

**University of Granada
Faculty of Education**



PhD Program

« Programa Oficial de Doctorado en Ciencias de la Educacion »

Title

**Attitudes towards Palestinian resistance literature and practicing
the resistance behavior of students and teachers: Jerusalem city as a
model**

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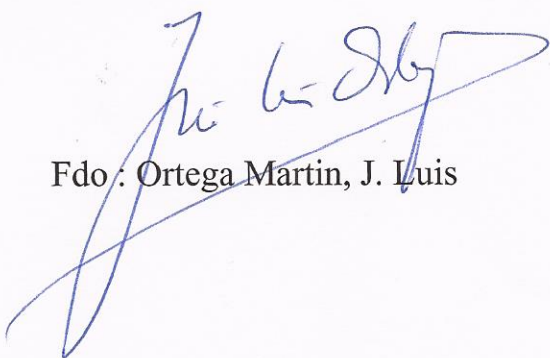
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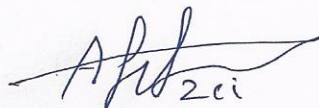
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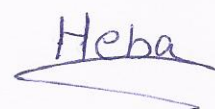
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Dedication

To my parents, my husband, my brothers and my children:

Mhohammed, Hala and Layan

Thank you for your love, sacrifice, and support

Acknowledgment

All praise and thanks be to God, the most Gracious, the most Merciful, for giving me the strength to pursue and complete this work.

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Chapter One: Background and Significance

1.1 Introduction

A psychological trend is considered to be a preparation that is acquired as a result of the experiences that an individual has, and which ameliorates gradually to take fixed forms that affect the individual's attitude, his/her relationships with others and how the different aspects of life are seen. It starts as innocent scattered conflicts, which will quickly be harmonized, bound and held together in a clear way. Trends are the central and main subject of psychology; it generally includes the individual's specific understanding of political, economical, religious or social issues about individuals or groups. The latter issues may be considered as the real embodiment of objects or actions (Dowidar, 1998). Trends indicate tendencies that enable the individual to respond and react in specific behavioral patterns towards people, ideas, events, conditions or certain things and make up a complex system where a large group of diverse variables interact together. Any attempt to analyze the nature of the trends or its dynamics would involve the simplification of this nature, because trends are behavioral patterns that can be acquired and modified through learning, and they are subjected to the rules and principles that control other behavioral patterns (Nashwani, 1985). Attitudes represent the emotional dimension of educational goals; they are linked with the learner's feelings, sensations and emotions and how to be directed in the right path in order to accomplish the objectives of education. The study and identification of attitudes have been addressed by many specialists in the fields of humanities and sociology. The individual obtains his/her attitudes from various sources including religion, traditions, media, family and school (Zahir, 1996).

The subject of trends has a special because trends are one of the most important outcomes of the process of socialization and development, and it is also one of the most important behavioral motivations that play an essential role in controlling and directing them, and there is no doubt that one of the most important pedagogical aims is generally helping the young to acquire trends that help them in adapting to problems and obstacles of the era and to change the unwanted trends that may impede the development of the society (Dowidar, 1998). It is possible for the individual to develop trends towards a lot of matters which branch from the whole surrounding of the individual, i.e. the individual may develop certain trends towards a certain

political issue, for example, if a country establishes political relationships with another country known to be as a historical enemy of the society's ideology and its values, individuals may develop negative trends towards that decision. Additionally, in the social context, individuals may develop positive trends towards certain jobs and negative trends towards others. Also, a person who lives in a stable social and familial surrounding, would probably develop a positive trend towards other individuals who live with him/her, so that he/she will feel that people surrounding him/her are cooperative and work together to achieve their mutual goals, while a person who lives in a disturbed and sick familial surrounding, and who suffers from multiple problems, would probably have negative trends towards others, and he/she will feel that he/she lays a burden on them, and so he/she tries to achieve his/her goals without taking into account their goals or perhaps he/she tries to create obstacles that prevent them from achieving their goals. Additionally, motivations and human needs are considered the most important factors that contribute to the development of personal trends; this is because the individual tends to develop positive trends toward attitudes and people who bring happiness and joy into his/her life, while he/she tends to develop negative trends towards attitudes or people who impede the satisfaction of those motivations and needs (the rule of reward and punishment). Furthermore, frequent communication between the individual and others allows him/her to be affected by some of the trends they have (Yassin, 1981).

Resistance behavior refers to the responses made by the individual as a result of interacting with others or contacting the external environment. In this sense, resistance behavior includes every action by the individual (movements, thoughts, speech, feelings, and emotions). There are two types of behavior: individual and social. Individual behavior relates to a certain individual, whereas social behavior is illustrated by the individual's relationship with others within the same group. Psychology studies individual behavior while sociology addresses social behavior (Fayed, 2001).

Attitudes are generally considered an introduction to people's behaviors, which requires the attention of governmental and non-governmental entities as they relate to many educational issues with students and teachers at schools. Therefore, it threatens the main objective that schools aim to attain, which is academic achievement within the suitable educational framework, in addition to its direct impact on social interaction between individuals and on society. Students

and teachers are faced with various attitudes, resulting in different behavioral challenges. They are exposed to positive and negative interactions with each other, with the school management and the school environment in general, regardless of the nature of their behavior. Since students and teachers spend the majority of their time at or around schools, and in an atmosphere of increasing positive and negative behaviors at the school one way or another, the provision of a safe educational environment at the school is the responsibility of school principals and the Ministry of Education, with the aim of facilitating the occurrence of positive attitudes and suitable behaviors, and therefore the development of students (Lane, 2006).

The term "Palestinian resistance literature" became popular after 1967, following the Israeli occupation of the entire area of Palestine. The duty of Palestinian intellectuals towards their cause was to awaken the idle culture in the countryside, where they played a key role in shaping an advanced state of awareness. A close relationship was created between popular and formal literature in Palestinian cities and the Palestinian resistance movement. The relationship was neither descriptive nor notarial, but rather a deep dialectical one (Al-Hussein, 1980). Following the signing of Oslo accords between the Palestinian Liberation Organization and Israel, the Palestinian Authority was formed and Palestinian resistance literature was introduced to Palestinian curricula through the courses of National Education and Arabic Language across the various stages of education for all students in Palestinian schools. We are going to identify the attitudes of students and teachers towards the Palestinian Resistance Literature (PRL) and to measure the degree of resistance behaviour among Palestinian students and teachers in Jerusalem (Palestine). And identify the relationship between the attitudes towards Palestinian resistance literature and the practice of resistance behavior among students and teachers in Jerusalem. We applied the study to the students and teachers of Jerusalem, the biggest and most important city in Palestine and the center for the three major religions which has been occupied by Israel since 1967.

Our study aims, first, to identify the attitudes of students towards the Palestinian resistance literature and to measure the degree of resistance behaviour among Palestinian students by testing the role of some variables (gender, stage and place of residence) in determining students' attitudes and behaviour. Second, to identify the attitudes of teachers towards the Palestinian resistance literature and to measure the degree of resistance behaviour among Palestinian

teachers also by testing the role of some variables (gender, specialisation, academic qualification and experience) in determining students' attitudes and behavior.

To measure the attitudes and behavior of students and teachers we have constructed two questionnaires. First, for students, we developed two sections to measure the scale of students' attitudes towards Palestinian resistance literature; it is comprised of 58 items and the degree of practicing resistance behavior is comprised of 43 items based on Palestinian curricula and references related to Palestinian resistance literature. Second, for teachers, we developed two sections to measure a scale for teachers' attitudes towards Palestinian resistance literature comprised of 58 items and the degree of practicing resistance behavior, comprised of 43 items based on Palestinian curricula and references related to Palestinian resistance literature.

1.2 Statement of the problem

The problem of the study aims to identify how the attitudes of students and teachers towards the Palestinian Resistance Literature (PRL) and to measure the degree of resistance behaviour among Palestinian students and teachers in Jerusalem (Palestine). And identify the relationship between the attitudes towards Palestinian resistance literature and the practice of resistance behavior among students and teachers in Jerusalem.

1.3 Study Questions

The present study seeks to answer the following questions:

Question 1:

What are the attitudes of students in Jerusalem towards Palestinian resistance (revolutionary) literature?

Question 2:

What is the degree of resistance behavior among Palestinian students in Jerusalem?

Question 3:

What is the impact of some variables (gender, stage, and residence) on attitudes towards Palestinian literature among students in Jerusalem?

Question 4:

What is the impact of some variables (gender, stage, and residence) on practicing resistance behavior among students in Jerusalem?

Question 5:

What are the attitudes of teachers in Jerusalem towards Palestinian resistance (revolutionary) literature?

Question 6:

What is the degree of resistance behavior among Palestinian teachers in Jerusalem?

Question 7:

What is the impact of some variables (gender, specialization, academic qualification, and experience) on attitudes towards Palestinian literature among teachers in Jerusalem?

Question 8:

What is the impact of some variables (gender, specialization, academic qualification, and experience) on the practice of resistance behavior among teachers in Jerusalem?

1.4 Study Hypotheses

The study seeks to test the validity of the following hypotheses:

Hypothesis 1:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the gender variable.

Hypothesis 2:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the stage variable.

Hypothesis 3:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the residence variable.

Hypothesis 4:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the gender variable.

Hypothesis 5:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the stage variable.

Hypothesis 6:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the residence variable.

Hypothesis 7:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between degrees of attitudes towards Palestinian resistance (revolutionary) literature and the practice of resistance behavior among students in Jerusalem.

Hypothesis 8:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the gender variable.

Hypothesis 9:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the specialization variable.

Hypothesis 10:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the academic qualification variable.

Hypothesis 11:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the experience variable.

Hypothesis 12:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the gender variable.

Hypothesis 13:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the specialization variable.

Hypothesis 14:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the academic qualification variable.

Hypothesis 15:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the experience variable.

Hypothesis 16:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between degrees of attitudes towards Palestinian resistance (revolutionary) literature and the practice of resistance behavior among teachers in Jerusalem.

1.5 Significance of the Study

The significance of this study is characterized by the following:

1. As far as the researcher is aware, this study is the first of its kind in Palestine to address the attitudes towards Palestinian resistance literature and the practice of resistant behavior among students and teachers in Jerusalem.
2. Curriculum designers across all school stages are expected to benefit from this study. Palestinian resistance literature is not only a product of poets and writers; it is a culture of people.
3. Teacher students are expected to benefit from this study by concentrating on some terms and concepts that are closely related to Palestinian resistance literature and culture.
4. The Ministry of Education may benefit from this study by introducing a curriculum that enhances or reduces students' awareness of Palestinian resistance literature according to the results.

1.6 Study objectives

This study aims to identify:

1. The attitudes of students and teachers in Jerusalem towards Palestinian resistance literature.
2. The degree of resistance behavior among Palestinian students and teachers in Jerusalem.
3. The role of some variables in determining teachers' attitudes towards Palestinian resistance literature.
4. The role of some variables in determining students' attitudes towards Palestinian resistance literature.
5. The role of some variables in determining students' attitudes towards resistance behavior leading to detention and martyrdom.
6. The correlative relationship between attitudes towards Palestinian resistance (revolutionary) literature and the practice of resistance behavior among students and teachers.

1.7 Limitations of the Study

- Human limitations: all elementary and secondary students and teachers in Jerusalem City.
- Instrument: Questionnaire
- Time limitations: School year 2012/2013
- Place limitations: Palestine (Jerusalem city)

- Procedural limitations: The study procedures are limited to the selection method of the study population, sample and tools.
- Conceptual limitations: The concepts of this study are limited to its terms and definitions.

1.8 Structure of the Thesis

The study is structured as follows. First, the main phenomenon of study, trends and attitudes towards Palestinian resistance literature, and resistance behavior are explained and based on previous scales, Palestinian curricula and references related to Palestinian resistance literature after processing educational literature related to the study. Second, the theoretical framework is developed and derived into empirical study. Then, the results of statistical analysis are presented and interpreted in the context of the theoretical framework. In line with the objectives of study, this thesis has been structured into six chapters, which are briefly described below.

The first chapter of our thesis is devoted to the introduction, the statement of the problem, study questions, study hypotheses, significance of the study, study objectives, limitations of the study and study terminologies.

Chapter two aims to present the theoretical background on Palestinian resistance literature. It will give a detail about poetry and prose in Palestinian resistance literature (stories, novels, plays). We also explain the most important poets of Palestinian resistance such as Ibrahim Toukan and Mahmoud Darwish.

The purpose of chapter three is to present the outlines about the curriculum and trends, and briefly talk about curricula, Arabic language, Israeli policies about education in Jerusalem and types of trends.

In the fourth chapter, we aim to discuss a number of issues related to the issue of resistance behavior as follows: peaceful demonstrations, apartheid wall, settling, working in settlements, boycotting the products of settlements, civil society institutions and resistance media.

In chapter five, we aim to identify the population and sample, describing the study tools, validity and reliability of study tools, study procedures, study variables and statistical treatment.

Chapter six includes a presentation of the results of the research that are found through the study sample response to paragraphs related to the attitudes towards the Palestinian resistance literature (Revolutionary) and practicing the resistance behavior of students and teachers in Jerusalem.

Chapter seven includes a discussion of the study's results along with some recommendations in line with these results stemming from the study tools.

Chapter eight provides conclusions and relevant contributions in this line of research.

1.9 Study Terminology

Resistance literature: the literature that addresses group and individual, known and unknown heroisms against invaders and tyrants. The social dimension in resistance literature is among the important aspects that add up to the human and nationalist dimensions. Resistance literature focuses on contemporary popular struggle; it emphasizes the prevalence of teaching in standard Arabic and prioritizes the use of this language in expression. Therefore, standard Arabic has become the main foundation of resistance literature (Shukri, 1979).

Palestinian resistance literature: the literature that resists anything that might harm the individual or the group from within and stand against the Zionist occupation of Palestine. Literature and writers bear the responsibility of strengthening wills, raising awareness and documenting resistance in order to stimulate the Palestinian community to maintain its moral, domestic and national traditions and values (Jomaa, 2009).

The act of resistance refers to standing up against tyranny and occupation. It further implies rejection, rebellion, disobedience and revolution. Resistance literature is an intellectual product that plays the role of rejection and rebellion in the time of occupation in order to drive and motivate crowds towards refusing all forms of imperialism and oppression, maintaining their existence and safeguarding the foundations of this existence such as religious, academic,

traditional and social practices. It is also a method of confronting all forms of imperialism and oppression, whereby spoken or written words replace shields and gunpowder in battlefields. Whereas the effects of war arms expire once they are used, the impacts of words of resistance continue long after they are written or spoken, as much as their potential for affection and survival (Al-Hussein, 1980).

It is the works of literature of the Occupied Land's Arabs. Palestinian resistance literature concentrates on the conditions and factors of its origination. It is the brightest aspect of the struggle of the oppressed people. Through this literature, Arab readers in general and Palestinian refugees in particular, can browse the intellectual and literature struggle of the Palestinian people since Palestine fell under the Zionist occupation, its land has been occupied, and its people have been displaced (Kanafani, 1980).

The researchers procedurally defines resistance literature as the one that expresses the aware human self which craves freedom and salvation from the Zionist occupation of Palestine and the liberation of the Holy City of Jerusalem from the Zionists.

Knowledge about Palestinian resistance literature: the student's awareness of the various aspects related to Palestinian resistance literature in poetry and prose. It is measured in this study using the mark scored by the student on the scale developed specifically for this study.

Attitudes are tendencies that qualify the individual to respond with certain behavioral modes towards other individuals, ideas, positions or things, which interrelate in a complex system wherein a large group of variables interact with one another. They are learned and evaluative concepts that relate to our thoughts, feelings and behaviors (Davidoff, 1980). It is a relatively constant system of positive or negative evaluation of feelings towards a certain social issue (Al-Kubaisy and Al-Dahery, 2000). In this study, attitudes are measured by the mark scored by the students on the scales developed specifically for this study.

Resistance behavior: responses made by the individual as a result of interacting with others or contacting the external environment. In this sense, resistance behavior includes every action by the individual (movements, thoughts, speech, feelings, and emotions). Resistance and rebellion behaviors exist everywhere, but only the apparent part is emphasized, although it

constitutes a small portion of the daily behaviors for millions of people who find themselves resisting and rebelling on a daily basis.

Detention: arresting an individual by a certain authority without due prosecution or accusation; it is only based on secret intelligence files or the lack of evidence against the defendant. Detention is quite common in the Palestinian territories as Israeli occupation forces frequently detain Palestinian resistance figures and children without committing any evident violations.

Martyrdom: being killed in the battlefield for the sake of Allah and to lift His word up. The martyr enjoys a prominent status that even Sahaba (Prophet's friends) wished to be killed in battles. The Holy Quran has emphasized the prominence of martyrs in verse 69 of Surat Al-Nisaa "And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions".

Student: an individual pursuing education in the elementary, preparatory or secondary stage. He/she receives knowledge with initial mental astonishment which makes educational and learning processes accompanied by special psychological, mental and behavioral reactions. As a learner, the student receives literature and cultural messages directed thereto through textbooks, which should entice positive or negative reactions and responses.

Teacher: any individual who practices the instruction profession under a license given by the Ministry of Education (Education Law 16/1964).

Jerusalem City: the largest city in the West Bank, located between the Mediterranean and the Dead Sea. It is a holy city for both Islam and Christianity. In 1948 a part of Jerusalem was occupied by the Israelis (West Jerusalem) while Jordan took control of the other part (East Jerusalem) which includes the Old Town. Israel occupied East Jerusalem in the 1967 Six-Day War, combining the two parts under its authority thereafter.

Secondary education: the educational stage that follows elementary education. It comprises two academic years: First Secondary Grade (11th Grade) and Second Secondary Grade

(12th Grade). Students take the General Secondary Exam (Tawjihi) at the end of this stage (Awwad, 2006).

Curriculum: the total learning experiences provided by the school to learners inside and outside school through organized schooling programs with the aim of supporting their overall balanced growth and making desirable changes in their behavior in accordance with the required educational objectives.

1.10 Previous studies

There is a substantial volume of research about attitudes, for example, establishing students' interests in, or attitudes towards, science or scientists (e.g., Lehrke et al, 1985; Hoffmann et al, 1998; Tamir & Gardner, 1989; Simpson et al, 1994; Jenkins & Nelson, 2005); the effects of teaching spoken Arabic on students' attitudes and motivation in Israel (Schmidt et al, 2004); attitudes of medical students towards general practice (Henderson, 2002). This study is the first of its kind to address the relationship between attitudes towards Palestinian resistance (revolutionary) literature among students and teachers in Palestine. Many studies that examined searching behavior of high-school students (Neuman, 1993; Nahl & Harada, 1996; Chen, 1993), the dynamics underlying bullying behavior for students (Arora, 1987; Boulton & Smith, 1994; Galloway, 1994; Sharp & Smith, 1991; Klicpera & Klicpera, 1996; Bentley & Li, 1995; Rigby & Slee, 1991; Rican, 1995; Perry et al, 1988). However, this study is the first of its kind to measure the degree of resistance behavior among Palestinian students and teachers in Jerusalem in Palestine.

Chapter Two: Resistance Literature

2.1 Resistance Literature

Resistance is an inherently rooted in the nature of man in order to maintain an instinct for survival; in other words, the person performs the resistance process automatically without thinking or hesitation whether it is by acts, words, or gestures and though the resistance is performed automatically, it is gradually organized and perfected to adopt plans that lead to fight injustice and aggression. Resistance literature is evidently and explicitly noticed in the pre-Islamic poetry we received, like Imru' Al-Qais and Zuhair bin Abi Sulam's poetry, i.e. resistance literature has emerged and grown since the pre-Islamic era, where pre-Islamic poets composed their poems defending themselves and their tribes, whether for internal or external conflicts with other tribes. In this context, our religion urges us to resist enemies and not to surrender and bow to the inevitable; the Sunnah of the Prophet Mohammad -peace to be upon him- shows several events that urge us to resist enemies by words, acts, and even the heart. This type of resistance literature is obviously noticed in the poetry of Hassan bin Thabet -the prophet's poet- and the Companion Abdullah bin Rawaha; their poems defended Islam and Muslims against injustice, disbelief, and attacks to Islam and Muslims. The Prophet Mohammad -peace to be upon him- supported and encouraged those who poetized poems that resist enemies and aggression; where the Prophet said to Hassan: "satirize them, God is with you". This type of literature and poetry is considered a double-edged sword; since it stimulates, encourages, and raises Muslims' morale while it spreads the spirit of defeat among the disbelievers and frustrates them emotionally and mentally.

For resistance in the literary books, Al-Jahez wrote his book (Al-Bayan & Attabyeen) in response to taunting and sarcasm performed by Persian and Roman tribes against Arabs and Muslims. The Arab literature, as a whole, has become a resistance literature in the modern era. Despite of the recent developments, the resistance literature has been clarified and formed in new forms and mechanisms though poetry is the most popular mechanism of producing and receiving; since the entire modern Arab literature is considered a resistance literature seeking freedom, salvation, and independence. The resistance literature has emerged to defend stolen human rights that led to spread oppression and profane the land. This literature has also been

called “Political Literature” or “Revolutionary Literature”, but all such names have one goal namely, stopping oppression, achieving freedom, protesting against terrorism, tyranny of opinion, suppression of legal freedoms, and illegal practices that violate regulations and law. It should be mentioned that the Resistance Literature plays a key role in spreading awareness among nations and people where the poetry is considered the most popular literary form in describing events and affecting people. The resistance poetry is addressed to both mind and heart logically and emotionally, so it plays a significant role in forming, affecting the public consciousness and spreading the cultural resistance awareness among Arab and global nations and people. The resistance literature mainly aims to eliminate control on individuals and activate the spirit of resistance among people regardless of their classes; resistance literature seeks to change minds and feelings, urges people to consider successful examples and useful experiences, and focuses on difficult circumstances that the people suffer compared with other people who live in comfort and freedom.

2.2 Palestinian Resistance Literature

Palestinian literature has always been a reflection of reality and a mirror by which writers and thinkers reveal their private vision about that reality and society they live in.

Poetic and prose language of literature including the various literary forms. Novels, stories, poems and articles have taken up all issues, aspirations, pains, and conflicts of the society since the beginning of history. Resistance literature, with all its types, has always been an immortal picture that does not only reflect the suffering of human beings or groups, but also people, countries and even continents. This literature depicts suffering, oppression, cruelty and brutality performed by the colonists on the one hand, and hope, aspiration, and expectation of prosperous, independent, and liberation future for those on the other hand. As a result, such suffering caused the emergence of a literature that has the pioneer role in confronting the colonists as a type of resistance that urges the people to stand firmly together, sacrifice, and endure hardships in order to achieve the ultimate success against the oppressive occupier regardless the sacrifices needed to be carried out (Kanafani, 1970).

Since the decade of the 1930s, Palestinian history has been full of both cultural and armed resistance aspects. If armed revolutions that waged by the Palestinian people showed names such as Ezzeddin Al-Qassam, resistance literature had shown names of the same rank, the Arab World proudly still remembers them such as Ibrahim Toukan, Abd Al-Rahim Mahmoud, Abu Salma (Abd Al-Karim Al-Karmi), etc. However, the resistance literature in the occupied Palestine since (1968-1984) is characterized by the severe hard circumstances it existed in. As a matter of fact, the Palestinian literature, in particular takes up resistance subject more than any other Arab literature; whatever the writer would write, the poet poetizes, and the artist draws if they do not perform such works to reflect the reality and describe conditions of people in the homeland. The available creative books in terms of short story and novel, in particular, were not available sufficiently (Rashid, 2004).

This type of resistance is mainly found in political and cultural actions that these two correlative actions form the fruitful environment that generates, handles, keeps, and sponsors the resistance. In this context, the cultural aspect of resistance has utmost importance, less than the armed resistance itself. Thus, the process of monitoring, investigating, and probing its secrets is considered indispensable to understand the ground on which trifles of armed struggle are based. Between 1948 and 1968, the Arab intellectuals in occupied Palestine presented, under the most extreme cultural suppression, a historical example of culture of resistance characterized by awareness, durability, firmness, continuity, and depth.

2.3 Factors of Emergence of Palestinian Resistance Literature

In 1908 when the Ottoman constitution was issued, the late Sheik Mohammad Saleh, upon a patriotic motive, established “Kindergarten of Fayhaa” which disappeared during the First World War. After British occupation of Palestine, Sheik Mohammad Saleh, with a group of his friends, established a national school called “Kindergarten of National Knowledge” which was a national institution to graduate the young people of Palestine, Jordan, and Iraq; this national institution kept performing its cultural, moral, and national role until the second disaster (Nakba) in 1967. In 1909, Khalil Skakini established the School of Constitution to educate the young men; it was characterized by having students with various religions and ideas, reinforcing, educating, encouraging students, and planting the spirit of courage and prowess into them (Al-Jozi, 1990). After the end of the First World War and the collapse of the Ottoman influence in the Arab countries, Palestine was put under the British Mandate within bad political circumstances, the Balfour Declaration was issued in November (1917) by which Jews established their National Home in Palestine. In 1922, the League of Nations approved the Mandate where Britain sought to create the political and economical conditions in order to Judaize Palestine and facilitate immigration to it. To defend their homeland, Palestinian people spared no efforts, held several conferences, and performed several/many revolutions such as the Al-Buraq Revolution when the British courts in Palestine delivered judgments of imprisonment and death by execution to the martyrs: Mohammad Jamjoum, Ata Azzir, and Fuad Hijazi.

The conflict continued until the Palestine disaster (Nakba) that occurred in 1948; the Zionist gangs occupied Palestine and displaced Palestinian people, and in June 1967 the Zionist entity occupied the rest of Palestine (Al-Owaisi, 1992).

This paper exceeds limits of Palestine disaster with all dates of its bloody events and exceeds the age of this Zionist entity that resulted in the global colonization, where it takes up total of political and social reasons which destroyed the Palestinian entity and caused emergence of bastard of colonization. At the eve of World War I, the international position was controlled by the Zionist leaders in all powerful countries; in Germany, the Zionists made an agreement with its leaders resulted in support of the German government to Jewish and Zionist activities and Jewish settlement in Palestine, while in Britain there was Balfour Declaration in November

2, 1917 “unholy marriage certificate between the British Imperialism and the colonial Zionist movement against Palestinian people”, but in America, the leader of Zionist movement, Louis Brandeis, was a powerful man to the U.S President Wilson that this Zionist judge managed to push the United States to support Britain in its war if the latter agrees to establish a Jewish homeland in Palestine. This shows that, immediately after the World War, three major countries supported the Zionists against Palestinian people which resulted in occupation of a homeland and displacement of its entire people, where the Zionist objectives were supported by all western countries (Al-Kayali, 1973).

In this context, the Palestinian people got frightened since they felt from the beginning that their future would be dark. It was clear for observers of that period (1914-1919) that the calamity of the Palestinian people became a large tragedy, thus, their reactions were not confined to protest and words, rather secret and non-secret societies were formed where armed teams were established to assassinate some Jewish leaders. The whole western world supported the lame Zionism to be built upon the Palestinian entity taking into account that the Socialist Revolution and all socialist organizations upheld the Imperialism and Zionism to establish Jewish and Zionist homeland in Palestine. After occupation of Palestine, the Zionist authority started its war against citizens through depriving them of rights of freedom, education, and well living, and also preventing them from performing any Arab activities. As to status of education of Arab citizen in the occupied territory, the Zionist authority fought the education process of Arab citizens using all its known methods; it neglected the school buildings and sought to employ teachers of those who belong to it who were not qualified, so it fought Arab history, literature, and the Arabic Language, deprived Arab schools of financial aids, encouraged sectarian schools, and distinguished Druze citizens in order to eliminate the morale and patriotic spirit, but it could not take off the patriotic hopes from their minds. At the economic level, the boycott policy was not a new weapon; rather it was strict that Jews were forbidden from buying from Muslims and Christians and from employing Arab labor force in industry and agricultural projects in their colonies plus, it fought workers’ sector (Al-Husseini, 1980). The Arabs of the occupied Palestine realized, from the beginning, seriousness of the battle they were facing under Israeli military rule, and from the beginning, they showed their awareness of the plan fabricated against them and summarized it in one short sentence, namely, “all people in the world stand on their feet except the military governor who stands on his tails”. This expression was not able to face the

political and cultural challenge fabricated against them, where such awareness led to clarify the Resistance Literature which was a resistance from the inside to facilitate the attack from the outside (Kanafani, 1980).

