Arab-Israeli identity study

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Preamble

This study has been realized from January to April 2017.
It was conducted through qualitative, open, confidential interviews of a very diverse sample of thirty Arab Israelis, Jewish Israelis and external people, plus a wide documentary research.

Its author was the head of a communication French agency, specialized on image and identity for Companies and collectivities.
After retiring, he arrived in Israel in 2011, and decided to apply its professional research methodology first to Israel identity, then to France/Europe identity and to Druze identity.

This study, totally independent, has an operational goal. That is to say that, as previously its studies for its customers had the obligation to produce concrete result which helped them to choose the best strategy, to improve their process and internal life, to increase their external efficiency, this Arab Israeli study has for objective to make this community to better know itself, and to improve and stabilized its position within the Israeli society.

This objective is all the more ambitious that the present identity situation of Arab Israelis, individually as well as collectively, is extremely complex. The ''innocence'' of the author, newcomer, with no preview on the subject, is probably an advantage in term of objectivity and openness for fresh approach. It is probably also a disadvantage in term of in detail and in overage pre-knowledge of this situation.
That is the reason why this study is presented with a total humility, and the only hope that it will be a help for the Arab Israeli community as well as for the Israeli society.

Interviews are with right characters   *documentary transcriptions are with leaning characters*

Content

Situation

Analysis

Creation

Situation

Spontaneous definition

- Palestinian, Arab, minority, uneasy,

- Palestinian, living in Israeli environment, in the middle of both parts,

- it should not be any definition, Arab Israeli are human beings, as any citizen in Israel,

- there is no definition because there is no identity. It is impossible to unify the different components, Israel, Palestine, Islam, Arab,

- to be, in the same time, someone who has a very long story with his land, and someone who just arrived, somehow a newcomer in a place he knows for centuries,

- they are nothing, nobody recognizes them,

- for the ones they are traitors, for the others they are enemies,

- simply, a citizen of Israel,

- a minority member, deprived of equality, wealth,

- victims from Sionism but at the same time, more advances than their Arab brothers,

- no cooperation between the horse and the horseman,

- ''Arab Israeli'' is an official denomination more than a social one, a propaganda name, for the Arabs living in Israel,

- ''Palestinian Arab'' is more historically and geographically accurate beside to be politically engaged,

- Arabs in Israel (because Palestinian can't be here and also in Palestine),

- the ''Arab Israeli'' definition is not adapted to the reality. ''Palestinian'' is the exact definition, since a political and administrative definition is not relevant as the identity is concerned, identity is what you feel, in link with culture, history, family,

- identity is linked to a flag, an hymn, and the Israeli flag or hymn are not those of ''Arab Israeli'', whose flag and hymn are the Palestinian ones,

- there is a basic identity for everyone, the human being identity, upon which everybody builds his own specific identity from its roots, his history, either Israeli or Palestinian,

- Palestinian citizens of Israel,

- Arabs from Israel, (but lots of others),

- *Arab citizens of Israel or Arab population of Israel are Israeli citizens whose cultural and linguistic heritage or ethnic identity is Arab. Many self-designate themselves as Palestinian citizens of Israel, and identity themselves as Arab or Palestinian by nationality and Israeli by citizenship,*

- *the term ''Israeli Arab'' is viewed as a construct of the Israeli establishment,*

- *It is hard to be both an Arab and a Muslim, as well as an Israeli citizen. It is hard to be a citizen in a state which is your people 's enemy, in which institutions discriminate against you, many groups among its majority see you as a danger, and the government places you at the bottom of its list of priorities. It is hard to live with complex identities and a dilemma of loyalties,*

Arab

- essentially linked to land, language, Islam religion,

- attached to their history,

- ''respect'' is a basic part of Arab culture,

- It is a men's community,

- they are viscerally attached and proud of having the property of their land,

- village, their homeland is the place where they belong to, it is the item that protect Arab's identity,

- the family structure is contradictory to democracy,

- there is a nostalgia of old time,

- solidarity , helping one another, coming from tradition,

- attached to the land in a physical way, not a mythic way as the Jews are,

- a specific time consciousness, because in the Arab conventional community, big decisions in life come from God, I am here in order to realize them, on the contrary of Jews, for whom big decisions are self-evident,

- Arab culture is very verbal, more than visual, well for poetry,

- the Arab society is disconnected from the modern world reality,

- their culture, mainly oral, favors more a collective life than an individual one,

- strong dignity, based upon a millenary Arab culture

- as Christian culture is very dramatic, because based upon culpability, as Hebrew culture is intellectually stimulated by heaven perspective, Arab culture is essentially story telling,

- there is racism intra-Arab

- essential importance of family, strong attachment to tradition, acceptance of the other, Christian, Armenian…until the Sunnite/Shiite recently appeared,

- it is an oral world, that is now in a terrible situation, mainly because of politics,

- classic Arabic , as learned a t school, is a unifying factor, out of religion, picturesque, beautiful, full of superlatives,

- politeness is one of the characteristics, as not being too much direct,

- very emotional, naïve people, coming partly from an historical reason, which is that when Spanish school stopped 700 years before, outside threats appeared strongly,

- Arab world was historically and is geographically in the middle of various cultures,

- It is a culture, a nation and roots,

- Arab culture comes from family life style, from customs of hospitality, generosity, respect, courtesy, protection of the old,

- big sense of collective life, with for instance the big familial meal every Friday,

- the family links are determining, through a strong sense of belonging and respect of obligations,

- the Arabic language reflects Arab identity, it is very rich,

- the Arab culture is more oral than literary, it is mainly story telling,

- orally means that there is no guarantee that the story will pass to next generation, there is a lot of losses,

- language, music, poetry, architecture, calligraphy, are constitutive of the specific Arab culture,

- Arabic music has specific notes which produce specific sounds,

Arab-Israeli

- society quite closed on oneself,

- 60% of the population under 20,

- northern population more developed than southern one,

- sense of belonging to the same bloc of population together with the Christians, the Druze communities, apart from every specific definition,

- being bi-lingual is a strong element of Arab-Israeli identity,

- it will become a real concept when the Jewish Israeli will fully accept Arab Israeli at work,

- it is a specific situation, putting oneself into inner trouble, creating inner conflict, forcing to a difficult and complex choice,

- they feel under menace, in need for surviving, often afraid of speaking loudly Arab in Israel,

- since Rabin time where there was hope for them, they see discrimination growing continuously at the government level, now 86% do not trust the Prime Minister,

- discrimination conducts people to become Arab conscious, teaches the Arab Israeli citizens to become essentially Arab,

- the Arab Israeli identity evolves permanently, according to events, between the two axes, Arab/Islam and Israel/Palestine,

- the attacks on Arab Israeli population pushes it from Israeli position to Arab or Palestinian positions,

- a specific Arab Israeli identity is a limitation for every individual,

- nobody likes the Arab Israeli. Neither the Jews, or the Palestinians, or the other Arab countries,

- the structure of the Arab Israeli community is still based upon the family nucleus, as opposed to the larger community, which is a modern notion,

- it is a violent society, in Israel 60% of murders come from the 20% of Arab Israeli population,

- not integrated in the Israeli society, Israel being a Jewish state,

- 90% of the Arab Israeli lands have been robbed by the Israeli state,

- complex identity situation since member of families who lost the war, related to Palestinians who are seen as enemies to the country they are citizens of,

- connected to tradition which is more than 100 years long,

- young Arab Israeli are using modern terminology while trying to found their ancestral roots,

- strong family solidarity, that makes taking good care of the oldest,

- coexistence for 70 years within Israel creates the feeling of not being only Arab, through the sharing of experience, life, issues, and making it open to Jewish Israeli, living with them, opening views, to humanity,

- they attach great importance to social representation,

- the Arab Israeli community is the only one which is perennial in Israel since 1948,

- there is no problem with the Muslim component in the Arab Israeli perception of himself, it has a problem with the Palestinian part since it is related to an external population that does not understand the Arab Israeli population,

- the young generation is less attached to Arab tradition, it feels closer to the Israeli equivalent, together with feeling oriental, that conduct s to conflict with older generations,

- theater is one of the rare place where Arab Israeli has a chance to present himself and has a chance to be understood by others,

- no new towns have been created for Arabs Israelis, so the existing ones are crowded, that makes them conservative, less open to modernity,

- very complicated situation, all the time in balance between being Arab and being integrated,

- most of Arabs Israelis feel puzzled, disappointed because it is difficult for them to win work opportunities that Israel delivers,

- there are cultural pre-judgments, to privilege family business, not to accept failure, that restrain Arab Israeli economic development,

- they want to feel like a vital contributing part of the Israeli society,

- they constitute an independent, moderate voice, and a promising political middle ground on the Palestine-Israeli conflict,

- it is obvious that there is a difference between Jewish blood and Arab blood in Israel,

- if the new police is perceived as a service, the fact that the policemen are Arab will be a good thing. On the other hand, if they serve as an outpost against them, they will be perceive as traitors,

- in a grim atmosphere of hatred, violence of every sort, national, gender, economic, organized crime, acquires legitimacy. There is a connection between the violent atmosphere and the political violence, and what is happening in the Arab community,

- it is a serious problem. In the past decade, 1.170people have been murdered in the Arab community, 90% of them with firearms. That includes violence against women, among criminals who are settling account with each other and also innocent victims,

- we want exactly what the police want: quiet, and a good education for children.

