



# Partnership between Arab and Jewish Communities for the Construction of Shared Society **Givat Haviva Model**

**Author: Ran Kuttner, Ph.D.**

Development Team: Yaniv Sagee,  
Riad Kabha, Yael Ben-Zvi,  
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חברה משותפת  
مجتمع مشترك  
Shared Society



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# Executive Summary

The purpose of this book is to present the Shared Communities program to the professional community, and contribute to the body of knowledge that informs the endeavor towards a shared society. For the past decade Shared Communities has been Givat Haviva's flagship program, developed and implemented to promote partnership and equality at a time of dissatisfaction with the idea of "coexistence", and a growing preference for tackling the challenges of building and sustaining a shared society in Israel. The book presents a theoretical and practical model in the form of a multilayered four-year program that facilitates sustainable partnerships between pairs of neighboring Jewish and Arab communities, headed by local authorities, as a basis to developing a concept of shared region. The vision that drives the program is that by using daily experience to exemplify the mutual benefits of cooperation, and by advancing both differing and shared interests, it will lay the foundations for a shared future and a shared society. This book presents the accumulated challenges, successes, experiences and insights gained through Givat Haviva's work for the past decade.

The book examines Givat Haviva's activity in the Wadi Ara region. It aims to make our model accessible to policy makers and to the public, in the hope that its message will resonate and serve as a basis for a shared society throughout the country. We invite the various national and local government agencies to make use of this model, expanding it or adapting it also to other regions.

The first section of this book is devoted to the theoretical principles of Shared Communities. It lays out the challenges inherent in building a Jewish-Arab partnership, including the transition from *coexistence* to *shared society*. It demonstrates that developing a partnership-oriented consciousness is congruent with cultivating a profoundly dialogic mindset. It describes the progression from *participation* through *collaboration* to *partnership*. It discusses Givat Haviva's role as an integrating organization, which draws many organizations and players – from the public, the business and the non-profit sectors – into municipal-led partnership-building processes. It also draws attention to the challenge of balancing bottom-up and top-down processes.

The second section presents Givat Haviva's working model for partnership facilitation. The first three chapters of this section describe the three circles that constitute the Shared Communities program – municipal, community, and educational – illustrated by practical examples and actual dilemmas from partnerships facilitated by Givat Haviva. The fourth chapter sets out a structured working format, a detailed multi-stage plan for facilitating a partnership through a four-year process.

The third section discusses regionally-oriented action as an anchor for creating Jewish-Arab partnership and a basis for a cohesive, equal, shared society on the regional level. It describes the

concept of regionality and the range of regional programs and initiatives undertaken by Givat Haviva in order to construct regional consciousness and cohesion.

This book presents a multilayered, innovative theoretical model based on an analysis of five partnerships supported by Givat Haviva (and two potential partnership projects which it recommended not to attempt at this time), ten test cases, ten regional programs, activities in dozens of schools, and assessments of various partnerships and programs implemented over the years.

The final section of the book reflects upon lessons learned and future challenges. It concludes that at this time, focusing on shared interests is important to the building of a shared society. This is both because it advances reality-changing projects that reduce gaps and construct partnership through ongoing pragmatic work, and because it builds the foundational trust which is essential to a complex discourse on identities. Without these shared efforts to change reality through interest-based work, discourse on identities is limited in its ability to promote shared living. As the book demonstrates, the process requires a great deal of patience – for carrying out substantial infrastructural projects, for constructing a deep partnership consciousness (as opposed to *ad hoc* collaborations), and for building the capabilities of local and regional officials and other participants to advance their partnerships with increasing independence from the facilitating body, through the development of their inner motivation and leadership. It may also be concluded that the vision of holistic advancement of partnership in all three circles (municipal, community and educational) and with the participation of all sectors (government, business, and civil society and citizens) requires significant support and commitment from government ministries, infrastructure providers, and professional bodies where specific expertise is needed. Appropriate knowledge and skills must be acquired where needed, and where professional development is required in order to reduce gaps and strengthen the partnership, it is important that a program have the mandate to carry it out. The process of building a partnership, in the deepest sense, is an ambitious one, especially at this time. However, this book shows that this comprehensive vision must not be abandoned in the face of our challenging social climate and the considerable time required for significant transformation from *collaboration* to *partnership*, and that the Shared Communities program should be viewed as a building of foundations and a planting of seeds, many of which will bear fruit only in years to come. The success of the program should therefore be evaluated in terms not only of performance (the tangible output of its projects) but also of the process – that is, the progress made along the axis of transformation from collaboration to partnership, as detailed in this book.

We believe that the Shared Communities program can provide a feasible model for other regions, being adaptable to the particular circumstances of each partnership and each location; and that it can significantly advance the development of a shared, equal society in Israel, as regards both mindset and the changes that create a concrete reality.

# Foreword: Givat Haviva and Its Activities

Seventy years ago the Givat Haviva center, named after Haviva Reik, a Jewish paratrooper in pre-state Israel and emissary of the Hagana, was founded by Hashomer Hatzá'ir movement as the national education center of the Kibbutz Federation in Israel. Since then Givat Haviva has always endeavored to promote the values of peace, equality and solidarity in society. It strives to safeguard the democratic, egalitarian character of the state of Israel, a quality it views as essential to citizens' welfare and as a basis for true partnership between the two nations that share life in Israel.

Givat Haviva promotes the existence of a shared, equal society for all citizens of Israel. From its origins in the kibbutz movement it draws its fundamental values of partnership and equality. These form the basis for its comprehensive plan of action, which centers on addressing the chasm between the Jewish and Arab national sectors, a chasm that jeopardizes Israel's future as a democratic state. Givat Haviva develops sustainable models for building a shared society, in the format of five "circles": local/inner-communal, inter-communal, regional, national, and global. The Givat Haviva programs strengthen communities, create a shared regional space, collaborate with government offices and serve as a nationwide model, and serve as a model intended for global emulation and integration.

Since its birth, Israel has known many changes, which have all been reflected in the history of the relationship between its Jewish majority and Arab minority. For many years we espoused the idea of *coexistence*, believing that if we merely enabled positive, constructive dialogue between Jews and Arabs in Israel, we would be able to cultivate a healthy relationship between them. This belief dissipated in October of 2000. Those who believed that good relations were possible in the absence of equality were mistaken. Those who believed it was possible to live side by side in an unequal partnership and maintain healthy relations were forced to face a reality of profound discrimination and marginalization of a large Arab sector, which was not prepared to concede and to hold a "dialogue" of good relations with the discriminators.

Givat Haviva has undergone a profound change over recent years. As this book explains in depth, we have redefined our mission, and instead of discussing coexistence, are now building an infrastructure for a shared society. Seven years ago we redefined our mission as follows: Givat Haviva is dedicated to building a shared, egalitarian society in Israel. A shared society is one in which all citizens, whatever their nationality, religion or gender, feel that Israel is their home. They all belong to it; they all own it.

From this distinct mission we derived a clearly defined vision: Givat Haviva aims to build an inclusive, socially cohesive society in Israel by engaging divided communities in collective action towards the advancement of a sustainable, thriving Israeli democracy based on mutual responsibility, civic equality and a shared vision of the future.

Our theory of change is based on the assumption that a shared society cannot be built merely through limited intervention in specific fields. If we are to produce significant, sustainable change, we must employ a comprehensive, holistic intervention that covers a range of systems, issues and age groups. This is especially true at a time when such action goes against the grain of prevailing attitudes. In the face of current powerful, government-led social trends that discredit shared society, education and dialogue are not enough. We must build infrastructures for the future among the younger generations by means of education for shared living, and at the same time conduct comprehensive, in-depth work with the wider population. Alongside cultivating acquaintance and relationships, as we have done in the past, we must take tangible action for the equality and empowerment of Arab society. We must aim to build local, regional and national partnerships that can address the shared interests of Jews and Arabs from neighboring communities, who, without proactive intervention based on the model we propose, will remain estranged from each other. The model that has developed from our process can be incorporated and help guide the local and national government in continuous implementation of it. We must facilitate a connection between cultures and persons through mutual learning of the “other’s” language. This requires the teaching of spoken Hebrew to the young generation of Arab society, and of spoken Arabic to the young generation of Jewish society. We must create an encounter experience, based on shared creativity, art and culture, which will enable familiarization and socialization between the groups. Finally, we were required to add a new element – taking significant action towards a “top to bottom” policy change: we are no longer only an educational organization concerned with social infrastructure, but a center that combines this with the endeavor to change national and local government policy.

To implement our new theory of change, we have designed five channels of action. **The first concerns the development of human infrastructure for the future through education for shared living.** In this sphere Givat Haviva currently reaches 8,000 young people (which constitute more than half the participants in this type of educational activity in Israel; the funds dedicated by Givat Haviva’s education department to education for shared Jewish-Arab living are more than those allocated to it by the Ministry of Education!). We run eleven education programs that draw on three different pedagogies: encounter and acquaintance programs, programs for shared learning in the school’s curriculum, and leadership programs. We have developed programs for children and young people of various ages, from preschool to high school, and have established a unique program, unlike any in the world, for joint regional education. On the Givat Haviva campus we have founded the International School for leadership, shared living and peace, and beside it the first Arab youth village in Israel, Sindiyana, run in partnership with the Society for the Advancement of Education, which leads this singular educational project, and with the Menashe regional council, a council that sets an example in educating for shared living. Alongside these programs we also train teachers, facilitators and principals.

**The second channel for building a shared society consists of working towards the equality and empowerment of Arab society:** to this end we have developed a program for teaching spoken Hebrew to Arab school students to facilitate social, academic and vocational integration. This year, its fifth, the program is implemented among more than 30,000 middle school students. Within a few years we will reach all middle schools in Israel, thanks to the excellent cooperation and tremendous investment in the program by the Ministry of Education. We also run programs in the Arab sector that aim to prepare young people for a career in high-tech, promote informal education, and empower women. In total, we run more than ten programs with over 40,000 participants.

**The third channel creates connections through language, culture and art skills.** Two centers on the Givat Haviva campus are dedicated to this purpose: the Arabic Studies Institute, which accommodates hundreds of students each year; and the shared Arts Center, which offers a wide variety of programs, including courses, exhibitions, an annual festival (“Under the Light”), a pottery school, and a Peace Gallery. Hundreds of people participate in the programs, and thousands more have the opportunity to encounter and relate to and through art and culture.

**The fourth channel is concerned with influence on government policy and public engagement:** for the past six years, Givat Haviva has been hosting Israel’s largest and most influential annual conferences on the topic of shared society. From these conferences evolved an extremely significant program, aimed at creating “a road map for a shared society.” To create this roadmap we brought together 70 opinion leaders from all three sectors – civic, public and private – and together we formulated a comprehensive set of recommendations to be submitted to the government, concerning policy changes and legislation for shared living in Israel, in five areas: economy, governance, education, land, and cultural representation. The document contains approximately 130 recommendations, which we intend to motivate government agencies to implement over the next few years.

Finally, **the fifth channel concerns partnership between neighboring communities.** This has in fact been our flagship program in recent years, while our goal has shifted from coexistence to a shared society. In the course of these years we have worked with communities totaling some 200,000 members and fostered deep connections, based on shared interests, between neighboring Jewish and Arab communities. We believe that social change begins with the socio-political unit that people feel closest to, and therefore we concentrated our activity at community level, with the aim of building shared communities. We employed all five avenues in our work within and between communities that share a regional space. We addressed key aspects of building a shared society, using a wide range of tools that were designed to address various aspects of shared society building with the aim to reach wide audiences. Our aim was to create a model of a Shared Society in a distinct area – Wadi A'ra – so that the program we formulate might eventually be run by the state, by means of the regional cluster of municipalities created by the Ministry of the Interior, and by local government, among others. Over the past eight years we have worked to

create a coherent, complete model that can be reproduced countrywide as well as worldwide, in countries that aim for a shared society embracing diverse cultures. At present we wish to make our model accessible to policy-makers and to the public, so that it may resonate, expand, and serve as a mainstay of shared society throughout Israel.

Accordingly, we realize that our role is changing: the extensive funds needed for widespread implementation of the model cannot be acquired from philanthropic organizations in place of state funding. We, as a civic organization, have developed a model, and now it is for the state, the ministries (especially the Ministry of the Interior and its community clusters), local government and neighboring pairs of municipalities, to adopt it, expand it, adapt it to other localities and conditions, and implement it. We are writing this book to pass on our knowledge and present the lessons we have learned from our successes, and no less importantly, from the failures we have experienced in the process. We remain committed to advancing the model and providing guidance to those who choose to use it to construct shared living, but we will do so as assistants. We will leave the driver's seat and the responsibility for cultivating the partnerships, and take on the role of facilitators, supporting and advising the institutions who now take the lead in advancing the model.

We believe that the only future possible for Israel is to become a state constructed as a shared, equal society of all its citizens. This program is intended as our contribution to this great vision for our shared state of Israel.

Yaniv Sagee – Givat Haviva Executive Director

Riad Kabha – Director of the Jewish-Arab Center for Peace at Givat Haviva

# The Shared Communities Program: A Short Introduction

Since 2011 Givat Haviva has been developing and leading the Shared Communities program, in which pairs of neighboring communities, Jewish and Arab, undergo a process of building a sustainable partnership, alongside collaborative regional programs for representatives of all municipalities in the region. The program enjoyed the devoted support of several foundations that share its worldview and made it possible to put it into practice - first and foremost Friedrich Ebert Stiftung, the Robert Bosch Stiftung, and the New Israel Fund. Givat Haviva thanks all the organizations and funds who share and support its work. The program aims to create sustainable partnerships between neighboring communities, as a basis for evolving a common conception of regionality and as part of creating the required conditions for a shared society in Israel as a whole. Citizens and leaders from diverse social backgrounds take part in the program, creating inter-community collaborations, structures and activity mechanisms that will inform collaborations to advance shared values, aims and projects. The vision that guides the program is that by exemplifying the mutual advantages of collaboration through day-to-day experience, among diverse sectors in socially divided communities, it will lay and strengthen the foundations for a shared future and a shared society. This vision gives rise to four chief aims:

- Creating sustainable structures: developing integrative, inclusive, sustainable mechanisms for collaborations between and within divided communities.
- Deep mutual acquaintance and removal of barriers between communities, creating openness to a future of shared living in which the multicultural complexity of Israeli society can be managed and contained constructively.
- Putting plans into practice: training partner communities to plan and implement internal and inter-communal municipal plans that address shared needs and further mutual interests.
- Running joint projects: recruiting participants who can motivate the desired change and encouraging them to work together towards the realization of shared community projects, despite differences.

Shared Communities is a four-year program in which Givat Haviva facilitates a partnership between two communities and lays the foundation for the continuance of this partnership at the end of this four-year facilitation period (which may be extended if necessary).

## Basic Premises

Givat Haviva's approach to facilitating municipal partnership is guided by nine main principles:

- **Through joint identification and advancement of interests**, concrete achievements that

can help lessen inequality in areas such as infrastructure and economic and environmental development can be attained.

- **Work on shared interests** will enable participants to become more familiar with both societies and acquire intercultural skills and the capacity to live together as partners in a multicultural, pluralistic society (as well as to engage constructively in “tough issues” that cannot be well contained otherwise).
- **Significant dialogue:** in addition to advancing shared interests it is important to enable interpersonal encounters, deepening acquaintance and gradually building significant dialogue between the groups as key agents of change.
- **Accountability (responsibility, commitment and answerability):** greater authority and autonomy entail developing and strengthening accountability for processes, outputs and products. It is essential to integrate accountability into the municipalities’ organizational operation. Therefore the partnership program must boost the municipalities’ ability to construct the responsibility required to consistently lead and maintain the partnership, and regularly initiate project under its auspices.
- **Sustainable changes** rely on institutions that can continue shared activities – under municipal auspices, within the education system, and through community activities – once the facilitated four-year program has ended. The purpose of this short-to-medium period of facilitation is to build an infrastructure for stable, ongoing work after it have ended.
- **Interlinked circles:** cultural change and integration of partnership-mindedness will develop out of complementary endeavors in several spheres: municipal, community and educational. Throughout the process, participants are encouraged to develop an integrative regional mindset.
- **Activity spheres:** activity is concentrated in three distinct spheres, whose cultivation will lead to significant cultural change: the intra-municipal (which requires profound preparation so that each municipality can develop the skills and capability to work with its partner municipality), the inter-municipal, embracing both municipalities; and the regional, embracing the various municipalities of the Wadi A’ra region.
- **Integration:** it is Givat Haviva’s task to achieve an integration of the various activities, from the planning stage onwards, producing an effective critical mass of initiatives that inform and enrich each other. In this way it creates a held space that serves as a basis for ongoing, effective shared action.
- **Linking community and municipality:** a community, in the sense used in this book, is a group of people brought together by a defined territorial space. In this program we chose the municipality as this defining space. A community is a social system that maintains channels of communication and interrelationships in most areas of life, and its purpose is to fulfil

the needs of individuals, groups and organizations, and enable them to be participants and partners in the public sphere.

- The above key points for building partnership between communities draw on an inclusive perception of a shared society, and on a work model intended to create the conditions for sustainable partnership, as discussed in the next chapters.

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# **Part I**

# Theoretical Background

# Introduction

The Shared Communities program is evolving at a time when the discourse on Jewish-Arab relations is undergoing a shift from “coexistence” as the desired outcome to “shared society.” This shift necessitates a change of aims and a reexamination of the goals and challenges posed by programs and processes intended to help build a shared society and cultivate shared living.

The first chapter in this theoretical section examines the problem of the alienation of Arab citizens in Israel, and the challenges facing Israeli society in general, and Givat Haviva as a facilitating body in particular, in the building of Jewish-Arab partnership. The second chapter illuminates the challenges posed by the shift from coexistence to shared society. Givat Haviva’s working philosophy is pragmatic at its core. Its premise is that joint action to change existing conditions, through identifying and addressing both shared and differing interests, will help create a reality of greater equality between Jews and Arabs, gradually develop partnership-mindedness, and by gradually creating the conditions required for a dialogic discourse that will eventually make it possible to address the sensitive, complex issues that lie at the root of the Jewish-Arab conflict in Israel. The third chapter aims to characterize dialogue and its qualities, and highlight the tension that exists between working on shared interests and conducting a dialogue on identities.

One of Givat Haviva’s main tasks in the Shared Communities program is to facilitate dialogic mindset and partnership-consciousness in its deepest sense. However, potential partners’ initial levels of readiness sometimes vary, necessitating support and aid to prepare the ground for establishing this kind of partnership. We have chosen to define these different levels as *participation*, *collaboration* and *partnership*. Part of the role of Givat Haviva’s facilitators is to identify participants’ readiness level and help them progress along the continuum towards *partnership*. These levels and the passage between them are discussed in chapter 4.

In order to achieve significant effects and generate a new community culture, Givat Haviva engages a large variety of organizations and players from the public sector, the business sector and the third sector in processes of municipality-led partnership building, integrating their activities together to create a collective impact. Givat Haviva’s role as integrator is presented in the fifth chapter. The sixth discusses the transition from representative to participatory democracy, a process which society and the concept of governance are currently undergoing nationally and globally. These processes are also reflected in the approach to partnership work, which aims to find new balances between top-down and bottom-up processes and to engage the general public and stakeholders without official title or roles, in shaping this changing reality by means of partnership. Since these changes also affect the mindset and function of formal and informal leaders, the sixth chapter also discusses shifts in the perception of leadership and the emphases pertaining to leadership in Givat Haviva’s work on Shared Communities.

# Chapter 1

## The Context Within Which “Shared Communities” Operates

### I. The Challenge "Shared Communities" Faces

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The Shared Communities program addresses the need that has arisen in recent decades to restructure Jewish-Arab relations, shifting the paradigm that characterized Israel's first decades. The events of October 2000, in which twelve Arab Israeli citizens and one Palestinian citizen were shot to death by Israeli police, harshly brought to the fore the issues of Arab Israeli citizens' inequality and sense of exclusion from the Israeli collective. There is a demand among Israel's Arab citizens to be recognized as belonging to the Palestinian nation, alongside a demand to be fully integrated into Israeli society as equal citizens and accepted as a national collective within Israel. Different groups place varying degrees of emphasis on each of these aspects, and some feel that the conflict is irreconcilable under present conditions. Jewish Israeli society, too, finds it extremely challenging. Many Jewish citizens feel threatened by what they see as the inherent tension between Palestinian national loyalty and Israeli citizenship, and are hard put to face this complexity or to engage in dialogue concerning it.

The Jewish majority in Israel is itself experiencing tension between two tendencies, based on two aspects of the complex Zionist identity, which both societies sometimes find contradictory and impossible to resolve or even to manage constructively: Judaism, which views Jewishness as supremely important, and requires that Israel's approach to nationality and identity emphasize this aspect and prioritize Israel's Jewish population; and democracy, whose values demand full civil equality among all groups.

These unresolved tensions manifest in the discrepancy between the Jewish majority's vision for Israel as “a Jewish state” and the Arab minority's vision of it as “a state of all its citizens”. Givat Haviva's working premise is that currently it is not possible to resolve the dispute over the future vision for Israel, but it is possible to cultivate a fabric of just and fair shared living, through constructive engagement and finding better, more nurturing ways to achieve balance for all. Constructive management of, or – engagement with, the natural tensions between the two tendencies is vital, since perceiving them as mutually exclusive leads to conflict and to destructive handling of this tension. A “solution”, in this case, would consist in acknowledging the complexity of the situation, facing it, engaging in ongoing dialogue and finding mutually nurturing balances and a new harmony between the differing tendencies. It seems that in the first decades of Israel's existence, the approach to this complexity was far from comprehensive

and involved a great deal of denial. At the same time it promoted those competing and separationist elements that discourage any complex perspective inclusive of the Other. This complexity was seen as threatening, a perception that caused both groups to withdraw from one another. Today's Jewish majority still finds it difficult to see Israeli Arabs as partners for the construction of an Israeli identity and environment, or to accord them a significant role in the national and civic space. For some dominant groups within Arab society, reinforcing the Palestinian national identity of Israeli Arabs is important even if it detracts from their Israeli civil identity.

These two tendencies can also be discerned in the decisions of Israel's government, a government that has passed the Israel Nation-State Law, which legally entrenches the overprivilege of Jews in Israel and the inequality between them and the Arab minority, while at the same time increasing the resources allocated to strengthening Arab society and reducing gaps. Palestinian Israelis cannot easily view Israeli-ness as an identity and a space in which the Palestinian minority has its place, partaking in the building of the country. Politically, it is possible to discern in Arab society a growing sense of alienation from the State and a mindset that does not advocate integration, side by side with processes of *de facto* integration in diverse spheres and a wish to shape a consciousness of "Israeliness" of which Arabs are a part. All this takes place in a general context of growing marginalization of Arab Israeli citizens in areas such as education, employment, industrial development, allocation of land for development and building, health, culture, transport, and participation in government and decision-making.

Following the clashes of October 2000, the State-appointed Or Commission investigated the root causes of these events. The commission's report acknowledges the tension, if not the substantial contradiction, between the fundamental principles of a Nation-State and those of a liberal democracy, and the need to invest special effort if one is to achieve reasonable harmony in majority-minority relations. The report describes the discriminatory policy towards Israeli Arabs, and calls for a recognition of the Arab minority's identity as an indigenous minority that identifies with the Palestinian people and the Arab nation, as well as acknowledgment of the discrimination against it – discrimination that must be amended and inequalities that must be eliminated, in accordance with Israel's legal obligations. The Commission stated that the issue has been neglected, and that attaining genuine equality must be a key goal of the state's actions. "The state," it declared, "must initiate, develop, and operate programs emphasizing budgets that will close gaps in education, housing, industrial development, employment, and services." This statement concerns both material aspects and the need to foster, recognize and embrace Arab society as part of Israel's developing identity, and the report stated emphatically that "all government agencies must find the means to allow Arab citizens to express their culture and identity in public life in a respectable manner." Several of the commission's recommendations were adopted: the Authority for the Economic Development of the Arab, Druze and Circassian Sectors was established in 2007, initially as part of the Prime Minister's Office, and multiannual

programs were formulated and implemented with the goal of bringing the development of Arab towns and villages up to national standards. Nevertheless, it seems that all governments since have lacked vision and a broad perspective regarding Arab society in Israel.

Several tensions exist in this regard: if an organization wishes to promote a healthier society with regard to Jewish-Arab relations, should it endeavor to eliminate material gaps or to achieve recognition and improved relationships? Will the status of Israel's Arab citizens be improved by means of rights discourse, in which lawful rights are demanded and the law and justice systems are required to produce the change, or will discourse on identity and creating mutual recognition lead to righting the wrongs? In preparing settings for Jewish-Arab encounter, should the emphasis be on creating closeness and good relations between the groups, or on making the weakened voice heard and demanding to eliminate inequality?

## **II. Common Approaches to Encounters between Groups in Conflict**

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There are various models for intergroup encounter between groups in conflict – strategies of intervention based on different premises and aiming to achieve different goals. A model that was popular in the 1980s was founded on the principles of Contact Theory, which claimed that it is possible to reduce intergroup tension by setting the terms for positive contact between the groups' members. By creating an equal-status environment that nurtured relationships that involve closeness and intimacy, participants come together and reduce their animosity. The equal-status contact in itself is expected to transform stereotypical negative conceptions and manufacture suitable conditions for collaboration among participants.

In the 1990s such coexistence efforts based on contact theory started to be criticized by thinkers who claimed that they entrench inequality and are structured in such a way as to accommodate only the Jewish partners' need for contact with the other culture. Critics alleged that this model avoided tough political issues and feared the weakening of separate groups' identities, whereas reality demanded that they raise and confront meaningful political questions of structural inequality in society. Contact theory-based encounters were perceived by these critics as a form of manipulation, whose aim was to maintain the existing power structure with no critical reflection or willingness to reevaluate majority–minority power relations and inequality.

In the late 1990s and early 2000s, the confrontation model became popular. According to this model, the intergroup dynamics in the encounters represent the relations between two identities that are entangled in power relations with unequal status and unequal access to resources. Participants are empowered to express their in-group identities, and the tensions or confrontation that arise in the encounters between Jews and Arabs are used to help participants understand the social dynamics in order to develop a critical stance toward them. Structural

inequalities are brought to participants' attention, and the political sphere remains in the focus of the conversations, rather than putting effort into setting the terms for the intimate, interpersonal level exchange, as in Contact Theory. In this model, participants' national identities are reinforced, and the conflict between these well-defined identities is the center of attention. This empowers Arabs to voice their identity and encourages Jews to reflect on the social inequality or violence in which they take part.

Critics of this approach claim that it does not generate the conditions for dialogue (indeed, it grew out of the criticism on Contact Theory's advocacy of dialogue for its own sake) but rather creates confrontation that highlights separateness, reinforces conflict, and produces polarization and an increased tendency in partners to barricade themselves within their national identities. The minority's voice is indeed heard and made present, and the conflict is discussed openly, but this does not necessarily result in a constructive dynamic for its management. Inequality and lack of partnership find expression but do not necessarily undergo transformation.

Another model that has become popular is based on the narrative approach. This has its origins in therapeutic practice, and in recent decades has also become prevalent in literature and practice as an approach to mediation and inter-group work in conflict situation. This approach holds that the manner in which an individual or group relates a narrative should not be assessed in relation to objective, factual reality. Instead, the focus must be on the way in which the narrator constructs the perception of reality or of the conflict, and the manner in which it is told and shaped as a narrative. The construction of a group ethos is not intended to describe the truth but to build identity, cultivate national pride, protect certain interests etc. It must be understood as such. In conflict situations the collective narrative is constructed and told unilaterally, and thus threatens to delegitimize the narrative of the other. It abounds with a sense of injustice and deprivation, of rightness and self-justification. The purpose of narrative work is to enable each group to understand the narrative of the other and to allow the differing narratives to exist side by side without judgment or decision, thus destabilizing (in a positive sense) and gradually deconstructing each party's grasp of its own narrative as representing the only, unequivocal truth. A later stage of the process is the co-construction of a new, third narrative which is acceptable to all parties.

Each of these models embraces important aspects that should be highlighted in Jewish-Arab encounters. The Shared Communities model developed by Givat Haviva assumes that building a shared society requires a strategy with a starting point that differs from the abovementioned, which gradually builds the preconditions for dialogic discourse between partners.

### **III. Shared Communities**

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As part of the criticism on contact theory-based engagements, and rooted in a critique of both the contact based and the confrontation models, a new synthesis has become more popular

in recent years, advocating for the notions of “shared citizenship” and “shared living.” These concepts hold a response to processes of exclusion and alienation of Arabs from the public sphere, to which confrontation-model-based interactions gave some attention, and a wish to engage in a dialogue based on collective efforts to come together and find an agreed *modus vivendi* in Israeli society, based on partnership and equality, and highlighting not only Arab civil status but the mutual dependence of Jews and Arabs in Israel, and their common as well as their separate interests.

President Rivlin’s “Four Tribes” speech and the subsequent presidential flagship project, *Israeli Hope*, emphasize the importance of establishing partnership and equality among the four tribes he identified as making up Israeli society (secular, orthodox, Haredi [ultra-orthodox], Arabs). In our present-day reality, he observes, there is no longer a clear majority-minority relationship regarding fundamental ideological questions. Therefore, the traditional majority-minority mindset must be replaced by a new mindset of partnership among the sectors of Israeli society. In Arab society, too, those who call for integration advocate doing so from a position of equality. Givat Haviva’s philosophy is that building partnership between Jewish and Arab communities, simultaneously attending to their common interests and mutually advancing their separate interests, will promote both partnership between Jews and Arabs (thus serving one of the chief interests of Israel’s Arab citizens) and a sense of security in Jewish-Arab collaboration, which the Jewish majority both needs and fears. Constructing such a dynamic will also, as explained in the next chapter, lay the foundations that will later enable the partnership process to enter a more complex discourse regarding issues that in its early stages it is not yet prepared to handle in a dialogic, constructive fashion.

Shared Society is a concept that has also been extensively developed internationally in recent years in political contexts. The Club de Madrid, for example, the world’s largest independent group of political leaders ([www.clubmadrid.org](http://www.clubmadrid.org)), has chosen the vision and goal of building shared societies worldwide, “based on the promotion and protection of all human rights, as well as on nondiscrimination, tolerance, respect for diversity, equality of opportunity, solidarity, security and participation of all people including disadvantaged and vulnerable groups and persons”. Britain’s former Prime Minister Theresa May, for example, spoke in 2017 of a vision of a shared society in terms of its “working for everyone,” and “tackling some of the burning injustices that undermine the solidarity of our society”. The building of a shared society, then, is also concerned with changing the conditions of existence in a way that contact-theory-based encounters do not emphasize. It is also concerned with the changing and the shaping of policy on a national, regional and local level, so as to create an equal, cohesive society in every sphere of life. Partnership must also be integral to the structure of government. Social and economic inequality changes into equal access to resources and knowledge, on the premise that increased inclusion and engagement of all populations in advancing and developing the country’s society and economy, out of a sense of shared responsibility, will help build a flourishing shared society.

Mari Fitzduff, in her book on building a shared society, identifies the spheres in which equality and partnership must be developed – namely governance, economy, police services, health, education, environment, culture, and land. Clem McCartney, researcher and content developer at the Club de Madrid, contributes more categories: poverty, access to services, environmental issues and sustainability, public participation, human security, development etc. In one Givat Haviva project, Roadmap for a Shared Society, working teams have formulated policy recommendations regarding governance, economic development, education, land use, and restorative processes and cultural representation. The term *shared*, McCartney asserts, implies that individuals play a comprehensive role in society and feel a sense of belonging and a share in the responsibility for advancing the various social issues, as well as for the outcomes. They take part in shaping reality rather than merely responding to it as citizens excluded from decision-making or denied their fair share of influence and resources. Cultural diversity is perceived as a valuable resource rather than a threat to be diminished: the differences encountered in the partnership are not perceived as distancing barriers but as beneficial components of a whole that is greater than the sum of its parts. Thus, a shared society represents a vision of equality and sets the goal of creating partnership between equals.

## Chapter 2

# From Co-Existence to Shared Society: A Paradigm Shift

This chapter aims to present the gradual shift from *coexistence* to *shared society* and the potential inherent in this transition. This change is paradigmatic, not merely semantic, and presents new challenges to professionals who facilitate Jewish-Arab partnership building.

*Coexistence* was a term used mainly by Jews who were striving to engage in a dialogue with the other society, to familiarize communities with the culture and traditions of neighboring communities, and to reduce stereotypes and animosity between the two groups. Contact Theory and the Jewish-Arab encounters based on it served these motivations well.

The transition from *coexistence* to *shared citizenship* and *shared society* reflects a transition from a separatist to an integrative perception of citizenship, based on a vision of partnership between equals. As noted earlier, it brings into sharp relief the interdependence of Jews and Arabs on each other. It also necessitates a shift from an individualistic approach to a relational-systemic approach, which the Shared Communities program seeks to put into practice.

## I. A Relational Approach to Conflict Management

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As background, it is important to understand the ongoing debate in the literature and practice of conflict resolution, concerning the integrative approach versus the approaches that aim to transform constructed alienation – an issue which their proponents claim is neglected by the integrative approach.

The integrative approach helps the parties in a conflict engage in dialogue on needs and interests rather than on positions. The parties identify shared interests and think creatively together – not against each other but against the problem – developing ways to utilize their shared and their differing interests and attain at mutual gains. This approach is based on the premise that different interests – unlike positions – are not opposite but complementary, and that a collaborative engagement must be generated around these multiple interests to find an integrative solution.

The theories that offer an alternative to the integrative approach – such as the transformative approach or narrative approach to mediation and conflict management – present a working model that extends beyond aiming to satisfy the groups' interests. It aims to build their capacity for transforming destructive conflict engagement patterns and their perceptions of the conflictual reality, and to establish different communication and a different attitude towards the Other.

All these alternative approaches advocate developing a different conception of self, of identity, of what leads us time and again to focus attention on the separate, distinct, self-substantive, independently defined self-definition of the individual and of his/her group.

Those advocating for a relational approach argue that the interest-based approach is founded on the conservative premise that we must unearth the true nature and identity of each group or individual, illuminate it, and articulate what is important for each group or individual separately, regardless of the other or of circumstances. This enables a kind of barter in which each party agrees to some of the other's demands. The relational approach, in its various forms, has a different basic premise: that any attempt to discuss the self in isolation from the context and the fabric or relationship of which it is part is a fundamental error. Instead, we must understand how the conceptions of self are shaped in relation to, and contingent on, surrounding elements. The narrative approach, for example, assists individuals and groups in unearthing the contexts or discourse that gave rise to the narrative – the way in which an individual or group had built the story of their reality and the story of their identity. This “identity”, according to the relational approach, is not without context and cannot be comprehended separately from the processes by which it was constructed. The relational approach examines the partners' ways of relating, or of “being in relation to” – that is, how they construct who they are in relation to the other and to the situation; at the same time, it builds their capacity for coordinating a new “shared movement” which is more constructive than the destructive firm clinging to one's own sense of separate self.

The relational approach challenges the partners to approach the situation with more openness, aware that the images they have constructed regarding the other as well as themselves are now to be reexamined and reconstructed. They are prepared to be present, attentive to what is being constructed in the “here and now” connection of the encounter.

## II. The Relational Conflict Specialist's Role in Constructing a Shared Society

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The shift from co-existence, from standing apart, to a shared society may also bring about a shift to a different mindset – a relational mindset, which challenges the concept of a shared society and sheds new light on it: the transition is from “coexistence” – in which “I” and “thou” create ad hoc collaborations, maintaining separate lives with occasional encounters – to “shared society”, the gestalt of a shared space that precedes the existence of separate individuals within it.

- The relational mindset and dynamic include a recognition of inter dependence, in the ways in which the “I” or “we” to who we become in situations is a product of interactive processes with those we recognize and define as “the other”;
- A relational mindset implies ongoing learning processes of the ways in which the individual

defines and situates himself, in relation to the ways in which he defines and situates “the other”;

- A relational dynamic implies cultivating a new way of listening, exercising humility and suspending judgment and the patterns that an individual has created within himself, out of real interest in reexamining his definitions *in situ*, that is, out of and within the contexts in which he constructs them;
- A relational mindset implies being mindful of our thought processes and to the ways in which we impose assumptions on contexts that in fact require us to adapt and to observe them with fresh, new eyes, without bias or presuppositions – a requirement we are not always able to fulfil.

Concepts and qualities such as co-construction, co-evolution, joint action, joint meaning-making, coordinated meaning and adaptive change are not foreign to global conflict-transformation discourse, but they are certainly foreign to the Middle-Eastern experience at this time. The approach proposed here aims at integrating these concepts and approaches into public discourse as part of building a dynamic of partnership and of shared society.

To construct a shared-society mindset it is necessary to depart from starting point of individualistic premises and gradually adopt a relational approach to events in the shared space (the fourth chapter expands on the developmental theme and presents the axis along which the conception of partnership develops). Professionals wishing to encourage constructive conflict management must offer the possibility of constructing what is known here as a relational mindset and a shared relational-dialogic space, thereby creating the basis for construction of partnership-mindedness – within us and between us.

A relational conception of the world is not merely an enhanced version of contact theory. Rather, it is a mindset that aims to identify what is required to create the conditions for a shared society: cultivating practices conducive to shared construction of reality – of a mindset and dynamic whereby the partners mutually construct the reality of their lives – also cultivates partnership-mindedness. Adopting relational practices and a relational mindset means developing an awareness of the shared space, of a more inclusive, systems-based perspective and of a shared life, in which the sum of the group’s reality (the shared region, state or city) is involved in a dialogic process of co-constructing its characteristics. While coexistence presents a narrow, unfulfilling vision of social cohesiveness and legitimizes the option of withdrawal from the efforts to co-construct a shared reality, cultivating a relational mindset involves developing the capability to establish a more complex sense of interdependence and of shared space, in which the parties take equal responsibility for their physical, mental and social welfare. Instead of assuming partial responsibility for the quality of life in the defined territory of that particular group, the state of shared living involves shared construction of and responsibility for that space, with an understanding that the individual does not have the luxury to improve his quality of life separately and without considering the quality of life of so-called “others” – that is, the group he perceives as being outside his responsibility.

### III. Between Interests and Relationality

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As we have stated, the conflict-resolution literature distinguishes between approaches to mediation based on identifying and addressing interests, and approaches that define themselves as relational and question the interests-based approach. Givat Haviva's approach aims to integrate the two: the mapping of interests and shared social action that aims to express and address them, alongside an attempt to implement a complex, systemic version of the interests-based approach, which views the dialogic interaction among the various interests as part of a greater whole, a larger context or space within which these interests are shaped and reshaped/ In this shared space they are mutually and relationally formed, alongside the construction of an evolving set of priorities that develops and changes as the continual discourse takes place. Givat Haviva's approach may be seen as a developmental one, which posits that the shared dialogic, relational space is built up gradually out of preliminary interests-based discourse.

Focusing on interests leans on established, widely accepted psychological theories (Realistic Group Conflict Theory), which view inter-group hostility as a product of conflictual, competing aims and goals that can be diminished if there are mutually desirable superordinate goals, attainable only by means of inter-group collaboration. In practice, we translate these goals and aims into interests. According to this theory, relations between groups have characteristics that differ from the distinct characteristics of either group. They result from the history of the groups' interactions, among other factors. Therefore, inter-group relationships cannot be evaluated outside the realm of inter-group characteristics according to intra-group characteristics. In practice, these characteristics must be translated to the relational space shared by the groups. Indeed, according to this theory, neither the shaping of tendencies nor the understanding of content that arises in interactions can be the product of studying individuals in isolation from the environment in which they are shaped.

The first two basic premises of Shared Communities, as described in the introduction to this book, are that shared identification and advancement of interests can bring about concrete substantial achievements, which can help lessen inequality in areas such as infrastructure and economic as well as environmental development; and that work on shared interests will enable participants to become more familiar with both societies, to acquire intercultural skills, and to build the capacity to live together as partners in a multicultural, pluralistic society.

Our underlying assumption is that working on shared interests will advance partnership and equality between Jews and Arabs, as well as creating the preconditions, opportunities and ripeness for a relational dynamic. A shared space, if we can develop relational capability and partnership, can bring about the ripeness to engage constructively with "difficult" issues that otherwise cannot be contained and effectively managed. Under current conditions, there is as yet no ripeness for identity discourse, neither at the dynamic/process nor at the content level. Each group must be empowered, as commonly and non-relationally understood, to express

its interests clearly and be able to collaborate with a cultural group whose characteristics and working culture are significantly different. It must be noted, however, that in keeping with the relational premises, the empowerment occurs from and within the encounter itself, when significant issues are brought to the shared space during the work process; it does not manifest in withdrawal and retreating into abandoning the collaboration. It is important that conditions and ripeness for complex identity discourse be created. In some cases, as discussed later, we have avoided engagement with sensitive issues that began to surface, when we judged that this could produce a crisis that the team was unequipped to manage constructively at that stage. Building a dialogic space between conflicted groups may take years, and therefore Shared Communities sets more modest goals as a working framework for the first years. It acknowledges that the four-year time framework to which the partner municipalities have committed may well be sufficient only for laying the foundations. It may be only at a more advanced stage that the seeds planted ripen into full-fledged relational dialogue or discourse on complex identity issues. In one of the partnerships, for example, even when conditions seemed right and it appeared appropriate, after three years' work in the partnership, to invite a joint leadership team from both municipalities to a complex identity discourse, the feedback we received indicated that this would not be right at that stage. We realize that identity discourse on complex core issues is essential to building partnership, in its deepest sense, and a shared society in Israel; however, we take the view that conditions and ripeness must be created by developing a shared dialogic space and a relational dynamic by which these can be maintained constructively. Therefore, at each stage discourse topics must match the type of discourse possible and the maturity of the partnership.

# Chapter 3

## Dialogue: A Relational Practice

A shared society is a dialogic society. From a relational perspective, *shared* and *dialogic* are almost synonymous, due to the mental characteristics and the practices they share. This section will show that construction of dialogic practices and mindset is tantamount to construction of shared-society practices and mindset. In other words, a dialogic mindset (not to be confused with “dialogue encounters” in the spirit of coexistence encounters) and its gradual development through the Jewish-Arab encounter process, will make it possible to construct and establish a shared society.

In keeping with the underpinnings presented in the previous chapter, prominent dialogue scholars across a number of intellectual disciplines present the concept of dialogue as a relational practice, identifying the difference between dialogue and other types of interaction (discussion, conversation) through questioning the conception of individualistic self that characterizes exchanges between two subjects distinguished by a clear boundary and frame. While the individual, according to this approach, strives to define the independence of the self by means of clarifying his independent, unchanging inner core, the dialogic approach sees the self as an entity located and defined within, rather than separately from, the assemblage of relations and context in which it functions.

Martin Buber, for example, offers an alternative to the more consensual individualistic worldview, and in fact turns it on its head: his starting point is the idea that only the relation grants the things their true, independent existence. Buber makes a radical claim that in dialogue the relation as a primary and foundational experience is echoed—one in which the nature of humans and of the world is understood. He draws a distinction between two modes of conversations—indeed, between two different qualities of human interaction: “I-Thou” and “I-It,” the former manifesting dialogic relations. While the I-It relation is characterized by seeing the “it” as bounded by others, as an object perceived with cold indifference, the I-Thou is a dialogic relation, acknowledging that only in the presence of the I-Thou primary relation can the self be wholly apprehended. In dialogue, people understand that only within the scope of that relation does the “I” become a person in its full sense, thus fulfilling his humanness. The realm of the “Thou” overcomes the disconnection embedded in the relation with an object and includes a different focus, the living person that is gradually constructed before him within the context.

Similar to Buber’s view, David Bohm explains that the etymology of “dialogue” is “a stream of meaning flowing among and through us and between us” (Bohm, 1996). Bohm draws a distinction between the dialogic state and the state of trading information among human beings, a “discussion,” where each person guards the foundational assumptions with which they

have arrived, and conducts a trade-off or negotiation, without being open to questioning the fundamental assumptions of all participants, himself included. While this kind of interaction suffices for coexistence efforts, the efforts to build a shared society and shared living are directed at changing it. In contrast to the trading information or negotiation state, the dialogic state, according to Bohm, calls for a re-examination of the assumptions and perceptions with which the participants arrive, including the perception of the parties as two different systems. We will argue that in advanced phases of shared society efforts, such re-examination ought to take place, and will emphasize relational processes in the space, in which meaning arises from the dialogic conversation process. Charles Taylor (1999) draws a distinction between “monologic acts” (single-agent acts) and “dialogic acts”, in which it can be conceived that the self neither preexists all conversation, as in the old monologic view, nor does it arise from an introjection of the interlocutor, but it arises within conversation, because this kind of dialogical action by its very nature marks a place for the new locator who is being inducted into it. Once again, the dialogic state is emphasized as questioning the more common sense of self and as cultivating the ability to focus on the way in which the self is established within and out of the interaction.

This questioning is necessary not only on the interpersonal level but on the societal level and among social groups, in order to cultivate a shared society. Taylor articulates what can be seen as a relational vision for transforming adversity and social fragmentation into dialogue: A vision of shifting from an introjected “I,” which has to find its own voice, to gradual awareness of the process of how it arises within conversation, a process of gradually finding one’s own voice as a participant of dialogue. This—by definition—cannot be a process undergone by individuals as it is a shared social process that will provide new meaning to the notion of shared society, and to the strategies and skills needed for its gradual cultivation.

Dialogue, in the relational view of the self that is presented here as an alternative to the individualistic worldview, shifts the focus from the individual to the domain of relation and relatedness; in dialogue, the self is constructed within interactions and from them in an ongoing process of mutual construction, in the flow of interactions between the individual and his world, in which he not only gives but also receives expression to his values and vision, in harmony and in keeping with the context. In the dialogic process, meaning is transmitted from the individual’s mind out to the space in which people operate together. Social construction is not a matter of penetrating the privacy of the other’s subjectivity, which seems an obvious unit of analysis for those wanting to understand the social world, but rather a relational achievement that depends on coordinating action. A dialogic mindset centers on coordination of meaning, based on the understanding that meaning emerges only through interaction, within and from relationality. This approach emphasizes patterns of interactions and relational processes out of which we construct our individuality, on the premise that meaning is not the possession of individuals, of separate persons, but rather an emergent property of coordinated action. We must be being aware of meaning as it unfolds, and affects the flow of processes from within our living involvement with them.

It is important to stress the complexity that this perception brings to the concept of empowerment and to the importance of assisting each person and group articulate their voice, their needs and wishes, their history and particular identity, in a clear and brave manner, while cultivating the person's or group's agency. This approach does not aim at deny the importance of all of these, but to assist people and groups develop their capacity to see the ways in which identities and agencies take shape, change and are continuously constructed within new contexts and realities. This is not to dismiss the properties that agents bring (as some repressive approaches and social practices have forced them to do), but to create the conditions for dialogic *modus vivendi*, joint construction of the concrete reality of all partners partaking in the social space. In the "dialogic moment" as described by Maya Kahanoff (2010), interests not only work against or alongside each other, and interpretations exist not only as competing alternatives, but are brought into confrontation and collaboration at the same time. The concept of empowerment is transformed: while the individualistic ethos defines empowerment in a one-dimensional manner as the ability of the individual or the group to articulate its voice in a clear and distinct manner, independently of external pressures and influences, and to reconstruct their ability to manage their lives under their own conditions (while confusing negative influences and dialogic interactions), empowerment from a relational point of view presents a more complex perspective, in which the individual or the group are able to question the stability of the narrative that a person or a group construct with regard to themselves, clinging to a firm, well-defined and definite sense of self, with inner coherence, which is usually fixed and entrenched, guarding itself from "outer" influence and change. The empowerment and dialogic *modus vivendi* described here are required in both inter-group and intra-group relations, so that interaction of a different character – dialogic - can take place between the various identity components that exist in tension with one another as described in the first chapter (Palestinian and Israeli identities among the Arab minority in Israel and among the Jewish majority that finds it challenging to accept their residing together, or Jewish and democratic aspects in the perception of the state, among the Jewish majority and among the Arab minority that struggles to see them residing together).

Qualities of interaction that characterize dialogic interaction, as derived from the dialogic approach described here:

- A shift from focusing on the parties to focusing on the space between them
- A shift from firm opinions to suspension of judgment and an interest in shared exploration and illumination.
- A shift from a dichotomy of right/wrong, good/bad to a suspension of judgment regarding good and bad, and an effort to understand the speaker's patterns of thinking and inner logic.
- A shift from binary, either/or thinking, to paradoxical thought that embraces apparent contradictions.
- A shift from dialectic thinking (bringing about a synthesis between opposing, polarized

viewpoints) to dialogic thinking (flow, generative movement and taking shape in a non-polarized way).

- A shift from debate or confrontation between two parties, defending arguments and attempting to persuade while refuting the other's arguments, to shared deliberation, exploration and examination, with demonstration of tolerance toward diverse thinking patterns.
- A shift from linear thinking that venerates consistency, clarity, and justifications based on pure logic, to phasic logic (allowing spontaneous emergence of ideas, impressions and experiences), paradoxes, and vagueness.
- A shift from the desire to attain a definite aim, to the desire to learn and to focus on improving interaction and synchronization.
- A shift from seeking the familiar, clinging to it and returning to it, to recognizing the singularity of context and constructing new territories.
- A shift from preoccupation with thoughts and patterns from the past to being present in the total experience (thoughts, emotions, feelings).
- A shift from thinking inside personal space and according to constructed schemes, to joint thinking and shared construction of knowledge.
- A shift from attempting to direct matters in a predetermined direction and obstructing development of thought, to constructing knowledge and generation of ideas from within the context.
- A shift from emphasizing difference and otherness, to making dilemmas and uncertainties present so that they can be examined together.
- A shift from emphasizing independence and separateness to making mutual dependence present: a shared effort, not individual efforts.
- A shift from personal interpretation of concepts to jointly unfolding interpretation and building a shared meaning, while acknowledging the importance of context.
- A shift from clear agendas and firm opinions to recognition of continuous change and willingness to embrace change.
- A shift from commitment to defined viewpoints, standpoints and ideas, to questioning and a willingness to clarify the premises, values and experience that underlie each viewpoint.
- A shift from experiencing doubt and uncertainty as a threat, to viewing them as a mental resource (a different interpretation of *insecurity*, and a different approach to change).
- A shift from a conception of unknowing as a lack that must be filled with knowledge, to viewing it as a space in which to stay and examine questions.
- A shift from listening in order to agree or disagree, to listening in order to learn, understand, develop, build shared meaning, and leverage ideas.

- A shift from predictable statements and hackneyed ideas to joint thinking and construction of mutually forming ideas.
- A shift from having the topics and problems for discussion defined by normative boundaries of discourse, to encouraging participants to challenge and question these boundaries, and express basic needs and wishes that are beyond the normative range.
- A shift from reacting to reality, to focusing on the shared process as creating reality.
- A shift from reactive, immediate responses, to reflection and thoughtful responses generated by a mindset of mutual creating and building.
- A shift from regulation of discourse by means of power relations, control and inequality, to equality, partnership, and shared responsibility.
- Comprehensive mutual recognition of the other's situation in the here-and-now of the encounter as well as in the effect of the encounter.

The dialogic approach presented here is consistent with the developmental approach as described by one of the central current thinkers in developmental psychology, Robert Kegan of Harvard University. Kegan's five-stage developmental model describes the fourth stage as a stage in which people transform the unhealthy dependency of the third stage, which he calls the Interpersonal Stage. In that stage humans lack autonomy and are therefore conditioned and highly influenced by others' opinions. In the fourth stage – the Institutional Stage – a person develops a significant sense of agency, identity, a stable and determinant perception of self that includes a clear ideology with regard to who they are, and through which they interpret their social realm. Much effort and determination are invested at this stage in preserving the institute, the stable identity. Kegan claims that this is the most advanced stage that most people reach, and that it confirms the social ethos of the individualistic convention with regard to self-fulfillment, personal autonomy, and self-expression. Humans in this stage identify with their sense of self, but lack the capacity to reflect upon their selves, to observe from the outside. This is something that takes place in the fifth, more advanced developmental stage, which Kegan names the Interindividual stage. At this stage the notion that one has a single, stable perspective or unitary collection of interests is surrendered. The unified and coherent institution and its ideology is replaced by a perception of continuously-constructed system with a capacity to critically examine and reexamine one's perception of consistent self and the perception of ideology altogether. Mutual dependency is perceived as fashioning a bigger context, a wider consciousness than the self's consciousness in which these separate identities interpenetrate. The separate identities are co-regulated in reciprocity. While at the institutional stage humans return to their private space to examine the situation and the means by which one affects and is affected by the other, in the interindividual stage the examination takes place in a dialogic rather than dichotomous understanding of self-and-other in a co-constructed process. As a matter of fact, the fifth stage exemplifies the dialogic mindset, the I-Thou relations, and the realization of the shared-society ethos presented in this book. It is evident, as the next chapter describes,

that a process of managing conflict or tension between groups, where one side is fearful of negative effects, as a result of intolerance and repression of one's voice in the shared space, is a situation in which there are barriers that need to be taken into account. The challenges inherent in realizing a partnership mindset are many, and deserve a patient, process-oriented approach, in order to set the conditions that will enable the construction of a mindset and practices that enable partnership in its deepest sense.

