



# **Mapping of Mainstream Israeli and Palestinian Organizations Willing to Engage in Dialogue**

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The present report, prepared by Matthias Verbeke of the Palestinian Center for the Dissemination of Democracy and Community Development (Panorama), summarizes two studies conducted by the Center for Multiculturalism and Educational Research of Haifa University, and by the Institute for Community Partnership of Bethlehem University, within UNESCO's Civil Societies in Dialogue Programme.

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# Introduction

This report is a summary of two research papers, prepared by the Institute for Community Partnership of Bethlehem University and the Center for Multiculturalism and Educational Research of Haifa University, on how Palestinian and Israeli non-governmental organizations (NGOs) are constituted within each society and how this affects their perception of and readiness for dialogue with the other side.

The outcome of the research carried out by the two universities stems from a questionnaire that each has drafted separately for its own public. From the questionnaires and the ensuing research papers it can be concluded that the two universities have in some way understood the question differently. Haifa University concentrates on mapping the mainstream NGOs to indicate their readiness for dialogue; whereas Bethlehem University first focuses on the historical context of dialogue in the Palestinian territories and its evolution, and then identifies the readiness of the different Palestinian NGOs to engage in dialogue.

The different approach of the two papers probably stems from a different understanding of dialogue and of its implications within the two societies. Dialogue in Palestinian society is a much more sensitive issue than in its Israeli counterpart, as dialogue is in some cases perceived as normalization and acceptance of the occupation. In Israel, people are much more flexible about the issue since they do not face the daily misfortune of living under occupation. This publication intentionally reflects this different approach to show the different stance of the two societies towards dialogue.

This publication, prepared by the Palestinian Center for the Dissemination of Democracy and Community Development (PANORAMA), within the framework of UNESCO's Civil Societies in Dialogue Programme, contains Bethlehem and Haifa Universities' research papers and questionnaires, and the lists of Israeli, Palestinian and joint mainstream peace and conflict resolution organizations that are willing to engage in dialogue.

# PART I

## **Bethlehem University: Mapping of the Palestinian NGOs on the basis of their readiness to engage in dialogue**

### **1. Historical-political context of the work of Palestinian NGOs**

The functions and roles of the Palestinian NGOs have been influenced historically by the national and political factors that have affected the region for nearly a century. The stands of these organizations, which were the offspring of prevailing historical conditions, were influenced by successive developments in society, internal changes on one hand and external influences such as the mandate and the struggle against Zionism on the other, so much so that they became an important and basic part of the national Palestinian movement and assumed a pioneering role in resisting foreign colonization and defending the aspirations of the people (Al-Hoot, 1984).

During the period of the British Mandate, a variety of forms of non-governmental work emerged, ranging from increasingly active labour unions, such as the Arab Labourers Society, 1952, to students' and women's unions, sports clubs and charitable societies. Their work focused on the call for independence and Arab unity, besides resistance to the idea of establishing a national entity for the Jews in Palestine.

The 1948 Nakba (catastrophe) of the Palestinian people and the resultant dispersion and structural destruction of Palestinian society led to a recession and weakening of the work of NGOs and to a greater 'fragility' of the Palestinian organizations as the West Bank came under Jordanian domination and the Gaza Strip under Egyptian domination. The right of return, resistance to projects for settling the Palestinians in host countries and relief of refugees were at the centre of NGOs' work during the period up until June 1967, when the Israeli army occupied the West Bank and Gaza Strip. Among the direct results of that occupation was that

the population of those regions lived under Israeli domination, thus creating a network of direct political and economic relations between the Israelis and Palestinians.

The end of the 1960s and beginning of the 1970s witnessed some political Palestinian-Israeli dialogue, which started initially as a dialogue between individuals or leftist, radical Israeli and Palestinian organizations. Both parties attempted to build a unified political strategy based on rejection of the Zionist nature of the State of Israel and the bourgeois nature of the official Arab regimes. Both also strove to effect a comprehensive political, economic and social change in the Arab world, including Israel, which would lead to the establishment of a democratic State in Palestine that would be part of a unified socialist Arab nation. Moreover, both parties believed that this was the best path towards resolving the Jewish and Palestinian questions.

On a parallel track, there emerged a dialogue of a different nature in the United States, at Harvard University, in 1969, its most prominent figures being Simon Shamir, Arthur Hertzberg and Edward Said. The objective of the dialogue was to move away from the dividing lines of animosity between the two parties towards a level of understanding and reciprocal recognition. The Harvard dialogue led to political and academic meetings between Israelis and Palestinians in the United States and the West in general.

In terms of non-governmental work, the Palestinian factions started directing their interest to activities inside the West Bank and Gaza Strip. They established people's committees and groups, through which they could engage in political activities on the one hand and provide development services for the Palestinian population on the other. Within that framework, committees for agriculture, health, women, unions, students, peasants and youth were established, and these were considered political arms for the main factions in the Palestine Liberation Organization (PLO), which offered different development alternatives (Abdul-Hadi, 1997).

After 1973, the Israeli occupation forces reduced their wide military deployment inside the Palestinian cities and reorganized their control through the civil administration departments which were headed by military generals and which administered the Palestinian territories and ran the Palestinian people's daily affairs in such a way as to meet the security and economic needs of the occupation.

This created a state of daily interaction and communication, under the pressure of the everyday needs of the inhabitants, between the Israeli civil administration and the Palestinian population. By setting up the Israeli civil administration institutions and concealing the role of the Israeli army, the aim was to create 'normal conditions' between the Israeli occupation and the Palestinian people and to secure acceptance by the latter of the status quo and their immersion in normal life without having recourse to resistance.

After the eruption of the first Intifada (uprising) in 1987, non-governmental organizations played an effective role, especially by virtue of the popular nature of the Intifada during its first years. The Intifada slogan was the ending of occupation and establishment of an independent State. The work of the Palestinian NGOs took a different turn after the Oslo Accords and the establishment of the Palestinian National Authority (PNA).

## **2. Theoretical and political context for the concept of dialogue**

The concept of dialogue overlaps with other parallel concepts, most important among which is the concept of normalization. This has caused great concern among different sectors of the Palestinian people, and increasingly so as the Palestinians have become aware that dialogue invariably results in the normalization of some aspects of the Israeli occupation.

That being said, the meaning of the concept of dialogue is different from that of normalization. The concept of normalization includes the establishment of normal political, economic and cultural relations between two parties or States that have put behind them a phase of animosity and estrangement. For example, Dr Mohammad Abed Al-Jabiri says that normalization is the return of affairs to a state of normalcy, while the researcher Tareq Anwar believes that normalization is a transformation from an abnormal state of conflict and confrontation to a normal state of cooperation and good neighbourly relations (Anwar, 1994). The concept of dialogue is different in essence and includes entering into an exchange of views and stands on the conflictual or disputed issues for the purpose of bridging the divide between the divergent stances and finding certain points of agreement that will expand or shrink according to a number of internal and external conditions leading the two parties to dialogue or conflict. The Palestinian intellectual Edward Said, a well-known enthusiastic supporter of the principle of dialogue between cultures and coexistence of peoples, set conditions for dialogue when he said, 'The principle of right and real justice should be applied before real dialogue can start. Such a dialogue cannot exist except between two equal parties, one of which is subordinate and the other domineering' (Said, 2002).

### **3. Differing stands on dialogue in the light of the Oslo Accords**

After the signing of the Oslo Accords between the PLO and Israel, international and regional organizations embarked actively and energetically on the funding of joint projects. Several civil society organizations and the Palestinian NGOs participated in these projects. An example was Agricultural Relief, which was among the organizations that accepted joint projects and expressed its opinion about dialogue with the Israeli organizations at a workshop held in Ramallah in 1999, where it stated its belief in the importance of addressing Israeli public opinion and attempting to have a positive effect on it in order to achieve more recognition and support for the Palestinian national programme as embodied in the Declaration of Independence. Agricultural Relief also believes in the significance of its professional basis for delineating its relations with Israeli institutions in the agricultural sector in the light of its awareness of the level of advancement of the Israeli technology and know-how in the agricultural field, as well as the importance of making use of this, provided that any group with which it cooperates believes in the right of the Palestinian people to independence and the establishment of their State. It also considers that the needs of the institution are the prime drive behind any cooperative activity (Agricultural Relief, 1999).

A rather different view of the concept of dialogue is to be found, however, among some organizations and personalities in Palestinian society. For instance, Al-Mutawakkel Taha, a former Director of the Union of Palestinian Writers in the West Bank and the Gaza Strip, wonders how it is possible to establish a normal relationship between the victim and the hangman. He rejects the establishment of this relationship even through writing or any other activity (Interview with Al-Mutawakkel, 1999). For his part, Ranad Qabajah, who is in charge of programmes in the Network of NGOs, has criticized these projects for having an external rather than a Palestinian perspective, and being designed to establish relations without a clear political vision. They are not related to the aim of solving the conflict and are only intended to create the impression that things are running normally (Interview with Ranad Qabajah, 2005).

The Palestinian movement that calls for the academic and cultural boycott of Israel believes that the existence of joint Palestinian-Israeli projects and activities in scientific research or cultural dialogue, and the establishment of normal scientific or professional relations with Israelis that do not aim at resisting oppression, create the deceptive impression that peace is imminent or that cooperation paves the way for the necessary understanding between the two peoples in order to reach agreement on their differences. It maintains

that those who support such projects or relations are not aware that scientific and cultural cooperation with the Israelis comes only after the achievement of justice and equality and consequently historical reconciliation rather than before or in preparation for them; and that they also ignore the fact that the main problem between the Palestinians and the Israelis is not due to a cultural gap that separates one side from the other or a psychological complex that requires the elimination of the stereotypes that each side holds about the other, but is a political problem that can be solved through political means by political powers rather than through creating understanding among individuals that have good intentions to understand each other. In conclusion, the organization holds that the real outcome of scientific, professional, artistic and 'dialogue' projects is the weakening of the elements of Palestinian strength and resistance through which justice and liberation can be achieved (Popular Work Newsletter, 2005).

#### **4. The stand of the Palestinian NGOs on dialogue with the Israeli organizations and its most salient manifestations**

The findings of the research show that the Palestinian NGOs displayed a medium degree of readiness for dialogue with the Israeli organizations.

The Palestinian NGOs think that it is necessary to exercise caution when it comes to the issue of dialogue with the Israeli organizations; urging such caution is prompted by the fears and doubts expressed by the Palestinians about the possibility of dialogue being turned into a tool to condone and legitimize occupation. Second to this response was the belief that the future of dialogue with the Israeli side is dependent on the readiness of Israel to give the Palestinians their rights.

Dialogue is still considered by the Palestinian NGOs the best way to exchange viewpoints. That notwithstanding, there is a widespread conviction among the Palestinians that dialogue in the final analysis serves the Israeli interests more than it does the Palestinian interests: 71% of the sample stated that dialogue is an Israeli need while 30.6% said it is a Palestinian need. This result can only be explained by the fear of limiting dialogue to obtaining funding and economic projects rather than seeing it as a way of putting an end to occupation.

## **5. Understanding of the concepts of dialogue and normalization by Palestinian NGOs**

Most of the NGOs believe that there exists confusion between dialogue and normalization; the concept of dialogue is vague and unclear in the minds of the majority of the Palestinian NGOs.

### *Definition of dialogue in the Gaza Strip*

Two definitions for dialogue in the Gaza Strip can be referred to. The first position accepts dialogue as a communication tool and means used to achieve objectives common to two parties, based on parity. The words ‘parity’ and ‘exchange of viewpoints’ were actually used by the proponents of this position.

The second position rejects dialogue and thinks that it leads to normalization and that both dialogue and normalization are two sides of the same coin. Some responses indicated that normalization is ‘submission/subject to and integration into the occupying country.’

### *Definition of dialogue in the West Bank*

Responses in the West Bank were not different from those in Gaza. The above two positions appeared in the West Bank data but with a clearer distinction drawn between dialogue and normalization. Besides defining dialogue as a means of exchanging knowledge and of communication, there was emphasis on the idea that dialogue entails explanation of one’s stand to the other side. Dialogue was defined as ‘communication between organizations based on parity, provided that the organizations reject occupation’.

On the other hand, respondents viewed normalization as a means to impose the Israeli perspective on the Palestinian reality. The responses in the sample showed that the organizations defined the concept of normalization as ‘acceptance of the master and slave game’ and ‘the implementation of the Israeli conditions as if conflict were non-existent.’

## **6. Positive and negative aspects of the process of dialogue between Palestinian and Israeli organizations**

Responses concerning the positive aspects of dialogue in the Gaza Strip and the West Bank were the same – mainly exerting influence on the other side regarding recognition of the rights of the Palestinian people, exposing the ugly face of occupation, benefiting from professional experience, and others.

With regard to the negative aspects of dialogue, the responses in Gaza and the West Bank were similar. The sample indicated that the main negative aspects of dialogue were seen to be the misuse of dialogue by the Israelis as the stronger side, and the Palestinian public's negative view of dialogue, which is attributed mainly to the absence of conviction on the part of Palestinian public opinion regarding the good intentions of the Israelis and the absence of positive and tangible practical results of dialogue.

## **7. Barriers that obstruct the way to dialogue between Palestinian and Israeli NGOs**

The research findings show no substantial differences in responses between the Gaza Strip and the West Bank. However, the organizations in the West Bank expressed an interest in those aspects that were important and urgent for them, an example being the confiscation of land and construction of settlements, which are a matter of urgency in the West Bank. Besides, those organizations pointed out that it is necessary for civil society organizations to have a conceptual vision regarding the issue of dialogue. This was not mentioned in the responses of the organizations in the Gaza Strip. On the other hand, the organizations in the Gaza Strip referred to the role of religion as a barrier, which may be due to the somewhat conservative nature of the cultural and social environment in the Gaza Strip compared with that in the West Bank. It may also be due to the siege environment as such and the strict measures of closure prevailing in the Gaza Strip, which in turn hinders the process of cultural interaction with all the Palestinian cities.

## **8. Appropriate authorities that can start dialogue with Israeli organizations**

The data indicated that the majority of the sample respondents agreed about the role played in the dialogue process by politicians and the PNA as appropriate authorities. On the other hand, a clear difference is noted between the Gaza and West Bank organizations regarding the role that some authorities must play in the dialogue process. The West Bank organizations focus on organizations that reject the Israeli occupation, while the Gaza organizations see some of the religious bodies as appropriate authorities for dialogue and think that it is possible for such bodies to facilitate dialogue since they are an authority that is respected in society.

## **9. Conditions and criteria stipulated by Palestinian NGOs to start the process of dialogue with Israeli organizations**

All respondents in the sample from the West Bank and the Gaza Strip agreed on clear criteria such as ending occupation, recognition of the rights of the Palestinian people and presence of a neutral third party in the process of dialogue. On the other hand, respondents in the West Bank sample differed from those in Gaza by emphasizing the following: calling for an end to settlement construction since it is widespread and condensed in the West Bank, being from the peace camp, and existence of a clear policy for dialogue.

## **10. Stand on dialogue and its relation to independent variables**

The review made in this publication showed that the organizations working in the field of journalism and the media expressed their readiness to engage in dialogue (65.6%), followed by organizations of opinion studies and polls (64.2%), and community health organizations (61.6%). It can be concluded that organizations working in journalism, research and health are those that are most ready for dialogue because of the nature of their work, coordination being required for the daily updating and enrichment of news and information, and for the development of the health sector, including medication. This also applies to cases dealt with by human rights organizations and labour unions.

However, the organizations that deal with education, community development, culture, charity, architecture and heritage were less ready for dialogue since the situations and cases they deal with are bound up with the essence of Palestinian national interests and cultural identity, creating obstacles to dialogue. This was reflected in the qualitative responses of some organizations, a typical answer being: 'The political and cultural difference between the two sides hinders dialogue.'

### *Location of organizations*

The differences observed were between the organizations located in the cities and those in the camps, the former being more strongly disposed towards dialogue with the Israeli organizations than the latter. Differences were also noted between the village and the camp organizations, the former being more strongly oriented towards dialogue than the latter.

The camp organizations stated that one of the most significant conditions for dialogue with the Israeli organizations was recognition of the right of return, a typical response being 'recognition of the refugees' right of return and the establishment of the independent State'.

With regard to the definition of dialogue, some camp organizations viewed it as ‘communication among the organizations on an equal footing, provided that they reject occupation’. This seems logical since the refugee problem is pivotal in the Arab-Israeli conflict. The refugees have been waiting for the right of return for 57 years, despite the passing of United Nations resolutions and recommendations, most prominent among which are resolution 194, which guarantees for refugees the right of return and reparations, and resolution 242, which calls for land for peace and an equitable and comprehensive settlement of the refugee problem. On the other hand, the extremely harsh camp conditions, population density and poor living, educational and social standards lower the degree of readiness for dialogue.

