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Expanding the Reach of Impact Evaluations in Peacebuilding: A Retrospective Evaluation of CMM P2P Activities in Israel/West Bank

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CONTENTS

ACRONYMS	3
EXECUTIVE SUMMARY	4
INTRODUCTION	5
Context: USAID P2P Activities	5
a. People to People Activities in USAID	5
b. Near East Foundation: Olive Oil Without Borders	5
c. Parents Circle – Families Forum: Narratives for Change	6
d. Hand In Hand Center for Jewish Arab Education in Israel: Shared Community/School Integration Program	6
e. Ein Dor Museum for Archaeology: No to Violence Program	6
Context: Evaluating P2P activities	7
a. Peacebuilding in the Israeli-Palestinian Conflict	7
b. People-to-People: Definition and theory of change	8
c. Varieties of P2P activities and criteria for success	8
d. Challenges to P2P	9
e. Evaluating P2P: Outcomes, impact and longitudinal designs	10
RESEARCH QUESTIONS, DATA AND ANALYTICAL APPROACH	12
Research Questions	12
Methodology	12
Data Collection and Analysis	13
Limitations of the Study	14
FINDINGS	16
Perceptions towards the Outgroup	16
Belief in the Possibility of Reconciliation and Coexistence	21
Spillover to Other Groups	23
Additional findings	25
DISCUSSION AND RECOMMENDATIONS	28
Recommendations for Programming	28
Recommendations for Monitoring and Evaluation	29
Setting up an LTIE for a new program (or an old program in a new location)	30
REFERENCES	33
APPENDIX	36

ACRONYMS

APS	Annual Program Statement
CMM	Office of Conflict Management and Mitigation
FGD	Focus Group Discussion
IWBG	Israel/West Bank/Gaza
KII	Key Informant Interview
NEF	Near East Foundation
NVP	No to Violence Program
OOWB	Olive Oil Without Borders
P2P	People to People
PCFF	Parents Circle – Families Forum
PNE	Personal Narrative Experience
ToC	Theory of Change
USAID	United States Agency for International Development
VCAD	Value Chain Analysis and Development

EXECUTIVE SUMMARY

Overview: People-to-People (P2P) projects, where people from different ethnic and religious backgrounds participate in a program together, have been a component of the Conflict Management and Mitigation program of USAID in Israel/West Bank since 2004. The idea of these programs is that personal connections between opposing groups can promote better understanding and decrease the likelihood of violence. The short-term results of each program are evaluated consistently, but this is the first study designed to look at their lasting results on vested participants.

The Research: Notre Dame University's Initiative for Global Development (NDIGD) looked at four partners who had received funding for these "People to People" programs in Israel/West Bank within the last ten years, three or more years after the specific programs had finished, to measure their longer-term effects on participants. The programs chosen included: the "No to Violence" Program by Ein Dor Archeology Museum (internal Israel); "Olive Oil without Borders" by Near East Foundation (cross border between Israel and West Bank); "Narratives for Change" by Parents Circle/Family Forum (cross border between Israel and West Bank); and the "Shared Community/School Integration Program" by Hand in Hand Center for Jewish Arab Education (internal Israel). The methods included interviews of key individuals, focus groups of participants and online surveys. These programs all brought together either Arab and Jewish Israelis or Israeli Jews and Palestinians.

The Results: Three to five years after the programs, participants shared that they:

1. Had continued positive feelings about the other
2. Felt that this was a unique opportunity to know the other
3. A significant percentage stayed connected, primarily through social media
4. Had an increased belief that peace is possible
5. Held a changed perception of the other thanks to the programs' activities

Positive results were especially noted when programs included education or personal narratives. While some self-selection into the programs occurred (i.e. people who were interested joined more frequently and in future rounds), NDIGD documented that these programs provided participants tangible examples and experiences that could be shared with wider networks. The results point to the significance of these activities, especially to create and nurture popular support for peaceful solutions to the conflict.

Recommendations: Based on this initial long-term analysis, it is clear that partners could develop programs that have a more lasting impact if they:

1. Maintain, if not scale-up, support for P2P programs between the opposing parties in Israel/West Bank to build understanding between these groups.
2. Include designated funding for follow up activities and sustained communication.
3. Keep participation as equal as possible with balanced numbers from both sides.
4. Have opportunities within their programs to process the experience, before or after encounters, internally with members of their own group.
5. Reach beyond individual connections to include additional engagement that connects participants with wider community peacebuilding groups in order to best support future higher-level peace efforts.

Future programs should build evaluations into their design, including comparison groups where feasible and cost effective, online surveys and standardized attitude questionnaires that could be offered to participants before and after participation to help USAID continue to measure program effects.

INTRODUCTION

Context: USAID P2P Activities

a. People to People Activities in USAID

Since 2004, the United States Agency for International Development (USAID) Office of Conflict Management and Mitigation's (CMM) Reconciliation Program Fund has held an annual small grants competition in support of "People to People" (P2P) programs worldwide. Since that time, the fund has supported over 330 conflict mitigation and reconciliation programs in 42 countries, providing over USD 230 million in awards.

P2P programs generally focus on conflict mitigation and reconciliation at the grassroots level, working in regions of civil conflict to bring together people from different ethnic, religious, and political backgrounds. Common goals of the programs include promoting understanding, increasing levels of trust, and identifying and pursuing mutually beneficial objectives. This framework operates on a Theory of Change (ToC) that *interaction among opposing groups can promote better understanding of one another and, in turn, foster improved relationships that can decrease the likelihood of violence* (Lazarus et al 2014).

Since 2004, APS grants have supported over 136 P2P programs in the IVBG region. These programs have utilized a range of strategies and thematic approaches, spanning civil society activism; dialogue; economic development; education; youth, female, and minority empowerment; environmental peacebuilding; human rights advocacy; media; trauma healing; research; sport; and technological cooperation, all aimed at promoting reconciliation in the region (USAID West Bank/Gaza 2019).

This report focuses on the ability of four recent P2P programs to sustain outcomes that leveraged economic cooperation within the olive oil industry, promoted dialogue, integrated bilingual education, and connected Jewish and Arab youth for joint activities. The following four local organizations were responsible for implementing these P2P programs:

1. Near East Foundation
2. Parents Circle – Families Forum
3. Hand in Hand Center for Jewish Arab Education in Israel
4. Ein Dor Museum for Archaeology

b. Near East Foundation: Olive Oil Without Borders

Between September 2011 and September 2014, the "Olive Oil Without Borders" (OOWB) project implemented by the Near East Foundation (NEF) utilized a P2P approach based on Value Chain Analysis and Development (VCAD) to promote peace and reconciliation through cross-border economic cooperation in the olive oil sector. Targeting Israeli and Palestinian olive farmers, producers and distributors from 6 village clusters in Israel and the West Bank, the OOWB project worked with at least 1,428 olive producers, 12 mill operators, and 12 olive oil distributors. Through a series of workshops, trainings, and joint advocacy activities, the NEF project focused on identifying shared interests, common constraints, and joint opportunities while facilitating mutually beneficial solutions for Israelis and Palestinians in the olive oil industry. These goals are articulated in the following program objectives:

Intermediate Objective 1: Strengthen grassroots, cross-border economic cooperation between Israelis and Palestinians.

Intermediate Objective 2: Leverage cross-border economic cooperation to promote peace and reconciliation between Israelis and Palestinians.

Intermediate Objective 3: Build capacity of local institutions to scale up opportunities and conditions for cross-border cooperation.

c. Parents Circle – Families Forum: Narratives for Change

“Narratives for Change”, implemented by Parents Circle – Families Forum (PCFF) between September 2014 and March 2017 promoted reconciliation and mitigating daily representations of conflict among Israelis and Palestinians. To achieve these aims, PCFF focused on creating a platform for cooperation between both communities using the personal narrative experience (PNE) methodology, conducting cross-community PNE alumni workshops, and offering training and dialogue encounters for Palestinian and Israeli women. Through these three project components, the PCFF program targeted over 1,000 beneficiaries. The first component, *PNE*, consisted of uni-national and bi-national workshops and dialogue activities, meant to allow participants to engage with both individual and national narratives of the “other.” The second component, entitled *Advancing Social Change Agents for Shared Issues*, featured leadership workshops for alumni of the PNE program that led to the creation of five cross-community, conflict mitigation projects by the PNE alumni. The third component, *Women Dialogue Meetings and Engagement in Reconciliation*, focused on promoting dialogue among Palestinian and Israeli women. After first training female PCFF members in facilitating dialogue, the trained PCFF Palestinian and Israeli women conducted large dialogue meetings that included stories of personal loss and a screening and discussion of PCFF’s documentary “Two Sided Story.”

d. Hand In Hand Center for Jewish Arab Education in Israel: Shared Community/School Integration Program

The Hand In Hand (HIH) Center for Jewish Arab Education in Israel set out to mobilize social change and strengthen inclusivity within shared societies in Israel by broadening their network of Jewish-Arab integrated bilingual schools and communities. From March 2012 through March 2014, HIH’s uni-national project expanded the activity programs for existing integrated school communities in Jerusalem, Kfar Kara, and the Galilee, while adding new schools integrating Jewish and Arab Israelis in Tel Aviv-Jaffa and Haifa, notably with new bilingual pre-schools. New program activities included a Jewish and Arab basketball team, a weekly adult language program, family programs for children and parents, female economic development programs, and a biweekly Jewish-Arab Beit Midrash (house of study) examining religious texts in relation to memory. The new integrated schools in Tel Aviv-Jaffa and Haifa established an active group of community leaders and members with activities including language classes, bilingual theater classes, holiday parties, and study visits to destroyed Arab villages. The project eventually reached 1,850 Jewish and Arab students and over 8,000 community members across the six Israeli locations.

e. Ein Dor Museum for Archaeology: No to Violence Program

Between September 2015 and September 2017, the Ein Dor Museum for Archaeology implemented the uni-national project in the Galilee entitled, “Jewish Arab Youth Experience a Shared Past and Creating the Present through Archaeology and Art.” Designed to bring together Jewish and Arab youth from hostile areas, the program sought to address the lack of contact and shared interests and experiences among Arab and Jewish youth in Israel that generates the fear of the “other.” The No to Violence Program (NVP) engaged with 150 Jewish and Arab youth leaders from six schools in the Galilee through 18 small Jewish-Arab group meetings held at the Ein Dor Museum. To reach an additional 2,000 younger students, the 150 youth leaders matched 7th-9th grade classes from their respective schools with classes from the “other” school for 18 days of joint activities. Throughout the program, there remained continuous engagement with local and national stakeholders to demonstrate and find means to strengthen this work by Jewish and Arab youth.

Context: Evaluating P2P activities

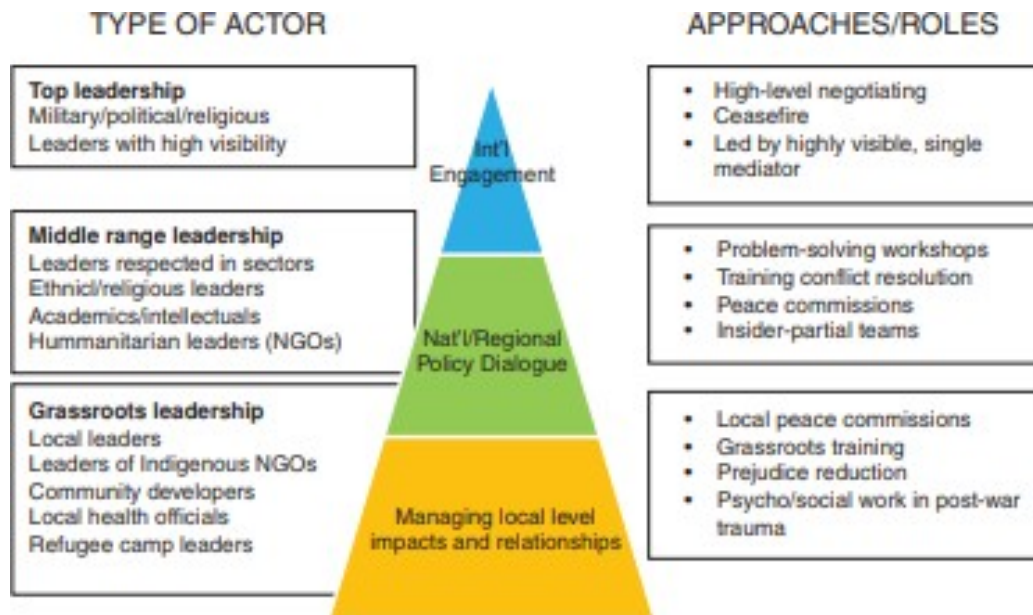
a. Peacebuilding in the Israeli-Palestinian Conflict

USAID’s P2P programming operates in a highly precarious context. The Arab-Israeli conflict has been defined as “protracted”, “intractable” or “deep-rooted.” This zero-sum violent conflict is viewed as an irreconcilable battle for a crucial component of two peoples’ history and identity (Gidrion, Katz and Hasenfield as cited in Gawerc 2006). Both the Israelis and the Palestinians define themselves as an indigenous people with an historic claim to the same land, which they view as under siege by a foreign invader (Kelman 1978 and Tal & Antebi 1992, cited in Schroeder and Risen 2016). While many scholars (Gawerc 2016, Ross and Lazarus 2015, Rothstein 1999) cite an asymmetry of power enacted by the government of Israel (GOI) over the West Bank and Gaza, others point out that there exists a “double asymmetry” of power such that both the Israelis and the Palestinians view themselves as the less powerful one threatened by the other (Rouhana & Fiske, 1995).

In this context of such an ongoing conflict, both the Israelis and the Palestinians have a different understanding of peace, and different reasons for striving to achieve it. Galtung (1969) defines peace as having two distinct qualities. Negative peace refers mainly to the cessation of violence, while positive peace pertains to the proactive efforts to achieve social justice. Because of their different experiences of the conflict, Israelis and Palestinians focus on different aspects of peace. To Israelis, peace is defined using the negative framework—their main goal is the cessation of violence and terror, whereas to Palestinians, peace is a structural change that would provide them basic rights and justice (Biton and Solomon 2006). A mutual understanding of how each side views the conflict along with mutual acknowledgement of each other’s definitions of peace and identity narratives are important steps towards reconciliation between the two groups.

In a protracted and ongoing conflict, many ways exist to engage in peacebuilding. Lederach (1997) refers to three levels or tracks of peacebuilding: (1) the policy level, at which leaders and formal representatives of the government negotiate peace; (2) the level of community leaders and those who have particular influence on a system, such as celebrities or trusted community members; and (3) the grassroots level. Lederach argues that for peace to be successful there must be both horizontal and vertical coordination across and between these tracks of peacebuilding.

Figure 1: Lederach's Three Levels of Peacebuilding



Source: J.P. Lederach, (1997), *Building Peace: Sustainable reconciliation in divided societies*, United States Institute for Peace, Washington, DC, p. 39.

b. People-to-People: Definition and theory of change

P2P activities attempt to support peacebuilding at Lederach's third track, or the grassroots level. They help to make the case for positive peace (Hirschfield and Roling 2000). Gawerc (2006) defines P2P activities as those in which "ordinary people" choose to move across conflict lines to collaborate on various projects. These activities cannot substitute for peacebuilding work at other levels (community and policy) but they play an important role in the peacebuilding process by bringing people together to have a more common narrative of the conflict, and therefore a more common understanding of what is necessary to achieve peace. The goal of these types of activities is for participants to accept the "other's" narrative as legitimate, critically examine their group's contribution to the conflict, feel and share in each other's suffering, and increase their inclination to be involved in non-violent activities (Biton and Salomon 2006). See "Context: P2P Activities", section A above, which provides more information on USAID's theory of change of P2P activities.

c. Varieties of P2P activities and criteria for success

In this section we discuss what scholars find are the ideal conditions for P2P or cross-cultural encounter to be successful. As has been mentioned above, these conditions are extremely difficult to achieve within the context of an active, violent and protracted conflict, which places at odds the historic identities of two groups of people. In the findings section, we will discuss how the CMM P2P programming attempts to achieve such conditions, if at all.

The theory for P2P stems from contact theory (Allport 1954), which states that for a cross-cultural encounter to be successful, the contact must be (1) at a personal level, (2) between two groups of equal status, (3) when cooperation is expected, and (4) when broader norms and structures support equality between the groups. Pettigrew (1998) added a fifth criteria of when there is a potential for friendship.

According to the literature on inter-group encounters and peacebuilding, P2P activities can be categorized in various ways. Maoz (2011) divides intergroup activities into four models: (1) the **Coexistence Model**, which emphasizes the participants' common humanity; (2) the **Joint Projects Model**, which assumes that working towards a common goal can serve to reduce animosity between the groups; (3) the **Confrontational Model**, which allows the two sides to come together to actively confront each other on issues of nationality, identity and stereotypes; and (4) the **Narrative Model**, which harnesses the power of personal stories to elicit empathy.

Gawerc (2006) classifies P2P activities into three different groups. The first is **technical or content-based activities**, which assume that working together on a common project will help the two groups reduce animosity towards the outgroup. The second category is **dialogue/understanding-based activities**, which aim to achieve mutual trust and eventually shape public opinion. The final category is activities focused on **common interests** such as art, music or sport, which assume that by engaging in these activities, participants will gain a greater understanding of their common humanity. She adds that any of these activities can be political by explicitly addressing the conflict, or they can be apolitical by prioritizing collaborative work over dialogue on the conflict.

We could classify the USAID activities included in this study into these models outlined by Maoz and Gawerc. Technical projects or the joint project model would include Near East Foundation and Hand in Hand, with olive farming and education as the technical content. Parents Circle would be categorized as a dialogue activity or the narrative model, and Ein Dor emphasizes a shared history through activities centered on art and archeology, or the coexistence model.

d. Challenges to P2P

Intergroup encounters face many barriers to success. These challenges should be considered by anyone designing an impact evaluation of a P2P program.

Many scholars point out that the intergroup programs they study are occurring in the context of a **power asymmetry**. For example, Rothstein (1999) points out that Palestinians' dependence on employment in the Israeli economy reinforces the unequal system in which the group is placed. Therefore, projects aimed at economic activity may fail to meet Allport's criteria, if they cannot avoid or account for this power imbalance in their programming.¹ This raises the issue of **normalization** or implicit acceptance of an unjust situation simply by operating within it. Normalization is a key reason why many Palestinians choose not to participate in peacebuilding activities. They believe that even their participation in the unjust system is a tacit acceptance of this system, and instead desire to work to change this system prior to engaging in dialogue with the other side (Hassassian and Kaufman 1999).

The above challenges arise when working within an unjust system, but other challenges also arise when conducting P2P programming in a context removed from the conflict itself, whether that be a third location or a neutral space within Israel or the Palestinian territories. This disconnect can cause an issue of **re-entry** (McCauley 2005, Gawerc 2006, Hammack 2006, Schroeder and Risen 2016). Even if a participant has a transformative experience at an encounter, this experience does not prepare them to change their behavior in their home society, which may not accept their new viewpoint. Schroeder and Risen refer to re-entry as a kind of recidivism, or reversion back to previous behaviors that one's society supports or accepts.

¹ It should be noted that some scholars point out the groundbreaking work of programs that are able to build trust and solidarity even in spite of this power imbalance (see Gawerc (2016) and Wood (2005)).

Finally, many challenges arise in the attempt to realize personal change or measure the impact of these activities. If the desired effect is changed opinions, attitudes or behaviors, the program may encounter an issue of “**preaching to the choir.**” Since some P2P programs are open to whoever would like to join, those who engage in these program likely are predisposed already to think positively towards the outgroup.² While the program may offer a crucial space for reinforcement of their ideas, it will not result in changed viewpoints of any individuals. There is also debate on the length of time this programming may take to realize its effects. In the context of an active political conflict, the impact of an encounter may transpire now or it may not appear until much later, perhaps not even until peace is achieved. Gawerc calls this the “**sleeper effect.**” It is the aim of this evaluation to understand what these long-term impacts could be.

e. Evaluating P2P: Outcomes, impact and longitudinal designs

Researchers have attempted to measure the impact of P2P and similar programming by other names. While some scholars claim that there is no evidence that intergroup activities have any effect (McCauley et al 2000), many others attempt to measure outcomes of these programs. While these studies vary widely in both rigor and methodology, they all describe outcomes that future impact evaluations of P2P activities could consider. As a result, we have listed them here.

Many studies of P2P activities focus on the impact of the program on **attitudes**. Pettigrew (1998) found that programs that provide opportunities to form intergroup friendships improve participants’ attitudes towards the outgroup. Schroeder and Risen (2014) found that youth camps increase positivity towards the outgroup years after participation in the camp. Some studies report that intergroup dialogue activities have been found to increase empathy and trust (Bar-On & Kassem 2004; Maoz et al 2002). Maoz found that intergroup dialogue led to changed stereotypes and willingness to engage in social contact (Maoz 2000 and 2004). Globally, many studies report on the result of intergroup contact on improved attitudes, reduction in intergroup anxiety, or reduction in perceived threats to the in-group (see Schroeder and Risen 2006 for a list of these studies).

Other studies deal with **knowledge**. The narrative model of intergroup activities has been found to lead to changes in:

- Knowledge about the outgroup (Allport, 1954; Eller & Abrams, 2003; Eller, Abrams, & Gómez, 2012)
- Understanding of the complexity of the conflict (Maoz et al, 2002)
- Israelis’ ability to see Palestinians’ point of view (Lustig 2002)
- Legitimacy granted to the narrative of the “other” (Braun-Lewensohn and Kitain 2015)

Another area of potential impact is changes in **belief about the potential of peace**. In a rare study, which employed an experimental design, researchers found that youth participation in a peace education program significantly reduced the probability that they would list war as an option for achieving peace, even during the Second Intifada (Biton & Salomon 2006). It should be noted that because of the active conflict during the time of the study, this activity was a uni-national, not bi-national program in that it could only access communities within Israel and not the Palestinian territories.

² It should be noted that those who are predisposed to think positively towards the outgroup are extraordinary individuals who may not have opportunities to express these perspectives in everyday life. Programs which provide them this opportunity can help to reinforce their acceptance of the outgroup—a valuable goal in and of itself.