- anyone who thinks Arabs are hooligans strutting around and just looking for reasons to be violent is wrong. It's nonsense. Arabs are afraid,

- case of murder and robbery are increasing in Arab society because of poverty. Unequivocally. Every second poor child in Israel is an Arab,

- the higher Committee is loosing legitimacy as people has taken the initiative to hold protests unofficially where they want to and not to attend the official ones,

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- *they make up the majority of the population of the ''heart of Galilee'' and of the areas along the Green Line including the Wadi Ara region,*

- *the Arab population is very young, its median age is 20, compared to31 for the Jewish population,*

- *infant mortality rate decreased from 41 in 1970 to 6.5 in 2008, compared to 15 in Jordan, 26 in Lebanon, 30 in Egypt in 2007,*

- *85% own the dwelling they live in, compared with 67% of the Jewish household,*

- *a minority of Palestinians, 40%, a majority of Jews, 64%, an almost all Arab citizens of Israel, 91%, voiced support of mutual recognition of Palestine and Israel as the national homelands of their respective people,*

- *the high criminal rate is imputed to three main causes: the criminal gangs, family disputes and domestic violence. The fact that the State turned a blind eye to hundreds of thousands of firearms that have proliferated illegally in the Arab neighborhood has only fueled this rate,*

- *while Arabs represent almost a fifth of the Israeli population, , they are only 2 to 3% of people invited of the media main programs for the general public in Hebrew. The Arab experts interviewed in newscasts appear in the Israeli-Palestinian conflict negative context, producing a threatening impression on the Jewish viewers,*

- *rural Palestinian society in Israel is locked in a circle of self-pity, and messianic anticipation of a miracle,*

- *more than 100.000 Arabs say they do not have the ability to buy medicine, clothing or food,*

- *excluded from the diplomatic-political solution of their national movement, Israel's Arabs remain part of the conflict problem, but not part of the solution,*

- *60% of Arabs regard Israel as their homeland, with 71% describing it as a good place to live, and 68% preferring to live in Israel over any other country in the world,*

Palestinian

- it is linked to the land, the historical attachment to owns village,

- natural solidarity with the suffering condition of life,

- attached to Arab values, in a more liberal way, with openness, with a distance from history,

- Arab, but in a more evolutionary way,

- It is a natural percentage of Arab Israeli identity, which they do not want to forget,

- the transition to ''Palestinian Israeli '' from ''Arab Israeli'' comes the growing frustration feeling, of feeling badly integrated, from a detachment from Israel,

- Arab Palestinians are in a better national situation than the Arab Israeli, they are recognized by the Arab countries, when the Arab Israeli are not,

- on a personal point of view, Arabs Israeli have better living conditions, for education, healthcare, economy, than their Palestinians brothers, but from a collective point of view they feel like a lost community,

- guilt feeling, because enjoying Israel life is felt as a collaborative attitude,

- corruption tradition, as a natural part of life,

- because of education, more liberal environment, more political openness, the Arab Israeli learned to deal with complexity, with more diversity of point of views

- historically, culturally, attached to Palestinians, the Arab Israeli thinks all the more of themselves as Palestinian than the Israeli put them in the same bag,

- Arabs Israelis are attached to Palestinian by culture, and together take a part of Israeli culture,

- Israeli/Palestinian conflict does not leave place to enlightenment of both cultures,

- Arab Israelis have feelings of inferiority vis-à-vis their Palestinian brothers because they are not struggling and suffering as they are. Both realities are different and struggles are different. Palestinian brothers should not turn back Palestinians in Israel as Arab Israelis again,

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- *there is today a vast ideological diversity within the Israeli Palestinian community with some calling for no separation between religion and state, and others calling for total separation,*

Minority

- it goes through the language, Hebrew national language being de facto a second language for the community,

- linked to daily experiences, transport, working, relationship,

- it is felt through multi-discriminations, less public services, …..

- daily fear driving often into hiding being Arab,

- permanent confrontation in the Israeli society with Arab stereotypes,

- a sensitive minority feeling which does not allow to feel '' Israeli'',

- for its own benefit, the Israeli society should respect every community, minorities as well as majority,

- Israeli power should look for the common points between the different communities in the country, more than emphasizing their differences, and chiefly outside the religious field,

- as a minority, Arabs know the majority universe, its language, its television, when the majority does not know minority's,

- Arabs in Israel are a native minority, who was here before Israel was created,

- Arabs in Israel have to cope with being a minority, with the language, Hebrew, and are also required to cope with English, which is a fourth language for them, after spoken Arabic, literary Arabic and Hebrew,

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- *it can be regarded in the context of relation between minority population and state authorities elsewhere in the world,*

- *Palestinian creative artists often find themselves facing a dilemma: whether to write about Palestinian history and the ills of occupation, or about contemporary post-Nakba Palestinian society in Israel.It reflects the gulf between the feeling of nostalgia and the need to cling to the past for fear it will be lost, on the one hand, and a desire to address issues that are of relevance for the young generation. The root of the problem lies in the anomalous hybrid situation of being a minority and an occupied people living in its land, which is fearful of losing its identity but also longs for a'' normal '' life,*

- *works in plastic arts, cinema and theater often fall into a trap that wrest the humanity from Palestinian society and presents it as a monolithic entity whose troubles stem mainly from the occupation, instead of taking a hard look at itself and observing its everyday problems,*

- *a recent novel describes the continuous downward solid line that confines the characters to the same village from birth to death. This fixity is a metaphor for the sense of being mired that prevails in the society. Only two characters are offered redemption, who choose to leave and lead a new life elsewhere, alienated and disconnected from the suffocating Palestinian mentality that continues to wallow in its own self-pity,*

- *language is a tool for communication, but it expresses also identity, culture and tradition. Change of language in a group is an outcome of a conquered group's becoming, in the best case, bilingual. An emotional price is attached to this phenomenon because of this link between language and identity*

- *Palestinians citizens of Israel are its Achilles' heel: they refuse to become Zionists, to leave Israel, and to vanish into the air. And, increasingly, they are refusing to remain silent,*

- *the relationship of Arab citizens to the state of Israel is often fraught with tension and can be regarded in the context of relations between minority populations and state authorities elsewhere in the world. This tension has been described by an Arab figure as ''My state is at war with my nation'',*

- *remained as an ''headless body'' after the dissolution of the Supreme Islamic Consil in 1948, the Palestinian Israeli community had to face the lack of political leadership, together with supporting the impossibility of a real integration inside the Israeli state, and the hostility linked to the potential threat it was supposed represented in the Israeli context,*

- *the Palestinian minority, subjected to policy of segmentation, isolation, dependence, has also been subjected to strong pressures on education policy. The Israeli government tried to ovoid the reconstitution of a feeling of attachment to the Palestinian cause, incompatible with a membership of the State of Israel as a Hebrew State,*

Islam

- to be Muslim makes easier the Arab identity awareness, not to be religious makes it more difficult,

- the Arab/Jew differentiation turning more and more being a confrontation, conducts to a feeling of discrimination,

- connected to and stimulated by history,

- it preaches individuals to merge itself into the whole community,

- it blocks openness, and primary Arab school reinforced this trend,

- two categories: connected to fundamentalism, in direct opposition position

- sticking collective, in order to avoid to be separated, as discrimination tries to influence on them,

- the young generation takes a distance to fundamentalism, refusing its excesses,

- it is the code fixing element,

- religious thought where vow of God has more presence, when man's presence is not so strong,

- different needs of the Arab Israeli come more from the daily life than from the religion,

- it is not the violent religion Jewish Israeli think it is, 90% of the active Israeli Muslims are people of piety,

- it situates really between Daesh and Trump,

- the growth of political influence provokes the growing influence of religion, of Islam as well as Judaism, it becomes a political tool for manipulation of populations,

- the religious feeling became much more important in the last twenty years than before,

- until recently, religion was not the core of Arab Israeli identity. It became more and more important in reaction to the continuing discrimination process,

- it plays historically a very strong role, and more recently very connected to politics,

- for poor Arab Israelis families, religion represents a way for finding a place in the society, this role declines when the economic status of a family is growing,

- bad integration reinforces religion, as good integration gives knowledge, proposes targets, favors mobilization,

- Islam is proselyte, did not know the Reform and do not distinguish politics and religion,

- the religious extremists in the government are nourishing hatred for other religions, religious radicalization generates rifts. The Arabs have always felt hated. People who are hated feel no ones care about their life,

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Women

- perpetual war in Arab-Israeli population, as in the Arab society,

- educational and social status growing up, but not as much as it is said,

- because of religion, tradition, 60% are still not working,

- perpetual war in the Arab society,

- men are more ready for change than women, still used to their inferior social status.

- for traditional Arab women, you leave your parents 'home when you married. It started in the 50th, it evolved because of work,

- in poor town, like Lod, Jaffa, women status stays more conventional, there is more violence toward women,

- equal status with men in the Christian and Druze communities. Still difference in the Muslim community, and greater difference with the Bedouins,

- women suffers most of discrimination politics. They are prevented to work by transportation problems, no children gardens,

- place in-between the Jewish Israeli women more free and the Palestinian women still under tradition hold,

- as they become more and more educated, they reinvent their position in the society,

- the more they are educated, the more they become repressed when they come back to their family and their village, and probably more frustrated,

- more educated than men, they became very active citizens,

- they are getting more open on the outside world, they think about their carriers,

- more and more strong, they are leading the major struggles ,

- they have probably more liberty in Israel than in Palestine or others Arab countries, but it is in part an hypocritical situation, there are still pressure, violence,

- Arab world was in a very dynamic position as the Turkish example shows, there is a misconception about Islam that did not put women into an inferior position, forty years ago, women were much more free than they are now, women inside the house has always be the chief,

- still conservative pressure in the Arab Israeli society, women must remain virgin before marriage, she must dress properly,

- there is much less inequality to men now, women get more respected, they get out for working outside, but they still have to stay at home, and keep being looked after,

- rights for women are getting better, divorce is now easier as before,

- Arab women are now more educated,

- the evolution is very positive in terms of education, involvement, work, it has still to be push up,
- they struggle to improve their situation, but often, family wants to keep control on them,

- they are still confronted to men's violence, as the high number of crimes attests,