# Chapter 4

## Stages in Partnership Development

In the literature, both in Israel and worldwide, we find several typologies defining different qualities of partnership and different levels of “shared living”. This chapter examines the characteristics of these levels as described in the literature, and presents Givat Haviva’s definitions for them. Identifying the attributes of each level enables our professionals to define the challenges of the transitions between levels in the partnerships they facilitate, and to diagnose the practical challenges to be addressed in each partnership in order to cultivate its dialogic character and enhance its quality. Our assertion is that if we wish to bring about the most advanced level, that of *partnership*, rather than repeating past mistakes and investing in “more of the same” efforts towards “coexistence”, we must understand that the components of the change align with the paradigm shift proposed in the first chapter, which includes the construction of a relational mindset.

### I. Types of Partnerships

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The distinction between long-term, sustainable change and changes with less impact appears repeatedly in various forms in the literature. Innes and Booher (1999), for example, define first-order, second-order and third-order impacts in the planning of collaborations:

1. First-order impact is a direct, immediate result of the collaboration process. This category includes social, political and intellectual capital, shared strategic plans and agreements.
2. Second-order impact exists when partnerships manifest outside the formal boundaries of the efforts. This includes new partnerships, coordination of shared action, new learning, change in practices and change in perspectives.
3. Third-order impact, which takes place only at a later stage, includes new partnerships, continued shared evolution, reduced conflict between the partner groups, adaptation of services, of resources and of the partners themselves, new institutions, new norms, new ways of coping with social issues, and new channels of discourse. Grey (2000) adds: generating social capital, creating shared meaning, increased interaction, and a change in the distribution of power.

Collaboration, the writers claim, creates public value if it succeeds in bringing about change of first, second and third order.

In their book *Networks That Work* (2011), Paul Vandeventer and Myrna Mandell distinguish among *cooperation*, *coordination* and *collaboration*. While it is possible to be satisfied with first-level qualities, in order to produce sustainable change it is necessary to go beyond it.

The first level, cooperation, is characterized by high levels of urgency in gathering to convene problem-solving; building a field or gathering momentum for movement; reaching agreements by commonly understood forms of dialogue, negotiation and consensus; sharing information; testing ideas and learning about different approaches to one another's work; and creating social environments that lead to better personal and professional relationships.

The second level, coordination, adds to these the following characteristics: identifying and pursuing intentional policy advocacy priorities for all parties; negotiating network members' commitments and allocation of time and energy resources; pushing established organizational boundaries and creating a more robust sense of interdependence; and strengthening relationships by engaging in activities that require greater mutual reliance.

The third level, collaboration, involves greater risk-taking. At this level, participants join together to pursue a long-term system creation or reform. All partners take part in changing the system; change old conceptions regarding how it works; agree upon, work within and self-enforce the tasks to be carried out to maintain the new or reformed system; ; build robust methods for identifying, engaging, and resolving conflicts; participate authentically in transferring resources from certain services or projects to others, in ways that would not have been possible under the old system; reach agreements about the ways in which old working patterns can be radically and permanently changed; and redefine the way in which the partners play their roles in the new, larger system (ibid., pp. 23-24).

Sikkuy, in a publication summing up a decade of activity and entitled *Equality Zones: Promoting Partnerships between Jewish and Arab Municipal Authorities*, distinguish between cooperation and partnership, stating that a partnership “is a continuing and structured link between two or more independent organizations that choose to work together to achieve a common goal. Thus a partnership is based on mutual desire and on continued and regular activity, with the idea of leveraging the participants’ influence while maintaining flexibility, and creating a joint space and common language that increase their acquaintance with each other. This differs from cooperation, which is generally a random, one-time, or limited episode.” (pg. 15). Tami Rubel Lifschitz, in her paper “Practices of Collaboration” (Shatil), distinguishes among four practices of collaboration: sharing, participation, collaboration (ad-hoc or continuous) and strategic or core partnership. The distinction that is most relevant to our purposes is between the third and fourth levels. Collaboration implies action – a project or tactic led by several protagonists who make decisions together on the basis of mutual discussion. A good collaboration conjoins the unique added value of each party’s particular qualities, together with common values, aims or interests that bond them together. It enables both to achieve things they could not have achieved on their own. Collaboration with a partner also enables a deeper encounter with the “other” and the other’s culture, with mutual exchange of ideas and opportunities for learning, renewal and creativity. Strategic or core partnership is a long-term relationship, which usually combines core aims, vision and values with pragmatic interests. In contrast to the case of collaboration, here

the shared project is not the main aim, but is regarded as a means for attaining broader shared aims. This kind of partnership often involves a personal affinity between its leaders – a deep, meaningful link that makes it possible to dream, create, and initiate projects together.

In the absence of such strong interpersonal connection, working together tends to concentrate more on the pragmatic facet. In cases where work centers on the concrete task, rather than on the strategic vision or core values, the relationship between the parties may become a long-term collaboration, but not a partnership.

## II. Givat Haviva's Partnership Model

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The intervention model in the Shared Communities program developed by Givat Haviva is based on a three-level typology that draws a 4-year path in which Givat Haviva serves as the integrator and facilitator of various joint initiatives among the communities, aiming at cultivating a spirit of partnership among them, based on the relational model, as described below. The Givat Haviva typology comprises the following stages:



The three levels—participation, collaboration, and partnership—demonstrate three developmental stages from a relational point of view. It is important to note that the transition toward partnership expresses the overcoming of a mindset that is nonrelational or characterized by individualistic manifestations.

Givat Haviva's definition of *participation* is as follows: "participation in a partnership that another is leading, with the joint work being random, periodical, and limited in time for the resolution of *ad hoc* problems. Participants arrive at agreements on a predetermined set of goals with the help of agreed-upon forums designed for partial sharing of knowledge, information, and resources, collaboration in order to gain better perspective on a problem and its possible resolution, and construction of a social sphere that leads to better relationships and which entails regathering when needed." From a relational point of view, this stage demonstrates a separately formulated sense of each of the groups, bringing to the shared space and maintaining a well secured sense of what the problems to tackle are and of their interests and priorities. Satisfaction of well-defined interests is the focus and joint exploration or co-evolution is not the emphasis.

*Collaboration* is defined as follows: Participants, or rather collaborators, lead together a joint project or a number of initiatives simultaneously, while identifying and addressing separate and shared interests and significant issues, for which the groups' priorities are compatible. The decisions on the work plan and the projects' goals and characteristics are taken together, while pushing the constructed limits of their respective organizations and creating a more

meaningful sense of dependency for the satisfaction of interests. The joint dependency leads to the strengthening of ties and the formation of a platform for ongoing collaboration, with partial interest in and capacity for developing new joint initiatives, new learning, and a change in practices and perspectives.” From a relational point of view, there is progression toward joint decision making and reflecting on one’s boundaries: Thus giving room for dependency, yet still for the satisfaction of their separately defined interests. There is also progression toward joint learning, a step toward co-evolution and joint meaning-making.

For example, an economic-development committee of a partnership between a Jewish and an Arab municipality may find its drive and will to *participate* in the program in its early evolutionary stage through the calculation of the self-interests of each of the municipalities, that is – “what do we (my municipality) gain from it financially,” or – “how are our economic interests served through any designated program.” In a later, more advanced *collaborative* stage, the question may be framed differently. For example – “how is the well-being of all citizens in the region served through the project at hand?” This adopts a regional view of the common good, regardless of the designation into in-group interests.

Givat Haviva’s definition of *partnership* is as follows: “profound connection in vision, core goals, and values; joint construction of a system, or long-term reform, in which all participants contribute to the change of the system and arrive at agreements regarding the means by which it is possible to change – radically and for the long term – old working patterns; in conjunction with adapting services, resources, institutes, and norms; and while developing new ways for coping with social problems. The partners develop and enforce upon themselves the tasks in need of addressing to maintain and continuously develop the partnership while creating joint meaning and joint social capital, and while constructing vital systems for identifying, surfacing, managing, and resolving conflicts.”

The profound connection helps reexamine foundational premises and make present the sense of shared existence. This sense assists participants in this later stage to refrain from withdrawing to a separate, fortified sense of distinct identity. Indeed, there is room for voicing differences and empowering group narratives, and the experience of singular identity is likewise empowered, but these arise from and within the interaction, and are addressed compassionately in the realm of the shared space. In this space, the sharing of vision, core goals, and values have a key role in constructing the sense of partnership, and they serve as the holding space for the dialogue that deals with differences, among other things. This is no longer merely the meeting space of separately identified needs and interests. The interests are no longer defined *ad hoc*, and the agendas of each party in the encounter are no longer intended to create optimal value for its own community, but are calculated and addressed with a holistic perspective that takes into account the complexity of the regional considerations at a more systemic level.

The design of a system and long-term reform reinforce the co-construction of a sustainable system that stands on its own and in which all the parties partake, relationally emerging through

and within their interactions. The changing of established patterns of action that stem from the individualistic tendency is a derivative of the ability to deconstruct mental constructs and habitual ways of being that derive from a fixed sense of self that ought to be transformed. These patterns are replaced by co-constructing in mutuality a new sense of going-on together (for example, seeing an environmental challenge as a regional challenge rather than a challenge a municipality needs to face with its known, well-defined capacity). The ability to adapt to new realities requires the transformation of one's habitual grasping of self and other. It also requires the transformation of seemingly objective constructs of objective reality, forced on the individual as part of a social construction process. The sense of internal-reinforcement and responsibility is a result of motivation building, a motivation that recognizes and sees as a priority the maintaining and sustaining of the partnership in its profound, dialogic stance. This includes making meaning together and refraining from the withdrawal to separate sense of self that stands in opposition to the other and which characterizes poor conflict management. Developing the capacity and skills to manage conflicts from a relational standpoint requires the reflective ability to identify and raise this common, almost naturally occurring withdrawal (from the dialogic space to the entrenchment in in-group identities, situated in opposition to one another). Good, highly capable conflict management systems are aware of the tendency to polarize, dichotomize, and exclude, and are capable of transforming this human tendency into relational awareness and inclusive, interdependent dialogue.

In this more advanced stage, the maintenance and improvement of the partnership become the center of attention, participants discovering its core through it. For example, in the economic-development committee of a partnership between a Jewish and an Arab municipality described above, partners in this stage may find the drive – when gradually cultivating the mindset of *partnership* and a growing sense of shared ownership and responsibility for the joint region – to enter a dialogue where the committee may be focused on ideas such as “Who are we as a partnership?” “What is our shared vision for this region?” and even more – “How is our sense of who we are revisited through and within the interaction?,” or “How can our partnership define itself anew through the shared activity that pushes our boundaries, our sense of who we are, in a way that helps us thrive?” When asking this more advanced set of questions, participants are no longer avoiding structural imbalance; they are restructuring power relations, and revisiting inequality. Moreover, while gradually experiencing profound changes in Jewish-Arab dynamics and cultivating a relational sense of co-construction of their joint reality, they are now able to raise and manage constructively these tough issues that usually are highly challenging to address in Jewish–Arab encounters.

The characteristics of partnership include significant markers of relational and dialogic qualities that must be reinforced: co-evolution, adaptation of services and of the partners themselves, new ways of conducting discourse, creation of shared meaning, coming together to build a long-term, shared system or reform, transformation of mindsets regarding the way in which the system

should operate, redefining the way in which all parties fulfil their roles in the new, expanded system, preserving flexibility, and creating a shared space and a shared language, among other things. All these features necessitate a quality of encounter that requires a rethinking of the ways in which individuals and groups define themselves. Professionals who wish to construct a shared-society mindset can refer to ideas proposed by the relational approaches, and understand the concept of partnership accordingly: the individual's existence and quality of life are measured not in isolation but within the relationships and from the social context in which he exists. They are what they are depending on the context, on the space and on the relationships with in it. The relational approach rests on these premises, and this is the paradigm of shared society, in contrast to a society in which groups live alongside each other and seek their well-being independently and separately, rather than in the wider context and in relation to the many variables that shape the ever-changing space in the “here and now” of the interaction. If we wish to make present a profound, dialogic partnership-mindedness, we must analyze challenges and barriers in relational terms and implement suitable conflict-transforming skills, so that we might construct a mindset that enables such living practices.

### III. From Participation to Partnership

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One of Givat Haviva's main tasks in the Shared Communities program is to support the participants in their progress towards partnership in the deep sense of the word. Initially, however, potential partners' degrees of readiness may vary, and support and help will be needed to prepare the ground for establishing a partnership of this kind.

When we wish to advance a partnership between pairs of communities and assist them in building a work plan, we must examine several points, some of which were highlighted earlier, and focusing on which will help us build an optimal approach and work plan:

1. What goals do we wish to achieve in this working plan, and what partnership standard should we set for the participants?
2. How shall we help the partners decide on the partnership's goals and undergo the necessary process of change?
3. If our aim is to produce a core partnership, do we have – or if not, how can we acquire – the requisite resources and capabilities?
4. How can we ensure throughout the process that joint efforts are focused on the strategic vision or core values, rather than on the concrete task at hand?

Regarding the participants' level of engagement and proactivity, at the *participation* stage they mainly take part in the process led by Givat Haviva and at the *collaboration* stage they collaborate with each other and with the facilitating body, while at the *partnership* stage they are jointly

responsible for advancing, developing and integrating the process, with increasing independence from the external body.

The following table was formulated to help professional bodies identify at what stage of readiness communities are for partnership, guide them productively through that stage, and identify the goal of the next stage in the partnership’s development, and the challenges it may pose. Note that not all criteria are relevant to each program or project. In addition, the teams in one partnership program may have varying levels of maturity, and some of them may have reached a more advanced stage than others. A partnership or project may also have reached several different stages according to different criteria. The dynamics may be more advanced where a certain criterion (e.g. “Collaboration”) is concerned, while in another field the participants may require more work, since they are still in a stage of “Participation”. Team members may also have differing conceptions of partnership, which must be considered.

Criterion	Participation	Collaboration	Partnership
<b>Participants’ unity of purpose</b>	Convergence of interests around a shared project	Shared general aim, not necessarily identical agendas; collaboration depends on similarity of goals.	Shared vision and agenda: coordinating the core aim, vision, values and interests, while continually reexamining the agenda together.
<b>Decision-making</b>	Each group makes decisions separately, while the facilitating body has a central role in generating ideas.	Decisions are made together, through mutual discussion and examination; good collaboration takes into account the unique added-value each side brings, while showing recognition of each party’s particular values alongside those common values, aims or concerns that bring them together	Joint construction of the collective consciousness, and generation of decisions from the shared space and core aims, with a systemic, integrative approach and aiming to act for the common good
<b>Sharing of information among participants</b>	Partial sharing of information, depending on the extent of shared agendas	Full sharing in order to discuss and resolve problems, in the course of joint projects	Full and consistent sharing of information in order to create new knowledge and meaning together, as well as collective intelligence

Criterion	Participation	Collaboration	Partnership
<b>Organizational commitment</b>	Short-term and time-limited, issue-specific and pragmatic, for solving concrete problems	Middle- to long-term (over ten years), continuing and issue-specific (though may concern several issues), for solving concrete problems, both pragmatic and ideological	Long term and not time-limited, consistent and systemic, responds to new challenges and initiates expansion of the partnership, ideology and values take precedence over pragmatism
<b>Personal commitment of participants</b>	Temporary engagement of persons committed to the cause, dependent on facilitation	Continual but unofficial participation of officials who cooperate with the facilitating body and take part in shaping the partnership	Personal accountability and commitment of the participants who lead, maintain and develop the partnership, while continually restructuring relevant needs
<b>Learning and innovation</b>	Case-specific evaluation of successful and unsuccessful actions. Relevance of conclusions is limited	Case-specific evaluation of successful and unsuccessful actions in order to improve future projects. Use of formative-evaluation tools	Systemic evaluation using consistent criteria, learning by comparison to other contexts and constant examination in order to develop new knowledge and initiatives. Use of developmental-evaluation tools
<b>Source of motivation</b>	External, dictated by the system or by proper norms; or inner conviction of the importance of addressing specific concerns or issues	External, stemming from the realization that this activity serves the group's interests and helps solve a problem; or inner conviction, recognizing the importance of the action regardless of specific problems, and partial, limited dedication of resources	Inner; deep conviction of the partnership's importance, acknowledgment of mutual dependence, deep commitment and considering the partnership a high priority, while allotting considerable resources and going beyond official duty
<b>Initiating further action</b>	Focusing on the defined task without exceeding or extending it	Considering follow-up activities, seeking shared areas to highlight and new topics prioritized by all participants	Joint generation of ideas with the constant aim of better, more efficient action, and corresponding redefinition of roles

Criterion	Participation	Collaboration	Partnership
<b>Institutionalization and regulation</b>	<i>Ad hoc</i> issue-specific work, with the possibility of reconvening if necessary in some cases	Establishing a joint team/format that convenes as needed to address problems in a specific field	Influencing policies, establishing new, permanent social institutions that explore new ways of improving residents' welfare
<b>Receptiveness to change</b>	Joint work on specific issues and/or problems defined by each participant separately, each contributing their relative advantage	Identifying problems and acting jointly to broaden the scope of the partnership, prioritize issues to be addressed, define them and address each specifically, while perspective and practices change to a certain extent	Joining forces to bring about fundamental changes or long-term systemic reforms
<b>Preserving the identity of the organization or group</b>	Producing focused, relatively "safe" attempts in being mutually committed	"Pushing the organizational limits", creating a stronger sense of mutual dependence among the partners, while also reinforcing individual ties by means of activities that require increasing mutual trust	Changing the ways in which each organization fulfils its roles in the extended system
<b>Extent of embeddedness of the program and of participation circles in everyday life</b>	Sporadic; program depends on the involvement of officials and individual stakeholders	Acceptance of the collaboration process and partial recognition of its importance by many of the officials and representatives of the different sectors. Selective engagement of citizens and objectors to the process.	Deep conviction among a critical mass of officials and representatives from the three sectors, large-scale involvement of citizens and containment of diverse voices, including objecting voices, in order to build a public willingness and participation in consolidating the partnership

Criterion	Participation	Collaboration	Partnership
<b>Funding policy and commitment for self-funding</b>	Guaranteed external funding for limited support of various activities	Guaranteed external funding for broad support of program activities, alongside internal funding of specific projects by participants	An official policy by which public funds and foundations ascribe to the partnership's aims; internal funding for supporting processes, limited external funding
<b>Allocation of resources and personnel</b>	Existing employees, volunteers. Restricted budgets for special events only	Augmenting existing manpower, appointing a part-time regional partnership director for the regional authority. Partial funding of defined activities and projects	Extensive allocation of resources for institutions and structures that are products of the partnership. Expanding personnel pool as needed (full-time partnership director, mediation center director, art center staff etc.)
<b>Discourse format</b>	Negotiation	Discussion	Dialogue
<b>Involvement of external body</b>	Facilitating-leading	Facilitating-supporting,	Background consultation
<b>Transfer of information between activities</b>	Each activity stands alone and aims to achieve its own aims and goals; no significant communication or reporting take place	Reporting and communication between different activities without monitoring consistency of goals or cross-fertilization between initiatives	Alignment of various activities and transmitting continuous information between activities to create unity of purpose, cross-fertilization, and understanding of commonalities of projects and bodies
<b>Attitude towards other initiatives and organizations</b>	Indifference regarding similar initiatives and organizations that address the same issue	No dependence on other initiatives. Exchange of information and occasional attempts to form <i>ad hoc</i> partnerships with other bodies active in the field	Recognition of the importance of integration and collaboration among all relevant players to create collective influence
<b>Conflict management</b>	Conflict is perceived as a barrier and is avoided wherever possible	Conflict is perceived as a problem that can be overcome by redistributing value, without necessarily generating a crisis	Conflict is perceived as a source of change and rectification, and is managed using an integrative approach in order to create value

## Chapter 5

# The Role of Givat Haviva as an Integrator and Backbone Organization

This chapter presents an approach informed by the *collective impact* working model, and delineates Givat Haviva's role as a backbone organization in leading partnerships between communities. The central precept of this approach, which is consistent with the motivation of building a shared society between communities, is that to achieve a significant effect and to create a new community-based culture, it is necessary to generate collective impact; that is, to cause multiple organizations and players – from the public sector, the business sector and the third sector – who take part in social processes, to work together and create a force of significant influence. In an analysis of initiatives that have successfully generated collective impact and activated processes of social change, it was found that all these successful efforts involved an organization active behind the scenes. In the literature, such organizations are known as *backbone organizations*.

Creating and managing a collective-impact initiative requires a detached organization with specialized management and coordination capabilities, to support the initiative and serve as its “backbone”. In this way it saves the participating organizations time, a precious resource that is always in short supply. Many projects fail due to the mistaken belief that coordination among all participants can take place without a supportive infrastructure. It is sometimes difficult to argue the importance of a backbone organization, but studies show that the participants in every successful collective-impact project were adamant that without the significant involvement of such an organization, the project would have been doomed to fail and “do more of the same” – assigning decisions to a small team at the top of a hierarchy and thus failing to strengthen the community in its processes of change.

## I. Responsibilities of a Backbone Organization

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A backbone organization supplies a team that deals exclusively with the partnership but is separate from the participating organizations' team. The backbone organization is charged with all activities required to simplify the participants' task and ensure that the work is carried out smoothly. Under the right circumstances, “backbone organizations embody the principles of adaptive leadership: the ability to focus people's attention and create a sense of urgency; the skill to apply pressure to stakeholders without overwhelming them; the competence to frame issues in a way that presents opportunities as well as difficulties, and the strength to mediate conflict among stakeholders” (Kania & Kramer, 2013).

The role of backbone organizations comprises six principal activities by means of which such organizations achieve their goals (Turner et al. 2011):

1. Guiding vision and strategy: this manifests in bringing together multiple organizations and players, and building a collective direction.
2. Supporting aligned activities: synchronizing various activities and ensuring ongoing transmission of information among them, in order to create unity of purpose and understand the commonalities between the different projects and bodies.
3. Establishing shared measurement practices.
4. Building public will: shaping public consciousness while emphasizing the importance of the project.
5. Advancing policy.
6. Mobilizing funding.

Other common responsibilities of backbone organizations include:

- Planning and managing the project
- Supporting data-gathering and -reporting activities
- Supporting communication and technology
- Management of logistical and administrative details.

## II. Integration of Partnerships between Communities

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Shared Communities may seem to involve two organizations – a Jewish municipality and an Arab one; but in practice, the facilitation work can be seen as a task of integrating teams, sub-teams, diverse projects in the partnership, pairs of municipalities and various regional projects etc.

The integration required falls into three main categories:

1. Realizing that the various projects approved by the municipality are not projects that stand on their own or operate independently and hence do not fit the model of collective impact even though they share the auspices of the municipality and steering committee. Therefore, the integrator must bring them together, align them, and aspire to ensure that concrete projects are seen as part of a bigger picture and vision.
2. Engaging leaders and officials from diverse sectors and ranks of society (additional officials from the public sector, key figures from the business sector, NGOs and activists from the third sector, committee leaders, subject coordinators, relevant professionals, unofficial public leaders etc.) and interweaving them into a collective system with substantial social influence.
3. Bringing about fruitful integration of all activities that are part of the partnership within Givat Haviva.

A backbone organization is thus crucial to the success of the partnership, and the organization that facilitates the partnership between communities should be seen to a certain extent as such a backbone organization.

### III. Conditions for Successful Collective Impact

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In another article, Kania & Kramer (2011) list five conditions for successful collective impact initiative, which together clearly define the tasks and goals of integration:

1. **A shared social agenda regarding the vision for the required change:** this includes a shared understanding of the nature of the problem, the right approach to solving it, and the actions to be taken. It is important to acknowledge disagreements among participants and give them due attention, in order to choose the framework and priorities.
2. **Continuous communication among leaders:** Participants need several years of regular meetings to recognize and appreciate the common motivation behind their different efforts, to ensure that their own interests will not be ignored, and that decisions will be made on the basis of objective evidence and for the benefit of the project, not to favor the priorities of one participant over another. They must also develop a shared vocabulary, which is essential to developing shared measurement systems. These meetings are extremely important and should be held monthly or even twice a month, and attended by the organizations' CEO-level leaders. Meetings should be scheduled according to a structured agenda.
3. **Mutually reinforcing activities:** it would be ineffective for all participants to focus on the same activities. Each should undertake the specific set of activities at which he excels, and encourage others to do the same. The power of collective action comes not from the sheer number of participants or the uniformity of their efforts, but from the coordination of their differentiated activities through an overarching plan of action. Activities should be coordinated, with each participant acting in his own field and held to shared standards.
4. **Backbone support organization:** a separate set of professionals who are charged with planning, managing and supporting the action framework's activities at all organizational, technological and logistical levels. Experience gleaned from facilitation of partnerships between communities shows a need for at least three roles: a project manager for the action framework, a data manager, and a facilitator. The importance of these functions lies in their ability to focus participants' attention and create an understanding of the project's significance with no unnecessary pressure, alongside the competence to frame issues in a way that presents opportunities as well as difficulties. Most important of all, of course, is their ability to mediate conflict and attain compromise among all stakeholders.
5. **Developing a shared measurement system:** a shared agenda is worthless unless all participants agree on the ways in which success will be measured and reported. Measurement and evaluation are particularly important, not only because they indicate what is effective and what is not, but because they increase each participant's accountability and commitment, preventing any shirking of responsibility. This kind of project can only be evaluated once the discourse has reached a certain stage of maturity and the first practical actions have been taken to advance the chosen agenda. Measurement and evaluation may be carried out using

web-based technologies, which can increase efficiency, reduce cost, improve data quality, and document the progress of the initiative as a whole.

## IV. Challenges in Public Network Management

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Another relevant study, which discusses management of public networks, lists five main challenges to be taken into account to create an effective system (Milward & Provan, 2006). These are pertinent to Givat Haviva's role in facilitating partnership between communities, and apply both to the integrator and to the partner organizations:

1. **Management of accountability** – how to create accountability and ensure that participants carry out the tasks to which they have committed;
2. **Management of legitimacy** – how to promote the activity and continually negotiate the legitimacy of the partnership and the importance of its various activities;
3. **Management of conflict** – what kind of conflict-resolution system should be established to address conflicts that arise in the partnership process;
4. **Management of design** – what kind of management model best serves the program. It may be a consensus-building model in which decisions emerge organically from the network's activity, with no specific organization in charge; there may be a specific responsible body within the system (for example, some members of the network may be given the authority to act as integrators); or there may be an external backbone organization exclusively charged with managing the system. It is critical that we define to ourselves which management model we intend to build in the program, and examine whether it is appropriate that in the early stages we serve as a backbone organization, the aspiration being that by the program's fourth year this role will be taken over by members of the partnership *and* that by that stage our role will consist of coordinating information rather than initiating and motivating.
5. **Management of commitment** – how to sustain the commitment of the various players to the ongoing activities of the partnership in particular and of the network in general, and ensure that they are committed to the overall working system rather than only to specific activities under their responsibility.

It must be noted that the approach to management and leadership proposed here supports types of leadership that enable and give room for growth. Such approaches and understandings of leadership will be discussed further in the next chapter. It must be remembered, however, that while ideally management would be the task of the project's steering committee/leadership team, which would act as an integrator, in practice it does not have the resources (time, staff, expertise etc.) to fulfil this, unless a specific post is created for the ongoing task of maintaining the integration. Therefore, for the first few years at least, Givat Haviva must commit to a dominant, active role in the integration process.

## Chapter 6

# From Representative to Participatory Democracy as an Anchor for Jewish-Arab Partnership

Over the past decades it has become increasingly prevalent to view democracy as a deliberative practice, by means of which stakeholders as well as the general public partake in the processes of policy design and implementation. Stakeholders – from civic society, from the business sector, and where relevant from various public authorities – now take a more significant part in introducing changes, this practice gradually replacing the representative-democracy approach whereby elected representatives delineate policy in a more hierarchical fashion. These developments have come about since public and social problems are becoming increasingly complex, so that in order to address them it is necessary to share information, responsibility and capacity. An additional factor is the increasing accessibility of information, which contributes to people's wish to participate in decision-making, be less reliant on “experts”, and have less policies imposed upon them by “the powers that be”. Governments in democratic societies are therefore increasingly acknowledging the right, ability and duty of citizens to shoulder responsibility for their social situation and to take action to change it, rather than leave decisions exclusively to authorities and policy-makers.

It is important to note that deliberative practices are not a new phenomenon. There are testimonies to the existence of such practices centuries ago, as in the classic example of democracy in Athens. Recent decades have seen the development of a range of practices and procedures for deliberation suited to the needs and nature of particular contexts and issues. One of these developing norms is the inclusion of diverse populations in the policy-design processes, to some degree, even if ultimately the decisions themselves are made by policy-makers. Civic society, including social activists and organizations, is becoming an increasingly important, influential player in the development and implementation of public policy; there is a growing awareness that organizations and other players may have knowledge and experience that the government lacks, as well as an ability to move forward processes and support efficient and effective implementation of their products.

The topic of public participation is pertinent to many issues and is studied by several academic disciplines, such as public policy, public administration, planning, conflict resolution, leadership, and communications.

## I. From Government to Collaborative Governance

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The approach that equated rulership with *government*, and according to which the elected leadership is the only dominant body in the design and implementation of policy, is being replaced by a paradigm of *governance*, which emphasizes the inclusiveness of processes involved in ruling, decision-making, power relations and policy leadership – by the government, the market, public networks, social organizations, informal groups, local and international corporations – and the interrelationships among them all. Governance has been defined as “the art of governing communities in participatory, deliberative, and collaborative ways” (Leighninger, 2006). This new paradigm views governance as the process of creating and implementing policies informed by the shared goals of citizens and organizations that do not necessarily have official authority. Practices of such new governance may, for example, build networks that go beyond government circles – as ongoing or as time-limited processes – in which public, private and non-profit organizations, as well as the general public, partake.

Collaborative governance also addresses public conflicts by initiating complex deliberation processes, which bring together stakeholders and representatives of various publics. This is based on the understanding that conducting a discourse process and building agreements can prevent escalation and polarization among groups with differing interests, and help reach creative, win-win solutions, which are satisfying or at least acceptable to all concerned. Processes like this are very valuable since they allow participants to go beyond a narrow prism of interests and to develop a complex systemic viewpoint that takes into consideration the multilayered needs and interests of all stakeholders, as well as enabling the development of capacity for collaboration and dialogue. Professional literature distinguishes between processes aimed at solving a specific problem and processes in which stakeholders and partners interact as a complex system with the intention of developing capabilities for better, longer-lasting dialogue and collaboration, either in order to produce collaboration/participation that increases benefits for all concerned (by optimizing benefits from existing resources) or as preemptive action to prevent potential future escalation of conflict.

Another model (NCDD 2013) distinguishes among four principal types of dialogue and discourse processes: **exploration**, **conflict transformation**, **decision making** and **collaborative action**. The facilitator engaged in process-design should help identify the required process and design it accordingly.

Collaborative governance seeks to include stakeholders in the decision-making process, encourages citizens' autonomy and independence, and presents a means for promoting the common good through inclusion of citizens and stakeholders. The rich variety of methods and practices that have developed in recent years for the management of dialogue and deliberation processes is beyond the scope of this book. However, it is important to discuss public participation in decision-making processes.

## II. Public Participation

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The concept of public participation is much discussed in literature, and has generated diverse practices for bringing together diverse populations for diverse deliberation processes. These perceptions and processes play a key role in building a shared society, since they encourage the engagement and participation of publics from all walks of life in social processes – including marginalized populations that are unused to activism of this type – and helps them develop the sense that they are capable of influencing the shaping of policies and their living conditions. Public participation processes recognize the public’s right to information that influences decision-making, its right to argue its case directly before decision-makers, and of course, its right to have access to the decision-making process. Citizens are empowered to acquire relevant knowledge, to process information that may seem “too complicated”, and to apply their own thinking to complex decision-making processes. It is important that processes of public participation and stakeholder participation uphold the principles of equity and of inclusiveness; all stakeholders who have relevant interests or are involved in the issues under consideration should participate in the process.

Participatory processes and policy-making by consensus are directly linked to the sustainability principle, since a policy formulated with the participation of stakeholders and approved by them is likely to be sustainable, and such stakeholders will probably take part in the efforts for its effective implementation, out of a sense of accountability and ownership. Such processes also reinforce stakeholders’ and citizens’ trust in the establishment and lessen the alienation sometimes felt on encountering it, since it may be perceived as oppositional and intimidating, and as serving narrow interests, not always with impartiality.

There are still some – members of the public as well as those in positions of authority – who reject this new approach, whether because they wish to preserve power concentrations or because they have internalized an oppressive mindset and struggle with the transition from the widespread fundamentally hierarchic conceptions to those based on decentralization of power and flattening hierarchies. It is still a challenge to accept deliberation and inclusion processes as an engine of growth and welfare, which advances social cohesion, greater involvement, and active participation by a public that claims control and responsibility for its living situation. These processes at times encounter ambivalence, where collaborative approaches are embraced on a declarative level, as lip service, while in practice collaborative processes are far from being implemented.

It is important to emphasize that inclusion of the public and of stakeholders in a process does not imply the complete handing over of authority to stakeholders; that is an extreme, populist interpretation of the principle of participation. It is important to help the person in authority, or the initiator or convener of the process, define the purpose of the particular public participation process, and later ensure that it is clear and acceptable to that public. One of the widely accepted

gauges for the development of public-participation and stakeholder-participation processes is the IAP2 Spectrum, developed by the International Association for Public Participation. The markers on this spectrum represent the aims of the process, or the range of “promises” made by its convener to the participants as to how the products of their participation will be included in the formal decision-making process.



- Inform: to provide participants with information, or assist them in understanding the problem, alternatives, opportunities and/or possible solutions;
- Consult: to obtain feedback on analysis, alternatives and/or decisions;
- Engage: to work directly with participants in choosing topics, formulating proposed alternatives, setting priorities and addressing issues, in order to ensure that their concerns and aspirations are always understood and considered.
- Collaborate: participants work together on each aspect of the decisions, and share responsibility for developing alternatives and identification of preferred solutions;
- Empower: to place final decision-making in the hands of the participants (this part of the spectrum is rarely implemented).

As stated earlier, many practices have evolved which require professionals to assist in advancing, building and maintaining spaces for deliberation, aiming to make them as dialogic as possible. At the same time, as the approach of participatory democracy continues to develop, there is increasing awareness of the leadership roles played in the public space by office-holders and by those without formal authority, and of the fact that popular conceptions of leadership are also undergoing a paradigm change.

### III. Changes in the Leadership Paradigm

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Whereas in “traditional” decision-making processes decisions are made by the person in authority, in a process of discourse and public- and stakeholder-participation he or she might act as “convener”, bringing all stakeholders to the “table” without imposing decisions unilaterally.

Just as collaborative governance is informed by the wish to move away from conventional decision-making structures, the spirit of our time also impacts the developing field of leadership theory and practice. A central topic that traverses many theories of leadership is the attempt to help leaders challenge the traditional, authoritarian, hierarchic view of leadership. Leaders are expected to motivate those with whom they work to take a more central role than they would

have traditionally. The leader is perceived as a player who supports, creates the conditions under which others can thrive, cultivates a sense of ownership and accountability in those with whom he or she works, and empowers them to take on more dominant roles in processes of shaping and making decisions in the public space.

The understanding that public space, including the work environment, is comprised of networks representing the interdependence of people or organizations – who realize that cooperation with others is necessary to meet most challenges – leads to the understanding that the main task of the leader or manager is often to create the conditions for building and reinforcing these networks, while engaging players who are not necessarily under his or her authority. Organizations and companies – as well as public administration, which is adopting governance practices and approaches – are gradually making the transition to flatter forms of management, moving from pyramids to networks, where decision-making processes are becoming horizontal rather than vertical. All this involves a great deal of coordination, integration, and convening of participants, which require skills of a new kind.

The developing discipline of leadership therefore emphasizes enhanced communication and deliberation skills: when moving away from a hierarchic approach, it is important that the leader avoid imposing his or her views, implementing instead open communication, collaboration among those who share the working space, and exploration and learning processes. A good leader is a good listener who can identify the needs and interests of various stakeholders, and who is open to new learning and to encouraging others to make themselves heard. Literature in the field of leadership and leader training puts a strong emphasis on problem-solving, negotiation, dialogue, relationship-building, cultivating teamwork and building consensus. A key theme, which constitutes a challenge for persons in authority, is the ability to suspend judgment and accept uncertainty and periods of instability – that is, not to all the answers but rather to allow new knowledge, which may affect outcomes, to arise from the interactions and deliberation themselves.

Authority does not derive only from official position. In fact, over the past decades the field of community-centered leadership has increasingly focused on leadership that grows from the community. No single role is identified that fits the definition of a community leader: it might be an elected leader, an organization that heads the community, committee chairpersons, representatives of external bodies, activists, networks, community workers, or anyone with a leadership role in the community. The emphasis, formerly on formal leadership, is shifting to collaboration and dialogue aimed at creating a dynamic of change in the community, "networks of responsibility drawn from all segments, coming together to create a wholeness that incorporates diversity." (Gardner, introduction to Pierce and Johnson, 1997). There is an emphasis on the importance of social entrepreneurs and community activists (Leadbeater, 1997) in expanding the definition of "leadership" independently of any specific role definition. Special emphasis is placed on the community leader's ability to empower citizens, and on "the capacity of a system to

engage in enterprising dialogue where power is unequally distributed” (Kirk and Shutte, 2004). Community leadership, writes Altman (Altman, 1996), must promote community empowerment informed by the belief in distributed democracy, which implies maximum participation by local residents in their community life, and the belief that it is possible to improve people’s ability to make decisions that affect their lives. Community empowerment occurs when groups and organizations of local residents, rather than official services or external players, take part in making decisions regarding the community’s aims, take action to achieve these aims, benefit from the activity, and appreciate it.

It is important to us, as part of the partnership-building processes, to absorb the deliberative-democracy mindset and cultivate practices of dialogue and deliberation – among people in formal leadership positions, among grassroots leadership, and among agents of change trained professionally to manage these processes as facilitators. (More information on training such professionals can be found in the chapter discussing regional mediating leadership in the *Regional Work* section).

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## **Part II**

# Shared Communities Program

# Introduction

This section introduces Givat Haviva's working model for facilitating partnerships. The Shared Communities program centers on creating a network of partnerships between pairs of neighboring communities in and around the Wadi A'ra area. The program draws on the educational and community-building tools Givat Haviva has been developing for the past fifty years at its Jewish-Arab Center for Peace, and on the longtime working relationship and trust it has achieved with the various municipalities in the region. It is a long-term, multidisciplinary program that encompasses all ages and aims to change attitudes and conceptions within and among communities, with the ultimate goal of permeating to other regions and significantly advancing the construction of a shared society in Israel.

The program operates in three complementary “circles” – the municipal circle, the community circle and the educational circle – to better address the divergent needs and aims usually expressed by each party in a Jewish-Arab interrelationship. Jewish participants of such forums tend to focus on building relationships with Arab communities and on achieving their recognition of a Jewish nation's right to exist in Israel. They believe that this would offer them a sense of security and tranquility. In contrast, Arab participants are interested in actions that promote equality, justice, and a fairer distribution of resources (Kahanoff, 2016; Halabi, 2000). Shared Communities is constructed in such a way as to advance the interests and concerns of both: the community circle and the community-based activities are founded on direct contact and people-to-people projects that promote relationship-building and closer acquaintance among the communities. The municipal circle centers on developing new, shared infrastructure and constructing a basis for equality and equal access to power and national resources. The educational circle focuses on developing human capacity and on introducing at an early age the concepts of shared living and a shared society. It also includes other educational programs, with varied formats and developmental aims, which bring together students and educators from both communities.

Givat Haviva's basic premise is that to achieve sustainable systemic change, partnership must be constructed by means of all three circles, and collaboration and feedback among them must be encouraged, in order to promote partnership-mindedness. Alongside other *modi operandi* the program establishes its own infrastructure within the municipalities, where it interacts with existing municipal systems, and through them together with various players in the civic and business sectors, to implement the program in partnership with the neighboring municipalities and jurisdictions. The process goes beyond mere cooperation between institutions, to cultivate a core of community leaders and activists who through hands-on activity broaden the circle of committed partners. It is important that the three circles are informed by each other and that a win-win approach and collaborative practices are fostered in the partnership's leadership team/steering committee, which includes members from all three circles. The premises of Collective

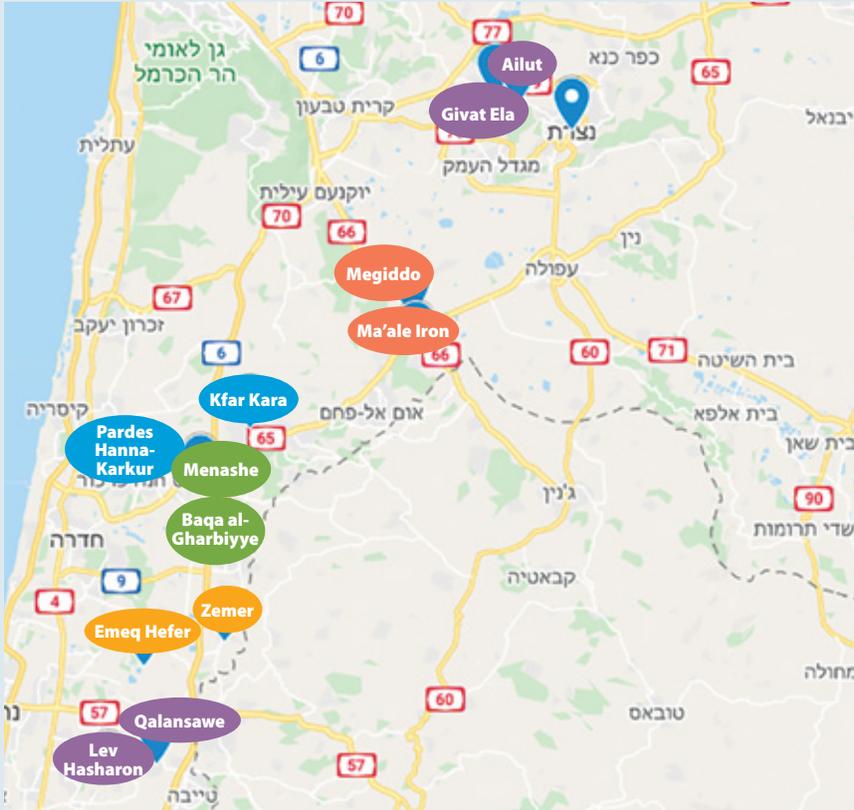
Impact and Cross-Sector Collaborations – more closely examined in the theoretical section of this book – are thus also implemented in the integrative process of each partnership. The forces at work in each of the three circles interact and are informed by each other, creating complex activity and influences both within and between communities. Concurrently, Jewish-Arab work is established as part of the working program of several departments and new institutions in the community are founded with the support of local government, encouraging joint Jewish-Arab work practices and constructing a sustainable reality of shared living, as detailed later in this chapter.

The ultimate aim of building an infrastructure for a shared society comprises the following key goals:

- Creating sustainable frameworks and mechanisms for cooperation between and within conflicted communities;
- Instigating wide-ranging collaborations between neighboring communities, and building up capabilities for joint action with government agencies;
- Equipping participating communities with skills for formulating and implementing internal and intercommunal municipal programs that address their shared needs and advance shared interests;
- Managing joint projects, enlisting the help of municipal officials in the partnership jurisdictions to promote the change, and empowering them to act together;
- Developing a model for establishing and facilitating partnership between neighboring Jewish and Arab communities, which can be implemented in future programs in Israel and other conflicted societies, thus expanding the project's sphere of influence.

Shared Communities is an intervention program that requires at least four years to implement. It constructs guided, clearly defined, mutually beneficial collaboration between these communities, as part of the process of constructing deeply partnership-oriented practices and mindsets, congruent with the principles introduced in the theoretical part of chapter 4.

Over the past decade, Givat Haviva has facilitated five partnerships between pairs of communities located along Wadi A'ra and southwards:



Pardes Hanna-Karkur (population 41,000) and Kfar Kara (population 18,000) have participated in the program since 2010. This partnership has promoted mainly educational and community activities. Baqa al-Gharbiyye (population 29,000) and Menashe Regional Council (population 20,000) have been participants since 2014. This partnership has promoted mainly environmental, educational, sports and community activities. Megiddo regional council (population 11,500) and Ma'ale Iron local council (population 14,500) have participated since 2015. This partnership has promoted environmental activity, development of infrastructure, economic development, arts, community and education; Emeq Hefer regional council (population 42,000) and Zemer local council (population 7,000) – since 2016. This partnership has promoted educational, community and economic development activities. Lev Hasharon regional council (population 24,000) and Qalansawe (population 22,500) – since 2017. This partnership has encountered challenges from its earliest stages, and efforts have been made to advance various aspects of it in all three circles.

Givat Haviva was also asked to apply the model to two other pairs of communities: Mazra'a and Evron, and Givat Ela and Ailut, all located north of Wadi A'ra. In both cases it was decided, after

thorough assessment, not to proceed with the program, since these communities were not yet ready for successful implementation.

The first three chapters of this section describe the three components of the Shared Communities program – the municipal circle, the community circle and the educational circle (the regional circle is discussed later in a separate section) – and illustrate them with practical examples and real-life dilemmas. The fourth chapter sets out in detail the phases of the municipal intervention process. This is an ordered working model with a structured plan, informed by the theoretic principles described in the first section of the book and the initial three chapters of this section. We have taken special care to reflect our complex reality, which calls for alteration and adaptation throughout the process and poses a number of challenges, some of which we have chosen to highlight as part of our learning and knowledge-developing process, even when we do not yet have a clear solution. In the spirit of dialogic learning we invite the reader to take part in these processes of learning and dialogue using the questions brought forth by practical experience, which we view as excellent opportunities for exploration and professional development.

# Part I:

## The Municipal Circle

### I. Partnership between Municipalities/Local Authorities

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The Shared Communities program is anchored in municipal partnership. Our work strategy is founded on the understanding that to achieve sustainable change and a mindset and climate of partnership, it is vital to work together with key players in municipal government, under the leadership of the head of the local authority. The basic premise is that changing perceptions and establishing frameworks integral to municipalities' ongoing work can help create an organizational infrastructure that will construct a new reality and sustain a long-term Jewish-Arab partnership.

Shared Communities aims primarily to cultivate a perception of Jewish-Arab cooperation that will lead to partnership in varied spheres, based on mutual interests and the understanding that cooperation can advance these common interests as well as those specific to each group. It is expected that joining forces with municipalities and their officials to develop a shared life will also benefit these municipalities. This will take the form of enhancing the fabric of the community, but perhaps even more concretely by developing economic ties, commerce and industry, boosting sustainability, environmental soundness and joint management of hazards, and encouraging the teaching of sound citizenship and values in schools and in the community, among other fields that each municipality wishes to advance.

Shared Communities also attaches great importance to changing the prevailing mindset among the senior leadership of municipalities: at a time when the political atmosphere in the Knesset and central government tends to highlight schisms and polarization, it is vital to actively and effectively cultivate a shared life of mutual acknowledgment, understanding, and respect. This approach must start with leadership and manifest in its day-to-day work. We view the middle level between national leadership and community members – that is, local government leadership – as a significant agent of change, with the authority and abilities to exert considerable influence and construct reality at municipal level as well as inter-municipality and regional levels. In this sense, municipalities have considerable advantage over other public bodies such as government offices or civil society, for several reasons. First, since these partnerships exist at municipal level in mixed Jewish-Arab cities or regions, political predispositions should not affect the relevant activities, since the partnership aims purely to benefit the communities. Secondly, the NGOs that cultivate these partnerships, such as Givat Haviva, Sikkuy, Merhavim, and various initiatives by the Abraham foundation and other organizations, usually address specific audiences (such as school students or government officials) and implement tools such as education, advocacy or

policymaking; in contrast, local government agencies can initiate a wide range of activities based on Jewish-Arab partnership and addressing varied sectors under their various departments: from schoolchildren to senior citizens and from young activists to older sports-lovers; from environmental action through cultural activities and welfare projects to “weightier” spheres such as urban/regional planning and the development of economic and employment infrastructures.

Givat Haviva’s chief premises when working with municipalities are as follows:

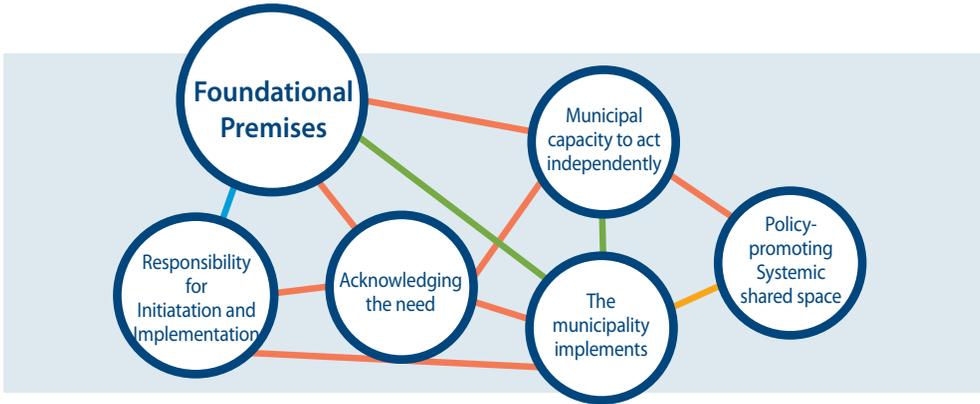
1. A shared society in Israel should be built “from the bottom up”: the realm of everyday civic life (that is, municipalities should generate the models to be adopted by policy-makers and central government as the desired *modi operandi* for a shared life of a Jewish national majority and an Arab national minority in our shared state of Israel;
2. Municipalities must recognize the necessity of cultivating a life of partnership and equality;
3. These municipalities should be willing to take responsibility (but should receive assistance) for translating such initiative into action.
4. Municipalities should view such partnership as a strategic goal rather than as short-term, reactive action;
5. Each municipality should consider itself independent with regard to its chosen ways of action, and adapt them to local needs and to the character, needs and wishes of the population under its jurisdiction;
6. Municipalities should themselves implement, in their own offices and among their employees as well as in their dealings with residents under their jurisdiction, the policies and attitudes implied by this initiative, namely: equality among Jews and Arabs, embracing diversity, and collaboration.

Given all of the above, Givat Haviva can outline a number of guiding principles for working with municipalities on Jewish-Arab partnership initiatives:

1. This endeavor should be part of the municipality’s agenda: defined as a policy, integrated into the work ethic, and communicated to the public as such;
2. Implementation of the shared-living policy should manifest intrinsically in the municipality’s budget and official working plan – that is, it should be completely incorporated into its officials’ attitude and day-to-day work;
3. The plan’s objective should be integrated systematically into all spheres of life in the municipality’s area of jurisdiction;
4. The plan for shared living should be formulated by means of dialogue and collaboration among the three sectors of each community (local government, business, and civil society/citizens), as well as between these sectors and their counterparts in the partner community, led by the neighboring government agency;
5. Shared living, as exemplified by the partners in action and dialogue, should have considerable visibility in diverse spheres of life;

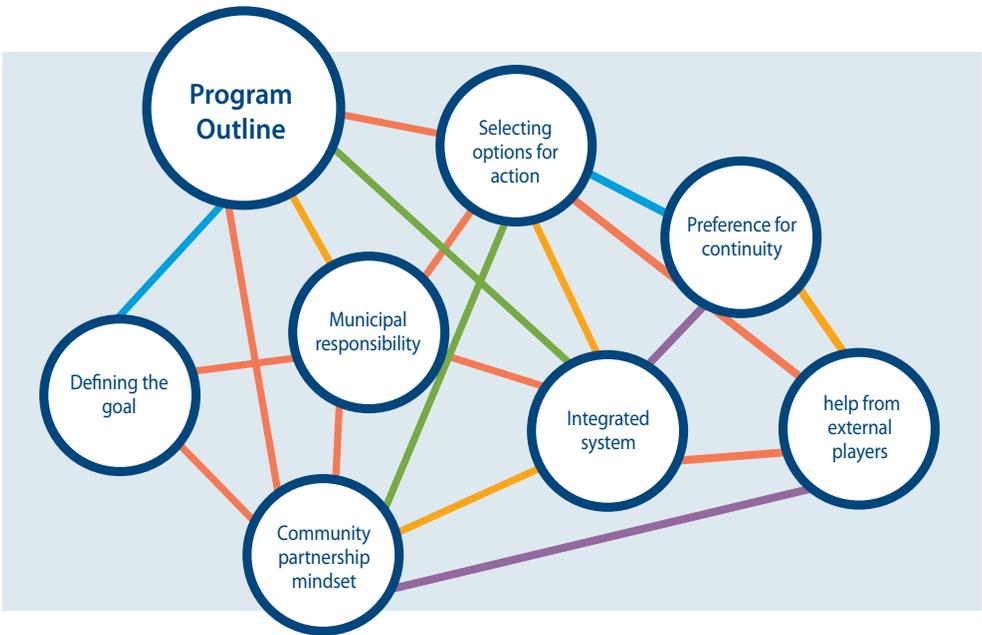
6. Activities promoting shared living should be multiannual, span a wide range of ages and population sectors, and include both formal and informal practices;
7. The plan for cultivating shared living should be integrative and include all population sectors in the municipalities' areas of jurisdiction.

