

An Evaluation Research of NISPED-AJEEC's Volunteer Tent: Developing Volunteer Resources in the Arab-Bedouin Community of the Negev

A Summary Report

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December, 2008

**The Evaluation Research was commissioned by the Special Projects Division of the
National Insurance Institute, Israel**



Preface

The Negev Institute for Strategies of Peace and Development and its Arab Jewish Center for Equality, Empowerment and Cooperation wish to thank the Division for Service Development of the National Insurance Institute (NII) for its invaluable support during the development stages of the Volunteer Tent. While its financial support was critical, the added value of the NII's involvement was the commissioning of the formative evaluation that was carried out over a period of three years. The evaluation research team made a significant contribution in posing challenging questions at critical junctures which helped us clarify the project's core goals and discern the most effective methods of implementation.

The Volunteer Tent was born out of a dream of its founding director, Nabhan Macawi, who fervently believed in volunteerism as a tool for community development. He felt that by tapping its own resources, the Arab-Bedouin of the Negev could empower its own and build a civil society that would control its own future. He painstakingly engaged community stakeholders in discussions in which he shared this vision and recruited partners. With a very small seed grant from the JDC-Israel, we began the process of turning the vision into reality. The NII and Ministry of Welfare joined in as partners, and accompanied the project in its developmental stages. We are grateful to the members of the Steering Committee for the time they invested and their thoughtful and professional input.

The Tent continues to flourish, both because it answers a real community need and because it has captured the imagination of Bedouin youth and students who proudly identify themselves as volunteers of the Tent. Its growth rate is only hampered by the availability of financial resources.

We would like to thank the institutions, organizations, foundations and private donors who have generously supported the Volunteer Tent at various stages of its existence: Division for Service Development of the National Insurance Institute; Joint-Israel; Ashalim; Ministry of Welfare; Richard and Rhoda Goldman Foundation; Beracha Foundation; UJA-New York

Federation; UJC Social Venture Fund for Jewish-Arab Equality and Shared Society; Andrew and Charles Bronfman Philanthropies; Levi Lassen Stiftung; Dr. H. Dreyfus Foundation; Checkpoint, British Embassy, The Abraham Fund Initiatives; Sobell Foundation; Bella and George Savran; Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties; Fohs Foundation; Steinhardt Foundation; Alan Slifka Foundation; Peretz Naftali Foundation; U.S. Embassy; National Council of Jewish Women; Marks Foundation.

We sincerely believe that the Volunteer Tent can serve as a model of developing volunteerism in disadvantaged communities in all of Israel and in the developing world at large. In fact, the model has already been adapted by a number of Palestinian organizations throughout Israel who are implementing sections of the program.

With thanks to the thousands of volunteers who have generously contributed their time over the past seven years,

Amal Elsana Alh'jooj and Vivian Silver
Co-Executive Directors, NISPED

Note: This preface does not appear in the original Hebrew publication.

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2.0 Abstract

In 2002, the Arab-Jewish Center for Equality, Empowerment and Cooperation (AJEEC), a division of the Negev Institute for Strategies of Peace and Development (NISPED), established the *Volunteer Tent* in Beer Sheva as a flagship program for the development of volunteer resources in the Negev Bedouin community. The program's goal is to foster the development of civil society in the Bedouin community of the Negev, with an emphasis on the establishment of diverse volunteer frameworks in the community, including the engagement of youth, college students, young people and adults in active voluntary work. The activities of the volunteers in the program are primarily aimed at supporting children and youth in the community through the advancement of programs and activities benefiting children and youth in states of risk and crisis.

This report addresses the core findings, conclusions and recommendations of a comprehensive evaluation research that examined program implementation between 2004 and 2006, with the aim of facilitating program development and assessing its various components and effects.

The goals of the evaluation research were:

- To provide the clients of the research and the decision makers in the *Volunteer Tent* program with real-time, effective feedback on program development and its modes of operation throughout the period of program operations designated above, and to evaluate the degree to which the program's goals and objectives were achieved.
- To serve as a basis for a learning process and the drawing conclusions regarding the *Volunteer Tent's* operative processes and to provide recommendations that would constitute the basis for improving program operations, in its diverse aspects.
- To examine the characteristics of the different target populations (volunteers and beneficiaries).
- To assess the results of the volunteers' activities for the program beneficiaries (children, youth, families and organizations) who were aided within the program's framework.
- To examine the similarities and differences among the various volunteer groups, in terms of modes of operation, target populations, work methods and results, both in regard to the targeted youth and the effects on the relevant community frameworks.

Accordingly, the evaluation was designed to deal with the following questions:

- What is the program's overall contribution to the development of volunteer resources in the Arab Bedouin community of the Negev?
- What is the profile of the volunteers in the *Volunteer Tent* (socio-demographic and functional characteristics, capacities, etc.)?
- What are the processes involved in the management of volunteers in the *Volunteer Tent* (recruitment, classification, training, placement, activation, guidance, assessment, perseverance, attrition, dismissal, etc.)?
- What is volunteerism's contribution to community development, the nature of volunteering initiatives and accessibility of services?
- What is volunteerism's contribution to the development of cross-generational patterns of communication?
- What are the effects of volunteering on the beneficiaries of volunteerism, on the volunteers, on the organization's staff and on the Bedouin community at large?
- To which peer groups do the volunteers belong and how do the volunteer-peer group relations affect their patterns of operation.
- What are the volunteers' motives for volunteering; can different motives be identified within the different groups of volunteers?
- What are the characteristics of the program's population of beneficiaries - children and youth - (this characterization incorporates socio-demographic variables, educational and occupational background, intra-familial communication, the extent of various states of risk, such as involvement in violence, substance abuse, alcohol abuse, criminal activities, etc.)?
- What is the role, the modes of execution, the characteristics, and contribution of the various volunteering activities to the treatment and advancement of children and youth at risk?
- What are the characteristics of programs and organizations helped by the *Volunteer Tent* (with respect to initiation, development and implementation)?
- Which principle processes may be identified during the *Volunteer Tent's* course of development

This research is a formative evaluation study. The clients were provided with interim feedback on the program's development and accomplishments every six months. The current report summarizes the findings of these interim reports and comprehensively examines program achievements, at diverse levels, from various perspectives and on the basis of analysis of the findings collected by means of both quantitative and qualitative methods.

Findings

During the course of the research, the program **was implemented by 824 volunteers in 19 villages**. The number of volunteers, the number of programs and their continuity varied from village to village. For example, in one village, one program was operated by a single volunteer for one year. In other villages, various programs were operated by numerous volunteers throughout the years of activity.

Findings indicated that the program developers exceeded their quantitative planning targets, whereby the numbers of active volunteers and volunteering villages exceeded initial projections by nearly 100%.

The combined quantitative and qualitative findings clearly indicate that the *Volunteer Tent* has positioned itself as a pivotal community tool for developing civil society in the Arab-Bedouin community of the Negev, while activating diverse strategies for promoting its vision. The *Volunteer Tent* engages a large group of volunteers, and implements broad programming in numerous villages, while simultaneously devising organizational interfaces and partnerships with dozens of field and administrative organizations including institutions of post-secondary education, educational, welfare and leisure institutions, and various community organizations.

Main Findings:

The study found that the *Volunteer Tent* is meeting its goals by serving as a platform for the development of communal responsibility and the establishment of a large-scale volunteering infrastructure. However, it is premature to conclude if, and to what extent the project has facilitated the development of the Bedouin society of the Negev.

The program has attained impressive achievements in terms of engaging young volunteers and building civil society mechanisms. Nonetheless, the continuation and long term sustainability of the program activities remain to be seen.

The project succeeded in developing a primary cadre of local leadership and providing these leaders with fundamental training. Furthermore, the program developed and transformed

schools so that they functioned as centers of community activity. However, the program's scope was limited to a relatively small number of children. One unique realm in which the program made significant, albeit limited achievements involved the softening of Inter-tribal boundaries.

Recommendations:

The study's recommendations include:

1. To expand volunteer recruitment sources as well as to provide volunteers with more in-depth training opportunities. Simultaneously, the scope of volunteerism should be extended to additional fields of activities and populations.
2. To work toward the establishment of comprehensive and methodical databases in order to facilitate more effective management and increased methodical follow-up and evaluation.
3. To establish a series of achievement-indices for evaluating the development of both the children and youth who are included and not included in the program.
4. To further focus on the effects and effectiveness of the specific programs designed to soften tribal boundaries and promote non-violent communication. The significance and sensitivity of this topic demand increased attention.



3.0 Prologue

This evaluation research summarizes and presents a unique project for developing volunteerism resources in the Arab-Bedouin community of the Negev. This project entitled, the *Volunteer Tent* was developed by the Arab-Jewish Center for Equality, Empowerment, and Cooperation (AJEEC), located in Beersheba. AJEEC is a division of the Negev Institute for Strategies of Peace and Development (NISPED). The evaluation addresses the period from 2002-2006.

The members of NISPED-AJEEC through their hard work, diligence, and deep conviction, succeeded in convincing numerous partners to share their vision including the Israel Ministry of Social Welfare, Joint Israel, The Ministry of Education, Ashalim, Municipal and Local Councils. The National Insurance Institute's Division for Special Projects examined the plan and authorized funding for the program since it met the requirements for developing models for volunteer recruitment, developing volunteerism, and empowering the Arab-Bedouin society.

The evaluation research that accompanied the program served as a formative study and addressed the evaluation of the program's goals with respect to the volunteers' characteristics, volunteerism development, civil society building, addressing challenges such as the softening of intertribal boundaries, and aiding at-risk populations. The findings indicate impressive successes from the aspect of civil society building. Today, the *Volunteer Tent* works with approximately 350 young volunteers in numerous diverse programs, and has assembled and trained a skilled professional staff to manage the volunteers and the programs.

During the initial period the program quickly gained recognition as an integral element of the professional services working with and for the Arab-Bedouin society in the Negev.

We would like to thank and express our great appreciation to the program's initiators and developers: Ms. Vivian Silver, Ms. Amal Elsana Alh'jooj, Mr. Ashraf Abu Siam, and Mr. Nabhan Macawi, the Volunteer Tent's first director who had a serious accident in 2005 and was unable to continue his work with the program.

We would also like to thank all the partners – the many people who worked in the Tent, the members of the Steering Committee, and especially all the volunteers who contributed their time and energy and helped to realize the vision. Thanks are also given to Ms. Tanya Liff, of The National Insurance Institute's Fund for Special Projects who accompanied the program with great professionalism. Special thanks are given to the research advisory staff, Dr. Mike Naftali, Professor Giora Rahav, and Ms. Ronit Niran from the Interdisciplinary Center for Children and Youth Studies at the Bob Shappell School of Social Work at Tel Aviv University – who professionally evaluated the program for the purpose of advancing its development and assessing its many components and impact.

We hope that the program will continue to develop and will become a model for developing other communities and other regions throughout the country.

Sarit Moray

Director of the Fund for Special Projects

4.0 Background

A. The Bedouin Society of the Negev

At the end of 2006, approximately 165,000 Arab Bedouin citizens resided in the Negev (The Bedouin Administration, 2006). The Bedouin society of the Negev has undergone profound changes since the establishment of the State. Following these changes, the Bedouin began to lose their unique identity, their past, and their heritage. The social, economic, and cultural structure of the Bedouin has been dramatically undermined due to the rapid transition from a traditional way of life to the urban society of the 20th century. These shifts occurred without any prior preparation, both in the social-cultural field and economic-occupational field (Abu-Saad, 2000).

During the first decades following the establishment of the State, the planning regulation of Bedouin villages in the Negev was only partial. Some of the Bedouin had resided at their sites for many years and others were transferred to them by the military regime of the time. Between the years 1969-1989, plans for a residential solution for the Bedouin population were designed, primarily entailing concentration of the Bedouin in the city of Rahat and in six other urban villages. To date, approximately 60% of the Bedouins in the Negev live in these villages. The remaining Bedouin population resides in approximately 45 "unrecognized villages", which are often dubbed the "Bedouin Dispersal." A lack of clarity shrouds the term "unrecognized villages" and their accurate number. Until now, the dispute between the State and the Bedouin regarding ownership of the lands in these areas has not been resolved. These unrecognized villages lack basic services, such as running water, electricity, telephones and roads. The names of the villages are not indicated on official maps and there is no signposting of access routes to them.

In 2004, the Abu-Basma Regional Council was established in order to unify these villages and provide them with urban services such as education and welfare (Wiseblay, 2006). In recent years, the government has granted recognition of some eight unrecognized Bedouin villages and established two new villages, which were not intended for a defined population, but rather for several tribal communities.

B. The Social and Economic Status of the Bedouin in the Negev

In the past, the livelihood of the Bedouin was based on agriculture – herds of sheep and field crops. However, the global decline in the prices of agricultural produce, due to new methods of production, has reduced the incomes of the population groups that continued to engage in agriculture using non-mechanized methods, among which are the Bedouin. The transition to permanent villages and the expropriation of Bedouin lands have also limited their work in agriculture. The Bedouin are compelled to seek alternative sources of livelihood, yet life in the periphery and absence of infrastructures for industry in the townships and their surroundings make it hard for them to develop and find sources of income.

The processes of urbanization and modernization that the Bedouin have undergone in recent decades undermined the social, familial and economic foundations that had characterized their society, and brought with them such phenomena as delinquency, dropout from school and drug abuse, which were not previously commonplace in the society. The permanent village also evoked tensions between the new class of educated young people and the traditional leadership of the sheiks and tribal faction leaders.

The Bedouin society of the Negev ranks very low on the social-economic scale in Israel. Unemployment levels in this sector are high in relation to their overall percentage in Israeli society, and the level of education is low compared to overall Israeli society. Generally speaking, the condition of the Bedouin in the unrecognized villages is worse than that of the Bedouin inhabitants of the permanent villages.

C. Children in the Bedouin Society: Education, Health, Welfare and Recreation

Despite the large number of children and youth in the Bedouin sector requiring the assistance of a welfare system, welfare services in the unrecognized Bedouin villages are insufficient and there is a severe shortage of positions for social workers. The welfare and health services in the entire region and among the Bedouins in particular, suffer from a substantial lack of manpower, so that a large part of the existent problems remain without adequate response.

The education system in the Bedouin sector suffers from a wide variety of problems, including low grades of pupils, pupil dropout, a lack of classrooms, deficiencies in the schools' learning environment, lack of technological equipment, laboratories and computers, a shortage of professional teaching staff, insufficient training of the existing teaching staff and disruption of the orderly course of studies due to tribal squabbles that infiltrate the school (Wiseblay, 2006).

D. Civil Society and the Development of Arab Civil Society

At the beginning of the third millennium, the concept of "civil society" was the most significant cognitive framework of the social, cultural, political and economic dialogue in most countries around the world. Today, there is broad recognition of the fact that the "civil society" constitutes a crucial component in the promotion of social justice and social equality, in maintaining civil rights, promoting cultural sensitivity and cultural pluralism, in limiting the powers of authoritative governments, in balancing out free market economy and realizing democratic values.

In a broader definition, the civil society includes all of the social activities that take place beyond the jurisdiction and direct guidelines of the State and outside the familial and traditional (primordial) frameworks. The main characteristic of the civil society, with all of its components, is therefore autonomy from the State, and the active factor in it is the public or the people (Kimmerling, 1995).

Naftali (2006, 2007) characterizes "civil society" as social activity of an intelligent collective that tries to contend with the limitations of social-economic approaches dictated from above, or such that are only market-oriented, through a system of arrangements determined by the citizens, or between the citizens and other authorities, by way and within the framework of independent corporations, and which views active citizenship, under and within the framework of a democratic regime, an imperative condition for upholding social justice and protection of human rights.

As stated, though a clear and uniform definition of the term has not as yet been formed, there is a broad consensus that "civil society" predominantly regards the widespread activity that reflects the active involvement of citizens in molding and determining their way of life and quality of life. This activity takes place in the *Volunteer Tent* and within the framework of voluntary associations, which are independent and separate from the State, and the formal political frameworks, both economically and in terms of their capacity to mold their vision and modes of activity.

Development of Civil Society in Arab-Bedouin Society

According to Zidan and Ganem (2000), the current era from 1981 and onward, is the "era of awakening", characterized by widespread emergence of voluntary organizations, in the course of which more than a thousand new associations have been registered in the Palestinian society in Israel.

These developments did not pass over the Bedouin society, with its unique attributes. The permanent village evoked tensions between the new class of educated young people and the

traditional leadership of the Sheiks and faction heads in the tribes. This tension was in reality personified by disintegration of the tribes and emergence of a new civil and public leadership. The traditional leadership of the sheiks is gradually making way for a young leadership of heads of local authorities and heads of associations and organizations. The middle generation has undertaken to mediate between the young people and the old people, while preserving the tradition (Saadi, 2001).

A considerable acceleration of these development processes is evident from year 2000 and on, particularly given the growing legitimacy of protest in the Arab sector and the establishment of civil society institutions. The expanding community involvement of Arab citizens is expressed in the activity of such organizations as Adalah and Mossawa, which deal with civil rights of the Arab public, and movements that protect the rights of Arab women, such as AJEEC. Today, there are dozens of associations and organizations active not only in the field of civil rights, but also in the realms of community development and provision of education, health, welfare and religious services, women's empowerment, etc. (Saadi, 2001).

E. Volunteerism – a Core Component of the Civil Society

A resurgence of research on volunteerism is evident in recent years. While until the start of the 3rd millennium, research had primarily dealt with psychological and social aspects of the volunteerism phenomenon, in recent years, more and more research is conducted in practical fields pertaining to the administration of volunteering and volunteers, the place of volunteerism in the development of civil society, as well as the patterns of volunteerism in the public and private sectors, following the broadening trend of corporate social responsibility. In recent years, hundreds of studies have been published in this field (CEV, 2007), and Israel too has witnessed a substantial increase of such studies published.

Definition of the Term

In the broadest meaning of the term, volunteerism is any non-compelled action undertaken without the aim of making, first and foremost, monetary gain, and which is not forced or obliged by law (Van Til, 1988). The above-mentioned definition recognizes the possibility of combining material considerations with volunteering, insofar as the initial and primary purpose of the activity is not the material consideration.

Propelling Volunteerism

The research of volunteerism engages in a practical examination of volunteers' activity in the field. The most frequently asked, though seemingly also the most complicated question in the field of volunteerism is "why do people volunteer?" Research literature outlines the motives for volunteering in two primary aspects: ideological motives vs. personal motives, or in other words: other-oriented (altruism) versus self-oriented (Story, 1992).

Clary, Snyder & Stukas (1996) underlined six functions that volunteerism aims to fulfill: values, understanding, growth, protection, career (volunteering to accumulate experience in preparation for a professional career) and a social function. A study conducted among volunteers working with AIDS patients (Omoto & Snyder, 1993) showed that the type of function the individual tried to fulfill by way of volunteering had affected his/her degree of involvement in volunteerism and his/her fields of activity. Thus for example, volunteers who scored highest in the function of growth were more inclined to volunteer in work with patients, compared to others who scored highest in the social function, who were less actively involved with the beneficiaries of volunteerism.

Naftali (1997) elaborated and validated this model in research conducted among volunteering social workers in Israel. He added three occupational motives (professional diversity and enrichment, compensation for professional frustration and realization of professional commitment) and a motive regarding utilization of leisure time - to the series of functions of Clary et al. (1996). Naftali found that the volunteerism of a professional is related to his professional identity, by way of a humane motive associated to "realization of the professional commitment" of the social worker, which includes an ideological decree of realizing altruism in favor of the beneficiary. In his conclusions, Naftali emphasized the importance of identifying the unique professional motives and needs of the volunteer, the professional, and their fulfillment.

Two other important characteristics that were found to be influential on volunteerism are ethnic origin and social connections. In Israel, it had emerged that individuals born in the country are less inclined to volunteer compared to individuals born overseas (Shay et al, 1999).

The Effects of Volunteering

Volunteers work in favor of others and, though enjoying personal satisfaction as a result, their goal is mostly to affect the beneficiaries of volunteerism, to help them and perhaps also change the community and environment in which the volunteers operate. Hence the increasing significance of the question: "what are the effects of the volunteering activity"? A number of studies that were published in Israel comprehensively addressed this issue, including the research of Ronel & Guter (2000), which studied the effects of volunteerism on street-dwelling youths, and found that volunteers have a unique positive effect on the adolescent beneficiaries of the service. The research of Ben-David, Haski, York & Ronel (2004), which studied volunteerism in the information and consultation centers for youth of "Hafuch Al Hafuch", indicated that volunteering has numerous positive effects on the volunteers, the beneficiaries, the organization itself and on the community and environment.

Magen, Birenbaum & Ilovich (1992) studied the effects of volunteerism on youth from underprivileged neighborhoods in Israel, on their aspirations, their lives and the positive experiences they accumulated. The youth who had volunteered for at least one year demonstrated a greater sense of social cohesion, a greater drive for social commitment and a greater ability to undergo positive experiences. Another study conducted in Israel, which studied 415 youth who volunteered before their military service, argued that the volunteers tended to be more socially concerned, though held less conforming positions (Avrahami & Dar, 1995). Ben-David et al (2004) noted the extensive contribution of volunteerism to youth for whom volunteering also constituted help in their coping with their own states of risk, and provided a very effective resource for their personal empowerment.

Administrators of Volunteering: Managers and Leaders

The management of volunteers is totally different from management of paid workers (Givoli & Rosen, 1999). Several researchers explained that this is due to the fact that the volunteer manager lacks the control and sanction system that exists in the management of hired workers.

Levi (2005) found that two styles of leadership contribute significantly to the tenacity of youth in volunteering activity: the "molding style" and the "rewarding style". While the rewarding leader contributes to the volunteer's degree of perseverance in the present, the "molding leader" contributes both to perseverance in the present and in the future. It is evident from the study that a leader who employs "soft" power has an advantage over a leader that employs "hard" power.

F. Volunteerism Patterns in the Arab Society of Israel

In Arab society, as in most societies, volunteerism and philanthropy are based on both cultural and religious foundations. Helping the needy and the tribe's support of its members are still considered highly important values and a source of pride in contemporary Arab society. Helping others and particularly orphans, widows, drifters and the unfortunate is considered to be among the more prominent pillars of Islam. "*Elzakat*" is one of the five most sacred religious precepts that each Muslim must fulfill and the responsibility for distributing "*Elzakat*" money is divided between the State and organizations some of which were specifically founded for this purpose, such as the "Elzakat Committees", mosques, the Wakf and philanthropic organizations.

Despite the rapid development of the associations, the extent of Arabs volunteering and donating to formal organizations is still significantly smaller in scope than that of the Jewish population. Zidan & Ganem (2000) found that the scope of volunteering in 1999 reached 28% of the overall adult population. Only 7% volunteered or donated money to organizations in the field of health. Volunteerism is more common among men than women (34% compared to 21%), and is performed primarily by young people (up to 24 years of age) and middle aged people (35 to 55 year of age). The inclination to volunteer rises in conjunction with the level of education, from 25% among people with partial high school education, to 42% among people with higher education.

5.0 Volunteer Tent

5.1 Program Vision, Goals and Objectives

About the Initiators and the Initiative

The Negev Institute for Strategies of Peace and Development (NISPED) was founded in 1998. In 2000, the NISPED established AJEEC - The Arab-Jewish Center for Equality, Empowerment and Cooperation. The Center's activities are designed to respond to the needs of the Arab-Palestinian community in ways that reflect the needs and aspirations of its members. In 2002 AJEEC launched the *Volunteer Tent* as a flagship program for the development of volunteer resources in and for the Arab Bedouin of the Negev. The aim of the program is to foster the development of civil society mechanisms with emphasis on the establishment of a variety of volunteer frameworks that integrate students, youth, young adults and professionals in active voluntary work. Activities of the volunteers in the program are primarily aimed at supporting children and youth in the community, especially activities and programs benefiting children and youth in states of risk and crisis.

The meta-goal of the program is *"to promote the development and empowerment of the Arab Bedouin society of the Negev as a community of equal rights in the state of Israel, by way of fostering community responsibility and active civility, and the building a broad voluntary human infrastructure by the community and for the community"* (from the master document of the program submitted to the National Insurance Institute in June 2002). Three major issues guided the initiators of the program: a) developing the civil society in the Bedouin community; b) helping children, youth and weakened populations in the community; and c) softening inter-tribal boundaries. Accordingly, we have classified the secondary goals of the program into the following three categories:

Developing the Civil Society in the Arab Bedouin Community

- Reinforcing and fostering the values of volunteerism, communal responsibility and active civility within Arab Bedouin society, and implementing these values through the *Volunteer Tent*; building a human infrastructure for volunteer activity and developing volunteer programs and projects benefiting the Arab Bedouin population.
- Enabling students, youth and young and old adults to participate in voluntary efforts benefiting the community.
- Fostering the growth of a young and educated leadership involved in the life of the community.
- Training and fostering the development of cadres of volunteers and coordinators of volunteer activity in the Arab Bedouin community, so as to form a stable and consistent human infrastructure for the volunteering enterprise.