#### *Organizations’ type of membership*

The NGOs’ readiness for dialogue with Israeli organizations across all membership types was of a medium degree. The means and percentages were low among those with a local membership, while those for organizations with non-local membership (international and Israeli) were medium, but high compared with local organizations. This is due to the fact that the nature of the Palestinian local agenda is different from that of other organizations and to the fact that there exist no political or cultural obstacles that prevent international organizations from engaging in dialogue.

#### *Participation in previous joint projects with Israeli organizations*

Differences in readiness for dialogue were observed between organizations that participated or had participated in joint projects with Israeli organizations and those that had not. The formers’ degree of readiness for dialogue was higher, on account of their joint work and mutual relations. In order to understand the concept of dialogue as viewed by the NGOs that had previously participated in prior joint projects with Israeli organizations, the responses to the qualitative questions were analysed. Those organizations regarded dialogue as ‘one of the means of resistance’, in order not to place themselves in opposition to predominant public opinion in Palestinian society.

#### *Year of establishment*

Pair-wise comparisons of differences in the degree of the Palestinian NGOs’ readiness for dialogue with their Israeli counterparts according to the year of establishment show that the differences were between those organizations that were established during the period 1987-1993 and those that were established in 2000 and later, the latter organizations being more strongly disposed towards dialogue. To explain this difference, the research team thinks that the political, social and economic conditions under which the organizations were established between 1987 and 1993, which was the first Intifada period, were drastically different

from those of the second Intifada period. During the first Intifada, community associations were established under conditions that were unfavourable to dialogue or to the building of any relations with Israelis, regardless of whether they were organizations or individuals. In contrast, when it came to the organizations that were established after 2000, the presence of the PNA and the authorization to engage in dialogue gave those organizations the impetus for dialogue with the Israeli organizations, in addition to those nascent organizations' needs for financial resources essential for their sustainability.

The research also shows that the movement for dialogue with the Israeli organizations has been gaining momentum - except during the Intifada period, for the reasons given. This growing movement or orientation finds further evidence in the organizations' view that dialogue strengthens the sides that support the rights of the Palestinian people and that fear of dialogue is exaggerated. This is in line with the conditions specified in the sample, linking dialogue to the realization of the human rights of the Palestinian people.

#### *Respondent's educational background*

The research shows that the higher the respondents' educational qualifications, the greater the degree of readiness for dialogue. It may be deduced that higher educational qualifications widen the respondents' understanding and choices and hence increase their need for dialogue. The fact that this group with a more substantial educational background regards dialogue as one of the essential means for solving the conflict may accordingly be attributed to the cultural changes brought about by higher educational qualifications.

## **11. Conclusion**

The present study aimed at identifying the extent of the Palestinian NGOs' readiness for dialogue with the Israeli organizations and the relation between this degree of readiness and a number of political, social and economic variables. The study addressed this topic as a multidimensional phenomenon. To this end, the research team developed a questionnaire that consisted of three sections. The first section included a 38-item measure of the extent of the Palestinian NGOs' readiness for dialogue with their Israeli counterparts, while the second consisted of ten open-ended questions about the topic of the study, and the third elicited general information about the Palestinian NGOs, covering the independent variables addressed in the study. The questionnaire was administered to a stratified sample (124) selected from the Palestinian NGOs in the West Bank and the Gaza Strip, comprising 18.3% of the population. The quantitative data collected were analysed statistically using SPSS and the qualitative data were analysed through the content analysis method. The results showed that the Palestinian NGOs expressed

a medium degree of readiness for dialogue with the Israeli organizations. This was reflected in several findings, most significant among which was the belief that these organizations should exercise caution when considering such dialogue. The results also indicated that there are statistically significant differences in the degree of readiness for dialogue according to the location of the organization, with those located in the cities showing greater readiness. Moreover, there were statistically significant differences due to the variable of having prior joint projects with Israeli organizations, greater willingness being shown by those that had participated in such projects. Again, there were statistically significant differences due to the variable of the year of establishment of the organization, with those established after the year 2000 showing greater readiness. Finally, there were statistically significant differences according to the educational qualifications of the respondents, in favour of those who hold an MA or higher degree. The findings showed no differences attributable to the remaining variables.

The content analysis of the qualitative data revealed that there was confusion in the responses of a number of individuals in their definition of the concepts of dialogue and normalization, with the perception that dialogue leads to normalization. On the other hand, the majority of the sample agreed that dialogue is communication and exchange between both sides for the purpose of solving a problem, provided that the Israeli organizations reject occupation and its repressive practices against the Palestinian people. Finally, the study sample unanimously agreed that occupation, settlement construction and closures are among the main obstacles rendering dialogue impossible.

## **PART II**

# **Haifa University: Mapping of the Israeli NGOs on the basis of their readiness to engage in dialogue**

### **1. What is a civil society?**

Although the term “civil society” is widely used in political and theoretical contexts, no specific and agreed-upon definition of the term has been found. The confusion in assessing an accepted explanation of the term is due to the existence of different civil societies in the course of history and in different Western societies around the world.

Ben-Eliezer (2001) defines civil society as an attempt to create an autonomic social and cultural domain based on discourse and social organization, stating that human beings are autonomous creatures who interact and form relationships based on freedom and equality. Thus, western civil society emerged out of criticism against the two main organizing principles of the modern State: (a) the socialist welfare State; and (b) the liberal individualism and the neo-liberal market, both of which suffocate a person’s freedom, restrict political participation and prevent the formation of a civil society.

Kimmerling (1995) defines civil society as a domain where all social activities occur without being subordinate to the instructions of the State. Participation in civil society is voluntary and includes different activities which together create a political society that is active and autonomous from the State.

There are several dimensions in the definition of civil society. According to Anheier (2000), the most important dimensions are: (a) the institutional dimension; (b) the organizational dimension; and (c) the individual dimension. Thus, civil society is deemed to be an arena where institutions, organizations and individuals, whose values portray the ideals of the family, State and an autonomous market, rely

on an agreed-upon system of civil rules and unite in order to promote common interests.

Comparing the three definitions of civil society stated thus far, it is apparent why an agreed-upon explanation has not been accepted in academic discourse.

Civil society organizations have three main functions: (a) a socialization function - which instils civil skills in civilians and motivates them to learn and use such skills; (b) a public and quasi-public function - which pertains to the supply of public or public-like services by civil society organizations; and (c) a representative function - which refers to the representation of different identities, voices, interests and outlooks on life. Moreover, civil society organizations enrich public debate by addressing and convincing the government to relate to new ideas and to develop a new public agenda (Gidron, Katz and Bar, 2001).

The combination of factors such as the level of organization and goals creates four types of civil society organizations: (a) interest groups, (b) social movements (c) root organizations and (d) volunteer organizations (Yishai, 2003).

Interest groups unite people with the same economic, employment or professional interests or attributions. As such, the goal of the organization is clear and aspires to promote the interests of its members. Furthermore, these types of institutions have a high level of organization needed to keep track of their members and finances.

Social movements, as opposed to interest groups, challenge the public agenda and attempt to create a new social order. These movements usually lack finances or a high level of organization, but, as their agenda is adopted by the wider public, they tend to become institutionalized and organized.

Root organizations address a specific problem usually defined by circumstances such as an addiction, disease, family status and so on. Their agenda is usually guided by everyday problems and once these unique problems are solved their goal is achieved.

Volunteer organizations are defined by their members' selfless activity for the greater good of society. Their level of organization differs and their goal is defined by societal needs. These organizations, as opposed to social movements, do not challenge the public agenda, nor do they address unique requirements as root organizations do (Yishai 2003).

## **2. Does a civil society exist in Israel?**

According to Ben-Eliezer (2001), civil society in Israel will be apparent when new social movements challenging the current public agenda cooperate and constitute an alternative discourse. As such, according to Ben-Eliezer, an adequate civil society in Israel has yet to emerge. Yishai (2003) claims that Israeli civil society is a social domain, separate from the State, where activities and organizations are diverse and do not necessarily criticize or offer an alternative public agenda to that of the State.

Between 1981 and 1998, over 23,000 civil society organizations, constituting over 80% of all non-profit organizations, were registered in Israel. In 1998, 65% of the registered NGOs were regarded as civil society organizations.

Civil society organizations employ over 30,000 paid employees and an unknown number of volunteers. The research shows that the majority of civil society organizations do not employ any staff at all (42.5%) and 27% have fewer than 10 employees.

Most civil society organizations engage in the provision of services (77%). This finding is explained by theories linking NGOs' activity to government failure in the modern heterogeneous society. Since the government provides services inadequate for the average citizen, many groups of citizens do not receive the services they require. The remaining void is filled by civic initiatives that supply a wide array of services that the government cannot afford to provide, and thereby constitute a new social order, i.e. civil society.

In Israel, the diversity of society, which fostered the emergence of a civil society, and the erosion and privatization of the Israeli welfare State in the last two decades, have increased the need for civil society organizations.

Only 6% of Israeli civil society organizations are advocacy organizations; this is a result of the centralization of public consent to governmental and political discourse.

There are three main funding sources for civil society organizations in Israel: public finance, self-financing through income raised by the organization's activity, and donations.

### **3. Types of civil society organizations in Israel**

Among civil society organizations registered in Israel, 10,358 (44%) have a religious or orthodox character. Religious civil society organizations mainly provide services to the community (97%). The community's need for services provided by religious civil society organizations is a result of the lack of satisfaction with the services provided by the State. Moreover, in order to maintain the segregated character of the community and to reduce friction with the social environment, the establishment of a system of services of an ideological or religious nature allows these communities to preserve the status quo (Gidron, Elon and Ben Noon, 2004).

Arab civil society organizations constitute 4.5% of civil society organizations in Israel. However, it should be noted that a difference exists in the nature of the activity and attendance between Jewish and Arab civil society organizations. Arab organizations employ more personnel than Jewish civil society organizations and seem to be an alternative mode of employment for expelled Arab citizens. Moreover, Arab civil society organizations provide more services to their communities than the Jewish organizations do and focus their energy on fields such as advocacy and human rights in order to represent their national awakening.

There is a growing number of non-sectoral and non-partisan NGOs geared to improving the political system, civil service ethics or democratic climate of the country. These organizations also tackle the issues of pluralism, tolerance and Arab-Jewish coexistence. These civil society organizations vary in their position towards State agencies, and do not necessarily display a confrontational stance (Silber and Rosenhek, 2000).

Meanwhile, social movements are flourishing in Israel today. Unlike in the past, such activity does not arise from the State but from society. These defiant movements represent the wishes and demands of Israeli citizens, and are manifested by direct and unmediated participation. There are three types of social movements active in Israel today: (a) peace and security movements; (b) women's movements; and (c) environmental movements.

The most prominent social movements in contemporary Israel are those whose main concern is the conflict between Israel and neighbouring countries as well as the conflict with the Palestinian population in the occupied territories. Different social movements from either side of the political spectrum are thriving.

Women's movements have undergone a revolution separating them from the political establishment. Signs of change were already noticeable in the 1970s,

when the feminist movement, whose goals focused on women themselves rather than on 'national' interest, took shape. The feminist movement failed to take root in Israeli society, but organizations that stemmed from it, such as centres for the protection of battered women, are flourishing. Although these movements address issues of social welfare, they actually spearhead the social movements and the fight for equality and human rights (Yishai, 1998).

Environmental movements are active in Israel, although on a much smaller scale than in other western countries. There are about 222 environment organizations that can be identified as civil society organizations. They engage in two main activities: environmental protection and the protection of animals (Gidron, Katz and Bar, 2001). It seems that movements of this kind find it difficult to survive in Israel, but those that are still active in this field have drifted away from the State and its embrace. They are independent and often challenge the political authorities.

A survey of the social movements plainly exemplifies the trend towards the differentiation of society from the State as the emergent locus of public demands. This trend is shifting Israeli society away from the political arena towards the civil arena (Yishai, 1998).

#### **4. Mapping of Israeli mainstream civil society organizations**

The civil society organizations identified were classified into eight main categories:

- **Union organizations** – This category refers to workers' unions and professional associations.
- **Human and civil rights** – This category includes feminist and women's peace and civil rights movements, human rights aid, civil rights advocacy, unrecognized settlements/building rights and employment rights.
- **Social welfare** - Organizations categorized as providing services in the area of social welfare, as follows: (1) health organizations; (2) organizations representing disabled persons; (3) organizations offering socio-economic assistance; (4) organizations representing those suffering from specific illnesses; and (5) children's welfare organizations.
- **Education** - This category refers to organizations promoting a better and more accessible education system and also independent research centres.

- **Arab-Jewish-Palestinian co-existence** – This category refers to all the NGOs committed to promoting dialogue and co-existence between the Jewish and Palestinian citizens of Israel.
- **Environment** - Environmental civil society organizations encompass organizations fighting to protect the Israeli environment and NGOs dealing with animal protection.
- **Economic and organizational development** - The category pertaining to economic and organizational development includes civil society organizations that supply consultation services and encourage economic development and entrepreneurship.
- **Religious organizations** – These organizations aim to promote Jewish religious diversity in Israel as well as interfaith cooperation.

Although the civil society organizations questioned in the research may differ in their affiliation, common characteristics can be identified in the unofficial goals of these organizations. When they were requested to choose goals that are relevant out of a list of 20 categories, an overlap was found between organizations that differ in their affiliation.

#### *Geographical area of activity*

Most of the organizations identified are of a national scale and work throughout Israel. Only 14.9% stated that they work in a specific geographical area. This finding refers to two types of organizations. The first type of organizations stated that they worked in a specific geographical area on account of economic constraints. These organizations are middle-sized organizations that do not have the economic capacity to work on a larger geographical scale. The second type of organizations that stated they worked in a specific geographical area were organizations whose goal and orientation were focused on a specific target, an example being NGOs working in the border areas between Israel and the Palestinian territories.

#### *National affiliation of NGOs*

The Israeli civil society organizations that participated in the research were composed of 72.9% Jewish NGOs, 18.8% Arab NGOs and 8.3% organizations that are based on Arab-Jewish cooperation. Differences were noted between the civil society organizations in terms of the goals and activities to which they aspire.

The majority of the Arab civil society organizations (55.6%) deal with human rights issues, mainly empowering the Arab citizens of Israel for enjoyment of

their rights. It is interesting to note that the Jewish civil society organizations are concerned mostly with social welfare (42.9%) without differentiating between different sectors of the population, as opposed to the Arab NGOs, which are geared to the Arab population.

NGOs that are a joint Arab-Jewish effort were established as an initiative to promote cooperation, civil rights and co-existence between Israel's Arab and Jewish citizens.

### *Political affiliation*

All of the civil society organizations that took part in this research stated that they have no political affiliation with one of the political parties in Israel. Moreover, even organizations that are involved in political activity and oppose the Israeli occupation are not associated with a specific political party.

### *Organizational structures*

**Paid workers** – The number of employed workers that were paid a monthly salary in the organizations researched fluctuated between none, in cases where the NGO was solely based on volunteers, to 500 employees. The average number of employed workers in this research was 25, while most of the organizations employed 1-15 paid employees.

**Volunteers** – 96% of the civil society organizations that took part in this research operate with the use of volunteers. In most organizations the number of volunteers ranges from 1 to 15, while the average (without extreme values) was 82 volunteers. It should be noted that the number of volunteers active in the civil society organizations researched is not permanent and varies throughout the year.

### *Sources of income*

In the assessment questionnaire sent out, NGOs were asked to rank their sources of income according to the following categories: tax or membership fee, donations, private grants, governmental grants, provision of services, investments, and other sources. It appears that the most significant source of income for Israeli civil society organizations in the current research is donations. Donations, on average, constitute 80% of the NGOs' income. The remaining 20% of the organizations' income is comprised of membership fees and provision of services such as educational activities. It is interesting to note that 88% of the civil society organizations that took part in this research stated that they do not receive any type of government funding.

## 5. Cooperation with Palestinian civil society organizations

### *Knowledge of a parallel Palestinian NGO*

74.5% of Israeli civil society organizations do not know of a parallel Palestinian organization. Moreover, it was interesting to note that Arab NGOs did not have a better knowledge of Palestinian civil society organizations than Jewish NGOs. However, a relationship was found between the type of NGO and its knowledge of Palestinian counterparts. Human rights organizations have better knowledge of what organizations exist in the Palestinian territories than does any other type of Israeli civil society organizations. This finding is related to the fact that most Israeli NGOs dealing with human rights maintain a relationship with their Palestinian counterparts. It is interesting to note that social welfare NGOs and environmental NGOs had no knowledge at all of parallel Palestinian NGOs and believed that no similar organization existed in the Palestinian territories.

### *Current cooperation with Palestinian civil society organizations*

45.8% of Israeli civil society organizations maintain cooperation with Palestinian NGOs. These organizations are human rights organizations or organizations that reported 'human rights' as one of their main goals but not necessarily their main identity.