Outline of municipality policy for cultivating a shared life:



1. Aim: initiating, planning and implementing a series of actions in the municipality's area of jurisdiction, whose goal is to advance shared living for Jews and Arabs within the community or in partnership with a neighboring community.
2. Responsibilities: fostering, encouraging and managing such shared, equal living is the responsibility of the municipality, or of two or more such municipalities working together.
3. Creating a sense of partnership in the community: the aim will be more easily achieved if a general sense of partnership pervades the community or communities, so that partnership is perceived as a public interest rather than the concern of few enthusiasts.
4. An integrative system of action: the government agency should initiate and organize specific actions in such a way as to create an integrative system of interlinked actions.
5. Choosing from a range of potential actions: a leadership team from each municipality should select from a detailed list of appropriate, feasible actions, and together with a team from its partner municipality.
6. Preference to ongoing actions: priority should be given to actions that are not single or short-term events (although these too have their place) but long-term activities with steady participation.
7. Assistance from external agencies: some activities would benefit from the contribution of state offices or of NGOs with relevant experience and expertise. The municipalities are encouraged to involve or consult them where this will aid the activity. For projects that require professional skills, the agency will collaborate with appropriate agencies and NGOs.

The choice to use local municipalities as a central axis for this endeavor has generated a number of challenges, which have emerged in various partnership projects over the years:



1. The inequalities between the pairs of municipalities and jurisdiction areas are apparent from an early stage of the collaboration. Infrastructures differ strikingly in several senses: Jewish jurisdictions are allotted more staff, and consequently can assign more participants to partnership projects, and thus avoid burnout; The extent and quality of staff training differ significantly between Jewish and Arab municipalities. This applies both to pre-employment training and to training opportunities in the course of the work; Arab municipalities have less access to influential decision-makers and central government institutions; Arab municipalities and have lesser economic capabilities and less experience in engaging with funding providers (governmental as well as other sources, such as foundations or donors). Additionally, Shared Communities is founded on “Western” work practices and reinforces them, thus possibly even widening the chasm between the partners, since they are more congruent with standard practices in Jewish than in Arab municipalities. They include working towards set goals, formulating long-term working programs, holding regular team meetings and setting tasks and measurable production goals from one meeting to the next. This cultural preference necessitates recognition of cultural differences, patience and tolerance where and when this working culture is less prevalent, and a willingness to operate in a way that gives each culture its rightful place. This often requires considerable effort, to develop cultural dexterity and preparedness in participants from Jewish municipalities, who find it challenging to work in this intercultural context. The adjustment involves learning to work with an agency that has an unfamiliar working culture and attitude to time, without becoming discouraged or judgmental when progress is slower than desired. This learning process involves a gradual recognition of the Arab agency’s circumstances and working conditions and the inferior starting point

that results from long years of neglect and unbalanced allocation of resources by the State of Israel. It is also important to note that in the long term, Givat Haviva aims to propagate the abovementioned “Western” working practices as part of the gap-reduction process, and as a way of helping Arab government agencies build skills that should improve efficiency and fulfil the requirements of the Ministry of Internal Affairs.

2. These disparities cause differences in the partners’ expectations and hopes from the partnership. It is vital to examine whether participants’ initial expressions of high motivation and enthusiasm are in line with the process of building a complex partnership. There are two reasons for this: first, both the Arab and the Jewish municipalities’ expectations from the partnership may be unrealistic. Often, the expectation in the Arab municipality is that the partnership produces prompt solutions to basic needs, meeting requirements that stem from deficiencies with regard to these basic needs. Unless there is a long, patient and possibly complex process of coordinating expectations and creating a realistic foundation for advancing the partnership, it is doomed to spiral out of control and lose its driving force early on, rather than benefitting from the long-term patience and stamina required for this extended process. The second reason concerns the personnel allotment of the Arab municipality and their ability to maintain an ongoing process and take part in a program that requires time and concentrated energy, which are not always available to them. Staff in these agencies is usually small and often occupied with troubleshooting and addressing urgent issues, leaving no time for long-term processes and for the tasks of the partnership teams. For Jewish municipalities, collaboration requires an often challenging change of mindset – from perceiving the process as a means of producing encounters and improving acquaintance between neighboring residents, as advocated by contact theory (see second chapter of theoretical section), to the realization that it is a process that shifts paradigms, builds equality and equity, and involves examination of issues such as infrastructure, budgets, jurisdiction boundaries, etc. Such discussion can undermine the starting point of structural inequality that Jewish municipalities enjoy and the underlying premise that the efforts to bridge gaps may not serve the interests of the Jewish municipalities. If the imbalances in the organizational infrastructures are too great, and the Arab agency lacks the ability to maintain a complex structure of partnership (although the Jewish agency is capable of it), or if the Jewish municipality is not prepared to go beyond contact and acquaintance encounters, it is sometimes better not to enter into a partnership process, which may lead to disappointment in both municipalities, than to try to create a commitment that cannot be fulfilled.
3. Such a scenario may lead to a sense of disappointment within Arab municipalities and their jurisdictions, for two reasons. First, tangible results may involve a long process and require patience, despite any expectations for immediate outcomes. When such expectations are not fulfilled, motivation may slacken, and commitment as well as the willingness to take consistent action may drop. Second, the highest priority is given to successes in “weighty” areas such as physical infrastructure, funding, and commercial and economic development, while

achievements in “softer” spheres such as environment, culture or education are regarded as secondary and insufficient or even negligible, as illustrated in the next section of this chapter.

4. In working with municipalities, allowance must be made for election periods. In the run-up to elections, a great deal of energy and attention is invested in preparation, and if a new head of municipality is elected, the partnership is relegated to a lower priority for a considerable time. Senior leadership plays a critical role in promoting partnership-mindedness in the government agency and placing it high on its priority list. This is significant, since cultivating the partnership may be seen as a supplementary rather than integral part of the municipality’s work, and thus not have priority as one of the tasks worthy of focus. Therefore, an understanding must be reached with the new leadership concerning the partnership and relevant modes of work. This is true even where a partnership has become established during the previous term of office. It involves a long process at the commencement of a new leader’s term of office, and often requires him or her to face challenges of internal politics.
5. The choice to work with a municipality, a body that comprises many different people with widely varying views, means engaging with people who, notwithstanding the agency’s decision to enter a partnership process, may not personally regard it as ideologically important, or may even object to it. Even if the municipality’s leadership supports and promotes the municipalities’ initiatives, it remains a challenge to motivate these employees, who are not interested in joining ongoing efforts, much less in leading change proactively, as we would hope municipality-employed agents of change would do. This problem is more acute in Jewish municipalities, with their two-tiered governmental structure that encumbers collaboration if the leadership of a community – especially those adjacent to the Arab municipality’s jurisdiction – holds differing views and has reservations about a partnership process with this neighboring jurisdiction. Where the community owns land intended for partnership projects, the project cannot move forward without the owners’ permission. The case histories presented below and in the following chapters are intended for analysis and examination of strengths, weaknesses, successes and challenges that have arisen from our experience with the various partnerships. On this basis we can identify opportunities and hopes for the future.

## II. Case Histories and What They Can Teach Us

### 1. Megiddo-Ma'ale Iron partnership environmental team, and the Misqa streambed rehabilitation project

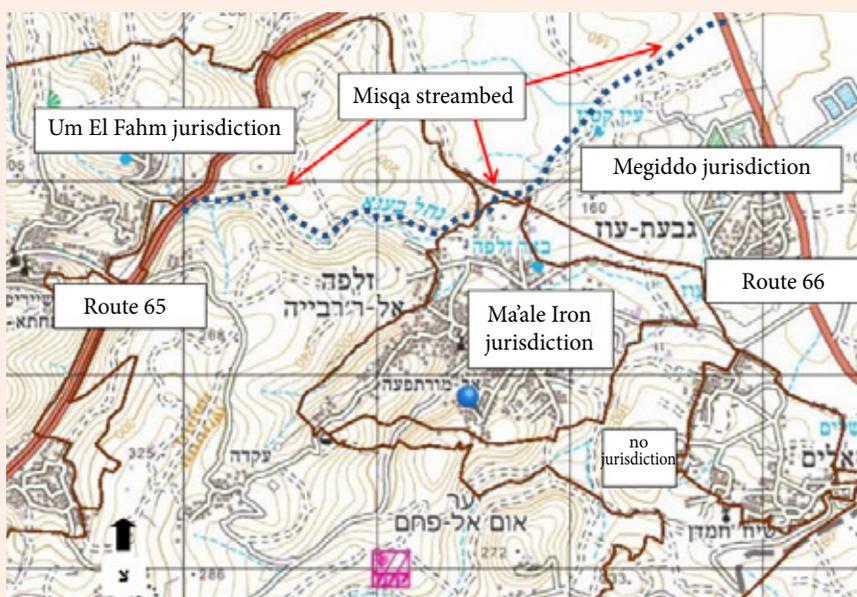
Early in the Megiddo-Ma'ale Iron partnership process, the leadership team decided to establish a working team for environmental issues. There were clear imbalances between the two municipalities regarding infrastructure and workloads: the environmental department in the Megiddo area – a UNESCO biosphere subject to European Union standards – manages an extensive territory that encompasses indigenous vegetation, large forest and valley areas, and has considerable experience in conducting effective ecological activity. Ma'ale Iron, in contrast, has no environmental department (waste collection issues and various ecological activities are coordinated by the head of the sanitation department, or by the Ministry of the Environmental Protection's and previous attempts to attain funds for broad-ranging environmental projects failed to pass the municipality level.

The team comprised officials and residents of both jurisdictions, who had expressed awareness of and interest in environmental issues, and two facilitators from Givat Haviva. After an initial period of familiarization with the existing infrastructure, the participants, and their needs and hopes from the team (the group was not yet ready for a vision-building process at this early stage), a shared decision was reached to take on the development of Nahal Kini, which is located near the Megiddo junction and serves the residents of both jurisdictions. However, a shared project in this location proved to be a problematic proposal, since the land in question had belonged to the Arab village Lajjun, evacuated in 1948. Its former residents and their descendants are still seeking recognition of their rights to the land. They firmly objected to an Arab municipality's participation in a parklands development project there, since they claimed this would implicitly legitimize their current dispossessed state. This sensitive issue has potential for creating division between Jews and Arabs in general and between the two participating municipalities in particular, since it highlights conflictual questions that could cause escalating, destructive conflict in the partnership. This is exacerbated by the fact that village lands are under the jurisdiction of the Megiddo regional council. The facilitators, however, helped the team construct a continuous dialogue guided by the principle of advancing mutual interests. This enabled them to choose a new project, so that the partnership could proceed, take joint environmental action, and generate real, concrete change. It is important to note that despite the decision to change the project, two years later – following regional elections and consequent changes in leadership – the Ma'ale Iron local council asked to participate in the process conducted by the Megiddo regional council at the original location, and the deputy head of that municipality is now a member of its development administration.

Within a year, the team had formulated a plan for the ecological rehabilitation of Nahal Misqa/Wadi el Mishra, a stream bed which runs along the boundary between the two jurisdictions and near the communities of Ma'ale Iron and Givat Oz. The project included, among other things, drafting a plan for the rehabilitation of the area by the environmental team, a decision to allocate an initial budget by the partnership's leadership team, hiring an architectural firm to prepare a detailed plan in close collaboration with the environmental team, initiating a public participation process, selecting an organization to carry out the project (Kishon Drainage and Valleys Authority), submitting a proposal to the Open Space Conservation Foundation, and, after this was approved, financial management of the entire budget by the Ma'ale Iron municipality (who had officially made the proposal), supervision of the work and adaptation of the plan to changing needs, and collaboration with other environmental authorities (the JNF, the Ministry of the Environment etc.).

### The proposed project

The aim of this project is to create a walking/cycling path along the Misqa stream bed, for the use and benefit of the public and as a foundation for enhancing relations and a multicultural mindset among Jewish and Arab residents of the area. A walkway will be constructed along the upper section of the stream bed as far as the outskirts of Zalafa village, and a pathway for both walkers and cyclists along the lower section. Together they will comprise one continuous, accessible public pathway that will facilitate encounters and be a unifying element between communities.



### **The project will include:**

- Construction of a pathway along the Misqa stream bed, between routes 65 and 66, connecting the mountain villages of the Ma'ale Iron jurisdiction and the valley communities of the Megiddo jurisdiction.
- Provision of parking facilities and access to the pathway, including markings and signposts.
- Structural and ecological rehabilitation of the deepest section of Misqa stream bed, including the planting of trees and other stream-bank vegetation.
- Planting stream-bank trees to visually enhance the course of the stream in the landscape and to create a basis for ecological rehabilitation.
- Removal of litter along the entire course of the stream, and rehabilitation of the landscape in the main waste disposal sites.
- Developing and implementing a community education program to discourage littering and promote communal care and maintenance of the stream bed and surroundings.

(Excerpt from the proposal to the Open Space Conservation Foundation)

While the program was being developed, the environmental team also began running an activism course, in which environmental activists from the two jurisdictions met over several months to learn and train together for joint environmental action. Graduates of this course have remained active in various environmental projects.

The Misqa stream bed project was a complex one, whose impressive outcomes reflect the goals of the facilitation process:

1. Ongoing environmental collaboration between officials and residents, alongside increasing familiarity of participants with the various systems and practices in the field.
2. Developing the required skills for joint initiation and implementation of a long-term, complex environmental plan.
3. Collaboration including, among other practices, mutual learning and feedback on environmental issues; joint decision-making based on discussion and mutual examination of needs and concerns; joint assessment of projects and the extent of their success; understanding the importance of working together; fostering a sense of mutual dependence; and reinforcing personal and institutional ties by means of activities that require increasing mutual trust.
4. Developing the Arab municipality's working relations with national environmental agencies (the Ministry of Environmental Protection, the Jewish National Fund, the Drainage and Valleys Authority etc.).

5. Cultivating its capabilities for preparing complex proposals, such as the one submitted to the Open Space Conservation Foundation.
6. Cultivating skills and mechanisms for public participation and raising environmental awareness in the Arab jurisdiction.
7. Developing the capacity of officials and residents in the Jewish jurisdiction to work in collaboration with their counterparts in the Arab jurisdiction.
8. Building a local Jewish-Arab civic leadership to advance environmental issues within the jurisdictions, between them, and over the entire region.
9. Creating an infrastructure for the institutionalization of environmental action in the Arab municipality (which we hope will lead to the establishment of an official environmental department).
10. Carrying out the first project of this scale in the Arab jurisdiction, with further projects already being planned.
11. Generating environmental collaborations between municipalities and schools around the stream bed project, and engaging the partnership's other systems (such as the art team) to organize activities at the site.
12. Building the Ma'ale Iron residents' trust in partnership processes and in working with municipalities that can help enhance residents' quality of life.
13. Developing natural resources near Arab communities and making them accessible to residents, who must currently commute to distant natural recreation sites.
14. The primary aim of the project itself: rehabilitation of the stream bed area and preparation of public paths along it, which are used daily by many local inhabitants.

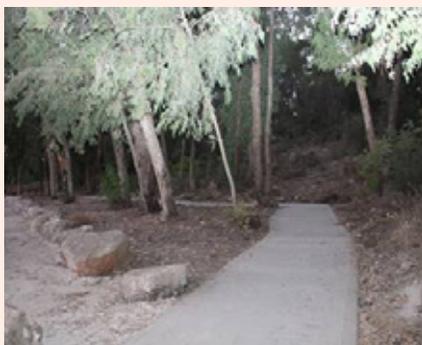
As part of the team's ongoing work, this project lays the foundation for long-term environmental and other collaborations, both between the two communities, and between the Arab municipality and various agencies that it had hitherto perceived as inaccessible. Working in the environmental team helps reduce inequalities of expertise, infrastructure, and working skills (again, we hope that the work of this team will now, in its fourth year, lead to the establishment of an official environmental department at Ma'ale Iron). An analysis of progress along the *participation to partnership* axis, as described in the theoretical part of Section 4, reveals progress from *participation* by a handful of people, who were recruited to the team early and were unsure of their own level of commitment, to a level of *collaboration* and from some aspects even of *partnership*: a deep sense of commitment to the team's work evolved alongside the desire to lead it to further successes, especially once the stream bed rehabilitation project proved successful and the site was ceremoniously opened. Environmental projects, since they involve a shared environment and shared natural resources, strongly emphasize the

mutuality of these concerns, and even more so, the shared commitment to creating a space that benefits all. The continuous, extended process deepened mutual acquaintance and trust and shaped a discourse characterized by dialogic qualities, freedom and openness. This constructed a comradeship and an in-depth understanding of the commitment to join forces for the cause. It also gave participants from the Jewish community an awareness of development resource imbalances and a sincere desire, given the acute need and lack in Arab society, to advance a project that makes a nature site accessible to nearby Arab communities.

Nevertheless, despite their deep belief in the partnership's importance and their recognition of the communities' mutual dependence in environmental matters, it is still uncertain how committed partners from both communities are to ongoing work and to the continuing maintenance of the environmental team, in accordance with partnership principles described in chapter 4 of the theoretical section. Its activities are still perceived as being beyond the participants' work duties, so that even after four years of partnership the team may not yet be established enough to persevere once the Givat Haviva facilitators leave. Our experience shows clearly that the program's success depends on participants' level of commitment and on the support of the municipality's leadership. This tallies with the overall impression that the maintenance of the team by Givat Haviva agents is crucial, and that its joint environmental action is not yet deeply rooted enough to be sustainable. It is essential to take the concluding step by founding an environmental department and designating officials responsible for the continued success of the environmental partnership team. It must also be remembered that though the long-term existence of such a team is an achievement in itself, the outcomes of its actions begin to appear only in its third year. Additional accomplishments at shorter intervals are essential for maintaining momentum.

There are real infrastructural and other deficiencies that need to be addressed. This raises another dilemma, regarding the appropriate way of celebrating achievements in realms that the Arab agency does not view as priorities. When we began facilitating this partnership, we found that environmental action was considered a low priority. As the process progressed, priorities changed. Another issue concerns the approach of team members from the Arab community, most of whom would like the products of the partnership to be significant structural-infrastructural changes (such as the construction of a stadium or a commercial center); environmental projects are considered a luxury. Accordingly, many were unconvinced that addressing environmental issues significantly furthered the Arab society's interests. However, since the development of the stream bed area and construction a path was an extensive, infrastructure-changing project that tangibly influenced residents' quality of life, it was eventually understood to be

significant – though not completely satisfactory, considering the slower rate at which urgent infrastructural projects are tackled. Although there is a real lack of infrastructure in Arab society, and infrastructural projects should indeed get top priority, the success of the I Misqa stream bed project supported the recognition of such endeavors as an improvement of residents' welfare. The initial attitude to this environmental project was dismissive, but residents have come to see its importance thanks to the success both of the process, facilitated by Givat Haviva (dialogue around needs and agendas, cultivating personal and professional relationships, collaborating to solve problems, effective fundraising, execution of a welfare- and infrastructure-enhancing mega-project, etc.), and – more importantly for the residents – of the outcome (the high-visibility rehabilitation work, the construction of the path, the number of people walking it daily, raising the considerable capital required, the support provided by the facilitation process, and the Jewish-Arab collaboration.)



Opening ceremony of Misqa stream bed path, attended by the heads of the municipalities in the Ma'aleh Iron-Megiddo partnership

### **“A path near home”**

Juliana Amara, a resident of Zalafa village and a member of the art team in the Megiddo-Ma’ale Iron partnership, reports: “My youngest daughter, who is training as a fitness and swimming instructor, and I, came up with an idea for women and girls from Zalafa – an hour of walking and fitness exercises along the Misqa stream bed pathway. We go out on Sundays, Tuesdays and Thursdays, from 5.30 to 6.30 a.m., and enjoy both the activity and the sunrise.”

The Ma’ale Iron and Megiddo partnership has taken on the joint project of rehabilitating the Misqa stream bed and constructing a pathway alongside it. The environmental team of the partnership, which comprises officials and residents from both jurisdictions, selected Misqa stream bed because it is located in both jurisdictions and passes close to several local communities.

Juliana adds: “We started out three weeks ago with only eight women. Today there are 30 of us, women from nearby villages are also expressing interest and joining, and I invite women from the Megiddo area to join in.”

The environmental team of the partnership, facilitated by Givat Haviva, has been supporting this project for three years. It has included joint planning by all bodies involved, public participation of residents, site tours and professional facilitation.



Jewish-Arab women’s activity at the Misqa stream bed, under Ma’aleh Iron-Megiddo partnership. From Megiddo Regional Council Facebook page, September 2019.

## 2. Neighbours' Path

Neighbours' Path is a product of continuing collaboration between the Menashe regional council and the Baka el-Gharbiye municipality, which Givat Haviva facilitates as part of the Shared Communities program. The project evolved from the activities of the environmental team, which the partnership's leading team had decided to establish. After mutual discussion of the partners' needs and a feasibility study by professionals who had participated regularly in team meetings (directors of environmental departments, municipal engineers and residents), it was decided to create a circular cycling route straddling the Baka and Menashe regions, and a set of shorter circular walking paths near Baka el-Gharbiye. A vision was developed (see below), a working plan formulated, and several site tours held with professionals and residents, including Drainage Authority representatives, to map out the 32-km-long route. The two municipalities then allocated an initial budget for hiring an external organization to prepare a detailed plan and a project portfolio, which was then submitted to the Ministry of Agriculture for the purpose of receiving a grant. Each municipality committed to matching the grant (this was more challenging for the Arab municipality, since the Ministry of the Interior had appointed an external auditor to monitor the municipality's finances). This was one of three grant requests accepted, out of the dozens submitted to the Ministry of Agriculture.

The Baka el-Gharbiye municipality and the Menashe regional council are aiming to create an ecological space around Nahal Hadera, Wadi Abu Nar, shared by both municipalities and under their shared responsibility, with the purpose of strengthening relations between Jewish and Arab residents and cultivating the local environment, ecology and agricultural heritage. This shared space will embrace a variety of multi-age Jewish-Arab educational, cultural, environmental and community activities, which will help create a shared regional living space while preserving the unique characteristics of each community. Regional heritage and history will feature significantly at the site, which will host educational activities on heritage, history, environment, ecology and agriculture for local school students.

As a first step we intend to construct a shared circular path traversing agricultural land in both jurisdictions, for the benefit of local residents as well as tourists. The planning and construction of a system of cycling and walking paths along the three streambeds in the area is a key step in the implementation of a regional strategy for the efficient management of open spaces, including rehabilitation of streambed areas and heritage sites, and development of inter-regional rural tourism. The path discussed in this proposal will enhance residents' affinity with



the agricultural landscape, promote environmental and scenic values in the rural space, and expand the range of tourism and business possibilities in the region.

The path will be open to all residents of the region and fully accessible for walking and cycling over its entire length. Intended for all ages and for all seasons, it will fulfil the need for sports, outdoor nature activities, and human encounters. It will preserve open spaces and ecological continuum, protect and support nature and open spaces. It will encourage the municipalities to hold shared outdoor activities for Jews and Arabs of all ages, in which they can learn, use and enjoy the area together. The pathway will be maintained by both municipalities and serve as a bridge between the two communities by enabling easy, safe, welcoming access to all residents. Leisure and recreation sites will be located along the path, and bilingual signs will mark sites of natural or historical significance.

We witnessed firsthand the partners' strong commitment to Neighbours' Path, and their determination to implement the plan indicates that it will reach completion despite the initial difficulties and the obstacles along the way. This project has highlighted the great disparities regarding infrastructure and availability of officials and professionals who can be responsible for executing a multi-phased planning program. Engaging the Drainage Authority, hiring architects to create a proposal portfolio and preparing the proposal itself, all illuminated the inequality in the municipalities' extent of experience, and provided an opportunity for Arab municipality officials to be part of the process, participating and collaborating with all members of its leading team.

This project, like the aforementioned Misqa project and the regional environmental activity facilitated by Givat Haviva, demonstrates the great potential that exists for advancing environmental agendas through Jewish-Arab action. Nevertheless, the inequalities between Jewish and Arab municipalities – including the small engineering teams in Arab municipalities and the absence of environmental departments in some of them – demonstrate that progress must still be made. The smaller number of employees in Arab municipalities, the effect of ongoing stress on these employees and the limited professional training they receive, all encumber and challenge Jewish-Arab partnerships.

A comparison to the Ma'aleh Iron-Megiddo partnership's environmental project shows that whereas in that case the Arab municipality officially requested and received the grant, giving the municipality a sense of ownership that significantly motivated it and encouraged it to assume a leading role, in the Menashe-Baka el-Gharbiye project the Arab municipality shrank from responsibility, since the funds were allocated to the Jewish municipality (by virtue of its being a regional council and therefore eligible for an agricultural grant, unlike the urban Baka el-Gharbiye). As we will see in other examples, the sense of ownership or lack of it plays a great part in Arab municipalities' level of motivation.

### 3. Infrastructure and economic development

we discuss economic development and infrastructure development issues together, since they are interlinked: development of infrastructure where it is lacking is a catalyst for economic development, while economic development entails long-term processes that require suitable infrastructure. Relevant issues that should be prioritized are listed in the mapping survey commissioned for Givat Haviva at the start of the process, when the foundations for the program were laid. Givat Haviva had allocated resources to this thorough survey of the municipalities and assessment of their partnership potential (for more information on the survey, see chapter 4 of this section.)

For example, the Megiddo-Ma'aleh Iron partnership included a team for economic development composed of members of both municipalities, which decided, with Givat Haviva's facilitation and after systematically examining various needs and alternatives, to initiate the building of a shared industrial and commercial zone. Several sites were considered. The Megiddo participants understood that the land would need to be allocated from their regional council lands, while the Ma'aleh Iron members understood that allocating this land and receiving development permits depended on the agreement of Kibbutz Megiddo, which owns it, and that the regional council would not be able to proceed without this permission. Through a working process of over two years, during which the GH facilitators stressed the need to evolve from a mindset of *participation* through *collaboration to partnership*, the Megiddo team members developed a partnership approach according to which Ma'aleh Iron should be a full partner in any income from such an industrial zone, although the Jewish municipality owns the land and therefore the rights to any income. This is a significant step towards distributive justice and correction of the injustices that cause shortage of land reserves useable as a productive resource, acknowledging as it does that the Arab municipality has no land appropriate for an industrial and commercial zone.

The understanding reached *viz a viz* the land shortage and its effect on the Arab council's development options generated another important decision by senior officials from both municipalities: to transfer land from Megiddo's jurisdiction to Ma'aleh Iron, and subsequently motivating for a zoning change that would enable the building of a new neighborhood in one of its villages. The land shortage in Arab society and the jurisdiction area issue are extremely sensitive subjects. Apart from overcrowding and practical obstacles to expansion of communities, it also causes a severe sense of alienation and inequality. The jurisdiction of the Megiddo regional council (42,000 acres) adjoins some villages in Ma'aleh Iron (6000 dunam). Following a complex dialogic process guided by Givat Haviva's partnership facilitators, senior

Megiddo council officials reached an understanding that the council could concede to Ma'aleh Iron's request to extend its jurisdiction in several locations so that one of the villages could be enlarged. This took place once both municipalities agreed to reject the common pattern of launching an arbitative procedure in which the Arab municipality submits a request for extension to a government committee, an adversarial process whereby the Jewish municipality submits an objection, and both await the committee's decision without mutual dialogue. The foundation laid through ongoing work by the partnership's leading team enabled GH to dissuade both municipalities from following this disputatious pattern and favor direct dialogue between the municipality leaders and relevant professionals. Consequently the municipalities reached an agreement regarding the land to be transferred, and their conclusions were submitted for the government committee's approval. This is a significant achievement which we hope can serve as a model for neighboring Jewish and Arab municipalities, who can choose to replace disputatious procedures and waiting on government decisions with agreements that arise from direct dialogue.

An additional solution reached by the partnership was the agreement on the course of a road that would give Ma'aleh Iron communities essential access to the main regional road, route 65, and would pass through Megiddo council land. This achievement, too, is the product of the trust-building process and the good relations cultivated between the municipalities' engineers. The dialogue between them developed with the guidance of the facilitators, and by means of collaboration on several infrastructural projects (including the jurisdiction issue) whereby they developed their capability to think together and offer creative solutions that addressed both municipalities' needs and interests regarding complex infrastructural issues. Although in this case several years will pass until the road is constructed, because of long-term administrative and regional planning procedures, a substantial change has already been made in that the long-term planning processes (part of a comprehensive plan for developing and planning the area) clearly take into account the considerations and interests of the Arab municipality, much more so than in the past: the Ma'aleh Iron council engineer participates in the planning and decision-making processes and collaborates fully with the professionals involved, due in no small part to the Shared Communities collaborations.

Another challenge of collaboration on infrastructure and economic development is to build a sustainable relationship that will continue to bear fruit in the course of ongoing long-term partnership. One of the areas that still requires work to enable progress from *collaboration* to *partnership* is thinking about the development of the industrial park and commercial zone. This project is still encountering profound difficulties and challenges that must be tackled. Some are internal challenges in the Jewish municipality, which

it must overcome through internal processes (such as the landowner issue described earlier); others are products of regional thinking and of working with external bodies, in which Arab municipality officials seem to be less involved. It appears that the Arab municipality, which lacks the Jewish municipality's economic development company and ordered organizational infrastructure, is not yet perceived as a full partner in the processes of thinking and dealing with issues of joint economic development in the region, which can continue to advance inclusion and equality with respect to opportunities and the ability to develop and prosper. Alongside the significant successes and proven achievements, there must be long-term processes that enable sustainable, continuing work for shared economic-infrastructure development. It appears that creating a regional cluster of municipalities and establishing shared regional infrastructures will help lever the process that began with partnership and bolstering of infrastructure, benefitting both Jewish and Arab municipalities.

Similarly, the Givat Haviva facilitators of the Zemer-Emeq Hefer partnership enabled discussion and a learning process around several infrastructural and economic issues. Several options for infrastructural improvement and recommended methods for implementing them were proposed, via two channels – the mapping report itself, and the response of the leading team, who commented on the report's recommendations and identified further areas that participants wished to advance. This partnership presented an opportunity to advance a similar project – a shared industrial park straddling the boundary between the municipalities. In this case, too, the Jewish municipality's strength, experience and better infrastructure resulted in its heading the process. Here, too, the aim is to construct a collaboration during the partnership-establishment stage, with a view to shared management and income in future. The two municipalities' leaders discuss the best way of putting this idea into practice and advancing this kind of industrial park.

Another important issue that arises from this work is that despite the indisputable potential benefit of building a shared industrial park, which would allow both municipalities to thrive, it is important to acknowledge some ambivalent voices that were heard in both municipalities during the process, and even general objections to this kind of Jewish-Arab collaboration, which were constantly present in the background. Some communities in the Jewish regional municipality expressed frustration about the municipality's choice to look outward with a view to advancement of shared interests. To these communities, which perceive their own status in the municipality as peripheral, this approach seems to detract from the advancement of local interests, and shows priorities that do not serve them as residents. In the Arab municipality there is a corresponding population that is indifferent to the partnership, alongside voices that –

whether for ideological or for pragmatic reasons – challenge and severely question the very concept of Jewish-Arab partnership. In this regard it is extremely important that the municipalities' leaders and leadership speak consistently for Jewish-Arab partnership. They must be able to withstand objections and prove that shared action bears fruit and serves the municipality's interests. Givat Haviva's role in this scenario is to support the leadership and help it manage the objections in a constructive, dialogic and strengthening way. Facilitators must also bring a mediatory spirit to the processes that take place inside each municipality, and cultivate the participants' conflict-management skills in the context of internal discourse around such complex issues. Finding the required patience for partnership work presents a considerable challenge, especially in infrastructural projects that require much time and patience before results are visible and proven.

Other infrastructural issues brought to light in the early stages of the project, after identification of their potential during the mapping process, included the shared development of regional rural tourism and improved employment. Tourism development would involve creating a spectrum of culturally diverse attractions in a small area, so that the municipality could offer attractive tourism “packages”, a format with high business potential. In its early stages, the partnership had not yet developed the maturity required for shared advancement of this sphere; but the broaching of the subject, the mutual visits and the beginnings of a relationship between participants made it possible to understand the potential mentioned in the report, and to collaborate in addressing it later, after elections and a change of leadership. With regard to employment, a shortage of diverse trained staff was identified at the Emeq Hefer industrial park. In collaboration with the Rupin Technological College, an infrastructure was built for advanced technology training (including proficiency regarding energy and natural gas production, water technology, and computerized vehicle mechanics). Happily, this collaboration dispelled the stereotype whereby unskilled labor is recruited from Arab populations, since the varied posts available required various levels of skill. However, Zemer could not offer the required resources to realize this potential. The occasionally recurring dilemma remained: how to close the gap between the potential that the partnership had identified, and the existing infrastructure in a municipality for which such opportunities are hard to utilize.

## 4. Entering a partnership program when conditions are not ripe

Entering a partnership is a complex process that presents various challenges. As explained in the first part of this chapter, different expectations or excessive disparities between the municipalities can prevent a partnership from succeeding. An example of this was the Lev Hasharon-Qalansuwa partnership. This was initiated by senior officials of both municipalities, who held a residents' gathering to identify shared areas of interest in the three circles that comprise Givat Haviva's Shared Communities – municipal, educational and community – before formally entering a partnership process. The meeting was attended by enthusiastic residents, and there appeared to be great interest and readiness to proceed with the partnership. This was the situation when Givat Haviva entered into it, having been asked to facilitate a process that was intended to take place in any case. A survey was conducted according to the partnership work model, which included characterization of the municipalities and communities in their jurisdictions, interviews, data collection, and proposals for several projects that could serve as a basis for launching the process. Both municipalities had an interest in shared development in the municipal circle, with the focus on building a shared business and industrial zone, addressing environmental issues, and developing nature trails and tracks, among other things. The survey illuminated the potential constraints and barriers to advancing the partnership: a shortage of resources, preventing reliance on the limited resources of the municipalities, especially the Arab municipality; concern that a hegemony might result from the asymmetry and lack of resources; differing political and managerial cultures, including constraints that may arise from certain management methods and limited modern municipal tradition/experience in the Arab municipality; and limited staff and consequent high workloads in the Arab municipality. The survey nevertheless concluded that these barriers could be overcome, or that their impact could diminish as a result of the partnership's projects, and recommended entering into the complex partnership process. In retrospect, it appears that there was a need for more intensive work in the processes of building a leading team and an infrastructure for the partnership program (the first stage of the process, as described in the fourth chapter of this section). If it had been specified that the "contract" with the mayor and officials – based on deep examination and location of resources required in the long term, and the appointment of suitable staff and an active, appropriate leading team to invest the required time – was conditional upon the partnership's being launched only once a functional team had been formed, then all concerned might have realized earlier that the conditions did not enable entry into an extensive partnership of two municipalities that are so far removed socio-economically (Qalansuwa is in socio-economic cluster 2, Lev Hasharon in cluster 8). In retrospect,

we have learned that it would have been more effective to pinpoint one or two projects with relatively high potential for success, invest all the municipalities' limited resources in them, and raise more resources to support and boost them. In cases like these, project-specific assistance and facilitation, which results in producing proven, visible successes, can hopefully lead to construction of motivation, trust and capability and enable the future launching of a partnership in its more extensive sense.

In 2015 and in 2017 Givat Haviva was requested to consider implementing the partnership program between two additional pairs of municipalities: Givat Elah (1900 residents) and the local council of Ilut (7900 residents) in the southern Galilee; and the local council of Mazra'a (3800 residents) and the adjacent kibbutz Evron (800 residents) in the western Galilee. In both cases it was decided not to enter into a partnership process as conditions were not ripe – whether because of a discrepancy between the aspirations of the senior officials who had motivated for a partnership and the hostility expressed by some residents in the survey, or because of an existing conflict that called for specific intervention and resolution rather than a partnership process, and created distrustful relations that prevented such a partnership. In these cases, probing examination and appraisal with officials and residents identified obstacles and led to the professional conclusion that conditions did not enable the launching of a partnership. We did, however, invite the conflicted local authorities to enter into a process of examining and transforming the dispute together, and offered to help the internally conflicted municipality through intra-community discourse processes and the building of agreements concerning the partnership with its neighboring community. Regarding the conflict between the two municipalities, Givat Haviva played a major role in advancing creative options for its resolution, and assisted in overcoming the blocks that prevented the municipalities from holding a discourse on establishing a bilingual kindergarten that had long been planned. Givat Haviva as an intervening body helped reach a joint decision to proceed with the kindergarten, which opened about a year later.

# Chapter 2

## The Community Circle

### I. Partnerships in the Community

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Alongside the municipal partnership, Givat Haviva invests resources in constructing community partnerships. Municipal partnership is characterized mainly by top-down processes and by projects initiated and driven by officials in the municipalities and in spheres where it is difficult for residents to influence activity (such as engineering, education or environment, though the latter is more amenable to residents' involvement). In contrast, community partnership – though it may be supported by the director of community affairs in the municipality – aims to empower residents to play an active role in initiating shared community action, which makes the spirit of partnership present in the community through direct experience. In community partnership, as in municipal partnership, spheres of activity are more grass-roots oriented, chosen by those involved, who are in this case the residents themselves rather than municipality officials.

Community work within the partnership presents a significant challenge. It is here, even more than in the municipal spheres, that the inequalities between Jewish and Arab municipalities are most apparent, because in Arab society the community approach is less common and community organization is less established. Arab society is more accustomed to clan/extended family structures (despite the weakening of the clan's status in recent years) or to *ad hoc* action to address specific needs of community members as they arise. The infrastructure for community work is thus in its early stages, and the conception of community work is a novel challenge, difficult to put into practice in a society where community action is low on a list of priorities based on more primary needs of existence and survival, which concern Arab residents. In the Jewish municipalities, by contrast, the community-related sphere is ordered and established, offering the resources to make community work accessible.

There are several approaches to community action in Arab society. One prevalent theory draws on the basic assumption that before a Jewish-Arab encounter concerning community action can take place, efforts and resources must be invested in intra-community work, so that the Arab community can develop the strength to shape its character and enrich its human capital. Consultants and community social workers who adopt this approach choose to work with local leadership and relevant officials inside the Arab municipal area, in order to build community capability and a vision for the village/town and community, thus generating the required awareness, availability and skills for ongoing community action in the Arab society. The premise is that this type of action enhances community strength, defined as “the extent to which resources and processes within a community maintain and enhance both individual and

collective wellbeing in ways which are consistent with principles of equity, comprehensiveness, participation, self-reliance and social responsibility” (Black and Hughes, 2001). The success of community work is judged by the increased sense of belonging and ownership of individuals and groups in the community space, and by the extent of commitment – that is, the sense of personal responsibility for the community space and the wish to care for it and take action on its behalf.

According to Givat Haviva’s approach, community work, carried out within the partnership in conjunction and in coordination with municipal work, makes it possible to build a supportive infrastructure for community action and to encourage the activists involved, through the actions of officials and through financial and infrastructural backing as needed (e.g. allocation of funds for shared inter-community activities such as the Emeq Hefer community walk or allocation of buses to transport residents to encounters, as in retirement-home activities; the next section of this chapter will expand on these examples). The basic premise is that working by means of the three circles of the partnership and in collaboration between Jews and Arabs also increases the level of partnership amongst the various players inside the communities and strengthens the sense of belonging. Thus it creates community unity and capability, based on the building and reinforcing of networks of players in the community, who act together to advance community goals (see example regarding Misqa streambed in the Children Teaching Children program – in the second part of the next chapter, which focuses on education – where actions in the municipal, the educational and the community circles combine to advance an educational/community goal).

In the spirit of the relational approach, then, Givat Haviva maintains that in addition to addressing the central question of community action – that is, how the connection between communities builds partnership and shared space – one of the benefits of Jewish-Arab collaboration is strengthened community capability inside the Arab society itself. The collaboration process constructs the capability of the community to realize its participation and partnership in the public space, by producing in social activists and community members an individual commitment to action, self-acknowledgment and acknowledgment of the other (i.e. the interests of various subgroups), giving them the skills to express themselves and present their views clearly, developing cooperation among holders of different viewpoints, giving them experience in constructive conflict management, enabling participation in decision-making, cultivating relationships with society at large, identifying and utilizing personal skills and resources, and learning participation, leadership, strength and responsibility skills. These are all components of social capability as identified in literature (Sadan, 2009 [in Hebrew]). They are more common in Jewish society, which is culturally more amenable to deliberative processes and to partnership of citizens in the reality-shaping process at the municipal level, as described in the sixth chapter of the first section. Therefore, this collaboration benefits both parties, and is also a means of learning and inspiration on which each community draws for its intra-community work. It includes the strengthening of infrastructure and capability in the Arab society, drawing

on the parallel resources in the Jewish one. A good example of this is presented in the next part of this chapter, which details how community work in the Megiddo-Ma'aleh Iron partnership strengthened the Ma'aleh Iron community through working on the establishment of an art gallery in Zalafa, and brought about significant intra- and inter-community achievements.

At a structural-organizational level, and as regards the building of infrastructures for community work, the learning and empowerment process does serve the Arab community more than the Jewish one; but it is important to note that the process of learning from the Jewish-Arab encounter and shared community work is mutual and in fact more beneficial to the Jewish residents, who in their daily lives are less exposed to their Arab neighbors' culture than vice versa. Community work, too, can be seen to have elements of contact among residents, in the course of various projects of community action (described in more detail later), alongside structural changes and closing of gaps by means of building infrastructures and accessibility to resources and power in Arab society, in the spirit of the approach described in the theoretical section.

Givat Haviva's approach is based on the premise that a community is a group of people brought together by a defined territorial-geographical space, and is a social system that maintains channels of communication and interrelationships among diverse players from all three sectors (governmental-institutional, business, and civic society), including unorganized residents (as articulated by Shdemot, a professional body for developing leadership in the community, based in Oranim college, which has guided Givat Haviva through the process of creating its approach to community work). The Givat Haviva approach envisions four circles of communality to be strengthened and built, not necessarily consecutively but at the same time: the intra-community circle, the inter-community circle (between two communities in a partnership), the regional circle (described in more detail in the next section) and the outer circle – that is, the national level, concerned with building a shared society in Israel. There is another, fifth circle – the global circle, in which Givat Haviva conducts international projects. These levels affect each other, so that supporting and reinforcing one influences the others, on condition that there is interaction between them – and Shared Communities seeks to construct such interaction, since it acts on all levels at the same time.

The working model for a partnership between two neighboring communities is similar to the working mode at the municipal level. The process begins with a mapping of needs and areas of interest that the communities wish to address, identifying shared interests and areas of interest that can be advanced by a “community team” formed for this purpose. This team includes significant representation of the community, as well as an official from each municipality who is responsible for community matters, and who gives the team guidance and support. The balance in the community team differs from the balance in other teams, since it is dominated and led by residents, while the municipal officials facilitate, support, and provide a link to municipal resources where required. Representatives of the community team participate in the leading team and influence the partnership's overall decisions.

A Givat Haviva facilitator helps the team formulate and implement its working plan on an ongoing basis. In the process of building this working plan, the team assesses what resources are needed for carrying out projects it wishes to advance, and how various players and bodies in the communities can be enlisted to further this aim. As we have mentioned, the municipality that leads the partnership and is responsible for the community activity is committed to helping advance the projects, and participates in their implementation. The teamwork and the facilitation process are consistent with the descriptions in the section that describes the continual partnership facilitation model.

This approach sets certain dilemmas, and further examination is required concerning the correct balance between inter- and intra-community work, and how community development in Arab society is impaired when the process does not sufficiently emphasize development of leadership, human capital and community/village vision, by means of a separate, internal process among Arab officials and activists.

The subject of regional-level work is more extensively discussed later in the section dedicated to this regional work.

## II. Sample Cases and Lessons to Be Learned

### 1. Zalafa Arts Center

One of the most impressive and groundbreaking successes of the Shared Communities program is the founding of an arts center and gallery in the Arab village of Zalafa in the Ma'ale Iron local council, as part of its partnership with Megiddo. The founding of the center was initiated by an arts team appointed by the partnership's leading team, after residents from both communities, among others, expressed an interest in addressing this topic. During its first year of activity the team proved its seriousness and dedication, and demonstrated the project's potential to the leading team, including the heads of both municipalities. In the course of that year, with the help of the partnership's facilitators and in consultation with Givat Haviva's art center, the team introduced youth and adult art classes, approached schools with a view to collaborations, studied the existing infrastructure of galleries and activities in the various communities of the Menashe regional council, surveyed and listed the artists in Ma'aleh Iron, built a program of shared exhibitions, and held an exhibition of the work of a Ma'aleh Iron artist in a Megiddo gallery. The team formulated a vision and a working plan for establishing an art center in Ma'aleh Iron, and demonstrated the deficiencies in the infrastructure available for such activity. This activity helped motivate senior participants in the

partnership to promote the idea, and in its second year was supported by the Ma'aleh Iron municipality head in founding an art center in Zalafa village. The old municipality building in Zalafa was allocated to the project, which comprises a gallery, enrichment activity center and art class center. The municipality set a budget for renovating the building and making it suitable for ongoing use as a gallery and art class center, as well as funding rental costs and day-to-day operation. The gallery and art center are the first such ventures in Arab society to operate under the auspices of a local council.

The vision for the center, which is open and active throughout the year, was that it should be a welcoming home for art and creativity for Ma'aleh Iron residents, and provide an additional dimension to the community's cultural life by exposing residents to interesting contemporary art, hosting exhibitions by local artists and artists from the entire country, provide a venue and a platform for exhibiting work by promising young artists, cultivate an artists' discourse and hold exhibitions in the spirit of local culture – all through fertile collaboration between the Arab and the Jewish societies.

In the three years since its founding, the center has hosted more than a dozen exhibitions, and dozens of classes and workshops, which expose the public – adults as well as children – to art. It holds mainly exhibitions by Arab artists, solo exhibitions, and exhibitions from outside the region that expose locals to a wide variety of artists. There are also art classes for diverse audiences – schoolchildren, from preschool to high school; members of the municipal senior center; visitors from within and without the community; and mixed Jewish-Arab groups. Most of the visitors and users of the center are local residents and their guests, residents of neighboring communities, and casual visitors.

The center also serves as a hub for the partnership's activities and initiatives and for groups from abroad, delegations and students, who through it can learn about the Jewish-Arab partnership.

The Zalafa art center is an example that demonstrates several considerable achievements:

1. Building a committed team of residents and officials from both municipalities, that works together and through this work builds personal relationships and partnership in its deep sense – leading a shared vision tied to the partnership's core aims; repeated reexamination of the agenda; long-term commitment, while also responding to new challenges and initiatives, thus broadening the partnership with the ideology and values of true partnership; joining forces in order to produce long-lasting, fundamental systemic changes.
2. Establishing shared, sustainable Jewish-Arab activity.

3. Empowering residents to lead a process of change and to acquire the support of high-ranking municipality officials in order to implement it.
4. Developing art-related skills and infrastructure in the Arab community, through full partnership with community members who have professional experience, and mutual learning based on the Jewish community's experience and infrastructure.
5. Significantly increasing the exposure of the community to culture and art in accordance with its needs – an area that has long been lacking.
6. The venue is a magnet for Jewish audiences to visit an Arab community, deepening familiarity with it and with the community, while challenging views and stereotypes regarding Arab society in general.
7. An experience of shared success and of achievement by the Arab municipality, encouraging many other initiatives at the art center and in other areas.
8. Encouraging collaborations and strengthening the interface with other aspects of the partnership, such as education and environment.
9. Givat Haviva's facilitation supported the processes of initiation, formulation of vision and working plan, mediation and problem-solving, throughout the process. This made it possible to establish and develop the center, as well as the working interfaces and relational awareness.

#### Challenges and unsolved issues:

1. Changes of municipal leadership could change priorities and undermine the support needed to maintain the center.
2. The center still requires much attention and involvement by officials. The process of enlisting Arab municipality officials and attaining their continual involvement and commitment is challenging and fraught with difficulties, and this harms the establishment of long-term collaborations, such as resource development by official bodies.



## **Painting Vines at Zalafa**

Another joint project by the municipalities of Megiddo and Ma'aleh Iron

Over the past year about twenty Jewish and Arab artists have been meeting at the Zalafa village gallery and art center to work on paintings unified by their subject matter: a vine and grapes. Men and women of the neighboring Megiddo and Ma'aleh Iron municipalities came together for a series of painting workshops with the aim of learning, knowing, exposing and being exposed to vine-painting and to each other. They connected with each other in order to create good art together and a richer, shared life.

The project was initiated by the joint Megiddo-Ma'aleh Iron art team, with the facilitation of Givat Haviva. **Juliana Amara** of Zalafa village, team member and manager of the Zalafa village art center and gallery, inspiringly led the shared workshop program, which ran from November 2017 to July 2018. Encounters were held every third Friday at the Zalafa gallery and led by Sheila Dvora Casdi, who also curated the exhibition at the end of the project.

The important partnership project carried out by the Megiddo and Ma'aleh Iron municipalities together, closely and professionally facilitated by Givat Haviva, brings a hopeful message for the shared life of Arabs and Jews in Israel and serves as an example to all the country's citizens. The ongoing art project, a strong partnership among women and officials from both municipalities, spearheads this profound, ongoing Jewish-Arab action, which brings hope for the future and proves the feasibility of partnership between Jews and Arabs in Israel. The partnership of the two municipalities conducts a variety of projects (one of which is another environmental project, soon to be completed, at Nahal Misqa, connecting the communities of Zalafa, Mushreifa, and Givat Oz.)

The opening of the exhibition was held at the Zalafa village art gallery, in the presence of the head of the Megiddo municipality and the vice head of the Ma'aleh Iron municipality, **Maher Agabriya**, as well as the Givat Haviva facilitator of the partnership, representatives of both municipalities, and many guests who had come to share the wonderful exhibition with the artists. The exhibition was the high point of yet another project in the good relationship between the people of the two municipalities.

From *Megiddon*, the Megiddo Regional Council bulletin, September 2018  
(translation of the newspaper article on page 92)

## 2. Working with senior citizens' clubs

In the goal-identifying stage of three partnerships (Ma'aleh Iron and Megiddo, Emeq Hefer and Zemer, Baqa al-Gharbiyye and Menashe), the leading teams identified working with senior citizens as one of the desired goals.

There are some characteristics that were common to this age group in each pair of municipalities: availability of free time, curiosity and interest regarding contact and acquaintance with seniors of the neighboring municipality, and an established activity framework led by professionals, under the auspices of the municipality. It is also important to remember that senior citizens have a natural commonality of interests, and that they share similar questions, which can provide a good basis for acquaintanceship, as can their accumulated experience and wisdom and their wish to remember the past as well as teach the young their heritage. Importantly, in many cases older people, especially those who grew up before Israel was founded, remember other times, of closer partnership between Jews and Arabs. Thus they carry with them an important message, which has the potential to advance the awareness and highlight the possibilities of Jewish-Arab partnership for younger generations. We have discovered that some seniors have previous acquaintance with people from the other group, which enhances their interest in and motivation to hold encounters.

We have found that the best working model includes a shared process for the professional teams, facilitated by Givat Haviva's facilitators, prior to the seniors' encounters. This enables municipality officials responsible for the senior population to deepen their acquaintance, build trust, and think together how to build the program.

In each partnership the activity program was defined and planned according to the expectations and the institutional structure of the participating municipalities.