The term “Palestinian Resistance Literature” was commonly used after June 1967, and after the political, military, and cultural emergence of Palestinian Resistance Movement that appeared after the military and psychological defeat of Arab countries in June, the duty of Palestinian intellectuals toward their commitment to their issue was to move the inactive culture of the rural areas that they played a key role to develop a considerable awareness. There was a close relationship between Palestinian folk literature and the eloquent literature in the cities on one hand, and the Palestinian Resistance Movement on the other hand; such relation was not descriptive or documentary as it was a deep dialectical relationship, this maybe started in the 1930s, when such period was full of a great group of poets and tellers who roused the armed struggle and made it a part of the cultural heritage (Al-Hussein, 1980).

In the core of this awareness, the resistance literature revolved around this issue and provided every possible aid to the armed struggle as well as worked on shaping the awareness with the national identity. Then, the resistance literature showed the nature of alliance of the Zionist entity with forces of evil, terrorism, assassination, hegemony and arrogance, it focused on the grounds of alliance of courageous opposers with will, patience, and determination to get freedom and independence regardless of sacrifices. Accordingly, who defended the human dignity and freedom of the homeland and the nation and who adhered to save its good values should spare no effort for its sake; sadness and disaster should not weaken him, destroy his determination, nor deter him from achieving his goals, rather he must develop his tools regardless of the great crises he may face as what happened in the disaster (Nakba) of 1948 or disaster (Naksa) of 1967. The resistant writer should response to the united creative self to face the shredding, schism, and intimidation existed in the nation life (Kanafani, 1980).

While the resistance literature fought segregation and schism and chose a single language, there were discouraging, lost, and misled people calling for destruction, schism and replacing colloquial languages by classical Arabic and folk local literature by the classical Arab literature. In addition, there were anti-Arabism political trends or weak politician systems did not disengage from factors of subjugation, fear, and hesitation. The fighting writers sought to achieve the Arab

Common Renaissance at all levels which means that the Arabism formed considerable cultural principles complying with beliefs and values in them (Jomaa, 2009).

Resistance Literature in the occupied Palestine is characterized by this deep vision that it fights on more than one front; it will be really surprising that the researcher will notice in production of the occupied territory that there is an early awareness through the poetry, story, and play as for a lot of facts discovered by the Arab writers. The resistance literature in the occupied Palestine tightly connected between social issue and political issue considering them two parts of one body to be unified in order to perform process of resistance; this type of literature went further when it realized early the organic correlation between issue of resistance of Israeli occupation and issues of liberation in the Arab countries and the world. In the context of all such complicated levels, the resistance literature in the occupied Palestine started the battle of its obligations that this reality which developed automatically through overlapping developments has led to a significant phenomenon to be considered; where the great majority of resistance's writers in the occupied Palestine extend their obligations beyond the artistic limits as if they belong to the national movement in one way or another and struggle through its organizations. It is known that as a result of Israeli policy of repression, the Poet/Mahmoud Darwish was frequently imprisoned and that the Poet/Samih Al-Qasim suffered from the military rules. Furthermore, the Israeli government continuously pressured on a civil company to dismiss the poet Fawzi Al-Asmar because of his political poetry and struggle plus the poets Ziad Al-Tard and Tawfiq Fayyad were dismissed from their jobs due to the same reason. However, such policy of repression did not lead to negative results, where poets like Mahmoud Darwish and Samih Al-Qasim renewed their visions and developed their performance amazingly when they were in the prison, and that the Israeli policy of repression led to an increasing awareness of the social side of the resistance movement. This was noticed in the short stories that dealt with issues of restraining traditions inside the Arab social institution where they are rejected in order to refresh the Arab community to be able to continue resistance responsibilities (Kanafani, 1977).

Depending on this right principle, this future designed and prepared by writers of resistance simply focused on an issue of nation refuses, in its exile, to wait for dream or care for enthusiastic songs, and refuses, in its prison inside the occupied territory, to admit that it is hopeless and unable to create its own future. In this context, and in literature of Darwish, in

particular, the identity is unified, the issue is adopted, and the Palestinian person emerges from the ideas, dreams, and songs he refused to accept in order to burn the office and the memory that doesn't transform the exile into a homeland. It is noticed that the correlation of resistance literature with liberation battles means that the literature is correlated with land, soil, and the homeland; that is to say that "the land to be transformed in the poet's consciousness into a permanent symbol of life and donation, the land to be connected with love to sacrifice, the land to be connected with maternity and paternity to sacrifice, happiness and sorrow, and life & death; the land becomes the line connecting the bygone time and the future that arises out of trifles and ruins of destroyed houses (Al-Hussein, 1980).

2.4 Poetry and Prose in Palestinian Resistance Literature (stories, novels, plays)

The poetry is expected to be the first tool in calling for resistance; since it can spread without being published and it can transfer verbally. The poetry in the occupied territory has never stopped performing its role in resistance using all tools that can be employed in order to make it a weapon when needed; The popular poetry has played a significant role in history of Palestine since the 1920s; in fact, the Palestinian people are those who transferred the songs and ovations to their exiles that are evidently noticed in all demonstrations in the Levant (Kanafani, 1970).

There are various dimensions of heroism in the contemporary Arab resistance due to the different fronts in which the Arab person struggle; the Palestinian front, for example, is not mere a conflict between the Arab and the western colonization, it is further a hard conflict between state of Israel and Palestinian people, the core of Palestinian poetry is liberation of the land (Shukri, 1979).

2.4.1 Poets of Palestinian Resistance

The most famous poets of Palestinian resistance: Ibrahim Toukan, Mahmoud Darwish, Abd Al-Karim Al-Karmi, Samih Al-Qasim, Tawfiq Ziad, Abd Al-Rahim Mahmoud, Wadie' Al-Bustani, Ahmad Dahbour, Fadwa Toukan, Al-Mutawakel Taha, Ma'n Bsiso, etc.

Table 2.1 Poets of Palestinian Resistance Literature

Poets of Palestinian Resistance Literature	Title of the Poem	Name of Collection/Book
Fadwa Toukan	Look at them from far distance	From poets of Intifada
Tawfiq Ziad	Shackles	I support you
Ma'n Bsiso	To Jabal Annar	Complete poetic works
Samih Al-Qasim	A letter to illiterate invaders	Poets of Intifada
Al-Mutawakel Taha	Time of progress	Time of progress
Abd Al-Naser Saleh	In the beginning there was the stone	Glory respects you
Abd Al-Rahman Baroud	Shackles	File of Intifada
Mahmoud Mefleh	A child of Belief	File of Intifada
Khalid Said	Owners of the elephant	Stone and trees
Ahmad Al-Reifi	Inspirations from revolution of stones	File of Intifada
Khalid Abu Al-Umrein	The stone pronounces in Jerusalem	File of Intifada
Sa'd Khader	A rock from the occupied territory	File of Intifada
Abd Al-Rahim Mahmoud	Martyr	Abd Al-Rahim Mahmoud
Wadie' Al-Bustani	Infant state	Palestinians
Ahmad Dahbour	Ash pants	Ahmad Dahbour

In this study, we will take up backgrounds and poems of: Ibrahim Toukan, Mahmoud Darwish, and Abd Al-Karim Al-Karmi.

2.4.1.1 Ibrahim Toukan

He was born in Nablus in an inveterate family, originally, came from Hejaz. He studied the primary grades in Al-Rashadia Al-Gharbia School where he spent 4 years, he completed his high school education in Al-Mutran School, and he obtained his bachelor degree from American University in Beirut in 1929, he was fluent in English and very good in French, Spanish, and Turkish. He lived his youth with many diseases where he was suffering form Ulcer and deafness

in his ear. However, he lived his life with powerful spirit and determination; He worked in press sector for awhile when he was in Egypt for treatment purpose, he was an Arabic Language teacher in Najah National College in Nablus. He worked as a supervisor on the Arab division in Palestinian Radio Broadcasting; he was the first controller of the Arab division. The Jews did not like his works, so they kept pestering him until he was dismissed from his work on 1st of October 1940. He worked as a teacher in Al-Rustumia/Iraq where he got ill again two months after his arrival, so he went back to Nablus to be transferred to the French Hospital in Jerusalem where he died on Friday, 2nd of May 1941. Ibrahim Toukan was a patriotic and patriotic poet; he lived his short life challenging British colonization and the Zionist invasion. He wrote several poems for all fighters and martyrs who faced British colonization and the Zionist invasion and for all fighters and martyrs of the Arab countries, he was called “The Poet of Palestine” and he focused on self-criticism to be a theme of his poetry. He is considered the pioneer of resistance poetry in Palestine who had a significant impact upon the following generations of poets of Palestine (Sadouq, 2000).

In summer of 1929, the Jews tried to exceed their permanent traditions concerning their prayer in Buraq site. Accordingly, the Arabs protested to such actions since they learnt about the purposes beyond such attempt namely violation of Islamic places, where bloody unrests occurred in Jerusalem, Hebron, Jaffa, and Safad between Jews and Arabs resulted in several deaths on the Jewish side in Hebron and Safad. In this context, British authorities arrested some young men accusing them of killing Jews; death sentences were delivered to the three martyrs namely: Fuad Hejazi from Safad, Mohammad Jamjoum & Ata Azzir from Hebron. On that occasion, Ibrahim Toukan wrote his poem “Red Tuesday”:

*“When your unlucky star appears, heads has been swaying hanged with ropes
 The call of prayers wails, the bell sadly rings , for the night is really roiled and the day is
 truly surly
 Eternal sloughing tool is marking on the sky keeping them in her stony heart
 This bad day has come to ask the whole previous ages, Is there worst day than me the
 world ever witnessed
 Another day answered: yes it is me whom I witnessed the unjust Inquisition
 Still this bad day is the worst, in which, the injustice of courts is a proverb and emblem”*

The First Hour

I am the hour of Dignified Soul, I have the honor of priority

I am the elder of the hours whom all the symbol of the Zeal

I am the daughter of the case in which I have a deep signs

Signs of warm swords and dreadful lances

I have thrown the faithfulness in the heart of the new generations

Who will someday make the enemy taste death and sorrow?

I sear with Fuad's soul, departing his chaste body

To come close the Heavens

I swear immortality could never be obtained without a sacrifice

Long live the souls who sacrifice for their own homeland”

Second Hour

I am the hour of the strongman; I am the hour of storming bravery

I am the hour of honorable death crowning glorified deeds

My hero destroys the chain setting an example of freedom

I tried to be ahead to get the honor of immortality

I threw the spark of firm will in the heart of the youth

Youth would never be cheated with promises henceforth

I sear with the soul of Mouhamad meeting the death as if meeting a bunch of flowers

I swear with your mother singing the victory song at your death

She is mocking the condolence, her son would never die

I swear the greatest reward is that of a martyr”

Third Hour

I am the hour of the patient man, the hour of tolerant heart

Firm standing till the end, even in the worst situations

My hero is stronger than rocks meeting the dreadful death

Happily waiting the death, What a wonder he is !

He will meet the Lord, bold handed at the doomsday

Patience my comrades, patience is my command

I've threatened the enemy with a dreadful day

I swear with your soul Atta, I sear with the heavens of God

I sear with your lion cubs crying their brave father:

Only Brave Patient is the savior of the Homeland”

Conclusion:

“Their bodies are in the soil of Homeland. Their souls are in heavens

There would never be aggression; there would be the stream of tolerance and forgiveness”

This poem shows prowess of the unarmed people and coalition of the poet with his people. In June 1930, due to revolution of (1929), death sentences were delivered to the three Palestinian martyrs. The people protested to such judgment, but it was useless, on Tuesday 17.06.1930, the Muslims and Christians were sad since the death sentence was executed on the three heroes in three successive hours; Fuad Hjaz, Mohammad Jamjoom, and Ata Azzir respectively. It was officially decided to execute Ata Azzir after Fuad Hjaz but he broke his shackle to be the first

and he won. In this context, the poet describes this bloody day superbly and records deaths of those martyrs, in the immortal book of patriotic poetry, through the poem “Red Tuesday”, (Toukan, 1977).

He also wrote the poem entitled “The Commando”, where the mandate government appointed a British Jew as attorney general in Palestine. He imposed a lot of arbitrary unfair laws upon the Arab people; accordingly, an enthusiastic young man lurked in the entrance of government office in Jerusalem and shot him to be injured (Toukan, 1977).

Theses verses are from the poem “The Commando”

“His safety is not a matter of question, his life is there easy going on his palm

The painful sorrows has changed his pillow with a coffin

Watching the hour preceding the time of death

Ever thinking, ever mentally engaged

Inside his chest, the heart is flamed with the thirst to the target

A spark of him would flame the day out of the night

He looks to be a messenger of Hell

He is standing there at the door, from which death is really afraid

Storms just calm down you should be shy from his bravery

He is silent, if speaks will utter fire and blood

Tell those who criticize his silence, Resolution is created mute

Mostly the deeds will be louder than the words with such a man

Don't blame him, he has witnessed the injustice of life, course of law is black.

He witnessed the damaged of his beloved lovely homeland

His enemies are quite unjust that land and sky abhor

His enemy joyfully living, he was almost killed by fury BUT

He is standing there at the door, from which death is really afraid

Storms just calm down you should be shy from his bravery”

It should be mentioned that this poem is used in the famous series “The Palestinian Estrangement”

2.4.1.2 Mahmoud Darwish

He was born in “Barwa” village of “Acre” in Western Galilee of Palestine. He grew up in a family of eight children, five boys and three girls; he is the second older son. His father was a modest farmer having some lands, while his mother was illiterate and she was from “ Damoun” village.

After the first disaster “Nakba” of 1948, his village was destroyed by the Jews resulted in dispersing people of the village in the country. In 1948, his family immigrated to Lebanon, but fortunately, the family went back to the homeland after one year to settle in “Deir Al-Asad village” where he was in the second grade of education, the principal was a good man since he used to hide Darwish in a classroom when the school was visited by the official supervisor since he was forbidden from living in his own homeland. He continued his education under hard circumstances till he attained the high school certificate. After that, Darwish moved to Haifa to start a new phase of his life facing Racism and Zionism through evolving in Israeli Communist Party. He kept writing articles to the Arab newspapers issued there, then he worked in “Al Itihad Newspaper” and “Al-Jadid” journal where Mahmoud Darwish was frequently arrested and imprisoned (Al-Naqqash, 1979).

In early (1970), he obtained a scholarship to travel to Moscow for purpose of graduate studies where he spent one year there, then he moved to Cairo to work with the editorial board of “Palestinian Affairs” journal issued by Palestinian Research and Studies Centers in Beirut and he became the Editor but he left the journal few months later. He visited several Arab and

international cities, but he finally settled down in Beirut to leave it after the Israeli military invasion in 1982. He lived in Tunisia and Cyprus; he spent a long time in Paris where he learnt about the global cultures. He was chosen to be the Head of Union of Palestinian Writers and Journalists, he received international awards ((Sadouq, 2000).

Poems of Mahmoud Darwish played a significant role in resisting the occupation; especially, the poem “Record that I am an Arab” that this poem played a motivational role in the 1960s plus the poem “Challenge” from the collection entitled “Lover from Palestine” in which he says (a million birds in my heart create the fighting tune” (Rashid, 2004). Darwish is considered a pioneer of “Resistance Poetry” that he took up patriotic purposes; the top of which is the concentration on the Palestinian identity (Said, 2006).

His poetry is characterized by simplicity; he describes his normal life without retouch or edification; his life that may encounter with a little of love and a bitter abandonment, his life that may be shaped with lethal solitude which burns his heart. When he writes poetry, he struggles with the life through his struggle against racist regime (Shukri, 1979).

Thus, Darwish took up suffering of the Palestinian people, because of the Zionist occupation that he wanted to exile them from their own land. However, they insisted to stay there despite of the pains and suffering, they did not give up, but resisted the invader manfully, since they liked to sacrifice their souls in sake of their homeland. Darwish’s poetry is full of features of sacrifice and youthfulness of the future that emerges from beauty of the poetic words that seek freedom, he says in the poem “He returns in a coffin”

"In our land they are talking sadly

About my friend who travelled away

And came back in a coffin

His name was....

Didn't remember his name?

Ok, keep the name in the hear

Don't make it an utterance that disappears in the air as if an ash

Keep it as a bleeding wound that never coincides a band

I am afraid, Dears

I am afraid, Orphans

I am afraid to lose the name in the crowds

I am afraid that he would be melt in the winter storms

I am afraid that the wounds in our heart would sleep

The age... It is the age of a blossom that never cries under the moon light

He never stopped the nights hours awaken

Never puts hands on his beloved's house wall

His eyes have never travelled beyond desire

He never kissed a beautiful lady

He never knew love, except for the songs of a lost singer

He never said: Oh my God! To a beautiful girl except twice

Once she only gave him a blink of an eye

For he was really young

He disappeared from the her road and never thought of love again

They are talking sadly in my homeland about my friend

Who travelled away and returned back in a coffin"

Mahmoud Darwish is eager to return to situation of struggle and sacrifice neglecting all aspects of weakness and inability; he equipped himself with patience and resistance beside the love of heaven and its sparkling sun. The creativity in this poem may lie in reformulating the fact of struggle in an expressive formulation depending on principle of a free association that shows a good tale reinforcing value of sacrifice and struggle. In this context, he surprised us, especially, when he knew that how the one could be a fighter to liberate the homeland and then to die for its sake as a martyr where being a martyr is holy revolutionary value lives in the one's conscience (Jomaa, 2009).

The resistance literature belongs to the identity that establishes purity of belonging and the beauty of ability that shape the genuine values on which the people live according to what stated in the poem "Identity Card":

"Just fill it down. I am an Arab

My ID card No. is fifty thousand. I have eight kids

A summer later the ninth would come. Would you be angry then?

Fill it down I am Arab working with my labor comrades in a mine

*My kids are eight ... I afford them the bread, the pens and copybook as if I
am taking out the thread from the rocks.*

Still I did never beg, I did never plead your mercy

I did never be a slave at your throne

Would you be angry for that??

I am an Arab, a name without Surname

I am patient in the land of fury and anger

My Roots..... Just before the Time was born my roots were there

Just before the Cypress and the olive trees rooted there

And just, before the grass decorates the land.

My father is a descendant of a Plough far away from Nobility

My Grandpa was a farmer, poor kinless and kinless

Still he taught me to be glorious like the sun before teaching me literacy

My house is only a guard cottage of bamboo

Are you satisfied with my Class then??

I am a name without a surname

Just fill it down I am an Arab

Of coal colored hair, brown eyed

Koffiyah headed, of hard hand like the rocks

My address is there in a lost dismiss isolated village

Of nameless streets, all the men there either in the farm or in the mine,

Would you be angry then?

Just fill it down

I am an Arab

You have robe my grandfather's fields

You robed the land I used to plough and plant and left us only the rocks.

Would you take the rocks too as announced by your government?

Then just write down on the top of the first page

I don't hate other people

I don't rob others

Still if I felt hungry I will eat my enemy's flesh

Beware... Beware of my hunger and anger "

This literature, spontaneously and evidently, figures the situation of expressive astonishment, honesty, sincerity, and sublimity of human propensity which reveals that it is not only a result of enmity against the Zionist and its allies who conspired to occupy Palestine and determined to implement the Zionist Project through dominating the Arab World and stealing its bounties but it also a fruit of all forms of resisting the aggression that aims to destroy the existence, identity, land, and homeland (Darwish, 1994).

The foregoing ideas are stated in the poem by Darwish entitled (Diary of Palestinian Wound):

"We have set free from memory

Al Karmel is there inside us

Al Jaleel grass is on our eyelashes

Don't say let's run to them as a river

Don't say!!

We are in the flesh of our Homeland >>> and it is inside us

We were not like the young pigeons before June

This is way our love did not erode like the chains

Sister, twenty years ago, we are not writing poetry

But we are fighting

The shadow in your eyes is a devilish god

He came from June just to color the foreheads with the sun color

It is Martyr color.. It is the prayer taste

He gives life or takes it away

Still both ways ...aaaaaah

In my heart there was the prelude of your eyes night

Coming one drop after the other

What makes us both here together is the returning back

From the fall age

Tonight your voice is all a knife, a wound and a band

Your voice is a drowsiness approaching out of victims' silence

Where is my family?

The come out of the Exile tent and returned back as Prisoners

Still love words don't rust, but the beloved is in prison

My love... My love who puts in my hands the

Porches destroyed by the wind

Home stems

Sins

Once my heart was filled with your eyes only

Today it is enriched with the Homeland "

These words grant the land a sense of holiness and myth, where he adored its soil since he was one of those poets who left the homeland heading to Beirut and other cities, so he realized

that the futility is not connected with struggle or arriving but with exiles as incidental nature and existence with a sense does not agree with sense of settlement (Darwish, 1994).

The following is a section of a poem by Mahmoud Darwish entitled (a Letter from the Exile) :

"Greeting and a kiss . I have nothing more to tell

Where should I start? Where should I stop?

Life cycle is ever endless

All what I have in my expatriation is only some snacks comprising dry hard bread and sadness

And a copybook in which I throw what burdens life throw upon me.

I spit in the pages as much as I felt malice in my throat

Where should I start?

For what is said and what's going to be said tomorrow

Will never be fulfilled by an embrace or a touch

All what is said and going to be said would never make the stranger go back home, would never make the rain comes in , would never make the feathers grow on a poor lost bird

Where should I start? "

The situation of moving from an exile to another and from a land to another recalls the collective memory of the situation of exiles and prisoners when the poet speaks his mother revealing the worries that live in his mind and control his memory, where he recalls them as if she is present before his eyes talking to each other (Darwish, 1996).

2.4.1.3 Abd Al-Karim Al-Karmi (Abu Salma)

He was born in Tulkarm city/ Palestine where he studied, and then he studied in Salt /Jordan, after he completed his study in Damascus/Syria to have high school certificate in 1927. He moved to Jerusalem to work as a teacher in Al-Umria School and Al-Rashidia School, and there he studied "Law" in Palestinian Institute of Law where he met the poet Ibrahim Toukan. He was dismissed from his work by the Authority of British Mandate due to his objection to establishment of a palace for the British High Commissioner on Mount Scopus which its history is connected with Omar Bin Al-Khattab when he conquered Jerusalem. After that, he worked in the Arab Division of Palestinian Broadcasting Radio where he resigned a few months later to settle down in Haifa and worked in the legal profession. He immigrated to Damascus in 1948, two days after defeat of Haifa, he worked there as a lawyer and teacher and participated in guidance activities in Ministry of Information. He participated in Arab, Asian, and African conferences. He was a member of the Preparatory Committee as for the first conference of Palestinian writers and journalists held in Gaza in 1966, and then he was elected as the president of Union of Palestinian Writers and Journalists.

Abu Salma is considered a pioneer poet of Palestinian and Arab struggle poetry that his poetry is full of anger and revolution and characterized by simplicity, strong structure, and rich implications. He is considered the undisputed chief of Palestinian poets after death of Ibrahim Toukan (Sadouq, 2000). The following verses is from the poem entitled “My quill is from Palestine”:

*My quill and language are from Palestine writing about love and
immortality*

*From Palestine is my quill and from Al Lid and Al Ramleh I regulate the red
songs*

*From the Orang of Yafa I made the rhyme , meanings were made from
TolKarem*

*From Gaza Strip I took the letters; songs boasting the colored sides
The day Nablus slept sodden eyed we could never close an eye in sleep
My quill is from Palestine , winged towards heavens – the two banks*

*I narrate it from loved Jordan to announce the dewy sad tones
 From the dull Bank I would never narrate my sorrow unless it would cover
 the whole universe
 My quill is in my hand, sparked with Fire Mountain's flames creating a dark
 red letter.
 The ink of my quill is tears and blood mixed behind the lines
 In my quill's sizzle you could hear the wailing of Al Aqsa Mosque over his
 family lost and the crying of the sound of prayer
 Dier-yasin and Al Qastal similarly in black embracing
 You leader, carrier of shame flags just get out of the battle land
 Just leave the People manage themselves , You , the protectors of Idols and
 Fetishes
 Every day you renew the swearing to run away once there is a crisis of
 conciseness
 After the Liberation day, we will set a new logo : to Remove the Aggression.*

This poem was delivered in the Poetry Festival held in Cairo that he took up, in this poem, the tragedy of defeat of June 1967, which was the beginning of extremely dangerous phase concerning the Zionist & Imperialistic existence in the Arab region. However, it was also a new phase of the Arab struggle against such existence. Abu Salma was wondering about the date of spurring the Palestinian revolution that he thought that it was the sole solution to eliminate the shame of defeat and liberate the occupied territory, since the armed struggle is the ground to create future of the issue and establishes its foundations (Khalaf, 1980). The following are some verses of the poem entitled (Visions of the Homeland):

*"I've plant flowers throughout your road, but thorn in mine
 Your shadows are there in my poetry, your envisage in my eyelash
 Your star... what a Star.. Is there beating inside my heart.*

My eagerness to your eyes kept me awake through night, moving from one side to another

Once our eyes come to meet, only reproach meets my eyes

You said you felt other shadows in my poetry

It is your own vision is there flowered with colors of yours

Would you read your name inside the self-evident silence?

Just ask the letter, he is like the heart kept hidden the secret of your love

I sear with your eyes, the charm of my poetry is only that of yours

Once the dawn sparks out from your eyes... what a wonderful look

I see the dawn as it is shadow of Al-Led, Al-Karmel and Al-Ramlah

I see the western coast waves in Acre, I see its shadow

I saw in its horizon my Homeland; I print it on a kiss

Eyes have brought me what I could never get

Brunette...Secrets and news are there on your lips

And how? We are only verse in the Universe

Upon which signs of exile and tears are marked.

Once we were glorious dignified, today we are homeless kinless "

In the said verses, Abu Salma flirted with his homeland by revealing his immortal love which was the reason beyond his emotions shown in his patriotic poetry that he believes that there is no beauty equals beauty of Palestine (Obaid, 2009). The following verses are from the poem entitled (After ten years).

"My comrades the fire mountain calls us.

This storming love is our love

The gentle waft blow passing us

Carried our perfume from Hittin Land

On every road an odor of our youth and a ray of our blood

There is no mountainside of Palestine ignorant of our walk.

There are no free people whom set free except of our bloody steps "

The poet, in the said poem, showed the place in which the battles took place that he employed the historical quality of the place to strengthen determinations and mettle of people, that he describes the battles of the warriors in "Jabal Annar" which was called by this name when the Palestinians ignited the fire in the face of Napoleon who could not occupy Palestine. The poet repeated this name several times revealing that "Jabal Annar" would remain as a mount of fire in the face of the invaders (Obaid, 2009).

2.4.2 Prose (stories, novels, and plays)

2.4.2.1 The story in Palestinian Resistance Literature

The modern and contemporary Arab literature has experienced certain political and cultural conditions resulted in various literary trends, specially the story. Our writers mainly depended on the European literature, Accordingly they considered the foreign story ideal in terms of their trip in the story writing, so they translated a lot of works, that the new circumstances of the Palestinian people had a great impact on selecting characters by the Palestinian writer ,as well as, the subsequent pressures on the Palestinian, and the actual confrontation between the Palestinian

people and the Israeli enemy inside and outside the occupied territory where all these conditions formed several grounds for the Palestinian writer.

Most of story writers experienced the actual struggle and involved in the resistance front which resulted in a prominent phenomenon; where most of them employed the character that was the theme of the Palestinian struggle, namely, the “commando” which is evidently noticed in topics of their story collections (Abu Al-Shabab, 1977).

The story of heroism and the story of resistance have not been equivalent unless the story of resistance is combined with the story of heroism, then we got a terrific story so long as the writer has the artistic talent and ability that sorts it out in the a mature level of human action. The novel or the short story may provide the wide and useful framework that enables the writer to have a purposeful treatment opportunity to be away from impulsiveness as noticed in poetry for example. In other words, the story can exceed necessities of the instantaneous moment and incidental emotion to head directly to the core of issue and essence of the problem. The story is considered, among arts of literature, the simple equivalent of the cinema as said in the last century. The story has the basic features of the nature namely, freedom of movement existed in the various artistic trends which sometime tries to stimulate reality and create a new reality at other times (Shukri, 1979).