- Facilitating joint volunteer activity of Arabs and Jews in the Negev, advancing Arab Bedouin society in general and its young generation in particular.

The initiators of the program postulated that the creation of a broad and active network of volunteer activity and volunteer core groups in the Arab Bedouin community in general and among groups of young people in particular would facilitate the realization of many program goals, directly and indirectly. Consequently, they formulated a strategy at the heart of which was the establishment of an active volunteer center – the *Volunteer Tent* – for young people from the Arab Bedouin community, which additional voluntary groups and activists would gradually join.

In order to promote this program, the planners determined that the *Volunteer Tent* would deal with the following issues (source: Characterization Documents, 2000):

1. Fostering volunteerism through activation of volunteers.
2. Developing and training volunteers and volunteer coordinators for other organizations.
3. Responding to the requests of individual volunteers for help with the development of projects in the community.
4. Operating an array of "volunteering management" processes within the framework and by means of the *Volunteer Tent*.
5. Designing operational programs for volunteers and developing the means for their implementation.
6. Conducting group and individual training sessions for coordinators, volunteers and consultants.
7. Providing information and initial guidance for children and families on issues of education and rights in education.
8. Developing a wide variety of volunteer programs benefiting the various target populations.

Helping Weak Groups in the Community

A major issue on the planners' agenda was the development of new approaches for coping with the social distress in Arab Bedouin society, particularly providing a response to urgent community needs in the fields of education and welfare and the empowerment of women.

The following goals were defined for this purpose:

- Operating social, cultural and sports programs; developing positive communication between pupils, parents and schools.
- Providing children and youth with opportunities for personal and social development.
- Facilitating the empowerment of Arab Bedouin women and enhancing their role in and impact on the life of the family and the community.

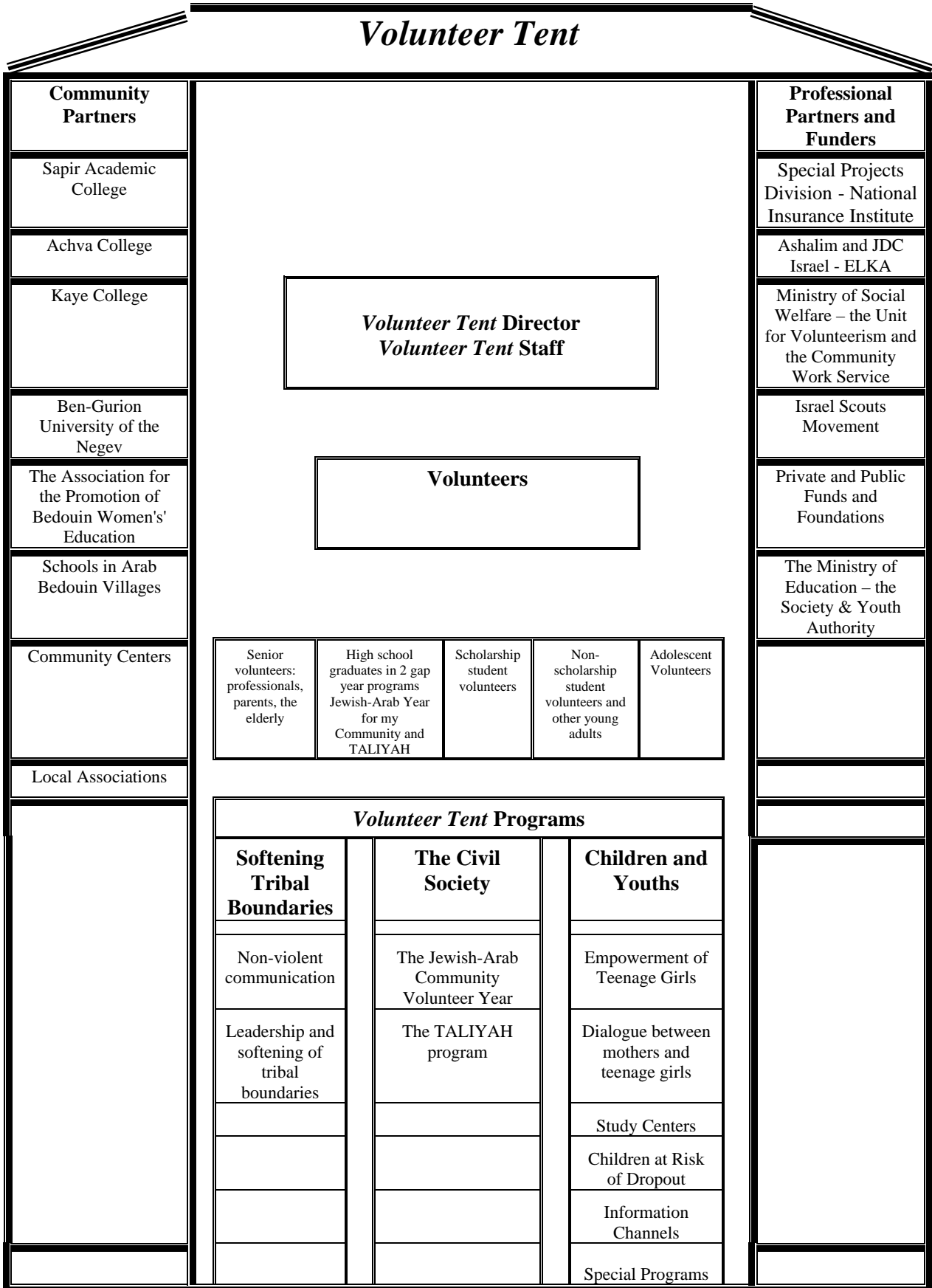
Softening of Inter-tribal Boundaries

Another key issue on the agenda of the initiators was that of inter-tribal boundaries and the phenomena of tribal segregation. One purpose defined was to help develop a dialogue and alleviate inter-tribal friction while striving to bring the tribes together and abating the existing conflicts and disputes between them. A second purpose was to contribute to the formation of a social and group identity within the Arab Bedouin community. In light of the above, the initiators defined the following third primary goal of *Volunteer Tent*: "facilitating the softening of tribal boundaries in Arab Bedouin society of the Negev, and encouraging activity in alternative functional community frameworks".

5.2 Program Structure

A. Schematic Structure

NISPED - Negev Institute for Strategies of Peace and Development
AJEEC – The Arab-Jewish Center for Equality, Empowerment and Cooperation



B. The Development Approach

The program's development was based on the following operational strategies and principles:

- Forming a broad basis of partnerships at the local and national levels.
- Developing intervention programs within the framework of and in cooperation with the local welfare, education and health systems.
- Developing a program based on a broad community perspective, while recruiting groups of activists from outside the Arab Bedouin community and activating a joint group of young Arab Bedouin and Jews.
- Striving to identifying sustainable sources of finance and support, through existing support systems for students (scholarships for social activity); assessing existent community services and adapting them to the needs of the community and the program; adopting a dynamic approach to program financing, by redefining objectives and tasks so as to facilitate the ongoing operation and development of the program in the wake of the conclusion of initial funding, while maintaining the core objectives of the program.

C. Program Components: Organizations, Partnerships, Beneficiaries, The Tent Volunteers, Volunteer Coordinators and the Professional Staff, Indices of Success.

1. Organizations and Partnerships

Program development was based on the following institutions and organizations:

- Steering Committee – composed of representatives of all national partners and some local partners.
- Operational Management – comprised of Negev Institute and AJEEC staff members and the senior professional staff of the *Volunteer Tent*.
- Program coordinators and volunteers.
- Local partners.

The *Volunteer Tent* program was established gradually as a comprehensive partnership of institutions and organizations. In addition to a joint steering committee concerned with all aspects of the program and its various components, some organizations chose to finance specific components of the program (on the basis of target sites, focus and contents, etc.).

JDC Israel was the initial funder that facilitated the launching of the *Volunteer Tent* program at the beginning of the 2002-3 school year. The first year of activity was a "pilot year", during which the principles of the program and its core components were defined. The Special Projects Division of the National Insurance Institute became an active partner and funder the following 2003-4 school year. The National Insurance Institute's support included a formative evaluation research component, which was initiated in April 2004, in addition to

financial support of an intervention program and project activity in several Arab Bedouin villages.

In addition to these organizations central to the program's development, a number of local partners were recruited and played an active role in the recruitment and training of volunteers, in the selection of programs and in identifying the beneficiaries of the volunteer aid.

National Partners

1. The Ministry of Education – The Authority for Youth Advancement.
2. The Ministry of Social Welfare – the Unit for Volunteerism and the Community Work Service.
3. The National Insurance Institute - Special Projects Division.
4. Ashalim Association - JDC
5. JDC Israel – ELKA.

Regional and Local Partners

1. Negev academic institutions (Sapir College; the Perach Program; Ben-Gurion University; Achva College; Kaye College of Education; Association for the Promotion of Bedouin Women's Education).
2. Schools, community centers, welfare and education offices, local voluntary and community organizations, local committees.

2. The Beneficiaries

2.1 Children and Youth

- ⇒ Elementary schools pupils in the "unrecognized villages".
- ⇒ Pupils from underprivileged neighborhoods in permanent villages.
- ⇒ Children and youth at risk and teenage girls at risk.

2.2 Parents and Families

- ⇒ Parents and children applying to the *Volunteer Tent* for information on educational issues.
- ⇒ Mothers and girls encountering difficulties with inter-personal communication.
- ⇒ Mothers lacking education.
- ⇒ Sick children and their families.

2.3 Community Organizations in the Arab Bedouin Community

⇒ Organizations in need of help with the recruitment and training of volunteers.

2.4 The Arab Bedouin Community at Large

3. The Tent Volunteers

The plan envisioned the recruitment of Bedouin volunteers in the program from all of the Arab Bedouin tribes:

1. B.A. students (second and third year) and students of advanced degrees.
2. Young men and women over 18 years of age in educational or occupational frameworks.
3. Pupils in 10th to 12th grades.
4. Jewish high school graduates from the Israel Scouts Movement participating in the pre-army national "Community Service Year" program (not planned in the original design).
5. Adult professionals.
6. Parents of children with special needs.

4. Volunteer Coordinators and the Professional Staff

Throughout the program's development, a skilled and professional team was gradually formed around the *Volunteer Tent*; a team specialized in the various fields of activity of the program. It should be noted that while over the years coordinators gradually came to specialize in specific areas of activity within the framework of the *Volunteer Tent*, the original planning framework was maintained.

In 2006, coordinators were employed for the following areas of activity: Empowerment of Teen-Age Girls, Softening of Inter-tribal Boundaries, Channels of Information, Learning Centers, Non-Violent Communication, TALIYAH, the Community Volunteer Year and special projects. The team of project coordinators consisted of approximately 20 full and part-time employees (e.g. in 2004, 19 staff members and coordinators were employed in the program, with five in senior administrative positions: *Volunteer Tent* director (Mr. Nabhan Makawi), program development coordinator (Mr. Schachde Jabur), head of the coordinators' team and of the Arab Jewish Volunteer Year project (Mr. Ashraf Abu-Siam), *Volunteer Tent* secretary (Mrs. Riki Levi) and the TALIYAH coordinator (Mr. Omar El-Nassar). 90% of the staff members resided in the Arab Bedouin townships or in Beer Sheva.

5. Indices of Success

The initiators of the program had proposed (2003) a number of internal indices of success, for purposes of monitoring the development of the program and assessing the degree to which it fulfilled its objectives. Three categories of indices were defined: for the beneficiaries, the volunteers and the community.

For the Beneficiaries

The planners had anticipated that a process of increasing confidence and improving self-image would occur among the children and youth participating in the social and educational enrichment programs, as well as growing social awareness and improved academic achievements. The indices for success were:

1. The degree of each child's perseverance, level of participation and involvement in the program's activities, over the course of time.
2. Joint social activity for boys and girls, as well as for children from different families.
3. At the end of three years: the willingness of beneficiaries, who would have now matured, to themselves volunteer to help younger children.

For the Volunteers

The volunteers constitute a group which is expected to undergo significant changes. It is anticipated that the volunteers will take part in a social process of transformation from individuals engaging primarily in their own personal progress, to active citizens involved in actions benefiting the community. The indices for success were:

1. The degree of perseverance in and commitment to the program, as embodied in the minimal absences, the degree of punctuality and meticulousness with which the program is implemented, and the degree to which they would be willing to adapt themselves to the needs of the program's beneficiaries.
2. Their degree of involvement in projects and initiatives of their own for improvement of the program.
3. The willingness of both male and female volunteers to operate outside the concentrations and neighborhoods of their families and tribe.
4. Joint program activities conducted by male and female volunteers from different families.
5. Growth of the volunteers' knowledge and awareness in the fields of volunteerism, active civility and contribution to the community.
6. Willingness to continue volunteering during the next school year.

For the Bedouin Community-at-Large

The planners are of the opinion that: "Today, the Bedouin community of the Negev is primarily characterized by helpless and passive acceptance of the existent reality and the expectation that solutions for their difficulties will come from outside". It is their belief that the community will gradually come to regard the volunteer system, in which many educated individuals are involved, as an opportunity for a significant change in the future. The indices for assessment of this intention are:

1. Increased willingness of young people in the community to volunteer.
2. Increased readiness of community frameworks to absorb and activate volunteers.
3. Increased willingness of parents, teachers and functionaries in formal frameworks and non-formal organizations to take part in operating the volunteer program (willingness to motivate their children to participate in programs, to help with transportation arrangements, to participate in special events, etc.).
4. The expansion of voluntary initiatives in the community following the intervention projects within the framework of the program.

5.3 The *Volunteer Tent* Program

In this chapter, we shall deal with a general description of the programs operated by the *Volunteer Tent*. It should be noted that most of the programs were already defined in the original plan. However, over the years of development, the different programs underwent various modifications and adjustments in response to needs in the field.

Learning and Education Centers ('Children at Risk')

Program Goals: to improve the academic achievements of the weaker pupils, reinforcing their self-confidence and self-image; extending the parents' involvement in the education system and changing the perception of the weak pupil in the education system.

Nature of Activity: operation of "study centers" at schools and community centers, several times a week during the afternoon hours.

Target population: weak elementary school pupils ages 10-13.

Youth at Risk of Dropout

Program Goals: developing and advancing youth and fostering activity and involvement in community life.

Nature of Activity: approximately six teenagers from the same class participate in each group, and are accompanied by a volunteer throughout a year of activities conducted in approximately 20 weekly meetings of 3 hour duration.

Target population: The program is designed for groups of youth (boys or girls), 14-16 years of age, who study in schools, have middling grades and demonstrate a potential for learning and growing.

Dialogue between Mothers and their Daughters

Program Goals: bridging the generational gap between mothers and their teenage daughters, and establishing a healthy and supportive relationship between them.

Nature of Activity: 12-20 weekly meetings. An average of 16 mothers and daughters (8 daughters and 8 mothers) participate in each group.

Personal Development and Empowerment Program for Teenage Girls at Risk

Program Goals: to empower teenage girls by providing them with knowledge and skills in various areas of life, and helping them to cope with difficulties they encounter in the family and the community.

Nature of Activity: the activity includes workshops in self-awareness, self-confidence and various social issues, conducted in cooperation with the local welfare services and school-based counseling service.

Target population: teenage girls at risk of 'dropout' from school and girls who have already 'dropped-out'. The girls are 14-18 years old, with up to 10 girls in each group.

Information Channels for Families and Parents, on Issues of Education and Rights

Program Goals: to extend the knowledge and improve the orientation abilities of pupils, parents and youth in relation to issues of education and rights.

Nature of Activity: dissemination of information through the organization of various events, written materials, workshops and conferences at the local level and within the framework of existing counseling and service centers.

Target population: families, parents and pupils.

Softening of Tribal Boundaries

Program Goals: developing and promoting young leadership among Arab Bedouin youth in the Negev.

Nature of Activity: discussions and workshops fostering self and communal identity, personal empowerment and strengthening of self-confidence, acceptance of 'the other', and development of skills for coping with social conflicts.

Target population: 14-17 year old youth.

Non-Violent Communication

Program Goals: to help children to develop effective, respectful and responsible interpersonal communication skills.

Nature of Activity: Work with groups of 8-10 participants, facilitated by a volunteer. Activities are conducted in the schools on Fridays or Saturdays, and are combined with assistance with studies.

Target population: 3rd to 6th grade children.

Special Programs

In addition to the seven above-mentioned core programs, the *Volunteer Tent* conducts special programs, such as the project for child cancer patients and their families, in which volunteers operate enrichment programs and social activities for children 10-15 years of age, in which both the children and their parents participate. Most of the activity takes place in Ma'agan - Community Cancer Care Center and the Soroka Medical Center.

TALIYAH – Youth Leading Change

Program Characteristics: twenty 18-19 year-old high-school graduates from the Arab Bedouin community volunteer in this full-time, gap-year program each year. The volunteers operate in five educational frameworks in both recognized and unrecognized villages. Their activities include assisting pupils who encounter difficulties in studies, in core subjects such as Hebrew, Arabic and math; they operate extracurricular frameworks in the afternoons, such as sports, enrichment and arts & crafts workshops. One day a week they work in different frameworks in Beer Sheva, such as the Soroka Medical Center and Ma'agan - Community Cancer Care Center.

Program Goals: to strengthen and develop the values of volunteerism and community responsibility in the Arab Bedouin society, facilitating the development of informal educational frameworks for Arab Bedouin children and youth in both recognized and unrecognized villages, fostering active local leadership and involvement in community life, providing assistance to pupils encountering difficulties with math, Arabic and Hebrew, and building an organizational and ideological framework for a pioneer Arab youth movement.

The Arab-Jewish Community Volunteer Year

Program Characteristics: the program is designed for Jewish and Arab high-school graduates – who, after completion of the 12th grade, spend a year volunteering in full-time joint activity in the *Arab-Jewish Community Volunteer Gap-Year* program (for the Jewish volunteers of the Israel Scouts Movement this is their "*National Service Year*" which defers the army for one

year). The program is conducted in both Jewish and Arab educational frameworks, under the direction of two coordinators: an Arab Bedouin on behalf of AJEEC and a Jewish coordinator on behalf of the Israel Scouts. The volunteers are engaged in activities in both formal and informal education frameworks.

Program Goals: promoting and developing volunteerism in the local Arab community, leveraging volunteerism as a means of promoting Arab-Jewish cooperation and harmonious coexistence, fostering young leadership among the Arab Bedouin population of the Negev, promoting and developing informal educational frameworks, advancing weak pupils in such fields of study as: Hebrew, Arabic, math and civics in both Arab and Jewish schools.

6.0 Research Goals and Questions

Goals of the Evaluation

- Providing the research clients and decision makers in *Volunteer Tent* program with effective feedback in real time on the development of the program and its modes of operation throughout the course of the pilot period and evaluating the degree to which the goals and objectives of the program were achieved.
- Establishing the foundation for a process of learning and drawing lessons from the operations of the *Volunteer Tent*, and for making recommendations re introduction of operational improvements into various aspects of the program.
- Examining the characteristics of the various target populations (volunteers and beneficiaries).
- Assessing the effect of the volunteers' activities on the program beneficiaries (children, youth, families and organizations) who received help within the framework of the program.
- Examining the similarities and dissimilarities between the different groups of volunteers, in terms of operational principles, target populations, modes of operation and results achieved, both in regards to the direct client population (children and youth) and the relevant community frameworks.

Accordingly, the evaluation was designed to deal with the following questions:

1. What is the overall contribution of the program to the development of volunteer resources in the Arab Bedouin community of the Negev?
2. What is the profile of the volunteers in the *Volunteer Tent* (social-demographic and functional characteristics, capacities, etc.)?
3. What are the processes of volunteer management in the *Volunteer Tent* (recruitment, classification, training, placement, activation, guidance, assessment, perseverance, dropout, dismissal, etc.)?

4. What is the contribution of volunteerism to community development, and in this context, the nature of volunteering initiatives and accessibility of services?
5. What is the contribution of volunteerism to the development of cross-generation patterns of communication?
6. What are the effects of volunteerism on its beneficiaries, on the volunteers themselves, on the employed staff and on the Arab Bedouin community – at-large?
7. To which peer group do the volunteers belong and how do the volunteer group relations affect their patterns of operation?
8. What are the volunteers' motives for volunteering, and can different motives be identified in the different groups of volunteers?
9. What are the characteristics of the population of beneficiaries in the program - children and youth - (this characterization incorporates social-demographic variables, educational and occupational background, internal family communication, the scope of various states of 'at risk', such as involvement in violence, drug abuse, alcohol abuse, involvement in criminal activity, etc.)?
10. What is the role, the modes of operation, the characteristics and the contribution of the various volunteer activities to the treatment and advancement of children and youth 'at risk'?
11. What are the characteristics of the program and of the organizations it helps (in terms of initiation, development and operations)?
12. What are the principal processes identified throughout the course of development of the *Volunteer Tent*?

7.0 Research Design and Method

The clients requested that the research be conducted as a formative evaluation study, and based on collection of information about the *Volunteer Tent* from as many perspectives as possible. The researchers were asked to clarify the development processes of the program and its effects as comprehensively as possible, while providing feedback in real-time, so as to facilitate the development of the program and its capacity to successfully attain its various objectives.

Table-1: Target Populations

	<i>The Population</i>	<i>Sample</i>
A. Volunteer Groups	<p>Students (scholarship students of the <i>Volunteer Tent</i> program and recipients of <i>Perach</i> scholarships)</p> <p>18-19 year olds participating in the <i>TALIYAH</i> and the <i>Arab-Jewish Community Volunteer Year</i> programs</p> <p>Adolescent high school pupils from 10th to 11th grade.</p>	<p>The entire population (approximately 50% of the questionnaires were <i>not</i> returned).</p> <p>The entire population in school years of 2004-2005 and 2005-2006.</p> <p>The entire population (approximately 40% of the classes of years 2004-2005 and 2005-2006).</p>
B. Beneficiaries of the Bedouin Community	<p>Elementary school and junior high school pupils in recognized and unrecognized villages, children and youth 'at risk';</p> <p>Mothers and daughters who experience difficulties in interpersonal and intergenerational communication.</p>	<p>A sample of beneficiaries in the 2004-2005 school year.</p> <p>A sample of a number of groups.</p>
C. The Program's Senior Staff and Volunteer Coordinators		The <i>Volunteer Tent</i> director, training coordinators and volunteer coordinators.
D. Various community and administrative personnel (school principals, social workers in community services for youth, the Inter-organizational Steering Committee).		Members of the Steering Committee and representatives of various auxiliary programs and organizations in the community.

The research design was adapted to serve these aims in several ways. The examined sample was diverse and included youth (Arab Bedouin and Jewish) and student volunteers, The *Volunteer Tent* staff, the group of beneficiaries (children, youth and their families), community organizations, various auxiliary personnel in the community (such as school principals, heads of committees, etc.). A variety of research tools were used, including questionnaires, interviews, observations, focus groups and content analysis of written documents.

Research Tools, Data Collection and Processing Methods

Questionnaires for Senior and Teenage Volunteers: The questionnaires were distributed at the start of each volunteer year (between October and December, excluding 2004, when the research was launched in April 2004) and towards the end of the volunteer year (primarily in the month of June).

Questionnaires for the Children and Adolescent Beneficiaries: Initially the researchers prepared a comprehensive questionnaire; following consultation with the *Volunteer Tent* staff, this was reduced to a short questionnaire (in Arabic), focused on frequency of participation by the child or adolescent in the activity organized by the volunteers, the beneficiaries' experience regarding the help they receive from the volunteers and their reasons for participating in the activity.

Questionnaire for the Volunteer Coordinators: The questionnaire collected social-demographic data about the coordinators, about their positions regarding volunteering and their function as volunteers.

Interviews and Focus Groups: During the course of the research, the researchers held dozens of semi-structured interviews with different informants, at both the field and the administrative level. The main informants were the volunteer coordinators and the personnel of the services receiving the help, together with the system managers and other professional personnel. In addition, several focus groups and group interviews were conducted with coordinators, student and youth volunteers.

Other Means: Observations were conducted of various areas of activity and participant observation in the actual selection and training processes; observation of coordinators' meetings and activities, and observation of the daily activities in the villages.

Within the framework of the research, documents dealing with planning and activities and reports, including professional reports to funding entities, selection and training programs, position papers, etc. were analyzed.

