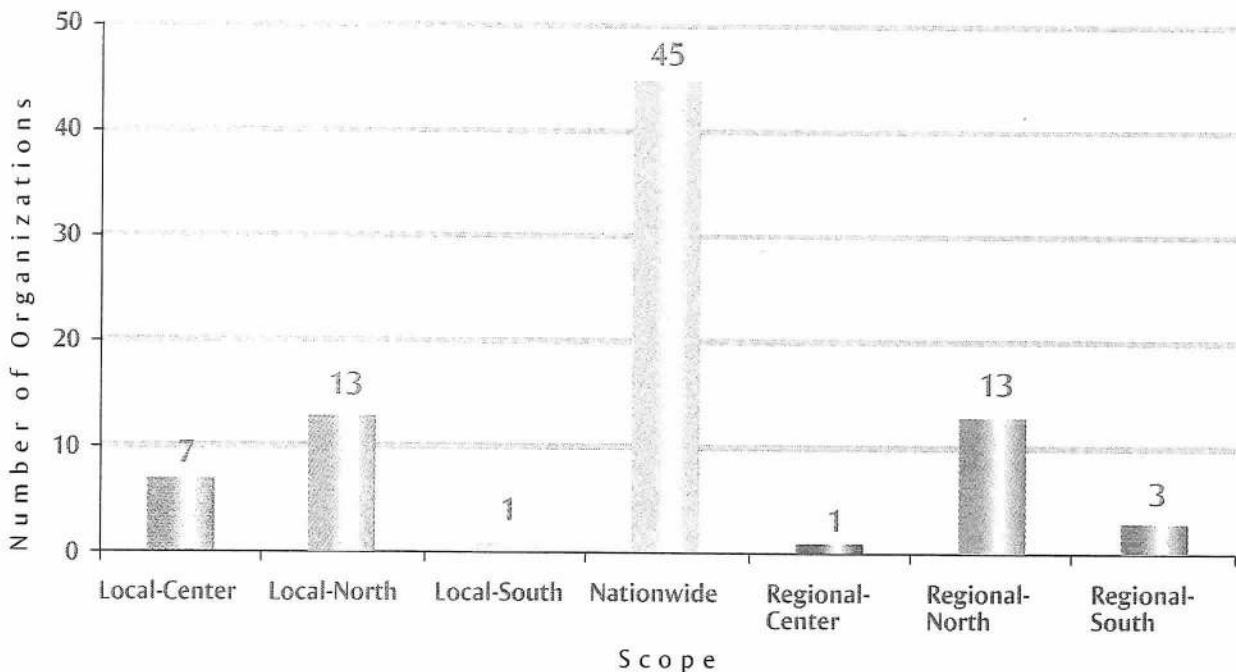


Figure 3 clearly shows that most organizations act or intend to act on a national level. These include organizations such as Adalah, The Legal Center for Minority Rights in Israel, based in Shafa'amr (pronounced Shfar'am in Hebrew) in the north, but extending its services and projects to the entire Arab population in Israel. The second largest group of organizations operates in the northern region of Israel, on either a local or a regional scale.

The contact addresses provided by the selected organizations show that 45, the vast majority, are based in the northern part of the country, 35 are based in the center, and only 3 are based in the south. This reflects the distribution of the Arab population and its concentration in the north.² The contact addresses also show that organizations rarely operate out of Jewish localities; the 9 that do so are organizations of Jewish-Arab cooperation and coexistence. Most organizations, 42, operate out of mixed cities, such as Haifa, Jerusalem, Jaffa, Acre, and Ramle, and the rest, 32, out of Arab localities.

The following table demonstrates the division of organizations by both thematic focus and scope of activity. It offers a more differentiated view of the distribution of organizations across these two major classifications.

Table 3. Distribution of Organizations by Thematic Focus and Scope of Activity

Organization's Thematic Focus	Local-Center	Local-North	Local-South	Nation-wide	Regional-Center	Regional-North	Regional-South	Row Total
Education	1	7		10		2	1	21
Women's Issues		2		1		3		6
Legal Advocacy				2				2
Rights	1			3		1		5
Community Development	1			4		3	1	9
Environment						1		1
Health				1				1
Culture and Arts	1		1	3		1		6
Planning and Housing				3		1		4
Research		2		5				7
Economic Development				2	1			3
Arab-Jewish Coexistence	3	1		11		1	1	17
Social and Humanitarian Aid		1						1
Column Total	7	13	1	45	1	13	3	83

The numbers inside the cells represent the number of organizations in each category. The table indicates the emphasis on education and coexistence in organizations operating on a nationwide level. Education is also emphasized by organizations operating in the north, though the thematic variety of organizations at this level is smaller.

² It may also reflect the difficulties the Arab population in southern Israel has in organizing. Further assessment of this issue, however, is beyond the scope of this report.

3. Population Addressed

This category relates to the segment of society addressed by the organization: Arabs; Arabs and Jews; a specific ethnic or religious group; or no group in particular.

