



**SIKKUY: THE ASSOCIATION FOR THE
ADVANCEMENT OF CIVIC EQUALITY IN ISRAEL**

Sikkuy (a "chance" or "opportunity" in Hebrew) is a non-partisan, non-profit, NGO in Israel that develops and implements projects to advance civic equality between Arab and Jewish citizens of Israel in government budgets, resource allocation, hiring policy, land usage etc.

Founded in 1991 as a Jewish-Arab advocacy organization, Sikkuy's actions are motivated by the right of every citizen to influence government decisions and policies. Sikkuy is an active member of the international civil society community and is dedicated to advancing civil society in Israel through the values of:

EQUALITY - Advancing complete equality between Arab and Jewish citizens.

SHARED CITIZENSHIP - Promoting the core value of citizenship as the basis for equality.

HUMAN DIGNITY - Mainstreaming human dignity as the supreme value in relations between the citizen and the state and the state and its citizens.

Sikkuy is jointly governed by Arab and Jewish co-chairs, managed by two Arab and Jewish co-directors and staffed by Arabs and Jews. Sikkuy's programs are aimed at mobilizing a transformation of the relations between the state and the Arab minority in Israel. They include:

OR COMMISSION WATCH - To monitor and advance the Or Commission's institutional recommendations for implementing civic equality between Arab and Jewish citizens. This project includes *THE SIKKUY REPORT*, an annual report monitoring government budgets and resource allocations for Arab and Jewish citizens (www.orwatch.org).

JAMFI – A Jewish-Arab Mayors Forum building sustainable frameworks for municipal cooperation between Jewish and Arab communities. The first forum is active in the Wadi Ara region and is advancing cooperation for the establishment of a shared industrial zone, cooperation in tourism and in environmental issues.

CIVIC ACTION GROUPS (CAGS) - Facilitates local groups of Jewish citizens that advocate for equality between their communities and their neighboring Arab communities and fight against discrimination. The three active groups are in the Galilee, Hof Carmel and the city of Modi'in. Sikkuy will facilitate the formation of Civic Action Groups by Arab citizens in the coming year.

FAIR REPRESENTATION & EMPLOYMENT EQUITY — Advocates for equal hiring policies and practices in the public and private sectors.

HUMAN DIGNITY INITIATIVE - Works to implement the core value of human dignity in Israeli public institutions.

A wide range of foundations and individuals in Israel and abroad supports Sikkuy.
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**Executive Summary
See p. 11**



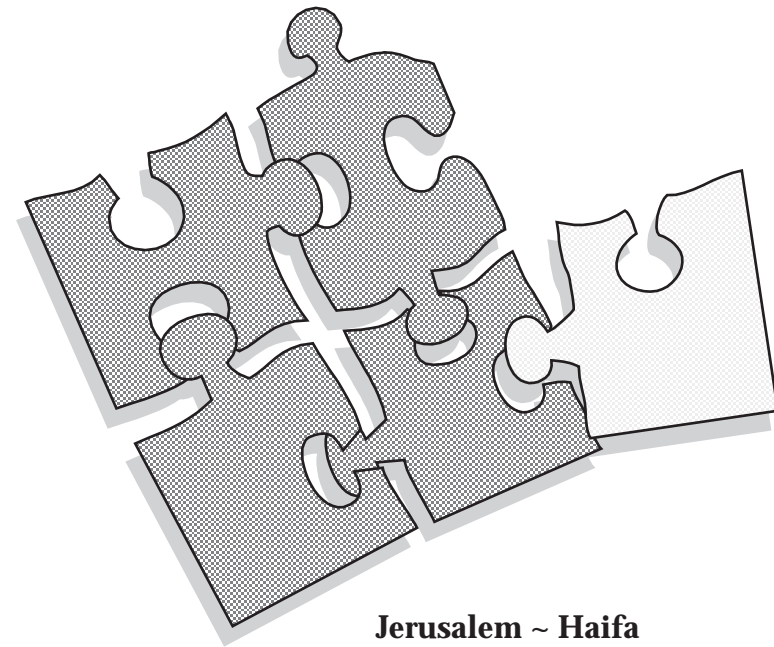
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The Association for the Advancement of Civic Equality

The Sikkuy Report 2003-2004

Monitoring Civic Equality Between Arab and Jewish Citizens of Israel

The Or Commission recommendations: one year later

Gaps between Jewish and Arab citizens of Israel in
education, health, income, employment and poverty



Jerusalem ~ Haifa

November 2004

The Sikkuy Report 2003-2004

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The Sikkuy Report

2003-2004

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Contents

Introduction	5
Forward	9
Executive Summary	11
Education	21
Health	38
Employment, income and poverty	55
In conclusion/Looking ahead	81
Index of tables and diagrams	86
The Sikkuy Report in the media	90
A Call for Action	94

Introduction

Toward substantive change

Four years have passed since the traumatic, violent and bloody events of October 2000 (marking the outbreak of the Al-Aksa Intifada) during which thirteen Arab demonstrators in Israel were killed by police; a year has gone by since the Or Commission of Inquiry, established in the wake of those events, published its findings.

Beyond its recommendations concerning specific individuals and its endorsement of continued efforts by the police investigations division to identify those responsible for the killings, the Or Commission also concluded that the grave civil unrest in the Arab community in Israel was the result of deeply rooted causes that led to an “explosive situation”. The Commission added further that the state and successive governments since the founding of Israel had failed to cope in any comprehensive or in-depth way with the acute problems besetting the Arab minority in Israel.

In evaluating the state’s approach to these problems and making its institutional-level recommendations, the Commission defined this issue as one of the most serious and sensitive on the nation’s domestic agenda. As such, it requires the personal involvement, attention and leadership of the prime minister. The Commission emphasized that a central aim of the state’s activity must be the attainment of complete equality for the Arab citizens of Israel.

The Or Commission recommended that the government initiate, develop, and implement programs to eliminate existing disparities, focusing particularly on the budget and addressing, in the broadest possible terms, education, housing, industrial development, employment, and services. The Commission directed that special attention be given to the living conditions of the Bedouin community, where deprivation is severe. The Commission further noted that

governmental authorities must find appropriate ways to enable Arab citizens to articulate and express with dignity, their culture and identity in the public sphere. Regarding land and its allocation, the Commission found that the state must behave toward Arab citizens with due regard for fair distribution and must allocate state lands for the Arab sector equally, based on the same principles and procedures that apply to any other sector in Israel.

On August 19, 2003, ten days before the Or Commission findings were published, the government adopted several decisions to improve the situation of Israel's Arab citizens. More than a year has now passed since the Or Commission's report was issued and the government has yet to take any practical or meaningful steps to redress the historic injustice wrought on the Arab citizens. Immediately following publication of the Or Commission recommendations, the government adopted them, and charged a special ministerial committee headed by Justice Minister and Deputy Prime Minister Joseph (Tommy) Lapid with the task of recommending how best to move ahead with implementation. The Lapid Committee reviewed the government's own decisions which for the most part have not been implemented, but did not offer the government any effective tools to implement equality.

Sikkuy has undertaken to monitor the implementation of the Or Commission's recommendations while working to bring public pressure to bear on the government to move ahead and implement them. We harbored no expectation that this or any other Israeli government would undertake immediate implementation of the spirit and substance of the recommendations; we deem it only reasonable to assume that significant pressure by civil society will be necessary to encourage the government to make a start at real implementation.

For the task of active monitoring and oversight we have assembled a team of volunteers, Jews and Arabs, who are determined not to desist from active oversight of the government's progress until there is complete equality between Jewish and Arab citizens in Israel. They have volunteered for this mission because, like all of us at Sikkuy, they see equality between Jews and Arabs in

Israel as being of supreme importance to all concerned. The team includes renowned Arab public figures who are experts in their fields, like Dr. Khaled Abu Asba (education), Dr. Hanna Swaid (land use and planning), Aida Touma-Sliman (social services), Dr. Adel Manna (cultural affairs), Dr. Thabet Abu Ras (local government), and Dr. Ramzi Halabi (economics); and Jews who have served in senior public positions like Professor Itzhak Galnoor (former civil service commissioner), Attorney Shlomo Gur (former director-general of the Ministry of Justice), Yossi Kucik (former director-general of the Prime Minister's Office), Alon Liel (former director-general of the Foreign Ministry), jurist Yehudit Karp (former deputy attorney general), and Arye Amit (retired Jerusalem police commander).

For the next three years this team will actively monitor implementation of the Or Commission recommendations, particularly with respect to achievement of full and complete equality in allocation of resources between Jews and Arabs across the entire spectrum of state services to citizens. The team will scrutinize progress, suggest alternatives and insure that the issue remains on the government's agenda until the Or Commission's recommendations are implemented in the spirit intended by the Commission.

Beyond that, some comment is called for here regarding the civil-social relations between the Jewish majority and the Palestinian minority in Israel. Recurring and overt expressions of racism toward Palestinian citizens are cause for alarm; hostility toward the minority seems to be an increasingly entrenched, almost permanent phenomenon. Public opinion polls during 2003-2004 show growing support by Jews for discrimination against Arabs in various realms. This atmosphere also has an impact on the government which finds it harder to initiate and implement a policy of equality between Jews and Arabs. The government and the institutions of civil society must act vigorously and urgently to change this negative trend. Over the next few years, as part of the program to monitor implementation of the Or Commission recommendations, a special Sikkuy team will be working to craft a conceptual approach to effectively persuade the Jewish and the Arab public to enlist in the quest for civic equality for all.

As the findings of this report will make dismally clear, the core factors that caused the deterioration of the demonstrations later termed “the events of October 2000” are still with us - namely, the government’s negative attitude toward the Arab minority and the resulting anger on the part of that minority at the official discrimination still directed against them. If the government does not make profound and substantive changes, there is no guarantee that the same sort of events, or worse, will not happen again.

The report before you documents a picture of discrimination and inequality between Jews and Arabs in 2003-2004, particularly in social and economic terms, and outlines ways in which the situation can be redressed. We offer this report as a tool for the team that will actively monitor implementation of the Or Commission recommendations and to everyone else working toward equality, in whatever sphere of effort they are active: civil society, the media, academia, politics, as well as government officials. We welcome your comments and will be happy to hear how our report has been useful to your work.

We wish to thank Michal Belikoff for her unstinting efforts in the compilation and production of this report.

***Attorney Ali Haider
Shalom (Shuli) Dichter
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Foreword

Citizenship, resources, and equality

Four years after the events of October 2000 and a year after publication of the Or Commission's report, discrimination and inequality continue to cast a dark shadow over the future of relations between Jewish and Arab citizens of Israel and over the future internal stability of Israeli society.

The manner in which a country's resources are distributed among its citizens is one of the most obvious expressions of citizenship. Like a shareholder in a publicly held company, a citizen has the right to enjoy the fruits of the state as an enterprise. Equality in resource allocation is an expression of the equal value accorded each person and the equality inherent in citizenship itself. Two types of resources are involved:

Material resources include those distributed to citizens in a collective manner, like transportation, electricity and water infrastructure and those distributed individually based on the citizen's needs, through national insurance allowances, unemployment compensation and various other allocations.

Intangible resources of the state include its official calendar, the road sign system, the use of the official languages and the names given to mountains, valleys and streets. These are also distributed, one way or another, by the state to its citizenry - but are harder to quantify and measure.

The direct outcome of a fair distribution of resources is a feeling of belonging to the state and a sense that citizenship in the state is worthwhile. Discrimination that differentially distributes state resources among various groups creates tension between the groups themselves and between the discriminated-against groups and the state. Our point of departure, as we set out to examine equality

of resource allocation is the notion that a substantial portion of the (positive) feeling of citizenship lies in the equal enjoyment of the country's resources. Thus, equality of resource allocation is the standard of measurement in this report.

Until now, this report has always examined material resources but we hope to find a suitable way of conducting an informed examination of the allocation of the less tangible resources in a future report.

Executive Summary

The Or Commission found that the anger among Arab citizens of Israel is in large measure, if not entirely - a response to the state's attitude toward them, as it is articulated in official discrimination that treats them unfavorably as compared with Jews. At the same time there are deficiencies in providing for the unique needs of the Arab community.

A great many of the comparisons drawn in this report and in prior Sikkuy reports take into account the relative proportion of overall population in Israel that is Arab (19%) as compared with Jewish (81%), but this is not always the relevant yardstick. For government to act in consonance with the principle of equality does not necessarily imply allocation based on straightforward, mechanical parity. There are many places and cases wherein vast disparities necessitate corrective action by government. This requires preferential governmental allocations for Arab citizens until such time as the standard of living in the Arab community reaches parity with the standard of living in the Jewish community. This principle is evident in some of our recommendations both as highlighted in this summary and in the complete report that follows.

The goal of this report is to provide a comprehensive, if not complete, picture of the situation of Arab citizens of Israel as compared with Jewish citizens and to examine to what extent the special needs of Arab citizens as a group are met. The report is intended for all who are interested in, and working for, change in this sphere - be they in official positions in government or in civil society organizations committed to accelerating this process of change.

The data in the report is based on information from the Central Bureau of Statistics (CBS), mostly from 2001 and 2002. We also made use of official reports of various government ministries and agencies, e.g., the Ministry of Education, Culture and Sport, the Ministry of Health and the National

Insurance Institute (NII), as published during the last two years with data for the late 1990's through 2003. We gleaned useful information for 2003 and the first half

of 2004 from protocols of meetings and other material from Internet sites of the various ministries and public institutions.

Defining population groups: The comparative data for population groups is presented as supplied by the sources at our disposal, mainly the CBS and the NII. Comparative data on different population groups appears in these reports in three ways: Jews as compared with Arabs; Jews as compared with non-Jews (i.e., Arabs and other non-Jews); and Arabs as compared with Jews and others.

Structure of the report: This year's report focuses on major spheres of life wherein the government provides services to its citizens and is divided into three sections: education, including higher education; health; and employment, income and poverty.

We present data on the current situation in these three spheres along with data on the services received by citizens. Each section ends with our general recommendations. These confine themselves to suggested policy directions without going into detail about implementation; that is best left to the experts in each field.

Education

This year, we surveyed two areas: The new system of budgeting for elementary education and the admissions process for entrance to academic institutions of higher learning.

Division of resources in elementary education. Finance Ministry publications show that the allocation of weekly study time in the Arab education system in Israel is 1.51 class hours per student compared with the situation of a youngster in the Jewish system, for which the figure is 1.87 hours. The 2003-2004 school year was the first to implement a new budgeting system based on recommendations of the government-appointed Shoshani Commission. The Shoshani Commission recommended six criteria for budgeting class hours for a student: education level of the parents, number of siblings, distance from the center of the country, the community's status as a designated priority location, new-immigrant status of the student (defined as having arrived in Israel in 1984 or thereafter), and emigration to Israel from a disadvantaged country.

The Shoshani Commission recommended that the method used to determine the allocation of study hours in elementary education should be based on the individual profile of the student. In practice, aside from the student's characteristics, criteria relating to the student's area of residence were also adopted (meaning the district's distance from the center of the country and status as a designated priority area) along with criteria relating to the population group to which the student belongs (new immigrants).

While the immigrant student group received special consideration in the Shoshani Report, there is no special mention of Arab students as a group with different and unique needs of its own. Based on the criteria set by the Shoshani Commission, Arab students can benefit from only 60 to 70 percent of the

available educational services. This will not be sufficient to achieve budget parity. A review of the data on implementation for the 2003-2004 school year in the budget of the Ministry of Education shows that within the framework of implementation of the Shoshani Report the supplemental hours allocated to the Arab education system were cut by about 47 percent, whereas there was no cut whatever in such hours in the Jewish education system.

University admissions requirements. Non-Jewish students comprise about 10 percent of the population studying for a bachelor's degree in Israel, five percent of those studying for a master's degree and only about three percent of those studying for a doctoral degree. The disparities in scholastic achievement at all stages are reflected, in the final analysis, in the lower proportion of Arab students who go on to higher education. In January 2002, a commission headed by Haifa University sociologist Professor Majid Al-Haj recommended a series of steps to promote academic achievement among Arab students and improve their prospects of attaining higher education. Although all the recommendations were unanimously adopted by the Council on Higher Education, no way has yet been found to implement them.

Sikkuy Report recommendations:

- ❖ The Ministry of Education should re-examine the criteria proposed by the Shoshani Commission and make sure that all the criteria for affirmative action in children's education in the State of Israel are applied equally to both Arab and Jewish children.
- ❖ The Ministry of Education should draft new ways to facilitate access to higher education for graduates of the Arab school system.

Health

The quality, availability and accessibility of health services have multiple impacts on the health status of a population. The data presented in this section reveal gaps between Jews and Arabs in almost every sphere of health.

Health status

Infant mortality among Arabs in Israel in 2003 was 8.4 deaths per thousand live births compared with 3.5 among the Jewish population. The main cause of death among Arab infants throughout the country was birth defects but this factor explains only about 40 percent of the difference in infant mortality between Jews and Arabs. Thus the larger share of the gap is attributable to social and economic factors together with variation in the quality, accessibility and availability of health services.