Distribution of Questionnaires: The questionnaires were distributed by the volunteer coordinators in the various activity locations. Despite great efforts, there were difficulties in distributing the questionnaires to volunteers in a concentrated manner. No less, despite the lessons and conclusions derived from the distribution of questionnaires in school-year 2004-5, the recommendations based on these conclusions were not fully implemented in 2005-6, and it took many months to complete the questionnaires. In 2006, the researchers personally distributed the questionnaires to the volunteers; however, then too, the data collection proceeded slowly, and only in October 2006 were the last 2005-6 questionnaires delivered to the researchers.

Table-2: Distribution of Questionnaires

<p>A. Student Volunteers</p>	<p>Year 2004-5 volunteers: in June 2005, questionnaires were distributed to approximately 100 volunteers; 35 filled-out questionnaires were returned.</p> <p>Year 2005-6 volunteers: Part I questionnaires were distributed to approximately 200 volunteers. 144 questionnaires were returned from all of the programs (including <i>Perach</i> volunteers) and all of them were processed. A similar number of Part II questionnaires were distributed and 140 filled-out questionnaires were returned, of which 131 were processed.</p> <p>Year 2006-7 volunteers: Part I questionnaires were distributed to approximately 200 volunteers. 157 questionnaires were returned, of which 123 were processed (after volunteers were identified who had already filled out the questionnaires in 2005-6). 142 Part II questionnaires were returned, of which 126 were processed.</p>
<p>B. Youth Volunteers</p>	<p>Year 2005-6 volunteers: questionnaires had not been distributed to the youth volunteers in year 2004. In 2005, 49 Part I questionnaires and 63 Part II questionnaires were received.</p> <p>Year 2006-7 volunteers: Part I questionnaires were received from 92 volunteers and 63 filled-out Part II questionnaires were received.</p>
<p>C. Coordinators</p>	<p>Year 2004-5 coordinators: questionnaires were distributed to the eight coordinators – all of which were filled out (the rest of Year 5764 coordinators had completed their term of employment before the questionnaires were distributed).</p> <p>Year 2005-6 coordinators: questionnaires were distributed to the 13 coordinators.</p>
<p>D. Children and Youth (beneficiaries)</p>	<p>Beneficiaries' questionnaires were distributed in all the programs for children and youth (in schools, community centers, 'girls at risk'). A total of 624 filled out questionnaires were received.</p>

Matching of Stage I with Stage II Questionnaires.: Given the requirement for total anonymity, several methods were adopted for matching Stage I with Stage II questionnaires; nonetheless, a few of the matches proved to be problematic. We were unable to determine the degree to which the problems were a result of confusion regarding the year or the result of difficulties filling out the questionnaire, though it was clear that the problems resulted from a combination of the two.

Interviews: The interviews conducted during the course of the research took place in different locations in Israel. Interviews were conducted with the following informants:

Table-3: Details of Informants

<p>A. Administrative Staff</p>	<p>The administrative staff of the Negev Institute for Strategies of Peace and Development: the administrative staff of AJEEC (4 interviews). Directors of the <i>Volunteer Tent</i> (Nabhan and Ashraf – 6 interviews). Projects director of AJEEC. Training program development coordinator (2 interviews). Coordinators of the programs: <i>Information Channels, Teenage Girls' Empowerment, Arab-Jewish Community Volunteer Year, TALIYAH</i>. A total of 22 interviews.</p>
<p>B. Partners & Informants</p>	<p>Representatives of the Special Projects Division of the National Insurance Institute. Inspector of Community Work, The Ministry of Social Affairs. Director of the Unit for Adolescent Girls in Distress, Rahat. Community Work Coordinator, Rahat. Representative of ELKA - JDC Israel. Head of Department of Social Work at Ben-Gurion University. Director of the Association for the Promotion of Bedouin Women's Education.</p>
<p>C. Children & Youth Program Managers</p>	<p>Multiple interviews with: principals and assistant principals of schools (11 informants). Directors of community centers and community programs (4 informants). Directors and coordinators of community associations and projects (<i>Shatil, A Step Forward, Yedid</i>) 3 informants. Over 20 informants.</p>

C. Focus Groups and Observations

Table-4 – Focus Groups and Observations

<p>Student Volunteers</p>	<p>Focus Groups: Year 2004-5: two volunteer groups. Year 2005-6: one volunteer group. Year 2006-7: two volunteer groups.</p>
<p>Youth Volunteers</p>	<p>Focus Groups: a group of <i>TALIYAH</i> volunteers; a group of <i>Community Volunteer Year</i> youths (Jews and Arab-Bedouin, activists in the <i>Environmental Protection Project</i>). Observations: teenage activists in environmental protection.</p>
<p>Coordinators</p>	<p>Focus groups: coordinators in each of the research years. Observations: of recruitment process of new coordinators, training for the <i>Mothers' and Daughters' Dialogue</i> project and training of a team for work with teenage girls at risk.</p>
<p>Beneficiaries</p>	<p>Observations: of activities in the teenage girls group, of training and recruitment programs, dialogue groups, individual and group educational activities in schools and community centers, extra-curricular activities in schools.</p>

- D. Content analysis of various reports and documents that were received, and participation in professional conferences that dealt with issues of the Arab Bedouin community, education and volunteerism.

8.0 Findings

8.1 Foreword: Selection of Target Sites and Volunteer Activities – Planning versus Implementation

The original program planned to begin intervention in one town and one village (Rahat and Tarabin) and within three years to expand to five towns and villages (Rahat, Tarabin, Segev Shalom, Bir Hadaj and Awajan). The planned number of beneficiaries was 412, including pupils in schools, children at risk, dropout youth, teenage girls at risk and their mothers. It was estimated that a further 3000 families would receive counseling through Information Channels.

During the course of the research study, the program operated in towns and villages. The number of volunteers deployed, as well as the number of programs and their continuity over the years differed from village to village. In some locations, such as the village of Abu Kaf, only one program (Risk of Dropout) was conducted for one year by a single volunteer, while in other locations, such as Hura, Lakiya and Rahat, (larger, recognized and established townships), a wider range of programs were conducted by a relatively large number of volunteers throughout all the years of the study.

During the course of the three year study, programs operated in the following villages and townships: Abu Kaf, Abu Talul, El Ziadne, Elasam, Elseid (Elgarin), Elhrein, Beer Sheva and its vicinity, Mashash, Bir Hadaj, Wadi Elnaam, Hirbet Alwatan, Hura, Kseife, Lakiya, Awajan, Arara, Rahat, Segev Shalom and Tel-Sheva.

The findings indicate that the planners not only met the quantitative targets they had set themselves, but surpassed them: in 2004-5, intervention programs funded by the National Insurance Institute were reported as operating in only two locations (Rahat and Tarabin), with some 187 children and youth participating in activities conducted by 47 volunteers. A similar number of volunteers were reported as conducting programs in the villages where the program was funded by Ashalim. In reality, approximately 1600 children, youth and women (not including beneficiaries of the *Information Channel* program) participated in *Volunteer Tent* programs in 13 villages, which were conducted by approximately 140 student and youth volunteers.

In 2005-6, intervention programs funded by the National Insurance Institute were reported as operating in four villages, with 302 children and youth participating in activities conducted by 71 volunteers. A similar number of volunteers were reported as conducting programs in the villages where the program was funded by Ashalim. In reality, according to reports, approximately 1400 children, youth and women (not including beneficiaries of the *Information Channels* program) participated in *Volunteer Tent* programs in 13 villages, conducted by some 270 volunteers and activists.

In 2006-7, intervention programs funded by the National Insurance Institute were reported as operating in five villages, with 412 children and youth youths participating in activities conducted by 91 volunteers (in 2006-7, Ashalim concluded its participation in the funding of the *Volunteer Tent*). In actuality, during the first half of 2006, approximately 1400 children, youth and women participated in *Volunteer Tent* programs in 12 villages and townships, conducted by some 280 volunteers and activists (not including beneficiaries of the *Information Channels* program).

Regarding the *Information Channels* program however, it should be noted that the number of applications to the Information Channel and the Counseling Centers throughout each year was much smaller than the anticipated number (300 applications in year 2004-5 and 150 applications in 2005-6, compared to the 3000 anticipated applications).

On the other hand, the program initiators developed a wide variety of special short-term programs, such as outings and summer camps, seminars and professional conferences, etc. In the course of year 2006-7, 3636 children, youth and young people participated in these activities (with some of the children participating in more than one program). Some 371 volunteers were involved in running these activities (with many volunteers taking part in more than one of the special activities).

Recognized townships and Unrecognized Villages: during the first two years, a higher percentage of student volunteers, as well as a higher percentage of beneficiaries, were active in unrecognized villages. As to the distribution of the youth volunteers, the figures are unclear, yet extensive activity also took place in unrecognized villages, which are far less accessible.

8.2 Developing Civil Society in the Bedouin Community

8.2.1 Students and Youth Volunteers

In this chapter, we present the findings pertaining to the student volunteers. Within the framework of the data collection we were unable to receive accurate information regarding the number of volunteers each year (particularly given the fact that different volunteers from different target communities were active at different points of time, including students from various colleges, Perach scholarship students and non-scholarship volunteers from the community). However, it appears that the research questionnaires quite accurately represent the various populations of volunteers. We estimate a response rate of 60% to 70% each year, and in some cases an even higher percentage (for example, the return of Stage II youth questionnaires in year 2006-7 was close to 100%).

A. Social-Demographic Characteristics of the Student Volunteers

Most of these volunteers (approximately 63%) were women. 84% of the respondents were 18 to 23 years old; the rest were no older than 27 years of age. The average age was 21.4 and the

most prevalent age was 20 (2nd year students). 89% of the volunteers were single and 11% were married. Approximately 80% of the volunteers resided in recognized townships, and some 20% in unrecognized villages. These figures clearly demonstrate that many volunteers from recognized townships had volunteered to work in unrecognized villages.

Approximately 42% reported that they had volunteered in the past, though we are of the opinion that such information must be treated cautiously, as they appear to reflect the activity of the volunteers in the *Volunteer Tent* itself. Indeed, when asked about their extent of volunteering in the past, 39% reported volunteer activity for a period of up to 6 months, an additional 32% reported 7-12 months, and approximately 29% reported volunteering for a period longer than one year. Most of the volunteer work in the past was also with children and youth at risk.

B. Socialization for the Position of Student Volunteer in the *Volunteer Tent*

1. **Reasons for Joining the *Volunteer Tent* Program:** approximately 40% stated that they had joined the program in order to qualify for a scholarship, approximately 30% through personal initiative, 26% on the recommendation of a friend, 18% in response to exposure to advertising (the respondents were given the option of indicating more than one reason).
2. **Selection Process:** approx 80% of the volunteers stated that they had undergone selection processes in the past, mostly in the form of some formal interview ("evaluation center", personal or group interview).
3. **Preliminary Guidance:** 66% of the volunteers received initial guidance and help from program coordinators, while the rest were assisted by other staff members. 10% were assisted by someone who is not a staff member of the *Volunteer Tent* (coordinator at the university, etc.).
4. **Preliminary Training:** approximately 70% of the respondents conveyed a high to a very high level of satisfaction regarding the various aspects of the training program, though only 57% estimated that the training program helped them to a high degree or a very high degree.

C. Motivation for Volunteerism among Student Volunteers

The most conspicuous motive for volunteering was the desire of the volunteers to help others. The volunteers believe that *"volunteerism creates a better society"* and that *"it is particularly important to help children and teenagers who constitute the future generation of our society"*. The volunteers attributed low significance to the following motives: *"I have spare time"*, *"a relative or friend was helped by this or a similar service"*, *"I had some previous association with the staff working in Volunteer Tent"*, or that the volunteer *"felt lonely"*.

Only on three items were differences found between the motives of boys and girls for volunteering: boys attributed a greater significance than girls to volunteering as a religious precept, as an occupation for their spare time and as an expression of the education they had received.

Differences were also evident between the motives for volunteering of student volunteers under 21 years of age and student volunteers over 21 years of age in response to a small

number of items, as well as differences between residents of recognized townships and residents of unrecognized villages. The older volunteers attributed greater significance to altruistic considerations (such as: *"an opportunity to give more help to those that need it"*, and *"it is particularly important to help children and teenagers who constitute the future generation of our society"*) and to considerations that highlight the effect of volunteerism or a similar activity in the past (*"I had previous experience in rendering similar services"*). The only rationale that is more conspicuous among the novice volunteers is *"I have spare time"*. There figures are biased to some extent, since some of the answers were given by the same informants one year later, which is why they should be treated very cautiously. However, it is evident that most of the differences indicate the attribution of greater significance to various motives by volunteers with prior experience in volunteer work, than by those volunteering for the first time.

D. The Student Volunteers' Perception of their Role

These findings were collected from questionnaires (Stage II Questionnaire) that were distributed to the student volunteers at the end of the activity year (in the months of June-July 2005 and in the months of June-August 2006; N=257).

Both in Stage I and in Stage II, the students were questioned regarding the degree to which preparation had facilitated the activity. No significant difference emerged between the answers of the respondents at the beginning of their assignment, regarding their estimate of the degree to which the training program would help them in their task (M=3.81) and their estimation of the degree that it had helped them at the end of the year (M=3.62).

The figures for 2006-7 indicate that approximately 85% of the volunteers were assigned to tasks they were aware of in advance or such as had been determined for them. Only 15% were given the option of choosing a certain assignment (identical to the replies in Stage I). However, only 13% of the volunteers stated that they would have preferred to undertake a different assignment.

Most of the volunteers estimated that their work benefited the children or youth to a great extent (62%) or to a certain extent (35%), and approximately 85% of the volunteers estimated that the function would have been performed better by a (trained) employee. However, over 75% of the volunteers estimated that the voluntary assignment would not have been performed had they not performed it. Approximately 74% of the volunteers would, to a great extent, recommend joining the program to their friends.

Approximately 60% of the volunteers had met with the coordinator at least twice a month. However, some 11% attested that they met with the coordinator less than once a month (due to different formulations, it was difficult to combine the figures for the two years; however, no principled differences emerged). Furthermore, there was a substantial rise in the volunteers' appraisal of the help they had received from the coordinators in solving problems - from 55% in 2005 to 77% in 2006. The more sought-after fields of counseling included guidance in conducting activities with children, communication with children, preparation of activities, handling of disciplinary problems, information regarding certain pupils, etc.

It was evident from the answers that the volunteers had a very high regard for the coordinators. Nonetheless, it should be noted that the variance among the answers was very low. The mean grade was between 5.31 (the highest on a scale of 6) for the item "the coordinator appreciates the fact that I volunteer", to 4.78 for the item "the coordinator criticizes me". In response to the question regarding the volunteer's perception of the coordinator, the most frequent answer was "perception of the coordinator as a leader", and the most infrequent answer was "perception of the coordinator as a professional (and administrator)". No differences emerged between years 2005-6 and 2006-7).

Furthermore, diverse patterns of interaction had evolved among the volunteers, beyond meetings within the framework of the actual volunteer activity, and an increase in the scope of meetings and friendships extending beyond the *Volunteer Tent* activities is evidenced in 2006-7.

As had emerged from previous studies, the identification of the volunteers tends to be directed towards the program in which they are actively involved in the field and less with the organization fielding the program. In 2005-6, only 14.5% felt themselves to be part of AJEEC to a very high degree. In 2006-7, the percentage of those identifying themselves as part of AJEEC had increased to 29%.

E. The Student Volunteers' Perception of the Effect and Importance of the Activity

Almost all of the volunteers (94%) were satisfied or very satisfied by their volunteer activity. The satisfaction was directed both downwards (towards the beneficiaries) and upwards (towards the coordinators).

The percentage of volunteers perceiving the volunteer work to be one of the most important things in their lives did not change from 2005-6 to 2006-7 (approximately 34%).

It was evident that the most powerful reward was the forging of social ties, which was in turn another indication of the program's significant role in the inter-communal dialogue of Arab Bedouin society.

Despite their positive attitude towards their work, 54% of the volunteers felt that they were paying a certain or even hefty personal price for their volunteer activity. The most difficult aspect reported by the volunteers was the need to give up spare time and neglect personal and familial affairs. Less frequently reported difficulties were a lack of challenge in the activity, discouragement with the activity and disputes with the staff. What was interesting was that reported difficulties in 2006-7 were lesser in scope than in 2005-6. In other words, there was a decrease in the difficulties encountered in the activity - which may be partly the result of continued activity on the part of these volunteers. Such continuity may well reduce the scope of difficulties both by means of selection (those volunteers who are better suited continue in their assignment), by means of personal learning and by means of system learning (improved accommodation of the administrative system to the needs of the volunteers). However, many of the volunteers (65.8%) felt that the volunteer experience would help them in future employment.

In 2006-7, it was evident that most of the individuals in close contact with the volunteers' work regarded it positively: they believed it to be important and were proud of the volunteers (38.5% and 36.9% respectively). In 2006-7, some 44% stated that individuals in their surroundings had expressed a desire to volunteer and approximately 19 individuals had themselves begun participating in voluntary work. 18% of the volunteers attested to the fact that their volunteer work had brought about a change in their attitude towards children and youth at risk in their own immediate surroundings.

Difficulties in performing the activity: in 2005-6, volunteers reported that they had to invest substantial resources and time in handling disciplinary problems. Perhaps this finding also relates to other findings relating to the volunteers' level of professionalism. However, here too, there was a decrease in reported difficulties in 2006-7. In other words, the 2006-7 volunteers felt less burdened by the activity, compared to the volunteers of 2005-6.

Some 60% of the volunteers were prepared to extend the scope of their voluntary work, while approximately 17% of them were willing to invest an additional five hours weekly in volunteer activity.

In 2006-7, only 28.2% of volunteers felt that AJEEC might be a "home" for them for many more years in the future. The rest of the volunteers designated distinct time frames regarding continued volunteer work, or were unable to indicate when they would terminate their volunteer activities.

The volunteers explained that their volunteerism in the Arab Bedouin community was part of the tradition. ...*"but now we have done something to promote it. Volunteer work has changed my life in the direction of greater activism. I feel that I am giving something... at first, I only wanted to volunteer for four hours on Fridays, in order to receive a scholarship, but later on I discovered that I needed to give of myself. I started to believe that I must give, and that I have the powers to do things. There are many who think of a volunteer as a "sucker", and I wish this would be different. My approach is that we must view volunteerism as a prestigious activity..."* The student volunteers reported that their volunteer work also affects broader circles – *"we felt this on Heritage Day and on the Music Day. The parents of the children we work with arrived, and they expressed how positive their impression was. To me this indicates our influence as volunteers..."*

8.2.2 Youth Volunteers

A. Youth volunteers are active in three programs:

1. TALİYAH – Youth Leading Change

The program was launched in 2005-6. Every year twenty 18-19 year-old high school graduates from the Arab-Bedouin community volunteer in this program. These volunteers undergo several stages of selection and preparation: "evaluation centers", personal interviews, and a preparatory training course. The volunteers work in five frameworks in Bedouin

townships and unrecognized villages. Their work includes assisting pupils who encounter difficulties in core subjects: Hebrew, Arabic and math; they conduct extracurricular activities during the afternoon hours, such as sports, enrichment, art and crafts. In addition, they work one day a week in Beer Sheva, in frameworks such as the National Insurance Institute, the Soroka Medical Center, the Ma'agan - Community Cancer Care Center, and others.

2. The Arab-Jewish Community Volunteer Year

This program was launched in 2004, with 10 Arab-Bedouin and 10 Jewish high school graduates working together full time in the Community Volunteer Year program (which for the Jewish graduates of the Israel Scouts Movement, is regarded as a year of "National Service"). These volunteers work in both Jewish and Arab educational frameworks. The project is jointly managed by an Arab-Bedouin coordinator from AJEEC and a Jewish coordinator from the Israel Scouts Movement. The volunteers work in both formal and informal educational frameworks.

3. Youth Volunteers – High School Pupils

Within the framework of this program, high school pupils were primarily recruited to operate the "Information Channels" program and to provide counseling on issues of rights and entitlements. The program aimed to develop a sense of social commitment and willingness to contribute to the welfare of the community in these youth. In 2007-8 the program primarily recruited 10th grade pupils within the framework of the Ministry of Education's "Personal Commitment" program.

B. Social-Demographic Characteristics of Youth Volunteers (based on Stage I Questionnaires (years 2005-6 and 2006-7).

Of 147 respondents, 129 were Arab-Bedouin and 18 Jewish volunteers (participants in the "Community Volunteer Year" program). 77.6% of the volunteers were girls (N=114) and 22.4% were boys (N=33). Of the Jewish volunteers in the "Community Volunteer Year", 33.3% were boys and 66.6% were girls. 79.1% of all the Arab-Bedouin youth were girls.

41.1% of the youths were 14-18 year-olds, 54.8% were 19-21 year olds. The average age was 18 and the most prevalent age was 19. It is evident that the average age of youth volunteers is only slightly lower than the average age of student volunteers.

Most of the youths reside in recognized townships. 77.7% resided in a recognized township, 9.7% in an unrecognized village and 12.5% reside in communities with a Jewish majority (Jewish volunteers in the "Arab-Jewish Community Volunteer Year" program).

Educational/Occupational Status: approx 48% of the volunteers were high school pupils.

C. Socialization of the Role of the Youth Volunteer in "The Tent".

Volunteered in the past: Most of the Arab-Bedouin youth (79%) had not volunteered in the past. In contrast, most of the Jewish youth had volunteered in the past (66.6%); volunteerism is an aspect of many activities within the framework of the Israel Scouts Movement. This difference (Chi-Square = 16.53, df =1, $p < .001$) was significant.

The Youth Volunteers' Perception of their Role

The Arab-Bedouin and the Jewish volunteers have similar perceptions of their role regarding the promotion and strengthening of the Arab-Bedouin community from within. However, they have different perceptions of their role regarding the bringing of Jews and Arab-Bedouin closer to each other, with the Jewish volunteers attributing much greater significance to their role in the inter-cultural dialogue.

Motivation for Volunteerism among Youth Volunteers

The most conspicuous motives for volunteering among the Arab-Bedouin youth were: *"it is particularly important to help teenagers in very severe distress"*, *"I am able to do something for a cause that I find to be important"*, *"through the volunteer work, I am able to learn more about the issues for which I am volunteering"*, and *"volunteerism creates a better society"*. The most significant motives for volunteering among the Jewish youth were: *"I am able to do something for a cause that I find to be important"*, *"volunteerism creates a better society"*, *"through volunteer work, I am able to learn more about the issues for which I am volunteering"* and *"volunteerism is an opportunity to correct social injustices"*. It appears that all these young volunteers, both Arab-Bedouin and Jews, attribute great significance to motives that are directed at their fellow men, but to what they learn through volunteering. However, some significant differences emerged between the Jewish volunteers and the Arab Bedouin volunteers in regard to several of the motives for volunteering. Among the Jewish volunteers, the motives directed at the fellow men were much more prominent, while among the Arab Bedouin volunteers the more personal motives were more dominant (*"There was nothing to do in my spare time"*, *"a sense of loneliness"*, *"the need to learn"*, etc.). Furthermore, no significant differences emerged between the Arab-Bedouin volunteers in the Arab-Jewish Community Volunteer Year, those participating in the TALİYAH program and the high school volunteers.

Differences between boys and girls: it is evident that teenage girls are more motivated to volunteer than teenage boys, and that they are more inclined to be propelled by motives directed at their fellow men, such as: *"volunteerism creates a better society"*, *"I feel compassionate towards needy people"*, but also by self-oriented motives, in terms of learning (such as: *"volunteering is an excellent educational experience for me"*, and *"through volunteer work, I am able to learn more about the issues for which I am volunteering"*), as well as emotional motives (*"it diminishes distress"* and *"helps coping with personal problems"*). In all of the motives, the girls accorded higher ratings to motives for volunteering. Significant differences also emerged between secular youth and traditional and religious youth in regard to several motives, though no significant differences emerged between the Arab-Jewish Community Volunteer Year volunteers and the other Arab-Bedouin volunteers.

D. The Youth Volunteers' Perception of the Effects and Importance of the Activity

The current report addresses the findings that emerged from the questionnaires distributed to the youth volunteers (Arab-Jewish Community Volunteer Year, TALIIYAH volunteers and other youth volunteers) at the end of the 2004-5 and 2005-6 activity years (June-July 2005 and 2006).

A total of 155 questionnaires were returned by these volunteers: a total of 92 questionnaires for 2004-5 and 63 questionnaires for year 2005-6. The questionnaires were not matched with the Stage I questionnaires. Where differences were found between the years, the findings of each year were presented separately.

