

Discrimination in Numbers

Collection of Statistical Data – The Bedouin Community in the Negev/Naqab



Negev Coexistence Forum for Civil Equality | In 1997, a group of concerned Arab and Jewish residents of the Negev (Israel's southern desert region) established the Negev Coexistence Forum for Civil Equality (NCF) to provide a framework for Jewish- Arab collaborative efforts in the struggle for civil equality and the advancement of mutual tolerance and coexistence. NCF, also known as "Dukium" ("co-existence" in Hebrew), is unique in being the only Arab-Jewish organization that remains focused solely on the specific problems confronting the Negev. NCF considers that the State of Israel fails to respect, protect and fulfill its human rights obligations, without discrimination, towards the Arab-Bedouin citizens in the Negev. As a result, the NCF has set as one of its goals the achievement of full civil rights and equality for all people who make the Negev their home.

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Introduction

The Bedouin community in the Negev/Naqab is one of the most marginalized communities in Israel. From 1948 until the present day, subsequent Israeli governments have invested mainly in the concentration of the Bedouin community in urban settlements as part of a long-lasting struggle over land. In the Bedouin recognized and unrecognized settlements in the Negev/Naqab, infrastructure and governmental services are only partial, if they exist at all, and do not meet the needs of the community. This is reflected in the data presented in this collection, indicating the long-standing discrimination in every category against the Bedouin community.

The information shown in this collection is based on data from the Central Bureau of Statistics (CBS), published by government ministries, and collected by various state authorities. Altogether, they paint a dismal picture of the persistent human rights violations against the Bedouin community that results in long-standing inequality. Beginning with the 1948 war, which left only a small part of the community within Israel's borders, through the years of the military regime during which basic government services were not at all provided to the community, and to the present day, gaps between the Bedouin community and the rest of the population in Israel grows deeper.

The data presented in this collection is concentrated on several categories: population estimates, settlements in the Negev/Naqab, education, income, and employment. Today, the Bedouin community constitutes over one-third of the residents of the Negev/Naqab region. While the Jewish community has grown considerably due to various government plans to Judaize the

Negev/Naqab, the Bedouin community's growth is due to natural increase. The Bedouin community resides in three types of settlements: governmental planned town, recognized villages, and unrecognized villages. According to the CBS, 28% of the Bedouin community live in villages that are not recognized by the state.

However, out of the 144 settlements in the Negev/Naqab (not including individual farms), only 18 settlements, representing about 15% of the settlements in the area, are designated for the Bedouin community. In practice, there is an almost complete segregation in residence between the Jewish community and the Bedouin community in the Negev/Naqab. Various mechanisms ensure the continued existence of this segregation. Today there are several plans for the establishment of new settlements in the Negev/Naqab. The vast majority of the settlements in these plans are designated for the Jewish population, although the Jewish proportion of the total population has been decreasing over the years. While the traditional Bedouin way of life is based on agriculture, the recognized Bedouin government planned towns and villages are designed as urban settlements, which challenges the existence of their livelihoods. In practice, the State of Israel does not let members of the Bedouin community to choose whether they prefer to live in an urban or agricultural settlement. The data indicates that all Negev/Naqab Bedouin settlements are ranked in the lowest socio-economic cluster in Israel. While in CBS's previous rating, several Bedouin settlements moved up to classification number 2, within a few years, at the latest report,

they have all returned to classification number 1, the lowest in Israel.

In the category of education, the data reveals wide gaps as well. A high percentage of adults in the Bedouin community in the Negev/Naqab did not study at all, and many of those who have studied, attended only a few years of school. Today, only a very small percentage of the members of the Bedouin community are holding academic degrees. In the area of matriculation certificates eligibility, the rate of receipt among the community is significantly lower compared to Jews and to other Arab citizens in Israel (30.3% in the school year of 2013-2014). Moreover, whereas other groups show a significant improvement over the years, in the Bedouin community there was no improvement and the rate of matriculation certificates eligibility remained low, without improvement. The percentage of matriculation certificate holders from the community that met university entrance requirements was even lower. In addition, there is a very high percentage of school 'dropouts' among the Bedouin community. The instance of students leaving school begins in early grades, and by 12th grade, over one-third of that age group are already no longer studying (36.2% in the school year of 2013-2014).

In the category of income and employment, large gaps are also evident. The average salary in the Bedouin settlements in the Negev/Naqab is significantly lower than the national average, which was NIS 9,212 per month in 2013. In that year, the gap was NIS 3,600 to NIS 4,700 less in Bedouin settlements. The percentage of salaried employees in the Bedouin settlements is very high, as well as the percentage of salaried employees earning the

minimum wage or lower in those settlements. In 2013, the gap between the national rate of salaried employees that earned up to the minimum wage and the rate in Bedouin settlements was between 16% to 26.8% more. It is noteworthy that in 2013, the minimum wage in Israel was NIS 4,300 per month (USD 1,120), just 47% of the average wage for salaried employees in Israel that year.

The data presented in this collection indicates that the median age in the Bedouin settlements is very low: 13-14 years of age in 2008 compared to 29, generally, in Israel. This produces a very high dependency rate among the population. A high percentage of adults in the community do not work; among women, according to the 2008 Census, over 80% do not work. Thus, many families rely on a single provider that earns a wage lower than the general population. The percentage of people receiving income support benefit among the Bedouin settlements is also very high: in some settlements, it is a gap of 10-20% higher than the national rate of recipients in Israel.

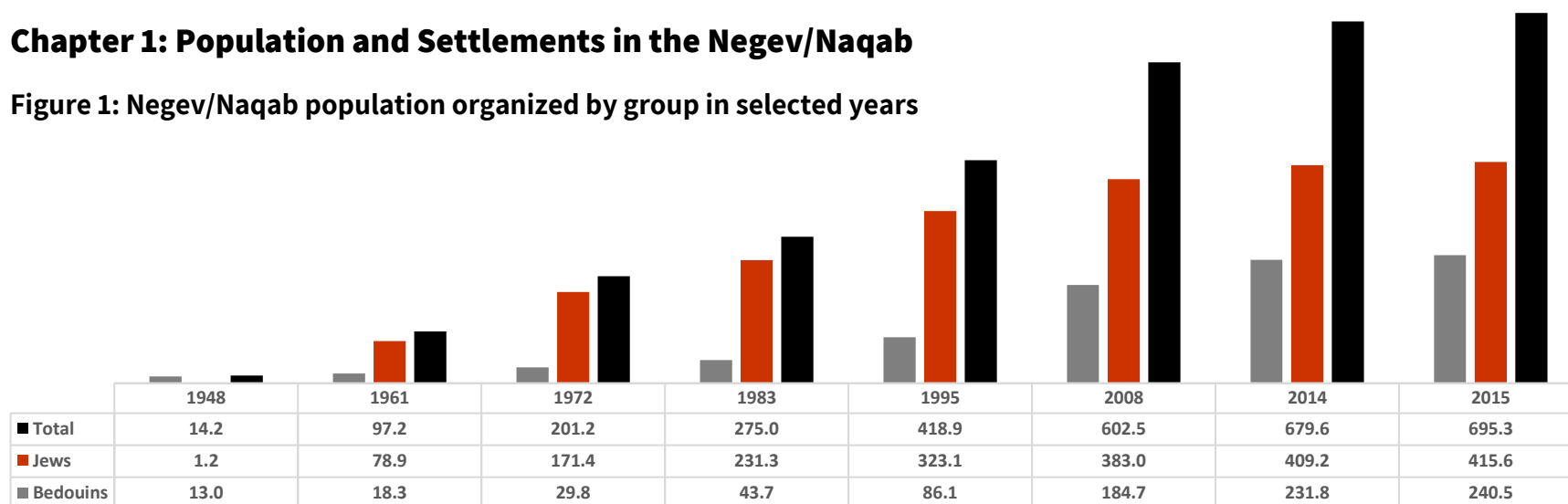
All the data presented in this collection was formerly published and is open to the public and available to decision-makers in Israel. Collecting and presenting this data in one collection reveals the urgent situation today that stems from a long-standing discrimination against the Bedouin community in the Negev/Naqab. The deep gaps in education, employment, and income, alongside unequal planning standards, are evident in the data's tables and figures. We invite you to review this collection to learn about the overall situation of Bedouin settlements in the Negev/Naqab, as shown through different statistical categories.

Opening notes and clarifications

- ❖ Most of the information presented in this report is based on data from the Israeli Central Bureau of Statistics (CBS) as well as various governmental authorities. It is important to note that some of the data is based on the reports of private individuals to the CBS, and that some is based on information that is transferred to the CBS by different authorities. Therefore, some of the data is partial. Moreover, the smaller the numbers are, the likelihood of inaccuracies in statistical data increases. However, despite its weaknesses, the CBS is the central agency that is responsible for carrying out the census and collecting statistical data about the population in Israel. Its data helps reveal the urgency of the situation of the Bedouin community in the Negev/Naqab.
- ❖ The Bedouin community resides in three types of settlements: planned governmental towns, recognized villages, and unrecognized villages. Governmental authorities, the CBS included, lack accurate data regarding the number of residents in each of these localities. For instance, some of the residents of the unrecognized villages are registered as inhabitants of governmental planned towns (where they receive services). Furthermore, many of the residents of the recognized villages are not registered in the regional council in which they may reside. Therefore, the data regarding the number of residents in these various settlements is, in some cases, not accurate. However, as previously stated, this is the most comprehensive available data and thus illuminates many facets of the situation for Bedouin citizens in the Negev/Naqab.
- ❖ In the unrecognized villages—as well as in some recognized villages—services are only partially granted by the government. As a result, the residents of these villages receive services—like education and healthcare—in governmental planned towns close to their place of residence. Therefore, some of the data that refers to specific localities implicitly includes residents of other villages and towns.
- ❖ The Abu Basma Regional Council was established in 2003 as the council for the recognized villages. In 2012 a committee decided to split Abu Basma into two different councils: al Qasum and Neve Midbar. Therefore, in some places in the report, the Abu Basma council is mentioned, referring to the years it existed, and when referring to later years, the al Qasum and Neve Midbar councils are instead named.
- ❖ In this report, as we do in all our publications, we employ a precise Arabic transliteration for the names of the Bedouin settlements in the Negev/Naqab. Here are the names as we have decided to transcribe them (as opposed to the names that the authorities use): Tal as-Saba' (Tel Sheva), Ḥūrah (Hura), Rahaṭ (Rahat), 'Ar'arah an-Nagab (Arara Banegev), al-Lagiyyih (Lakiya), Šgīb as-Salām (Segev Shalom) and Ksīfih (Kseifa).