There are marked disparities between Jews and Arabs on parameters that serve as indices to both the current and the future health status of a population group. Arabs have a higher incidence of overweight, diet less and get less physical exercise. The gap is particularly wide between Arab women and Jewish women.

The smoking rate among Arabs is about 50 percent higher than among Jews. Respiratory tract, pulmonary and lung cancer incidence is 1.5 times more frequent among Arabs than among Jews. Data on smoking in Israel was first gathered in 1972, but the survey monitored the Jewish population exclusively until 1998 when the Arab population was finally included.

Health services in the community

We looked at health service providers in ten Arab cities as compared with ten Jewish cities of similar population size. The review encompassed services provided by Clalit Health Services, the organization serving most of the Arab

population. Based on the existing inventory of clinics in the twenty towns reviewed, we found that the variety of medical specialties and the access to medical specialists in Arab communities are substantially lower than in Jewish communities.

Primary care clinics: In the Arab towns reviewed, there was an average of one clinic **for 11,800 residents** while in the Jewish towns the comparable figure was **one clinic for 8,600 residents**.

Specialty Clinics: In Jewish towns reviewed, clinics offering care in medical specialties averaged one per 15,500 residents whereas in the Arab towns the comparable availability was only about half - with one such clinic for 29,500 residents.

Sikkuy Report recommendations:

- ❖ The Ministry of Health must insure that the Clalit Health Services organization takes steps to provide equal health services to Jews and to Arabs and that the various clinics and medical services are located in accordance with this principle.
- ❖ The Ministry of Health should examine the extent to which health services are provided equally to all citizens by every HMO in the country and enforce equal distribution of health services to all.
- ❖ The Ministry of Health should insure that the Arab population in Israel participates in every aspect of preventive health programming whether through effective monitoring and public education or early detection of illnesses and maintenance of suitable public sanitation levels in residential areas.

Employment, income and poverty

Employment

- ❖ The rate of participation in the workforce among Arabs in Israel in 2002 was 39 percent compared with 57 percent among Jews. This gap is mainly due to a much lower rate of participation on the part of Arab women: 17.1 percent compared with 54 percent among Jewish women.
- ❖ Among men aged 45-54, 37 percent of Arabs are not in the workforce at all compared with 13 percent of Jews.
- ❖ Likewise, unemployment rates among Jews compared with Arabs show a continually increasing disparity beginning in the late 1990s. Among Arab men, the unemployment rate in 2002 was 14.1 percent compared with 9.1 percent among Jewish men.
- ❖ Nearly half of employed Arabs work in construction (37.2 percent) or as unskilled laborers (14.7 percent) compared with a fifth of employed Jews who work in these sectors. The academic, professional and management fields, all of which require more extensive higher education and greater professional skills, employ some 20 percent of working Arabs compared with 38 percent of working Jews. Even when educational levels are comparable, there is a disparity in employment among professionals and the higher income earners.

Income

- ❖ Among families headed by a salaried worker, 56% of Arab households in Israel are at the lower one-fifth of the salary scale, compared with 16 percent of Jewish households. Only 3 percent of Arab households are found in the upper one-fifth, compared with 22 percent of Jewish households.

- ❖ The average available income for an Arab family is 67.8 percent that of a Jewish family.
- ❖ National Insurance Institute allowances represented about a fourth of the average family income for Arabs and only about a tenth for Jews i.e., as of 2002, an Arab family's average dependence on NII allowances is twice that of a Jewish family. Hence the impact of NII cutbacks made (or scheduled) for 2003-2006 have a disproportionate negative impact on Arab families as compared with Jewish families.

Poverty

- ❖ An Arab family's chances of living in poverty in Israel are three times higher than a Jewish family's. Some 45 percent of the country's Arab families are poor, even after supplementary payments and progressive income taxes are taken into account, compared with about 15 percent of Jewish families in the country.
- ❖ Supplementary payments and progressive income tax rates lift about half of Israel's poor Jewish families above the poverty line, but only about a fifth of the nation's poor Arab families.
- ❖ The rate of poor Arab families that rose above the poverty line after supplementary payments but fell beneath it again after payment of income taxes is about 40 percent compared with about 15 percent for Jewish families. The contribution of supplementary payments and progressive income taxes to narrowing the extent of poverty among Arab citizens is extremely small. This trend is liable to intensify due to cutbacks in various allowances, the impact of which was not yet evident in the data for 2002.

Sikkuy Report recommendations:

- ❖ A broad employment base needs to be developed in Arab towns, underpinned by the establishment of active industrial zones and by encouraging entrepreneurship along with research and development.
- ❖ Greater precedence should be accorded implementation of the government's decision of August 19, 2003 that Arab towns should share fairly in the benefits of nearby regional industrial zones.
- ❖ Arab infants and toddlers aged 0-4 years represent some 30% of those age groups in Israel. Yet only 7.4% of infants and toddlers enrolled in Israel's daycare facilities, whether institutional or home-based, are Arab youngsters. Greater availability of daycare enables more women to find employment outside the home. The Ministry of Housing should insure that, under its work plan for new daycare facilities, the allocations for Arab communities exceed their proportion in the general population.
- ❖ Already-adopted government decisions mandate affirmative action for Arab applicants to the civil service and increasing the number of Arab directors of government companies by naming at least one Arab to every such board; these policy decisions should now be implemented.
- ❖ The government must intervene in the private-sector job market to facilitate the integration of Arab citizens. This should be done both through incentives for employers and by the establishment of data bases and information centers for employers and employees similar to the initiatives implemented over the last ten years to assist new immigrants and single mothers. Meanwhile, the laws already in place concerning equal employment opportunity should be enforced.

Summary / Looking ahead

As clearly stated by the Or Commission, the nation must make the elimination of discrimination a priority national goal. Wiping out institutionalized discrimination against Arab citizens is a vital need for the country. The data in this report make it very clear that the government's conduct is the problem and that the main change required is to end discriminatory patterns of government funding for Arab citizens. The Lapid Committee, charged with formulating recommendations following publication of the Or Commission report, fell back on prior recommendations based on old patterns of short-term funding for Arab towns and recommended setting up a **"Government Authority for the Advancement of Minority Sectors."**

Instead, what is really needed is an **"Equality Authority"** that will direct its activities at the government ministries. Its task: to instill egalitarian modes of thinking and budgeting within the government ministries and among the civil servants. If we examine the experience of absorbing one million new citizens from the former Soviet Union and the changes that were instituted in compensatory grants to municipalities from the Interior Ministry, the time frame to implement any real change in state funding patterns is no less than a decade. This must be taken into account when planning the steps toward change.

Education¹

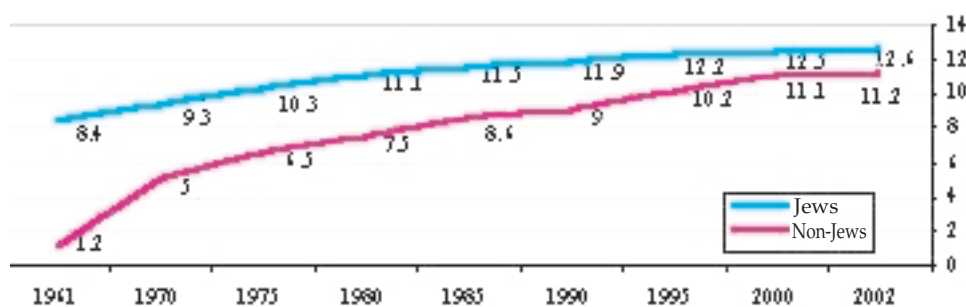
The State must initiate, develop and implement programs to eliminate the disparities [between Arab and Jewish citizens-ed.], notably in funding for all aspects of **EDUCATION**, housing, industrial development, employment and services... The State, through its most senior echelons, must act to eliminate these disparities promptly and unequivocally by setting clear and tangible targets with well-defined timetables. (Or Commission Report, p.767)

Disparities in higher education

Lagging behind by two decades

In 2002, the median number of years of schooling in Israel was 12.6 for Jews, but 11.2 for non-Jews - the latter level comparable to that for Jewish Israelis in 1980: a gap, in other words, of more than 20 years. Diagram 1.1 (below) illustrates the median years of schooling among Jews and non-Jews in the country between 1961 and 2002. While the gap has continued to narrow, it hasn't disappeared.

Diagram 1.1 : Median number of years of schooling among Jews and non-Jews, 1961-2002

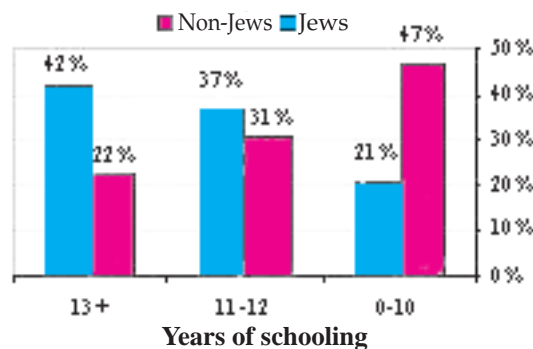


Source: Central Bureau of Statistics, Statistical Abstract of Israel, 2003

¹Thanks to Dr. Khaled Abu Asba, co-chairman of Sikkuy, whose comments and advice were helpful in the writing of this chapter.

About half of non-Jewish Israelis aged 15 and over do not have a high school education, compared with one-fifth of Jewish Israelis 15 and over. The proportion of Jewish youngsters who go on to higher education is double that of non-Jews (see Diagram 1.2, below).

Diagram 1.2: Israelis aged 15 and up, by years of schooling and religion (%)



Source: Central Bureau of Statistics, Statistical Abstract of Israel, 2003

The main factor creating the disparities between Jews and Arabs in Israel is structural discrimination in government policy. Nonetheless, in any modern society, people's education has a far-reaching influence on both their lifestyle and their access to state services. The better educated citizen can more easily exercise his or her rights. Educational gaps between Jews and Arabs dictate, in part, the disparities in employment, income and health reported elsewhere in this report.

The Shoshani Commission Report: Despite its good intentions, a prescription for continued discrimination against Arab students

The Arab school system in Israel has been under-funded for many years at all levels of the system. This factor is heavily implicated in the under-achievement of Arab schoolchildren. The Shoshani Commission, appointed at the end of 2001, was established in the context of allegations of unequal

budgets and dissatisfaction with educational outcomes. With respect to elementary education funding, the Commission's report noted, it was addressing three principal goals:

- Assuring fair, equal and transparent distribution of funding.
- Improving the educational outcomes produced by the system.
- Making the system more cost-effective and efficient.

Commission members and invited experts: Where were the Arabs?

Not one of the commission's nine members was Arab. Twelve sessions were held, during which the commission heard from various parties including the education ministry's coordinator for independent schools and the Ultra-Orthodox Jewish religious schools, representatives of recognized but non-governmental schools, the Pedagogical Department of the Ministry of Education, the director of (Jewish) religious education and so forth. The only Arab representatives who appeared before the commission were representatives of church-sponsored schools. No Arabs were among the observers invited to the sessions. The commission placed newspaper ads inviting anyone with an interest in its deliberations to make contact.

Principles of funding distribution

The commission, as stated in its report, attempted to base its proposed new funding system on objective, open, uniform and egalitarian criteria with respect to every student in the country. The report also emphasized that the commission was guided by the principle of **"equal funding for equals, differential funding when differences demand it."** There was a recognition that certain students would require more resources than others if the goal is to narrow the achievement gaps between them.

The commission suggested that funding increments be set using a formula based on criteria that take into account the **individual student's characteristics** and degree of educational disadvantage. The commission suggested measuring this educational disadvantage (the "student needs index") using variables for which there is a high correlation with the student's educational achievement. And yet, apart from parents' educational level and number of children in the family, most of the characteristics set forth by the Commission as key variables are not individual but geographic and collective: new immigrant status (defined as having arrived in Israel in 1984 or thereafter), immigration from a disadvantaged country, residence within a designated national priority area and distance from the center of the country.

Each of these criteria was weighted as follows:

Distance from center of the country:	10 percent
Parent's educational level:	30 percent
Number of siblings:	10 percent
Residence in national priority area:*	20 percent
New immigrant (1984+):**	20 percent
Immigrant from disadvantaged nation:**	10 percent

* Largely irrelevant from the standpoint of Arab children in Israel, few (if any) of whom live in such areas - ed.

** No Arab children in Israel are considered "new immigrants." - ed.

Anyone familiar with Israeli society recognizes immediately that at least 30 percent and, in most cases, as much as 50 percent of this weighted index is relevant only to Jewish Israelis. Arab students can benefit from half or perhaps (at best) 70 percent of the overall criteria. Each of these criteria is scrutinized below, one at a time:

- ✓ **Education of parents (30 percent) and number of children in family (10 percent).** These are both egalitarian criteria with respect to Jews and Arabs and the resulting differential funding is based on the student's individual characteristics (as opposed to membership in the Jewish or Arab community - Ed.).
- × **Distance from the center of the country (10 percent).** It's true that, on average, scholastic achievement in peripheral, outlying areas is lower than in the center of Israel. Even so, there is a population on the periphery with a higher socioeconomic profile (e.g., Meitar, Lehavim, Omer, Kfar Vradim), and a disadvantaged population, both Jewish and Arab, in the large cities-particularly in so-called "mixed" cities like Ramle and Lod, and in Arab towns located near large cities. Furthermore, distance from the center of Israel is not a relevant characteristic with respect to scholastic achievement in Arab towns. The average achievements of students in Arab towns near the center - Taiibe, Tira, and Kalansua, for instance - are not higher than those of Arab students in outlying Arab towns like Sakhnin, Tamra, Majd al-Krum, etc.
- × **Designated national priority areas (20 percent).** This criterion does not reflect the prospects for success or lack of success for students living in such areas. In this case, too, students from better-off backgrounds living in outlying areas enjoy preferential treatment that is not necessary to their scholastic success: The list includes locales like Kfar Vradim, West Bank and Gaza settlements, and kibbutzim.

Very few Arab communities are located within national priority areas. Most priority areas are so designated because they are near what's known as the "confrontation line" (a border or de facto border). As of 2003, 418 communities had national priority area status for education purposes, and of these, 14 were Arab towns or villages: Beit Jann; Bukata, Jish, Hufeish, Tuba-Zangaria, Majdal Shams, Mghar, Massade, Me'ilia, Ajar, Ein al-Asad, Aramshe, Fassuta, and Peki'in.

The vast majority of the Arab community in Israel lives in proximity to Jewish towns that have been and/or still are included within national priority zones. Most Arab towns, by contrast, have never been so designated and thus have never enjoyed the preferential treatment accorded Jewish towns during their tenure as national priority zone localities.

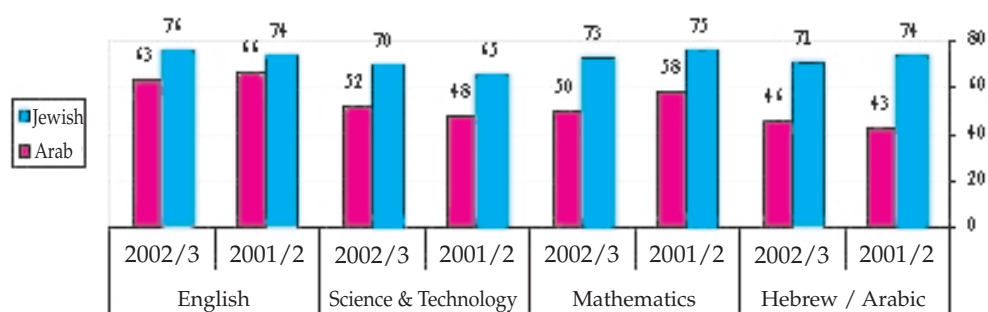
× **Immigrant status (students who arrived in Israel in 1984 or later - weighted at 20 percent; and/or who came to Israel from a disadvantaged country - 10 percent).** These criteria are applied only to students in the Jewish school system, although technically some of these youngsters, from the former Soviet Union, for instance, may not be officially (religiously) "Jewish". And although the rationale for these criteria rest, in part, on the students' difficulty with the Hebrew language, no such consideration is accorded Arab students, whose first language, of course, is not Hebrew.

The importance of acquiring good Arabic language skills is one of the areas wherein the distinctive needs of Arab students are evident. In a June 9, 2003 session of the Knesset Education Committee, Professor David Nevo, chief scientist in the Ministry of Education, stated that, given the unique challenges of acquiring literacy in written (classical) Arabic, students whose classroom instruction is in Arabic might merit priority over those instructed in Hebrew, in terms of the allocation of resources. Professor Ilit Olstein of the Hebrew University School of Education noted, at that same session, that in "all countries included in international studies, it has been clearly shown that, if the language spoken at home is the same as the language of examinations, the prospects for success are greater."