Fig. 4. Distribution of Organizations by Population Addressed

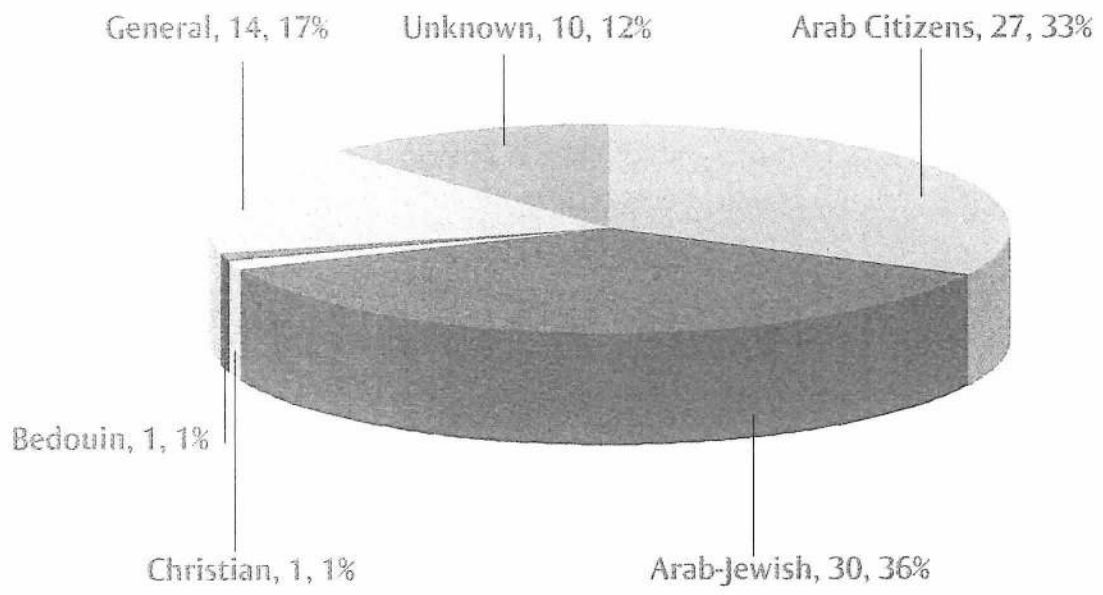


Figure 4 indicates the number and percentage of organizations in each category. In 10 out of 83 cases, the particular group the organization serves could not be discerned. The selected organizations are almost equally divided between those addressing Arabs and those addressing both Arabs and Jews. One organization specifically serves the Christian population of a village in northern Galilee, and another addresses the Bedouin population. All the surveyed organizations benefit Arab society, even if they do so through joint Arab-Jewish activity. Organizations classified as addressing the general population carry out specific activities for the benefit of Arab citizens, as part of their service to Israeli society as a whole.

4. Target Audience

In contrast to the distribution of organizations according to the ethnic segment in society they address discussed above, the current category refers to the groups the organizations wish to influence.

Fig. 5. Distribution of Organizations by Target Audience

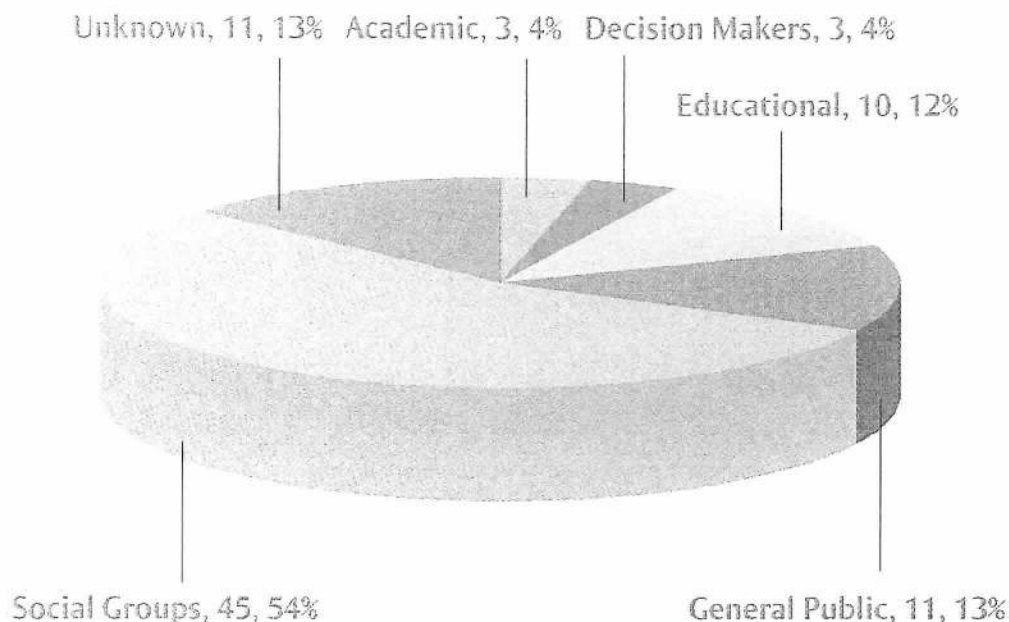


Figure 5 indicates that the overwhelming majority of organizations direct their efforts to specific social groups; that is, they address groups with specific local or social characteristics. The target audience of interest to the organization may not necessarily overlap with the organization's thematic focus. For example, activity in the educational field can be directed at students or, alternatively, at policy makers, who are not in need of education or enrichment. Also, organizations may address social groups on a local level, as does, for example, Al-Rabetah - The Association for Arabs of Jaffa, or on a regional level, as does, for example, Al-Zahraa - Palestinian Arab Women's Organization. Other organizations, such as the Arab-Hebrew Theater in Jaffa, address the general public, though they carry a message of coexistence for both Arab and Jewish societies.