Chapter 1: Population and Settlements in the Negev/Naqab

Figure 1: Negev/Naqab population organized by group in selected years



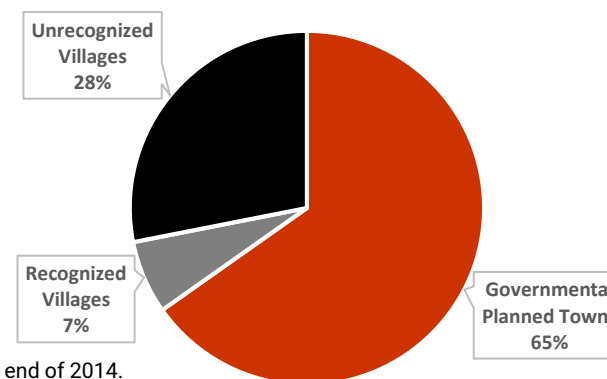
Source: Central Bureau of Statistics. Table 2.16: Settlements and population by district, subdistrict, religion and population group. Published: 01.09.2016

Figure 1 shows the total Negev/Naqab population numbers organized by group, (Jews and Bedouins) in different years, beginning in 1948. According to the data shown in the figure, in 1948 the Bedouin population in the Negev/Naqab was larger than the Jewish population and constituted 91.5% of the population. It is important to emphasize that according to various researchers, approximately 90,000 Bedouins inhabited the Negev/Naqab before the 1948 war. During the war a large portion of the Bedouin community fled or was expelled to Egypt (Gaza Strip and Sinai) and Jordan. By the end of the war only 11,000 Bedouins remained in the Negev/Naqab. This means that because of the war the Bedouin population decreased about 87%. As the years went by, both communities grew. However, by 1961 the Jewish population surpassed that of the Bedouin community.

As Figure 1 shows, in 1972 the Bedouin community's ratio among the total region's population began to increase. While in 1972 the Bedouin community constituted 14.8% of the Negev/Naqab population, in 1995, its ratio grew to 20.5%. In 2015 it was already 34.5% of the region's population. It is noteworthy that while the increase among the Bedouin community is due to natural growth, the increase among the Jewish community over the years was mainly the result of the emigration of Jewish citizens to the Negev/Naqab from other regions of the country. This population growth has been incentivized through various state plans that assist in establishing new settlements and find other enticements to help enlarge the Jewish community in the region. Today, the Bedouin community constitutes more than one-third of the area's population and it is expected that its percentage of the total population will continue to increase in the future.

Figure 2: The Bedouin population in the Negev/Naqab divided by type of settlement, 2016

Type of settlement	Number of residents
Governmental planned towns	151,190
Recognized villages	15,490
Unrecognized villages	65,120
Total	231,800



Source: Central Bureau of Statistics. Total population estimations in settlements by unified statistic regions and age, end of 2014.

Figure 2 shows the Bedouin population in the Negev/Naqab divided by settlement type.¹ Usually, Bedouin settlements in the Negev/Naqab are divided into three type of settlement: the governmental planned towns, the recognized villages and the unrecognized villages. In 2016, according to the CBS data, 65.2% of the Bedouin community in the Negev/Naqab reside in governmental planned towns, 28% in unrecognized villages, and only 6.6% in recognized villages.

Since the end of the military regime in 1966 and until the beginning of the villages’ recognition process in 1999, subsequent Israeli governments’ policy for settlement of the Bedouin community focused on the concentration of the community in governmental planned townships. The state established seven of these towns in the Negev/Naqab since 1968, aiming to concentrate in them the entirety of the Bedouin population in the south. Over the years, governmental services were granted and infrastructure was built for the Bedouin community only in these seven localities, denying, in practice, critical necessities from all other members of the community. Beginning in 1999, the government began to explore the feasibility of the establishment of new settlements for the Bedouin community. Decisions made by the government at this time considered what to do with existing unrecognized villages. In a series of resolutions at the beginning of the 2000s, the government began a process to recognize unrecognized villages. This resulted in the recognition of eleven villages. According to data from the CBS, 6.6% of the Bedouin community in the Negev/Naqab reside in these villages. Today, sixty-eight years after the establishment of the state, at least 28% of the Bedouin community still reside in unrecognized villages. In the unrecognized villages, governmental services are granted only partially, they lack infrastructure, and therefore, their residents receive access to most of the services in nearby towns and recognized villages.

¹ See opening notes and clarifications regarding the number of residents in the different settlements.

Table 1: The government planned towns and the regional councils by socio-economic classification and rank in selected years

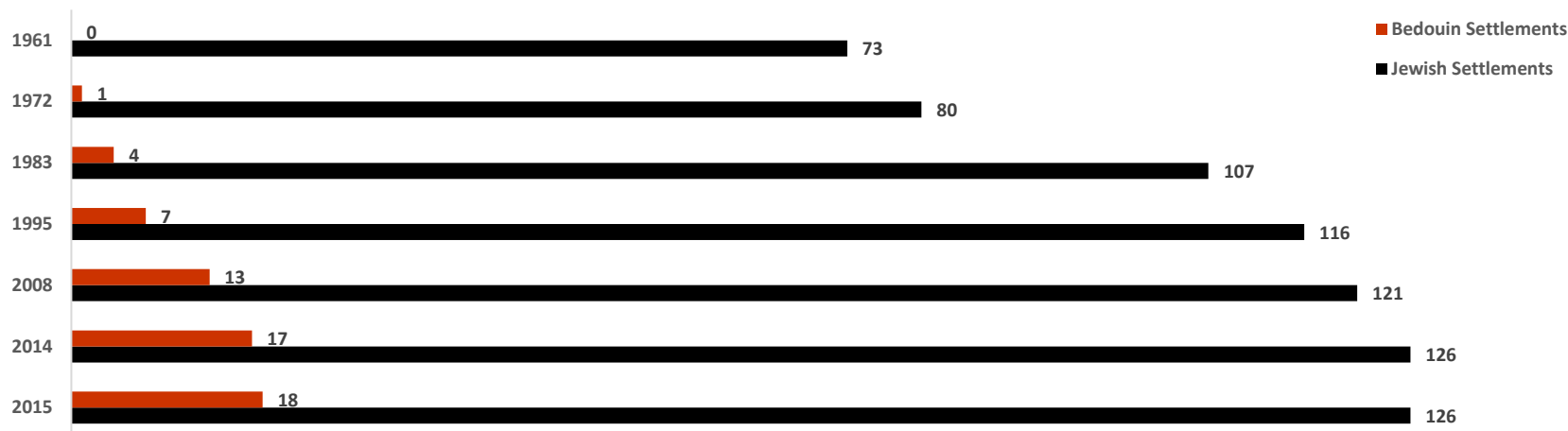
	Socioeconomic rank 2006	Index value 2006 (out of 197)	Socioeconomic rank 2008	Index value 2008 (out of 252)	Socioeconomic rank 2013	Index value 2013 (out of 197) 255
Šgīb as-Salām	1	4	2	28	1	2
Tal as-Saba ^ʿ	1	1	1	3	1	3
ʿArʿarah an-Nagab	1	3	2	10	1	5
Ḥūrah	1	8	2	21	1	7
Ksīfih	1	2	2	8	1	9
al-Lagiyyih	1	9	1	1	1	10
Rahaṭ	1	6	2	16	1	11
Abu Basma	1	-	1	7	1	1 (Neve Midbar) 8 (al Qasum)

Source: Central Bureau of Statistics, 2009. Table 2. The Local Authorities and Municipalities, by Ascending Order of the Socio-economic Index, rank and classification; Central Bureau of Statistics, 2013. Table a2. Socio-economic Index 2008 of the Local Authorities, by Ascending Order of the Index Values, and Change of Classification Compared to 2006; Central Bureau of Statistics, 2016. Table 1. The Local Authorities in Ascending Order of the 2013 Socio-economic Index – by Ascending Order of the Index Values – Index Values, Rank and Classification, Change of Classification Compared to 2008.

Table 1 shows the socio-economic rank² of the governmental planned towns and the two Bedouin regional councils from the last three CBS publications. According to Table 1, over the last decade, all of the Bedouin settlements were in the lowest socio-economic classifications in Israel: 1 and 2. In 2006, all of the Bedouin settlements were placed in classification 1, the lowest, as well as ranked among the ten poorest settlements in the state according to a variety of indexes. In the following report, in 2008, five Bedouin towns were advanced to classification 2, the second lowest. In this report, the city of Rahaṭ was ranked 16th, and the towns Ḥūrah and Šgīb as-Salām were ranked 21st and 28th, respectively. Although there was a slight improvement between 2006 and 2008 in the rank of some of the Bedouin settlements, in the next publication, 2013, all of the Bedouin settlements dropped back into the classification 1 and were ranked among the poorest eleven settlements and regional councils in Israel.

² Local authorities in Israel are divided into 10 socio-economic classifications, 1 is the lowest. They are ranked as well from 1 to the number of settlements existing in the year of the rank, according to their index value, 1 is the lowest.