Finally, indicators that relate to **behavioral change** include making and maintaining a friendship from the experience, and willingness to engage in political activity. A long-term longitudinal study of youth peacebuilding encounters found that 18% of participants in a youth encounter program were still active in peacebuilding initiatives, even after ten years had passed since their participation in the program (Ross and Lazarus 2015). Ross and Lazarus also compared two types of programming, and found that increased activity in peacebuilding initiatives was more likely among the participants in activities that explicitly address the intergroup conflict and social justice as compared to those that do not.

While many studies are able to report on outcomes or impact in the short term, very few studies have been able to use a longitudinal design. Longitudinal studies are particularly crucial in their ability to measure the relationship between prior beliefs and the changes detected in P2P activities. The research presented here provides a rare glimpse into the outcomes of various types of P2P programming, which all occurred between 2011-2017, through retrospective follow-up of participants and implementers of this programming. It provides details on potential indicators of long-term impact, and quantifies the results of the four programs studied here in terms of those indicators. Finally, this study offers recommendations on how to design future long-term impact evaluations with higher degrees of rigor.

RESEARCH QUESTIONS, DATA AND ANALYTICAL APPROACH

Research Questions

This evaluation seeks to assess and capture long-term outcomes of P2P program activities to inform future programming and wider learning. In particular, the assessment measures the long-term outcomes against the expected results as outlined in the respective theories of change and will provide lessons and recommendations for program participants, USAID, and other key stakeholders for future programming. As such, the overall research questions for each of the studies of the four USAID P2P programs ask:

1. Did the intervention improve participants' perceptions and behaviors towards the "other," and are these changes sustained after project completion?
2. Did the intervention improve participants' opinions on the potential of reconciliation and willingness to engage in peacebuilding activities, and are these changes sustained after project completion?
3. Did the activity have any unintended benefit for other groups beyond the direct beneficiaries of the activity?

Methodology

To answer these research questions, the evaluation adopted a mixed methods approach to data collection and analysis in order to assess beneficiary perceptions of the "other" and the capacity of P2P programming to influence the larger Israeli/Palestinian conflict. The bulk of the data collection was qualitative in nature, supported by a brief online survey of participants in two of the programs.

The FGDs explored respondents' own perceptions and experiences with the P2P program. This included any perceived changes in opinions or behavior toward the "other" and the sustainability of any of these changes beyond project completion. In particular, the discussions focused on changes in trust, solidarity, acceptance, and tolerance toward the "other". The FGDs additionally served to assess differential impacts of the P2P programming according to demographic and socioeconomic background and any unintended benefits outside of the direct beneficiaries. The KIs with staff from implementing partner organizations provided information on the implementation of program activities, perceptions of program performance, lessons learned, and any unintended benefits of the programming.

Sample Selection

The researchers worked with the four implementing partner organizations to select the participants, paying specific attention to gathering information from a diverse group by gender, nationality, ethnicity, and language of participants. Parents Circle and Near East Foundation provided lists of participants which included the phone numbers, email addresses, and other information that were used to select, contact and recruit FGD participants. Hand in Hand and Ein Dor did not have such lists available, so they contacted participants themselves. Program beneficiaries were eligible to participate in the FGDs if they had participated in the initial CMM-funded program. While these initial programs should have ended at least one year ago, beneficiaries remained eligible for participation in cases where they were participating in a current iteration of the program. To account for possible attrition, the implementing

partner organizations selected additional numbers of participants beyond the required number for the FGDs. The research team selected respondents for the KIIs from the program implementer staff from each of the four organizations and local leaders who were involved with program implementation.

Data Collection and Analysis

In June-July and October 2018, the research team conducted focus group discussions (FGDs) with program beneficiaries and key informant interviews (KIIs) with staff from each of the four implementing partners:

1. Near East Foundation
2. Parents Circle – Families Forum
3. Hand in Hand Center for Jewish Arab Education in Israel
4. Ein Dor Museum for Archaeology

The research team selected the location of each FGD based on the location where each P2P program was implemented, such that FGDs on cross-border programming were held in both the West Bank and Israel while FGDs on uni-national programming were held in Israel. In some cases, FGD participants were reimbursed for transportation costs and provided refreshments. In other cases, such as schools, such reimbursements and refreshments were not appropriate and were not provided. The research team also divided FGDs for each program along gender and language lines with the following composition:

- Group 1: Arab-speaking, females
- Group 2: Arab-speaking, males
- Group 3: Hebrew-speaking, females
- Group 4: Hebrew-speaking, males

In the case of Ein Dor, the research team had the opportunity to interview “comparison students”—students from the same schools who had not participated in the program. This group cannot serve as a true counterfactual, because there was no randomized or quasi-experimental assignment to receive the treatment of the intervention. However, the responses and perceptions of the students can give us some information on the general trends of perceptions of the “outgroup” on accepting and understanding others, during the period of time which is being studied here. Facilitators interviewed comparison group students according to the same breakouts as outlined above (divided by both language and gender).

The research team recruited local researchers to conduct the FGDs and KIIs in local languages—Hebrew and Arabic—after which, the electronically recorded responses were transcribed in the local language and then translated into English.

Organization	Total FGD participants	Total KII respondents
Near East Foundation	33 (19 male, 14 female)	2 (1 male, 1 female)
Parents Circle – Families Forum	17 (8 male, 9 female)	1 (female)
Hand in Hand Center for Jewish Arab Education in Israel	26 (14 male, 12 female)	2 (1 male, 1 female)
Ein Dor Museum for Archaeology	45 (17 male, 28 female)	2 (1 male, 1 female)

In terms of the quantitative data, we received 80 responses to the online survey—24 from Ein Dor and 56 from Near East Foundation.³

The below table outlines the response from each identity group. As is common with an internet or phone based survey, the response rate was quite low. Because of this, results should be interpreted with caution, particularly comparisons between responses of sub-groups.

	Jewish Israeli	Non-Jewish Israeli/West Bank Palestinian	Total
<i>Ein Dor Program</i>	13	11	24
<i>Near East Foundation</i>	13	43	56
<i>Total</i>	26	54	80

Data Analysis

To analyze the transcripts, the research team developed a hierarchy of concepts and themes from the FGDs, KIs, and supporting documents and literature. After manually coding the categories of concepts, they identified patterns and factors found to influence outcomes of interest using ATLAS.ti. To understand better the context and other factors involved, the electronic results were re-examined with reference to the original transcripts. This combination of data analysis software and interpretative analysis to review the transcripts allowed for identifying clear response patterns with respect to key demographic and socioeconomic variables along with an understanding of the experiences, meanings, and contexts behind the qualitative data.

Limitations of the Study

The findings from this study should be interpreted as recommendations on potential indicators to be studied further in a more rigorous way due to certain serious limitations that the methodology of this study faced; these include various types of bias and the inability to identify a true counterfactual. These limitations and their implications are discussed in this section.

First, selection bias is an issue in examining the P2P programming. This threat to validity relates to the “preaching to the choir” challenge described in section “d” under *Context: Evaluating P2P Activities* above. Since admittance to most of the programs studied is voluntary, those who decide to participate are likely inherently different from those who decided not to participate. This may also be true of those who opted to participate in the online survey. Further, the inability to identify a counterfactual group limits our ability to speak about attribution—in other words, we cannot say with confidence that the observed changes can be attributed to, or caused by, the intervention. Instead, there may be some other factor that we have not measured which is causing this change. In such a changing environment in which participants are exposed to information about the perceptions being measured through many different mediums, it is entirely possible that their changes in perceptions are due to some factor other than participation in the program. Future evaluations should mitigate this bias by identifying a counterfactual group, through either random assignment or some quasi-experimental method.

Second, inherent to the design of this retrospective study is the requirement that participants report their own opinions at three points in time: before participating in the program, at the end of the program, and now. As a long-term evaluation, this study covers a long period, sometimes up to ten

³ The link to the online survey was shared via social media groups such as Whatsapp chats, text message or email, therefore the total number of the sample is not known.

years. It is understandably difficult for respondents to accurately recall something as intangible as their thoughts, perceptions and beliefs from such a long time ago. Participants may make errors in recall in several ways. First, they may exaggerate how much their perceptions have changed in an effort to portray the program in a positive way. Second, they may attribute current beliefs to their past selves in an effort to portray that they were always “right.” Such claims cannot be verified by any baseline data, because no data was collected on the exact indicators examined here. This bias could cause our research team to under- or over-estimate the effects of the program.

Third, sampling bias is likely an issue in such a retrospective study. We were able to sample participants randomly to include in data collection from participant lists as provided by Parents Circle and Near East Foundation, but in other cases, we relied on the program coordinators to select participants to interview. This process was logistically necessary when no such lists existed, but this decision introduced some selection bias into our study. The participants selected by the program staff likely differed from other participants in several key ways, which may be correlated with the outcomes of interest. For example, they may have continued their participation in other activities implemented by the program. In this case, they would have had increased exposure to inter-group dialogue activities and, therefore, differ from those who completed the program and then did not continue to engage in dialogue with the other side. Alternatively, those who were contacted by the program staff may have had perhaps higher levels of access to communication tools such as SMS, email, Messenger or Whatsapp. This more advanced ability to communicate could also allow them to communicate more frequently with members of the outgroup, again changing their opinions of the outgroup. This bias could cause us to overestimate the impact of the program, which reinforces that these results should be interpreted with caution.

After these limitations were discussed during the design phase of the evaluation, it was determined that the results found here could still be useful in determining whether a more rigorous long-term impact evaluation should be planned, and if so, which key indicators should be measured in that evaluation. In the spirit of that goal, findings presented here should be interpreted as identified areas of potential impact, but by no means should they be interpreted as proof of the realization (or failure to realize) that impact.

FINDINGS

Perceptions towards the Outgroup

The four organizations that were included in this evaluation worked in conflict mitigation and reconciliation at the grassroots level in regions of civil conflict by bringing together people from different ethnic, religious, and political backgrounds. These activities were in line with Gawerc's (2006) second category that uses dialogue/understanding-based activities to achieve mutual trust and eventually shape public opinion. Participants in all four organizations' programs asserted that the program activities were successful in increasing understanding of the other. Nearly 50% of participants stated that through program participation and intergroup friendships it was possible to understand the other. This was possible through active interaction/dialogue with the outgroup. The most important lesson the participants learned is that each side has its own narrative, historical story, pain and suffering. Dialogue and non-violence could be key to mitigate the conflict.

When analyzing the data, the researchers noticed the extent to which both sides did not know each other prior to the program. These organizations helped to build bridges between the two dominant groups in the region, Arab and Jewish, which promoted positive perceptions of the outgroup.

The accounts of participants demonstrate that it is possible to dialogue, despite their differences. It was clear that participants on both sides had political tensions and prejudices, which revealed many conflicting opinions. For example, **Parents Circle's** program provided a forum to express participants' points of view. The motivating factor for the people to participate in the program was the opportunity to share their stories with the other side, a chance they never thought they would have. As a result, having somebody from the other side listen to their stories served as strong motivation for participants. One participant stated that:

"I wanted to hear the other party's story and to tell my story to the other party. This is part of what encouraged me." A female participant in Parents Circle FGD

"At first I was hostile to them. I thought that all Jews were the same because of how the army and the checkpoints dealt with us. After the forum, I found that there were among them people who considered that the Palestinian issue is not for the Palestinians alone". A male Arab participant in Parents Circle FGD

Evidenced by the narratives given during the focus group discussions, **Ein Dor** participants expressed their satisfaction with the program as they received a surprising opportunity to bond with the other. Participants acknowledged that they learned much about the struggle of the other side, which they think may usher in the possibility to reach an alternative solution. A Jewish FGD participant from **Ein Dor** shared his experience:

"The first meeting was so much fun. They divided us into two groups - Jewish and Arabs. They prepared us for the meetings. When we first met the Arabs, I didn't know anyone from them, they came from relatively distant places. Yet it was fun; we bonded, and hugged (laughs). I haven't seen these kids before in my life, but they seemed very friendly and happy." A male Jewish participant in Ein Dor FGD

During the meetings, participants recounted personal stories about their family backgrounds and would listen to stories from other families with whom they were unfamiliar. The female participants in a **Hand in Hand** FGD shared that six dialogue sessions took place in a year. In these sessions, both Arabs and Jewish participants met and shared dialogue with a facilitator present. Israeli Arab participants stated

that, while they have lived among Jewish people throughout their lives, the **Hand in Hand** program provided an opportunity to show what was inside them and to share opinions with their Jewish friends. According to a **Hand in Hand** key informant, simply attending a meeting is a huge step for a Jewish participant because they likely had never before met an Arab person. Similarly, it was also an opportunity for Arab participants to meet and build relationships with Jewish people. An Arab participant in Hand in Hand FGD shared:

“It was the most beautiful activities that made us get to know each other, not only on the personal level, where I built a relationship with a Jewish family but on the customs, traditions, values, lifestyle.” An Arab male participant in Hand in Hand FGD

A Jewish participant shared a similar story and acknowledged that his perception about Arab people had changed. He expressed:

“In general, my perception has changed a lot. I learned a great deal about Palestinians and Arabs in Israel.” A Jewish male participant in Hand in Hand FGD

Parents Circle’s program activities brought together both sides to allow them to share their narratives. The Arab participants were often curious about what knowledge the Jewish participants had about them, which they realized was virtually nothing. As such, the Jewish participants were shocked to hear about the daily struggles of Palestinian participants. One female participant shared this experience:

“I wanted to know what they knew about us as well as what the media shows them. Once we met, I realized they did not know anything and they were shocked to hear about our struggles and what we go through daily.” A female participant in Parents Circle FGD

Participants within the **Parents Circle** groups voiced greater understanding how certain circumstances could push humans to carry out acts of extreme aggression but then eventually return to normalcy. “...some of the participants in the program were soldiers and they were killers, and as they heard them, they were crying around the table and expressed their deep empathy at the end of meeting”. The participants believed that they succeeded in changing the others’ perspectives:

“I feel that I have succeeded in changing their perspective of us.” An Arab woman in Parents Circle FGD

The female participants of **Ein Dor** stated that extremism exists on both sides, and these extremists hate people from the other side. However, the participants saw and interacted with those on the other side as human beings, not as simply Jewish or Arabs. Arab participants reported having previously heard that the Jewish are bad people, but after participating in the program, they found that the younger generation does not hate them. This helped change their impressions of the other side. Interestingly, some participants found people on the other side who shared similar opinions but were disturbed by people on their own side who disagreed.

I also learned that there are Arabs who share the same opinions as mine, in terms of politics. There are also Jewish with opinions that are more opposed to mine. A Jewish woman in Ein Dor FGD

Meeting personally and talking directly reduced perceived threats. Participants expressed feeling more comfortable after meeting with people from the other group and getting to know each other. A participant in the **Hand in Hand** FGDs stated that:

“When we see that there are individuals in Jewish side who stand by their side and hold the same viewpoints and them, it creates comfortable feelings.” A female participant in Hand in Hand FGD

One objective of P2P programs is to minimize the perceived threat from the other and ease tensions. When people have the opportunity to meet and interact with the other, the negative feelings and threatening perceptions of the other go away. The **Near East Foundation** program participants shared their experience in the following way:

“When the Jewish entered the training hall they looked frightened. However, over time this fear was replaced with a comfortable feeling. In the first day, the Jewish sat down as a group without mixing with Arabs. After they left their fear, they mixed with Arabs. This was noticeable on the second day when we started to talk with each other. The conversation was instrumental in breaking this fear. On the last day of the training, we held a party with music and dance. Jewish women and Arab women danced together.” An Arab male participant in the Near East Foundation FGD

Undoubtedly, these activities contributed to decreasing tension between the two sides. As argued by Lazarus et al (2014), these activities promote better understanding of one another and, in turn, foster improved relationships that can decrease the likelihood of violence. Narratives are a powerful tool to improve participants’ attitudes, empathy and trust, which will ultimately change stereotypes and willingness to engage with one another. Upon listening to the narratives, the participants granted legitimacy to the narratives of the other. For example, **Parents Circle** organized dialogue between the students’ parents, for both Arabs and Jewish students, on a variety of subjects. The first of these subjects was *Who am I?* which focused on personal identity. The meetings allowed parents to recount personal and family experiences of the conflict that highlighted root causes. Participants shared stories not only from the recent events but also from the 1948 Arab-Israeli conflict. On one occasion, a **Hand in Hand** participant shared a story of a time when his grandmother did not have the strength to pick up all of her children, so she left his mother and aunt on a rock along the way. This created a powerful moment for all the participants.

While the programs promoted dialogue between the two groups, the participants understandably could not reach any new conclusions regarding how to promote peace between Israelis and Palestinians. Nevertheless, they grasped the human dignity of those in front of them, those who from the beginning of their life had been treated differently. Further, the dialogues were not limited to the meeting rooms. The participants recalled that they have retained contact and connections with the other side and communicate regularly. Out of 121 participants, 31 stated that they had continued contact with the other side. This intergroup friendship is a clear indication of the effect of the program on attitudes and behavioral changes, as suggested by Ross and Lazarus (2015). This includes making and maintaining friendships from the experience and willingness to engage in political activity. As argued by Pettigrew (1998) the programs which provide opportunities to form intergroup friendship improve participants’ attitudes toward outgroups.

Illustrating such intergroup friendship, **Parents Circle** participants described a travel program for Palestinian and Israeli children where families with children from each group travel twice per year to visit the other group of families and children. A participant explained this practice:

“We met 4 times in a deliberate manner pre-prepared. We filmed part of our customs and traditions as they filmed part of their customs and traditions, and shared.” An Arab male participant in Parents Circle FGD

Participants of other organizations also shared similar practices:

“There is something beautiful here. For example, in our class (the first grade) I find some Jewish families closer to me ideologically from Arab families. This is what I find at the last meeting. A new (Jewish) girl attended the school, and her parents invited us to a (community) institution belonging to them. Most of us were surprised to see a lot of people greeting us there at the reception.” A female participant in Hand in Hand FGD

“We, the Arabs, are well-known in the way we welcome guests and the way we give them respect. For example; we, in coordination with the Olive Oil Council, welcomed a group of Jews who represented the Ministry of Environment.” A male participant in Near East Foundation FGD

The participating farmers from the **Near East Foundation** program were also encouraged to keep close contact with one another. Efforts included an organized joint visit program to encourage farmers to continue to share knowledge and learn from each other. The number of these visits, however, has been limited due to difficulties for the Palestinians to obtain permits to enter Israel.

When a lack of free movement prevents travel to maintain these connections in person, participants often share their feelings and thoughts through social media. This allows them to stay informed about the other group and common perceptions of the current situation. One participant happily shared his story:

“I had meetings with the Israelis following these circles. I have friends I knew them when we met. I meet them when I get a permit, by phone, Facebook WhatsApp. I communicate with them every week or every month.” An Arab male participant in Parents Circle FGD

Similarly, an Ein Dor female participant stated:

“I said earlier that they were simply people living next to me that I had no connection with. Now I have contact with them. I even have followed a few girls on Instagram.” A Jewish female participant in Ein Dor FGD

While the P2P program participants shared their engagement with the other side after the program ended, the participants of the Ein Dor comparison group has also some contact with the other sides. A boy from Ein Dor comparison group accounted this:

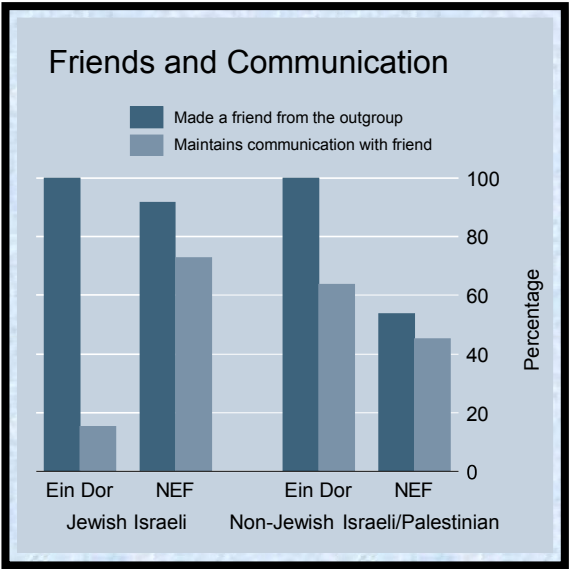
“We spoke and we became friends and we exchanged our phone numbers. We started talking with each other on phones and after a while they visited us”. An Arab male participant in Ein Dor comparison group FGD

Although maintained connections exist, these contacts tend to originate from the Arab side more than the Jewish side. Arab participants from all four organizations indicated some level of contact, but there were very few attempts from the Jewish side to keep contact with the other side. This could be explained by the perception by some participants that more Arabs contributed to the program than Jewish ones.

“It is important to say that 80% of the attendees were Arabs.” An Arab female participant in Ein Dor FGD

“The commitment among the Arab sides was stronger than the commitment on the Jewish side.” A female key informant from Ein Dor

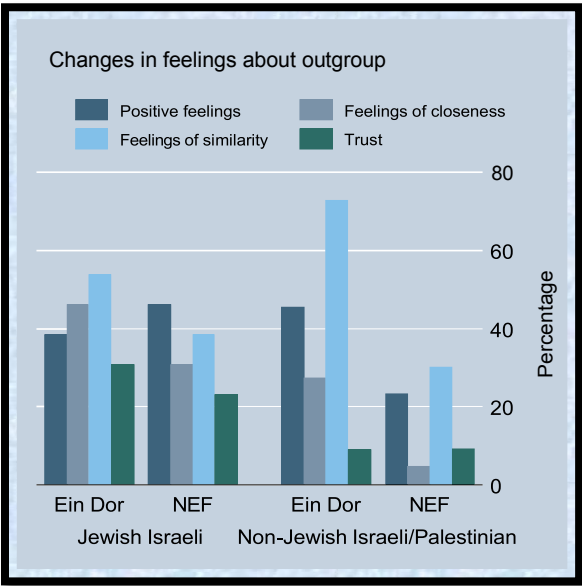
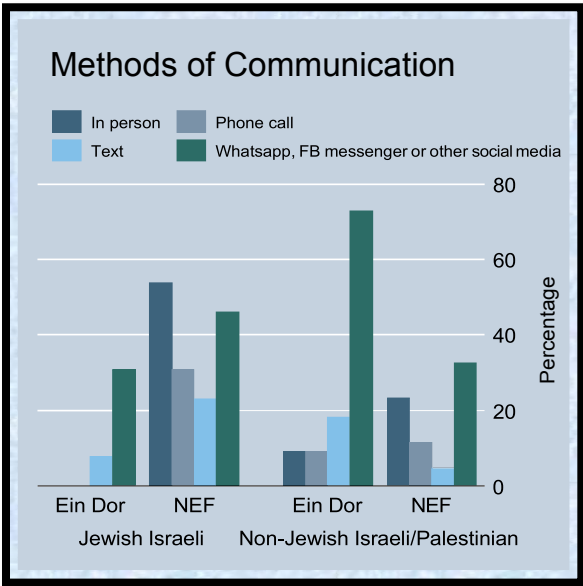
These cross-cultural encounters may support peacebuilding at the grassroots level, making the case for positive peace as postulated by Hirschfield and Roling (2000). This helps to build trust and solidarity and encourage coexistence at the local level.