1. **To what extent did the preparation facilitate the activity?** In 2004-5, approximately 64% and in year 2005-6, approximately 59% of the volunteers reported that the preparatory work had helped them. However, a relatively large group of volunteers felt that the preparation only helped them to a certain degree or to a minor degree.
2. **To what extent was it possible to select the volunteer assignment?** Only 35% of the youth volunteers reported that they had had no possibility of choosing.
3. **The contribution of the volunteers' activity to children and youth?** The majority of youth volunteers felt that their volunteer activity indeed contributed (to a certain extent or to a great extent) to the youth. In the course of time, a significant increase is evident in the youth volunteers' perception of their contribution, in terms of the value of their volunteer activity for the children.
4. **Preference to volunteer in a different position:** only 6.5% of the youth volunteers in year 2006 would have preferred to volunteer in assignments different to their current volunteer assignment.
5. **The activity would be performed better by a paid worker:** the youth did not believe that a paid employee would perform the work significantly better than they did.
6. **The volunteer task would not have been performed had the volunteer not performed it:** the youth volunteers felt that their tasks would not have been performed had they not volunteered.
7. **Recommendation to friends to join the program:** 82% of the volunteer youth in 2006-7 would recommend to their friends, to a very great extent, joining the program.
8. **The frequency of meetings with the coordinator:** the volunteers met with the coordinators that accompany them at high frequencies (approx 80% at least once every two weeks and 60% once a week or more).
9. **Guidance in solving problems:** approx 68% of the youth volunteers feel that the guidance they receive helps them in solving various day-to-day problems, to a great extent and to a very great extent.
10. **Participation of volunteers in advanced studies:** in year 2006-7, approximately 76% of the youth volunteers had to a great extent and to a very great extent partaken in the advanced studies provided to them.

11. **Relationship with the coordinator:** the volunteers answered this question very uniformly, indicating first and foremost that they learn new things from the coordinator that helps them to improve their work.
12. **The volunteers' perception of the coordinator:** the youth volunteers most frequently view the coordinator as a friend, and attribute the lowest significance to the role of the coordinator as a professional administrator. No differences emerged between years 2005-6 and 2006-7.
13. **Relations with other volunteers in the organization:** the youth volunteers are in a wide range of relationships and associations with their volunteering colleagues. No differences emerged between 2005-6 and 2006-7. They volunteer together, meet in joint guidance meetings, meet in joint social activities, as well as in informal meetings outside the AJEEC framework. One third of the volunteers reported that their best friends are among the volunteers.
14. **Feeling part of the volunteerism in AJEEC:** 83% of the youth volunteers in 2006-7 feel that they are part of the AJEEC framework.
15. **Satisfaction from the volunteerism:** approximately 95% of the youth in 2006-7 were satisfied with their volunteer work. There is a significant increase in 2006-7 compared to 2005-6, which may be partially attributed to the different make-up of volunteers in 2006-7 (approximately 60% from TALIYAH and the Arab-Jewish Community Volunteer Year) compared to 2005-6. A comparison between the youth volunteers from the "Information Channels" (N=53) and the volunteers from TALIYAH and the Arab-Jewish Community Volunteer Year (N=34) in 2005, shows that the dissatisfaction among the youth volunteers in the "Information Channels" is significantly higher than the dissatisfaction of the volunteers in TALIYAH and the Arab-Jewish Community Volunteer Year (35.8% compared to 5.8% respectively; Chi-Square = $p < .014$).
16. **The significance the volunteer attributes to his volunteering:** in 2006-7, approximately 73% of the volunteers attribute great significance to their volunteering (among the most important things in their lives). Only 16% state that it is among the most important things in their lives, despite the fact that there are more important things than it. The findings also show that the relative weight of TALIYAH and the Arab-Jewish Community Volunteer Year is greater.
17. **The rewards the volunteers feel they are getting:** in a comparison for 2005-6 between the TALIYAH and the Arab-Jewish Community Volunteer Year volunteers and the "Channels of Information" volunteers, it is evident that the former feel they are significantly more beneficial and contribute more than the "Information Channels" volunteers ($p < 0.008$).
18. **Voluntary work facilitating future paid work:** the youth volunteers barely associate the voluntary work with their future paid work.
19. **Personal price paid for volunteering:** substantial differences emerged in 2005-6 between the "Information Channels" volunteers and the TALIYAH and the Arab-Jewish Community Volunteer Year volunteers. The latter sensed that they pay a higher

personal price for their voluntary work (e.g. all of the volunteers who indicated a hefty personal price were from the Arab-Jewish Community Volunteer Year and TALIYAH) (Chi-Square = $p < 0.006$). This is further validated by the data from 2006-7.

20. **Difficulties in voluntary work:** this aspect was examined in a series of 14 items. The youth experience various difficulties encountered in their voluntary work. The most conspicuous difficulty was that the voluntary work does not leave the volunteers any leisure time, obliges them to relinquish personal matters and requires both physical and mental effort. However, the volunteers are less inclined to associate their difficulties with discouragement and feelings of depression, caused by the problems they are exposed to and the lack of challenge.
21. **Satisfaction from voluntary work:** the level of satisfaction in 2006-7 was mostly higher than in 2005-6.
22. **Reference of the immediate environment:** there is a significant increase in positive regard of the volunteers by their environment between 2005-6 and 2006-7 (from 65% to 87%).
23. **The effect of the voluntary work on the environment:** the volunteers are of the opinion that their volunteering raised awareness of the needs of children and teenagers at risk (approximately 32% of the volunteers, including those that chose to volunteer in 2006-7), and that approximately 64% of their friends demonstrated increasing interest in volunteering, with 34% in practice already volunteering in 2006-7.
24. **Willingness to extend the scope of their volunteer work:** it is evident from the findings that over 80% of the volunteers were prepared to extend the scope of their volunteer activities. This was particularly true of the "Information Channels" volunteers (the other volunteers in any case undertake many weekly hours of volunteer work).
25. **The youth volunteers positions towards the issue of volunteerism in the Arab-Bedouin community:** the female volunteers of TALIYAH explain that volunteerism in the community had emerged before *Volunteer Tent* program was launched. However, as volunteers, they find it very important to promote volunteerism and publicize it: "*Most of the children do not understand the difference between the volunteers and the teachers. For us, as volunteers, it is important to talk about volunteering, so they will grow up and know that we have helped them, that it is an important thing to volunteer, to give*"... The volunteering girls stated that they were unaware of the effects of their volunteer work on the paid staff in the schools. Young volunteers (high school pupils) perceive their volunteer activities as leverage for advancement of Arab-Bedouin society: "*Volunteerism can advance Arab-Bedouin society, because the contribution of the Arab-Bedouin to their own community is visible in the actual frameworks, and therefore appreciated*".

8.2.3 A Comparison between Youth and Student Volunteers

The following two tables compare the position of youth volunteers and student volunteers towards their volunteer work and towards the management of volunteers in *Volunteer Tent*. The groups that were compared include all of the informants who filled out both the youth and senior Stage II questionnaires (the volunteers in 2005-6 and the volunteers in 2006-7). The tables indicate areas and subjects in which the youth volunteering was similar to the students' volunteering and those areas in which they differed.

Table-5: Similar Patterns of Youth versus Student Volunteerism

Subject	Similar Patterns of Youth and Student Volunteerism
Contribution of volunteerism to the volunteer	92% and 97% respectively
Would not prefer to volunteer in a different position	Identical positions
Recommendation to friends to join	76% and 74% respectively (to a great extent and to a very great extent)
To what extent did the guidance facilitate problem solving?	Similar positions.
The volunteers' perception of the coordinator	The youth and students perceive the coordinators similarly, though the students accord them a somewhat lesser leadership role.
The rewards the volunteers feel they are getting	The perceived rewards are similar, though the students rate the rewards somewhat lower.
Satisfaction from the volunteer activity	The satisfaction is similar, though the students rate the satisfaction somewhat lower.
Difficulties encountered in the volunteer activity	They encounter similar difficulties, though the students rate the difficulties somewhat lower (less difficulties).
Factors that disturb the activity	Similar factors are disturbing, though the students rate the disturbing factors somewhat lower.
Personal price paid for volunteering	Similar among the youth and the students.

Table-6: Differing Patterns of Youth versus Student Volunteerism

Subject	Differing Patterns of Youth and Student Volunteerism
The possibility of choice	The youth volunteers had greater possibility of choosing their assignment
Frequency of meeting with the coordinator	The youth volunteers met the coordinators at greater frequency
Participation of volunteers in advanced training	The youth volunteers indicated a greater rate of participation in advanced training (78% compared to 68%, respectively)
In reference to their direct coordinator	The students gave the coordinator higher ratings
Contact with other volunteers in the organization	The youth volunteers are more inclined to meet in social activities, though they are less inclined to form personal friendships.
The volunteer feels part of AJEEC	The youth volunteers are more inclined to feel part of AJEEC than the students (78% and 60% respectively)
Satisfaction	The students derive greater satisfaction from their work than the youth volunteers (94% satisfied and very satisfied, compared to 84% among the youths)
The significance the volunteer attributes to his volunteering	56% of the youth volunteers attribute great importance to their volunteering, compared to 43% of the seniors
Volunteer activity facilitating future employment	65% of the youth volunteers felt that their volunteer activity would help them in their future employment, compared to 47% of the students
The regard of their immediate surroundings of volunteering	The youths' immediate surroundings is prouder of their volunteer activity than the students' surroundings
The effect of the volunteer work on their surroundings	The youth volunteers were more inclined to feel that their volunteer work affects their immediate surroundings (more of their peers are willing to volunteer and have changed their attitudes towards children and youth at risk)

8.2.4 Management of Volunteers

The most important and basic professional task of the *Volunteer Tent* is the development of an effective volunteer management system. The concept of "volunteer management" includes all the organizational and professional activities undertaken by the system that fields volunteers, in order to maximize the efficacy of the volunteers' activity and the work of the system.

Volunteer management calls for an overall appraisal of the volunteer management system and, within this context, the design of appropriate interfaces between the organization and its

task-environment, including those client frameworks that absorb and support the volunteers.. The management of volunteers is conducted by professional staff.

The volunteer management procedures consist of the overall organizational and professional actions required in order to effectively and beneficially ensure the volunteers' work, and may be characterized by the following twelve points:

1. Identification and analysis of the needs of the organization/agency absorbing the volunteers.
2. Design of volunteer management programs: definition of goals, objectives and mode of operations.
3. Formulation of a contract with the absorbing organization/agency.
4. Identification of potential volunteers.
5. Recruitment and selection (interviewing) of volunteers.
6. Training, direction and placement of volunteers.
7. Establishment of contractual relationship with the volunteer and determination of work conditions.
8. Management of the volunteers' work: location, hierarchy and responsibility, supervision, reporting and distribution of work.
9. Training of volunteers: administrative training (prescription of the work assignment and follow-up on execution thereof), emotional support and development of task-related skills.
10. Volunteers' reward: tackling dropout problems (burn-out), substitution and continuity.
11. Evaluation and feedback for the volunteers' work.
12. Conclusion of the volunteers' work, including in cases where radical intervention is necessary – dismissal of volunteer.

It appears to us that the *Volunteer Tent* indeed designed a methodical infrastructure for volunteer management, which includes a professional staff (volunteer coordinators) that deals with development and daily management, a methodical system for recruiting volunteers (from the different target communities), and a regulated system of activity for fielding the volunteers and supporting them. However, it appears that the data management system dealing with the volunteers is somewhat deficient: we could not find a regulated and methodical registry of the volunteers, including personal files (profile, entry to position, regular activity, etc.). There was no clear information regarding the beginning and ending of the volunteer's activity, the scope of his/her activity, the quality of his/her work and the difficulties he/she encountered, his/her direct system of support, etc. This information and knowledge could on the whole be found in the system, though it usually took the form of personal knowledge, particularly that of the coordinator. However, it did not take the form of methodical systematic information, so that it was impossible to methodically follow-up on the volunteers' performance, their needs and the needs of the system they facilitated.

Some of the main issues pertaining to the management of volunteers are reviewed hereunder:

A. Design of the Volunteers' Functions

We found that the *Volunteer Tent* designs the volunteers' functions in a methodical and orderly manner and clearly defines their roles, particularly regarding all aspects of the student volunteers' functions. The roles of the volunteers are defined in accordance with the various fields of activity (enrichment, academic help) and the professional tasks assigned to the volunteers (guiding groups of teenage girls, activity in the field of non-verbal communication, etc.).

B. Recruitment and Selection of the Volunteers

The student volunteers are primarily recruited from institutions of higher education in the area. The students are selected through a process of participation in "Evaluation Centers" and through personal and group interviews. The Arab Jewish Community Volunteer Year and TALIYAH volunteers are recruited from the ranks of high school graduates. The selection of youth volunteers takes several months. In year 2006-7, 30 volunteers were selected from approximately 200 candidates.

C. The Training Programs

During the first years of the program's development, the *Volunteer Tent* was assisted in its training programs by various training centers such as the Israeli Center for Youth Volunteerism, Shatil and the Ministry of Welfare's Central School for Social Services. From 2005 onward, training was organized and conducted by the professional staff of the *Volunteer Tent* itself. Since 2004, parallel training programs are conducted for continuing student volunteers along side first-time student volunteers. The scope of student volunteer training (despite the fact that the design has changed over the years) is approximately 40 hours (in 2003-4, the course was 56 hours long).

Training courses are comprised of two main modules: one module is the basic training program that all volunteers undergo, which includes aspects of community work, methods of operation and activation and fostering individual abilities and group cooperation among the volunteers.

The second training module is unique to the specific volunteer task: work with teenagers at risk of dropout, guiding an intergenerational dialogue between mothers and their daughters, providing guidance and enrichment to groups of teenage girls at risk, non-violent communication, softening of inter-tribal boundaries, and providing information in fields of children's education and rights to families and pupils at risk of dropout. The training is provided by the professional staff of the *Volunteer Tent* and by external experts.

Volunteers assigned to programs for children at risk of dropout, study centers and non-violent communication were provided with training in the following subjects:

- Establishing and maintaining groups
- Learning skills
- Mediation skills

- Building systems of cooperation among pupils
- Skills in designing social activities.

Volunteers assigned to programs promoting leadership, softening boundaries and youth at risk of dropout, were provided with training in the following subjects:

- Establishing and maintaining groups
- Providing tools and skills for learning
- Reinforcing self-image among youth
- Designing activities and adapting them to the group
- Softening tribal boundaries
- The leader within me

The volunteers received half of the training hours in a concentrated manner before they started volunteering in the field and the other half throughout the course of the activity year.

Since 2006-7, self-awareness workshops have also been conducted during the course of the training (for both new and veteran volunteers). The student volunteers' training was conducted jointly for the entire group of student volunteers and included the following subjects:

- Coping with the dropout of participants
- Building partnerships within the community
- Recruiting community resources
- Producing community events
- Learning skills
- Developing a culture of giving
- Dealing with cultural conflicts
- Formulating the volunteers' identity

An analysis of oral and written feedback shows that throughout all of the courses that had taken place during the period of research, the participants rated the quality of the training as 'good' and 'very good'.

In July 2004, the volunteers' focus group was questioned about its level of satisfaction from the training program it had taken in the summer of 2003. The responses of the participants attested to a high to very high level of satisfaction.

The training was highly valued and the supervision of the coordinators, which included both telephone conversations and personal meetings, was very highly praised by the volunteers. They stated that the coordinators' high expectations had motivated them to constantly try and improve their functioning: *"I would give him (the coordinator) an 'excellent' grade. He would simply criticize everything; no matter what there was, he would expect more"*.

Observations conducted in the summer of 2004 produced several findings:

- The academic activity was diverse and included group teaching, sharing questions and answers with the participants and implementation of tasks in sub-groups (e.g. designing a work program in small groups).
- The volunteers demonstrated great interest in the training program. The volunteers were very attentive to what was said, demonstrating active participation in the activities and asked clarification questions until they fully understood the issues they deemed important.
- The atmosphere in the classes was very pleasant.
- It was evident that the lecturers made efforts to accommodate the material to the participants' level and to their needs, so that the learning would be optimally relevant to their work in the field. Furthermore, they tried to provide responses to all the professional issues that were raised by the participants, in the various fields that were discussed.

TALIYAH and 'Arab-Jewish Community Volunteer Year' Training

General: Basic training extended over three consecutive weeks (approximately 15 days of study), of eight hour long sessions, for a total of 120 hours. In addition, special training modules were conducted with each of the three groups (the Arab-Bedouin participants in the 'Arab-Jewish Community Volunteer Year, the Jewish participants in the same, and the TALIYAH volunteers).

Content: the training included joint orientation for the Israel Scouts volunteers and the volunteers from the Arab Bedouin community. The training dealt with four main issues: inter-cultural and inter-organizational familiarization, skill training for their designated tasks (including learning and enrichment of the Hebrew and Arab languages), volunteering in the community and field visits. Within the framework of inter-cultural acquaintance, the young volunteers took part in workshops dealing with issues of national identity and multiple identities, clarification of identity and adjustment of expectations between the Jewish and Arab Bedouin groups. The participants were exposed to subjects pertaining to the social structure, the social values and cultural codes of the Arab Bedouin society of the Negev. Correspondingly, discussions were also held on issues of multi-culturalism in Israeli society, the cultural structure of the Jewish society, etc.

The participants dealt with topics pertaining to the function of the volunteer and the role of the volunteer as a guide, community leader and role model, the activity contract and mutual commitment between the volunteer and the framework, the expectations of volunteers and the intrinsic rewards of helping children. Additional subjects studied dealt with guidance skills, including creative thinking, tools for building a group, teamwork strategies, organizing social games and planning of social and educational activities.

The training also incorporated field visits and familiarization with the different programs, as well as diverse challenging and social activities.

D. Management and Support of the Volunteers

Over the years, the *Volunteer Tent* developed a variety of means and tools for ongoing management and support of the volunteers. In addition to the staff engaged in this field (the coordinators of the student volunteers, the 'Arab-Jewish Community Volunteer Year' and TALIYAH programs), various procedures conventionally used in volunteer management were developed, including an activity contract between the *Volunteer Tent* and the volunteers, and an array of reporting forms with which the volunteer reports on the activity conducted throughout the week (with reference to content, participation, problems that surfaced, and so forth). The volunteers are granted certificates for their participation in the training courses and evaluation certificates upon conclusion of their activities. Furthermore, certificates are awarded to excelling volunteers.

E. The Volunteer Coordinators

The volunteer coordinators are the central pillars of the professional and leadership infrastructure of the *Volunteer Tent*. Since its foundation, the *Volunteer Tent* has invested substantial efforts in developing the coordinators' group, defining its functions, its training and its support. Over the years, stability has been established, with some coordinators continuing for a second and third year of activity, and in some cases going on to assume more senior positions in the *Volunteer Tent*. During the course of collecting the findings, diverse professional material was found, pertaining to coordinator training, position design, etc.

1. Four primary tasks were defined for the coordinators:

- a. Responsibility for the group of volunteers (facilitation of their recruitment, performing interviews, training and their ongoing management).
- b. Responsibility for the group of beneficiaries (e.g. providing assistance in the recruitment of beneficiaries and in coordination with the school staff and the *Volunteer Tent* staff, follow-up on attendance, providing solutions to problems that emerge in the field, etc.).
- c. Maintaining ongoing contact with the absorbing frameworks (including regular supervision of the volunteers' activity and presence in the frameworks in which the activities are held, representation of AJEEC vis-à-vis the absorbing framework, production of joint events, etc.)
- d. Contact with the *Volunteer Tent*, including participation in meetings of the coordinator staff and in the volunteer training and selection programs, submission of professional reports, facilitation of the evaluation, etc.

2. Contract:

All of the coordinators sign a detailed work contract in which they declare that they accept their job definition and that they commit themselves to carry out their job accordingly.

3. Training of Coordinators:

In 2003, with the establishment of the *Volunteer Tent* (in preparation of the 2004-5 school year), the volunteer coordinators participated in a training program of approximately 70 study hours. Over the years, this program has been refined and diversified. The most prominent issues covered in the training program are: volunteerism and community activity; the civil society; democracy and the culture of giving; acquaintance with modes of conduct in Arab Bedouin society; knowledge and skills in the field of activating volunteer teams and managing intervention programs in the field. Furthermore, the training programs include theoretical and practical knowledge in these fields, with emphasis on learning from prior experience and accommodations to the unique social and cultural needs and to the physical conditions in the field. The studies took the form of lectures, discussions, conversations and workshops, while combining exercises and simulation games. From 2005 onward, with the integration of the role of 'coordinator of training ' into the staff of the *Volunteer Tent*, a clear and distinct design was adopted for evaluating the training and analyzing the participants' feedback. The professional coordinators, who conducted the various training programs, expressed a very high level of satisfaction.

The Characteristics of the Volunteer Coordinators

During the first two years of research, questionnaires were distributed to the volunteer coordinators, dealing with their background and their positions towards their roles and their tasks. The findings were as follows:

Table-7: Profile of Volunteer Coordinators and their Attitudes towards their Professional Roles and AJEEC (21 Coordinators)

Subject	Findings
Personal Characteristics	<ul style="list-style-type: none"> ◀ 62% of the coordinators (13 coordinators) were male and 38% (8) were female.
	<ul style="list-style-type: none"> ◀ The age range of the coordinators was 21-27. Average age 24. ◀ 62% of the coordinators were single and 38% were married. Half of the married coordinators had children. ◀ 86% of the coordinators resided in recognized towns and villages. ◀ Years of study: between 12 and 18 years (an average of 16 years of study). ◀ 67% of the coordinators were students.
Occupational Background	<ul style="list-style-type: none"> ◀ Service as coordinators between 1 to 24 months (an average of 8 months) ◀ All had previously volunteered in various frameworks, most in organizations for children and teenagers at risk. ◀ 86% had prior experience of a given capacity in the education system.
Evaluation of the position	<ul style="list-style-type: none"> ◀ The coordinators perceive their work as focused on guiding the volunteers, including organizing and defining roles, support, feedback and problem solving. ◀ The coordinators believe that they perform their work adequately, and that it would not have been performed better by a professional.
Positions towards volunteerism	<ul style="list-style-type: none"> ◀ Most of the coordinators view their volunteering as a form of leadership (72%), as functioning as a friend (approximately 62%) and as an administrator (48%). ◀ All of the coordinators think their voluntary work contributes to children and youth and that, to a certain extent, it helps to soften tribal boundaries.
	<u>The Primary Motives for Volunteering:</u>
	<ul style="list-style-type: none"> ◀ To receive a scholarship (the most prominent) ◀ The volunteers' recognition of the need to fulfill the task. ◀ Doing something of value.
	<u>The Three Least Significant Motives:</u>
	<ul style="list-style-type: none"> ◀ There was nothing to do in their spare time. ◀ A sense of loneliness. ◀ A family tradition of volunteering. ◀ 45% of the coordinators stated that the functions the volunteers fulfill

	would only to a certain degree have been performed better by professionals.
	<ul style="list-style-type: none"> ◀ 77% stated that the functions would have been better performed by individuals employed for pay.
	<ul style="list-style-type: none"> ◀ Everyone recommends joining the program to their friends.
<i>Coordinators' view of the goals of volunteerism</i>	<u>The coordinators define the goals of volunteering as follows:</u>
	<ul style="list-style-type: none"> ◀ Helping people.
	<ul style="list-style-type: none"> ◀ Action for creating equality and empowerment and for advancing Arab-Bedouin society in the Negev.
	<ul style="list-style-type: none"> ◀ Response to and assistance to children and youth who are unable to pay for activities.
	<ul style="list-style-type: none"> ◀ Developing the volunteers' ability to contribute to society.
	<ul style="list-style-type: none"> ◀ Softening of tribal boundaries.
	<ul style="list-style-type: none"> ◀ Most of the coordinators identified to a very great extent with the goals of AJEEC.
<i>Satisfaction from their job as coordinators</i>	<ul style="list-style-type: none"> ◀ The coordinators were satisfied or very satisfied by their work as coordinators.
	<ul style="list-style-type: none"> ◀ Most of the coordinators believed that their activity would help them in their future employment by way of:
	Providing an opportunity to gain experience in the field.
	Providing an opportunity to acquire knowledge and skills.
	<u>The most prominent rewards the coordinators gain from their work:</u>
	<ul style="list-style-type: none"> ◀ Gaining knowledge about the community. ◀ A sense of contribution (the most prominent). ◀ Providing a beneficial service to the community.
	<u>The least prominent rewards:</u>
	<ul style="list-style-type: none"> ◀ Political influence. ◀ Support for studies (the least prominent) ◀ Material rewards.
	<u>The coordinators view their work as an opportunity to acquire knowledge and skills, and are particularly content with the following aspects of their activity:</u>
	<ul style="list-style-type: none"> ◀ Relations with their direct supervisor. ◀ The feedback they receive. ◀ The challenge the activity entails. ◀ Their accomplishments to date.
	<ul style="list-style-type: none"> ◀ 70% of the coordinators identified to a great extent with the goals of AJEEC.