Figure 3: Number of settlements in the Negev/Naqab by population group in selected years



Source: Central Bureau of Statistics. Table 2.16: Settlements and population by district, subdistrict, religion and population group. Published: 01.09.2016

Figure 3 shows the number of settlements in the Negev/Naqab organized by major population groups: Jewish and Bedouin. According to the data presented, 126 settlements were established for the Jewish community in the Negev/Naqab during the years represented (1961-2015). However, by 2015 there were only 18 recognized Bedouin settlements: the city of Raḥaṭ, the six governmental planned towns, and eleven recognized villages under the al Qasum and Neve Midbar regional councils. It is important to note that at least 28% of the Bedouin community resides in villages that are not recognized. Furthermore, while in 2015 the Bedouin community constituted 34.5% of the region’s population (see Figure 1), the data reveals that only 14.2% of the settlements in the area were designated for this community.

Figure 3 reveals the ongoing segregation policy of successive Israeli governments since the establishment of the state. Although the state claims that Jewish settlements are designated for the general population, the Negev/Naqab population resides in almost complete segregation, due to a variety of mechanisms that work to ensure this spatial separation. Israeli planning policy is directed at deepening inequality between the communities in the Negev/Naqab, primarily through the establishment of new Jewish settlements and the continued expansion of existing towns and cities. Presently, there are a variety of plans that wish to establish more settlements in the Negev/Naqab. There are also a couple of Jewish settlements that were approved on their own. However, despite the present plurality of Jewish settlement types and the incredible expansion of housing for this community, only one new Bedouin settlement was approved in the last year.

It is important to note that the numbers presented in Figure 3 do not include the 60-some family farms located in the Negev/Naqab. These farms belong only to Jews and focus on agriculture, tourism, electricity production with solar panels, and more. Bedouin individual homesteads are not treated by the same standard. Different Israeli governments have been saying for years that if the Bedouin community wishes to receive services and infrastructure, its members must concentrate in towns and give up the traditional Bedouin way of life. However, individual Jewish farm owners receive land, governmental services, and the infrastructure needed to operate them, despite their distance from other settlements.

Figure 3 shows the significant planning inequity among the populations of the Negev/Naqab, that began with the establishment of the state and continues today. Instead of recognizing 35 unrecognized villages that already exist in the Negev/Naqab, or establishing new settlements for the Bedouin community, subsequent Israeli governments persist in the policy of establishing new Jewish settlements in the Negev/Naqab, disregarding the intense housing distress among the Bedouin community. Furthermore, planning authorities mainly focus on house demolitions among the Bedouin community in the Negev/Naqab, rather than viable solutions that might address the region's structural inequality.

Table 2: Jewish settlements in the Negev/Naqab presented by admission process

Type of settlement	Admission process	No. of settlements
Kibbutz	Acceptance committee	38
Cooperative and community settlements	Admission committee	77
Local councils and towns	No admission process ³	11
		Total: 126

Source: Data based on analyzing the list of settlements in the Be'er Sheva region as appears in the site of the Israeli Central Bureau of Statistics, 2016.

Table 2 displays the different admission processes for the 126 Jewish settlements in the Negev/Naqab. According to the table, 38 of the Jewish settlements are kibbutzim that use acceptance committees that must consent to everyone who is interested in becoming a kibbutz member. In practice, the acceptance process includes several stages that lasts up to two years and demands approval of the acceptance committee, the kibbutz secretariat and the members' assembly. Any person who is willing to become a resident—only live in a kibbutz—must go through an admission committee that is similar to ones used in another 77 cooperative and community settlements in the Negev/Naqab. These committees operate according to the Cooperative Associations Order.⁴ According to the Order, settlements in the Negev/Naqab and in the Galilee with less than 400 families can operate an admission committee. The Order details various reasons to refuse candidates who wish to reside in these settlements. Some of the criteria are clear, for instance: the candidate is a minor, has no economic ability to build a home or does not have a real intention to live in the settlement. Other criteria are ambiguous: the candidate is not a fit for the social life of the community or lacks suitability for the social-cultural texture of the settlement. In addition, committees may use other exclusive criteria that is approved by the registrar.⁵ It is the case that such admission committees purposefully act as a barrier against ethnic and class diversity and integration in many settlements throughout Israel. In the Negev/Naqab, the effect of these admission committees is to implicitly and explicitly exclude the Bedouin community.

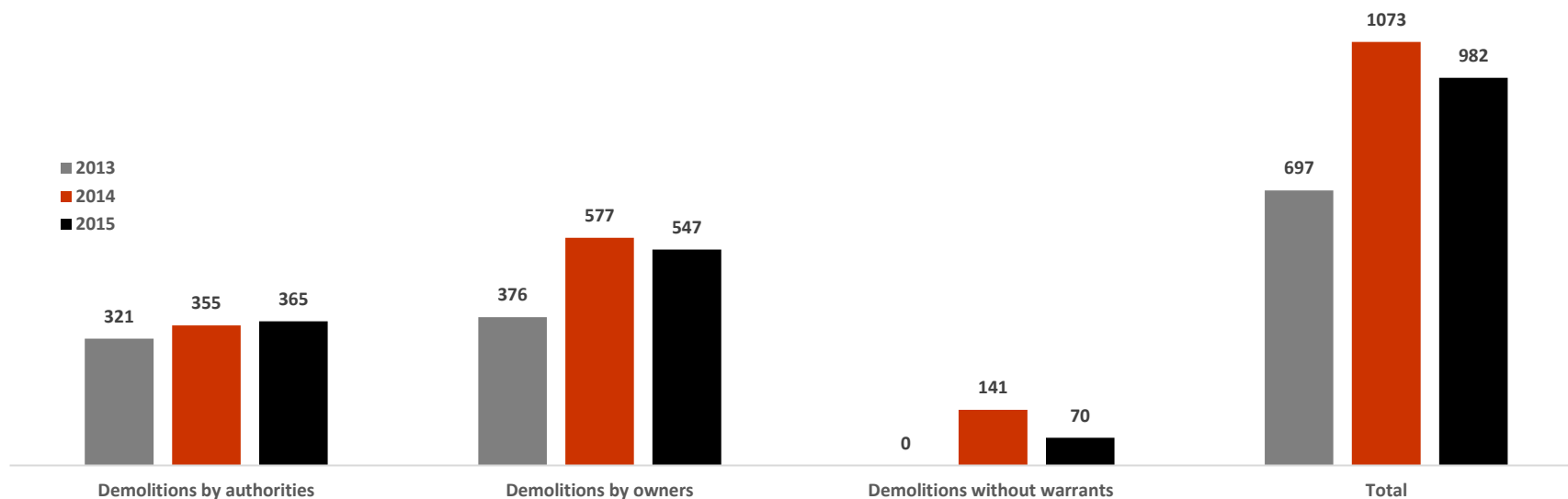
It is the case that out of 126 Jewish settlements in the Negev/Naqab, only eleven local councils and cities do not use such explicit mechanisms that block the Bedouin community from residing in them. Yet, in some of these eleven settlements there is a financial barrier that hinders many sectors of the population from residence. Furthermore, in all 11 of these localities, there are no services in Arabic, no Arab schools and no operating mosques. However, only these eleven Jewish settlements allow, in theory, Bedouin residents, and it is the case in recent years that there is a slow move of Bedouin citizens into these municipalities.

³ It is noteworthy that in some of the Negev local councils there are not admission committees, yet the high cost of living in them is prohibitive for Arabs and Jews as well.

⁴ Cooperative Associations Order, article 6b.

⁵ Cooperative Associations Order, article 6c. (a).

Figure 4: Demolition of Bedouin structures in the Negev/Naqab organized by who carried out the demolition, 2013-2015



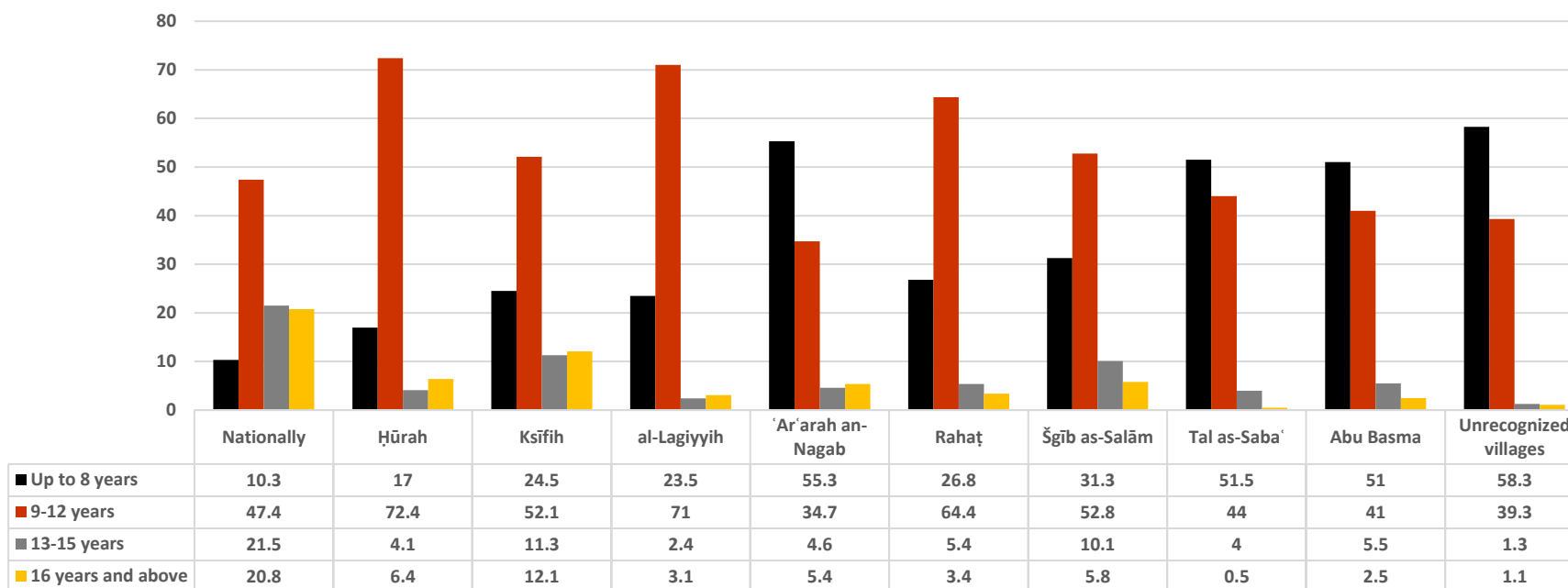
Source: The Southern Directorate of Land Law Enforcement – 2014 summary, page 5; The Southern Directorate of Land Law Enforcement – 2015 summary, page 5.