- 65% of women get academic education, but only 25 % work because the Israeli market does not take them,

- with the support of a lot of incentives, of their educational background, the growth of their standard of life helps to reduce the poverty level, of the Arab Israeli community,

- parents are afraid of their daughters remaining single, but today there are mainly single women due to increased education,

- when they enter the ''wedding market'', they find difficult to find suitable men in terms of age and education. The educated men are already taken. The problem is that in a traditional society, it is usual for men to marry less educated women,

- Arab mothers who themselves lack schooling and have never worked outside the house, realize that the best course is to push their daughters to study and find employment,

- the social pressure overcomes Arab women's personal choice. They are brought up to believe that marriage possesses a higher status tan spinsterhood,

- suddenly, Jewish society, which is an important agent of socialization, is revealed to them. And then the young women develop expectations of equal rights as a gender group of freedom of expression and self-fulfillment. And then return to a social system that is still functioning in a traditional way. Of course, it is a strong disappointment,

- being young is preferable in a traditional society, in relation with fertility, and in addition it views marriage as an arrangement involving social supervision of women's sexual behavior,

- the word for single woman in Arabic is ''ahnes'' meaning a branch that withers and become useless,

- women are not capitalizing on their progress to bring about a transformation of the existing social order,

- the patriarchal norms and values sustain its system, The men are enjoying the change, getting a woman who is both educated and employed, but in terms of gender equality, there is no switch in the distribution of roles,

- ''he who plays the piper calls the tune''. Men occupy a highly regarded well-paid place, which afford them social and economic clout. Why would they want women to share it with them ?

- *at Tel Aviv, young Arab women face numerous challenges at start of their professional career. They are often considered as ''exiles'' who went to build a career elsewhere, and gather opportunities which do not exist in their native villages,*

- *despite some positive signs, the bridging of the gender gap in Israeli Arab society is still a distant dream, indeed, it is still a man's world,*

- *60% of the Arab students at Technion are women,*

Christian Arab-Israeli

- different from the Islamic Arab-Israeli community, but nevertheless same Arabic culture,

- in an in between situation, less related to religion,

- used to be a minority, under Arab majority as under Israeli majority,

- they are the most external to the Arab Israeli community,

- their religion makes them far away from terrorism,

- their religion is more open to external world and modern life style than Islam,

- more open, educated, liberal than Muslim Arabs,

- many intellectual personalities in the Palestinian organization,

- probably more open to external society and to business world than the Muslim community,

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- *they are one of the most educated groups in Israel. Christian Arabs fared the best in term of education comparison to any other group. Christian schools in Israel are among the best ones in the country,*

- *the Christian bring up their feeling as a minority within a minority. The Muslims become a majority and have to cope with a situation that they find not only novel but eve hateful and repellent,*

- *the Muslims forcefully oppose raising the religious issue, arguing that, as a national minority, Arab Israeli have to stand together first of all against the serious problems,*

- *Christian Arabs are one of the most educated group in Israel. The Christian Arab sectors are the most successful in the education system,*

- *In term of their socio-economic situation, Arab Christians are more similar to the Jewish population than to the Muslim Arab population*

Bedouin

- going back to a ''Palestinian feeling'',

- they are at a transitional stage between the desert lifestyle , where they come from, and modern life they are beginning to enter in,

- it is a challenging situation for them because they are the periphery of the periphery, the minority of the minority,

- one of their major problem is to go from a stable agricultural life to an instable modern life where power is now with urban society,

- their tribal structure is based upon balance between personal and community,

- their identity, complicated, tries to combine together, first Arab, second Palestinian, third Israeli components,

- previously, a poor population where the mother was fist in the family, they now no more stay in a poor people culture, a new better educated generation emerges and as a consequence, mothers have lost their status,

- around 70% of Bedouin women are now educated, which results in a conflicting situation related to less educated men Bedouin population,

- polygamy reaches 26% of the population,

- the situation of young Bedouin is catastrophic, and fear is the reason of their silence,

- our land slowly disappear , our history as well, the knowledge is hidden with the elders, bury with the ones that are gone,

- when a child sees destroying his home, it becomes engraved in his mind, it creates hatred,

- when the people in the Israel government have bad intentions, it reflects a false image of a majority who is quite tolerant and accepting,

- from the stand points of the Jews, we are Arabs. From the stand points of Arabs, we are traitors,

- with the conclusion of our military service, all of us, residents of our village, hoped we would be able to start our lives, and even dreamed about working and starting a family, here in the land of Israel. How great is the pain, how great was our disappointment and sense of betrayal when it became clear to us that the country we had fought for was now turning its back on us, causing us harm and preventing us from living as civilians,

- from the moment a Bedouin finishes his army service, he can't find himself. He does not fit in,

- they don't make a distinction between a Bedouin and a Palestinian today,

- the Bedouin population, predominantly patriarchal, passed from nomadism to an imposed sedentary lifestyle, and the public policies have not forcibly followed. For instance, the construction of the first Bedouin town, Rahat, was not accompanied by a development plan for local employments. The locality has become a dormitory city,
- for Bedouin, the family ethos is still dominant,

- the Arab-Bedouin community has historical rights to its part of Israel land,

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- *a strong proportion of Bedouin citizens of Israel live in unrecognized villages that are not connected to the electrical grid and water mains,*

- *Bedouin Arabs make up the majority of the northeastern section of the Negev,*

- *Infant mortality rate is still the highest in Israel,*

- *polygamy, a practice allegedly forbidden by Israeli law, affects 36% of the community's marriages,*

- *mentalities evaluate in a contrasted way, on one side, there are young graduated women who accept to become ''second wife'', for lack of better, and on the other side young women are encouraged to study to increase chances to get married,*

- *approximately 40/50% of Bedouin citizens of Israel live in 39-45 unrecognized villages that are not connected to the electrical grid and water mains,*

Druze

- within the Arab Israeli world, Druze are the most attached to their traditions, as the Haredis are within the Israeli Jewish community,

- their religion takes terrorism far of them,

- Druze imposes the community to be faithful to the country hosting it. The rule is to integrate the Israeli society without being assimilation.

- in the sixties, Druze were essentially farmers , today, 30% work in the defense sector, 30% in liberal activities and the rest in services and agriculture,

- Druze are impacted by the development of modern life, but still they choose to dress as they want, for instance according to tradition. Only religious people wear the traditional Druze outfit,

- original villages, that are now real towns, have been built on top of mountains to avoid persecutions by others Muslim Arabs.

- Druze are very sensitive to the cult of the family and relatives, they need that proximity to find between themselves, to save their traditions, to be near the place of worship, to find a moral and physique protection,

- Integration is necessary, but it has to be two way, it has to come from Druze community but it has also to be plainly recognized by the State Authority,

- Relationships with Jews are normalized and good, they are in way limited by Druze law which does not permit mix marriage, and the strong fidelity to villages style of life,

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- *from 1957, the Israeli government formally recognized the Druze as an independent religious community, having their autonomy within the Arabic speaking branch of the Israeli education system,*

- *the Druze are conscripted into the Israel Defense Forces,*

- *Galilean Druze and Druze of the Haifa region received Israeli citizenship automatically in 48,*

- *since the establishment of the state, the Druze have demonstrated solidarity with Israel and distanced themselves from Arab an radical Islamism,*

- *compared to other Arabs citizens of Israel, Druze place less emphasis on Arab identity and self identity more as Israeli. Most do not identity as Palestinians,*

Education

- now, everything is made in families, for the children, to makes them more educated as possible,

- when going to university, going out of Arab Israeli family environment, youngsters are confronted to the Israeli life style, and they have two possible reactions: to adapt themselves and their specific identity dissolves, they get lost, or they strengthen their links to their heritage, history, culture, tradition, they enter into defense position,
- education is a necessity because there is no land, refugees have nothing,

- going to university gives a distance from religion, it gives the opportunity to make Jewish Israelis a reality, by meeting them, learning the Bible, Hebrew language, and it transforms the notion of refugee into the notion of minority,

- people say there are Arab Israelis lecturers at university, where else that would be possible. That is the attitude of the majority which justifies superiority. Lecturers worked hard for it, and even now they are not sure that they will be able to fulfill their dreams. They are competing on both an ethnic basis and the rules of the game are tough,

- in the Arab schools, language study has been shrunk to the development of language skills, to expression and understanding during use. It appears, at least in the eyes of the planner, that there is no value in Arabic literature, in contrast, Jewish literature is seen as having value,

- young educated Arabs Israeli , when they want to work, have the double handicap, to be Arab and to have not do the army service,

- education is power in terms of status, social power, economic power,, and also personal power,

- Arab Israeli does not learn at school about his history, culture, tradition, he has to learn through his family, he studies only Jewish history, Israel creation, holocaust,

- education is a way to consolidate national identity, to give confidence to young generation,

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- they are quite a big number of Arab Israeli teachers who can't get access to the education system, which is an absurdity because it is a great opportunity to Israel which is in shortage of teachers and for the Arab Israeli women to integrate the country public life and to improve their economic situation,

- there is no real shared life with Jewish students, the Arabs sit together while the rest of the class is elsewhere, they don't exchange a word. There is no true partnership until the doctoral level,

- in Graduate Studies, Arab students are 3 or 4 years younger than Jewish students because most of them have not done military service, it the first time also for them that they leave their house, and the emotional adaptation is as important than the academic one,

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- *Christian Arabs have one of the highest rate of success in the matriculation examinations, both in comparison to the Muslims and the Druze and in comparison to all students in the Jewish education system as a group,*

- *Arab Christians are also the vanguard in term of eligibility for higher education and have attained bachelor's degrees and academic degrees more often than the median Israeli population,*

Singularity

- to be Israeli-Arab is disconnecting in a way of being totally Arab, it creates a distance,