5. Strategies, Tactics, and Issues

Strategies may be seen as “road maps,” overall plans for achieving an organization’s goals. Strategies are frameworks that set a course of action and allow the organization to adapt to changes in the environment. They indicate how organizations intend to effect social and political change (Kahn, 1991: Ch. 8).

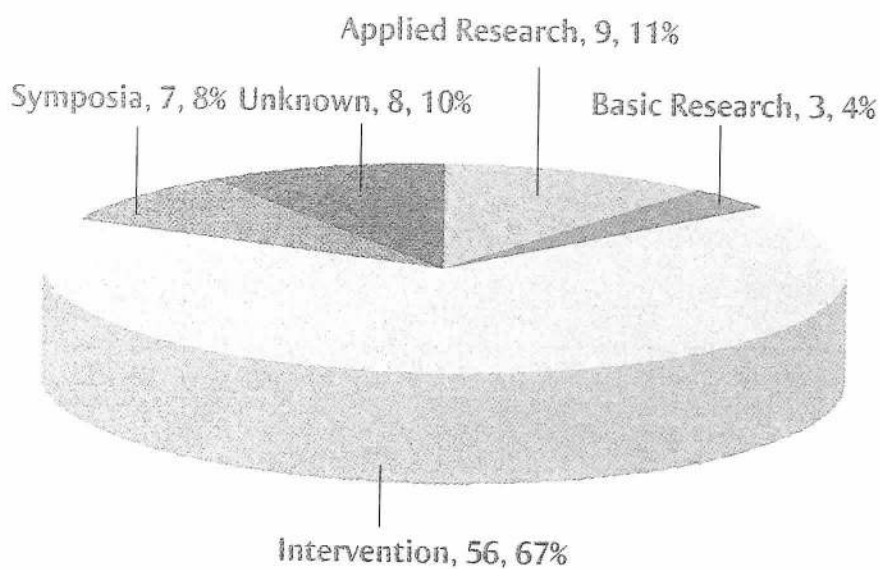
Strategies can be divided broadly between two approaches, which also characterize the Arab organizations in the current sample:

1. Social change may be brought about by influencing the official elite and establishment, where decisions about resource distribution are made. These may include the courts, the Knesset members and committees, and the various executive branches of government. In the current sample, only Adalah, which provides legal representation in the courts, in the Knesset, and in international organizations, can be classified as an organization that operates exclusively in this way.
2. The other basic alternative is to try to effect change at the grassroots level, that is, to address directly the audience whose situation the organization seeks to change. This may be through educational means, empowerment, motivation for action, and a host of other tactics.

In the current sample, most organizations (47 of 83 Arab organizations for social change, 57%) chose to advance their causes at the grassroots level. Still, a significant number combine both strategies (25 of 83 organizations, 30%).

Tactics can be described as the course of action taken in practice. These are the specific actions taken to build the organization and advance its goals (Kahn, 1991: Ch. 8; Bobo, Kendall and Max, 2001: Ch. 5). The figure below shows clearly that most organizations employ direct intervention as the practical means to advance their goals and the interests of their designated audience.

Fig. 6. Distribution of Organizations by Means of Action



Accordingly, most of the selected organizations, 51 of 83 (61%), advance more than one issue simultaneously. Only 18 organizations promote a single issue. In 14 cases, the exact number of issues could not be discerned. This situation is compatible with the need to maintain a flexible strategy and move between issues as required by changes in the environment (changes caused, in part, by the actions of the organization itself). This may also be due to organizational constraints: resources are scarce and frequently allocated by foundations and trusts to specific projects. Thus, an organization such as the Follow-up Committee on Arab Education may be dealing with curricular development and monitoring the Ministry of Education's policy on Arab education. However, where an organization addresses more than one issue, those issues are within a single thematic focus.

6. Size and Budget of the Selected Organizations

Organizations do not willingly disclose their annual budgets, sources of funding, or number of employees. These data can usually be assembled from various sources, namely, the organizations' public documents, such as annual reports, Web sites, evaluation reports, and project summaries.

Since most organizations mentioned here are registered associations, they have a similar structure, which includes a board of directors or trustees, management, and staff. This is one aspect of standardization imposed by the Law of Associations. Many organizations have volunteers in addition to their paid staff. They often host interns from abroad who are financed by scholarships. The estimate presented here of the size of selected organizations is based on the above-mentioned sources.