	<ul style="list-style-type: none"> ◀ 45% of the coordinators were very satisfied with their work in AJEEC and another 55% were satisfied.
Major difficulties the coordinators encounter	<ul style="list-style-type: none"> ◀ The activity requires much time, and they have less free time.
	<ul style="list-style-type: none"> ◀ The need to relinquish personal and familial matters.
	<ul style="list-style-type: none"> ◀ Physical and mental effort.
Attitude towards training	<p><u>The coordinators indicated a high to very high level of satisfaction from the training they received for their work as coordinators. They attributed their satisfaction to the following aspects:</u></p>
	<ul style="list-style-type: none"> ◀ Individual training that was adapted to events in the field.
	<ul style="list-style-type: none"> ◀ The training helped raise the level of volunteering in the field.
	<ul style="list-style-type: none"> ◀ Received relevant tools and workshops.
	<ul style="list-style-type: none"> ◀ Received knowledge in how to treat and solve problems.
	<ul style="list-style-type: none"> ◀ Helped in planning their work.
	<ul style="list-style-type: none"> ◀ Provided acquaintance with the organization and its goals.
	<ul style="list-style-type: none"> ◀ 81% of the coordinators reported that they were satisfied or very satisfied with the training they were given. One coordinator (5%) stated that he was very discontent with the training and 14% stated that they received no training whatsoever.
The investment	<ul style="list-style-type: none"> ◀ 6-50 hours a week (the average is 15 hours).
	<ul style="list-style-type: none"> ◀ 76% assume that they will undertake more hours in the future.
Future Inclinations and Plans	<ul style="list-style-type: none"> ◀ All stated that their work in the Center is very important for them.
Their view of the work's significance	<ul style="list-style-type: none"> ◀ The coordinators felt that they were fulfilling a very important function in AJEEC (an average of 4.85 on a scale of 6).
Training for their position	<ul style="list-style-type: none"> ◀ The coordinators felt that the orientation they received contributed to a great extent to their success in their position (an average of 4.67 on a scale of 6).
Contribution of volunteering to the children's welfare	<ul style="list-style-type: none"> ◀ The coordinators felt that their voluntary work contributed to the welfare of the children and youth beneficiaries (an average of 4.92 on a scale of 6).

It is evident that the *Volunteer Tent* succeeded in recruiting, training and guiding a committed group of young people who are challenged by their professional role and invest dearly in their work as volunteer managers and in rendering the necessary support, which they feel to be crucial for disadvantaged children and teenagers.

8.2.5 Characteristics of and Trends in the Key Stakeholders' Attitudes towards Volunteerism

Introduction

The development of the civil society in the Bedouin community is intertwined with the transformation processes the community has been undergoing since the establishment of the State. This is particularly true of the last decade, with the emergence of numerous community organizations and the establishment of a young and educated leadership that has been exposed to knowledge, experience and the influence of the development of the civil society in Israel in particular and in the world at large. This young community leadership is convinced that the development of "new patterns of volunteering and giving" is in reality an extension of the "intra-tribal" approach of giving that was prevalent in the Bedouin culture.

From the beginning the designers of the volunteer program had perceived the latent value in developing a comprehensive volunteering system among young people in the Arab Bedouin society that would leverage overall community empowerment. Others active in the field during the first years of *Volunteer Tent's* development had primarily regarded volunteerism as an additional means of providing certain services and focused assistance. Upon conclusion of the third year of research, it appears to us that positions supporting the approach that volunteerism could facilitate the development of a civil society among broader layers of the Arab Bedouin population may clearly be identified. Interviewees from the welfare services and from formal and informal education frameworks stated that: *"developing a young leadership", "involvement of students in pressing social issues", "exposing a wide spectrum of professional elements in the community to values of volunteerism"*, all these contribute in their opinion to the ongoing process of molding the "civil society" in the Arab Bedouin society. The *Volunteer Tent* itself is perceived by the public service systems as an organization whose function is not only to help the existing services, but also to initiate the development of innovative programs. Volunteerism is perceived not only as a means of advancing weaker populations, but also as a key tool for developing social involvement and responsibility, and as a value that must be nurtured on its own merit: *"...volunteerism is a resource that aims to build, empower and strengthen Arab-Bedouin society. Volunteerism is an intermediary stage. The end goal is that each individual contributes and devotes time to the community"* (as stated by one of the community partners).

According to the directors of programs in the field (school principals, directors of community centers, etc.), since volunteerism is innately pluralistic, it is therefore an increasingly influential tool in the realization of the program's vision. Several interviewees emphasized that the program's power also lies in the development of a future group of young leaders, who have internalized the vision and values of the program (an aspect that was also salient in the findings of the Coordinators' Questionnaire: half of the respondents expressed increased interest in long-term participation in the Center's programs).

The findings of this chapter shall be presented in a time frame, since as the testimonies in this subject were collected at the beginning, throughout and upon conclusion of the research.

They clearly indicate a methodical development of the volunteers' functions in the field. This is due to attentive learning from the field, improvement of training and guidance, improvement in the communication patterns between the *Volunteer Tent* and the volunteers' assignments, as well as to other aspects of volunteer management.

The Positions of the Institutional Partners and Community Partners towards "Volunteerism"

1. The Importance of Volunteering and its Reward in the Form of Scholarships

From the initial stages of the research, it was clearly evident that professional institutions including welfare and community service offices responsible for the care of children and youth in the Arab-Bedouin community recognized the importance of volunteer activity.

The representatives of the Ministry of Social Welfare's Community Work Division pointed out that in Arab-Bedouin society, both in terms of religion and tradition, increasing importance was attributed to helping others: *"even the women's clubs had undertaken to volunteer and help in preparing sandwiches for underprivileged children in the schools"*. They claimed that there was much evidence indicating that, since their division began working in the Bedouin villages four years earlier, there had been an overall rise in volunteering, and that volunteer activity was becoming more organized and frequent.

The principal of a school, for example, claimed that in the Arab-Bedouin sector, volunteerism was indeed important, yet required much further development:

"It is part of our tradition, though in the current era everything is different. The concept of volunteering – we must develop our use of it in the community, to teach it as an ideological concept; to develop the need to contribute to the group, to the school and to the society. In my work, it is more important than the studies themselves." He didn't totally accept the volunteering approach of AJEEC, since ... *"in the AJEEC project, I couldn't really sense the concept of volunteering, since the volunteers receive some form of reward"...* However, he stipulated that *"what's important is the project itself (helping children at risk)"*.

Directors of community centers stated that the volunteers provided a service in addition to and instead of professionals, but that their volunteering had an added ideological-community value: *"...It is the giving, it is the initiative and it is the newness ...it will no doubt develop the community"*.

One principal pointed to the significance of the transition from a dependent way of thinking and reflecting to a state where people of the community would rely on their own powers and abilities and would be able to develop themselves and the community. In his opinion, one of the ways of developing such a civil society is through volunteerism:

"I am speaking about people starting to rely on themselves and only on themselves-compared to the current situation in which actions of individuals depend on the extended family and on the tribe at large... when a person can rely on himself, he can also help others. In our community center, the aim is to develop the civil society by way of fully internalizing volunteering ideals".

Later testimonies from the second and third years of research present a more rounded approach to the issue of volunteerism. A representative of a large organization participating in the project steering committee testified:

"Two things are currently clear: the first – Bedouin are willing to volunteer, and the second – the system was able to cope with such a large number of volunteers. At present, the most important aspect of the project is that it was initiated, planned and executed by the inhabitants themselves, i.e. it was shaped by "street wisdom". The questions to be asked pertain to the quality, the continuity and the effectiveness of the services that are provided through the voluntary activity. The answers can only be learned in the field, when the organizational ability is proven and the capacity of the society to accept the volunteerism is proven. Now the question at hand is that of the quality of the service. This will be measured through additional and increasing consumption of the product".

A representative of a different community organization, who very much believes in developing volunteering, explained her reservations regarding the "scholarship approach" of AJEEC:

"What does volunteering mean? Should a monetary reward be given for it? I am not in favor of it... Our volunteers are high-school pupils or past beneficiaries. She summarizes by saying: "The Tent is currently in its development stage. In my opinion, its orientation will change and the goals will be reformulated".

A director of a community association active in the Bedouin community stated that the volunteering is the true and correct way of operating in Bedouin society, and perceives it to be a real contribution to the development of the civil society: *"A volunteer works in a true way to benefit his society".*

As to faith in continued development of the civil society in the Bedouin community, one of the directors of the community centers spoke of his ambition and hope that Bedouin society would develop as an established civil society and not as a tribal society. He views the *Volunteer Tent* as an important means of advancing such processes:

"Volunteer Tent must be a partner in the vision of a mixed and unified community; a community in which each tribe will not be concerned only with itself. I want the community orientation to be a propelling force. Once volunteers come from all parts of the Negev, it will become much easier for me to convince my community to adopt a modern way of life and view itself as interconnected with a larger community".

In this context, he noted that the volunteers themselves had proposed that volunteerism in the community be developed in a circular fashion – from within the community to the outside: *"to first and foremost promote volunteerism within the village and only after this, to move on to the community at large".*

2. The Management of Volunteerism

The findings that emerge from the interviews with the different informants throughout the years of the research indicate a gradual professionalization of volunteer management skills, both at the level of the professional staff of the *Volunteer Tent*, and at the level of the professional services' capacity to effectively absorb and activate volunteers.

By 2005-6, it was evident that the school principals and the directors of the community centers had internalized the "volunteering" ideology and believed in it; however, regarding actual performance in the field, various practical difficulties, pertaining to correct management and support of the volunteers, continued to surface. These difficulties included technical problems, from: *"There are not enough keys on Fridays and Saturdays to open the classrooms for activity in the schools"*, to communication and knowledge-based problems, such as: *"a lack of day-to-day communication between the volunteers and the teachers, in order for the volunteers to understand the pedagogical implications of their school-based activities"*. As stated by one school principal: *"Contact and cooperation between the volunteers and the teachers was not as we had expected. I do not blame the volunteers; rather, I first and foremost blame myself"*.

The skills of the volunteers: in 2005-6, some of the school principals felt that the volunteers were not sufficiently adept at organizing social activities, and particularly not in the provision of pedagogical support:

"Not all of them possess sufficient training to work with children" ... "it may be necessary in the future to perform a more professional selection of volunteers. It may be necessary to train them during their activity in the field. It would be advisable to incorporate some advanced studies throughout the activity in the school, as they do not yet have sufficient training in pedagogical and social issues, as well as in the field they are dealing with ...the Bedouin population residing in the villages is very traditional, which poses other needs. For example: some pupils know the answers but are not ready to express themselves. I asked the volunteers to work on freedom of expression with this group, and I indeed observe significant progress in this aspect".

The functioning of the volunteers: at the beginning of 2005-6, the school principals also mentioned difficulties in the functioning of the volunteers:

"The management of the volunteer group slackens over the course of time – there are absences and late arrivals. There are logistic difficulties that must be tackled. Since my school caters to the unrecognized and dispersed Bedouin villages, there are difficulties in getting to school. In addition, there is a problem with electricity and we must assure that certain individuals remain in the school to operate the generator... furthermore, the Ministry of Education only budgets formal educational activities, and the volunteers must come equipped with materials for their activities".

Yet, one of the principals stated that he had included the volunteers in school events and staff meetings, and in the event that he forgot the volunteers, *"there was always someone to*

remind me that they are part of the school". Later on in the year, the school principals spoke highly of the beneficial effect of the volunteers' work with the children, and of their responses to the real needs in the field, which were always welcomed heartedly by the beneficiaries: "Our children desperately want to be part of a framework. The volunteers are good; though they are not perfect, they are still good; they are performing very valuable work and are hardly ever absent. If there are cancellations of activities, these are primarily because of us (a school event) ...it is excellent when any adult sits with pupils for four hours".

The efforts invested in refining the voluntary activity: many had expected that the volunteer activities would be supervised more professionally, particularly in relation to guidance and training of the volunteers assigned to the school. One of the school principals said:

"The expectation is more from the people who lead the volunteers, for the volunteers actually follow the guidelines they are given to the best possible extent. I expect more professional guidance and training. They must receive better preparation, as they come with no experience whatsoever. Furthermore, despite the fact that this is not their field, they must receive professional enrichment".

Expectations of professionalism came not only from the outside, but also from within. It had been specifically designated that the volunteers' professionalism must be developed, so that they would be able to cope in a more structured and methodical way with the issues and needs that emerge in the field, and would have the tools to do so: *"There is no structured process in the program. The volunteers themselves don't know where they are going. I think that now, when we are working on the new syllabus, it will be much clearer".* There was a clear intent to reinforce professional guidance in the field: *"It is important to assure continued effective guidance by an AJEEC coordinator".*

Extending the areas of volunteering and the volunteers' profile: according to the interviewees, investment in professionalism would also enable the *Volunteer Tent* to expand the scope of its volunteer activities, both in terms of target population and in terms of issues addressed:

"It is difficult (for the volunteers) to deal with sensitive issues, such as non-normative behavior and the likes (i.e., pregnancies)...In the course of training workshops, the volunteers themselves must undergo a process, which they would in turn pass on through modeling. (At present) most of the learning is cognitive and not experiential".

One of the community center directors spoke of the need to recruit more mature volunteers, not only students:

"I believe that in a place that is devoid of resources, one must be creative and initiate things through collaboration with the community and on issues of needs and assumption of responsibility. The goal is for the volunteer alignment to also include other age groups – such as forty year-olds and above; adult individuals who would contribute to the entire

community and not only to their own limited circle (within their own social circle and tribe)".

These issues were raised once again throughout the second year, though they were less emphasized in the third year, and it appears that the system has learnt how to adapt itself to the needs of the volunteers in a more professional and effective way.

The role of the volunteers: a process of transition to less formal roles is evident.

The Attitude of the AJEEC Staff towards Volunteerism

1. The Importance of Volunteering and Rewarding by Means of Scholarships

The volunteer coordinators attribute very great importance to volunteering in itself, and put this before all other goals.

"The mere fact that volunteering exists is a good thing, only secondary is the concern for academic improvement of the pupils. I want to see much more volunteering in Bedouin society. "

Towards the end of the research, one of the professional coordinators stated that:

"In ten years time, I want to see an independent society that is engaged in actions to advance itself. I want people to engage in developing their own society, both through work and through volunteerism. I want the volunteering to come from the heart. It is not important for me that everybody volunteers. The important thing is that they contribute to their society in some way. Throughout these four years of the Volunteer Tent, the goal was to promote the will of the community itself to volunteer, without the urging and training of the Volunteer Tent.

There is a broad consensus that volunteering is in itself important. The following was said by student volunteers:

"Volunteering is a tradition in Bedouin society. But now we have done something to promote it. Volunteer work has changed my life to more activism. I feel that I am giving something... at first, I only wanted to volunteer for four hours on Fridays, in order to get the scholarship, but later I discovered that I needed to give. I started to believe that I must give, and that I have the power to do things. There are many who used the word "sucker", and I wish this would be different. My approach is that we must view volunteerism as a prestigious thing..."

Regarding the effects of volunteering on broader circles of the environment, one of the volunteers said: *"we felt it on the Heritage Day and on the Music Day. Parents of the children we worked with arrived, and they expressed how positive their impression was. I consider this having real influence..."*

TALIYAH volunteers attested:

"Volunteering in the community started before the Volunteer Tent existed. Most of the children (the beneficiaries) do not understand the difference between the volunteers and the teachers. For us, as volunteers, it is important to talk about volunteering, so that they grow up knowing that we helped them, that it is an important thing to volunteer, to give"... The volunteers stated that they were unaware of the effect of their volunteer work on the regular staff of the school.

In the following description, the AJEEC director presents an interesting example of the significance of volunteering and its influence:

"Regarding the effect of the Volunteer Tent on the community: in general, looking at where the volunteers once were and where they are today three years down the road, there is no comparison between an individual who had volunteered and one who had not. They (the volunteers) are extremely sensitive towards the society and to the social issues of the society. They are no longer indifferent to everything that takes place in their community. For example, there was a student who had already completed her volunteering stint, who noticed that there was no Arabic language children's library in 'The Maagan Center for Emotional and Social Support for those Living with Cancer and their Families', in response to which she simply took the initiative and established an Arabic library. So what was it that made her take such an initiative?"

Concerning the scholarships

The attitude towards the scholarships is very ambivalent. On the one hand, they are considered a significant symbolic and material incentive: *"there is a very immediate relationship between the scholarship and the commitment of volunteering"*, despite the fact that scholarships, generally ranging from NIS 2000 to NIS 5000 per year are actually very small.

"The volunteers are given 56 hours of training (except for the "Arab Jewish Community Volunteer Year" and Taliyah volunteers who receive many more). In reality, they volunteer for many more hours than they have to. They come and want to help beyond their obligatory hours... Most of the volunteers come from homes with very severe social-economic circumstances. And it is essentially such volunteers who come to give and contribute. On the one hand, they have no money to study and it is actually more convenient for them to 'escape' directly to the job market. But we enable them to belong to a social group and the NIS 1,000 merely justifies their participation for the parents. On the other hand, the volunteers' significant commitment, without any tangible reward, is no doubt evident. Notwithstanding, the individuals that come to volunteer with the option of scholarship are extremely devoted and committed".

No doubt the scholarships are an aspect that always preoccupies the professional staff and the partners in the project. It should be noted that professional literature has yet to formulate a solid position towards this subject, and it is evident from all of the testimonies regarding this

aspect, that it does not undermine the overall effect of the program, in terms of developing the civil society in the Bedouin community.

2. The Importance of Volunteering

The training coordinator's perception of volunteering: as an exception, we have chosen to present herein some of the professional judgments of the *Volunteer Tent* training coordinator, who played a leading role in developing the volunteer management doctrine of the program. In one of the interviews held with the training coordinator during the course of the second year, she said that she was favorably surprised by the first evaluation report, having been influenced by the voices of the frustrated volunteers, who had felt that they had not really been able to put their skills to use. These volunteers had thought they would be able to accomplish more substantial and significant things. Moreover, she had witnessed how difficult it was for volunteers to work with emotionally-loaded material and, in reality, the easier and more convenient choice made was to work with less loaded social materials (such as scouting activities). She claimed that the gap between what was supposed to be done and what was done in practice stemmed from a lack of tools and from the fact that the more loaded and burdening activities needed to be performed by professionals and not by novice students.

"What I see in the field is that they tend to raise the less weighty issues for discussion. I had conducted a follow-up on the activity in the field, and I found that the volunteers (with the teenage girls at risk) opted to enter only into the less heavy emotional spheres, such as nutrition, etc... I think that we don't have adequate tools for guiding groups of women and teenage girls. Such guidance must be conducted by a professional social worker. Eighteen year-old students are ill-equipped for it. They are afraid, they don't get in deep and they could even be causing damage. We must work more with professionals... they (the volunteers) prefer these meetings to be only for releasing pressure, and I think that the goals should be in a different place".

It is evident from her words that the aspect of professional guidance is even expressed in her own position – as a training coordinator: *"In my work I focus more on the administrative aspects. I do not receive any guidance from a professional"*.

The lack of professionalism is also personified in the gaps between what happens in the field and what is reported and discussed; gaps that even pertain to the basis of the program's operations – the participation of the beneficiaries of the activity:

"What happens is that there is a vast gap between what is reported and what happens in the field – in terms of figures, activities, etc. I place more emphasis on the work with the coordinators. I meet with them once every two weeks. They themselves have regular meetings with the volunteers, and when I ask them what is going on in the field, I receive positive responses. However, in my follow-up on participation, I noticed that the participants do not arrive regularly, and there is nothing structured".

In regards to her activity as a coordinator, she said that she was trying to advance the professional level of the volunteers' work, by preparing written materials that would serve the volunteers:

"This year I am working on three fields on which I want to write a methodical manual on the vision, the goals and the objectives. I want everything to be documented in an orderly manner, so that a new volunteer would not be merely 'thrown' into the field. Following this, I want to prepare a manual of twenty meeting modules. Before each chapter, I will provide theoretical background, followed by a list of activities, from which each volunteer will be able to choose in the best possible way the activity that is best suited for her".

She felt that the population at large did not accept the activities of AJEEC, due to its feminist orientation, which is why she proposed redefining the goals, as well as relating to additional target populations (men and teenage boys).

The coordinator stated that the mere fact that there is a population of volunteers within the community creates the potential for developing a civil society. Through this volunteering, even when it is not 'pure' and is rewarded via scholarships, awareness of the condition of the community rises. This awareness was non-existent before the volunteering, despite the fact that they all live and grow up in the community: *"There is more awareness among volunteers of the problems in our community".*

She concludes by saying:

"From the experience of two years, I think that we are starting to establish some new patterns, which perhaps were not previously known or internalized, at least among a part of the population – patterns of giving and contributing to the community. We want to see a community that takes responsibility for itself, in such a way that the sense of alienation will change".

Extending the tasks and functions of the volunteers: in the interviews with student volunteers, some had indicated additional areas that warrant the use of volunteers: working with pupils and youth at risk, and in tackling violence: *"There is a need to tackle children's violence".* This issue was also raised in interviews with the coordinators'. In these interviews the tension and the gap between the designed programs and the needs that emerge from the field were raised. There are two aspects to this gap: one, planning that is insufficiently attentive to the field, and the second, an attempt to accommodate the activity to the needs emerging from the field, and to respond to these, which sometimes brought about very good results, though they did not necessarily coincide with the original design: *"What happened in the field did not coincide with what was planned... the gap between the plan and its implementation – it will take time until these things will work out. In addition, the plans do not reflect the reality in the field... However, we do reach all layers of the population. We give and there is appreciation".*

The youth volunteers' perception of the volunteer management: young volunteers (high school pupils) reported that activities benefiting everyone were regarded positively by the

teachers and the beneficiaries, that they received encouragement from the adults and that they desired to continue the successful activities. *"The positive attitude of the children and the teachers is worth it all. The adults also encouraged us. We want to continue participating in the activity again next year"*.

The volunteering high school pupils were very content with the volunteer program of AJEEC. As far as they were concerned, with the exception of difficulties encountered during exam periods, the program was wonderfully conducted. They felt that the program at all levels – from the stage of training, through supervision of the coordinator, to the activities in the field was really good and successful.

"The training was excellent and we learnt how to do many things. There was a pleasant atmosphere and there were good teachers. The advanced studies were very helpful, and we gained much knowledge that will serve us for life... The coordinator was great and made sure that we were progressing well. He really cared for us and wanted us to learn. I can fill an entire notebook about him. All that I know to do I have learnt from him. We want to continue with the same coordinator next year. He was always available for help. He is first and foremost like an educator, a father, and even more; he gave his entire soul and invested so much".

One of the more interesting aspects of the program's operations, which was mentioned by the high school volunteers, is the high percentage of girls volunteering in this project, compared to other projects: *"more girls volunteered in this project, since girls cannot volunteer in just any project out there. So their percentage in AJEEC is high, because the frameworks here are such in which girls can participate"*.

The volunteers from the Arab-Jewish Year of Community Volunteerism and TALIYAH are the cornerstones of the *Volunteer Tent*. Throughout the entire period of research we always sensed the great importance of these young volunteers – Arab-Bedouin and Jews – who devote a year of their lives to volunteer work in the Bedouin community in particular and in general programs in Beer Sheva. The staff, directors and activists in the *Volunteer Tent* repeatedly emphasized the importance of these programs and their extensive contribution to the development of the knowledge and experience accumulated in the *Volunteer Tent*. The findings show that the TALIYAH and the Arab-Jewish Year of Community Volunteerism frameworks have a great effect not only on the beneficiaries of these programs, but also on the volunteers themselves and their personal development:

"At the personal level, I have really changed. I met kids from another culture; it has given me a lot of confidence and helped change positions I had held... As for the pupils, I did something and contributed. I would never have done it by myself, though I did do it with my partner. I have learnt so much. I never dreamed I would meet a Jewish girl and I did not think she would be a human being like me, with different opinions".

"At the personal level, I feel that it has also contributed to me. My world-view has changed; I have accumulated much knowledge about the Bedouin culture in Israel and

about the Arab culture. I gained so much from my relations with the children-beneficiaries. The work in the mixed team was very difficult for me personally; I understood how much our society influences us – impacting on human relations and social relations".

"There is also deterrence from the degree of openness and permissiveness among the Jewish people. Our families (the Bedouin) don't really encourage this. They say that they (the Jews) kill".