Palestinian intellectual learnt about the world’s great stories translated by the foreign missionaries at the beginning of the twentieth century, after Tsarist Russian established a teacher’s bureau in Nazareth, in addition to the spread of Anglo-Saxon culture as a result of the British Mandate on Palestine. Three generations can be noticed with respect to the Palestinian story and novel; first: the period before (1948) which included the tragic works that such generation is represented by: “ Khalil Baydas, Jamal Al-Husseini, Alexander Khouri Bitaji, Ahmad Shaker Karmi, Jamal Buhairi, Constantine Theodri, etc” (Rashid, 2004). The following are some titles of Palestinian stories of resistance:

Table 2.2 Some titles of Palestinian stories of resistance

Story title	Author’s name
In Palestine, the life springs out of death	Sna’ Abu Sharara
Greetings to a General	Taysir Nazmi

The Earth	Tal'at Suqairi
Near Walls at Night	Hasan Jamid
Gate of Peace	Bushra Abu Sarah
The Six Days	Emile Habibi

The masterpiece of Mahmoud Saif Addin Al-Irani that reached a high rank of narrative beauty was a romantic story and full of patriotic feelings that elevated the enthusiastic beautiful sad ode.

2.4.2.1.1 Mahmoud Saif Addin Al-Irani: a story entitled “Exile from Paradise”

He was born in Jaffa where he completed his preparatory and secondary education in Freres College. He was good in English and fluent in French and he wrote several articles in the Palestinian newspapers such as Al-Difa', Islamic University, and Palestine” and in the Palestinian journals such as “Al-Shabab and Al-Raed”. He worked as a teacher and principal in high schools, Manger of Private Education in Ministry of Education, and a supervisor on editing letter of the teacher. After retirement, he was appointed as a Cultural Counselor in Jordanian Ministry of Information, he worked as a supervisor on editing “ideas” journal, he participated in literary criticism movement and some literary studies on some famous writers of European thought, but his fame is connected with fictitious felid where he produced four story collections:

1. The Beginning of the Round (1937), in which his fictitious signs appeared.
2. With People (1956)
3. What a Cheap Price (1962).
4. When Will the Darkness End (1964).

He has also a translated story collection entitled “Stories from West and East” (Al-Irani, 1998).

Story Summary

The story takes up the tale of “Abu Khamis” the good fruit seller who likes the fruit and his land that produces such fruit. He likes his work, so the people like him and buy various fruit from his little shop; he is content with his income that covers his daily expenses. Suddenly, his conditions have improved after starting of the war where he becomes wealthy and powerful. This is the reason beyond his later suspicious acts and behaviors that differ from his good past, this is witnessed by the clock of the city placed on the top of its lofty tower in the plaza as all events of the city which record the time slowly, strongly, and continuously. This clock witnesses the bad behavioral transformation of Abu Khamis and his care to watch what is going on in “Al-Zurifia” Nightclub of immorality and debauchery actions. Then he involves in sing with a beautiful crafty dancer called “Fathia” who destroys his life where he loses his money, fun, and morals. After he gets destroyed, she gets bored with him and leaves him to another one. After this occasion, Abu Khamis realizes the gross sin he has practiced and he thanks God that he helps him to get rid of this frivolous girl. Then, he decides to marry his beloved girl “Zahia” who grants him happiness, comfort, and tranquility where he returns to be charm and fun; romantically, the author projects these feelings on the clock that observes the situation from top of its tower and records movement of the time. However, this does not last for a long time, since the obsessions and concerns appear in mind of Abu Khamis where he feels that his lovely city “Jaffa”- that has stood firmly in face of enemies over its history and which he defended in 1929 and he would defend it and sacrifice his soul for the sake of it- is in danger.

His concerns become true, where missiles of the enemy starts falling on his city from the neighboring Tel Aviv which has been always weak since it is according to the writer “ will not be more than a weak city compared to Jaffa”. The valiant citizens of Jaffa, with their modest and little weapons, fight them and cause gross loses upon them. These events prompt Abu Khamis to buy a rifle and volunteer to serve in the National Guard that Abu Khamis starts selling the fruit during the day, and during the night, guards borders of his city on its mountainous limits apposite to “ Beit Yum’ colony and attacks the enemy with collaboration of his friends. However, the enemy continues his attacks on Jaffa intensively and instantly which causes gross damages and spreads fear and panic among people. The news about defeat of Haifa and suicide of the leader “Abu Mousa” plus the killing and displacement make the situation worse. At that time, the citizen of Jaffa realizes the tragedy waiting for them, so they get frightened and start leaving

their city, while Abu Khamis and his wife leave to Jordan to settle down in Amman with feelings of sorrow and pain since they are exiled from their paradise (Al-Irani, 1998).

The patriotism is evidently and deeply noticed in this story that the writer highlights this close relationship between Abu Khamis, hero of the story, - who is happy with his beautiful fruit- and the Homeland. This story successfully shows relationship of the good people like “Abu Khamis’ and “Al-Haj Mustafa” Kebab seller with their Homeland due to the deep connection between their jobs and people of their Homeland, the development in character of “Abu Khamis” when he starts gaining more money in the war is noticed by his presence in a café located by the sea; this is a significant attention to the artistic control between the clock and presence of “Abu Khamis”. Abu Khamis’ love of Jaffa and that he does not think that it would be defeated at all where it represents the life itself for him and the ambiguous feeling of the hero serve success of the technical technique of this story, where the dimensions designed by the author as to the life and its aspects about “Abu Khamis” are encouraging to make “Abu Khamis” a wonderful fruit of the close Homeland and the entire wide one. Then, he lets the hero feel of danger... the bottom line is that this story has showed a lively “great splendor”. It would be preferred if this wonderful story, which seems as an enthusiastic poem, has ended at that rings he hears when he leaves Jaffa (Yaghi, 1966).

2.4.2.1.2 Samira Azzam: a story entitled “Bread of Sacrifice”

She was born in Acre; and she is from a well-known Orthodox family. She went to primary school in Acre and to the secondary school in Nuns School in Haifa. She was 16 years old when she worked as a teacher in a school to be a principal two years later. In that period, she wrote articles in Palestine Newspaper using a nickname “Coast Girl”. In 1948, She immigrated with her family to Lebanon and lived in “Falogha” town for couple of months before moving to Bureit where she observed an advertisement for teacher-job opportunities in Iraq in some paper, she submitted an application and then traveled to Iraq to work at a school in “Al-Hala” town. She spent two years there then she returned to Lebanon. When she was in Iraq she met a man from Nazareth called “Adeeb Yousuf Hasan” and married him later. When she was in her way to Amman she died due to hard heart attack.

Some of her works:

1. Little Things 1954.
2. Big Shadow 1956.
3. Other Stories 1960.
4. Clock and Man 1963.
5. Abu Fakhr 1997.

Story Summary:

The story takes up the life of a hero from Acre called “Ramez” a member of the National Guard. He trains boys and girls on using weapon during the day while he spends night defending his city. The Disciplinary committee chooses him to guard a little hospital built by the Salvation Army to cure fighters and wounded persons. In this hospital, there are two nurses one of them called “Suad” where “Ramez” falls in love of her since he believes that she is the one.

Zionist gangs start attacking cities and villages resulted in defeat of “Haifa and Acre” where people are displaced to the neighboring cities. The volunteers provide aid and assistance where “Suad” receives the wounded and patients and distributes them to hospitals, it gets worse after Rumors War carries out by the enemies, that people start thinking to leave it. She gets surprised when her brother starts preparing a truck to carry his wife and sons that he asks her to go with them but she refuses and he hits her accordingly. As a result, she escapes to the hero she loves to tell him about what happened with her. The situation gets worse and serious due to lack of weapons that “Ramez” and five of his friends start going to the neighboring villages to collect weapons. The National Committee chooses Suad to send food to “Ramez” and his friends that “Ramez” gets astonished when he sees her hold the package of food. A week later, a battle starts and remains for three days. When Ramez starts preparing himself to go to check his town, he hears a weapon voice and discovers that his girl “Suad” is shot to die in a few seconds. Ramez gets shocked, then his friends bury her body, and they become hopeless. Ramez does not accept to see his friends suffer from extreme hunger, and then he decides, after some hesitation, to tell them the story of sacrifice. He calls his friends and opens the package to humbly give them loafs and says “Suad” will never be satisfied if we die from hunger (Azzam, 1982).

The story “Bread of Sacrifice” is a romantic story of Palestine, rich of simple and beautiful prowess, and similar to lyric poetry. Furthermore, it reveals the deep symbol of sacrifice of the Palestinian girl, her noble love, and her amazing heroism in the hardest times that led to destroy and occupy Palestine. This story is considered as a lyric poetry that shows all dimensions and conditions of the Palestinian character and malice & wiliness of its enemies. The events of the story show the Palestinian life in its disaster with all of its lights, darkness, noble and considerable situations. Such events show, in the most complicated circumstances, the pure love between the Palestinian young man and girl that such love grows and supports the holy Jihad event; it ends with the painful Palestinian disaster. This story is considered one of the most beautiful stories that deal with the tale of the Palestinian disaster without sermons (Yaghi, 1966).

2.4.2.2 Novel in Palestinian Resistance Literature

If there are some stories that describe this bloody wound, their description does not exceed the oratorical poem that takes up the political aspect only with its statements and directness, and starts from the narrow patriotic sense neglecting the great human significance; it outlines the idea of occupation and plunder, it is not confined only to highlight the idea of racism. If the problem of this era is the apartheid, the disaster of Palestine is an establishment of Israel on the idea of racism. Thus, our national wounds in Palestine are considered human comprehensive wounds due to hatred existed in the human conscience to its nature in the dark ages (Shukri, 1979).

The novelistic attempts of the Palestinian writers are confined to features of emotional Arab novel though such attempts focused on the national issue. From 1948 to 1967, the Palestinian novelistic attempts showed just one name “Ghassan Kanafani” who put up two distinguishable works namely “Men in the Sun” and “What Remains for you”. Except such two novels, the other names and works have not been cared for, but by the researchers and academics who indicate to their failure as for the artistic expression on the issue. June 1967 defeat is still the turning point in the Arab reality which affected the novelistic product in the

occupied territory that has always been little and weak compared with the common products (Abu Matar, 1980).

The following are some Palestinian novels:

- The Six Days (1968) by the Palestinian writer Emile Habibi.
- The Ship (1970) Jabra Ibrahim Jabra.
- Um Sa'd (1970) Ghassan Kanafani.
- Days of Love and Death (1972) Rashad Abu Shawar.
- The Cactus (1976) Sahar Khalifa

Table 2.3 some Palestinian novels of resistance

Novel Title	Author Name
Kadroun	Ahmad Rafiq Awad
A House of Paper	Rafi' Yahya
What Happened Before Return of "Mansour Al-ledawi"	Gharib Asqalani
Vehicle and Night	Abdullah Tayeh
Looking for Walid Masoud	Jabra Ibrahim Jabra

We choose the novel "Men in the Sun" by Ghassan Kanafani, as an example for the Palestinian resistance novel:

The novel " Men in The Sun" by Ghassan"

He was born in 1936/Acre. He lived in Jaffa, and due to the Zionist repression, he immigrated after disaster "Nakba" of 1948 to south Lebanon for awhile, then he moved with his family to Damascus. He participated in the patriotic struggle since he was young; he worked as a teacher of arts in UNRWA schools in Damascus, and then he moved to Kuwait to work as a teacher of arts and sports in its public schools. In 1960, he moved to Beirut to work as a literary editor in the weekly newspaper "Al-huria". In 1963, he became the editor

of “Al-Muharir” newspaper; he worked in “Al-Anwar” and “Al-Hawadeth” till 1969 when he established “Al-Hadaf” weekly newspaper until he was killed on 08.07.1972. Kanafani is considered a special example of the political writer, novelist, story writer, and critic. He was originative in his writings as well as in his life, struggle, and martyrdom. In 1969, he won “Friends of the Book Prize” for the best novel to his novel “What Remains for You”, he also won a ward of “International Organization of Journalists”, further, in 1987, he won the “Ioutus”; prize given by Asia-Africa Writers Union. We provide her some of his works:

land of Sad Oranges, Men in the Sun, What Remains for You, Um Sa’d, The Lover, The Blind and the Deaf, Plums of April, Who Killed Laila Al-Hayek, Red Died Lotus, The Last Thing (Kanafani, 1987).

The novel “Men in Sun” provides a texture of a nation in a certain period of time not a texture of individuals in a nation. As an artwork, it is considered an outstanding part of Palestinian resistance literature, I mean here the total of literary works that produce the massive artistic picture of the essential features of the Palestinian people that concerning the casual issues due to incidental historical events or the events formed over thousands of years; since Ghassan Kanafani cared for presenting identity of his people where such care urged him to look for an artistic form that fulfils its ambition and facilitates its task. This is shown in structure of “Men in the Sun” where this novel depicts the Palestinian trip, the classical one but in different form, since it not a trip for knowledge that starts from the power, ability, and confidence to be developed to the contradictory and its heroes are not kings or noblemen. This trip has its Palestinian particularity in the years following the disaster “Nakba” over the 1950s. This trip starts from suffering looking for salivation, escaping from fire and dreaming of a green paradise; but unfortunately, the steps get out of fire to get in the worse one to find out that the paradise got burned, where the paradise and death become in the same position (Ashour, 1981)

Comment on the novel

The heroes of the trip belong to three generations; Abu Qais: a Palestinian farmer, exiled from his land where he left his wife and two children in the camp, “As’ad: a

Palestinian wanted young man due to his political activities, he is forced to borrow some money from his uncle in order to escape though he knows that the cost of this debt is very expensive; since his uncle wants him to marry his daughter when it is possible, and “Marwan”: a 16 years old boy who expends on his mother and his little brothers in the camp since his brother who works in Kuwait stops spending on the family because of his marriage, and “Abu Al-Khayzaran” driver of the vehicle to carry them to Kuwait/and old fighter. These four men meet each other in their way from fire to paradise (from the humiliating cap to country of oil). Through these characters we recognize several pictures of characters and events forming structure and the whole picture of the novel intended by “Ghassan” that covered a wide sector of his people in that certain period of time, since arrival to Kuwait represents their desired dream for which they endure all difficulties. The word “arrival” is repeated along the novel having the meaning and its opposite and preparing for the tragedy ironic paradox shown at the time of arrival; who wants to arrive to paradise of money is obliged to pass through desert of torment. Further, they have to avoid Iraqi and Kuwaiti border guards so that the driver hides them in the large empty water tank on the vehicle, they accept since they are desperate and there is no other choice available; in the Kuwaiti border point the driver gets delayed while he spares no effort to complete the followed procedures imposed by the Kuwaiti administrative officers, when he finally succeeds in getting away from the boarder point to get his friends out of the tank, he discovers that they are dead (Ashour, 1981).

Besides the extraordinary success of Kanafani as to drawing his characters and establishing tension and escalation of the events, there is another essential achievement I believe that no other Palestinian novelist has achieved before, namely, creation of the intensive and significant picture of the Palestinian suffering trip as shown through the desert and the tank. These tow symbols create an elevated and effective artistic picture where he participated in making this picture a successful Palestinian picture since it represents complete segments of the Palestinian people (Ashour, 1981).

Ghassan Kanafani, in the novel “Men in The Sun” presented an addition in terms of form and substance to the Palestinian novel, since he, through his understanding of the historical reality of the nation and negative and positive aspects of his society, describes the

life of the Palestinian people in a certain phase where this novel shows the Suffering Trip in an incomparable artistic picture. The balance between subject of “Men in the Sun” and its form, the depth of the experience revealed to the reader, and being in a form of a trip deep-rooted in the human heritage, whether written or spoken one, grant this work a special and unique rank in artistic world of “Ghassan” and this Palestinian literature in general (Ashour, 1981).

The considerable and excellent novel is that which contains moral objective and involves sermons and wisdoms to reform the individuals and the society. The true novel is that which calls for virtues and despises the vices, the pure one that is free from faults, urges the reader to contemplate and to stick to morals and pure love. Undoubtedly, the novel has a serious impact on hearts and minds, thus it is considered an important pillar of the civilization since it contains morals, lessons, sermons that elevate intellectual capability of people (Abu Al-Shabab, 1977).

2.4.2.2 The Play in Palestinian Resistance Literature

Theatrical art is considered the art of mass that responds collectively. It always thrives at periods of a national intellectual transformation and in times of awareness. Thus, the theater is the most important art connected with the revolutionary movements that responds to their reasons and confirms their constituents. The educated crowds recognize evidently that the theater is a social fact like the art and that the society needs the theater. The theater must be aware of its social function in order to express ideas and experiences of its time and participate in its formation. In addition, the theater must show that the world is changeable and to help in changing it, otherwise it does nothing for its holy social function (Yaghi , 1980).

Resistance theater is considered an independent form of dramatic expression form since most of it is not subject to Aristotelian division (tragedy and comedy) and it is not subject the relatively recent classification that adds to the two large trees new branches like Melodrama and Vaudeville, musical theater, political theater, theater of the absurd, etc. undoubtedly,

resistance theater has got advantages from all said forms, but in my opinion, it has essential features that distinguish, not separate, it from other forms of dramatic expressions.

The resistance is a conflict between two forces and it is accordingly considered a dramatic material, and since it does not occur inside the man himself it is definitely not a tragedy material shows suffering of “split”, and since it does not occur between absolute ideas even if one of them is the good and the other is the evil where the battle between them will lead to frank victory in favor of the good, thus it is definitely not an epic material. However, Resistance Theater borrows some features of the tragic world and it also borrows some features of the epic since it adopts the idea of the ultimate victory (Shukri, 1979). We choose the plays entitled “Madness House” by Tawfiq Fayyad and “Homeland of the Martyr” by Borhan Eddin Al-Aboushi:

Madness House: Tawfiq Fayyad

Tawfiq Fayyad was born in “Al-Mikbalia” village/Palestine and he studied in Nazareth. In 1970, he was arrested as a member of a network charged with spying for Syria. In 1974, he was released within a process of exchange of prisoners with Egypt to be exiled to Cairo, and then he moved to Damascus, Beirut, and Tunisia, he lives in Tunisia to date. He wrote: The Deformed/novel, and The Yellow Street.

This play is an example of the genuine simplicity in which the complicated process of connection is existed, where its solo hero, who faces several challenges, returns from time to time to fix all challenges around a single pillar namely, a direct confrontation with the hardest Israeli challenge. “Sami” stands alone on the proscenium in a solo play written in the occupied territory by a man called “ Tawfiq Fayyad”, he talks about a nightmare and stops before the audience looking at them doubtfully, and says, while appointing to the audience surprisingly, :” what/ are you still here? What are you doing here? Damn, what are you doing? Ooh, what a stupid! Have you thought that I would leave this house for you? What a crudity, extreme crudity!, I almost forget that you are here, I almost forget what should I do. I must always remember that, you are occupying my house and unjustifiably stealing my freedom neglecting all laws, no, no, I will never forget that. I promise you it is you bad luck but I will fulfill my promise (Kanafani, 1977).

Play Summary

The Play “Madness House” is considered a milestone in resistance literature of the occupied Palestine. It is, in terms of form and content, more than a brave cry; it is interpretation, attitude, and prophecy. The hero “Sami” is the solo hero of the play and the word “alone” is not a technical element of the play but showing the situation in form. The audience is part of core of the play, when he stands on the front of the theater he suddenly faces a strange phenomenon, so he says suspiciously: “ Why are looking at me? What do you all have the same appearance when I look at you or talk to you?”

Sami, the teacher of history and literature who dismissed from his work lives in a horrible nightmare in his mind in his small room, there are overlapping matters like a madness, but when he faces the “audience”, it becomes clear for him where his dialogue with himself becomes clear and direct. The directness here is not a weakness in the artistic performance but a necessity has it special depth, and finally when he feels that he is besieged by those who have come to arrest him for no reason, and by the western winds and by the nightmare. Sami is nothing but the word of resistance and the play “Madness House” is its story; he is an isolated man, a fighter pursued from outside and inside and to far extent deceived, disrupted, and desperate, but in the end he fights alone, not afraid, and promise that he will never forget, and when he flies, without control, over the man, circumstances and their lands, he suddenly returns to the direct and evident observation. However, this alone man who solely faces internal and external challenges and determines to proceed his battle to the end, is not at all subject to partial or reduced vision; Sami himself, the hero of “Madness House” reaches in the end to a recognized situation of all dimensions of his issue, and while he promises the audience that he will never forget those who have attacked his house and considers that such attack imposes a prompt task on him, but he does not deceive himself by dividing his problem in that manner. He, despite of his confusion and the direct nightmare flying in his mind, sees the other dimensions of this attack, where he points to it adroitly considering its local, Arab, international, and social limits (Kanafani, 1977).

Homeland of the Martyr: by Borhan Eddin Al-Aboushi

Borhan Eddin Al-Aboushi was born in Jenin/Palestine, he studied in the elementary school of Jenin while he completed his secondary education in Najah National College in “Nablus”, he studied one year in American University of Beirut but he could not complete his education because of his patriotism. He participated in the Palestinian national movement and supported Ezz Eddin Al-Qassam in his revolution against the British colonization. The British authorities arrested him and kept transferring him from a prison to another. After being released, he emigrated to Beirut, Damascus, and Baghdad. He worked as a teacher for two years, then he participated in revolution of the late Rashid Ali Al-Kilani against the British forces. He moved to Aleppo and then to Damascus. He worked as an employee in Al-Umah Bank; he prompted the Palestinian people to prevent farmers from selling their lands. In 1947, he fought Jewish and English forces, and in 1948, he fought with Salvation Army. He traveled to Beirut after withdrawal of Arab armies. He traveled to Iraq to work as a teacher until being retired (Al-Jozi, 1990).

Play Summary

“Homeland of the Martyr” is a poetic play consisting of five chapters in classical Arabic. Its subject is political and national one relates to Palestine, sale of lands, Jewish conspiracies, unification of Arabs, and defending Palestine.

First chapter, “Shariff Hussein and his sons discuss the issues of “Damascus” and “Jamal Basha” and Arabs’ discontent. Second Chapter, five Jewish men, one of them is Rabbi, sit around a table talking about donations, money collection, and their dreams and aspirations.

Third chapter, “Halima” gets in with her crying children screaming and slapping her face, two Arab women and men approach to her, one of them asks her what’s wrong with you? What happened? Have your husband died, speak?. Fourth chapter, a dialogue is taken place between the Leader “ Said Bin Al-As” and the Leader “ Abd Al-Kadir Al-Husaini” in mountains of Hebron. Fifth chapter, we listen here to delegates of Iraq, Saudi Arabia, Egypt, Lebanon, Syria, Jordan, and Yemen (Al-Jozi, 1990).

The play “Homeland of The Martyr” is considered a revolution against the bad political conditions in Palestine, where the Arabs resist a powerful major country namely “Great

Britain” and the international Zionist that violates interests of people and nations. Colonial countries have created political principles and shaped them with a lot of misleading features where all of them indicate to one purpose namely, the weak one to be colonized by the powerful one, giving priority to materialism and oppression (Al-Jozi, 1990). Theatrical efforts are greatly connected with movement of society with its collective power and its files of populace. However, the trip of this art is long and hard but interesting in the same time since it will connect us with those attractive tops in the cultural aspects of nations where the nations prospect such tops while advancing in their cultural trip (Yaghi, 1980). And its social movement forward where there is no art combines all arts and takes from their essence.

Chapter Three: Curriculum and Trends

3.1 Introduction

This chapter will discuss some subjects in connection with subject of the current study, namely:

Curricula: definition, basic elements, teaching methods, importance of teaching aids in supporting the curriculum, educational activities, effects that affect the curriculum, obstacles facing curriculum development.

Arabic Language: its importance, characteristics, importance to be learnt, objectives of teaching the Arabic Language.

Drop-out Phenomenon: definition, reasons, summary of Israeli policies about teaching in Jerusalem, some relative studies and literature.

Trends: definition, formation, clarification basics, types, methods of expression, characteristics, functions, amendment methods, measurement methods.

Resistance and Martyrdom: introduction, martyrs of children, detained children, torturing children in Israeli prisons, the right to education for detained students.

3.2 Curricula

Education in the Arab schools started with old obstacles that restrained and prevented it from performing its function in developing its methods of thinking that free it from imitating the ready models that depend on memorization and learning by heart and that don't consider the reality and privacy of the Arab society which has a significant cultural heritage. Thus, we must keep pace with the civilized world by employing our capabilities optimally in all areas of science, and benefiting from experiences of successful nations to bridge several educational gaps in a manner agrees with our privacy.

The curriculum is considered one of the fundamental themes of the educational process. The good curriculum is the one that has quality objectives where its other elements try to achieve and meet them according to type of these objectives and their classification such as knowledge, skills, values, and trends, and according to their levels of preliminary cognitive knowledge to upper and complex cognitive levels, from simple skills to complex skills, and from impressionistic and changing values and trends to a fixed and integrated system of consistent values and attitudes.

Torrance and Goff (2009) suggest that the children tend to learn better when using creative methods instead of authoritarian and dictating ones, and the curriculum should offer creative learning opportunities like use of applied materials or making educational projects by the students themselves. Quality of learning process to be developed should be consistent with the needs of current and future life and should focus on aspects of continuing and long-term education (Ibid). Torrance and Goff assert that this learning pattern that necessarily reflects problem-solving skills will enable students to overcome unexpected future problems and work more efficiently due to absence of knowledge. Accordingly, education system, including process of designing and preparing the textbooks, must concentrate on development of patterns of thinking in order to improve problem-solving ability.

The study made by (Fattash, 2010) through analyzing assessment of English Language curriculum and its response to the communication approach by teachers in Palestine shows that curriculum matches with a few aspects of this approach, and that there is lack of training on units of the curricula. The target teachers assert that they have not been trained appropriately on certain aspects of the units due to lack of resources and the necessary equipment such as audio-visual techniques. On the other hand, Bitar & Assal (2008) find out, in the study made on curriculum of social sciences (History, Civil Education, and Geography), that teaching of the curriculum is performed using a traditional method and it does not contribute to development of critical, analytical, and creative thinking of the students and that it is not appropriate to develop cognitive capabilities of the students. Rather, it only depends on memorization instead of capabilities of analytical and reflective thinking. The curriculum and textbooks are considered the most important aspects of the teaching-learning process where such importance lies in its contribution and ability to perfect the cognitive, social, and emotional development and learning

of the student, and they are considered efficient and competent if they can respond to the student's needs and turn such needs into real and significant skills (Mohammad, 2007).

Today, in view of the rapid development in all areas of knowledge and the world of communications and technology, every nation that wants to have a respectable position among nations must keep pace with that change by developing its curricula in line with such growth of knowledge and maintaining its values and excellence. It should be noted that the process of building and developing the curricula is not an easy one that takes place by individual judgments, but is a complex process that needs continuous, experimental and purposeful efforts and involvement of the largest possible number of those who are interested in the educational process.

Since the educational supervision aims to evaluate and develop the educational process at all levels (teacher, student, curricula, and environment), the educational supervisor must undertake an effective role in the process of improvement and development of the curricula. Due to the emergence of the modern sciences and the scientific development in all areas, increasing concern of industry, and development of psychological sciences, the concept of curricula has included all kinds of activities made by the students under supervision of the school which are usually known as the educational experiences offered by the school for students whether inside or outside the school in order to help them develop many aspects of their characters under the educational (Hindam and Jaber, 1978).

The curricula contains several key elements interconnected and interlocked with each other aiming to make change in the student's behavior; each person has a goal to achieve in his life, and whenever such goal is clear and known, the person will be able to achieve. In the scope of education, the objectives are defined as "the changes intended to be made by the curriculum in the student's behavior and character as a result of passing through certain educational experiences and interaction with them". Further, definition of the objectives and purpose helps us arrange and direct the efforts to choose the content, method, tool, and evaluation. The objectives must be consistent with philosophy, culture, and needs of the community, consider learner's nature and characteristics, realistic and not conflicting with each other, and include all domains and levels of the objectives (Hindam, and Jaber, 1978). As to the content, it is the planned educational experiences offered in the textbooks. The content is required to be correlated to the objectives and scientifically reliable to achieve such objectives, and it is required to be up-to-

date, in connection with the student's culture, correlative and balanced with content of other branches, balanced in terms of comprehensiveness and depth, and consider individual differences among students (Hendam and Jaber, 1978).