In the online survey, respondents were asked, “Did you make a [Arab/Jewish Israeli]⁴ friend during your participation in the program?” followed by, “Do you still communicate with that friend?” if they responded positively to the first question. Responses varied both by organization and identity group. 100% of respondents from the Ein Dor program reported that they made a friend, compared with 62% of respondents from NEF.

In terms of maintaining communication with the friend, only 38% of online respondents from Ein Dor report that they still communicate with the friend (27% of Jewish Israeli respondents and 55% of Non-Jewish Israeli or Palestinian). From Near East Foundation, 51% of participants maintain communication with the friend they made (72% of

Jewish Israelis and 45% of Non-Jewish Israelis or Palestinians).



⁴ Specification of the identity group depended on the identity group of the respondent, who was always asked throughout the survey about their “outgroup”.

Online respondents were also asked how they communicated with the friends they made in the program. They could select as many types of communication as they liked, which is why rates presented in this figure do not total to 100%. While responses varied, the most common types of communication were either in person or through social media. More participants in the Near East Foundation program reported meeting with the friends they made in person as compared with participants from Ein Dor. These differences may reflect age or generational differences in communication.

Online respondents were also asked if participation in the activity changed any of the following feelings for them: positive feelings, feelings of similarity, feelings of closeness, or trust. Again, they could select more than one option. The most commonly cited change in feeling was that of similarity for each group except the Jewish Israelis from NEF. For Ein Dor participants, this change is logical since the program emphasized the two groups' shared history. For NEF participants, the experience could have emphasized the two groups' common engagement in the olive farming industry. The least frequently reported change for most groups was that of trust in the other.

Belief in the Possibility of Reconciliation and Coexistence

Promoting coexistence was an additional goal of the program. In the FGDs, many discussed the conflict and hardships people face. In an **Ein Dor** FGD, a Jewish girl mentioned how her understanding of Arab people was influenced by the media and surroundings. Without meeting any Arab people in person, her understanding of them would remain negative and as a result, she would never seek to coexist with them.

"I heard many times that they are dangerous people. That was not my opinion; it was something that I heard from my surroundings – family, television, news."

A Jewish female participant in Ein Dor FGD

A **Near East Foundation** FGD participant said that during the meetings, the Jewish participants sat to the side and looked uncomfortable. However, after the end of the meetings, their eyes were tearful when they said goodbyes. The meetings fostered newfound affinity between the Jewish and Arab participants and strengthened their relationships in a short period of time. Some Jewish participants revealed they did not expect Arabs to be as they were and reiterated that they are interested in peace with them. A FGD participant mentioned that the problem is not with the people, but instead with leaders.

Many participants were excited when they spoke with the people of other groups. These experiences revealed an improved prospect of accepting and living together with the other side. A participant reflected:

The [concept] of peace was clear between us. Through collaboration in the activities, they showed they are accepting of us and that they are ready to live together. An Arab male participant in Ein Dor FGD

I never felt like they were my enemies. I considered them as people who live with me in Israel, yet I have no connection to them. We don't share the same culture, don't attend the same schools, or participate in the same youth activities.

Nevertheless, they are still part of the country. We live in the same country. A Jewish female participant in Ein Dor FGD

This enthusiasm was not limited to the Ein Dor program group. Some students who did not participate in the program, however, held similar feelings:

I now feel that Arabs and Jews are one family and they coexist with each other. A Jewish male control group participant from Ein Dor FGD

Hand in Hand FGD participants stated that:

"I certainly understood that after joining Hand in Hand, my understanding of the Jewish community increased. To be honest, my prejudices about the Jews have decreased. But the reason for the fundamental change is not about Hand in Hand, it is supportive in this direction, it is part of the general environment." A female participant in Hand in Hand FGD

"So to find a place like this where you feel comfortable, which tries to create an atmosphere of co-existence with Arabs, is very wonderful." A Jewish girl in Hand in Hand FGD

These quotes provided by participants from both sides demonstrate that the meetings and dialogue are critical to strengthen relationships between the two groups. Interaction and shared dialogue promote positive opinions and greater familiarity of the other. However, even if strong relationships exist between the people on both sides, this is not enough to achieve peace in the region. Analysis of the statements from the Arab participants reveal that they remain in despair. Persisting polarization within the Israeli community further constrains the opportunity for peace. These factors as well as the political situation itself play a significant role in affecting the programs and their outcomes.

While some program participants expressed optimism concerning peace and reconciliation, the vast majority of comments suggest that people do not feel that the size and scale of these initiatives will have much impact on peace between Israelis and Palestinians. For example, only 9 out of 121 participants voiced the possibility of reconciliation. Palestinians in particular are confronted with the realities of the conflict on a daily basis, increasing their level of skepticism.

Ein Dor

"It is impossible to coexist with them because they do not accept the Arabs. Look at the new National Jewish Law. It does not recognize our basic rights. If they did not accept us as the Arabs of Israel and they have confiscated our rights, how are they going to give rights to the Arabs of Gaza?" An Arab female participant in Ein Dor FGD

"For me it is very difficult to reach coexistence. It is not easy to forget what has happened." An Arab female participant in Ein Dor comparison group FGD

"You reach a position where after 70 years of violations of our rights. This not a religious dispute, it is a political and human conflict. These are violations against humanity, and this is both physical and moral violence. It is impossible (she is over excited) for the upcoming generations (to forget)". An Arab female participant in Ein Dor FGD

"Even in dialogues when we discuss this subject and tell them that our president has said on multiple occasions that he wants peace, there is no response from the other side. As long as their president does not sit with ours, there will never be peace." An Arab female participant in Parents Circle FGD

The State should embrace this thing if it is interested in making peace. I don't think this state wants peace. An Arab female participant in Parents Circle FGD

“Even if we change the way (Jewish Israelis) think, they cannot affect or change anything in their government.” An Arab female participant in Hand in Hand FGD

These quotes support Lederach' premise that local-level engagement is not sufficient to achieve reconciliation and stability in the region, and these activities cannot be a substitute for peacebuilding work at other levels; instead, higher-level engagement at the levels of policy and community leadership must complement grassroots work. This also reinforces the notion put forward by Schroeder and Risen (2016), who argue that even if a participant has a transformative experience at an encounter, this experience does not prepare them to change their behavior in their home society where their new point of view may not be accepted.



In the online survey, respondents were asked if their participation in the program changed their knowledge of the conflict, knowledge of the other side's experience of the conflict, belief in the possibility of peace, or belief in the possibility of coexistence. Again, they could select more than one option. Changes in knowledge and beliefs varied across both identity group and organization. The strongest effect appears to be in the belief of non-Jewish Israelis or Palestinians from the Ein Dor program, 64% of whom stated that the program changed their belief in the possibility of peace and coexistence. Some interesting variation emerged between Jewish Israeli and Non-Jewish Israeli participants in NEF. The most common change for the Jewish Israelis was a belief in the possibility of coexistence, while more non-Jewish Israelis and Palestinians changed their beliefs on the possibility of peace.

Spillover to Other Groups

For the sustainability and long-term impact of P2P programming, it is critical for participants to disseminate what they learned to people other than direct beneficiaries. Nearly 30% of participants reported that they shared their learning with immediate family members, relatives and other community members. However, those with whom participants shared their learning expressed mixed support for the P2P programs. More resistance could be found on the Arab side as compared to the Jewish side when participants shared that they were participating in a program that brought people together from both sides. A Jewish woman in an Ein Dor FGD stated that her family was supportive when she shared what she had learned with them:

“They were really supportive and interested in what we were doing there. They felt the same way I felt, that it was missing. I talked about it a lot with my parents and they also felt it had greater potential since we live in an area with lots of Arabs – Between Shefar’am, Zarzir, Nazareth and Ilut.” Jewish woman in Ein Dor FGD

In the early stages, participants reported that people were suspicious about the programs until participants shared the importance of the dialogue. Consequently, families and community members began expressing interest in the activities. One Arab participant from Hand in Hand stated how he encouraged acquaintances, relatives, and friends to come to the school, which they eventually did. Another Parents Circle participant recalled a similar story:

“Yes, we have shared our experiences and even asked our community to join the sessions. In the beginning, they were hesitant to join fearing it is part of Israeli normalization. However, after joining they changed their minds.” An Arab female in Parent Circle FGD

The participating farmers of the Near East Foundation program also shared the new ideas and techniques learned with others outside of the program. One farmer stated:

“I have four farmers who did not participate in the program and shared information with them, especially about pruning.” An Arab male participant in Near East Foundation FGD

Hand in Hand FGD participants reported:

“Our extended family really appreciates this issue and attends the school’s activities. They support and appreciate the school... They are interested in knowing what is happening there.” An Arab male participant in Hand in Hand FGD

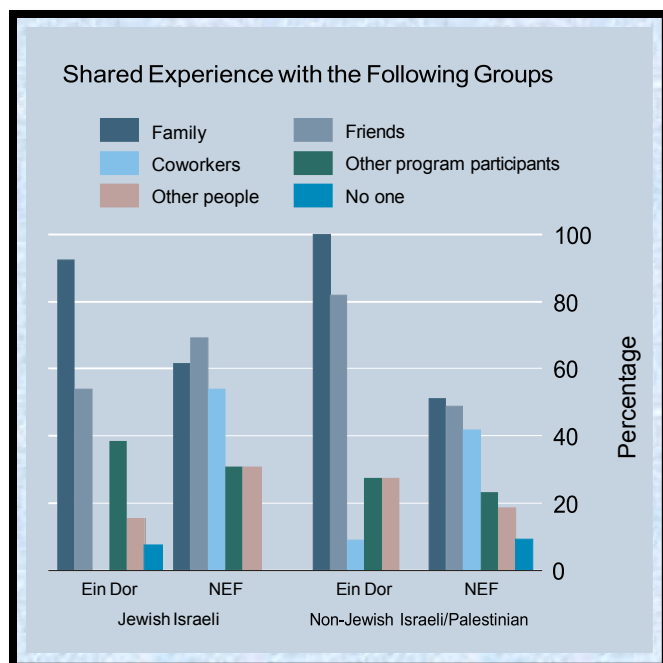
“I believe our experience here has caused the Palestinian community to be more open to us and more willing to meet us.” A Jewish woman in Hand in Hand FGD

“When I enrolled my daughter in this school, a very close friend of mine asked me what I would do if she wanted to marry a Palestinian. I was shocked because my daughter was four years old. (Laughter).” A female Jewish in Hand in Hand FGD

While many participants who shared what they had learned with others received positive feedback, some received negative responses. A Parents Circle participant shared her story when asked whether she had shared her experience with others:

“Yes, I did. When my neighbors and community hear about my involvement in such projects, they accuse me of Israeli normalization.” An Arab female participant in Parent Circle FGD

As mentioned above in the literature review, normalization is a key reason why many Palestinians hesitate to participate in peacebuilding activities. They see such programs as a tacit acceptance of this system, and instead desire to work to change this system prior to engaging in dialogue with the other side (Hassassian and Kaufman 1999). Participants shared their experiences confronting opposition after revealing they were participating in the program; many local people expressed apprehensions and did not see the value of co-partnership between Arabs and Jewish. One Ein Dor participant recounted that the idea of Arabs and Jewish meeting seemed stupid to the people who did not participate in the program.



In terms of spillover, online respondents from both identity groups and both organizations most frequently reported speaking about their experience with their friends and family. Ein Dor participants, who are students, understandably did not report sharing their experiences with coworkers. Very few respondents in both groups reported that they did not share the experience with anyone, demonstrating that there was likely some spillover of the messages from the programs to respondents' social and family circles.

Additional findings

Several programs provided technical support to beneficiaries, increasing their access to needed economic or educational resources. The focus group participants from the Near East Foundation focused principally on the transfer of agriculture practices and the enhancement of the olive industry for both communities. In line with the mutual benefits intended by the P2P programs, participants described how they learned from each other and mutually improved their skills. The farmers participating in the program received economic benefits from improved harvests as they learned new techniques and skills of olive production and received some subsidized inputs. Specifically, the skills training provided by the Near East Foundation's program included taking care of olive trees, pruning, and picking and pressing the fruits for a quality product. Farmers and key program staff noted the program's usefulness:

"I certainly benefited from the project economically because it increased the production. I can complete the supplementary irrigation on my own account. Without the help of the program in the cost (laying water lines) I could not use this technique." An Arab male farmer in Near East Foundation FGD

"The project enhanced the industry of both communities (Palestinian and Israeli), they became partners, learned from each other and improved their skills, this type of benefit is always sought after." Near East Foundation Director in KII

"We have a saying that stopping the loss itself is profitable. The organization contributed to the stop of the loss radically." An Arab male farmer in Near East Foundation FGD

The technical nature of this information and training is especially useful since it accumulates and continuously benefits farmers. In particular, the development of farm culture and awareness helped yield long-term benefits through the transfer of experience and knowledge to other farmers. They learned about potential secondary uses for olive oil, the benefit of modern equipment, different crop diseases,

popular varieties of taste, and the proper use of organic fertilizers. The project also promoted increased participation of women as leaders in the olive and olive oil industry. This led to the Israeli and Palestinian sides of the project cooperating to sign an agreement on "free oil trade" and to participants refurbishing approximately 30 olive oil presses. This commitment to improving farmers' experiences translated into increased olive production and income. For other participants, however, the program appeared to provide little assistance. One participant stated:

"Profit increased but not in a substantial way, since the aid was limited and not continuous to support the farmer's needs". An Arab female Farmer in Near East Foundation FGD

The direct beneficiaries benefitted most from the program, with one participant stating:

"The program opened up prospects for the benefit so that it benefited the community but this benefit is uneven. I benefited most because I was directly involved in the project." An Arab male farmer in Near East Foundation FGD

Project staff were cautious about the ability of this project to change attitudes towards the peace process. While the stated objective of OOWB indicates goals of conflict resolution and peacebuilding, staff focused on the technical assistance of the project. They stated that the project's main objective is to apply financial assistance to educate farmers and other community members about the development of the olive/olive oil industry. Limited availability of resources may have been a constraint for the Near East Foundation to address many of the issues raised by farmers in the project. Program leadership confirmed that the financial assistance given to them was inadequate for such a large industrial sector. In addition to this, the project faced other challenges surrounding the lack of political support and restricted cross-border movement. These challenges likely reduced the impact of the activity both in terms of economic and peacebuilding outcomes.

Similarly, the school system promoted by Hand in Hand not only provided education to students but also integrated parents into the process. Focus group participants acknowledged parent involvement in decision-making on school matters:

"There is always an ongoing dialogue between the (school) administration and the parents' committee. They (the parents' committee) participate in overcoming difficulties and provide assistance to the school." A female participant in Hand in Hand FGD

For others, the school was special as it provided a venue for both groups of people:

"Jewish religious kids do not usually get to interact with non-religious kids, and definitely not with Arabic kids. So the school was very special". A female key informant of Hand in Hand

"It changed my whole perceptive on how to look at the history of Israel and my vision for the future." A Jewish woman in Hand in Hand FGD

Even more, after learning of the level of involvement of students and parents in the school, neighbors were often envious. One Arab woman recalled:

"In my neighborhood, many kids go to different schools. Those kids feel jealous of us. This is because there are tight connections between the families and the school." An Arab female participant in Hand in Hand FGD

Another Jewish parent spoke to the need to resist public perception in order to participate in the project:

“For me, it really was not about what I thought. It was actually voices of people around me or of other friends or Israelis. They thought that Arabs are violent or killers. They asked me why I enrolled my kids with Arabs and if I wanted my kids to grow up to be like them.” A Jewish female in Hand in Hand FGD

For some, the school provided an exciting opportunity for the students:

“At that moment I felt very excited because I felt that the nursery was giving the kids the space to express themselves freely and allow them to choose which group they wish to belong to without interfering in their choices.” An Arab female participant in Hand in Hand FGD

“I think that all of the schools in Israel need to follow this schools example. It is very special.” A Jewish female participant in Hand in Hand FGD

The participants shared their experiences with the program, which they found to be useful for understanding the other. However, some participants did not attribute their positive attitudes towards the outgroup to these programs. This may reflect the issue of “preaching to the choir.” Since P2P programs are open to whoever would like to join, those who engaged in these programs were likely predisposed to think positively towards the outgroup. The following quotes evidence this:

“Before the project, we used to have Jewish friends and we know what the Jews are. The project did not change us.” An Arab girl in Ein Dor FGD

So as I told you before, I think the kids that were involved in the project to begin with came with ideas and notions that didn’t change, and we don’t want them to change, they’re exactly what we were hoping for in Ein Dor to begin with, so I don’t think they have changed.” A key informant in Ein Dor KII

“Also, our beliefs did not change, we are leftists who believe in co-existence with Arabs.” A Jewish woman in Hand in Hand FGD

“Nothing changed. And I am sure all of us would give the same answer. We all enrolled our kids in this school because we have a positive image of Arabs. I believe that every person is a human being and I am not afraid to get to know them.” A Jewish woman in Hand in Hand FGD

For others, the program reinforced a “power asymmetry” by placing the groups within the unequal system of Palestinians’ dependence on Israel (Rothstein, 1999). Therefore, projects aimed at economic activity may fail, if they cannot avoid or account for this power imbalance in their programming.

“I am ready to go there every day but does the Israeli side allow that? The Israeli side is the one who determines my relationship with them and not me.” An Arab male participant in Near East FGD

In contrast to the Ein Dor program participants, this power imbalance was perceived by participants of the Ein Dor comparison group, who see a power imbalance as an obstacle for peace.

“Oh, its well-known that the majority of Jews don’t like Arabs. It is a well-known fact.” An Arab male participant in Ein Dor comparison group FGD

DISCUSSION AND RECOMMENDATIONS

Overall, we find that there was a mostly positive effect of the programs on participants, in the areas of perceptions towards the outgroup, and spillover to other individuals who did not participate in the programs. Additionally, to the extent possible, we find some indications of positive change in participants' belief in the possibility of peace or coexistence. The participants expressed their satisfaction with the program, as they were able to meet with other groups and exchange ideas and thoughts. For many, it was a unique opportunity that helped them to have more positive perceptions and attitudes towards other groups. Working together on a common project helped the two groups to reduce animosity. Many participants also supported the possibility of reconciliation and coexistence despite their differences. For others, these grass-root level activities were not enough to solve the conflict in the region since the root cause of the problem is not localized but instead a geo-political situation that puts Israel in the dominant position. In addition, others were predisposed to think positively toward the outgroup and claimed that the program had no impact for them.

Recommendations for Programming

Several recommendations emerged from the literature and from the primary data, both related to programmatic and evaluation priorities. In this section, we present the recommendations for programming.

Addressing the issue of re-entry and transfer

We first raise several recommendations to address the issue of re-entry. Program staff at another organization in IVBG have stated, “the real work of conscious raising happens in uni-national meetings” (Ross and Lazarus 2015). While an encounter with the other can be transformative, such encounter may fail to have impact unless participants are able to process the new information with other members of their in-group. The literature offers several suggestions, with one being an intentional programmatic focus on practicing new behaviors in preparation for re-entry such as role-playing.

Another is McCauley's suggestion of “Feet-first” diversity workshops, which encourage participants to practice a new behavior first, and then justify that behavior later. Finally, recruiting not only individuals but also groups of friends, families, colleagues or classmates can provide participants with a support system for each other upon return to their everyday experiences (McCauley 2005). One way to increase potentially the efficacy of P2P programming is by investing in uni-national projects or uni-national components of projects.

An additional recommendation on how to mitigate the issue of re-entry is to target programs that recruit groups of people together (classmates, friends, coworkers). One study stated that re-entry was a commonly cited issue on an alumni program's online discussion forum (Schroeder and Risen 2016). By targeting programs working with groups of people who are connected outside of the neutral space of the intervention, USAID will help participants to have a support network when going through the re-entry. A good example of this approach is the Ein Dor program, where classrooms or groups of students are targeted. Both Jewish Israeli and Arab participants in Ein Dor and NEF programs reported that they discussed their experience with their fellow participants. Programs that recruit participants in groups rather than as individuals are better positioned to address this issue of re-entry.

P2P activities cannot occur in a vacuum and must be accompanied by efforts to change injustices at other levels (structural, political, economic). When such coordinated efforts are missing, scholars call this a problem of **transfer**, or a lack of a strong coordinated vertical axis to connect the three levels at which peacebuilding can occur (policy, community, grassroots). Lederach suggests that the middle range (community leaders) is positioned best to provide this linkage between the grassroots and the policy or political level. While P2P programs focus at the level of the individual, horizontal linkages between P2P programs operating in the same sector or across sectors can perhaps strengthen these organizations to engage in peacebuilding activities at the community level, in addition to their work at the level of the individual. One example of this is NEF's programming, which simultaneously addresses policy and trade regulations while engaging in grassroots peacebuilding activities. In addition, Hand in Hand employs a community leader model to garner support for their new schools, and works with the Ministry of Education to establish their schools. Projects that integrate community and policy level work with grassroots interventions would be best placed to address this issue.

Funding opportunities for sustained communication and follow-up activities

One aspect of this evaluation examined the question of whether or not participants sustained communication with the other side upon completion of the program. In some cases, due to structural and physical barriers, communication is difficult. CMM can help enable this sustained communication between the two groups by institutionalizing or offering opportunities to do so upon completion of the programming. CMM can also offer funding to support alumni activities, gatherings, or events. Lastly, follow up activities may promote the translation of positive outcomes from the programs into action. Activities that promote reconciliation after program completion may provide the opportunity for participants to employ their improved perceptions of the other toward conflict mitigation actions at the grassroots level.