Israeli Arab civil society organizations were found to have more current relationships with Palestinian organizations than Jewish NGOs.

When the organizations participating in this research were asked how they have maintained ties with their Palestinian counterparts throughout the current Intifada, 92.3% of the organizations stated telephone conversations and 76.9% reported they kept in touch through meetings. Most of the organizations stated that the Intifada made it harder to maintain a relationship but did not prevent it. For example, the Intifada made it impossible to meet in Israel and limited encounters between Israeli and Palestinian civil society organizations had to be held abroad or in the Palestinian territories. It is important to note that, out of the 22 organizations that are in touch with Palestinian NGOs, 12 refused to name who their Palestinian partners were.

### *Past ties with Palestinian civil society organizations*

Israeli civil society organizations which stated on the assessment questionnaire that they did not have current ties with Palestinian NGOs were asked if they had had a connection in the past and what were the reasons it had ceased. Out of 26 organizations, only five acknowledged having had ties with Palestinian organizations in the past. All of these organizations affirmed that the Intifada was responsible for the dissolution of ties. Furthermore, all of these organizations stated that the Palestinian organizations terminated the relationship and thought the reason for this was that the Palestinian Authority forbade any ties with Israeli organizations.

### *Willingness to engage in dialogue and establish ties with Palestinian organizations*

The research indicates that 55.8% of Israeli civil society organizations were willing to engage in dialogue and establish ties with Palestinian organizations without any reservation or condition. Organizations stating an interest in dialogue and establishing ties under certain terms (32.6%) stated their condition was a common interest and mutual goals. Five organizations did not wish to engage in any cooperation with Palestinian NGOs, stating that such a connection was not relevant to their organization's goals but that their position did not stem from ideological considerations. Five organizations refused to answer this question, claiming that such an opportunity had not been debated, and until a decision was taken by the board of directors they did not have the authority to decide on the matter.

## **6. Conclusion**

### *Civil society organizations in Israel*

The aim of this research was to examine the willingness and openness of Israeli civil society organizations to cooperate with Palestinian civil society organizations. The organizations that participated in this research are heterogeneous and represent the mosaic of civil society organizations that exist in Israel today. The organizations, spread throughout Israel, are both young and veteran (4-53 years of activity) and promote different causes and interests, the most prominent being human rights, social welfare, education and research.

It was found that the organizational size of civil society organizations in Israel is fluid on account of the ever-changing number of volunteers. However, most of the organizations in this research had a considerable number of paid employees. This was found to be a result of the activities of these organizations. Most of the organizations that took part in this research are primary organizations that work throughout Israel and therefore need to employ a higher number of paid employees in comparison to other NGOs.

The civil society organizations that participated in this research can be categorized by their ethnic background as: Arab NGOs, Jewish NGOs and Arab-Jewish NGOs. Similarly to the findings of Gidron, Katz and Bar (2001), Arab civil society organizations worked mainly in the fields of civil and human rights and legal aid. The reason for this has been the increasing national awakening of the Arab population consequent to the Intifada and peace process as well as the fact that the Arab minority has been the disadvantaged group in Israel.

### *The relationship between Israeli and Palestinian civil society organizations*

Important findings consequential to the relationship between Israeli and Palestinian civil society organizations were established in this research.

First, it was established that Israeli civil society organizations have poor knowledge of what NGOs exist in the Palestinian territories. The most prominent Palestinian civil society organizations mentioned were 'Alkakh' and the 'Palestinian Center for Human Rights'.

However, it was established that 45.8% of the Israeli civil society organizations that took part in the research maintain a relationship today with their Palestinian counterparts. The organizations that maintain relationships with Palestinian organizations are human rights activists and Arab-oriented NGOs. There are two possible explanations why Israeli human rights organizations are more likely to cooperate with Palestinian NGOs. The first reason is related to the common interest that human rights organizations share. In the Intifada, where human rights are violated on a daily basis in both Israel and the Palestinian territories, human rights organizations share a common goal in creating public awareness of the situation at hand. Civil society organizations dealing with issues such as the environment or education are not perceived as important and therefore take a back seat to human rights organizations. This perception undoubtedly affects cooperation between Israeli and Palestinian organizations. Moreover, Israeli civil society organizations dealing with issues such as the environment or education questioned whether such organizations existed at all in the Palestinian territories. The reason they give as to why such organizations do not exist is based on the notion that dealing with issues such as the environment is a luxury Palestinians cannot afford since they have more fundamental and basic interests such as human rights to address.

One of the interesting phenomena found in the context of cooperation between Israeli and Palestinian organizations was the reluctance of Israeli civil society organizations to name their Palestinian partners. Half of the organizations that stated in this research that they maintained ties with Palestinian NGOs refused explicitly to name them. This finding reminds us once more of the tension that exists between Israel and the Palestinian Authority which affects the ties between Israeli and Palestinian civil society organizations and causes them to be unstable to the extent that naming your Palestinian partner might jeopardize the relationship that exists.

Another interesting finding is related to the minor influence the Intifada has had on the cooperation between Israeli and Palestinian civil society organizations. The research did convey the difficulties and constraints the Intifada has put on the

relationship between Israeli and Palestinian organizations but in most cases did not have such an effect that the relationship ceased.

When the civil society organizations participating in this research were asked if they would be willing to cooperate and establish ties in the future with Palestinian civil society organizations, 88.4% replied positively. This finding supports the notion that civil society organizations have the potential to start a dialogue between Israelis and Palestinians. The obstacles to overcoming the existing gaps are not a matter of the ongoing political strain that exists between the two nations but rather the lack of knowledge of, or acquaintance with, similar Palestinian civil society organizations and their goals or objectives - obstacles that have to do with the present political situation.

To conclude, a good opportunity for establishing dialogue between Israeli and Palestinian civil society organizations exists. In order to create a dialogue between Israeli and Palestinian civil society organizations, a mapping of existing Palestinian organizations must be prepared. This process will allow similar goals, interests and activities, shared by both Israeli and Palestinian civil society organizations, to be identified and new relationships to be created between organizations that do not necessarily address the issue of human rights. Furthermore, an assessment questionnaire is necessary in order to measure the willingness of Palestinian organizations to engage in dialogue. This will prevent any animosity from arising on the Israeli side when an offer to cooperate is refused.

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Gidron, B., Katz, H. and Bar, M. (2001). Empirical data on the size and nature of civil society from the 'Israeli Third Sector Database'. The fourth annual conference: Portraying 'Civil Society' in Israel. The Israeli Center for Third Sector Research. Beer-Sheeva, Ben-Gurion University, pp. 40-79 (In Hebrew).

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# Appendices

## 1. Israeli mainstream peace and conflict resolution organizations

Name	Short Description
Adalah – The Legal Center for Arab Minority Rights in Israel	<p>Adalah – The Legal Center for Arab Minority Rights in Israel works to protect human rights in general and the rights of the Arab minority in particular. Adalah’s main goals are to achieve equal individual and collective rights for the Arab minority in Israel in different fields.</p> <p><b>Contact Details</b>            Tel: +972 4 950 16 10            Email: <a href="mailto:adalah@adalah.org">adalah@adalah.org</a>  <a href="http://www.adalah.org">www.adalah.org</a></p>
The Adva Center	<p>The Adva Center conducts policy analysis, advocacy work and public outreach to inform policy-makers and the general public in Israel and abroad about equity and social justice issues in Israeli society. Adva analyses equality and inequality in Israel in a way that integrates gender, ethnicity and nationality.</p> <p><b>Contact Details</b>            Tel: +972 3 560 88 71            Email: <a href="mailto:advainfo@bezeqint.net">advainfo@bezeqint.net</a>  <a href="http://www.adva.org">www.adva.org</a></p>
The Aguda – The Israeli Gay, Lesbian, Bisexual and Transgender Association	<p>The Aguda – The Israeli Gay, Lesbian, Bisexual and Transgender Association was established in 1975 as a national grassroots organization dedicated to furthering the rights of the GLBT community in Israel. Aguda is committed to providing emotional and psychological support for GLBTs and to raising the consciousness and pride of the GLBT community. It strives to instil progressive social and health-related principles in the Israeli public.</p> <p><b>Contact Details</b>            Tel: +972 3 516 72 36            Email: <a href="mailto:info@glbt.org.il">info@glbt.org.il</a>  <a href="http://www.aguda-ta.org.il/">www.aguda-ta.org.il/</a></p>

<p>Ahoti for Women in Israel</p>	<p>Ahoti for Women in Israel is devoted to representing women living in the peripheries, helping and aiding women who are deprived of their labour rights and whose voices cannot be heard. Ahoti (sister) is dedicated to closing economic, social and cultural gaps through projects, workshops and conferences that reach out to disadvantaged women, empowering them personally, informing them of their rights and developing alternative economic solutions.</p> <p><b>Contact Details</b>  Tel: +972 3 687 05 45  <a href="http://www.achoti.org.il">www.achoti.org.il</a></p>
<p>Amnesty International Israel Section</p>	<p>Amnesty International Israel Section is one of the leading human rights organizations in Israel. Its apolitical status and non-affiliation to any official or government body confers on the section its independence as well as certain privileges. AI Israel is not biased towards the left or the right, towards Jews or Arabs, nor towards Judaism, Islam or Christianity. Its staff, board and members are people who represent all sectors of the population, all political affiliations and all walks of life.</p> <p><b>Contact Details</b>  Tel: +972 3 525 00 05  Email: <a href="mailto:amnesty@netvision.net.il">amnesty@netvision.net.il</a>  <a href="http://www.amnesty.org.il/">www.amnesty.org.il/</a></p>
<p>The Arab Association for Human Rights (HRA)</p>	<p>The Arab Association for Human Rights (HRA) was established in 1988 and registered as a non-profit organization in Israel in 1990. Its mandate is the protection and promotion of international human rights standards of the Palestinian Arab minority in Israel. By the mid-1990s, the HRA had formalized its goals with the first ‘Three-Year Plan’, dividing its activities into three major fields: human rights education, women’s rights and international advocacy. As an independent grassroots NGO, the HRA focuses on working with the local community. Its goal is to increase awareness of human rights among the Arab minority citizens in Israel.</p> <p>Tel: +972 4 656 19 23  Email: <a href="mailto:mzeidan@arabhra.org">mzeidan@arabhra.org</a>  <a href="http://www.arabhra.org">www.arabhra.org</a></p>

<p>The Arab Center for Alternative Planning (ACAP)</p>	<p>The Arab Center for Alternative Planning (ACAP), a non-governmental, non-profit organization located in Eilaboun, Israel (Galilee), was established in December 2000. ACAP works towards equality and integration of Israel's Arab citizens into public life activities, while preserving their cultural features and national identity, and closing existing gaps between Jewish and Arab citizens of Israel in various spheres of life, including housing, planning, infrastructure, transportation, social services, education, environment and employment. ACAP advances these aims and serves the Arab population through a highly professional team of urban planners and other relevant professionals.</p> <p><b>Contact Details</b>  Tel: +972 4 678 36 36  Email: <a href="mailto:acap@ac-ap.org">acap@ac-ap.org</a>  <a href="http://www.ac-ap.org">www.ac-ap.org</a></p>
<p>The Association for Civil Rights in Israel (ACRI)</p>	<p>The Association for Civil Rights in Israel (ACRI) works to protect the rights of diverse individuals and sectors of society, including men and women, both religious and secular, Jews and Arabs, those on the political right and left, new immigrants and veteran citizens, the unemployed and foreign workers.</p> <p><b>Contact Details</b>  Tel: +972 2 652 12 18  Email: <a href="mailto:mail@acri.org.il">mail@acri.org.il</a>  <a href="http://www.acri.org.il">www.acri.org.il</a></p>
<p>The Association of Forty</p>	<p>The Association of Forty is a grassroots non-governmental organization in Israel. It has committed itself to the promotion of social justice in the Arab sector in Israel, and to gaining recognition for the unrecognized villages in this sector.</p> <p><b>Contact Details</b>  Tel: +972 4 836 23 81/-82  Email: <a href="mailto:assoc40@assoc40.org">assoc40@assoc40.org</a>  <a href="http://assoc40.org/index_main.html">http://assoc40.org/index_main.html</a></p>

<p>Baladna – Association for Arab Youth</p>	<p>Baladna – Association for Arab Youth is an organization founded to give Arab youth in Israel a non-partisan, congenial forum for youth activities and informal education, focusing on a discussion of identity. A registered non-profit organization, Baladna aims to strengthen Arab youth's understanding of democracy and gender equality, to foster pluralism and tolerance, and to provide opportunities for discussion and debate about Arab Palestinian history, grievances and culture.</p> <p><b>Contact Details</b>  Tel: +972 4 852 30 35  Email: <a href="mailto:info@baladnayouth.org">info@baladnayouth.org</a>  <a href="http://www.baladnayouth.org">www.baladnayouth.org</a></p>
<p>Bat Shalom</p>	<p>Bat Shalom is an Israeli national feminist grassroots organization of Jewish and Palestinian Israeli women working together for a genuine peace grounded in a just resolution of the Israel-Palestine conflict, respect for human rights, and an equal voice for Jewish and Arab women within Israeli society.</p> <p><b>Contact Details</b>  Tel: +972 2 624 56 99  Email: <a href="mailto:info@batshalom.org">info@batshalom.org</a>  <a href="http://www.batshalom.org">www.batshalom.org</a></p>
<p>Beterem – The National Center for Children's Health and Safety</p>	<p>Beterem – The National Center for Children's Health and Safety is a social non-governmental organization devoted to the value of life, playing a leading role in the area of child safety, continually generating changes and forging new paths. Beterem sees every human being and organization as its partner in promoting child safety.</p> <p><b>Contact Details</b>  Tel: +972 3 926 31 30  Email: <a href="mailto:office@beterem.org">office@beterem.org</a>  <a href="http://www.beterem.org">www.beterem.org</a></p>

<p>Bimkom – Planners for Planning Rights</p>	<p>Bimkom – Planners for Planning Rights was established in May 1999 by planners and architects with the goal of strengthening the connection between human rights and spatial planning in Israel. As a professional organization, Bimkom strives to achieve the right to equality and social justice in matters of planning, development and the allocation of land resources, and assists communities and minorities affected by social and economic disadvantage and by civil rights discrimination to exercise their rights in this area.</p> <p><b>Contact Details</b>  Tel: +972 2 566 96 55  Email: <a href="mailto:bimkom@bimkom.org">bimkom@bimkom.org</a>  <a href="http://www.bimkom.org">www.bimkom.org</a></p>
<p>B'TSELEM – The Israeli Information Center for Human Rights in the Occupied Territories</p>	<p>B'TSELEM – The Israeli Information Center for Human Rights in the Occupied Territories is an Israeli human rights organization. It acts primarily to change Israeli policy in the occupied territories and to ensure that its government, which rules the occupied territories, protects the human rights of residents there and complies with its obligations under international law.</p> <p><b>Contact Details</b>  Tel: +972 2 673 55 99  Email: <a href="mailto:mail@btselem.org">mail@btselem.org</a>  <a href="http://www.btselem.org">www.btselem.org</a></p>
<p>Community Advocacy</p>	<p>Community Advocacy is based on Project Genesis in Montreal, Canada, and is a voluntary community organization that works to strengthen the awareness of residents concerning their social rights, in order to promote and ensure access to social rights as an expression of their empowerment as individuals and as a community.</p> <p><b>Contact Details</b>  Tel: +972 2 640 25 55  Email: <a href="mailto:jerusalem@advocacy.org.il">jerusalem@advocacy.org.il</a>  <a href="http://www.advocacy.org.il">www.advocacy.org.il</a></p>

<p>Defence for Children International (DCI) – Israel</p>	<p>The Defence for Children International (DCI) – Israel was founded in 1987 by a group of Arab and Jewish educators, psychologists, lawyers and social workers to promote and protect the rights of the child in Israel and under the effective control of the State of Israel in the occupied territories.</p> <p><b>Contact Details</b>  Tel: +972 2 563 30 03  Email: <a href="mailto:info@dcisrael.org">info@dcisrael.org</a>  <a href="http://www.dci-israel.org/">www.dci-israel.org/</a></p>
<p>Economic Empowerment for Women (EEW)</p>	<p>Economic Empowerment for Women (EEW) has initiated the project 'A Business of One's Own' to assist women who live in poverty to achieve economic independence and stability.</p> <p><b>Contact Details</b>  Tel: +972 4 852 00 27  Email: <a href="mailto:eew@womensown.org">eew@womensown.org</a>  <a href="http://www.womensown.org">www.womensown.org</a></p>
<p>ELEM – Youth in Distress in Israel</p>	<p>ELEM – Youth in Distress in Israel was founded in 1981 by a group of volunteers from Israel and the United States in order to help youth at risk become productive citizens, contributing to the society and the nation. Over the years ELEM has expanded its programmes for youth at risk, carrying out activities such as the provision of a wide range of services and programmes for adolescents, especially in the fields of counselling, outreach and prevention.</p> <p><b>Contact Details</b>  Tel: +972 3 768 66 66  Email: <a href="mailto:info@elem.org">info@elem.org</a>  <a href="http://elem.org/ilm/">http://elem.org/ilm/</a></p>

<p>E.L.I – Israel Association for Child Protection</p>	<p>E.L.I – Israel Association for Child Protection is recognized by the Government of Israel and other human service agencies as the only organization in Israel that deals specifically and exclusively with all of the various aspects of child abuse. The organization has worked tirelessly to increase awareness of the problem by educating the public at large, training professionals, lobbying policy decision-makers, and providing vital information to potential victims and parents - all in order to expand E.L.I.'s ability to give assistance.</p> <p><b>Contact Details</b>  Tel: +972 3 609 19 30  Email: hotline@eli.org.il  www.eli.org.il</p>
<p>GRANIT</p>	<p>GRANIT, an association providing support for women before, during and after divorce proceedings, was established in 2000 by a group of women of different family status and occupation in order to address the issue of divorced or separated women and offer the support needed during divorce proceedings.</p> <p><b>Contact Details</b>  Tel: +972 3 532 00 35  Email: tikvar@zahav.net.il  www.granitwomen.org/</p>
<p>HaMoked – Center for the Defence of the Individual</p>	<p>HaMoked – Center for the Defence of the Individual is an Israeli human rights organization whose main objective is to assist Palestinians of the occupied territories whose rights are violated on account of Israel's policies.</p> <p><b>Contact Details</b>  Email: mail@hamoked.org.il  www.hamoked.org</p>

HILLEL – Organization for Parents of Children with Learning Disabilities

HILLEL – Organization for Parents of Children with Learning Disabilities was established in 1986 by a group of concerned parents to support each other in coping with the serious difficulties faced when their children were diagnosed with learning disabilities. Parents would be given the diagnosis, which many of them had to pay for privately, but little or no information or services were forthcoming from the school system. They would be told by teachers that their children were ‘lazy’ or ‘immature’ and ‘if they really tried harder they could succeed.’ Therefore Hillel’s main goal is to educate parents so that they all become well-informed advocates and better spokespersons for their children’s rights. Parents are considered the key factor in their children’s education and future.