Figure 4 shows the numbers of demolition of structures among the Bedouin community in the Negev/Naqab, according to who carried out the demolition, for the years 2013-2015. The state’s main policy against the Bedouin community is the harsh enforcement policy of planning, construction, and land laws that often end in the demolition of structures. As noted, although the Bedouin community constitutes more than one-third of the population of the Negev/Naqab, only 18 settlements (14.2% of the region’s total) are designated for this community. It is noteworthy that among the numbers of demolished structures are included many homes. Demolitions also occur some of the time in governmental planned towns and recognized villages, not only in unrecognized villages.

Subsequent Israeli governments have refused to recognize Bedouin villages and allow for the regularization of their homes and other structures, rendering much of Bedouin life “illegal”. This is despite the fact that the Negev/Naqab has so much space: the region constitutes two-thirds of Israel’s 1967 borders but only 8% of the state’s citizens reside there. Instead, the situation persists. In 2015, as shown in Figure 4, 982 structures were demolished in the Bedouin community. 63% of those were demolished by their owners, under the pressure of enforcement authorities.

Chapter 2: Education

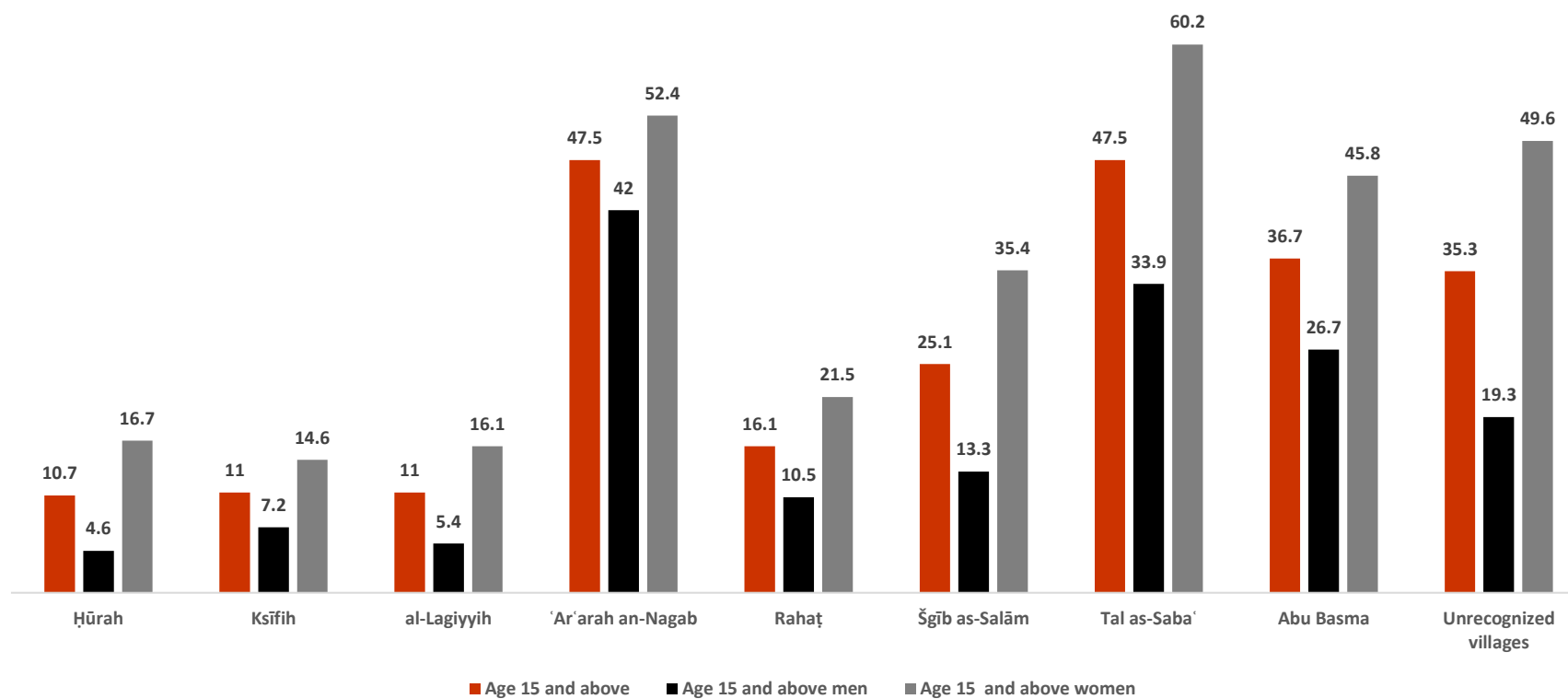
Figure 5: Percentage of 15-year-olds and above sorted by number of years of schooling and place of residence, 2008



Source: Central Bureau of Statistics. Summarized collection of settlements – Census of 2008.

Figure 5 shows the rate of 15-year-olds and above in each settlement according to the number of years they have completed in school. While the general rate of citizens who studied 8 years or below is 10.3% in Israel, data shows that in some of the Bedouin settlements—the unrecognized villages, the recognized villages, and the towns Tal as-Saba' and 'Ar'arah an-Nagab—the rate is more than 50%, significantly higher. In other Bedouin settlements, this rate is high as well; Bedouin citizens are less likely to have attended school than their counterparts in the general population. While the general rates of Israelis who have completed 13-15 years and 16 years of schooling and above are 21.5% and 20.8% respectively, in the vast majority of Bedouin settlements these rates are instead, extremely low. Besides Ksīfih, where these rates are more than 10%, and Šgīb as-Salām where the rate of 13-15 years of schooling is 10.1%, in all other settlements the rate of residents above 15 years of age who have studied more than 12 years is extremely low. This puts Bedouin citizens at a disadvantage for a number of different opportunities within Israel's stratified economy.

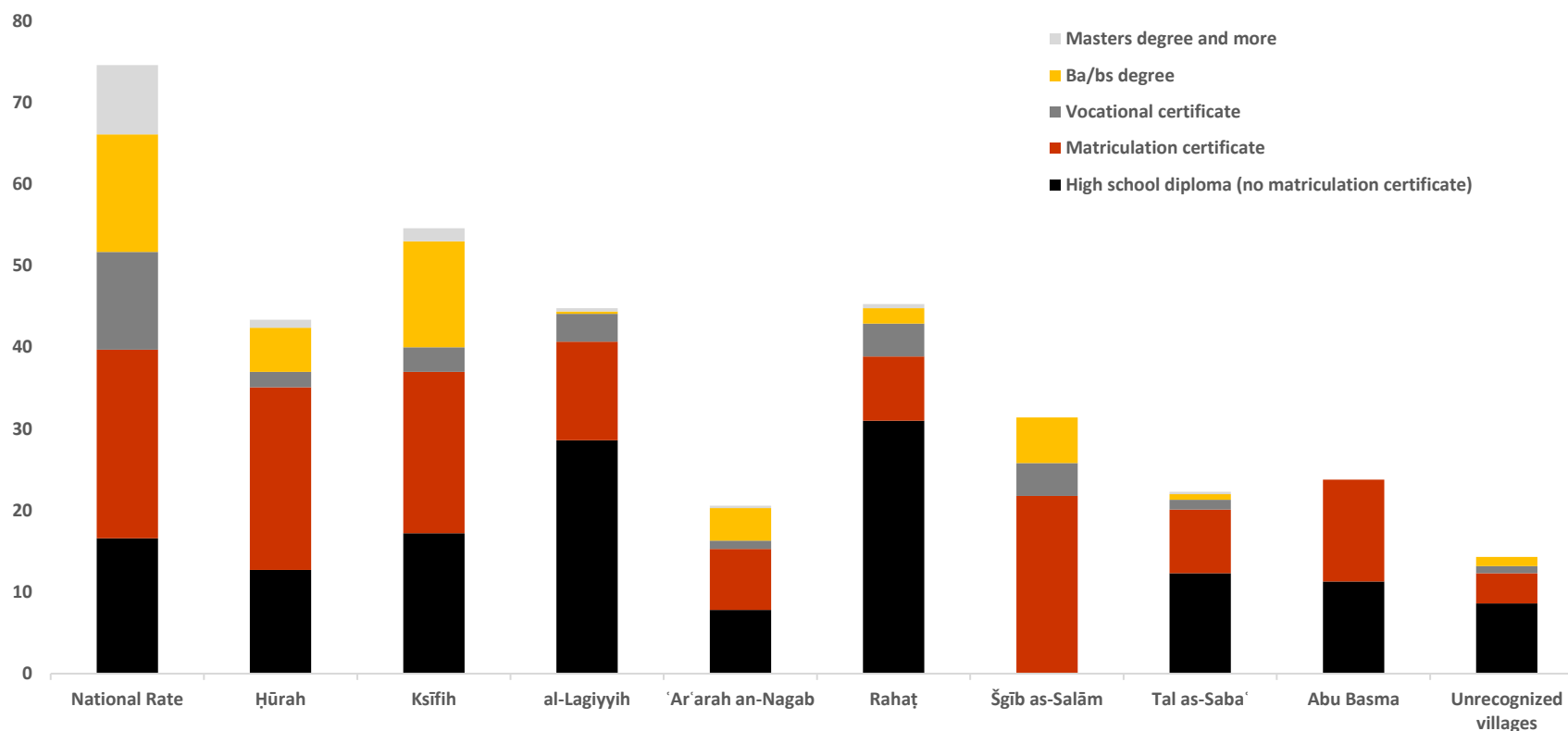
Figure 6: Percentage of 15-year-olds and above who have not attended school at all (sorted by residence), 2008



Source: Central Bureau of Statistics. Summarized collection of settlements – Census of 2008.