Alongside the shared interests and questions typical to both senior populations in the partnership, there is also a pronounced cultural difference between the two societies. The program therefore included a process that facilitated deep acquaintanceship, and touched on professional questions of similarity and difference between the two municipalities and societies. The issue of the municipalities' resources and budgets for the seniors' activities also had to be considered. In addition, it was important to build trust and a sense of partnership, which manifested in plans adapted to each group's needs and in keeping with the considerable differences in the structure of the groups in each municipality (ages, extent of activity etc.)

Some challenges we faced during these processes were:

1. Recruiting the relevant leaders for the process – one of the difficulties we encountered in some municipalities was that despite the decision to include work with senior citizens when building the partnership plan with the leading team, this work was not given a high enough priority by the municipal partnership managers,

and because of the large workload was difficult to advance. To do so consistently, the facilitators had to work intensely with the participants and be excessively dominant in the process. Even at a later stage, when by definition municipality officials should have more dominance and internal motivation ought to be the driver, we felt that without our ongoing support and facilitation, with occasional inputs from Givat Haviva, the collaboration would not survive. Indeed, certain aspects of the work with the senior population remained at “participation” level and others at “collaboration” level, whereas “partnership” level, despite the successes along the way and the shared interest, remained a vision.

2. A high turnover of leaders which prevented development of programs, despite the stated intentions and investment in planning such programs.
3. One question that arose in all partnership pairs was how to develop activities suited to senior populations with different needs. The structural differences among their situations (day care centers for the frail elderly in contrast with activity venues for younger seniors, for example) limit the range of possibilities for shared activity. Much cooperation is required from the teams in understanding this structural diversity, and then in containing and accepting it, if they are to succeed in running a significant program.

#### **Achievements:**

1. The programs implemented were inspiring, successful and varied, and good communication was created, which among other things touched honestly on issues concerning Jewish-Arab relations, a subject these groups are more capable than others of broaching. Participants showed interest, curiosity, and a wish to continue.
2. We succeeded in fulfilling requirements of accessibility, pace, language and gender.
3. Teams underwent a preparation process based on in-depth thinking, and Jewish team members were themselves exposed to Arab society, for example in the introductory tour of the Menashe team in Baqa al-Gharbiyye. For some it was their first visit to historical sites in the town – the Heritage Museum, the Separation Barrier etc. In summing up the tour it was acknowledged as highly valuable for deepening acquaintanceship and team-building, since it helped develop a meaningful relationship, reduce alienation and bring the groups closer together. In addition, Arab team members who experienced this inclusive, respectful process, felt pride in the town’s heritage and progress, which strengthened their sense of belonging.
4. Among the program’s strong points were the encounters centering on Jewish and Arab festivals, which the seniors celebrated together. The connection to tradition enriched these encounters, which also included conversations on heritage and tradition from a personal viewpoint, despite language difficulties. For example, during Ramadan the seniors of Emeq Hefer visited the Zemer day center, took part

in a workshop where they baked traditional Eid al-Fitr pastries, and learned about the customs of Ramadan and its importance for Moslems.

**Recommendations:**

1. We see great potential in working together with senior populations and the professional teams, and this appears to be a sphere that can be developed and respond well to activity. Throughout the process there were fruitful interactions and motivation to engage in collaborations, such as guided tours for teams and seniors to learn about the shared geographical space, a joint volunteering project, lectures, bilingual cultural activity, and shared sports and movement activities.
2. Working with the senior population has great potential for instilling values of partnership, both because of the wisdom and more peaceful approach of older people in general, and because their experience of different times and past situations creates an opening for different possibilities. For example, we developed a project in collaboration with a professional body that specializes in documenting the stories of historical sites from a personal viewpoint (the project was not carried out, due to a change of directorship). We learned that partnership between the groups around documentation, research and creative production regarding everyday life in the shared area in previous generations contributes to the building of meaningful, equal relations between the Arab and the Jewish groups that share a common space.
3. Because of this potential we recommend that considerable attention and thought be given from the start to forging team-spirit in the leading teams, and that resources are allocated aptly and clearly, since the sphere of seniors' activities is not accorded a high priority by municipalities, but has proved successful.



A visit to Al Qasemi college



The Baqa senior team joins in a movement class in Emeq Hefer

### **Megiddo and Ma'ale Iron senior gatherings**

The collaborations between Megiddo regional council and Ma'ale Iron local council include community gatherings that aim at strengthening acquaintance and relations between the neighbors.

Three days before the end of Ramadan, the members of the Megiddo and Mevo'ot Iron senior clubs came to celebrate the Iftar meal, which breaks the fast of Ramadan. Ma'ale Iron welcomed the guests warmly, cordially and openly.

The special event was attended by approximately 200 residents, together with some municipality officials and Givat Haviva representatives. The Ma'ale Iron hosts and the Megiddo region guests sat together at tables laden with delicious fare.

The interpersonal encounters were warm and friendly, although not all Ma'ale Iron residents speak Hebrew. The welcoming speeches and explanations about Ramadan were translated into both languages.

Says Hanna Etzioni from Gil Or, "When I talked to participants about their impressions from the event, they all described the gathering as something special they would like to repeat, and only regretted that they didn't understand some of the explanations, which were not in Hebrew. It was an enlightening encounter, and we hope to continue getting to know our neighbors better. Thanks to the Givat Haviva team and to our municipality, who initiated the idea."

### **3. Neighbors/Jiran community walk**

Each year in early spring the Emeq Hefer regional council holds a community walk for its residents – one of its important traditions. As part of the partnership with the Zemer local council it was decided in 2017 to organize a joint walk for the two municipalities. From Emeq Hefer's perspective, several aspects of the walk were expressions of the partnership mindset: collaborating on choosing the route, which straddled the boundary between the municipalities and entered the area of both; describing the event in terms of the neighborly relations, and using it to promote awareness of neighborliness and partnership; offering various activities along the route in the spirit of the partnership, and with the aim of introducing residents to each other's cultures; and collaborating on the production of the event during the preceding months. For the Zemer municipality, an additional element was the emphasis on partnership and equality in decision-making when developing the event.

In many aspects, the community walk was a great success: after a joint tour of the area, a beautiful route was selected in the eastern part of Emeq Hefer and the western part of Zemer. The route lies over both Jewish and Arab municipal land. This enabled Zemer communities to encounter the many Emeq Hefer participants in the walk, and broke down a psychological barrier for some participants. It was also jointly decided to name the walk “*Neighbors/Jiran* [the Arabic for “neighbors”] *Walk: in the spirit of the Emeq Hefer-Zemer partnership*” (see poster below). Along the route were stations operated by residents of Zemer municipality, which provided a glimpse of their culture. The youth departments of both municipalities enabled the young people to mix and to operate several of the stations together.

Nevertheless, working on the community walk brought to the surface some sensitivities and complexities fundamental to Jewish-Arab relations, affording an opportunity to examine them together and leverage them to carry out in-depth work. Importantly, the community walk has become an Emeq Hefer tradition, and several aspects have become entrenched and had to be accepted as they are (such as the fact that the walk takes place on a Friday). This caused a familiar sense among Arab participants that they were not full, equal partners or part of the decision-making process. This feeling only worsened in light of the fact that Emeq Hefer has a well-established system for producing community events. This sharpened and highlighted the disparities between the communities as regards infrastructure, staff and established traditions of producing such events. Emeq Hefer, for its part, expected more engagement from Zemer officials in preparing for the event. The approaches to collaboration differed: the Emeq Hefer participants felt that they had invited the Zemer participants to be full partners, and that there was no response to this offer; from the Zemer participants’ viewpoint, they had taken part, as far as circumstances allowed, in a process whose opening conditions allowed them restricted involvement only. Givat Haviva, as facilitator, had an opportunity to examine each party’s concepts of partnership/collaboration/participation and ideas of what was desirable and what was possible. Givat Haviva’s had the important task of mediating between them, illuminating their different conceptions and expectations, and enabling each society to see and understand the other. It acted in a mediatory capacity, for example, during the severe conflict that arose when the Zemer participants saw the notice advertising the event, which was prepared in Emeq Hefer and written entirely in Hebrew. For them, the dominance of the Hebrew language in the poster replicated the inequality and was a strong, albeit symbolic, expression of their secondary place and of the obstacles to true partnership. The Jewish municipality, whose residents were unused to engaging with their Arab neighbors as partners, needed to develop new behaviors gradually, and distributing an invitation half of which was in Arabic was an

unfamiliar step that could produce anxious reactions. The Givat Haviva facilitating team was required to identify this sensitivity at an early stage and lead a complex mediation process. This event highlighted how important it was for each community to understand the needs, challenges and fears of its partner. The poster incident and the complex issues it brought to light presented a potential crisis that could endanger the continuation of the partnership program; but thanks to the ties that had already been forged and to Givat Haviva's mediation process, we could utilize it to attain better mutual understanding and significant discussion that helped participants from each community to see the other's challenges and difficulties. Working on the community walk brought to the fore cultural differences and differing work patterns, the mental frames and communities' histories and the gaps between the two societies, which, while creating an experience of frustration and difficulty in constructing a mindset of partnership, also provided an opportunity for dealing with these complex issues constructively – a process that requires ongoing work, for which the partnership provides a basis.

Time will tell whether this basis has produced success and long-term sustainability. To date it has been difficult to achieve continuity in joint production of cultural events. Nevertheless it is important to emphasize that the community walk has taken place for the first time outside the boundaries of Emeq Hefer, brought its residents into touch with their Arab neighbors, many of whom do not ordinarily visit their jurisdiction, gave Zemer residents an opportunity to host and welcome the neighboring participants, constituted a public declaration about the partnership, and created an opening for collaboration on complex projects – a significant development for both communities. The municipality heads walked together along the route, which traversed some disputed lands and gave them an opportunity to discuss this and develop ideas for addressing the problem together before the Boundaries Committee; and the activity stations were full of residents engaging in creative activities together. For some residents the community walk stirred up memories from a time when Zemer was part of the Emeq Hefer regional council. Feedback from residents of both municipalities on their experiences proved that the event was a success, even if for the organizers the experience was complex. Reports about the walk in Emeq Hefer's local paper and its website also showed it to be a meaningful experience. In Zemer, alongside the positive, empowering experience for residents and officials taking part in the partnership, and the great effort made by school students and young people to take part in an organized manner on a non-school day, and their positive experience, there were also other voices that objected to the shared experience, both because the event was held on a Friday, and for political reasons. It must be emphasized that in spite of these voices, the community walk showed a positive influence on the neighborly relations between the municipalities.



The Neighbors/Jiran Walk, attended by the heads of the Emeq Hefer and Zemer municipalities



#### 4. Partnership structure and working process: the example of the Kfar Qara and Pardes-Hanna-Karkur partnership

Another example of community work from which meaningful lessons can be learned was the work carried out in the partnership between Kfar Qara and Pardes-Hanna-Karkur. This was the first partnership in the Shared Communities program, and in fact began two years before the program officially started. The working model was thus not fully formulated, and the tendency was to start working in a relatively unstructured and unorganized manner and broaden the activity “on the move”, continuing to learn while conducting it. The project was a “community initiative” that utilized Givat Haviva’s abilities to forge connections between communities. Givat Haviva presented several ideas for community projects to department heads at both municipalities, and established shared forums for thinking and joint activity. There was also a seminar for empowerment of the teams, which consisted of six theoretical sessions attended by municipal workers and community activists. It had several aims: introducing key figures to each other and to the structure and everyday problems of each other’s municipalities, and building a basis for thinking together about collaborations between the communities. The goal was to build trust between communities and municipal office-holders, based on Contact Theory and with no aspiration to create partnership as defined in the third chapter of the theoretical section.

These sessions generated several ideas for significant communal projects (such as the project in which Kfar Qara artists took part in events at the Open House at Pardes Hanna-Karkur, a lecture program by Kfar Qara academics and intellectuals, a writers’ forum, academic discourse about communities in partnership and a joint community walk). For each of these ideas the team in charge must convene to clarify how interested it is in advancing the project and how interested it is in facilitation by Givat Haviva (since, even if the team is interested in advancing the project, it is not necessarily aware of the need for professional facilitation in a complex process of this kind), sources of funding must be identified, and if the project is implemented, a facilitator must be allocated from suitable available Givat Haviva staff. These procedure and partnership development process are fundamentally different from the procedure and statement of intent presented in the working model in the fourth chapter of this section. The basic premise of the two models is similar – building up motivation gradually through action, so that it can become more comprehensive and extensive; however, in the development process guided by the working approach described here, there is less emphasis on decision-making processes and attaining commitment by partnership leaders as an essential first stage before beginning to examine and advance specific projects. The “organic”/spontaneous approach, which ignores the significance of the

partnership's organizational structure and the municipal responsibility for initial acquisition of resources (staff and funding), generates much short-term success, but is limited in the long term. This project succeeded in the spheres of educational action, where organizational structure is relatively clear and ordered, and community, where the partnership built up a good basis (some of the courses still continue today, such as Women Cooking for Peace, Women Walking Together, a spoken Arabic course at the Pardes Hanna community center, a joint First Aid course, Motherhood in the Continuum of Life, joint women's and senior citizens' excursions, medicinal herb courses, school student encounters and a summer football camp). The steering committee led by the Welfare Departments' heads met several times, and municipal officials began to hold meetings independently of Givat Haviva's facilitation. There were also two end-of-year summation seminars on two consecutive years. However, in the long run it was difficult to maintain community action by the two municipalities, and the community projects were integrated into regional projects. We have seen participation by representatives from the municipalities in regional courses and forums run by Givat Haviva

As mentioned above, the success of this partnership was limited partly because when entering it and formulating an agenda, Givat Haviva had yet to learn that it must request that regular mechanisms be set in place for ongoing maintenance of the partnership, so that it can be sustained independently of changes in municipal leadership and staff, and that municipalities appoint specific staff for the project, who will take responsibility for it. This was necessary so that municipal priorities could be changed in such a way as to highlight the need for partnership and focus the time and attention required from the municipality. An additional reason was that at a relatively early stage in the proceedings, a message was conveyed by one of the municipality heads to the effect that it was important to him to advance the partnership's educational activity but that its community and municipal activities were not high priorities. The initial success of the educational and municipal work was due to the commitment and good personal relations of the two municipalities' heads, which Givat Haviva encouraged (they also participated in two fundraising tours, to the United States and to France, organized by Givat Haviva for the benefit of the partnership), as well as to the commitment of the Welfare and the Education department heads. A more orderly, committed entry into the partnership process might have prevented this change in the municipality head's attitude, or brought it to light at an earlier stage. In that case it would have been possible to examine and transform it, to take stock of the resources required for ongoing maintenance of partnership work, and perhaps even to decide that it was not appropriate to enter into a community partnership at that stage, without commitment

to engagement in the municipality and community circles. To generate long-term sustainability, a partnership cannot be based only on the goodwill of individuals without building continuous mechanisms that do not depend on these individuals. One of the lessons Givat Haviva has learned from this experience is that if there is no proper allocation of the resources required for a successful partnership, it is professionally advisable to carry out specific projects only, in keeping with abilities, rather than a complex Shared Communities process. Moreover, this partnership was hindered by the fact that the municipalities are not adjacent: the geographical distance made it more difficult to create continuity and an awareness of the necessity of building a partnership between the two communities at municipal level. We have thus learned that partnership between municipalities can succeed only if their areas of jurisdiction adjoin. We have also learned, as mentioned above, that it is essential to build the foundations, the organizational and economic infrastructure for the partnership, which can support the initial processes of building partnership-mindedness and enable community activity to be continuous and beneficial. Additionally, in Givat Haviva itself the number of staff members was limited, and those allocated to advancing this partnership were fewer than those who facilitated later partnerships. As the last example in the previous chapter shows, even clear organizational structure in a partnership (a leadership team, a small steering committee, a municipal partnership administrator and a signed partnership treaty) will not enable it to succeed if the infrastructure within the municipality is not sufficient for its continual maintenance by leadership team members.

# Chapter 3

## The Educational Circle

### I. Education for Shared Living

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For decades Givat Haiva has been leading educational programs that cultivate outlooks and tools to prepare the ground for living in a shared society. As part of the Shared Communities program, and based on a regional perspective, the Education Department of Givat Haviva's Jewish-Arab Center operates programs for children and young people in the particular geographical area of Wadi A'ra. These are diverse strategic programs that encompass a range of ages, from kindergarten to high school. Working in the municipal circle and the community circle broadens collaborations with relevant officials and creates a wide influence, because those who partake are municipality heads and the heads of their education departments, inspectors, school principals, teachers, and other members of the community. The programs take place over multiple years and are based on ongoing work by education department heads and school staff, guided by the Givat Haviva Education Department.

We assert that education in Israel should focus on areas such as education for equality, education for meaningful, inclusive citizenship, education for civic thinking and social justice, education for critical thinking, and education for active citizenship. This is due to the fact that Israeli society, composed of Jews (the majority) and Palestinians (the minority) must cope with the need to integrate Palestinian society in Israel in a positive, equal manner, and produce authentic ways of life based on the reality of a shared life in which shared interests can generate a richer, sustainable, equal fabric of life. Therefore, Givat Haviva runs its programs according to the fundamental premises of peace education and the knowledge that for such education to be effective, it must draw on important spheres: education for deliberative civic thinking, education for multiculturalism and interculturalism, education for values of global citizenship, and thinking on the topics of locality and regionality. We believe that these supplementary topics strengthen the program, widen the circle of partners and supporters, and promotes students' civic thinking. The literature makes a distinction between direct and indirect peace education. The first makes direct reference to all the issues and themes that concern the societies involved in conflict – each society's conceptions of the other society and of its narrative, all the themes that contributed to the development and maintenance of the culture of conflict and served as barriers to its peaceful resolution, with direct presentation of themes that allow the construction of a new ethos of peace, including a new collective memory that reflects the new emerging culture. By contrast, indirect peace education refrains from directly addressing the conflict (i.e., its goals, its historical course, its costs, or the image of the rival), avoiding direct clashes with the culture

and ethos of conflict. Instead it concerns itself with general themes, such as identity, ecological security, violence, empathy, human rights, and conflict resolution skills (Bar Tal and Rosen, 2009). Bar Tal and Rosen argue that in the present situation, while conditions are not ripe for constructive discussion of these complex issues, direct peace education is not feasible. Indirect peace education constructs new beliefs, tendencies, emotions and values, and develops skills, which all support peacemaking. This is congruent with the approach described in the preceding chapters. The point of departure for Givat Haviva's educational programs is the application of indirect peace education, with added emphasis on shared regionality and interests. Identity issues and narrative discourse are carefully, gradually and constructively introduced as an advanced addition. In recent years, the emphasis in Givat Haviva's educational programs tends towards education for strengthening civic capability, while the programs in this sphere seek to address the weakness of democratic societies aspiring to create active, initiating citizenship, which challenges the public's representatives and demands their alertness in making and implementing decisions. One of the ways described in the literature and used in practice for generating deliberative processes is to create a society that promotes in-depth and inclusive discourse on the local level. These models are based on the assumption that people can learn to become organized at neighborhood, community or partnership level, and act as a political body, which makes decisions through inclusive discussions that contain and help instill values of containment, tolerance, dialogue, and other aspects that indirectly serve education for peace.

The preconditions for the success of direct peace education – socio-political conditions (a political peace process that is already underway, widespread public support for this process, ripeness for reconciliation, political institutional support for peace education) and educational conditions (significant support by the Minister of Education for challenging the premises of the conflict, social conceptions of the opposing group's narrative, and criticism of the home group's narrative) cannot be fulfilled in Israel today. The state of Israel does not offer a supportive atmosphere to peace education and equality. Peace education experts note the great difficulty in influencing viewpoints, emotions and conceptions regarding the other national group in a situation of persistent conflict between the groups. In order to address this problem and promote the development of a shared society by means of education, Givat Haviva is implementing a systemic regional strategy that relies on local multi-sector leadership, which is required in order to give the educational activity public, institutional and practical, local and regional support, as part of the municipalities' commitment to advance Jewish-Arab partnership by means of the program. Since education programs are part of the partnership's fabric of ongoing activities (alongside municipal and community activity), a critical mass of significant action for promoting Jewish-Arab partnership is created, and the interrelationship among the various activities enables qualitative as well as quantitative change: while the younger generation is educated in a school situation, the parents and grandparents around them take part in partnership activity that facilitates meaningful dialogue among them. School students come into contact with the partnership in several circles simultaneously – among other things, through the public action

and policy of municipal officials; Givat Haviva's accessibility to them offers students an opening for implementing active citizenship to change the conditions of their surrounding reality, as explained in the next section. Givat Haviva's focus on the municipal circle is a meso-level focus; on the macro level – the level of the state – the potential for significant impact and the ability to rely on national resources are restricted; on the micro level – the level of the interpersonal encounter and the change it brings about in the spirit of Contact Theory – the change is insufficient. However, if work on the level of the local government and municipalities takes a holistic approach, it enables a broad, comprehensive, systemic and therefore sustainable impact. It must be noted that the Theory of Change suggests that impact at the local level can have an upwards-reaching effect, instigating processes of change at the national level.

To resolve the problem of the insufficient conditions for direct peace education, and having encountered difficulties in discussing sensitive issues directly – causing escalation rather than bringing the partners closer – Givat Haviva has adopted indirect peace education as its starting point. It may be implemented, for instance, by analyzing the meaning of “shared public space” through joint study. The basic premise is that if we learn to conduct a critical examination of the public civic space together, as Jews and Arabs who live in the same area, and if we, Jews and Arabs together, plan spaces that contain and dignify the various groups that populate them (this includes awareness of other marginalized groups in society at large and within each group), it will be possible to construct the mindset and practices of a shared society. This exploration also leads to examining issues of exclusion, containment and representation – and issues of identity that arise from this exploration and that belong more properly to the sphere of direct education.

Gutmann (1987) argues that people should be educated to question the traditions and social customs in their society. According to her, every school student must be given the opportunity to assess, judge and select the right way of life for him or her, and schools must allow their students to do this, moving from their private lives out to the public sphere, creating the world desirable to them. Others note the importance of equipping school students with tools to contain the complexity and multiple viewpoints of the public sphere, and enable them to contain this complexity and develop dialogic capability to conduct themselves in this sphere. Givat Haviva therefore cultivates young people's civic skills from kindergarten to late high school, using educational methods adapted to each age group, and aiming specially to integrate curricular and informal activities. It conducts a respectful, dialogic discourse (in which construction of concurrence among perspectives is a key value) on concrete regional issues that feature in the students' and the region's everyday life, thus linking theory and practice, and helps students collaborate around shared local interests.

To create a shared society, it is necessary to create deeper acquaintance and improve awareness of the value of the meeting of cultures, which creates opportunities to create a third space – the intercultural space. In the spirit of the relational approach we recognize the significance of the singularity of this space. The significance does not lie in the mixture that exists in it, but mainly

in its potential to generate something new and different, which hegemony would be hard put to inhibit, because it cannot be described in binary terms. According to Homi Bhabha, who coined the term “The Third Space”, its singularity lies in the fact that it neutralizes power relations between the hegemony and the Other, which characterize the binary space, since the issue of first, “natural” population, and the privilege it grants, loses its hierarchical significance. The Third Space is characterized by double meanings and by emotional and values-based contradictions, which feed on the vitality of the Other in its continuous relations with the hegemony, and these give rise to a new identity that resists the binary outlook while denying its very existence. In keeping with this, Givat Haviva’s programs of education for shared living encourage intercultural thinking that constructs a third space while boosting intercultural mediation skills.

Another important point stressed by Givat Haviva’s educational approach is that while the Arab population’s spatial boundaries in Israel have been distinct and distinguishable for years, they are gradually becoming less so, as a result of social, political, functional and structural processes. We see more and more residential, occupational and commercial mixing, while the public space gradually becomes shared rather than differentiated (Beeri-Soliciano and Gopher, 2009). Realizing the potential of collaboration, multiculturalism and neighborliness, add Beeri-Soliciano and Gopher, requires processes of planning and consolidating public policy by local and central government regarding questions that concern the governmental, public, educational, civic and psychological space. The spatial mindset held captive by the concepts of *qasbahs*, religions, walls, ancient or holy cities (Rabinowitz and Monterescu, 2008), which leads to a dead end and prevents considerations of other processes, must give way to social networking that is beyond ethnic chasms and resists blind spots that prevent the noticing of professional collaborations, mixed residential areas, and other spheres of activity that vitalize pluralistic spaces and cities. Israel, in this context, shows the beginnings of systemic educational work in Ramleh, based on educational partnership between neighboring schools in the city, as well as a history of less methodical programs in Haifa, Jaffa and Acre. The challenges Givat Haviva faces are different, since they concern regional rather than urban processes. Our educational programs emphasize regional collaborations, hybrid and mixed spaces, and instances of flexible identity and interculturality, as well as regional problems and agendas.

Another concept that Givat Haviva considers significant is “glocalization”, which refers to the phenomenon by which global and local processes interact, typical of the modern world in the late 20th and early 21st century. The combination and contrast between global (worldwide, supranational) trends and local trends, which concern politics and identity, stresses and weakens the nation state (the organizational unit of the previous modern situation). Globalization is the force that erodes the nation state “from the top” while localization, in reaction, erodes it “from the bottom” (this refers to ethnic, religious and cultural identities etc.) Glocalization is the dialectic move between these two contradictory trends. In this spirit, our initial premise is that every “place” is impacted by other places: there is no distinction between the global and the local;

rather, the global collapses into the local and becomes a meaningful part of it, not a monolithic, external element. UNESCO proposes an educational rationale for channeling resources into education for global citizenship. This rationale is based on the premise that education today must center on imparting broad perspectives, so that future citizens can cope in an informed manner with the global problems they face. UNESCO's aims include developing an approach informed by an understanding of multiple levels of identity, and the potential for a collective identity that transcends particular identities; acquiring a deep knowledge of global issues and universal values such as justice, equality, dignity and respect; attaining the cognitive skills to think critically, systemically and creatively, including adopting a multi-perspective approach that recognizes different dimensions, perspectives and angles of issues; acquiring non-cognitive skills, including social and communicative skills and aptitudes such as empathy and conflict resolution, networking and interacting with people of different backgrounds, origins, cultures and perspectives; and acquiring the behavioral capacities to act collaboratively and responsibly to find global solutions for global challenges, and to strive for the collective good. On the basis of this mindset, Givat Haviva's educational approach seeks to create links and common contexts for the local and the global in the syllabus, and enhance capabilities for creating collaborations and accountability in an interconnected world in which interdependence is increasingly important.

Adaptation to the 21st century: the education system in Israel is undergoing change and adaptation to the 21st century. This is a nationwide plan whose ultimate purpose is to create a new pedagogy in schools and teaching skills for this century, with information and communication technology an integral part of it. The underlying vision is that for graduates of the education system to be prepared for the 21st-century demands of the working and academic world, they require different skills from those that were necessary in the 20th century: high-order thinking abilities that include creativity and inventiveness, critical thinking and problem-solving skills; teamwork skills, independent learning and ethics; skills for processing digital communication information, including information literacy, media literacy, and computer technology literacy. Several of Givat Haviva's programs are developing in this direction and aim to adopt the three principles framed by the Ministry of Education, stressing the need to locate a digital learning environment adapted to schools and students with a view to distance teaching, ongoing dialogue among students, and digital learning.

Givat Haviva's education programs operate along three "circles": conveying knowledge (learning about culture and multiculturalism, in keeping with the stages described in the literature; syllabi that highlight the connections between the local and the global; enhancing capabilities for creating collaborations and accountability); teaching skills (assimilating tools that enable students to learn how to engage in respectful discourse on social issues and focus on skills that advance critical thinking; studying social issues, examining and discussing multiple perspectives as a value; helping students collaborate around shared local interests and establishing the understanding that groups subjected to prejudice have a right to protest), and cultivating values

(critical thinking, ethno-empathy, tolerance, active civic participation, conflict management and resolution).

According to Givat Haviva's model, education for shared living should take place along five channels: encounter, shared learning, teachers' and principals' training, acquiring the language of the other, and developing leadership in informal education situations.

We believe that education for a shared society should be the concern of formal as well as informal education, and constitute a continuous, ongoing process from kindergarten age onwards. Programs should develop from single encounters to continuous, multi-year processes for young people of all ages, while the educational sphere evolves from occasional partnerships between schools to ordered, organized regional education that develops a mindset of shared living at the regional level. Givat Haviva's programs address the educational needs of young people of various ages, and in fact enable the learner to take part in programs of education for shared living in a developing manner, from kindergarten through primary school and middle school until late high school. In this way Givat Haviva offers a developmental process in which the encounter with issues relevant to shared living is suited to the participants' age and ability to cope with the complexities inherent in the issue of shared living in Israel.

**Kindergarten** – programs featuring “contact” and acquaintance among kindergarten children, as part of the Shared Kindergartens program. These encounters emphasize getting to know the other, shared creativity, experience, culture.

**Primary school, 2nd grade** – the *Together in Art-Sustainability-Environment program*, a “soft” encounter that combines acquaintance and experience with shared action whose effects are felt in the shared public space, both in the community and in the shared natural environment. The program combines encounter, creativity, and taking responsibility together for cultivating shared elements with a view to sustainability. It focuses on ecology, an important subject in today's world, beginning with a separate session for each class followed by eight shared Jewish-Arab meetings in each of the schools alternately, and a summing-up session that includes parents. The program aims to generate communication and familiarity through the sphere of shared creativity, to develop independent creative thinking, to teach a variety of techniques and ways of working with diverse materials, and to help connect students to the environment in which they live and understand how art impacts it.

As stated, this is part of the partnership program and the collaboration with the municipalities. It usually involves a pair of classes from two municipalities that are in partnership. It also attaches importance to increased visibility of the Jewish-Arab partnership in the community circles. The program is led by Givat Haviva art teachers and facilitators together with each group's class teachers. The intention is for these teachers to “take the reins” and lead the project together with the art teachers, but we are experiencing difficulties since the schools are reluctant to assume co-leadership rather than leave leadership fully in our hands. Another challenge is posed by

the disparity in motivation levels between the Jewish and the Arab schools, with regard to participation in a long-term program: Jewish schools are inundated with programs, while schools in Arab society have more need of programs, especially those that facilitate exposure to and engagement with Jewish society.

**Primary school, 4th grade** – the *Together in the Community program*, which makes use of the art world to bring Jewish and Arab school students together, generate meaningful dialogue between them and boost educational partnership. Students learn about public and private space and the difference between them, about consideration of the other's needs, and about adapting artistic endeavors to the surroundings and to the needs of the community beyond the school environment (exemplified by the painting of a large mural on a wall of the school that faces the street). The structure of the program is identical to that of the 2nd-grade *Together program* (a separate session for each class followed by eight shared Jewish-Arab meetings in each of the schools alternately, and a summing-up session that includes parents). The aims of the program include making community involvement a priority on personal, group and institutional agendas; developing, by means of personal encounter among the students, a mindset that sees all humans as equal by virtue of being human; building ties and encountering what is other and different; creating an ongoing, evolving encounter among Jews and Arabs on a basis of equality, through shared creative activity that takes place both within Jewish and within Arab society; encouraging children from both societies, Jewish and Arab, to “think outside the box” from a young age, seeking solutions for existing problems in a complex reality; education for assuming responsibility for the community.

The goal of teaching young people to assume responsibility, with all its challenges, also features in the 2nd-grade *Together program*. Here, too, there is collaboration with the municipalities and an effort to expose the community to the program and its products.

**5th to 8th grades** – the *Learning Together (Lev) program* is designed for students from a single geographic area, and aims to teach them about shared regionality, emotional attachment to the region, acquaintanceship with the region and its inhabitants, accessibility to regional resources, and capacity for participating in processes that impact the region. The program begins with an introductory seminar at Givat Haviva, followed by shared learning days held alternately at the Jewish and at the Arab school and led by the two class teachers, Jewish and Arab (with the professional facilitation and guidance of the Givat Haviva education department team). The process concludes with a shared tour of one of the sites in the region. The focus is mainly on becoming acquainted with the region's geography and its communities, rather than on complex issues from the world of direct peace education. This helps principals and teachers, mainly from Jewish society, feel less intimidated and more eager to continue taking part in the program. The program is now in its fourth year, and nine pairs of classes, all from the same region, take part in it. It is considered to be the heart of Givat Haviva's regional education program. Here, too, the community circles are introduced to the participants' shared work in various ways, such as

including parents in some of the participating groups, shared activities, and tours of various sites in the region.

Despite the success of this level of the program, we encounter institutional challenges that may obstruct its continuous existence, such as insufficient allocation of resources on the part of schools (especially for travel involved in the program) or difficulty in coordinating learning encounters because of differences in the schools' timetables stemming from the timing of religious holidays, teachers' working days etc.

**Middle school, 8th and 9th grades** – the *Children Teaching Children (CTC)* program aims to create authentic, meaningful dialogue between Jews and Arabs in Israel, as part of the development of the pluralistic social fabric essential to building a shared society. The program is founded on the belief that dialogue is essential for building an equal Israeli society, to which all will feel a sense of belonging. It supports genuine, courageous and sometimes difficult dialogue, without which such a society cannot be built together. The program stresses the creation of the conditions required for meaningful authentic dialogue, in a reality where spontaneous dialogue between Jews and Arabs is almost nonexistent. It does so while addressing issues of identity, equality, shared society, active citizenship and leadership, language, and conflict management and resolution, among others. A major part of the program involves work with single-nationality groups, highlighting different issues in the Jewish and in the Arab groups, and thus improving their capability for meaningful dialogue, which enables a complex worldview that arises from learning and exploring the self and the other, without dismissiveness towards either the self or the other. This is accompanied by development of a mindset and a dynamic that acknowledge interdependence. The program's goal is to build both a singular national identity and a civic identity that is part of the vision of building a shared society.

CTC has been running for the past 31 years, in Jewish and Arab schools in Israel. It constitutes part of the regular weekly schedule of these pairs of middle-school classes, and is aimed at, and relies on, the schools' students, teachers and principals. Most of the program leaders are teachers from the schools who receive training for this role and who are invaluable for the in-depth implementation of the program and its subject matter in the school communities. The program comprises 25 single-nationality encounters and approximately four shared encounters.

As part of the partnership program, the working model was altered and its focus shifted to carrying out continual work in pairs of groups from schools that belong to communities in partnership, with support from the municipalities (education and environment department heads and other relevant officials), and holding tours and activities related to the partnership between the municipalities, as well as providing exposure for the program in the community circles (encounters of various age groups to bring together the multiple narratives.)

Despite the program's success, it is important to note the challenges and difficulties we face, and which must be considered when operating a program of this kind: difficulties in matching

the structure of the Arab and the Jewish groups (deliberation abilities) as a result of the schools' differing needs; different levels of motivation and of capacity for discussion of civic issues (equality, democracy, discrimination etc.); building a yearly schedule of encounters to accommodate the separate Arab and the Jewish education systems; and creating sufficient exposure for a project that covers a relatively restricted area.

**Middle school, 7th, 8th and 9th grades** – the “*Yihyeh B'seder*” program for teaching the Hebrew language and culture at Arab schools by Jewish teachers. On the understanding that language plays a vital part in building up social mobility, as well as in enhancing intercultural understanding among disparate groups, Givat Haviva has developed a specialized enrichment program in Hebrew for Arab schools in Israel, with the aim of increasing familiarity with Hebrew language and culture among Arab middle-school students and thus boosting their ability to succeed in Israeli society and lessening their hostility, fear, and stereotyping towards Jewish citizens. “Yihyeh B'seder” (literally “It will be all right”) is a program designed to encourage free discussion in Hebrew and increase the sense of capability for engaging in conversation in a Hebrew-speaking environment, with particular emphasis on spoken language and contemporary everyday culture. It focuses on developing tools for improving the ability to integrate into society, academia, and the job market. Among its other goals it decreases prejudice and stereotypical thinking, and increases the percentage of Arab students who choose to study Hebrew at the highest level offered at their school. The program consists of weekly sessions that complement regular Hebrew classes at school.

**High school** – the “*Mifgashim*” (*Encounters*) program – a two-day seminar on shared society, which aims to promote dialogue and shared society values among young Jewish and Arab people. It includes various workshops and activities that center on shared society, offering students an immediate experience of encountering the other, different citizen, while studying and discussing the building of a shared society. Among the aims of the seminar are lessening alienation and stereotyping, developing the emotional capability to accept other outlooks and disagreement, cultivating the ability to present views and needs in a manner that encourages listening, increasing preparedness for contact through shared positive activity, and creating a positive mindset towards the prospect of shared civic living founded on democratic principles.

**9th-12th grades** – the *Shared Space* program, a series of one-day seminars for pairs of classes from Jewish and Arab schools in the same geographical area. The program addresses more complex issues, seeking to cope with the challenge that the public space, shared by Jews and Arabs on a daily basis, poses for Israeli citizens. Their sharing of one public space – hospitals, parks, shopping centers etc. – requires them to develop skills that include, among others, familiarity with the heterogeneous shared area in which they live, learning the characteristics of the communities located in it, developing civic awareness of the shared public spaces around them (intersection points) and how different people feel in them, by studying the concept of “shared public space” in different contexts, local and broader. The program thus enables Arab

and Jewish students who live in the same socio-geographical space to learn to know each other on a personal and cultural level, with all their similarities and differences, and accordingly to address regional issues in all their complexity.

This is a new program, which has been operating as part of the partnership program for a year. The emphasis is on continual, ongoing work in pairs of schools from communities in partnership, engaging the parents and community. We aim to expand it into a broader, ongoing program that expands regional thinking through in-depth work in each of the three circles listed above – knowledge, skills and values.

**11th grade** – *Through Others' Eyes* program is a photography and leadership program that brings together young Jewish and Arab people and exposes them to the possibility of a shared society and to questions of identity and leadership, through the medium of the camera. Participants meet one afternoon per week, on a voluntary basis. The first stage is dedicated to learning, exploring and development, through sessions of photography and discussion, and mutual learning and acquaintance. Through the camera's lens students get to know each other, their different cultures and different living spaces, their fears and hopes, and the possibilities of human connection. The program gives participants an opportunity to be hosts and guests in each other's villages and communities, participate in two significant seminars, and discuss the differences that exist between the two societies in our country: the different cultures, customs, and ways of life which are different yet similar. During the photography course the group develops a photographic art project whose theme it selects together with the course facilitators, then builds and develops, culminating in a group photography exhibition, which is first shown in the United States, where the group spends three weeks at a shared summer camp. The exhibition then moves to the Givat Haviva Peace Gallery, after which it travels among the participants' schools for four months. Concurrently participants take part in leadership activities in the public sphere, whose message is the building of a shared society of Jews and Arabs.

**11th grade** – in collaboration with the Haus am Maiberg and Kurt Löwenstein institutes, mixed Jewish-Arab *youth delegations* travel to Germany and Poland for an intense and profound learning experience that includes an overview of the nations' intertwined histories, narratives and heritage, and the effect of contemporary events on them. Following the journey to Europe, the Israeli delegation members host return visits of European youth delegations and continue the learning process in Israel.

Six youth delegation exchanges took place between 2015 and 2019, during the school year, and the intention is to expand the program, which has been very successful, over the next few years. Among the benefits to participants: ties among the young Jewish and Arab delegates are strengthened thanks to shared experiences and encounters with foreign young people from other cultures; the program is an exciting highlight for young leadership in the communities; it strengthens the regional identity of Jewish and Arab participants and the relationship among them, both through the shared journey and through preparations for the European participants'

return visit, during which they invite them to their homes and show them their shared living area; it strengthens the relationship between Jews and Arabs, since delegates are representatives of Jewish-Arab partnership. This project offers young people a different angle from which to examine and explore multiculturalism and other issues related to shared living in Israel, and a broad, varied perspective on issues that stem from its complexity. Students are exposed to cultural diversity and learn intercultural communication and approaches to interacting with populations from other cultures. The exchange also exposes European participants to the diversity in Israeli society and its complexities, and gives local participants an opportunity to create lasting connections with their European counterparts.

Regional education programs and regional thinking in education are discussed further in a separate chapter of the Regional Work section in this book.

## II. Case Histories and What They Can Teach Us

### 1. The prevalence of violence in Arab society – a “Children Teaching Children” activity

9<sup>th</sup>-grade students from two schools in the Megiddo-Ma’aleh Iron partnership, who share a geographical area, participated in the CTC program together, and succeeded in conducting deep, probing dialogue on the most painful topic affecting Arab society in Israel: the burgeoning violence. Following the discussion and as part of cultivating a mindset of active democracy and community engagement, in order to lead processes of change, the students made a shared decision to write a letter to the chief of police in the Arab town of Umm al-Fahm and to the Chief of National Police, requesting them to address the problems of crime and violence, and offering their own help.

The situation before the joint process:

1. Jewish students were unaware of the prevalent violence in Arab society.
2. The Arab group was frustrated by the inadequate treatment of this violence by police, and felt a sense of powerlessness.
3. Both Jewish and Arab participants felt that as young students their ability to impact existing conditions was limited or non-existent.

The situation after the joint process:

1. The process enabled Jewish students to become closely acquainted with their Arab counterparts’ reality and concerns, and develop empathy and a sense of camaraderie.
2. Consequently, the process led to a genuine desire to act together to change the

current reality, and to the feeling that the entire group was making an effort for a shared goal. This created unity and cohesiveness, which can serve as a base for building a shared society.

3. The action that the students took together created a mindset of engagement and an awareness of their ability to make a difference, on a personal or a group level.

The letter sent to the Umm al-Fahm police chief was as follows:

*1 May 2018*

*To*

*Chief Superintendent Nir Yona*

*Umm el-Fahm Police Station*

*Concerned Jewish and Arab youth for a non-violent society*

*Dear Mr Yona*

*Givat Haviva's Children Teaching Children program, which includes students from \_\_\_\_\_ school and \_\_\_\_\_ regional school, takes action for a shared, equal, democratic society.*

*We aim to help create a society in which citizens feel personally and socially safe, since they have a sense of belonging to the shared space.*

*The problem of violence in Arab society around us makes us indignant and frightened, and we are anxious for our future and for the character of the society in which we live.*

*It is important to us to take part in changing the situation. We would very much like to meet with you and understand how we can contribute and help.*

*Hoping to cooperate in creating a safer, more peaceful society,*

*Faithfully*

*CTC students from schools*

*Arab teacher's phone number \_\_\_\_\_ Jewish teacher's phone number \_\_\_\_\_*

This activity encountered considerable difficulties:

1. Initially there was criticism among the Jewish students, some of whom found it difficult to be empathetic and were reluctant to participate in activity of this kind, because of prejudices, stereotyping, and a feeling that the members of the Arab group should “fend for themselves”. Happily, this mindset evolved into an understanding that the division into “us” and “them” does not improve the situation, and that it is more appropriate to adopt a mindset of partnership and an understanding that as a shared society we should address the problem together.
2. There was criticism on the part of the adults connected to the Arab group, who expressed lack of belief in the prospect of making a difference and leading change in general, and distrust towards the police in particular. Moreover, also out of distrust of the police, they feared that involvement of this kind might harm the students.
3. The schools’ principals also expressed initial concerns and objected to activities that “rocked the boat” from the perspective of the system (the Ministry of Education).

In order to address these and other obstacles, the program included:

1. An introduction, during shared encounters, to the violence problem, exposure to its extent and the distress it causes students and their families (since no member of Arab society is immune).
2. Brainstorming and strategic thinking to formulate possible ways of action.
3. The sending of the letter to the police station and a meeting with the chief, who encouraged the initiative and boosted the participants’ sense of ability to impact reality.

Despite the project’s success, when analyzing this case it is important to understand its wider context. This program takes place until the end of 9th grade only, and groups cannot continue further as part of school activities. Its relatively limited scope also prevents it from having enough impact or an accumulative, broad effect on wider circles of the participants’ peers. In addition, reality is complex and difficult, and an action like this can leave participants confused and helpless in the face of criticism from their families and others around them. There remains the question of how to create ongoing learning that supports active citizenship while society itself is not yet ripe to acknowledge the participants’ ability to be effective citizens – and this while they are still young and living in a climate of distrust.

Nevertheless it is important to emphasize that in terms of development on the partnership axis presented in the fourth chapter of the theoretical section, activities of this kind aid the transition from a state of *participation* to one of *collaboration* and

in a sense even to one of *partnership*, if only at specific junctures and in the context of the immediate experience: constructing a shared vision and agenda; coordinating the core aim, vision, values and interests and making decisions together while continually reexamining the agenda together; joint construction of the collective consciousness with a systemic, integrative approach while aiming to act for the common good; inner; deep conviction of the partnership's importance, acknowledgment of the partners' interdependence; deep commitment and considering the partnership a high priority; Influencing policies, establishing new, permanent social institutions that explore new ways of improving residents' welfare; and joining forces to bring about fundamental changes or long-term systemic reforms, among others.

We believe that a continuous educational process that comprises activities of this kind has the potential to help students develop partnership-mindedness at a relatively young age and carry it over to their adult lives, thus providing them with a better starting point than that of the preceding generation regarding the cultivation of shared living in Israel.

## 2. Connecting the partnership's components – Misqa streambed

The first example in the first chapter of this section referred to the environmental team of the Megiddo-Ma'aleh Iron partnership, and particularly to the Misqa streambed rehabilitation project. In this case study we return to this project, this time linking the municipal, community and educational circles, which are all integrated into another CTC project.

In March of 2019 a gathering was held for the Megiddo and Ma'aleh Iron groups who had completed two years of the CTC program, to sum up the Misqa streambed rehabilitation project. Students met at the site with environmental activists from both municipalities, learned about the project, and held a clean-up session and discussion circles on the theme of shared society. The gathering further strengthened their sense of belonging and engagement in building a shared society in the region.

The Jewish school's CTC facilitator summed up the experience in these words:

*"It is really hard to describe how satisfying and successful our gathering was, a real high point to the two-year program! A beautiful walk on a new trail in the midst of the blossoming natural landscape in both municipalities, then excellent leadership and participation by the students, who led activities and in-depth conversation about nature, ecology and shared living in Israel. Then, at the parking lot, fifty students initiated a clean-up together! And later: a series of fascinating talks in small circles with*

*local activists and officials from both municipalities. It was interesting and empowering to listen to Sandra from Giv'at Oz sitting with Rashed and talking about growing up together with the children of Salem and Zalafa villages. It is so important and relevant to the younger generation, so they can learn they are part of a shared heritage and chain of neighbors who believe in and create a good, shared future! And finally, a royal feast at the Zalafa bakery, and a guided outlook from Salem towards Samaria, over the separation wall."*

The situation before the shared process:

1. Insufficient visibility of the partnership between the municipalities and the activities that take place under its auspices.
2. A relatively weak connection between the educational and the municipal aspects of the partnership.
3. Unfamiliarity with the local surroundings and with the link between heritage and locale.

The situation after the shared process:

1. Affinity with the shared region through personal acquaintance with it and active participation in cleaning it.
2. Engagement of officials and environmental team members from both municipalities in the activity.
3. The various circles linked in a way that establishes the partnership's activity, validates it systemically, and paves the way for sustainability and continuity as a result of more future interactions among these circles.

Products of the shared activity:

1. In addition to deepening the relationship between the groups and creating familiarity and personal contact with the project, there was a deepened connection to the environment that is shared by and belongs to everyone, for environment knows no boundaries. The interaction among municipality officials, members of the environmental team and members of the police who had joined the gathering strengthened the sense of connection among human beings, and between them and the earth.
2. Bilingual signs were prepared for the site, expressing the values of a shared society and acknowledging the groups' contribution.
3. The foundations were laid for the building of a shared tradition of shared regionality.

Importantly, this activity, carried out in the fourth year of the partnership, is one of the few cases in which different teams in the partnership worked together, creating an opening for a systemic vision and action across teams and an integration of initiatives. We hope that these activities, which were received very positively by the communities, constitute an action that gives inspiration and hope, and that will be continued in partnership programs run by the municipalities after the facilitation by Givat Haviva comes to an end.

Another potential effect of this activity, one which may present risks and concerns for the activity's future, is its treatment of difficult issues and questions of identity, which participants have not yet found a way of processing. The preparations for the tour of the site included learning about the communities in both municipalities' jurisdictions, including old Arab villages evacuated in 1948. This stirs the core of the conflict – the issue of lands and ownership. This subject came up in discussion circles, where it gave rise to lively participation and fruitful dialogue. Nevertheless, it seems that there is no ripeness among the Jewish participants to discuss this issue, while the Arab participants have a need to deepen the discussion on it. Another fact brought to the fore was that while the site is very close to Salem and Zalafa villages, most of the land around it is owned by Jewish communities and is under the jurisdiction of the Jewish regional municipality. This is felt to be a historical injustice, and the subject is very evident when walking along the streambed, and is still challenging to discuss.



CTC program students – Ma'aleh Iron and Megiddo partnership

# Chapter 4

## The Course and the Stages of Partnership Construction Work

### I. Introduction

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This chapter constitutes Givat Haviva's "manual" for four-year facilitation of a partnership between neighboring municipalities, according to the principles of the Shared Communities program. After describing the structure of Givat Haviva's partnership facilitation work and the key roles in it, the next three chapters will present the main stages of the four-year partnership facilitation process, from initial exploration with the municipality heads regarding their willingness to enter into a partnership process with the neighboring municipality, to the guidelines for withdrawal at the end of four years (unless Givat Haviva has been requested to continue the facilitation, since four years is a short to medium period of time for constructing the appropriate mindset and practices for partnership, as described in the first section of this book). These stages include making contact with the municipalities and starting the procedure (stage 1), ongoing work in working teams (stage 2), transition to the second year of ongoing activity (stage 3), and the third and fourth year, including strategies for withdrawal from facilitation (stage 4).

#### **Givat Haviva partnership facilitation team members and their roles**

**Givat Haviva Executive Director** – responsible for the formulation of policy for partnership processes, facilitating and supervising the program and developing it on the national level.

**Director of the Shared Communities program** – this role is filled by the Director of the Jewish-Arab Center. His responsibilities include integrating the work of the three circles (municipal, educational and community), liaising directly with the heads and other senior officials of the municipalities to solve problems and enable the teams' progress, managing the partnership's budget and human resources, and holding monthly meetings for the staff and additional team meetings as needed.

**Partnership facilitators (a Jewish and an Arab facilitator)** – lead the process hands-on, guide the various teams' meetings, and enable progress according to the guidelines specified throughout this book.

**Center integrator** – responsible for knowledge coordination and management, administrative support for department directors and project coordinators, assisting the partnership director with organizational integration, writing reports, and administrative support for projects.

**Academic Advisor** – provides professional guidance to partnership facilitators, offers support with professional issues related to guiding and facilitating the process, assists facilitators in formulating yearly goals and building a working program for each partnership, assists in building assessment programs, overseeing the process of assessment and of deriving lessons from it, assists in building training sessions and seminars for leadership teams, responsible for training and guidance sessions for Givat Haviva staff and knowledge development for the partnership program.

**Director of Education Department** – leads partnership activities in the educational circle, works closely with education department directors and through them with principals and staff in the schools that partake in the activities, and where possible links the educational work with activities in the municipal and community circles.

**Community Program Coordinator** – leads the working teams responsible for community work in the partnership, works with leadership team members responsible for community or related topics, and wherever possible links educational work with the activities that take place in the municipal and community circles.

## Complementary roles

The following members of Givat Haviva's staff, while not formally part of the Shared Communities team, are important to the program's operation, which requires their ongoing collaboration and cooperation.

**Information Manager** – coordinates information and data related to the various activities, and responsible for publicizing them by means of a monthly newsletter, the Givat Haviva website etc.

**Director of Gender Equality Center**

**Director of the Collaborative Art Center and Peace Gallery**

## The role of the partnership facilitators

Facilitators are in fact the engine that drives the entire partnership process. Their role is to shape the partnership processes and guide the teams, maintain continual communication with the municipal leaders of the partnerships, move processes forward as needed between meetings, integrate work of the various teams, create synergy among the various circles (municipal, educational, community, and regional projects), generate ideas on how these circles can be broadened and additional publics from the communities engaged, and enlist the help of municipality heads and where necessary of other Givat Haviva staff members.

Partnership facilitators must be able to apply patience (for differences in the partners' working pace) alongside determination (to actively move processes forward), leadership (initiative and motivation) alongside an ability to empower various players to assume responsibility, attention to

detail (since many details are involved in managing a partnership) alongside an ability to see the whole picture, and a processual-dialogic perspective (advancing participants' ability to construct dialogue and inclusive thinking) alongside result-focused perspective (aiming towards a goal in order to attain concrete achievements.)