Teaching method means the planned way the teacher uses to help students acquire learning experiences and achieve the specific objectives. The teaching method differs according to nature of the subject; some subjects require involving students in discussion, some require presentation and delivery, and some require physical tools, models, or pictures. Further, the method differs according to nature of the students and their individual differences, resources of the school, number of students in the classroom, etc. In sum, the skilled teacher is the one who chooses the method that matches with the subject he teaches and with the environment in which it is given. The teaching method adopted by the teacher should depend on some general basics that make it good and successful method such as: it should consider ages, capabilities, inclinations, and individual differences of the students, consider the logical sequence of presentation of content, stimulate student's thinking and expectations, be consistent with learning methods and theories, flexible, adaptable, and changeable if necessary, and it should arrange phases according to the time of the lesson (Al-Tobji, 1984).

The teaching aids are used to support teaching methods and establish their effectiveness, and since educational means of communication help to improve the teaching level, stimulate concern of students in the subject they learn, vary the experiences that help them to learn, increase their ability of perfection and observation, vary learning enhancement methods, help to form positive trends toward the subject, and reduce oblivion rate of learner. The more the teaching aid is appropriate and correct, the more objectives of the lesson are achieved. The teaching aids mean (teaching equipment, devices, attitudes the teacher uses in the teaching communication upon a certain way in order to clarify an idea, explain ambiguous concept, or explain a subject in order to let students achieve certain behavioral objectives (Al-Tobji, 1984).

As to the educational activities, the modern curriculum is based on student's activities, positivity, and participation in all matters; therefore, the role of the teacher is arrange and facilitate the appropriate conditions for the students in order to participate in achieving the objectives. Participation of the students increases their academic achievement and social interaction which provides them with the ability to make decisions. School activities are

considered important elements in building and perfecting student's character and helping them develop their inclinations and talents. A lot of objectives can be achieved through the automatic activities the students perform outside the classroom where the integrated education requires engaging environment that prepares appropriate conditions to exercise the activity. The educational activity is the program performed by the school to be carried out inside or outside the school, such activity aims to enrich the textbook and improve abilities, knowledge, and inclinations of the students (Al-Tobji, 1984).

There are many external factors affect the curriculum, such as: Factors relate to nature of learner: through results of psychological studies and experiments we can identify students' growth characteristics in every phase of learning where we can identify their inclinations, trends, problems, readiness to learn as well as their individual differences. Accordingly, upon results of these studies, the curricula can contribute to preparation of the best conditions to achieve welfare and service of the society.

Factors derived from nature of the society: where the school is affected by all levels of the society such as the house and all media institutions. To make the curriculum relevant to the society, the religious, cultural, economic, and health activities of the society must be analyzed to use them in designing the curricula. Further, the prevailing traditions, customs and values in the society must be determined in order to keep and strengthen the valid ones to be included in the curriculum.

Factors derived from characteristics of the era: characteristics of the era are very important to design and develop the curricula. Our era is considered the age of knowledge development; this requires considering this issue in our curricula where we should pay more attention to the applied sciences, work to improve innovative capabilities of the students, and consider the critical and constructive scientific thinking to prepare students for requirements of this era.

Factors derived from learning theories: learning theories and educational experience must be considered when designing the curricula. The most prominent grounds derived from these theories: ease of learning is associated with maturity and readiness phase where learning becomes difficult without such association, strength of learner self-motivations surpasses strength of external motivations, achievement of best learning outcomes depends on clarity of

objectives as to the learner, oblivion increases in absence of relation between the theoretical learning and the applied domains (Al-Tobji, 1984).

The current era is characterized by rapidity and openness in achieving types of knowledge and requirements of life like knowledges and skills to be employed in order to solve problems of every developing and sophisticated society. In the past, the textbook was the cornerstone of the educational process since it was very important when the teacher was bound to teach the textbook with all its facts, knowleges, concepts and ideas, where the teacher, student and supervisor considered the book as a leader. Upon this concept, the idea was that development of curricula could not be achieved without development of the textbook (Abdul-khaliq, 1998).

Development of textbook in the Arab world has become an urgent need in order to enable the student face the recent developments, develop solutions for problems he faces, and express opinion. Thus, it should be focused on providing the students with sufficient information that enables them to meet their needs and that keeps up with the scientific development including the modern inventions and technology that help students establish positive trends, and are able to build strong character of the student concentrating on the critical thinking through the active learning and encouraging students to read more (Damaa and Mursi, 1982).

The recommendation No. (48) for the year 1959 in the General International Conference states: facts, ideas, information, exercises, suggestions, and texts contained in the textbook should be deliberated and fully considered by the author and they should be designed in a manner allows and encourages exchange of points of view between the teacher and the students (Damaa and Mursi, 1982).

In this context (Ayoud, 1999) suggests that the textbook is the most important tool to achieve objectives of the curriculum. Despite of the educational activities and teaching aids in the modern school, and despite of the great development in the education technology and use of alternative and various teaching aids such as the video, television, and the programmed learning, the textbook is still the most important one, and is still the effective tool used in the classroom and in various subjects not only in our Arab society but also in the western societies. A report on an analytical study in the United States of America, it shows that all teachers involved in the study use the textbook in planning and performing the lessons in the classrooms; if the book is

clear, sequential, and cumulative, then it will stimulate the teachers to apply the curriculum. The textbook is considered an element of the curriculum, since it is an important source of knowledge, the defects don't lie in the textbook itself, but in the way it is used (Al-Hassan and Al-Qayed, 1990).

As to the obstacles the teachers face when applying the textbook (Mohy-eddine, 1989), they are:

- Lack of examples in the difficult subjects.
- Some drawings are unclear, so no objective to be achieved.
- The book contains many odd and complex terms.
- Some subjects are interlocked and similar.

Moreover, the curricula are considered elements of the official educational process. In the recent decades, the educationists over the world have been greatly interested in the school curricula in association with great development of knowledge and technology. On account of scientific planning for the school curriculum, most of countries around the world have established departments to evaluate the curricula in order to make sure of validity of the school curriculum, uncover its weaknesses, and try to amend and improve it properly. (Al-Wakeel and Mahmoud, 2001) believe that the concept of curriculum is defined as, according to the modern educational vision, a set of experiences offered to the students by the school whether inside or outside the school to help them gain a comprehensive development in all aspects. Meri and Al-Hila (2001) adds: the best tool to improve teaching-learning process lies in development of the school curricula.

3.3 Arabic Language

The Arabic Language has magnificent role in life of Arab and Islamic nation. It is the tool the man uses to produce ideas and by which he can communicate with members of his society. It is a tool to express his thoughts and feelings as well as it is his tool in teaching-learning process.

3.3.1 Importance of the Arabic Language

Arabic Language is a magazine of thought and civilization, so the language and language & civilization cannot be separated since the language is the thing in the mind that produces benefit whether word or line. The meanings are established in the mind before being released by the man and that the man cannot think alone without using the language ((Maarouf, 1985). In this context the poet/Al-Akhtal says: “The words are in the heart, but the tongue gets them released”

Arabic Language is the tool to maintain ideological and cultural heritage of Arab and Islamic nation by which the ideas and knowleges transfer from ancestors to sons. Without language there will be no connection between generations and the civilizations will be exterminated since it is the magazine that contains thoughts of the nation and the bridge over which the civilization passes from a generation to another. Arabic Language is the most important aspect of strength and glory of the nation and it is a scale represents development of the nation; the more elevated the nation is, it will depend greatly on the language and its language will be strong. Arabic Language is an effective tool the Islamic nation uses to attract and call people to adopt Islam through its sublime speech used in proving opinions and arguments and combating enemies of the religion (Al-Sayed, 1980). The Arabic Language has grand pillars that enable it to survive, grow, move, and give. The Arabic Language represents a global humane thought that has considerable ideas and effects and cover all aspects of the man, life, and community, namely, the Islamic thought contained in the Holy Koran (Al-Thaalibi, 1993).

Allah-The Almighty- dignified the Arabic Language and selected it to be the language of revelation. Allah-The Almighty- revealed the Koran to release people from darkness of disbelief to light of the clear truth, so it is considered the eternal bond between the Language and the faith. This language has a special sanctity that ensures its survival and vitality in all ages and times. The Muslim is ordered to maintain, defend, learn, and use the Arabic language, Omar Bin Al-Khattab says: “ learn the Arabic Language, it is part of your religion” and Abu Mansour Al-Tha’albi says: “ he who loves Allah, he will love his prophet Mohammad; and he who loves the Arab prophet, he will love the Arabs; and he who loves Arabs, he will love the Arabic Language;

and he who loves the Arabic Language, he will maintain it consider it top priority in his life (Al-Thaalibi, 1993).

In sum, the Arabic Language has remarkable importance and prestige unlike other languages. We associate with our Arabic Language in terms of religion and life. As to the religious relation, it emerges from the idea that it is the language of Islam. As to worldly relation, it emerges from our need to express ideas, communicate, understand one another, persuade, transfer the cultural heritage, and acquire sciences and knowledges and since it is the tool that unites the nation and revives its strength and glory. Thus, we have to spare no effort to upgrade prestige of the Arabic Language, maintain it, learn and teach it since preserving the Arabic Language and its integrity leads to preserving the nation and its unity and protecting it from enemies where doing such is the first step to the great unity.

3.3.2 Characteristics and features of the Arabic Language

Arabic Language is considered one of the Semitic languages. These languages are characterized by abundance of its words, steadiness of analogy in its structures, variety of its methods, and delightfulness of its pronunciation, clarity of articulation, however, the Arabic Language surpasses other Semitic languages since it is the oldest one and is, according to many western and eastern scholars, the origin of these languages (Samak, 1979).

The Arabic Language is characterized by a lot of features and characteristics that grant it the lead and ensure its survival and superiority forever: Arabic Language associates with Islam that it is the language of the Holy Koran. Thus, it is considered the best language at all where Allha-The Almighty- distinguished it with clarification, Allah says “ Which the True Spirit hath brought down (192) upon thy heart, that you myest be (one) of the warner (193) in a plain Arabic speech (194)” Al-Shuara (192-194). Where this verse shows that other languages lack of plainness.

Further, the Arabic Language is very old one, the prophet Ismail says “ it was first spoken by inspiration of Allah”, it is said that the Arabic Language appeared earlier and that Ismail was

the first person wrote in Arabic and it is known that speaking precedes writing; the father (Anastas Mary Karmali) proves by Ayoub Scripture that the Arabic Language is old that many scholars that it was written in Arabic since it has expressions, similes, allegories and metaphors that are only known in Arabic. In addition, Al-Jahez proves oldness of Arabic Language through the poetry and meters found among Arabs, and this proves that poetry has not been created in a few centuries but is a fruit of long centuries of Arabic Language (Matloub, 1984). The Arabic Language is known as the nearest language to rules of logic since its expressions are fit and perfect where the speaker can express his ideas easily without affectation. The Arabic Language is characterized by three-letter-stem, where Arabs establish most of their expressions upon three letters because of its conciseness and that is easily pronounced; conciseness is considered a noticeable feature in the eloquent speech, thus; the Arabic Language achieves several goals and saves effort and time (Matloub, 1984).

Arabic Language has special phonetics, it has a lot of Semitic sounds where it includes all sounds contained in the Semitic languages (except b, and f sounds). Rather, it has added many sounds not found in these languages such as (ث، ذ، غ، ض) (Khater, 1981). Arabic letters have perfect articulations where they may be mispronounced because of the articulations are so close to each other. Further, in terms of phonetics, the sounds of letters are stable due to its accurate articulations which make the way of pronunciation of sounds is stable all times (Zaqout, 1999).

- Synonymy, the Arabic Language is full of synonyms where it has synonyms more than other Semitic languages and all languages in the world; the author of “Al-Qamous Al-Muheet” mentions that the sword has more than thousand names (Khater, 1981). The Arabic dictionaries are full of considerable linguistic varieties.

- Derivation, though this feature is found in some other languages, it is wider and richer in the Arabic Language. Derivation is considered the largest source of richness of the Arabic Language that enables it to include the new novelties and meanings (Zaqout 2000).

- Arabic Language is the richest language in the world, and this is easy to prove through taking up structures of the language. This fact is proven by Al-Khalil Bin Ahmad, he indicates in “ Al-Ain” that structures of Arabic Language whether the used or not (Maarouf, 1985).

3.3.3 Importance of Learning and Teaching Arabic

Unanimously, the educationists indicate to importance of teaching and learning Arabic in all grades (elementary, preparatory, and secondary), the reasons beyond this fact can be summarized as follows: Arabic Language is the language of the Holy Koran and the language of all kinds of people in our community. It is the tool of communication among the community members and the tool of association between the child and his environment and it is the ground on which the child can get experiences that make him interactive with his society and familiar with the world he lives in.

Arabic Language is the first tool to acquire knowledge and form and develop the experiences: Importance of teaching and learning Arabic lies in the fact that it is not itself an academic subject. Teaching Arabic Language is a tool to educate children of basic grade in an integrated manner where the Arabic is the tool by which the learner performs his educational activity inside and outside the school and acquire all experiences and ideas contained in other subjects (Samak, 1979).

- By teaching and learning Arabic, ethical and religious lessons, trends, and values are established in minds of students in all grades since this subject leaves deep and long effect due to its various subjects, texts, and tales (Al-Esawi, 1992).

- Arabic Language is the tool that provides the students with cognitive, social, and psychological development and makes him face life firmly (Al-Ameryah, 1994).

- Learning and teaching Arabic is important since being weak in this subject leads to weakness in other subjects, it is proven that the students those who are familiar with their language will be mostly familiar with other subjects (Zaqout, 1999).

Accordingly, it should be noted that the Arabic Language is not mere an academic subject, but a tool to study the other subjects. It is the first language used to educate the students and it plays a key role in the academic achievement which in turn stimulates us to pay tribute to importance of Arabic in academic and practical life of the students.

3.3.4 Objectives of Teaching Arabic

Teaching Arabic in different grades aims to achieve two types of objectives; the general objectives and the special objectives.

First: General objectives of teaching Arabic

The general objectives means the goals and purposes emerged from the national direction that aims to keep up with social and political purposes of the Arab nation upon which the good and interactive citizen will be formed. These objectives can be achieved by teaching Arabic Language along with other subjects (Samak, 1979). These objectives are as follows:

- To reinforce adherence of students to the Islamic faith through directing them to the Holly Koran and Hadith since they are the source of the Islamic faith and the top of linguistic speech and rhetorical inimitability (Al-Hashash, 2001).
- To strengthen a sense of belonging to Arabic since it is the symbol of power and unity of the nation.
- To educate students about the Islamic Arab World and historical events taking place in this region through subjects contained in reading, literature, and texts (Zaqout, 1999).
- To develop trend of free reading to enable students get development instead of being illiterate in case they leave school.
- To let students realize value and importance of learning to build and develop the character and that he is able to understand knowleges and cultures (Amer, 1992).
- To build character of the students in an integrated manner and in all mental, psychological, social, and morale aspects (Zaqout, 1999).
- To provide students with a social awareness by which they can realize the humane relations and the goals the state spreads to create the welfare and social justice so that they understand the social principles and the noble values that lead to improvement of the society.

- To develop experiences and capabilities of the students in general and enable them to organize their ideas when dealing with everyday situations in order to participate efficiently in the society.

- To develop capabilities of students in realizing some aspects of beauty, harmony, and order they face in life (Samak, 1979).

Second: Special objectives of teaching Arabic:

Special objectives of teaching Arabic mean the goals relate to linguistic development to be furnished with its culture in all branches of Arabic Language.

Special objectives of teaching Arabic require considering physical and psychological aspects of the growth phase of students in order to meet their educational needs.

Special objectives of teaching Arabic are summarized as follows:

- To improve written and verbal expression style by reading the noticeable literary methods like poetry and prose and memorize some of them and appreciate them, as well as perform continuous training on speaking, writing, and critique.

- To stick to the classical Arabic and avoid speaking and writing in colloquial language and local accents and this requires that the teacher of Arabic should stimulate them to speak in classical Arabic.

- To pronounce letters properly in speaking and reading and to get them used to be fluent.

- To improve literary appreciation by expression of admiration to the good idea, elevated style, chosen expression, beautiful line and get the students familiar with rules of critique and aspects of aesthetics.

- To write correctly by following rules of spelling and line.

- To enrich the linguistic wealth according needs of different phases of growth such as the expressions that enable the students express their ideas and emotions evidently (Al-Hashemi, 1983).

- To provide students with some reading skills like recognition of words, rapidity, understanding, and use of context.

- To improve skills of research and investigation, explore sources of knowledge, and use dictionaries properly (Redwan, Madkour, & Musa, 1985).
- To let students know about great figures of linguists and writers who contribute to enrichment of Arabic which encourages them to imitate them.
- To educate students about their literary and linguistic heritage throughout history and let them know about its arts and conditions and the social, cultural, human, and aesthetic aspects of such history (Zaqout, 1999).
- To discover the gifted students in linguistic and literary domains, take care of them, and encourage them to enhance their talents (Amer, 1992).

3.4 Drop-out Phenomenon

Drop-out phenomenon has serious social and economic dimensions and it is not confined only to the drop-out student or even the school itself. What the state often needs to rehabilitate the drop-out students or handle repercussions emerged from drop-out phenomenon such as poverty and unemployment and from some social scourges caused by those drop-out students in their society, will ultimately be at expense of the citizen through the public funds spent on repercussions of the drop-out.

First of all we have to define the term “drop-out”. Drop-out means the occurrence in which the student leaves the school during his learning excluding death or graduation. The drop-out rates are generally calculated according to number of enrolled students in a classroom in a certain year and number of students who complete that year without leaving their schools. There are two forms of drop-out; actual visible drop-out where student is really absent, and visible drop-out where student attends school daily but he does not interact with knowledges offered in school and he has no motive to study, or that he attends school but he leaves it daily during school hours because of weariness or work (De Cos, 2005).

This study takes up drop-out phenomenon in the secondary level which is considered the highest among grades of school education. The drop-out is considered a natural phenomenon in this phase if it occurs in reasonable rates in which classification to be made to determine trends

of students whether to the academic field to complete undergraduate studies or to labor market. In general, drop-out occurs before completion of secondary education for students of 16-18 years old is considered a negative aspect. 7-11% of drop-out in these ages is considered proportionate with the international rates and it is indicated that the rate of students enrolled in schools of 14-17 years old students reaches 66,4% among Arabs compared to 94,4% among Jews (National Center for Education Statistics, 2005). In general, drop-out reflects failure of the educational body in dealing with students; whenever drop-out rates increase, weakness of the body in communicating with students appears which turns drop-out to be a real problem. Thus, we have to take it up seriously through discovering weaknesses of this body to be improved accordingly. Review and use of the secondary sources: This includes literature, formal and informal reports. Though there is general impression about existence of drop-out phenomenon in Jerusalem, a few studies have taken up this issue. Results of these studies are limited since they don't include real figures and accurate data; rather these studies in general have been made upon estimations and sometimes impressions that depend on views of those who made them. In addition, a lot of literatures dealt with the subject are mere reports on case of education in Jerusalem in general. All said sources are considered a rich reference for this study whether as to information or analyses and conclusions.

3.4.1 Reasons of Drop-out

The theories that interpret drop-out phenomenon are divided into two central classifications:

Push out Theories: which take up the factors that cause inadequacy of features of the school to leave it and features of the students who studies there which reduce his motive to complete his education and cause lack of belonging to the school and evaluation of the student with low achievement about what he does.

Pull out Theories: which concentrate on the reasons beyond withdrawal of student from school that encourage him to decide to leave the school and his question about the advantage of education compared to other works he may perform in his life. Such decision may be attributed to the age of the student, social conditions, his concept about success and failure, and his

appreciation to value of education compared to work (Bradley & Renzulli, 2001). The ecological direction can help efficiently in organizing this phenomenon since the variables are not confined to a single environmental constituency especially in schools of Jerusalem where effect of every element of close or far environment and the interaction among them ultimately reflects a clearer picture about the phenomenon in question. In this system, we can talk about macro variables such as culture of society of Jerusalem toward importance of learning especially the girls, the complex economic and political situation in which the students live and that necessarily has its consequences upon all students. In the same level, policy of Ministry of Education toward the drop-out phenomenon through its educational bodies. As to micro variables, we can take up variables relate to learning abilities of the students on the one hand, and their trends to ask assistance from those who surround them like family or counselors, their feeling of belonging to their schools, and their feeling of being accepted and respected on the other hand (Bronfenbrenner, 1979).

The most important reasons of drop-out

First: Educational Reasons

The environmental situation of the school is regrettable; however, it varies from a school to another. Most of school buildings in Jerusalem are leased and they were originally built as houses so they lack the basic supplies; in many of these schools there are no playgrounds or yards to perform events and activities. They also lack halls of School Extra-Curricular Activities such as libraries, labs, and theaters in addition to poor distribution of their geographical places, crowded classrooms, and lack of healthy environment in classroom, all these said negative factors push students to leave the school.

A student in a focal group talked about lack of playgrounds especially that the playgrounds are narrow; he said “basically, we have no playground in the school and even there is no yard! What a depressible situation”, it is also indicated to lack of furniture and cleaning materials. All these factors may indicate to lack of belonging to the school, and they are considered of the factors that increase drop-out possibility. Moreover, the school infrastructure is very poor; rate of students per teacher is high especially in UNRWA schools and those relate to Islamic Endowments Directorate.

Educational reasons can be summarized as follows:

1. Far distance between school and residence and poor transportation.
2. The school administration does not inform parents of absence of their sons.
3. Perhaps the curricula don't represent needs, interests, and capabilities of the students.
4. Lack of teachers for long period in the year and psychological conditions of teachers.
5. Traditional assessment methods; the examinations only (Abu Mostafa, 2003).
6. Lack of circulation of pre-school education where the educational system pays no attention to kindergartens which leads to a wide gap between home and school resulted in cultural gap among children (Jabr, 1995). Where the role carried out by Kindergartens prepares the child to enter the school instead of moving him suddenly from home or street to the school.
7. Lack of qualified teachers in terms of being prepared and trained during services and inactivity of teaching methods they follow.
8. Low achievement and failure of students and lack of appropriate remedial programs (Hamid, 2001).

Second: Political Reasons (subject of the study):

A set of international conventions, Israeli laws, and human rights items helps to understand the problematic the Jerusalemites face concerning the education. While article 27 of Convention on the Rights of the Child states that the members states should recognize "right of every child to a standard of living suitable for the child's physical, mental, spiritual, and social development" , the successive Israeli governments, over the years, have done a little in this issue and they are continuously slow though the situation has slightly improved in the last three years. This happens due to jural pressure on Israeli Municipality of Jerusalem in order to reduce the gaps between the need and reality which results in negative Israeli

pressure by Municipality of Jerusalem upon educational institutions of Jerusalem against each support provided to it (OCHA , 2010).

Though compulsory education is free, education in Jerusalem is a high price product. In this context, it should be indicated that a large rate of budget of families live in Jerusalem is spent on the compulsory education by about (3,4%), (15,5%) on transportation, and (6,4%) on health care. These amounts of money add additional burdens on the poor families noting that these costs are considered within the expanded consumption. However, these costs rise proportionally according to number of children and whether they study in private schools due to lack of places in the public schools. (Central Bureau of Statistics Israel, 2010).

The most political reasons beyond the drop-out:

- Unstable political situation since Palestine is occupied by Israel that uses the ugliest methods of repression such as demolition of houses, land leveling, indiscriminate bombing, assassinations, arrests, daily threat to human life, and killing people which lead to lack of educational environment in the school and home and that in turn affect the students leading to increase of drop-out rate.

- Israeli occupation forces exercise a range of abusive practices against a group of teachers where they prevent them from reaching their workplaces which leads to shortage of the teaching staff (Abu Ghadiyen, 2004).

- The roadblocks placed by the occupation forces in the occupied territories have an important role in preventing many teachers from reaching their schools which in turn lead drop-out since there are no sufficient teachers to control students' behaviors and where some lessons are without teachers which leads to let students off.

Third: Social Reasons

These reasons differ from a society to another including traditions and customs of the society. The living conditions and reality in which the people live have a great impact upon their psychological and behavioral attitudes, the most important reasons are:

1. Mistreatment the student receives in his house whether due to poverty or ignorance.

2. Disintegration of family has a crucial role in emergence of drop-out phenomenon.
3. Lack of awareness of importance of education among some parents and existence of some customs such as early marriage for girls (Ayoush, 1995).
4. Prevalence of unemployment among the educated people which has negative impacts upon motive of students toward school and their drop-out (Al-Jedi, 1995).
5. Absence of the good example in the family especially if parents or one of them behave inappropriately when dealing with sons which pushes them to get out of house and stay in street (Adwan, 1996).
6. Extravagant coddling toward sons so that they become reckless and irresponsible especially when giving big amount of freedom which leads to chaos (Jabr, 1995).
7. Viewpoints of some families that education of females is useless since they are going to stay at home or marry and since the girls face harassments whether on roads or in means of transportation which makes parents worried about their daughters (Fasha & Adwan, 1997).

Fourth: Economical Reasons

1. The bad economic conditions kill ambition of learner where he stops caring of the academic achievement and starts thinking to improve economic condition of his family through external desire of the student himself which pushes him to leave the school or through his father who pushes him to leave the school to help him overcome the bad economic conditions.
2. Inability of the family to expense on education of their sons especially the large families.
3. Temptations of labor market especially since the income of other jobs is better than income of teaching profession (Al-Khatib, 1995).

4. Perhaps the child is older than his brothers to be obliged to leave school and look for a job to support the family due to absence of father because of death, prison, divorce (Ayoush, 1995).

Fifth: Personal Reasons:

They include the reasons relate to the student himself:

1. Poor health of the student.
2. Difficulty of understanding some subjects due to their difficulty or low level of intelligence of the student.
3. Frequent absences
4. Aging of male or female student.
5. Being busy in games outside home at the school time.
6. Being busy in other things like helping parents in some of their businesses.
7. Low aspiration of students and unwillingness to education.

Sixth: Automatic Upgrading:

This leads to consequences and continuous low academic achievement (Al-Khatib, 1995). The automatic promotion is to upgrade a student with low achievement to another grade since the education managers stipulate a certain number to process of flunking so that they upgrade the reaming students despite of their low achievement which lead to creation of difference of capabilities between the automatically upgraded students and their peers which in turn leads to drop-out.

Table 3.1 Rate of education and drop-out in the East Jerusalem

Grade	Number of students in the school-age	Number of students out of school (drop-out students)	Rate of drop-out compared to their number in the Israeli statistical book	Rate of drop-out students after amendment as per the Palestinian statistical book	Rate of drop-out students compared to their number in the Palestinian statistical book
10th grade	6,724	1,121	%17	953	%14
11th grade	6,321	1,881	%30	1599	%25
12th grade	6,401	2,567	%40	2182	%34
Total	19,446	5,569	%29	4,734	%25

Source: (Arab Thought Forum, 2012)

The above table shows drop-up rates as per statistics of the municipality on total schools, while the tables 120, 103, and 3 number of drop-out students for 11th and 12th grades which comes to 82-1 students for the years 2008/9, 2009/10, 2010/11 receptivity from about 13.000 students of secondary school.

If statistical analyses depend on calculating the difference between number of those who are at school-age and the number of actual enrolled students (5.569 students in 2010) the drop-out rate increases to 29% over the public impression, noting that the statements issued by director of this directorate confirm the high rates which disagrees with the reports released by the same administration. Mr. Samir Jebri/Director of Education in Jerusalem asserted that the education in Jerusalem is the worst because of the occupation.

Mr. Jebri raised a doubt about the report released by the Israeli “Society for Human Rights” and society of “ Ir Amim” concerning existence of about 5300 students of Jerusalem not registered in school under any educational framework, saying that the number is greater, and he said that school of Jerusalem have the highest rates of drop-out of all Palestinian schools. He indicated that thought there is no accurate statistics; there are about ten thousand students annually. If this number is correct, then drop-out rate exceeds 55%, where number of students in secondary school was 19.446 (Israeli Statistical Book, 2010) and number of

high school students who are not registered (drop-out students) was 5,569 which means that drop-out rate for students of secondary level in Jerusalem was 28.6% in 2010.