The (spoken) Arabic that is a child's first language at home is very different from the (literary) Arabic used in examinations. In 2001-2002, the achievement gap in language skills separating students in the Arab school system from those in the Jewish system, based on their respective scores in the Ministry of Education's MEITZAV national testing program, was 31 points; in 2002-2003 it was 25 points. This gap was larger than those found in the other

areas tested (mathematics; science and technology; and English). Poor reading skills have broad impact on a student's achievement potential (see Diagram 1.3, below).

Diagram 1.3: Achievement (Meitzav scores) gaps between students in Jewish and Arab schools in 5th Grade, 2001-2003



Source: Ministry of Education, "An Overview of Israel's Educational System": MEITZAV [national testing] for 2001-2003," Jerusalem, October 2003.

Furthermore, **Arab students must acquire high-level skills in Hebrew as well.** The caliber of their spoken Hebrew acquired at school will have significant impact on their subsequent chances for higher education and on their career development (see the chapter on employment, income and poverty in this report).

Equality on this plane could be achieved by replacing the two "new immigrant" criteria with one criterion focusing on language. With a mother tongue other than Hebrew, Arab students are no less in need of, and deserving of, preferential treatment in this area than are students from immigrant families; there is no reason to aid one group and not the other.

Some 209,000 students in the Arab school system in Israel, accounting for more than one-fourth (26.6 percent) of all elementary school students in the country, are at the bottom rungs of the scholastic achievement ladder in all

the elementary grades. Given the allocations recommended by the Shoshani report, they will benefit from only 60 to 70 percent of the incremental funding criteria. **The Shoshani report does not address Arab students as a unique group with its own unique needs** in the way it addresses the special needs of immigrant students in general and those from disadvantaged countries in particular. Implementation of the Shoshani report narrows only very slightly the discrepancy between resources allocated for the Jewish school system and those allocated for the Arab school system.

Addition of 100,000 elementary school hours over the next five years

Over the next five years, elementary education is slated to receive an additional 100,000 class hours, pursuant to implementation of the Shoshani recommendations. A director-general's memo published by the Ministry of Education (No. 10G, 2002-2003) states that increments will be based on the number of hours allocated in 2002/3 which will serve as the baseline. According to the director-general, 70 percent of the additional hours will be allocated to the Arab school system while 30 percent will be allocated to the Jewish school system.

This 70/30 ratio in incremental hours has been cited in the past as constituting affirmative action², but the actual data provides a very different picture: In the academic year 2002-2003, 1.89 weekly class hours per student were allocated in the Jewish school system, whereas in the Arab school system the figure was only 1.51 hours. Let us assume that the educational system nationwide will indeed have another 100,000 class hours as indicated above; meanwhile,

² "Within 5 years we will be going to an egalitarian, open reserve supply (of hours), and there will be then be an increment of 100,000 hours, of which 70,000 hours will go to the arab sector... I emphasize that although that sector is only 20 percent of the population, it is entitled to more due to affirmative action, and in fact receives more. Overall, if I look at the increment in the context of the total hours given to that sector compared with the total hours given to the jewish sector, there will be an increment of 30 percent for the (Arab) sector as compared to 5 percent for the Jewish sector. This is certainly affirmative action, which I very much commend..." (Ronit Tirosh, director-general of the Ministry of Education; minutes of the Knesset Education and Culture Committee, August 27, 2003)

by the 2007-2008 school year, given the projected growth in number of students, the average weekly class hours per student in the Arab school system will be 1.58, whereas in the Jewish school system it will be 1.85 (see Table 1.1, below). Thus the gap in allocated hours will be slightly narrowed but certainly not eliminated.

Table 1.1: Projected average weekly class hours per student for 2007-2008

	No. students 2002/3	Class hours per student 2002/3	Total class hours 2002/3	Increment in hours through 2007/8	Total class hours 2007/8	Annual rate of increase in no. of students*	Projected no. of students for 2007/8	Projected average hours per student 2007/8
Arab Schools	204,900	1.51	309,399	70,000	379,399	3.5%	240,534	1.58
Jewish Schools	566,000	1.89	1,069,740	30,000	1,099,740	0.8%	596,006	1.85

Source: Adjusted Ministry of Finance Data, Ministry of Education Budget, 2004

* Average growth rate in number of students in Jewish and Arab school systems over the last 5 years.

The sizeable achievement gap is grounded in socioeconomic factors (parents' education; income; family size); in the educational environment (class size and equipment like computers, suitable buildings, etc.); level of teaching; drop-out rates; and disparate achievement levels at all grade levels. Hence, in accordance with the principle used by the Shoshani Commission - "Equal funding for equals, different funding when differences demand it" - the average number of class hours allocated per Arab student ought to be, in the next few years, greater than the number allocated per Jewish student.

Reality check: A look at the first year of implementation under the new funding criteria for elementary education

The new funding system was inaugurated for the 2003/4 school year. At the Knesset Education Committee session of August 27, 2003, the director-general of the Ministry of Education said that 25,000 additional class hours were to be added for the 2003/4 academic year: 16,000 (64 percent) of them for the Arab school system, and the remaining 9,000 hours for the Jewish school system³. This is not precisely what happened.

Table 1.2: Actual increment in elementary education hours for the Jewish and Arab school systems for 2003-4.

Year	Number of elementary school students			Average hours per student			Total class hours		
	Jewish	Arab	Total	Jewish	Arab	Total	Jewish	Arab	Total
2002/3	566,000	204,900	770,900	1.89	1.51	1.78	1,069,740	309,399	1,379,139
2003/4	577,000	209,000	786,000	1.87	1.52	1.78	1,078,990	317,680	1,396,670
	Overall increment in class hours						9,250	8,281	17,531

Source: Ministry of Finance, Ministry of Education Budget, www.mof.gov.il

³ "Of the 25,000 hours added this year by the Ministry of Finance following the start of the program, 16,000 hours will go to the Arab sector; i.e., 64 percent of the funding increment for individual allocation is going to the Arab sector. Another portion of it - also very substantial - is for the Ultra-Orthodox, and very little remains for the state (Jewish) system." (Ronit Tirosh, director-general of the Ministry of Education; minutes of the Knesset Education Committee session of August 27, 2003.

Table 1.2 (p. 30) shows that, of the projected 25,000 hour increment, only 17,531 hours were actually added; this is 7,469 fewer hours than anticipated. The Jewish school system received 9,250 hours, a bit more than its expected 9,000 additional hours, whereas the Arab school system received an increment of only 8,281 hours instead of the promised 16,000 new hours.

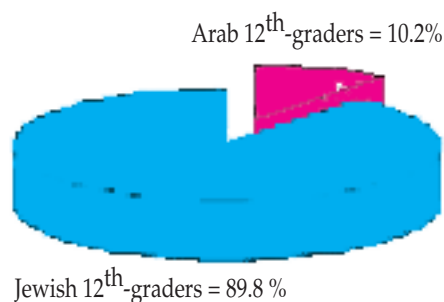
In short, the expected 25,000-hour increment was substantially cut back, **and the Arab school system absorbed the entire cutback.**

Higher education

“Matriculation” certificate but no university admission

The high drop-out rate and lagging scholastic achievement levels among Arab students, in all grades, culminate in a lower proportion of Arab students going on to college and university. In 2001, Arab high school students in Israel accounted for only 10.2 percent of all students receiving a matriculation certificate qualifying them for entrance to a college or university (see Diagram 1.4, below). And among all seniors (12th graders) in the Arab schools, the proportion receiving such certificates is 31.7 percent, compared with 46.3 percent of seniors in the Jewish school system (see Diagram 1.5, p.32). **So-called matriculation certificates that do not meet the threshold requirements for university admission are not an effective tool for acquiring higher education, the portal to a better career.**

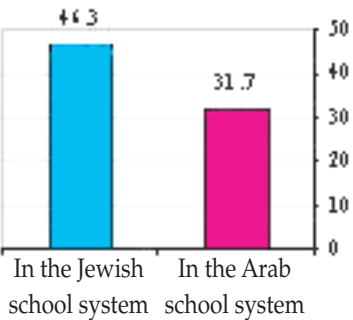
Diagram 1.4: Arab school system’s share of all Israeli high school seniors receiving a matriculation certificate that meets university entrance requirements, 2001



Source: Central Bureau of Statistics, Statistical Abstract for Israel, 2003

Diagram 1.5: In the Arab and Jewish school systems, percentage of seniors awarded a matriculation certificate that meets university entrance requirements, 2001

Source: Central Bureau of Statistics, Statistical Abstract for Israel, 2003

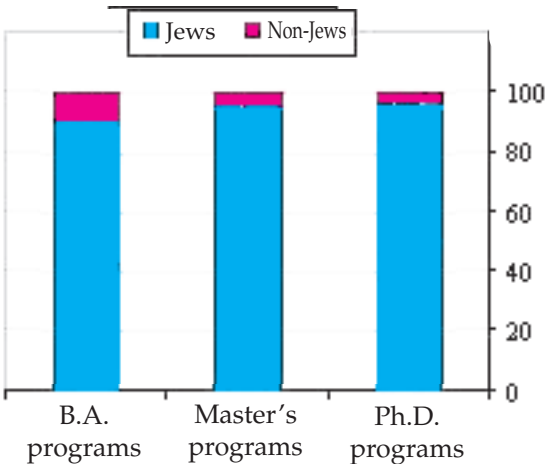


Non-Jewish students at Israeli universities

Non-Jews make up 9.8 percent of undergraduates, 5 percent of students in master’s degree programs, and 3.2 percent of students in doctoral degree programs (see Diagram 1.6, below). This miniscule representation in undergraduate and graduate degree programs has a crucial impact on the potential participation of Arabs in the ranks of university faculties and the country's civil service, as well as their career prospects in other skilled and remunerative professions. (Nor do Arabs with advanced degrees earn salaries commensurate with their talents; see the section on employment, income and poverty in this report).

Diagram 1.6: Percentage of Non-Jews studying for Bachelor’s, Master’s, and Ph.D. degrees in Israeli universities, 2001-2

Source: Central Bureau of Statistics, Statistical Abstract for Israel, 2003



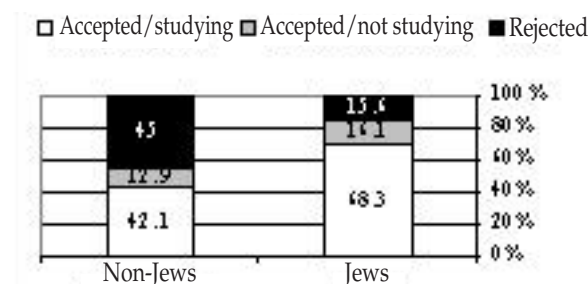
Psychometric examination as stumbling block

In January 2002, the Council on Higher Education unanimously adopted the recommendations of a committee headed by Professor Majid Al-Haj which recommended a series of steps to help Arab students advance through the system. The committee found that the principal stumbling block to greater access to higher education for Arab students has been the psychometric examination used throughout Israel to test aptitudes, abilities, and personality. The scores on the test given in Arabic averaged 123 to 126 points lower than on the test given in Hebrew (434 compared to 560)⁴.

A non-Jewish applicant is three times more likely to be rejected

Nearly half the non-Jewish candidates (45 percent) for admission to university in 2001/2 were rejected, compared with only 15.6 percent of Jewish candidates. The proportion of Jewish candidates who were accepted and commenced their studies in that same year was 68.5 percent, compared with 42.1 percent of the non-Jewish candidates (see Diagram 1.7, below).

Diagram 1.7: Breakdown of candidates for undergraduate degrees: Accepted and commenced studies; accepted but did not commence studies; and rejected, 2001-2



Source: Central Bureau of Statistics, Statistical Abstract for Israel, 2003

⁴See Ratner, "Haaretz", January 29, 2002

Introduction and cancellation of the aggregate approach

Toward the beginning of the 2003/4 academic year, the psychometric examination requirement was eliminated; instead, applicants were permitted to submit their aggregate average score from the mathematics, English, and Hebrew language matriculation examinations. Known as the “aggregate” approach, this alternative was intended to increase the proportion of acceptances for (Jewish) students from designated development towns (generally, planned communities in outlying areas with high concentrations of immigrant families). When it became clear that the main beneficiaries of the new approach were in fact Arab students (see Table 1.3, below), the approach was deemed an ineffective predictor, as compared with the psychometric exam, of a student’s prospects for success at university.

Admissions interviews in Hebrew: screening out Arab students

Another obstacle to university admission for Arab students cited by the Al-Haj Committee was the formal interview. Since it is always conducted in Hebrew, Arab candidates, who are not as fluent in Hebrew as their Jewish counterparts, find themselves at a disadvantage. During the aggregate approach experiment, one university even weighted the personal interview higher relative to the aggregate exam grade, as a way of screening out Arab applicants⁵.

Table 1.3: Those who benefited from the aggregate system: by number of candidates (Arab towns vs. other towns, 2003)

	Candidates who submitted an aggregate matriculation grade	Candidates whose aggregate grade was higher than their psychometric score	Percentage who benefited from the aggregate system
Students from Arab towns	2,691	1,923	71%
Students from other towns	3,441	8,484	41%

Source: Central Bureau of Statistics, Statistical Abstract for Israel, 2003

⁵Sa’ar, “Haaretz”, November 27, 2003.

In conclusion

Higher education is a means of reducing inequality, by promoting social mobility and advancement for individuals and groups. There are many factors underlying the inequalities between Jews and Arabs in Israel. Among them, unequal structural and budgetary barriers, resulting from the way state resources are allocated, represent a not inconsiderable element.

There are, as we have seen, structural factors and budgetary cutbacks that serve to perpetuate the discrepancies in level of education attained by Arabs compared with Jews in Israel. The principal actors reviewed in this chapter are:

- 1. In elementary education:** The criteria set by the Shoshani Commission do not address solely the individual characteristics of students, but include group characteristics (new immigrant status, residence in an outlying area) as well. Yet Arab students are not addressed as a group having its own unique needs, and thus are excluded from any benefit from at least 30 percent of supplementary funding. Hence the criteria proposed by the Shoshani Commission perpetuate the earlier discrimination.
- 2. In higher education:** The screening system for admission to university, altered for a single year, was then returned to status quo ante, without arriving at any fair solution regarding the issues that create obstacles for Arab applicants.

The educational disparities between Jews and Arabs in Israel dictate an ever-increasing socioeconomic gap, particularly as technology and the economy move forward. The current policy is to perpetuate the gap. The Or Commission noted that education is an area in which there is clear budgetary discrimination, and that this must simply be identified and eliminated. Yet the Ministry of Education engages in foot-dragging in pursuing its own announced targets. Discrimination against Arab citizens in the realm of education continues. Israel is sabotaging its own future, immediate and long term, as it forgoes the potential for higher productivity and a greater economic contribution by a large proportion of its citizens. This is an egregious error and immediate corrective action is urgently required.

Recommendations:

1. The Ministry of Education should re-examine the Shoshani Commission criteria, and make sure that all the criteria for affirmative action in the education of children in Israel are equally applicable to both Arab and Jewish children.
2. The Ministry of Education should examine new ways to facilitate access to higher education for graduates of the Arab school system.

Sources

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Health

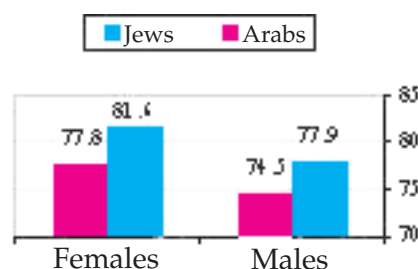
The State must initiate, develop and implement programs to eliminate the disparities [between Arab and Jewish citizens-ed.], notably in funding for all aspects of education, housing, industrial development, employment and **SERVICES**... The State, through its most senior echelons, must act to eliminate these disparities promptly and unequivocally by setting clear and tangible targets with well-defined timetables. (Or Commission Report, p.767)

Disparities in the health status of various population groups can emerge due to a number of different factors: people's behavior, as influenced by social and economic resources; education and culture; and biological and genetic factors. The health services system is meant to provide regulation and direction in all these spheres for the benefit of the citizenry. The quality, availability and accessibility of health services has a broad impact on the health of the population. Egalitarian funding practices by health service providers could help eliminate health-related inequality between the Jewish and Arab communities in Israel.

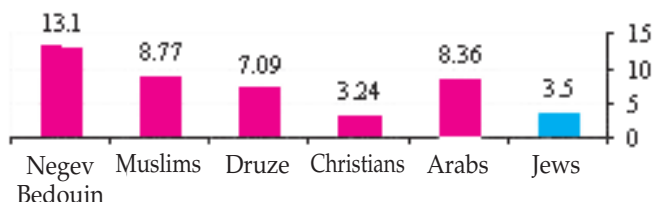
Health status

The gap between Jews and Arabs in infant mortality and life expectancy

Infant mortality and life expectancy are both crucial indices to the health status of a population and when comparing the health status of various population groups. Although in both major population groups in Israel - Jews and Arabs — infant mortality has fallen and life expectancy risen over the years, the gap between the two groups has persisted. Infant mortality among Arabs in Israel in 2002 was 8.4 per thousand live births while among Jews it was 3.6. The figure for Negev Bedouin was especially high and demands urgent attention (see Diagrams 2.1 and 2.2, p. 39).