Fig. 7. Distribution of Organizations by Size (by Estimated Number of Employees)

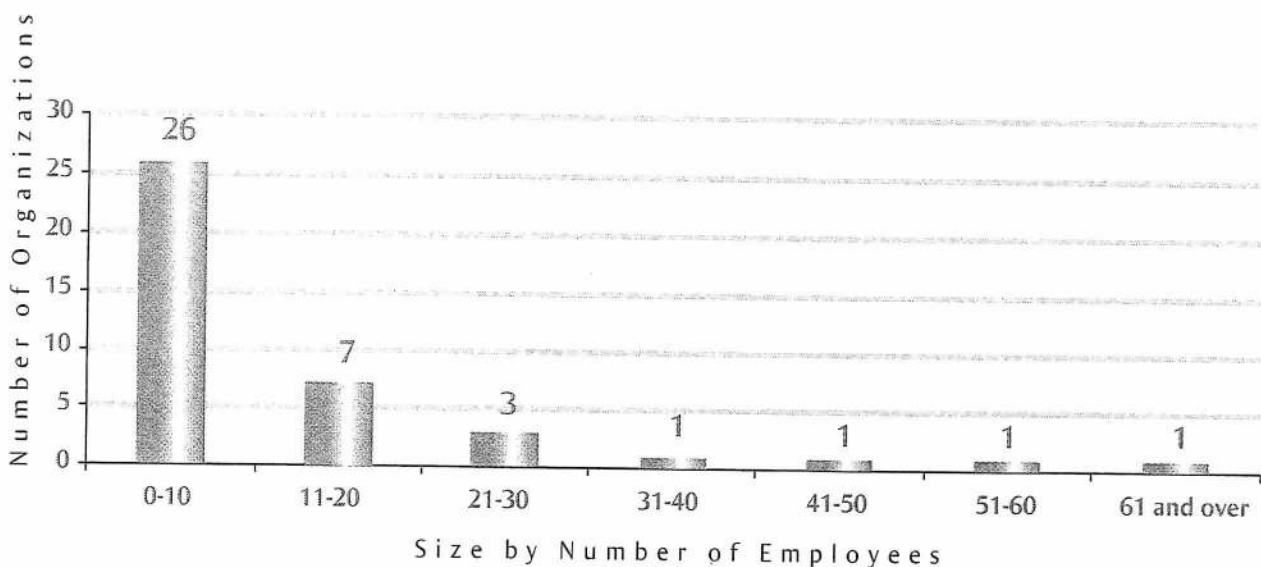


Figure 7 above indicates that 26 of 40 organizations on which size data were obtained are small, employing up to 10 people. The two largest organizations in these terms are Beit Hagefen, in Haifa, and the Adam Institute for Democracy and Peace, in Jerusalem.

Only a few organizations rely on a single source of funding; most finance their activity by applying to more than one body, mainly philanthropic foundations and private donors. These bodies include large foundations, such as the Ford Foundation, the Jerusalem Foundation, the Beracha Foundation, the Abraham Fund (supporting 26 organizations) and the New Israel Fund (supporting 21). They also include government agencies from abroad, such as the European Commission, and bodies with religious or ideological inclinations. Only 9 of the selected organizations receive funding from municipalities or government ministries or agencies. This is congruent with the general data presented above. It also attests to the Arab organizations' tendency not to become dependent on the state.

Characteristics of Organizations' Content and Activities

This section aims to supplement the previous ones by going another step further, and providing an account of the activities of the selected organizations and of the ways they describe themselves. These activities and self-descriptions will be examined here in terms of the stated goals and the projects undertaken by the selected organizations.

1. Goals

Goals reflect the ambitions and purposes organizations set for themselves. The goals examined here are the publicly stated ones. Organizations may have a hidden agenda and latent functions, and their stated objectives may not always reflect their actual intentions and activities. Even so, stated goals set limits to the operation of NGOs. They subject the organizations to public scrutiny and criticism, and, in the Israeli context, they may also become part of the official registration (Weick, 1976).

The NGOs surveyed here all operate in the field of social change, as mentioned earlier. Their stated goals and objectives include several distinctive attributes. All organizations stress in their objectives the segment of society toward which their efforts are directed: either Arab citizens or joint Jewish and Arab constituencies. Many organizations, however, aim beyond a particular target audience. An organization such as Baladna may deal with Arab youth in Israel, yet one of its goals is "to strengthen Palestinian identity, ... to address internal problems within Palestinian society, encouraging a Palestinian political culture based on pluralism and democracy capable of neutralizing factionalism and guaranteeing social and gender equity" (http://momken.org/baladna/en/aboutus_en.php). The tendency to aim at a wider audience characterizes many of the organizations surveyed here. Many proclaim their ambition to change Arab society itself, and not only its status within the Israeli state or society. The Acre Women's Association, for example, aspires to "support Palestinian women in Israel in the transition from a traditional society to a modern one." Mossawa, the Advocacy Center for Arab Citizens in Israel, aims to "change the social and political status of Arab/Palestinians in Israel in an attempt to gain minority rights, without sacrificing their national and cultural rights as Palestinians" (<http://www.mossawacenter.org/>). As these statements show, many organizations phrase their goals in broad terms. The objectives often tend to be defined in a vague and far-reaching way. This is true not only of Arab organizations, but also of organizations dedicated to cooperation and coexistence, such as Sikkuy and the Center for Jewish-Arab Economic Development, which strive for complete and full integration of Arab citizens in Israel.