Figure 6 shows the rate of 15-year-olds and above who have not attended school at all organized by their place of residence. This figure lacks data on the general population, but it is still apparent that a high percentage of the Bedouin population have not studied at all. According to the data presented above, in all settlements, the rate of women above 15 who have not studied at all is significantly higher than rate of men. Yet, even the rate among men is very high. In Tal as-Saba' for instance, the shared rate is 47.5%: 60.2% of the women and 33.9% of the men in the town have not studied at all.

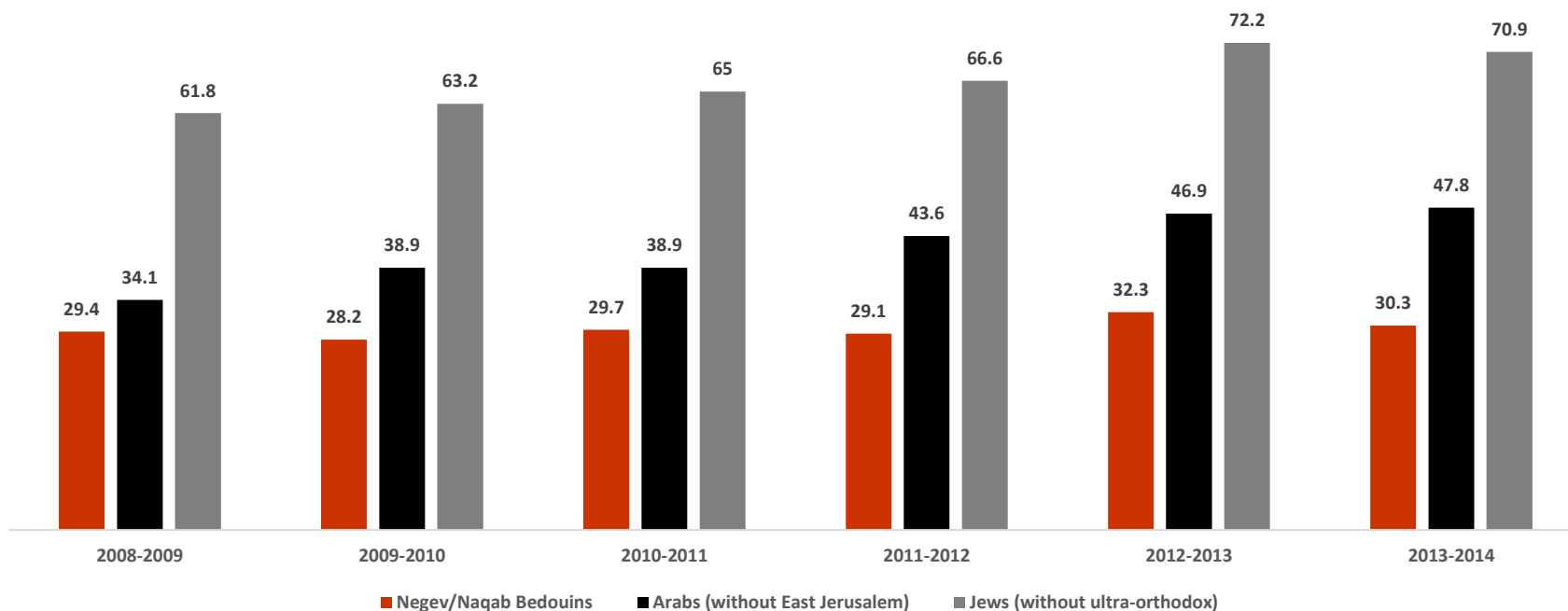
Figure 7: Percentage of 15-year-olds and above by highest educational certificate achieved organized by residence, 2008



Source: Central Bureau of Statistics. Summarized collection of settlements – Census of 2008.

Figure 7 shows the rate of 15-year-olds and above according to the highest educational certificate that they achieved sorted by their place of residence. When compared to the general population's rate of educational certificates achieves one can see that all of the Bedouin settlements' rates are significantly less in comparison. While the general percentages of Israelis holding a first and second academic degree and above are 14.4% and 8.5% respectively, in the unrecognized villages the rate for holding a first degree is just 1.1%. In the recognized villages and the towns, Tal as-Saba' and al-Lagiyyih, the rate is less than 1 percent. In the other towns the rate is just a few percent. Ksīfih, is the highest with 13%. The rate of residents holding a second academic degree or above among the Bedouin settlements is extremely low: besides Ḥūrah (1%) and Ksīfih (1.6%), the rate is less than 1% in every other Bedouin settlement in the Negev/Naqab.

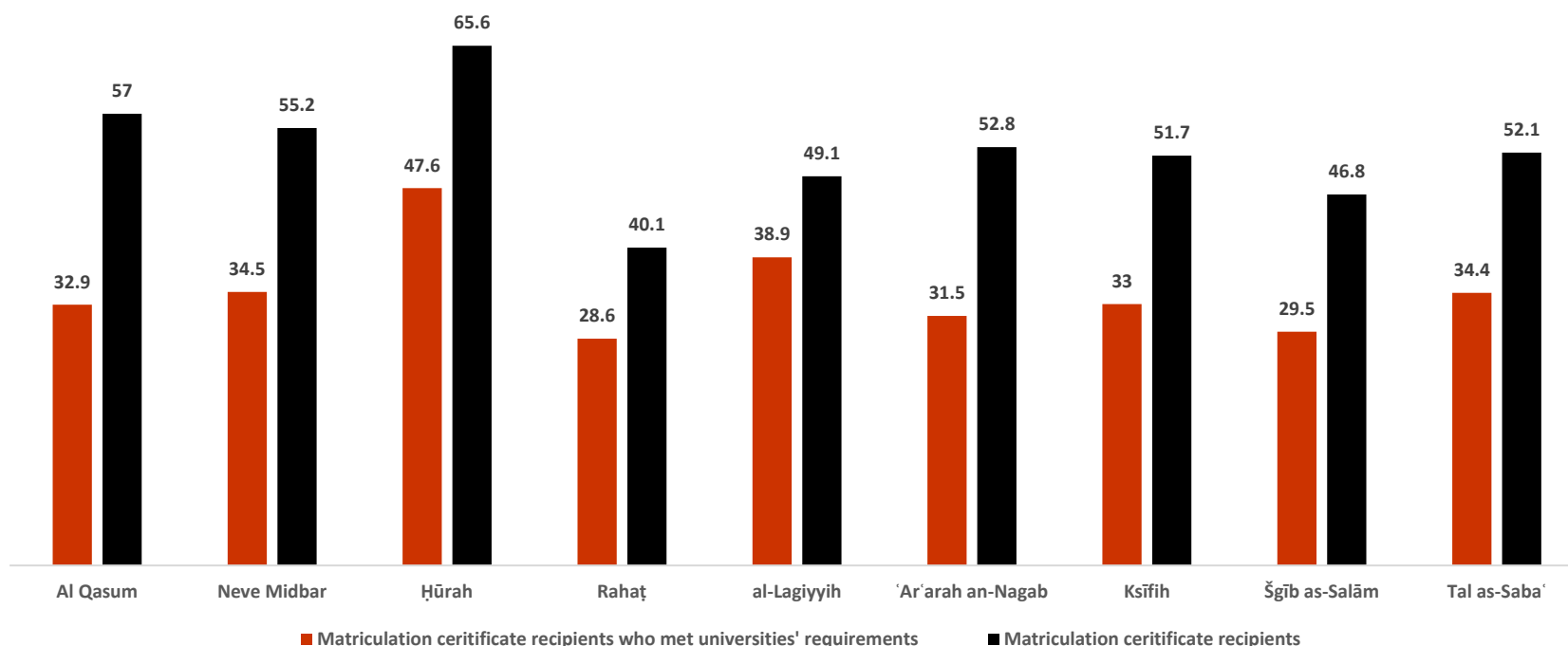
Figure 8: Percentage of matriculation certificates achieved sorted by age group, population group, and year



Source: Ministry of Education. Matriculation Certificate Obtainment Data 2013-2014 (2014).

Figure 8 shows the percentage of matriculation certificates achieved by each age group (includes all individuals of that age, whether in school or not) organized by group and schooling year, between 2008 and 2014. As shown above, over the six years of school attendance in the figure, the rate of matriculation certificate recipients among the Bedouin community was 30%-40% lower than the rate in the Jewish community. Among the general Arab community, the recipient rate increased significantly over the years, but during the same time period there was no significant improvement among the Bedouin community in the Negev/Naqab. Thus, the gap between these two groups expanded, from 5% in 2008-2009 to 17% in 2013-2014. While the figure shows the recipient rate for the entire age group, it should be noted that even the recipient rate among those who studied at 12th grade is very low: for the years between 2008 and 2014 the rate is 43.5% at the lowest and 50.3% at the highest. Therefore, even among those who finished twelve years of school, only 50% and less achieve a matriculation certificate.