It is important for facilitators to have the relevant skills for group facilitation and for mediating and managing interpersonal and intergroup conflicts, intercultural understanding and familiarity with the Jewish and the Arab cultures and with Jewish-Arab complexities in Israel, as well as some expertise in project management, building work plans, public planning, and leading task teams.

In the course of the program facilitators may come into contact with diverse realms that are not necessarily within their area of expertise (such as environmental- or transport-planning) and work with municipalities and government bodies on which they have no expert knowledge. They must be capable of and interested in learning and adapting to new realities, while also enlisting relevant bodies of knowledge (e.g. municipal engineers or environmental organizations) and if necessary involve other organizations or establish advisory bodies. Since the process also aims to develop the capacity and tools necessary for sustaining a shared society in Israel, partnership facilitators must also use pedagogical thinking to plan how to utilize workshops and other processes for providing the needed knowledge and skills, and turn to additional professionals to augment the partners' learning process.

The work required to advance a Jewish-Arab partnership is complex and presents many obstacles. Facilitators must adopt a positive attitude and realize that changing existing conditions in order to create a more tolerant, equal, cohesive society requires determined, consistent action, based on empathy and vision, to create a reality which is (if only slightly) better, under conditions that are far from ideal, and plant seeds that may only bear fruit at a far later stage. This section provides a detailed chronological description of the appropriate focus for efforts at each stage of the partnership, and the actions that must be taken to do so. In this way we hope to assist partnership directors and facilitators in their complex task.

## **Integration of partnership work**

In the spirit of the working approach that considers integration work extremely important, as detailed in the fifth chapter of the theoretic section, the integrative approach is also implemented within Givat Haviva itself, in the day-to-day management of partnership work. This internal integration work includes:

1. Knowledge management and coordination in collaboration with the website development manager. Coordinating organizational knowledge with the resource recruitment department.
2. Administrative support for department managers and coordinators of projects (education,

community, art, gender equality, municipal).

3. Assisting the partnership facilitators with organizational integration, and broadening the collaboration among the various departments of the organization (education, community, art, women, municipal).
4. Coordinating the work of Givat Haviva's partnerships team and assisting in the building of programs for team meetings; deriving lessons from these meetings; and building intraorganizational interfaces.
5. Assisting the partnership program director with budget management – building budget categories for each partnership, supervision and monitoring, defining additional needs to the resource recruitment department.
6. Assisting partnership leaders in large gatherings.
7. Monitoring the implementation of ongoing tasks, and deriving lessons from it.
8. Assisting the interim internal assessment of the partnership's progress.
9. Assisting the partnership director in organizing regional partnership events.
10. Management of public relations and media (gathering information, identifying opportunities to promote events).

## STAGE 1

### Making Initial Contact with Municipalities, Starting the Process, and Laying the Foundations for the Program

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#### Goals for this stage:

Ripeness assessment, expectations management, attaining commitment and building a framework for action.

#### Target products:

Commitment of the municipality head and board of directors to the process (including resource allocation).

Duly considered appointment of a partnership director.

Initial identification of opportunities and barriers.

Launching of assessment process.

Introduction and initial building of trust and working relations between Jewish and Arab team members.

Attaining the participants' commitment and willingness to advance the partnership on an ongoing basis.

Building working teams and allocating their areas of responsibility.

Launching the teams' activity.

#### Building the relationship and securing commitment

The process begins with the formation of a relationship with municipality heads. The working model requires the municipality board of directors' commitment to a multiannual partnership process with the neighboring municipality and with Givat Haviva. This commitment must be informed, and based on awareness of what is required from a municipality that enters into a partnership. The process of entering it is important and lays the foundations for the future partnership. Therefore, even if this stage is time-consuming and requires honest discussion and examination of the situation by the municipalities, it must be conducted thoroughly, and if it becomes apparent that conditions are not ripe for partnership, it must be explained to the municipalities why a comprehensive partnership is not advisable at this time, and what actions should be taken to create suitable conditions, with Givat Haviva offering its assistance in creating conditions that are ripe for partnership (see first example in the first chapter of this section).

#### Required resources

Although it is necessary for a municipality head to be mindful of the importance of the Jewish-

Arab issue and the need to build better relations between Jews and Arabs in Israel, awareness in itself is not sufficient. Unless municipality officials realize what resources are needed – primarily, members of staff who have the required availability and motivation – to sustain a long-term process of building a partnership between a Jewish and an Arab municipality, there may be a discrepancy between the resources required for success and those that a municipality is able or willing to allocate, and the partnership might fail. It is better to keep in mind that a process that leads to a disappointing, unsuccessful experience may harm the Jewish-Arab cause. Therefore it is preferable to avoid entering into a process when conditions are not ripe for its success, than to rashly enter such a process with good intentions but with a fundamental lack of capacity. Note that this does not mean that we recommend entering the process only on reaching a certain level of readiness for a high level of partnership (see third chapter of theoretical section).

Abilities and resources to be reviewed at the entry stage include:

- Identifying municipality officials who are motivated to lead the partnership process and serve as agents of change.
- The existence of a sufficient organizational infrastructure and a willingness to allocate reasonable time resources by various officials to the maintenance of the partnership.
- Acknowledging discrepancies and diverse needs, and willingness to construct a partnership program that will address them.
- Examining possible resistance the partnership process may encounter, and the ability of the municipality head to cope with it.
- Willingness to allocate at least the minimum required funds to the partnership.

### **Initial encounter between municipal partnership leaders**

At this point it is important to produce the initial encounter between the municipality heads, in order to attain a joint decision and shared commitment to advance the partnership as an ongoing process, initially a four-year process, with the aim of constructing a new reality for their inhabitants. At this stage, too, the vision of each municipality for the partnership is brought to the fore, and if necessary differences are pointed out and discussed, to ensure all participants are aware of the differences and able to contain them. It is recommended that this encounter already include the skeleton team of municipal officials who are committed to the idea of the partnership, and allow them to take part in its steering committee. They have the potential to be the essential motivating force, which must be empowered so that the partnership can be realized. (in some cases the partnership is initiated by a municipality official, and it is important that he/she takes part in the process from the start).

## Municipal partnership director

At an early stage of building the leadership team, the head of the municipality is asked to identify a senior official at the municipality who is oriented towards advancing the Jewish-Arab partnership and believes in its importance, and to appoint this official as active municipal partnership director. The director plays a crucial role in the partnership's success: she or he must integrate all municipal partnership work, motivate the members of the leadership team to perform their tasks, update the head of the municipality regarding principal activities and difficulties, be in continuous touch with the Givat Haviva facilitators and with the partnership director from the neighboring municipality, think creatively about addressing problems that arise and raising funds required, assist the facilitators in preparing leadership team meetings, seek ways of engaging more players and community members, and in general enlist the involvement of various municipality members as and where appropriate to enable the partnership's development and continuity.

A suitable municipal partnership director should therefore:

- Believe in the values of the partnership and in the importance of furthering it.
- Be willing to become acquainted with, and show empathy towards, the other.
- Be motivated and willing to invest effort and creativity in partnership initiatives.
- Hold an official position of authority that enables her or him to ensure participants attend meetings and carry out tasks between meetings.
- Have good organizational-management skills.
- Have the time and availability to actively advance the partnership, alongside the other responsibilities her or his job entails.

We have been privileged to work with a variety of municipality officials who served as partnership directors – partners with whom we have paved the way and given shape to the partnership between the municipalities. Working with a wide variety of directors has taught us that in order to move forward significant processes that require the participation of already overworked officials, and in order to create new priorities and emphases, it is essential for the partnership director to combine values and authority so that efforts are successful. We have worked with partnership directors who headed departments such as environment, youth activities, and welfare, and in all these cases have found that their municipal specialties could be easily and naturally utilized to benefit the partnership. One partnership director who was vice-head of the municipality and responsible for establishing a regional research and development center succeeded in linking this venture to the partnership. Others, who were heads of the environment and welfare departments, initiated and supported activities in those areas and enabled their considerable progress.

We also learned that the role of municipal partnership director requires a commitment to continuous, long-term maintenance of the partnership. This has sometimes revealed a discrepancy between the desired conditions, as identified externally by Givat Haviva, and the available time and resources of the municipality official who acted as partnership director. It is challenging to free a considerable portion of an official's working hours so that he or she can have the availability required of a partnership director. For example, directors who headed municipal youth departments, and thus were already deeply engaged in a demanding task on a daily basis, found continuing work with the partnership facilitators challenging and often taxing.

### **Logistics coordination secretary**

Alongside the partnership director, it is important to appoint a participant who can dedicate the time and energy needed to scheduling and other logistic needs of the partnership, which require time and availability that a senior partnership director may not always have. It is important to clarify from the beginning that the municipality must allocate this resource to the ongoing work with the Givat Haviva team, to avoid delays and confusion, and that without this assistance the partnership's day-to-day work may be impaired.

### **Building the leadership team**

The team comprises 12 officials and public representatives (including the head of the municipality) whose task is to move the partnership forward, lead the working teams, find creative solutions for the partnership's needs and challenges, build the nucleus of the partnership shared by the two municipalities (the joint leadership team), examine how appropriate office-holders and residents of the municipal area can be engaged in the partnership, act as ambassadors for the partnership in the community, and take part in intra-municipal process of change for the construction of new institutions that make the partnership more sustainable. It is important to assist the head of the municipality in selecting suitable team members, using these guidelines:

- They should believe in the necessity of the partnership and be motivated to promote the initiatives it generates.
- They should hold positions that would be helpful in advancing partnership initiatives.
- They should have the availability to actively advance the partnership, alongside their official work tasks and additional responsibilities.
- They should be prepared to participate in at least one long-term working team.
- Team members from the business sector and the third sector should have an interest in the partnership, good social standing, initiative, leadership skills, and an ability to engage the community and additional office holders in the project.

The selection process should be thorough and involve a dialogic process, and good acquaintance of the facilitators with the profiles of the personnel in the municipalities, as well as with the assessment conducted for the process. It may be helpful to involve facilitators in the selection process, and perhaps in relevant key meetings in the municipalities, so that they can help ensure that the team includes suitable people and is balanced – both internally (balance between men and women, municipal officials and representatives of other sectors, strongly convinced participants and officials who must participate even if the partnership is not their highest priority) and externally (an equivalent professional and personal cross-section of participants from both municipalities).

The leadership team should be composed partly of pertinent municipality officials and partly of business sector and civic society members. It is important for its structure to represent the view that complex social processes are more effective where there is tri-sector cooperation – i.e. with the business sector and civic society (the third sector). Their involvement in the process is extremely valuable, since it can “expand the pie” and extend the circle of partnership and shared initiatives, as well as creating sustainability and continuity. In some working programs it would probably be beneficial to develop connections with complementary or supporting NGOs and initiatives in order to pool resources (whether financial, professional or other). We therefore suggest that the process should include key regional/local players from the business and the third sector, and be linked to existing initiatives and projects. It is recommended that the twelve team members include two or three participants from each of these sectors.

It is also important to discuss agendas and set expectations with the team candidates themselves. They must be aware of the fact that this is not an advisory committee that meets once every few months to provide feedback on activities but a team whose purpose is to join forces with the neighboring municipality’s team, develop the partnership’s vision, goals and plans on a shared, ongoing basis, learn collaboration skills and be responsible for spreading the spirit of partnership in the communities, and that each team member is expected to participate in and possibly lead one of the working teams to be established later. We see this team – and aim to construct a corresponding mindset in the participants – as the leadership team that shoulders the responsibility (though it may be helped and propelled by us) to implement the partnership and move it forward. This is also why the definition of the team was changed from “steering committee”, a term that may connote a group that meets to receive progress reports and advise how to proceed, to “leadership team”, which indicates that from the very beginning of the process its members’ role and responsibility is to construct the reality of the partnership by means of persistent, proactive work.

At this stage of laying the infrastructure for the partnership, the head of the municipality may be offered assistance in increasing the public’s awareness of the program and engaging suitable players from the two other sectors, by means of activity carried out by Givat Haviva staff to introduce the partnership’s principles to the representatives of each sector.

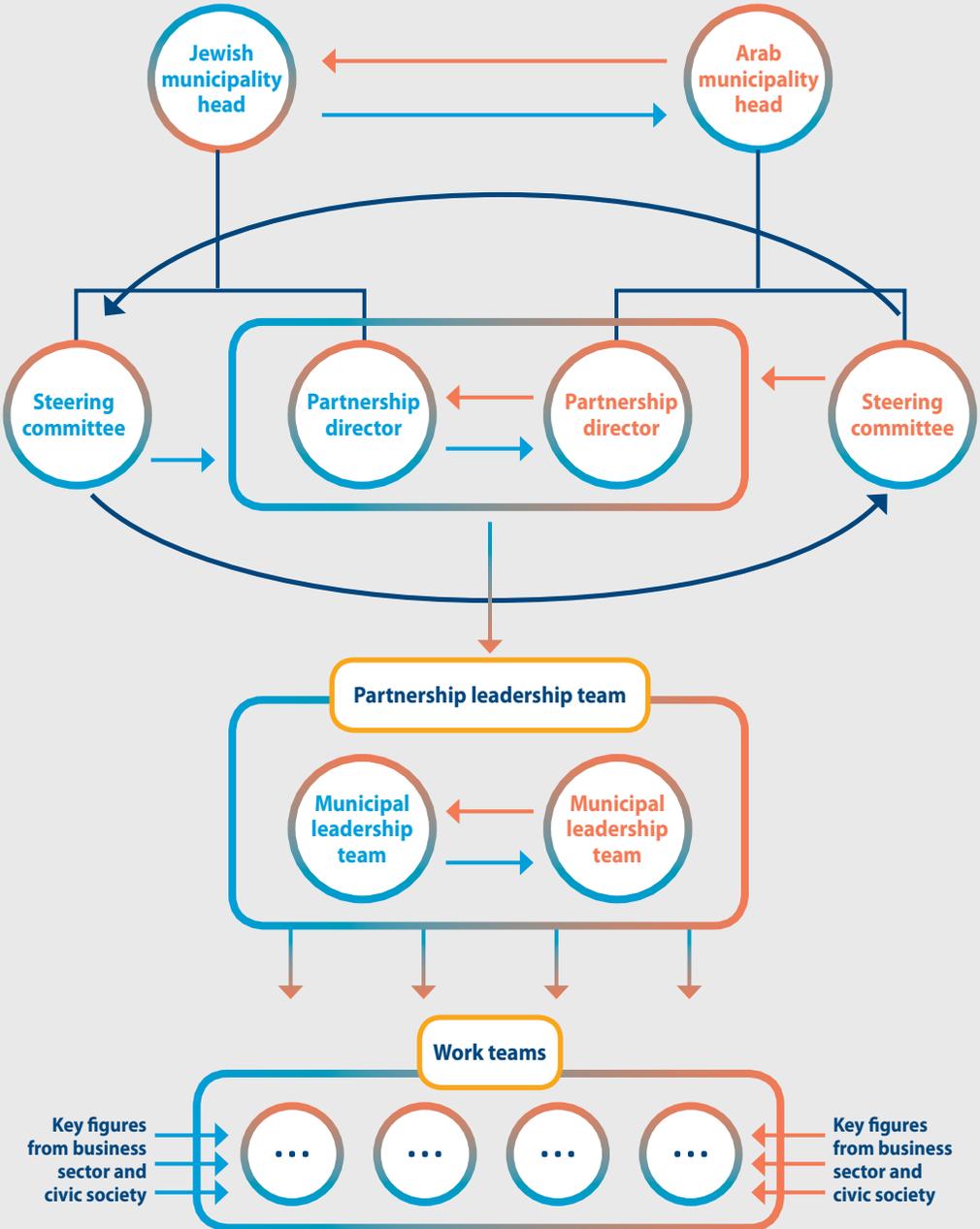
## **Steering committee**

Alongside the leadership team it is advisable to appoint a small steering committee, whose task it is to hold quarterly meetings to discuss the partnership's progress and any issues that require a senior team's decision. This committee is comprised of municipality heads, municipal partnership directors, and two other senior, active members of the leadership team. In addition it includes Givat Haviva staff, namely the two facilitators, the academic advisor, the director of the program (and of the Jewish-Arab Center for Peace), and the Executive Director.

## **Signing the partnership covenant**

The preparatory stage concludes with the signing of a Partnership Covenant by the municipality heads (see page 132). It constitutes a commitment of each municipality head towards the head of the neighboring municipality and towards Givat Haviva, to partake in the process, supply the necessary resources and give the partnership a sufficiently high priority on its agenda over the following years. To ensure that the municipality head's commitment represents the full municipality's support, which we realize is essential to the partnership process, we ask the municipality head to put this decision to the vote of the municipality's plenum.

Structure of a partnership facilitated by Givat Haviva:





גבעת חביבה  
جبعات حبيبه  
Givat Haviva



**אמנה לתכנית  
שותפות בין קהילות**

**אנו** החתומים מטה נפעל לקדם את קירוב הלבבות והשכנות הטובה בינינו.

**אנו** נירתם יחד לקידום היכרות הדדית מעמיקה ואמפתית, לעשייה משותפת רציפה ומתמשכת, במאמץ לבנות שותפות נרחבת בין קהילותינו.

**אנו** מתחייבים להוביל מהלך רב שנתי ליצירת מארג של קרבה אנושית המבוססת על אמון והערכה הדדית, הנדרשים להצלחתה של החברה היהודית-ערבית המשותפת באזורנו.

**אנו** מצטרפים לתכנית גבעת חביבה לשותפות בין קהילות, להובלת תהליך של פיתוח שותפויות נרחבות בחינוך, תרבות, כלכלה, קיימות סביבתית, פיתוח, עבודה קהילתית, אומנות ועוד.

**אנו** מובילי המועצות של "עמק חפר" ו"זמר" ביחד עם צוות גבעת חביבה מתחייבים להשקיע ככול הנדרש למען הצלחת השותפות בינינו והפיכתה לתוכנית ברט קיימא לשנים ולדורות.

דצמבר 2015

רני אידן  
Rani Idan  
ראש מועצה אזורית עמק חפר  
Mayor Of Regional Council  
Emek Hefer

**Shared Communities  
Program Covenant**

**We**, the undersigned, will work to promote camaraderie and good neighborly relations in our region.

**We** will join together to promote mutual understanding and empathy through cooperative action in a continuous effort to build broad partnership between our communities.

**We** pledge to lead a multi-year process to create a web of human kinship based on trust and mutual respect that is necessary for the successful development of the Jewish-Arab society in our region.

**We** are joining Givat Haviva's Shared Communities Program in order to lead the development of partnerships in education, culture, economy, environmental sustainability, community development, arts and more.

**We** the leaders of "Emek hefer" and "zemer" councils, together with Givat Haviva, agree to invest the efforts necessary to ensure the success of our partnership and its sustainability for generations to come.

December 2015

ריאד כבהא  
Riad Kabha  
גבעת חביבה  
יניב שאגה  
Yaniv Sagee  
גבעת חביבה

**ميثاق برنامج  
الشراكة بين المجتمعات**

**نحن** الموقعون أدناه سنعمل من أجل تعزيز التآلف بين القلوب والجيرة الحسنة بيننا.

**وسنكسر** أنفسنا من أجل تعزيز التعارف المتبادل، والعميق والمتماهي، وللعمل المشترك المتواصل والمستمر، وبذل الجهود من أجل بناء شراكة واسعة بين مجتمعاتنا.

**نتعهد** بقيادة مسيرة متعددة السنوات لخلق نسيج من التقارب الانساني القائم على الثقة والاحترام المتبادلين، الضروريين لإنجاح المجتمع اليهودي العربي المشترك في منطقتنا.

**نحن** ننضم إلى برنامج جبعات حبيبه للشراكة بين المجتمعات الأهلية، من أجل قيادة مسيرة لتطویر الشراكات الواسعة في مجالات التربية، الثقافة، الاقتصاد، الاستدامة البيئية، الإنماء، العمل المجتمعي، الفنون وغيرها.

**نحن** قيادات المجالس المحلية في "زيمر" و"عيمق حيفر" سوية مع طاقم جبعات حبيبه، نتعهد باستثمار كل ما هو مطلوب من أجل إنجاح الشراكات بيننا وتحولها إلى برنامج مستديم على مدار السنين والأجيال المختلفة.

2015 ديسمبر

دياب غانم  
Diab Ganem  
ראש המועצה המקומית זמר  
Head of Zemer Local Council

חברה משותפת  
مجتمع مشترك  
Shared Society



This covenant was signed by:

Nazia Masrawa (head of Kafr Qara local council) and Haim Gaash (head of Pardes Hanna-Karkur local council), January 2011

Ilan Sade (head of Menashe regional council) and Mursi Abu Mokh (mayor of Baqa al-Gharbiyye), November 2013

Itzik Holavski (head of Megiddo regional council) and Mustafa Agbaria (head of Ma'aleh Iron local council), November 2014

Diab Ghanem (head of Zemer local council) and Rani Aidan (head of Emeq Hefer regional council), December 2015

Amir Ritov (head of Lev Hasharon regional council) and Abdulbast Salameh (mayor of Qalansawe), January 2017

Fuad Awad (head of Mazra'a local council) and the Kibbutz Evron administration, December 2016

## Assessment

Once the heads of the municipalities have made the decision to enter into a partnership process, Givat Haviva allocates resources to a thorough assessment of the municipalities. The purpose is to help the partners define the partnership's potential to bring about achievements that will further their interests. The assessment includes an examination of each municipality's interests and needs, and the possibilities, opportunities, possible obstacles, various relevant players, and recommendations that may help municipality heads, and later the partnership's leadership team/steering committee, identify areas for action and accordingly select projects to be advanced by the partnership's three circles – municipal, educational, and community.

Aims of the assessment:

- Present a broad picture of needs, interests, concerns and obstacles, potential players from all three sectors, and potential and capabilities for long-term work/sustainability;
- Facilitate ripeness for the process and an understanding of the resources needed to enter into a partnership program (as it takes time to attain a deep understanding of its implications), especially among municipality heads and senior administration;
- Generate trust and enable gradual entry of interested parties into the partnership program;
- Enable more precise framing of the partnership's goals and the feasibility of action in various areas. This creates a commitment to the process and ensures that all parties' expectations are congruent.

The assessment is an important tool that provides significant information and data, which should then be used repeatedly throughout the partnership process. It can anchor the team's work,

provide a robust basis for it, and help focus it effectively. The assessment can serve as a “map” that indicates possible obstacles along the way, indicate potential projects that may be feasible for the partnership, criteria for choosing specific projects, and a guiding framework for the work teams. It is therefore important for facilitators as well as participants to refer to the assessment repeatedly and utilize it beyond the selection of projects and areas for action. Note that the assessment does not dictate what the leadership team should do but provides recommendations only.

It is important for the assessment to include:

- A theoretical framework;
- An introduction to the participating communities, towns and villages, their recent history, and the complexities and challenges they face and which may impact the partnership;
- A history of relations between the neighboring communities;
- Existing collaborations, including existing or planned joint projects and local initiatives;
- Collaborations and shared initiatives that were planned and/or implemented in the past, whether municipal or local (residents’ or third-sector initiatives).
- The municipalities’ five-year plans – the issues they intend to address over the next few years;
- The shared and the diverse interests of the two municipalities in the municipal, educational and community spheres;
- Residents’ needs and hopes for the coming years, with special emphasis on interests shared by residents of both municipal areas;
- Barriers and impediments to collaboration: planning-wise, socio-political, cultural, territorial and spatial, internal development;
- Internal obstacles and objections (ideological, economic or other) to the partnership, including concerns and hopes;
- Differences and discrepancies between the municipalities, which may impact the partnership positively or negatively;
- An introduction to all significant players from the three sectors: NGOs active in the region, business organizations that play a significant role, and external government bodies (or social and other organizations) that take part in municipal initiatives and can be engaged to assist in the partnership;
- Government ministries and bodies that may support various partnership activities;
- Opportunities for partnerships in various spheres: society and welfare, education, culture, sports, commerce and industry, urban development and economy, ecology, tourism, shared community projects;

- Opportunities for collaboration among NGOs in the region and/or for engaging leading business organizations in the program;
- Possible projects;
- Operative recommendations for advancing the partnership between municipalities;
- Possible courses for systemic action that can promote partnership;
- Recommendations for future players in the working teams regarding issues that will potentially be dealt with;
- Differences and gaps) between municipalities, which the partnership can help address by strengthening weaker areas.

The assessment report should be used informedly at different stages of the program: it is important to present it to the participants at several junctures of the partnership process – building work teams, selecting the projects for implementation, developing the work plans – as well as regularly in the course of the work, referring to it for information helpful to the continued work of the team.

The following is an excerpt from an assessment report for the Megiddo and Ma’aleh Iron municipalities, written by Prof. Rassem Khamaisi, June 2016:

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## Structure of team meetings at stage one

The process begins with an initial thought and discussion session in single-nationality groups, followed by a shared meeting for thought and discussion, and next a process in which each group learns to know its partner municipality (through mutual tours and by means of the assessment). The groups then return to single-nationality meetings for deeper consideration and reevaluation of the topics they wish to bring to the seminar and develop, then more shared sessions for deeper consideration and selection of subjects and projects to be addressed at the seminar:

1. One separate meeting of each partner team, for initial thinking regarding the partnership.
2. One joint meeting for mutual introduction and initial consideration of the partnership's goals.
3. Two tours, in which the members of each municipality's leadership team host the corresponding partner team and introduce their municipal area to them.
4. Presentation of the assessment and initial reflection on spheres of interest to be addressed by the partnership.
5. Further separate meeting for assessment of interests and preliminary thinking regarding areas to be addressed and projects to be carried out by the partnership. This prepares the ground for a joint meeting in which the partners jointly decide which areas to engage by the partnership.
6. An intensive two-day seminar for consolidating the leadership team, selecting projects to be jointly advanced, and starting to build an initial working program.
7. Formulation of a working program and summary meeting of steering committee.

## **Preliminary single-nationality meeting**

As part of the leadership team's empowerment it is important to hold a brainstorming session for each party separately before the assessment, since the spheres of activity should be suggested by participants and based on the team members' interest and perception of priorities for advancement, rather than dictated by the municipality head's decision or dominated by the assessment's recommendations. The purpose of the assessment is to broaden the scope of knowledge, bring various possibilities to the participants' attention, and identify projects for further analysis of pros and cons (and possibly goals and challenges).

As part of developing participants' abilities to take part in a partnership process, we encourage each municipality separately to examine and clarify its interests and aspirations, but to defer its final decisions and enter the joint discussions prepared for co-construction of the spheres and projects that will eventually be decided upon.

## **Empowering the leadership team**

As stated, Givat Haviva's working approach focuses on building and empowering the leadership team, which shoulders the responsibility for leading and advancing the partnership, and we aim to cultivate participants' mindset accordingly. Our message to them is that no amount of goodwill on the part of municipality heads or of Givat Haviva facilitators would suffice to maintain the partnership without the active participation of team members in the process. Therefore, at this stage of working with the team, we invest effort and thought in helping participants to develop a leadership mindset, in keeping with the guidelines listed in the sixth chapter of the theoretical section, and to recognize that their role and responsibility are to construct the reality of the partnership by means of persistent, proactive work. Cultivating leadership and strengthening participants' sense of ownership and accountability for the process are ongoing themes in the partnership-building process from its beginning.

## **Team-building as an ongoing process**

This stage includes an important element of acquaintanceship and team building – that is, learning to know other participants both personally and as working partners. It is important to note that participants are not necessarily aware of cultural differences and differing work and communication patterns, or are encountering them for the first time, and that the process of empowerment includes reflection on the challenges that this diversity generates in each participant on a personal level, in each group, and in the entire joint leadership team.

This entire stage, then, focuses on the leadership team, on establishing it and enabling it to develop working patterns, in order to lay the foundations for collaboration. Only at the next stage, sometimes almost a year after the possibility of partnership first came under consideration, will the circles be expanded and the teams begin their work. Recognizing the importance of proper foundation-building leads to the understanding that operative work teams should not become active prematurely.

*Educational tours play a significant role in building a foundation for partnership based on personal acquaintance of the partner group's living environment and on developing closer interpersonal relationships. The mutual tours were significant motivators to continuing the partnership, since participants recognized the potential for working together through an experiential learning encounter rather than through discussion around a table. The tours enabled each group to introduce its living environment to its neighbors through the unique prism of partnership-building and its potential. For some of the Jewish neighbors it was the first opportunity they had had for a structured visit to an Arab community. Arab participants, although used to traveling to Jewish municipalities, also experienced the partnership-program visit as exceptional, since it was accompanied by an invitation for collaboration and shared development. For example, the Emeq Hefer participants took their Zemer neighbors to see the Hefer lake rehabilitation project, which gave them inspiration for collaborations with government authorities (such as the Drainage Authority) that would serve the partnership in future. On their visit to Zemer, the Emeq Hefer participants were surprised by the vigorous development and by the powerful natural landscape, and the seeds were sown for the shared community walk. The residents of Zemer presented their strong points as well as the challenges they face from a perspective of pride and a strong community identity rather than of weakness, and strongly emphasized the potential for shared action. It was also a first encounter for some Emeq Hefer residents with the hardship caused by the proximity of the border, which sometimes divides families so that some members live within Israel and others in the Palestinian Territory. Crossing the municipal borders also made it possible to overcome psychological blocks and scruples, and contributed significantly to building interpersonal closeness and preventing barriers of unfamiliarity from impacting later stage of the process.*

## **The facilitators' leadership role in the early stages of the program**

As stated earlier, the leadership team must by definition be proactive and determined during partnership work. However, we are aware that this is a process – at times protracted and frustrating for Givat Haviva as a facilitator – and that at the early stages facilitators may feel that they are more eager than the participants themselves to build the partnership. Spurring the participants to action requires motivational efforts on the part of the facilitators and it seems that the facilitating body has a more powerful interest in succeeding than the partners themselves do. We realize that in the first year of partnership, many team members have a mindset that is more in keeping with the definition of “participation”, requiring repeated motivation by the facilitators, and that one of the goals is encouraging the proactiveness and leadership required for leading ongoing work. Givat Haviva staff initially take the role of leaders (as regards the process, not the decisions relating to the subjects that the partnership is too address) and must determinedly build up the various participants' inner motivation and conviction so that they can move the process forward themselves. Indeed, the term *facilitator* does not do justice to the role of Givat

Haviva staff during the first year. Nevertheless, it is important that we, as an organization with a solid ideology and partnership values, and with a maturity that the partners lack at this stage, do not try to push the participants into activity they cannot manage, either due to the partnership's level of strength or to the participants' level of maturity and preparedness. The facilitators' role will be further discussed in the description of the next stage.

## **Creating public awareness of the partnership**

Communicating with the region's residents and informing them about the partnership play an important part in expanding the circles it impacts. Since the aim is also to develop public partnership-mindedness – which at later stages should include processes of public participation and civic engagement in the various projects, in keeping with the approach described in the sixth chapter of the first section – and due to the intersection between the municipal and the community circle, it is important to engage the municipalities' spokespeople in the partnership process, and even propose that a permanent spokespersons' team be appointed for all activities. It is important to assign a high priority to outreach activity, reaching the public and civic forums, ensuring public participation and attaining public empathy more significantly in the course of the first year (even if at first this involves mainly raising awareness rather than active engagement of the public) and certainly more extensively in the second year. Engaging the public actively in the processes that shape the partnership is an important component, but requires maturity from the municipality and the residents, and is also very costly. For these reasons it is a target product for the second year onwards rather than the first (see detailed treatment of the public participation topic in the sixth chapter of the first section).

## **Intensive seminar**

As stated, this seminar concludes stage 1. It has several goals:

- Continuing the acquaintance and team-building process.
- Developing the participants' commitment to the project.
- Building a leadership mindset among team members.
- Creating awareness of the wider-perspective of the partnership process.
- Reaching agreement concerning areas and projects to be advanced by the partnership.
- Beginning to build the teams' work programs.
- Identifying potential additional team members, especially from the business sector and the third sector.
- Developing suitable tools and skills for partnership.

- These aims are reflected by the seminar program, which aims to achieve them through a structured process, by intensive work carried out over the course of two days in a hotel outside the region of the partnership, taking the form of a concentrated retreat. The seminar is designed in collaboration with the partnership's steering committee so that it can serve the partnership's unique needs and take into account suggestions made at team meetings to date (see example below – program of a seminar for the Megiddo-Ma'aleh Iron leadership team, which took place in February 2015).

It must be noted that at this stage participants do not enter into the construction of a detailed work program, since it is understood that they should be allowed to “feel out” the partnership and develop a better sense of the possibilities it offers, as well as of the participants' personal and organizational aims and wishes, which often develop and change in the course of the partnership's first year. For the same reason the seminar does not include the building of a structured vision for the partnership, or discussion of sweeping ideological issues such as the perception of Jewish-Arab relations, balance of power, entrenched discrimination, the treatment of minority groups in Israeli society, or similar issues that often arise in Jewish-Arab dialogue groups. As stated in the theoretical section, the working premise is that the pragmatic work of identifying common interests and the continuous work of advancing them will lead to the development of a working relationship characterized by trust and partnership, which will generate the maturity required for discussing the larger questions and addressing difficult issues at a later stage, once a secure foundation and a shared space have been built, so that partners can contain the diversity and difficulties that arise in discussions. This presents a contrast to confrontation theory, which dictates that difficult issues that produce an inbuilt confrontation in Jewish-Arab discourse should be raised at an early stage. As explained in detail in the theoretical section, the aim is not to suppress or diminish conflicts built into Israeli society but to generate a structured process that creates the conditions for constructive discussion of these issues. It is not identity issues that lie at the base of the action at this stage, but issues of shared interests, accepting diversity and building good communication and relations, which enable continuous collaboration, creating a basis for healthy multi-cultural space, and at a later stage for containment and constructive management of the identity-related diversity.

### **Products of the seminar**

At the conclusion of the intensive seminar each participant has a clear picture of what is involved in partnership work, forming a basis for beginning this work immediately following the seminar:

- A map of working teams (such as “economic development”, “environment” or “infrastructure”)
- Each participant in the leadership team is aware of his or her role in a specific working team.
- Vision or list of goals for the first year.

- Timetables for ongoing work, including dates (for example, “The environmental team will meet on the first Monday of each month, from 10 to 11.30 a.m., at each municipality alternately”).
- A list of projects that the team wishes to advance, including (where possible) a list of priorities for the various projects.
- The challenges to be addressed in the first team meetings (examples: building a detailed work program for the first year, developing a team vision for the environment team, acquiring funding from businesses for a shared economic development project, securing particular resources for a project, or improving acquaintance among team members).
- A list of key players from the second and third sectors that should be enlisted to the project if possible; appointment of team member responsible for this, including inviting them to the team’s next meeting.
- A quarterly meeting schedule for the entire leadership team, including a set date for the first meeting.

#### **Criteria for success as framed by seminar participants:**

Participants were asked what their criteria would be for proving success in a year's time:

- Continuing to meet and speak regularly (as a leadership team and as work teams) according to the schedule formulated.
- Offering an activity in each of the community-based projects.
- Players from the community become active in the partnership.
- A total of 300 residents from the Jewish municipal area have visited the Arab one, and 70 of the Arab municipal area’s residents have visited the Jewish one.
- Twenty kids from the Arab municipality attend Youth Day (celebrated at the end of September).
- People participated in a number of courses opened in collaboration with the local collage.
- Teams have clear work plans with defined operative goals and derive criteria for success from them.
- People’s prejudice and stereotypes reduced (qualitatively as well as quantitatively measured before and after activities).
- long-term relationships developed between families.
- Municipality and department heads developed working relations that enable them to call each other whenever it can be of help.

- That we succeeded in starting active public transport lines between the communities of the two municipalities.
- That we already have an approved plan for jurisdiction areas/border adjustment.
- That we already have an approved plan for a shared industrial zone within this jurisdiction.
- For things to be solidly established, for circles of decision-makers in the teams to be widened so they do not depend on specific individuals
- For it to be automatic to call the other municipality before every community event.
- To have representatives of the Arab municipality in the Research and Development corporation.
- In the leadership team: that we had quarterly meetings with full attendance, that we preserved and strengthened an atmosphere of friendship, that we succeeded in guiding our sub-teams in building measurable work plans, that we visited the other municipality, that we could listen, learn, respect and achieve synchronization; to be able to cope with times of radicalization and escalation.
- That if an assessment demonstrates a wish to found a branch of the youth movement in the Arab municipality area, it will be founded.

### **Challenges and barriers we face:**

What are our weaknesses in advancing these areas? (what resources are lacking or what knowledge is lacking, disparities between the partners, support by the community/municipality/state, systematic work plan). What challenges and obstacles do you think we will face this year, which can prevent or impede the success of the partnership? How can we handle these issues better?

- The difficulty in linking the youth movement, with its particular values, to the Arab community.
- We have to be careful not to be patronizing, and learn to listen deeply to the other's needs.
- Human resources: much as we want to carry out projects, we may not have the people to do it.
- Difficult periods (radicalization and escalation): we must know how to cope.
- Public opinion: skepticism in the community (we do not fulfil a need but rather shape consciousness).
- Burnout, fatigue.

## Sample seminar program:

### Ma'aleh Iron-Megiddo Partnership seminar for steering committees, 8-9 February, Nazereth

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#### Sunday 8 February

- 9:00-9:30** Reception (Nahum Hermon hall)
- 9:30-11:00** Plenum meeting 1 (Nahum Hermon hall): continued acquaintance session and team consolidation
- 11:00-11:30** Coffee break
- 11:30-13:00** Plenum meeting 2 (Nahum Hermon hall):  
Our Partnership, Our Dream, + introduction to Givat Haviva programs
- 13:30-14:00** Registration and guest room assignment (next to lobby)
- 14:00-15:00** Lunch
- 15:00-16:45** Plenum meeting 3 (group work in the Kanna, Tavor and Nahum Hermon halls): thought and discussion regarding plans and projects to be advanced through the partnership
- 16:45-17:15** Coffee break
- 17:15-18:45** Plenum meeting 4 (Nahum Hermon hall):  
Public participation and community engagement processes
- 19:00-20:00** Dinner
- 20:00-21:30** Evening program – Huri Milad, oud: an evening of middle-eastern and classical music
- 

#### Monday 9 February

- 8:00-9:00** Breakfast
- 9:00-10:30** Plenary meeting 5 (Nahum Hermon hall):  
Diverse styles of communication management
- 10:30-11:00** Coffee break and checkout from rooms
- 11:00-12:30** Plenary meeting 6 (work in groups):  
Continued formulation of work plans
- 12:30-13:30** Lunch
- 13:30-15:00** Plenary meeting 7 (Nahum Hermon hall):  
Summary and introduction to project continuation

## Conclusion, and preparation by facilitators for the next stage

This stage concludes with the building of an internal yearly work program by the facilitators, based on the knowledge accumulated by that point and the decisions made at the seminar. The program defines needs, potential obstacles, opportunities, strengths and weaknesses, aims and goals, and lists the work teams and the goals of each, the initial results and outputs based on the initial team discussions and on the assessment, and potential risks. The program is presented for internal approval by Givat Haviva and by the partnership's steering committee.

## Steering committee meeting in conclusion of this stage

Once the program has been approved by Givat Haviva, it is presented to the steering committee for discussion. The committee convenes several weeks after the seminar to summarize stage 1 and analyze the parameters (work teams formed, subjects to be addressed by them, other issues to be advanced, strengths, weaknesses, challenges, and areas to be supported and strengthened) in preparation for beginning ongoing work in teams.

### Sample work program

**Four-year program for municipal partnership between the communities of Megiddo regional council and Ma'aleh Iron local council (under the Shared Communities program)**

#### Defining needs

What existing elements do we wish to influence (what is desirable and absent, or undesirable and present)?

1. Unfamiliarity or even apprehension between neighboring communities at grassroots level.
2. A lack of regional collaborations for advancement of shared interests at all levels.
3. A lack of a shared sense of regional identity, a sense of responsibility, or a deep sense of shared regional space to which all residents feel they belong.
4. A lack of a sense of mutual responsibility as part of the conception of a shared society.
5. Development disparities: significant inequality between the municipalities.
6. Asymmetry in the organizational structure, municipal functions, and capabilities of each municipality.
7. Asymmetry in community processes; a lack of civic engagement in the Arab community.

### **What should (ideally) exist?**

1. Deep acquaintance among residents, on an interpersonal as well as a group level.
2. Collaborations between the municipalities regarding development and infrastructure as well as ongoing activities.
3. A sense of pride in, and belonging to, a regional identity across communities.
4. Awareness of, and sustainable mechanisms for, the continual existence of initiatives for advancement of the shared society (there is an infrastructure of shared, adaptive, ongoing engagement with day-to-day challenges and ongoing activity).
5. Equality in matters of development, namely infrastructure and municipal funds.
6. Intra-organizational and inter-organizational functions that address various spheres under the municipalities' care, and similar abilities for furthering internal processes in each municipality, between the municipalities, and in interactions with government bodies.
7. Local initiative, public inclusion, and empowerment and autonomy of residents as part of everyday life and of building up the community.

### **What prevents or obstructs – culture and structure, micro and macro?**

1. The existing norms that are saturated with stereotypes, a lack of real interest in complex knowledge of the other, and fear of forming a strategic partnership.
2. Residents accept the status quo – this includes expressions of indifference and helplessness by the populations.
3. Lack of motivation to invest the required resources in creating a process of change.
4. The existing norms are compatible with development disparities, and even encourage their continuance.
5. Lack of access information regarding ways to improve – lack of skills or tools.

#### **Structure**

1. Unequal resource allocation at a national level, due to fear of an empowered Arab society in Israel and a wish to preserve the existing power imbalance.
2. Insufficient allocation of resources by municipalities (time, availability, staff, priorities).
3. Disparities in knowledge and in existence of intra-municipal institutions for the advancement and development of regional infrastructures.
4. A shortage of social structures and institutions that can advance the empowerment of various sectors (such the third or the business sector) and of citizens, which will

delay regional development in the Arab municipalities.

5. A shortage of shared social structures and institutions for developing the circles of the partnership.

### **What should be done to fulfil needs?**

1. Building an organizational infrastructure with recognition in the partnership's importance and in the resources it requires, and with the readiness to take proper action in the municipalities – intra-community and inter-community work teams.
2. Forming municipal liaisons at the collaboration (project) level and at the strategic partnership (structural/institutional) level.
3. Tackling the difficult questions and sensitive issues of infrastructure, areas of jurisdiction (lands), and resources.
4. Active, ongoing inclusion of the public in the various initiatives (such as cleaning and conservation of a streambed area or collaborations in spheres such as sports and art) and shared projects (NGOs, tourism industry, empowerment of women), while adapting them to the particular public's needs.
5. Creating dialogue opportunities and initiatives – regular residents' gatherings focusing on shared interests.
6. Education for various age groups.
7. Preparation and training: assisting the municipalities in developing the skills and organizational structure that will make it possible to establish a regular framework for the collaboration and to move it forward continually without the aid of the facilitating body; assistance in closing knowledge gaps between the municipalities, and support for establishing the required institutions in the Arab municipalities (public participation mechanisms, working with volunteers, establishing an environmental department, etc.)
8. Providing support to municipalities in the process of applying to national government institutions for assistance with the partnership.
9. Enlisting national government institutions to establish new regional institutions (such as a shared administrative unit) and mechanisms for furthering and encouraging continued collaboration.

### **Opportunities**

1. The heads of both municipalities express a real interest in the partnership.
2. The beginning of the process was robust and well-managed (working with the municipalities, conducting an assessment, selecting issues to address.)

3. The Jewish municipality has a very progressive approach to dialogue with and among citizens and to public inclusion and participation, and is a veteran of in-depth processes. Apart from the skilled staff and the motivation in the municipality itself, there is also a public attitude of willingness and openness in the region.
4. Several officials in the Arab municipalities are interested in an in-depth process of change.
5. The region is already included in national and district development plans, in which the municipalities' engineers are significantly involved.

### **Threats**

1. The stalemate in the political process, alongside radicalization and intolerance in Israeli society.
2. Insufficient awareness of the resources required from the municipalities to create a deep change process and build a foundation for sustainable strategic partnership.
3. A tendency in municipalities to think in terms of projects, neglecting the need for deep perceptual change.

### **Goals: steps (consecutive or concurrent) to realizing aims:**

1. Joint formulation of an approved action plan by the municipalities within three years from the start of the project, with an allocated budget and covering the major issues of infrastructure, master planning and resources.
2. During the project's third year, establishing permanent institutions for sustainable collaboration: a regional institution for environmental issues, a shared arts center offering a variety of activities, a shared sports administration, a committee for addressing regional infrastructure and planning issues, a shared community mediation and dialogue center.
3. Establishing mechanisms within each municipality (part-time employee/a committee that meets regularly) to maintain the partnership and review it regularly, from its third year.
4. Holding bimonthly meetings (and an annual two-day seminar) for senior municipality officials who are members of the steering committee, to overcome barriers and increase trust and cooperation. At the end of the first year, the partners in the process should have a sense of productive collaboration and of providing an important service, as well as a sense of increased closeness among themselves and a wish to enhance this and to collaborate (at this stage – in *ad hoc* projects).
5. Establishing a working team that meets every three weeks with the purpose of

advancing collaboration in addressing environmental issues. At the end of the first year, the team should be able to present its initial efforts and the beginnings of regular, ongoing, long-term work. 3-5 people from each community will join the working team to help further the partnership and enlist the participation of stakeholders and professionals from all three sectors, and public figures. These members should attend all meetings and initiate activity in relevant areas. During the first year the team will organize at least two public-participation meetings to encourage public inclusion and empower citizens to take part in the process.

6. Establishing a working team that meets every three weeks with the purpose of advancing collaboration in addressing community, culture and art issues. At the end of the first year, the team should be able to present its initial efforts and the beginnings of regular, ongoing, long-term work. 3-5 people from each community will join the working team to help further the partnership and enlist the participation of stakeholders and professionals from all three sectors, and public figures. These members should attend all meetings and initiate activity in relevant areas. During the first year the team will organize at least two public-participation meetings to encourage public inclusion and empower citizens to take part in the process.
7. Establishing a working team that meets every three weeks with the purpose of advancing collaboration in addressing sports issues. At the end of the first year, the team should be able to present its initial efforts and the beginnings of regular, ongoing, long-term work. 3-5 people from each community will join the working team to help further the partnership and enlist the participation of stakeholders and professionals from all three sectors, and public figures. These members should attend all meetings and initiate activity in relevant areas. During the first year the team will organize at least two public-participation meetings to encourage public inclusion and empower citizens to take part in the process.
8. Establishing a working team that meets every three weeks with the purpose of advancing collaboration in addressing the need for guarding the open spaces. At the end of the first year, the team should be able to present its initial efforts and the beginnings of regular, ongoing, long-term work. 3-5 people from each community will join the working team to help further the partnership and enlist the participation of stakeholders and professionals from all three sectors, and public figures. These members should attend all meetings and initiate activity in relevant areas. During the first year the team will organize at least two public-participation meetings to encourage public inclusion and empower citizens to take part in the process.

9. Establishing a working team that meets every three weeks with the purpose of advancing collaboration in addressing municipal planning issues. At the end of the first year, the team should be able to present its initial efforts and the beginnings of regular, ongoing, long-term work. 3-5 people from each community will join the working team to help further the partnership and enlist the participation of stakeholders and professionals from all three sectors, and public figures. These members should attend all meetings and initiate activity in relevant areas. During the first year the team will organize at least two public-participation meetings to encourage public inclusion and empower citizens to take part in the process.

**Expected outcomes (for the first year):**

The leadership team committee will express interest in convening, enthusiasm about shared meetings and a wish for further meetings, and view collaboration as a resource for creative thinking about continued development of the partnership, and for personal, community and inter-community development. Discourse will be open and inclusive, participants will feel comfortable with each other. The work teams will derive satisfaction from concrete achievements and from creating the capability for pleasant, synergetic collaboration.

The teams will build a basis for ongoing collaboration in various contexts.

**Expected outputs:**

Leadership team: three meetings of 3-4 hours each and one intensive two-day seminar.

Environmental team (14-15 team members in total): a meeting every three weeks, which will include public representatives, and at least two public-participation sessions (at least 100 participants) to understand residents' needs. During the first year, the environmental team will develop a plan for rehabilitating the Keini river area, make initial contact with relevant organizations, receive information from the public regarding its expectations from the project, and in collaboration with the schools lead the clean-up project.

Community-sports team (14-15 team members in total): a meeting every three weeks, which will include public representatives, and at least two public-participation sessions (at least 100 participants) to understand residents' needs. The community-sports team will hold at least two shared sports sessions for children and young people, and at least one for adults.

Community-arts team (14-15 team members in total): a meeting every three weeks, which will include public representatives, and at least two public-participation sessions

(at least 100 participants) to understand residents' needs. The community-arts team will hold at least two shared arts sessions for children and young people and two for adults during the first year. An infrastructure for collaboration will be put in place, as will two frameworks for ongoing collaboration (extracurricular classes, enrichment activities, collaborations between schools).

Community-security team: four meetings with the steering committee from both municipalities, and at least two public-participation meetings to increase awareness of the need for volunteers to guard open spaces. The community-security team will build a joint security mechanism for open spaces, create a permanent collaboration between the communities' security officers, and promote volunteering by members of the Arab community.

Regional master-planning team: a meeting every three weeks, which will include public representatives (14-15 participants in total) and two public-participation meetings (at least 100 participants).

## **Risk management**

### **List of risks:**

1. National government policies discourage collaborations
2. Stopping required funding in the upcoming few years (in this case the question to be addressed is: how can we conduct a project without funding.)
3. Officials and members of the public from both municipalities may be less motivated and interested in advancing the partnership than the project directors themselves.
4. Regional institutions may not cooperate.
5. There may be local opposition to the process.
6. There may be tension between the political interests of municipality heads and the goals of the project.
7. External developments in society may impact the process negatively.

### **Risk analysis – assessing severity (potential damage) in relation to probability:**

1. In view of the outcome of the latest elections, it is possible that support for collaborations will decrease to a point where it is insufficient for the program's requirements and expectations. Currently we are undecided on the extent of government involvement we want for the coming years, but for the first year we believe our requirements are still minimal (possibly with the exception of preparing

an application for environmental development of Keini river) but during the second year we will need to respond to several requests – in the planning, culture and arts, sports and environment spheres.

2. Since we receive funding on a yearly basis, while the program is a four-year one, grants and funding for the following years may not be approved as expected. The likelihood of this is not high, but we must be prepared for the possibility of continuing to run the program without funding. It is very probable that there will be opposition, but the risk may not be very high (there may only be deliberate non-attendance by some residents, or a sweeping veto, in which case the response is to initiate a meeting with them and attempt mediation.)
3. We may not be able to generate the motivation required for an in-depth process with the participants. The danger is that intensity of the work-plan may be too high, or that team members may not consider the outcomes satisfying enough to motivate them to continue the process. This is likely, since the program is in its early stages, and the danger is that we may not succeed in creating the required spirit of change and that instead there will be a sense of ineffectuality. There is also the fear that the municipalities may not cooperate as intensely as needed. The partnership may require internal reorganization and allocation of considerable inputs (time, staff, availability), and some participants who are central to the project may not have the resources to make the effort and generate the change.
4. It may be difficult to attain the commitment of the various players and organizations needed for the success of the program (or one of its projects), outside the municipalities.
5. There may be internal opposition to furthering partnership processes. This is reasonably likely, and the danger is that municipality heads may renege on their former statements of intent (such as signing the partnership covenant or a commitment to advancing a certain area “in principle”) and on their willingness to further highly visible projects of the partnership.
6. Municipality heads’ political interests (such as not being perceived as supporting an agenda of collaboration, which may carry a political price) may conflict with the interests of the partnership, and he or she may therefore not approve the new initiatives of the partnership.
7. Unexpected events not within our control (such as war in the Middle East or other causes of tension between the Jewish and Arab publics) may curb initiatives and cause relations to regress.

## Addressing the risks

1. It is important to concentrate efforts on aspects of the partnership that are independent of governmental authorities and of official governmental policy. It is also important to minimize the impact of a negative public mindset, increase awareness of this impact, and construct the regional "spirit" or ethos in such a way that it is not overly impacted by negative voices. Regarding policies and fund allocation, it will be necessary to find alternatives to government funding. We must also understand fully what we require from governmental authorities, and to what extent we will want and need to collaborate with various ministries (such as the Ministries of the Interior, of the Environment or of Agriculture).
2. We must prepare an alternative plan for the eventuality that funding is cut and the partnership must be furthered without a budget of the scale specified in the original program.
3. It is important that the program not be overly intensive, and that we remain sensitive to participants' level of ripeness and capability; it is important to "check in" on their needs periodically and understand how they feel and what they need to happen in the program; it is important to conduct open, transparent dialogue regarding any tensions of this kind that arise during the process; it is important to motivate participants with "special treats" from time to time.
4. Risk is not high if the inter-community infrastructure has been robustly built (and if the communities present a united front to external bodies), if we can gradually and sensitively harness participants from an early stage, and if we can be realistic regarding the program's requests from state government bodies.
5. When necessary, we should meet with senior municipal officials in order to "get a feel" for the situation and help them address any tensions that have arisen or may arise, in a conflict-coach capacity. We must have the skills and knowledge to hold meetings and discussions even in the face of objections. This applies both to discussions with participants, to help them handle such objections, and to dialogue encounters with the people or bodies who object.
6. We must be able to build trust with municipality heads and maintain full transparency, to enable direct, safe communication in cases of conflict between the partnership and the political needs of municipality heads, in order to hold a constructive dialogue and find solutions that suit both.