- the strongest element is nationality, before Arab,

- strong complexity, strong emotional approach of the identity feeling,

- generalized and constant frustration feeling, due essentially to Israel politics, permanent discrimination, limitation, injustice, inequality,

- frustration feeling comes partly from the Arab Israeli lack of leadership, able to conduct the community to changes,

- laziness, coming partly from discouragement by lack of means, tendency to leave things as they are,

- more patient than the Israeli Jews, sees things in a detached way, knowing that things will get back as they were before,

- feeling of being seen as traitors from both sides, Jews Israeli on one side, and Arabs or Palestinians on the other side,

- young generation has no project, has no model, no leader, thinks there I no future, so nothing to loose and ready for violence,

- the middle class coming from an agricultural society, from villages, mountains, maintains a balance between modern world in which it evolves and respect of traditional life components,

- very united family life because still living in the father's land, keeping close geographically, which is very useful in front of danger,

- solidarity much limited to the family circle, not extended to the common village life,

- they could be arrogant by reaction to frustration,

- the identity prescience is all the more burdensome because of the overwhelming Israeli identity, without any possibility to make it appear,

- the collective is more important than the individual,

- they feel rejected both by the Israelis and by the Palestinians,

- it is a controversial society,

- my tragedy is that my country is at war with my people,

- to teach patience to the Israeli society,

- cultural richness,

- a strong potentiality in matter of economy, investments,

- a very strong potentiality as a drive belt between Israeli and Palestinian,

- bringing stability to the Israeli society, because they are more grounded in the country than a part of the Jewish population, still asking itself whether it will stay in Israel or emigrate to a foreign country,

- reliability, paradoxically, to keep its word is a cultural characteristics, more than it is for the Jewish population,

- I am a proud Israeli, along with many others non-Jewish Israelis such as Druze, Lahai, Bedouin, Christians and Muslims, who live in one of the most culturally diversified societies and the only true democracy in the Middle East,

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- *for Arab Israeli citizens, their civic identity is Israeli while their national identity is Palestinian. There are some who want to sharpen the apparent contradiction embedded in this complex identity,*

- *on the one hand, there are Jews who demand ''loyalty'' to the state as a condition of granting equal rights to Arab citizens. On the other hand, there are Arabs who demand the abolition of the state's Jewish character as a condition for cooperating with Israel,*

- *both groups are eager to whip up Jewish-Arab relations in Israel into a maelstrom fueled by mutual suspicion and demonization. It is not only members of each side's radical fringe who play this game. Many other Jewish and Arab politicians are similarly engaged trafficking in hatred and rejection,*

- *most of them are fluent in Hebrew and in general they have created a new language, ''Arabrew'', which combines elements and grammar from the Hebrew language.*

- *they adapt to the standards of living and style of the Jewish society. They have succeeded, despite the identity complexity, in developing psychological mechanism which allows them to maintain their initial Palestinian identity while sticking to their civil Israeli identity at the same time,*

- *Identity is particularly complex for Arabs living within Israel and they tend to identity by ethnicity and religion rather than nationality,*

- *many Arab citizens, feel that the state, as well as society at large, not only actively limits them to second-class citizenship, but treats them as enemies, affecting their perception of the de jure versus de facto quality of their citizenship,*

- *many Arab citizens of Israel share in the culture of the Palestinian people and wider Arab region of which many of them form a part,*

- *they are quite prominent in the field of Athletics, as seen specifically by their contributions to Israeli football*

- *notably, Jewish Israeli culture is achievement oriented, is individualistic, and emphasizes autonomy, whereas Moslem Arab culture emphasizes determinism, collectivism and social integration,*

Internet, social networks, media

- Internet is essentially a chance , it allows the community who is limited in its external opening to share characteristics with others Arab communities,

- Internet is a tool for emancipation,

- it generates changes within the family life, facilitating knowledge about outside world, others cultures, gives others views,

- only the extremists who are given all the coverage in the media are heard and not the voice of sanity,

- internet creates a big change to the Arab Israeli population by breaking its historical isolation, with consequences as making the young generation writing Hebrew better than Arabic, or pushing it to better integrate the high tech world,

- internet and media presence make life of the young not as it was before, it makes also family life declining,

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Evolution

- they are becoming more educated, more professional,

- educated women getting from 25% some years ago to 40% now on,

- for financial reason, students go to medic faculties in foreign countries, Lebanon, Syria,

- internet opens the way to modernity, and accelerate their way to work,

- the new generation, under influence of its Israeli part, gets more open to the community, to communication,

- growing discrimination changes the mind of people: 36% undergo the situation, 40% want to demonstrate against it, 24% want to oppose to it,

- the growth of violence made by the government to Arab Israeli creates a growth of attachment to Palestine,

- to become more influenced by Israeli style of life than by Arabic tradition is unacceptable by the Arab Israeli community living under Arabic tradition,

- villages are going backward with religion and tradition, while the whole world is going forward,

- young generations, born in Israel, want essentially to have a normal life in the country, and this will feeds their frustration feeling, as it is much more difficult to them as it is for the young Jewish Israeli generations,

- the transition from a family structure to a general structure is slightly on the way,

- the young generation is lost, because of smart phone, of money, of poverty, it is torn between modernism and religion, Israeli and Arab,

- previously, discrimination existed already but the familial and social heat was helping, but modern evolution weakens this compensation forces,

- attachment to traditions, becoming less effective with new generations,

- before, it was a small, agricultural society, but the land being taken away, Arab Israeli became ''workers'', no more working together, to ensure the survival of the family,

- solidarity now expressed mainly through common events like sports,

- generation 48 was looking for surviving, the next ones were clear, proud, positive, open, and now not Israeli but Palestinian through symbols, songs, language,

- the young generation does no more keeps silence, it feels part of a bigger community including Arab Israeli and Arab Palestinian,

- they have enough of rebellion, they want to live, there is a move to get along well with the Jews Israeli,

- Arab Israeli passes through a first phase of anger towards the Israeli winner of the independence war, secondly they try to integrate the Israeli society, and doing that, they lost themselves, and thirdly they came back to their roots, to their Grand Parents,

- they are getting away from the peasant culture,

- the young generation is getting more frustrated and more open to hatred than the previous and current generations, as the Israeli society is getting more and more racist,

- there is a strong will for a reappropriation of the historical culture, as shown by the development of crafts for costumes, embroidery, in Haifa, or of traditional food,

- a new cultural wave takes place, in films, music, theater, linked to the uncompromising claim for Arab Identity

- the first generation was the defeated one, with family send to pieces, traumatized and afraid, the second one under military rule was afraid of existence, surviving, the third one is the upright standing generation, not afraid, reviving cultural roots, demanding to be accepted,

- the urban culture gets more and more important, and more and more in opposition with family notion,

- majority of people do not go back to stay in their village after university, work changing their geographic position

- curiously, as the Jewish families did previously, the Arab Israeli families think that respect , reconnaissance, are attached to success in professions like, doctor, lawyer. It is an effort to convince them the engineer offers as good opportunities, as well as High tech, informatics sectors,

- the horrifying of statistics about women murders in the Arab population is due to a proliferation of illegal firearms and the helplessness of the police,

- education is an agent that foments social changes, and that generates tension and confrontation with tradition inclined people such as parents,

- what is gotten stronger is the awareness of the discriminatory reality. The institutional discrimination become in fact stronger over time,

- the tribal ''hamula'' (clan) structure is crumbling. In the past, if a dominant figure in the family said ''this is not going to happen'', his word was law. We are no longer in that ''Godfather'' situation,

- disputes used to be settled by the sheik, or a mediator, but no longer. Arab society is in transition, influenced by modernization processes but not yet modern. All the studies cite that situation as a major factor in the rise of crime and violence. There is a vacuum. The old way has disappeared but the rule of law has not taken its place,

- there is fear in the streets. It is hardest with the youngsters.

- Israeli society has to understand that it cannot seal itself off in a bubble. One-fifth of the population is suffering badly, and in the end the violence in the Arab society will also hurt the Telavivians. Do you know where Jewish-Arab coexistence is flourishing? In the underground,

- if the roots on which the Islamic state is flourishing is also a vacuum of governance, or lack of security, or lack of law enforcement, then Israel must do all is possible to deal with this vacuum and to fully implement Israel sovereignty over all parts of the State of Israel, even if that means increasing budgets and manpower,

- the progressive recovery of the identity roots by the Palestinians of Israel has taken a decidedly religious turn,

- the Arab villages had to face confiscation of land, refusal of building permit, lack of sewers , electricity and water, absence of schools and medical offices,

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- *the quick social and economic changes in the Israeli society has contributed to the weakening of family structures, to the collapse of parental authority, and consequently to alienation of young people, antisocial behavior, the rise in crime and drug abuse,*

- *the Arab Israeli community sector has made great strides in almost every area of development, for instance the median years of schooling from 1;2 to10.4 over a 35 year period,*

- *because they were cut off from the rest of Arab world, Israeli Arabs came to consider themselves as part of Israeli society during 20 years after 48, but successive Israeli governments committed the mistake of maintaining a cleavage,*

- *as they teach their own heritage, patrimony, culture, as separate from the country in which they live, it can be expected them to require a separate identity,*

- *it is necessary to increase equality in resources allocations, to develop infrastructure in the Arab communities, to integrate them into local and regional framework, and to increase shared economic and social initiatives by Arabs and Jews,*

- *the sociopolitical processes between the ending of the military administration in 1966 and the occupation of the territories in 1967, and the plan for educational integration in 1968, shaped the status of Palestinian citizens at the crossroad between the state , Palestinians in the territories and Jews.*
This is how ''Israeli Arabs'' became a category that defined these Arabs as non-Palestinians and non-Jewish citizens. While this may have granted citizenship for Arabs as having a political significance, it also determined that citizenship in Israel as secondary to nationalism for the Jews,