Equal Participation from Both Groups

While P2P awards target and typically achieve equal participation from both Jewish and Arab beneficiaries, some FGD participants and program coordinators stated that participation was lower among Jewish populations. They noted that Arab participants were more enthusiastic and committed. Enhanced efforts to increase the involvement of Jewish participants in the P2P activities may improve program outcomes due to perceptions of a stronger commitment to peace from the Jewish population. In addition, increased investment in ongoing activities will likely help address the challenge of sustaining positive outcomes relating to changed attitudes, perceptions, and friendships, particularly to mitigate the impact of shocks that continue to take place at the national level.

Recommendations for Monitoring and Evaluation

Assessing impact

Several researchers have called for the need for longitudinal studies (Pettigrew & Trop 2011). Other studies have called for experimental methods such as random assignment (Schroeder & Risen 2015). Finally, several studies have called for long-term follow-up to learn if observed changes are maintained years after the program has ended (Biton & Salomon 2006).

In this study, we had the opportunity to collect data from a comparison group in the case of only one partner organization. We did not find much difference between the program participants and non-participants (in the comparison group) when it came to how they saw the other group; however one

possible explanation of this finding is that all the participants of Ein Dor (including in the comparison groups) were part of a younger generation that generally welcomes people from the outgroup. Future impact evaluations, which gather data on participants' attitudes and perceptions at the baseline and involve some element of experimentation, could help program staff understand what changes were realized *because of* the P2P programming. We recommend that CMM, in partnership with evaluation specialists, select 3-5 activities to evaluate in a rigorous way from the start. In selecting these programs, CMM and the evaluators should consider doing *evaluability assessments* (examining availability of data, ability to employ an experimental method or identify a counterfactual). For example, a program such as Olive Oil without Borders is a good candidate for a future evaluation, given that the need far exceeds the available resources. Evaluators could adopt a phased-in approach, where participants are randomly assigned to receive technical training, technical training plus conflict resolution and dialogue, or to receive either of these activities in the following year. Then, outcomes related to peacebuilding and conflict resolution could be studied in a more systematic way. CMM staff should also consider their own *strategic research questions* when selecting which programs to evaluate. For example, program staff could select programs across sectors, geographical areas, or modalities of implementation to ensure that learnings are actionable.⁵

Setting up an LTIE for a new program (or an old program in a new location)

CMM programs should attempt to put in place long-term impact evaluation (LTIE) designs from the start of their program for the long-term horizon based on when managers expect to realize the main program outcomes. Planning a long-term impact evaluation at this point should allow for a broader range of design options, including experimental designs. To plan an LTIE at this project design stage, CMM asks applicants to consider the following:

- Program decision makers should identify the specific long-term outcomes the program aims to achieve, the period needed to achieve the outcomes, and how these outcomes can be measured. The process of developing a program theory of change should also help to identify important program milestones and what to measure at all stages of implementation as the program delivers on its targeted outcomes.
- Those programs that are short-listed will be asked to work with USAID West Bank's evaluation team to develop the specific research questions and explore the technical feasibility of the design that should be budgeted for at this time. In particular, researchers will work with implementers to identify and track an appropriate comparison group that will serve as the counterfactual in the impact analysis. The team would also have to consider how researchers could collect data on the treatment and comparison groups after the program has ended and over the long term.
- USAID CMM Evaluators will work closely with short-listed implementers to develop a plan for collecting data on outcomes for treatment and comparison groups in order to collect data at the appropriate time points according to the program's theory of change. The data collection plan should anticipate which data sources will be available and which sources the evaluation will need to generate on its own.

⁵ More information on deciding if your program is right for an evaluation can be found in the ERIE Guide for Planning Long-Term Impact Evaluations: https://pdf.usaid.gov/pdf_docs/PA00T9HJ.pdf

- If the evaluation requires surveys, the evaluation design process will include assessing whether the research team can survey the same sample of individuals, households, or other units over time, or whether they will collect data from a distinct but equally representative samples within the treatment and comparison groups at the different points in time. Evaluators will also need to track changes in the program design, participants, communities, and other contextual factors that may influence an evaluation or its findings. These contextual factors will require a longer period of program monitoring than a typical evaluation.

Key considerations for planning a long-term impact evaluation for a new program

Counterfactual: Determine whether there is a reasonable likelihood that the evaluation can track a valid comparison group over the full course of the evaluation.

Data collection: Develop a strategy for tracking treatment and comparison groups over the long-term; document program implementation so that it can be used in the final evaluation. Allow sufficient flexibility in program timeline so that evaluation teams can conduct a baseline data collection on both treatment and control groups prior to the initiation of activities. Ensure consent for survey data collection (if relevant) allows for longer-term follow-up.

Useful Indices

In the literature, some scholars use indices to measure attitudinal indicators. For example, Schroeder and Risen created a positivity index by combining four questions on positivity, closeness, similarity and trust; a five-statement humanization index from Haslam (2006); and a three-item scale on empathy from Swart et al (2011).⁶ All of these indices provided good goodness-of-fit statistics when used with Palestinian and Israeli respondents; they could be useful in future evaluations of P2P activities. In addition, Schroeder and Risen (2016) were able to measure outgroup attitudes of youth before their participation in the *Seeds of Peace* program and again measure these same attitudes afterwards. They also aligned their questions with a nationally representative survey on the Palestinian Center for Policy and Survey Research, thereby allowing them to quantify exactly how much the “preaching to the choir effect” was occurring in the program.⁷ Aligning measures to existing nationally representative data

⁶ The positivity index asked campers how they felt about people from “the other side of the conflict” from very negative to very positive; how close they felt to people on the other side (from not at all close to very close); how similar they felt to people from the other side (from not at all similar to very similar); and how much they trusted people on the other side (do not trust at all to trust completely). Responses to each scale were set to a seven point rating system. Participants answered these questions at baseline. At end line, they answered the same set of questions but specifically about fellow campers on the other side of the conflict.

They were also asked the following questions from Haslam’s humanization index: “How much do believe each of the following statements applies to people from the other side of your conflict?” and included five statements: “They are refined and cultured”; “They are rational and logical”; “They are unsophisticated” (reverse-scored); “They are my equal”; “They are less than human like an animal” (reverse-scored). Again, the response scale was from one (Not at all) to seven (Extremely).

Finally the empathy scale (Swart et al 2011) included the following items: “If I saw a person from the other side was being treated unfairly, I think I would feel angry at the way they were being treated”; “If I heard that a person from the other side was upset, and suffering in some way, I would also feel upset”; “If a person from the other side I knew was feeling sad, I think that I would also feel sad.” Responses ranged from one (Strongly Disagree) to seven (Strongly Agree).

⁷ Questions from this study included the following: (1) “What would you say these days about your security and safety, and that of your family?” Options were: Completely safe, Safe, Not safe, Not safe at all, or Do not know.

could help future evaluations have a comparison to the general population when a comparison group is not possible.

Finally, we found that the questions asked in our online survey elicited interesting results, so these could also be useful in future studies that employ methods that are more rigorous. These questions can be found in the Appendix.

And (2) “Which of the following statements is closest to your view about the prospects of lasting peace between the Israelis and the Palestinians?” Responses were: Will happen in the next 5 years, Will certainly happen but will take more time, or Don’t believe it will ever happen.

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APPENDIX

APPENDIX A: ENGLISH FOCUS GROUP DISCUSSION PROCEDURE

Purpose: The purpose of this evaluation is to answer some fundamental questions concerning the P2P program's long-term outcomes.

FGDs will explore respondents' own perceptions and experiences with the P2P program:

- Perceptions and behaviors towards the other, and are these changes sustained after project completion;
- Types of dialogue and engagement Israelis and Palestinians have with each other as a result of the program;
- Differential impact that people of various demographic and socioeconomic backgrounds experience as a result of the project;
- Unintended benefits for other groups beyond the direct beneficiaries of the activities.

The study team will also explore issues of program implementation, participation and program sustainability among the beneficiary communities.

Key questions for discussions: The table below provides preliminary details on the design of four long-term follow-up studies of USAID/CMM's P2P activities. The overall research questions for all studies are as follows:

1. Did the intervention improve participants' perceptions and behaviors towards the other, and are these changes sustained after project completion?
2. Did the intervention improve participants' opinions on the potential of reconciliation and willingness to engage in peacebuilding activities and are these changes sustained after project completion?
3. Did the activity have any unintended benefit for other groups beyond the direct beneficiaries of the activity?

Procedure:

1. A facilitator will conduct the FGD with the assistance of a scribe. Both will be local researchers who speak the language of the beneficiary group. The FGD will be conducted in the local language.
2. There will be 6 to 8 participants in a FGD, selected at random from the pool of beneficiaries.
3. Each FGD will last 1 – 1.5 hours.
4. Participants in the focus group should reflect the diversity of the beneficiary pool. We make sure that the participants represent various groups such as female and male, old and young, different religious groups, and different ethnicities or nationalities.
5. An attendance list will be prepared before starting the meeting. The list should include participant names, ages, gender and ethnic background. Participants will be informed that their information will not be made public or disseminated within any report.

Discussion Guide for Parents Circle FGD:

FGDs for the Parents Circle participants will be based on the objectives of the projects that were funded through USAID aimed at promoting dialogue between Israelis and Palestinians. The program aims at mitigating conflict among Israelis and Palestinians by facilitating a personal change in their perceptions by using a personal narrative experience (PNE) methodology. The program is also expected to have an effect on other members of society as individual beneficiaries transfer to others a greater appreciation for “the other” and a message of possible reconciliation.

Note to the moderator: The study aims to understand if people’s attitudes, beliefs, perceptions, and opinions regarding the conflict have changed after participating in the program. Please feel free to restructure the questions according to context.

<p>Introduction</p> <ul style="list-style-type: none"> • Thank you for coming – we are grateful for your time. • We are holding these discussions to understand if the Parents Circle’s programs have any sustainable impact in perception and behavior, which will be key to mitigating the conflict. • Participation in this activity is voluntary. • The discussion will take between 1 – 1.5 hours. • Consent: <p>My name is [NAME] and I am working with University of Notre Dame survey team and supporting them to collect information about the program implemented by Parents Circle. We are gathering information to determine the long-term outcomes of people-to-people programs on Israeli and Palestinian households and communities.</p> <p>If you agree to participate in this interview, we will talk about you and your communities. We will do everything in our power to protect the confidentiality of your responses. Your answers will be grouped with the answers of other people and your name will not be used. This research project may include tape-recording discussions or taking photographs during the discussion for use in our reports. If you do not wish to be photographed, please tell us and we will ensure that this does not happen.</p> <p>There are no known risks associated with participating in this activity. You are free to ask questions at any time. You may withdraw from participation without penalty, but we would appreciate it if you can stay until the end. (Secure verbal consent.)</p> <p>** Set ground rules such as turning off the cell phones, no fights but only discussions.</p> <p>As a first step, the facilitator and scribe will introduce themselves. Then they will ask the participants if they can state their name, what they do for a living, amount of time living in the community, and their experience with P2P.</p>	
Warm Up	Probes
1. What was the experience with Parents Circle?	1. How did you hear about Parents Circle? 2. Why did you choose to participate in Parents Circle? 3. Which of the groups did you participate in? 4. What was your experience like with Parents Circle?
Core questions	Probes
	<i>Before and after:</i>

<p>1. Did the Parents Circle Intervention help positively shift perceptions of Israelis and Palestinians towards each other?</p> <p>2. Were outcomes, such as increased belief in the possibility of reconciliation and increased willingness to engage in peacebuilding, sustained over time?</p> <p>3. Did program participants continue to interact or communicate with each other after the program ended and what were outcomes from this interaction?</p> <p>4. Did program participants engage in additional connections beyond Parents Circle as a result of this intervention?</p> <p>5. How did alumni/ae of the program react to events related to the conflict (such as violence in their community), as compared to non-alumni/ae?</p> <p>6. What factors related to project implementation could have contributed to the results (positive, negative, or null) observed from this activity?</p>	<ul style="list-style-type: none"> • What were your perceptions about Israelis/Palestinians before you participated in Parents Circle? How about after you finished the program? How about now? • Before participation in Parents Circle, if I said the word Israeli/Palestinian what would come to your mind? How about now? • What did you think about the potential for peace and reconciliation between Israelis and Palestinians before you participated in Parents Circle? How about after you finished the program? How about now? • Did you have any direct/indirect contact with Israelis/Palestinians after the program ended? <ul style="list-style-type: none"> - If yes, how frequently did/do you communicate? - How did you communicate? - Were there any tangible outcomes of such interactions? - What are some of the ways that you interact with Israelis/Palestinians within your community now? • Did you share your experience with Parents Circle learning with other people in your community? What was their reaction? • Did you reach out to other people/communities beyond your community and engage them in dialogue? • If yes, who were these people? How did you reach out to them? What was their reaction? • Have you seen any differences between program participants /alumni and non-participants/non-alumni in reacting to specific events related to the Israeli/Palestinian conflict or violence after the program ended? • If yes, what were the differences? • Which aspect of the program was effective in making changes in people's perception about each other? • Do you think there could be other activities that would be effective in achieving the project goals of strengthening relationships between Israelis and Palestinians? What are those?
<p>Closure</p> <p>Thank you for your answers. The discussion has been very helpful and informative. We are very grateful for the information you have provided. Do you have any questions or suggestions for us?</p> <p>Thank you</p>	

2. Discussion Guide for Near East:

Note: Please try to recruit those beneficiaries who were involved in a number of activities organized by Near East; however, please drop those who are still participating.

Introduction

- Thank you for coming – we are grateful for your time.
- We are holding these discussions to understand if the effects of the **Near East Foundation** program have been sustained over time regarding perception and behavior, which will be key to increasing understanding of other people and helping to mitigate the conflict.
- Participation in this activity is voluntary.
- The discussion will take between 1-1.5 hours.
- Consent:

My name is [NAME] and I am working with University of Notre Dame survey team and supporting them to collect information about the program implemented by the Near East Foundation. We are gathering information to determine the long-term outcomes of people-to-people programs on Israeli and Palestinian households and communities.

If you agree to participate in this interview, we will talk about you and your communities. We will do everything in our power to protect the confidentiality of your responses. Your answers will be grouped with the answers of other people and your name will not be used. This research project may include tape-recording discussions or taking photographs during the discussion for use in our reports. If you do not wish to be photographed, please tell us and we will ensure that this does not happen.

There are no known risks associated with participating in this activity. You are free to ask questions at any time. You may withdraw from participation without penalty, but we would appreciate it if you can stay until the end. **(Secure verbal consent.)**

** Set ground rules such as turning off the cell phones, no fights but only discussions.

As a first step, the facilitator and scribe will introduce themselves. Then they will ask the participants if they can state their name, what they do for a living, amount of time living in the community, and their experience with P2P.

Warm Up	Probes
<ol style="list-style-type: none"> 1. What are some of the big challenges and opportunities related to olive farming within the region? 2. What changes in the market have you observed over the past 5 years? 3. Their experience with P2P 	<ul style="list-style-type: none"> • What are some of the big challenges and opportunities related to olive farming within the region? • What changes in the market have you observed over the past 5 years? • What type of activities did you participate in around the Near East Foundation project?
Core questions	Probes
<ol style="list-style-type: none"> 1. How much has the production of olives/quality of production increased or decreased due to the Near East Program? <p>What are the other economic benefits received by the</p>	<ul style="list-style-type: none"> • What type of benefits did you receive from the Near East Foundation Program to support olive production? • Did your production increase after participating in the program? What factors affected this? • If there was an increase, has the production increase been sustained over the years? What factors affected this?

<p>participants of the Near East program?</p> <p>2. Have participants (lead farmers, other farmers) increased their trust of other ethnicities (Israelis or Palestinians), willingness to engage with and understanding of the cultural context of the other ethnicity as a result of the program?</p> <p>3. How does Near East affect the economic activity among participants and their community members (diffusion)?</p> <p>4. What factors of this project implementation could have contributed to the results (positive, negative, or null) observed as a result of this activity?</p>	<ul style="list-style-type: none"> • What type of production or marketing techniques did you learn and/or adopt after participating in the program? • What did you think about Israelis/Palestinian olive farmers before participating in the project? How about after? How about now? • Do you have more or less trust of [Israelis/Palestinians] because of this program? • Would you be willing to work with Israeli/Palestinian farmers around production and marketing of olive oil? • What kind of communication or contact did you have with Israeli/Palestinian farmers before participating in the project? How about after? How about now? • How did you benefit economically from your participation in the program? Has this benefit been sustained? • Were you able to earn more from olive cultivation after participating in the program? Why / why not? • Did you share any learning/skills that you received from this project to the people beyond your household/community? If yes, please describe. If no, what stopped you from sharing these learnings or skills? • Did you share any of your opinions about Israeli or Palestinian olive farmers with your family or community? If yes, how did those people react? If no, what stopped you from sharing these opinions? • Which aspect of the program was effective in making changes in people's perception of Israelis/Palestinians? • What other activities would be more effective in increasing your economic gain from olive oil production? What other activities would be more effective in helping you get to know and understand Israelis/Palestinians?
<p>Closure</p> <p>Thank you for your answers. The discussion has been very helpful and informative. We are very grateful for the information you have provided. Do you have any questions or suggestions for us?</p> <p>Thank you</p>	

3. Discussion Guide for Hand in Hand:

<p>Introduction</p> <ul style="list-style-type: none"> • Thank you for coming – we are grateful for your time. • We are holding these discussions to understand if the Hand in Hand program has sustainable impact in perception and behavior of people, which will be a key for mitigating conflict in the region. • Participation in this activity is voluntary. • The discussion will take between 1 – 1.5 hours. • Consent:
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My name is [NAME] and I am working with University of Notre Dame survey team and supporting them to collect information about the program implemented by Hand in Hand. We are gathering information to determine the long-term outcomes of people-to-people programs on Israeli and Palestinian households and communities.

If you agree to participate in this interview, we will talk about you and your communities. We will do everything in our power to protect the confidentiality of your responses. Your answers will be grouped with the answers of other people and your name will not be used. This research project may include tape-recording discussions or taking photographs during the discussion for use in our reports. If you do not wish to be photographed, please tell us and we will ensure that this does not happen.

There are no known risks associated with participating in this activity. You are free to ask questions at any time. You may withdraw from participation without penalty, but we would appreciate it if you can stay until the end. **(Secure verbal consent.)**

** Set ground rules such as turning off the cell phones, no fights but only discussions.

As a first step, the facilitator and scribe will introduce themselves. Then they will ask the participants if they can state their name, what they do for a living, amount of time living in the community, and their experience with P2P.

Warm Up	Probes
1. Introductory questions on what activities they participated in through Hand in Hand and why they participated	<ul style="list-style-type: none"> • Why did you choose Hand in Hand for your child? • How would you describe your thoughts about education? • How have these changed over time? • What activities or events at Hand in Hand did you participate in? Which did you think were the best, which were the worst, and why?
Core questions	Probes
<p>1. Have participants (parents) increased their trust of other ethnicities (Jews or Arabs), willingness to engage with and understanding of the cultural context of the other ethnicity as a result of the program?</p> <p>2. Have participants (parents) changed their belief in the possibility or need for reconciliation as a result of the program?</p> <p>3. How does Hand in Hand affect community members outside of the immediate school community (diffusion)?</p>	<ul style="list-style-type: none"> • Before you participated in Hand in Hand activities, what came to your mind when you pictured an Arab/Jew? • After you participated in the Hand in Hand activities, how did this picture change? How about now? • What makes a Hand in Hand school different from other schools in your community? Why do you think a Hand in Hand school is good or bad for this community? • Before you participated in the Hand in Hand project, what did you think about the potential for peace in this country? Has that perception changed after you participated? What about now? • Before you participated in the Hand in Hand project, in your daily lives, how did you interact with your (Jewish/Arab) neighbors in your community? Has that changed after you participated? What about now? • Did you talk with your family or community about Hand in Hand and their activities? <ul style="list-style-type: none"> ○ If yes→ Who did you talk to and what did you say? How did they react?

	<ul style="list-style-type: none"> ○ If no→ What stopped you from discussing this with your community or family? • During <i>the war in Gaza</i>, did you communicate more or less with your Arab/Jewish neighbors in your community? Why and how did your communication change during this time?
<p>Closure</p> <p>Thank you for your answers. The discussion has been very helpful and informative. We are very grateful for the information you have provided. Do you have any questions or suggestions for us?</p> <p>Thank you</p>	

4. Discussion Guide for Ein Dor:

<p>Introduction</p> <ul style="list-style-type: none"> • Thank you for coming – we are grateful for your time. • We are holding these discussions to understand if the Ein Dor program had sustainable impact in perception and behavior of people, which will be a key for mitigating conflict in the region. • Participation in this activity is voluntary. • The discussion will take between 1–1.5 hours. • Consent: <p>My name is [NAME] and I am working with University of Notre Dame survey team and supporting them to collect information about the program implemented by Hand in Hand. We are gathering information to determine the long-term outcomes of people-to-people programs on Israeli and Palestinian households and communities.</p> <p>If you agree to participate in this interview, we will talk about you and your communities. We will do everything in our power to protect the confidentiality of your responses. Your answers will be grouped with the answers of other people and your name will not be used. This research project may include tape-recording discussions or taking photographs during the discussion for use in our reports. If you do not wish to be photographed, please tell us and we will ensure that this does not happen.</p> <p>There are no known risks associated with participating in this activity. You are free to ask questions at any time. You may withdraw from participation without penalty, but we would appreciate it if you can stay until the end. (Secure verbal consent.)</p> <p>** Set ground rules such as turning off the cell phones, no fights but only discussions.</p> <p>As a first step, the facilitator and scribe will introduce themselves. Then they will ask the participants if they can state their name, what they do for a living, amount of time living in the community, and their experience with P2P.</p>	
Warm Up	Probes
1. Introductory questions on what activities they participated in through Ein Dor and why they participated	<ul style="list-style-type: none"> • What activities or events at Ein Dor did you participate in? • Which ones do you think helped strengthen relationships in particular? • What activities did you think were not helpful? (enumerator: probe based on the activities that are reported by the participants)

Core questions	Probes
1. Have participants (students) increased their trust of other ethnicities (Jews or Arabs), willingness to engage with and understanding of the cultural context of the other ethnicity as a result of the program?	<ul style="list-style-type: none"> • Before you participated in the Ein Dor activities, what came to your mind when you pictured an Arab/Jew? • After you participated in the Ein Dor activities, how did this picture change? How about now?
2. Have participants (students) changed their belief in the possibility or need for reconciliation as a result of the program?	<ul style="list-style-type: none"> • Before you participated in the Ein Dor project, what did you think about the potential for peace in this country? Has that perception changed after you participated? What about now?
3. How does Ein Dor effect community members outside of the immediate school community (diffusion)?	<ul style="list-style-type: none"> • Before you participated in the Ein Dor project, in your daily lives, how did you interact with your (Jew/Arab) classmates in your community? Has that changed after you participated? What about now? • Did you talk with your family or community about Ein Dor and their activities? <ul style="list-style-type: none"> ○ If yes→ Who did you talk to and what did you say? How did they react? ○ If no→ What stopped you from discussing this with your community or family? • During <i>the war in Gaza</i>, did you communicate more or less with your Arab/Jew neighbors in your community? Why and how did your communication change during this time?
<p>Closure</p> <p>Thank you for your answers. The discussion has been very helpful and informative.</p> <p>We are very grateful for the information you have provided.</p> <p>Do you have any questions or suggestions for us?</p> <p>Thank you</p>	

5. Focus Group Discussions for Ein Dor CONTROL Group

<p>Introduction</p> <ul style="list-style-type: none"> • Thank you for coming – we are grateful for your time. • We are holding these discussions to understand if the Ein Dor program had sustainable impact in perception and behavior of people, which will be a key for mitigating conflict in the region. • Participation in this activity is voluntary. • The discussion will take between 1–1.5 hours. • Consent: <p>My name is [NAME] and I am working with University of Notre Dame survey team and supporting them to collect information about the program implemented by Ein Dor. We are gathering information to determine the long-term outcomes of people-to-people programs on Israeli and Palestinian households and communities.</p>

If you agree to participate in this interview, we will talk about you and your communities. We will do everything in our power to protect the confidentiality of your responses. Your answers will be grouped with the answers of other people and your name will not be used. This research project may include tape-recording discussions or taking photographs during the discussion for use in our reports. If you do not wish to be photographed, please tell us and we will ensure that this does not happen.