Table 3.2 Palestinian martyrs from the beginning of Al-Aqsa Intifada to the end of 2010

Total Palestinian martyrs	7400
Children	1298
Women	582
Men	5516

Table 3.3 Educational statistics

	Martyrs	Wounded	Detained
School students	930	4126	932
University students	200	1265	725
Teachers	37	55	190

Source of above tables: (Al-Zaytouna Center for Studies & Consultations, 2010)

3.5 Israeli Policies about Education in Jerusalem

Israeli Department of Education and Municipality of Occupation started legislating a set of laws and releasing many military orders such as the military order No. 107 in 8-1967 upon which 55 textbooks are prevented, and cancelled all things relate to the Palestinian Issue and Palestinian people, all verses of Koran that talk about Jihad, the texts relate to Israeli Zionist-Arab Islamic conflict, and all things relate to Arab Islamic unity. This policy was refused through a Palestinian resistance which forced the Occupation Authority to cancel the military order No. 107 replacing it by decision No. 183 which allows return to the Jordanian Curricula after writing off many subjects of the curricula and being subject to tight control. However, the Israeli authorities decided again in 1968 to apply the curriculum

adopted in the Arab Schools in the occupied Palestine 1948 in both elementary and preparatory levels in order to prepare the students to the secondary level “Bagrut” while the private schools kept adopting the Jordanian curriculum. This pushed many students of the schools relate to Department of Education and Municipality of Occupation to move to the private schools. Because of the great difference in number of students in the schools controlled by Department of Education and Municipality of Occupation, it was forced to re-adopt the Jordanian curriculum in the public schools and schools of the municipality in the secondary level in 1972 provided that the two courses “ Hebrew Language and Israeli Civilians” should be taught. The last attempt of Israeli Department of Education to obliterate Arab Palestinian identify of Jerusalem was its decision on 07.03.2011 which states that from the beginning of the new academic year 2010/2011, the Municipality will provide the recognized and private Arab schools with the Israeli curriculum. In this context, Parents Committees Union asked all schools located in Jerusalem to not distribute the books printed by the Municipality (distorted version) and to stick to the Palestinian curriculum. Due to the official and non-official pressures on Department of Education relates to Occupation Municipality, it was obliged to cancel this decision (Arab Thought Forum, 2012).

No new buildings were added by Department of Education and Occupation Municipality during the first thirty years of the occupation, but they kept leasing improper rooms and buildings for education. In the last ten years, ten new big schools were built in different areas. There is a future plan to open 800 new classrooms. Jerusalem mayor/Nir Baraket inaugurated new school in district of Um Toba in 13.12.2011 and it is expected to build a new four-storey building includes 24 classrooms and two new kindergarten rooms next to the building. Opening the new school is based on declaration of Mayor of Jerusalem/ Nir Baraket to make a real revolution in education in the East Jerusalem after 40 years of negligence by the government and municipality.

As stated in site of the Municipality, Ministry of Education is the body controls the school technically and professionally while it shares financing with the Municipality. Ministry of Education spends on the basic schools while the Municipality spends on the secondary schools. Municipality of Jerusalem will supervise process of appointment of male and female teachers and administrators, provide supplies of schools like equipment and

furniture, and pay salaries of the staff. Private schools that supervised by Israeli Municipality of Jerusalem. These schools are characterized by stability due to the high salaries paid to the school staff since the salaries are suitable for standard of living in Jerusalem and they are 60%-100% higher than salaries of employees of Ministry of Education of the Palestinian Authority/Endowments.

The negative points in these schools are the low level of achievement of students as a result of low level of habilitation of teachers, lack of interest of quality of education by the Occupation Authorities, and prevalence of negative phenomena such as: drop-out, spread of drugs especially in the secondary schools because Occupation Authorities don't pay attention to such phenomenon and they don't apply Compulsory Education law like the Israeli schools in West Jerusalem. The Occupation Authorities don't pay enough attention to the secondary education in their schools because secondary education is more expensive than the basic education, and they don't spend necessary amounts to equip schools with labs and required teaching aids. It is noticed that the teachers need habilitation and that Ministry of Education pays no attention to rehabilitate the teachers and provide them with required courses to upgrade their teaching qualifications.

Sakhnin Schools they are 13 private investment schools licensed and funded by Israeli Department of Education. Six of these schools teach the Palestinian curriculum and adopt the Palestinian General Secondary Exam, while the remaining schools teach the Israeli curriculum and adopt the Israeli exam "Bugrut" (Arab Thought Forum, 2012).

The following literatures center on the education in Jerusalem and the obstacles facing the educational process which in turn lead to drop-out and school leaving:

- Study of Palestinian Ministry of Education (1999) published in the website of Palestinian Ministry of Higher Education and entitled "Jerusalem, Reality and Future Challenges". In the second chapter the study takes up the education in Jerusalem in both academic and professional sections, and the problems and obstacles facing the Palestinian education in Jerusalem. Further, the study takes up the comprehensive survey of the urgent needs in the short term and the medium-term needs as to the school building, teaching techniques, devices, supportive services, and cost of these needs.

- Study of Department of Information and Studies in Palestinian Ministry of Education (2005) drop-out phenomenon in Palestinian schools, reasons and preventive & curative actions: the study tries to find evident educational indicators to develop the educational policy in order to reduce drop-out phenomenon through: defining the real reasons and factors beyond drop-out phenomenon, examining effectiveness of some preventive actions to reduce drop-out from point of view of drop-out students and their parents, examining some curative actions that help to return drop-out students to schools, suggesting chances of habilitatiion and rehabilitation of students who don't want to go back to school, establishing a comprehensive and deep information base about drop-out phenomenon and its reasons, and developing follow-up tools to monitor drop-out phenomenon by administration of school.

- The five-year strategic developmental plan (2008-2012): toward quality of education to make development, Palestinian Ministry of Higher Education, the plan indicates that special attention will be paid to Jerusalem, one school at least will be provided in each district, classrooms and leased buildings will be increased to meet the increasing needs, textbooks will be freely provided, the needy students in Jerusalem will be granted educational loans, donors will be encouraged to invest in education sector in Jerusalem, efforts will be made to reduce drop-out rates in Jerusalem schools.

- A study by Jerusalem Affairs Unit in Palestinian Ministry of Higher Education (2008), it is “ a report on education sector in Jerusalem for the academic year (2007-2008) prepared by Jerusalem Affairs Unit in the Ministry. The reports takes up conditions of education in Jerusalem and the supervising bodies, drop-out phenomenon in Jerusalem schools, development of public schools, conditions of school buildings in the city.

- A study by Faculty of Education, Damascus University entitled: Public and Higher Education in Jerusalem and Palestinian Territories: problems and requirements: the study takes up reasons and factors of drop-out phenomenon, where the drop-out is attributed to a set of reasons interact with each other to lead to decision of the student to drop-out (Kanaan, 2009).

- Palestinian Central Bureau of Statistics, 2009,2010,2011. Jerusalem Book for Annual Statistics, the study depends on some demographic and statistical data including education in Jerusalem.

3.6 Educational Environment

Islamic Endowments Department: there are 39 schools under control of Department of Education, 25 of which are leased. They have 489 classrooms which represent 56% of total classrooms. Their rentals exceed million dollars annually. The leased schools were originally built as houses so they lack the essential equipment. Unlike some reports, their classrooms are non-crowded but some of them are not suitable in terms of educational aspects in addition to poor distribution of their geographical locations and that their classrooms are crowded and lack of healthy environment. Teachers in these schools are paid salaries less than salaries of teachers in private schools and schools of municipality. Thus, the teachers teach in these school are not necessarily of the best teachers in terms of their academic certificates or their educational habilitation. Given difficulty of obtaining construction licenses from the Municipality to build schools, some Palestinian bodies tried to get licenses to build schools or add new classrooms but it was useless. In some cases, Committee of Parents builds classrooms at its own expense which leads to imposition of punitive measures by the Municipality like issuing demolition orders or imposing expensive fines. Further, most of these schools need repair and periodical maintenance especially those located in the old town since most of them are old. In general, number of schools increased from 16 schools in 1995 to 28 in 2000 and to 38 in 2011. There are some bodies try to improve conditions of school buildings in Jerusalem such as the Ministry its self-funded by its own budget or by the donor countries concerning maintenance and rehabilitation of the school buildings which implemented upon about 27 schools. These measures included maintenance, restoration, rehabilitation and development of libraries and computer labs in addition to some assistance as for labs and computers offered to these schools by private institutions such as Faisal Al-Husieni Institution and Queen Rania Foundation (Arab Thought Forum, 2012).

Private Schools: there are 69 schools owned by private sectors. Many of these schools were built as school buildings owned by some Christian churches and monasteries but they are open to all students of City of Jerusalem. However, education costs in these schools are so expensive, so it cannot be attended but by those who live in affluent families. In 1968, the Occupation Government enacted a law that allows it to have control over the private schools in City of Jerusalem where the law aims to make all private schools under supervision of Ministry of Education Ministry of Higher Education and a report on Palestinian Education in Jerusalem.

Schools of Ministry of Education and Israeli Municipality of Jerusalem: Israeli Authorities have had control over elementary and preparatory schools that were existed at the time of government of Jordan. There are originally school buildings established to be typical schools under control of Israeli Ministry of Education, while the secondary schools were under control of authority of Israeli Jerusalem Municipality.

Table 3.4 Number of schools, classrooms and students according to the bodies supervise the education (2011-2012)

	Schools related to Ministry of Education or the Municipality	Sakhnin Schools	Schools related to Palestinian Authority of Department of Endowments	Private Schools	UNRWA schools	Total
Number of schools	57	13	39	69	8	169
Number of students	37604	4700	12247	23876	2441	81086
Percentage of number of students	%46	%6	%15	%29	%3	%100
Number of classrooms	1275	174	484	472	92	2828
Average number of students in	%29	27	25	24.6	26.5	27

classrooms					
Average	752		314	346	445
number of		361			
students					481

Source: website of Directorate of Education, Ministry of Higher Education, statistics of 2011/2012

3.7 Trends

The subject of trends has a special importance, because trends are one of the most important outcomes of the process of socialization and development, and it is also one of the most important behavioral motivations that play an essential role in controlling and directing them, and there is no doubt that one of the most important pedagogical aims is generally helping the young to acquire trends that help them in adapting to problems and obstacles of the era and to change the unwanted trends that may impede the development of the society (Dowidar, 1998).

Trends indicate tendencies that enable the individual to respond and react in specific behavioral patterns towards people, ideas, events, conditions or certain things and make up a complex system where a large group of diverse variables interact together. Any attempt to analyze the nature of the trends or its dynamics would involve the simplification of this nature, because trends are behavioral patterns that can be acquired and modified through learning, and they are subjected to the rules and principles that control other behavioral patterns; that is to say that some trends are formulated through observation and imitation where parents, teachers, some adults and brothers and sisters are examples that a child observes their attitude and imitate it. Bandura has showed that many of the behavioral patterns and trends can be acquired once noticing the example's attitude and imitating it, which indicates the importance of the role that the teacher may play as an example for his students to help them acquire some specific trends, since that his role is not limited to giving knowledge and teaching, but also deals with the emotional side. Children may be affected by their teachers' attitude more than they may be affected by their words. Some trends may emerge as a result of the two types of the conditional learning: the responding and the procedural. Many negative and positive trends develop in school students, particularly during the primary and the pre-primary stages, through the involvement of

some pleasant and unpleasant emotional experiences in some educational and school types, which encourages these students to attend the school or stops them from going to it (Nashwani, 1985).

The psychological trend is considered as a preparation that is acquired as a result of the experiences that an individual has, and which ameliorates gradually to take fixed forms that affect the individual's attitude, his relationships with others and how he sees the different aspects of life. It starts as innocent scattered conflicts, which will quickly be harmonized, bound and held together in a clear way. Trends are the central and main subject of psychology; it generally includes the individual's specific understanding of political, economical, religious or social issues about individuals or groups. The latter issues may be considered as the real embodiment of objects or actions (Dowidar, 1998).

The following are some of the definitions of trends which has gained a special attention in psychology:

- a. Definitions which indicate that a trend is a simple or a one-dimensional term; i.e. it refers to the sentimental aspect only, or to the love or hatred reforming aspect which is adopted by the individual towards people, objects or issues.
- b. Definitions adopted by many researchers in social psychology, which emphasizes that the psychological trend is a compound term, and which does not include the individual's feelings or his/ her reforming judgment of things only, but also involves two other constituents: the cognitive constituent, which indicates the ideas and beliefs that a person has regarding the trend's subject, and the behavioral constituent, which indicates the individual's tendency or readiness to respond to the trend's subject, its behavioral goals or what an individual decides to do or carry out towards the trend's subject (Suwaif, 1983).

As the individual grows, his feelings and instincts become more organized in a coordinated form towards various things in his/ her environment. Trends have three constituents, which are:

- a. The emotional constituent: it refers to a general sensuous style that affects the response to the trend's subject by approval or refuse, without being conscious of the motivations that made him respond by approval or refuse.

b. The cognitive constituent: it refers to the cognitive aspects involved in the individual's point of view that is related to his attitude towards the trend's subject. These aspects are usually available through the information and the facts that an individual knows about the trend's subject. For example, the student who showed preferable responses of social studies, has explained some information regarding the kind of these studies and its role in social life and the importance of its development to achieve a better social life. Those things require understanding, thinking, judgment and reforming.

This constituent refers to the individual's tendency to a certain behavior according to specific states; this is because trends act to direct the behavior so that it encourages the individual to work according to the trend that he/she adopts (Nashwani, 1985).

3.7.1 The formation of trends and the basis of their variations

"The trend" is a term that was commonly used by researchers in psychological and social sciences. Trends and emotions develop through the individual's repetition of the trend's subject in different situations that satisfy different motivations, and which triggers pleasing emotions, or depresses some motivations and triggers other opposite and painful feelings. Trends may also develop as a result of a single emotional shock. The susceptibility to temptation also plays an important role in forming our trends; which means the person's quick belief of things, his/ her acceptance to ideas and opinions without criticism, discussion or special evaluations, though issued by prominent figures or by those with great influence, or if it was hold by a large number of people (Dowidar, 1998).

It is possible for the individual to develop trends towards a lot of matters which branch from the whole surrounding of the individual, i.e. the individual may develop certain trends towards a certain political issue, for example, if a country establishes political relationships with another country known to be as a historical enemy of the society's ideology and its values, individuals may develop negative trends toward that decision. Additionally, in the social context, individuals may develop positive trends towards certain jobs and negative trends towards others. Also, a person who lives in a stable social and familial surrounding, would probably develop a positive trend towards other individuals who live with him, so that he/ she will feel that people surrounding him/ her are cooperative and work together to achieve the goals of all of them, while

a person who lives in a disturbed and sick familial surrounding, and who suffers from multiple problems, would probably have negative trends towards others, and he/ she will feel that he/ she lays a burden on them, and so he/ she tries to achieve his/ her goals without taking into account their goals or perhaps he/ she tries to create obstacles that prevent them from achieving their goals. Additionally, motivations and human needs are considered the most important factors that contribute to the development of personal trends; this is because the individual tends to develop positive trends toward attitudes and people who bring happiness and joy into his/ her life, while he/ she tends to develop negative trends towards attitudes or people who impede the satisfaction of those motivations and needs (the rule of reward and punishment). Furthermore, frequent communication between the individual and others allows him/ her to be affected by some of the trends they have (Yassin, 1981).

Trends are developed through different mechanisms; Actual practice, personal experience, personal effort and the communication through giving and taking; this is because trends are developed and not taught. Attraction; this is one of the important factors in creating trends and attracting the individual; as attraction creates a strong motivation. Sensual power; here, the influence takes place without rationale. It plays a vital role in the development of trends, because the influence of the actual behavior is far more effective than that of simple words (Al-Makhzoumi, 1994).

3.7.2 Types of trends

Trends are divided into various types mentioned hereafter:

1- Individual and group trends:

Group trends: these are the trends that are shared by a large number of society members, such as people admiration of bravery or people admiration of their leader or master.

Individual trends: these are the trends that distinguish an individual from another, such as the individual's admiration of his/ her colleague.

2- Conscious and unconscious trends:

Conscious trends: these trends are shown by the individual without any embarrassment or reservation. Usually, these trends comply with the group's standards and values.

Unconscious trends: these are the trends that an individual hides and does not say anything about. Usually, these trends do not comply with the group's standards and values.

3- General trends and personal trends:

General trends: these are the trends that have a general tendency, and which is spread among the members of society and becomes familiar to them, such as the trends towards socialist democracy as a principle for realization of equality and justice.

Personal trends: these trends are focused on the personal and individual aspects, such as the trends towards marriage.

4- Positive and negative trends:

Positive trends: these trends are based on the support given to the individual.

Negative trends: these trends are based on the opposition of the individual.

5- Strong trends and weak trends:

Strong trends: these are the trends which remain strong over time as a result of the individual's adherence to it due to its value.

Weak trends: these are the trends that are easily abandoned and that accept the transformation and change under the pressure of circumstances and difficulties (Dowidar, 1998).

Here, we must say that the trend towards a particular subject usually encourages the individual to demand it and like it, and even sometimes makes him/ her do his/ her best to reach it, while he/ she tries to avoid things that he/ she develops negative trends toward, and he/ she may do his/ her best to avoid getting closer to them and to avoid all the ways that lead to them. In fact, these trends are the results of the individual's affectivity by a lot of stimuli that come from his/ her contact with the surrounding environment, including patterns and models of the prevailing culture and the cultural heritage inherited from previous generations (Al Qutub, 1981).

3.7.3 Methods of expressing trends

- Verbal method: and it is considered of this trend (the verbal trend). The verbal trend is divided into two types:
 - The spontaneous verbal trend: where the individual expresses his/ her trend directly or through his/ her speaking or during a discussion with his friends or colleagues.
 - The stimulated verbal trend: where the individual expresses his/ her trend toward a subject or when he/ she is asked a question.
 - The practical way: and it is considered of this trend (the practical trend), and this is when a person expresses his/ her trend in a practical way through his attitude (Dowidar, 1998).

3.7.4 Trends characteristics

Trends are marked by a number of characteristics that distinguish them from some non-cognitive factors. These characteristics are:

- Trends are hypothetical configurations: trends are considered as hypothetical configurations that can be inferred from the apparent behavior of the individual. They are considered by some researchers as moderate variables which link the trend's subject and the individual's response, where he/ she responds in certain behavioral patterns that build this trend; this means that the trend itself does not exist, but you are obliged to assume it in order to explain some behavioral patterns that are practiced by the individual in certain circumstances.
- Trends are the outcomes of learning: individuals acquire their trends through learning in the social development process. Some trends may be learnt in an unconscious or unintended way; such as the individual's feeling of affection and tendency towards some other individuals or groups who share language, culture, religion and race with him/ her.
- Consistency and variability of trends: trends generally vary according to its consistency or to its predisposition to change. Additionally, it is well known that some

trends- especially those learnt during the early stages- are more consistent and less likely to change or be modified than some other trends.

➤ Trends are specified by their subjects in a direct way: trends usually involve the relationship between an individual and a certain subject. This subject could be a person, an idea, an event, a situation or a thing which specifies the individual's behavior in a certain way towards a certain subject in a certain situation, and this means that trends are less unbiased and less general than ideals and values.

➤ Trends have personal- social importance: individual's behavior towards others through a certain trend affects their feeling about themselves and affects their ways, so if an individual has positive trends towards other people, and respond to them as kind, cooperative and open creatures, those people may express these characteristics in a free and independent way.

➤ Trends are enthusiastic- avoiding: some of the individual's trends may be considered as positive and enthusiastic, which encourage him/ her to approach their subjects, while other trends are considered negative or avoiding, which makes his avoid them and abstain from them. The enthusiastic trend towards religion, encourages the individual to practice the religions instructions and rituals, and vice versa (Nashwani, 1985).

3.7.5 Trends' functions

Trends have many functions on the personal and social levels, so that they enable the individual to deal with different life situations in an effective and fruitful way. The following are the most important functions:

➤ Beneficial function: this function refers to the help given to the individual to achieve specific goals that enable him/ her to adapt with the group that lives with him/her, as it develops trends similar to the trends of important people in his/ her environment which helps him/ her adapt with different life situations and succeeding in them.

➤ Economic and regulatory function: The individual responds to various categories of people, ideas, events, things or situations according to the trends he/ she has by using some simple and organized rules that define his behavior towards these categories.

➤ Expressing function: trends provide the individual with chances that allow him/her to express himself/ herself and define certain identity in social life. Also, they enable him/ her to respond to various environmental stimuli in an active and effective way, which makes his/ her life more meaningful, and allows him/ her to avoid isolation and indifference.

➤ Defensive function: evidence suggest that the individual's trends are linked to his/her needs, personal motivations and to the objective or real characteristics of the trend's subject, so that the individual may develop certain trends to justify some of his struggles or failure in certain situations, in order to protect his/ her dignity and self-confidence; i.e. he/she uses these trends to defend himself/ herself (Nashwani, 1985).

3.7.6 Methods of trends modifications and change

Trends modifications or change are not easy because trends transform upon time until they become a part of the basic constituents of the individual's personality, especially if these trends are of strong type and if the world becomes non-isolated.

The followings are the most important factors that facilitate changing trends:

- Trend's weakness and lack to benefit.
- The presence of trends which are equal in strength, so that no trend can be favored.
- Trend not being focused on its subject and trends lacking to clarity.
- Presence of direct experiences that are linked to the trend's subject.
- Superficiality of the trend, such as the trends that are formed of secondary groups like clubs, associations and political parties.

Factors that makes changing trends difficult:

- Strength and steadiness of the old trend.
- Increase of the clarity degree of the trend seen by the individual.
- Stability of the trend in the individual's personality and increase of its benefit and importance.

- The changing of trends is limited to individuals and it is not open to groups (trends result originally from groups).
- Intellectual stand stillness and inflexibility of individuals' opinions.
- Individual's strong motivations which resist the process of changing trends (Dowidar, 1998).

The most important methods of changing trends:

- Changing the referential frame: it is obvious that the individual's trend towards any subject depends on the referential frame. Trends are not formulated from nothing, instead they are obviously affected by the referential frame and is affected by the fact that a capitalist sees collecting money and getting wealthy in a different way compared to a socialist; and that is because the strong relationship between the referential frame and the trend makes changing the latter require making changes in the individual's referential frame.
- Changing the referential group: if the individual changes the referential group that he/ she belongs to, and chooses a new group with different trends to belong to, then he/ she tends to change and modify his/ her old trends with time.
- Changing the trend's subject: if the trend's subject is changed itself and the individual understands that, then his/ her trend towards it will change too. Additionally, increasing the level of education and proficiency of the worker would result in changing the trends and their targets.
- Direct link to the trend's subject: linking to the trend's subject allows the individual to recognize the subject's different aspects which leads to changing the individual's trend towards it. In most cases, changing the trend as a result of direct linking to its subject would result in a better outcome if the positive aspects are revealed, however, sometimes it would result in the bad trend if the aspects revealed from direct linking were bad too.
- Changing of the situation: individual's and group's trends are changed as a result of changing the social situations. For example, student's trends are changed when he/ she becomes a teacher, also the individual's trends are changed when he/ she moves from a certain social and economic level to a higher one and vice versa.

- The relative change of behavior: if a basic change took place in the individual's behavior as a result of emergency circumstances, then it will be usually accompanied by a change in the trend.

- The effect of media and information: all types of media try to give information, facts, news, ideas, opinions and images related to the trend's subject, which in turn spots light on changing the trend in a direct way to the positive or negative.

- The effect of important incidents: changing the incidents and events leads to changing the referential frame, which in turn affects the process of changing trends. We all know how the World War I and II have led to changing many trends.

- The harmony and the direct experience: It is well known that increasing the experience in a subject towards which the trend is relatively weak, facilitates changing the trend towards it.

- The effect of the opinion of the majority and the opinion of experts: trends are affected and can be easily changed through convincing using the majority's opinion and experts opinions, and this is one of the basic principles that a messenger- who is considered as a professional changer of trends- depends on (Zahran, 1977).

Measuring the psycho-social trends

Measuring trends is done primarily to facilitate predicting the behavior and to focus on whether the present theoretical studies are wrong or right. It also provides the researcher with different trial fields, so that he/ she will acquire more knowledge related to the factors that affect the establishment, formation, stabilization, consistency, transformation and development of the trend, because the standards of trends have practical benefits in many fields, such as the fields of mental health and education. We can also note that measuring trends is particularly beneficial if we desire to modify or change the trends towards a certain subject. Measuring trends is done to know the agreement or refusal of those trends, know the strength of the trend and recognize the consistency of it. The clarity of the trend's subject, its simplicity and its importance to those people who are being evaluated are among the most important conditions for measuring trends (Zahran, 1977).

3.7.7 Trends measuring methods

Each individual has his/ her own trends that suits his/ she position, the role he/ she plays and the culture he/ she lives in, and based on the previous fact, trends measurement can be considered as a recording of a statistical interdependence of verbal situations of an individual towards any topic or any specific value, and so, the individual's degree is the summation of the opinions expressed via the measurement method. Measurement- according to (Stikhs)- is the presence of rules that define and explain how the seen actions and events are defined and prepared. Measurement has three levels that comply with the kind of data. These levels are: the nominal level, the ordinal level and the level of equal distance and percentages.

The following are some of the methods that were developed and named after those who developed them (Dowidar, 1998)

- Thriston method: Thriston has suggested a method to measure trends towards a number of subjects using multiple measures which has an image of known dimensions or equal dimensions. Each measure is made up of multiple units or sentences with each having a certain weight and a value that states its position according to the measures.
- Leekert method: Leekert has invented a method to measure trends which has become a familiar method to measure trends towards various subjects, where the individual being examined is asked to mark what complies with his trend.
- Getman method: Getman has tried to invent a collective measure which hides an important condition which states that if the individual being examined has agreed on a certain sentence, this means that he/ she agrees on all the sentences below it, and doesn't agree on all the sentences above it.
- Bogardess method: Bogardess method was developed to measure the "social dimension" among the national groups. The social dimension measure is composed of units or sentences that represent some real life situations to express the extent of the social dimension (Zahran, 1977).

Among the modern completed methods which took a unique form that made it one of the measurement units and one of the types that are reliable is the one which was designed by "Osgood" and was called "the Semantec Differentiation" which can be used to measure the

individuals' psychological trends towards the various social concepts as defined by the researcher. It should be noted that there are other methods to measure trends suggested by "Edwards", "Klitarik" and "Comez". Although the latter methods differ in their formulations, it generally provides us with facts that are strongly related with each other (Dowidar, 1998)

3.8 Resistance and Martyrdom

The right to life is considered the highest right, if not the essence of all other rights. No right can be practiced without a primary guarantee and a sufficient protection of human-based "right to life". This right has to be guaranteed and protected: first, by its declaration in the law and second, by its application. During 2005, the Israeli occupation forces continued the violation of the Palestinian children's right to life, survival and development, which contradicts many international conventions that prohibit such violation, where Israel is considered a party. A variety of international human rights mechanisms- starting from Article III of the Universal Declaration of Human Rights, 1948- has confirmed that everyone has the right to life, freedom and safety. This inherent right was mentioned and confirmed in the following international human rights conventions: starting by the International Covenant on Civil and Political Rights, and not ending with the convention on the Rights of the Child. The Article VI of the Convention on the Rights of the Child has confirmed the recognition of the states parties that every child has an authentic and inherent right to life. The convention also confirmed that the states parties shall ensure the survival and development of the child to the maximal possible extent. Despite the fact that the International Covenant on Civil and Political Rights has opened the way for countries in exceptional emergency states which threatens the life of the nation, to take measures that do not comply with the obligations implied by virtue of the Covenant, it has not allowed these non-compliant measures to include the violation of the provisions of Article VI thereof, which considered the right to life as an inherent right to every human being. This right should be protected by the law, and no one shall be deprived of his life arbitrarily.

The protection of the right to life was also emphasized in the International Humanitarian Law, where Article III of the four Geneva Conventions defined the minimum obligations that each party of the conflict has to abide by them. This Article has prohibited the parties of conflict to violate the lives of people who are not directly involved in the hostilities. Depending on this, if

killing Palestinian children is a result of attacking civilians or as a result of the use of unsuitable military means which are not distinguished by the Israeli Army, Israel's violation of the right to life will be considered as much as a war crime according to the International Humanitarian Law.