**Contact Details**

Tel: +972 2 539 19 22

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<http://geocities.com/hillelparents/index.html>

The Israel Women’s Network (IWN)

The Israel Women’s Network (IWN) is Israel’s foremost advocacy group for women’s rights. IWN is a unique, non-partisan organization of women united in their determination to improve the status of women in Israel, despite differing political opinions, religious outlooks and ethnic origins. IWN seeks to change the social context and norms that prevent women from assuming their rightful place as equal partners in a just and democratic society.

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Email: [office@iwn.org.il](mailto:office@iwn.org.il)

[www.iwn.org.il](http://www.iwn.org.il)

<p>Ittijah – Union of the Arab Community-Based Organizations</p>	<p>Ittijah – Union of the Arab Community-Based Organizations is the network for Palestinian non-governmental organizations in Israel. Established in 1995, Ittijah works to increase cooperation and institutional capacity among Palestinian Arab organizations that provide support structures and offer services not otherwise available on account of discriminatory practices and policies of the Israeli State. Ittijah strives to strengthen and empower the Palestinian Arab citizens of Israel by promoting the development of Palestinian society and advocating for political, economic and social change. Ittijah has three principal activity areas: local, regional and international advocacy on behalf of Palestinian citizens of Israel; human, technical financial and educational resources provision for institutional capacity-building; and networks of issue-specific organizations, such as for youth and women. Among Ittijah's activities are regular ambassadorial study days, hosting of solidarity delegations, fact sheet publications and conferences.</p> <p><b>Contact Details</b>  Tel: +972 4 850 71 10  Email: <a href="mailto:ittijah@ittijah.org">ittijah@ittijah.org</a>  <a href="http://www.ittijah.org">www.ittijah.org</a></p>
<p>KIDMA – The Project for the Advancement of Women in Israel</p>	<p>KIDMA – The Project for the Advancement of Women in Israel was established by Arlette Adler in 1984 and acts to advance the status of women in Israel by creating programmes to help women increase their positive involvement in Israeli society.</p> <p><b>Contact Details</b>  Tel: +972 4 824 03 18 &amp; +972 4 824 91 14  Email: <a href="mailto:kidma@psy.haifa.ac.il">kidma@psy.haifa.ac.il</a>  <a href="http://kidma.haifa.ac.il/">http://kidma.haifa.ac.il/</a></p>
<p>Law in the Service of the Elderly (LSE)</p>	<p>Law in the Service of the Elderly (LSE) is an Israeli NGO whose goal and purpose is to promote the rights of the elderly population in Israel via advocacy and legal activities.</p> <p><b>Contact Details</b>  Email: <a href="mailto:doronfam@hotmail.com">doronfam@hotmail.com</a>  <a href="http://research.haifa.ac.il/~doronfam/info.html">http://research.haifa.ac.il/~doronfam/info.html</a></p>

MachsomWatch – Women against the Occupation and for Human Rights

MachsomWatch – Women against the Occupation and for Human Rights was founded in January 2001 in response to repeated reports in the press about human rights abuses of Palestinians crossing army and border police checkpoints. The excessive Israeli response to the El Aksa Intifada, the prolonged closure and siege of villages and towns on the West Bank provided the stimulus and the motivation for what at first seemed an impossible mission. The initiative of three women – Ronnee Jaeger, a long time activist with experience of human rights work in Guatemala and Mexico, Adi Kuntsman, a feminist scholar who emigrated from the former Soviet Union in 1990 and veteran activist Yehudit Keshet, an orthodox Jewess – Machsom Watch now boasts 400 women members all over the country.

**Contact Details**

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Email: [machsomwatch@gmail.com](mailto:machsomwatch@gmail.com)  
[www.machsomwatch.org](http://www.machsomwatch.org)

Mada al-Carmel – The Arab Center for Applied Social Research

Mada al-Carmel – The Arab Center for Applied Social Research is a non-profit, independent research institute founded in 2000 and located in Haifa, Israel. Mada al-Carmel aims to promote theoretical and applied research on the Palestinian community in Israel. Mada al-Carmel focuses on the social, educational, and economic needs of Palestinians in Israel, as well as on national identity and democratic citizenship.

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Email: [mada@mada-research.org](mailto:mada@mada-research.org)  
[www.mada-research.org](http://www.mada-research.org)

<p>Mavoi Satum</p>	<p>Mavoi Satum (Dead End), founded in 1996, is an organization with a dual focus, working on the principle that, in order to make a real difference, it is necessary to concentrate on both changing the lives of today's <i>agunot</i> (a woman bound in marriage by a husband who refuses to grant a divorce or who is missing and not proved dead according to Jewish law) and, at the same time, ensuring that measures are taken to eliminate the problem of the <i>agunah</i> from our society.</p> <p><b>Contact Details</b>  Tel: +972 2 671 22 82  Email: cs@ipaper.co.il  www.ipaper.co.il</p>
<p>Mossawa – The Advocacy Center for Arab Citizens in Israel</p>	<p>Mossawa – The Advocacy Center for Arab Citizens of Israel was established in October 1997 as a non-governmental organization. Mossawa works to promote equality for Arab/Palestinians within the borders of Israel. Mossawa utilizes advocacy methods to change the social and political status of Arab/Palestinians in Israel in an attempt to gain minority recognition and rights, without sacrificing their national and cultural rights as Palestinians.</p> <p><b>Contact Details</b>  Tel: +972 4 855 59 01  www.mossawacenter.org</p>
<p>The Movement for Quality Government in Israel (MQG)</p>	<p>The Movement for Quality Government in Israel (MQG) is Israel's largest and leading public petitioner to the High Court of Justice and a significant moral voice for thousands of citizens. MQG also takes legal action in other judiciary instances and promotes its ideals through legislative initiatives; legal aid to whistle-blowers free of charge; public demonstrations and petitions; several publications, such as a monthly newsletter; lectures; a yearly symposium concerning social issues; its internet site; and the media.</p> <p><b>Contact Details</b>  Tel: +972 2 500 00 73  Email: mqg@mqg.org.il  www.mqg.org.il</p>

<p>NA'AMAT</p>	<p>NA'AMAT, the Hebrew acronym for 'Movement of Working Women and Volunteers', is an organization and a movement striving to enhance the quality of life for women, children and families in Israel, the United States and around the world. NA'AMAT women act locally, nationally and globally in 11 countries (10 sister countries in addition to Israel). They take action around issues ranging from religious pluralism to an improvement in the status of women at home and in the workplace, from children's well-being to peace in the Middle East, from the ability of single parents and new immigrants to build a life for themselves to putting an end to domestic violence.</p> <p><b>Contact Details</b>  Tel: +972 3 609 03 73  Email: <a href="mailto:naamat@naamat.org.il">naamat@naamat.org.il</a>  <a href="http://www.naamat.org.il">www.naamat.org.il</a></p>
<p>National Council for the Child (NCC)</p>	<p>The National Council for the Child (NCC) was established in 1980 and is the oldest and largest organization of its kind in Israel. Representing the rights of all Israeli children, including Jews and Arabs, religious and secular, sick and healthy, immigrants and 'Sabras', the NCC operates on several complementary fronts as it seeks change in legislation, policy, and practice.</p> <p><b>Contact Details</b>  Tel: +972 2 678 06 06  Email: <a href="mailto:ncc@children.org.il">ncc@children.org.il</a>  <a href="http://www.children.org.il">www.children.org.il</a></p>
<p>Nisan – Young Women Leaders</p>	<p>Nisan – Young Women Leaders is the only organization dedicated to the advancement of young women in Israel. Nisan's innovative programmes develop the leadership potential of young Jewish and Arab Israeli women, support their initiatives and foster communication and cooperative partnerships among them. Connections initiated during the organization's 'Leadership Development Programmes' for high-schoolers are cultivated on a long-term basis through participation in alumni activities and utilization of the Young Women's Resource Center.</p> <p><b>Contact Details</b>  Tel: +972 4 656 16 04  Email: <a href="mailto:info@nisan.org.il">info@nisan.org.il</a>  <a href="http://www.nisan.org.il">www.nisan.org.il</a></p>

<p>NISPED</p>	<p>NISPED is an independent educational institution conducting training, project development and consultancy programmes. It is affiliated to the Negev College. NISPED seeks to promote peace and development. Its concern is with fundamental processes of social change and with the centrality of civil society to their successful achievement.</p> <p><b>Contact Details</b>  Tel: +972 8 640 54 32  Email: <a href="mailto:nisped@nisped.org.il">nisped@nisped.org.il</a>  <a href="http://www.nisped.org.il">www.nisped.org.il</a></p>
<p>Nitzan – The Israeli Association for Children &amp; Adults with Learning Disabilities</p>	<p>Nitzan – The Israeli Association for Children &amp; Adults with Learning Disabilities was founded in 1964 by parents and volunteers. Nitzan’s objectives are to identify, assess and assist individuals with learning disabilities, adaptive problems and functional difficulties.</p> <p><b>Contact Details</b>  Tel: +972 3 537 22 66  Email: <a href="mailto:yitzhak@nitzan-israel.org.il">yitzhak@nitzan-israel.org.il</a>  <a href="http://eng.nitzan-israel.org.il/">http://eng.nitzan-israel.org.il/</a></p>
<p>Orr Shalom</p>	<p>Orr Shalom acts to develop and operate a range of multi-faceted homes for children with normal potential who have been mistreated during various stages of their early development by parents with parenting disabilities, or who have endured psychological or physical traumas and require out-of-home treatment.</p> <p><b>Contact Details</b>  Tel: +972 2 533 70 59  Email: <a href="mailto:info@orr-shalom.co.il">info@orr-shalom.co.il</a>  <a href="http://www.orr-shalom.org.il">www.orr-shalom.org.il</a></p>
<p>Peace Child Israel (PCI)</p>	<p>Peace Child Israel (PCI) was founded in 1988 to teach coexistence using theatre and the arts. It educates for democratic values, tolerance and mutual respect. Arab and Jewish teens work with counterparts from around the country to create original dramas about coexistence. The plays, in Arabic and Hebrew, are performed for family, friends and the public at large.</p> <p><b>Contact Details</b>  Tel: +972 3 730 04 81  Email: <a href="mailto:pci@netvision.net.il">pci@netvision.net.il</a>  <a href="http://www.mideastweb.org/peacechild/">www.mideastweb.org/peacechild/</a></p>

<p>The Peres Center for Peace</p>	<p>The Peres Center for Peace works in parallel to, but independently from, the political process towards peace. It is this unique mandate that enables cooperative activities to continue between Israel and Arab neighbours despite the breakdown of political negotiations and upsurge of violence. The projects are based on a genuine identification of common Arab and Israeli economic and social interests, which are formed into peace-building projects through partnerships with regional and international players.</p> <p><b>Contact Details</b>  Tel: +972 3 568 06 80  Email: <a href="mailto:info@peres-center.org">info@peres-center.org</a>  <a href="http://www.peres-center.org">www.peres-center.org</a></p>
<p>Public Committee against Torture in Israel (PCATI)</p>	<p>The Public Committee against Torture in Israel (PCATI) aims at strengthening democracy and the rule of law by protecting human and civil rights. PCATI believes that the use of torture as a method of interrogation undermines the foundation of democracy in an enlightened society, is contrary to Israeli and international conventions, and also to the Basic Law: Human Dignity and Freedom, the Penal Code, the laws of evidence and the United Nations International Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment which was signed by the State of Israel.</p> <p><b>Contact Details</b>  Tel: +972 2 642 98 25  Email: <a href="mailto:pcati@stoptorture.org.il">pcati@stoptorture.org.il</a>  <a href="http://www.stoptorture.org.il/">www.stoptorture.org.il/</a></p>
<p>Rabbis for Human Rights</p>	<p>Rabbis for Human Rights is the only organization in Israel today concerned specifically with giving voice to the Jewish tradition of human rights and the only Israeli rabbinic organization comprised of Reform, Orthodox, Conservative and Reconstructionist rabbis and students. The organization was founded in 1988, in response to serious abuses of human rights by the Israeli military authorities in the suppression of the Intifada.</p> <p><b>Contact Details</b>  Tel: +972 2 648 27 57  Email: <a href="mailto:info@rhr.israel.net">info@rhr.israel.net</a>  <a href="http://www.rhr.israel.net">www.rhr.israel.net</a></p>

<p>Sikkuy – The Association for the Advancement of Civic Equality in Israel</p>	<p>Sikkuy – The Association for the Advancement of Civic Equality in Israel develops and implements projects to advance civic equality between Arab and Jewish citizens of Israel in government budgets, resource allocation, hiring policy, land usage, etc. Sikkuy is an active member of the international civil society community and is dedicated to advancing civil society in Israel.</p> <p><b>Contact Details</b>  Tel: +972 2 654 12 25  Email: <a href="mailto:jerusalem@sikkuy.org.il">jerusalem@sikkuy.org.il</a>  <a href="http://www.sikkuy.org.il/">www.sikkuy.org.il/</a></p>
<p>The Van Leer Jerusalem Institute</p>	<p>The Van Leer Jerusalem Institute is a leading intellectual centre for the interdisciplinary study and discussion of issues related to philosophy, society, culture and education. It gives expression to the wide range of opinions in Israel, and takes particular pride in its role as an incubator and creative home for many of the most important civil society efforts to enhance and deepen Israeli democracy.</p> <p><b>Contact Details</b>  Tel: +972 2 560 52 22  Email: <a href="mailto:amitl@vanleer.org.il">amitl@vanleer.org.il</a>  <a href="http://www.vanleer.org.il">www.vanleer.org.il</a></p>
<p>Variety Israel</p>	<p>Variety Israel is a registered children’s charitable organization that assists children with special needs and their families. Variety has focused on integration and ability, not disability. Its innovative facilities, programmes and services provide the opportunity for children with special needs to hope, dream, learn and grow.</p> <p><b>Contact Details</b>  Tel: +972 3 644 72 01  Email: <a href="mailto:variety@bezeqint.net">variety@bezeqint.net</a>  <a href="http://www.variety-israel.org/">www.variety-israel.org/</a></p>
<p>Women’s International Zionist Organization (WIZO)</p>	<p>Women’s International Zionist Organization (WIZO) is a non-party international movement dedicated to the advancement of the status of women, welfare of all sectors of Israeli society and encouragement of Jewish education in Israel and the Diaspora.</p> <p><b>Contact Details</b>  Tel: +972 3 692 37 14/5  Email: <a href="mailto:infodep@wizo.org">infodep@wizo.org</a>  <a href="http://www.wizo.org">www.wizo.org</a></p>