There are no known risks associated with participating in this activity. You are free to ask questions at any time. You may withdraw from participation without penalty, but we would appreciate it if you can stay until the end. **(Secure verbal consent.)**

**** Set ground rules such as turning off the cell phones, no fights but only discussions.**

As a first step, the facilitator and scribe will introduce themselves. Then they will ask the participants if they can state their name, what they do for a living, amount of time living in the community, and their experience with P2P.

Warm Up	Probes
1. Introductory questions on what activities they participate in within schools.	<ul style="list-style-type: none"> • What have you heard about the Ein Dor museum project? • In what clubs or sports teams do you participate in within school?
Core questions	Probes
<p>1. Have participants (students) increased their trust of other ethnicities (Jews or Arabs), willingness to engage with and understanding of the cultural context of the other ethnicity as a result of the program?</p> <p>2. Have participants (students) changed their belief in the possibility or need for reconciliation as a result of the program?</p> <p>3. How does Ein Dor effect community members outside of the immediate school community (diffusion)?</p>	<ul style="list-style-type: none"> • Three years ago (i.e. start of middle school or at start of high school), what came to your mind when you pictured an Arab/Jew? • How has this perception changed between now and then? • Three years ago, what did you think about the potential for peace between Israelis and Palestinians? How has this changed between now and then? • Three years ago, in your daily lives, how did you interact with your (Jew/Arab) classmates in your community? How has that changed between then and now? • Did you talk with your family or community about the relationship between Jews and Arabs? <ul style="list-style-type: none"> ○ If yes→ Who did you talk to and what did you say? How did they react? ○ If no→ What stopped you from discussing this with your community or family? • During <i>the war in Gaza</i>, did you communicate more or less with your Arab/Jew neighbors in your community? Why and how did your communication change during this time?
<p>Closure</p> <p>Thank you for your answers. The discussion has been very helpful and informative. We are very grateful for the information you have provided. Do you have any questions or suggestions for us?</p> <p>Thank you</p>	

Key Informants Interviews (KIIs)

Respondents: Program implementation staff and teachers where applicable

Total number: Between 12 and 16 (3-4 people from each implementing organization)

Key questions:

Program performance:

1. How did the intervention improve participants' perceptions and behaviors towards Jewish/Arab neighbors in your community, if at all? How were these changes sustained after project completion?
2. How did the intervention improve participants' opinions on the potential of reconciliation and willingness to engage in peacebuilding activities, if at all? How were these changes sustained after project completion?
3. How did the activity benefit other groups beyond the direct beneficiaries of the activity, if at all?

Implementation:

- How effective were program activities and implementation?
 - o Major successes and challenges faced?
- Do you have specific recommendations on improving strategies and program interventions for future programming and/or scale-up?
 - o Are outcomes sustainable and benefits likely to continue once the project is completed? Why or why not?
 - o How could the same or better impacts have been achieved, for example through different activities, or if the project were implemented in a different setting or on a larger scale?
- Are there any unintended consequences of program implementation, either positive or negative? In other words, are there program effects beyond the target communities?
 - o Are there neighboring communities where people have changed behavior after being exposed to this program?

Lesson learned:

- What lessons were learned and what best practices were identified?

[if lessons learned]:

- How were the lessons learned and best practices utilized?
- How were these lessons scaled up within the project?
- How were they disseminated externally to other organizations?
- How and to what extent were the lessons and best practices from other organizations utilized?

The interview will be conducted in the local language. Responses will be recorded and transcribed into English for analysis.

APPENDIX B: ARABIC FOCUS GROUP DISCUSSION PROCEDURE

الهدف :

الهدف من هذا النقاش هو الإجابة عن بعض الأسئلة الأساسية المتعلقة بالنتائج طويلة الأجل لبرنامج P2P.

ستقوم النقاشات في المجموعة البؤرية باكتشاف المفاهيم الخاصة بالمشاركين وتجاربهم مع برنامج P2P:

- التصورات والسلوكيات تجاه الآخر، وهل تستمر هذه التغييرات بعد اكتمال المشروع؟
- اصناف النقاش والمشاركة بين الإسرائيليين والفلسطينيين مع بعضهم البعض نتيجة لهذا البرنامج؛
- التأثير المتبادل عند الأشخاص من مختلف الخلفيات الديموغرافية والاجتماعية والاقتصادية نتيجة للمشروع؟
- الفوائد غير المباشرة للمجموعات الأخرى خارج المشاركين المباشرين من الفعاليات.

سوف يستكشف فريق الدراسة أيضاً قضايا تطبيق البرنامج، المشاركة واستدامة البرنامج بين المجتمعات المستفيدة.

أسئلة رئيسية للنقاش

يوضح الجدول التالي تفاصيل أولية حول تصميم أربعة دراسات متابعة طويلة الأمد لنشاطات P2P للوكالة الأمريكية للتنمية الدولية / إدارة وتخفيف

النزاع. الأسئلة البحثية الشاملة لجميع الدراسات هي كما يلي:

4. هل أدى التدخل إلى تحسين مفاهيم وسلوكيات المشاركين تجاه الآخر، وهل استمرت هذه التغييرات بعد اكتمال المشروع؟
5. هل أدى التدخل إلى تحسين آراء المشاركين بشأن احتمال المصالحة والاستعداد للانخراط في نشاطات بناء السلام وهل هذه التغييرات مستمرة بعد اكتمال المشروع؟
6. هل توجد للنشاط فائدة غير مقصودة للمجموعات الأخرى خارج المستفيدين المباشرين من النشاطات؟

الاجراء

6. سيدير مرشد نقاش مجموعة بؤرية بمساعدة أحد المدونين. سيكون كلاهما باحثين محليين يتحدثان لغة المجموعة المستفيدة. ستتم إدارة نقاش المجموعة البؤرية باللغة المحلية.
7. سيكون هناك من 6 إلى 8 مشاركين في نقاشات المجموعة البؤرية، يتم اختيارهم عشوائياً من مجموعة المستفيدين.
8. سيستمر النقاش في كل مجموعة ما بين الساعة والساعة والنصف.
9. يجب أن يعكس المشاركون في المجموعة البؤرية تنوع مجموعة المستفيدين وان تكون مجموعة ممثلة لمجموعة المستفيدين من حيث العرق، الجنس، العمر، والدين.
10. سيتم إعداد قائمة حضور قبل بدء الاجتماع. يجب أن تتضمن القائمة أسماء المشاركين، اعمارهم، جنسهم، وخلفياتهم العرقية. وللحفاظ على سرية وخصوصية المشتركين سيتم إبلاغهم بأن معلوماتهم لن يتم اعلانها أو نشرها في أي تقرير.

1. دليل المناقشة لنقاش المجموعة البؤرية لحلقة نقاش الأهل:

سوف تستند نقاشات المجموعة البؤرية الخاصة بالمشاركين في حلقة الأهالي إلى أهداف المشاريع التي تم تمويلها من خلال الوكالة الأمريكية للتنمية الدولية، والتي تهدف إلى تعزيز النقاش بين الإسرائيليين والفلسطينيين، حيث يهدف البرنامج إلى تخفيف حدة الصراع بين الإسرائيليين والفلسطينيين، من خلال العمل على تبني مفاهيمهم من خلال استخدام منهجية تجربة القصة الشخصية (PNE). ومن المتوقع أيضاً أن يكون للبرنامج تأثير على أعضاء المجتمع الآخرين حيث ينقل الأفراد المستفيدون إلى الآخرين تقديراً أكبر "لآخر" ورسالة مصالحة محتملة. ملاحظة لمدير الجلسة: تهدف الدراسة إلى فهم ما إذا تغيرت مواقف الأفراد، معتقداتهم، مفاهيمهم وآرائهم بشأن النزاع بعد المشاركة في البرنامج. لا تتردد في إعادة صياغة الأسئلة وفقاً للسياق.

مقدمة: شكرًا لكم على حضوركم. نحن ممتنون على وقتكم. نحن نجري هذه النقاشات لفهم ما إذا كان لبرنامج حلقة الأباء أي تأثير دائم على الإدراك والسلوك، والذي سيكون المفتاح لتخفيف حدة الصراع. المشاركة في هذا النشاط تطوعية. سوف يستغرق النقاش بين الساعة والساعة والنصف. موافقة:

اسمي [الاسم] وأعمل مع فريق استطلاع جامعة نوتردام وأدعمهم في جمع معلومات حول البرنامج الذي تم تنفيذه بواسطة حلقة الآباء. نحن نقوم

جمع المعلومات لتحديد النتائج طويلة الامد لبرامج أناس-لأناس بين الأسر والمجتمعات الإسرائيلية والفلسطينية.

إذا وافقت على المشاركة في هذه المقابلة، سنتحدث عنك وعن مجتمعاتك. سنبدل كل ما في وسعنا لحماية سرية ردودكم. سيتم تجميع إجاباتك مع إجابات الأشخاص الآخرين ولن يتم استخدام اسمك. قد يتضمن هذا المشروع البحثي اشربة تدوين للنقاشات أو التقاط صور أثناء النقاش لاستخدامها في تقاريرنا. إذا كنت لا ترغب في أن يتم تصويرك، فالرجاء إخبارنا وسنضمن عدم حدوث ذلك.

لا توجد مخاطر معروفة مرتبطة بالمشاركة في هذا النشاط. لديك الحرية في طرح اسئلة في اي وقت كما ويمكنك الانسحاب من المشاركة دون أي عواقب، لكننا سنكون ممتنين إذ استطيعت المشاركة حتى النهاية.

**** وضع القواعد الأساسية مثل إيقاف تشغيل الهواتف المحمولة، احترام رأي الآخر وتجنب التصادم مع الآخرين في حال اختلاف الآراء.**

كخطوة أولى، سيقدم المرشد والمدون أنفسهم. ثم سيطلبون من المشاركين ما إذا كانوا يستطيعون ذكر أسمائهم، وبماذا يعملون، كم من الوقت يعيشون في المجتمع، وتجربتهم مع P2P.

احماء	تقصي؟؟؟؟
2. ما هي البنية الدينية / العرقية للمجتمع الذي تعيش فيه؟	<ul style="list-style-type: none"> هل قريبك / مجتمعك مختلط؟ ما هي الجماعات الدينية المختلفة التي تعيش في مدينتك / قريتك؟ كيف تصف العلاقات بين هذه المجموعات الدينية المختلفة؟ كيف تغيرت هذه مع مرور الوقت؟ كيف شاركت في حلقة الأهالي؟ لماذا قررت المشاركة في حلقة الأهالي؟
3. ما هي التجربة مع حلقة الأهالي؟	
اسئلة اساسية	تقصي؟؟؟؟
1. هل ساعد تدخل حلقة الأهالي بشكل إيجابي في تغيير مفاهيم الإسرائيليين والفلسطينيين تجاه بعضهم البعض؟	<p>قبل وبعد:</p> <ul style="list-style-type: none"> ماذا كانت مفاهيمك عن الإسرائيليين / الفلسطينيين قبل مشاركتك في حلقة الأهالي؟ ماذا بعد انتهائك من البرنامج؟ ماذا الآن؟ قبل المشاركة في حلقة الأهالي، إذا قلت كلمة إسرائيلي / فلسطيني ماذا كان سيخطر ببالك؟ ماذا كان رأيك في إمكانية تحقيق السلام والمصالحة بين إسرائيل والفلسطينيين قبل أن شاركت في حلقة الأهالي؟ ماذا بعد انتهائك من البرنامج؟ ماذا حول الآن؟
2. هل كانت النتائج، مثل زيادة الثقة في احتمال المصالحة وزيادة الاستعداد للانخراط في بناء السلام، مستمرة مع مرور الوقت؟	<ul style="list-style-type: none"> هل كان لديك أي اتصال مباشر / غير مباشر مع الإسرائيليين / الفلسطينيين بعد انتهاء البرنامج؟ - إذا كانت الإجابة بنعم، ما مدى وتيرة التواصل/ هل تتواصل؟ - كيف تتواصل؟ - هل كانت هناك أي نتائج ملموسة لمثل هذه التفاعلات؟ - ما هي بعض الطرق التي تتفاعل بها مع الإسرائيليين / الفلسطينيين داخل مجتمعك الآن؟
3. هل استمر المشاركون في البرنامج في التفاعل أو التواصل مع بعضهم البعض بعد انتهاء البرنامج وماذا كانت نتائج هذا التفاعل؟	
4. هل شارك المشاركون في البرنامج في اتصالات إضافية بعد حلقة الآباء نتيجة لهذا التدخل؟	<ul style="list-style-type: none"> هل شاركت تجربتك في التعلم مع حلقة الاهالي مع غيرك من الافراد في مجتمعك؟ ماذا كان رد فعلهم؟ هل تواصلت مع أشخاص آخرين / مجتمعات أخرى خارج نطاق مجتمعك وإشراكهم في النقاش؟ إذا كان الجواب نعم، من هم هؤلاء الناس؟ كيف تواصلت معهم؟ ماذا كان رد فعلهم؟
5. كيف تفاعل خريج/خريجو البرنامج مع الأحداث المتعلقة بالنزاع (مثل العنف في مجتمعهم)، بالمقارنة مع غير الخريج/الخريجين؟	

<ul style="list-style-type: none"> • هل لاحظت أي اختلافات بين المشاركين في البرنامج / الخريجين وغير المشاركين / غير الخريجين في الاستجابة لأحداث محددة تتعلق بالصراع الإسرائيلي / الفلسطيني أو العنف بعد انتهاء البرنامج؟ • إذا كانت الإجابة بنعم، ماذا كانت تلك الاختلافات؟ • أي جانب من البرنامج كان فعالاً في إجراء تغييرات في مفهوم الأشخاص لبعضهم البعض؟ • هل تعتقد أنه يمكن أن تكون هناك أنشطة أخرى فعالة في تحقيق أهداف المشروع الخاصة بتعزيز العلاقات بين الإسرائيليين والفلسطينيين؟ ما هي؟ 	<p>6. ما هي العوامل المتعلقة بتنفيذ المشروع التي يمكن أن تكون قد ساهمت في النتائج (الإيجابية أو السلبية أو الحيادية) التي لوحظت من هذا النشاط؟</p>
	<p>انتهاء شكراً لك على إجاباتك. كان النقاش مفيداً جداً وثرى بالمعلومات. نحن ممتنون جداً للمعلومات التي وفرتها. هل لديك أية أسئلة أو اقتراحات لنا؟ شكراً لك.</p>

3. دليل النقاش لنير إيست:

ملاحظة: يرجى محاولة تجنيد المستفيدين الذين شاركوا في عدد من الأنشطة التي نظمها نير إيست ؛ ومع ذلك، يرجى شطب أولئك الذين لا يزالون مشاركون.

<p>مقدمة شكراً لكم على حضوركم. نحن ممتنون على وقتكم. نحن نجري هذه المناقشات لفهم ما إذا كانت آثار برنامج نير إيست فاؤندينشن قد استمرت مع مرور الوقت فيما يتعلق بالإدراك والسلوك، التي ستكون المفتاح لزيادة فهم الآخرين والمساعدة في التخفيف من حدة الصراع. المشاركة في هذا النشاط تطوعية. سوف يستغرق النقاش بين 1 - 1.5 ساعة. موافقة:</p> <p>اسمي [الاسم] وأعمل مع فريق استطلاع جامعة نوتردام وادعمهم في جمع معلومات حول البرنامج الذي تم تنفيذه بواسطة نير إيست فاؤندينشن. نحن نقوم بجمع المعلومات لتحديد النتائج طويلة الأمد لبرامج أناس-لأناس بين الأسر والمجتمعات الإسرائيلية والفلسطينية.</p> <p>إذا وافقت على المشاركة في هذه المقابلة، سنتحدث عنك وعن مجتمعاتك. سنبدل كل ما في وسعنا لحماية سرية ردودكم. سيتم تجميع إجاباتك مع إجابات الأشخاص الآخرين ولن يتم استخدام اسمك. قد يتضمن هذا المشروع البحثي اشربة تسجيل للنقاشات أو التقاط صور أثناء النقاش لاستخدامها في تقاريرنا. إذا كنت لا ترغب في أن يتم تصويرك، فالرجاء إخبارنا وسنضمن عدم حدوث ذلك.</p> <p>لا توجد مخاطر معروفة مرتبطة بالمشاركة في هذا النشاط. لديك الحرية في طرح أسئلة في أي وقت. يمكنك الانسحاب من المشاركة دون عقاب، لكننا سنكون ممتنين إذا تستطيع البقاء حتى النهاية.</p> <p>** وضع القواعد الأساسية مثل إيقاف تشغيل الهواتف المحمولة، لا خصامات؟؟؟؟، فقط نقاشات.</p> <p>كخطوة أولى، سيقدم المرشد والمدون أنفسهم. ثم سيطلبون من المشاركين ما إذا كانوا يستطيعون ذكر أسمائهم، وبماذا يعملون، كم من الوقت يعيشون في المجتمع، وتجربتهم مع P2P.</p>	
<p>أحماء</p> <p>4. ما هي بعض التحديات والفرص الكبيرة المتعلقة بزراعة الزيتون في المنطقة؟</p> <p>5. ما هي التغيرات في السوق التي لاحظتها خلال السنوات الـ 5 الماضية؟</p> <p>6. تجربتهم مع P2P</p> <p>• ما نوع الأنشطة التي شاركت فيها في مشروع نير إيست فاؤندينشن؟</p>	<p>تقصي ؟؟؟؟؟؟؟</p>
<p>تقصي ؟؟؟؟؟؟؟</p>	<p>أسئلة أساسية</p>

<ul style="list-style-type: none"> • ما رأيك في الزيتون الذي ينتجه المزارعون الإسرائيليون / الفلسطينيون؟ لماذا توجد مثل هذه الاختلافات؟ • ما نوع المنافع التي حصلت عليها من برنامج نير ايسست لدعم إنتاج الزيتون؟ • هل زاد إنتاجك بعد المشاركة في البرنامج؟ ما هي العوامل التي أثرت على هذا؟ • إذا كانت هناك زيادة، فهل استمر تزايد الإنتاج على مر السنين؟ ما هي العوامل التي أثرت على هذا؟ • ما نوع تقنيات الإنتاج والتسويق التي تعلمتها و / أو اعتمدتها بعد المشاركة في البرنامج؟ • ما كان رأيك في مزارعي الزيتون الإسرائيليين / الفلسطينيين قبل المشاركة في المشروع؟ ماذا بعد؟ ماذا الآن؟ • هل لديك ثقة أكبر أو أقل بـ [الإسرائيليين والفلسطينيين] بسبب هذا البرنامج؟ • هل ستكون مستعداً للعمل مع المزارعين الإسرائيليين / الفلسطينيين حول إنتاج وتسويق زيت الزيتون؟ • أي نوع من التواصل أو الاتصال كان لك مع المزارعين الإسرائيليين / الفلسطينيين قبل المشاركة في المشروع؟ ماذا بعد؟ ماذا الآن؟ • كيف استفدت اقتصادياً من مشاركتك في البرنامج؟ هل استمرت هذه الفائدة؟ • هل تمكنت من ربح المزيد من زراعة الزيتون بعد المشاركة في البرنامج؟ لماذا/ لم لا؟ • هل شاركت أي تعليم / مهارات تلقيتها من هذا المشروع مع أشخاص خارج أسرتك / مجتمعك؟ إذا نعم، صف من فضلك. إذا لا، ما الذي أوقفك عن مشاركة ذلك التعلم وتلك المهارات؟ • هل شاركت أيًا من آرائك حول مزارعي الزيتون الإسرائيليين أو الفلسطينيين مع أسرتك أو مجتمعك؟ إذا كانت الإجابة بنعم، كيف كان رد فعل هؤلاء الناس؟ إذا كانت الإجابة لا، ما الذي أوقفك عن مشاركة تلك الآراء؟ • أي جانب من البرنامج كان فعالاً في إجراء تغييرات في مفهوم الأفراد الإسرائيليين/ الفلسطينيين؟ • ما هي النشاطات الأخرى التي ستكون أكثر فعالية في زيادة مكاسبك الاقتصادية من إنتاج زيت الزيتون؟ ما هي النشاطات الأخرى التي ستكون أكثر فعالية في مساعدتك على التعرف على الإسرائيليين / الفلسطينيين وفهمهم؟ 	<p>1. إلى أي مدى زاد أو نقص إنتاج الزيتون / جودة الإنتاج بسبب برنامج نير ايسست فاوندیشن؟</p> <p>ما هي المزايا الاقتصادية الأخرى التي حصا عليها المشاركون في برنامج نير ايسست؟</p> <p>2. هل زاد المشاركون (المزارعون الرئيسيون، وغيرهم من المزارعين) من ثقتهم بالعلاقات الأخرى (إسرائيليين أو فلسطينيين)، الاستعداد في التعامل مع السياق الثقافي للعرق الآخر وفهمه نتيجة للبرنامج؟</p> <p>3. كيف تؤثر نير ايسست على النشاط الاقتصادي بين المشاركين وأعضاء مجتمعهم (الانتشار)؟</p> <p>4. ما هي العوامل المتعلقة بتنفيذ المشروع التي يمكن أن تكون قد ساهمت في النتائج (الإيجابية أو السلبية أو الحيادية) التي لوحظت من هذا النشاط؟</p>
<p>انتهاء شكراً لك على إجاباتك. كان النقاش مفيداً جداً وثرى بالمعلومات. نحن ممتنون جداً للمعلومات التي وفرتها. هل لديك أية أسئلة أو اقتراحات لنا؟ شكراً لك.</p>	

6. دليل مناقشة ليد بيد:

<p>مقدمة</p> <ul style="list-style-type: none"> • شكراً لكم على حضوركم- نحن ممتنون على وقتكم. • نحن نجري هذه النقاشات لفهم ما إذا كان لبرنامج يد بيد تأثير دائم على الإدراك وسلوك الأفراد، الذي سيكون المفتاح لتخفيف حدة الصراع في المنطقة. • المشاركة في هذا النشاط تطوعية. • سوف يستغرق النقاش بين 1 - 1.5 ساعة. • موافقة:
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اسمي [الاسم] وأعمل مع فريق استطلاع جامعة نوتردام وادعمهم في جمع معلومات حول البرنامج الذي تم تنفيذه بواسطة يد بيد. نحن نقوم بجمع المعلومات لتحديد النتائج طويلة الامد لبرامج أناس-لأناس بين الأسر والمجتمعات الإسرائيلية والفلسطينية.