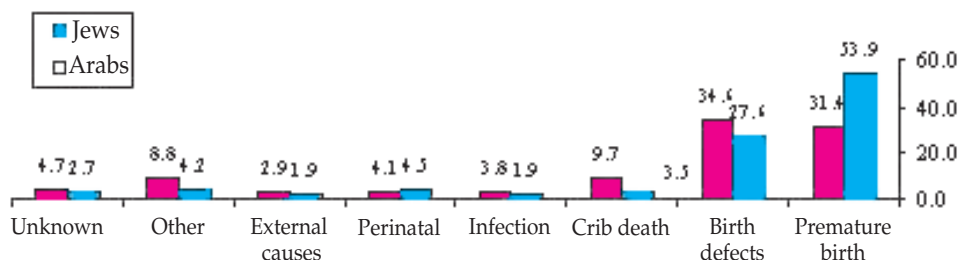
Diagram 2.1: Life expectancy for Jews and Arabs in Israel, 2002

Source: Central Bureau of Statistics, Statistical Abstract for Israel, 2003

Diagram 2.2: Infant mortality per 1,000 live births, 2003

Source: Amitai, Yonah, "National Data on Infant Mortality in Israel - 2003", Department of Maternal, Child and Adolescent Health, Ministry of Health, August 2004.

Cause of death in infants: The main cause of death in Jewish infants in Israel is premature birth, while among Arabs the main cause of death is birth defects. Nonetheless, the rate of infant mortality from both causes is higher among Arab infants. Although premature birth is the most common cause of death among Jewish infants (see Diagram 2.3, below), the mortality per 1,000 live

Diagram 2.3: Cause of death in infants in 2003 (percentages)

Source: Amitai Yonah, "National Data on Infant Mortality in Israel — 2003", Department of Maternal, Child and Adolescent Health, Ministry of Health, August 2004.

premature births among Arabs is higher: 2.62 in 2003, as compared with 1.95 among Jews. Put another way, the prospects for survival for a Jewish baby born prematurely are better than the prospects for an Arab baby born prematurely.

The main cause of death among Arab infants is birth defects, accounting for 34.6 percent of all deaths. Marriage within the extended family is only one factor here. The health services system could significantly reduce the phenomenon by helping people become better informed and more aware of the issues, improving genetic counseling services, promoting maternal use of folic acid prior to and during pregnancy and encouraging prenatal testing. Birth defects and metabolic-genetic diseases explain only about 40 percent of the discrepancy in infant mortality between Jews and Arabs in the country¹. One may therefore assume that most of the gap in infant mortality rates is attributable to socioeconomic disparities between the two population groups and differences in the quality of services provided. The socioeconomic disparities magnify the dependence of the Arab population on state-provided health services.

¹ Amitai Yonah, **National Data on Infant Mortality in Israel - 2003**, Department of Maternal, Child and adolescent Health, Ministry of Health, August 2004.

Nutrition and sports: Arabs have a higher incidence of overweight, diet less, and get less physical exercise

A nationwide health survey conducted in 1999-2001 examined factors relevant to both the current and projected future health status of the Israeli population. The survey documented, among other things, respondents' weight, eating habits, and leisure-time physical activity. As shown in Table 2.1 (below), Arabs have a higher incidence of overweight, diet less, and get less physical exercise. The gap is particularly conspicuous between Arab women and Jewish women.

Table 2.1: Percentage of Arabs and Jews who are overweight, who diet and who exercise in their leisure time.

	BMI* \geq 25		Dieting to maintain or reduce weight		Physical exercise during leisure time	
	Men	Women	Men	Women	Men	Women
Arabs	71.9	74.6	5.9	16.2	11.2	8
Jews	63.1	54	16.4	27.4	22.7	23.7

Source: Ministry of Health, "First National Survey on Health and Nutrition", 1999-2001, Ministry of Health Publication 225, 2003.

* The Body Mass Index is calculated as the body weight in kilograms divided by the square of the height in meters. The World Health Organization definition of overweight is a BMI equal to or greater than 25 but less than 30; obesity is a BMI of 30 or over.

Smoking: Arabs smoke more and have higher incidence of respiratory tract cancers

The proportion of Arab men who smoke is around 50 percent higher than among Jewish men (42.3 percent of Arab men compared to 29.9 percent of Jewish men) in Israel. For Arab women, the percentage of smokers is four times lower than among Jewish women - 5.8 percent versus 20.8 percent (see Diagram 2.4, below). Smoking is typically more common among people with fewer years of education and less common among those with a university education-this holds true for Jewish men and women and for Arab men.

Diagram 2.4: Proportion of adults 18 and over who smoke (percentages)

Source: Ministry of Health, "Health in Israel 2001, Selected Statistics", September 2001, Jerusalem.

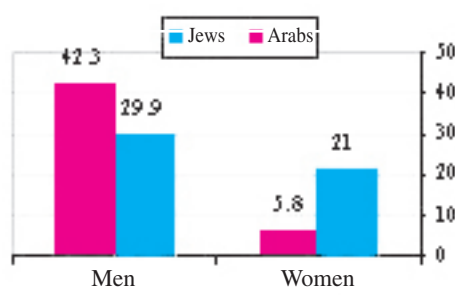
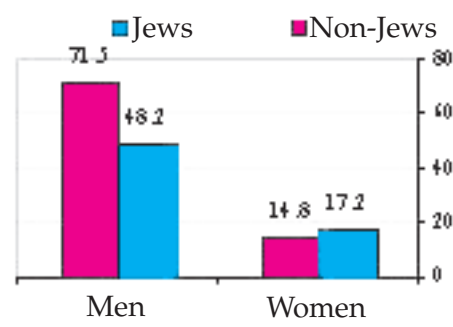


Diagram 2.5: Malignancies of the respiratory tract, bronchi and lungs by gender and population group 1995-97 (adjusted for age, per 100,000 persons aged 25 and over)

Source: Ministry of Health, "Report by the Minister of Health on Smoking in Israel 2003."

As part of the health ministry's anti-smoking efforts launched in 1972, the ministry began monitoring the proportion of the population that smokes but until 1998 only the Jewish population was monitored. Arabs were included for the first time in the 1998 survey². This exclusion of Arab citizens from the ranks of a health survey is somewhat enlightening as to the discriminatory attitude and the negligence of the health care system. Only recently have Arabic-language information kits and anti-smoking programs been prepared for elementary and middle schools.

Health services in the community — variety and availability

The health system is hierarchically organized and includes neighborhood, city, metropolitan and regional levels. Today, on the municipal, quarter and neighborhood levels, there are accepted health services entry thresholds³ as follows: On the neighborhood and urban quarter level, for a basic services (primary care) clinic, the entry threshold is 8,000 to 10,000 residents. On the quarter and municipal level, the entry threshold for a multidisciplinary clinic is 20,000 to 30,000 residents. Other factors include the HMO organization involved, the size of the community, and the demand for services in the particular community⁴.

To check the variety and availability of health services in the community, we looked at the inventory of health services in ten Arab and ten Jewish towns whose other characteristics - population size and number of persons with health insurance coverage - were similar. The services checked were those provided by Clalit Health Services, which serves the majority of the Arab population in Israel⁵.

² "Report of the Ministry of Health on Smoking in Israel 2003-2004", Ministry of Health, 2004.

³ Entry threshold: the accepted minimal population size for introducing a given health services facility.

⁴ Larman, Edna and Rafael, "Guide to planning the allocation of land for public needs", Institute for Research and Development for Education and Welfare Institutions, 2000.

⁵ About 75 percent of residents of Arab cities are covered by Clalit Health Services (compared with 51 percent of residents of Jewish cities).

Primary care and specialty clinics

Primary care: Major Arab towns have a shortage of clinics. There are more primary care clinics in Jewish towns than in Arab towns. In the Arab towns we surveyed, there was an average of one clinic per 11,800 residents, while in the Jewish towns, there was one clinic for every 8,600 residents. The entry threshold for a primary care clinic, remember, is 8,000 to 10,000 residents (see Table 2.2, p. 45). There is a serious shortage of clinics in Nazareth, Tamra, Taibe, Tira, Shfaram and Sakhnin.

Specialty care: Jewish towns have twice as many specialty clinics as Arab towns (relative to the number of insured residents). In the Jewish towns, clinics offering care in medical specialties averaged one per 15,500 residents, whereas in the Arab towns the comparable availability was one such clinic per 29,500 residents (see Table 2.2, p. 45).

Jewish towns, in other words, have nearly twice as many specialty clinics per capita as Arab towns. The relatively low inventory of specialty clinics reduces the availability of physician specialists for the insured population and narrows the breadth of medical expertise offered to residents in Arab towns.

Table 2.2: Clalit Health Services primary & specialty clinics in Arab and in Jewish towns

Arab Towns	Residents (000)	Insured (000)	Primary Care Clinics	Specialty Clinics	Jewish Towns	Residents (000)	Insured (000)	Primary Care Clinics
Nazareth	62.5	41.4	3	3	Ramle	62.8	43.9	5
Um Al Fahem	38	32.4	4	1	Afula	38.5	33.0	3
Rahat	35.5	31.6	3	1	Tiberias	39.8	31.5	4
Taibe	31.2	25	2		Nazereth Ilit	44.3	27.9	4
Shfaram	31.0	19	1	1	Rosh Ha'ayin	35.2	19.7	1
Baka-Jatt	29.4	20.9	2		Dimona	33.7	24.3	3
Tamra	24.0	21.4	1	1	Carmiel	42.4	25	2
Sakhnin	22.6	15.9	1	1	Safed	26.4	15.3	2
Tira	19.8	16.4	1		Kir. Shmona	21.6	15.9	3
Kalansua	15.5	12.2	2		Or Akiva	15.7	11.6	2
Total		236.2	20	8	Total		248.1	29
Insured per clinic (000)			11.8	29.5	Insured per clinic (000)			8.6
Entry threshold per clinic (000)			8-10	20-30	Entry threshold per clinic (000)			8-10

Source: Clalit Health Services Web Site, www.clalit.co.il

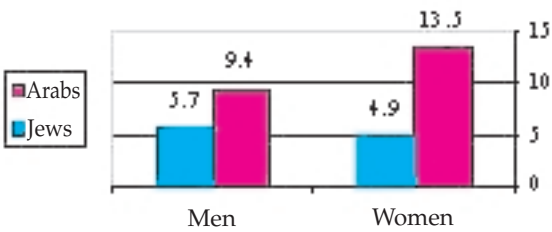
Independent physicians: In addition to the HMO's primary and specialty care clinics, there are independently provided physicians' services both in family medicine and other fields. This is supposed to round out the complement of services available to the population via HMO clinics, and broaden the variety of expertise available. Still, a not inconsiderable proportion of independent physicians are located in private residences in various locations in the city, so that their services cannot be a substitute for clinic-based primary or specialty services in a modern facility with a range of additional related services like labs, nurses, nutritionists, and proper access for people with disabilities. **Arab towns have more independent physicians than do Jewish towns** (see Table 2.5, p. 50).

Availability of, and access to, physician specialists: Table 2.5 shows that in Arab towns, there are no (or almost no) medical specialty services available in many fields, whereas more than half of the Jewish towns surveyed did have such services available. The missing medical specialties include:

- Cardiology
- Pulmonary medicine
- Industrial medicine
- Proctology
- Plastic surgery
- Allergy and clinical immunology
- Consultative internal medicine
- Rheumatology
- Diabetes
- Endocrinology
- Psychiatry

Diabetes: Based on data from the Health and Nutrition Survey (Ministry of Health), a higher percentage of Arab respondents than Jewish respondents report having been diagnosed with diabetes by a physician (see Diagram 2.6, p. 47). Among men, the proportion reporting a diagnosis of diabetes is 1.6 times higher among Arabs than among Jews; among Arab women the proportion is 2.8 times higher than among Jewish women. Yet the comprehensive table of physician services (Table 2.5, p. 50) shows that, in the Arab towns surveyed, only in Sakhnin is there a diabetes specialist. Four of the Jewish towns surveyed have a diabetes specialist.

Diagram 2.6: Proportion of respondents reporting having been diagnosed with diabetes by a physician (percentages)



Source: National Center for Disease Control, Ministry of Health, "First National Survey on Health and Nutrition, 1999-2001", Ministry of Health Publication No. 225, 2003.

Specialty care: Dental clinics and alternative (complementary) medicine clinics. These were not found at all in the Arab towns we surveyed. By contrast, they do exist in 7-8 of the ten Jewish towns surveyed.

Child health centers, child development centers: In Arab towns, where children comprise about half the population, pediatric services are less available compared with Jewish towns. Diagnostic child development services (excluding independent, unaffiliated clinics) are provided only in Tira and physiotherapy and occupational therapy for child development treatment exist only in Nazareth. Seven of the ten Jewish towns surveyed had such services.

Obstetrics: Gynecologists and ultrasound services (especially for pregnant women), are found in most of the Jewish and Arab towns surveyed. In recent years, Clalit Health Services has also expanded its roster of well-baby (*tipat halav*) clinics in Arab towns. AFP (alpha-fetal protein) examinations are available in seven of the Arab towns surveyed, compared with only two of the Jewish towns. There has been a marked effort to increase the proportion of pregnant women undergoing AFP testing for early identification of various birth defects.

Women's health centers: In the Arab towns, there is a conspicuous dearth of services for women at menopause and for breast surgery. Breast surgery services are available in seven of the Jewish towns but only one of the Arab towns. Likewise, a clinic for women at menopause exists in only one Arab town compared with four of the Jewish towns. This undersupply has implications for various statistics shown in the tables that follow.

Osteoporosis: According to the health ministry's Survey on Health and Nutrition⁶, 4.3 percent of Jewish respondents reported having been diagnosed by a physician as suffering from osteoporosis (7.5 percent of the women, 0.7 percent of the men). Figures for the Arab population in the survey were not provided, due to the very small number of cases reported. Some analysts contend that a possible explanation is the absence of awareness, diagnosis and reporting.

Breast cancer: Among Arab women, unlike among Jewish women, mortality rates from breast cancer are very close to incidence rates. In other words, the risk of dying after a diagnosis of breast cancer is higher among Arab women than among Jewish women (see Table 2.3, p. 49). Twice the proportion of Jewish women than of Arab women reported having a mammogram (see Table 2.4, p. 49). In the Jewish community, testing aimed at the early detection of breast cancer is much more common, so that cases are discovered at earlier stages and the prospects for a Jewish woman's survival are higher.

Among Jewish women diagnosed with breast cancer in 1995, the five-year survival rate was 72.8 percent, compared with 64.4 percent among non-Jewish women⁷.

⁶ Ministry of Health, "First National Survey on Health and Nutrition, 1999-2001", National Center for Disease Control, Ministry of Health, 2003.

⁷ Barhana, Micha; Ministry of Health, "Geographic mapping of breast cancer in Israel, 1984-1999", October 2001.