It is important to build trust and a sense of partnership that will be preserved even in difficult times and periods of escalating tension. At such times it may be necessary to "slow down" and concentrate on maintaining the relationship, and if possible on working actively in the communities to prevent radicalization and despair.

**This stage will be considered a success if the following conditions are met:**

- There is a working program that sets out the issues and areas to be addressed by the partnership.
- There are working teams in place.
- There are joint bodies that monitor the proper implementation of the program (steering committee, leadership team).
- A mechanism has been constructed to inform the public of the program's activities (spokesmanship).
- The members of the leadership team are committed to the program and accord it a sufficiently high priority.
- There is an understanding among the participants regarding the possibilities and the challenges, and suitably realistic expectations.

## STAGE 2

### Ongoing Work in Working Teams

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#### Goals for this stage:

Moving forward an ongoing working process in working teams, and developing the capacity for collaboration.

#### Target products:

Selecting a project or projects to be advanced.

Implementing the various stages of the project/s.

Creating experiences of success and concrete products.

Team-building, and regular attendance by team members.

Developing capability for tackling inter-cultural challenges and difficulties together.

Building trust and camaraderie among participants, and developing team unity.

Building trust between Givat Haviva staff and the various teams, based on continual attendance.

#### Expanding and building the team

The teamwork stage begins with expanding the team by adding more participants who can help advance the team's work. This refers to representatives of professional and civic organizations that can give added impetus to the particular projects the team wishes to advance (For example, an environmental team will draw up a list of various environmental NGOs as early as the seminar's team discussion stage, and invite their representatives, or the municipal environmental education coordinator if the municipality has one, or a representative of the regional environmental unit, or a business person who sympathizes with the environmental cause).

Adding new team members requires the Givat Haviva facilitators to be attentive to the need to continue the teambuilding process, developing working and trust relations among participants as well as a sense of belonging and of commitment to the partnership, as reflected by the partnership covenant and by the aspirations of the team members, some of whom took part in selecting the areas to be addressed and others who are joining the efforts at this stage (and who must be heard regarding their wishes to advance additional projects). The readiness of each team's members to maintain a dynamic of partnership is examined, as are the challenges and the potential of moving from *participation* through *collaboration* to *partnership*, as described in chapter 3 of the theoretical section. The team may, at this early stage, reevaluate the definitions of the projects it wishes to advance and set an agenda for the coming year that differs from the agenda agreed on at the seminar.

## Setting working goals

In the course of developing goals for the coming year it may be appropriate to attempt building long-term goals, although experience shows that teams prefer to think concretely and pragmatically about short-term goals. There are advantages to such a pragmatic approach, which can later lead to building a long-term work plan with a team vision and core aims – often difficult to forecast and formulate at this early stage.

## Adding participants and stakeholders as necessary

The team reviews and lists the additional players that should be brought into the projects at various stages of the process, in order to prepare comprehensively and adjust to working with relevant players at more advanced stages (for example, the environmental team may recognize that at a certain stage it is important to involve the Ministry of the Environment, the JNF, the Open Spaces Foundation, or another foundation that can assist in advancing a project).

## Knowledge management

Each team is allocated a virtual space by Givat Haviva, a kind of internal website by means of which team members can email each other, share and develop documents, collect data etc.

Knowledge management also includes giving the team quarterly updates about the work being done in other teams responsible for similar spheres. It is also recommended that the teams meet each other once or twice a year for peer learning and updates on achievements.

It is also important to update all partnership teams about developments in other teams. This is done by means of a detailed quarterly report, a partnership newsletter carrying detailed updates on the progress of the partnership and the achievements of the preceding months. Updates are also part of the regular leadership team meetings.

### Sample quarterly report for leadership team:

#### Update of activity status – Megiddo and Ma'aleh Iron municipal collaboration (updated for end of May 2015)

Members of the steering committee who are participating in the process elected to address three areas – environment, community, and planning issues.

- An environmental team was created, and is formulating a vision for environmental collaboration. It has begun the concentrated activity of cleaning and enhancing the Keini river area. Later the team will tackle a section of Oz river which stretches from Zalafa to Givat Oz, and Misqa streambed, from Bayada to a point just west

of Givat Oz. Several public representatives who also hold important positions were added to the team. At this stage a preliminary project document is taking shape, for presentation to the Streams Authority, the Drainage Authority, and the JNF.

- Two sub-teams were formed to address community-related areas: the arts team and the women's team.
- Projects to be implemented by the arts team are still to be selected. The options include shared arts classes for school students and for adults, shared art and craft activities, joint exhibitions of both communities in galleries, an annual art fair, and later establishing a shared arts center. The focus is twofold – specific activities, alongside utilizing the aid of key municipality officials to build shared infrastructures and establishing long-term working practices. Relevant public representatives were added to the team. The arts team will receive professional support from the Givat Haviva arts center.
- The women's activities team replaced the proposed sports team (which will be formed at a later date because of difficulties in one of the municipalities). The women's activities team has not met yet, but will hopefully begin operating soon, and it, too, will receive professional assistance based on the varied activity and continually accumulating experience in this sphere at Givat Haviva.
- The senior citizens' team activity is underway, and the team has proposed impressive ideas for ongoing collaboration among the seniors' day centers, such as hosting an Iftar feast, mutual visits and shared classes.
- The open spaces guarding team has met and decided to develop a public campaign with the aim of forming a joint team to protect open spaces from damage by citizens and visitors. This initiative was presented in a community team discussion.

In the planning sphere, two sub-teams were established:

- A sub-team for promoting the building of a shared football stadium. Both municipalities' engineers and sport department heads are members of this group. Several alternative plans were presented to municipality heads, and the sub-team is now promoting the implementation of the chosen plan.
- A sub-team for building alternative roads to Salem and to Zalafa. Both municipality engineers are members of this sub-team. It has drawn up several alternative plans, which it will present to municipality heads during the next month.
- Options are also being considered for economic-regional collaborations by a separate sub-team.

## Continual participation by team members

In practice, a considerable part of Givat Haviva's facilitation work at this stage is dedicated to ensuring the regular attendance of team members, with the help of municipal partnership directors and of the team leaders appointed (one Jewish and one Arab member of the leadership team for each of the work teams; it is recommended that they be appointed in the steering committee meeting that follows the seminar). Municipal partnership directors and team leaders are responsible for ensuring that team members attend meetings, carry out tasks between meetings, and act continually to advance the projects according to the team's decisions. Depending on the team members' readiness and abilities, facilitators guide them from *participation* to *collaboration*.

Team members' participation depends on their interest in the proceedings and on the sense that the team is attaining goals and fulfilling expectations. In this context it is important to note some fundamental differences that are generally present between the goals and expectations of Jewish and of Arab participants: while for the Jews the encounter itself, the acquaintance and mutual discovery, are achievements that provide a sense of satisfaction with the process, Arab participants usually show an interest in seeing concrete products, changes that benefit the local residents and improve their living conditions. This is an inbuilt tension that must be taken into consideration, and facilitators are required simultaneously to enable process-related aspects – supporting the progress along the spectrum from *participation* to *collaboration* and on to *partnership* – and to attend to content-related aspects and the implementation of specific projects, producing progress on both levels.

## Summary of meeting proceedings and monitoring progress between meetings

During each meeting, one of the facilitators takes comprehensive notes, which are then distributed as a meeting summary.

It is important that towards the end of the meeting, the tasks to be carried out and the allotted areas of responsibility are clear to all participants. Between meetings, the facilitator has several tasks:

- Monitoring progress through the team leader to ensure tasks are performed.
- Talking with team members if and where they require support.
- Updating the municipal partnership procedures according to issues that arise and may require the municipalities' attention and support.
- Assistance in conducting communication and building dialogic capability among team members from both societies (especially in the partnership's first stages, before members have established direct communication) and where necessary also between team members and their municipality heads.
- Helping develop efficient work practices within the partnership, and where necessary also within the municipality.

- Highlighting and constructively managing cultural differences and divergent perceptions and needs, as well as any conflicts that arise, in order to build cultural competency and capacity for collaboration.
- Preparing materials for the next meeting where necessary.
- Requesting the participation of relevant experts (e.g. on building cooperatives) or organizations (e.g. the funding section of the national lottery office) in meetings as necessary.
- Preparing an agenda and sending it to all participants prior to the next meeting, as part of the reminder regarding the upcoming meeting.

## Sample meeting summary

### Summary of meeting # 14 – environmental team

13 July 2016, field inspection

Present: head of environment department in the Jewish municipality, partnership director from the Arab municipality, director of environmental education department in the Jewish municipality and her deputy, director of environmental committee (and official in Arab municipality), director of sanitation department in Arab municipality, representative of regional environmental unit, JNF forest ranger, head of JNF community forest department, head of JNF public and community department, JNF regional director, Jewish municipality official, Arab municipality official, Givat Haviva partnership facilitators.

Absent:

Aim of meeting: inspection of area for proposed forest development or wooded recreation area/public picnic site for the region's residents.

At the meeting, participants presented their individual visions and hopes for the forest. The partnership director from the Arab municipality discussed the need for a sense of belonging to the land and the environment, a meeting place for Arab and Jewish populations (educational activities for school students or recreational activities for adults), creating a connection between young people and the natural environment, for which it is important that they take responsibility, and a natural recreation area for families from the region. The director of the environment department from the Jewish authority pointed out the need to avoid exceeding the area's carrying capacity, and to examine the issue of ongoing maintenance. The director of environmental education spoke of the need to connect with natural values and of ecological treatment integrated into the texture of the region, and of educating the public for sustainability. The Arab municipality official emphasized the need for a site to which the regional population can come for rest and recreation.

The head of JNF's community forest department explained that these diverse viewpoints exemplified the variety of voices and approaches that are usual in communities that wish to develop a forest, whether they are aiming for a community forest or for a public picnic site. He listed the advantages and disadvantages of each model, and proposed considering a combined model that would fulfill the diverse needs, as far as possible considering existing options and limitations. The JNF regional director explained the current approach of the organization to forest development, and the environmental director shared her experience with "public picnic site style" development, to avoid repeating past mistakes.

It was decided that the next step should be a public participation process, in order to listen to what is important to citizens from the relevant communities (especially the Jewish and the Arab communities situated near the forest) and what character they envision for the forest.

### **Tasks**

1. To begin the public participation process, it is important to enlist the participation of the Jewish community located close to the forest, which currently is not represented in the environmental team. The task was assigned to the director of environment department.
2. An internal meeting will be held for team members from the Arab municipality, led by the partnership director, to clarify important emphases of the public participation process and appoint suitable officials to take part in the process.
3. Consultations and coordination with JNF officials will take place with a view to creating a format for the public participation process. The task was assigned to the Givat Haviva team.
4. Discussions will be conducted with municipality heads to coordinate actions prior to beginning the public participation process. The task was assigned to the environmental department director and partnership director.
5. Once the above tasks are completed, the Givat Haviva team will be responsible for formulating an agenda for a public-participation meeting, which will be sent to all participants for their comments. A date will be set, and a skeleton team led by the partnership directors will be responsible for advertising the process and encouraging the participation of citizens in helpful positions.

You are all invited to read more about community forests at the JNF website, <https://www.kkl.org.il/community-forests/>. JNF pamphlets will be sent to you at a later stage.

The next meeting will take place on Monday 1st August, at 11 am. Please save the date.

Notes taken by: Givat Haviva facilitator

## **Tasks of facilitators beyond teams' work**

Facilitators maintain consistent communication with municipal partnership directors, for mutual updates and collaboration to find ways of addressing difficulties that arise during the process, as well as help the teams perform their ongoing tasks and support them. The consistent presence of the facilitators is important to the life of the partnership, and takes the form of weekly visits to the municipality, telephone conversations and monitoring the progress of tasks between meetings, as well as attendance of social events. It may also be helpful to maintain ongoing communication with municipality heads where necessary, with the assistance of the Givat Haviva partnership program director, in order to build trust and serve as consultants at various stages of the program, chiefly in the course of routine work. This consistent presence plays an important role in the building of trust between Givat Haviva staff and the teams. It is recommended that WhatsApp groups be created for the teams, to maintain contact and presence.

## **Givat Haviva's role in empowerment and in minimizing disparities**

Where required, Givat Haviva also serves as an empowering and training organization that builds capability, and considers its role – as part of the partnership-building process – as helping construct a reality with greater equality. It achieves this by means of reducing disparities, supporting the development of work processes and professional tools for managing ongoing work, and acquiring skills for managing partnerships and work teams. As part of this aim, Givat Haviva has taken it on itself to empower the Arab municipality and give it focused assistance. However, this aim is not a formal part of the partnership program's structured activity, since it is not included in the definition of the partnership's aims but rather derives from the partnership work. More sophisticated courses of action must be found to enable the Arab municipality to seek the help of professional bodies who can support certain processes where the external body has specific professional knowledge relevant to the process, and root this capacity in a structured way in the partnership processes.

Working with the two municipalities also requires a more developed capability for understanding the differences between them with respect to working pace and abilities, and to develop synchronization, tolerance, and other qualities as described in the table in the fourth chapter of the theoretical section.

## **Quarterly meetings of leadership team**

As part of the leadership building process, quarterly meetings take place with the following aims:

- Updating leadership team members on work and developments in the various municipal working teams.
- Updating leadership members on developments in other areas of the partnership.
- Celebrating successes and presenting challenges for joint discussion.
- Creating shared experiences, deepening acquaintance and continuing to strengthen the team.

- Learning together (e.g. skills for discourse and dialogue, formulating agreements, public participation processes, building a working programs, etc.).

### **Integrating the work of the municipal, educational and community working circles**

Above and beyond their work with the individual teams, Givat Haviva facilitators are responsible – with the aid of Givat Haviva's integrator and the municipal partnership directors – for integrating the various teams' work, as well as integrating the municipal intervention circle with the others (education and community). This can be achieved by means of:

- Continual collaboration with the education and community facilitators at Givat Haviva. It is important for the three circles to be synchronized, aware of each other's work and able to distribute this knowledge among the participants of the partnership. The three circles should also be able to mutually assist each other in various aspects where one circle can support another, as well as build projects together across circles, linking related initiatives. This will be carried out with the help of the integrator and while conducting ongoing discourse and consultations with the partnership director and Givat Haviva's director, academic advisor, community and education directors, and other relevant players in the organization, to examine needs and challenges that emerge in the partnership.
- Maintaining contact with the municipal partnership directors to address current issues that are relevant across circles, and to apply integrative thinking to needs and challenges that emerge in the partnership.
- Updating members of the leadership team on activities in different circles, at leadership teams' quarterly meetings.
- Quarterly meetings of skeleton steering team for systemic review of various aspects of the partnership.

*The Baqa al-Gharbiyye-Menashe partnership leadership team decided, in the partnership's second year, to create a team composed of the sports and youth department directors, in order to advance community activity and develop joint action with regard to various sports, with the facilitation of Givat Haviva. Since volleyball is very developed in the Menashe regional council area, it was decided to conduct a feasibility study regarding the building of an infrastructure for volleyball in Baqa al-Gharbiyye, and bringing groups from this community to Menashe to learn the basics and development of this sport. This is an integrative project, since it evolved from municipal activity, was led by two municipal department heads, aimed to engage the community (including creating a league team at Baqa al-Gharbiyye) and included analysis of how to create links with the education systems, engage school students, and build infrastructure for volleyball in the schools. The team also developed relations between the communities by means of the schools, using the existing basis of Baqa schools' sports days, considering bringing Menashe students there for these events and vice versa. Here, too, the three circles – municipal (the organizational*

*infrastructure of the department heads who can implement such projects), community (involving young people in community events) and educational (the existing infrastructure of sports days and community events, to which school students are brought in an organized fashion), in conjunction with Givat Haviva infrastructures in the region, created a good foundation for compound shared activity.*

## **Integrating the work with the regional projects**

As stated earlier, the partnership program operates in three community circles simultaneously: intra-community, creating partnership mechanisms among representatives of the three sectors; intercommunity, between the two partner communities; and regional partnership, which helps participants view the region as a whole, and supports partnership work by means of mechanisms intended for representatives of all municipalities in the partnership program. Givat Haviva operates several regional forums that support the partnerships and help cultivate a regional mindset (see a more detailed discussion on regionality in the next section).

## **End/beginning of year seminar**

At the end of the first year another two-day seminar is held, again in the format of a retreat in a hotel outside the partnership region, to summarize the first year of the teams' work and prepare for the second. This seminar will be discussed in more detail in the next chapter.

### **This stage will be considered a success if the following conditions are met:**

- Balanced, functional teams have been established and are holding monthly meetings to advance work.
- The work plan formulated for the first year of each team's activity has been implemented.
- Trust has been built among the steering committee members and among the team members.
- There is a clear shared agenda, and all participants feel that they participate in decision making.
- Proactivity by municipal participants enables Givat Haviva facilitators to be less dominant.
- Work interfaces are functioning so that programs that have been decided upon are carried out.
- The teams themselves generate a process of connection (integrating the work of the various circles among the participants).
- Steering team members are able to use crises as a lever for growth.
- The team has been supplemented with additional community members who are active on an ongoing basis.
- Initial concrete results of significant projects are discernible.

## STAGE 3

### Transition to the Program's Second Year

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#### Goals for this stage:

Consolidating collaboration and continuous work by the teams while expanding ownership, accountability and leadership.

#### Target products:

Presenting tangible successes produced by partnership work.

Strengthening team members' collaboration and regional mindset.

Writing work plans in the teams and integrating them into the municipalities' work plan and budgets.

Expanding community work and including residents in decision-making processes in various areas.

Developing connections with national government organizations as part of various projects led by the partnership.

Formulating ordered work plans based on a long-term view.

Implementing the projects formulated during the first year.

Conducting some processes of public participation and informing the public about the work of the partnership.

Adding national government representatives to working teams.

#### End/beginning of year seminar

As stated above, at the end of the first year another two-day seminar is held, once again in the form of a retreat, at a hotel outside the jurisdictions of both municipalities. Its aims are:

- Summary of the first year and celebration of successes.
- Reflection on activities and teamwork.
- Identifying strengths, challenges and weaknesses that require empowerment and support in future activities.
- Setting aims for the coming year at the team and partnership levels.
- Continued teambuilding, with an emphasis on collaboration qualities and capacity.
- Forming new working teams or forums as necessary.
- Continuing to cultivate a mindset of leadership among members of the leadership team, primarily to decrease its dependence on intensive facilitation by Givat Haviva. The hope is that by now the internal motivation will have strengthened, and now enables those participants who monitor the teams' work and various partnership projects to play a more dominant role

in leading the work and make direct contact with team members from their partner society where necessary.

- Continued learning and development of tools for the work, mainly where it involves public participation. This should be one of the challenges for the program's second year.

Once again, at the end of the seminar and with reference to the reports and insights shared by leadership team members, facilitators prepare a work plan for the second year, to be implemented after approval by the Givat Haviva directors and by the partnership's skeleton steering committee.

## Sample work plan for second year:

### 2016 work plan for Ma'aleh Iron-Megiddo partnership

The goals for the second year of work are:

1. Continued advancement of the projects handled by the various teams.
2. Deepening the relationship and the sense of partnership and collaboration among steering committee/leadership team members and among other participants in the work teams.
3. Deepening the sense of personal responsibility and commitment among members of the steering committee/leadership team, and cultivating inner motivation sources.
4. Expanding the circles by informing the public about municipal partnership activities and engaging it in them.
5. Creating work interfaces between the municipal circle and the education and community circles.
6. Increasing support by relevant national government institutions for partnership projects.

### Steering committee/leadership team

The steering committee convened for a two-day seminar on the 15<sup>th</sup> and 16<sup>th</sup> of February. Teams presented the first year's achievements, the challenges or obstacles facing them, and what they would like to advance during the second year. Shortage of time prevented a discussion on setting short- and long-term goals and measurable criteria for the program's success and the work of the teams.

In the course of the first year the steering committee had met twice for updates and social interaction. A considerable number of steering committee members had not been active in the work teams, and in preparation for the second year, the responsibilities of

steering committee members in the various teams were defined, based on the decision to engage them further in ongoing activity in the form of quarterly encounters that would involve shared learning and deepening acquaintance. The first encounter will be dedicated to formulating short- and long-term goals and measurable criteria for success.

Accordingly, it was also proposed that the name of the steering committee be changed to “leadership team”.

It was also decided to hold quarterly meetings of the skeleton steering committee, which would be attended by municipality heads and municipal partnership directors, with the aim of monitoring activity and providing feedback.

It was also decided that teams would hold regular monthly meetings during the year. (Three teams would meet on the first Monday and three others on the third Monday of each month).

Another decision was to regularize management of the education and community spheres and increase the interaction between them:

- A team of community department directors will be formed, comprising the Givat Haviva community director, leading members of the leadership team from both municipalities, and two members of the steering committee/leadership team from Ma’aleh Iron (names to be submitted during the following week). The team will be composed exclusively of women with the additional aim of advancing women’s activity, under the leadership of Anhar. This team would be responsible for senior citizens’ activities and support specific aspects of other community-related teams.
- It was decided that a date would be set for a meeting to be attended by municipality and Givat Haviva education departments directors, the directors of informal education in the municipalities, school principals, and the municipality partnership directors, who would examine the possibility of advancing educational programs developed by the Givat Haviva education department, educational initiatives generated by work teams, and ideas proposed by the public for educational collaboration.

The Jewish-Arab center at Givat Haviva will continue to create, and to be responsible for, interfaces among the three areas of activity – municipal, community, and educational.

### **Environmental team**

The environmental team will continue to meet and to advance the Misqa streambed development project. This will be carried out in collaboration with the Drainage Authority. In May a funding application will be submitted to the Open Spaces

foundation, and the scale of the ensuing development will match the funding allocated.

The team will also expand its activity and engage the community in the streambed project, both by providing updates and information about activities and by organizing public visits and activities at the site, especially for children and young people, to increase awareness and encourage the public to take responsibility for conserving the environment. The last activity will be supported by a joint environmental education committee which the team is planning to form, and by the Drainage Authority's environmental education unit.

An additional project the team intends to advance is the JNF park on land adjoining the Misqa streambed and close to route 66. This project is to be advanced in collaboration with the JNF and depending on the JNF's support. It also depends on the extent of involvement required from the streambed project team members. The process of developing the JNF park, if implemented, will involve informing the public and possibly engaging it in the process.

Since the progress of this project depends on factors external to the team (government bodies, external funding), it is difficult to predict the pace of progress and which of its products will be completed by the end of 2016.

The projects for next year, as presented by team leaders at the seminar, are as follows:

- Integrating the team's activity into the everyday activity of the municipalities (and offering it aid and encouragement for its planned activities)
- Inclusion of the environmental units in the activities
- Engaging the partner populations in the activities
- Engaging the education departments in the activities
- Submitting an agreed-upon funding application to the Open Spaces Authority
- Monitoring and supporting the chosen project
- Addressing additional issues included in the streambed project and defined in the team's vision (such as a shared recreation park).

The team identified several challenges to be met in the course of the coming year: creating a specialized educational program for advancing environmental activity; continuation of ongoing joint teamwork (securing availability of team members); attaining funding sources for the team's activities; ongoing maintenance of projects; setting shared goals relevant to residents of both municipalities; providing aid and support to activities planned by the environmental team.

**Stadium team:**

The stadium team will continue to move the stadium plans forward, providing Ma'aleh Iron is able to use these lands. Currently the team's work has been halted because of Ma'aleh Iron's difficulty in attaining approval for the stadium's proposed location, due to objections by the displaced persons' organizations. If one of the proposed locations is approved, the team, with the aid of the Sports Betting Board, will proceed with the work, which initially includes three components: preparing a plan for the stadium, beginning the process of zoning change, and developing a fundraising plan.

Plan for the coming year, as presented by the municipal engineers at the seminar:

- If we receive a go-ahead/unanimous agreement regarding the location for the stadium (next to the Dor-Alon gas station opposite Givat Oz), we can proceed with the preparation of a regional plan while also progressing with the building plan with the help of the Sports Betting Board.

The team identified several challenges: attaining unanimous agreement on one of the proposed locations, thus making it possible to proceed with the stadium plan; preparing a detailed plan; seeking sources of funding for planning and implementation.

**Road/planning team:**

In the course of the year, this team will draw up a plan of the proposed road, begin a process of submitting it for approval at the regional and national levels, and move implementation forward accordingly.

Plan for the coming year, as presented by the municipal engineers at the seminar:

- Receiving the go-ahead for the road from regional planners, carrying out a land survey for the proposed route, selecting planners to prepare the regional plan (while locating the funds for conducting the survey, advancing the regional plan, and tackling objections).

The team identified several challenges: the need to organize funding to conduct the survey and advance the regional plan; the unremitting workload and backlog; and the need to face potential objections to building the road (e.g. from the Antiquities Authority, the Nature and Parks Authority, the JNF, and the Ministry of Transport).

**Art team:**

2016 will see the opening of the first gallery in Ma'aleh Iron, at Zalafa village. The gallery was initiated and founded by the team with the support of the head of the municipality. A long-term program of exhibitions will be formulated, including exhibitions by Ma'aleh

Iron artists at Megiddo galleries, and by Megiddo artists at the Zalafa gallery. Two exhibitions will be held in 2016, one in Zalafa and the other in a Megiddo gallery. The team will also initiate shared activity for artists from the two communities, and promote art collaborations for children (extracurricular classes as well as activities within the educational system) and for adults (extracurricular classes). In addition, the team will promote residents' engagement by encouraging them to visit exhibitions and by offering shared arts activities.

Plan for the coming year, as presented by the team leaders at the seminar:

- Developing and utilizing the Zalafa gallery – building a consistent, diverse range of events and activities, including exhibitions, extracurricular classes and enrichment activities for all ages.
- A gallery-opening event and exhibition at the Zalafa gallery.
- A shared exhibition or an exhibition for Arab artists at the Mishmar Ha'emek gallery in late May 2016.
- Assisting external initiatives for shared activity (the Menashe Forest festival; Women Wage Peace).
- Maintaining activity to preserve continuity.

The team identified several challenges for the coming year: the need for funding to support community activities and classes and cover the expenses of volunteers in the team; the need for an additional representative from Megiddo in the steering committee; engaging residents in activities and raising awareness.

### **Senior citizens' team**

In 2016, the directors of the senior citizen centers chose to promote a narrative-writing project for senior citizens, in which they would tell the story of this land before the state of Israel was founded. The aim of the project is to enable senior citizens to tell their stories, create a treasury of historical knowledge and heritage, and present an alternative for the grandchildren's generation, both by describing different relationship dynamics and by presenting the stories in pairs, Jewish and Arab, in various educational and social settings.

The team will also continue to consider offering shared workshops, mutual visits and language learning activities (spoken Hebrew at Arab day centers and spoken Arabic at the seniors' center at Megiddo).

Plan for the coming year, as presented at the seminar:

- Conducting an in-depth project to tap into the resources offered by the older generation: other pensioners or young people writing down the older generation's memories from the years before as well as after 1948, describing relationships among Jews and Arabs in this region.
- Sharing these memories and insights with the younger generation.
- Collecting all these stories to create a heritage book.
- The team identified two challenges: acquiring finance and resources (a professional to direct the process, help with interviews, writing and transcribing, transport); and enlisting and maintaining a body of volunteers (possibly younger pensioners) to document the stories.

During the second year the team will operate under the community sphere.

#### **Open spaces team:**

Early in 2016, during the wildflower season, the open spaces team will conduct a pilot project of field information stands, staffed by Jewish and Arab volunteers. A body of volunteers is being created in Ma'aleh Iron for this purpose, and bilingual signs and flyers have been prepared. Also in 2016, an information unit will be developed that will provide high school students with information in Arabic on the care and conservation of open spaces, based on content developed in Megiddo, and educational programs on this topic will be held at schools and at Arab youth meeting places. Since the problem exists across jurisdictions, and many ATV riders come from Umm al-Fahm, the option of adding representatives from the Umm al-Fahm municipality and increasing education efforts there will be considered.

Plan for the coming year, as presented at the seminar:

- Establishing regular educational field/open-space activity in open spaces and/or any other activity that the team decides to perform.
- Holding guidance sessions at Ma'aleh Iron cafés on the subject of driving in open public spaces, as part of municipal driving-education activity.

#### **Economic development team:**

This team met twice in the course of the first year, and although many worthwhile ideas were presented, putting them into practice proved difficult, mainly due to organization problems and to the demands of the displaced persons at Ma'aleh Iron.

It was decided that the team be enlarged and its ongoing activity renewed.

## The facilitators' changing role as leaders during this stage

As stated previously, when conducting ongoing partnership work the leadership team must be proactive and determined. Nevertheless, in the early stages of the work, inducing the participants to action requires the facilitators to be a spurring, motivating element. As the work of the team enters its second year, and beginning from the reflection sessions at the seminar that concludes the first year, it is important to help leadership team members shoulder more responsibility for processes and be more dominant and proactive in leading the teams and the partnership. In the process of developing their leadership skills, the Givat Haviva facilitators help the leadership team members take more initiatives, communicate directly with their partners from the other community where possible, lead processes in their own communities, and view themselves as responsible for furthering the partnership. In this way Givat Haviva seeks gradually to change the facilitator's role from one who supports and aids these processes as a leader, to one who is less active and dominant. The facilitator must understand that in the long term, over-involvement creates unhealthy dependence of the municipalities on Givat Haviva, and builds passivity into the process, preventing the municipalities from developing the autonomic ability and inner motivation to uphold the partnership. As explained, this requires persistent work – developing leadership, transforming authority mechanisms, cultivating a sense of ownership and accountability and empowering participants to take responsibility for shaping the reality of the partnership. This is done while also being aware that the partnership's leadership team may need more time, possibly stretching into the second year, to be ready to take on leadership. As leadership team members have reported in evaluation interviews at the end of one partnership's second year:

“It is not yet possible to shift Givat Haviva's facilitating role. Also, the facilitator has professional experience that can overcome all the difficulties. There is nobody else to do that.” – Leadership team member

“The role of Givat Haviva doesn't seem to have changed. It is still a leading element. Givat Haviva still has a very central role in keeping the partnership alive. We don't write out meeting summaries. We don't push for meetings.” – Leadership team member

## Building detailed work plans

By this stage, the partnership's working goals are taking the shape of a shared work plan. As part of the learning and ability-building processes it is recommended at this stage that a short workshop on building work plans is held, and that the teams are invited to build an ordered work plan for the second year. The first year may already have included the building of such plans (including the partnership's vision, goals, aims, outputs, inputs etc.) but if it was decided to dedicate that year to enabling the organic building of the team and improving the awareness and understanding of the partnership rather than constructing work plans, it is important that the teams focus on building them during the second year.

## Addressing difficult issues

An additional reason for building detailed work plans in the second year is that at this stage, when partners have known each other for a year, it is time to begin bringing to light difficult issues and significant disparities that may exist among them regarding their vision for the partnership and its desired long-term achievements. At this stage the question is raised as to what the participants' vision is – “what they would like to leave behind for their children” after 5-10 years of partnership. We must be able to navigate difficult topics regarding the future of the Jewish-Arab partnership and the practical aspects of advancing shared interests, as well as sensitive questions of identity that lead to discussion of the past, and which partners are not yet ripe to address. What they are required to do at this stage, after a year's acquaintance and collaboration, is to give meaning to the partnership covenant and build a long-term vision. This requires discussion of diverse perceptions, including various hopes for Jewish-Arab partnership in Israel. Later (possibly only in the third year) we will deliberately raise the difficult subjects of power inequalities, distribution of resources since the founding of the state of Israel, and majority-minority relations, among others. However, the discussion that may develop while aiming to frame a shared vision for teamwork may also bring these issues to light, and it is doubtful that the teams will be ripe to address them at this stage (this is discussed further in the theoretical section). The process of building work plans may necessitate further work in teams or at the leadership team meetings that follow the seminar. Change can arise from working on the building of a new future, founded on partnership and equality, and this requires the construction of a long-term vision for the future. Change will not arise from attempts to correct the past, although past issues may come up for discussion. We do not apply the restorative justice approach or attempt to correct past wrongs.

As part of one partnership's leadership team work plan we held a quarterly seminar in Jaffa, which included shared viewing of Motti Lerner's play *The Admission* at the Hebrew-Arab theatre. The play explores memory and denial of the events of 1948, and particularly the killing and expulsion of the Arab villagers of Tantura. The play was followed by a discussion with the director and leading actor, Oded Kotler, which we tried to develop into a discussion of identity issues, addressing divergent narratives and creating partnership-mindedness while facing the past. Although the partnership facilitators invited participants to process their experiences and continue the post-play discussion later, there appeared to be very little motivation to do this. It was even specifically requested by some senior participants not to explore these topics, which they were concerned might harm partnership work and cause it to regress. The desire to achieve practical progress together and the awareness of participants' limited available resources seemed to lead to a decision to continue dealing with the practical matters. As facilitators we respected and accepted this request, and concluded that participants

were adopting a model of focusing the work on shared interests – but also that at later stages we would have to reexamine whether they now had the ripeness, readiness and willingness to address difficult issues as part of the partnership's development, because it is important in the long run that they be addressed. It seems that more time is required for creating a space and setting the conditions that are ripe for this type of dialogue when working with senior municipal officials.

## **Engaging relevant institutions and organizations**

In the course of expanding the work during the second year, engaging central government institutions may well help further complex projects that require additional funding. Therefore, it is recommended that each work team build the capacity to approach these organizations – starting with a review of existing relevant bodies and funding opportunities, through developing the ability to prepare and submit proposals and apply to suitable bodies, to budget management and maintaining contact with these bodies.

It may also be helpful to consider the possibility of expanding cross-sectoral collaborations (with municipalities, NGOs or businesses) and the possible roles of business and the third sectors in the partnership.

The decision to take on the rehabilitation of the Misqa streambed led to the involvement in the project of players with whom the Arab municipality had limited experience. The work on this project built up the relationship with these bodies and made them more accessible to the municipality for future work and ongoing dialogue. For instance, the documents for submission in response to the Call for Proposals by the Open Spaces Authority – which manages most of the funding for environmental projects in open spaces in Israel, and to whom the partnership applied for a grant – are very complex and require a preparation process with which the Jewish municipality had had considerable experience while the Arab authority had none. Through the collaboration with the Jewish municipality, the Arab municipality developed a working relationship with the Drainage Authority, which assisted it in preparing the grant application. Since this successful application, the Arab municipality has made two more grant applications to the Open Spaces Foundation in collaboration with the Drainage Authority, and is maintaining ongoing dialogue with it regarding maintenance and development of the land around streambeds. Working on the streambed rehabilitation also resulted in good relations with the JNF, which was involved in the project where it lay on forest land, and which is also continuing the dialogue – both with the environmental team regarding partnership matters, and with the Arab municipality in matters that require collaboration with the JNF.

## Expanding the circles within the municipalities

During the second year, as part of the efforts to expand the circles and further establish the partnership, two or three chief working teams are insufficient and should be supplemented if possible by regular working meetings among corresponding department heads and officials in significant positions who can advance partnership projects. We should be prepared for the possibility that these encounters, too, will require some facilitation and support (impetus), if availability of facilitators and funds allow.

## Public participation

As mentioned above, one of the central challenges of the second year's activity is the need to expand the circles, both by means of community projects in which residents are invited to participate, and by informing residents about partnership-building processes and engaging them in such projects. This is an important aspect of the process, which links residents to the partnership and to issues involved in its construction. The purpose of public participation processes is to empower members of the community and engage them as partners in decision-making processes and in processes that change reality in keeping with their needs and interests. In fact, public participation processes aim at giving voice to residents and enabling them to take a more significant part in democratic processes and in shaping their life's reality (see chapter 5 of first section).

While public participation processes in Arab society are extremely important, since they have great potential to transform the sense of alienation and lack of influence experienced by many in Arab society, this society is also characterized by a more hierarchic, authoritarian culture, and its public is generally unused to such approaches, which are alien to it. It is therefore necessary to be aware of residents' level of readiness and to construct public participation processes in a manner adapted to the culture (this is further discussed in chapter 6 of the theoretical section).

As we have mentioned, public participation requires considerable resources, and creative thinking is required when seeking to implement these processes using realistically available resources, for example:

- Engaging municipalities in leading the processes where possible.
- Enlisting the help of professionals in the community, such as participants in mediational-leadership courses, to tackle some issues.
- Seeking donations from the business sector.
- Enlisting representatives of significant stakeholders to take part in working teams.

Experience shows that the transition from *participation* to *collaboration* requires time and accumulated positive experience, and that the transition to real *partnership* presents significant challenges. These challenges may eventually bear fruit, on condition

that they are tackled with clear purpose and determination. As the program progresses, participants begin to briefly experience the reality of a shared life, along with frustration that this state of things is not being achieved in the short term, or becoming established in the medium term. Gradually these momentary experiences become more frequent and lasting. For example, in a quantitative and qualitative evaluation conducted at the end of the first year of the Megiddo-Ma'aleh Iron municipality partnership (Avrahami-Marom, 2016), participants reported that they were satisfied by the levels of coordination and trust between the municipalities. They were also very gratified by the mutual respect among all participants, and their level of commitment to the project was very high. When asked whether their partner municipality members were only concerned with their own interests, almost all participants (90%) disagreed. This pervasive sense of satisfaction, along with the information collected in interviews, indicate a gradual shift among the participants towards *collaboration*. An evaluation carried out during the second year (Avrahami-Marom, 2017b) demonstrates that although participants maintained a high level of mutual respect and that the trust among them only increased, there was less satisfaction with the coordination among them and an increased feeling of miscommunication, as well as a sense that the other side was attempting to impose its views. Surprisingly, alongside the participants' generally increased sense of trust towards their counterparts from the other municipality in the second year, there was a decreased sense of ability to rely on them. In conjunction with the data from the quantitative questionnaire, an analysis of the responses leads to the conclusion that decreased satisfaction in the second year may be related to the participants' differing expectations from each year. In the first year they entered the program with low expectations regarding the dynamic of the shared space, and their mindset was congruent with mere *participation*, and they were therefore pleasantly surprised by their achievements during this year. At the end of the second year, however, the results of the evaluation indicate the participants' expectations to permanently strengthen working relations, and even their aspirations to *partnership*, which by this stage they may have experienced briefly. The answer to the question "what does it mean to be able to rely on participants from the other group" changes with time. At the end of the first year, trust is associated mainly with demonstrations of mutual respect, and expectations for collaboration are relatively low, while in the second year the ability to trust is indicative of more significant aspirations. The reports show that alongside brief experiences of *partnership* there is discernible disappointment due to the absence of this state of partnership in the early stages of the intervention program (the first two years). There is an increased ability to express and to picture real *partnership*, and during the third year the accompanying sense of frustration will have to be addressed and leveraged for continued transformation of the relationship.

**This stage will be considered a success if the following conditions are met:**

- Teams have shifted to a mode of *collaboration* in its fullest sense (see chart in fourth chapter of first section.)
- Municipal officials have begun to lead the teams' work and have developed a pattern of leadership.
- Work within the municipalities has been expanded, and additional officials have joined the partnership.
- The partnership manifests in public participation processes that include residents in decision-making.
- National government agencies take part in the various teams' work processes.
- Each of the team has formulated a work plan that includes a long-term vision.

## STAGE 4

### The Third and Fourth Years

#### Goals for this stage:

Establishing partnership-mindedness and the capability to maintain partnership in the long term, while realizing the partners' interests and implementing work plans

#### Target products:

Implementation of projects with an extended planning process.

Continuing concrete successes of activities initiated and carried out by the teams with minimal assistance by facilitators.

Establishing and formalizing work teams, and defining them as part of the organizational structure of the municipalities, particularly in the Arab municipality.

Cultivating partnership - and leadership-mindedness among the members of the leadership team, the work teams, and the community.

Establishing ongoing, broad-based community activity, and including residents in decision-making processes.

Developing stronger work relations between national government agencies and the partnership, in particular the Arab municipalities.

Establishing activity across teams, and collaboration between teams and various office-holders in the municipalities and the community.

Improving problem-solving and conflict-resolution abilities in order to constructively address conflicts that arise in the course of activity.

Developing the abilities to constructively address difficult issues and questions related to equality and status of Israel's Arab citizens, in the past and in the present.

Receiving municipal budgets allocated both to partnership activities and to the facilitating body.

This stage aims at further establishing partnership by applying the characteristics of *partnership* as detailed in the chart in chapter 4, and at implementing work plans and projects, including long-term infrastructural projects. This must be based on the understanding that four years are a short interval in which to attain the achievements listed in the chart. A process of profound partnership-building between communities, which establishes partnership-mindedness and appropriate sustainable practices and implements reality-changing infrastructural projects, requires much more than the four years of the Shared Communities project. This chapter therefore outlines long-term trends and goals, and the work done during these years establishes the character of the activity that will help the progress towards making them a reality. The

success of this project will be measured by the ability to progress along the axis to the goals detailed above. The emphasis is on creating conditions that will also enable continued progress in future, even in the face of difficulties (obstacles that arise along the way) and in a political reality that does not necessarily encourage processes of Jewish-Arab partnership in Israel. While not neglecting concrete achievements and visible accomplishments that prove the partnership's success, the facilitation process during these years builds the awareness, the skills and the organizational structure that will enable the further consolidation of the partnership and the willingness to continue planning and implementing significant infrastructural projects.

Accordingly, exiting the project is a complex issue. Since we are aware of the complexity and depth of the partnership-building process and the time it requires, we realize that it does not terminate at the end of the four years' intervention declared by the municipality heads upon entering it. Indeed, progressing from *collaboration* to *partnership* requires repeated efforts and continuing practice.

A request we received from one partnership, which was only in its third year, to continue the facilitation beyond the fourth year, is to us an indication of good intentions and an acknowledgment of the complexity of the process and the long-term challenges inherent in it (although this request may also indicate the participants' unwillingness to be responsible for cultivating proactive leadership and lead the partnership in such a way that the facilitator can be less dominant). However, at the end of the fourth year particular aims and goals are specified, on the understanding that attaining them is important to the continued development of the partnership in its fifth year, even without facilitation.

The Neighbors Path described in the first chapter of this section is an excellent platform for continuing to develop and cultivate the partnership between the municipalities, on several levels: a joint environmental team can continue to develop the various environmental aspects (including a picnic site they intend to advance, with the collaboration of the JNF); the education departments can offer a variety of shared educational activities for school students from both municipalities, centering on history and heritage studies, shared environmental action and developing regional leadership, among others; the heads of youth departments can work together on a variety of informal afternoon activities for children and young people, such as special events along the path, joint community walks, sports competitions, bicycle rides etc. These are just a few examples of the potential ways in which the Neighbors Path might generate extensive shared activity and strengthen both municipalities' regional identity.

For a partnership to continue growing, becoming more powerful and progress towards realizing the complex goals – both concrete and perceptual – that lie at the heart of Givat Haviva's partnership vision, it is important that partners develop the following:

- Deep conviction regarding the partnership, its innate importance and its benefits.
- An ability to communicate these insights to others in the community, enlist residents' participation, and cope constructively with objections to the partnership.
- Patience when protracted processes are necessary to achieve results, or when activity seems “unending” and unproductive.
- An ability to cultivate partnership qualities in the various partnership activity areas (forums, ongoing work and community interaction).
- Allocation of sufficient resources (time and funds) for maintaining and developing the partnership.
- Building a broad foundation of committed leadership in the municipality, to avoid dependence on the goodwill of an individual leader or on the results of local elections.
- Continual work by work teams, maintained by team members acting in increasingly close partnership.
- An ability to cope with crises and constructively engage conflicts that appear in the course of the work.

### **Continuing the activity and institutionalizing the team's work**

During the third and the fourth years, teams continue their ongoing work and the sense of partnership increases as work continues and the teams work with increased effectiveness and synergy arriving at diverse outcomes consistent with the work plans they had formulated and the goals they had set at the beginning of each year. Concrete products and visible results play an important role in increasing trust in the partnership and building motivation for the future, and must not be neglected on behalf of long-term, process-oriented vision.

At this stage, the facilitators' aim is to decrease their own dominance in the process while increasing that of team members and especially of team leaders, with regard to ongoing work, advancement of tasks, and the construction of new ideas in a creative, groundbreaking way. This is true both with regard to the team's goals and defining its initial aims for action, and with regard to promoting collaborations with other teams in the partnership, with the community, and with national bodies with whom the team works. Collaboration among teams (for example collaboration between an environmental team and educational programs, as described in the previous chapter), and joining forces with various office-holders who can promote the partnership, make it possible to cultivate a systemic vision and mutual support among various office-holders in order to promote and extend the partnership's activities.

As part of the continuous process of building the team and establishing its work, the facilitators invite its members:

- To a reflection process on its activity and on building a vision and setting long-term goals.

- To examine ways of integrating it formally into the ongoing activity of each municipality. Ideas that are raised will be presented to municipality heads with a proposal for a systemic reform that will establish the team as an official recognized body with a budget, co-directors and work goals, similar in status to a municipality department.
- To suggest potential collaborations with other teams, and activities in the partnership.
- To formulate ideas for ways to actively engage the communities.
- To seek opportunities for fundraising, from existing and new sources, to support team activities
- To take a leadership role in the ongoing activity of the team, with the help of facilitators where needed. As explained, the aim is to see a significant decrease in the extent of facilitation performed by Givat Haviva, and in the participants' dependence on it.

## **Practical implementation of projects that require a long-term planning process**

A partnership process that seeks to create significant long-term successes must, among other tasks, advance important interests and address basic infrastructural needs. “Heavy” infrastructural initiatives, which require complex planning processes, rezoning, permits etc., such as building a shared industrial zone or a new road, involve slow processes, and products or achievements take shape only after many years, certainly not within the four years of the partnership program.

A significant element in establishing the partnership is the ability of the task teams, composed of relevant professionals (engineers, economic development directors), to act persistently and determinedly in order to advance this initiative. “Practical implementation” therefore refers to continuous work with the many organizations involved, and to collaboration of Jewish and Arab team members on the various aspects of these complex operations. Persistence means giving these issues a sufficiently high priority in both municipalities, and being prepared to invest time and attention resources, as well as economic resources where necessary, to advance them. The process is a “long distance” one and it is easy for it to lose impetus occasionally along the way.

One partnership decided to build a shared industry and commerce zone. The Jewish municipality, to its credit, stated that although the land in question is under its jurisdiction it sees the partnership as equal and that income would be equally shared, jurisdiction not being a pretext for demanding higher profits. However, the process includes many stages, both procedural and practical, that this municipality, being entrusted with the land, its legal owner, is obliged to undertake. In this situation, should the Jewish municipality be the “leader” of the process, driving and directing it, or should the entire process be conducted in full collaboration by a joint Jewish-Arab team?

Though some tasks are purely procedural and it could be argued that it is pointless to burden professionals in the Arab municipality with them, a counterargument may be that joint involvement is important to establishing the sense of partnership and ownership – both in the team, encouraging it to work together, and in the Arab municipality, which is relatively unexperienced in advancing such projects. Moreover, some of the decisions in the process may impact the project's character and limit permissible uses. It would seem that even if participants from the Arab municipality cannot influence certain important decisions, when awaiting governmental approval or other technical matters (which the Jewish municipality cannot influence either) but are required to wait, their involvement throughout the process is important, to ensure that decisions are not imposed on them condescendingly and arbitrarily from without (just as they are imposed on everyone, Jews and Arabs alike), but are a product of shared learning by both municipalities of what is possible in the scope of the project. This can assist in the vision-construction process and in the sense of ownership towards the project, as well as in the process of constructing and strengthening a partnership-mindset among participants from both municipalities. Another consideration is the Arab municipality's wish to see the project realized quickly, and its accompanying difficulty with protracted schedules. If the Arab municipality is involved throughout the process, the high priority it accords the project may help expedite the process (whereas in the Jewish municipality, which promotes several large-scale projects simultaneously, the determination and sense of urgency do not always match those experienced by the Arab municipality) whereas it can accept the slower pace and prolonged processes at junctures where the municipalities' hands are tied and national-level processes call for patience.

## **Increasing community involvement**

For the partnership to take root and establish a partnership mindset in Israeli society, it is important that its activity resonates widely in the community, and that residents are engaged in this activity. Givat Haviva facilitators work with municipality spokespeople (see details of spokesmanship course in the next section) to help represent it and present its values and activity to the community. Residents' engagement in the partnership is boosted by the work done in the community circle, as described in a previous chapter, which gradually expands in the third and fourth years by means of various activities, both those offered by Givat Haviva to residents (see details in the second part of the next section) and those initiated by the community team. As stated earlier, collaborations between the community team and other teams in the partnership assist in this process.

Additionally, in keeping with the public-participation approach presented in the fifth chapter of the theoretical section, the partnership facilitators assist the leadership team and the leaders of

the working teams to involve the public in decision-making processes concerning various issues advanced by the partnership. This enhances the sense of belonging and accountability among the residents, who are introduced to the various activities through these processes, and also allows residents' input so that the partnership is perceived as directly serving residents' needs and addressing topics that are important to them. Binational public participation processes are complex and it is sometimes better to conduct them separately and in separate languages, even at the cost of losing some of the benefits of encounters in which Jewish and Arab participants focus on shared interests and shape their reality together.

As far as possible and depending on participants' level of maturity, various community circles have been at times selectively approached, invited to engage certain/specific difficult issues related to Jewish-Arab partnership, as described later in this chapter.

## **Establishing the educational work**

During the third and the fourth years, the partnership's educational work also becomes more established. At this stage activities begin to achieve continuity, and the goals of Givat Haviva's education department at this stage include helping this continuum become sustainable. In the same way as facilitators aim to reduce their dominance in the leadership team, here too the aim is to see schools adopt education for shared living as part of their identity, as a permanent component in the curricula for the various age groups, and as an inbuilt element in the schools' work plans and budgets, motivated from within rather than requiring external impetus and encouragement (although, in contrast to the municipal and the community circles, here the facilitation does not come to an end, since professional facilitation by the Ministry of Education continues after four years have passed, albeit in a different format).

We implement the Education for Shared Living program in the communities in the following ways:

1. In schools: creating a learning continuum for all age groups. As stated in the chapter on education, Givat Haviva takes the approach that educational continuity is important. Continuity means that students encounter the theme of shared living in each school year, and that the school runs shared-living programs for the various age groups.
2. For faculty: the program endeavors to raise teachers' awareness and give them tools to tackle the shared living issue. In the more advanced years of the partnership's work in the educational system, training should ideally be offered to the entire faculty, aiming at overall assistance in capacity-building and working on the entire climate of the school, rather than specific, limited school programs. The aim is to create expertise within the schools, training the entire faculty based on the recognition of teachers as agents of change, and their empowerment to act as leaders for change and of education for shared living.

3. In informal education: the program puts an emphasis on developing youth leadership, so that more mature school students can be ambassadors of the Jewish-Arab partnership in the young community, and provide a response to the racist discourse that exists among young people in Israel today, in each society toward the other. They become agents of change in school as well as among the larger community. This is achieved by means of informal programs, joint Jewish-Arab youth delegations, youth leadership from among the older students who had participated in the delegations, and leadership that grows from among the students
4. Budgets: work in schools is done alongside and in collaboration with work in the municipal circle. Therefore, we hold discussions with municipality heads in collaboration with education department directors, all members of the leadership team, with the aim of allocate funding for the education for shared living program. It is important to note that during the first years of the school programs, Givat Haviva provides the bulk of the funding (close to 90%), either from the education budget and support it receives from the Ministry of Education or from donations or grants allotted specifically to educational activity. Shouldering this financial burden for a longer period is not possible for Givat Haviva as a civic organization, and therefore, as part of the process of delegating leadership, the work in the program's more advanced years seeks to increase municipal involvement so that programs can be sustainable and run continuously at schools.