إذا وافقت على المشاركة في هذه المقابلة، سنتحدث عنك وعن مجتمعاتك. سنبدل كل ما في وسعنا لحماية سرية ردودكم. سيتم تجميع إجاباتكم مع إجابات الأشخاص الآخرين ولن يتم استخدام اسمك. قد يتضمن هذا المشروع البحثي اشترطاً تدوين للنقاشات أو النقاط صور أثناء النقاش لاستخدامها في تقاريرنا. إذا كنت لا ترغب في أن يتم تصويرك، فالرجاء إخبارنا وسنضمن عدم حدوث ذلك.

لا توجد مخاطر معروفة مرتبطة بالمشاركة في هذا النشاط. لديك الحرية في طرح اسئلة في اي وقت. يمكنك الانسحاب من المشاركة دون عقاب، لكننا سنكون ممتنين إذا تستطيع البقاء حتى النهاية.

**** وضع القواعد الأساسية مثل إيقاف تشغيل الهواتف المحمولة، لا خصامات؟؟؟؟، فقط نقاشات .**

كخطوة أولى، سيقدم المرشد والمدون أنفسهم. ثم سيطلبون من المشاركين ما إذا كانوا يستطيعون ذكر أسمائهم، وبماذا يعملون، كم من الوقت يعيشون في المجتمع، وتجربتهم مع P2P.

احماء	تقصى؟؟؟؟؟؟
<p>2. ما هي البنية الدينية / العرقية للمجتمع الذي تعيش فيه؟</p> <p>3. أسئلة تمهيدية حول اي نشاطات شاركوا فيها من خلال بدأ بيد ولماذا شاركوا</p>	<ul style="list-style-type: none"> هل قرينك / مجتمعك مختلط؟ ما هي الجماعات الدينية المختلفة التي تعيش في مدينتك / قرينك؟ كيف تصف العلاقات بين هذه المجموعات الدينية المختلفة؟ كيف تغيرت هذه مع مرور الوقت؟ ما الأنشطة أو الأحداث التي شاركت بها في يد بيد؟ ما هي التي كانت برأيك الأفضل، وأيها كانت الأسوأ، ولماذا؟
اسئلة اساسية	تقصى؟؟؟؟؟؟
<p>1. هل زاد المشاركون (الأهل) من ثقمتهم بالعلاقات الأخرى (العرب أو اليهود)، الاستعداد في التعامل مع السياق الثقافي للعرق الأخر وفهمه نتيجة للبرنامج؟</p> <p>2. هل غير مشاركون (الأهل) إيمانهم بالامكانية أو الحاجة لمصالحة نتيجة البرنامج؟</p> <p>3. كيف تؤثر يدا بيد في أعضاء المجتمع خارج المجتمع المدرسي المباشر (الانتشار)؟</p>	<ul style="list-style-type: none"> قبل أن تشترك في نشاطات "يدا بيد"، ما الذي كان يتبادر إلى ذهنك عندما تتصور عربي / يهودي؟ بعد أن شاركت في نشاطات "يدا بيد"، كيف تغيرت هذه الصورة؟ ماذا الان؟ ما الذي يجعل مدرسة "يدا بيد" مختلفة عن المدارس الأخرى في مجتمعك؟ لماذا تعتقد أن مدرسة "يدا بيد" جيدة أو سيئة لهذا المجتمع؟ قبل أن تشارك في مشروع يد بيد، ماذا كان رأيك في إمكانية تحقيق السلام في هذه الدولة؟ هل تغير هذا التصور بعد أن شاركت؟ ماذا حول الوقت الحالي؟ قبل أن تشارك في مشروع يدا بيد، في حياتك اليومية، كيف تفاعلت مع جيرانك (اليهود / العرب) في مجتمعك؟ هل تغير هذا بعد أن شاركت؟ ماذا حول الوقت الحالي؟ هل تحدثت مع عائلتك أو مجتمعك عن "يدا بيد" ونشاطاتهم؟ <ul style="list-style-type: none"> إذا كانت الإجابة بنعم <input type="checkbox"/> فمن الذي تحدثت معه وماذا قلت؟ كيف كان رد فعلهم؟ إذا كانت الإجابة لا <input type="checkbox"/> فما الذي أوقفك عن مناقشة هذا الأمر مع مجتمعك أو عائلتك؟ خلال [ادرج حدثاً بارزاً مثل الحرب في غزة أو احراق الممتلكات المتعمد]، هل تواصلت أكثر أو أقل مع جيرانك العرب / اليهود في مجتمعك؟ لماذا وكيف تغيرت اتصالاتك خلال هذا الوقت؟

انهاء

شكراً لك على إجاباتك. كان النقاش مفيداً جداً وثرياً بالمعلومات.

نحن ممتنون جداً للمعلومات التي وفرتها.

هل لديك أية أسئلة أو اقتراحات لنا؟

شكراً لك.

دليل نقاش في عين دور:

مقدمة	
<ul style="list-style-type: none"> • شكرا لكم على حضوركم-نحن ممتنون على وقتكم. • نحن نجري هذه النقاشات لفهم ما إذا كان لبرنامج عين دور تأثير دائم على إدراك وسلوك الافراد، الذي سيكون المفتاح لتخفيف حدة الصراع في المنطقة. • المشاركة في هذا النشاط تطوعية. • سوف يستغرق النقاش بين 1 - 1.5 ساعة. • موافقة: 	
<p>اسمي [الاسم] وأعمل مع فريق استطلاع جامعة نوتردام وادعمهم في جمع معلومات حول البرنامج الذي تم تنفيذه بواسطة يد بيد. نحن نقوم بجمع المعلومات لتحديد النتائج طويلة الامد لبرامج أناس-لأناس بين الأسر والمجتمعات الإسرائيلية والفلسطينية.</p> <p>إذا وافقت على المشاركة في هذه المقابلة، سنتحدث عنك وعن مجتمعاتك. سنبدل كل ما في وسعنا لحماية سرية ردودكم. سيتم تجميع إجاباتكم مع إجابات الأشخاص الآخرين ولن يتم استخدام اسمك. قد يتضمن هذا المشروع البحثي اشربة تدوين للنقاشات أو التقاط صور أثناء النقاش لاستخدامها في تقاريرنا. إذا كنت لا ترغب في أن يتم تصويرك، فالرجاء إخبارنا وسنضمن عدم حدوث ذلك.</p> <p>لا توجد مخاطر معروفة مرتبطة بالمشاركة في هذا النشاط. لديك الحرية في طرح اسئلة في اي وقت. يمكنك الانسحاب من المشاركة دون عقاب، لكننا سنكون ممتنين إذا تستطيع البقاء حتى النهاية.</p> <p>** وضع القواعد الأساسية مثل إيقاف تشغيل الهواتف المحمولة، لا خصامات؟؟؟؟، فقط نقاشات .</p> <p>كخطوة أولى، سيقدم المرشد والمُدون أنفسهم. ثم سيطلبون من المشاركين ما إذا كانوا يستطيعون ذكر أسمائهم، وبماذا يعملون، كم من الوقت يعيشون في المجتمع، وتجربتهم مع P2P.</p>	
احماء	تقصي
<p>2. ما هي البنية الدينية / العرقية للمجتمع الذي تعيش فيه؟</p> <p>3. أسئلة تمهيدية حول اي نشاطات شاركوا فيها من خلال عين دور ولماذا شاركوا</p>	<ul style="list-style-type: none"> • هل قرينك / مجتمعك مختلط؟ ما هي الجماعات الدينية المختلفة التي تعيش في مدينتك / قرينك؟ • كيف تصف العلاقات بين هذه المجموعات الدينية المختلفة؟ • كيف تغيرت هذه مع مرور الوقت؟ • ما هي النشاطات أو الأحداث في عين دور التي اعتقدت أنها ساعدت في تعزيز العلاقات؟ • ما هي النشاطات التي اعتقدت أنها لم تكن مفيدة؟ (المراقب: التقصي على أساس النشاطات التي تم الإبلاغ عنها من قبل المشاركين)
اسئلة اساسية	تقصي
<p>1. هل زاد المشاركون (الطلاب) من ثقمتهم بالعرقيات الأخرى (العرب أو اليهود)، الاستعداد في التعامل مع السياق الثقافي للعرق الآخر وفهمه نتيجة للبرنامج؟</p> <p>2. هل غير مشاركون (طلاب) إيمانهم بالإمكانية أو الحاجة لمصالحة نتيجة البرنامج؟</p> <p>3. كيف تؤثر عين دور في أعضاء المجتمع خارج المجتمع المدرسي المباشر (الانتشار)؟</p>	<ul style="list-style-type: none"> • قبل أن تشترك في نشاطات عين دور، ما الذي كان يتبادر إلى ذهنك عندما تصوّر عربي / يهودي؟ • بعد أن شاركت في نشاطات عين دور، كيف تغيرت هذه الصورة؟ ماذا الان؟ • قبل أن تشارك في مشروع عين دور، ماذا كان رأيك في إمكانية تحقيق السلام في هذه الدولة؟ هل تغير هذا التصور بعد أن شاركت؟ ماذا حول الوقت الحالي؟

<ul style="list-style-type: none"> • قبل أن تشارك في مشروع عين دور، في حياتك اليومية، كيف تفاعلت مع زملائك في الصف في مجتمعك؟ هل تغير هذا بعد أن شاركت؟ ماذا حول الوقت الحالي؟ • هل تحدثت مع عائلتك أو مجتمعك عن عين دور ونشاطاتهم؟ <ul style="list-style-type: none"> ○ إذا كانت الإجابة – بنعم فمن الذي تحدثت معه وماذا قلت؟ كيف كان رد فعلهم؟ ○ إذا كانت الإجابة لا – فما الذي أوقفك عن مناقشة هذا الأمر مع مجتمعك أو عائلتك؟ • خلال [أدرج حدثا بارزا مثل الحرب في غزة أو احراق الممتلكات المتعمد]، هل تواصلت أكثر أو أقل مع جيرائك العرب / اليهود في مجتمعك؟ لماذا وكيف تغيرت اتصالاتك خلال هذا الوقت؟ 	<p>إغلاق</p> <p>شكرا لك على اجاباتك. كان النقاش مفيدا جدا وثرى بالمعلومات.</p> <p>نحن ممتنون جدا للمعلومات التي وفرتها.</p> <p>هل لديك اية اسئلة او اقتراحات لنا؟</p> <p>شكرا لك.</p>
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7. مناقشات مجموعة التركيز لمجموعة المراقبة عين دور

<p>مقدمة</p> <ul style="list-style-type: none"> • شكرا لكم على حضوركم-نحن ممتنون على وقتكم. • نحن نجري هذه النقاشات لفهم ما إذا كان لبرنامج عين دور تأثير دائم على إدراك وسلوك الافراد، الذي سيكون المفتاح لتخفيف حدة الصراع في المنطقة. • المشاركة في هذا النشاط تطوعية. • سوف يستغرق النقاش بين 1 - 1.5 ساعة. • موافقة: <p>اسمي [الاسم] وأعمل مع فريق استطلاع جامعة نوتردام وادعمهم في جمع معلومات حول البرنامج الذي تم تنفيذه بواسطة عين دور. نحن نقوم بجمع المعلومات لتحديد النتائج طويلة الامد لبرامج أناس-لأناس بين الأسر والمجتمعات الإسرائيلية والفلسطينية.</p> <p>إذا وافقت على المشاركة في هذه المقابلة، سنتحدث عنك وعن مجتمعاتك. سنبدل كل ما في وسعنا لحماية سرية ردودكم. سيتم تجميع إجاباتك مع إجابات الأشخاص الآخرين ولن يتم استخدام اسمك. قد يتضمن هذا المشروع البحثي اشرطه تدوين للنقاشات أو النقاط صور أثناء النقاش لاستخدامها في تقاريرنا. إذا كنت لا ترغب في أن يتم تصويرك، فالرجاء إخبارنا وسنضمن عدم حدوث ذلك.</p> <p>لا توجد مخاطر معروفة مرتبطة بالمشاركة في هذا النشاط. لديك الحرية في طرح اسئلة في اي وقت. يمكنك الانسحاب من المشاركة دون عقاب، لكننا سنكون ممتنين إذا تستطيع البقاء حتى النهاية.</p> <p>** وضع القواعد الأساسية مثل إيقاف تشغيل الهواتف المحمولة، لا شجارات، فقط نقاشات.</p> <p>كخطوة أولى، سيقدم المرشد والمدون أنفسهم. ثم سيطلبون من المشاركين ما إذا كانوا يستطيعون ذكر أسمائهم، وبماذا يعملون، كم من الوقت يعيشون في المجتمع، وتجربتهم مع P2P.</p>	
<p>احماء</p> <p>2. ما هي البنية الدينية / العرقية للمجتمع الذي تعيش فيه؟</p> <p>3. أسئلة استهلالية حول النشاطات التي يشاركون فيها داخل المدارس.</p>	<p>تقصي</p> <ul style="list-style-type: none"> • هل قرينك / مجتمعك مختلط؟ ما هي الجماعات الدينية المختلفة التي تعيش في مدينتك / قرينك؟ • كيف تصف العلاقات بين تلك المجموعات الدينية المختلفة؟ • كيف تغيرت هذه مع مرور الوقت؟ • في أي اندية أو فرق رياضية تشارك؟
<p>اسئلة اساسية</p>	<p>تقصي</p>

<p>قبل ثلاث سنوات (أي، في بداية المدرسة الإعدادية أو في بداية المدرسة الثانوية)، ما الذي تبادر إلى ذهنك عندما تصوّرت عربيًا / يهوديًا؟ كيف تغير هذا التصور بين ذلك الوقت والآن؟</p> <p>قبل ثلاث سنوات، ماذا كان رأيك في إمكانية تحقيق السلام بين الإسرائيليين والفلسطينيين؟ كيف تغير هذا التصور بين ذلك الوقت والآن؟</p> <p>قبل ثلاث سنوات، في حياتك اليومية، كيف تفاعلت مع زملائك في الصف (اليهود / العرب) في مجتمعك؟ كيف تغير ذلك بين ذلك الوقت والآن؟</p> <p>هل تحدثت مع عائلتك أو مجتمعك حول العلاقة بين اليهود والعرب؟</p> <p>○ إذا كانت الإجابة بنعم —فمن الذي تحدثت معه وماذا قلت؟ كيف كان رد فعلهم؟</p> <p>○ إذا كانت الإجابة لا —فما الذي أوقفك عن مناقشة هذا الأمر مع مجتمعك أو عائلتك؟</p> <p>خلال [ادرج حدثًا بارزًا مثل الحرب في غزة أو احراق الممتلكات المتعمد]، هل تواصلت أكثر أو أقل مع جيرانك العرب / اليهود في مجتمعك؟ لماذا وكيف تغيرت اتصالاتك خلال هذا الوقت؟</p>	<p>1. هل زاد المشاركون (الطلاب) من ثقّتهم بالعرقيات الأخرى (العرب أو اليهود)، الاستعداد في التعامل مع السياق الثقافي للعرق الآخر وفهمه نتيجة للبرنامج؟</p> <p>2. هل غيّر مشاركون (طلاب) إيمانهم بالإمكانية أو الحاجة لمصالحة نتيجة البرنامج؟</p> <p>3. كيف تؤثر عين دور في أعضاء المجتمع خارج المجتمع المدرسي المباشر (الانتشار)؟</p>
<p>إغلاق</p> <p>شكرا لك على اجاباتك. كان النقاش مفيدا جدا وثرى بالمعلومات. نحن ممتنون جدا للمعلومات التي وفرتها. هل لديك اية اسئلة او اقتراحات لنا؟ شكرا لك.</p>	

مقابلات مزودي المعلومات الرئيسيين

المجيبين: فريق تنفيذ البرنامج والمعلمون حيثما ينطبق

العدد الاجمالي: بين 12 و 16 (3-4 أشخاص من كل كادر منفذ)

الأسئلة الرئيسية:

أداء البرنامج:

4. كيف أدى التدخل إلى تحسين مفاهيم وسلوكيات المشاركين تجاه الجيران اليهود / العرب في مجتمعك، على كل حال؟ كيف تم الحفاظ على هذه التغييرات بعد اكتمال المشروع؟
5. كيف أدى التدخل إلى تحسين آراء المشاركين بشأن احتمالات المصالحة والاستعداد للانخراط في نشاطات بناء السلام، على كل حال؟ كيف تم الحفاظ على هذه التغييرات بعد اكتمال المشروع؟
6. كيف افادت النشاطات المجموعات الأخرى بخلاف المستفيدين المباشرين من النشاط، على كل حال؟

التطبيق:

- ما مدى فعالية أنشطة البرنامج والتنفيذ؟
 - النجاحات الكبرى والتحديات التي تمت مواجهتها؟
- هل لديك توصيات محددة حول تحسين الاستراتيجيات وبرامج التدخل لبرمجة مستقبلية و / أو زيادة النطاق
 - هل النتائج قابلة للاستمرار ومن المرجح أن تستمر الفوائد بمجرد اكتمال المشروع؟ لماذا او لم لا؟
 - كيف يمكن تحقيق نفس التأثيرات أو تحسينها، على سبيل المثال من خلال نشاطات مختلفة، أو إذا تم تنفيذ المشروع في إطار مختلف أو على نطاق أوسع؟
- هل هناك أي نتائج غير مقصودة لتنفيذ البرنامج، سواء كانت إيجابية أم سلبية؟ بكلمات أخرى، هل هناك آثار للبرنامج تتجاوز المجتمعات المستهدفة؟
 - هل هناك مجتمعات مجاورة حيث غير الناس سلوكهم بعد تعرضهم لهذا البرنامج؟

الدرس المستفاد:

- ما هي الدروس المستفادة وما هي أفضل الممارسات التي تم تحديدها؟
[إذا كان درس مستفاد]:
- كيف تمت الاستفادة من الدروس وتم استعمال الممارسات بالشكل الافضل؟
- كيف تم توسيع نطاق هذه الدروس خلال المشروع؟
- كيف تم نشرها خارجيًا لمنظمات أخرى؟
- كيف وإلى أي مدى تم استخدام الدروس وإلى أي مدى تم استعمال ممارسات من منظمات أخرى على الوجه الافضل؟

ستتم ادارة نقاش مجموعة التركيز باللغة المحلية. سيتم تدوين الردود ونقلها إلى الإنجليزية لتحليلها.

מטרת הערכה זו היא לענות על כמה שאלות בסיסיות לגבי התוצאות לטווח הארוך של תכנית P2P.

דיון בקבוצת המיקוד יבחן את תפיסותיהם וחוויותיהם של המשיבים עם תכנית P2P:

- תפיסות והתנהגויות כלפי האחר, והאם השינויים הללו נמשכים לאחר השלמת הפרויקט;
- סוגי הדיאלוג והמעורבות שיש לישראלים ופלסטינים זה עם זה כתוצאה מהתכנית;
- אנשים מרקע דמוגרפי וסוציו-אקונומי שונה חווים השפעה משתנה כתוצאה מהתכנית;
- תועלת בלתי ישירה עבור קבוצות אחרות מעבר למשתתפים הישירים בפעילויות.

צוות המחקר יבחן גם נושאים של יישום התכנית, ההשתתפות והשפעתה הכללית של התכנית בקרב הקהילות הנהנות.

שאלות מפתח לדיונים

הטבלה שלהלן מספקת פרטים ראשוניים על תכנון ארבעה מחקרי מעקב ארוכי טווח של פעילויות P2P בתחום של ניהול סכסוכים והקלתם הנתמכים על ידי הסוכנות האמריקאית לפיתוח בינלאומי. שאלות המחקר הכלליות עבור כל המחקרים הן כדלקמן:

7. האם ההתערבות שיפרה תפיסות והתנהגויות כלפי האחר, והאם השינויים הללו נמשכו לאורך זמן, גם לאחר השלמת הפרויקט?
8. האם ההתערבות משנה את דעותיהם של המשתתפים לגבי אפשרות של פיוס ונכונות לעסוק בפעילויות לבניית שלום, והאם השינויים הללו נמשכים לאחר השלמת הפרויקט?
9. האם לתכנית ישנה השפעה על קבוצות אחרות, מעבר למשתתפים הישירים מהפעילות?