- *change should occur in housing, and planning, public transportation, social welfare, education, tourism, fair representation and employment equity, successful implementation of the government five year economic development plan,*

- *the most prestigious technological university in Israel, Technion, has seen the number of its Arab students triple over the last decade, not because of positive discrimination, rather by the desire to bridge the educational disparities,*

- *the Palestinians who remain in Israel after 48 were initially submissive and fearful. The next generation grew to maturity, developed an understanding of its identity, reclaimed its pride and stool tall again,*

- *in general, Arabs in Israel are ''present absentees''. Like whites and blacks in the United States, Arabs and Jews in Israel live together without really meeting,*

- *relation between Jews and Palestinians in Israel following the events of October 2000 have been defected sharply in a new direction, to the point of estrangement or even a complete break. The level of hostility has risen to new heights. There is widespread frustration and despair, there has been a deterioration in the relations between the two peoples, relatively to the ''ideal'' situation that obtained beforehand, and a terrible fear of what the future may bring.*

- *the acquisition of the Israeli citizenship was considered as a betrayal of the national Palestinian cause to the extent that, for many years, crossing borders of Arab countries,*

- *Arab society has adopted economic patterns of behavior that are considerably influenced by dominant norms in Jewish society and enabled the spread of consumer culture,*

- *the technological and regulatory changes had a major impact on media consumption culture of the Arab audience in Israel. They intensified the withdrawal of the Arab society from the Israeli public sphere of media consumption. Arab in Israel are viewers of Arab satellite TV channels from the Arab world and readers of local Arabic newspapers, ans at the same time still read and watch Israeli media outlets, the two being perceived as complementary,*

- *the Arab population of Israel does not trust Israeli media broadcasts that they perceived as partial to the government's position,*

- *the rural way of life completely disintegrated, semi urban forms of life were built on the ruins of the traditional architecture texture. Step by step, the descendants of the ''fellahs'' stopped tilling the land, and in time they transformed their fathers' villages into towns and cities,*

- *what catch the eyes is the spectrum of possibilities of connecting the specifically female territory with the area reserved for entertaining guests, as well as the wide range of possibilities of separating one area from the other. This plethora of prospects uniquely attests to a multifaceted Arab society laden with complexities, a riverbed in which deep cultural currents slowly proceed through diverse channels and in opposite directions,*

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Economics

- there are no Arabic business angels,

- the educated ones are more learning, teaching oriented than business oriented,
  7 000 waiting to enter into education,

- under the effect of social conservatism, tribal culture, women in the Arab sector display an activity rate of 33% against 75% for men in the Arab community, what costs 31 billions of shekels to the national economy,

- geography does not play in favor of the Arab community that resides in majority in the periphery, while the Hi-tech sector is concentrated in the center of the country,

- Israel government does not encourage implantation of companies, or services in the Arab Israeli areas, villages,

- discrimination in the field of working, the possibilities are limited in big companies, in government offices, occupations are barred such as pilot for civil flights,

- business and finance lead to community, no one makes great effort to bridge the gap,

- the Israeli government is investing to improve the economic status of Arab citizens, but racism is increasing in Israeli society. there is a need for more inclusive messages, both from the government and Arab leadership.

- reversing the relatively low rate of Arab participation in the labor force will increasingly be one of the keys to the success of Israeli economy in the coming years,

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- *for men, 73% Arabs and 82% Jews, for women 33% Arabs and 79% are employed into the Israeli job market,*

- *Arab citizens make up 21% of Israelis but contribute just 8% to the GDP, the poverty rate is nearly 3 times that of the Jewish population, the loss of the Israel economy is estimated to 31 billion shekels a year as a result of not realizing the work force potential of the 2 million Israeli Arabs,*

- *according to the Authority for the Economic development of the Arab society, the cost to the Israeli economy of the failure to utilize the manpower potential of the Arab population in the Job market is estimated at a loss of 31 billion shekels annually,*

- *most of the programs deal with supply, by training workers for entry into the job market, but don't increase the demand for those workers, and therefore do not bring the desire result,*

- *creative permanent cooperative frameworks should lead change between neighboring Arab and Jewish towns on issues of common interest such as joint industrial zones, public transportation, environment sustainability, tourism and other areas as well,*

- *for the Arab Israelis who want to enter into the Hi-tech sector, the military exemption has heavy immediate consequences: when the groups in this sector tend to hire ex-recruits from the technological Tsahal units, the Arab population finds difficulty to integrate the traditional recruitment networks,*

- *average salary for the Arab population in Israel is equivalent to half of the Jewish population's average salary*

- *Arab citizens are under-represented in the civil service, business, high technology and financial sectors, whilst over-represented in low-skilled trades that are more poorly paid,*

- *Inequality in the allocation of public funding for Jewish and Arab needs, and widespread employment discrimination, present significant economic hurdles for Arab citizens of Israel. Despite this obvious discrimination, Israeli Arabs are relatively much better off economically than neighboring Arabs,*

Future

- it is a necessity for them to mix history, religion, modernity , in keeping there humanity trend,

- with growing of religion role in the Israeli society, inequality between minority and majority will stay on,

- the big question mark is what will do the young generation which is in a revolutionary mood, want change their situation and want to demonstrate they exist,

- everywhere the dam has been broken, every community wants to defend its specificity, it will not go back, Palestinian Israeli will have to be fully recognized, it will bring to Israeli society additional people input, it will foster stability,

- Arabs and Jews are not so much different one to the other, they will have to capitalize on their similarity

- it could be only considered when peace will be reached, when basic rights will be obtained by Arab Israeli, when will end the only Jewish content of the education system,

- democracy will win, in the end, it is the only way,

- kids of both side, need to learn how to connect in new empathetic way in order to be happy together,

- the challenge is how people will live in Israel and how it can be found a common future and share for both communities,

- to foster the contact between Arab and Israeli children, at school or elsewhere, is the best way to make them able to resist to the sad wind of racism,

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- *there is a need for a redefinition of the status of Jews in Israel, one that in not based on disinheritance but on the acceptance of Arab residents of this place, and their language as an important component in shaping shared future in Israel,*

- *to create critical mass that will make opportunities for Arabs in hi-tech equal, and that eventually create high tech employment opportunities within Arab municipalities, together with attracting government funding and programs to advance Arab hi-tech employment,*

- *amongst a recent survey, Israel's Arab citizens are by far the most optimistic about a shared future, and the support of the two-state solution,*

- *Arabs and Jews should engage in shared-society tourism-generating programs. This will increase economic opportunity and development for Arab communities and for the region as a whole. By substantially increasing the visits by Jewish Israelis to Arab communities and the number of tourism framework developed jointly by Jews and Arabs, it will increase the sense of shared society between the Jewish and Arab citizens,*

- *most people who are familiar with the Arab Israeli community know that the majority identify culturally as Palestinians, but that they are mostly concerned with making a living and getting by. None of them would be willing to give up their citizenship in the Jewish state,*

- *investing in the Arab sector in Israel might boost Israel's economy , much like the arrival of the 1 million immigrants from the former Soviet Union, 25 years ago.*

- *furthermore, once they feel equal to Jewish citizens, Israeli Arabs will become a living testament that Israel can indeed be both Jewish and democratic. Last but not least,*

this could serve as a strong message to other Arabs: These are benefits of living in peace with Israel,

- *a collective stronger Palestinian minority in Israel and the rehabilitation of its national identity are not only not a threat to the Jewish majority but indeed represent the most reliable road to healthier relations between the two peoples,*

- *if prejudice, hatred and conflict are natural to human condition, the alternative conclusion is that we should constantly guard against them. It implies to invest effort and resources in order to maintain a never-ending struggle to overcome it,*

Positive   **Negative**

- growing education   - far from economic centers
- integration   - community restricted to family
- friendly   - emotional more than rational
- open to the new   - education system
- internal solidarity   - closed society
- growing modernity   - sticking to their village
- cosmopolitan culture   - religion not permissive
- knows two languages, Hebrew, Arabic   - inferior quality of life
- family life   - identity conflict
- generosity   - no other place in the world
- Israeli life style   - closed family environment
- slow improvement   - racism handicap
- Arabic culture   - collectivity pressure upon individual
- respect tradition   - complexity of situation
- experience of democracy   - discrimination
- work   - pre-judgments
- learning high tech
- engagement in economics

Israel

- Arab-Israeli population can bring to the Israeli society, sense for family care, traditional warmth, taste for natural life,

- the Israelis should accept the minorities populations as they are,

- multi-culture is strongly positive, it promotes open mindedness, creates opportunities, it offers much more life potentiality through work, education,…..