Table 2.3: Number of women (per thousand) who have had mammograms, 1999

Rate per 1,000 women	Age 75+	65-74	50-64	40-49	Total, 40+
Jews	179	398	436	222	324
Arabs	-	153	235	87	145

Source: "Health in Israel, 2001", Ministry of Health, September 2001

Table 2.4: Breast cancer incidence and mortality among Jewish and Arab women in Israel (no. cases per 1,000 women), 1995-1997

	Mortality	Incidence		
Year	1995-1997	1997	1996	1995
Jews	48.9	87.9	83.8	84.9
Arabs	29.1	33.5	26.2	23.2

Source: "Health in Israel, 2001", Ministry of Health, September 2001

Table 2.5: Medical specialty services provided by Clalit Health Services in Arab and Jewish towns, 2004

	Arab										Jewish									
	Kalansu	Tira	Baka-jatt	Rahat	Um al-Fahm	Taibe	Tamra	Sakhnin	Nazareth	Shfaram	Kir Shemona	Ramle	Or Akiva	Tiberias	Dimona	Afula	Rosh Ha'ayin	Safed	Carmiel	Nazareth Ilt
Physician specialists in primary care and specialty clinics																				
Orthopedics	●		●	●	●	●			●	●	●	●	●	●	●	●	●	●	●	●
Neurology	●	●	●	●	●	●			●		●			●	●			●	●	●
General surgery			●	●	●		●	●	●		●	●	●	●	●	●		●	●	●
Otolaryngology	●			●	●	●			●	●	●	●	●	●	●	●	●	●	●	●
Dermatology		●		●	●				●	●	●	●	●	●	●	●	●	●	●	●
Urology			●	●					●		●	●	●	●	●	●		●	●	●
Ophthalmology				●	●				●		●	●		●	●	●	●	●	●	●
Gastroenterology				●	●				●						●				●	●
Cardiology								●	●		●	●		●	●	●			●	●
Plastic surgery									●		●	●			●				●	●
Diabetes								●			●	●		●		●			●	●
Pulmonary medicine									●		●				●			●	●	●
Allergology & clinical immunology														●					●	●
Endocrinology											●	●		●		●			●	●
Industrial medicine														●	●	●				●
Consultative internal medicine												●		●	●	●				●
Psychiatry												●			●	●				●
Proctology														●	●	●				●
Rheumatology											●			●	●	●				●
Independent (unaffiliated) physician specialists																				
Pediatrics	●	●	●	●	●	●	●	●	●	●	●	●		●		●	●	●	●	●
Dermatology	●	●	●	●		●	●	●	●	●						●	●	●	●	●
Ophthalmology	●	●	●	●		●	●	●	●	●		●	●			●	●	●	●	●
Orthopedics	●	●	●	●		●	●	●	●	●		●		●		●	●	●	●	●
Otolaryngology	●	●	●	●	●			●	●	●				●		●	●	●	●	●
Gynecology		●	●			●	●	●	●	●				●		●		●	●	●
Urology									●								●			
General surgery									●								●			
Pediatric surgery									●								●			
Plastic surgery																				
Pediatric gastroenterology									●											
Cardiology									●											
Endocrinology									●											
Pediatric endocrinology									●											

Source: Clalit Health Services Web site: www.clalit.co.il

Table 2.6: Specialty medical clinics in Jewish and Arab towns, 2004

	Kalansua	Tira	Baka-jatt	Rahat	Um al-Fahm	Taibe	Tamra	Sakhnin	Nazareth	Shfar'am	Kir-Shemona	Ranle	Or Akiva	Tiberias	Dimona	Afula	Rosh Ha ayin	Safed	Carmiel	Nazareth Illit
Child health services																				
Pediatrics	*		*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Pediatric surgery				*	*	*	*		*	*		*	*	*	*			*	*	*
Pediatric orthopedics		*										*	*	*					*	*
Pediatric neurology					*				*					*		*		*	*	*
Pediatric pulmonology				*								*		*				*	*	*
Pediatric cardiology									*	*				*				*	*	*
Pediatric endocrinology												*				*			*	*
Child and adolescent psychiatry												*								*
Pediatric nephrology																				*
Child development centers																				
Child diagnosis and development		*										*				*		*	*	*
Physiotherapy - child development									*			*	*				*	*	*	*
Occupational therapy - child development									*			*	*			*	*	*	*	*
Women's health																				
Gynecology	*	*		*	*		*		*	*	*	*	*	*	*	*	*	*	*	*
Breast surgery									*			*	*	*	*			*	*	*
Menopause clinic													*	*				*	*	*
Women's-health-related clinic services																				
AFP (alpha-fetal protein) testing	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Gynecological & obstetrical ultrasound	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Pregnancy monitoring (incl. high-risk)	*				*							*		*	*	*				*
Fertility testing and treatment	*	*			*							*		*	*	*				*
Systemic assessment		*			*															*
Fetal monitoring												*					*			*
Well-baby care																				
<i>Tipat Halav</i> pre- and post-natal care	*	*	*	*	*	*					*	*					*			*
Dental health care																				
Dental health clinics												*	*	*	*	*	*	*	*	*
Alternative/complementary health care																				
Alternative health services											*	*	*	*	*	*	*	*	*	*

Source: Clalit Health Services Web site: www.clalit.co.il

In conclusion

In the modern Western view, accessible, readily available, and high-quality health services exist to do more than simply help people recover from illness; they also aid in prevention of illness and contribute to better health overall. "Health promotion," as conceived by the World Health Organization, is "a process enabling people to have greater mastery over their own health, and to improve it. **Among the most important aims of health promotion is the achievement of equality in the health sphere, and reduction of disparities in health status between different population groups** (emphasis added- Ed.). The mission... is to fully realize the health potential of each person, by assuring equal opportunity and resources for everyone. Hence the health services must make sure, among other things, to create an environment supportive to health and one that contributes to developing personal skills for health promotion among citizens."⁸

The data presented in this section of the report reveal disparities between Jews and Arabs in nearly every area of health: from the state of people's knowledge, awareness and behavior, to the adequacy of health services and health-related resources at their disposal. Alongside the investment and progress made in a few areas, there is still a substantial gap in the distribution of health resources to Arab towns as compared with Jewish towns, and in the range of services provided.

⁸"Health Promotion in Israel", Dr. Ora Braun-Apple, Peleg, Weinstein (eds.), Ministry of Health

Recommendations:

1. The Ministry of Health must ensure that the Clalit Health Services HMO takes steps to provide equal health services to Jews and to Arabs and that its range of clinics and medical services be distributed in accordance with this principle. The ministry must demand that Clalit Health Services present a concrete plan to achieve such equality.
2. The Ministry of Health should examine the extent to which health services are provided equally to all citizens by every HMO in the country and enforce equal distribution of health services to all.
3. The Ministry of Health should insure that the Arab population in Israel be included in every aspect of preventive health programming whether through effective monitoring and public education or early detection of illnesses and maintenance of suitable public sanitation levels in residential areas.

Sources

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Employment, income and poverty

The State must initiate, develop and implement programs to eliminate the disparities [between Arab and Jewish citizens-ed.], notably in funding for all aspects of education, housing, INDUSTRIAL DEVELOPMENT, EMPLOYMENT and services... The State, through its most senior echelons, must act to eliminate these disparities promptly and unequivocally by setting clear and tangible targets with well-defined timetables. (Or Commission Report, p.767)

Both the employed and unemployed are considered part of the workforce; whether working or job-hunting they view employment as a means of earning a living and developing their individual abilities. The situation of Arabs in the workforce in Israel today, particularly in terms of their access to well-paying work, is a matter of great concern. Even more worrisome is the proportion of Arab nonparticipation in the labor force suggesting that many Arab citizens have despaired of their prospects for earning a decent living from working. Currently, about 40 percent of Arab men between the ages of 45 and 54 are not in the workforce at all. From a personal career standpoint, that time of life represents the peak years when a worker has amassed a lot of experience and education and should be enjoying the fruits of all that effort. From the standpoint of the Israeli economy, the nation is losing out on the considerable contribution that this group could be making.

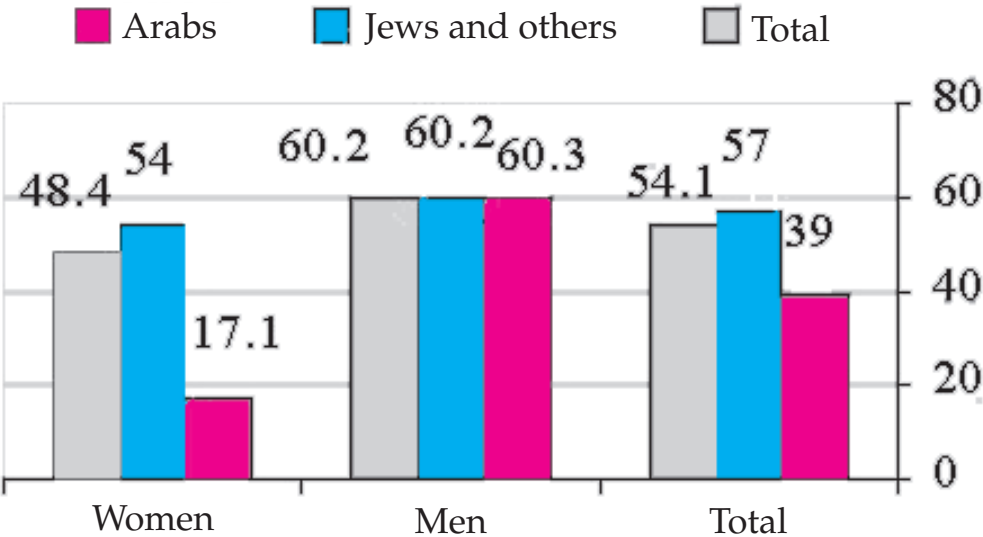
Employment

Participation in the workforce

The rate of participation in the workforce among Arabs in Israel aged 15 and over, as of 2002, was 39 percent as compared with 57 percent among Jews.

- **Low participation of Arab women.** The overall disparity is skewed by the very low participation of Arab women-only 17.1 percent as compared with 54 percent among Jewish and other women (see Diagram 3.1, below).

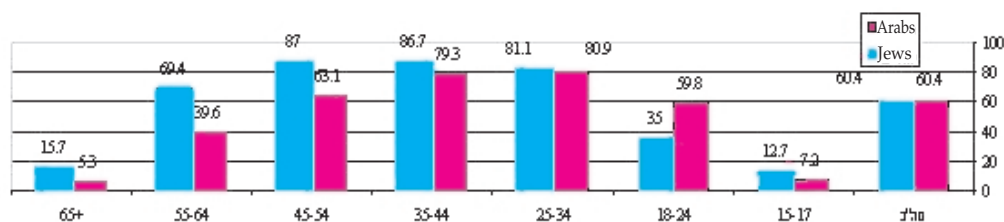
Diagram 3.1: Participation in the workforce of Israelis aged 15 and over, by population group, 2002



Source: Central Bureau of Statistics, Statistical Abstract of Israel, 2003.

Arab men exit the workforce relatively early. The participation of Arab men in the workforce is similar to that of Jewish men (see Diagram 3.2, below), except when broken down by age group. In the 18 to 24 age group, Arab men's participation is higher, partly because of non-conscription to the army. From age 35 and up, the rate of participation among Arab men is lower, with the gap increasing as worker age increases. In the 45-54 age group, the rate of Arab men's nonparticipation in the workforce is three times higher than that of Jewish men of their age, 37 percent compared with 13 percent. In the 55-64 age group, the proportion of Arab men outside the workforce is twice that of Jewish men of the same age - 60 percent as compared with 30 percent.

Diagram 3.2: Israeli men in the workforce, by age and population group, 2001 (percentages)



Source: Labor Force Surveys 2001, Central Bureau of Statistics, Publication No. 1199, April 2003.

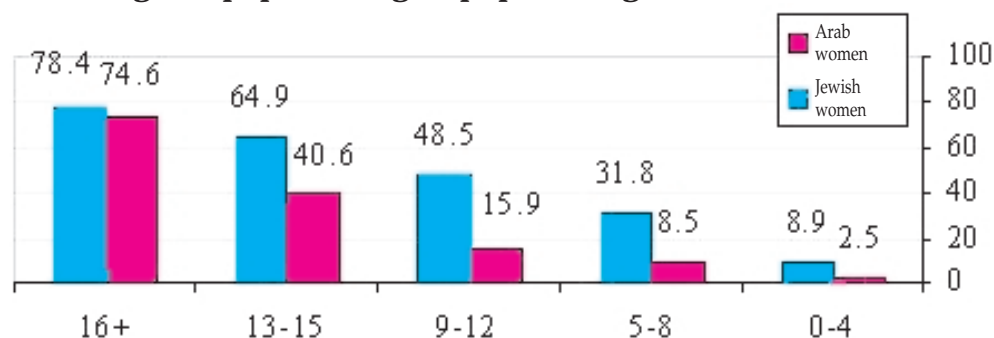
This means that Arab men exit the workforce at a younger age on average than do Jewish men, a fact with two principal implications:

1. Since relatively few Arab women are in the workforce to begin with, many families are left without any breadwinner.
2. Loss of pension rights, following relatively few years of employment, neutralizes the ability of families to support the worker whose pension rights have been cut off (if, indeed, any were accrued).

Education and participation in the workforce by women

The gap between the rate of participation in the workforce of Arab women and Jewish women narrows as the number of years of education rises. Among women with 0-12 years of schooling, the rate for Jewish women is three times higher than that for Arab women. Among women with a college education (16 years of school), the rates for Arab and Jewish women are similar: 74.6 for Arab women, compared with 78.4 for Jewish women (see Diagram 3.3, below). Women with higher education are less restricted by traditional constraints on women's activity and the additional education expands their employment prospects and horizons.

Diagram 3.3: Women's participation in the workforce, by years of schooling and population group (percentages),



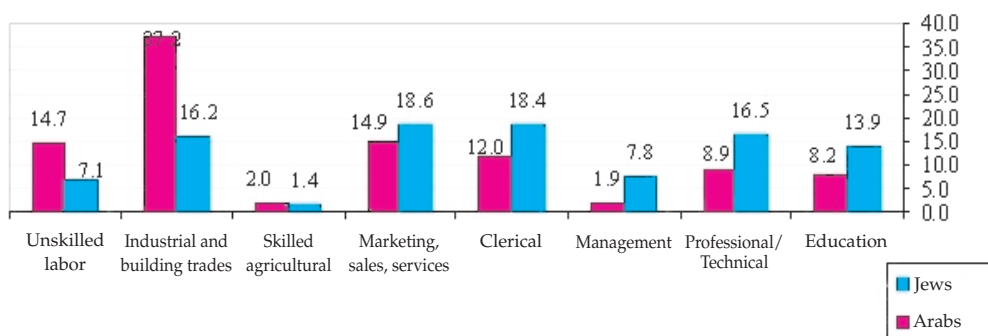
Source: Labor Force Surveys 2001, Central Bureau of Statistics, Publication No. 1199, April 2003.

The Employed

Even with similar education, employment in well-paying professions is unequal.

- About half of all working Arabs in Israel are employed in industrial and construction jobs (38 percent) or as unskilled labor (14.7 percent), compared with about a fifth of Jews who work in these categories (see Diagram 3.4, below).
- In the academic professions and management requiring relatively greater education and more advanced skills, we find about 20 percent of employed Arabs in Israel compared with 38 percent of employed Jews.

Diagram 3.4: Employed persons, by profession, 2001 (percentages)



Source: Labor Force Surveys 2001, Central Bureau of Statistics, Publication No. 1199, April 2003.

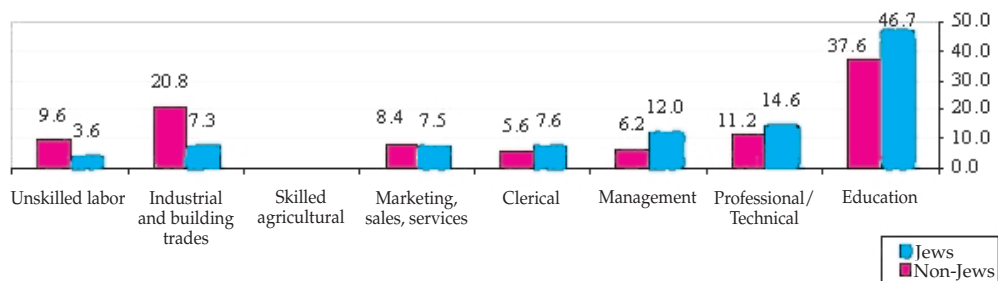
Because Arabs in Israel are more commonly employed in occupations that do not require higher education or advanced skills, their potential earning power is lower, they are more vulnerable to unemployment and they are more likely to be ejected from the job market at an earlier stage of their lives:

- Arabs are relatively more susceptible to structural changes in the labor market that reduce the number of jobs relying on labor-intensive technologies.
- Arabs face competition from foreign workers mainly in agriculture and construction. This competition affects both the demand for labor in these fields and the level of wages paid.
- In many cases the work involves physical labor so that older workers have trouble competing with younger ones.

Higher education is not the only factor influencing the division of employment for Arabs in various fields.

Having the requisite educational credentials is not sufficient to assure an Arab equal access to a job in an elite profession, commensurate with his or her qualifications. Nearly one-third of the Arabs in Israel who hold master's degrees are employed as skilled workers in industry and construction (20.8 percent) or even as unskilled workers (9.6 percent), compared with only 10 percent of Jews (see Diagram 3.5, p. 61).

Diagram 3.5: Employment for people with master's degrees in Israel, by occupation, 2001 (percentages)



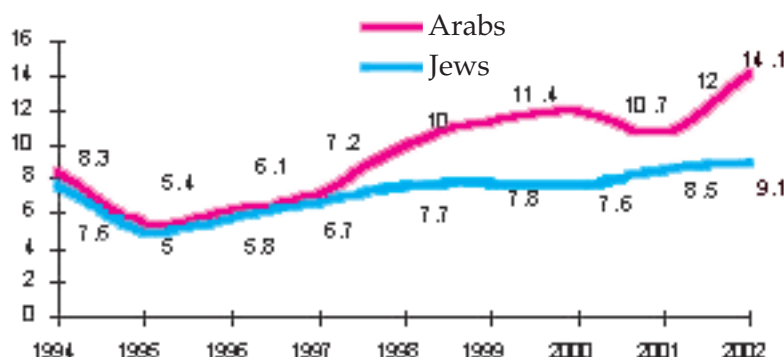
Source: Labor Force Surveys 2001, Central Bureau of Statistics, Publication No. 1199, April 2003.