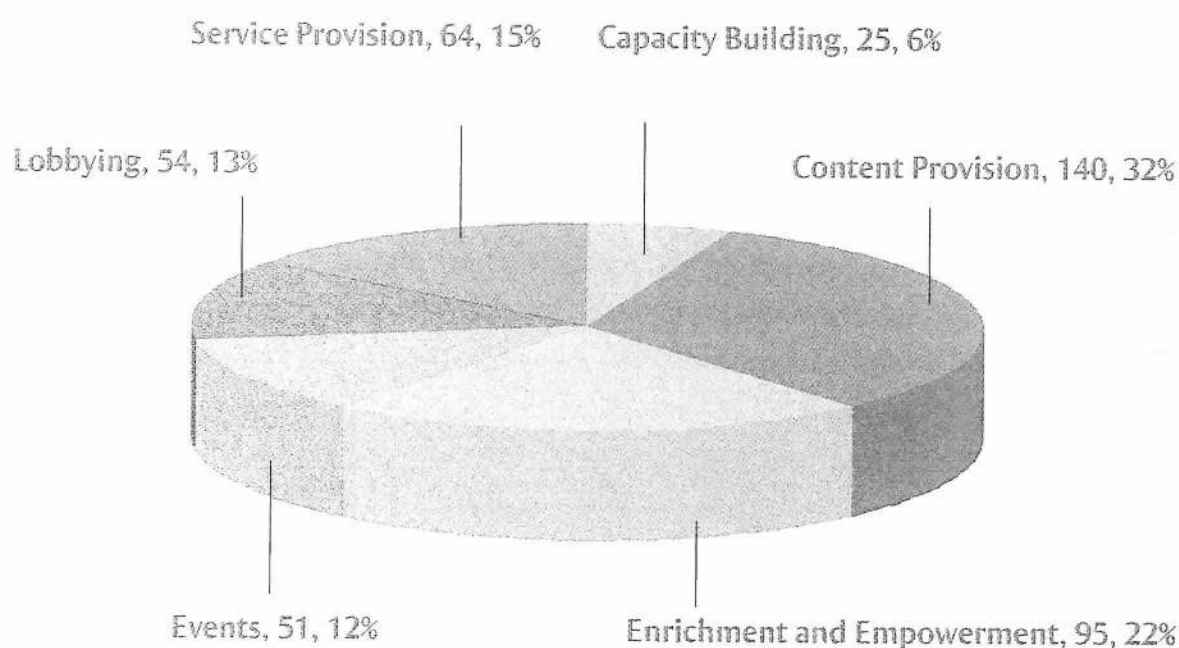
Similarly, in most cases, the objectives relate to the organization's constituency or target audience and not to the organization itself. They describe the desired transformation in Arab society or in Jewish-Arab relations within Israel, but they attend less often to the organization's practical role in achieving such a transformation. Almost all statements employ active verbs directed toward the future, such as: promote, achieve, advance, strengthen, empower. Only Al-Aqsa Association, which has a religious nature and deals with maintenance of Islamic holy sites, uses such terms as return, restore, and preserve. These terms relate to its role in rehabilitating destroyed sites across the country.

The goals as described here usually do not focus on specific actions. They draw vague outlines for the activities of Arab NGOs. On the other hand, this very vagueness allows the organizations greater degrees of freedom and flexibility than they would otherwise have in the context in which they operate.

2. Projects

As described above, most organizations promote more than one issue, though within a single thematic area. This explains the plurality of activities demonstrated in this section. The various activities have been classified into several major categories, as shown in figure 8.

Fig. 8. Distribution of Organizations' Projects by Type



In total, 429 projects or activities were listed as undertaken by the 83 selected organizations. Figure 8 shows both the number of listed projects in each category, and that category's percentage of the whole.

2.1 Content Provision

Figure 8 above indicates that content provision is the largest part of organizations' activities. This category includes activities that produce content and knowledge, such as educational and curricular material and its dissemination or implementation in schools, evaluation reports, position and policy papers, online resources, periodicals, and other sorts of publications. These may include, for example, a testimonies collection project by Bat Shalom; an alternative planning paper by Al-Rabetah, the Association for Arabs in Jaffa; and a lexicon of 100 alternative terms under the title of Belonging and Identity, produced by the Ibn Khaldoun Association.

2.2 Enrichment and Empowerment

Empowerment is a recurring theme in the activities of Arab NGOs in Israel, as they aim not only to promote the population's interests but to assist groups they perceive as disadvantaged. The category of enrichment and empowerment includes all activities aimed at promoting specific disadvantaged groups, and activities aimed at enhancing positive, enriched relations and coexistence between Jewish and Arab citizens. Examples of these are the farmers' promotion project by the Ahali Center for Community Development; a program called Women's Empowerment in Leadership, Management and Economics, run by Al-Zahraa, Palestinian Arab Women's Organization; the Jewish and Arab Youth Leadership Club at the Jerusalem YMCA; and many others. This category is the second largest and comprises 22% of the surveyed activity.

2.3 Events

The category of events includes all sorts of cultural events, conferences, seminars, and workshops. This category comprises 12% of the surveyed activity and includes such activities as the Holiday of Holidays Festival run by Beit Hagefen in Haifa, and various events at the Arab-Hebrew Theater in Jaffa.

2.4 Lobbying

This category, which encompasses 13% of the surveyed activity, includes all lobbying and advocacy. It includes legal representation in courts of individuals or groups, parliamentary lobbying, international networking and representation, and the like. For example, I'lam - Media Center for Arab Palestinians in Israel, runs an advocacy program for Arab issues in the Israeli media, which consists of both monitoring the media and lobbying the media and media authorities.