<p>Yad B'Yad (Hand-in-Hand)</p>	<p>Yad B'Yad (Hand-in-Hand) is a non-profit organization established in 1982, which extends a helping hand to children at risk throughout Israel.</p> <p><b>Contact Details</b>  Tel: +972 3 620 31 41  Email: yadbeyad@zahav.net.il  www.yadbeyad.org.il</p>
<p>Yeladim – Fair Chance for Children</p>	<p>Yeladim – Fair Chance for Children is a voluntary organization, founded in 1986 in order to assist children in residential group homes. The organization functions primarily in those areas which are not budgeted for by the Ministries of Social Welfare, Education and Health. The main goal of the organization is to provide these children with similar opportunities to those enjoyed by children living with their families and, thus, to enable them to grow up to be independent and productive adults.</p> <p><b>Contact Details</b>  Tel: +972 3 647 50 76  Email: yeladim@yeladim.org.il  www.yeladim.org.il</p>
<p>The Yitzhak Rabin Center for Israel Studies</p>	<p>The Yitzhak Rabin Center for Israel Studies is dedicated to commemorating the life and work of Yitzhak Rabin and probing the lessons to be learned by Israeli society regarding his assassination, its circumstances and its implications. The Center is distinctive in its integration of the elements of commemoration through a museum and an educational programme; documentation and academic research; and active involvement in projects on behalf of society and State.</p> <p><b>Contact Details</b>  Tel: +972 3 643 65 45  www.rabincenter.org.il</p>

## 2. Palestinian mainstream peace and conflict resolution organizations

Name	Short Description
Al-Hares Center for Studies and Media	<p>The Al-Hares Center for Studies and Media is an independent, non-profit Palestinian organization with the aim of spreading the values and culture of democracy, civil society and human rights in Palestinian society, and encouraging the participation and equality of Palestinian women.</p> <p><b>Contact Details</b>            Tel: +972 2 275 01 05            Email: alhares99@palnet.com; info@alhares.org            www.alhares.org</p>
Al-Mustakbal Foundation for Strategic and Policy Studies (AMF)	<p>The Al-Mustakbal Foundation for Strategic and Policy Studies (AMF) serves as an independent, non-profit institution that actively addresses pressing economic, legal and regulatory issues facing Palestinian society on the road to Statehood. AMF helps to lay the basis for the business community's role as a collaborator in shaping the future relationship between the Palestinian private and public sectors. AMF's activities work to build trust and understanding to strengthen this joint and strategic partnership, the effective result of which leads to a deepening of the principles of a free market. As a think-tank, AMF is engaged in setting strategic policy directions through research, analysis and advocacy activities, with a focus on economic, legal and regulatory policy change. AMF's policy-driven programme helps inform the public debate on these issues, also encouraged through other programmes that promote the free and civil exchange of ideas and the exercise of the right to self-expression. Al-Mustakbal views these as elements of Palestinian civil society's contribution to concrete and positive State-building.</p> <p><b>Contact Details</b>            Tel: +972 2 297 15 64            Email: info@almustakbal.ps            www.almustakbal.org</p>

Alpha International  
for Research, Polling and  
Informatics

Alpha International for Research, Polling and Informatics was established in 2001, with the aim of helping decision-makers from among government, business and civil society organizations and individuals to make sound decisions for present and future planning through effective use of data, information and modern statistical analysis tools. Backed by distinguished in-house expertise and a solid commitment to quality, Alpha Team provides a wide range of reliable services using cutting-edge research methods and statistical analysis techniques. Alpha has extended experience in conducting data services including data needs identification, data collection and entry, data analysis and interpretation, data management, and data design and implementation. The Alpha team is also experienced in the design, development and implementation of management information systems tailored to the particular needs of the client institution. Alpha has also been working in many other fields, including surveys, polling, performance evaluation, research studies, capacity-building, trend analysis and forecasting, outsourcing and specialized technical assistance. Alpha has worked with various NGOs including Birzeit University, the Public and Community Health Institute, the Women's Affairs Center and the Center for Palestine Research and Studies, to name just a few, as well as international organizations and government institutions including the Palestinian Central Bureau of Statistics and the United Nations Development Programme (UNDP). Alpha has always been aware of the importance of reliable validated data and indicators for all, and is therefore committed to quality in all its data products and services. This has been proven by its large number of clients and volume of work, with over fifty surveys supervised in various areas.

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[www.alpha.ps](http://www.alpha.ps)

The Applied Research  
Institute Jerusalem (ARIJ)

The Applied Research Institute Jerusalem (ARIJ) seeks to promote sustainable development in the occupied Palestinian territories and the self-reliance of the Palestinian people through greater control over their natural resources, augmenting the local stock of scientific and technical knowledge and advising on more efficient methods of resources utilization, conservation, improved practices and appropriate technologies.

**Contact Details**

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Email: [nsalman@arij.org](mailto:nsalman@arij.org)

[www.arij.org](http://www.arij.org)

The Arab Thought Forum  
(ATF)

The Arab Thought Forum (ATF), known as Al Multaqa in Arabic, was established in Jerusalem in 1977 as an independent Palestinian organization. Based on democratic principles such as openness, transparency and freedom of expression, it provides a forum for Palestinian decision-makers, public opinion leaders and citizens to express their views and has no affiliation to any government, political party or other organization. The strength of ATF lies in its political impartiality, allowing it to freely engage in a broad range of subjects related to the Palestinian cause of democracy building and ultimately independence.

**Contact Details**

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Email: [webmaster@multaqa.org](mailto:webmaster@multaqa.org)

[www.multaqa.org](http://www.multaqa.org)

Arab Educational Institute (AEI)

The Arab Educational Institute (AEI) is a non-governmental, academic, non-profit, human rights organization. AEI encourages young Palestinians develop their vitality, to rise above the suffocation imposed upon Palestinian society, and to use opportunities to work together for the public good and for an open identity across national and religious borders. AEI's goals are: Creating opportunities for Palestinian youths from all walks of life to express and communicate their joint identity through popular arts and cultural practices, developing non-violent, community- and communication-based actions in the Palestinian movement against Israeli occupation, improving skills of young Palestinians in intercultural relations, conversational English and computer use so that they will be able to transmit a Palestinian message of peace based on justice and reconciliation. Target groups: high school students, university students, teachers and principals, and mothers, in Bethlehem, Hebron and Ramallah.

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[www.aeicenter.org](http://www.aeicenter.org)

Association of Women Committees for Social Work (AWCSW)

The Association of Women Committees for Social Work (AWCSW) is a mass-based, grassroots organization founded in June 1981. The Association forms a basic pillar of the Women's Movement in the occupied territories, thanks to its practical programmes and projects, which not only provide services to women, but also create jobs for them. Hundreds of thousands of Palestinian women and children have already benefited from the services of the AWCSW over the past 23 years. The headquarters of the AWCSW are located in the centre of Ramallah. From this head office, the Association gradually opened 400 branches in cities, towns, villages, and refugee camps all over the West Bank and Gaza Strip.

**Contact Details**

Tel: +972 2 298 47 82  
Email: [awcsw@palnet.com](mailto:awcsw@palnet.com); [dabbour70@hotmail.com](mailto:dabbour70@hotmail.com)  
[www.awcsw.org](http://www.awcsw.org)

Association for Women's Action for Training and Rehabilitation (AOWA)

Association of Women's Action for Training and Rehabilitation (AOWA) is a women's development organization established in 1994 by a group of women activists from Palestine. The programmes of the association focus on civil education, the activities of its educational unit, and social solidarity. The objectives of the association are to promote women's initiatives, foster the national participation of women, develop rural women's capacities, develop leadership skills and contribute to enhanced health, educational and cultural awareness among Palestinian women.

**Contact Details**

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Email: aowa2006@hotmail.com

BADIL Resource Center for Palestinian Residency and Refugee Rights

The BADIL Resource Center for Palestinian Residency and Refugee Rights takes a rights-based approach to the Palestinian refugee issue through research, advocacy and support of community participation in the search for durable solutions. BADIL was established in January 1998 to support the development of a popular refugee lobby for the right of return through professional research and partnership-based community initiatives. The Center is registered with the Palestinian Authority.

**Contact Details**

Tel: +972 2 274 73 46

Email: board@badil.org

www.badil.org

<p>Bethlehem Peace Center</p>	<p>The Bethlehem Peace Center is an NGO aiming to promote peace, democracy, religious tolerance and cultural diversity within the spirit and values of Palestinian culture. The Center is not affiliated to any religion, faith or belief, nor any political party or faction or ethnic group. The Center pursues the following goals: activating the Palestinian cultural diversity movement by delivering programmes, activities and functions highlighting the mission of the Center and targeting the local community; enhancing and increasing cultural exchange between local Arabs and international cultures; raising awareness of issues such as cultural and environmental awareness, basic human rights and democracy; and inspiring and assisting other cultural centres in Palestine. Its fields of work focus on peace, children, youth and women.</p> <p><b>Contact Details</b>  Tel: +972 2 276 66 77  Email: <a href="mailto:info@peacenter.org">info@peacenter.org</a>  <a href="http://www.peacenter.org/">www.peacenter.org/</a></p>
<p>Civic Forum Institute Palestine (CFIP)</p>	<p>The Civic Forum Institute Palestine (CFIP) was founded in 1995 as a grassroots civic education programme managed by the National Democratic Institute for International Affairs (NDI). CFIP pursues the goals of building and strengthening the foundations of democracy in Palestine and developing Palestinian civil society organizations. CFIP is dedicated to democratic development in order to raise citizens' awareness of democratic principles and processes. It also works to empower local leaders and organizations through meaningful and consistent programmes and activities organized in local communities throughout Palestine.</p> <p><b>Contact Details</b>  Tel. Jerusalem: +972 2 532 62 61  Ramallah: +972 2 297 12 73  Email: <a href="mailto:cfip@cfip.org">cfip@cfip.org</a>  <a href="http://www.cfip.org">www.cfip.org</a></p>

Democracy & Workers' Rights Center in Palestine (DWRC)

The Democracy & Workers' Rights Center in Palestine (DWRC) is a non-governmental, non-profit organization, not affiliated with any political party. DWRC was established in 1993 by a group of trade unionists, lawyers, academics and political figures in Palestinian society. Its main office is located in Ramallah and it has a branch office in Gaza. It is registered with the Palestinian Ministry of Interior under no. RA267B. It strives to build a Palestinian society where peace, democracy, human rights, fundamental liberties and social justice reign supreme among its political, social and cultural principles; to defend workers' rights, enhance their benefits and raise their awareness of their rights and the mechanisms to defend them; to organize workers in trade unions on a democratic basis; to develop trade union leaders' knowledge and skills, reinforce their role in influencing policies and enhance participative learning; and to conduct studies and research and strengthen solidarity and networking with like-minded organizations.

**Contact Details**

Tel: +972 2 295 26 08  
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[www.dwrc.org](http://www.dwrc.org)

Faisal Husseini Foundation

The Faisal Husseini Foundation aims to preserve the cultural character of the city of Jerusalem, maintain the Palestinian identity of its residents and develop the services of its institutions. The foundation, through its various projects and deep commitment, supports East Jerusalem Palestinian institutions which provide services in health care, education and youth.

**Contact Details**

Tel: +972 2 234 26 86  
[www.fhf-pal.org](http://www.fhf-pal.org)

<p>Filastiniyat</p>	<p>Filastiniyat is an organization founded by young female and male leaders who are active in civil and political society. Filastiniyat is not a neutral body; it is political but not factional. Filastiniyat is committed to ensuring and supporting the equitable participation of Palestinian women and youth at all levels of public spheres and all forums of public discourse. Alternative media discourse and equitable participation of women and youth are not just abstract social justice goals, but are also decisive factors in building a just and a lasting peace, democratic governance and sustainable development.</p> <p><b>Contact Details</b>  Tel: +972 2 297 31 22  <a href="http://www.filastiniyat.org">www.filastiniyat.org</a></p>
<p>Gaza Community and Mental Health Programme (GCMHP)</p>	<p>The Gaza Community Mental Health Programme (GCMHP) is a Palestinian non-governmental, non-profit organization established in 1990 to provide comprehensive community mental health services to the population of the Gaza Strip, including therapy, training and research. It is one of the leading mental health organizations in Palestine. The programme was established to meet the urgent needs of the population resulting from the Israeli occupation. Furthermore, GCMHP's establishment came at a time when mental health concerns were multiplied as a result of recurring exposure to the stress and trauma caused by the policies of the Israeli occupation and the resulting social problems.</p> <p><b>Contact Details</b>  Tel: +972 8 282 57 00  Email: <a href="mailto:pr1@gcmhp.net">pr1@gcmhp.net</a>  <a href="http://www.gcmhp.org/">www.gcmhp.org/</a></p>

<p>Holy Land Trust (HLT)</p>	<p>Holy Land Trust (HLT) is a non-governmental organization that was established in 1997 in Bethlehem, its mission being to improve the lives of children, families and communities in Palestine through programmes founded on historical, political, and religious experiences. The core value of the organization is the promotion of non-violent resistance to end the occupation and build a democratic Palestine. HLT's goals are to promote non-violent resistance, build international awareness of the situation in the occupied territories and develop local alternative media. Its main projects are the Remember the Innocents programme, which aims at promoting non-violence awareness among youth and children in Bethlehem and around the Palestinian Movement for Non-violent Action, project aimed at building Palestinian non-violent strategies in cooperation with the Panorama Center, Jerusalem. Its main fields of action are education and non-violence.</p> <p><b>Contact Details</b>  Tel: +972 2 276 59 31  Email: <a href="mailto:palestine@holylandtrust.org">palestine@holylandtrust.org</a>  <a href="http://www.holylandtrust.org/">www.holylandtrust.org/</a></p>
<p>Independence Youth Union</p>	<p>The Independence Youth Union is the youth wing of the Palestinian Democratic Union (FIDA), a Palestinian political party that constitutes a member faction of the PLO, which is the sole and the legitimate representative of the Palestinian people, working for their liberation and return and for the establishment of a democratic independent State and the attainment of comprehensive peace in the region. It is also a social democratic party with a progressive vision for the structuring of Palestinian society on the basis of democracy, social justice and equality and opening the road towards socialism.</p> <p><b>Contact Details</b>  Tel: +972 2 295 40 72  Email: <a href="mailto:fida@palnet.com">fida@palnet.com</a>  <a href="http://www.fida.ps">www.fida.ps</a></p>

<p>Institute of Jerusalem Studies (IJS)</p>	<p>The Institute of Jerusalem Studies (IJS), the Jerusalem branch of the Institute for Palestine Studies (IPS), was established in 1995, functioned in Ramallah and then moved to Jerusalem in the year 2000. Three years later, the offices were once again returned to Ramallah as a result of Israeli restrictions on movement. IJS draws upon a local board of trustees, scholars and administrators. The main objective of the Institute of Jerusalem Studies is to produce scholarship in English and Arabic on the city of Jerusalem. It publishes both the Jerusalem Quarterly (English) and the Hawliyyat al-Quds (Arabic).</p> <p><b>Contact Details</b>  Tel: +972 2 298 91 08  Email: <a href="mailto:ipsquds@palestine-studies.org">ipsquds@palestine-studies.org</a>  <a href="http://www.jerusalemquarterly.org">www.jerusalemquarterly.org</a></p>
<p>International Palestinian Youth League (IPYL)</p>	<p>In 1997, a group of young Palestinians with some expertise in cross-cultural exchange and international volunteering decided to establish a pilot project that aimed at empowering and developing Palestinian civil society by targeting young Palestinians and promoting their involvement in the development of their society and by spreading the basic principles of democracy and the responsible practice of citizenship. This initiative led to the establishment of the International Palestinian Youth League (IPYL), a non-governmental, not-for-profit, non-partisan youth organization targeting young Palestinians between 15 and 35 years of age and their families.</p> <p><b>Contact Details</b>  Tel: +972 2 221 55 86  Email: <a href="mailto:info@ipyl.org">info@ipyl.org</a>  <a href="http://www.ipyl.org">www.ipyl.org</a></p>

International Peace and Cooperation Center (IPCC)

The International Peace and Cooperation Center (IPCC) was established in 1998 as an independent Palestinian non-profit organization to develop proactive initiatives which support the social, cultural, political and economic processes essential to a peaceful, democratic and prosperous future for the Palestinian people. The goals of the Center, to be achieved primarily by working with various stakeholders, such as civil society organizations, youth groups, women's and professional associations and private sector organizations, are to enhance the ability of Palestinians to meet the challenge of building a democratic, participatory civil society; to develop policy options and programmes for decision-makers and stakeholders that address issues of conflict, peace-building, democracy development, the future of Jerusalem; and to monitor the impact of critical events, policies and actions upon Palestinian society. The target groups are members of civil society, youth groups, women's and professional associations and private sector organizations, in Jerusalem and in some locations in the West Bank.