התהליך

11. מנחה ינהל את הדיון בקבוצת המיקוד בסיוע אדם שיתעד בכתב את הדיון. שניהם יהיו חוקרים מקומיים המדברים את שפת הקבוצה. הדיון בקבוצת המיקוד ינוהל בשפה המקומית.
12. עד 6 עד 8 אנשים ישתתפו בדיון. הללו נבחרו באקראי מתוך מאגר קיים.
13. כל דיון בקבוצת המיקוד ימשך שעה עד שעה וחצי.
14. המשתתפים בקבוצת המיקוד צריכים לשקף את המגוון של מאגר האנשים הקיים. נוודא שהמשתתפים מייצגים קבוצות שונות כגון נשים וגברים, זקנים וצעירים, קבוצות דתיות ולאומיות שונות.
15. לקראת המפגש נכין רשימת נוכחות שתכלול את שמות המשתתפים, גילאים, מין ורקע דתי ו/או לאומי. המשתתפים יידעו כי המידע שלהם לא יפורסם או יופץ בשום ד"ח.

1. מדריך דיון של קבוצת המיקוד לפורום המשפחות השכולות:

דיון בקבוצות מיקוד עבור משתתפי **פורום המשפחות** יבחן את יעדי הפרויקט. פרויקט זה מומן באמצעות הסוכנות האמריקאית לפיתוח בינלאומי במטרה לקדם דיאלוג בין ישראלים לפלסטינים. התכנית נועדה ליצור שינוי אישי בתפיסתם של ישראלים ופלסטינים באמצעות מתודולוגיה של חווית סיפור אישי. התכנית צפויה גם להשפיע על שאר חברי הקהילה, כך שגם אנשים שלא השתתפו יעריכו יותר את "האחר" ויחשפו למסר של פיוס אפשרי.

הערה למנחה: מטרת המחקר היא להבין האם עמדותיהם של אנשים, אמונותיהם, תפיסותיהם ודעותיהם לגבי

הסכסוך השתנו לאחר השתתפותם בתכנית. תרגישו חופשי לבנות מחדש את השאלות על פי ההקשר.

הקדמה	
<ul style="list-style-type: none"> • תודה שבאתם - אנו אסירי תודה על השתתפותכם. • אנו מקיימים דיונים אלה כדי להבין אם לתוכניות של פורום המשפחות יש השפעה בת-קיימא בתפיסה ובהתנהגות. שאיפתנו היא ששינוי זה יהיה מפתח להקלה בסכסוך. • ההשתתפות בפעילות זו היא התנדבותית. • הדיון ייקח בין שעה לשעה וחצי. • הסכמה: <p>שמי הוא [השם] ואני עובד עם צוות המחקר של אוניברסיטת נוטרדאם, ומסייע להם לאסוף מידע על התכנית שמיושמת על ידי פורום המשפחות. אנו אוספים מידע על מנת לבחון את התוצאות ארוכות הטווח של התוכנית על משקי בית וקהילות בקרב ישראלים ופלסטינים.</p> <p>אם הנכם מסכימים להשתתף בראיון הזה אנחנו נשתמש במידע שתדברו עליו ונעשה כל שביכולתנו כדי להגן על סודיות תשובותיכם. כל התשובות יקובצו לכדי מסמך אחד ולא יעשה שימוש בשמותיכם. יחד עם זאת, מחקר זה עשוי לכלול הקלטות של דיונים וצילום תמונות לשימוש בדוחות שלנו. אם אינכם רוצים להצטלם, אנא אמרו זאת ואנו נוודא שזה לא יקרה.</p> <p>אנחנו חושבים שלא כרוך סיכון כלשהו בהשתתפות בפעילות זו. אתם חופשיים לשאול שאלות בכל עת. אתם יכולים לפרוש מההשתתפות בכל עת אך נשמח אם תוכלו להישאר עד הסוף.</p> <p>** קבע כלליים בסיסיים כגון כיבוי של טלפונים סלולריים, דיון ללא ויכוח וכדומה.</p> <p>כצעד ראשון, המנחה והרשם יציגו את עצמם. לאחר מכן הם ישאלו את המשתתפים אם הם יכולים לציין את שמותיהם, מה הם עושים למחייתם, כמה זמן הם חיים בקהילה, ואת הניסיון שלהם עם P2P.</p>	
חידום	גישוש
<p>4. מהו ההרכב הדתי / לאומי של הקהילה בה אתה חי?</p> <p>5. מהו הניסיון עם פורום המשפחות?</p>	<ul style="list-style-type: none"> • האם הכפר / הקהילה שלך מעורבים? מה הן הקהילות הדתיות השונות המתגוררות בעיר / כפר שלך? • איך היית מתאר את היחסים בין הקבוצות הדתיות השונות האלה? • איך השתנו אלה עם הזמן? • איך השתתפת בפורום המשפחות? • למה החלטת להשתתף בפורום המשפחות?
שאלות בסיסיות	גישוש
<p>1. האם התערבות פורום המשפחות עזרה לשנות באופן חיובי את התפיסה של ישראלים ופלסטינים זה כלפי זה?</p> <p>2. האם היו תוצאות, כגון הגברת האמונה באפשרות פיוס ונכונות מוגברת לעסוק בבניית שלום, שנמשכו לאורך זמן?</p> <p>3. האם משתתפי התכנית ממשיכים להיות באינטראקציה או להתקשר אחד עם השני לאחר סיום התכנית ומה היו התוצאות של האינטראקציה הזו?</p>	<p>לפני ואחרי:</p> <ul style="list-style-type: none"> • מה היו התפיסות שלך לגבי ישראלים / פלסטינים לפני שהשתתפת בפורום המשפחות? ומה לאחר שסיימת את התכנית? מה לגבי עכשיו? • לפני ההשתתפות בפורום המשפחות, אם הייתי אומר את המילה הישראלית / פלסטינית מה היה עולה בדעתך? • מה חשבת על הפוטנציאל לשלום ולפיוס בין ישראל לפלסטינים לפני שהשתתפת בפורום המשפחות? מה לאחר שסיימת את התכנית? מה לגבי עכשיו? • האם יש לך קשר ישיר / עקיף עם ישראלים / פלסטינים לאחר סיום התכנית? - אם כן, באיזו תכיפות התקשרת / אתה מתקשר? - איך התקשרת?

<ul style="list-style-type: none"> - האם היו תוצאות מוחשיות הנובעות אינטראקציות כאלה? - מה הן כמה מהדרכים שבהן אתה מתקשר עם ישראלים / פלסטינים בתוך הקהילה שלך עכשיו? <ul style="list-style-type: none"> • האם שיתפת את הניסיון שלך בבפורום המשפחות עם אנשים אחרים בקהילה שלך? מה הייתה תגובתם? • האם הגעת לאנשים אחרים / קהילות מחוץ לקהילה שלך ועירבת אותם בדיאלוג? • אם כן, מי היו האנשים האלה? איך הגעת אליהם? מה הייתה תגובתם? <ul style="list-style-type: none"> • האם ראית הבדלים כלשהם בין משתתפי / בוגרי התכנית לבין אחרים שאינם משתתפי / בוגרי התכנית בתגובה לאירועים ספציפיים הקשורים לסכסוך הישראלי / פלסטיני או לאלימות לאחר סיום התכנית? • אם כן, מה היו ההבדלים? <ul style="list-style-type: none"> • איזה היבט של התכנית היה יעיל בביצוע שינויים בתפיסתם של אנשים זה את זה? • האם אתה חושב שיכולות להיות פעילויות אחרות שיהיו יעילות בהשגת יעדי הפרויקט לחיזוק היחסים בין ישראלים לפלסטינים? מה הן? 	<p>4. האם המשתתפים בתכנית עסקו בקשרים נוספים מעבר לפורום המשפחות כתוצאה מההתערבות הזו?</p> <p>5. כיצד הגיבו בוגרי התכנית לתופעות הקשורות לסכסוך (כגון אלימות בקהילות), בהשוואה לאלו שאינם בוגרים?</p> <p>6. אילו גורמים הקשורים ליישום הפרויקט יכול להיות שתרמו לתוצאות (חיוביות, שליליות או ניטרליות) שנצפו בפעילות זו?</p>
<p>סגירה תודה על תשובותיך. הדיון היה מאוד מועיל ואינפורמטיבי. אנו אסירי תודה על המידע שסיפקת. האם יש לך שאלות או הצעות עבורנו? תודה לך.</p>	

מדריך דיון לניר איסט (Near East):

הערה: תשתדל בבקשה לגייס את המשתתפים במספר פעילויות שאורגנו על ידי הניר איסט; עם זאת, בבקשה לא לכלול את אלה שעדיין משתתפים בתכנית.

<p>הקדמה</p> <ul style="list-style-type: none"> • תודה שבאתם - אנו אסירי תודה על זמנכם. אנו מקיימים דיונים אלה כדי להבין אם ההשפעות של תכנית "ניר איסט פאונדיישן" נמשכו לאורך זמן לגבי התפיסה וההתנהגות, שיהיו המפתח לחיזוק ההבנה של עם אחר ולסייע בהפחתת הסכסוך. • ההשתתפות בפעילות זו היא התנדבותית. • הדיון ייקח בין 1 - 1.5 שעות. • הסכמה: <p>שמי הוא [השם] ואני עובד עם צוות הסקר של אוניברסיטת נוטרדאם ומסייע להם כדי לאסוף מידע על התכנית שמישמת על ידי ניר איסט פאונדיישן. אנו אוספים מידע על מנת לקבוע את התוצאות ארוכות הטווח של התוכניות עם לעם על משקי בית וקהילות בישראל ואצל הפלסטינים.</p> <p>אם תסכימו להשתתף בראיון זה, נדבר עליכם ועל הקהילות שלכם. אנו נעשה כל שביכולתנו כדי להגן על סודיות התגובות שלך. התשובות שלך יקובצו עם תשובות של אנשים אחרים ולא יעשה שימוש בשמך. מחקר זה עשוי לכלול הקלטת דיונים או צילום תמונות במהלך הדיון לשימוש בדוחות שלנו. אם אתה לא רוצה להצטלם, אנא ספר לנו ואנו נוודא שזה לא יקרה.</p> <p>אין סיכונים ידועים הקשורים בהשתתפות בפעילות זו. אתה חופשי לשאול שאלות בכל עת. אתה יכול לפרוש</p>
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<p>מההשתתפות ללא עונש, אבל היינו מעריכים אם אתה יכול להישאר עד הסוף.</p> <p>** קבע כלליים בסיסיים כגון כיבוי של טלפונים סלולריים, לא סכסוכים אלא רק דיונים.</p> <p>כצעד ראשון, המנחה והרשם יציגו את עצמם. לאחר מכן הם ישאלו את המשתתפים אם הם יכולים לציין את שמותיהם, מה הם עושים למחיתם, כמה זמן הם חיים בקהילה, ואת הניסיון שלהם עם P2P.</p>	
חימום	גישוש
<p>7. מה הם חלק מן האתגרים הגדולים וההזדמנויות הקשורות בחקלאות הזית באזור?</p> <p>8. מה השינויים בשוק שצפית בהם במהלך 5 השנים האחרונות?</p> <p>9. הניסיון שלהם עם P2P</p>	<ul style="list-style-type: none"> שאלות כלליות על תעשיית הזית, ביקוש בשוק ופרקטיקות גידול. שאלות כלליות בנושאים הקשורים לקרקע, מים ומשאבים טבעיים אחרים. איך השתנו אלה עם הזמן? באיזה סוג של פעילויות השתתפת בפרויקט ניר איסט פאונדיישן?
שאלות בסיסיות	גישוש
<p>1. עד כמה הייצור של זיתים / איכות הייצור גדלה או ירדה עקב התכנית ניר איסט?</p> <p>מהם היתרונות הכלכליים האחרים שמקבלים המשתתפים בתכנית ניר איסט?</p> <p>2. האם משתתפים (חקלאים מובילים, חקלאים אחרים) הגבירו את אמונם במוצאים אתניים אחרים (ישראלים או פלסטינים), נכונות לעסוק איתם ולהבין את ההקשר התרבותי של המוצא האתני האחר כתוצאה מהתכנית?</p> <p>3. כיצד משפיע הניר איסט על הפעילות הכלכלית בקרב המשתתפים וחברי הקהילה שלהם (דיפוזיה)?</p> <p>4. אילו גורמים הקשורים ליישום הפרויקט יכול להיות שתרמו לתוצאות (חיוביות, שליליות או שלא היו) שנצפו בפעילות זו?</p>	<ul style="list-style-type: none"> מה דעתך על הזיתים המיוצרים על ידי החקלאים הישראלים / הפלסטינים? מדוע קיימים הבדלים כאלה? איזה סוג של תועלות קיבלת מתכנית ניר איסט פאונדיישן לתמיכה בהפקת זיתים? האם הייצור שלך עלה לאחר ההשתתפות בתכנית? מה הם גורמים שהשפיעו על זה? אם הייתה עלייה, האם הגידול בייצור נמשך לאורך השנים? מה הם גורמים שהשפיעו על זה? איזה סוג של טכניקות ייצור או שיווק למדת ו / או אימצת לאחר ההשתתפות בתכנית? מה חשבת על חקלאי זיתים ישראלים / פלסטינים לפני ההשתתפות בפרויקט? מה לגבי אחרי? מה לגבי עכשיו? האם יש לך פחות או יותר אמון ב [ישראלים / פלסטינים] בגלל תכנית זו? האם אתה מוכן לעבוד עם חקלאים ישראלים / פלסטינים בנוגע לייצור ושיווק שמן זית? איזה סוג של תקשורת או מגע היו לך עם חקלאים ישראלים / פלסטינים לפני ההשתתפות בפרויקט? מה לגבי אחרי? מה לגבי עכשיו? איך הפקת תועלת כלכלית מהשתתפותך בתכנית? האם תועלת זו נמשכה לאורך זמן? האם הצלחת להרוויח יותר מחקלאות זיתים לאחר ההשתתפות בתכנית? למה / למה לא? האם שיתפת כל למידה / מיומנויות שקיבלת מפרויקט זה עם אנשים שמעבר למשק הבית / הקהילה שלך אם כן, נא לתאר. אם לא, למה הפסקת לשתף את הלמידה או המיומנויות האלה? האם שיתפת את דעתך לגבי חקלאי זיתים ישראלים או פלסטינים עם המשפחה או הקהילה שלך? אם כן, איך אנשים אלה הגיבו? אם לא, מה גרם לך להפסיק לשתף את הדעות האלה? איזה היבט של התכנית היה יעיל בביצוע שינויים בתפיסתם של ישראלים / פלסטינים?

<ul style="list-style-type: none"> אילו פעילויות אחרות יכולות להיות יעילות יותר בהגדלת הרווח הכלכלי שלך מהפקת שמן זית? אילו פעילויות אחרות יכולות להיות יעילות יותר להכיר ולהבין את הישראלים / הפלסטינים? 	
<p>סגירה תודה על תשובותיך. הדיון היה מאוד מועיל ואינפורמטיבי. אנו אסירי תודה על המידע שסיפקת. האם יש לך שאלות או הצעות עבורנו? תודה לך.</p>	

8. מדריך דיון ליד ביד:

<p>הקדמה</p> <ul style="list-style-type: none"> תודה שבאתם - אנו אסירי תודה על השתתפותכם. אנו מקיימים דיונים אלה כדי להבין אם לתוכניות של פורום המשפחות יש השפעה בת-קיימא בתפיסה ובהתנהגות. שאיפתנו היא ששינוי זה יהיה מפתח להקלה בסכסוך. ההשתתפות בפעילות זו היא התנדבותית. הדיון ייקח בין שעה לשעה וחצי. הסכמה: <p>שמי הוא [השם] ואני עובד עם צוות המחקר של אוניברסיטת נוטרדאם, ומסייע להם לאסוף מידע על התכנית שמיושמת על ידי יד ביד. אנו אוספים מידע על מנת לבחון את התוצאות ארוכות הטווח של התוכנית על משקי בית וקהילות בקרב ישראלים ופלסטינים.</p> <p>אם הנכם מסכימים להשתתף בראיון הזה אנחנו נשתמש במידע שתדברו עליו ונעשה כל שביכולתנו כדי להגן על סודיות תשובותיכם. כל התשובות יקובצו לכדי מסמך אחד ולא יעשה שימוש בשמותיכם. יחד עם זאת, מחקר זה עשוי לכלול הקלטות של דיונים וצילום תמונות לשימוש בדוחות שלנו. אם אינכם רוצים להצטלם, אנא אמרו זאת ואנו נוודא שזה לא יקרה.</p> <p>אנחנו חושבים שלא כרוך סיכון כלשהו בהשתתפות בפעילות זו. אתם חופשיים לשאול שאלות בכל עת. אתם יכולים לפרוש מההשתתפות בכל עת אך נשמח אם תוכלו להישאר עד הסוף.</p> <p>** קבע כללים בסיסיים כגון כיבוי של טלפונים סלולריים, דיון ללא ויכוח וכדומה.</p> <p>כצעד ראשון, המנחה והרשם יציגו את עצמם. לאחר מכן הם ישאלו את המשתתפים אם הם יכולים לציין את שמותיהם, מה הם עושים למחייתם, כמה זמן הם חיים בקהילה, ואת הניסיון שלהם עם P2P.</p>	
חיומו	גישוש
<p>4. מהו ההרכב הדתי / לאומי של הקהילה בה אתה חי?</p> <p>5. שאלות מבוא על הפעילויות בהן השתתפו באמצעות יד ביד ולמה הם השתתפו</p>	<ul style="list-style-type: none"> האם הכפר / הקהילה שלך מעורבים? מה הן הקהילות הדתיות השונות המתגוררות בעיר / כפר שלך? איך היית מתאר את היחסים בין הקבוצות הדתיות השונות האלה? איך השתנו אלה עם הזמן? אילו פעילויות או אירועים ב"יד ביד" השתתפת בהם? איזה מהם, לדעתך, היו הטובים ביותר, איזה היו הגרועים ביותר, ולמה?
שאלות בסיסיות	גישוש
<p>1. האם משתתפים (ההורים) הגבירו את אמונם במוצאים אתניים אחרים (יהודים או ערבים), נכונות לעסוק איתם ולהבין את ההקשר התרבותי של המוצא האתני האחר כתוצאה מהתכנית?</p> <p>2. האם משתתפים (הורים) שינו את</p>	<ul style="list-style-type: none"> לפני שהשתתפת בפעילויות יד ביד, מה עלה בדעתך כאשר דימינת ערבי / יהודי? לאחר שהשתתפת בפעילויות יד ביד, האם וכיצד השתנתה התמונה? מה לגבי עכשיו? מה עושה את בית הספר "יד ביד" שונה מבתי ספר אחרים בקהילה שלך? למה אתה חושב שבית הספר "יד ביד" הוא טוב או רע עבור הקהילה הזאת?

<ul style="list-style-type: none"> • לפני שהשתתפת בפרויקט "יד ביד", מה חשבת על פוטנציאל השלום במדינה הזאת? האם תפיסה זו השתנתה לאחר שהשתתפת? מה בנוגע לעכשיו? • לפני שהשתתפתם בפרויקט "יד ביד", בחיי היומיום שלך, איך היית בקשר עם השכנים שלך (יהודים / ערבים) בקהילה שלך? האם זה השתנה לאחר שהשתתפת? מה בנוגע לעכשיו? • האם שוחחת עם המשפחה או הקהילה שלך על "יד ביד" ועל הפעילויות שלהם? <ul style="list-style-type: none"> ○ אם כן ← עם מי דיברת ומה אמרת? איך הגיבו? ○ אם לא ← מה עצר אותך מלדבר על כך עם הקהילה או המשפחה שלך? • במהלך [הכנס אירוע בולט כגון המלחמה בעזה או הצתה מכוונת], האם התקשרת פחות או יותר עם השכנים הערבים / יהודים בקהילה שלך? מדוע וכיצד התקשרת שלך השתנתה במהלך תקופה זו? 	<p>אמונתם באפשרות או בצורך בפיוס כתוצאה מהתכנית?</p> <p>3. כיצד יד ביד משפיעה על חברי הקהילה מחוץ לקהילת בית הספר הקרובה (דיפוזיה)?</p>
<p>סגירה</p> <p>תודה על תשובותיך. הדיון היה מאוד מועיל ואינפורמטיבי.</p> <p>אנו אסירי תודה על המידע שסיפקת.</p> <p>האם יש לך שאלות או הצעות עבורנו?</p> <p>תודה לך.</p>	

9. מדריך דיון בעין דור:

<p>הקדמה</p> <ul style="list-style-type: none"> • תודה שבאתם - אנו אסירי תודה על זמנכם. • אנו מקיימים דיונים אלה כדי להבין אם לתכנית עין דור יש השפעה בת-קיימא על התפיסה וההתנהגות של אנשים, שיהיו המפתח להקלת הסכסוך באזור. • ההשתתפות בפעילות זו היא התנדבותית. • הדיון ייקח בין 1 - 1.5 שעות. • הסכמה: <p>שמי הוא [השם] ואני עובד עם צוות הסקר של אוניברסיטת נוטרדאם ומסייע להם כדי לאסוף מידע על התכנית שמיושמת על ידי יד ביד. אנו אוספים מידע על מנת לקבוע את התוצאות ארוכות הטווח של התוכניות עם לעם על משקי בית וקהילות בישראל ואצל הפלסטינים.</p> <p>אם תסכימו להשתתף בראיון זה, נדבר עליכם ועל הקהילות שלכם. אנו נעשה כל שביכולתנו כדי להגן על סודיות התגובות שלך. התשובות שלך יקובצו עם תשובות של אנשים אחרים ולא יעשה שימוש בשמך. מחקר זה עשוי לכלול הקלטת דיונים או צילום תמונות במהלך הדיון לשימוש בדוחות שלנו. אם אתה לא רוצה להצטלם, אנא ספר לנו ואנו נוודא שזה לא יקרה.</p> <p>אין סיכונים ידועים הקשורים בהשתתפות בפעילות זו. אתה חופשי לשאול שאלות בכל עת. אתה יכול לפרוש מההשתתפות ללא עונש, אבל היינו מעריכים אם אתה יכול להישאר עד הסוף.</p> <p>** קבע כללים בסיסיים כגון כיבוי של טלפונים סלולריים, לא סכסוכים אלא רק דיונים.</p>
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כצעד ראשון, המנחה והרשם יציגו את עצמם. לאחר מכן הם ישאלו את המשתתפים אם הם יכולים לציין את שמותיהם, מה הם עושים למחייתם, כמה זמן הם חיים בקהילה, ואת הניסיון שלהם עם P2P.