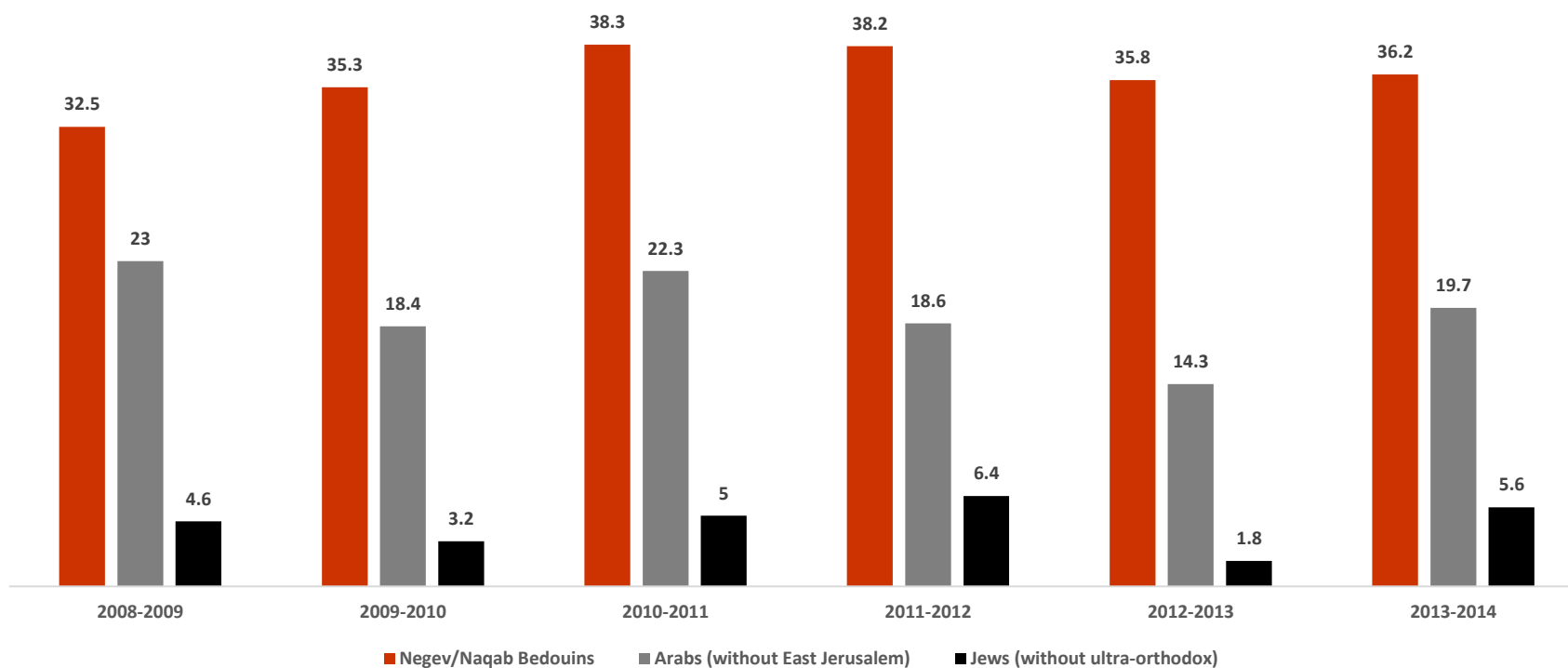
Figure 9: Percentage of matriculation certificate recipients and percentage of matriculation certificate recipients that met universities' requirements for enrollment in 2013-2014 organized by place of residence



Source: Central Bureau of Statistics. Collection of the local councils 2014 (updated for 29.05.2016).

Figure 9 shows the percentage of matriculation certificate recipients that met university requirements in the school year of 2013-2014 sorted by their place of residence. The rate of students who received a matriculation certificate in the figure is the rate for 12th grade students only. As the data shows, although there is a very low rate of matriculation certificate recipients in Bedouin settlements, the rate of those who met university requirements is even lower. On the high end is Ḥūrah with a 10.2% difference between matriculation and meeting university requirements while there is a gap of 24.1% in the al Qasum regional council. In Rahat, the six towns, and in the regional councils that gap is more than 17%. In practice, a significant percentage of those entitled to a matriculation certificate do not achieve a certificate that meets university requirements. In the current situation, the rate of Bedouin citizens holding an academic degree and having studied more than twelve years at school will not change dramatically since such a high percentage of 12th grade students holds a matriculation certificate that does not meet university requirements for admission.

Figure 10: Percentage of those who did not study in 12th grade out of the age group sorted by population group and grade

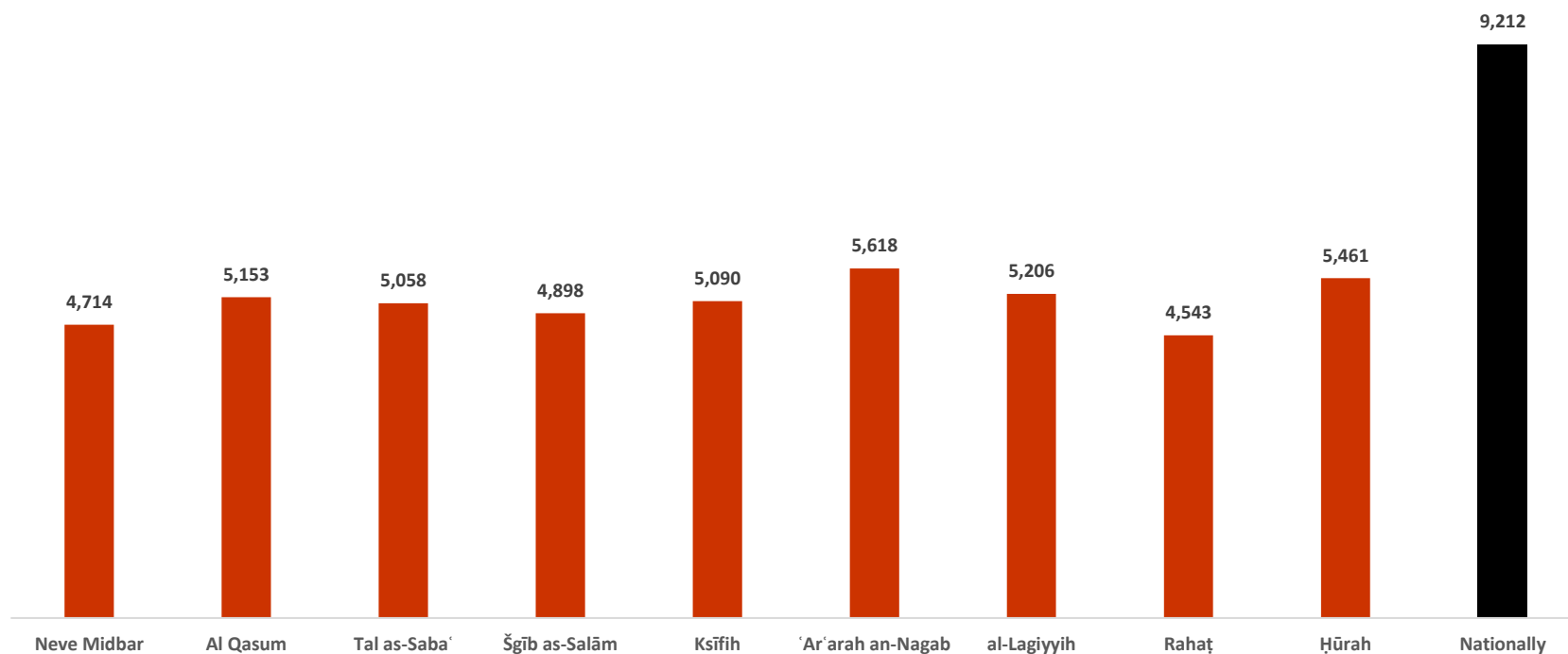


Source: Ministry of Education. Matriculation Certificate Obtainment Data 2013-2014 (2014).

Figure 10 shows the percentage of youth who are old enough to be in 12th grade but who did not study. This is also called the “dropout rate”. The data shows that the rate of those who did not study among the Bedouin community between 2008 and 2014, was more than 35% in each grade shown. This is a significantly higher rate than the rate found in the Jewish community (excluding ultraorthodox Jews) which, at its highest, reached 6.4%, and the rate found for Arab citizens (without East Jerusalem), which is 23% at its highest. It is important to note that students start to dropout much earlier than 12th grade with a significant dropout rate in the 8th and 9th grades. This rate carries forward, representing a situation where more than one-third of Bedouin youth at the age where they should be in 12th grade are not studying at all in the education system.

Chapter 3: Income and employment

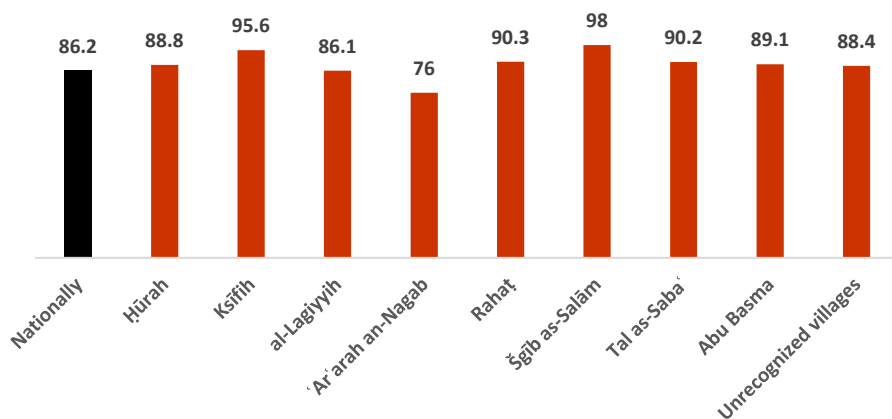
Figure 11: Average salary for employees per month organized by place of residence, 2013



Source: Data regarding Bedouin settlements is taken from: Central Bureau of Statistics. Collection of the local councils 2014 (updated for 29.05.2016); General data is taken from: Central Bureau of Statistics. Table 12.41. Published: 01.09.2016.