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Email: [info@ipcc-jerusalem.org](mailto:info@ipcc-jerusalem.org)  
[www.ipcc-jerusalem.org](http://www.ipcc-jerusalem.org)

Issam Sartawi Center for the Advancement of Peace and Democracy (ISCAPD)

The Issam Sartawi Center for the Advancement of Peace and Democracy (ISCAPD) (Al-Quds University) is a Palestinian non-governmental organization; a research-oriented university body with a specific interest in community outreach, as well as regional and worldwide initiatives. It was founded by a group of leading Palestinian academics in 1998, led by Professor Sari Nusseiebeh, and hosted at Al-Quds University. The goals of the Center are to build a focused portfolio of carefully designed, non-partisan civil society projects in order to assist the establishment of political parties, to improve overall political party accountability, to strengthen civil leadership in Palestine, and to increase regional leadership to solve regional problems.

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[www.alquds.edu/centers\\_institutes/iscps/](http://www.alquds.edu/centers_institutes/iscps/)

Jerusalem Center for Social and Economic Rights (JCSER)

The Jerusalem Center for Social and Economic Rights (JCSER) is a Palestinian non-governmental human rights organization based in Jerusalem. It was established in 1997 by lawyers and members of the Palestinian community of Jerusalem. JCSER provides legal assistance and representation to Palestinian residents of East Jerusalem subjected to discriminatory policies by the Israeli authorities. JCSER makes use of the Israeli legal system to assist Palestinian Jerusalemites to survive on a day-to-day basis in the city. It seeks to find ways to take the initiative to proactively fight discrimination and improve conditions of daily life in the short term without conferring political legitimacy on Israel's illegal annexation of East Jerusalem. Presently, JCSER is one of the only institutions specifically devoted to providing representation and other legal services on social and economic rights to the Palestinian community in Jerusalem.

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Tel: +972 2 627 54 46

[www.jcser.org](http://www.jcser.org)

Jerusalem Center for Women (JCW)

The Jerusalem Center for Women (JCW) was established in 1994. Parallel to its establishment, Batshalom, the Israeli Women's Center, was created. Batshalom and the Jerusalem Center for Women carry out joint Palestinian-Israeli programmes through the Jerusalem link. The Jerusalem Center for Women stresses the importance of democratic principles and transparency in all its activities. Its mission is to advance Palestinian women's rights, and the status and involvement of women within Palestinian society. The center is committed to the protection of human rights and the realization of a Middle East peace based on justice. Its main programmes and activities are Palestinian-Israeli conflict resolution, monitoring human rights violations, training and empowerment, and its main focus is on women's rights and peace education.

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Email: [jcw@palnet.com](mailto:jcw@palnet.com)

[www.j-c-w.org](http://www.j-c-w.org)

Jerusalem Media and  
Communication Center  
(JMCC)

The Jerusalem Media and Communication Center (JMCC) was established in 1988 by a group of Palestinian journalists and researchers to provide information on events in the West Bank (including East Jerusalem) and the Gaza Strip. JMCC's Jerusalem and Ramallah offices provide a wide range of services to journalists, researchers, international agencies, individuals and organizations interested in obtaining reliable information on the Palestinian territory.

**Contact Details**

Tel: +972 2 583 82 66

Email: [jmcc@jmcc.org](mailto:jmcc@jmcc.org)

[www.jmcc.org/](http://www.jmcc.org/)

Library on Wheels for  
Non-violence and Peace  
(LOWNP)

The Library on Wheels for Non-violence and Peace (LOWNP) is a non-governmental community outreach organization. Its aims are to provide educational materials to children in areas where there is no access to public libraries, to promote the ideas of peace, coexistence and traditions of tolerance in the three Abrahamic religions, and to expose readers to information, which can benefit development and provide opportunities for self-expression and social interaction. Its main projects cover children's programmes, publications, research and surveys, women's programmes and activities, training and awareness-raising. LOWNP's work focuses mainly on peace, non-violence, children, youth and women.

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[www.towardshumanity.org/towards/library.html](http://www.towardshumanity.org/towards/library.html)

<p>The Mattin Group</p>	<p>The Mattin Group is a non-profit organization based in Palestine and is focused on economic rights and development partnerships. It promotes such partnerships and then assists partners in planning and executing projects conceived to generate specific human rights and economic development dividends. It carries out its activities through a network of partners and internal expertise spanning the disciplines of business and export development, international trade and trade policy, public international law and classical human rights. Its project partners include Palestinian and international NGOs, Palestinian public institutions and private business and foreign and international development agencies.</p> <p><b>Contact Details</b>  Tel: +972 2 295 45 68  Email: MATTIN@palnet.com</p>
<p>Middle East Non-Violence and Democracy (MEND)</p>	<p>Middle East Non-violence and Democracy (MEND) is a non-governmental academic, non-profit human rights organization, promoting the principles and practice of non-violence through training and awareness-building. Its main goals are empowering people with active non-violence skills, reducing violence, promoting democratic practice, providing hope and self-esteem, raising awareness, and reaching the neglected and most vulnerable, especially youth and women. The target groups are men, women and children, youth groups and public figures.</p> <p><b>Contact Details</b>  Tel: +972 2 656 73 10  Email: info@nonviolentpeaceforce.org  <a href="http://www.nonviolentpeaceforce.org/en/node/198">www.nonviolentpeaceforce.org/en/node/198</a></p>

MIFTAH – The Palestinian Initiative for the Promotion of Global Dialogue & Democracy

MIFTAH – The Palestinian Initiative for the Promotion of Global Dialogue & Democracy is a non-governmental, non-partisan, Jerusalem-based institution dedicated to fostering democracy and good governance within Palestinian society through promoting public accountability, transparency, the free flow of information and ideas, and the challenging of stereotyping at home and abroad. Established in December 1998, with Hanan Ashrawi as its Secretary-General, MIFTAH's aim is to serve as a Palestinian platform for global dialogue and cooperation guided by the principles of democracy, human rights, gender equity and participatory governance. To this end, MIFTAH undertakes the proactive generation and presentation of policy proposals and the focused dissemination of reliable information. Since its creation, MIFTAH has established the cogency of its positions in Palestine and in the region, and has formulated long- and short-term policies and strategies to deal with particular pressing issues. Through networking with like-minded organizations locally, regionally and internationally, and with Palestinian expatriate communities, MIFTAH has forged lasting relationships and partnerships in pursuit of a common vision of dialogue and democracy.

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[www.miftah.org](http://www.miftah.org)

NAWAT

NAWAT is an organized, voluntary group of activists with no political affiliation, comprising both men and women, working together to promote change and citizen's rights within Palestinian society. NAWAT is active in the fields of civil service, change for equality, development, and democracy, as the core of a social movement.

**Contact Details**

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[www.groups.yahoo.com/group/nawat](http://www.groups.yahoo.com/group/nawat)

<p>Near East Consulting</p>	<p>Near East Consulting is composed of a team of researchers who are leaders in survey research and data analysis. Their experience covers a wide array of consultancies including public opinion polling, media research, democracy and democratization, food security, health and education, women and children, socio-economic development, poverty and the labour market, peace and conflict resolution, arms control and disarmament, electoral processes, Palestinian refugees, demography, legal and judicial systems, and impact of aid and assistance.</p> <p><b>Contact Details</b>  Tel: +972 2 296 14 36  Email: <a href="mailto:info@neareastconsulting.com">info@neareastconsulting.com</a>  <a href="http://www.neareastconsulting.com/">www.neareastconsulting.com/</a></p>
<p>Pal Vision (Ru'ya Falastiniya)</p>	<p>Pal Vision (Ru'ya Falastiniya) is a democratic, youth-run, non-profit organization, established in 1998. It serves to promote active leadership roles for young Palestinians within their communities through training and voluntary work. It has one coordinator in each district and offices in Bethlehem and Jerusalem. Ru'ya is the only entirely youth-run registered non-profit organization in Palestine.</p> <p><b>Contact Details</b>  Tel: +972 2 628 50 80  Email: <a href="mailto:info@palestinianvision.org">info@palestinianvision.org</a>  <a href="http://www.palestinianvision.org/index.htm">www.palestinianvision.org/index.htm</a></p>
<p>Palestine Economic and Policy Research Institute (Ma'had Abhath As-Siyasat Aliqtisadiyah Al Filistini) (MAS)</p>	<p>The Palestine Economic Policy Research Institute (Ma'had Abhath As-Siyasat Aliqtisadiyah Al Filistini) (MAS) was founded in Jerusalem in 1994 as an independent non-profit institution to contribute to the policy-making process by conducting economic and social policy research. Ten years and over one hundred publications later, MAS is proud of its record of applying the highest standards of intellectual independence, relevance and methodological excellence in its economic and social research and analysis, and its sustainable socio-economic development work in Palestine.</p> <p><b>Contact Details</b>  Tel: +972 2 298 70 53  Email: <a href="mailto:mas@planet.edu">mas@planet.edu</a>  <a href="http://www.mas.org.ps">www.mas.org.ps</a></p>

Palestinian Center for Alternative Solutions (PCAS)

The Palestinian Center for Alternative Solutions (PCAS) is a non-governmental organization that was founded in 2003 by a group of experienced peace activists. They are supported by a large network of people who believe that there are alternative solutions to the current status quo that will bring a peaceful settlement to the Israeli-Palestinian conflict. Working with both Palestinians and Israelis, the Center tries to break the existing stereotypes by offering formal and informal peace education kits and professional training for dialogue facilitators, and engaging in lobbying and advocacy campaigns. At the same time, it intends to inform and involve as many participants from both societies as possible in peace-building activities. Activities are carried out with the conviction that better knowledge and skills will lead to better understanding.

**Contact Details**

Tel: +972 2 296 15 58

The Palestinian Center for Conflict Resolution and Reconciliation (CCRR)

The Palestinian Center for Conflict Resolution and Reconciliation (CCRR) is a Palestinian NGO registered with the PNA in September 2000 and committed to an alternative approach to conflict transformation. It cherishes the values of peace, reconciliation, forgiveness, respect and hope. Its missions are to contribute to a prosperous, non-violent Palestine by empowering marginalized groups to participate in the decision-making process that affects their lives. It seeks to strengthen democracy, human rights and justice as essential to a lasting peace. It strives to turn the culture of violence into a culture of non-violence, believing reconciliation to be a long-term goal. It campaigns for peace and justice both within the Palestinian community and among the people of the region. The Center's objectives are to provide training in conflict resolution for Palestinian groups, to strengthen democracy, human rights and justice, to improve the educational process in Palestine, to facilitate encounters and dialogue between groups in Palestine and in the region, and to help build a just and lasting peace. With respect to its target groups, CCRR focuses predominantly on the educational sector (teachers, students, advisers and parents) and their relations with each other. Further target groups for CCRR workshops are government officials. Location: Palestine (cities, villages and camps throughout the West Bank) and the wider region, including Israel.

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[www.mideastweb.org/ccrr](http://www.mideastweb.org/ccrr)

<p>Palestinian Center for Democracy and Conflict Resolution (PCDCR)</p>	<p>The Palestinian Center for Democracy and Conflict Resolution (PCDCR), formerly known as the Palestinian Center for Helping Resolve Community Disputes, is a non-profit, non-governmental organization. PCDCR evolved from a series of activities implemented by Search for Common Ground in 1995 in Gaza. In the context of those activities, a group of young Palestinians volunteered to develop an Arab Palestinian model institution to further implement those activities in the form of large-scale training courses, educational activities and projects in and for the Palestinian community. The endeavour of this group to form a Palestinian institute with international standards of service culminated in its obtaining the official licence at the Ministry of Justice in 1998 as a Palestinian organization with the dedicated aim of strengthening Palestinian civil society.</p> <p><b>Contact Details</b>  Tel: +972 8 282 56 99  <a href="http://www.pcdcr.org">www.pcdcr.org</a></p>
<p>Palestinian Center for Helping Resolve Community Disputes (PCHRCD)</p>	<p>The Palestinian Center for Helping Resolve Community Disputes (PCHRCD), a non- profit enterprise and non-governmental organization, aims to contribute to the establishment of gentler rule-of-law-based strategies and practice in Palestinian society by providing a neutral, safe environment and qualified professional staff. These facilities will encourage and help business people, landlords, tradespeople, companies and industries to solve their conflicts and problems. Its objectives are to contribute to building a civil society based on the rule of law and non-violent approaches, to establish a safe environment and neutral professional system to help parties to resolve their conflicts rapidly, to find safe and neutral procedures to help businessmen locally and also those investing in Palestine, and to educate Palestinian people in dispute resolution techniques and methods.</p> <p><b>Contact Details</b>  Tel: +972 8 284 74 88  Email: <a href="mailto:pchrcd1@palnet.com">pchrcd1@palnet.com</a></p>

Palestinian Center for Human Rights (PCHR)

The Palestinian Center for Human Rights (PCHR) is an independent Palestinian human rights organization based in Gaza City. It enjoys consultative status with the Economic and Social Council of the United Nations (ECOSOC). The Center was established in 1995 by a group of Palestinian lawyers and human rights activists in order to protect human rights and promote the rule of law in accordance with international standards. Its aims are to create and develop democratic institutions and an active civil society, while promoting democratic culture within Palestinian society, and to support all the efforts aimed at enabling the Palestinian people to exercise its inalienable rights in regard to self-determination and independence in accordance with international law and United Nations resolutions. The work of the Center is conducted through documentation and investigation of human rights violations, provision of legal aid and counselling for both individuals and groups, and preparation of research articles relevant to such issues as the human rights situation and the rule of law. The Center also provides comments on Palestinian draft laws and urges the adoption of legislation that incorporates international human rights standards and basic democratic principles. To achieve its goals, the Center has recruited a committed staff of well-known human rights lawyers and activists.

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The Palestinian Center for Peace and Democracy (PCPD)

The Palestinian Center for Peace and Democracy (PCPD) is a non-governmental academic non-profit human rights organization, established in 1992. Its aims are to reinforce the ideology, cultures and values of democracy for a just peace, to promote and put into practice the concepts and principles of democracy, to activate the role of youth, and to empower women and disadvantaged groups. Its main projects focus on: enhancing democracy; women and political participation; and strengthening women's political role. Its main fields of action are democracy, youth, women and peace.

**Contact Details**

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www.pcpd.org

<p>Palestinian Center for Policy and Survey Research (PCPSR)</p>	<p>The Palestinian Center for Policy and Survey Research (PCPSR) is an independent, non-governmental, non-profit organization and think-tank of policy analysis and academic research. PCPSR was founded with the goal of advancing scholarship and knowledge on immediate issues of concern to Palestinians in three areas: domestic politics and government, strategic analysis and foreign policy. The goals of the Center are: promoting objective and non-partisan research and analysis, and encouraging a better understanding of the Palestinian domestic and international environment, in an atmosphere of free debate and exchange of ideas. Its target groups are researchers, academics, policy-makers and any interested parties. All research and publications, notably opinion polls, are posted online in a timely manner.</p> <p><b>Contact Details</b>  Tel: +972 2 296 49 33  Email: <a href="mailto:pcpsr@pcpsr.org">pcpsr@pcpsr.org</a>  <a href="http://www.pcpsr.org/./index.html">www.pcpsr.org/./index.html</a></p>
<p>Palestinian Center for Public Opinion (PCPO)</p>	<p>The Palestinian Center for Public Opinion (PCPO) promotes and disseminates freely expressed views of the Palestinian people on economic, social, political and cultural matters by applying scientific and empirical methods. It carries out studies and publications contributing to the welfare of society. The Center holds seminars and workshops on topics of interest to the public in order to enhance their awareness of human rights. It promotes democracy within Palestinian society by conducting polls in different areas of interest, and holding focus group discussions for various strata of Palestinian society. The aim of these discussions is to promote civic awareness, particularly among youngsters. The Center also provides a full range of quantitative and qualitative research services, working with many clients in both the private and public sectors.</p> <p><b>Contact Details</b>  Tel: +972 2 277 48 46  Email: <a href="mailto:kukali@pcpo.ps">kukali@pcpo.ps</a>  <a href="http://www.pcpo.ps/">www.pcpo.ps/</a></p>

The Palestinian Center for Rapprochement between People (PCR)

The Palestinian Center for Rapprochement between People (PCR), established in 1990, is a non-profit organization that works within Palestine to promote grassroots dialogue and joint work between Palestinians of different nationalities. Its mission is to encourage peaceful solutions to the Palestinian cause by breaking down existing stereotypes and prejudice. Its main programmes and activities concern action for peace and justice, youth training projects and community services. Its main focus is on advocacy, dialogue and training.