3.8.1 Martyr children

Since the beginning of Al- Aqsa uprising Intifada against the Israeli occupation, Palestinian children have been targeted in an unprecedented way. The Israeli occupation forces killed 1359 Palestinian children since the year 2000 and until 2012 as seen in the table below which is based on the Defense for Children International - Palestine Section . This number of martyr children killed by the Israeli occupation forces is the highest since the beginning of the Israeli occupation of the Palestinian lands in 1967. The vast majority of Palestinian children were killed when the Israeli occupation forces responded to the protesting demonstrations and stone throwing by excessive disproportionate use of force, and as a result of opening fire by the Israeli occupation forces and the intensified air and land bombing of the residential areas. Many Palestinian children were killed when they happened to be during the illegal executions done by the Israeli occupation forces against the Palestinian militants. Most of the assassinations were done in the densely populated areas, such as the main roads and the public markets. Other children were killed when the Israeli occupation forces destructed their homes and damaged them without giving the residents enough time to leave. Some Palestinian children died when the Israeli occupation army prevented them from reaching the hospital centers as a result of communal punishments adopted by Israeli occupation, such as curfew, siege, closure of Palestinian areas and preventing the entry and exit from these areas. Those restrictions are considered as forms of the communal punishments that the civilians are subjected to, and which are prohibited according to Article 33 of the fourth Geneva Convention. Since the beginning of the uprising Intifada, martyrdom cases among children is recorded every month, but the frequency and the intensity of these martyrdom cases among children differ according to the prevailing objective and political conditions in each period of time (Defence for Children International - Palestine Section, 2012).

Table 3.5 Distribution of Palestinian Martyrs child by age group

Year	0 - 8	12-9	13 - 15	16 - 17	Total
2000	4	9	34	47	94
2001	13	21	31	33	98
2002	50	33	62	47	192
2003	16	22	47	45	130
2004	13	29	58	62	162
2005	2	10	19	21	52
2006	26	12	40	46	124
2007	3	8	17	22	50
2008	22	13	38	39	112
2009	93	63	83	76	315
2010	0	0	3	5	8
2011	2	3	6	4	15
2012	0	4	1	2	7
Total	244	227	439	449	1359

Source: (Defence for Children International - Palestine Section, 2012)

3.8.2 Children in detentions

Given the suffering of the Palestinian children of the serious violations committed by the Israeli occupation without caring or even taking into consideration what should be applied, and based on my deep faith that every child has the right to live peacefully and safely and to be given all his rights- without depriving him/ her from the smallest right- like all the children in the world, and it's possible that this orientation has emerged from the bitter reality of the world we are living in, and the serious violation of children in general that we see on televisions and which includes killing, causing injury or even arresting them. For example (Palestinian children were victims of the increasing Israeli violation since the beginning of Al- Aqsa Intifada; from the year 2000 and until 2012, 1359 Palestinian children were killed, in addition to injuring about 14,000 children with hundreds of them being injured with permanent physical disabilities. Regarding the detainee children, 4000 children were arrested, and 400 of them are still under arrest. This is apart from the thousands who have suffered of psychological shock as result of

living in and seeing terrifying events daily). Additionally, based on the rules of the International Humanitarian Law, and based on what the children should have of the full protection provided by the rules of the International Humanitarian Law related to civilians, combatants, and people who have stopped being part of the battle (Palestinian Central Bureau of Statistics , 2005). The Israeli occupation authorities have deprived the arrested children of their minimal rights that have been given to them by the international conventions, which are the basic rights deserve by those deprived of liberty, regardless of their religion, nationality or gender. These rights include the right not to be subjected to random arrest, the right to know the cause of arrest, the right to have a lawyer, the right of the family to know the cause of arresting the child and the place he is kept in, the right to object the accusation and challenge it, the right to communicate with the outside world and the right to be treated in a human way which protects the arrested child's dignity.

States Parties should ensure that no child is exposed to torture or other cruel, inhuman or abusive treatment or punishment. The death penalty and the sentence to life imprisonment for offenses committed by persons under the age of 18 years should not be imposed without providing the possibility of releasing them. Despite these international conventions and agreements, Israel has gone beyond these norms and practiced the harshest and most violent forms of physical and psychological torture against detainee children. The Israeli violations of Palestinian children's rights do not stop at the investigation stage, but go beyond it to the later stages. While the Convention on the Rights of the Child states that "Every child deprived of his or her liberty shall have the right to prompt access to legal and other appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty before a court or other competent, independent and impartial authority, and to a prompt decision on any such action. The Convention on the Rights of the Child- Article 37. In many cases, lawyers are prevented from visiting their clients, also children trials are done in military courts, which are the same courts where the trials of adult prisoners are conducted. Arrested children of Jerusalem also suffer from a gross violation of their rights represented by arresting them with Jewish criminal detainees, which poses a major threat to their lives. It should also be noted that Israel is a party in the Convention on the Rights of the Child and the Convention against Torture and other cruel, inhuman or abusive treatment or punishment.

The Israeli occupation authorities also pursue a policy racial discrimination against Palestinian children; it deals with Israeli children who break the law through a juvenile judicial system which meets the requirements of a fair trial. At the same time, the Israeli occupation authorities consider that the Israeli child is someone who is under 18 years of age, while they consider that the Palestinian child is someone who is less than 16 years of age.

Based on the data of the Ministry of Detainees and Ex- Detainees Affairs (until 28/12/2012), the occupation authorities arrest 179 children aged between 13 and 18, in harsh conditions and gross violations of all their rights. The percentage of detainee children is 4.4% of the total number of detainees (4,033). The data of the Ministry of Detainees and Ex- Detainees Affairs of 2012 has revealed that among the detainee children, there are 42 sentenced children, 136 arrested with pending trial and 1 child subjected to administrative detention without charge. It must be noted that there are hundreds of detainees arrested when they were children, they became 18 while being in the prison, and they are still under arrest.

The data also revealed that the Israeli occupation authorities pursued a cruel arresting and investigation methods against Palestinian children in the occupied territories. In addition to that, the data revealed that the occupation authorities have deprived the detainee children of the basic rights given to them by the international covenants and the conventions of rights; primarily the right not to be subjected to random arrest, the right to know the cause of arrest, the right to have a lawyer, the right of the family to know the cause of arresting the child and the place he is kept in, the right to stand before a judge, the right to object the accusation and challenge it, the right to communicate with the outside world and the right to be treated in a human way which protects the arrested child's dignity (Defence for Children International - Palestine Section, 2012).

Children torture in the Israeli jails

Reports of the Ministry of Detainees and Ex- Detainees Affairs revealed that the Israeli occupation forces are using methods against Palestinian children that do not differ from those used against adult prisoners. Most juvenile detainees were exposed during their detention to various types of torture, abuse and cruel treatment from the moment they have been arrested, and the tough way that was used to take them away from their homes in the late hours of night and the abusive treatment they were exposed to when they were moved to detentions, in addition to

the diverse and abusive investigation methods used against them, the arbitrary and unfair court procedures, where the detainee children are subjected to severe battery with the upper parts and head being most hit, burning by cigarettes, threatening of deporting the family, putting a bag on the head, destructing homes, tying hands and feet, tying the eyes, using electrical shocks and the ghost, where hands and feet are tied and the child is put against the wall and forced to stand on his/ her toes for a certain period, depriving him/ her of sleeping for several days, exposing him/ her to psychological pressure, being cursed and insulted by the nastiest words and curses that may be used for children which makes him/ her feel humiliated. Children are also subjected to tough shaking, where the child is lifted and shook frequently, which causes him/ her to lose consciousness. Israel has also used new methods in the investigations with detainee children like spraying them with cold or hot water, forcing them to eat ice cubes, flooding them in cold water for long periods in cold weather, putting headphones on the ears of the child being questioned that produce very loud noises that harm him/ her and causes him/ her to experience psychological stress. The report has mentioned that the most dangerous thing that the children were exposed to is putting them in shame rooms (agent rooms) in order to take confessions from them in a deceiving way, and also threatening them that they will be imprisoned for long periods, destructing their homes and detaining members of their families if they do not cooperate with the Israeli intelligence.

The conditions of custody

Like other Palestinian adult prisoners in the Israeli jails, Palestinian children are deprived of their right to communicate with the outside world and visiting their families. They also suffer of preventing their families to visit them which means that the child is being disconnected from his/ her world, surrounding family and friends in the absence of the possibility to speak with their families on phones. They also lacked to the psychological care, the psychological advisors and the educational and amusing games that can take their attention during their presence in jails (International Committee of the defense for children/ Palestinian children- present challenges facing the future page 27, the activity report 2007, the activity report 2006.

Male Palestinian detainee children live with the detainee adults in the same departments and rooms in Ofer and Al- Naqab, while females live with the adult Palestinian female detainees in Tel Mond jails. Decisions were issued against children who were administratively detained

and spent them like other adult detainees. Children suffer- like other detainees- from the lack of the needed medical care and the deliberate medical neglect in prisons and in Israeli investigation centers.

Arrested Palestinian children suffer from harsh living conditions in prison cells (solitary confinement) where moisture and rotten odor can be felt, of approximately 1.5 meters area, with a wet ground and no light or with a light that shines all the time to prevent the prisoner from sleeping (prisoners are deprived from sleep for several days). They are deprived from taking a sufficient meal and prevented from going to toilets when they need it and changing their clothes despite the United Nations rules related to the protection of juveniles deprived of their liberty which were confirmed by the association decision number 113 dated on the 14th of December 1990 section D- related to the physical environment and ensure their accommodation/ general 45

Article 31- juveniles deprived of their liberty has the right to use facilities that provide them with all the health, dignity and human needs

Article 37- every custodial institution should provide each juvenile with meals prepared and given to them in an appropriate way at the times of the usual meals with a quality and a quantity that comply with proper nutrition, hygiene and health consideration. Based on the standard rules of the custodial institutions, there should be:

Article 9 (1) all solitary cells or rooms should not have more than one prisoner at night, and if it happened in exceptional cases like the temporary overcrowding, that the central administration was obliged to abandon that rule, then putting two prisoners in a single solitary cell or room should be avoided.

Article 10- all rooms prepared to be used by prisoners- esp. bedrooms- should provide those prisoners with all the health needs, taking into account the weather conditions, esp. in terms of air, minimum floor space for each prisoner, lighting, heating and ventilation.

The right to education

Despite the fact that most of the children in detentions are school students, the prison administration ignores their right to education and it does not provide them with the learning opportunities and conditions that suit their education despite the fact that legislations and

humanitarian laws prohibit the prevention of children of education. That can be really considered as a gross violation of the basic standard rules for treating prisoners in terms of education and amusement. Article 77 (1) of the Charter of the United Nations of Juveniles Deprived of their Liberty states that "action must be taken to continue the education of all prisoners eligible to get benefit from it, including the religious education in countries where it is available. Education is mandatory for illiterate and juvenile, and the administration should give it a special attention, while part (2) states that "prisoners education should be practical as much as possible, and it should be consistent with the general education system in the country, so that they become able- after their release- to continue their education easily. (International Committee for the Defense of the Child, 2013).

Chapter Four: Resistance Behavior

4.1 Introduction

This chapter aims to discuss a number of issues related to the issue of resistance behavior as follows: Peaceful demonstrations, Apartheid Wall, settling, working in settlements, boycotting the products of settlements, civil society institutions, and resistance media.

4.2 Resistance behavior

Resistance behavior refers to the responses made by the individual as a result of interacting with others or contacting the external environment. In this sense, resistance behavior includes every action by the individual (movements, thoughts, speech, feelings, and emotions).

There are two types of behavior: individual and social. Individual behavior relates to a certain individual, whereas social behavior is illustrated by the individual's relationship with others within the same group. Psychology studies individual behavior while sociology addresses social behavior (Fayed, 2001). Resistance is a standard human behavior for refusing all forms of domination, tyranny and injustice; it is therefore an expression of self-respecting humanism. On the other hand, there is another human behavior that can coexist with a non-human form of behavior, such as coexisting under unnatural conditions like occupation, unfairness, tyranny and violation of human dignity; hence we can compare between two different human natures. In light of this difference all other human concepts and values will differ, whereby material power becomes the standard for human notions among tyrants who believe in power as a tool to domesticate humans, opposed by the power of will as a standard for human notions among resistant fighters who believe in it as the sole tool that is capable of maintaining the integrity of people's humanism. Resistance and rebellion behaviors exist everywhere, but only the apparent part is emphasized, although it constitutes a small portion of the daily behaviors for millions of people who find themselves resisting and rebelling on a daily basis. Mainstream media, which dominates the coverage of the region's events locally and internationally, often ignores, distorts or marginalizes most aspects of resistance and rebellion behavior. Therefore, these notions/actions need more inspection and commitment in order to be better understood. The right to

resist occupation, political suppression, economic and social abuse, and censorship imposed on cultural and artistic works is being equalized in traditional discourse or moral disintegration, rather than being considered a challenge to all forms of abuse. Resistance behavior does not emerge from void; it belongs to a preservative history (Rashid, 2004).

4.3 Peaceful demonstrations

Resistance of all forms has never been separated from the lives of Palestinian people and their struggle to defend their land and home. Wherever there is occupation, no doubt there will be resistance. Accordingly, resistance in its various forms has been connected to the Palestinian cause as a result of the political situation suffered by its people for decades.

The term "resistance" refers to violent and peaceful methods used to resist occupation. Palestinians have employed both approaches during 64 years of Israeli occupation, however there is popular tendency during the past few years towards peaceful hesitance. However, there are others who still believe in the importance of violent resistance without being separated from peaceful popular resistance.

A poll initiated by the Palestinian initiative for the Promotion of Global Dialogue & Democracy (Miftah) and conducted by Awrad institute under the title "Youth Movement, Political Approach, Internal Situation, Elections, Negotiations, the Arab Spring, Needs and Priorities" showed that half of the youth in the West Bank and the Gaza Strip favor peaceful methods as the best option to end occupation. In the same context, 72% of youth affirmed their readiness for participating in demonstrations against Israeli occupation. The poll also showed that 87% were confident of the Palestinian youth's ability to lead the country in the future, but only 20% of youth took part in Youth Movement activities because 57% of youth expressed their mistrust in their personal capability to change. It is worth mentioning that this poll was conducted on 15-17 January, 2012. It comprised a random sample of 1,200 young males and females aged between 18 and 30 years in from the West Bank and the Gaza Strip.

4.3.1 Uprisings

4.3.1.1 First Intifada

Over 64 years of Israeli occupation, Palestinians have adopted multiple forms of public resistance. The First Intifada took a civil form, but the Second Intifada was armed despite the huge gap of force with the Israeli army. Today, Palestinians returned to popular resistance as a national option with multiple methods.

The First Intifada, also known as the Rocks Intifada, started in December 1987. It began in the Gaza Strip and then spread out into other Palestinian cities in the West Bank. Also, 1948 Palestinians took part in the uprising in various ways. This Intifada ended when the Oslo Accords were signed in 1993, leaving more than 1,300 Palestinian killed and tens of thousands of others wounded and arrested. There were several causes for this uprising including the continuation of occupation, lack of political stability, daily insults to Palestinians, poor economic conditions, and the declaration of Jerusalem as the "eternal capital" of Israel after the 1967 War. Those reasons fuelled all forms of Palestinian struggle, but the event that sparked the uprisings was on December 8th, 1987 when a parked Palestinian car was run over by a truck driven by an Israeli in Jabalya (northeast of Gaza City), leaving four Palestinians killed and many others injured.

Popular resistance was the main feature of the First Intifada. It consisted of demonstrations against Israeli occupation, boycotting Israeli goods, refusing to pay taxes, disobedience for curfew orders, and writing on walls. The Palestinian Information Center mentioned some examples of popular resistance during the First Intifada, such as when Beit Sahour residents gave up their IDs to the military governor and refused to pay taxes. In addition, they established a local dairy farm to challenge the dominance of Israeli economy. Palestinians inside the 1948 borders also took part in the First Intifada by organizing pro-Intifada demonstrations and donating food, medical supplies, funds and blood units to their fellow Palestinians and in the West Bank and the Gaza Strip (The Palestinian Information Center website).

4.3.1.2 Second Intifada

The Second Intifada was different from its precedent because it adopted the military option. This uprising began on September 28th, 2000 when then-Likud leader (later Prime Minister in 2001) Ariel Sharon visited Al-Aqsa Mosque compound accompanied by a thousand soldiers. In the following day Israeli troops assaulted worshippers inside Al-Aqsa Mosque and killed and wounded several Palestinians, sparking violent clashes between Palestinians and Israelis. For this reason, this uprising is also known as the Aqsa Intifada (Al-moqatel site.)

The Second Intifada was first based on throwing rocks, but it later escalated into violent clashes on points of contact and Israeli military checkpoints. This period also witnessed the advent of a new form of resistance known as suicide bombings, or martyrdom operations. Most of these operations were carried out by Izziddine Al Qassam Brigades (the military arm of Hamas movement), followed by Al-Quds Brigades (the military arm of the Islamic Jihad movement) and Al-Aqsa Martyrs Brigades (the military arm of Fatah movement). The majority of these operations were executed inside the Green Line, resulting in numerous casualties among Israeli militants and civilians, as well as some Arabs and foreigners who happened to be near the operations, in response to the crimes committed by Israeli forces. Some Palestinians objected to these operations because they result in the killing of innocent people and civilians (Shehab news agency, 2011).

At the same time, the Second Intifada saw the beginning of wide-scale boycotting of Israeli products, which was one of the methods adopted by the Palestinian people to resist the occupation peacefully and affect its economy. A report published in March 2001 by Yedioth Ahronoth newspaper showed that Israeli export to the Palestinian Territories had plunged by 50%. In addition, Israeli Chamber of Commerce's chief confirmed in a statement that "Palestinian consumption and purchasing of Israeli products fell by 35% during the first three months due to the launch of a campaign to boycott Israeli products" (National Office for the defense of the land and resist settlement, 2008). At the end of the Second Intifada 5,227 Palestinians were killed and tens of thousands were wounded and arrested. Also, as an outcome of this uprising, construction of the Apartheid Separation Wall started in 2002 (Al- Zaytouna Center for Studies & Consultations, 2008).

4.3.2 Popular resistance today(demonstrations)

After one Nakba (catastrophe), one Naksa (setback) and two Intifadas (uprisings), Palestinians today, supported by their leadership, return to peaceful popular resistance after putting their weapons aside, except for the armed resistance by the Islamic Jihad movement during the last aggression on the Gaza Strip in 2012. Popular resistance today is led by youth, mainly because the Palestinian population is a young community. According to the Palestinian Central Bureau of Statistics in 2011, "Young people in the Palestinian territories and those at the age of 15-29 years old comprise nearly 30% of total population" (Palestinian News & Info Agency, 2011). As below some activities of demonstrations.

Major demands of popular demonstrations:

1- Boycotting settlement products

Boycotting the products of settlements has been a vital foundation of peaceful popular resistance, alongside with peaceful demonstrations against the Apartheid Wall and the confiscation of lands to build settlements. Demonstrations are held regularly in a number of villages such as Belin and Nelin in addition to the March 15 Youth Movement to End the Split, which was formed during the Arab Spring to seek an end to the split that has taken place since 2007.

As per boycotting settlement products, this was a explicitly demanded in the Dignity Document signed by thousands of Palestinians which states that: "We, Palestinian people of all segments, religions and age groups have agreed to seek to get rid of settlements outcomes and impacts on our cities, villages and refugee camps...we shall proceed until every Palestinian household is free of settlements' products" (Middle East magazine, 2010).

There is a widespread belief that boycotting Israeli products has a sizable impact on the Israeli economy, hence many awareness campaigns have been organized to promote this step among Palestinians. In 2011 a new youth campaign was launched to boycott Israeli products under the slogan "Start Boycotting Israeli Products". Organizers affirmed that "lowering the consumption of Israeli merchandise in the Palestinian market by only 10% will result in providing 100,000 job opportunities for Palestinian graduates" (Palestine Online site).

2- Popular resistance against the Wall

Another form of peaceful popular resistance today is the demonstrations against the Apartheid Wall, mainly those held each Friday at Belin, Nelin and Nabi Saleh villages by local residents along with Palestinian, foreign and Israeli peace activists. Nelin village's struggle against the Apartheid Wall started in January 2005 when the occupation forces confiscated 1,600 donums out of the village's 4,000 donums in order to construct the Apartheid Wall. On the other hand, Nelin started its struggle against the Wall in 2008 (Palestine in memory site, 2009).

Those peaceful weekly demonstrations are always confronted with violence by the occupation army. When demonstrators lift slogans protesting the Wall and raise their voices in protest, the occupation army confronts them with sound and gas bombs in addition to the release of loud noises and spraying demonstrators with sewage water, leaving several protesters injured every week, and some were killed during these peaceful demonstrations. However, because the Palestinians never give up the weekly demonstrations are still being held in Belin. Palestinian youth even came up with new resistance methods to provoke public opinion to the major issues of the Palestinian issue. For example, in February 17th, 2012 Nelin demonstrations were held in support of then-prisoner Khader Adnan who went on a hunger strike; many young men wore beards – just like Adnan did – to convey the message that all Palestinians were in solidarity with Khader Adnan (kamel-al-sawt site, 2012).

These peaceful demonstrations cause more distress to the Israeli army than violent protests. Wikileaks revealed a secret document stating that Israeli army generals complained from the peaceful demonstrations of Nelin, Belin and Nabi Saleh against the Apartheid Wall. Americans commented on these documents by saying that the less violent demonstrations depress the morale of the Israeli army more than violent protests (Palestine today site, 2011).

Popular resistance: March 15 Movement 2011

The general nature of this movement was similar to the uprisings of the Arab Spring. It was announced on Facebook that sit-ins will be organized in Ramallah's Manara Square and Gaza's Unknown Soldier Square simultaneously. Demonstrators called for an end to the split between the governments of Ramallah and Gaza and to restore unity between Palestinians. The March 15 Youth Movement represents an indirect form of popular resistance against occupation; by ending

the split and restoring unity we can resist the occupation and regain our freedom and dignity (Al-Quds newspaper, 2011).

4.4 Apartheid Wall and Settlements

Settling represent a central foundation of the Zionism doctrine. It is based on two major philosophies:

First, expelling Palestinian residents from their homeland using all methods such as killing, exile and destruction. This philosophy in the Zionism doctrine is clearly demonstrated by the practices of Haganah gangs on the ground in 1948 (Abdel Ati, 2007).

Second, taking over the Palestinian land for fake religious and historical reasons, in order to apply the Zionism placement theory by imposing a de facto situation through building settlements and creating a Jewish entity in the Arab region starting from Palestine (Shehadeh, 2009).

The Zionist notion of settling requires the assembly of the highest possible number of settlers on the Palestinian territories based on the Zionist perception of "no Zionism without settling, and no Jewish state without the evacuation of Arabs and the confiscation and fencing of lands" (Al-Donya, 2005).

According to Israeli Knesset member Yehuda Hobin Fort, Israeli settling means "taking any country as a homeland that seeks to destroy the homelands of others and the entrance of a new foreign element in order to take over the entire land or any part thereof" (Al-Aylah and Ayman, 2008).

This applies specifically to the current situation in Palestine and what happened in 1948 or 1967. Israeli settling represents "the de facto placement of Israeli settlers and militants and housing them in occupied lands using military force in the confiscation of these lands; it takes various forms such as economic, military or civilian housing" (egypty site)

The current situation in the West Bank is another example of this philosophy, as it is witnessing a massive attack that aims to replace the rightful owners of land with settlers by attempting to change history, geography and demography of the West Bank.

The West Bank

The West Bank is the remainder of Palestine after the Israelis occupied the larger part thereof in 1948, leaving the West Bank under Jordanian control. Israel occupied the West Bank in the 1967 War and took control of the entire area of Palestine. The area of the West Bank equals 22% of Mandate Palestine. The United Nations issues resolutions No. 242 and 338 which required Israel to withdraw from the territories it occupied in 1967. Israeli authorities divided the West Bank into the so-called Judea and Samaria

The West Bank has an area of 6,209 km² and a population of around 3.06 million. Following the signing of Oslo Accords, the West Bank was divided into A, B and C zones. The Palestinian Authority assumed full control of A zones, which account for 3% of the West Bank's area, and civilian control only in B zones, which represent 27% of the West Bank's area, leaving security control in the hands of the Israelis. C zones, however, are still completely controlled by the Israelis, in addition to the settlement blocks which were doubled during the years of negotiations. So, in fact, the Israeli army controls 97% of the West Bank's area while the Palestinians only control 3% in accordance with signed accords. Nevertheless, the Israeli army reoccupied all Palestinian territories in the West Bank during the Operation Defensive Wall in 2002 and continued to steal its land using the Apartheid Wall, depriving Palestinians from massive areas of land (Al-Baba, 1998).

Jerusalem

Jerusalem is an Arab Islamic city built on a mountainous terrain forming the backbone of the Palestinian Territories. The city's coordinates are (31°47'N 35°13'E); it is 750m above sea level and 1,150m above the Dead Sea level (Palestinian Geographic Center, 1998). It enjoys a distinctive strategic location because it connects Asia with Africa, and also Asia and Europe. For this reason, nations across history attempted to conquer this city because it is the heart of the world and its strategic center. It is the key to controlling the three continents of Asia, Europe and Africa (Jaber, 1996).

Furthermore, Jerusalem enjoys a special status for believers in the three heavenly faiths, particularly Muslims who believe it is the point that linked earth to the sky. It is mentioned in the Holy Quran, Surat Al-Isra', verse 1: " Exalted is He who carried His worshiper (Prophet Mohammad) to travel in the night from the Grand Mosque to Al-Aqsa Mosque which We have blessed around it so that We might show him some of Our signs. He is the Hearer, the Seer".

It was also mentioned in many Hadiths by Prophet Mohammad such as: " Do not set out on a journey except for three Mosques i.e. Al-Masjid Al-Haram, the Mosque of Allah's Messenger , and the Mosque of Al-Aqsa, (Mosque of Jerusalem)" Sahih Al-Bukhari.

Jerusalem is the center of conflict between Palestinians and Israelis. The latter always try to argue that they have historical rights in Palestine, but historical research and religious scripts have proven that Jews only crossed Palestine and did not settle on its land permanently. On the other hand, Arabs have inhabited this land for thousands of years, although it was invaded more than 25 times, but in every time the invaders would be defeated and the land would return to its rightful owners.

Accordingly, Israel's occupation of Palestine and construction of settlements do not constitute any rights therein regardless of how much time would pass.

The area of municipal Jerusalem was 20,131 donums, including 868 donums in the Old Town and 19,263 donums outside the walls (Palestinian Geographic Center, 1998).

However, due to the Israeli occupation across two separate wars, the city has been divided into two sections as follows:

West Jerusalem:

Israel occupied this part of Jerusalem during the 1948 War and took control of nearly 16,261 donums or 84.13% of the city's area. It began to change the city's Arab features in terms of construction and population through replacing Arab architecture with modern buildings and demolishing some Arab neighborhoods entirely such as Al-Magharbah district. The Israeli government concentrated on building on the occupied lands, especially to the west, and established vital institutions in West Jerusalem such as the Knesset, the Central Bank and the Israel Museum in order to divert attraction from East Jerusalem to West Jerusalem (Palestinian

Geographic Center, 1998). It also expelled Palestinians from their homes and lands and replaced them with Jewish settlers to secure a Jewish majority therein (Ghanem, 2002). The city was built on the ruins of Palestinian cities and villages demolished by Israel in 1948 such as Lifta, Deir Yassin and Al-Malha. Until 1948, Jews constituted 10% of Jerusalem's residents while the percentage of Arabs exceeded 84.3% (Jawad, 2009).

East Jerusalem:

The area of East Jerusalem represents 11.48% of the entire city and 4.39% of the so-called Forbidden Zone. It was occupied by Israel in 1967, and the Knesset issued a resolution expanding the boundaries of Jerusalem by extracting land from the Palestinian Territories in the West Bank. Over decades of occupation, Israel has managed to double the area of Jerusalem through expanding settlements which are now the main obstacle facing peace negotiations between the Palestinians and the Israelis, as Palestinians demanded a halt of Israeli settlement activities in the West Bank as a condition for returning to peace talks (Palestinian Geographic Center, 1998).