2.5 Service Provision

This category includes activities addressing specific needs and supplying certain services. Included, for example, are a daycare center run by the Acre Women's Association, restoration of holy sites by the Al-Aqsa Association, organizing transportation for women workers in Mrar by Kayan Feminist Organization, and other activities of training, consultation, support, and hotlines. Sixty-four projects are registered under this category.

2.6 Capacity Building

This category refers to activity meant to provide community members with the means to organize. It includes activities that encourage organizing, provide tools for mobilizing members and funds, and raise awareness on issues on which action should be taken by community members. Organizations dealing with capacity building advise other organizations and individual actors. Only 6% of the activity surveyed here deals with capacity building. This category includes, for example, activities carried out by Ittijah, the Union of the Arab Community-Based Organizations; capacity building with women's employment organizations conducted by Mossawa, the Advocacy Center for Arab citizens in Israel; and activities of organizations such as Shatil, the Abraham Fund Initiatives, the Center for Jewish-Arab Economic Development, and the Interreligious Coordinating Council in Israel.

Table 6 below shows the distribution of projects by project type, within each thematic focus. The findings in this table are congruent with the pattern seen in the distribution of organizations by thematic focus (Figure 2). The table shows that the largest volume of activity takes place in education and Arab-Jewish relations. The types of activities seem to be compatible with the themes: within the educational theme, the majority of activities involve content provision, and within the theme of Jewish-Arab coexistence, the prominent activities include content provision and empowerment.³

³ It should be stressed again that activities dealt with here represent a unit of analysis, which is distinct from that of organizations, dealt with in the previous section.

Table 4. Number of Projects by Project Type and Organizations' Thematic Focus

Project Type	Education	Women's Issues	Legal Rights Advocacy	Community Development	Environment	Health and Aids	Culture Planning and Housing	Research	Economic Development	Arab Jewish Coexistence	Row Sum
Capacity Building		1	2	9	1	1	1	1	6	4	25
Content Provision	29	6	3	6	1	2	6	7	5	44	140
Enrichment and Empowerment	12	14	2	13	3	3	3	4	4	33	95
Events	17	1	1			15	1	2	2	12	51
Lobby	6	7	9	2		2	8	1	2	9	54
Service Provision	19	7	3	7	3	1	2	3	4	15	64
Column Sum	83	36	20	37	4	6	28	22	23	117	429

Conclusions and Recommendations

The description and analysis presented in this report indicate that most Arab NGOs for civic and social change are active in two subject areas: education and Jewish-Arab relations. Within these two areas, the activities and programs concentrate on empowerment and on content provision. Most of the organizations are based in the northern part of the country, and from there extend their activities, mostly nationwide.

In light of the background data provided in the first two sections of the report, both subject areas can be considered saturated; that is, enough organizations are carrying out various activities within these two subject areas. To the organizations surveyed here can be added a plethora of local and religious organizations, which add to our impression of saturation. These organizations provide services that address specific local needs and add to the coverage of these fields of interest.

This state of affairs should be understood in light of the contexts discussed in the background section. The focus on education and Jewish-Arab relations, and on content provision and empowerment, must be viewed against a backdrop of a growing tendency of Arab society in Israel to develop and maintain more autonomy, ambivalent as this tendency may be. This focus may be said to facilitate such a tendency and to strengthen the emphasis on a distinct national identity. It serves as a discursive tool, by which Arab society in Israel formulates and internally communicates its own distinct narrative (Geertz, 1973: 3-30).

The national conflict and political events of recent years reinforce this tendency. These trends may result in an increased potential for a growing gap between Arab organizations and their Jewish counterparts. Furthermore, the over-concentrated thematic focus and activity type related to education, Jewish-Arab relations, content provision, and empowerment leave many other important issues and potential activities relatively neglected.

With these insights in mind, it is possible to outline and consider a few central and practical recommendations, based on the survey analysis. These suggestions can help direct further development, action, and investment aimed at Arab NGOs and the overall advancement of Arab civil society in Israel.

The recommendations include the following:

1. Establishing a shared organizational framework

Civil society in Israel in general, and in Arab society in particular, is highly fragmented. Many organizations promote similar issues and compete for scarce resources. Therefore, despite the saturation of different fields of activities pointed out in this report, a more concerted effort would surely improve the effectiveness of any action. Alongside the development of additional Arab NGOs for civic and social change, the aim of coordinated action should be optimizing the use of resources, both material and symbolic, rather than simply bringing organizations together. Coordination should not necessarily deter autonomy on the part of the Arab organizations, but rather strengthen a common framework for action.

Such a framework may serve several additional purposes. It will not strive to change Arab organizations but may manage to draw them closer to each other and to Jewish organizations, thus harnessing their energy as organizations for social change. On this basis, a civic identification, in contrast to a national one, can be built among different organizations. This, in turn, will benefit Israeli civil society as a whole. The framework can also act to increase the proportion of government support allocated to Arab organizations.

2. Developing additional types of activities

As pointed out earlier, many of the organizations surveyed place a strong emphasis on content production and content provision. Extended activities of direct intervention, such as empowerment, enrichment, and especially capacity building, in parallel to the existing emphasis on content provision on the part of Arab organizations, should be encouraged. This in turn may have a leveraging effect on the overall ability of Arab society to advance and to promote its own civil society organizations and activities.