- for Arab Israeli, it is more important to be successful within the Israel society than to become Israeli patriotic,

- stereotypes in both sides Jews and Arabs , creating an binary and together complex situation,

- Israeli discrimination and inequality politics is an error for Israel itself, Arab Israeli community could become ten times more productive if it was not like that,

- to understand the virtues of the ''vivre ensemble'' could give to the Israeli society an enormous new impulse,

- there is a separation between Arab and Jewish populations, Arab being installed at north or sent to south of the country,

- police is firstly Jew before police, the country needs a more neutral police,

- there is no other solution than establishing a real partnership between Arabs Israelis and Jews Israelis inside the Israeli society,

- the political government action makes the Palestinian Israeli minority feels itself as illegitimate within the Israeli society,

- in order to avoid being more and more degraded by discrimination, Arab Israeli collectivity has to pressure the Israeli society to defend its own rights,

- assimilation of the Arab Israeli as Palestinian by the Israelis, designates him as an enemy,

- the enormous difference of treatment of the Amona shift and the Um-el-Far homes destructions, characterizes the racist, discriminatory attitude toward Arab Israeli and creates the feeling of not being Israeli citizen,

- everybody should feel at home in Israel, but now Arab Israel does not feel safe,

- Israel is missing to create a share society, enriched by the mix of various cultures and taking profit of the potentiality of Arab Israeli development,

- Arab Israeli may appear superficially as an handicap for Israel, but in depth, they represents an asset to vitalize the country,

- as they are conscious that they are and they will stay second-class citizens, they turn to their origin,

- media in the Israeli society are not interested in exposing the mix of cultures, Israeli and Arabic, focalization is on Israeli or international elements,

- in Arab Israeli eyes, Israel did not define itself clearly, as European or not, more occidental (Ashkenaze) or more oriental (Sepharade), it is not an homogeneous collectivity, still very diverse after 70 years of existing,

- the rightward of the Israeli society and of Israeli government, reinforces the Arab Israel community feeling as a second range citizenship,

- normalization of the community position is a right and not a privilege in term of human being consideration, Arabs Israelis were in the country before the Israeli state was created,

- Arabs are her for good, at the difference of Israelis who don't know who they are, either colonialists or assimilators,

- this country is much more on the Arab families land than on the more recent Jewish people land,

- on a political level, Israelis should allow the Arabs Israelis to express themselves as equal, with equal rights, in order to get to mutual respect

- fear is very present in the Arab Israeli community, permanent intensity, as a product of the Israeli society imposition of occupation, on-going discrimination, separation wall,

- being Palestinian in Israel is like being black in the States

- there is a clear gap between Jews and Arabs, healthcare, education, employment rate, income, Arabs are doing worse off than Jews on almost all respect,

- there are many people to blame for this gap, the government and the Arab people, but it exists,

- the difficulty to be accepted by the Israeli society can lead Arab Israeli to three ways: integration by getting away from its Arabic roots, or opposition /refusal to integration, or implication within the society through language, education, as a survival condition to assume Arabic roots and tradition,

- there is a generational difference, and often an opposition between the resentful ''48'' one who keeps away from Jewish Israeli style of life and symbols, and the ones who succeed to it, who enter in the Jewish Israeli style of life together with sticking to Palestinian symbols,

- the new generations are quit angry with the ''48'' generation who resigned itself to the Jewish Israeli society as an established fact, not to be contested,

- in numerous movements, Jewish and Arab Israelis do not accept to be part of clan citizens, they participate to jointly actions, in reaction to the crazy separated Israeli world,

- there are some ways of getting support to enter into the economic Israeli field , such as the incubators network in Arab towns,

- both Arabs and Jews Israeli claim that Israel is their land, which drives automatically in a situation of discrimination,

- the state of Israel has no pretentions of cultural and linguistic inclusivity, and does not prevent the Arab minority from exercising its linguistic and cultural rights,

- people live separately. They go to schools separately and are doing extra-curricular activities separately. When you add that to the ongoing conflict, tension, fear and

language barriers, it means you are only adding layers rather than pulling them away and trying to figure out how to promote co-systems,

- if we look from outside, Israeli society is full of hatred. But what all want the same thing, to be happy and live in peace. The media and politics push Arab Israeli aside,

- Arab Israelis want truly unity, live together, because it is an obligation,

- Israel cannot fight anti-Semitism while also fueling it with its occupation policy,

- there are economical, social geographical and political barriers. Two people live within the same borders, but they rarely meet There is an astonishing lack of knowledge among the Jewish population, they even do not know where the Arabs live,

- the Jewish students have to learn about the Arab population. That's a tough challenge because the reality is tough,

- most people believe ''Palestinian'' refers to Arabs in the West bank or Gaza, when in fact the term also includes Arab-Israelis,

- today, the real help Israel needs is to integrate the Arab minority into society and promote social cohesion,

- the problem is Israeli leaders. They are extremists. They are demagogue and instead of moderating the situation, they inflame it,

- what is troubling is that the State of Israel is the State of the Jewish people, and not the state of all its citizens. I define myself as a Palestinian Arab with an Israeli card, formally a citizen. The State doesn't let me feel a part of it,

- what really is the truth of our reality is conflict, simply conflict. My worldview on the one hand says peace and on the other hand says a Jewish state, and I see that these don't go together. It is just a place that's hard to be in. We will get nowhere by a blurring of identities. Only in bravely restructuring our identity, in refining it through talking as equals with the other side, is there hope for building a different reality,

- I still haven't come to a coherent place inside myself about who I am, what I want to be, what I can do to contribute something with the conflict as it stands now, I am confused. I don't exactly have answers to all the questions I have,

- I can't be in Jordan or in Egypt, for instance. I want to be in Israel. I like the lifestyle here. There are things I have to struggle over, but Israel gives me things I won't get somewhere else. The question is, does Israel want to accept you ? Israel is a Jewish state; how could I , as an Arab call myself an Israeli ? Besides, why should Arabs compare themselves to Palestinians from the Arab states. If the Palestinians in Egypt don't have rights, that does not mean that I should not ask for my rights here. I am here by right, not by charity. I want to be Palestinian and still have the rights I am entitled to,

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- *most Israelis refer to the 48 Arab-Israeli War as the War of independence, while most Arab citizens refer to it as the Nakba (catastrophe),*

- *in 1966, Arab citizens were granted the same rights as Jewish citizens under law,*

- *relationship of Arab citizens to the State of Israelis often fraught with tension between their Palestinian Arab national identity and their identity as citizens of Israel,*

- *Arab citizens consider themselves to be an indigenous people,*

- *studies reject the ''demographic time bomb'' threat, with statistical data that shows Jewish births have increased while Arab births have begun to drop,*

- *majority of Arab Israelis are against becoming part of a >Palestinian state because they want to continue living under a democratic regime and enjoying a standard of living,*

- *many Arab Israelis feel that the state, as well as the society at large, not only limits them in second class citizenship, but treats them as enemies,*

- *although Palestinians make up about 20% of the population, less than 7% of the budget is allocated to them,*

- *Arabic is one of Israel official languages, laws secure the Arab population's right to receive information in Arabic,*

- *Arabic villages lack streets signs, the Hebrew name is often used,*

- *Israel is not a melting pot society, but rather more of a mosaic made up of different population groups coexisting in the framework of a democratic state,*

- *since the majority of Arabs in Israel do not serve in the army, they are ineligible for many financial benefits such as scholarships and housing loans,*

- *Palestinians citizen of Israel are its Achilles' heel; they refuse to become Zionists, refuse to leave Israel, and refuse to vanish into the air, increasingly they refuse to be silent,*

- *Israel should stop discriminating against its Arab citizens as if they were a fifth column of the Palestinian state. They want to remain Israeli citizens and they should and can serve as a bridge t their brethren's neighboring country,*

- *the majority of Arabs Israelis live in small communities with limited economic infrastructure, which plays a contributing factor in employment in unskilled or semiskilled fields, as well as the higher overall rate of unemployment,*

- *most of Israeli Jews would deny vote to those rejecting Israel as a Jewish nation-state, which could prove explosive since a overwhelming majority of Israel's Arab citizens do not believe Israel should be defined as the state of the Jewish people,*

- *equality will safeguard both the Jewish and democratic principles upon which Israel was founded, improve social relations and break down barriers and prejudices, strengthen Israel's economy, bolster Israel 's global standing,*

- *60% of Arabs regard Israel as their homeland, 71 describe it as a good place to live, and 68% prefer to live in Israel over any country in the world,*

- *the biggest shortfall is in education , in that the state budgetary funds allocated to Arab students are significantly lower than those allocated to Jewish students, especially in high schools,*

- *the Arabs in Israel no longer talk about being a religious, cultural, ethnic, or linguistic minority, they speak about themselves as a national minority, with all that involves,*

- *it is becoming more and more difficult for them to be fully equal because the basic beliefs, systems of values, norms and aspirations of Jews and Arabs are simply contradictory to theirs,*

- *it is more and more contradictory to say ''Israeli'' Arabs, they may have an Israeli passport but they hardly identify with the State of Israel. This is the contradiction of the ''Israeli'' identity of the Arabs in Israel,*

- *whether there are an educator, insurance broker, banker or technician, every Arab citizen on the street is considered an object of suspicion, better that they not speak their language*

- *''Akvi'' ,(Arab) and ''Ivri'' (Hebrew), writing is the same,*

- *fascinating and complex Israeli identity is comprised of several primaries identities that coexist simultaneously. To a large extent the relative strength of these components in each sectors corresponds with national, religious, and political affiliations.*
  Primary identity is, in order of importance, for Haredi Jewish, Israeli, religious, ethnic, for non-Haredi Jewish, Israeli, Jewish, religious, ethnic, for Arabs, religious, Arab and Israeli, Palestinian,

- *the greatest internal existential threat to Israel is for Jews, at 26% the strong disagreement among various segments of Israeli society, and at 23% social/economic inequality, for Arabs, at 26¨Israel's control of the West bank, and at 23% the demand to make Israel more Jewish,*

- *the primary cause for the rift between the Jewish majority is not racism, but rather the debate over the character of the state. Indeed , while Jewish Israelis call for bolstering the state's Jewish character, the Arab minority seeks to reinforce the civic dimension of the state.*
  In other areas, the Jewish majority supports equality for the Arab minority, and is even prepare to draw nearer on a personal and societal level,

- *half of all Jews and more than two thirds of Arabs feel that the greatest tension in Israeli society is between Arabs and Jews,*

- *53¨of Jews agree that Arab citizen of Israel are discriminated against compares to Jewish citizen, and 91% of Arabs think that Arab citizens of Israel are discriminated compared to Jewish citizens,*

- *about Xenophobia, only 20% Arab Israelis say they fear Jews, and whereas mutual trust between Jewish Israelis and Palestinians is very weak, 24% and 11%, a majority of Arab Israelis, 56%, trust Jewish Israelis,*

- *the education system, the media, the tourism industry, all collaborate in the denial of 1.400 years of Palestinian history in this land,*