חיסום	גישוש
<p>4. מהו ההרכב הדתי / אתני של הקהילה בה אתה חי?</p> <p>5. שאלות מבוא על הפעילויות בהן השתתפו באמצעות עין דור ולמה הם השתתפו</p>	<ul style="list-style-type: none"> האם הכפר / הקהילה שלך מעורבים? מה הן הקהילות הדתיות השונות המתגוררות בעיר / כפר שלך? איך היית מתאר את היחסים בין הקבוצות הדתיות השונות האלה? איך השתנו אלה עם הזמן? אילו פעילויות או אירועים בעין דור חשבת שהם עזרו להידוק היחסים? אילו פעילויות חשבת שהן לא היו מועילות? (סוקר: גישוש על סמך הפעילויות המדווחות על ידי המשתתפים)
שאלות בסיסיות	גישוש
<p>1. האם משתתפים (תלמידים) הגבירו את אמונם במוצאים אתניים אחרים (יהודים או ערבים), נכונות לעסוק איתם ולהבין את ההקשר התרבותי של המוצא האתני האחר כתוצאה מהתכנית?</p> <p>2. האם משתתפים (תלמידים) שינו את אמונתם באפשרות או בצורך בפיוס כתוצאה מהתכנית?</p> <p>3. כיצד עין דור משפיע על חברי הקהילה מחוץ לקהילת בית הספר הקרובה (דיפוזיה)?</p>	<ul style="list-style-type: none"> לפני שהשתתפת בפעילויות עין דור, מה עלה בדעתך כאשר דמיינת ערבי / יהודי? לאחר שהשתתפת בפעילויות עין דור, כיצד השתנתה התמונה? מה לגבי עכשיו? לפני שהשתתפת בפרויקט עין דור, מה חשבת על פוטנציאל השלום במדינה הזאת? האם תפיסה זו השתנתה לאחר שהשתתפת? מה בנוגע לעכשיו? לפני שהשתתפתם בפרויקט עין דור, בחיי היומיום שלך, איך היית בקשר עם השכנים שלך (יהודים / ערבים) בקהילה שלך? האם זה השתנה לאחר שהשתתפת? מה בנוגע לעכשיו? האם שוחחת עם המשפחה או הקהילה שלך על עין דור ועל הפעילויות שלהם? <ul style="list-style-type: none"> אם כן ← עם מי דיברת ומה אמרת? איך הגיבו? אם לא ← מה עצר אותך מלדבר על כך עם הקהילה או המשפחה שלך? במהלך [הכנס אירוע בולט כגון המלחמה בעזה או הצתה מכוונת], האם התקשרת פחות או יותר עם השכנים הערבים / יהודים בקהילה שלך? מדוע וכיצד התקשרת שלך השתנתה במהלך תקופה זו?
<p>סגירה תודה על תשובותיך. הדיון היה מאוד מועיל ואינפורמטיבי. אנו אסירי תודה על המידע שסיפקת. האם יש לך שאלות או הצעות עבורנו? תודה לך.</p>	

10. דיון בקבוצות מיקוד, קבוצת ביקורת "עין דור"

הקדמה
<ul style="list-style-type: none"> תודה שבאתם - אנו אסירי תודה על זמנכם. אנו מקיימים דיונים אלה כדי להבין אם לתכנית עין דור יש השפעה בת-קיימא על התפיסה וההתנהגות של אנשים, שיהיו המפתח להקלת הסכסוך באזור.

<ul style="list-style-type: none"> • ההשתתפות בפעילות זו היא התנדבותית. • הדיון ייקח בין 1 - 1.5 שעות. • הסכמה: <p>שמי הוא [השם] ואני עובד עם צוות הסקר של אוניברסיטת נוטרדאם ומסייע להם כדי לאסוף מידע על התכנית שמושמת על ידי עין דור. אנו אוספים מידע על מנת לקבוע את התוצאות ארוכות הטווח של התוכניות עם לעם על משקי בית וקהילות בישראל ואצל הפלסטינים.</p> <p>אם תסכימו להשתתף בראיון זה, נדבר עליכם ועל הקהילות שלכם. אנו נעשה כל שביכולתנו כדי להגן על סודיות התגובות שלך. התשובות שלך יקובצו עם תשובות של אנשים אחרים ולא יעשה שימוש בשמך. מחקר זה עשוי לכלול הקלטת דיונים או צילום תמונות במהלך הדיון לשימוש בדוחות שלנו. אם אתה לא רוצה להצטלם, אנא ספר לנו ואנו נוודא שזה לא יקרה.</p> <p>אין סיכונים ידועים הקשורים בהשתתפות בפעילות זו. אתה חופשי לשאול שאלות בכל עת. אתה יכול לפרוש מההשתתפות ללא עונש, אבל היינו מעריכים אם אתה יכול להישאר עד הסוף.</p> <p>** קבע כלליים בסיסיים כגון כיבוי של טלפונים סלולריים, לא סכסוכים אלא רק דיונים.</p> <p>כצעד ראשון, המנחה והרשם יציגו את עצמם. לאחר מכן הם ישאלו את המשתתפים אם הם יכולים לציין את שמותיהם, מה הם עושים למחייתם, כמה זמן הם חיים בקהילה, ואת הניסיון שלהם עם P2P.</p>	
חיומים	גישוש
<p>4. מהו ההרכב הדתי / אתני של הקהילה בה אתה חי?</p> <p>5. שאלות מבוא על הפעילויות שבהן הם משתתפים בתוך בתי הספר.</p>	<ul style="list-style-type: none"> • האם הכפר / הקהילה שלך מעורבים? מה הן הקהילות הדתיות השונות המתגוררות בעיר / כפר שלך? • איך היית מתאר את היחסים בין הקבוצות הדתיות השונות האלה? • איך השתנו אלה עם הזמן? • באילו מועדונים או קבוצות ספורט אתה משתתף?
שאלות בסיסיות	גישוש
<p>1. האם משתתפים (תלמידים) הגבירו את אמונם במוצאים אתניים אחרים (יהודים או ערבים), נכונות לעסוק איתם ולהבין את ההקשר התרבותי של המוצא האתני האחר כתוצאה מהתכנית?</p> <p>2. האם משתתפים (תלמידים) שינו את אמונתם באפשרות או בצורך בפיוס כתוצאה מהתכנית?</p> <p>3. כיצד עין דור משפיע על חברי הקהילה מחוץ לקהילת בית הספר הקרובה (דיפוזיה)?</p>	<ul style="list-style-type: none"> • לפני שלוש שנים (כלומר, התחלה של חטיבת ביניים או בתחילת התיכון), מה עלה בדעתך כשדמיינת ערבי / יהודי? כיצד השתנתה תפיסה זו בין אז ועכשיו? • לפני שלוש שנים, בחיי היומיום שלך, איך היית בקשר עם החברים לכיתה שלך (יהודים / ערבים) בקהילה שלך? כיצד זה השתנה בין אז ועכשיו? • האם שוחחת עם המשפחה או הקהילה שלך על היחסים בין יהודים וערבים? <ul style="list-style-type: none"> ○ אם כן ← עם מי דיברת ומה אמרת? איך הגיבו? ○ אם לא ← מה עצר אותך מלדבר על כך עם הקהילה או המשפחה שלך? • במהלך [הכנס אירוע בולט כגון המלחמה בעזה או הצתה מכוונת], האם התקשרת פחות או יותר עם השכנים הערבים / יהודים בקהילה שלך? מדוע וכיצד התקשרת שלך השתנתה במהלך תקופה זו?
<p>סגירה</p> <p>תודה על תשובותיך. הדיון היה מאוד מועיל ואינפורמטיבי.</p> <p>אנו אסירי תודה על המידע שסיפקת.</p> <p>האם יש לך שאלות או הצעות עבורנו?</p>	

ראיונות מספקי מידע מפתח

משיבים: צוות יישום התכנית ומורים היכן ישים

מספר כולל: בין 12 ל 16 (3-4 אנשים מכל ארגון יישום)

שאלות מפתח:

ביצוע התכנית:

7. כיצד ההתערבות שיפרה את תפיסות המשתתפים ואת התנהגויותיהם כלפי שכנים יהודים / ערבים בקהילה שלך, אם בכלל? כיצד נמשכו השינויים הללו לאחר השלמת הפרויקט?
8. איך שיפרה ההתערבות את דעותיהם של המשתתפים לגבי הפוטנציאל של פיוס ונכונות לעסוק בפעילויות לבניית שלום, אם בכלל? כיצד נמשכו השינויים הללו לאחר השלמת הפרויקט?
9. כיצד הועילה הפעילות לקבוצות אחרות מעבר ל**נהנים** הישירים של הפעילות, אם בכלל?

יישום:

- עד כמה היו הפעילויות והישום יעילים?
 - ההצלחות הגדולות ואתגרים הגדולים שעמדת בפניהם?
- האם יש לך המלצות ספציפיות על שיפור אסטרטגיות ותכניות התערבות עבור תכנון עתידי ו / או הרחבת ההיקף?
 - האם התוצאות הן בנות קיימא והתועלות עלולות להימשך לאחר השלמת הפרויקט? למה או למה לא?
 - כיצד ניתן להגיע להשפעות זהות או טובות יותר, למשל באמצעות פעילויות שונות, או אם הפרויקט יושם במסגרת אחרת או בקנה מידה גדול יותר?
- האם יש תוצאות בלתי מכוונות של יישום התכנית, בין אם חיוביות או שליליות? במילים אחרות, האם יש השפעות של תכנית מעבר לקהלי היעד?
 - האם יש קהילות שכנות שבהן אנשים שינו התנהגות לאחר שנחשפו לתכנית זו?

הלקח הנלמד:

- אילו לקחים נלמדו ומה הן הפרקטיקות הטובות ביותר שזוהו?
[אם נלמדו לקחים]:
- כיצד נלמדו הלקחים וכיצד שומשו הפרקטיקות על הצד הטוב ביותר?
- כיצד הורחבו הלקחים הללו במסגרת הפרויקט?
- כיצד הופצו כלפי חוץ לארגונים אחרים?
- כיצד ובאיזה מידה נוצלו הלקחים ופרקטיקות מארגונים אחרים בצורה הטובה ביותר?

הדיון ינוהל בשפה המקומית. תגובות יירשמו ויועסקו לאנגלית לניתוח.

APPENDIX D: QUANTITATIVE SURVEYS

Below please find one exemplary survey for the Ein Dor project. For each activity, surveys were adapted to refer to the program's name.

Start of Block: Default Question Block

Q1 Which identity group is yours?

- ☐ Jewish Israeli (1)
- ☐ Non-Jewish Israeli (2)
- ☐ West Bank Palestinian (3)
- ☐ None of the Above (4)

ما هي هوية الجماعة التي تنتمي إليها؟ Q1

- ☐ (1) الاسرائيليين اليهود
- ☐ (2) الاسرائيليين غير اليهود (العرب)
- ☐ (3) فلسطينيي الضفة
- ☐ (4) ليس مما ذكر اعلاه

אמרי הזהות של הקבוצה אליה אתה שייך? Q1

- ☐ (1) יהודי ישראלי
- ☐ (2) ישראלי לא יהודי
- ☐ (3) פלסטיני -הגדה המערבית)
- ☐ (4) אף אחד מן הנזכרים מעלה

Q2 In what year did you start participating in the Ein Dor program?

- ☐ 2011 (1)
- ☐ 2012 (2)
- ☐ 2013 (3)
- ☐ 2014 (4)
- ☐ 2015 (5)
- ☐ 2016 (6)
- ☐ 2017 (7)

في اي عام بدأت/ي المشاركة في متحف عين دور؟ Q2

- (1) ☐
- (2) ☐
- (3) ☐
- (4) ☐
- (5) ☐
- (6) ☐
- (7) ☐

באיזו שנה התחלת להשתתף ב המוזיאון הארכיאולוגי -בעין דור Q2?

(1) ☐

(2) ☐

(3) ☐

(4) ☐

(5) ☐

(6) ☐

(7) ☐

Q3 In what year did you stop participating in the Ein Dor program?

☐ 2011 (1)

☐ 2012 (2)

☐ 2013 (3)

☐ 2014 (4)

☐ 2015 (5)

☐ 2016 (6)

☐ 2017 (7)

☐ 2018 (8)

☐ NA--I am still participating in the Ein Dor program (9)

في اي عام توقفت/ي عن المشاركة في متحف عين دور؟

Q3

(1) ☐

(2) ☐

(3) ☐

(4) ☐

(5) ☐

(6) ☐

(7) ☐

(8) ☐

(9) - ☐ لا ينطبق، فانا ما زلت اشارك في متحف عين دور

באיזו שנה הפסקתם להשתתף ב המוזיאון הארכיאולוגי - בעין דור Q3?

(1) ☐

(2) ☐

(3) ☐

(4) ☐

(5) ☐

(6) ☐

(7) ☐

(8) ☐

(9) ☐ לא ישים -אני עדיין משתתפ/ת ב המוזיאון הארכיאולוגי -בעין דור

Display This Question:

If Which identity group is yours? != Jewish Israeli

Q4 Did you make friends with any Jewish Israelis through your participation in the Ein Dor program?

☐ Yes (1)

☐ No (2)

هل عملت/ي اصدقاء مع اي <يهودي اسرائيلي ضمن متحف عين دور؟ Q4

☐ (1) نعم

☐ (2) لا

האם התיידדת עם מישהו יהודי ישראלי ב המוזיאון הארכיאולוגי -בעין דור Q4?

☐ (1) כן

☐ (2) לא

Display This Question:

If Which identity group is yours? = Jewish Israeli

Q5 Did you make friends with any Arabs or Palestinians through your participation in the Ein Dor program?

☐ Yes (1)

☐ No (2)

هل عملت/ي اصدقاء مع اي عرب ضمن متحف عين دور؟ Q5

☐ (1) نعم

☐ (2) لا

האם התיידדת עם מישהו ערבי ב המוזיאון הארכיאולוגי -בעין דור Q5?

☐ (1) כן

☐ (2) לא

Q6 Do you still communicate with any of those friends?

☐ Yes (1)

☐ No (2)

هل ما زلت/ي على تواصل مع اي من هؤلاء الاصدقاء؟ Q6

☐ (1) نعم

☐ (2) لا

1. האם אתה עדיין לתקשר עם כל החברים האלה Q6 ?

☐ (1) כן

☐ (2) לא

Q7 How do you communicate with these friends? Select all that apply.

☐ In person (1)

☐ Phone call (2)

☐ Text messages (3)

☐ Email (4)

☐ Whatsapp (5)

☐ Facebook Messenger (6)

☐ Other Social Media (7)

كيف تتواصل/ي مع هؤلاء الاصدقاء؟ اختار/ي كل ما ينطبق Q7

- ☐ (1) التواصل المباشر -وجه لوجه
- ☐ (2) المكالمات الهاتفية
- ☐ (3) الرسائل النصية
- ☐ (4) البريد الالكتروني -الايميل
- ☐ (5) الواتس اب
- ☐ (6) رسائل الفيسبوك -المانجر
- ☐ (7) وسائل تواصل اجتماعي اخرى

איך את/ה מתקשר עם החברים האלה? בחר את כל האפשרויות המתאימות Q7

- ☐ (1) פנים אל פנים
- ☐ (2) שיחת טלפון
- ☐ (3) הודעת טקסט
- ☐ (4) דוא"ל
- ☐ (5) ווטסאפ
- ☐ (6) פייסבוק (מסגיר)
- ☐ (7) מדיה חברתית אחרת

Display This Question:

If Which identity group is yours? != Jewish Israeli

Q11 Did your experience in the Ein Dor program change any of the following for you? Please select all that apply.

- ☐ Knowledge about the facts of the Israeli-Palestinian conflict (1)
- ☐ Knowledge about the Jewish Israeli experience of this conflict (2)
- ☐ Belief in the possibility of peace (3)
- ☐ Belief in the possibility of coexistence (4)

هل ساهمت خبرتك في متحف عين دور في تغيير اي من التالية؟) بالامكان اختيار اكثر من شيء Q11 (

- ☐ (1) معرفتك حول وقائع الصراع الاسرائيلي-الفلسطيني
- ☐ (2) معرفتك حول تجربة الاسرائيليين اليهود في الصراع
- ☐ (3) الايمان بامكانية حدوث السلام
- ☐ (4) الايمان بامكانية حدوث تعايش

النيסיון שלי ב המוזיאון הארכיאולוגי -בעין דור תרם או שינה אצלי בתחומים הבאים ؟
בחר את כל האפשרויות המתאימות Q1

- ☐ (1) ידע על עובדות הסכסוך הישראלי-פלסטיני
- ☐ (2) ידע על חווית הסכסוך בחיים של יהודי ישראלי
- ☐ (3) אמונה באפשרות לשלום
- ☐ (4) אמונה באפשרות של דו-קיום

Display This Question:

If Which identity group is yours? = Jewish Israeli

Q12 Did your experience in the Ein Dor program change any of the following for you? Please select all that apply.

- ☐ Knowledge about the facts of the Israeli-Palestinian conflict (1)
- ☐ Knowledge about the Arab or Palestinian experience of this conflict (2)
- ☐ Belief in the possibility of peace (3)
- ☐ Belief in the possibility of coexistence (4)

هل ساهمت خبرتك فيمتحف عين دور في تغيير اي من التالية؟) بالامكان اختيار اكثر من شيء Q12 (

- ☐ (1) معرفتك حول وقائع الصراع الاسرائيلي-الفلسطيني
- ☐ (2) معرفتك حول تجربة العرب او الفلسطينيين في الصراع
- ☐ (3) الايمان بامكانية حدوث السلام
- ☐ (4) الايمان بامكانية حدوث تعايش

الניסיון שלי ב המוזיאון הארכיאולוגי -בעין דור תרם או שינה אצלי בתחומים הבאים ؟

בחר את כל האפשרויות המתאימות Q12

- ☐ (1) ידע על עובדות הסכסוך הישראלי-פלסטיני
- ☐ (2) ידע על חוויות הסכסוך בחיים של ערבי או פלסטיני
- ☐ (3) אמונה באפשרות לשלום
- ☐ (4) אמונה באפשרות של דו-קיום

Display This Question:

If Which identity group is yours? != Jewish Israeli

Q8 Did your experience in the Ein Dor program improve any of the following for you?

- ☐ (1) Positive feelings about Jewish Israelis
- ☐ (2) Feelings of closeness to Jewish Israelis
- ☐ (3) Feelings of similarity with Jewish Israelis
- ☐ (4) Trust in Jewish Israelis

هل كانت تجربتك في متحف عين دور قد حسنت لك اي من التالي: بالامكان اختيار اكثر من شيء Q8)

- ☐ (1) مشاعر ايجابية اتجاه الاسرائيليين اليهود
- ☐ (2) شعور من القرب اتجاه الاسرائيليين اليهود
- ☐ (3) شعور من التشابه مع الاسرائيليين اليهود
- ☐ (4) الثقة بالاسرائيليين اليهود

הניסיון שלי ב המוזיאון הארכיאולוגי -בעין דור שיפר את התחומים הבאים אצלי ?בחר את כל האפשרויות המתאימות

Q8

- ☐ (1) רגשות חיוביים לגבי יהודים ישראלים
- ☐ (2) תחושת הקירבה ל יהודים ישראלים
- ☐ (3) תחושת הדמיון בין יהודים ישראלים
- ☐ (4) לבטוח ב יהודים ישראלים

Display This Question:

If Which identity group is yours? = Jewish Israeli

Q9 Did your experience in the Ein Dor program improve any of the following for you?

- ☐ (1) Positive feelings about Arabs or Palestinians
- ☐ (2) Feelings of closeness to Arabs or Palestinians
- ☐ (3) Feelings of similarity to Arabs or Palestinians
- ☐ (4) Trust in Arabs or Palestinians

هل كانت تجربتك في متحف عين دور قد حسنت لك اي من التالي: بالامكان اختيار اكثر من شيء)
Q9

- ☐ (1) مشاعر ايجابية اتجاه العرب او الفلسطينيين
- ☐ (2) شعور من القرب اتجاه العرب او الفلسطينيين
- ☐ (3) شعور من التشابه مع العرب او الفلسطينيين
- ☐ (4) الثقة بالعرب او الفلسطينيين

הניסיון שלי ב המוזיאון הארכיאולוגי -בעין דור שיפר את התחומים הבאים אצלי ?בחר את כל האפשרויות המתאימות

Q9

- ☐ (1) רגשות חיוביים לגבי ערבים או פלסטינים
 - ☐ (2) תחושת הקירבה ל ערבים או פלסטינים
 - ☐ (3) תחושת הדמיון בין ערבים או פלסטינים
 - ☐ (4) לבטוח ב ערבים או פלסטינים
-

Q10 Who did you talk to about your experience after you participated in the Ein Dor program?

- ☐ Family (1)
- ☐ Friends (2)
- ☐ Coworkers (3)
- ☐ Other participants in the Ein Dor program (4)
- ☐ Other people (5)
- ☐ No one (6)

مع من تحدثت/ي عن تجربتك بعد المشاركة في متحف عين دور؟ بالامكان اختيار اكثر من شيء Q10

- ☐ (1) العائلة
- ☐ (2) الاصدقاء
- ☐ (3) زملاء العمل
- ☐ (4) مشاركين اخرين في متحف عين دور
- ☐ (5) اخرين
- ☐ (6) لم اتحدث لاي شخص عن تجربتي هذه

עם מי דיברת על הניסיון שלך לאחר השתתפותך ב המוזיאון הארכיאולוגי -בעין דור ? בחר את כל האפשרויות המתאימות

Q10

(1) משפחה ☐

(2) חברים ☐

(3) עמיתים לעבודה ☐

(4) משתתפים אחרים ב המוזיאון הארכיאולוגי -בעין דור ☐

(5) אנשים אחרים ☐

(6) לא דיברתי עם איש על החוויה ☐

End of Block: Default Question Block