"Many hard things were also often said in the group, but I understood many things after such meetings. Before this volunteer year, I was not exposed to and did not know many things. I noticed that the groups did not understand one another. They said things that were based on what they had learnt in their homes, not based on actual knowledge ... I would give myself a low grade, because it may be related to learning. When I began volunteering, I didn't come with the notion of assuming responsibility, but merely to do what I was asked to. There is a lot of routine in this program... I would give the program itself a high grade, in terms of its importance..."

"There are people who think that volunteering is a waste of time and that what is important is to work and make money. But I think that it is very important and that one may discover and learn many things through volunteering. I think that a situation in which only Jews volunteer is not good at all".

The youth summarized their expectations in the following five points:

- The Arab group must know Hebrew better.
- The Jewish group must arrive more prepared in the Arabic language.
- There the Arab volunteers can make a real choice between TALIYAH and the Arab-Jewish Year of Community Volunteerism
- There is a need to develop additional avenues of volunteerism for Jewish Israelis
- More joint activities should be conducted for the groups.

Of unique significance in these volunteer frameworks is the establishment of an unconventional relationship between Jews and Arabs. The staff involved (the coordinators and personnel of the *Volunteer Tent*) acknowledges both the value of such contact and the difficulties it entails. One of the coordinators stated that, at first, the integration of Bedouin teenage girls in a Jewish school in Beer Sheva was problematic:

"It was not easy; the volunteers reported difficult experiences. The Bedouin girls come dressed in their traditional clothing. Pupils may swear and be deterred. Ultimately, when they see an Arab in the school who is not a terrorist, it suddenly seems possible. In my view – the most important aspect is to witness the actual model. The pairs are not necessarily of one gender; they work with the same partner throughout in the Arab schools, but not necessarily in the Jewish schools".

He felt that the social encounter between the Jews and the Arabs in the Arab-Jewish Year of Community Volunteerism was very limited:

"Many of the joint events for the Jewish and Arab volunteers took place at our own initiative; I think there are too few of them, and they only happen spontaneously". Technical factors are mostly the obstacle – the planning does not take into consideration some of the cultural constraints: *"The girls are compelled to return home before dark, and in winter time it is already dark by 4:00 pm; what's more, there are problems with the transportation".*

A coordinator from the Scouts Movement also attested:

"The meetings revolve around the joint work and do extend to a broader, meaningful inter-personal encounter. It sometimes happens that the Arab kids invite the Jewish kids to their homes, but never the other way round. Their parents would not approve of it any way. We wanted to organize a two- day trip, but this proved impossible, and we had to settle for a one-day trip in the end... There is no inter-gender meeting between Muslims and Jews - I don't think it's at all possible. They do like each other and have fun together. There is openness between them, but there is a certain threshold that cannot be crossed. The differences are so great because the Bedouin society is a very traditional society. The threshold is not even spoken of – there are things that they simply do not talk about... Issues regarding the Palestinian and Jewish conflict indeed surface, and when they do they are also discussed, and this is often not at all easy. But they themselves must continue working together and they manage to settle the issues in a way that enables them to continue working together".

The coordinator also mentioned the potential effect, in her opinion, of the encounter for the Bedouin teenage girls:

"I think their identity is shaken... they are somewhat confused. A girl who leaves her home for the first time with her parents not knowing what she does all day; the open relations with the Jewish teenagers in terms of behavior patterns, boy-girl relations, etc; this girl comes out of it shaken, in the positive sense of the word".

The coordinator also views very positively the fact that the Bedouin children (the beneficiaries) are exposed to the Jewish-Arab model:

"They get to meet someone other than the Jewish soldier. They learn about a different type of education, a different form of relationships..." she further adds: *"The 'Volunteer Tent' is a good Jewish-Arab meeting place, though it is exceedingly Arab-oriented – perhaps this is how it should be, and perhaps not".*

She summarizes the year of activity with optimism and good feelings - a year in which she had the privilege of taking part in something of value:

"I truly enjoyed it; I think this was a very significant year for me and for the volunteers – a true sense of calling".

The TALIYAH coordinator also summarized the year of activity very positively. She said the following about the twenty participants:

"The project provides them with tremendous personal empowerment. Many of them are now ready for academic studies and for life at large – it is personal preparation, personal empowerment and a sense of self-capability. They often encouraged their friends to join TALIYAH. I think that even only at the level of volunteering it is extremely successful. It is important for me that people volunteer and not do things out of mere obligation... I am very proud of them and I hope that our next group will be like this one".

8.3 Aiding Children and Youth

The Intervention Programs Conducted by the *Volunteer Tent*

The *Volunteer Tent* has developed five principal programs for aiding its primary target populations: *Study Centers, Youth at Risk of Dropout, Mother-Daughter Dialogue, Personal Development for Teenage Girls at Risk of Dropout and Information Channels*. In reality, the *Volunteer Tent* had focused its efforts on helping children that study in school, while providing aid both within the framework of the schools and by means of enrichment and support frameworks conducted at the community centers in the different towns. Much of the volunteers' activity takes place within the school setting, rather than in outreach and support programs for youth who have already dropped out of the system and are defined by the professional therapeutic frameworks as "alienated youth" or "youth in crisis". Guided by this policy, the *Volunteer Tent* developed the programs in which the majority of volunteers work, including extensive activities undertaken by the "TALIYAH" and the "Arab-Jewish Community Volunteer Year" volunteers.

In addition to the above five core programs, special programs are also conducted, such as the "Project for Children with Cancer and their Families", in which the volunteers conduct enrichment programs and social activities with 10 to 15 year-old children, in which the parents and families also take part. Most of these activities take place in the Kupat Holim Health Fund and Soroka Medical Center in Beer Sheva.

The Beneficiaries of the Programs (data collected in December 2005)

We chose to collect quantitative data about the beneficiaries (children and youth participating in various programs within the framework of the project), by means of a comprehensive questionnaire that covered various aspects of the encounter between the volunteers and the children and youth, and their feelings about and attitudes towards this encounter. Following several discussions with the staff of the *Volunteer Tent*, the researchers and the staff jointly concluded that it would be best to distribute only a basic questionnaire in Arabic – a form of survey questionnaire, examining the primary attitudes of the beneficiaries towards the volunteers and the activities they organized. The questionnaire collected basic demographic data about the children, as well as information about the following six subjects:

1. Scope of past participation.

2. The frequency of the child's or adolescent's participation in the activities.
3. The areas of activity with the volunteers.
4. The child's degree of interest in the activities.
5. The manner in which the beneficiaries experienced the aid they received from the volunteers.
6. Reasons for participating in the activity.

The beneficiary questionnaires were distributed among the participants of all of the programs (schools, community centers, teenage girls at risk). A total of 624 filled-out questionnaires were received.

A. Demographic Data of the Respondents

1. **Division by grades:** more than half of the respondents (53%) were between 3rd and 6th grades, and approx 27% were from junior high school (7th to 9th grade).
2. **Gender of beneficiaries:** close to two-thirds (384) of the respondents were girls, and one third (232) were boys.
3. **Division of respondents by grade and gender:** when dividing the beneficiaries into three groups (whether by their classes: 1st to 4th grade, 5th to 8th grade, 9th to 12th grade, or by study in elementary school, junior high school and senior high school), the prevalence of girls in the 5th to 12th grades was much higher than the prevalence of boys in these groups ($p < 0.01$). This distribution reflects the fact that at high school age, the programs are directed much more towards girls than to boys.

B. Involvement of the children in the activity

1. Only 20% of the beneficiaries had partaken in the program in previous years.
2. 75% of the total sample of respondents had always or almost always participated in the activities.
3. Close to 70% of the children took part in social activities, and 227 stated that they had played. Close to 50% of the children (302 in total) reported that they participated in one of the study-support activities.
4. **The children's interest in the activities:** approximately 85% of the respondents stated that they very much enjoyed participating in the activity (65% always and the others usually). The informants felt that the volunteers and the activities they organize make a significant contribution to raising their self-confidence (close to 60% of the respondents). A similar percentage of informants stated that the volunteers help them to better understand what they are learning, to participate actively in class and to prepare their homework. One third stated that the activity organized by the volunteers helped them to meet new friends, and only 30% claimed that the activities did not help them.
5. **Factors contributing to participation in activity:** the children and the youth enjoy the activities very much (including joy from playing) as well as appreciating the opportunity

to meet new friends via the activity. Only a few (less than 10%) view the activities as a means of avoiding the demands and chores of the home.

The Approach and Evaluation of the Achievements of the Intervention Program for Children and Youth on the part of the Implementers, the Education, Welfare and Community Services

The volunteers, the beneficiaries, the service and partner organizations all indicate the positive contribution of the volunteer program to children and youth. This contribution is particularly evident in two major spheres: educational and social.

In this chapter we shall examine some of the testimonies collected within the framework of the qualitative research. At this point we wish to specify two deficiencies which some of the partners and the administrative staff of "The Tent" agree upon: first, the insufficient response of the volunteer activities in AJEEC to the needs of pupils and youth at risk; second, a lack of tools, which impacts on the ability of the volunteers to conduct richer, more comprehensive and more professional activities. However, it must be emphasized that the data collection carried out at several different points in time clearly indicates a distinct and positive trend of improvement in the volunteers' professional skills at the field level, as well as the changes that occurred in the attitudes of the field throughout the period of research.

Both the partner organizations and the operators of the program, addressing the actual implementation of the program, stated that the entry of the volunteers into the field of services to the community was very good for the community and for the beneficiaries. The partner organizations mentioned the gradually increasing ability of the volunteers to provide the necessary and relevant services to the community and the gradually increasing capacity of the professional bodies and of the community to cooperate with them and make the most of the volunteer force. It is important to note that all of the partner organizations recognize the great potential of the volunteer force and point out that it is yet to be fully realized. The operators in the field attribute the success of their activities to active cooperation with the professional elements in the field.

1. The Treatment of Pupils at Risk in the School

During the initial stages of the program, the need for greater professionalism was highlighted: in 2004-5 the school principals reported that: *"not all of the volunteers are sufficiently trained to work with children"*. However, this criticism was abated later on: *"I witnessed the gradual decrease of violence. At first, the pupils would behave in a certain way, violently, and later this behavior changed"*.

The principals of the schools indicated their great appreciation to the volunteers' activities with the children, and their responses to the real needs in the field, which were in turn received very lovingly by the children: *"Our children are thirsty for any framework that would include them. The volunteers are good. Not perfect, but good... any grownup who sits with the pupils for four hours a week is excellent"*. The principals are of the opinion that it is really because the volunteers are not from the school staff that they managed to establish such good relations with the pupils: *"Perhaps it is essentially because they are not of the school*

staff, do not give grades, and cannot punish, that very special relationships have been established between the volunteers and the pupils".

According to the interviewees, the beneficiaries' sense of being aided and feeling good in the school system can be measured by their participation in the activities: *"the pupils came with a willingness to take an active part in the activities. Pupils came back from their holidays with much anticipation of the activities. There is something special in the relationships that had developed between the volunteers and the pupils".* However, the principals also mention such expectations that are yet to be fulfilled: *"Our expectations are higher. We expect more enrichment, more experiences, and more fun".*

The principals stated that the pupils and youth who encounter difficulties in their studies are now provided for through the activities conducted both in the school and the homes of these pupils. However, as regards the youth who are at significant risk, the response is merely partial: *"Aid is indeed provided for the weaker pupils – though the response to the needs of youth at risk is only partial".*

One principal said that the success of the project in working with the children stemmed, among other factors, from the high motivation of the volunteers and from the possibilities of professional advancement that had opened up before them:

"I can point to this project as one that is designed to advance pupils who need help. The project has succeeded in this, and there is a good chance of continued work with these children in the project. There were more pupils who wanted to join, but there weren't enough counselors. On a scale of 1 to 10, the level of satisfaction is in the range of 8-9. The volunteers demonstrated very high motivation. One possible explanation for their high levels of motivation is that this is their designated area – their calling and future. I feel that this is actually a good stepping stone for their careers".

One member of the educational staff states that the program had extended the children's range of educational, inter-personal and inter-tribal possibilities:

"Parents had acknowledged the fact that the school does not consist only of five days a week between 08:30 and 14:00... due to the project, pupils no longer remained at home during the annual outing... as for girls and boys – some time ago the volunteers organized an event, and I have never before witnessed an event promoting so much equality. They totally forgot the inter-tribal boundaries... pupils report that they have received educational tools as well as meeting more friends... this summer there will be a summer camp for the first time ever".

Directors of community centers attested that there was also progress in the social and interpersonal behavior of the participants: *"pupils that were behind now started to progress. The children themselves have altogether changed – once they were shy and now they are active. In the project for teenage girls at risk (before dropout), the beneficiaries continued studying in the school the year following their participation in the program. Moreover, they have now become 'community center girls'... they are now committed to the community center".* Other professionals working with children and youth at risk have also begun to

acknowledge the contribution of the volunteers to the welfare of these beneficiaries and, as a result, have started to increasingly utilize their services: *"The counselor is also beginning to rely on the volunteers... at first it was difficult for her to recommend participation in the project to the girls, perhaps because she did not have faith in the volunteers. Now she has truly begun to rely on the project..."*

Teacher-Volunteer Relations

One school principal reported that the relationship and the cooperation between the volunteers and the teachers were not as expected. The staff of the center takes this as their responsibility.

The volunteers, the beneficiaries, the services and the partner organizations all point to the positive contribution of the volunteers' activities to the children and youth. This contribution is evident in two main spheres –educational and social.

The Significance of Informal Education

The volunteer coordinators attested to the importance of the informal educational activities conducted with the children, some similar to what they receive from their formal education - their role is to provide additional resources to existing services. But specifically in the area of informal education, the coordinators think there is a contribution not provided in other ways, that is therefore of particular significance:

"I think there is a significant lack of informal education frameworks in the various towns and villages, and the project responds to this deficiency. This different mode of activity, utilizing games and work sheets, truly succeeds in advancing the educational status of the pupils. Compared to the formal program of study conducted by the teachers, we see that the pupils prefer the informal activity and consistently participate. It is important for us that, in the future, these children will themselves be able to volunteer in their own community. It is evident to us that are empowering these children".

The attitudes of the school principals and the community center directors to the contribution of the volunteers' activities to the pupils may be summarized as follows:

- Strengthening abilities and providing educational tools.
- Broadening the pupils' social networks.
- Enhancing self-confidence – as a result of the help and support received.
- Increasing participation in the schools' informal activities.
- Creating additional informal frameworks.
- Significant impact also on the parents who perceive the central role of school more as an educational institution.

2. Teenage Girls at Risk, Mother and Daughter Groups and Youths at Risk

Two of the most outstanding programs of the *Volunteer Tent* are the groups for teenage girls at risk and the joint mother-daughter groups. The data on these programs was collected

through observations, focus groups, interviews with volunteers, professional coordinators and professionals employed by the Welfare Services.

The findings indicate that during the first three years of activity, a well-regulated mode of operations and of informal educational-therapeutic intervention were established in the sphere of work with teenage girls at risk, as well as a regulated intervention infrastructure for operating joint mother-daughter groups. Despite the fact that this knowledge is yet to be formulated as a documented mode of operations, it is methodically delivered to the volunteers by the program coordinators and the professionals. The social workers from the Social Welfare Ministry's department for teen-age girls at risk are an increasingly significant professional resource for program support, guidance and direction.

One volunteer, who took part in the focus group for volunteers working with teenage girls at risk of dropout, said the following:

"We are many things for these girls: a friend, a person to talk to, and many other things... There is a real problem of pre-adolescent marriage. We support the girls and keep reminding them of how important it is to continue acquiring an education. We know that these teenaged girls have no one to talk to in the Bedouin society, especially in regards to all intimate issues. No one is sensitive to their needs (parents, friends, school)... we have witnessed the many problems that they encounter... it is very hard at the beginning, because at times there are very sensitive subjects, and our involvement can be perceived as an attempt to intervene in family affairs. Notwithstanding, the parents are very satisfied with our activity and are very supportive, since the girls' self-confidence has improved dramatically... We (the volunteers speak of themselves) come from a different society. The family from which one comes is so very important. Our adolescent experience is different because of our parents' education. If there are financial problems in the family, then the family does not allow the girls to continue studying and compels them to marry".

In a broader context, it should be noted that all these volunteers feel that they are volunteers, despite the fact that they are awarded scholarships (although there are two volunteers who 'purely' volunteer – without a scholarship) "... Our quality of work will not improve or lessen if we do it for money. What matters is the feeling that we are doing it for the community. In terms of the quality of work, it is exactly the same".

"We tell the girls that we are volunteers, and that we have come here to help them. The girls themselves call us teachers or guides, despite understanding what volunteering means – we have told them what it means".

In terms of the volunteers, empowerment of the girls includes strengthening their self-confidence, awareness of their surroundings, ability to ask for help and greater independence - for the girl to be not be so dependent on others; openness – the ability to speak of one's feelings; a strong personality enabling her to hold her own ground (even with the parents). The volunteers especially indicated the teenage girls' ability "to know how to be leaders, how to behave". The volunteers described their work with the girls in stages:

"We work with them on very slow and gradual change – stage-by-stage. We check with them regarding what they did with the things we talked about here. We do not ask them to rebel against their parents; rather to sustain their own dignity while maintaining respect for their parents. For example, if there is a girl that is infatuated with a boy in her class, we caution her to keep it from affecting her studies".

In the focus group, the girls indicated that the group gave them self-confidence. As stated by one of the girls: *"We came to understand things that we did not understand before, and this gives us a lot of self-confidence ...it contributed so much to my self-esteem".* Another girl said that: *"we learn here about life itself, and not only English, Hebrew and math... This group helps us make decisions on real life issues".* The groups also enable them to expand their knowledge of Israeli society-at-large. They talk about issues that are not raised at home or in the school:

"Why doesn't AJEEC initiate meetings with Jewish girls? We want to ensure that not everyone there thinks that we are terrorists. There are so few meetings with Jewish girls, if at all, and they are very interesting in this. We are interested in getting to know the Jewish girls, to know what they think about us. After all, we both live in the same country. We want to know how they live their lives and what they think of us, we want to know what there is on the 'outside'".

One group coordinator says:

"I know from their parents that the activity here helped them significantly... Girls that do not participate are simply stuck at home. Some deteriorate and reach the street, and then they are really at risk. The welfare services would take them to hostels at night but afterwards, move them to the north ...To some degree the meetings here helped one of the most rejected girls here, both at home and in society. Did you notice that all of the girls laughed at her when she spoke? This group had somewhat changed its attitude towards her... I sense that the stronger girls manage to pull the weaker ones up a little".

The women and mother groups constitute, according to the group leader, an opportunity for women to experience a different social encounter: *"They are able to meet one another, to 'breathe', to get out of their house, and only after this can they deal with bridging the gaps".*

However, the severe lack of intervention with the teenage boys at risk is very much evident: *"It annoys me that the majority of projects are aimed at women. I feel that we have neglected the male population, that what we are trying to do is weaken the men. Because our men do not have activities, they get bored and turn to crime. We must not neglect the young boys in the activities of AJEEC".*

The Welfare Department staff was of the opinion that broadening the array of services is crucial for the community and the children:

"The entry of any group or institution that can help may contribute, since this society has for years now been in a process of transition, and will seemingly remain in transition for several years to come... the volunteering resource can be used to develop additional services of the kind provided by the welfare department, but at a greater scope...The sense is that the volunteers are not major service providers because they are still small in numbers. It is necessary to recruit more volunteers even to help identifying groups and preparing them. It is essential that the volunteers be able to provide their services at a much larger scope".

3. The Volunteers' Attitudes towards their Activities with the Beneficiaries

The student volunteers attribute their main contribution to the fact that they are able to provide the benefiting pupils a more personal (educational) service, and therefore a more relevant one. They believe that working with individuals or small groups is more significant for the pupils as it allows them to experience success: *"The volunteer provides the pupil with an opportunity to speak his mind, to hear what troubles him. As a result, the pupil accumulates more and more positive experiences"*.

Youth volunteers also stress the same points raised by the student volunteers: i.e., personal and not necessarily formal work: *"We give them attention. There are kids who don't receive enough attention from the teachers and I volunteer to help these children. In addition, I also gain experience working with children"*.

The high-school volunteers described their activity as benefiting everyone and as perceived positively by both the teachers and the beneficiaries. They received encouragement from the adults and expressed their desire to continue succeeding: *"The appreciation of the children and the teachers is worth it all. The adults also encouraged us. We want to continue taking part in the activity next year also "*.

Despite these various testimonies to the success of the program in work with children, two weaknesses are evident:

1. Pupils and youth at risk receive inadequate response within the framework of AJEEC's volunteer activities.
2. The tools which the volunteers have are insufficient to respond effectively to the needs that they encounter, and this in turn limits their capacity to conduct richer, more comprehensive and professional activities. However, it should be noted that the data collected at several different points in time clearly indicates a distinct positive trend of improvement in the volunteers' professional skills at the field level, and to the changes that occurred in attitudes in the field during the period of research. We are unable to quantify the degree of professionalism and experience accumulated on behalf of the volunteers, nor the extent to which there is a process of selection in which the less skilled volunteers drop out and the more successful ones persevere.

8.4 Softening Inter-tribal Boundaries

Softening inter-tribal boundaries was one of the three meta-goals of the *Volunteer Tents* program. However, in the course of the study, it became evident that there was a growing degree of caution in evaluating the influence of the volunteer programs on achieving this goal. The cumulative impression was that the importance of attaining this goal differed for the various groups concerned. The planners and partner organizations attributed relatively less importance to this goal, while among the activists (coordinators and volunteers), this goal was more central. Notwithstanding these different emphases, all of the interviewees indicated a desire to soften inter-tribal boundaries and supported the activity of the volunteers as a means of initiating inter-tribal dialogue and relationships. Two specific programs were developed to methodically promote this goal: the program for softening tribal boundaries and the program for non-violent communication.

The Programs' Effect on the Participants, the Volunteers and the Community

It is evident to us that tribal boundaries constitute a fundamental aspect of the cultural, social and political norms of the Bedouin society. Discussion of the subject involves questions regarding the identity of the Bedouin society (there seems to be a broad consensus that the definition incorporates several identities: Arab, Palestinian, Bedouin, Muslim and Israeli), the status of women, polygamy issues, etc. These issues - which affect and are affected by the process of transition from a nomadic community dominated by male tribal leadership, to an urban society that currently empowers the status of women – seemingly pose numerous ideological dilemmas for the respondents. It is therefore difficult to define an established position regarding the function of the *Volunteer Tent* in relation to the softening of tribal boundaries and its degree of success in fulfilling this goal.

1. The Discussion Concerning Tradition, Progress and the Status of Women

In matters related to the existing tension between tradition and progress, the differences in the position of interviewed Bedouin men and women were significant. The women highlighted the need for equal opportunities and self-realization, while the men stressed the increasing significance of preserving traditional values and structures, despite also emphasizing the need to promote women's issues. Furthermore, the women indicated the need to promote equality by means of dialogue and mobilization of support.

The director of an association that deals with these issues stated that she is interested in promoting the status of women in Bedouin society yet prefers to do so by mobilizing the men to effect changes without evoking conflicts. She chose a strategy that includes the men, which is why such change is expected to be very gradual.

"I want women to have awareness at all levels. I want them to make a conscious decision regarding what they want to do with their lives (career, studies), and I want them to take an active part in educating their children and in the decision of how many children to bear - to be independent. I want men to give women an opportunity; that men should be aware of the importance of a woman and of what she is able to give".

Another activist described a situation where she was torn between the goals of softening boundaries and promoting equality between the genders. On the one hand, she finds it exceedingly important to attain equality, while on the other it is important for her to present these issues in a manner that is not defiant and that doesn't build a wall between the beneficiaries and their families:

"In my opinion, we have succeeded in helping and convincing young women to think about these issues and not simply accept them as they are - as the people around them tell them to... My father doesn't know that I am saying all these things to the girls that participate in the groups... but I present the issues in a non-defiant manner."

One school principal (male) said:

"I recommend continuing and thinking about tradition. There are values in the tradition that must be preserved. The tradition must be bridged... I personally believe in the issues of women and women's rights, though I would not abandon tradition. Tradition and progress must be mediated. The transition and progress entail a conflict, mostly involving women's rights."

2. Softening Tribal Boundaries

The different interviewees expressed their opinion that mere engagement with the issue constitutes substantial progress. They perceive the fact that the activity of the *Volunteer Tent* is not identified with tribal affairs as a massive achievement, as well as the fact that volunteers from different tribes work in frameworks and villages with a distinct tribal identity. Some of the interviewees perceived the tribal boundaries and the friction between the tribes as factors that significantly hinder the development of the society-at-large and limit the possibilities of creating equal opportunities for men and women (due to norms related to intra-tribal marriages).