But this demand is not accepted by Israel, which is still constructing settlements. This calls for intensified Palestinian, Arab and international efforts to impose active mechanisms to confront settlements and force Israel to comply with International Law provisions in this regard (Odeh Kh, 2002).

In fact, any Palestinian success in stopping settlement activity in any possible way will result in weakening the foundations upon which Israel depends to implement its settlement scheme in the West Bank, which virtually ends up by the creation of the so-called Greater Israel as stipulated in Zionist conferences. It is noteworthy here that this study does not separate Jerusalem from the West Bank but rather treats them as a single unit, but it is sometimes necessary to address matters related to Jerusalem separately because settlement in Jerusalem is different in nature than in the rest of the West Bank.

4.4.1 Apartheid Wall

A wall constructed by the Israeli government at a length of nearly 1,000km and a height of 8m in order to prevent the Palestinian resistance from sneaking into the 1948-occupied Palestine. Several gates are built within the wall to allow entrance of people and goods through permanent military checkpoints. Walls are deeply instilled in Zionist culture. In his book *The Jews' State*, which was a cornerstone in the contemporary Zionism doctrine, Theodor Herzl wrote that a Jews' state in Palestine would be part of the European wall in front of Asia, a starting point for barbarians. After 100 years, Ariel Sharon made this vision come true by constructing this wall. Also, the ghetto complex and isolation from others have always distinguished Jews throughout history; hence the idea of building a protection wall or fence (Avneri, 2003).

Origins of the wall idea:

The idea of constructing a separation wall is not new, contrary to the claims of Israeli leaders. It was first thought to build a separation wall in 1937 when British terrorism expert Charles Bethark was asked to develop a plan for constructing a wall on the main roads from the Lebanese border in the north to Beersheba in the south, and he drew the first stage of the wall construction in accordance with urgent strategic needs. The proposed wall consisted of four layers at a height of two meters; it was to be 80 km long from Tiberius in the northeast to Ras Al-Naqoura in the northwest near the main roads, and Britain assigned Soleil Bonnin Company for construction and Haganah militants for protection. However, the wall was demolished by nearby Arab residents on both sides (Al-Hindi, 2004).

Revisiting the idea:

As the First Intifada escalated and began to take a military approach, becoming a heavy burden for Israeli security and military authorities, the first step was taken to separate West Bank residents from other Palestinians by issuing special permits for every Palestinian. These permits were the first step in a long process for the implementation of the separation idea. Later, Prime Minister Yitzhak Rabin proposed the construction of a security separation wall, which materialized in a security fence built around the Gaza Strip from the northern and eastern sides along the 1967 borderline for a distance of over 55 kilometers and around settlements in the Gaza Strip, particularly isolated ones. The wall consisted of a simple fence made of electric wires. It was two meters high with a number of gates to control movement from and to the Gaza

Strip and hunt down resistance fighters. It was constructed during the term of former Prime Minister Rabin (Al-Hindi, 2004).

When Ariel Sharon rose to power, he revisited an idea he had in 1973 and placed it on his desk since 1976 for a wall "similar to the Great Wall of China"; he has been trying to execute this plan since that time. The idea received a boost through a 1994 proposal made by then-Police Minister Moshe Shahal for a separation plan to protect settlements in the West Bank and the Gaza Strip. It was later followed by plans proposed by Haiem Ramon and Dan Meridor for constructing a wall to protect borders and safeguard demography and geography.

Route of the wall:

Stage 1:

On April 14th, 2002 the Israeli cabinet decided to build a permanent barrier at the contact zone between the West Bank and Israel. For this purpose, the Contact Zone Department was established under the chairmanship of the general manager of the Ministry of Defense.

In early June 2002, the Contact Zone Department finalized plans for the first stage of the wall construction, which would start from the northeastern end of the West Bank near Salem village down to the Israeli settlement Alqana at the center of the West Bank. A plan was also finalized for constructing a wall to the north and south of Jerusalem. On June 23rd, 2002 the Israeli cabinet issued its Resolution No. 2077 endorsing the plan in principle, and in August 2002 the cabinet approved the final route of the wall's first stage, and construction began (Palestinian News Network (PNN)).

1- Over 1,100 hectares of Palestinian Territories' most fertile lands were confiscated, and 100,000 trees were removed.

2- 17 towns and villages were isolated between the Wall and the Green Line with a population density of 55,000 people, whereas 5 inhabited areas became isolated with a population density of 8500 people.

3- The Wall isolated 37 towns from their livelihoods, and 109,000 people became completely isolated from their farms, water resources, marketplaces, and healthcare.

The wall surrounds Qalqilia (40,000 people) from all sides (Palestinian News Network (PNN)).

Stage 2:

The Israeli cabinet approved the second stage of the Wall construction on October 1st, 2003 with the following extensions:

1- The wall extends in this stage from Alqana, settlement south of Qalqilia, to Ofer, south of Ramallah with a length of 186 kilometers. The wall penetrates 22km inside the West Bank and causes harm to 80,000 Palestinians in the area.

2- The wall extends from Salem to the town of Tayasir near the Jordan Valley with a length of 60 kilometers. This part has been approved and its construction already began.

3- The wall extends between the settlements of Hargilo to Karmel, south of Hebron, with a length of 144 kilometers.

4- Further to the cabinet's resolution, the parts of the wall which were built inside and around East Jerusalem were all extended, except Maaleh Adomim (Palestinian News Network (PNN)).

Stage 3:

In March 2003 the Israeli Prime Minister declared plans to build a wall alongside the Jordan Valley.

1- The eastern wall will be built alongside the Jordan Valley, parallel to the western wall from Ein Al-Bedha through Tobas to Jericho and the Dead Sea with a length of 196 kilometers, which would result in isolating one third of the West Bank's area and turning the city of Jericho into small fragments.

2- The wall will annex 25 settlements and tourism destinations alongside the Jordan Valley.

3- After construction is completed, the wall will annex 43-45% of the West Bank's area to Israel.

4- The wall will annex to Israel 12 settlements in Jerusalem and 54 settlements in the West Bank where 80% of settlers currently reside.

5- Excluding East Jerusalem, 14.5% of the West Bank's area (850 km²) will be isolated between the wall and the Green Line.

6- The total length of the Separation Wall (670 km) will be much longer than the Green Line (311). Furthermore, only 11% of the Separation Wall will run alongside the Green Line.

90% of the lands on which the wall will be built are located inside the West Bank, while the remaining 10% are located inside the Green Line (Bhais & Ayed, 2010). This wall is a threat to any future Palestinian state, as the West Bank turns into a number of isolated fragments that can easily be controlled using security gates. Palestinians have called this wall many names, but they have one description for it. This thesis is not concerned with the reasons for building the wall or the damage it caused to Palestinians in terms of lands and isolation of people, but it is worthy to note that this wall was also a unifying factor on the popular and factious levels. All Palestinians have refused the wall, taken part in protests against it and struggled against it internationally in order to gather the biggest possible anti-wall momentum. In fact, many Palestinians are wondering about the kind of peace that leads to the construction of a wall that takes away their rights, but the wall was bigger than all conflicts and disputes. We should also remember that anti-peace activists indicated clearly that the wall is final evidence that Israel is looking for Palestinian agents for occupation rather than peace, and that those who seek to reach peace on a weakness foundation will always receive similar blows from Israel (Palestinian Central Bureau of Statistics , 2005).

Objectives of the Apartheid Wall

- 1- Moving the borderline between Israel and the Palestinian Territories in order to eliminate the 1967 borders.
- 2- Annexing major settlement blocs in the West Bank to Israel, and confiscating the largest possible areas from the West Bank with the minimum population density.
- 3- The wall divides the West Bank into four isolated fragments controlled on the outside by Israel and left in the inside to Palestinians to run their daily affairs.
- 4- The wall eliminates any opportunity for establishing a viable Palestinian state within the 1967 borders.
- 5- Maintaining the current state of conflict with the Palestinians so that internal conflicts in Israel would not float up to the surface.
- 6- Keeping the conflict with the Palestinians inside Palestinian Territories so that it would not be moved into Israel in the form of martyrdom operations.
- 7- Controlling the Palestinian economy to use it as a political pressure tool.
- 8- Isolating the West Bank, East Jerusalem and the Gaza Strip from each other and from any Arab and Islamic surroundings, and turning them into small fragments within the Greater Israel.
- 9- Maintaining the Jewish majority in Historical Palestine. Israeli statistics confirm that the demographic balance will lean towards the Palestinians within the next few years. These are the real objectives behind the construction of the wall, contrary to Israel's claims that it aims to protect its people and land from resistance fighters and intruders. It should be noted that many operations have been conducted inside the 1948 borders in spite of the wall's construction, which is a clear evidence for the failure of the wall. Also, history shows that other walls such as the Great Wall of China and the Berlin Wall were all ineffective, because those who built these walls thought that they could

break the will of people seeking for self-determination and living in freedom and dignity (Hashd, 2004).

4.5 Settlements

Not only did Israeli governments disrupt the Palestinian economy in the West Bank by the frequent closures policy, but it also destroyed it through its settlement policies in the West Bank. This is represented by the negative impacts of settlement activities on the foundations of economic development in the West Bank as follows:

4.5.1 Impacts of settlements on economic activity in the West Bank

The impacts of settlements on economic activity in the West Bank can be summarized as follows:

1- Supporting industries inside settlements through tax exemptions and loan facilities offered for settlers to establish factories inside West Bank Settlements. This will result in linking the West Bank's economy to Israel to ensure its subordination (Ghalmi, 2000).

2- Israel moved many factories to West Bank settlements such as Borkan, Qanneh Shamron and Mashor Adomim, taking advantage of the low wages of the workforce, which makes its products far more competitive than Palestinian products, and this poses negative impacts on Palestinian industries.

3- Israel imposed extremely high taxes on Palestinians residing within the boundaries of the Jerusalem municipality, compared with exemptions for settlers. Furthermore, Israel raised the costs of construction inside the city, which forced low-income Palestinians to leave. Of course this will allow settlers to takeover these lands (Tafakji, 2004).

4- Industrial products of the West Bank settlements have become real competitors for Palestinian industries and products which are already weak and few,

which caused massive damage and losses. Also, many Palestinian factories in the West Bank have been shut down because markets are dumped with the product of settlement factories, and this has led workers to become unemployed unless they find work inside settlements. This is another factor that disrupts the Palestinian economy for the benefit of the subsidized Israeli settlement economy (Abu Mohsen, 2000).

5- Tourism for the Holy Land, particularly Jerusalem and Bethlehem, has also been affected by the negative impacts of Israeli settlements. The city of Jerusalem for example, which is one of the holiest places for Muslims and Christians alike, has been very affected by the Israeli settlements (Abu Mohsen, 2000).

6- Barriers and the Wall have prevented large numbers of tourists from reaching the holy sites. Before 1993, more than 100,000 vehicles used to enter the city per day, but now no vehicles are allowed to enter. Also, the number of hotels fell by 60% following Al-Aqsa Intifada, depriving these sites from an almost permanent economic income from the huge numbers of Muslims who visited the city in the holy month of Ramadan, and this applies also to the city of Bethlehem during annual Christmas festivities (Ibrahim & Hammad, 2007).

On the other hand, the military checkpoints scattered across the West Bank along with sand barriers and closures during the Second Intifada had a significantly negative impact on the trade movement and Palestinian workforce in the West Bank. The closure caused unemployment to jump to 60% of the total workforce, and this led to increasing poverty among Palestinians. It also disconnected West Bank areas from one another and hindered social interaction between residents. Two: The impact of Israeli settlements on Palestinian land and agriculture in the West Bank:

Land has always been the center of conflict between the Palestinians and the Israelis; therefore Israel meant to confiscate as many Palestinian land plots – especially fertile ones – as possible, and this has caused harm to the Palestinian economy because land is the most valuable resource for Palestinians. For this reason, the Israeli occupation realized that any development on the Palestinian land will make the Palestinians grasp to their lands even more strongly, so the first step was to take over Palestinian lands by building settlements thereon, especially the lands

upon which Palestinians depend to make a living, so Israel confiscated these lands and used them to house settlers whose numbers are on the rise (United Nations Report, 2008).

Israel plans to increase the number of settlers up to 6 million during the next ten years, and this will be of course on the Palestinian land. The renewed needs for settling seem to have no end, as the area of land allocated for each settler is increasing from 30 m² to 40 m² per settler, and so the increasing numbers of settlers are going to need larger areas of land to build entertainment facilities, gardens and public parks. It is expected that such facilities will triple the area of land required to accommodate to their needs compared to today's figures, and this will be at the expense of the Palestinian land and the Palestinian people (Center for Arab Unity Studies, 2004).

Agriculture is the main vocation of nearly 12.7% of Palestinians. And because settlements took over vast areas of agriculture lands, they have directly impacted the Palestinian agricultural sector. Not only the lands taken over by settlers affect Palestinian agriculture negatively, but also the fact that Palestinian farmers can no longer access their lands adjacent to settlements because Israel bans them for security reasons. Many areas in the West Bank saw settlers steal, burn or destroy Palestinian harvests under full political and military cover from the Israeli government and army (Palestinian Central Bureau of Statistics, 2010).

Dumping Palestinian markets with settlement products is another way to weaken agriculture in the West Bank, plunging Palestinian farmers into depression. The high costs of agriculture are not covered by production returns, and this forces farmers to leave agriculture and look for other feasible jobs elsewhere, leaving their barren lands to be easily confiscated by the Israeli army and used for building new settlements. The Palestinian agricultural production in the West Bank is falling due to the confiscation of lands and the farmers' inability to practice their work in normal conditions because costs are high and returns are low. All this has contributed to making the Palestinian economy very fragile and dependent on the Israeli economy, relying mainly on services rather than production and development. For these reasons, the poverty rate hit 60% and unemployment reached 35% in the West Bank in 2008 (Al-Rayes, 2000). Nearly 100,000 olive trees were removed during the construction of the first stages of the Separation Wall, depriving the West Bank from the production of large amounts of olive oil. Also, cattle can no longer access the areas behind or adjacent to the wall, which has caused varying damages to

about 915,000 donums in the West Bank, of which 86% are agricultural lands (Popular Grassroots Anti-Apartheid Wall Campaign, 2006).

4.5.2 Impacts of settling on Palestinian workforce and working in settlements

The Palestinian workforce is among the vital components of sound economic development in the West Bank, as Palestinian productive sectors across all industries - especially agriculture - rely on workforce, particularly due to the lack of modern tools and equipment in the West Bank compared to those used in production at Israeli settlements. Nevertheless, the Palestinian workforce in the West Bank is quite cheap compared to the Palestinian workforce inside Israel or inside the settlements built on Palestinian lands at the West Bank. If we look at the average daily income of Palestinian workers in the construction and agriculture sectors we will find the following (Palestinian Central Bureau of Statistics, 2010):

Table 4.1 Wages of Palestinian workers in the West Bank compared to settlements in the construction sector

	The West Bank	Settlements
Agriculture	INS 59	INS 103.7
Construction	INS 79.6	INS 164.8

*INS = Israeli New Shekel

These are the main sectors for Palestinian workforce. In this regard, the following notes should be taken into consideration:

1- Income in the West Bank depends on the market's need for workers, followed by closures and barriers. The more days worked the more income earned, but the increase remains limited due to low wages which do not exceed INS 120 for skilled construction workers, INS 40 for factory workers, and between these two sectors the daily wages do not exceed INS 70.

2- As for work inside Israel, income depends on the number of working days, and these are determined by the necessary permits in addition to the political conditions and closures in the West Bank by the occupation forces. However, it is noted that those who are able to obtain permits earn relatively high wages, especially in the construction

sector, and this also applies to working in settlements, which poses as a great incentive for the Palestinian workforce to work inside Israel and its settlements in order to earn high incomes.

3- It is true that Palestinians can earn high incomes using this method, but it also has very negative impacts on the local Palestinian economy. The lack of workforce in the West Bank causes wages to rise, accumulating more costs to work owners coupled with falling prices of products, and this causes much pressure in the Palestinian economy. In addition, high wages inside Israel and settlements tempt Palestinians to abandon their agricultural lands in order to earn high income and satisfy their own needs, and this makes it easier for the Israelis to confiscate more Palestinian lands (Abu Shokr, 1987).

Opening the door for Palestinian workforce into West Bank settlements had the following negative impacts:

1- Abandoning the Palestinian agricultural land because its returns no more fulfill the needs of the Palestinian family.

2- The Palestinian workforce inside settlements is relatively cheap compared with the Israeli workforce, so the products of settlements would be of low cost, in addition to the subsidies they receive from the Israeli government. For this reason, West Bank markets are dumped with Israeli products while Palestinian products remain uncompetitive (Nasr, 2003).

Generally speaking, the size of the Palestinian workforce is fluctuant and instable; some years witness huge increases in the numbers of Palestinian workforce, and others see sharp declines. This depends on the political situation in the first place, followed by the requirements of the Israeli markets (Abdel Razek & al-Jaafari, 2001).

In conclusion, Israeli settlements in the West Bank have proactively contributed to damaging the basic foundations for the establishment of a future Palestinian state. Settling has damaged and taken over Palestinian agricultural lands and disrupted Palestinian workforce. Accordingly, settlements had significant impacts on the two vital elements of development in the

West Bank: land and people; therefore it is impossible to create an active and stable Palestinian political regime under the current settlement attack on Palestinian soil.

4.5.3 Boycotting settlement products

The European Union is one of Israel's biggest trade partners in accordance with trade agreements signed by the two sides in 1995. Almost 40% of Israel's total external trade is with the European Union, and 45% of Israel's imports come from European Union countries. This shows the size of trade activity and strong relations between the two sides, as strong trade ties usually reflect strong political relations. However, the European Union had some remarkable stands towards settlement products, which can be outlined as follows (Palestinian Planning Center, 2006):

1- The European Union considers the exportation of settlement products to its member countries a violation by the Israeli government, and this stand is based on the fact that settlements are not part of Israel under International Law, and this constitutes a violation of agreements signed between the two sides.

2- In 2000, the European Union handed the Israeli government a list containing 2,500 enquiries regarding settlement products, and this shows that EU countries are interested in this issue.

3- Whereas the two sides signed an agreement to eliminate customs on manufacturing products, the EU in 2000 demanded that taxes be imposed on settlement products, another demonstration of the EU's position towards illegal settlements.

4- In 1998 a European delegation visited Israel and the West Bank to evaluate customs procedures between all parties. The delegation concluded in its report that Israel exports merchandise that is not produced within its own territory, in reference to settlement products (Palestinian Planning Center, 2006).

Despite these positive stands of the EU member countries, which are ahead of the stands of many Arab countries including the Palestinian Authority itself which adopted a boycott

campaign against settlement products in 2010 only; the European position is still weak and did not rise up to impose sanctions on Israel for violating the agreements between the two sides. This was apparent during the deliberations of the European Parliament in 1999 when the European Commission's representative affirmed that the EC did not intend to take any measures for political reasons. When the United States became the world's only superpower, it became the biggest supporter of Israeli settlements, and became Tel Aviv's main strategic ally. Since 1990 the US did not take any positive stand towards the Palestinians, except in 1991 when it froze some of its aid to Israel in order to force Tel Aviv to halt the construction of settlements in the West Bank as an incentive to kick-start peace negotiations between the Palestinians and the Israelis (Shib, 2007).

4.5.4 Settlements and Palestinian political rights

"Since the first group of Zionists set foot on Palestine's soil, a new era began of stealing and taking over land and expelling its right owners, using all methods based on terror and violence, supported by the imperial forces which claimed they were only providing security to settlers. The consecutive Israeli governments took up the responsibility of controlling lands using military orders, taking thousands of donums under Israeli custody, expelling their rightful owners and banning them from using their own lands" (Al-Hassad, 2003).

Under these orders and policies, West Bank mountains, plains, valleys and any other locations deemed fit by the Israeli government to extract ground water became settlement blocs, some small and some big, in order to take over land from its rightful owners and ban them from accessing their own lands. Also, bypass roads were constructed to confiscate more Palestinian agricultural land using methods of force and forgery.

Furthermore, the closure on Jerusalem continues to impose new realities on the ground of the capital of the future Palestinian state, in addition to the creation of new demographic realities by forcing Palestinian national to leave the Holy City, cutting every tie between the Palestinians and their history and making it impossible to create any future Palestinian state with Jerusalem as its capital.

4.5.5 The impact of settlements on the establishment of a Palestinian state in the West Bank with Jerusalem as its capital

West Bank Settlements is one of the central issues in the final solution negotiations between the Palestinians and the Israelis; therefore Israel has always attempted to delay addressing this important topic and insisted on ignoring it in the Oslo Accords. Israeli intentions have become quite clear through its intensifying settlement activities after Oslo. The Israeli government deals with Palestinians as an occupation force on the ground, and imposes settlements as a new reality, rather than complying with signed agreements. It negotiates through force and power, rather than peaceful intentions. It gives settling in the West Bank religious and historical dimensions we already spoke about, and it tries to possess additional pressure cards to use as a weapon in any future negotiations. At the same time, settling is a daily concern for Palestinians because it causes huge damage to all aspects of life for Palestinians (Mansour, 2002). The Israeli government planted all types of settlements across the West Bank under pre-planned structural schemes based on the expansion of some settlements whenever Israel is faced by international criticism for building new settlements. When criticism fades away, it starts building small settlement outposts that do not trigger attention or criticism until they become populated settlements and a reality on the ground. The settlements map in the West Bank shows that settlements are spread across the entire area. There is not a single Palestinian village or city without a nearby settlement, military checkpoint, settlement outpost with a limited number of settlers attempting to take over land, bypass road tearing up Palestinian land, or the Wall which surrounds the entire West Bank and turns it into a large prison. The various forms of settlements have cut the West Bank in small fragments with no chance of geographical connection, and thus no chance for development or for the establishment of an independent and geographically connected Palestinian state. In some areas, Palestinian families are isolated from one another, as in Bethlehem and Nazlet Issa in Toulkarem governorate.

The Wall's impact in isolating Palestinian families in Nazlet Issa, Toulkarem governorate



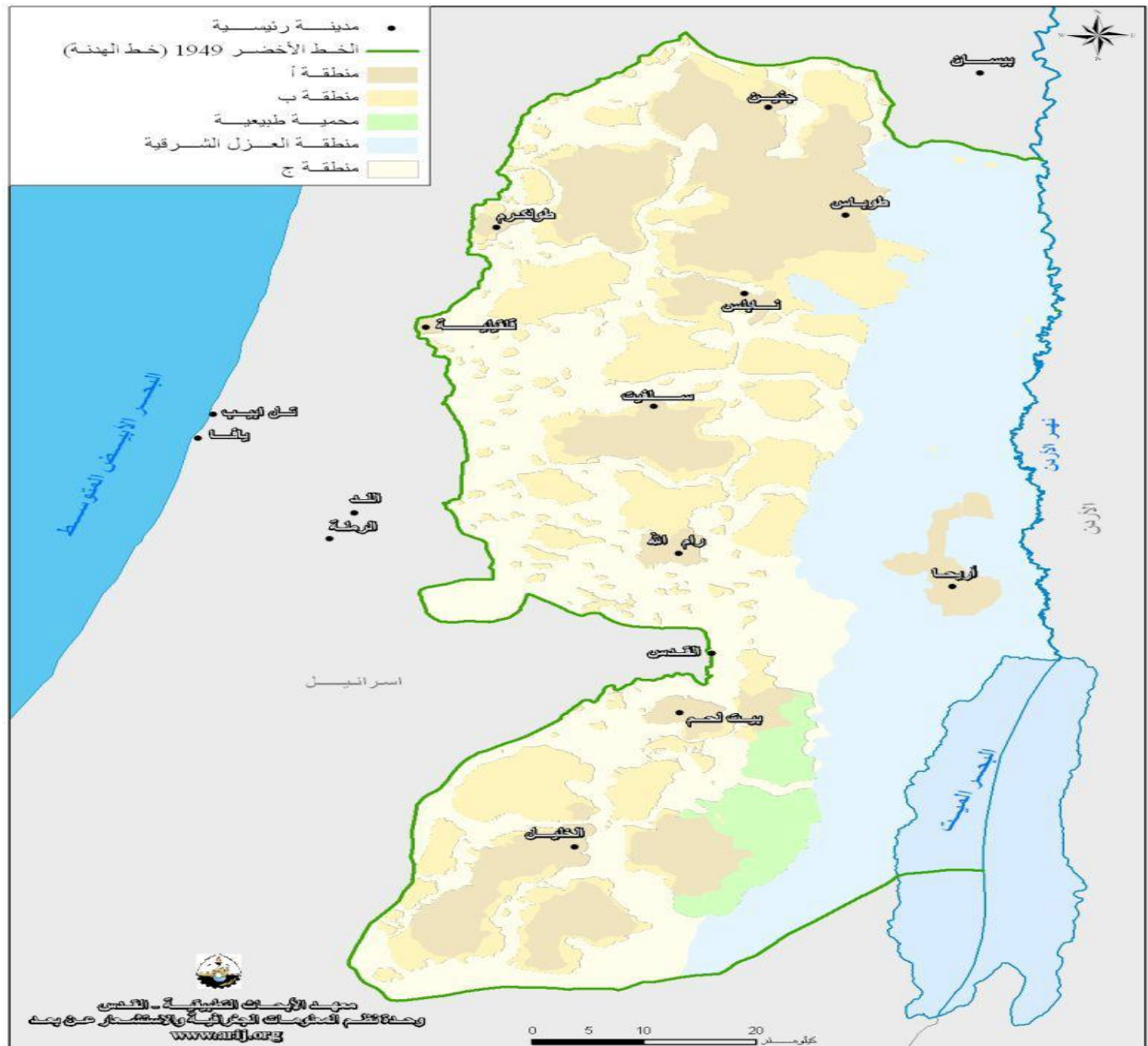
Settlements in the eastern sector (the Jordan Valley):

1- This sector includes 28 settlements until the end of 2007. Although there are multiple settlements but their population is quite low (only 6,000 in total). They were built for security reasons and in order to undermine any economic development opportunity for Palestinians in that region. These are mostly economic settlement with a security role.

2- The mountainous sector: These settlements are built across the West Bank in a vertical line, separating Palestinian cities from one another and preventing any potential for expansion of Palestinian cities and villages. These sectors are constructed around a spiral network connected by the bypass road number 60. There are 31 settlements in this sector. Settlements across the borderline between 1967 territories and 1948 lands: There are 48 settlements in this sector (Palestinian Central Bureau of Statistics, 2009,2010,2011).

These settlement segmentations are not created by chance; they are the product of intensive planning by the consecutive Israeli governments with the aim of emptying land of its rightful owners and preventing any development of Palestinian communities. This would keep the Palestinian economy dependant on these settlements which receive governmental subsidies. So the division of the West Bank into A zones (1% of total area), B zones (27% of total area) and C zones (72% of total area) is merely an outcome of an Israeli plan to shred up the West Bank and turn it into small fragments that can easily be controlled at any time. Settlements affect more than 40% of the West Bank lands, separating many Arab communities from one another. This has resulted in shredding the Palestinian Territories and turned Palestinian cities into small, isolated communities with no connection channels due to the spread of settlements (Aronson, 1996).

Division of the West Bank into zones



Source: Geographical Information Systems Unit Database

Jerusalem area is witnessing intensive settlement activity. Thousands of donums were confiscated from the city itself and its villages. The city's residential districts are isolated from their Arab surroundings; Palestinians can only enter Jerusalem now by permits which are very difficult to obtain (Al-Aylah & Ayman, 2008).

The Israeli governments have developed several plans to increase the numbers of settlers in Jerusalem up to 1 million Jews by 2020. Naturally, this increase would be at the expense of the Arab existence in Jerusalem so that Jews constitute the vast majority of its population, imposing a demographic reality on the ground ahead of any future solutions.

For this reason, Israel has taken all measures to tighten control over the city. And in order to implement its policies, it surrounded the city by settlements and divided it into small areas where Palestinians are easily monitored and controlled in order to ensure security for settlers. These measures can be clarified as follows:

The first pivot: This pivot includes the settlements built at the north of the city, which include the Hebrew University area, Ramot Ashkol, Maalot Defna, the Jewish District, Ramot, and the French Hill settlements. Built between 1924 and 1970, these settlements isolate Jerusalem from the rest of the West Bank.