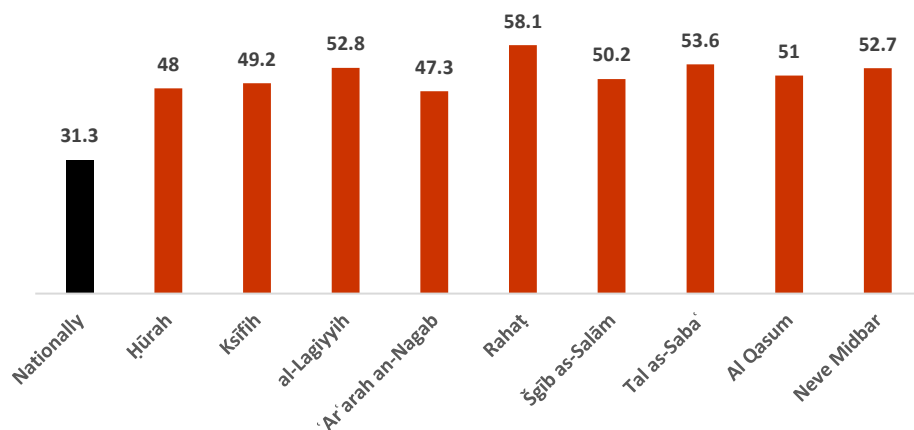
Figure 11 shows the average salary for an employee per month in each of the Bedouin settlements in the Negev/Naqab for the year of 2013. As the data shows, the highest average salary per month is in 'Ar'arah an-Nagab, with an amount of 5,618 NIS, a salary that is about 40% less than the average salary in Israel as a whole. In Rahaṭ, a city with 60,000 residents, the average salary is the lowest among Bedouin settlements: 4,543 NIS, a salary that is about 50% of Israel's average salary.

Figure 12: Percentage of 15-year-olds and above who were employed, 2008



Source: Central Bureau of Statistics. Summarized collection of settlements – Census of 2008.

Figure 13: Percentage of employed who are paid at the minimum wage sorted by place of residence, 2013



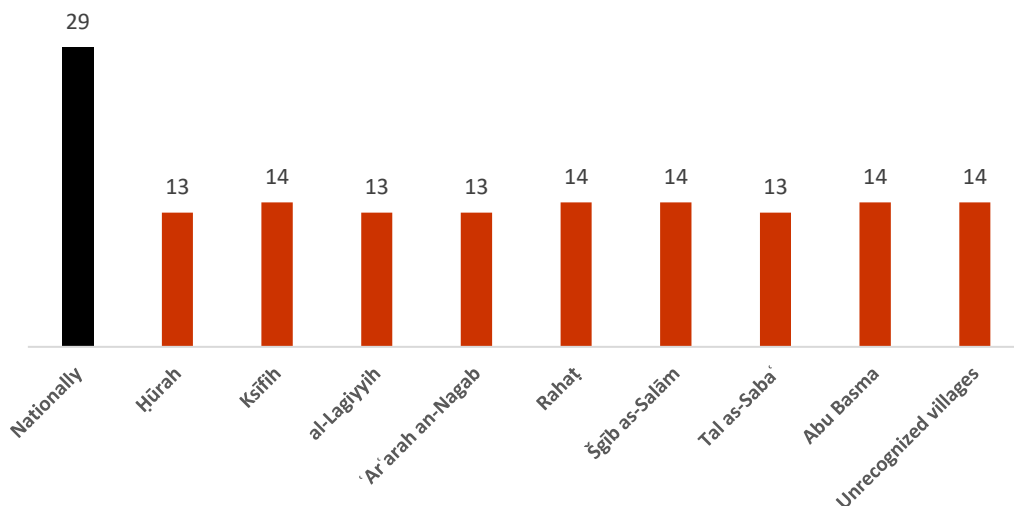
Source: Data regarding Bedouin settlements: Central Bureau of Statistics. Collection of the local councils 2014 (updated for 29.05.2016); National data: National Insurance Institute of Israel website. Situation Report – Statistics by Settlement. Accessed: 11.12.2016.

Figure 12 shows the percentage of 15-year-olds and above in the Bedouin settlements in the Negev/Naqab who were employed in 2008. As the data shows, a very large proportion of the community were employed, in most of the settlements, more than the general rate in Israel. Figure 13 shows the percentage of those employed who were paid the minimum wage or less sorted by place of residence compared to the general average in Israel. The general rate in Israel of employees who were paid the minimum wage or less in 2013 was 31.3% compared to 47.3% in 'Ar'arah an-Nagab where the rate was the lowest among Bedouin settlements. Rahaṭ's rate was 58.1% of employees, a disparity of 26.8% from the general Israeli average.

As Figure 11 shows, the average salary for those employed in Bedouin settlements is significantly lower than the average for all those employed in Israel. According to Figure 12, a very high proportion of the community are employed. In practice, it means that a very high percentage of the Bedouin community receives an extremely low income. This partly explains poverty in Bedouin settlements and their rankings in the lowest socio-economic classification in Israel.

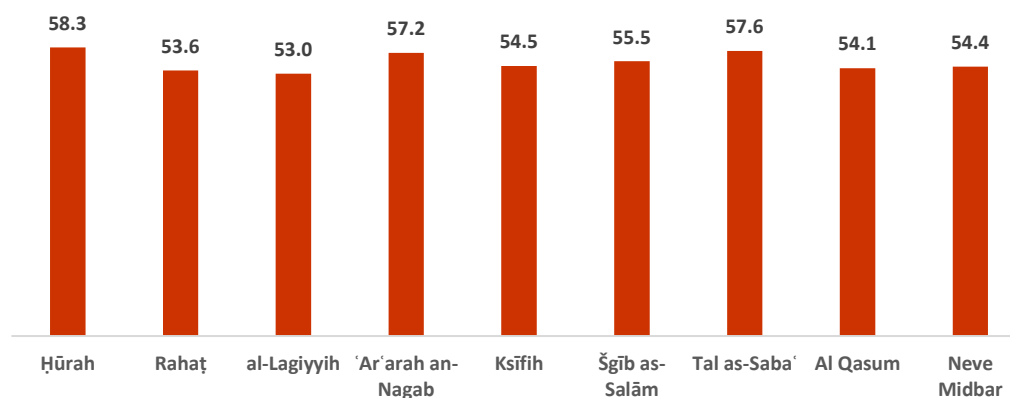
Furthermore, in 2013, the year that the data in Figure 13 refers to, the minimum wage in Israel was 4,300 NIS per month, and as the data shows, in six Bedouin settlements and regional councils 50% or more of those employed received that salary or less. Therefore, a majority of Bedouin workers receive a very low wage, one that hardly provides for the support of a family that is in many cases dependent on one wage-earner.

Figure 14: Median age by settlement, 2008



Source: Central Bureau of Statistics. Summarized collection of settlements – Census of 2008.

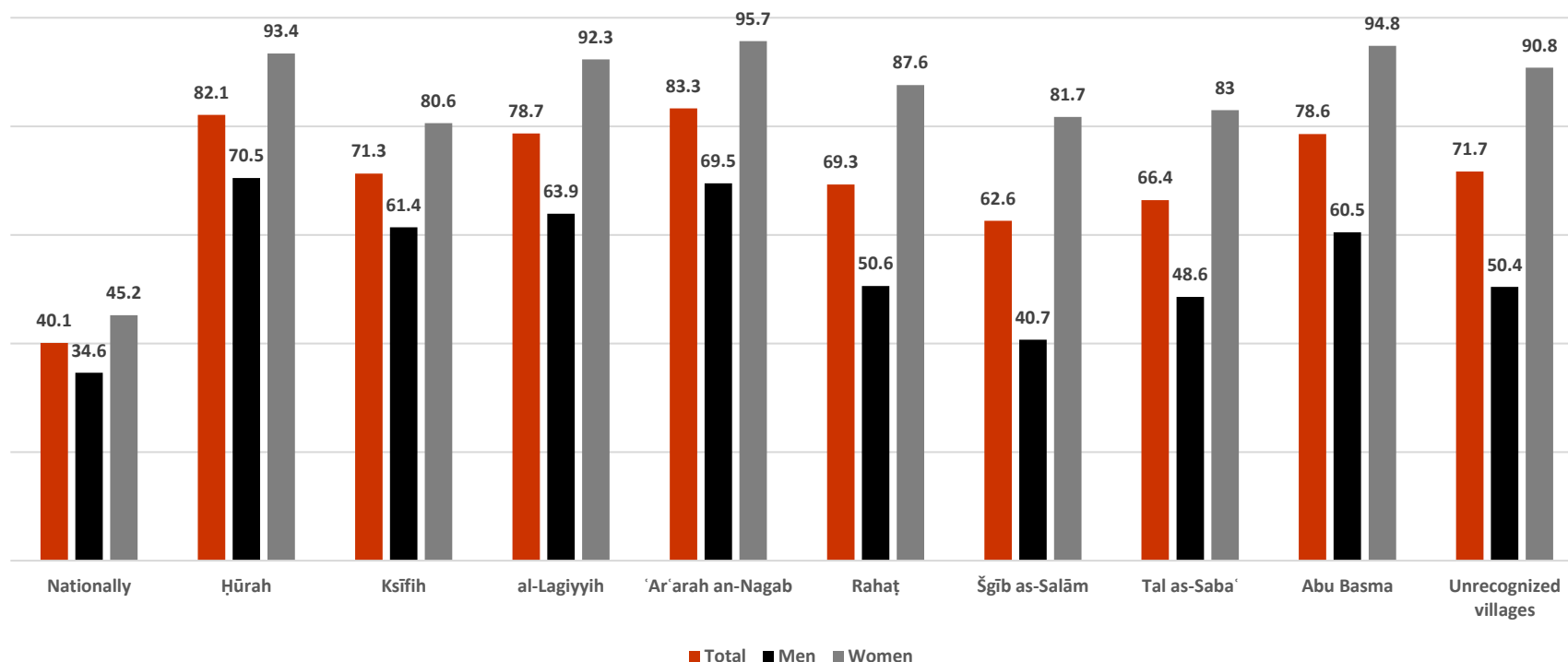
Figure 15: Percentage of 0-17 year-olds in the end of 2014 sorted by settlement



Source: Central Bureau of Statistics. Collection of the local councils 2014 (updated for 29.05.2016).