The Position of the Initiators on Softening the Boundaries:

In an interview with one of the original initiators of the project, she explicitly mentioned the importance this issue: *"Tribalism is one of the challenges of the Arab society... I want to see more inter-tribal meetings. I want to see the boundaries between the tribes softening and the relations between people flowing smoothly..."* there was, however, increasing caution in her words (*"I can say that we have raised the issue of softening boundaries. It is considered legitimate to speak of the issue, [but] we are yet to witness any breakthrough"*).

Notwithstanding, it seems that mere dealing with the issue, in the way it is done today, allows crossing boundaries that were forbidden in the past:

"We are not operating in a vacuum. The volunteers themselves come from different tribes and they sit together and talk with each other. This is not something that happens in our day-to-day lives – it is a massive step forward. This place is not identified with tribalism and that is very significant. We talk about it and challenge the issue. I am confident that such pioneering work will bring about change."

The representatives of the Community Work Department (of the Ministry of Welfare) stated during the second year of the study that *"At present, we are not confronting this issue due to professional considerations. The mere decision not to work in mixed neighborhoods (of different tribes) and the mere fact that volunteers from different tribes meeting in the club with women and teenage girls does not arouse the issue of softening tribal boundaries – is neither good nor bad. The feeling here is that there is something that is left unspoken"*. Perhaps there is indeed a slow and latent process underway, a process that is essentially facilitated by the lack of explicit reference to it. The latter quote also embodies the assumption that the mere matter-of-fact meeting, which is in the best interest of all participants, does not address tribal identity – in reality contributes to softening these boundaries.

In a conversation with directors of community centers, these expressed their desire to reach a state where the Bedouin society would exist without any inter-tribal differences, which, in their opinion, hinder community development. As to the contribution of the project to this aspect, they say that inter-tribal boundaries are softened by the very fact that the volunteers come from different tribes:

"I would wish to abandon one thing – tribalism. It is a factor that undermines community development. The issue of tribal boundaries is tackled by the fact that the volunteers come from different tribes, which in turn creates harmony. Female student volunteers come from different places. The first feedback we received came from the parents, who told us that they finally witnessed support and assistance from a place from which they did not expect it. This in turn encourages people in the town to believe that anyone can contribute - no matter if he is from here or from a different place".

Another director of a community center pointed out positively, that the majority of volunteers came from outside the town, and thus contributed to softening the inter-tribal boundaries. However, he felt that the capacity of these volunteers to promote the softening of boundaries was limited, arguing that much more time was required to achieve desired results.

The school principals attributed increasing significance to the goal of softening tribal boundaries: *"Regarding tribal boundaries – I am in the system 30 years now and I have never seen anything like this. They have simply forgotten what tribal boundaries are"*. However, he raised a (justified) methodological issue with regard to the project evaluation: *"every school works on this issue. However, there are many programs and it's hard to isolate the impact of the Volunteer Tent on this issue"*.

According to the volunteer coordinators, softening of tribal boundaries is a very important issue in the development of Bedouin society, and it is therefore advisable to maintain the continuity of the programs operated by the volunteers. In their opinion the projects in the schools would help in softening boundaries:

"I think that the project has helped. There is a sense of progress, compared to how things were in the past – 30 years ago. I think that we have succeeded to a very great extent in

getting the children to cooperate with one another. It is important to continue with what has been done to date, because these are very major issues".

The coordinators regarded the issue of softening tribal boundaries as also related to the issue of gender equality: *"You are giving a woman rights when you allow her to marry outside of the family".* But they also stress the caution that must be practiced: *"In our society, we must be cautious about revolutions. It is very important for us that the approach not be destructive. We mustn't detach ourselves completely from the community and from tradition. Before girls go and study abroad, it is important that they go on to 7th grade".*

The student volunteers who conduct the program estimated that the project influenced the children and their parents, through the mere fact that the volunteers come from different places and work with the children, who are in turn very satisfied. However, they argue that the capacity of the project to effect change is rather limited, as they identify the core of the problem in the street and the environment: *"While it is good that it influences the children and their parents, there are still additional circles..."*

The youth volunteers and the TALIYAH volunteers, responding to the question regarding the impact of their volunteering on the softening of inter-tribal boundaries, claimed that: *"At school, they actually like the fact that the volunteers come from other areas".*

8.5 Organizational and Inter-Organizational Aspects

The Staff of the *Volunteer Tent*

During the course of the program's development, a competent and professional team formed around the *Volunteer Tent*, which gradually acquired expertise in the program's various realms. It should be noted that over the years, the primary planning framework was preserved, though coordinators gradually specialized in specific fields of content within the framework of the *Volunteer Tent*. In 2006-7, coordinators were employed in the following fields: *empowering teenage girls and intergenerational dialogue, softening tribal boundaries, information channels, study centers, non-violent communication, TALIYAH, The Arab-Jewish Community Volunteer Year* and special projects. In some fields (such as *study centers* and *intergenerational dialogue*), more than one coordinator was employed, while in others, some coordinators worked in more than one field.

Many coordinators were not employed full-time, so that the team included approximately 20 workers (e.g. in year 2004-5, 19 staff members and coordinators were employed, of whom five held senior administrative positions: the *Volunteer Tent* director (Nabhan Makawi), the program development coordinator (Shachda Jabur), the head of the coordinators' team and coordinator of the Arab-Jewish Community Volunteer Year (Ashraf Abu-Siam, who was later appointed as director of the *Volunteer Tent*), the *Volunteer Tent* secretary (Riki Levi) and the TALIYAH coordinator (Omar El-Nassar).

Regularity of Operations: Research findings indicated that staff operations were conducted in a methodical and orderly manner. Regular staff meetings were held at various levels, systematic follow-up was carried out on the work of the coordinators, and no special

difficulties had emerged regarding the day-to-day professional and administrative conduct of the *Volunteer Tent* staff.

The Planners' and Partner Organizations' Perception of the Program and its Different Components – Ideological Uniformity

A key question regarding the development of the *Volunteer Tent* program - as a program based among other things on fostering broad inter-organizational collaboration – concerns the partner organizations' perception of the program's goals, objectives and vision. Within the framework of the interviews held with the program's initiators and partner organizations at the initial stage of the study, the interviewees were given a listing of the program's secondary goals, subsumed under three primary goals: development of the civil society, helping children and youth and softening tribal boundaries.

The positive ideological positions of the interviewees regarding the program's social vision were already evidenced in the initial interviews. All of the partners supported the core concepts - perhaps even the "ideology"- of the program. They spoke its language and operated under its inspiration and influence. This "ideological passion" did not dim in essence even after a year and a half, although in regard to many issues, their attitudes had become more sober and cautious, particularly concerning the volunteers' ability to provide significant solutions to fundamental problems in the fields of education and welfare.

Almost all of the interviewees expressed their hope, in one form or another, that the program would further the development of a more variegated Bedouin society, one that respected personal freedom and particularly the rights of women to equality and self-realization - a society that would develop its members' social commitment and facilitate the emergence of a community that assumes active responsibility for the welfare of its members. *"A healthier society is a better society; a society that knows what it wants, a society that makes decisions regarding its destiny, a society with knowledge, information and power"*.

The various planners, activists and partners all agreed that the fundamental concept of the program was "to help the population to help itself", and to reduce its dependence on external forces. Among most of the interviewees, volunteer work was perceived not as "volunteering for the sake of volunteering", but primarily, in order to provide an answer to the existing needs of the society (providing services). Within a broader context, volunteer involvement is seen as having the potential to strengthen Bedouin society. Volunteerism is perceived as bringing about a shift of awareness, a shift in the volunteer's perception of his society and himself. In this broader perspective, the interviewees agreed that one of the aims of the program was to influence inter-tribal relations and help to reinforce Bedouin society as a traditional-modern and established society.

However, notwithstanding the broad consensus regarding the program's vision and goals, different emphases are placed by the different initiators, partners and activists on the program and its components.

The Planners: these perceive volunteerism to be an interim stage. The ultimate goal is that every individual will contribute and give some time to his community. Volunteering is a resource aimed at building, empowering and strengthening the Bedouin society. The goal is to foster leadership. Some of the volunteers were employed in key positions within the community or proximate to it: *"We must remember that the generation of traditional leadership is gradually disappearing... the current leadership is pragmatic and there is no consensus regarding the degree to which it represents the overall population. While among the academics, there is an abandonment of the village and the community... I am interested in empowering the local community and not to operate via remote control"*.

The Partners: representatives of some of the bodies contributing to the project stated that considerations and priorities are not necessarily identical:

"We received the definition of the three goals from AJEEC: we... did not define the goals of the project. In terms of the concept of the project – it seems that the softening of tribal boundaries is more of a means than an end in itself. This pertains to the volunteers' work – to the way that the joint efforts of volunteers from different areas facilitate the integration of different tribes. The main goal is to raise the awareness of and the scope of volunteer activity, and thus achieve a more democratic society."

"We grade needs according to Maslow's hierarchy: first, services must be provided; only thereafter, may social goals be achieved. Volunteerism is necessary in order to attain two goals: the second being a shift in awareness and the third being softening boundaries, while, the first goal (provision of services) is the most important".

"In my perception, the goals are of equal importance. Due to organizational and budgetary considerations, we were expected to invest mainly in supervising the volunteers even though we are interested in promoting all of the project goals."

"If one manages to operate such a project with volunteers, and with great success at that, this strengthens Bedouin society, because of the element of volunteerism. It also reduces the points of inter-tribal friction... I want people to believe not only in the establishment, but also in themselves – not only in "I deserve it". I want people to be aware of the fact that it is not the establishment that deprives them, but rather that they undermine themselves".

Inter-Organizational Partnerships

The following organizational and inter-organizational bodies were involved in program development and operations:

- An inter-organizational steering committee in which all of the national partner organizations and some of the local partners participated.
- An operational management team composed of NISPED-AJEEC staff members and the senior professional staff of the *Volunteer Tent*.
- The *Volunteer Tent* director.
- Program and volunteer coordinators.
- Local partners.

1. The Partnerships

The *Volunteer Tent* program was gradually established as a comprehensive partnership of organizations and bodies that jointly decided to take an active part in developing and implementing the program. Besides a joint steering committee in which all of the partner organizations participated and which dealt with all of the aspects and contents of the program, various partners opted to finance certain components of the program (by village, specific programs, etc.). JDC Israel was one of the bodies whose financial assistance enabled the launching of the program already in 2003-4. The first year of activity was a kind of "pilot year", in which the principles of the program and its core components were established in practice. The following year (the 2004-5 school year), the Special Projects Division of the National Insurance Institute joined as an active partner and source of financial support. The Special Projects Division decided to include formative evaluation research as part of its involvement in the program's development, which was initiated in April 2004 (towards the end of its first year of involvement). The Division selected to finance activities in some of the target communities and intervention programs.

In addition to the major organizations involved in the program's development, several local bodies were identified and recruited to help in volunteer recruitment and training, selection of programs and identification of beneficiaries of the volunteer activities.

Despite the fact that the partners in the *Volunteer Tent* were very supportive of NISPED-AJEEC's volunteer activities as a whole, they also pointed out areas in which these did not serve their interests, or, in their words, "took their toll", each in accordance with the type of association it had with AJEEC. If, in the case of an association that provided human resources to AJEEC, difficulty emerged in the joint management of these resources, we may assume that the problem lay in the fact that the two entities rendered similar services. The school principals raised other issues that had more to do with the optimal utilization of the volunteer resource, while the director of a community center highlighted, for example, the price the community paid following expansion of the phenomenon of volunteerism, which "exempted" statutory institutions from continuing the supply of services that the volunteers now rendered.

However, we may say that all of the partners expressed their satisfaction with the partnership and with the level of cooperation among the various bodies at the administrative level. As to cooperation at the field level, there was a gap between ideological agreement and the mode of implementation in the field, in terms of allocation of resources and active involvement.

The different perceptions are evident in the following testimonies:

"Personal interactions have an impact. The personalities of the program directors facilitate organizational relations. Some of this can be attributed to the willingness to admit to mistakes. There is no ego involved undermining proper working relations".

"AJEEC was wise to approach many bodies in order to establish working relationships and to be granted resources. AJEEC was already in the field for a year preceding the project in order to check its feasibility, and only later did they approach us and JDC-

Ashalim for funding. We suggested establishing a formal relationship and allocating funding for the project".

"In this project, we provide the connection to government institutions as well as a financial contribution towards propelling the process forward. Our involvement is minor, entailing some financial involvement and partnership on the platform. In addition, our mere participation encourages other entities to join, thus constituting a softening of political-organizational boundaries."

"Though the bodies meet in the field, no prior joint discussion took place regarding collaboration at the perceptual level. For example, the issue of tribalism affects the entire welfare system. Bedouin society is still at the tribal level, and the extended family and the sheikh hold a respectful and powerful position in this context. Rules and procedures regarding children at risk are also different in this society, and therefore the method of treatment must also be different...This project has not yet considered its relationship with the establishment, even for the purpose of ensuring its financial continuity. We want AJEEC to take on the role of a laboratory for the institutions in those areas of interest to them in the Bedouin community, and for the public sector's services to be a partner in the successes and to learn from the mistakes".

"There is a feeling that, this year, the relationship with the Volunteer Tent is not as good and not as close. This primarily relates to the guidance and training provided by the professionals to the volunteers in the field. The professional framework is very important and will continue to be so, even if the scope of volunteering should increase dramatically."

These testimonies raise several questions and basic dilemmas regarding the operation of the project: what is the place and role of a voluntary organization in a welfare state? How should its activities be incorporated into and coordinated with the activities of institutional mechanisms? What is the relative importance of volunteerism and professionalism? And how can a modern state incorporate, in its mode of operations, frameworks that adhere to a different social and normative system?

In addition, a substantial question often emerges in the field of inter-organizational cooperation – to whom do the joint resources belong? E.g., an organization that referred individuals to the *Volunteer Tent* complained that they became "engulfed" in their work there and that the connection with the referring organization was almost entirely discontinued.

Regarding Paid Employees and Volunteers

A director of one of the local institutions who was interviewed addressed the issue of division of positions between the volunteers and paid employees, as well as the increasing entry of volunteers from various organizations providing services that were in the past provided by the statutory authorities. On the one hand, as far as the director of a community center was concerned, this was a welcome phenomenon, for it enabled him, despite the lack of government funding, to continue to provide many services to the community with the help of volunteers. On the other hand his own professional perception was that when the community

assumed responsibility for the provision of services instead of the authorities, this might lead to some unwanted side effects, such as latent unemployment of paid employees, future difficulties in accessing public resources, dependence on community resources which are not always guaranteed, as well as conveyance of a message to the statutory institutions that they could discontinue the provision of more and more services:

"I personally feel a dissonance. While I greatly appreciate the work of the volunteers, I think that the community is assuming responsibility for services that the public sector is obliged to provide.... Considering the unfortunate reality of a lack of resources on the one hand and latent unemployment on the other, and ultimately, work that is not done properly.....in consideration of these factors, the contribution of the volunteers has been immense."

The school principals: interviews with school principals indicate that in their eyes, cooperation at the school level is characterized by increased contact of the volunteers with various bodies in the school, as well as by increased involvement of all of the educational staff with the pupil beneficiaries and their parents. Thus, the more the volunteers are involved in these educational circles, the more contact is maintained with them and their activities, and the greater the inter-organizational collaboration between the school and the *Volunteer Tent*:

"A member of the school staff accompanies every activity that takes place ... I sense a lack of involvement on the part of the volunteers and the parents....They should sometimes come in the mornings as well to witness the regular day-to-day activity, as well as to allow the pupils to feel proud of their mentors. There is also a problem in the summer holidays: the volunteer is free and the children have so much time, but there is no framework to absorb them. In my opinion, the framework should be extended to include the summer holidays"...

In the interviews, reference was also made to the lack of coordination between the school and the volunteers, which at times meant that activities were cancelled.

The administrative staff of AJEEC

In an interview with the program coordinator, we heard of difficulties encountered at the level of the volunteer in the field as well as at the level of the coordinator. One of the schools with which AJEEC collaborated in running programs claimed that it was ambivalent about its support. When attempting to examine this collaboration in depth and find out why it is not full and complete, one encounters a sense that the volunteers' activities do not always coincide with the true desires and needs of the frameworks, and it could be that these activities serve the interests of the volunteers more than they serve the frameworks in which they operate. As argued by the coordinator: *"I agree about 70% with the statement that the project contributes more to the youth volunteers than to the population of beneficiaries"*.

Continuation of the Development of the Program

Funding: throughout the period of this study, the researchers participated in numerous discussions about the continued development of the program and its assimilation. The public sector partners (Ministries of Social Affairs and Education, the JDC and Ashalim) found it difficult to identify regular future sources of funding. NISPED-AJEEC had steadily increased applications for support from private foundations and public bodies in Israel and abroad. However, by the conclusion of this research, no lead organization had been found to underwrite the ongoing funding of the program.

Exposure and marketing: over the years, the *Volunteer Tent* program was granted substantial exposure by the local media in the south of Israel, as well as some exposure at the national level, particularly on internet channels. The *Volunteer Tent* has attractive marketing materials in Hebrew, English and Arabic. It has organized and participated in professional conferences on issues of volunteerism and education, including a large-scale conference - "Volunteering is a Right", which was attended by the Minister of Education. At the start of 2007, the American Ambassador to Israel visited the program in order to personally meet the volunteers and hear first hand about the program.

9. Summary, Discussion and Recommendations

The current report is only an abstract of the ongoing formative research. This report was written following the conclusion of certain stages, so that some of the comments made are no longer relevant. This is why interim reports and oral and written feedbacks were provided periodically throughout the study. This current report should not be considered a summarizing document of long-term activity, but rather a milestone.

The Program Goals and their Degree of Fulfillment

The vision and the challenges which the initiators of the *Volunteer Tent* program set themselves are in no way simple. They believe that the development of a civil society in the Bedouin community of the Negev could have far-reaching implications for its character, lifestyle, quality of life and relationship with the Jewish-Israeli public, as well as for the inclusion of the Bedouin community in Israeli society-at-large.

First and foremost, we wish to point to the success of the project in integrating volunteers in numerous frameworks and services. We underline this because projects, especially innovative ones, too often fail already at this stage; however, it should be noted that this stage was characterized by a lack of adequate documentation, making it difficult to learn from it and draw the necessary lessons.

To what degree within four years did the initiators succeed in meeting the challenge and promote their vision? **In our summary and assessment we can state that the findings collected in the course of this study clearly indicate that the *Volunteer Tent* program has indeed positioned itself as a key instrument for the development of a civil society in the Arab Bedouin community of the Negev, utilizing a variety of strategies to promote its vision.** It deploys a large number of volunteers and operates a rich variety of programs in numerous villages, while constructing organizational interfaces and collaborations with dozens of field and administrative organizations, including institutions of higher education, educational, welfare and recreational institutions and a variety of community organizations.

Fulfillment of its Goals

Table no.8 presents the primary goals of the project and the degree of their fulfillment. The promotion of the project's goals is reflected in the fulfillment of a significant part of the indices of success determined by the planners at the planning stage. It appears that the program successfully fulfilled many of the indices pertaining to the volunteers. As for the indices pertaining to the beneficiaries and the community, the achievements of the program appear to be more limited. However, rather than concluding that the program did not achieve its targets, it would appear that the necessary methodological tools for collecting the data required to assess these indices were not created in the *Volunteer Tent*. In other words, the planners determined that "one may anticipate that the children and youth participating in the social and educational programs, will develop and strengthen their self-confidence and self-image, raise their social awareness, as well as improve their educational achievements"; however, no tools were designed to measure progress in such directions. In the following sections, we shall examine the indices relevant to the various fields of activity.

Table-8: Attainment of Program Goals and Objectives

Declared Goals	Assessment of Achievement of the Goals
To promote the development of the Negev Bedouin society, as a community with equal rights in the State.	It is still impossible to say whether the project contributes to achievement of this goal.
Building a volunteering infrastructure – by the population and for the population.	<i>Volunteer Tent</i> is successfully fulfilling its objectives as a platform for developing social responsibility and building a large-scale volunteering infrastructure.
A. Developing Civil Society	
1. Developing ideals of volunteerism and social responsibility in the Bedouin society.	This goal was achieved very impressively. Approximately 350 young volunteers are deployed every year, and a system for their management has been set up.
2. Facilitating volunteer activity for the community.	As regards the young and adolescent volunteers, this goal has been fulfilled completely. The volunteering of seniors is still very limited, but is increasing.
3. Fostering a young and educated local leadership that is involved in community life.	Throughout its life-span, the <i>Volunteer Tent</i> has trained and deployed dozens of professional coordinators and volunteer leaders who are involved in the community.
4. Developing volunteer programs and projects for the Bedouin population.	The <i>Volunteer Tent</i> has developed a variety of professional programs conducted by hundreds of volunteers for the benefit of the Bedouin population.
5. Training a stable and consistent human infrastructure for the volunteer enterprise.	The <i>Volunteer Tent</i> has trained and deployed dozens of professional coordinators.
6. Facilitating joint volunteer activities of Arabs and Jews, to advance the Bedouin community in general and the young generation in particular.	The <i>Volunteer Tent</i> operates the "Arab-Jewish Community Volunteer Year" program, a joint venture of Arab Bedouin and Jewish youth, with great success.
B. Helping Children, Youth and Weakened Groups	
7. Operating social, cultural and sports programs and fostering positive communication among the pupils, the parents and the school.	More than half of the total volunteer activities are conducted within the school framework, in the form of leisure and enrichment activities and reinforcement of weak pupils.
8. Providing children and youth with opportunities for personal and social development, and reducing the risk of their marginalization in society.	The <i>Volunteer Tent</i> programs indeed provide the beneficiaries with opportunities for personal and social development.
9. Helping to empower Bedouin women and extending their role in and impact on family life and community life.	The "Mothers' and Daughters' Dialogue" program is operating with much success, though the number of participants is very small. The long-term effects of the program are still unclear.
C. Helping to Soften Inter-tribal Boundaries	
10. Facilitating the softening of tribal boundaries and encouraging activity in alternative frameworks.	Close to 500 pupils were exposed to the <i>Volunteer Tent</i> programs dealing with issues of softening boundaries and promoting non-violent communication in 2006-7.

The Program's Contribution to the Development of Arab-Bedouin Civil Society in the Negev

The number of volunteers deployed and the number of locations in which they operated provide outstanding criteria for evaluation (compared to other programs, in which primary significance is essentially attributed to the beneficiaries, their number and their enrichment). In these respects, the project was very successful, far beyond what was planned and predicted. In our opinion it is critical to highlight these achievements, since the very activation of the volunteers (and demonstration of the possibility of doing so) was of particular importance in this current project. It should be noted that in this project, volunteerism is not only a means of providing services, but an important goal on its own merits. We believe that the fact that hundreds of young people are exposed each year to civil society values helps to acquaint their family and friends with the subject, and is likely to project upon the Bedouin society-at-large. The reliance on student volunteers implies that there is at least a good chance that the educated Bedouin elite will become increasingly aware of volunteering as a means and a value.

This success also evokes several other questions: could it be that the project simply "adopted" existing systems for organizing and directing volunteers? Could it be that this was primarily an exploitation of random opportunities rather than a progression according to the plan? And did the rapid expansion perhaps come at the expense of the "depth" of the activity?

We are by no means raising these questions as grounded allegations, but rather as questions that deserve more thorough consideration and follow-up. At this stage, it seems to us that at least a partial explanation for the unexpected success stems from the choice of the field and the target population. A relatively neglected field was selected here (volunteerism), reaching a neglected population in desperate need of services, in a geographic location where services are particularly meager, even when concerning relatively strong groups. On the one hand, this combination of factors gave rise to a relatively broad willingness to accept any contribution and aid. On the other hand, this combination of circumstances created a situation where the control systems (which may be a stabilizing factor, but also one that stalls changes) were relatively weak. Perhaps such an array of circumstances created optimal conditions, such as may not repeat themselves in years to come, even if the operations continue in the same location (even if this is only the result of a certain degree of abundance).

The *Volunteer Tent* has developed and operates a methodical infrastructure for the management of volunteers, including a professional team (volunteer coordinators) engaged in its development and current management, systematic mechanisms for recruitment of volunteers (from different target communities), as well as training, activation and support resources at their disposal. A gradual process of institutionalization of the volunteers' functions in the field is evident, through active learning of the field, improvement of the training and guidance skills, improvement of communication patterns between the "Volunteer Tent" and the placement sites of the volunteers and gradual establishment of the volunteer coordinator's function.