The connection among the three circles of the partnership and the involvement of the municipalities also play important roles in strengthening educational activity. Links among work teams, joint initiatives and cultivating ongoing working relations between the schools and the municipal and community activity of the partnership make it possible for school students to be engaged in related events. Examples are the shared activity of students from a Jewish and an Arab school at the rehabilitated streambed, or activities at the art center built by the partnership. Students who are exposed and linked to community action develop a tendency to be engaged in, and an ability to interact with, meaningful community action. The partnership's leadership team helps build connections like these among the various initiatives, and between them and the education system.

The interaction among the circles also means that students share their experiences of partnership activities at home, and are exposed to them through conversations with parents and various community circles. The desired continuum, therefore, does not end when schooling does, but also covers the transition to adulthood and impacts the community environment, with parents and students strengthening each other through partnership-based activities.

Another important aspect of sustainability is expanding the scale of the work on a municipal and on a regional level: currently, about 7000 students participate in active Givat Haviva programs, out of 46,000 students in the region (from Megiddo and Ma'aleh Iron to Emeq Hefer and Zemer). Among the goals of the education department is to increase the number of participants so that it includes a broader scale of students and have a wider impact on the community and regional climate with regard to values of shared living.

## **Strengthening working relations between government bodies and the partnership, in particular the Arab municipalities**

Beginning from an earlier stage of the partnership, national government bodies had been included in complex projects, which required their participation or even depended on it. As mentioned earlier, many Arab municipalities have very little experience with such relationships. The relationship becomes increasingly established during the partnership's third and the fourth years, giving the Arab municipality access to sources and resources it can later utilize on an ongoing basis. Therefore, one goal of the program as it progresses is to establish and strengthen these working relations and assist Arab municipalities in utilizing them effectively. Approaching these bodies together, as a joint Jewish-Arab entity composed of two municipalities, is certainly a new experience for both. The experience of collaborating with this type of players involves building coalitions and strengthening relations between the two municipalities, which view themselves as one entity when working with these organizations. This helps construct a mindset of shared regionality and an experience of being able to work together as one entity on complex initiatives, including division of responsibilities and authority between the partner municipalities.

The environmental team of a partnership between two neighboring municipalities approached the Drainage Authority, and with its help applied to the Open Spaces Foundation, with a proposal for ecological development of the Misqa streambed area (see case study in the first chapter of this section). During the project an ongoing working relationship was formed with the Drainage Authority, and the Arab municipality mobilized this in further appeals to the Open Spaces Foundation, which had not been accessible to it before its connection with the Drainage Authority. The subject of the site's ongoing maintenance also required formulation of working procedures in collaboration with the JNF and the Drainage Authority during the second year. During the third and the fourth year, the environmental team formally allocated maintenance responsibilities, whether to a single municipality, both municipalities together, or the municipalities in collaboration with the Drainage Authority and the JNF. The Ministry of Environmental Protection, which was involved in the environmental action and which provides it with important environmental services, was also more effectively enlisted to the project than had been the case in the past, and this led to collaboration with the Arab municipality which benefitted environmental action, following the success of the streambed rehabilitation project.

## **Enhanced problem-solving and conflict-management abilities**

Over time, the partnership will encounter challenges and conflicts that require resolution – whether they concern interactions with other entities or between the municipalities themselves – and that could potentially harm the partnership's activity and the ability of the partners

to continue advancing its aims together. As part of building the partnership's robustness and regional cohesion, it is important that participants develop tools for engaging conflict constructively. In addition to training office-holders and agents of change from the community in mediation and management of community consensus-building processes (see detailed discussion in the second part of the next section), facilitators help the members of the work teams and the leadership team gain practice with conflict-management tools, by teaching relevant skills in the leadership team's seminars and facilitating processes for managing conflicts that arise in the course of the work. In the case histories described in previous chapters (such as the issue of municipal boundaries, which sparked a conflict between the municipalities, or the Keini streambed rehabilitation proposal, which revealed an internal conflict in the Arab municipality), Givat Haviva played a central role in helping manage and resolve the conflict. Opportunities for conflict management arise continually in the course of the work. Givat Haviva's role in the more advanced years of the partnership is to surface conflicts rather than the more natural tendency in sensitive situations to suppress and avoid conflicts, and invite the partners to engage it as constructively and collaboratively as possible, without Givat Haviva's playing a significant mediating role. This is in order that participants cultivate these skills, experience success, and be capable of repeating this action in the future where necessary. Givat Haviva also endeavors to create an ordered mechanism of mediation and consensus-building in both communities by establishing community mediation centers, or activating the agents of change trained in Givat Haviva's mediating leadership courses and integrating them into the partnership's ongoing activity.

### **Cultivating a partnership mindset and a leadership mindset**

To develop a partnership mindset and leadership mindset regarding Jewish-Arab partnership in Israel, it is necessary, alongside developing the appropriate skills and capacity for dialogue, to keep in mind the issues that arise from Jewish-Arab relations in Israel. As part of this process, and after three years of collaboration, the leadership team is invited during the fourth year to review and reexamine the partnership covenant they had signed. At this stage, after three years' experience, the contents and terms gain new, enriched meanings. This is the time to clarify the contents of the covenant, renew or add to them, and develop it into a vision statement that is more far-sighted, more concrete and more binding, and which includes aspirations, acknowledgment of opportunities as well as challenges and difficulties, and a declaration of commitment – personal, organizational and inter-organizational – which during the following years will generate and guide the partnership's goals, work plans, and ability to progress. The accountability and commitment shown by participants during this process of updating and granting new meaning to the covenant will help increase the accountability and commitment required of the leadership team in the following years. It will also help establish and clarify the

wider context in which the Jewish-Arab partnership is being built, accept it as the life reality they are seeking to construct together, understand the practical implications of partnership at various levels and what all participants must do in order to advance it (this does not necessarily require discussion of difficult identity issues such as the definition of the state's identity or what should be the symbols of the Israeli nation) and identify the challenges and resistance to the act of building a partnership in the deepest sense (resistance at national level, objections by residents, and how partnership leaders should respond to them), among others.

The leadership team should also examine how this process can become the responsibility of the work teams, but later also a process that the community is invited to conduct at various forums.

The leadership team, and especially the partnership leaders, make continuous use of the following skills, actions and approaches to promote the partnership's success:

- Deep inner conviction of the importance of Jewish-Arab partnership and its advancement.
- Continuously leading a specific work team and implementation of projects through it, including initiation of new projects as part of the team's work.
- Intercultural skills and the ability to collaborate even where cultures differ significantly.
- An ability to constructively manage challenges and barriers, from allocating resources to seeking the support of various players (from the municipality, the partner municipality, the community, or Givat Haviva( when needed).
- The ability to integrate partnership work, whether by making contact with the teams and with other players in the partnership, bringing in players from the community and from civic society, or constructing working relations with government bodies as needed.
- Expanding the partnership-mindset in the community by informing it about activities and by engaging it in these activities and in the spirit of partnership.
- The ability to address sensitive, complex issues and conduct honest, constructive dialogue with the partners within and between the municipalities about "elephants in the room" which we avoided examining directly at earlier stages.

As stated earlier, this process may be too complex for the fourth year. The facilitating team must examine the leadership team's degree of readiness and capability to enter into a process of this kind and adapt it to what is realistically possible.

In the course of ongoing work during Shared Communities' years of activity we have met a great number of marvelous people, who played a wide variety of roles in partnerships, and without whom it would have been hard to achieve this progress. We are aware of the many challenges, barriers, workloads and other commitments that already burden the participants in the partnership-leading process. Despite all this, many have made the transition from *participation* through *collaboration* to *partnership*

– both with their counterparts from the other municipality and with Givat Haviva's teams: they are partners in a challenging process, who never gave up even when it seemed better to invest resources elsewhere; even when they encountered resistance and criticism in their own communities; even when they were frustratingly unable to cause their colleagues to become engaged in the process as expected. In all these situations and more, these people have proven to themselves and to those around them that determination, patience, and acknowledgment of the importance of Jewish-Arab partnership bring results and construct better living spaces for all. Even when outcomes are partial, even when the road still seems long and hard, even when the surrounding climate does not support a life of partnership: thanks to committed municipality heads, determined partnership leaders, and members of leadership and work teams who are prepared to learn and act together, the Shared Communities program has succeeded in pointing the way to a better reality.

### **Addressing difficult, complex issues**

In the long run it is difficult to establish a mindset of Jewish-Arab partnership and determined action for the advancement of full Jewish-Arab partnership in Israel without touching on sensitive issues, which partners are not yet ripe to address in the partnership's various forums during the early years. As stated earlier, a reexamination of the partnership covenant also offers a good opportunity to explore its wider context – historical issues and current challenges concerning the integration of Israel's Arab citizens as full partners in the construction of Israeli identity and the realization of their potential to be a dominant element in it. As explained in the theoretical section, the partnership program is fundamentally pragmatic, aiming to advance partnership by addressing shared interests and reducing disparities through practical action. In the spirit of the relational approach, our premise is that discussion of these complex issues in the context of an ongoing relationship and after several years of collaboration can make it possible to examine them from diverse viewpoints and conceiving in-group and out-group relations in a more complex way, whereas without this accumulated shared experience the perspective would tend more towards polarization and rigidity. Even when addressing difficult issues, it is not necessary to tackle questions of identity or history separately from the challenges they may create in the partnership's projects (e.g. the limited engagement of the Arab municipalities and citizens in regional planning and decision-making processes, the significant infrastructural disparities between the municipalities and the unequal investment in Jewish versus Arab municipalities and residents, or the disparities in the budgets allocated to education as reflected by different school curricula and activities, or the secondary status of the Arabic language in Israel, which impacts on the ability to prepare proposals and other aspects of the partnership work, or pre-1948 Arab cemeteries located under Jewish jurisdiction). When these disparities and issues appear in the early years of the partnership, they are treated as symptoms. Important as this treatment is, it is

not enough, and in the more advanced years participants are invited to understand the roots of the problem, how they impact or impede the progress of the partnership in the deep sense, and how the partnership creates a different conception of Jewish-Arab relations, which is a product of significant practical collaborations and is immediately translated into practical future goals, which will enable transformation of injustices in Jewish-Arab relations.

It is the goal that by the end of the fourth year, the partnership will be able to clearly formulate its new conception of partnership and new operative goals, in keeping with the changing mindset regarding Jewish-Arab partner relations in their broad sense and in a complex context. A significant question to be addressed is how to introduce this changing perception to the public, which does not necessarily share it or have the maturity to advance partnership fully: this requires engaging conflicts that may occur in the community due to differences in residents' approaches, and which municipality officials are not yet ripe or able to address openly in the partnership's early years (since they require improved conflict-management skills, as discussed earlier in this chapter).

### **Allocation of funds to partnership activity**

Alongside the question of funding the activity of the partnership, the fourth year brings the question of budgeting for the facilitator, namely Givat Haviva. In the first years of the partnership, the guiding model dictates that funding for facilitation is raised by Givat Haviva from sources outside the partnership (in our case – a foundation that supports the activity), since it recognizes that at the early stages and before activity begins, the level of conviction and realization of the partnership's importance are not yet sufficient for municipality heads to allocate significant budgets to it. As part of the process of taking responsibility for the work and adopting the partnership as an integral part of the municipality's activity and the community's way of life, municipality heads are requested, in the third year and more intensely in the fourth, to examine and clarify the following points:

- Do they wish to continue the process of professional facilitation and support by Givat Haviva?
- What source of funding is available to them, or can be obtained, to support facilitation by Givat Haviva? We view this not only as a pragmatic response to the need to fund the activities of Givat Haviva (which allocates a facilitating team for a four-year period to the Shared Communities partnerships, and must also channel funds to additional projects) but also as a policy-level acknowledgment of the partnership's accountability and commitment. A municipality's stated priorities must be congruent with its allocation of funds to advancing them. Moreover, in areas in which a municipality invests resources, supervision of implementation and expectations of outcomes will also increase, and therefore the dependence on Givat Haviva's proactivity and on external impetus will be replaced by processes of internal impetus and by the municipality's and its officials' increasing commitment to the outcome.

- Although it is hoped that the municipality will acknowledge that there is no longer a need for this type of facilitation – providing the mechanisms and abilities for continued maintenance of the partnership have been developed – the realistic probability that this will be achieved is low, and in order to find pragmatic solutions to a financial problem, extensive discussions are held on the implications of a gradual decrease in practical facilitation, and on what would be required from the municipal leaders of the partnership to prevent this from stopping the activity and impairing the partnership. This is part of a process of coaching and building a leadership mindset, which leads to the ability to build facilitation from the fifth year on differently, with a decrease in the facilitators' dominance and number of working hours. Their role becomes mainly advisory, and the process is municipally led.
- What are the budgets of new and continuing activities and projects encompassed in the partnership's ongoing activity, which must be allocated to them in the municipality's annual budget plan?
- What new partnership-specific institutions and mechanisms should be established and included in the budget as needed? (e.g. specific funding for the partnership director, for an art center director, for a joint environment team, for a mediation and conflict resolution center, for office-holders who lead the shared community sphere, etc.).

A significant goal for the fourth year is thus obtaining the municipality's fundamental decision, together with the practical manifestations in the decisions that concern the partnership in the municipality's annual budget. As explained earlier, the funds allocated to the partnership can finance ongoing activity as well as facilitation, if the municipality decides it is required. Ideally, in the fifth year the municipalities will be able, both financially and by virtue of the abilities already developed in the partnership, to utilize reduced facilitation by Givat Haviva. This facilitation will focus on the leaders of the partnership and include monthly meetings with them for monitoring and assistance purposes, formulating seminars for the leadership team (which facilitators also attend if necessary) and ongoing consultations in the face of conflicts and challenges that necessitate the assistance of a third, independent player (to partnership leaders but also to leadership team members who continue to lead working teams). In addition facilitation may include advising municipality heads as necessary, participating in partnership steering committee meetings, and participation in regional municipality heads' forums as well as inviting officials and key figures to participate in various regional forums and activities (discussed more extensively in the next section).

**This stage will be considered a success if the following conditions are met:**

- Various projects have been carried out according to work plans, in the municipal (including infrastructural projects), community, and educational spheres.
- An infrastructure has been created for continued implementation of projects and for expanding partnership work.
- Teams are consistently progressing towards a working pattern of partnership (rather than *ad hoc* collaborations).
- Members of the leadership team take the role of leaders, directing the work teams' work and maintaining the leadership team.
- The community is informed about and engaged in the activity and in the shaping of the partnership.
- The schools have established an internal climate of commitment to education for shared living, and internal motivation sources to continue cultivating it.
- The partnership's teams have been established and officially have a permanent role in the municipalities' work.
- The partnership's teams collaborate consistently with national government agencies.
- Funds have been allocated by the municipality to the partnership and to its ongoing facilitation beyond the fourth year.
- The leadership team has expanded its conception of partnership so that it is capable of containing the Jewish-Arab context and addressing difficult issues.
- Conflict-management and agreement-building mechanisms are in place, and skilled mediators are engaged in ongoing activity.

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# **Part III**

## Regional Work

# Chapter 1

## Regionality: A Theoretical Introduction

In recent years, in the face of economic and social changes in Israel, there is a growing need for promoting regionally-based development by means of regional collaboration. At the beginning of the last decade, Givat Haviva recognized regionally based action as an anchor for creating Jewish-Arab partnerships, and as a basis for an equal, cohesive shared society. Regional development was also defined as a strategic national goal by the government, for the purpose of pooling resources and mainly economical regional development (Government resolution 146). The regional approach at national government level generates the formation of regional industry and business zones, Associations of Towns (for environmental conservation, regional education etc.), regional alliances, regional planning committees, civic and environmental organizations, and in recent years also in regional clusters of municipalities, which will be further discussed later.

### I. Regionality

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Regionality is a principle of action by which several municipalities (or civic entities, if the organization does not take place under official government auspices) take joint action in the municipal sphere with the aim of improving residents' quality of life. Institutionalized regionality reflects the understanding that many communities, especially in peripheral locations, share similar difficulties and problems that stem from their small scale and remote location. These are infrastructural, structured problems, which result directly from the municipal structure and relationship between local and central government in Israel. Regionality challenges the prevalent paradigm which argues that "strengthening the periphery" can only be achieved through a series of projects and initiatives at the level of individual communities, whose ability to produce profound change in the municipal space is doubtful. Regionality reflects an alternative paradigm that offers a basis for building levers of comprehensive change by means of creating mechanisms across municipal jurisdictions to produce collaborations. The term "regionality" is a new one, and relates to various knowledge bases: economics, society, environment, regional development and planning, among others. Regional thinking has many benefits.

An interdisciplinary forum of experts that met to discuss regionality under the auspices of the JDC during 2018 defined regionality as "active joint initiative taken voluntarily in a geographical area selected on the basis of interest, and changing if shared interests and priorities require, making appropriate and effective use of regional assets in accordance with the specific needs of the region. The action is carried out within a 'regional system' that transverses natural

and municipal boundaries and encourages interaction and networking among the myriad players active in the region (central government, local government, third sector, business sector, academia and residents)” (Ministry of the Interior and the Institute for Leadership and Governance [Elka], 2018). This conception of regionality is notably congruent with Givat Haviva’s working approach as described thus far, and centers on identifying shared agendas/interests and priorities; in fact, it extends the scope of the work geographically, from the inter-municipal to the regional circle that includes several municipalities – in our case, the Wadi A’ra region. The regional system is a network of relations among various players and communities in a given space, each of which have their own abilities and roles. The growth of the region depends on the ability to encourage interaction and networking among the communities in it – by directing and coordinating the various capabilities of these players and communities, while considering and addressing the constantly changing needs of the various players in the system. In other words, it depends on the ability to integrate regional activity, as defined in the fifth chapter of the first section. Ideally the players participating in the regional system should include all three sectors (central/local government, the private/business sector, and the third sector, including NGOs, academia, philanthropic organizations, and the residents themselves.)

In regional action, there is a distinction between regional economic development and regional social development as complementary spheres that support each other and advance desired outcomes. The JDC forum of experts defines regional economic development as “an act (program/intervention) of aspiring to optimize or expand the wealth potential in a selected geographical unit (town, city or region)” (ibid. p. 9). “Optimizing the wealth potential” refers to a reduction of disparities and correction of social-economic-environmental injustices among and within regions in Israel, while “expanding the wealth potential” refers to ways of generating added value and relative advantage that will lead to integrative economic growth of the region. Regional social development refers to human and social capital, realizing the potential of the individual and the ability of the regional community to support the individual and create regional community robustness characterized by high social cohesion, increasing trust among the residents, mutuality, and the development of civic society; to increasing the extent of participation and representation of all populations in the public space (in politics, the work force, the media, culture and recreation programs, etc.) while bolstering the capability of local leadership and accepting, containing and integrating disadvantaged populations excluded from public space; and by providing an optimal set of services for all residents of the region, among others (ibid., p. 10-11). At state level, the emphasis on social development and the approach to regionality as a resource for creating inter-community cohesion is relatively new, and allocation of inputs to regional activity in regional clusters of municipalities is generally conditional upon the benefit they bring to the economy of the region or to the services given to individual citizens; at Givat Haviva we emphasize social aspects from the very beginning of our regional work, and view this work first and foremost as a worthy mechanism for catalyzing and strengthening cohesion and partnership among diverse cultural groups.

Organizing regional action presents challenges that must be taken into consideration: whereas a locally-focused mindset emphasizes the need to preserve the singular identity of local residents and address their singular needs, a regional mindset may pose a threat to these particular needs and identity elements. The challenge of a regionally focused mindset is the need to preserve the singularity of each community and the cultural diversity while forming a shared regional identity. In addition, a locally-focused mindset does not easily lend itself to addressing complex systemic challenges or to departing from the bounds of local activity, in which coordination and synchronization of multi-player, inter-sectoral efforts is not often required. The ability to join forces, define a common aim, allocate resources to it and act in a manner that is coordinated, synchronized, and planned strategically rather than tactically, challenges all the players in the system. A regional mindset involves focusing on regional identity that combines the dominant characteristics of the various communities in the area. In cases where there are considerable differences among them, this requires deep, determined, long-term work. The regional mindset, which is a product of voluntary partnership, should reflect the shared interests of the players who take part in it, and create inclusive decision-making processes that are valuable to all players. Therefore, it is characterized by policy-making that starts from grassroots level. Since voluntariness is a key component, it is easier to withdraw from the shared, regional space, to a mindset that focuses solely on local needs and motivations. It must also be taken into consideration that the financial model of local government, based on day-to-day survival and attempts at increasing income, hinders the construction and launching of regional-level economic processes. Inclusive leadership is required in regional work that goes beyond the focus on the needs and interests of the group/community represented by the leader, to systemic thinking in which a representative from a specific geographic community focuses, along with others, on finding the shared positive elements and the shared interests he or she must represent, while at the same time protecting local, more particular interests.

Regional thinking is strategic, and can address complex challenges in a multi-disciplinary, multi-sectorial manner and promote the constructing of a shared society. Givat Haviva views the Shared Communities program and the practical experience in inter-community work, as described in this book, as a solid basis for complex regional work. We have seen in the broad-based regional work of inter-community activity, which requires skills and creative thinking, that working within a partnership between two neighboring municipalities lays the foundations for long-term success.

A motivating force for regional action is the recognition that regional activity has an added value for all participants that is possible only through collaborative action. The concept of regionality defined by the JDC Experts Forum presupposes the existence of a governmental policy encompassing multiple ministries and aiming to encourage regionality, the central government's support, and the relevant ministries' active engagement, including incentives and compensations. These financial incentives, which include funds specifically allocated to the promotion of programs for regional development and removal of regulatory barriers,

assist in recognizing the added value of consolidated/organized regional activity, and serve as engines for developing regionality; they manifest mainly in the formation of regional clusters of municipalities, which have been established throughout Israel, and are further discussed in the following section.

## II. Regional Cluster of Municipalities

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A regional cluster of municipalities (RCM) is a special conurbation established in order to encourage regional development and to promote collaborations on various issues between the municipalities, and for the efficient and effective provision of core services and preferred services to local residents. The national RCM project was established by the Ministry of the Interior in partnership with the Ministry of Finance and the JDC-Israel Institute for Leadership and Governance (Elka). The RCM is based on the voluntary incorporation of municipalities and aims to take advantage of economies of scale and to leverage regional development through the leadership and integration of regional actions in a variety of economic, social and environmental areas. A Ministry of the Interior presentation details four overarching goals for the formation of an RCM: 1. Joint and efficient provision of municipal services by pooling resources and taking advantage of economies of scale; 2. Regional development through the leadership and integration of regional actions in a variety of economic, social and environmental areas (examples: promenades and bicycle paths, waste management solutions, regional tourism, regional branding and economic development [for example, Mazon Marpe in the Eastern Galilee]; 3. Improving residents' quality of life by raising the level of service and reducing gaps; 4. Making new, specifically adapted services accessible by creating an appropriate entry threshold for the provision of certain services (additional possible ideas cited as examples in various documents: shared park, sports center, environmental projects, regional tourism development, regional entrepreneurship center, small business development center). At the outset and in order to create a flexible starting point for the RCM venture, the first RCMs were defined as regional municipal corporations in accordance with the rules applicable to municipal corporations. Over time and with the development of the first RCMs, the need to establish their legal status arose. In December 2016, an amendment to the Associations of Towns Law, 5716-1955, was approved, defining an RCM as "an association of towns/conurbation of the regional cluster of municipalities type" in accordance with Chapter A1, which was added to the law and deals with RCMs. The new legislation was intended to upgrade the status of RCMs and create tools for their activity with authority and ability to work with tenders. In addition, the legislation preserves the principle of voluntarism set by the Ministry of the Interior, whereby RCMs will be established and their spheres of activity initiated by the municipalities themselves. The initial phase of the project included five RCMs in the Galilee and the Negev. In the last year it was expanded, with nine new RCMs, and the Ministry of the Interior is expected to expand it to 22 RCMs throughout Israel by 2025 (Ministry of the Interior and Institute for Leadership and Governance, 2018, p. 43).

The governance system in Israel is based on two tiers – local government and central government. Both are elected by the public and they interact with one another. The distribution of powers and responsibility of the central and local government creates and preserves inherent tension between these two tiers, with the central government outlining a national policy and the local government, in many cases, being expected to implement this policy through the provision of services to local residents. The introduction of an additional tier of governance, the regional tier, as is the case in various countries worldwide, can create a secondary change in the structure of the governance system and change the power relations and the distribution of powers and responsibilities between the various tiers of government. In addition, it can produce regional governance that will create a higher quality of regional cohesion and identity, thus presenting an opportunity to strengthen and leverage partnerships between communities and companies, and to support the Jewish-Arab partnership mindset that Givat Haviva's Shared Communities program seeks to promote. A regional tier in the form of a regional voluntary partnership, with or without a mechanism, can be a political, social and economic power multiplier – if it evolves through mutual consent and not coercion. A regional partnership/body formed with a regional, integrative mindset, and which is in charge of identifying and constructing superordinate goals and objectives and strives for the realization of shared regional interests, can build a cohesive, robust shared society and also give voice to populations whose voices are not always heard by the central government.

### **III. The Current Situation: From Theory to Reality in the Wadi A'ra Region**

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Over the past year, the Ministry of the Interior embarked on the establishment of nine new RCMs throughout the country, one in the Wadi A'ra region. The Ministry of the Interior invests effort in uniting the municipalities, creating a proper balance between large and small, stronger and weaker municipalities, with the aim of deciding on the establishment of an RCM in Wadi A'ra and promoting concrete actions in order to appoint a CEO and form an RCMs directorate (as is already implemented in other clusters under establishment).

We perceive the RCM, if established, as a governmental framework with tremendous potential for significantly leveraging Jewish-Arab partnership in the region, if carried out with cultural sensitivity and in line with the challenges and complexities brought to the fore in the course of the work for promoting such partnership in the region. We believe that Givat Haviva's activity on an inter-community level as part of the Shared Communities program establishes an excellent foundation for this. Furthermore, we believe that Givat Haviva's regional programs and forums, which will be described in detail in the next section, are important in laying the foundations for the Wadi A'ra cluster.

## Chapter 2

# Regional Programs and Forums Currently Initiated and Supported by Givat Haviva

As part of Shared Communities, Givat Haviva has also been promoting regional activity for several years, with the goal of constructing a regional mindset and cohesion as reflected in the social emphases of the regional mindset, and promoting equality between residents of the various communities in the spirit of the principles of the regional economic partnership presented above. In accordance with the mindset that it seeks to instill among neighboring communities, Givat Haviva works to create a regional mindset and regional spheres of activity in the Wadi A'ra region, recognizing the interdependence and unique added value for all those who participate in the regional activity – added value that could not have been attained without Shared Communities.

The opening conditions are more challenging than those set by the established RCM mindset, since the balance between bottom-up and top-down processes is different: when establishing an RCM, the state plays a central role in creating incentives and organizing the various municipalities to form a cluster; however, such incentives do not exist in the processes overseen by Givat Haviva. As stated, the focus on Givat Haviva's activity is at the meso level, the intermediate level, which means receiving support from the heads of municipalities in the region (as part of the Municipality heads Forum), along with various forums and activities, with the relevant municipality functionaries being kept abreast and sometimes taking part. The decision on the various forums and activities is the result of mapping and identifying needs and interests that were voiced by the residents and arose from the work in the various collaborations, and were found to have the potential to generate unique added value for participants in the relevant regional activity.

### I. Municipality Heads' Forum

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In early 2016, Givat Haviva established a forum of municipality heads from the Wadi A'ra area. The purpose of the forum was to construct regional collaborations and regional thinking about issues and challenges faced by the municipalities, in the belief that joining forces among municipality heads could help “expand the pie” and lead to better solutions for the benefit of both residents and municipalities. As in the principles of regionalism presented in this chapter, the basic premise was that regional thinking was designed to cope with the “glass ceiling” facing municipalities which, due to their remote location, relatively small size and financial condition, find it difficult to spearhead comprehensive changes on their own. A forum was set up that would convene regularly in Givat Haviva and under its guidance, and in its early stages was engaged

in joint learning on the subject of regionalism and joint regional development, strengthening the partnership between Jews and Arabs, and identifying opportunities for municipalities vis-à-vis government ministries. Forum members designed an agenda according to the issues they would like to promote and instructed sub-teams to collaborate on implementing the decisions. Participants included the municipality heads or deputy municipality heads of all the municipalities in the region. A high-ranking guest at the central government level was invited to each session – Minister of Construction and Housing, Minister of Religious Services, Deputy Minister of the Interior and senior officials from the Ministry of the Interior leading the RCMs initiative, Director of the Economic Development Authority in the Arab sector, senior officials from the Ministry of Finance and the Ministry of Environmental Protection, leaders of the Jewish-Arab lobby in the Knesset, and others.

As explained above, the municipality heads' forum assisted in the construction of a regional mindset among the municipality heads and in promoting and supporting initiatives and programs at the regional level.

## II. Joint Tourism Plan

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At present, cooperation in Israel between Jewish and Arab tourism professionals is extremely limited. The sectors operate as parallel but separate entities, which prevents them from leveraging cultural and historical assets of neighboring sites to create comprehensive tour packages that could bring economic profit to the area. Thus, tourists who wish to visit the area do not enjoy all the available options. In addition to the economic benefits inherent in such collaboration, significant cultural bonuses could also be obtained. Tourism provides an outstanding opportunity to become acquainted with Jewish and Arab culture, thereby enriching the mutual understanding and perspective of a collaborative society. Joint tourism has the potential to leverage social and economic ties between the populations in the region.

The joint tourism program began in 2014 with the goal of empowering a network of Jewish and Arab tourism professionals from neighboring Arab (Kafr Qara and Baqa al-Gharbiyye) and Jewish (Pardes Hanna and Menashe) communities. Tourism professionals from the four communities met to develop a joint action plan and new joint tourism products with marketing potential in the region, exposing them to large audiences. Givat Haviva has guided the cooperation in order to leverage all of the assets and to develop joint plans for Jews and Arabs (such as festivals, tours and holidays) that could increase the number of tourist attractions in the Wadi A'ra area, thereby increasing the attractiveness of the region from tourism perspective. Even during the difficult days of Operation Protective Edge, participants continued to meet, and Jewish and Arab experts presented their tourism packages during the White Nights Festival in Pardes Hana in the summer of 2014. The following year, the core group of tourism professionals was established, and invited more tourism professionals from Ma'ale Iron and Megiddo to join

the initiative. This is intended to enable the development of larger tourism packages, with the participation of more Wadi A'ra residents.

The program focused on tourism professionals and small business owners from the six communities, with direct beneficiaries including four tourism professionals from each community, a total of 24 direct beneficiaries. In general, the participants are people who operate tourism projects, such as tour guides, owners and operators of tourist sites, developers of tourism packages (festivals, olive oil production, candle production, etc.). The selection criteria take into account that the tourism industry in the Arab sector is still evolving, and therefore some of the participants will be new to tourism activity and still in need of guidance and assistance. The program is based on the assumption that the indirect impact of the project is expected to be considerable, with each tourism professional reaching hundreds of tourists a year and bringing multicultural experiences to new audiences through the joint tourism products.

The program included initial mapping of the tourism industry in communities and of the current state of tourism collaborations among the core group, training on specific issues that could help build the skills and abilities of tourism professionals in the first half of each session, joint work on the development of joint tourism packages in the second half of each session, and offering the public “tastes” of joint tourism products as part of the program marketing activity.

The project was designed to develop a mechanism for inter-community tourism collaboration, with the hope that it will be sustainable and continue after the duration of the program. The project is creating a new network of tourism professionals who can continue to meet and work together in the long term, since the development of joint tourism products requires the participants to work together in the future as well, in order to implement these products. Such collaboration generally requires consistent promotion efforts in order to continue to operate effectively, and this is the key role of Givat Haviva in both short- and long-term projects.

### **III. Regional Partnership Program Between NGOs and Civic Groups**

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The Regional Partnership Program between NGOs and Civic Groups aims to strengthen civil society activism through the creation of a forum for NGOs and interest groups, and the construction of a network of Jewish and Arab organizations from the various Wadi A'ra communities. A coalition of organizations working for social change and public causes is a vital need, especially for organizations that tend to represent unorganized populations which are poor in resources. The joint activity enables organizations to pool vital resources for effective participation and for accumulating social impact, enables continuous learning from similar organizations, expedites the sharing of information and improves the activity of the organizations. The program is intended for leaders and activists from NGOs, leaders of civic

organization and various social fields. Participants in the forum were given the opportunity to become acquainted with the activities of the various NGOs operating in their area, thereby establishing collaborations and creating joint activity in their area.

The program focused on NGOs and interest groups from six communities – Pardes Hanna-Karkur, Kafr Qara, Mishna, Baqa al-Gharbiyye, Megiddo and Ma'ale Iron. The program was held in 2015 as a course of 10 sessions, with the participation of 20 representatives of organizations who met on a weekly basis– 8 women and 12 men, 7 Jews and 13 Arabs. The three-hour sessions comprised two parts: a lecture/training session on specific topics that could help build the skills and capabilities of the NGOs, accompanied by joint work in subgroups (education, public awareness, environment, etc.), during which participants developed a joint activity based on the given topic. According to the program, the group was divided into small subgroups that collaborated on the given topic. The last four sessions in the first half of the course consisted of field trips to the communities as part of the learning and partnership-building process.

In later months of the program, participants have presented joint work plans for activities with specified time and scope for joint implementation in their communities. Each team was given a small budget to help with expenses (such as guest lecturers, workshop facilitators, travel and workshop materials). The products include: developing work plans; initial marketing of products at two festivals; tourism professionals who have been empowered and acquired new skills through training activities; expanding a network of organizations to continue meeting and collaboration outside the program.

The program gave the NGOs in the region an opportunity to -

- become acquainted with one another
- raise the issue of the shared cross-sector and cross-religion interests and to create a common denominator around which to unite,
- give voice and a platform to organizations in the region and provide a safe space to speak freely about the hardships and problems in each society
- learn to know the other,
- gather a fascinating variety of people and create intimacy and close relationships between the participants, which managed to engage the group on behalf of a common cause,
- create a cohesive group of participants who are highly motivated to collaborate.

While most of the opening questionnaire respondents answered that they had never been involved in collaborations with NGOs or organizations affiliated with the other group, most of the closing questionnaire respondents answered that the program contributed greatly to increasing their knowledge of the various NGOs in their area and to strengthening the connection between Jewish and Arab NGOs in the region.

At the start of the program, all the questionnaire respondents answered that they felt comfortable

creating Jewish-Arab collaborations and expressed an unequivocal belief in the possibility of Jewish-Arab collaboration on shared issues. At the end of the program, the respondents gave more varied answers, and there is no clear indication whether they were comfortable with the idea of constructing a partnership. Also as far as the possibility of collaboration is concerned, the answers were more varied at the end of the process; overall, the prevailing belief that collaboration around common issues is possible still remains. These data can be analyzed as a regression of sorts, but we interpret the change in answers as expressing a more complex view that takes into account an understanding of challenges, complexities and differences between the societies that must be taken into account: While initially the complex reality is not taken into account, course graduates express an understanding that variables and challenges that introduce a “healthy doubt” and a better understanding of the various aspects of Jewish-Arab collaboration must be taken into account. For example, the program raised awareness of the existing gaps and discrepancies between the organizations (in terms of management, resource mobilization, etc.) and brought the issue of the difficulty of joint fundraising to the fore. In addition, participants were introduced to the existing differences between the organizations and the fact that each organization is dedicated to a different cause. Although the encounter among them created a joint regional coalition whose common denominator is the advancement of the region, as well as the motivation for joint activity, it also revealed the difficulty of such collaboration with organizations from different backgrounds that are engaged in different activities. Nevertheless, 100% of respondents answered that during the Regional Partnership Program between NGOs and Civic Groups, joint programs were created for the future, and most questionnaire respondents believed that the programs have inherent potential for collaboration between Jews and Arabs in the region.

Givat Haviva, which is building a new network of NGOs that can continue to meet and work together in the long term, believes that it is important to try to create a social hub in Givat Haviva where organizations can operate out of a shared space, and understands the need for further involvement of the organization as a leading, supportive entity that will guarantee the effective implementation of work plans, ongoing problem solving, and encouraging further collaboration.

The program brought to the fore challenges that must be taken into consideration in the future planning of such programs:

1. Continuous support throughout the program: during the program, the participants were in need of closer intermediate support than the program could offer. There was an expectation of personal support from program managers for projects and NGOs participating in the program. In practice, a discrepancy was created between what the program managers could and wanted to offer of their time, and the initial expectations and needs of the participants.
2. Continuity and the creation of an umbrella framework: many participants claimed that in order for a program of this type to succeed in implementing joint projects and enabling experiences of success, its duration should be far longer than a defined periodic plan. There is a need for

follow-on activities, further joint study of shared regional problems and increasing efficacy (e.g. knowledge of NGO development). This is in addition to the Givat Haviva team's close support of the implementation of the plans in practice, which require ongoing support and assistance.

3. Project budgeting: the program included minimal, almost token, budgeting to carry out the projects, while the participants needed additional resources to enable them to carry out the plans that were formulated. Like the dilemma over supervising and supporting local and regional councils in the municipal partnership, here too, there is a gap that must be addressed: the gap between the desired goals –the creation of the initial infrastructure that will eventually enable the organizations to operate on their own – and the fact that in order to create continuity they are still relying on the logistical organization that Givat Haviva creates for them. The newly created forum is still being formed and is far from creating a framework that operates on its own. It is important for Givat Haviva, as an organization, to continue to support the forum first by providing advice, guidance and logistical organization, and mainly by preserving the motivation, as well as providing some degree of significant funding until the forum is able to fundraise on its own. An assessment study conducted for the program indicated the need for the Organizations Forum members to create a new format and framework for themselves as collaborating entities. This in turn raised the question of how the Givat Haviva organization can provide a home for the Organizations Forum without creating too much dependency on itself.
4. The projects at the end of the program were selected by the participants and in accordance with their interests, in an attempt to formulate a program in which each participant would be interested and take part. The projects that were selected are: A regional joint conference on environmental issues. The purpose of the conference is to bring to the fore regional issues and problems, with an emphasis on shared and separate characteristic problems. Participants reviewed problems throughout the course (some of the participants are professionals on environmental issues). The goal is to raise awareness (especially in Arab society) of environmental problems, create a partnership with responsibility for finding cross-community solutions, and exert pressure on decision makers.
5. A Facebook campaign to promote awareness of the need for a joint industrial zone. A crowdfunding campaign to encourage residents of the area to sign.
6. Holding a Frequency in Motion workshop at Noor Center in Ara. The workshop is led by Anat and will be held for girls at Noor Center. The goal is to create awareness of emotional work, emotional communication and empowerment. The project focuses on marketing the workshop.

By the end of the process, the group had chosen three diverse projects which could mark the beginning of the group's future as an NGO forum that continues to work together. The first project led to a follow-on activity by the NGO program – the establishment of an NGO for the joint promotion of environmental goals, which has been facilitated by Givat Haviva continuously since the end of the program.

## IV. Environmental NGO

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The Environmental NGO was established in 2017, in the course of the activity of the regional NGO Forum that took place in Givat Haviva as part of Shared Communities. The NGO is committed to promoting environmental awareness and action in the Wadi A'ra and Al-Shaarawiyah region. The NGO comprises Jews and Arabs, since the environment knows no boundaries between groups or municipalities. The NGO works to create collaborations between municipalities, civil society and institutional entities, with an emphasis on enlisting the community to cultivate and promote environmental issues and increase the connection between man, nature and the environment. The goals of the NGO include: rehabilitation of community parks near the communities for the benefit of the residents, and in particular the development of the Barkan Stream area, a streambed that crosses several municipalities in the Wadi A'ra region (starting from Mu'awiya, passing through the vicinities of Ara and Kafr Qara, the outskirts of Kibbutz Kfar Glickson and the Caesarea sand dunes), which requires regional cooperation and the joining of forces of the various municipalities in order to provide solutions for tourists and vacationers in the region; forging a connection between Wadi A'ra's Jewish and Arab residents; setting up a unique botanical garden in Israel; and promoting significant educational and environmental activity in the region – in the education system and among adults – in order to increase awareness of environmental protection and cultivation.

The Environmental NGO was engendered by the activity of the NGO Forum and in light of the participants' interest in establishing the environmental work within a regional NGO, where participants would promote regional environmental issues, seeking the participation of relevant local and national authorities – municipalities and entities such as the Ministry of the Environment, the JNF and others.

The various programs promoted by the NGO include projects initiated by the NGO Forum (such as seminars on environmental issues) or as part of Shared Communities (for example, cultivation of the Metzger-Baqa Forest alongside the Neighbors Path which was promoted as part of the collaboration between the municipalities of Baqa and Menashe), as well as new projects (such as the Barkan Stream), whose implementation require the engagement of diverse municipalities and institutions.

## V. Regional Mediation Leadership

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Shared Communities strives, among other things, to build regional institutions to help sustain and maintain the collaborations through local leadership training that will help foster dialogue between and within the communities. Over a period of three years (2015-2018) Givat Haviva held an annual Regional Mediation Leadership course, aimed at training agents of change from among officials and individuals from the various municipalities, who would acquire dialogue

processes facilitation and conflict resolution skills. The intention is for these agents to assimilate a language and culture of constructive conflict engagement through dialogue and consensus building and peaceful conflict resolution, in order to build a climate of collaboration and dialogue between and within the communities in which they operate. In addition, the intention is for the officials who acquire these tools and skills to eventually be able to implement them in the various teams and processes of Shared Communities, as part of Givat Haviva's exit strategy: once these skills are in place within the communities, and with appropriate support and guidance, the process facilitators at Givat Haviva will be able to gradually reduce their involvement, with the expectation that the trained participants will be able, at least in part, to provide professional supervision and support for the various processes. A network of change agents who have received significant training in mediation, sulha (a traditional Arab reconciliation practice) and additional techniques for dialogue, conflict resolution and leadership, and will apply these professional skills in the various spheres of life in Shared Communities, could obviate the need for ongoing supervision of the collaborations by an external entity.

The training included a certifying mediation training course (with a diploma); an introduction to the concept of sulha, creating new and unique syntheses between conflict resolution processes originating in the West and those characteristic of Eastern cultures; public participation; facilitation of multi-stakeholder dialogue processes; community dialogue; and dialogic leadership, with the goal of leadership development and constructing the space and conditions for continuous dialogue. As stated, the initiative is intended to train change agents in each of the communities participating in Shared Communities, thereby creating a critical mass of professionally trained agents of change. The course also included an element of hands-on experience, a practicum with professional supervision for the implementation of mediation and dialogic skills in various spaces within the community. Teams of activists from the various municipalities took part in this hands-on experience in three circles: within communities, between a pair of partner communities, and at the regional level. The teams operated in collaboration among them, with Givat Haviva as the professional body integrating, training and facilitating.

Our model stresses the involvement of the municipality heads, who support the initiative and perceive the trained activists as an important resource for action in the three circles. Training a critical mass of qualified change agents who have received professional training and appropriate supervision, with dual support – professional support by Givat Haviva and institutional support by the municipalities – has the potential to significantly impact Shared Communities. The uniqueness of this initiative lies in its added value, by training individuals and municipality officials to serve as leaders in building bridges, as peace and dialogue ambassadors who set the conditions and are engaged in the ongoing development of a mindset and practices of dialogue and shared living, within their communities and with neighboring culturally different communities. Givat Haviva's facilitation enables the construction of a network of activists

who think systemically and operate regionally, amid collaboration for the welfare of the entire region.

The program also encouraged municipalities to recognize the activities of the volunteers and set up community mediation and dialogue centers in their communities, for the welfare of both the community and Shared Communities. In a growing number of municipalities throughout Israel, volunteer mediators operate at community mediation and dialogue centers, which do the following: volunteers who have received mediation training serve in their communities as mediators in interpersonal and intra-community conflicts and as facilitators in the process of building multi-participant accords with the goal of helping improve social cohesion and setting the conditions for dialogic dynamics in the various groups within the community. As part of the hands-on experience of the course participants, senior officials and key community activists who had participated in the course initiated the establishment of mediation and dialogue centers in Arab municipalities – institutions that do not yet exist in Arab municipalities in Israel (unlike Jewish municipalities, about 40 of which maintain mediation and dialogue centers). As part of the process, a forum was set up by Arab municipalities promoting the establishment of mediation and dialogue centers in four different municipalities. The initiatives are currently in various stages of establishment at the Zemer Local Council, in the cities of Baqa al-Gharbiyye and Umm al-Fahm, and in Ar'ara.

The network of Regional Mediation Leadership course graduates has a number of characteristics that distinguish it from the existing community mediation activity in the various cities:

1. It is regional and is not based on a single community.
2. It includes sulha at the base of its work approach, which has dual potential – assimilating sulha as part of developing and refining the concept of mediation and vice versa, and building new conflict resolution models.
3. It has a broad professional base in the form of Givat Haviva, an organization with widespread professional activity in the sphere of building peace and dialogic relations between Jewish and Arab communities, and therefore a source of ongoing enrichment.
4. Participants in the process received unique, comprehensive and extensive training, designed especially for joint community and inter-community activity in the spirit of mediation and dialogue.
5. Unlike the mediation and community dialogue activity in the various communities, which must establish a basis of trust and legitimacy for its activity, the existing working relations and activity at the municipalities serve as a firm basis for supporting community and inter-community activity by the municipalities and their heads.

Following the course and as part of the participants' professional development and facilitation, Givat Haviva maintained an ongoing guided forum for learning and reflecting the hands-on experience of the participants in daily life, along with the challenges they faced in the

implementation and assimilation of the language of mediation in various spheres of life. In addition, interested course graduates participated in an advanced training course on the subject of building a consensus within the community, in the spirit of the narrative mediation mindset. The feedback sessions that took place at the end of each course (and before the hands-on experience stage) indicates that the participants, Jews and Arabs alike, benefited greatly from the course. They benefited from an improvement in their interpersonal and communication skills, their ability to manage conflicts where they are personally present, their ability to identify and analyze situations requiring dialogue, their ability to get people to talk to one another, and their ability to influence and change discourse patterns in various spheres of life. However, while the impact on their personal lives or immediate work environment was considerable, with regard to community and regional involvement and the ability to have a significant effect in these circles – the participants reported that the course had only a moderate effect. As stated, the feedback was given after the theoretical phase of the course, before the practical hands-on experience and the implementation of various initiatives in the community. After the hands-on experience, the participants provided feedback regarding these broad circles, and reported a growing sense of confidence and interest in taking part in community and regional processes.

As stated, the various initiatives of the participants as part of their practical hands-on experience included working on the establishment of community mediation centers in Arab municipalities, several community dialogue processes (on the future of the education system in one of the communities, fair election management in another, etc.), bridging gaps between senior citizens and youth, implementing the language of mediation at an elementary school as part of the promotion of mediation language in the city, holding meetings of Jewish and Arab schoolchildren as part of the establishment of ties between Jewish and Arab schools, integrating mediation practices in the population of Arab women in the Wadi Ara region, establishing and creating a diverse social activity center at the community center, building bridges between Jews and Arabs through a joint art course, a Jewish-Arab public participation process regarding the enforcement of the Fisheries Law in Israel by the Nature and Parks Authority, a Young Mediation Leadership Course for Arab high school students, establishing a mediation center at a Jewish regional school, training a student council to serve as mediators at Jewish and Arab middle schools, dialogue on the subject of parent-teacher relationships and formulating a consensus for joint conduct at an elementary school, creating a bridge between the health and civic systems at one municipality, building a dialogue and a cultural bridge between partner Jewish and Arab communities through storytelling by community members inspired by the narrative approach, setting up a joint regional mechanism comprising most of the entities in the region for the establishment of community gardens/parks/forests (thereby empowering and strengthening the activity of the Environmental NGO discussed earlier), creating joint tourism packages for tourism professionals at a regional council (thereby strengthening the activity of the tourism professionals discussed earlier).

In order to achieve sustainable change, in the spirit of the program vision, and to generate

momentum within which those who have received training continue to construct spaces for dialogue under various Shared Communities initiatives, there is a need for intensive ongoing support and significant holding over time. All this requires resources and inputs that a civil society organization has difficulty investing over time. Therefore, the dilemma here, as in other programs, is how to leverage local successes in order to establish a sustainable infrastructure that impacts the various circles – intra-community, inter-community and regional – over time and without intensive facilitation and support by Givat Haviva.

After three yearly courses, Givat Haviva initiated a Mediation and Sulha Covenant, signed by all the municipality heads in the Wadi A'ra region. The goal of the Covenant is to raise awareness and make a declarative commitment by the municipality heads to expanding the use of the mediation language and the practice of sulha for the benefit of the residents, and to build more resilient communities and region. In the Covenant, the municipality heads undertake to inculcate a culture of dialogue and peaceful conflict management as a way of enabling a multiplicity of voices in the community to be heard, in times of calm as well as of conflict, to build cohesion and a sense of collaboration, and to strengthen the residents' sense of efficacy.

"בנקודת שפאן אָנשטאם, האָשפּציל קהילת אַזש"  
"בקשו כולכם טעם בחבל אשר הושיט אליהם ואל תתפלגו"

## הרחבת השימוש בשפת הגישור והסולחה לרווחת התושבים ובנית קהילה ואזור חסונים יותר

אנו, ראשי רשויות, מנהיגים בקהילה ותושבי רשויות שונות באזור, רואים את המחירים שמשלמים אזרחים ומשלמת הקהילה כאשר קונפליקטים מנוהלים באופן מתנצח, תוך ניסיון לכופף ידיים וסירוב להידבר, להקשיב אחד לשני ולחפש פתרונות לרווחת כולם. אנו משוכנעים שהטמעת תרבות של דיאלוג וניהול קונפליקטים בדרכי שלום יכולה לחזק את תחושת המסוגלות של התושבים, לבנות לכידות ותחושת שותפות, ולקדם את קהילתנו.

אנו רואים עצמנו כאחראים להנהגת שינוי ולהבאת שפת הגישור והסולחה להיות השפה התרבותית והפרקטיקה המקצועית אליה נפנה ויפנו אנשים, מוסדות וארגונים לניהול וישוב מחלוקות.

אנו לוקחים על עצמנו להטמיע תרבות של דיאלוג ולעשות מאמץ שקולם של בעלי עניין ישמע גם לנוכח שונות בדעות, תוך עידוד השתתפותם בתהליכי קבלת ההחלטות בעניינים המצריכים את מעורבותם האקטיבית.

נעשה מאמץ לסייע לקידום יוזמות ומוסדות שחרטו על דגלם הטמעה של שפת הגישור והסולחה בקהילתנו ובקונפליקטים בין קהילתנו, כגון מרכזי גישור קהילתיים, מנהלת גישור ובניית הסכמות אזרית, הכשרת נאמני גישור, הטמעת סעיף גישור בהסכמים, קיום תהליכי שיתוף ציבור בנושאים הנוגעים לכלל האזרחים, ועוד.

לא נסכים כי יוכוחים לגיטימיים יהפכו לסכסוכים המנוהלים באופן שפוגע בביטחון האישי, בחוסן הבין-אישי ובסולידריות הקהילתית. בשל זאת, אנו קוראים לכולם - ממנהיגי הקהילות ועד התושבים, אזרחים וגופים, בתוך קהילתנו ובאזור - לשים את קידום שפת הגישור והסולחה כמטרה ראשונה במעלה לשניים הקרובות.

וְיִי לְכָן לַדָּי אֲחַתְּתָּתּוּ בִּיבֵי הַאֲנִישִׁיתָּתּוּ מִן אַתְּ אִישִׁיתָּתּוּ  
תַּל תַּעֲלֵי: וְאֲנַתְּמִנוּ בְּחֵבֶל אֱלֹהִים חֲבִיבִים וְלֹא תִפְרְצוּ

## توسيع استخدام لغة الوساطة والصلة لرفاهية السكان ومن أجل بناء مجتمع ومنطقة أكثر مناعة

نحن، رؤساء سلطات محلية وقيادات مجتمعية وسكان بلدات مختلفة في المنطقة، نرى الثمن الذي يدفعه المواطنين ويدفعه المجتمع بسبب إدارة النزاعات بطريقة المناكفات، ومن خلال محاولة أي اليد ورفض الحوار والإصغاء الواحد للآخر ورفض البحث عن حلول لمصلحة الجميع. نحن على يقين بأن استدخال ثقافة الحوار وإدارة النزاعات بطرق سلمية بإمكانها تعزيز الشعور بقدرة السكان وبناء التماسك ومشاعر الشراكة وتعزيز مجتمعاتنا.

نحن نعتبر أنفسنا مسؤولون عن قيادة التغيير وجعل لغة الوساطة والصلة هي لغة الثقافة والممارسة المهنية التي نلجأ إليها نحن والسكان والمؤسسات والهيئات بغية إدارة وتسوية الخلافات.