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[www.rapprochement.org](http://www.rapprochement.org); [www.pcr.ps](http://www.pcr.ps)

Palestinian Center for Regional Studies (PCRS)

The Palestinian Center for Regional Studies (PCRS) was established in 1996 in Palestine on the initiative of scholars, intellectuals and public figures. The Center is a non-governmental, non-profit organization which promotes free, academic and independent thought. The Center publishes and disseminates analytical research through its many programmes and activities. PCRS organizes meetings, lectures and symposia on a variety of regional and local issues concerning Palestinian society and the Palestinian Authority, such as the peace process, democracy, justice, equality and human rights. It also carries out research and produces publications on the future of Palestine including the rule of law, sovereignty, development and other topics related to Palestine and the region.

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[www.pcrs-pal.org](http://www.pcrs-pal.org)

Palestinian Center for Research and Cultural Dialogue (PCRD)

The Palestinian Center for Research and Cultural Dialogue (PCRD) was established in Bethlehem in 2003 by a group of Palestinian academics in the West Bank. The PCRD believes that dialogue between cultures and religions is a way to bridge the gap between nations. The Center aims to help bridge the gap between parties in conflict in the Middle East through dialogue and mutual acceptance. Palestinian youngsters aged 17-23 years comprise the Center's main target group.

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[www.pcrd-pal.org/index.htm](http://www.pcrd-pal.org/index.htm)

The Palestinian Human Rights Monitoring Group (PHRMG)

The Palestinian Human Rights Monitoring Group (PHRMG), which was founded in 1996 in response to the deteriorating state of democracy and human rights under the newly established Palestinian Authority, is an independent Palestinian non-profit non-governmental organization. Its goals are to monitor, record and publicize all human rights violations, to participate in the building of Palestinian democratic institutions, and to provide legal assistance to the victims of human rights violations. The PHRMG covers all the areas of the West Bank, Gaza Strip and East Jerusalem.

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<p>Palestinian Media &amp; Development Institute (PMDI)</p>	<p>The Palestinian Media &amp; Development Institute (PMDI) was established in 1994 as an NGO dedicated to the development and advancement of the Palestinian private sector. PMDI's mission is to build the professional capabilities of the private sector through training and development and to promote business relationships among local and international stakeholders. The objectives of the institute are to promoting private sector business initiatives, locally and regionally; to develop the professional capabilities of Palestinian businesses; to assist the business community in accessing external markets through trade exhibitions and conferences ; to develop internal tourism; to increase public awareness about sustainable development, and to develop the role of women in the business community.</p> <p><b>Contact Details</b>  Tel: +972 2 627 27 91  <a href="http://www.pmdip.org">www.pmdip.org</a></p>
<p>Palestinian Women's Research and Documentation Center (PWRDC)</p>	<p>The Palestinian Women's Research and Documentation Center (PWRDC) was founded in 2005 as a Special Project of the Social and Human Sciences Sector (SHS) of the United Nations Educational, Scientific and Cultural Organization (UNESCO), and operates in accordance with UNESCO's rules and regulations. The PWRDC meets the urgent need for an institution capable of promoting women's rights and activating Palestinian women's roles in economic, political, and cultural domains.</p> <p><b>Contact Details</b>  Tel: +972 2 240 64 68  <a href="http://www.pwrdc.org">www.pwrdc.org</a></p>

Palestinian Youth Association for Leadership and Rights Activation (PYALARA)

The Palestinian Youth Association for Leadership and Rights Activation (PYALARA) is a communication and media-oriented Palestinian NGO established for Palestinian youth, with an approach that is both light and serious, conscious and bold. The main emphasis of the work of PYALARA is activation. Its main objective is to prevent young Palestinians from becoming thoroughly frustrated as a result of the harsh conditions under which they are forced to live. It therefore encourages young Palestinians to express themselves through writing, talking and other forms of communication. PYALARA has developed two programme areas: the youth media programme, and the programme for the well-being of youth or a healthy lifestyle; a third group of activities currently emerging involves the development of international relations.

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Panorama – The Palestinian Center for the Dissemination of Democracy and Community Development

Panorama – The Palestinian Center for the Dissemination of Democracy and Community Development was established in 1991 in Jerusalem. The Center works to contribute to community development, and to promote issues concerning the relationship between the citizen and society, as a means to build a pluralistic Palestinian civil society. Panorama is a non-governmental, non-profit organization that runs its programmes through three offices in Ramallah, Jerusalem and Gaza. Its programmes and activities aim to raise the Palestinian people's awareness of democratic concepts and notions of civil society. Panorama is actively working to promote and disseminate issues related to democracy, human rights, participation in public life and the different decision-making processes that are based on the concept of freedom of expression.

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[www.infoyouth.org/cd\\_rmed/English/org\\_palest/panorama.htm](http://www.infoyouth.org/cd_rmed/English/org_palest/panorama.htm)

PASSIA – Palestinian Academic Society for the Study of International Affairs

PASSIA – Palestinian Academic Society for the Study of International Affairs is an Arab non-profit institution, located in Jerusalem/Al-Quds, with a financially and legally independent status. It is not affiliated with any government, political party or organization. PASSIA seeks to present the Palestinian question in its national, Arab and international contexts through academic research, dialogue and publication. PASSIA endeavours to ensure that research undertaken under its auspices is specialized, scientific and objective and that its symposia and workshops, whether international or intra-Palestinian, are open, self-critical and conducted in a spirit of harmony and cooperation. PASSIA's projects include a series of seminars on Diplomacy and Protocol, Strategic Studies, the European Community, and Education on Democracy. This seminar programme provides a much-needed focus inside Palestine for training Palestinian graduates in international affairs, with lectures and discussions led by Palestinian and foreign specialists of the highest calibre. PASSIA's involvement in the question of Jerusalem remains extensive. It hosts regular workshops which address different but inter-connected problems concerning the holy city such as access to information, holy sites, Israeli settlement, and viable future municipal arrangements as the capital for the two States. PASSIA cooperates and coordinates activities with other Palestinian institutions both inside and outside Palestine in its persistent efforts to ensure a wider understanding of Palestinian issues. PASSIA, by providing a forum for the free expression and analysis of a plurality of Palestinian perspectives and methodology, strives to develop and clarify its own and others' understanding of international relations as they affect the Palestinian struggle for justice and peace.

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[www.passia.org](http://www.passia.org)

The Peace and Democracy Forum (PDF-Palestine)

The Peace and Democracy Forum (PDF-Palestine) is a Palestinian non-governmental organization based in East Jerusalem, and functions as a public institution subject to the rules and regulations governing civil society institutions. On 1 April 2004, PDF-Palestine initiated its activities, based on the declared aims of the Forum and on the policies and subsequent plan of action adopted by the Board of Trustees. PDF-Palestine aims at: raising awareness of the Palestinian public regarding their economic and social environment, and enhancing individual and group involvement in order to develop elements of sustainability within society; encouraging concerned Palestinians within the various sectors of society to make use of the available legal, economic and social means in order to run their affairs; enhancing democratic behaviour, practices and measures within Palestinian institutions and within society; promoting openness, transparency and accountability within public sector institutions and within civil society institutions; highlighting methods of non-violence to resolve social, economic and political conflicts; and mobilizing public support for negotiations in order to achieve a peaceful settlement to the Palestinian-Israeli conflict.

**Contact Details**

Tel: +972 2 627 67 18  
[www.pdf-palestine.org](http://www.pdf-palestine.org)

People's Campaign for Peace and Democracy (HASHD)

The People's Campaign for Peace and Democracy (HASHD) is a Palestinian organization promoting grassroots support for the People's Voice initiative of Ami Ayalon and Sari Nusseibeh since 2002. The initiative calls for a two-State final settlement based on, inter alia, the 1967 borders with agreed one-to-one territorial exchange, no return of Palestinian refugees to Israel, no Jewish settlement in the Palestinian State, and free access to the holy sites in Jerusalem, which would have a special status. In the first half of its existence, HASHD gained 160,000 Palestinian and 254,000 Israeli expressions of support. The organization also aims to develop democratic awareness and participation in Palestinian civil society. It is a membership organization composed of local committees.

**Contact Details**

Tel: +972 2 628 47 42  
[www.hashd.org](http://www.hashd.org)

<p>The Regional Council of the Bedouin Palestinian Unrecognized Villages in the Negev</p>	<p>The Regional Council of the Bedouin Palestinian Unrecognized Villages in the Negev was established in 1997 as a community-based non-governmental organization for the equality of the Palestinian Bedouins in the Negev. The Regional Council consists of 22 local heads of local village committees who advocate for social change and economic justice for their communities. The regional Council works to achieve its goals through the implementation of the following programmes: political mobilization to represent unrecognized village needs on the Israeli political agenda, promotion of democracy through local elections and community development work, and training and skills development.</p> <p><b>Contact Details</b>  Tel: +972 8 628 30 43  <a href="http://www.rcuv.org">www.rcuv.org</a></p>
<p>Sabeel – Ecumenical Liberation Theology Center</p>	<p>Sabeel – Ecumenical Liberation Theology Center is an ecumenical grassroots liberation movement among Palestinian Christians. It is an ecumenical centre for Palestinian liberation theology which seeks to make the Gospel contextually relevant. In Arabic Sabeel means ‘The Way’ and also ‘Spring of Water’. Sabeel strives to develop a spirituality based on justice, peace, non-violence, liberation and reconciliation for the different national and faith communities. Sabeel also works to promote a more accurate international awareness regarding the identity, presence and testimony of Palestinian Christians.</p> <p><b>Contact Details</b>  Tel: +972 2 532 71 36  Email: <a href="mailto:sabeel@sabeel.org">sabeel@sabeel.org</a>  <a href="http://www.sabeel.org">www.sabeel.org</a></p>

<p>Ta'awon</p>	<p>Ta'awon is a Palestinian youth non-governmental organization founded in 2002 in the belief that volunteerism, peace and democracy can be part of a new Palestine. Working mostly with young people between 15 and 24 years of age, it seeks to build a civic and democratic society, to expand the knowledge of conflict resolution, and to further the possibilities of a culture of peace and democracy among Palestinian youth. Towards this end, Ta'awon organizes training and assemblies for young people, while endeavouring to influence both Palestinian youth and policy-makers on issues of concern to youth such as gender inequality, elections and unemployment. Ta'awon also carries out research and coordinates community projects such as distributing school bags, winter necessities or Ramadan breakfasts to Palestinian schoolchildren or students who suffer under the difficult circumstances of the occupation.</p> <p><b>Contact Details</b>  Tel: +972 2 296 79 30  Email: <a href="mailto:taawon@taawon4youth.org">taawon@taawon4youth.org</a>  <a href="http://www.taawon4youth.org">www.taawon4youth.org</a></p>
<p>WI'AM – The Palestinian Center for Conflict Resolution</p>	<p>WI'AM – The Palestinian Center for Conflict Resolution is a grassroots organization striving alongside other democratic forces present in the larger Bethlehem community to build a democratic and just society. The Center aims to improve the quality of relationships by: addressing injustices rather than avenging them; upholding the dignity of persons on both sides of the conflict; promoting human rights; and advocating for peace among all people. Wi'am works in many different areas that relate to conflict resolution. By working on the grassroots level, Wi'am works directly with the people to address their needs.</p> <p><b>Contact Details</b>  Tel: +972 2 277 05 13  Email: <a href="mailto:zoughbi@alaslak.org">zoughbi@alaslak.org</a>  <a href="http://www.planet.edu/~alaslak/index.html">www.planet.edu/~alaslak/index.html</a></p>

<p>Women's Affairs Center (WAC)</p>	<p>The Women's Affairs Center (WAC) is a Palestinian women's research and training centre that promotes women's rights and gender equality within Palestinian society. The Center has been in operation in Gaza City since August 1991 and its programmes and activities have evolved with the changing needs and opportunities of women in the Gaza Strip.</p> <p><b>Contact Details</b>  Tel: +972 8 287 73 11  Email: <a href="mailto:wac@palnet.com">wac@palnet.com</a>; <a href="mailto:info@wac.org.ps">info@wac.org.ps</a>  <a href="http://www.wac.org.ps">www.wac.org.ps</a></p>
<p>Women's Affairs Technical Committee (WATC)</p>	<p>The Women's Affairs Technical Committee (WATC) was founded in Jerusalem in 1992 as one of the technical teams formed to support the peace negotiations. In addition, it was intended to be part of the organization and infrastructure building of a future Palestinian State, to integrate gender into all preparatory work in support of the peace process, and to build State institutions in a manner that would fulfil the Declaration of Independence (1988) which affirms the principle of equality among Palestinians regardless of sex, religion or race.</p> <p><b>Contact Details</b>  Tel: +972 2 298 77 84  Email: <a href="mailto:watcorg@palnet.com">watcorg@palnet.com</a>  <a href="http://www.watcpal.org">www.watcpal.org</a></p>

### 3. Joint Israeli-Palestinian organizations

Name	Short Description
The Alternative Information Center (AIC)	<p>The Alternative Information Center (AIC) is an internationally oriented, progressive, joint Palestinian-Israeli activist organization. It is engaged in dissemination of information, political advocacy, grassroots activism and critical analysis of the Palestinian and Israeli societies as well as the Palestinian-Israeli conflict. The AIC strives to promote full individual and collective social, economic, political and gender equality, freedom and democracy and a rejection of the philosophy (ideology and praxis) (weltanschauung) of separation. The most urgent regional task is to find a just solution to the century-old colonial conflict in Palestine and confront the ongoing Israeli occupation regime within its international framework. The AIC method of action develops from the awareness that the local struggle must be practically and analytically situated within the framework of the global justice struggle. The internal AIC structure and working relationship aims to reflect the above-mentioned values.</p> <p><b>Contact Details</b>            Tel: +972 2 624 11 59            Email: <a href="mailto:bryan@alt-info.org">bryan@alt-info.org</a>  <a href="http://www.alternativenews.org">www.alternativenews.org</a></p>
Coalition of Women for Peace	<p>The Coalition of Women for Peace has become one of the leading voices in Israel advocating for a just and viable peace between Israel and Palestine ever since its founding in November 2000, just six weeks after the Intifada began. The Coalition brings together independent women and nine women's peace organizations, some newly formed and others promoting coexistence since the founding of the State of Israel. The Coalition is a mix of Jewish and Palestinian women (all citizens of Israel), and takes action to amplify the voices of women calling for peace and justice for all inhabitants of the region.</p> <p><b>Contact Details</b>            Email: <a href="mailto:gsvirsky@netvision.net.il">gsvirsky@netvision.net.il</a>  <a href="http://coalitionofwomen.org/home">http://coalitionofwomen.org/home</a></p>

<p>Crossing Borders (CB)</p>	<p>Crossing Borders (CB) is a project for Israeli (both Jewish and Arab), Palestinian and Jordanian youth, founded in October 1999 on the idea that it is important to involve youth in the process of working for a better tomorrow in the Middle East. It provides young people with a dynamic forum for self-expression, creating in that way a network to make contact, share experiences, exchange ideas, and learn from each other. Further main activities of Crossing Borders are the publication of a bimonthly magazine, a two-week summer course in Denmark, and intensive training in basic journalism, conflict management, communications skills and the role of the media.</p> <p><b>Contact Details</b>  Tel: +972 2 647 60 54  Email: <a href="mailto:anham@crossingborder.org">anham@crossingborder.org</a>  <a href="http://www.crossingborder.org/">www.crossingborder.org/</a></p>
<p>Friends of the Earth Middle East (FoEME)</p>	<p>Friends of the Earth Middle East (FoEME) is a unique organization that brings together Jordanian, Palestinian and Israeli environmentalists. Its primary objective is the promotion of cooperative efforts to protect the shared environmental heritage. In so doing, it seeks to advance both sustainable regional development and the creation of necessary conditions for lasting peace in the region. FoEME has offices in Amman, Bethlehem and Tel-Aviv. FoEME is a member of Friends of the Earth International, the largest grassroots environmental organization in the world.</p> <p><b>Contact Details</b>  Tel: Tel Aviv: +972 3 560 53 83  Bethlehem: +972 2 274 79 48  Email: <a href="mailto:info@foeme.org">info@foeme.org</a>  <a href="http://www.foeme.org">www.foeme.org</a></p>