However, the management of data on the volunteers and their activity is inadequate: the *Volunteer Tent* does not conduct a methodical and regulated registry of the volunteers,

including the maintenance of personal files (profile, entry to post, day-to-day operations, etc.). There is no clear information regarding the start and end of the volunteer's work, the scope of his activity, quality of work, etc. To a certain extent, this may be viewed as part of the birth pangs prevalent in new projects (particularly those relying on volunteers), where there tends to be an underlying inclination to regard the action in the field as of primary importance, while the administration of "paperwork" is often perceived as an unproductive appendage. However, it seems to us important that the project change its perspective in this area, and begin to regard this aspect of the activity as a significant tool.

1. **Professionalism:** A comparison between the findings of 2005-6 and 2006-7 clearly indicates a process of professionalism in the volunteer management system. This professionalism is evidenced in the volunteers' assessment of the various training and support programs, their satisfaction with their own volunteer activity, their appraisal of their contribution to the children and youth, etc.
2. **"Purity" of Volunteering:** the issue of "scholarships for volunteers" has not been resolved. Although the *Volunteer Tent* regards the scholarship students as volunteers, we cannot ignore the ongoing controversy regarding the work characteristics of students who receive scholarships in return for their volunteer work. At times, the differences between them and the paid employees (social counselors in the schools) are not always clear. The *Volunteer Tent* regards the scholarship students (recipients of "Perach" and other designated scholarships) and the non-scholarship volunteers (who are relatively few) as one, despite the general inclination in Israel to refrain from defining the work of "Perach" students as volunteerism.
3. **Value Change:** One of the most significant changes diagnosed (though almost exclusively with "soft" tools) was the change in the way the public services perceive volunteerism and the volunteers. There appears to be a shift here from instrumental perception to an essentially ideological perception that stresses that volunteerism may facilitate the development of the civil society, which is in turn expressed in such phrases as: "*developing a young leadership*", "*involvement of students in pressing social issues*", "*exposure of a broad spectrum of professional elements in the community to the ideals of volunteerism*". Several interviewees explicitly stated that the power of the program also lay in the development of a future cadre of young leaders who have internalized the vision and values of the program.
4. **The Volunteers' Impact:** according to the directors of services in the field, the work of the volunteers benefiting others contributes also to salaried employees, providing a personal example that affects their own willingness to contribute. Considering the professional diversity represented by the volunteers and their life experience, paid staff members often find themselves learning from the knowledge of the volunteers.
5. **Motives for Volunteering:** the most salient motive for volunteering among the students, beyond the scholarship they received, was the desire to help others. The most salient motives among the Bedouin youth were the desire to help youth in crisis, to work for an

important goal, to creating a better society and to deepen their contact with the field of volunteering.

The same motives were salient among the Jewish youth, with the exception of helping youth in crisis, which was replaced by the opportunity to correct social injustices. It seems that all of the youth, both Muslims and Jews, attributed increasing importance to motives directed towards the other, as well as to the purpose of learning about the field of volunteering. However, several distinct differences were also evident - while the motives directed towards the other were more conspicuous among the Jewish youth, personal reasons were more prominent among the Bedouin youth.

6. **Perception of Role:** the Muslim and the Jewish youth had similar perceptions of their role in helping children in crisis and in all aspects of advancing and strengthening the Bedouin community and improving its self-image. However, the Jewish volunteers to a great extent perceived their role as bringing the groups together, while the primary objective among the Bedouin was to build and unify their own communities.
7. **The Volunteer Doctrine:** despite the fact that the *Volunteer Tent* has, over the years, accumulated extensive knowledge in deploying young people and youth as volunteers in a wide range of fields and functions, this knowledge has as yet to be translated into a work doctrine incorporating a defined value system and practice.

Table 9: Indices of Success in the Field of Volunteerism:

	<i>The Index</i>	<i>Assessment of Implementation</i>
1	A lack of absences; ensuring the program's implementation while adapting it to the needs of the beneficiaries.	The volunteers are consistent in their attendance, the levels of dropout are low and there is regular participation in activities.
2	Active involvement in the program and new initiatives.	Increasing involvement and initiative-orientation are prevalent among the TALIYAH and the Arab-Jewish Community Volunteer Year volunteers. Regarding the other volunteers – this is not clear.
3	Willingness to also volunteer in other villages.	The volunteers work in different villages, and the reactions to this from the field are very positive.
4	Joint activity of male and female volunteers from different families.	There is indeed cooperation, the responses to which are very positive, both on the part of the volunteers and the public service providers.
5	Expanding the volunteers' realms of knowledge and awareness in the fields of volunteering and active citizenship.	The guidance and training programs deal with these issues and there is great satisfaction with this learning experience.
6	Willingness to continue volunteering.	At least 25% of the volunteers continue to a second year of activity.

The indices of success which were determined in relation to the Bedouin community-at-large primarily pertain to the issue of volunteerism, and we therefore assess here the degree to which they were achieved.

Table 10: Indices of Impact on the Community and their Achievement

	<i>The Index</i>	<i>Assessment of Implementation</i>
1	Raising the willingness of young people to volunteer.	The impression is that young people are willing to volunteer without financial reward.
2	Improving the willingness to absorb and deploy volunteers.	Positive changes were evident in the position of the services towards the volunteers, as well as a rising demand for volunteers to work with children.
3	The readiness of parents, teachers and functionaries to participate in the volunteer program.	There is evidence that the volunteer activities have a positive effect on the attitudes of family members and the surrounding environment towards volunteerism.
4	The addition of other volunteering initiatives in the community, following the project's intervention programs.	There are no findings regarding this issue.

The Program's Contribution to Children and Youth

Alongside the significant accomplishments of the *Volunteer Tent* in developing a substantial professional, active volunteer infrastructure, it could be asked to what degree this infrastructure manages to help in solving some of the severe and ongoing communal problems of the Arab Bedouin society, particularly in the field of education and support of weaker populations.

Operation of the Aid Programs and their Scope

The *Volunteer Tent* regards the deployment of a comprehensive and competent alignment of volunteers as an important tool for promoting change and strengthening the education and welfare activities of the institutions serving the community. The *Volunteer Tent* has developed five key programs for aiding its primary target populations: children and youth at risk, teenage girls at risk, and mothers of teenage girls. The following programs are operated:

1. The Study and Education Centers (for children at risk).
2. A program for youth at risk of dropout.
3. A program of promoting dialogue between mothers and their daughters.
4. A program of personal development and empowerment for teenage girls at risk of dropout.
5. Special programs (Information Channels).

In addition to the above-mentioned core programs, special programs are conducted, such as the "Project for Children Cancer Patients and their Families", in which volunteers conduct enrichment programs and social activities for children 10-15 years of age, for the children, their parents and families. Most of these activities take place in the Kupot Cholim Health Fund clinics and the Soroka Medical Center.

However, according to data from the *Volunteer Tent*, the number of beneficiaries in these programs is not high. The total number of participants in the different core programs (excluding Information Channels) was between 700 to 1,000 participants per year, with more than 100 volunteers active in the different programs. As a result, we are unable to determine the effectiveness of the program's implementation, but only to recommend a repeated in-depth analysis of the "Volunteer Tent" field intervention programs.

The Beneficiaries' Experience of the Help they received from the Volunteers

It appears that approximately two-thirds of the respondents were girls. Only 20% of the beneficiaries had participated in the program in previous years; approximately 80% of the respondents participated in some given social activity and approximately 50% of the children took part in one of the study-support activities.

It can be determined that the children's level of satisfaction from the program was high, and that they were very content with the activities. However, one must take into account that the questionnaires were distributed by the volunteers themselves; therefore the findings may be biased, given the tendency to please the volunteers distributing the questionnaires, particularly when one considers the conservative characteristics of the community.

The Volunteers' Activity for Children and Youth

All of the interviewees attested to the positive contribution of the volunteers' activities to the children and youth. This contribution was significant in two primary areas: the educational and the social.

Both the partner organizations and activists in the program stated that the entry of the volunteers as service providers was a very positive contribution to the community and to the beneficiaries. The partners pointed to the gradual increase in the capacity of the volunteers to render relevant and necessary services to the community, as well as to the gradual increase in the capacity of the professional bodies and the community to cooperate with them and make the most of the volunteer force. It should be noted that all of the participants identified the extensive and as yet latent potential of the volunteer force, and stress that this has as yet to be fully utilized. The activists in the field attribute the degree of success of the activities to cooperation with the professionals in the field.

Assessment of the Assistance Rendered by the Educational System's Staff

The principals of the schools and the directors of the community centers point to the contribution of the volunteer work to the pupils in the following respects:

- Reinforcement of abilities and provision of educational tools.
- Extension of the pupils' social networks.
- Enhancement of self-confidence, as a result of the help and support received.
- Extension of participation in the school's informal activities.
- Creation of additional informal frameworks.

- Additional broad impact on parents, who primarily perceive the school as an educational institution.

Indices of Success in the Fields of Work with Children and Youth

Despite the fact that the *Volunteer Tent* did not collect the follow-up data on the degree of success of the program according to the different indices proposed in the program design, we assess here the degree of achievement of these goals, notwithstanding the absence of systematic data.

	<i>The Index</i>	<i>Assessment of Implementation</i>
1	The children's consistency in participation in the programs, the number of participants at the beginning and end of the period of activity.	Consistency and perseverance characterized the children's participation in the different activity groups.
2	The perseverance and increasing involvement in the program's activities over time, of each child in the group.	There was no quantitative evidence of perseverance and changes in the children's behavior throughout their participation in activities. However, much evidence was found in the interviews supporting the realization of the goal.
3	Participation of children from different families/neighborhoods/tribes in a joint program.	No data available.
4	Joint social activities of girls and boys, as well as from different families.	Boys and girls participated together in some of the activities, though most of the activities are conducted separately.
5	Willingness of former program beneficiaries to become youth volunteers and to help children younger than themselves after three years.	There was no data available on this issue.

The Weaknesses of the Children's Aid Programs

In conclusion, two main weaknesses in the support system for children can be specified:

- The volunteers lack the tools to conduct richer, more comprehensive and professional activities. However, it must be noted that the collection of data at several different points in time evidences a distinctly positive trend of improvement in the volunteers' professional skills at the field level, as well as the changes that occurred in the attitudes of the field throughout the period of research.
- Though indices were defined for assessing the effect of the volunteers' intervention, these were not put to any methodical use.

The Program's Contribution to Softening Inter-tribal Boundaries

In the course of the research, it became evident to us that "tribal boundaries" entail fundamental aspects of the cultural, social and political norms of the Bedouin society. Discussion on the subject involves questions regarding the identity of the Bedouin society, the status of women, polygamy issues, etc. These issues - which affect and are affected by the

process of transition from a nomadic community dominated by male tribal leadership, to an urban egalitarian society, seemingly pose numerous ideological dilemmas. Despite the fact that softening tribal boundaries was one of the three meta-goals of the *Volunteer Tent* program, a great degree of caution was evidenced in the course of the research, regarding the possibility of determining the degree to which the volunteer activities affected advancing this goal. The cumulative impression is that the degree of importance attributed to attaining this goal by the various bodies involved in the project differs. Among the planners and partners, this goal is addressed in a relatively open-ended manner, while among the activists (coordinators and volunteers), this goal is especially accentuated. Furthermore, it seems to us that the increased caution in addressing this issue stems from a desire to introduce certain changes into the social framework without undermining it or demonstrating a radical departure from tradition.

The programs dealing with this subject are conducted methodically in several educational frameworks, yet the number of participants in them is by no means great (e.g. in 2006-7, some 500 children and youth were exposed to the program).

Various interviewees expressed their opinion that the fact that one can engage in discussion of questions pertaining to the status of women, in itself attests to significant progress. In their opinion, the fact that the activities of the *Volunteer Tent* do not have a tribal identity is in itself a tremendous achievement, as well as the fact that volunteers from different tribes operate in frameworks and villages that have a distinct tribal identity.

Recommendations

- **Recruiting Volunteers:** Most of the volunteers (80%) are recruited from recognized towns and villages. It would be advisable to look for ways of encouraging volunteerism among young people in the 'unrecognized' Bedouin villages, even if they are not students in higher education institutions.
- **Professionalism:** there is a distinct expectation for the volunteer work to be led and delivered in a more professional manner. The developments in training (the distinction between general training and task-specific training) appear to us as a positive development. Regular, intensive and professional training and guidance should be provided in all areas of volunteerism. There is a need in many areas, for deepening the interventions in the field (in work with children) and defining indices for assessment of success. Furthermore, the professional support of a social worker to accompany the Arab-Bedouin volunteers in the Arab-Jewish Community Volunteer Year and TALIYAH programs is recommended.
- **Training Volunteers:** it would be advisable to add pedagogical and social contents to the volunteers' training.
- **Structuring the Activity:** We advise making the programs and the patterns of activity more structured.

- **Extending the Population of Beneficiaries and the Fields of Activity:** methodical priorities should be established for the selection of beneficiaries (e.g. a small group of adolescent boys at risk, or many pupils who can be helped to advance?).
- **Information Management:** it is important to create a computerized "personal file" for each volunteer, including details about his recruitment, skills, functioning and degree of success.
- **Indices and Assessment:** a list should be prepared of the operational indices for different groups to attain the primary objectives. These should be checked regularly at predetermined frequencies.
- **Volunteer-School Relations:** a way needs to be found to establish a greater measure of cooperation between the volunteers and the schools, including telephone contact with teachers and regular meetings, beyond what takes place at the beginning and end of the program.
- **Change and tradition:** this issue touches on both questions of inter-tribal boundaries and traditional frameworks, and aspects of women's status in society. Despite a consensus that this issue must be addressed, it appears that insufficient effort has been invested in this by the staff. A decision needs to be reached as to whether this is indeed one of the issues that the project has defined as a goal, and if so, realistic objectives, coupled with appropriate modes of operation for their attainment, must be set.
- **Inter-tribal Involvement:** there is anticipation for inter-tribal involvement of the volunteers in all target villages. In this context, the volunteers themselves suggested that this involvement take the form of concentric circles, from within to the outside.

Ongoing Development of the Program

As had already been mentioned a number of times, there is no doubt that the *Volunteer Tent* program has established itself as a significant program furthering community development and civil integration of the Arab-Bedouin community in Israeli society. The program has defined for itself an independent sphere of existence (a niche) within the web of professional and community services operating within the framework of non-profit associations, public sector services and others serving the Arab Bedouin society of the Negev. The initiators, the planners, the partners and the funders need to do their utmost to foster, strengthen and expand this sphere. The program can indeed serve as a model for development among other traditional societies in Israel, with adaptation to the specific cultural and ideological characteristics of these societies.

Beyond the above, in order to ensure that *Volunteer Tent* indeed maintains its position, not only as pioneering and ground-breaking, but also as a high quality and professional program, increased professionalism must, as proposed in this report, be introduced into numerous spheres of activity. Particular emphasis should be placed on increasing the number of non-scholarship volunteers in the program.

Comments on the Research and Data Collection

1. In this summary report, we have not repeated all of the findings that were conveyed in the interim reports, only those we deemed to be relevant.
2. During the course of this research study, the researchers encountered substantial logistic difficulties in the distribution of questionnaires to the volunteers. There were prolonged delays of both the date of their distribution and the date of collection. Due to the non-methodical registry of the codes in Stage I and Stage II, it was impossible to correlate many questionnaires. This in turn limited the possibility of conducting a comparison of social-demographic and motivational data with performance data.
3. The archive of the *Volunteer Tent* includes a large number of documents. There are abundant data (despite the fact that many documents repeat themselves over the years, without being updated with cumulative information, e.g., a description of the intervention programs), yet these documents do not provide a consistent source of information on the different subjects.

10.0 Epilogue

As stated previously, one of longitudinal research's main limitations involves the inclusion of components that may no longer be relevant by virtue of the fact that the findings are often published significantly subsequent to the described events. To minimize this problem, we are appending an "epilogue" to the current report that reflects recent developments in the project. The data concerning these developments was provided by the management of the *Volunteer Tent* at the end of the first quarter of 2008. Following are the main points reported.

The Tent's Vision and Goals, and Modes of Implementation

The *Volunteer Tent* is a dynamic model of a volunteer center in the Arab-Bedouin society of the Negev, operating within a changing reality that is affected by numerous factors including communal, political and economic. Throughout all stages of program development, program components are repeatedly evaluated and redesigned with the intention of achieving a holistic program responsive to the needs and challenges of the community.

The meta-goals of the program are bi-leveled: advancing the development and empowerment of the Negev Arab-Bedouin society as a community with equal rights in the State of Israel and developing community responsibility and active citizenship.

Civil Society Development Goals

- Strengthening and developing values of volunteerism, communal responsibility and active citizenship within Bedouin society, and implementing these values through a volunteer center, while establishing an expansive volunteer infrastructure in the villages.
- Facilitating voluntary activity benefiting the community.

Aiding Children, Youth and Weakened Groups within the Arab-Bedouin Community - Goals

- Constant tension exists among the program's diverse goals, particularly regarding the different target populations. Are the coordinators and the volunteers the primary targets (and if so, then they constitute the direct target population), or are the beneficiaries (i.e. the children and youth participating in the projects) the direct target population – in which case, helping children and improving their academic performance is the primary objective.
- At the organizational level, the direct target population is the coordinators and volunteers. Interestingly, the coordinators and volunteers perceive the secondary goal as their primary goal and the beneficiary population as the program's target population.

Addressing this tension, the issue was presented for discussion to the volunteer coordinators. During previous years, the training programs emphasized learning through the volunteers' field work and on providing the volunteers with the requisite tools for their work. As a result of program coordinators' and the *Volunteer Tent* staff's discussion, a separate unit was formed who meet weekly for a three hour session. This unit addresses subjects such as volunteerism training, work together with coordinators and volunteers regarding the tasks of volunteers,

and their empowerment as leaders of change and propagators of volunteer values in the community.

Continuation and Intensification of Activities

The following projects continue this year: "Non-Violent Communication", "Empowerment of Teenage Girls and Boys", "Study Centers", "Inter-Generational Dialogue between Teenage Girls and their Mothers", "Culture Project for Beer Sheva Arabs", and "Leaders of Change". The volunteers in all of the abovementioned projects are scholarship students from post-secondary educational institutions in southern Israel. Subsequent to consulting with the coordinator, each volunteer prepares the program content appropriate for the specific target group from diverse content clusters.

Incorporating Additional Activities

Developing content: The *Volunteer Tent* established a program and training material content development team whose work is to define a specific list of topics appropriate for each project, and to develop the included content. The team is responsible for conveying the content to the coordinators and volunteers and ensuring the use of appropriate content in the groups. Furthermore, the development team is charged with fostering the coordinators' and volunteers' guidance skills.

From the project's inception, it was important for the development team to promote the "AJEEC agenda" with respect to content and activity components of the various projects. Accordingly, projects highlight the importance of civil society and of community involvement, inculcate the values of volunteerism and foster community initiatives that train participants to transform feelings of community responsibility and involvement into actions benefiting the community-at-large.

Each volunteer framework (coordinators, volunteers and trainers) was asked to prepare two community initiatives benefiting the local community during the course of the year. In preparation for this task, each framework was required to map the needs of the community in which it operates. At the end of this process, the identified needs were defined and discussed, and one specific need was selected for the development of a community enterprise. Subsequently, the members of each framework were expected to jointly plan the initiative, establish contacts with relevant formal and informal agents, develop necessary resources for carrying out the initiative and implement the action. Within this context, several of the frameworks opted to volunteer for one week in the special education school in Rahat. Their goal was to enrich the social, educational and cultural activities of the pupils. Another group focused on the elderly population in the village, and organized a community initiative aimed at enriching and diversifying the activities available to elderly people, offering them activities brought 'to their door doorstep', providing them with support and enjoyable experiences. An additional framework undertook the task of educating about the protection, preservation and cleanliness of the environment. In this context, the group designed a community initiative in the village incorporating dissemination of information together with active improvement of the village's aesthetic appearance.

The development team established "Elcheima" – a website and an information system that incorporates useful contents and tools for volunteers and coordinators. Furthermore, this information system facilitates communication between the volunteers and their coordinators and provides them with on-line services to optimize the efficacy of their work.

Tools Incorporated in the Information System:

A database of "Friends of the *Volunteer Tent*" (phone numbers, addresses, personal details, etc.):

This user friendly database includes names and contact information of all persons involved in the *Volunteer Tent* (volunteers, coordinators, *Volunteer Tent* staff, school principals, school contacts, directors of various organizations, suppliers, transport companies, etc.).

Resources:

This user friendly component includes two types of resources:

- A. Activities (social games, training modules, worksheets, etc.)
- B. Not-activity related materials. This component includes various files in the following formats: MS Word, Excel, PowerPoint, PDF, video clips, media files, music files, pictures, etc. The contents of these files include workshop modules for use by the coordinators, meeting minutes, explanatory papers on each project, articles, reviews of events, etc.

Tasks: This component enables the *Volunteer Tent* personnel to send (and receive) tasks to volunteers or contacts. The tool allows accepting, preparing and sending a task. For example, the coordinator can upload a monthly report form to be completed and returned by his volunteers via the Task Component of the Database..

Orders: This function regulates the procedures involved in ordering, lending, and the returning of equipment among the *Volunteer Tent* coordinators and staff.

Rolling News Strip: The news strip can be accessed without a password and appears on the front page of the information system. It is accessible to the public-at-large. *Volunteer Tent* staff is able to publish notices, news, clarifications, event invitations and diverse reminders.

Some organizations opt to use a non-internet information system, which may be accessed only when the individual is physically present in the organization (intranet). Reasons for the use of intra net include increased informational security for the organization. In contrast, the Volunteer Tent - AJEEC information system is internet-based, in order to enable access even if the authorized user is not physically present in the *Volunteer Tent*. The goal is to produce materials both for the organization's own use and to distribute materials to the target populations (volunteers, school principals, school contacts, etc.) – in accordance with requisite authorization.

Youth Movement

During the past two years, the idea of establishing an Arab youth movement recognized by the relevant Government ministries was raised. A steering committee comprised of individuals representing various fields and organizations was formed in order to jointly assess this idea. In 2007, a part time coordinator was employed in order to develop the Youth Movement project and promote the concept vis-à-vis the Ministry of Education, which in turn gave its consent, in principle, to the idea. During the course of 2007, 300 active participants joined the youth movement in eight frameworks (schools and community centers).

Investment in the Staff and Professionalism

As previously stated, the development of volunteers has recently been awarded greater attention. Volunteer development is achieved through increased investment in volunteers and in efforts to professionalize their work. These efforts are most evident in the development of methodical systems for volunteer training and field supervision (i.e., the website).

Another channel for increasing professionalism was through the engagement of full-time volunteers (the Arab-Jewish Community Volunteer Year and TALİYAH). It is not yet clear to what degree this channel is reflected through increased dependence on students initially recruited as *Perach* volunteers.

However, the process of professionalizing the beneficiaries' activities is only one aspect of investments in the working team. Greater emphasis is also currently placed on working with the volunteers on the concept of volunteerism. Much of the updated document that we received emphasizes that: *"striving to engage volunteers who derive from ideological motivations and less for exclusively financial reasons"*.

We are under the impression that a clearer distinction is gradually being established between the three types of workers in the system: the administrative staff who are primarily salaried employees (this fact is stated without any intent to diminish the value of their contribution), the coordinators, and the volunteers. Each role has its own specific needs.

Termination of Activities

A number of projects were terminated, including "Softening Tribal Boundaries" and "Empowering Teenage Girls in Crisis". These two projects demanded an intensive investment of volunteer hours and in the recruitment of beneficiaries, and they did not coincide with the time constraints of the volunteers. Furthermore, the "Information Channels" project was terminated on account of limited demand. However, much of the content of these discontinued project are transmitted to target populations within the framework of the currently active projects.

Extending Partnerships

One of the *Volunteer Tent's* central roles is to assist organizations interested in developing volunteerism among their target populations. Over the years, the program has established a positive and professional reputation. Resultantly, the *Volunteer Tent* receives many requests from diverse organizations and groups with regard to effective engagement of volunteers or the addition of a volunteering component to current fields of activities.

Project "Promoting Excellence" of "Daroma Idan HaNegev": This project operates in several high schools in the Arab Bedouin community of the Negev. Its objective is the promotion of excellence among students in universities and colleges. It should be noted that student's applications to institutions of higher learning were completed subsequent to exposure to the Volunteer Tent and meeting with the student volunteers.

The JITLI-AJEEC Center Program: Following the proposal of the JITLI Association, which promotes multicultural leadership, it was decided to establish a joint center in which the participants will voluntarily operate projects in the field of multicultural leadership and social and business initiatives.

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