3. Development of neglected thematic foci for action that has strategic potential

As the analysis of the thematic focus of organizations indicates, there is a relative lack of activity in such main areas as health, environment, economic development, and women's issues. Support for action in these specific areas can be provided not only to encourage needed change in these areas, but also to promote and enhance the common ground between Arab and Jewish NGOs. These thematic issues are by nature relevant to both populations. Therefore, joint activity on these issues is possible and can moderate the above-mentioned potential for a growing gap between Arab and Jewish civic organizations.

4. Geographical focus

Experts and scholars recognize that the existence of an organization affects its immediate environment, whether it operates in it or not. An organization may become a locus of local or regional identification or a source of community engagement and development, and it can even provide employment opportunities.

Because most Arab NGOs operate out of mixed cities primarily in the northern part of Israel, a more even dispersion and development of organizations over geographical areas should be encouraged. Arab civil society organizations in the center and especially in the south of Israel are scarce and therefore should be cultivated in various localities within these districts.

5. Scope of activity

Arab NGOs should be encouraged to act also on a local and regional scale, in contrast to the clear tendency toward, and emphasis on, acting on a nationwide level.

Local and regional activity would foster regional cooperation and enhance local community-building and community participation within Arab society. Furthermore, it might enable the organization itself to focus on specific goals and practical strategies that are less vague or overreaching.

6. Additional study

Further research related to Arab NGOs is recommended in order to broaden the in-depth understanding of NGOs in all main areas of activity, to ascertain and assess the effectiveness of the various activities, and to assess the relative weight of the surveyed organizations in the different fields of activity.

Appendix A: Survey Methodology

1. Sample: 83 out of about 1,100 active organizations (see Table 1) were selected for in-depth examination. These are Arab NGOs active in the areas of civic and social change, as defined above. The threshold for inclusion was that the organization exists and is active. Arab NGOs include many religious organizations that in addition to providing religious services also engage in welfare, development, and education. Their methods and courses of action are typical of civil society organizations. However, religious goals and motives take precedence in these organizations' activity and the organizations do not necessarily adhere to the underlying idea of civic equality (Rabinowitz, 2001: 357-359). Also, they tend not to register officially. For these reasons, religious organizations were not included in the survey.
2. Data collection and handling: Data were collected from a host of sources. These included organizations' Internet sites and various publications, such as annual reports and reports of activity, essays and articles, reports on various issues the organizations address, brochures, and educational material. In addition, phone interviews were conducted with managers and coordinators of six organizations to confirm that the organizations are active and to acquire a better understanding of their activities. The six organizations are:
 - Alshuala Association
 - Al-Siraj Women's Organization
 - Atfal Association
 - Doroub Institute
 - Emil Touma Institute for Palestinian & Israeli Studies
 - Taha Hussein Association for the Blind

Special emphasis was placed on verifying and describing the organizations' actual activities, to ensure that the organizations examined are indeed active. This information made it possible to outline and characterize their activities. A small MS Access database was constructed in order to accumulate, update and correct information and to create a descriptive analysis according to the categories described below.

Despite the attempt to verify the data, it can be seen that in some categories the proportion of cases that were labeled "unknown" is relatively high. This is due to our inability to clarify all characteristics of organizations and activities at once. In some cases, the practical expression of a certain characteristic was too vague for categorization.

3. Categorization: Categorizing the information collected on organizations helps in characterizing them. This, in turn, enables one to map what is emphasized and what is lacking in each criterion (or category) formed. Categories were divided according to organizational and activity characteristics. This is an analytical distinction that refers to units of analysis and is evident in the structure of this report. The categories were formulated on the basis of the data collected. However, the category of “thematic focus” relies partly on classifications used in exiting indexes, as follows:
 - 3.1. Ittijah, Union of Arab Community-Based Organizations: 55 organizations.
 - 3.2. The Network of Organizations for Jewish-Arab Coexistence in Israel: 133 organizations.
 - 3.3. SHATIL: 342 organizations
 - 3.4. The Israeli Center for Third-Sector Research, Ben-Gurion University of the Negev (see section on The Israeli Third Sector and Arab NGOs: A General Quantitative Background).

These were available on the internet or provided upon request. Below is a detailed explication of the categories used and constructed in this report.

- Categories constructed by the Israeli Center for Third-Sector Research (see section on The Israeli Third Sector and Arab NGOs: A General Quantitative Background):
 - ▶ Status: active, that is, registered with the Registrar of Associations and active; or registered, that is, registered but not known to be active.
 - ▶ Main area of activity: not classified, culture and leisure (including sports organizations), education, health, welfare, environment, housing and development, civic and social change, philanthropy, international, religion, professional associations, commemoration.
 - ▶ District (the location in which the organization is based according to a rough geographical division of the country): Jerusalem, Tel Aviv, Haifa, south, center, and north.
 - ▶ Organization: Arab, (Jewish) non-Arab, or Jewish nonreligious.
- Independently constructed categories:
 - ▶ Section on Characteristics of Arab Organizations for Social Change.
 - ♦ Thematic focus: subject areas in which the surveyed organizations concentrate their efforts for social change (constructed as explained above): education; women's issues; legal advocacy; rights; community development; environment; health; culture and arts; planning and housing; research; economic development; Arab-Jewish coexistence; social and humanitarian aid.