The Unemployed

The unemployment gap between Jews and Arabs in Israel is growing.

Since 1996, the overall unemployment rate in Israel has been rising steadily. This trend peaked during the recession of 2001-2003 but the increase among Arabs has been steeper with a growing disparity between the rate for Arabs and the rate for Jews (See Diagram 3.6, below).

Figure 3.6: Percentage of unemployed men in the work force 1994-2002



Source: Labor Force Surveys 2001, Central Bureau of Statistics, Publication No. 1199, April 2003.

The main factors for unemployment among Arabs are:

- Lack of education.
- Clustering in trades vulnerable to competition posed by foreign workers and to structural changes in the job market mainly in construction.
- Jewish employers' attitudes about employing Arabs.
- Scarcity of jobs near Arab communities.

Tighter criteria for unemployment compensation

Recent revisions to the unemployment compensation law were harmful to all workers in the country. Working Arabs were more adversely affected, increasing the number of Arabs families left without a breadwinner. During the last two years, far-reaching changes to the relevant law were adopted that greatly restricted entitlement to unemployment compensation. Thus, despite increased unemployment nationally, the number of unemployed persons receiving unemployment compensation dropped.

A recent National Insurance Institute study¹ reported that the new restrictions on entitlement harmed mainly younger, less educated, and lower-earning (before being laid off) workers, including temporary workers, day laborers, and those who had worked an insufficient period of time to qualify for compensation. This profile fits a considerable proportion of working Arabs in Israel. According to NII statistics, unemployment compensation recipients living in Arab urban areas comprised 10.1 percent of all those receiving such compensation in 2002; in 2003, the figure dropped to 8 percent (see Table 3.1, below), despite the rise in unemployment among Arabs.

Table 3.1: Unemployment compensation recipients living in Arab urban areas as a proportion of all unemployment compensation recipients in Israel, 2002-2003

	2002	2003
All recipients of unemployment compensation	97,052	70,450
Recipients of unemployment compensation living in Arab urban areas	9,825	5,656
Recipients in Arab urban areas as a proportion of all recipients of unemployment compensation	10.1%	8%

Source: Esther Toledano, "Recipients of Unemployment Compensation 2003", National Insurance Institute, Division of Research and Planning, Jerusalem, May 2004.

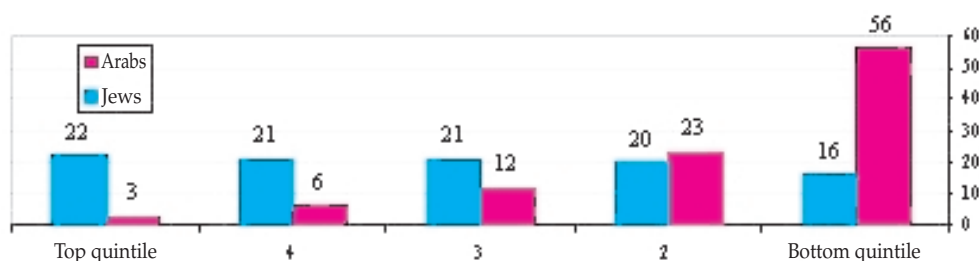
¹ Esther Toledano, "Recipients of Unemployment Compensation 2003", National Insurance Institute, Division of Research and Planning, Jerusalem, May 2004.

Income

Disparities abound between Jews and Arabs in income and in source of income.

Employment income: Average family income of Arabs in Israel is 57 percent of the average family income of Jews. **Over half (56 percent) of the Arab families headed by a wage-earner are in the lowest one-fifth of Israeli families ranked by income**, compared with only 16 percent of Jewish households. Only 3 percent of Arab households headed by a salaried worker are in the top one-fifth of households nationally, compared with 22 percent of Jewish households (see Diagram 3.7, below).

Diagram 3.7: Quintile breakdown of Israeli households headed by a salaried worker, by monthly gross household income, 2001 (percentages)



Source: Central Bureau of Statistics, Statistical Abstract of Israel, 2003

National Insurance (Social Security): Among non-Jewish families, National Insurance Institute stipends constitute 24.2 percent of all income on average, compared with 10.7 percent among Jewish families. The dependence of non-Jewish families on NII allowances is double that of Jewish families (see Table 3.2, p. 65).

Income from government or private provident funds, from abroad, from property, or from pensions. All together, these additional income sources comprised 11.5 percent of average family income among Jewish households in 2002. Among non-Jewish households, in contrast, only 4.2 percent of average family income was from these sources. This exacerbates the dependence of Arab families on earned income and NII allowances (see Table 3.2, below).

Available income²: Overall, the available income in non-Jewish families is 67.8 percent of that in Jewish families (see Table 3.2).

Table 3.2: Average family income by population group and source of income, and the proportion each source comprises in average income, 2002

Population group	Source of income								
		Employment	All transfer payments	Of that:			Other income (property, pension)	Pre-tax income	Available income
				NII allowance	Government stipend	Private or overseas support			
Jewish families	NIS	9,275	1,472	1,287	185	242	958	11,978	9,115
	%	77.4	12.3	10.7	1.5	2.0	8.0	100	76.1
Non-Jewish families	NIS	5,277	1,797	1,784	12	70	222	7,363	6,183
	%	71.7	24.4	24.2	0.2	1.0	3.0	100	84.0

Source: National Insurance Institute Report 2002-2003, Jerusalem, 2004

²Available income- income after transfer payments and direct taxes

Poverty

During 2002-2003, National Insurance Institute allowances and other forms of state support were significantly altered by a series of budget cutbacks and radical restructuring. The nation's economy, meanwhile, experienced a downturn. All segments of the population were affected, but poor families suffered most from the erosion in wages and the growth in unemployment. With decreased transfer payments (national insurance, unemployment compensation, welfare, disability payments, etc.), government policy exacerbated the scope of wage erosion in poor families' incomes.

Income survey data for 2002 do not fully reflect the series of cutbacks instituted that year. Further cutbacks were added in the course of 2003 that will have an impact through 2006. An NII survey³ of poverty in the Arab community as compared with the Jewish community during this period is instructive:

Incidence of poverty

An Arab family is three times more likely to be poor than a Jewish family.

About 45 percent of Arab families in Israel are living in poverty, even after transfer payments and direct taxes.

The incidence of poverty, according to data from the National Insurance Institute (see Diagram 3.8, p. 67) is as follows:

- Before transfer payments and direct taxes: 55.6 percent of Arabs live below the poverty line, compared with 30.8 percent among Jews.
- After transfer payments and direct taxes: 44.7 percent of Arabs live below the poverty line, compared with 14.5 percent among Jews.

³National Insurance Institute, "Extent of Poverty and Inequality in income Distribution Nationwide, 2002- Principal Findings", October 2003, Jerusalem

Diagram 3.8: Incidence of poverty among Jews and Arabs, 2002 (percentages)



Source: National Insurance Institute Report for 2002-2003, Jerusalem, 2004

Two main factors influence the extent of poverty among Arabs in Israel: large families and low income. The low income is a function of: (1) high unemployment rates; (2) low wages; and (3) a high proportion of single-breadwinner families due in part to the low participation of Arab women in the labor force (see Table 3.3, below).

Table 3.3: Factors influencing household income level, 2002

Factors influencing household income level	Arabs	Jews
Unemployment rate	13.4%	9.9% (Jews and others)
Average wages per family	NIS 5,277	NIS 9,275
Percentage of households with a single breadwinner, among all households with at least one person employed	62%	43%

Sources:

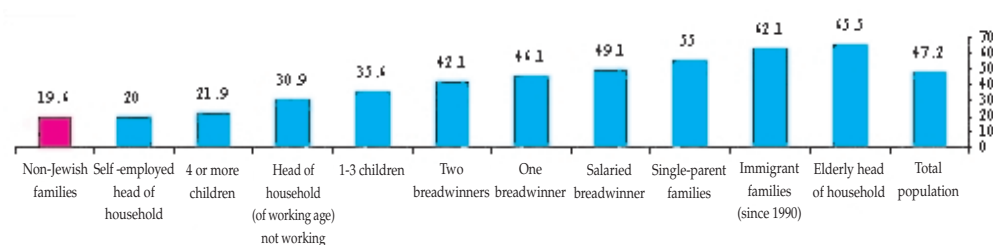
- (1) Central Bureau of Statistics, Statistical Abstract of Israel, 2003;
- (2) National Insurance Institute, "Extent of Poverty and Inequality in Income Distribution Nationwide, 2002 — Principal Findings", October 2003, Jerusalem.

Transfer payments and direct taxes

Transfer payments and direct taxes rescue about half of poor Jewish families from poverty, but only a fifth of poor Arab families.

In 2002, transfer payments and direct taxes brought 53 percent of poor Jewish families above the poverty line, but only 19.6 percent of poor Arab families (see Diagram 3.9, below). The rate of decrease in the incidence of poverty after transfer payments and taxes among non-Jews was lower than among other population groups (See Diagram 3.9).

Diagram 3.9: Rate of decrease in the incidence of poverty among various population groups, after transfer payments and direct taxes, 2002



Source: National Insurance Institute, "Extent of Poverty and Inequality in Income Distribution Nationwide, 2002 — Principal Findings", October 2003, Jerusalem.

Inequality between Jews and Arabs in the impact of transfer payments and taxes on the incidence of poverty.

For some years now, National Insurance Institute reports on poverty and inequality in Israel have repeatedly warned that the existing configuration of transfer payments (child allowances, disability allowances, etc.) and taxes is ineffective in raising Arab families above the poverty line⁴, and that only about a fifth of poor Arab families are rescued from poverty as a result of transfer payments and direct taxes.

Transfer payments: Arab families are more dependent on transfer payments than are Jewish families: Transfer payments comprise 24.4 percent of the average Arab family's income, compared with only 10.7 percent of the average Jewish family's income. Hence, a poor Arab family's chances of being brought above the poverty line via transfer payments is statistically only half that of a poor Jewish family. Transfer payments effect a 32 percent drop in poverty among Arabs, and a 62 percent drop in poverty among Jews, before payment of direct taxes.

This disparity in the prospects that transfer payments can rescue a family from poverty is attributable to differences in the breakdown of the factors that produce poverty in the two populations, and to differences in the employment and income profile of Jews and Arabs in Israel. After transfer payments and taxes, 62 percent of immigrant families — which constitute about a third of poor Jewish families nationwide -- are brought above the poverty line; but the Arab population has zero percent new immigrants. Likewise, among families headed by an elderly person, 65.5 percent are rescued from poverty in this manner; but senior citizens comprise only about 6 percent of the Arab population in Israel. On the other hand, the contribution of transfer payments and direct taxes in rescuing large families from poverty is fairly low — 22 percent; large families, meanwhile, account for 60 percent of poor Arab families. In sum, transfer payments and direct taxes rescue poor

⁴"Poverty and Inequality", 2002, 2001, 2002.

families belonging to a population group most of which is Jewish, while Arab families constitute a high percentage of those for whom transfer payments and direct taxes don't offer an escape from poverty.

Direct taxes: Direct taxes, progressive or otherwise, are imposed on the citizen who earns a living by working. Thus families headed by a working person and raised out of poverty by transfer payments are liable to fall beneath the poverty line again once taxes are factored in. **The proportion of Arab families rescued from poverty by transfer payments, who are then brought below the poverty line again after payment of direct taxes, is about 40 percent, as compared with about 15 percent of poor Jewish families.**

Thus we see that the phenomenon of barely climbing out of poverty, only to fall back under the poverty threshold again, is something experienced by four in ten poor Arab families precisely because the typical Arab head of household is a working person who pays taxes. Changes in tax laws, including tax refunds or a negative income tax for people with particularly low earnings, could help make working more worthwhile for these families and would improve their economic situation.

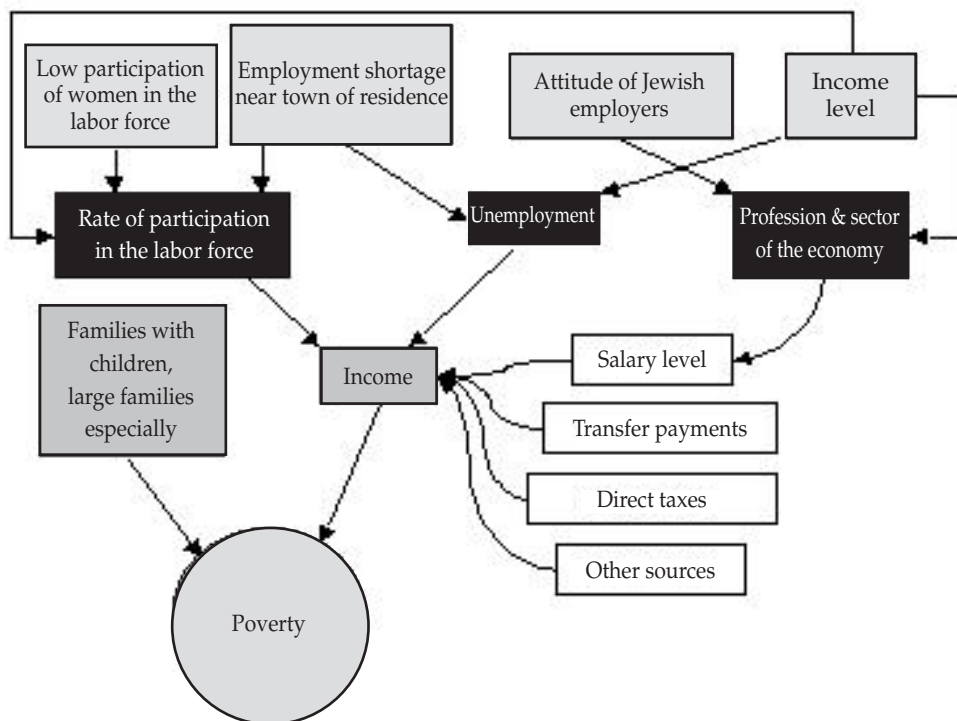
In sum, the contribution of transfer payments and taxes to reducing poverty among Arab families is extremely low. This trend is projected to intensify with the latest cutbacks in child allowances, the impact of which will be felt through 2006.

Table 3.4: Influence of transfer payments and taxes on the proportion of Jews and Arabs removed from poverty, 2002, in absolute numbers and percentages.

	Among Jews	Among Arabs
Poor families before transfer payments and taxes	504,400	108,500
Poor families after transfer payments	189,700	73,300
Poor families after transfer payments and taxes	237,800	87,300
Families brought above poverty line after transfer payments	314,700	32,500
Families brought above poverty line after transfer payments, but fell below the poverty line again after payment of direct taxes	48,100	14,000
Families brought above poverty line after transfer payments and after payment of direct taxes	226,600	21,200
Families brought above the poverty line due to transfer payments as a percentage of all poor families based on gross income before payment of direct taxes and inclusion of transfer payments.	62%	32.4%
Families brought above the poverty line due to transfer payments, who fell below the poverty line again after payment of direct taxes, as a percentage of all families brought above the poverty line after transfer payments and after direct taxes	15.3%	39.8%

Source: National Insurance Institute, "Tables- poverty and inequality", October 2003, Jerusalem

Diagram 3.10: Factors influencing employment, income and poverty among Arab citizens in Israel



Conclusion and recommendations

The factors that underlie poverty, and the unique way they operate to influence the incidence of poverty in the Arab sector in Israel demand new policies focused on this population. A comprehensive program is needed that will concentrate on addressing these factors and thereby change the overall picture.

The main component of poverty among Arabs in Israel is low income. This in turn rests on a low level of wages, a high proportion of families with only a single earner, and high unemployment rates. Thus we arrive at three principal goals:

- Reducing unemployment;
- Increasing the potential earning power of Arab working people;
- Raising the rate of Arab women's participation in the workforce as well as that of Arab men aged 35 and over.

More choices and more diversity of employment opportunity must be made available to the country's Arab citizens; professional education and training must be made more accessible to them; and an environment conducive to employment success must be fostered. A broad foundation for jobs must be created in Arab towns; mothers must have a support structure that includes daycare facilities; policies must be adopted that encourage positive attitudes toward Arab employees and positive behavior on the part of Jewish employers, both in the public and in the private sectors. Below is an elaboration of these issues and the relevant recommendations.

Developing a broad base for employment in Arab towns

- **Include Arab towns in designated national priority development areas.**
The government's latest directive on development areas published on

December 19, 2002, set forth new principles for classifying towns. Based on the new directive, communities are to receive an “A” development classification in accordance with a map of priority zones as in the past, plus communities are to be included in priority zones if their socioeconomic ranking from the Central Bureau of Statistics is in Clusters 1-3 (the lowest rankings), along with communities where the annual unemployment rate exceeds 10 percent. Designation as a “B” development area will be per the map of priority areas, plus communities from Cluster 4 in the CBS ranking and those with an annual unemployment rate above 8 percent.