- *in many instances, strata from Muslim periods of history have been removed from the sites in order to showcase structures from periods of Jewish habitation. Crusader and Roman strata have been removed, as well, the idea is to Emphasize periods of gentile rule,*

- *Jewish and Arab citizen I Israel live separately from one another in virtually all aspects of daily life. This separation is particularly obvious in the K-12 public education system, which is based upon separate schools The separation of the communities and the barriers to communication carry through to other aspects of adult life,*

- *there is a direct correlation between Israeli Arabs' feelings of being treated equally to Jews and their sense of belonging to society or even their willingness to serve,*

- *Israel's policy aspired to construct their collective identity cut off from that of the rest of the Palestinians, and to subdivide the Palestinian minority ethnically and religiously A primary instrument for achieving this objective was the state's control of the Arab educational system. It inculcates Arab schoolchildren with an indistinct, rootless identity that elided their Palestinian selfhood. This policy has had a limited impact and not for the long term. Over the years, the Palestinian component has grown persistently stronger until it has become the dominant element in the identity of Arabs in Israel,*

- *conflict about scare resources, land, water, budgets, seems to be the essential face of the Arab-Israeli conflict. Yet beneath all of that, ran the deeper current of social identity,*

- *four conditions are said to promote positive contact between two separate populations: institutional support, acquaintance potential, cooperative atmosphere, equal status,*

- *acceptance of the Arab identity and conscious recognition of its existence enabled the beginning of a dialog of equality,*

- *one of the main points is the tension between national affiliation, Palestinian, and identity as a citizen, Israeli.*

- *better integration of its Arab population into wider Israeli society will benefit Israel because it will safeguard both the Jewish and democratic principles, improve social relations and breaking down barriers and prejudices, strengthen Israel economy, bolster Israel's global standing,*

Jews

- Jews reaction toward an Arab person, makes him feels as part of a minority,

- a ''good Arab'' for Jews is the one who accept its minority position,

- much of the Jewish thought comes from the diversity of origins, of the diversity of countries from which Jews come from, the addition of nationalities makes the richness of the Jewish identity, and the diversity of the Arab Israeli components, Muslim, Israeli, Palestinian, minority, should give them an incredible strength,

- should remember themselves of the ancient time, when they were slaves,

- Arab Israeli have much deeper roots than the Jewish citizens of Israel, they speak their parents language on contrary to Jews Israeli who rarely speaks their parents language, they live on their homeland when most Jews Israeli families are newcomers,

- paradoxically, they have a picture of the world more instable, they are more experimental, more in a societal research, than Arab Israeli who are in a more established , coded way of life,

- Sephardic Jews should be a link to the Arab world and more specifically to the Arab Israeli, and not the contrary as the political influence pushes them to be,

- difference of culture makes difference of people, there is a difference of language, they don't read the same literature, Jews are living in their country,

- Israelis are united by their external enemies, Arab Israeli are united internally by discrimination,

- they have a terrible view about Arabs, Arab Israeli included, as countrymen, who did not understand anything about what happened,

- there is a boundary between the two populations, with a big susceptibility from the Arab Israeli,

- Arab Israeli will never become ''brothers'' of the Jewish part of the population, but they should be citizens as others in the country,

- they don't know Arab culture, Arab literature from everywhere, Arab art, they go out of university knowing nothing, they just are more used to Arab music,

- Arab and Jews look the same, their difference comes from culture, if they knew each other culture, it will ease suspicion between them,

- Arabic and Hebrew languages have many proximities, they could be a tool to create a bridge between the two culture and the two people,

- there is a confrontation between the Arab and the Israeli identities, nevertheless very close to one another, in a stalemate, with stereotypes in both sides,

- emotion plays a big role in Arab life and behavior, on the contrary to Jews who have a practical sense,

- separation between Sephardim and Ashkenazi still exists in the Jewish orthodox schools,

- Israel can't be Jewish and democratic, it is contradictory in terms and in spirit,

- Arabs Israelis know Jews better than Jews know Arabs Israelis,

- in many ways, both populations are alike, with for instance, the same fertility level, the same family life,

- as Palestinian and Jewish citizen of Israel, we feels that it is our responsibility to correct the present reality, on the belief that partnership, solidarity and a joined struggle are the only way to secure real change and build a more just and egalitarian society,

- this is a Jewish state and so it is natural that Arabs can't have equal rights,

- there is a gap between how I want to paint myself and what I am. I feel sentimental toward pioneers but on the other hand I wouldn't want to know that I had caused the price paid by Arab Israelis. This touches on my identity as a human being, as a state,

- murder for the sake of family's honor says something about attitudes toward human life. Damage to the honor of the family does not justify murder among Jews, With us , human life is the highest value,

- I want to be without feelings of humiliation and a sense of impotence. I want to exist and to belong, but I walk around with a terrible feeling of lack of honor, of fear, inferiority. Not that I go around feeling resentment, a need for revenge, but it is inside me. Life is a kind of social game between a dwarf and a giant,

- maybe all of Jews are relating in a power-oriented way toward Arabs , and maybe the key to changing the situation is for them to acknowledge that,

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- *very few Jews today know Arabic. While 10% of Jews said they have a ggod knowledge of Arabic, only6% can recognize the letters and1;5 % can read and write Arabic.*

- *49% of Ashkenazim want Hebrew to be the only official language, and 60% of Jews whose background is in Arab countries want the same, and oppose the status of Arabic as an official language. This marks the culmination of the process of removing Arabic as the language of the Arabs as its residents,*

- *no Jews is oppressed in the world as is the Arab citizen in Israel. And nowhere else you will find a minority that is the target of as much as incitement by its country's leaders as is the Arab minority in Israel,*

- *Arab Israelis serves as a mirror for the Jew Israelis and the reflection the Jews see does not accord with their view of their own image. They experience this loss of being on the side of justice as an erasure of their identity,*

- *Arabs tell about discrimination, Jews reply with the issue of Arab violence. Jews agree that justice is on the side of the Arabs on the matter of their rights, and hence they attack in the moral arena. It gives a feeling that the conflict is of the zero-sum type,*

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Analysis

Determining factors

1 – Contradictory identities

Arab Israeli position is at the opposite of that of certitude.

Major historical factors oblige this community to live with and to manage somehow its four more or less divergent inner components: Arab, Israeli, Muslim, Palestinian. In itself, that mix reality creates a very uneasy situation, individual and collective.
But, behind this obvious complexity, others deeply rooted factors feed the contradictions situation. The together enriching and blocking role of history and tradition, the woman status together respected and inferior, the cultural solidarity but more clan than general, coexistence of peacefulness and violence behaviors, of rebellious and integration attitudes, of victimization and demand spirit. Contradictions which could become explosive when it opposes a closed community to the need for openness of 60% of its people being under 20 years of age.

Those multiple contradictions generate a destabilized identity situation.

2 – Isolated identity

Arab Israelis are enclosed in a categorization that attaches them to a status of inferiority:
a minority, within the Israeli society.

The definition of Arab Israeli population as a minority has strong consequences in matter of self perception and external consideration. It transfers the quantitative measurement in a qualitative definition. It induces an inevitable feeling for the Arabs of being minor regarding the Jewish part, in balance with an automatic feeling of superiority from Israeli Jews. This feeling of superiority finds its expression with the argument defending the better conditions of life from Arab Israelis as compared to their brothers Palestinians and Arabs.

This citizenship a minima generates an identity a minima. It could only change when Arab Israelis will be considered as an integral and equal part of the Israeli society, composed of sp human beings, with their own specificities.

3 – Reflection identity

As the French philosopher, Jean-Paul Sartre, wrote that Jews are designated Jews by the look of others, Arab Israelis are defined as such by a double external view.

Aristotle said ''We arise by opposing''. Arab Israelis and Jews Israelis agree by defining their respective identities in opposition one to the other. The administrative definition concretizes Arab Israeli citizen as a peculiar community inside the Israeli society.
As a counterpart, this community arises by opposition to it, their ''national'' attachment to Palestinians. It makes express themselves as Palestinians in Israel. But an equivalent phenomenon to the first one opposes them to Palestinians of the West Bank who see them in a way as ''fake'' Palestinians, not plainly faithful to the common ethnicity and history.

By consequence, the Arab Israeli identity will arise as an independent one when Israeli and Palestinian identities will also work on themselves to empower the Arab Israeli one.

4 – Disabled identity

Heiress of centuries of Arab culture, traditions, Arab Israeli personality is in itself an historical, physical and living reality.

Apart from the Israeli component which participates to its present days definition, the Arab Israeli community perpetuates the potentialities of an ancestral civilization: strong family life, respect and support to old generations, sense of hospitality, generosity, courtesy, love of land, village attachment, cultural richness, strong collective religiosity.
That heritage is not only marginalized by the impact of its inclusion into the Israeli society, but it is also confronted to contemporary evolutions. Collective life opposes to personal free development when individualism is blooming, patriarchal tradition opposes to women autonomy, rural style and rules opposes to urbanization trend, emotional reactivity opposes to rationality environment, defense of traditional life style opposes to inevitable speed for changes along high-tech and media revolution.

Arab Israeli identity will win its letters of notability when Israelity and modernity will not be subtracted but added to the original Arab potential.

5 – Overruled identity

Islam is a major constituent of Muslim Arab Israelis community. Its omnipresence ruled its daily life, even if this influence varies according to religious or not religious populations.

Its role is all the stronger because it is essentially a collective religion. Comparatively, the others Arab Israeli communities, Druze or Christian, because their respective religions are essentially individualist, succeed in the establishment of their own personality, not overruled by an invasive religion.