Figure 14 shows the median age by Bedouin settlement in 2008 compared to the median age in Israel. As shown above, in 2008 the general median age in Israel was 29 years. However, for Bedouin citizens the median age was 13 and 14 years. Figure 15 shows more recent data from 2014 of the rate of 0-17 year-olds out of the population in different settlements. This data, showing that the rate of 0-17 year-olds in Bedouin settlements moves is between 53% and 58.3%, exposing the high dependency-rate in the Bedouin settlements. Children and youth are dependent on the income of their parents. In Bedouin settlements, where the rate of 0-17 year-olds is so high and the median age is so low, the dependency-rate is extremely high. As before mentioned, the average salary in these settlements is significantly lower than the average salary in Israel as a whole (see Figure 11), and about a half of those employed in these settlements are paid the minimum wage or below (see Figure 13). Therefore, while the dependency-rate in those settlements is very high, the income of their residents is very low producing more economic stress for the Bedouin community.

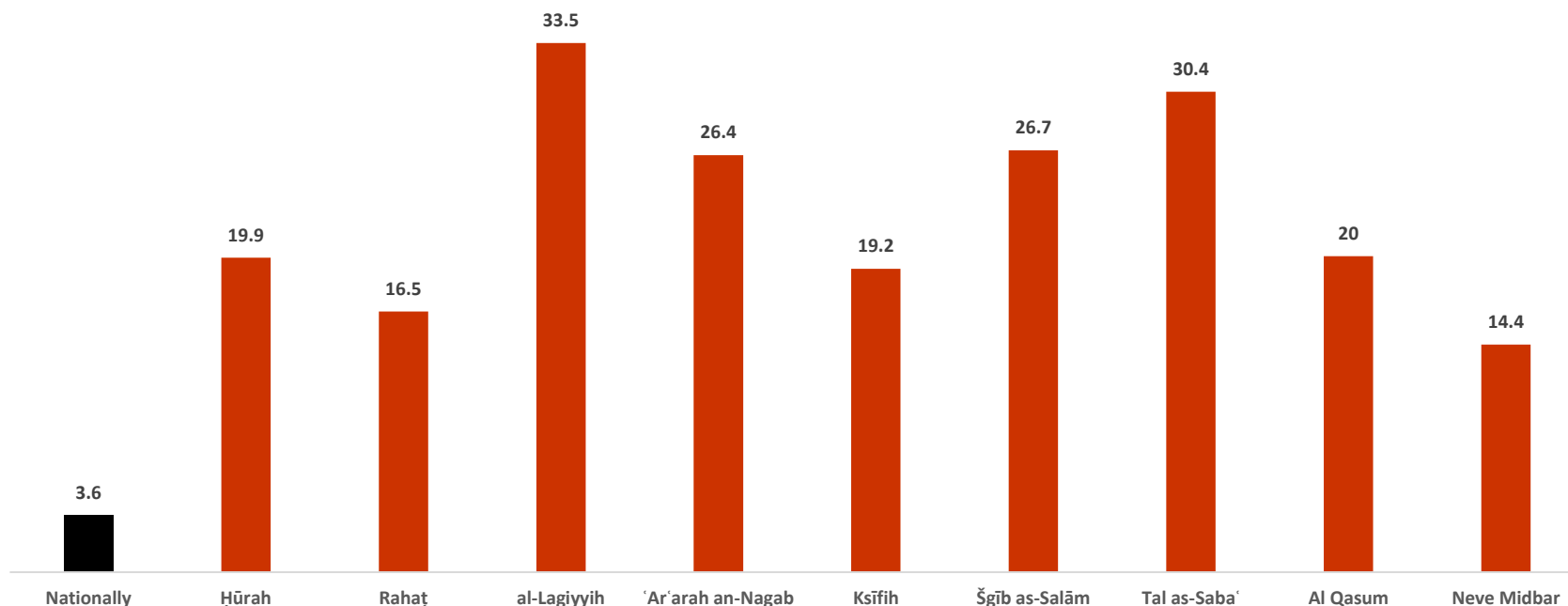
Figure 16: Percentage of 15-year-olds and above that are not part of the annual working force, 2008



Source: Central Bureau of Statistics. Summarized collection of settlements – Census of 2008.

Figure 16 shows the percentage of 15-year-olds and older in the Bedouin settlements that are not part of the annual work force, according to the 2008 census. While unemployment data refers only to people who actively looked for a job, the data in Figure 16 refers to the entire population and includes those who did not look for a job as well as those who never worked. As Figure 16 shows, in all settlements, more than 80% of Bedouin women are not part of the workforce. In three towns, in the regional council of Abu Basma, and in the unrecognized villages – it is more than 90% of the women. It is possible that since the last census the rate of women’s participation in the workforce has increased, yet very high rate of Bedouin families still depend on one provider with a low income. Even among men in the Bedouin community, the rate of those who are not part of the workforce is significantly higher than the general rate in Israel. In some Bedouin settlements, the rate is twice as high or more.

Figure 17: Percentage of income support benefit recipients (per capita) by place of residence, 2014



Source: Central Bureau of Statistics. Collection of the local councils 2014 (updated for 29.05.2016).

Figure 17 shows the percentage of income support benefit recipients per capita in the Bedouin settlements in the Negev/Naqab in 2014. Figure 17 shows that in most settlements, a high percentage of the residents need this benefit, especially when compared to the general rate in Israel which is 3.6%. In al-Lagiyyih, where the rate is the highest among Bedouin settlements, 33.5% of the residents receive income support benefits. In the regional council of Neve Midbar, where the rate is the lowest, it is still a high rate where 14.4% of residents need the benefit. It should be noted that in 2016, the amounts of income support benefit were between 1,384 NIS and 4,400 NIS per month,⁶ an amount that is not even half of the average salary in Israel, and that is even lower than the minimum wage.

⁶ All Rights (Kol Zchut) website. Income support benefits (income completion). Accessed: 11.12.2016.

Summary

The data displayed in this collection reveals the situation of ongoing neglect of the Negev/Naqab Bedouin community in many different areas. This occurs through discrimination in (1) planning, (2) in the establishment of new settlements for the community and in the recognition of its villages, (3) through the state's extensive house demolition policy, (4) in the ineffective educational system from which many students prematurely leave while many others hold unusable certificates, in (5) income where there are low wages and a lack of employment opportunities in the Bedouin settlements, and in (6) welfare where many rely on the low income support benefits granted by the state.

From 1968 to the present day, the state established seven towns for the Negev/Naqab Bedouin community, all of which rank at the bottom of the socio-economic scale in Israel. The 11 villages that were recognized by the state in the last 15 years, are in the same socio-economic class. Further, 28% of the Bedouin community are living today in villages that the State of Israel refuses to recognize, and as a result, receive, if any, few and partial government services and live without proper infrastructure.

Various government plans for the Negev/Naqab Bedouin community attest to the fact that the government's intention is to invest only in governmental planned towns, and in the ongoing attempts to "regularize" the villages that it already recognized. These budgets are a drop in the ocean and will not address the bleak situation that is depicted in this collection of data. Moreover, as long as the state refuses to recognize the unrecognized villages and prevent them from obtaining services (and their residents will

have to continue to receive these services only in recognized Bedouin settlements) these settlements will have difficulty in providing extensive good-quality extensive services for their own residents.

Many petitions that were filed to the Supreme Court, demanding the provision of governmental services and for proper infrastructure to be built in the unrecognized villages, have been rejected by the court. The Supreme Court repeatedly accepted the State's argument that these demands violate "efforts to regularize Bedouin settlement in the Negev". In reality, as can be understood from the data, the gaps between the Bedouin community and the rest of the population in Israel only deepens, and the most basic services, such as education, are withheld from much of the Bedouin population. The years go by and the State of Israel does not offer any solution to the Bedouin community, nor does it supply these services to its citizens. Instead, the state stands aside as these gaps between different sectors of the population continues to grow.

There is no doubt that all of the data displayed in the collection, that may seem disconnected from each other since they define different areas of governance and statistics, are interrelated. The widespread poverty among the Bedouin community is reflected in the low socio-economic rankings as well as in a widespread reliance on income support benefits, and is due, not only to the high proportion of adults who are unemployed, or of employees who equal to or less than the minimum wage, but also closely related to the enormous gaps between the Bedouin community

and the rest of the population in access to quality education. The poor infrastructure in the governmental planned towns, and the lack of infrastructure in the unrecognized villages and in some of the recognized villages, has a great impact on educational opportunity and also increases the difficulty for residents who wish to find employment outside of these settlements. Therefore, as long as the state will not invest in a broad plan that aims to remove all these obstacles, the situation will not change.

Instead, subsequent Israeli governments continue to approve the construction of new Jewish settlements in the Negev/Naqab. Already this year occupants have begun to move into the settlement of Carmit near the Shoket intersection. Further, the settlement of Hiran, located nearby, is already in an advanced stages of construction. Various government resolutions have approved at least another ten settlements for the Jewish community in the Negev/Naqab, while only approving two settlements for the Bedouin community during this time. Thus, instead of taking action to reduce the gaps between these communities, cease the policy of house demolition, recognize more villages and plan new settlements for a community which is over one-third of the region's inhabitants, the government continues to promote one community, whose proportion of the population in the region is decreasing.

The road to reduce this disparity between different communities is long. To begin, the State of Israel must recognize the Bedouin community as a real partner and recognize them as a group of equal citizens. The extensive house demolition policy, the limited services, and the aggressive state authorities' efforts to "regularize Bedouin settlement", against the approval and construction of many new Jewish settlements, are not confidence-building measures. Furthermore, they prove that the state has no real intention or desire to act in favor of the Bedouin community. As long as the State of Israel will not invest the necessary resources to strengthen and advance the Negev/Naqab Bedouin community, in full and sincere cooperation with its leaders and constituents, the situation will remain as it is: the gaps between communities in the Negev/Naqab will only widen and deepen.

منتدى التعايش السلمي في النقب من أجل المساواة المدنية
פורום דו-קיום בנגב לשוויון אזרחי
Negev Coexistence Forum for Civil Equality



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