Based on the new principles a not inconsiderable proportion of Arab towns in northern Israel and southern Israel will be classified as “A” development areas, since most of them rank in Clusters 1-3 on the CBS socioeconomic scale and about a fourth of them have unemployment rates exceeding 10 percent. Meanwhile, there are also Arab towns nearer the center of the country, like Taibe and Kalansua, that also need preferential treatment and accelerated economic development, but technically fail to qualify due to their proximity to Israel’s urban center. Geography should not excuse the government from addressing the development needs of these towns.

- **Develop industrial zones within the jurisdictional boundaries of Arab communities.** In 2004, NIS 14 million was budgeted to develop industrial zones in Arab towns⁵. This sum represents 10 percent of the overall industrial development budget of NIS 139.3 million⁶.

This sum is much smaller than the amount required to set up local industrial areas in Arab towns — a process needed in order to remove light industry from residential areas and afford these businesses room to expand. A comprehensive program is required to permit achievement of these objectives.

⁵ Deputy Minister of Industry, Trade and Employment, Minutes of the Knesset Economics Committee, June 7, 2004.

⁶ Budget of the Ministry Of Industry, Trade and Employment, Finance Ministry Web site, www.mof.gov.il. (NIS 4.5=\$1)

- **Add Arab towns to the joint administrative authorities for regional industrial zones - a government decision already adopted, but not yet implemented.** In its Resolution 737 of August 19, 2003, the Government of Israel decided that the Ministry of Industry, Trade and Employment would present within 30 days a proposal to add Arab municipalities to the joint administrative authorities of nearby regional industrial zones. In this context, the ministry was to investigate possibilities for incorporating, in the process, capital investment incentives to which these towns are legally entitled. As of July 2004, this proposal has yet to be acted on.

In recent years, the Ministry of Industry and Trade has encouraged the establishment of joint regional authorities for several major industrial zones and the establishment of combined industrial zones to be shared by several municipalities under one administrative authority. Integration of Arab municipalities in these regional authorities will permit them to benefit from the advantages of professional administration since each such authority oversees a regional industrial zone from start to finish: It supervises site preparation, guides participating enterprises in setting up their plants, and oversees the regional management after the project is operational. This approach has two pronounced advantages: it exploits the advantages of size, and at the same time provides a solution for the restricted availability of land in Arab towns and cities by forging partnerships with adjoining (mainly Jewish) regional councils where plenty of land is available for development.

This achieves a fairer distribution among neighboring local authorities of the assets that yield substantial municipal service taxes. Several initiatives for cooperation between Jewish and Arab local councils have sprung up as a response to the government decision of August 19, 2003. These initiatives are led by local officials and civil society organizations like Sikkuy and the Center for Jewish-Arab Economic Development. The government must encourage these initiatives with accelerated planning and by timely responses to what is taking place between the municipal authorities.

- **Encourage scientific research and development.** In Israel today there are 24 technology incubators operating, of which only one is in the Arab sector - the technology incubator in Nazareth, established in 2003, which to date has approved 4 major projects.

The Ministry of Industry and Trade has the power to provide the kinds of incentives that will attract Arab entrepreneurs to the incubators scattered around the country. To facilitate access and enhance trust, a high proportion of technology incubators can and should be situated in Arab towns.

- **Encourage entrepreneurship: support for small and medium-sized businesses.** At least thirty BDCs (business development centers) are now operating in Israel, of which three are in Arab communities: one in Nazareth, another in Yarka, and a third in the Triangle (north-central Israel). The budget for the BDCs in the Arab communities in 2004 was NIS 4.2 million⁸, which is 10 percent of the budget of the Authority for Development of Small and Medium-Sized Businesses.

Encouraging entrepreneurship via small business development can provide an effective employment solution in Arab residential towns and increase participation by Arabs, particularly women, in the labor force. Small businesses based on local initiative could greatly compensate for longstanding official neglect. Hence it is appropriate that more funding for these economic development efforts be used for Arab towns than would be budgeted if the pie is simply divided according to each community's share of the population as a whole.

⁸ Deputy Minister of Industry and Trade, Minutes of the Knesset Economics committee, June 7, 2004

Providing daycare facilities

■ **Establishing government-funded daycare facilities by the Ministry of Housing.**

Arab children are 30 percent of all children aged 0-4 in Israel, but account for only 7.4 percent of the children enrolled in institutional and home-based daycare facilities. The building program at the Ministry of Housing and Construction for 1999-2000, prepared by the ministry's own drafting department and published on its Web site, shows 98 daycare facilities in various stages of preparation, of which 17 are intended for the Arab population.

Daycare plays an important role in creating a supportive environment for working mothers and the very existence of appropriate facilities can encourage more women to join the workforce. Daycare institutions are also an important component of a community's educational infrastructure and help get the next generation off to a good start. The shortage of daycare facilities in Arab towns is very pronounced (see The Sikkuy Report for 2002-2003). As noted above, while three in ten infants and toddlers aged 0-4 nationwide are Arab youngsters, only one Arab child is in daycare for every dozen non-Arab children attending such facilities (7.4 percent). Now is the time for the Ministry of Housing to make sure that Arab communities receive an appropriate share - larger than their proportion of the general population overall - of planned new daycare facilities and funding.

Promoting higher education and vocational training

■ **Vocational training for adults and youth, in particular for engineering and other technicians.** In 2003, about 22 percent of all participants in vocational training courses were Arabs. The 2004 budget allotted NIS 20 million (as reported by the deputy minister of industry, trade and employment to the Knesset Economics Committee on June 7, 2004) for

vocational training courses for adults from the Arab sector. This sum is about 19 percent of the adult training funding, which is nearly NIS 107.6 million overall. For engineering and other technical training, NIS 47 million was budgeted for the Arab sector, about 31 percent of the NIS 152.4 million budgeted overall for that item.

Vocational retraining for the unemployed: Changes in unemployment compensation that postpone the period when people on unemployment qualify for retraining and allot them less compensation during the retraining course have combined to reduce the willingness of many unemployed people to undergo retraining. The number of Arab city-dwellers who participated in training courses dropped from 1,007 in 2002 to 384 in 2003⁹.

Currently, the Ministry of Industry, Trade and Employment is instituting reforms in its vocational training program. The ministry should make certain that the culmination of this process will result in a higher proportion of retraining participants who are unemployed Arabs, in line with their representation in the ranks of the unemployed.

Concrete steps to change employer policies and attitudes toward Arabs in the public and private sectors

- **In the civil service:** Employment of Arabs in the civil service is a cornerstone of the state's posture toward its Arab citizens. Effecting fair representation for Arabs in civil service jobs would have a significant impact on the range of employment sources open to Arabs in Israel, as well as on their social and economic standing. Over the last year, two government decisions touched on this issue: directive 735 of August 19, 2003, and 1402 of January 27, 2004. The first mandates preference for Arab candidates for civil service job openings, and the appointment of at least one Arab director to each of the country's hundred-odd government-owned companies; the second

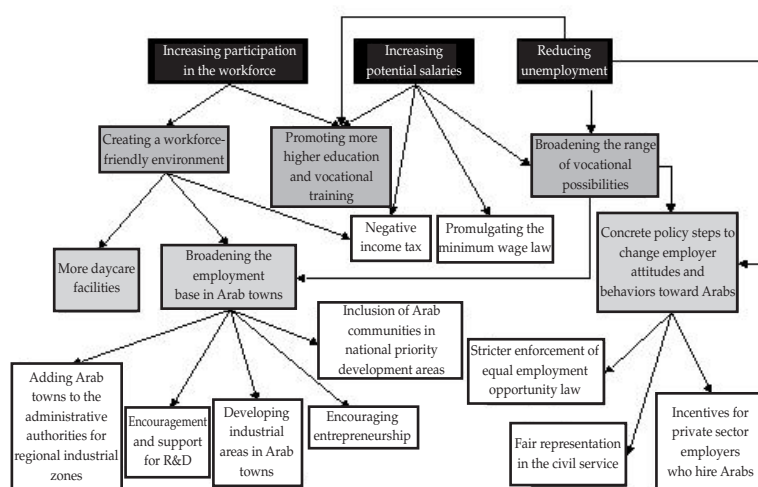
⁹ Esther Toledano, "Recipients of Unemployment Compensation 2003", National Insurance Institute, Division of Research and Planning, Jerusalem, May, 2004.

proposes raising the percentage of civil servants who are Arabs to 8 percent within three years. The targets set have not been reached, according to reports from both the Lapid Committee (the ministerial committee created to deal with the Or Commission findings) and the Civil Service Commissioner ("Fair Representation among Civil Service Employees").

- **In the private sector:** The government of Israel has intervened on more than one occasion in the private sector to promote the employment of a given population group, notably new immigrants and heads of single-parent families. These interventions have included incentives to employers; the establishment of data bases and information centers, providing data on potential employees and employers; and stricter enforcement, vis-à-vis the designated groups, of the laws on equal employment opportunity.

Direct governmental intervention in the labor market is critical to altering employer attitudes and behavior. The state has within its power the ability to set rules and create conditions conducive to hiring Arab employees in senior as well as general positions and can and should provide guidance to ease the transition for both employers and employees.

Diagram 3.11: Proposed mapping of fair employment objectives and their attainment



Sources

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In conclusion / Looking ahead

The challenge - addressing the root causes of discrimination

For some years now, the Sikkuy Report has monitored inequality between Jews and Arabs in Israel. These reports date back to a time when it was thought necessary to prove that such discrimination in fact existed. Nowadays it is not necessary to prove that there is structural and institutionalized discrimination. Government bodies like the State Comptroller and the Or Commission - the official governmental commission of inquiry into the events of October 2000 - have exposed, in detail, the existing structural discrimination between Jews and Arabs in this country. The unequivocal obligation to eliminate the disparities that have evolved rests with the government; civil society organizations, meanwhile, must work to uncover the dimensions and depth of discrimination, analyze it, and motivate the government to eliminate it.

The report we compiled this year reveals marked discrimination everywhere:

- ❖ The prospects that **an Arab family will live in poverty** are three times higher than for a Jewish family. Some 45 percent of Arab families are poor, even after supplementary payments and progressive income tax payments, compared with about 15 percent of Jewish families.
- ❖ Arab men aged 45-54 have only a 63 percent rate of **participation in the workforce**, compared with 87 percent among Jewish men of the same age. In the 55-64 age group, 40 percent of Arab men are in the workforce, compared with 70 percent of Jewish men.
- ❖ Jewish youngsters in **elementary school** receive 1.87 hours per week whereas the figure for Arab children is 1.51 hours per week.
- ❖ In Arab towns, specialty **medical clinics** serve an average of 29,500 residents compared with 15,500 residents per clinic in Jewish towns.

The data speaks for itself. This situation is the result of the behavior of the Israeli government toward the country's Arab minority which comprises 19 percent of the population. The Or Commission, which published its conclusions on September 1, 2003, stated that "It is in the country's own interest to eliminate the stain of discrimination." This finding by the commission is not a call merely to narrow existing gaps but a call for substantive change, a call to address the root problem of institutionalized inequality between Jews and Arabs. The challenge now is to deal with the organizational and institutional foundations and structures that perpetuate pervasive discrimination in every sphere.

Ameliorating distress - or eliminating the discrimination?

Thus far, the Israeli establishment has tried to deal with the issue of discrimination against Arab citizens by acknowledging the consequences of that discrimination; i.e., by recognizing that the Arab population lives in a very difficult situation. Hence, the focus has always been on supplying what is missing - that is, providing for existing needs. This approach admits that Arabs in Israel live under difficult circumstances and the state agrees that Arab citizens have objective and subjective needs that should be met - gradually. While this approach does recognize the negative outcomes of current and past discrimination against Arab citizens, it does not act to end this discrimination. This orientation does not lead to achieving equality between Jews and Arabs as something the state is obligated to do with respect to its citizens but merely achieves some degree of improvement in the circumstances of Arab citizens in Israel in response to the deprivation and distress they suffer.

The need: equality between Jews and Arabs

Complete clarity is demanded here: The State of Israel must provide full equality between its citizens and thus ensure long term stability. Equality between Jews and Arabs will mean that some 19 percent of the country's population will participate more fully in the workforce, will have a share in economic growth and will make a valuable contribution to the civil service

and to every other sector: industry, business, education, and the various professions. Today, the Arab citizens are left by the wayside, their gifts and potential contribution to society left untapped because they are actively excluded. The country cannot permit itself to continue to marginalize this entire public.

The demand for equality between Jews and Arabs is frequently met with expressions of helplessness in the face of a lack of the necessary financial resources. But the problem is not financial. The state has already proven that it can redirect the allocation of existing resources and expand its organizational and financial capabilities to absorb one million new citizens. Below are two examples of how Israel has managed to set in motion historic processes, at no small cost, in the service of a goal the state views as worthwhile.

The case of immigrant absorption: In the decade from 1991 to 2002, Israel (with a total population of around **6 million** in 1991) proved that it can mobilize the extensive resources needed to absorb **one million** new citizens. Financial constraints, amateurism, chronic disorganization - all typical of government action in Israel - in no way prevented this historic undertaking from being accomplished. Most notably, resources were mustered across the entire spectrum of government, dipping very deeply into every single government budget. The success of this mission can be attributed to the state's *raison d'être* - providing a home for Jews from anywhere in the world.

But, isn't serving as a good home to all of its veteran citizens also an important objective for the state? Even if it is fifty years late in achieving this, the government must implement the very same kind of campaign with respect to the Arab citizens living here.

The case of the Suweiry formula and the Ministry of the Interior: The language of equality has in recent years penetrated the public discourse in Israel and it is clear that the establishment is aware of this discourse. Government ministers and ministry directors-general can be heard explaining the various development programs they are implementing with a view to attaining equality. Although, as we have seen in the section on education, the computers that created the Shoshani Commission formulas managed to leave

some structural discrimination between education for Jewish children and for Arab children, there is another case that proves that procedures and criteria can be equalized in the allocation of government resources.

In January of 2004, Interior Minister Avraham Poraz gave instructions for full implementation of the recommendations of the Gadish Commission, which followed the Suweiry Commission report (from 1994). Despite the fact that the Gadish Commission recommendations were negatively biased from the standpoint of small local authorities, many of them Arab, implementation of the recommendations of the two commissions led to formal equality in the criteria for equalizing grants for Jewish and Arab local authorities. Here we have an example of a government ministry which undertook to realize equality between Jews and Arabs in a major segment of its budget (between NIS 3 billion and 5 billion¹). This demonstrates the ability of the establishment to implement substantive change in its approach to apportioning the state's resources among its citizens.

It is important to note that a decade has passed since the late Prime Minister Yitzhak Rabin initiated, in 1994, the significant changes in the above-mentioned Ministry of Interior budget and that the changes were not completed until 2004. That is the sort of time frame required for in-depth, substantive change, and this should be taken into account.

The foregoing cases vividly illustrate the ability of the Israeli establishment to accomplish a historic mission assigned to it by the state: the first, a broad campaign encompassing the whole spectrum of state services to its citizens and the second a retooling of the budget of a single ministry.

In response to the demand for the institutionalization of equality as articulated by the Or Commission, the Lapid Committee returned in its recommendations to the same tired old formulations about short and medium term development programs in Arab towns. The Lapid Committee's recommendation is to set

¹ NIS 4.5 = \$1 (U.S.)

up a “**Government Authority for the Advancement of Minority Sectors**,” which is nothing but a make-over of the old office of Adviser to the Prime Minister on Arab Affairs. What’s needed, however, is not “advancement of minority sectors,” but equality between Jewish and Arab citizens. Hence, what should be set up is an “**Equality Authority**.” It is certainly possible that, on the road to achieving equality, the Arab minority will receive preferential treatment; not in response to its own needs alone, but rather based on its right to full equality with the Jewish majority in the enjoyment of the country’s resources.

The discriminatory situation described in these pages and in prior Sikkuy reports is a result of the non-implementation of 15 different development plans for Arab citizens over the years the state has been in existence. Thus what is needed now is neither another development plan nor an emphasis on this or that need of the Arab population. What is now required is substantive change that will prevent the need for another development plan in the future.

The prime candidate here for basic rehabilitation and systemic reorganization is the state’s system of service provision. Only through mainstreaming the concept of equality between Jews and Arabs at each and every government ministry can the country reach a point where it distributes resources equally and does not discriminate against its Arab citizens as compared with its Jewish citizens. It is the government and its respective offices and agencies that must be at the forefront of our attention - in order to effect changes in the patterns of how the state allocates and distributes its resources.

The State of Israel is demonstrably capable of an historic effort of this magnitude, and that is what is required in order to close existing disparities and eliminate discrimination between Jews and Arabs. Everyone who sees this inequality as the root of societal evil must now enlist in this effort. A preliminary overview of the general direction that the Government of Israel must take in order to accomplish this goal is presented on page 94 (“A Call for Action”).

The state, through those at its most senior levels, must act vigorously, unambiguously and immediately to close the gaps wrought by discrimination, setting clear and concrete targets with defined timetables.