Jewish religion, essentially individual as well, has been partly detached of public life in the Israeli society. That limitation of its role has liberated the constitution of an Israeli identity, fed partly from its values and characteristics, but not overruled by it. The interference of Islam religion in the life of the Muslim Arab Israeli community has to be controlled, in order to facilitate the establishment of its specific identity. The limitation of its place will also prevent the assimilation of Arab Israeli to extreme Islam and Islamist terrorism.

Constitutive of any human community, religions have to be protected. But the limitation of the place of religion, either Jewish or Islamist, within the Israeli society, is a pre requisite to free the constitution of a Muslim Arab Israeli specific identity.

6 – Unsettled identity

The nature of the relation existing between Arab Israeli, as well individually as collectively, and the Israeli society, is a fundamental factor of identification. The uncertainty of Arab Israeli identity comes from the ambiguity that characterizes this relation, with some degrees of variation.

A first part of Arab Israelis are in a position of acceptation to their inclusion into the society. They assume plainly the duties linked to this acceptation even if together they ask for a complete respect of their rights and fight discrimination.

A second part is in a position of refusal, they respond selectively to the duties linked to living inside the Israeli society, they use the benefits of their normal rights, fight discrimination and claim priority to their Palestinian nationality.

A third part is in a mix position of acceptation and refusal. They fulfill normally their duties as Israeli citizens, they benefit normally of their rights, and together they defend their attachment and solidarity to their Palestinian roots.

To define its identity, the Arab Israeli community has to remove the ambiguity of its relationship to the Israeli society in which it is included. It will allow a demand for an equivalent clarification effort from the Israeli society.

Diagnosis

Destabilized by its contradictions, minored by its societal status, maintained in dependence of its Israeli and Palestinian influences, disabled of its Arab heritage by confronting Israel and modernity dynamics, submitted to religious pressure, in an uneasy position within Israeli society, Arab Israelis are individually and collectively in a no-identity status. The community is in a Shakespearian position of ''to be or not to be''.

To get out of this position and to recover a strong, specific, motivating identity, Arab Israeli population has to assimilate and assume the real definition of an identity, which is not a status but a will.
In order to be, Arab Israeli identity has to be choose, clearly exposed, permanently nourished and positively defended. From this point of view, this renaissance should be essentially the ontological task for the new generation.
To free the choose identity development, it has to get rid of any invading religious impulse and to inscribe itself into the inevitable invading modernity strengths.

To be effective, the will for an identity has to be positive, neither rejection nor submission of existing Israeli and Palestinian influences, but a free construction, taking realistically note of and incorporating those external components into the native Arabic component.

It had to be strongly assumed, by both Arab Israelis and by Jewish Israelis, to get out of the trap of the ambiguity of the present situation.

Creation

Identity conception

The Arab Israeli community has to make a reverse approach to the definition of its identity.
It has to transform weakness in strength.
Its main duality, Arab Israeli, should not be considered in vain and negatively:
 as a submission, ''Palestinian **but** Israeli'',
or as a rejection, ''Israeli **but** Palestinian''.
It must be conceive realistically and positively as a reconciliation of both components,

<p style="text-align:center; color:red;">ISRAELI **AND** PALESTINIAN</p>

That apparently simple solution, implies in fact a revolution.
It covers a very ambitious and very difficult work on oneself for Arab Israelis in the first place, but also for Jewish Israelis.

 At first, ''Israeli **and** Palestinian'' needs a Copernican revolution in Arab's mind.
It does not induce equivalence, but acceptance.
  . No equivalence, because to live ''in'' and ''out'' is the best way to stay in ambiguity. Israeli citizenship has to be clearly recognized as prior to national belonging.
 . Acceptance, because historical, geographical, Palestinian nationality will be plainly associated to Israeli citizenship

Acceptance too, because it means recognition by the State of Israel and Jewish Israelis of the plain citizenship for Israeli Palestinians.
On one way, the Palestinian Israeli identity, ''Israeli **and** Palestinians'' means that Palestinian Israelis have to be fully considered as Israeli citizens, ''with equal protection and rights'' as Herzl wrote.
On the other way, their specificity as Palestinians should be admitted and preserved and integrated within the Israeli society.

For its part, this solution means that the Arab Israeli community has to undertake a very big effort on itself:

. to work on solving its inner contradictions,

. to wipe off the inferiority feeling automatically attached to the minority concept,

. to assume and impose its autonomous position regarding its Israeli and Palestinian components,

. to integrate ''Israelity'' and modernity together with its Arabic roots,

. to contain and limit the rule and role of Islamic religion, away from its public collective and individual life.

Those efforts will liberate all the human, social, economic potentialities of the Palestinian Israeli community, to the benefice of the Israeli nation and will foster the resurgence of initial principles of the Israeli society.

For their part, the State of Israel and the Jewish Israelis have to undertake their own strong effort

. to translate in terms of action the rebalancing of administrative and financial new commitments.

. to implement into the whole Israeli society a real knowledge or Arab culture, traditions, history, social specificities.

. to support and to make known the choice of the Israeli Palestinians for their full participation to the Israeli society and its transformation.

. to coordinate with the Israeli and Palestinian collectivity for economical developments, for generalization of use of modern tools, for the improvement of its education system.

Implementation

The development of an identity ''Palestinian **and** Israeli'' should be driven mainly by the new generations. Not only because they are the most concerned by its consequences, but also because of the necessity to stop the risk to see it evolving toward refusal or frustration position.

This program for implementing the identity is a purely theoretical exercise, as an illustration of actions to be made.

The real program has to come from the community itself.

From past to future

the weight of history, so pregnant in Israel and Palestine lands, pulls feelings, minds and behavior toward regrets, nostalgia and negative attitude. To choose the Israeli **and** Palestinian identity implies to relativize the role of past history and to engage in a new approach of this identity's components.

 . by getting out of any victimization tendency to a position of offensive demand of full citizen status, as a substitute of the minority status,

. by enlarging the community limited area to an intra-communities environment,

. by catching any opportunity to better integrate the Israeli society, in any field, economic, social, education, culture…..

Internal evolution

Implementation will be a good lever for a transformation of the inner components of Palestinian Israelis life.

The course of actions should be to try to find the best balance between respect of tradition, culture and introduction of modernity.

 . clarification of the status of women is probably one of the most important and difficult subject, as it is one of the most anchored in Arabic culture. The evolution has already started though the influence of the education effort, the impact of internet, media, but the objective of full equality between man and women will need strong impulse and constant effort.

. enlargement of clan solidarity to the whole life of the community is a must.
On one side, it is the main condition to sustain a big change in organizing the public conditions in the Arab towns, in matter of urbanism, transport, health structure…
On the other side, it will reassure and comfort the Israeli authorities in the efficiency of use of financial and technical input.

. the fight against every form of violence is another important point of thinking and acting for the community. It depends partly of the best as possible collaboration with the Israeli police organization, but beside the criminal violence there is also a kind of cultural form, in family, against women, which requires an internal effort.

Modernization of Islam

The place and the practice of the Islamic religion is probably the most delicate question to tackle. Yet, it plays such an influent role in the individual and collective life in the community that it makes determining to work on it.

. that work should associate the religious authorities to the responsible of the public life to circumscribe the place religion plays in public life, according to a series of factors such as High tech impact, constraints linked to Israeli society rules, education process, women status evolution…….

. the way to eliminate radical Islamism should be defined and applied, together with the development of a program of information to the Palestinian Israeli population.

Modernization process

. To use the the High Tech facilities to accelerate diffusion of modern life within traditional life, with the contribution and control of the new generation, already used to it.

. to associate internal expertise and Israeli support and investments to favor economic activities, agriculture, tourism, craftsman. This association should particularly support the creation of incubators, start-up, and the establishment of special relationship with big towns, big companies.

. in parallel, Arabic culture , through all its expressions, should be valorized and better known by the Israeli society by mobilizing every possible channel, tradition media, internet.

Efforts should be made for its incorporation into the structures and events animating artistic and cultural life in the Israeli society.

Relationship with Israeli authorities

The change should be to pass from a passive or negative attitude to an active one. Not to wait for proposal or a one way attribution system but to be permanently a proposal force.

. taking into account the urbanization tendency, to study its consequences on a traditional rural style of life and negotiate with the government its support for improving the inner organization of the Arab towns and villages and for improving the linkage between those towns and villages to the general Israeli cities network.

. for ethic reason, to get it out of precariousness, to avoid the risk of gangsterisation and radicalization, interfere as the Israeli Palestinian community beside the Israeli Authority, to improve and regularize the situation of the Bedouin implantation in the south region.

. to participate actively to the implementation of the five years plan for the economic development of the Israeli Arab community, by demonstrating the good use of the investments, by making proposals and by reporting about its effect.

Better integration

It is important, psychologically, to materialize the will and the demand for a new vision of integration in the Israeli society.

. to conceive and to develop directly and through media, a communication program, targeting general Israeli audiences and specifically the Arab population, about the ''Israeli **and** Palestinian'' approach and its signification.

. to negotiate with the Israeli Authority a planning for the upgrading of the social, economic, education sides of the community equally to the Israeli society as a whole,

. to negotiate for the introduction into the general education system, the description of the history, the culture and tradition, the art of Israeli Palestinians. Its knowledge by the Jewish youth of the country will contributes strongly to a better integration process.

Potentialities exploitation

The mix position of Israeli Arabs in between Jews and Arabs offers a strong potential at different level which just wait to be develop.

. as numerous studies have demonstrated, Arab population in Israel represents an additional working force that could help economical and social expansion in the country. Improving the education system would allow to raise qualification of this working force and make it participate to its performance in the High Tech field.

. the community could play the role of drive belt between the Israelis and the Palestinians through a higher involvement into the numerous associations bringing together the two populations on the ground in every field of activity, and at a political level.

. more largely, an effective integration of Israeli Palestinians, upgrading its general conditions, could become an example of a modern, well being, Arab community, in regard to the total Arab world.