<p>Friendship Village</p>	<p>The Friendship Village is a centre for educating young Israelis and Palestinians to live in a multicultural environment. Through well-structured workshops, seminars and more informal and spontaneous education methods, participants are taught to respect and learn about the 'other' and to recognize and build on what is common between people of different backgrounds. Through cooperation projects and campaigns, the wider message for peace is supported. The Friendship Village grew out of Re'ut Sadaka, a youth movement, and was officially established in 1996. Although much work still needs to be done on the 'village' itself - which will host a seminar centre, the School for Coexistence, a study centre and living quarters - the educational programme was launched in 1998.</p> <p><b>Contact Details</b>  Tel: +972 9 898 26 94  <a href="http://friendshipvillage.homestead.com/home.html">http://friendshipvillage.homestead.com/home.html</a></p>
<p>Israel/Palestine Center for Research and Information (IPCRI)</p>	<p>The Israel/Palestine Center for Research and Information (IPCRI), founded in Jerusalem in 1988, is the only joint Palestinian-Israeli public policy think-tank in the world. It is devoted to developing practical solutions for the Israeli-Palestinian conflict, IPCRI deals with the cardinal issues in the Israeli-Arab conflict, issues where the two sides find themselves at loggerheads, and where cooperation is necessary.</p> <p><b>Contact Details</b>  Tel: +972 2 676 94 60  Email: <a href="mailto:ipcricri@ipcricri.org">ipcricri@ipcricri.org</a>  <a href="http://www.ipcricri.org">www.ipcricri.org</a></p>
<p>Israeli-Palestinian Peace Coalition (IPPC)</p>	<p>The Israeli-Palestinian Peace Coalition (IPPC) was formed in 2002 by a group of leading politicians, academics, non-governmental organization activists and cultural figures. The common denominator for the founding members was concern over the absence of a formal peace process, the assertion of the existence of partners for peace on both sides, and mutual belief in an alternative to terror and militarism. IPPC's platform calls for a two-State solution, a divided Jerusalem, and a resolution for the refugee issue. Its joint Israeli-Palestinian activities include: demonstrations against violence and occupation, political statements, media campaigns, open forums and conferences, youth development workshops overseas, and local and international advocacy.</p> <p><b>Contact Details</b>  Tel: +972 3 566 32 91</p>

<p>MidEast Web for Coexistence</p>	<p>The MidEast Web for Coexistence was started by people active in Middle East dialogue and peace education efforts. Its goal is to weave a world-wide web of Arabs, Jews and others who want to build a new Middle East based on coexistence and neighbourly relations. Its members and staff include distinguished educators, engineers, Web designers and other professionals experienced in dialogue, peace education projects and in promoting dialogue and coexistence using the Internet.</p> <p><b>Contact Details</b>  Tel: +972 8 947 36 03  Email: <a href="mailto:mew@mideastweb.org">mew@mideastweb.org</a>  <a href="http://www.mideastweb.org">www.mideastweb.org</a></p>
<p>Neve Shalom – Wahat al-Salam (NSWAS)</p>	<p>Neve Shalom – Wahat al-Salam (NSWAS) is a cooperative village of Jews and Palestinian Arabs of Israeli citizenship. The village is situated equidistant from Jerusalem and Tel Aviv-Jaffa. The reality of NSWAS as a bi-national community serves as the base for its educational work. Articles and reports on the village government, infrastructure and future development plans, information about community members, a chronicle of events, and information regarding the volunteer programme are available for consultation on its website.</p> <p><b>Contact Details</b>  Tel: +972 2 991 56 21  Email: <a href="mailto:hotel@nswas.org">hotel@nswas.org</a>  <a href="http://www.nswas.org">www.nswas.org</a></p>
<p>OneVoice</p>	<p>OneVoice aims to amplify the voice of the overwhelming but heretofore silent majority of moderates who wish for peace and prosperity, empowering them to demand accountability from elected representatives and ensure that the agenda is not hijacked by forces of militant absolutism.</p> <p><b>Contact Details</b>  Tel: Tel Aviv: +972 3 516 80 05  Ramallah: +972 2 296 38 43  <a href="http://www.onevoicemovement.org/wps/portal/">www.onevoicemovement.org/wps/portal/</a></p>

<p>Parents Circle – Families Forum</p>	<p>Parents Circle – Families Forum appears to be a world precedent that bereaved families, victims from both sides, embark on a joint reconciliation mission while a conflict is still active. Consisting of several hundreds of bereaved families, half Palestinian and half Israeli, the Families Forum has played a crucial role, since its inception in 1995, in spearheading a reconciliation process between Israelis and Palestinians. The Forum members have all lost immediate family members as a result of the violence in the region. The Forum strives to offer a breakthrough in people’s frame of mind, to allow a change of perception, a chance to reconsider one’s views and attitudes towards the conflict and the other side. The Forum activities are a unique phenomenon in that they continue during all political circumstances and in spite of all tensions and violence in the region. Its members initiate and lead projects throughout the Israeli and Palestinian communities.</p> <p><b>Contact Details</b>  Tel: Tel Aviv: +972 3 535 50 89  Jerusalem: +972 2 627 50 22  Emails:  contact@theparentscircle.org; alquds@theparentscircle.org  www.theparentscircle.org</p>
<p>PRIME – Peace Research Institute in the Middle East</p>	<p>PRIME – Peace Research Institute in the Middle East is a non-governmental, non-profit organization established by Palestinian and Israeli researchers with the help of the Peace Research Institute in Frankfurt, Germany, and located at the Talihta Kumi School in Beit Jala. PRIME’s purpose is to pursue mutual coexistence and peace-building through joint research and outreach activities.</p> <p><b>Contact Details</b>  Tel: +972 2 276 55 73  Email: prime@planet.edu  www.vispo.com/PRIME/about.htm</p>

<p>Sadaka-Re'ut – Arab-Jewish Youth Partnership</p>	<p>Sadaka-Re'ut – Arab-Jewish Youth Partnership was established in 1983. The movement was founded on the idea that building mutual trust requires the fostering of real relationships. Seminars, workshops, field trips, training programmes, volunteer cooperation projects, lectures, and coexistence and multicultural activities are organized, creating a process of dialogue, promoting respect and tolerance, and preparing the young leaders of Israel to look at each other differently. Increasingly, Sadaka-Re'ut is asked to organize workshops for other groups, and from this arose the idea of the Friendship Village, a centre that offers an ongoing educational programme.</p> <p><b>Contact Details</b>  Tel: +972 3 518 23 36  Email: sadaka@netvision.net.il; rd_reut@netvision.net.il  www.reutsadaka.org</p>
<p>Seeds of Peace – Empowering Leaders of the Next Generation</p>	<p>Seeds of Peace – Empowering Leaders of the Next Generation has worked to support Israeli and Palestinian teenagers in becoming leaders for peaceful coexistence within and between their communities since 1999. The Center is the clearing-house for the follow-up activities of the Seeds of Peace organization in the Middle East. The Center provides administrative and follow-up support to Jewish and Arab participants in Seeds of Peace summer camp programmes, and conducts four-day intensive seminars with Israeli, Palestinian and Jordanian youth. The activities are designed to allow the young people to teach each other about their culture, family and identity. In 2003, Seeds of Peace launched its Advanced Coexistence Programme in which Israelis and Palestinians come together for weekly meetings in four different locations from dozens of cities all over Israel, both sides of Jerusalem and the West Bank.</p> <p><b>Contact Details</b>  Tel: +972 2 582 02 22  Email: info@seedsofpeace.org</p> <p>Tel Aviv Office  Tel: +972 3 527 37 40  Email: center@seedsofpeace.org</p> <p>Ramallah Office  Tel: +972 2 297 24 23  Email: ramallah@seedsofpeace.org  www.seedsofpeace.org</p>

## 4. Assessment questionnaire of Israeli civil society organizations

*Dear Sir/Madam,*

At the request of the Social and Human Sciences Sector of UNESCO, a research project mapping Israeli civil society organizations is being conducted by the Center for Multiculturalism and Educational Research at the University of Haifa.

The aim of this research is to contribute to the efforts made by UNESCO in developing the conditions for peace in the Middle East through active participation and dialogue of leaders and concerned members of Israeli and Palestinian civil society organizations.

Attached is a short questionnaire on the activity and goals of your organization. The data collected will be used only for research purposes.

We thank you for your cooperation.

Sincerely,

Center for Multiculturalism and Educational Research  
University of Haifa

### Details of the NGO

The organization's registration number: .....

Complete and accurate name of your organization (In Hebrew and in English):

.....  
.....

Date of registration: .....

Street ..... POB .....

City ..... Zip code .....

Telephone number: ..... Fax number: .....

E-mail address: .....

Internet site: .....

Name of organization's president: .....

Name of organization's CEO: .....

Name and phone number of liaison: .....



Classification of organizational activity according to the categories listed below

- Women
- Arab-Jewish co-existence
- Civil rights
- Employment right
- Environment
- Health
- Education
- Socio-economic assistance / Charity

Describe briefly your organization's activity in the past year (programmes administered, target audience and results):

.....

.....

.....

.....

.....

.....

.....

.....

.....

List three main goals for the coming year:

- A. ....
- B. ....
- C. ....

Does your organization publicize its activity?

- Annual Report
- Photographed Media (DVD/Video)
- Pamphlets
- Other. Please specify :

.....

.....

Does your organization have a linkage to a political party?

Yes. Please specify: .....

No

**Cooperating with Palestinian civil society organizations**

Do you know of a parallel organization working in the Palestinian Authority?

Yes. Please specify: .....

No

Does your organization maintain a relationship today with Palestinian organizations?

Yes. Please specify: .....

No

If you answered **Yes** in the last question, please answer the following question, if your answer was **No** please continue.

How has your organization maintained the relationship with its Palestinian counterpart during the ongoing Intifada?

.....  
.....  
.....  
.....  
.....

Did your organization have ties with Palestinian organizations in the past?

No

Yes. What were the reasons why this connection ceased?

.....  
.....  
.....  
.....

If possible, would your organization be interested in dialoguing and establishing ties with Palestinian civil society organizations?

Yes

Yes, under certain conditions, which are

.....  
.....

No

Thank You for your cooperation.

## 5. Assessment questionnaire of Palestinian civil society organizations

Dear Directors of Palestinian Civil Society Institutions,

The Institute for Community Partnership-Bethlehem University, in cooperation with and funded by UNESCO, is conducting a study entitled “Measuring the Willingness of Palestinian Civil Society Institutions to Engage in Dialogue with Israelis.”

You have been randomly selected to be part of the study sample. We are hoping that you will cooperate with us and respond to this questionnaire, which will serve to inform us of the policy adopted by your organization and to get a sense of the conditions required for you to consider future participation in such dialogues. The data collected will be utilized solely for purposes of this research, and confidentiality will be protected. Please accept our thanks for your cooperation.

### Section One:

Please read the following segments carefully, and respond by putting a circle around the answer that you find most appropriate.

No.	Questionnaire Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1.	Most civil society institutions perceive the concept of “dialogue” as ambiguous.	1	2	3	4	5
2.	Palestinian organizations have the right to carry out dialogue with Israeli organizations if that is deemed necessary.	1	2	3	4	5
3.	Many Palestinian organizations have lost a great deal because they refused to carry out dialogue with Israeli organizations.	1	2	3	4	5
4.	Dialogue is the most suitable way to exchange opinions.	1	2	3	4	5
5.	The general public does not trust Palestinian civil society organizations that carried out/are carrying out dialogue with Israelis.	1	2	3	4	5

No.	Questionnaire Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
6.	I feel uncomfortable talking about any dialogue with Israelis.	1	2	3	4	5
7.	Most Palestinian organizations that are involved in dialogue with Israelis are doing so because of the financial revenue.	1	2	3	4	5
8.	Dialogue with Israelis will improve their understanding of the needs and aspirations of the Palestinian people.	1	2	3	4	5
9.	The future of dialogue with Israelis will depend on the willingness of Israel to give Palestinians their rights.	1	2	3	4	5
10.	It is necessary for Palestinian organizations to carry out dialogue with their Israeli counterparts.	1	2	3	4	5
11.	Most Israeli organizations are using the Palestinian organizations that are involved in the dialogue.	1	2	3	4	5
12.	I refuse the help offered to us by Israelis in the dialogue, because it hurts our feelings as Palestinians.	1	2	3	4	5
13.	Palestinian apprehension concerning dialogue with Israelis is unfounded.	1	2	3	4	5
14.	Certain Palestinians act illogically when they talk about dialogue with Israelis.	1	2	3	4	5
15.	I am not sure of my own stance regarding dialogue with Israelis.	1	2	3	4	5
16.	It is possible that my organization participates in dialogue with similar Israeli institutions.	1	2	3	4	5

No.	Questionnaire Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
17.	In the final analysis, we must have dialogue between Palestinian and Israeli organizations.	1	2	3	4	5
18.	The atmosphere is still not conducive to dialogue with Israelis.	1	2	3	4	5
19.	There is no justification for dialogue with Israelis.	1	2	3	4	5
20.	In the case of joint projects, many Palestinian organizations can run their own business without dialogue with Israelis.	1	2	3	4	5
21.	My organization will agree to dialogue with Israelis in the presence of a third party only.	1	2	3	4	5
22.	Palestinian organizations must behave cautiously on the issue of dialogue with Israelis.	1	2	3	4	5
23.	Dialogue with Israelis is considered as a Palestinian necessity.	1	2	3	4	5
24.	Dialogue with Israelis is considered as an Israeli necessity.	1	2	3	4	5
25.	In the final analysis, dialogue with Israelis is of benefit to them more than it is of benefit to Palestinians.	1	2	3	4	5
26.	Opening a dialogue with Israeli organizations will depend on the expected benefit for my organization.	1	2	3	4	5
27.	Dialogue with Israelis will strengthen the parties that support Palestinian demands.	1	2	3	4	5
28.	We must have dialogue between Palestinian and Israeli organizations at all levels.	1	2	3	4	5

No.	Questionnaire Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
29.	Unanimously, Palestinian organizations reject dialogue with Israelis.	1	2	3	4	5
30.	My organization agrees to non-political dialogue with Israeli organizations.	1	2	3	4	5
31.	My organization agrees to political dialogue with Israeli organizations.	1	2	3	4	5
32.	On the issue of dialogue with Israelis, Palestinian civil society organizations are influenced by the official position of the Palestinian Authority, whether good or bad.	1	2	3	4	5
33.	On the issue of dialogue with Israelis, Palestinian civil society organisations are influenced by the official position of the Palestine Liberation Organization whether good or bad.	1	2	3	4	5
34.	Dialogue with Israelis does not always lead to normalization.	1	2	3	4	5
35.	The Second Intifada had a negative effect on dialogue with Israelis.	1	2	3	4	5
36.	The presence of the Palestinian Authority helped in opening dialogue with Israelis.	1	2	3	4	5
37.	My organization agrees to working only with Israeli organizations that reject the occupation.	1	2	3	4	5
38.	Any dialogue under occupation is the equivalent to succumbing to the power of the occupier.	1	2	3	4	5

39. Dialogue, from the point of view of my organization, is:

.....  
.....  
.....

40. Normalization, from the point of view of my organization, is:

.....  
.....  
.....

41. Did your organization implement joint projects with Israelis?

Yes  ..... No

42. If your response is “yes” to question number 41, please specify:

Nature of the project: .....

Funding agency: .....

Agency responsible for supervising the project: .....

Target group: .....

The role of local society: .....

The role of the international mediator (if any): .....

Duration of the project: .....

Was the project completed? .....

Was your organization committed to the project until the end?

Yes  (specify) ..... No

43. What are the most important lessons learnt from the joint project with Israelis?

1. ....

2. ....

3. ....

44. In your view, what are the benefits of dialogue with Israeli organizations?

- 1. ....
- 2. ....
- 3. ....

45. In your view, what is the down-side to dialogue with Israeli organizations?

- 1. ....
- 2. ....
- 3. ....

46. In your view, what are the impediments against your organization's entry in dialogue with Israeli organizations?

- 1. ....
- 2. ....
- 3. ....

47. In your view, what are the aspects that your Palestinian organization should benefit from in the dialogue with Israeli organizations?

- 1. ....
- 2. ....
- 3. ....

48. In your view, what are the parties that are most qualified to engage in dialogue with Israelis?

- 1. ....
- 2. ....
- 3. ....

49. What are the conditions and criteria presently set by your organization for dialogue with Israelis, if any?

- 1. ....
- 2. ....
- 3. ....



18. Are there any Israeli non-governmental organizations in the regional union of which you are member?

Yes  (specify) ..... No

19. Are there any Israeli non-governmental organizations in the international union of which you are member?

Yes  (specify) ..... No  ..... N/A

20. The stance adopted by the NGOs network is:

- Binding to you       Binding to a certain extent
- Non-binding       Non-binding whatsoever

21. The stance adopted by the union and the regional and international coalition are:

- Binding to you       Binding to a certain extent
- Non-binding       Non-binding whatsoever

22. Job title of the person responding to the questionnaire:

.....

23. Sex of the person responding to the questionnaire:

- Male       Female

24. Academic qualification of the person responding to the questionnaire:

- Secondary education and below       Diploma
- B.A.       M.A. and above

25. Religion of the person responding to the questionnaire:

- Muslim       Christian       Other

26. Age group of the person responding to the questionnaire:

- 30 years old or below.
- 30 – 40 years old.
- 40 – 50 years old.
- 50 years old or above.

Thanks for your cooperation.