- ◆ Scope of activity: Geographical location of actual or intended activity:
 - Activity carried out in or directed toward specific localities in the various parts of the country: local-center; local-north; local-south.
 - Activity carried out in or intended to extend over the whole country: nationwide
 - Activity carried out in or directed toward an entire region of the country: regional-center; regional-north; regional-north.
 - ◆ Population addressed (overall ethnic-religious characteristic of population that the organization addresses): Arab citizens; Arab-Jewish (both Arabs and Jews, or joint groups of Arabs and Jews); Bedouin; Christian; general (the total population of Israel); unknown (the characteristic of the target population could not be discerned).
 - ◆ Target audience (specific target audience in terms of interest): academic; decision-makers; educational, such as teachers, principals, educational administrative staff; general public; social groups (specific interest groups, such as Arab women of a certain locality); unknown (the specific target population could not be discerned).
 - ◆ Means of action (specific types of actions used to achieve goals): applied research; basic research; intervention (action to change the situation); symposia (raising awareness through public discourse); unknown (the course of action could not be discerned).
 - ◆ Size: by number of employees insofar as data could be obtained.
- ▶ Section on Characteristics of Organizations' Content and Activities
- ◆ Project type: service provision, capacity building, content provision, enrichment and empowerment, events; lobby.

4. Methodological dilemmas

The main problem encountered in the current survey, as mentioned above, was verifying the validity and accuracy of the data. Many of the selected organizations operate on a small and local scale, and this affected data-gathering. In addition, Internet sites and telephone interviews do not always accurately reflect the actual activity taking place. The main solution to this problem was to cross-reference data sources as much as possible. This took place under constraints of time and accessibility to some of the information, as is evident, for example, in the section discussing the size of organizations and their sources of funding. The field dealt with does not always operate in full transparency, it is political in the wider sense of the term, and relationships within it are complex and ambiguous.

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Appendix C: List of Surveyed Organizations

Ordered Alphabetically:

- Acre Women's Association
- Adalah, The Legal Center for Minority Rights in Israel
- Ahali Center for Community Development
- Al Amer Association
- Al Hadaf Cultural Association
- Al-Aqsa Association
- Al-Beit Association for the Defence of Human Rights in Israel
- Al-Huda Association for Peace and Progress
- Alkaritha: the Arab Institute for Holocaust Research and Education
- Al-Rabetah - The Association for Arabs of Jaffa
- Alshuala Association
- Al-Siraj Women's Organization
- Al-Zahraa, Palestinian Arab Women's Organization
- Arab Children Friends Association
- Assiwar
- Atfal Association
- Baladna, Association for Arab Youth
- Bat Shalom, The Jerusalem Women's Action Center.
- Beit Hagefen
- Besod Siach
- Bimkom, Planners for Planning Rights
- Center Against Racism and Defamation
- Citizens' Accord Forum
- Doroub Institute
- Emil Touma Institute for Palestinian & Israeli Studies
- Fassouta Association for Education, Culture and Sport
- Follow-Up Committee on Arab Education
- Givat Haviva
- Hand in Hand Center for Jewish-Arab Education in Israel
- Hillel: The Foundation for Jewish Campus Life, Israel Division
- Hiwar: For Alternative-Democratic Education
- House of Hope, International Peace Center
- Ibn Khaldoun Association
- I'lam, Media Center for Arab Palestinians in Israel

- Insann Association for Education
- Isha L'Isha Feminist Center Haifa
- Israel / Palestine Center for Research and Information
- Israel Interfaith Association
- Ittijah, Union of the Arab Community-Based Organizations
- JDC-Israel
- Jerusalem International YMCA
- Kayan Feminist Organization
- Link to the Environment
- Mada al-Carmel, Arab Center for Applied Social Research
- Massar Institute
- MATI Hameshulash - Small Business Encouragement Center, The Triangle Area
- Merchavim - Institute for Advancement of Common Citizenship in Israel
- Min Jeel Ila Jeel, From Generation to Generation
- Mossawa, The Advocacy Center for Arab Citizens in Israel
- Negev Institute for Strategies of Peace and Development
- Neve Shalom/Wahat al-Salam
- Open House Center
- Ort Israel
- Peace Child Israel
- Rikaz
- Sadaka Reut
- Sawt el-Amel: The Laborer's Voice
- Seeds of Peace
- Shatil
- Sikkuy: The Association for the Advancement of Civic Equality in Israel
- Stars for Peace
- Taha Hussein Association for the Blind
- The Abraham Fund Initiatives
- The Adam Institute - Emil Grienzweig College for Democracy and Peace
- The Arab Association for Human Rights
- The Arab Business Club in Israel
- The Arab Center for Alternative Planning
- The Arab Cultural Association (ACA)
- The Arab-Hebrew Theater in Jaffa
- The Association of Forty
- The Center for Jewish-Arab Economic Development
- The Center for Multiculturalism and Educational Research
- The Forum for Coexistence in the Negev - Dukium
- The Galilee Society – The Arab National Society for Health Research and Services
- The Gilo Center for Citizenship, Democracy and Civic Education

- The Global Campus
- The Interreligious Coordinating Council in Israel
- The Israel Association of Community Centers
- The Jewish - Arab Center
- The Minerva Center for Human Rights
- The Van Leer Jerusalem Institute
- Windows - Channels for Communication
- Zochrot