ونحن نأخذ على عاتقنا مسؤولية غرس ثقافة الحوار وبذل الجهود من أجل إسماع صوت الأطراف المعنية حتى في حالة الاختلاف في الآراء، ومن خلال تشجيع مشاركتهم في عمليات اتخاذ القرارات الخاصة بالقضايا التي تتطلب مشاركتهم الفاعلة.

وسوف نبذل جهودنا لتعزيز المبادرات والمؤسسات التي تنقش على رايثها أهمية استدخال لغة الوساطة والصلة في مجتمعاتنا وفي النزاعات بين المجتمعات، على غرار مراكز الوساطة المجتمعية، ومديرية الوساطة وبناء الوفاق المناطقي، وتدريب أمناء الوساطة، وإرساء بنود الوساطة في الاتفاقيات، وعمليات مشاركة الجمهور في القضايا المتعلقة بجميع المواطنين، وغيرها.

لن نقبل بتحويل النقاشات الشرعية إلى نزاعات تُدار بشكل ينتهك الأمن الشخصي، والمناعة والتضامن المجتمعي. من أجل هذا، ننادي الجميع، قيادات المجتمع، والسكان والمواطنين والهيئات داخل المجتمع وفي المنطقة كلها، بوضع تعزيز لغة الوساطة والصلة كهدف أعلى للسنوات القادمة.

על החתום | الموقعون:

“In a place where there are no humans, strive to be human.”

“And hold firmly to the rope of Allah all together and do not become divided.”

## **Expanding the use of the language of mediation and sulha for the welfare of the residents and building a more resilient community and region**

We, municipality heads, community leaders, and residents of various municipalities in the region, see the price paid by citizens and the community when conflicts are managed with adversity and aggression, when the parties refuse to engage in dialogue, listen to one another, and seek solutions for the benefit of all. We are convinced that cultivating a culture of dialogue and peaceful conflict management can strengthen the residents' sense of efficacy, build cohesion and a sense of collaboration, and advance our community.

We consider ourselves responsible for instituting change and making the language of mediation and sulha the cultural language and professional practice that we will turn to and that people, institutions and organizations will turn to in order to manage and resolve disputes.

We take it upon ourselves to cultivate a culture of dialogue and to make an effort to ensure that the voices of interested parties are heard, even in the face of differences of opinion, while encouraging them to participate in decision-making processes in matters requiring their active involvement.

We will make an effort to promote initiatives and institutions that support the cultivation of the language of mediation and sulha in our communities and in conflicts between our communities, such as community mediation centers and a regional mediation and consensus building directorate, training mediation trustees, including mediation clauses in agreements, conducting public sharing processes on issues pertaining to all citizens, and more.

**We will not allow legitimate debates to become disputes conducted in a way that compromises personal security, interpersonal resilience, and community solidarity. Therefore, we call on everyone – from community leaders to residents, citizens and entities, within our community and region – to make the promotion of mediation and sulha a top priority in the years to come.**

Signed:

## VI. Joint Preparedness for Extreme Conditions

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Israel is a divided society in which the Arab public feels alienated and lags behind in various areas – including preparedness for extreme conditions and emergency situations. Emergency preparedness for extreme conditions is a shared interest for both populations, Jewish and Arab, in all matters related to preparedness: natural disasters, disasters stemming from security risks (such as wars), or economic/social breakdowns. Hence, collaboration between Arabs and Jews in preparing for extreme conditions can not only help improve preparedness for disasters, but can also foster regional cohesion and the development of improved social relations between the two populations. At present, there are no clear procedures or protocols that will help municipalities and officials manage extreme situations with the aid of collaborations – whether within population groups or between groups. The purpose of this project is to create Arab-Jewish collaboration for the development of protocols and procedures that will help coordinate activity between Jewish and Arab municipalities and relevant entities in Israel – before, during and after extreme situations. The project, the result of a joint initiative of Givat Haviva, the Minerva Center for the Rule of Law under Extreme Conditions at the University of Haifa, and the Jewish-Arab Center at the University of Haifa, entails writing an assessment report on the feasibility of building a regional Jewish-Arab model for preparedness for extreme conditions. The report focuses on the Wadi A'ra region, which sometimes suffers from rapid and severe escalation in relations between Jews and Arabs. In addition, it examines the possibility of perceiving joint Jewish-Arab preparedness for extreme situations as a way to reduce the risk to the population from extreme situations arising from both natural disasters and escalation in relations between Jews and Arabs. The project strives to provide a basis for constructive conflict management and for collaborative engagement with the tension created by extreme conditions. The first part of the report presents guiding principles from cases from around the world, for inter-group collaborative processes in preparing for extreme conditions stemming from social escalation. The second part analyzes the conditions for conflict escalation between Israeli Jews and Arabs and Jews in Israel in general and in Wadi A'ra in particular. The third part reviews the processes in place in Israel aimed at promoting municipalities' preparedness for various emergency conditions. The fourth part of the report focuses on initiatives that promote better relations between Jews and Arabs in Israel, presenting ideas that could support processes of joint preparedness for extreme conditions (a detailed list can be found in the Appendix). The empirical data were taken from 23 interviews that we held with municipality heads, professionals from local authorities and relevant state institutions, and academics. Following these interviews, the final parts of the report were developed: the fifth part maps the stakeholders who should take part in the process of developing protocols via a collaborative process between Jews and Arabs in Wadi A'ra. The sixth part presents the interests of the various stakeholders (as expressed in the interviews) and the opportunities inherent in these interests in this type of process. The seventh part notes possible barriers and sensitivities that should be taken into consideration. The

summary offers a preliminary design for the process, which includes involvement of stakeholders from the public sector, civil society, the private sector and the communities. Finally, the report presents a list of possible topics for discussion in various proposed forums that could serve as suitable frameworks for discussion as part of the process.

The idea of entering into collaborative regional emergency preparedness is appealing and welcomed by all the interviewees we met with during the preparation of the report. This type of process can address a long list of interests and has the potential to improve the ability to prepare for extreme conditions and promote the values of shared society and regional cohesion, and therefore we are promoting it in the Wadi A'ra region. Moreover, we believe that the implementation of Jewish-Arab collaboration in preparing for extreme conditions in Wadi A'ra could serve as a model that will be suitable for other geographical regions in the future.

Upon completion of the report, and after bringing it to the attention of municipality heads who see the benefits of joint preparation, policymakers at the relevant state authorities (such as the Home Front Command) must be persuaded to adopt a regional preparedness model. In our opinion, this could make a major contribution to regional cohesion construction and serve as a model to be replicated in regions and clusters throughout Israel.

In 2015, we witnessed a situation which, according to the definitions used here, was an extreme condition resulting from an economic or social crisis: the tension surrounding the Al-Aqsa Mosque and the concern among the Arab population that the Israeli government was planning to change the status quo in the mosque compound. This led to tension in the Wadi A'ra area, resulting in demonstrations, some of which were violent, and the blocking of a main road (Highway 65) in the area of Umm al-Fahm Junction. During those tense days, we witnessed the outbreak of Jewish-Arab tension in Israel and rapid and severe escalation in the region where Givat Haviva operates. Thanks to the ongoing working relations between Givat Haviva and the Jewish and Arab municipalities, and because of Givat Haviva's role and mission in the region, we were able to contain this national complexity and take action which was of great value at least at the declarative level: on the initiative of Givat Haviva, Jewish and Arab municipality heads from the region signed a joint declaration condemning the violence and calling for a life of collaboration and dialogue between Jews and Arabs in the region. Furthermore, Givat Haviva set up a dialogue tent near Megiddo Junction, which was inhabited throughout the tense period that lasted over a week, hosting municipality heads, officials and citizens who expressed their support for Jewish-Arab dialogue and good neighborly relations. During the weekend activity that we held, scores of residents and officials gathered, forming dialogue circles and a human chain along the traffic artery. Many participants stated that this activity was important and significant to them during those tense days, since it was a constructive and containing way to address the tension and escalation. On the one hand, this activity of Givat Haviva stood out as a positive one; on the other hand, it highlighted the lack of containment

of the incidents and of organized and proactive activity by the various municipalities in the region. We view it as extremely important to build the capability to constructively contain this type of complexity and tension. For this reason, we believe that joint preparation for extreme conditions, including the drafting and practice of procedures by various officials and entities in the region, will help the system function in a way that will benefit the residents and the region as a whole in similar situations in the future, and enable various municipalities and systems in the region to contain national complexity correctly and constructively.

## VII. Spokesmanship Course

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As part of the Shared Communities program, Givat Haviva initiated the construction of a network of change agents to function as spokespersons. The spokesperson course Givat Haviva offered provided meaningful training in journalistic writing, working with the media, developing a public relations campaign, preparing a press conference, building trust with media people, and establishing spokespersonship as part of the municipality's organizational structure. On a national level, the goal is to increase mainstream media coverage of Arab society and in particular of its positive aspects, since Israeli media is rarely concerned with Arab society, and when it is, it generally presents it in a negative light. The aims of the spokesperson course are to provide participants with tools and work methods when dealing with Hebrew- and Arabic-language media, teach journalistic writing, promoting towns/villages and developing communities by means of the media, and use of the media to achieve public participation. Graduates are expected to implement their professional skills in various areas in the lives of communities in the Shared Communities program, and in regional collaborations among them.

The broader vision is that the spokesperson course might be a step in a broader process of training a generation of Arab media people who can then find positions in the general media, and thus give expression to views and conceptions that will advance Jewish-Arab partnership and the status of Israeli Arabs in everyday discourse in the media, as a corresponding process takes place in the past decade or two among journalists who represent the more right-wing worldview in the various media.

The great majority of participants reported that they agreed to a large or very large extent with the statement that the spokesperson course has helped them acquire practical tools in diverse areas: persuading journalists to cover events, public relations for municipal community action, improving accessibility to Arabic- and Hebrew-language media, learning techniques for getting across messages to the media, and methods of writing press releases. Participants also reported that the course contributed to several aspects of their lives: their personal lives, work environment, engagement in the community and engagement in Jewish-Arab partnership.

Most of the participants stated that they would like to continue to an advanced course. This

highlights their satisfaction with the course and the need to integrate spokespersonship into the municipalities. It seems that the course should be more fully linked to the partnership program for Jewish and Arab communities. Most Arab municipalities do not have a municipal spokesperson, and initially graduates of this course might assist with public participation efforts in these municipalities. This activity will provide them with practical experience while also boosting the partnership program.

## **VIII. Arab-Jewish Business Forum (AJBF)**

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This forum was formed by Givat Haviva as a platform for developing regional collaborations between Arab and Jewish businesspeople, thus strengthening social and business connections in the community, creating new enterprises, and leveraging and enhancing businesses. The forum's purpose is to help create new business acquaintanceships and support business collaborations and initiatives among businesspeople. Self-employment presents many daily challenges, which require wide-ranging, diverse knowledge. The forum can help businesspeople and offer some of the required knowledge, while emphasizing development of business and entrepreneurship in Arab society. Among other things, the AJBF will offer advice on developing business relations between the sectors, provide facilitation for existing businesses and new ventures, assist in developing businesses, particularly in Arab society (collaborations, links between businesses, facilitation), provide business advice to decision-makers, and at a later stage also aim to found a company for the financial management of monetary resources that the forum manages. Givat Haviva has an important role in facilitating the team's work, maintaining it, and developing awareness and knowledge of intersectoral needs that can help put the emphasis on important aspects for strengthening Jewish-Arab business relations. In addition, Givat Haviva can help create international business relations. The forum steering committee comprises four members of the forum who are businesspeople with proven successes and status in the region. This team coordinates the forum's activity, as well as responding to businesspeople who approach the forum and referring them to one of its members for facilitation suited to their needs.

### **Goals of the forum, as formulated by the steering committee**

- The forum will be developed and operated with Givat Haviva's facilitation, and as part of the idea it promotes for building of a shared society.
- The forum will promote and spearhead business aims and interests and social aims, and expand its activity into additional circles of influence.
- The central aim of the forum is to lead regional economic and business collaboration.
- The forum will enable realization of business and economic interests, and attract businesspeople who wish to take part in it. Growth will take place through

successful business activity that will lead to expanding circles and influence on decisionmakers.

- The forum will be a platform for creating international business connections.
- A business company will be established through which collaborations will take place.
- The forum will have an influence on national-level decisionmakers, which will include creating new workplaces and changes in the region, mapping out the needs for collaborations between businesspeople in the region, and presenting them to decisionmakers as recommendations.
- A vision, aims, a strategy, and a work plan for advancing the forum's aims must be formulated.

## IX. Activity of the Center for Gender Equality

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The Center for Gender Empowerment and Equality, a unit within Givat Haviva's Jewish-Arab Center for Peace, runs several programs intended for collaboration between women from the Arab and the Jewish societies. Programs are aimed at various audiences in the region, and espouse a regional approach that seeks to bring together Jewish and Arab women from various municipal areas around shared professional interests, and contribute to reduction of disparities and achieving gender equality. Among the unit's programs:

**Advancement of women in management and politics** – a 10-session training course that aims at forming a team of Jewish and Arab women from the region who are interested in taking action for social, economic and political change in various spheres of life. The course provides participants with tools and theoretical knowledge on social economics and integration of gender-oriented perspective, and introduces them to the way in which municipal policy is formulated and the ways in which they as residents can intervene and change the political reality of their lives. Goals include increasing women's representation in power and influence centers and training women for management and political roles, providing them with tools and skills that are particularly relevant for women in this arena, with the aim of entering municipal elections or senior management positions.

**Businesswomen's club** – the club's aim is to serve as a robust base for regional business partnerships between Jewish and Arab women, in order to build a shared society. It empowers Arab and Jewish businesswomen and offers them business-management training, tools and skills. Increasing the number of businesses owned by women reduces female unemployment and opens more job opportunities for women. An additional aim is to create connections with new potential markets in order to build an equal, inclusive society.

**Personal and economic empowerment for women** – a 14-session program designed to provide participants with knowledge and tools regarding effective economic practices, developing

skills and practices such as goal-setting according to personal values, building a balanced budget in keeping with personal priorities, reserving resources for life events and unexpected expenses, long- and short-term saving, and efficient communication on financial matters. The program enables participants to reexamine the economic management of their household and change their approach and priorities, acquiring simple, easily applied tools and relevant tips for correct economic management. The program emphasizes a gender-based perspective and refers to women's life circles with an empowering approach, expecting each participant to take responsibility for her life.

**Women Cooking for Peace** – the course is designed as a platform for meaningful dialogue and in-depth learning about the cultures of Jewish and Arab women, by means of food preparation. Food is a significant component in the culture of every nation, one of the elements that make the nation singular and distinct from others, and participants undergo an extended cultural encounter through acquaintance with the other society's cuisine, and through it with its characteristics and worldview. On a deep level, this program seeks to help participants evolve a new, creative shared reality, becoming motivated to real action in Israeli society in order to promote change and dialogue.

**“Listening from the heart in a multicultural society” circle** – a program comprising ten encounters, which cultivates skills for listening and communicating with others, engagement and responsibility. It is based on the realization that modern, individualistic life causes alienation from family, both nuclear and extended, in comparison to traditional life. The program draws on the tribal way of life and the listening circles that characterize it, which fulfil our inbuilt need for conversation and sharing. The program explores ways of collaborating to create a protected space in which it is possible to share and speak, as well as listen, “from the heart”, constructing a place that brings people closer, connects and heals.

**Annual convention for women leaders of social change** – a regional convention held annually in Givat Haviva, which offers a unique opportunity for Arab and Jewish women leaders in Israeli society to meet, make use of a public platform, and brainstorm together. This platform makes it possible to make an impact and lead change on a public-national level, promote and build partnerships that operate within a shared society among Arab and Jewish women in neighboring communities in the region, inspire social-feminine change, and enlist the participation of key women in the community and women who wish to advance in the social/political domain, among others.

## **X. Collaborative Art Center and Peace Gallery Activities**

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The Collaborative Art Center aims to extend the shared sphere of artistic action and influence through shared exploration, experimentation, creation and thought, by means of art and about

art. It is intended for groups of artists, cultural leaders, and the general public. Located on Givat Haviva's large campus, the center runs multiple art activities simultaneously under one roof and provides a space for extensive regional and national art activities (such as the concept festival Under the Streetlight, which takes place by the light of streetlamps, explores the meeting point between art and community, and provides a platform for the development and promotion of art and artists; projects developed in the course of the year are realized at the festival, which is a meeting hub for many thousands of participants, from Israel and abroad, and generates initiatives and collaborations).

The Collaborative Art Center constructs a shared society through the courses it offers, which encourage peer learning and forming connections that generate shared artworks, processes or projects. Courses are attended by Jews and Arabs from the region and often from other regions in Israel, and combine theoretical thought with techniques, practical experience and experiments in various artistic media including painting, printing, photography and sculpture. It also offers courses in the sphere of artistic leadership in the community, such as “the community art laboratory”, a course for cultural leadership in the community, which teaches innovative practical tools from the art, ecology and economics spheres to cultural leaders, formal and informal educators, and artists in various disciplines, who can apply them to develop and implement art projects in their communities.

The Art Center also houses the largest ceramics school in the country, with 150 students. What distinguishes it, beyond the spacious workshops and wide range of technical equipment, is the philosophy that the ability to flourish depends on giving liberty to each individual's personal voice and to all voices together, in a way that celebrates each one's uniqueness as well as the ability to share. In the course of the year the school offers master classes, artists' group residency, art marathons, special projects such as an annual ceramics symposium with the Ceramic Artists Association of Israel, and a widely renowned end-of-year exhibition comprising over 500 ceramics creations of all kinds.

The Art Center constructs a shared society for Jews and Arabs through the creative, free, subconscious, emotional, human discourse that takes place in art, and which makes it possible to connect, become acquainted, and converse about what is shared and what is different, about areas of division and conflict as well as areas of unity and similarity, giving expression to the subconscious through the artistic act. The Center also engages its students with the question of what shared art is (is it what takes shape on the canvas? Created by two or more artists? Responds to other art, creating an interrelationship?) and how a partnership mindset should be promoted through artistic action.

In this spirit the Center generates many collaborations in Israel, and as of recently also abroad, between art centers, galleries, peace and democracy centers and others.

The Peace Gallery continuously offers exhibitions of contemporary art that are collaborative or

carry a social agenda, including special events for regional and countrywide audiences, such as gallery talks and unique artistic events. The gallery has been active for over 30 years as an exhibition and activity space that embraces dialogue, interrelationships among cultures and societies, artists and members of the public. It perceives art on one hand as a language that crosses language barriers, international and universal, that makes it possible to break through fences and melt down walls between artists, societies and cultures, and on the other hand as a dimension in which it is possible to express cultures, identities and genders, and thus a space that enables firstly acquaintanceship and secondly dialogue and connection between the different identities.

The gallery initiates, produces and holds contemporary exhibitions characterized by a shared social worldview of artists from all societies. The gallery examines, highlights and explores the various aspects of what is SHARED: a shared society, multicultural discourse, art in terms that are shared, means of sharing in the past and the concept of the kibbutz as the greatest communal revolution in the 20th century, and more. The gallery encourages innovative art projects that involve meaningful work processes, encouraging young artists in various media, and promoting multidisciplinary art, and multiculturalism in the region. If in the past the gallery has focused on plastic arts, today it is expanding into multidisciplinary art that integrates different artistic fields in the works themselves.

The gallery develops special activity around current exhibitions, including interactive workshops at the exhibitions, multiple-participant gallery discussions, day seminars, special screenings of relevant films, dialogue encounters for the general public, encounters for students from various academic art institutions in the country, and similar endeavors. The target audience is the general public in the region, but also throughout the country and abroad – educators and art teachers, students, graduates and professors from the Israeli art sphere, Jews and Arabs, multicultural populations and the general public. Most of the exhibitions at the gallery are joint group exhibitions encompassing the work of between six and fifty artists, and visitors number approximately 1500 per exhibition on average. Each year the gallery hosts 15,000 visitors – adults and children, Jews and Arabs, from Israel and abroad.

## **XI. Regionality in Education**

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Regionality-oriented educational work, as presented in the third chapter of the previous section, puts the emphasis on cultivating a regional mindset among students and teachers (see especially details regarding high school programs). Another good example of regionally oriented Givat Haviva programs for shared society is the new educational program Mentikatna (منطقةنا), Our Region, which is used in this section as a case study for discussing the regional mindset in education.

By developing a regional mindset and a spirit of shared region, “the program aspires to adopt, within these communities, a shared connection to the region, in order to create an alternative climate/environment of equality and solidarity” (Maayan and Atamneh, 2015, p. 1). The aim of the program is to train teachers to teach their students about their mixed region (in this case Wadi Ara) and assist them in getting to know the cultural, geographical and human landscape around them. The cultural aspects addressed by the program are:

- Emotional connection to the region – a sense by the individual that by virtue of belonging geographically to the region he or she feels emotions towards it; that living in the region is part of his or her identity, and that occurrences in it have a personal impact; a sense of familiarity and belonging; a sense of identifying the place as home, of becoming affected and emotionally stirred, positively or negatively, by what happens in the region, of feeling proud to live in it.
- Familiarity with the region and knowledge of who lives in it – a sense by the individual of possessing information about the region in diverse spheres, such as geography, history, commerce, recreation, environmental and social problems. The individual can also define the communities who live in the region by the main features that characterize them – daily life, festivals, beliefs.
- Accessibility of regional resources – the individual’s belief regarding how accessible regional resources should be to her or his own community and to other communities in the region, and the realization that they are all equally entitled to “environmental justice” and access to regional resources.
- Ability to take part in processes that impact the region – a sense by the individual of having the means to be an active citizen and influence processes in the region (e.g. establishment of new towns, building roads and industrial zones, development of nature trails and recreation areas, building new neighborhoods etc.).
- Cultivating a mindset of shared regionality – a term by which we mean a sense of communality and solidarity, which we wish to create and maintain among members of the communities in a particular geographical region. This sense should be based on elements such as a deep emotional connection to the region, familiarity with it and knowledge of the various communities that share life in it, a sense by each community that the fate of the region impacts it, a sense by each community in the region of its own worth as well as that of the other communities, and a sense by each community that it has access to regional resources and influence on life in the region.

By developing a regional mindset that views the area as a shared space, and through grappling with questions of active citizenship, which encourages school students to take an active part in shaping their environment, the program aims to enable teachers and students to take an active part and influence regional processes. Participants learn to develop a shared sense of belonging, build a regional identity, and be active citizens together. With the help of this more resilient regional identity, they learn to cope with difficult issues of inequality, strong

and weak populations, and access to resources. In addition, when participants take part in shared civic projects that utilize the region's resources, they help build a more just and equal future. Through shared regional thinking by Jewish and Arab teachers – and later students – it is possible to examine and understand a multilayered, complex environment in a way that does not produce alienation but is inclusive and containing. Whereas focusing on the entire state would be too broad to generate active citizenship, and focusing on individual towns or villages too narrow to comprehend the multicultural landscape, regional thinking makes it possible to tackle environmental issues with a complex systemic approach. The program also empowers teachers, and through them students, to address these issues, so that they feel able to bring about change. Regional environmental issues that need to be addressed become the focus of interest for the students, who feel that they have a shared interest to act in order to improve their living situation. Within this gradually developing regional identity, and motivated by the shared excitement of active citizenship, it is easier to discuss, manage and resolve complicated issues related to inequality and the Jewish-Arab power imbalance. Moreover, it becomes possible to do so dialogically and without withdrawing into separate spaces and to a state of polarization, in which the Jewish and the Arab identities are in adversity.

In the last stage, the program's emphasis is on concrete manifestations of constructing the shared public space: through experiential learning (a task assigned to the students), shared active citizenship takes the concrete form of Jewish-Arab action for improving life in the region, by means of participation in a project that strengthens the sense of shared regional public space. The educational credo served by the assignment is that it is a means to help students understand their place and their role as citizens of the democratic Israeli state and society in general, and of their shared Jewish-Arab region in particular. Students are required to put their chosen solution into practice by manufacturing a civic product – that is, presenting their idea to an entity that can implement it. Here, too, the broader mechanism in which this educational program exists is beneficial: thanks to the relations with the municipal action under Shared Communities and to the engagement, commitment and good working relations with municipality heads and various municipality officials, the learning process may tap into actual possibilities for implementation: senior municipality officials involved in partnerships may listen to ideas presented as student assignments and possibly implement them.

A quantitative and qualitative assessment (Avrahami-Marom, 2017) was carried out after a joint training program for Jewish and Arab geography teachers from neighboring municipalities. The program centered on regional geography and environmental and social problems, and taught skills for shared Jewish-Arab learning about these topics. In the assessment, program participants reported a significant increase in their sense of shared space, as well as their ability to help students cultivate a similar mindset and skills. An evaluation tool was developed for measuring changes in the sense of shared regionality, and was used to examine the participants' mindset before and after the course. This tool measures 1. Emotional connection to the region, including

a sense of belonging and the extent to which the region is part of the respondent's identity, and the extent to which this identity would be affected by changes in the region; 2. Knowledge of the region and its inhabitants (with an emphasis on the "other" population); 3. Access to regional resources, including the respondent's perception regarding the access of each group to resources and the extent of participation each group has or should have in regional planning processes; 4. The opportunity and the ability to take part in shared processes concerning the region, and the extent to which the respondent believes she or he has the means to influence regional process (e.g. decisions regarding expansion of a village, development of new sports installations, nature trails etc.).

An increase, often a considerable one, was found in all the above variables after the training program. The teachers reported a major increase in their level of conviction in the program's ability to promote the students' sense of belonging, the sense of familiarity with the myriad components that make up the region and to changes in important issues. The teachers also reported an increased belief that they have the tools to do so, in collaboration with neighboring communities and through developing a sense of partnership with them. This feedback from the teachers reflects the change they experienced first-hand in their ability not only to collaborate but also to co-construct their reality, and to develop an increased sense of partnership and increased shared responsibility for the social space they inhabit.

# Conclusion:

## Lessons Learned and Challenges for the Future

The purpose of this chapter is to serve as a conclusion, yet not a closure, for several reasons: first, the Shared Communities model offers a foundation, a platform for a better future and the establishment of a reality based on shared life in Israel, rather than a closed model; further support for partnerships beyond the fourth year until partnership mindset and relations are established will require further consideration and will entail addressing issues that will add additional tiers and stages to the conception of the work and the model; second, time will tell to what extent the Shared Communities model proposed here, which has been implemented in a number of partnerships and has led to significant achievements, has indeed created milestones underpinning a reality of shared living and sustainable partnership relations; These processes are not linear and it is difficult to assess the effect of Shared Communities on the in-depth processes that we hope that Israeli society will undergo; thirdly, the presentation of an orderly model in no way implies that there is only one orderly course of action that must be realized as is: in the encounter with the changing conditions of reality and the challenges that each partnership invites, anyone who wishes to implement what is presented in this book, including members of the Givat Haviva team, is invited to re-examine various aspects of the model and adapt them to the environment and context.

Instead of a conclusion, therefore, we have devoted the last chapter to summarizing the reflection and learning processes based on our activity and encounters with the conditions of reality. In this chapter, we have chosen to share with the readers the reflection processes in which we rethought, inquired and questioned various aspects of the working model. We contemplated and sometimes challenged, and we invite readers to do so as well, believing that this is part of an important dialogical process which invites further development and enrichment of knowledge in order to promote a shared society between neighboring communities in Israel. Therefore, this chapter will share the challenges, dilemmas and questions that will serve us in the future, and we hope that they will also serve the professionals who use this book, and will constitute a catalyst for further dialogue and a fruitful exchange of ideas between the partners.

### Capacity Building as a Necessary Condition

We embarked on Shared Communities out of a desire to create a constructive encounter between neighboring municipalities capable of working together as equals. As we progressed in the partnership development work, we realized that without placing considerable emphasis at the

outset on the need to empower both Arab and Jewish municipalities, we would have difficulty establishing the joint work and promoting the partnership mindset. In Arab society, we realized that it was necessary to create conditions that would enable such activity in terms of the readiness and willingness of the municipality, which attaches importance to positioning itself as an equal (this is the reason that on entering the process, the importance of capacity building and reducing gaps as part of building the partnership was not made clear). Also, in terms of the necessary resources, conditions must be created that will enable such activity: time on the part of municipality officials, necessary financial resources for facilitation, support and additional training, external professional entities needed to reinforce specific professional skills that are not in within Givat Haviva's area of expertise (such as environmental management or building an infrastructure similar to the business companies that are more widespread at Jewish municipalities). This insight entails recognizing the need to expand the program definition and goals, and the need for additional infrastructure (personnel, professional know-how, working hours). Expanding the definition requires different preparation on the part of both Givat Haviva and the municipalities.

As the trust between officials at the municipalities, and between them and Givat Haviva was built, the recognition of the need for this type of complementary activity increased, along with the understanding that it would be wrong to rely only on the complementary activity being provided in accordance with needs that arise. It was made clear that it was important to align expectations from the initial stages of the program and to stress the importance of creating an infrastructure where necessary, in order to prevent resistance in the future. Without creating a proper infrastructure, it is hard to mobilize the resources needed to expand the activity in line with the needs that arise. It appears that setting this issue as a target in the initial stage of the process and as an integral part of the program's agenda, analyzing the need to develop skills at early stages of the partnership, and recruiting the necessary resources accordingly, are important for making additional and significant achievements in all matters related to reducing gaps and creating equality through which partnerships between Jews and Arabs in Israel can be established. It is also important to recognize the professional responsibilities of Givat Haviva as an entity that supports and facilitates the process of building the partnership, and to recognize what is not within our areas of expertise and requires the enlistment of relevant professional entities (for example, for professional development in various departments at the Arab municipalities).

Among Jewish communities as well, there is a need to build an infrastructure for partnership and to build capacity for partnership-development work, even if they are of a different type: the cultural diversity and different working methods prevalent in each, require cultural competence to work with those whose working methods are different – in terms of pace, discourse patterns, decision-making processes, conflict management methods, and more. We saw that among Jewish participants there is a need not only for cultural understanding, but for understanding and recognition of the considerable gaps in terms of resources and infrastructure (for example, an engineering department with over ten employees in one municipality, as opposed to one part-time engineer at an Arab municipality). Jewish participants also seem to have no background

knowledge of the distresses faced by Israeli Arab citizens, which is necessary in order to understand the different needs and working methods, and to make participants from Arab society feel that their Jewish neighbor understands them.

A more rigorous assessment at the initial stages of the partnership process, which maps and exposes the barriers and limitations of both parties, may lead to a decision not to enter into a partnership when the conditions are not ripe. In other cases it is advisable to devote the first year primarily to working in a single-nation format, in order to build the capacity and set the conditions for partnership. For example, when the team is not ready, it is advisable to include infrastructure and capacity building in the program, which includes attaining the necessary resources (this also requires enlisting the participation of relevant government ministries).

## A Partnership Mindset

A fundamental decision is required in both societies regarding the principle of partnership in its most profound sense: The idea of Jewish-Arab partnership in designing and constructing reality in Israel is inconsistent with customary practice in Israel, and requires a significant change in mindset and tackling the barriers and challenges involved, among both Jews and Arabs. According to the Shared Communities model, in the early stages emphasis is placed on collaborative action rather than on identity discourse and dealing with such complex issues, in order to set the conditions that will enable the development of a partnership mindset; but as the patterns of *partnership* are constructed, there is a need for reflection and examination of the ways in which this challenges the participants, takes them out of their comfort zone, and raises difficulties that did not necessarily arise at the start of the process. These reflection and examination deviate from the work involved in promoting shared interests, which is based on the recognition that building a partnership in its most profound sense also includes an invitation to engage difficult issues. This invitation should be framed as an **opportunity** to address these issues as part of achieving effectiveness and in order to advance the promotion of parties' interests. Throughout the facilitation process we dealt with the question of the correct timing and scope of these reflection processes. There may have been a need for a regulated confrontation surrounding questions pertaining to difficult issues, as well as reflecting the need for capacity building as described above. It may also have been necessary to insist on these reflection processes and, in a constructive and controlled fashion, to bring various aspects of the conflict to the fore, whereas the tendency of the "customer" is to refrain from doing so. It is important to create the understanding among the participants that this serves the process of building a partnership, while maintaining a sufficiently safe and secure space to prevent the dissolution of the partnership. We realized once again that if we wish to move from collaboration to partnership, engaging the difficult issues cannot be avoided; nevertheless, within the pragmatic approach that characterizes Shared Communities, we choose to bring these issues to the fore when they arise *in situ* and stem from the joint action itself. We are left with the dilemma of how to make optimal use of

opportunities that come our way, in the course of the activity, in order to surface what may delay progress towards concrete goals in the short term, but builds the efficacy and readiness needed to further advance the interests and to establish relations within the partnership in the long term. We considered various possible entry points; it is necessary to continue to examining what the best balances are in practice, reflecting the issue and bringing it to the fore with sensitivity – and testing the partners' ripeness and readiness, and our ability to help them venture constructively out of their comfort zone, as professionally and accurately as possible.

## **Leadership Development**

Throughout the process, thought was devoted to how to help develop leadership among members of the partnership's leadership team, creating a sense of accountability and ownership of the process. The leadership team of the partnership – originally called the broad steering committee and renamed to emphasize the leadership aspect – underwent brief training on leadership in the context of Jewish-Arab partnership, participated in discussions on the need to develop leadership from within the municipality and the community, and was asked to take on an increasingly proactive role as the partnership process progressed. However, the dilemma of leadership development and the creation of proactivity that will lead to the transitioning of leadership to the municipalities themselves (while reducing the dominance of the team from Givat Haviva) remains an issue requiring additional solutions.

One option that was discussed is to include more leaders from the community, officials (school principals, clerics ...) and civil society entities in the leadership team, and reduce reliance on the municipalities. The head of the municipality is the main partner and leader of the partnership in each community; it was recommended that municipality heads include in the leadership team key members of the second and third sectors, in addition to municipality officials who make up the lion's share of the leadership team. However, it appears that while this could have helped to firmly establish the work, it could also have caused the municipality to reduce its own responsibility and even create tension within the team. The head of the municipality is the "customer" who signs the convention at the start of the process. However, the message ought to be complex and invite collaboration within the communities in order to create the change agents and leadership capabilities that will make it possible to promote the partnership.

One dilemma involved in the question of partnership leadership is the Givat Haviva team's desire to give more than the municipality officials want or can accept. It is important to stress, even to ourselves, that we do not replace the municipalities in taking responsibility for leading the partnership. The responsibility for the process is that of the municipality that decided to enter into a partnership. On the other hand, for us this activity is a mission and a top professional priority. Even if we assume that everything is in line with their set of values, we must take into account that their values and professional priorities are different, and that as overburdened municipality employees, tension between the ideal and the real is inevitable. Sometimes partnership facilitators

find themselves drawn into this gap. They have a greater desire to see progress than the leadership team members themselves, and they act instead of the officials. The need to generate a sense of ownership and accountability requires the facilitators to refrain from excessive activity, even at the cost of only partial progress and a sense of disappointment with the output. Constructing efficacy within each partnership's leadership team in order to continue to drive the partnership forward even without the involvement of the facilitatory entity after four years of activity, as part of an exit strategy, represents a challenge. It is possible that greater emphasis should be placed on leadership development, building a regional team of all partnership leaders from the third or even the second year, and offering structured leadership training to all leadership team members of each partnership in the fourth year. Another option is to build a clearer exit plan from the third year. Thus, at each stage, the leadership team will be able to identify more clearly the challenges at that stage with regard to leadership issues and accountability challenges. This is in recognition of the fact that readiness for independent ownership of the process without support and facilitation in the fifth year is apparently impossible.

## Sustainability

A continuation of the last question, and perhaps broadening it is the question of how to construct a sustainable process that helps partnerships build the forces that will continue to maintain the process continuously after the facilitation and support period. One possible answer, which also holds true for the question of leadership development, is that the presumption of reaching these achievements in a manner enabling the creation of a facilitating entity over a four-year period is unrealistic, and that profound and wide-ranging change processes presented by the Shared Communities vision require a change in the definition of the program duration and doubling the engagement period from four to eight years. Another possible answer is that the program constructs an infrastructure, a platform for realizing this vision, and that the goals for the four-year program must be in line with what can realistically be achieved during that time. A third possible approach is to celebrate achievements at the *collaboration* level rather than expect more, perceiving *partnership* and the transition to it as an idea and a vision, which, in the current state of affairs (in terms of ripeness at the end of four years and in terms of the current social climate) cannot be realized in practice.

The first possible answer leads to the thought that we should space out the stages, possibly adding a preliminary single-nationality stage as suggested earlier in the chapter, and recognize the fact that the handover process will be longer and more gradual. A period of 8-10 years (defined in the literature as an intermediate period of time for significant change processes, while a long period of time is defined as around 25 years) will also enable tangible achievements in infrastructure processes (building an industrial park, paving a new highway) requiring a more significant period of time than four years until the beginning of their implementation.

The second possible answer requires additional thinking on how to construct conditions for further activity leading to structural and sustainable changes in neighborly relations, which will eventually also help enhance the partnership mindset. For example: (1) Striving for the establishment of permanent institutions of the partnership (first and foremost the leadership team, which continues to engage in ongoing proactive activity even after the end of four years or, for example, a joint environmental department or unit in accordance with the by-laws of each municipality and of the state, replacing the temporary environmental team, including the establishment of the council's structure and determination of responsibilities and budget, or a permanent regional economic development committee); (2) establishing the partnership's activity in the annual work plans (for at least two consecutive years); (3) brainstorming with the mayors on including partnership work in the definition of the roles of municipality officials (and budgeting for at least a part-time position of partnership director); (4) encouraging and supporting the municipalities in the resource recruitment process for the continued management of the partnership.

The third possible answer leads to the assumption that if we create islands of success and provide a positive experience of success, this will be assimilated among the officials and enable them to produce similar successes in the future. This is in recognition of the fact that in today's reality it is impossible to go beyond this, and that partnership in its most profound sense is not possible at this time, partly because cooperative ventures are in line with the interests of the political system in Israel, but partnership is not.

It is important to stress that this third option was not the goal of Shared Communities, and that the program believes in the ability to build partnership between Jews and Arabs in Israel. However, this does not mean that we will not enter into the program if we know, after the preliminary assessment process, that under the current conditions it is impossible to go beyond ventures of *collaboration*: there are capabilities to promote the conditions for partnership in each of the answers; it is essential to carefully evaluate what can be done and to build the program accordingly.

As explained in the introduction to this book, the Shared Communities model recognizes the time limits assigned to Givat Haviva for facilitating and supporting partnerships in terms of mobilizing its resources, and assumes that one of the goals of the process is that at the end of the facilitation and support period, others will assume responsibility for the process (for example, the Ministry of the Interior or the Center for Local Government). It may be necessary to encourage municipality heads to use their status to join forces with such institutions, so that they will sponsor the program in the future and help mobilize the necessary resources in order to institutionalize the partnership. And yet the question remains – given the limited time and boundaries of the external entity's mandate to promote structural changes at the municipalities – what is the right thing to do in order for us to feel confident in the leadership team's ability to continue promoting the process and strengthening the partnership? As for the activity in the

third and fourth years, it may be necessary to be very clear about the approaching exit date. In anticipation of the exit, there is also a discrepancy between the real and the ideal, between expectations and hopes at the outset and recognition of the need for patience, especially when it comes to major infrastructure issues, until results are seen on the ground.

## **Ongoing Facilitation of Regional Programs**

Another sustainability issue is related to the special nature of many of the regional activities. At the mindset level, the regional activity is a supportive resource for the work of the partnerships. It generates human capital among community members and trains people from all three circles (the community, the municipality and the education system) to hold positions that will help promote the actual partnership. However, the regional activity in this program did not create direct connections to the work of the various partnerships, which led to a discrepancy between the development of competencies and their actual implementation.

It should be borne in mind that unlike the work teams or the partnership's leadership team, the regional activity does not have a structured continuous facilitation program. In addition, regional activity, since it takes place at Givat Haviva in the form of time-limited courses or programs, does not provide the frame of reference of the partnership, within which the leadership team members operate and to which they must report on the activity. Therefore, the regional projects require Givat Haviva to examine how, within the time allotted to the project and the resources allocated for facilitation of course sessions and the program, it is possible to build continuous facilitation and a frame of reference, enabling the participants to maintain ongoing work tension and activity even beyond the defined activity period.

In various regional projects, participants reported the need for more facilitation and support than that defined within the project. For example, in the NGO program, participants asked us to open a hub, an idea that we found interesting and suitable for building a regional forum (we have applied to WeWork, as well as other entities that could sponsor the hub facilitation, so far unsuccessfully; we will continue to explore the possibility of using the Givat Haviva campus to provide a place to host a regional institution that will develop from a course or regional activity).

Givat Haviva, as a philanthropic entity that receives a time-limited grant for each program, cannot be responsible for continuity. In regional programs, as in partnerships between neighboring communities and also because the state supports regional structures (and aims to establish a cluster in Wadi A'ra), our goal is to have the state or other bodies create the permanent institutions. The question is whether we should recruit partners at the program-building stage (as in the "Yihiye B'seder" educational program, which got underway only after the Ministry of Education made a commitment to become involved), or will the activity generate successes that will help recruit these entities (as was the case in other projects, such as the Mediatl Regional Leadership or the environmental NGO). Be that as it may, we have come to realize that the role

of Givat Haviva cannot end with the end of the training program if we wish to construct the conditions for activity that creates a sustainable reality. The environmental NGO, for example, which was established at the end of the NGOs course and as part of the participants' request to consider it part of the follow-on activity of the course, has been facilitated by Givat Haviva for the past two years, and we see that facilitation, even if only partial, makes it possible to promote the activity in practice. Nevertheless, this example highlights the need for intensive facilitation, which involves partnering with professional entities from the environmental sector in order to meet the needs of participants in areas where professional knowhow is lacking, in order to bring about a significant and sustainable change.

It also seems that the connection between the regional projects and the work with the leadership teams of the partnerships is important for creating the support needed by the municipalities at the end of the training, in order to assist in the implementation and assimilation processes within the communities, implement the knowledge acquired on the ground, and reinforce the work of the partnership. The regional and intercommunity work circles do not necessarily operate in coordination with one another, and constant coordination is necessary in order to ensure that relations between them are mutually fruitful. It is important to ensure that the interests of activists in the regional activities are aligned with the interests of the municipalities taking part in the partnership (for example, the municipalities' recognition of the graduates of the mediational regional leadership courses as change agents who can help facilitate internal and intercommunity dialogue processes). It is also important to build regional activity that is in line with the needs of the municipality administrations (for example, it is possible to conduct a needs survey in the municipalities' areas of jurisdiction and decide on the regional courses according to the needs that arise from it).

## **Working With Municipality Heads as the Key Clients**

Shared Communities has defined the community as a public that is unified by a defined territorial-geographical framework, and within that definition the municipality is viewed as an anchor. The work strategy is that sustainable change requires building institutions under the partnership, in order to establish a partnership mindset and climate. Therefore, it is vital to work with the municipality head and with officials holding key positions at the municipality in order for them to drive the change and create an organizational infrastructure that constructs a new reality. However, we are aware of the fact that choosing to work with municipalities has potential implications and costs, which are important to consider: changes in government after elections require rebuilding trust and recognition of the importance of the partnership; political considerations receive value and influence – there may, for example, be a disagreement among community members and a municipality head over the decision to engage in the issue of the partnership, which is conflictual for some publics that oppose it or think that the issue should not be prioritized, in both Jewish and Arab municipalities; the tremendous workload on the

municipalities and their officers, who see the program as an addition to their list of ongoing tasks and as an additional burden, etc.

Therefore, choosing this course of action imposes a very large task on Givat Haviva – maintaining the partnership, driving it, striving to generate responsibility and a sense of accountability among municipality officials, dealing with a complex set of political and intra-organizational considerations that are out of our control. Along with the difficulties stemming from the work with the municipalities described here, we believe that the decision to establish the partnership around the organizational axis of the municipality was correct, recognizing the fact that structural changes, both in the sense of establishing the institutions and of promoting infrastructural projects as the basis for the partnership's success, make it necessary for the municipalities to be the leading entity. In addition, we have learned that every effort must be made to assist the mayor to convene the appropriate complementary entities to help maintain and promote the partnership. These include:

- Entities from the municipality, such as civil society figures and prominent members of the community and the business sector: although the assessment conducted at the outset also emphasizes the relevant players from these sectors, and a recommendation is made to the municipality head to add key figures from the second and third sectors to the partnership leadership team, major emphasis has not been placed on enhancing his or her understanding of the importance of serving as an integrator and recognition of the ability to leverage the work of the partnership through the integration of these individuals. In the same way, the integration of the regional plans for the work of the partnership has not been utilized to the full, despite their potential to serve as a channel for strengthening the partnership. It was important to help develop the emphasis on continuous work with these sectors in order to leverage the partnership, an integrative-mindset that would also help generate greater popularity for the partnership within the communities. However, it should be borne in mind that in outlying municipalities in general and Arab municipalities in particular, organized civil society is leaner and has limited ability to serve as a robust source of support for the partnership processes.
- External entities that can support and serve as incentives to promote joint projects, such as government ministries (Interior, Economy, Tourism, Culture and Sports), national organizations (the Jewish National Fund, the Drainage Authority), and complementary professional entities. During the process, these entities were enlisted ad-hoc, but it appears that building a supportive infrastructure for the partnership from the entry stage and enlisting it, led by the municipality head, to participate in the program in general and in work teams in particular, could have established each of the partnerships, generated incentives with the aid of facilitation and recruitment of support as needed, and aided in building the infrastructure for continued activity and facilitation at the end of the four years of facilitation by Givat Haviva.

Therefore, throughout the partnership process, from the early stages, adjustments are needed

regarding the balance between the municipality and the municipality head as a “client” and as the leader of the partnership, and the various parties that could serve as a support and safety net for strengthening and establishing the partnership. All this should take place while fostering an integrative leadership mindset, as described in the last chapter of the theoretical section, among members of the leadership team of each partnership.

## **The Partnership-Construction Process vs. Fulfilling Interests**

Earlier we discussed the tension between working to promote concrete interests and acknowledging that sustainable partnership also necessitates addressing difficult issues at the heart of the Jewish-Arab conflict. An issue that is similar to some extent, and also related to the tension between deep processes and the need to achieve results that prove the partnership’s value, concerns the tension that exists throughout the process between putting the emphasis on process-oriented aspects or concentrating on concrete outcomes: between the wish to establish patterns of partnership in interpersonal and inter-group communication and practice, aspects whose improved quality is essential to a solid partnership, and the wish to promote concrete results and create a new, visible, practical reality. A question that necessitated continuous examination of balance is which prism to use to assess the change in reality, how to define a new, sustainable reality – whether by achievements that constitute concrete results (such as progress towards building a joint industry zone) or achievements that manifest in practices of shared action (such as progress on the axis towards *collaboration* and onwards to *partnership* in interpersonal and inter-group dynamics). This question generates the additional question of assessing the program’s success and the need to balance measures of success in terms of concrete achievements (to what extent a certain team has attained the goals of the year’s work plan as regards concrete products) with measures that concern development of skills and cultivation of capacity for joint work in the partnership. It is essential to reexamine repeatedly the extent to which the work plan should define goals by process-related criteria and view their attainment as an achievement and fulfilment of goals, separately from the question of concrete products, as opposed to assessing first and foremost the progress of the various projects, even at the cost of focusing on the progress along the partnership axis.

While the criteria for concrete achievements are clear, examples of questions to assess process-oriented criteria are: to what extent have members of the leadership team assumed more responsibility and led more continuous processes? (the goal is a deeper sense of commitment and personal responsibility among steering committee/leadership members, and cultivating internal sources of motivation); to what extent has a deep commitment to the partnership been created and given a high priority by the participants?; to what extent have stereotypes been reduced and trust in team members from the other society increased?

Some criteria, while process-related to an extent, are also indicators of effectiveness in furthering concrete outcomes, and the question which of these aspects to emphasize more at any given

moment is up to the discretion of the facilitators, who should seek a correct balance and aptness for the current state of the partnership. Relevant questions might include: to what extent did the partnership succeed in tackling difficulties and barriers inclusively and dialogically? (On one hand this is a process- and communication-oriented issue, and on the other, it assesses effectivity and the ability to make progress with products); to what extent was decision-making shared in these situations? (On one hand this refers to collaboration in decision-making, and on the other – to decision-making in the sense of effectivity and the ability to move forward); to what extent has the partnership pushed the organizational limits of each municipality and led to forming new permanent mechanisms? (On one hand this relates to building shared institutions and viewing them as valuable in themselves, and on the other hand it examines the effectiveness of these institutions in promoting concrete interests in the short term, and the extent to which it is necessary to push their implementation forward and view it as an achievement). In other words, a balance should be found between valuing the quality of “partnership” in the sense of good practices, and its quality in terms of the products it yields.

To this must be added the cultural context, which is significant and cannot be ignored: leadership team members from the Arab society generally feel an urgency regarding putting projects into practice and realizing interests in a concrete, visible way, while the Jewish team members have the desire and privilege to put more emphasis on the aspects that concern contact and communication. As professionals who promote partnership and are more aware than others of the process-related aspects and the partnership-related criteria from the perspective of communication quality and interpersonal and inter-group conduct, we must avoid creating a bias towards these aspects (the Jewish group’s perspective) at the expense of the material aspects and their high priority from the Arab municipalities’ viewpoint. An important lesson we have learned during the process is that initially we did not put enough emphasis at the program’s start on the need to implement projects and to prove the partnership’s concrete value to those whose level of conviction or ability to maintain the process without this kind of product are low. Similarly, our evaluation processes tended towards process-related criteria, putting only partial emphasis on assessing practices. It is essential that deep processes do not sideline the activities that advance projects, even if the efforts towards this come at the expense of the efforts towards creating partnership relations, and causes the Givat Haviva facilitators to take the leadership role at the expense of the participants’ proactivity. It is important to find the balance between the two professional identities that interact in the process of facilitation: that of a professional who assists in promoting dialogue, and that of “project manager” where this is necessary. When advancing visible projects, acknowledging the sense of urgency and the need for products, it is important to understand to what extent one should insist on also boosting the process-oriented aspects – in cases where the “client” is not aware of their importance – and on the need to strengthen capability and sustainability in this sense.

As a facilitating organization we are aware of the goals and key aspects that must be attained, but we also realize that there are points at which they cannot be attained; at these junctures it is important to hold this duality and be aware of it without draining energies, to make participants aware of the need to tackle these challenges, without burdening them beyond their capabilities. It is a matter of proportions and balances; all we can do is bring the issue to the fore and ensure that the facilitator is aware of it, in order to help her or him address it and make the necessary adaptations during the process to the best of his or her understanding and ability.

## Summary

In this chapter we have surfaced insights, thoughts, questions and dilemmas that shed light on our activity and call for continued examination, refinement and enhancement of the Shared Communities model. These issues bring to the fore challenges and difficulties with which we have coped and continue to cope along the way. Even at points where it is difficult, sometimes seemingly impossible, we have seen that the potential for shared action, shared achievements, shared experiences of success, is very high, and increases and becomes richer in possibilities the more collaboration develops. The program as implemented so far is only a beginning. From this basis it is possible to continue growing, flourishing, and implementing more initiatives and connections between neighboring communities.

All along the way we were approached by office-holders, entrepreneurs and figures in the community, who all expressed a wish to create partnerships and advance shared Jewish-Arab living in Israel – in the economic sphere, the educational sphere, the gender-equality sphere... the neighbors have learned to see their neighbors, identified the potential, and made it possible for Shared Communities to be a window and source of hope that life can be lived differently.

We will continue to live the tension between what is ideal and what is possible, between the vision and its partial realization at this time, and continue our action in the knowledge that Shared Communities has great value, which has made and continues to make significant local and regional changes, and has the potential to generate countrywide change that will help advance Israel as an equal, multifaceted, shared society. It is our hope that in this book we have presented a common practice that will not only continue to serve us but constitute a platform for continued development of knowledge and capability for the advancement of a shared society in Israel.

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הקן החדשה לישראל  
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الصندوق الجديد لإسرائيل

This book presents the working model of Shared Communities, Givat Haviva's flagship program for the past decade. Shared Communities was developed and implemented to promote a mindset of partnership and equality at a time of discontentment with the concept of "coexistence", and promote a transition to addressing the challenges of building and cultivating a shared society in Israel. The book presents a theoretical and practical model consisting of a four-year facilitation program aimed at constructing sustainable partnerships between pairs of neighboring Jewish and Arab municipalities as a basis to creating a mindset of shared regionality. In addition, the book documents the accumulated experience, discusses case studies, and presents the successes, complexities, challenges and insights that arise from years of experience running the Shared Communities program.



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