(Or Commission Report, p. 767.)

A Call for Action

Sikkuy's Six-point, Ten-Year Plan for Implementing Equality Between Arab and Jewish Citizens of Israel

The government of Israel shall make the elimination of inequality and discrimination between Jewish and Arab citizens of Israel a top priority in accordance with the Or Commission's recommendations. The program to eliminate existing disparities will operate for ten years based on a designated work plan and timetable.

1. An "Authority for Equality Between Jewish and Arab Citizens" will be established. The aim of the Authority will be to bring about full and complete equality between Jewish and Arab citizens in all state resource allocations.
2. The executive body of the Equality Authority will include representatives of the Arab community and Jewish public figures. The Authority will be headed by a Commissioner for Equality between Jews and Arabs and the entire process will be based on an ongoing dialogue with Arab community leaders and institutions.
3. The Equality Authority will have a representative in every government ministry who will report directly to the respective minister and maintain direct contact with every department in the ministry. All of the ministry's activities will be transparent and accessible to the representative.
4. The Equality Authority representatives will be responsible for reviewing all activities of the respective ministries and at the end of the first year of the Authority's activity will submit a detailed work plan for eliminating disparities between Jews and Arabs in the various spheres under the ministries' purview.
5. The Equality Authority will allocate special funding to mobilize Jewish and Arab public support for the ten-year plan.
6. With the end of the ten-year plan, a scaled-down Equality Authority will continue in an oversight capacity for an additional decade to monitor implementation of equality. Twenty years from its inception, the Equality Authority will be disbanded.

Jerusalem, September 2004

Index of Tables and Diagrams

Tables

Education

Table 1.1 Projected average weekly class hours per student for 2007-8

Table 1.2 Actual increment in elementary education hours for the Jewish and Arab school systems for 2003-4

Table 1.3 Those who benefited from the aggregate system; by number of candidates (Arab towns vs. other towns, 2003)

Health

Table 2.1 Percentage of Arabs and Jews who are overweight, who diet and who exercise in their leisure time

Table 2.2 Clalit Health Services primary & specialty clinics in Arab and Jewish towns

Table 2.3 Women who had mammograms (per 1,000 persons), 1999

Table 2.4 Breast cancer incidence and morbidity among Jewish and Arab women (cases per 1,000 women), 1995-97

Table 2.5 Medical specialty services provided by Clalit Health Services in Arab and Jewish towns, 2004

Table 2.6 Specialty medical clinics in Jewish and Arab towns, 2004

Employment, income, and poverty

Table 3.1 Unemployment compensation recipients living in Arab urban areas as a proportion of all unemployment compensation recipients in Israel, 2002-2003

Table 3.2 Average family income by population group and source of income, and the proportion each source comprises in average income, 2002

Table 3.3 Factors influencing household income level, 2002

Table 3.4 Influence of transfer payments and taxes on the proportion of Jews and Arab removed from poverty, 2002, in absolute numbers and percentages

Diagrams

Education in Israel

Diagram1.1 Median number of years of schooling among Jews and non-Jews, 1961-2002

Diagram1.2 Israelis aged 15 and up, by years of schooling and religion, 2002 (%)

Diagram1.3 Achievement gaps between students in Jewish and Arab schools in 5th Grade, 2001-3

Diagram 1.4 Arab school system's share of all Israeli high school seniors receiving a matriculation certificate that meets university entrance requirements, 2001

Diagram 1.5 In the Arab and Jewish school systems, percentage of seniors awarded a matriculation certificate that meets university entrance requirements, 2001

Diagram 1.6 Percentage of Non-Jews studying for Bachelor's, Master's, and Ph.D. degrees in Israeli universities, 2001-2

Diagram 1.7 Breakdown of candidates for undergraduate degrees: Accepted and commenced studies; accepted but did not commence studies; and rejected 2001-2

Health in Israel

Diagram 2.1 Life expectancy for Jews and Arabs in Israel, 2002

Diagram 2.2 Infant mortality per 1,000 live births, 2003

Diagram 2.3 Cause of death in infants in 2003 (percentages)

Diagram 2.4 Proportion of adults 18 and over who smoke

Diagram 2.5 Malignancies of the respiratory tract, bronchi and lungs by gender and population group 1995-97 (adjusted for age, per 100,000 persons aged 25 and over)

Diagram 2.6 Proportion of respondents reporting having been diagnosed with diabetes by a physician (percentages)

Employment, income, and poverty in Israel

Diagram 3.1 Participation in the workforce of Israelis aged 15 and over, by population group, 2002

Diagram 3.2 Israeli men in the workforce, by age and population group, 2001 (percentages)

Diagram 3.3 Women's participation in the workforce, by years of schooling and population group (percentages)

- Diagram 3.4 Employed persons, by profession, 2001 (percentages)
- Diagram 3.5 Employment for people with master's degrees in Israel, by occupation, 2001 (percentages)
- Diagram 3.6 Percentage of unemployed men in the work force 1994-2002
- Diagram 3.7 Quintile breakdown of Israeli households headed by a salaried worker, by monthly gross household income, 2001 (percentages)
- Diagram 3.8 Incidence of poverty among Jews and Arabs, 2002 (percentages)
- Diagram 3.9 Rate of decrease in the incidence of poverty among various population groups, after transfer payments and direct taxes, 2002
- Diagram 3.10 Factors influencing employment, income, and poverty among Arab citizens in Israel
- Diagram 3.11 Proposed mapping of fair employment objectives and their attainment

The Sikkuy Report 2003-2004 in the media

One of the most important aspects of the work of producing and publishing The Sikkuy Report in Hebrew, Arabic and English is the impact it makes in the print and electronic media in Israel and through the media on the decision-makers and wider public in Israel.

Sikkuy makes a major effort to publicize the report and its findings. When the report was released in September 2004, Sikkuy held a news conference in Tel Aviv and organized a field-trip for journalists. The results were impressive. The Report was covered extensively in the Hebrew, Arabic and English newspapers, on television, radio and on the Internet.

Subsequent to its release, the Report is continually quoted and referred to as one of the most authoritative sources for information on the status of civic equality between Arab and Jewish citizens of Israel.

We bring you a few examples.

The Editors

جمعية سيكوي تحذر من هبة اكتوبر ثنائية "الدولة التي استوعبت مليون قادم روسي بإمكانها تحقيق المساواة للعرب اذا ما ارادت ذلك"

والكتائب من العرب حوالي ٤٥٪، مقابل ١٥،٦٪ فقط في صفوف المتقدمين اليهود.

ومن التمييز ما يميز

التمييز متجذر حتى في الخدمات الطبية والصحة حيث تشير الإحصائيات الرسمية بأن وفيات الرضع في صفوف العرب في العام ٢٠٠٢ وصلت إلى ٨،٤ رضيعاً لكل ألف ولادة، وفي صفوف اليهود ٢،٦ حالة وفاة لكل ألف ولادة، وعليه يمكن الاعتماد بأن السبب الرئيسي لذلك متعلق وله صلة بالفوارق الاجتماعية والاقتصادية إلى جانب دمج الجودة والشجاعة وتوفير الخدمات الطبية والصحية. فالعرب يعانون من الوزن الزائد والسمنة وهذه الفوارق يمكن ملاحظتها تحديداً في صفوف النساء، إلى جانب ذلك نسبة المواطنين العرب أكثر بـ ٥٠٪ عنه في صفوف اليهود وعليه نسبة الإصابة بأمراض السرطان في أكثر بما معدله ١،٥ مرة مقارنة باليهود. بخصوص العيادات الطبية وتوفرها، فهناك عيادة طبية واحدة لكل ١١،٨ ألف نسمة في المدن العربية مقابل عيادة واحدة لكل ٨،٦ ألف نسمة في الوسط اليهودي. بخصوص العيادات الطبية التخصصية هناك عيادة واحدة لكل ٢٩،٥ ألف نسمة في المدن العربية، مقابل عيادة تخصصية واحدة لكل ١٠،٥ ألف نسمة في المدن اليهودية.

انت عربي اذا انت فقير

هناك فجوات كبيرة في الدخل والمعاشات في ظل انعدام الفرص وأماكن العمل للعربي. ففي العام ٢٠٠٢ نسبة العرب في قوة الأيدي العاملة لم تتعد ٣٩٪ بينما نسبة اليهود من سوق العمل كانت ٥٧٪ وهذا ينبع من عدم إشراك النساء العربيات في سوق العمل حيث تعمل نصفهن إلى ١٧٪ بينما النسبة في صفوف النساء اليهوديات تصل إلى ٥٤٪. في الفئة العمرية ٤٠-٤٤، تمثل نسبة مشاركة الرجال العرب في القوة العاملة ٢٦٪ مقابل ٨٧٪ في صفوف اليهود من نفس الفئة العمرية. ويشترك ٤٠٪ من الرجال العرب من الفئة العمرية ٥٥-٦٤ عاماً في القوة العاملة مقابل ٧٠٪ من اليهود من نفس الفئة. إلى جانب ذلك فإن ٥٦٪ من البيوت العربية والتي يقف على رأسها أجير، تقع في الخمس الأخير بين مستويات الأجور، مقابل ١٦٪ من البيوت اليهودية. وفي الخمس العلوي تتواجد ٢٪ من البيوت العربية مقابل ٢٢٪ من البيوت اليهودية.



في الصورة جانب من المشاركين في المؤتمر الصحفي.

• شبح التمييز يهدد استقرار إسرائيل ٤٥٪ من العائلات العربية فقيرة
• عشرون عاماً فجوة في مستويات التعليم بين اليهود والعرب
• ٤٥٪ من المتقدمين العرب للجامعات يتم رفضهم • عيادة طبية واحدة لكل ١١،٥ ألف عربي • وفيات الرضع العرب ٨،٤ رضيعاً لكل ألف ولادة
• الرجال العرب يشكلون ٣٩٪ من القوة العاملة بينما النساء ١٧٪ فقط

شبح التمييز يهدد الاستقرار الداخلي لإسرائيل

إلى جانب ذلك يكشف تقرير جمعية سيكوي النقاب عن أنه مر عام على نشر توصيات لجنة أور والحكومة لم تقم بأي خطوات عملية من أجل تطبيقها. إضافة لذلك يجب إبداء المواقف والآراء من قضية العلاقات الاجتماعية المدنية بين الأغلبية المهودية والأقلية الفلسطينية.

ينعم بخيرات وشرات الدولة بغية أن يشعر بالمواطنة والانتماء للدولة، لكن سياسة الغبن والتمييز تزيد من التوتر بين شرائح المجتمع وتحديداً بين اليهود والعرب. ولتوضيح الأمور ننشر صحيفة "كل العرب" بنشر مفصل لأهم المعطيات والقضايا والمشاكل المركزية التي عالجها تقرير جمعية سيكوي.

Kul Al Arab, October 1, 2004

SIKKUY WARNS OF ANOTHER "OCTOBER 2000":

"The state which absorbed 1 million new immigrants from Russia can achieve equality for Arab citizens if it wants to."

דר"ח: הקצבאות מחלצות מהעוני רק חמישית מהעניים הערבים

מאת יאיר אטינגר

לפערים אלה, לצד היבטים התנהגותיים, הוא מחסור במרפאות ביישובים הערביים.

מחברי הד"ח השוו בין עשרה יישובים יהודיים ועשרה יישובים ערביים, בעלי נתונים דומים לגבי גודל האוכלוסייה ומספר מבוסחי קופת חולים, ומצאו כי ביישובים ערביים ישנן פחות מרפאות. בעוד שביישובים יהודיים יש בממוצע מרפאה כללית ("ראשון") אחת לכל 8.6 אלף תושבים, ביישובים הערביים יש מרפאה ראשונה לכל 11.8 אלף תושבים בממוצע. הפער גדל כשבדקים את מצב המרפאות המקצועיות: מרפאה לכל 15.5 אלף תושבים ביישוב יהודי לעומת מרפאה לכל 29.5 אלף ביישוב ערבי.

הנתונים בד"ח לקוחים מתוך פרסומים של הלשכה המרכזית לסטטיסטיקה, שרובם מתייחסים לשנים 2001 ו-2002, וכן על נתונים רשמיים שמסרו או פירסמו משרדי ממשלה.

הד"ח מציין, שהגישה הרווחת בממשלות השונות בשנים האחרונות – להגביל לאפליה בתוכניות פיתוח המתרכזות בצרכים "ארוכי טווח" של הציבור הערבי, לוקה בחסר. לכן, ההמלצה העיקרית המובאת בד"ח היא להתמקד דווקא במשרדי הממשלה באמצעות "רשות שוויון" שתוביל את צמצום האפליה הלכה למעשה, במסגרת תוכנית שתתפרש על פני עשר שנים. "מצב האפליה", נכתב בד"ח, "הינו תוצאה של אי יישום 15 תוכניות פיתוח שונות (...) דווקא הממשלה על משרדיה השונים צריכה להיות במרכז תשומת הלב לצורך שינוי דפוסי הקצאה של משאבי המדינה".

יותר מאשר משפחות יהודיות, משפחות ערביות רבות בישראל תלויות בדמי אבטלה או בהכנסות הכנסה, ואלם תשלומי העברה מצליחים לחלץ מהעוני רק בחמישית (19.6%) מהעניים הערבים. זאת לעומת 53% מהעניים היהודים. נתונים אלה, הנכונים ל-2002, מובאים בד"ח עמותת "סיכוי" לשוויון אודחי שפורסם אתמול.

בד"ח, שהושלם במלאת ארבע שנים לאירועי אוקטובר 2000,

בבדיקה שנעשתה בתחום הבריאות, התגלו פערים בכל מדד אפשרי בין יישובים יהודיים ליישובים ערבים

נטען כי ממשלה לא פעלה לקירוב השוויון בין יהודים וערבים על אף שאימצה את ד"ח ועדת החקירה הממלכתית שברקה את האירועים. בד"ח נכתב כי מוטל "צל כבד על עתיד היחסים בין יהודים וערבים אודחי מדינת ישראל ועל עתיד יציבותה הפנימית של מדינת ישראל". כמו כן, מובאים בד"ח נתונים על פערים הקיימים בתקציבים בתחומי הבריאות, החינוך, התעסוקה וכן בהיקף העוני.

בבדיקה שנעשתה בתחום הבריאות, התגלו פערים בכל מדד אפשרי של בריאות בין יהודים וערבים, ובכלל זה תוחלת חיים ותמותת תינוקות. הגורם המרכזי

Haaretz, September 28, 2004

SIKKUY REPORT: Gaps between Jews and Arab communities in every measure of health care provision

המצוקה גדלה

מתרחבים הפערים בין יהודים וערבים

מההכנסה הממוצעת למשפחה יהודית, וקצבאות הביטוח הלאומי מהוות כרבע מההכנסה הממוצעת שלה. הפער בהישגים הלימודיים בין המגזרים מוצא את ביוטויו בשיעור נמוך של ערבים המגיעים ללימודים אקדמיים: כיום הערבים מהווים 10 אחוזים מהסטודנטים לתואר ראשון, חמישה אחוזים לתואר שני ושלושה אחוזים לתואר שלישי. ההבדלים מתבטאים גם בבריאות: שיעור התמותה במגזר הערבי עמד בשנת 2003 על 4.8 מתוך 1,000 תינוקות, לעומת 3.5 בקרב היהודים.

הרוח קובע כי "המדינה וממשלותיה לדרותיהן כשלו בחוסר התמודדות מעמיקה ומקיפה עם הבעיות הקשות מהן סובל המיעוט הערבי בישראל". הרוח ממליץ בין השאר לפתח בסיס תעסוקה רחב ביישובים הערביים וקורא לממשלה להתערב ולעודד קליטת ערבים בשוק העבודה. גילאל בנא

הפערים העצומים בין האזרחים היהודים והערבים בישראל אינם חדשים, אבל בעת מגלה רוח חדש את ממדי ההבדלים בין שתי האוכלוסיות. בצפון, בכל תחומי החיים בארץ, התושבים הערבים נמצאים בנחיתות שרק הולכת וגדלה.

את הרוח הכינו שולי דיכטר ועורך דין עלי חידר, המנכ"לים של עמותת סיבוי לקידום שיוויון אזרחי בין ערבים ליהודים. הוא התבסס בעיקר על נתוני הלשכה המרכזית לסטטיסטיקה ונתונים שאספו אנשי העמותה ממשרדי הממשלה.

בתחום התעסוקה והעוני מתברר כי שיעור ההשתתפות בכוח העבודה בקרב ערבים בשנת 2002 עמד על 39 אחוז, לעומת 57 אחוז בקרב יהודים. הפער גובע בעיקר בשל שיעור השתתפות נמוך במיוחד בקרב נשים ערביות. ההכנסה הממוצעת למשפחה ערבית מהווה 67.8 אחוז

Maariv, September 28, 2004

GAPS WIDEN BETWEEN JEWS AND ARABS