The second pivot: This pivot includes the settlements of Gilo, East Telbiot, Afrat, Kalia, and Maaleh Adomim which was built between 1971 and 1985 in the southern region to isolate the city from the southern West Bank. These settlement activities in Jerusalem aim to meet a solid objective of the Zionist movement and the consecutive Israeli governments, that is to establish the Greater Jerusalem (Baroud, 2009).

This is clearly evident in the measures taken by consecutive governments, which aim to impose realities on the ground resulting in the following:

- 1- Ending the demographic dispute for the benefit of settlers, cutting short any future solutions for Jerusalem.
- 2- Eliminating the possibility for any resolution that leads to dividing the city.
- 3- Securing connection between the settlers of Jewish neighborhoods in West Jerusalem and settlements of East Jerusalem (Palestinian Central Bureau of Statistics, 2010).

4- Achieving the dream of a unified Greater Jerusalem from Ramallah in the north to Hebron in the south and from Jericho in the east to Latrun in the west. It accounts for nearly 30% of the West Bank's total area.

5- In addition to the above, the settlement activities in Jerusalem have torn apart the neighborhoods of the city itself and prevented geographic connections between them (Baroud, 2009).

It is evident from the above that the consecutive Israeli governments have fragmented the West Bank by building settlements, which caused many serious impacts. The policy of tearing the West Bank apart is an already planned scheme in order to eliminate any chance for establishing a Palestinian state on the 1967-occupied territories, which is approved by almost all Palestinian factions operating on the Palestinian soil, taking into consideration the differences between these factions regarding the price that needs to be paid for this state, such as recognizing Israel. However, there is a general consensus that occupation of the West Bank must end, and a sovereign Palestinian state must be established on the ground. Any talk of negotiations that do not lead to this outcome is merely fiction.

4.5.6 Settlements and Education

West Bank settlements have had multiple impacts on the livelihoods of Palestinians, causing severe damage to the social structure including education, as well as social and geographic connections, which play a major role in political development.

Impacts of settlements on education

Education is the key to political reform in any given country. No community can attain development and well-being for its members without political reform. In addition, active political involvement by community members is strongly related to their educational levels, as education provides individuals with the capabilities through which they can contribute positively to development in society, and therefore create strong opportunities for practicing the features of development freely. Over years of occupation, Israeli governments realized this fact. Accordingly, they applied a policy of spreading ignorance in order to create an army of illiterates

who can be easily led and suppressed, and those school drop-outs can be easily taken to the Israeli job market or added to the army of unemployed youth.

The various forms of settling in the West Bank had a clear impact on education. Military barriers across the West Bank disrupted the educational process over the years of occupation, especially during Al-Aqsa Intifada. The Ministry of Education pointed out the damage caused by barriers and the Wall on education in the West Bank that can be summarized in the following table: (Ministry of Education's website) "Impact of Israeli violations on education in Palestine".

Military barriers created a new economic burden for Palestinian families with students who attend schools or universities far from their residence, so they have to take more than one means of transportation to reach their destinations, or they have to rent out apartments close to their universities. This of course requires sizeable costs that most Palestinian families cannot afford, and this forced many students to delay their studies or drop out of universities. Another difficulty facing Palestinians when they move across barriers is the possibility of being executed by the Israeli army. According to statistics, more than 200 Palestinians have been killed at military checkpoints directly. This has created a state of fear among Palestinian families who would refuse to send their children to schools or universities, and this has caused damage to the children's academic achievement (Ministry of Education's website).

The Wall, which Israel used to strangle the West Bank, was not far from disrupting and sabotaging the educational process too. Figures released by the Palestinian Central Bureau of Statistics in 2004 showed that the Separation Wall divided Palestinian populated communities into two sections: one to west of the wall and another to its east, and schools were distributed accordingly. "Communities to the west of the Wall are suffering from a severe shortage of educational facilities. For instance, there are elementary schools for males in 5 out of 19 communities; secondary schools for males in 2 communities; elementary schools for females in 5 communities; and secondary schools for females in only 3 communities (Palestinian Central Bureau of Statistics, 2009,2010,2011).

Based on the above, we can overview the geographic impacts of the Wall and its tragic effects on the Palestinian educational sector:

a. The Wall isolated some schools which accommodated to students from nearby villages, in Toulkarem governance for instance, forcing them to move to other schools that may be located far away. This would make education more costly for low-income families and increase drop-out rates.

b. The Wall took over 62 donums from a land owned by Al-Quds Open University in its Abu Dis campus, undermining the university's future expansion potential and harming its educational progress (Palestinian Ministry of Information, 2009).

c. The Wall caused damages to 124 schools in the West Bank, affecting 14,000 students. In Jerusalem, military barriers and the Wall had clear impacts on the academic achievement of Jerusalem students as seen by a 70% drop in the number of students at Al-Quds University's Hanina campus which became difficult to access by West Bank students.

2- There are 72.1% of families with members enrolled in Palestinian universities who had to skip their lectures for several days, and 80% of students are forced to be absent for several days or look for alternative roads, which requires more costs and causes delays.

3- The Wall has isolated many schools from the Holy City, such as schools in Sheikh Saad town, schools in Al-Zaeem town east of Jerusalem, schools in Shafat Refugee Camp and Anata, and schools in Al-Ram and Bareed district which are isolated from the city by the Apartheid Wall which blocks students and teachers' access to their schools. Students and teachers now have to cross military barriers as well as the Apartheid Wall in order to reach their schools behind the wall, and this has negative impacts on the education process. Out of the 38 schools in Jerusalem affiliated with the Education Directorate, 11 schools are located outside the wall while the remaining 27 are located inside (Bhais & Ayed, 2010).

Israel has been applying these methods with the aim of creating a new Palestinian generation with distorted culture, cut off from its cultural and traditional resources, to be replaced with Jewish culture and traditions. This leads to the reinforcement of false political concepts regarding the conflict between the Palestinians and the Jews for the city of Jerusalem.

There is a direct relation between education for the Palestinian people and the establishment of all forms of economic and political development; this is linked directly to the educational level of the Palestinian people. There is a strong correlation between raising people's economic level and political awareness and the level of their education. The more educated and cultured the people are, the productive and participating in political life they would be, with positive impacts on society.

4.5.7 Settlements and social connections

Social relations are among the most distinguished features of the Palestinian society. Settlements have been used towards achieving an Israeli goal of shattering the unity of Palestinian people across individual and family levels, which impacted their lives and relationships. Therefore, settling strikes a very important concept and approach to political development.

Military barriers spread across the West Bank, especially after 2002 when Ariel Sharon was Prime Minister, shattered the geographic and social connections of the Palestinian people after coming up with the idea of issuing permits for crossing military barriers, which transformed the West Bank into a huge prison for Palestinians, separated into small isolated fragments (Arouri, 2007).

The complicated procedures on Israeli checkpoints led to the absence of Palestinian family heads from their homes, because they had to sleep over at work inside Israel or elsewhere in the Palestinian Territories, leading to shake-ups in the formation of the Palestinian family. Furthermore, some Palestinian families had to move to other places and leave their original social sphere, and were forced to cope with societies that may not fit with their own traditions. This is seen especially when village residents move to the city or the other way around (Abu Shokr, 1987).

Following Oslo Accords, the Israeli government began to construct bypass roads to protect its settlements in the West Bank between 1994 and 1999, with a total length of 293.2 km on a total area of 38,071 donums. In addition, many horizontal roads have been constructed in the

West Bank such as the Trans-Samaria Highway and Gush Etzion Road, both connecting the Armistice Line in the west with the Jordan Valley in the east. These roads have isolated Palestinian communities from one another, and at the same time connected settlements with each other through a continuous network of bypass roads. These roads also isolated Jerusalem from its Palestinian surroundings in the north and the south, so that access from or to Jerusalem now requires a very complicated process to obtain necessary permits. After 1993 Israel changed the direction of the road that connects the north and south of the West Bank through the center of Jerusalem to Wadi Al-Nar road, depriving many Palestinians from entering the city (PLO, 2010).

The Separation Wall had a clear impact in cutting connections among nearly 30.5% of families or any their members in communities where the Wall passes, while "the ability of 87% of families living behind the Wall to visit relatives was disrupted, compared with 53.1% of families living outside the Wall". Also, the Wall caused unemployment in communities where it passes to rise to 32% in 2006 (Bhais & Ayed, 2010).

In conclusion, the multiple forms of settling play a very strong role in isolating Palestinians and disconnecting their geographic and social ties. If settlements in the West Bank maintain their current status, it would be impossible to create a Palestinian state that connected socially, economically and socially. Therefore, shattering connections in the West Bank achieves a political target for Israel, and hits a major foundation of Palestinian political development.

4.6 Civil society institutions

Civil society institutions can be defined as "a group of social movements that resist the state's domination over the society and its authoritarian practices. These movements are represented by voluntary, non-formal institutions and organizations that work independently from the control of the state which usually dominates society by controlling these institutions or others, whether modern or traditional". Some intellectuals believe that this concept applies to all institutions and organizations operating "outside the formal institution represented by the state", such as unions, labor, professional and youth societies, women's unions, clubs, societies and

political parties. These institutions are the backbone of any social movement. They are a necessity for building a civil and democratic society away from influences and factors that seek to maintain the current situation with its political, cultural, economic and social characterizations which exclude society from any real activity or participation (Barakat, 2000).

4.6.1 Palestinian civil society institutions

Historical evolution, Palestinian civil society institutions of all forms have been subject to a process of historical evolution accompanied by a change in their internal structure as well as their objectives, approaches and duties, accompanied by an evolution of work methods and program implementation. Further, the nature of these institutions saw developments in terms of affiliation or relationships with the domestic Palestinian civil society on one hand, and the outside world on the other, and the relation of all this with the political, economic and social developments of the Palestinian society as a whole. The Palestinian experience is marked by the variation in the models of civil society institutions and the contrast between their roles at the different stages of progress. The models of Palestinian civil society organizations can be divided into two types:

One Political forces and parties, the defeat of 1948, followed by the creation of the State of Israel on the larger part of Palestine and the expulsion of most Palestinians, has left the Palestinian society torn apart and shattered across many areas. Initially, the Palestinians had to cope with the new social, economic and political conditions surrounding them on one hand and to work carefully and reluctantly towards restructuring the Palestinian society in accordance with the new conditions in time and place. Therefore the Palestinian community work abroad took two major patterns: the first one tried to provide the minimum level of necessary humanitarian requirements for the Palestinian people, regardless of any Palestinian or Arab political prospects, while the second pattern tried to re-ignite the Palestinian nationalist political activity in order to end the political cause in different forms. If Palestinian charities represented a Palestinian attempt to restore the minimum level of the lost Palestinian social bonds, the Palestinian political forces (both old and new) were drastically crystallizing in two significantly visible political forms: the first one adopted the Arabism nationalist doctrine which supported the idea of

liberating Palestine and returning its people to their homes through full reliance on Arab regimes, while the other form supported a Palestinian doctrine which called for Palestinians abroad to lead efforts to liberate their own country and return to their own homes. At this point, differences between Palestinian institutions surfaced in terms of political, social, economic and even cultural forms. Meanwhile, Palestinians living in the West Bank became Jordanian citizens struggling for the creation of a Jordanian civil society, after Jordan annexed the West Bank and formally revoked the Palestinian nationality from its citizens. The same thing applied, at a different degree, to Palestinians in the Gaza Strip who retained their Palestinian nationality but were practically Egyptian nationals as Egypt took control of the Strip until it was occupied by Israeli forces in the 1967 War, when the both Gaza and West Bank Palestinians returned by force to their Palestinian nationality, which had been revoked by force as well.

Two: Private institutions, classified according to nature into:

- 1- Charities and cooperatives
- 2- Mass organizations
- 3- Development institutions and organizations
- 4- Research, media and human rights centers and institutions
- 5- Institutions and organizations defending the rights of certain groups

The creation and evolution of civil society institutions in Palestine were accompanied by the absence of a legitimate national authority, under conditions of occupation, suppression and imperialism since the beginning of the last century, coupled with eclipsing the national and civilized identity of the Palestinian people. With the continuing escalation of suppression, tyranny and deprivation, such institutions evolved into taking up the roles of a governing authority, rather than complementary roles carried out by these institutions in independent states (Non-Governmental Organizations Center of Excellence, 2003).

If we look back into history, we can track the creation and evolution of Palestinian civil society organizations through a group of historical phases that hold in essence national, political and economic phenomena as the most significant features of the evolution of these organizations.

Palestinian private work is historically linked to national and political factors, and it has always been a source of national work and a major supporter for the Palestinian national movement. Following the end of World War I, the occupation of Palestine in 1917, the issuance of the Balfour Declaration and the beginning of the British Mandate on Palestine, private organizations played a major role in the concentration of private work – resisting Jewish immigration the confiscation of lands (1917-1948) – on demanding independence, Arab unity, working against the establishment of a national home for Jews in Palestine. Labor unions, student and women societies, sports clubs and charities were active in this field (Bisan Center for Research & Development, 2002).

4.6.2 Role of civil society institutions in political participation

The accumulation of practical experience in different domains of national political work among large segments of the Palestinian people during the Israeli occupation, or because of its practices, contributed a large rise in the number of Palestinian civil society institutions, particularly following the establishment of the Palestinian National Authority and subsequent events. Despite the large number of institutions, it can be easily noticed that most of these institutions have no activity on the ground. This is evident in the numbers of volunteers in the activities of a portion of these institutions which reached 64,936 in 2000 but fell to 53,623 in 2006. This adds up to the fact that many Palestinian civil society institutions view their general assembly members as permanent volunteers although it is not true (Palestine Economic Policy Research Institute, 2007). Or these institutions might be exclusive for the political or cultural elite, isolating them from the active public opinion on one hand, and turning them into a tactical ally for the political authority on the other, an ally closer to authority than public opinion in significant interests. Despite the logical assumption that civil society institutions can benefit from the reinforcement of civil society in general, the compliance and support of each institution for the values and principles of civil society is cannot be taken for granted or guaranteed, because the practice of these values evolves and grows as much as it expresses the interests and needs of institutions. So it is likely that the interests of Palestinian civil society institutions conflict with their natural work presumed in strengthening the role of civil society due to their

self interests or connections with the governing Palestinian authority. In contrast, the role of civil society institutions must place them in a closer position to the people and their direct interests, which forces them to work as institutions to draft public policies and apply pressure to make modifications that achieve the interests of the majority and ensure their political participation to support democracy (Abu Omar, 1995).

These institutions play an important role in promoting individuals' participation potential, crystallizing the concept of full citizenship, complete with its civil and political rights, and developing the society in terms of linking its work to the needs of the society. On the other hand, the effectiveness of these organizations is related to the size of active collaborative work and the degree of cooperation, harmony and flexibility in relations between individuals and leaders. The role of Palestinian civil society institutions may not be ignored because they do not, and cannot, constitute an alternative or parallel political regime; they should rather be the lift which provides controls on the government's authority. Through this role, they can take part in improving governance through promoting accountability and transparency in the political system. Civil society institutions can play an active role in drafting public policies, protecting rights, combining interests, and delivering social services. The involvement of most Palestinian civil society organizations in the national struggle in one way or another, especially during the First Intifada, has brought respect and appreciation to these institutions for their important role in social and economic development and democratic transformation issues. This adds up to the prompt response by these institutions to the needs and priorities of the society and upgrading their programs so as to cope with the rapid changes on economic, political and social levels (Abdul-Hadi, 2004). The mission of civil society institutions is not confined to political participation or social and economic development; these institutions must perform and drive many duties in order to reach their social, economic and political objectives within the society. We can summarize these duties in two major models whose goals are actually interrelated, albeit separated apparently:

First model: Activities that are directly related to the social life of the community, as characterized by a number of social institutions that express their goals by practicing these activities, such as Palestinian healthcare institutions of different names

Second model: Activates of a strictly political nature, characterized by a number of activities absorbed by bodies and organizations established by the society with political goals to address such issues as the practice of power and managing governments like political parties.

In their endeavor towards building and reinforcing democracy, Palestinian civil society institutions should pay attention to the democracy-building process which assumes actual and serious participation of civil society organizations in a manner that makes the democratic evolution an accumulative pathway stemming from an internal dynamism expressing national needs and priorities, then they have to work towards linking the multiple pathways and initiatives calling for democracy in the region to internal and external government initiatives as well as initiatives issued by civil society institutions. All that corresponds with the need for a tight link between political, economic, social and cultural reform processes in line with political, civil, economic, social and cultural rights in order to safeguard the democratic building process of any deviations (Al-Thawra Newspaper website, 2008).

It is vital for leaders of Palestinian civil society institutions to know that the role and nature of civil society are based on full partnership and involvement in the political, economic and social process as well as the change, development and reform process. It is necessary to move from the descriptive, demanding and services role which only fills the void of government institutions to an active and effective role in national public policies and develop their role from a protest force to a proposal force as well. These institutions should take part in the social change process through influencing public laws, legislations and policies and mobilizing the public opinion towards a certain topic or group of topics of interest to society through a massive awareness, cultural and enlightenment process (Bisan Center for Research and Development, 2002).

4.7 Resistance Media

The media confrontation has been a very significant battlefield where Palestinians had to struggle against Israeli claims that there were no people and Palestine, that the Palestinian people – if any – do not deserve to live, and other lies spread by the Zionists to justify their presence in the region and create a legitimate cover for this presence.

Furthermore, Palestinian media had to face another problem in this field that was no less important than confronting the enemy, which is finding a place where this media battle could be fought from. The Ring Countries, along with some other Arab countries, allowed Palestinians to work in media but under their own media policies, reflecting the views of their own political regimes. For this reason, the conditions of Diaspora were reflected heavily on Palestinian media which was not in better conditions inside the occupied land; it was probably worse. In all cases, the media struggle remained very close to the political and military struggle of the Palestinian people since the Israeli occupation of their land up until this moment. Since May 15th, 1948 many political, economic, military and technological circumstances have changed across all level and domains for Palestinians and Arabs alike. Most prominent among these changes were the fall of the communist bloc and the declaration of a new world order with globalization and the internet as the main foundations of this new order (Abu Shanab, 1998).

4.7.1 Palestinian resistance media

Palestinian media works very hard to convey its message not only in Palestine but across a vast area around the world, in addition to the enemy's own strongholds in Palestine and abroad. The following are some facts about Palestinian media that need to be reviewed (Abu Shanab, 1998):

- 1- The Palestinian media is an integral part of the Arab media and cannot be separated therefrom. Although the common goal among Arab countries' media is to liberate the Palestinian land, the methods of this liberation differ in accordance with dominant ideologies across the Arab world. This has made the mission of Palestinian media a very difficult one.

- 2- Arab media, including Palestinian media, has not been able to prove its effectiveness on the international level by improving its performance because it lacks comprehensive planning. It is true that there were some victories here and there but it is still below the limit required by Palestinians.

- 3- Arab media, including Palestinian media, is required to confront the Zionist media attacks and confute Zionist lies and fabrications. Israel has realized the

dangers posed by media on its practices and plans, so it closed the Palestinian Territories for media after its image was shaken in an unprecedented way throughout the Arab-Israeli conflict.

4- The Palestinians had to find a way across the entire Palestine, characterized by the press, publishing houses and media institutions; and also across the Arab and foreign fronts characterized by radio, television, news agencies, leaflets, books, etc.

It is noted that the Palestinian media has embarked on a new era by trying to publish and establish many newspapers and news websites, which is considered a breakthrough that helps to introduce Palestinian media in texts and pictures, away from the classic press which is unable to even reach neighboring countries due to the political circumstances of the Palestinian media.

Despite an early realization of the facts that assert the Palestinian people's right to defend their rights and lands in opposition to the influence of Western and Israeli media in particular, against Palestinian media and the Palestinian revolution, the Israeli media has managed to mobilize the Western public opinion against the Palestinian resistance, just like in 1985 when resistance was called "terrorism", and there are many other examples until this day (Abu Shanab, 1998).

Palestinian media and press under Israeli occupation after 1967

Palestinian media and press went through the following two phases under the Israeli occupation of the West Bank and the Gaza Strip in 1967 (Palestinian Encyclopedia, 1984):

- Palestinian media between 1967 and 1987;
- Palestinian media during the First Intifada (1987-1994)

4.7.1.1 Palestinian media between 1967 and 1987

The Israeli occupation worked hard to contain the Palestinian press which only recognized it as an occupation force. It began to regulate its relations with the Palestinian press through

military orders issued one year following the occupation of the West Bank and the Gaza Strip. It also attempted to provide an alternative to national press starting by the issuance of pro-occupation Al-Yawm newspaper, followed by the official Al-Anbaa newspaper in Arabic. However, the occupation authorities had to shut down the two newspapers because they were faced by a complete boycott despite their huge financial allocations. Furthermore, the occupation supported some village societies in the issuance of Al-Miraah newspaper which soon failed and shut down due to boycott by the Palestinians (Saleh, 1986). When the occupation realized that it failed to establish a Palestinian press and media system to support its schemes and plans, and found that the Palestinian media had supported and promoted Palestinian resistance, it started to scale down the role of the press and downsize its influence by taking advantage of the Mandate Emergency Regulations of 1945. So on 11/7/1967 the occupation issued Military Order No. 50 which prohibited the issuance or publication of any newspaper save with permission from the officer designated by the district commander for this purpose. To ensure the implementation of this order, the occupation imposed heavy financial penalties on violators in an attempt to strangle Palestinian press freedom. Many military orders were issued afterwards to limit the freedom of journalists and undermine the Palestinian people's ability to receive correct information. The definition of "newspaper" in Military Order No. 50 included all types of publications regardless of their content, language, place of issuance and whether they were to be sold or distributed for free; i.e. the order prohibited all forms of publishing, communicating, transferring and distributing information (Shehadeh, 1984).

The issuance of Military Order No. 101/1967 was another setback for the Palestinian press. Under this order, it was prohibited to publish media materials of artistic, literature, scientific content or statistics of public interest; it was also prohibited to publish any advertisement, picture or document with a political prospect without permission from the military commander. Failing to comply with this order would result in 10 years in prison or a financial penalty of JD2,000 or both. The military order's affixations included a list of 1,225 books that were banned from importation, printing or publication. The list was open-ended, although most of the banned books were in Arabic and they addressed Arab history or national culture. The third amendment of Military Order 101 prohibited the publication or possession of all audio-visual materials including cassettes and videos. Military Order No. 1140(a)/1985 forced Arab newspapers to publish the advertisements of occupation authorities and the Israeli army free of charge

regardless of their size, in order to undermine the Palestinian people's confidence in their national press, whose suffering even increased by Israeli censors, based on Article 97 of the Emergency Regulations which required anyone who undertakes or supervises any media work or the issuance, distribution or publication of any printed material to subject it to censorship beforehand. This article granted the censors the right to interfere, ban, amend, or delete any material presented thereto to be rephrased with no mention that it was subjected to censorship (Shehadeh, 1984).

In order to tighten the grip of Israeli censorship on Palestinian press, the occupation authorities did not stipulate any defined rules or regulations that can be referenced to find out what is banned and what is allowed. Palestinian media materials that needed to be reviewed by censors included articles (even if translated or copied from other sources), news items, caricature, odd news (so that they would not make fun of the occupation authorities), and even the weather forecast (so that Palestinians would not be able to know whether the weather is suitable for organizing demonstrations). The censor was entitled to interfere in the form and content of any media material, including the determination or modifications of colors without a valid reason. These measures placed Palestinian media under very grave pressure; the situation then can be summarized by the fact that the censored materials alone were enough to issue whole newspapers alongside the existing ones.

The strict Israeli censorship on the Palestinian press forced Palestinian writers to avoid the daily concerns of the Palestinian people in their writings, because they knew their writings would be simply banned if they addressed issues related to the occupation, its violations or procedures. For this reason, many newspapers resorted to the republication of articles and news extracted from Israeli media to ensure that they would survive censorship which ignored media items published in Israeli newspapers. In addition to censorship, the Palestinian press suffered from restrictions on its access to information. The occupation state always put off the issuance of necessary permits for Palestinian writers, reporters and photographers to reach and cover events. In many cases the Israeli authorities refused to issue such permits to journalists citing security concerns. In fact, Israeli authorities often claimed that Intifada members were posing as journalists, and used this claim to assault journalists and violate their rights. Many journalists almost lost their lives as a result of working in this profession (Abu Ayyash & others, 1990).

Israel imposed technical obstacles alongside field and security hurdles; it issued an official ban on the use of telex machines in the Gaza Strip, obstructed the installation of telephone lines, and restricted the use of mail in the West Bank. When the Palestinian media covered the Israeli invasion of South Lebanon in 1982, Israeli authorities considered this coverage a sufficient justification for piling up more pressure and apply more suppression on Palestinian media, hence the military governor decided to revoke the licenses of many newspapers (such as Al-Mithaq and Al-Darb) and magazines (such as Al-Shiraa and Al-Ahd) citing security reasons, although all media items published in the two papers and two magazines were pre-approved by the Israeli censors (Abu Ayyash & others, 1990). Israeli occupation resolutions sentenced many Palestinian media outlets to early death. They banned the distribution of Al-Taliah newspaper in Jerusalem, the West Bank and the Gaza Strip starting from its first issue on 27/2/1978, and the same applied to Al-Mawqif newspaper which was banned completely after prohibiting its distribution in the West Bank and the Gaza Strip. Al-Shaab daily newspaper was closed for 8 days in 1973 and another 18 days in 1974; later it was banned in the West Bank and the Gaza Strip for an average of 20 times per year and was confiscated from markets to prevent the publication of some news items on its pages. Israeli occupation forces banned the two English newspapers Al-Fajr and Al-Awdah. They revoked the licenses of Al-Wehdah newspaper on 29/11/1983 citing the death of the license owner. They also revoked the licenses of Al-Shiraa magazine and Al-Bashir newspaper, and shut down many press arbitrarily. On 1/9/1987 Al-Manar press office was shut down, on 26/11/1988 the Gaza Press Office was closed, on 14/3/1988 the Bethlehem Press Office was shut down, and on 30/3/1988 the Press Services Office was closed for 6 months and the closure was later extended (Shehadeh, 1984).

Occupation authorities committed many violations against journalists including the closure of press offices and establishments, banning the distribution of newspapers and magazines, revoking licenses, arresting journalists and exiling them away from home. Ten journalists were arrested in 1985, eight were arrested in 1986 and seven others were referred to administrative detention during the first month of 1987. In 1985 journalist Zuhair Abu Mayala from Al-Taliah newspaper was referred administrative arrest after Israeli patrol unit members assaulted him without prior warning. On 28/5/1984 Israeli occupation authority put well-known novelist Jamal Bannoura to trial for the possession of banned books after many books from his library were confiscated in an inspection conducted in his residence by the occupation forces. The house

arrest weapon was used by occupation forces to restrict the work of journalists such as Remonda Al-Taweel who was banned from travelling to Germany to take part in a TV seminar. Similarly, exile from home was also used as a weapon to suppress journalists and silence their voices. In 1974 occupation forces exiled journalist Ali Al-Khatib, then editor-in-chief of Al-Shaab newspaper. Later, the following editor-in-chief of the same newspaper Akram Haniya was exiled along with Hasan Abduljawad in 1986 which saw the exile of 13 journalists at once. Also, Professor Abdulsattar Qasim was charged with provocation due to his book "The Imprisonment Experience" and another charge related to a book about Izzeddine Al-Qassam. The failure of Israeli occupation forces to silence the voice of journalists using a wide array of suppressive and arbitrary measures led them to use the assassination weapon, such as the killing of journalist Hasan Abdulhalim on 2/10/1985. Israeli forces are the main suspect in the disappearance and assassination of the concessionaire of Al-Fajr newspaper journalist Yousif Nasr (Journal of Economic Samed, 1995).

4.7.1.2 Palestinian media during the First Intifada (1987-1994)

Occupation authorities continued to suppress press freedoms during the Palestinian Intifada which started in mid-December 1987, but the occupation practices became more intensive and crossed more limits in assaulting media institutions and journalists. Al-Fajr newspaper was banned for 10 days because it published a headline on 9/12/1987 saying that an Israeli truck driver ran over two cars in Gaza, killing four Palestinians and injuring nine others. The news showed that the accident was deliberately executed, so occupation forces charged the newspaper of provocation for revenge and triggering the Intifada (Al-Khalili, 1990). Only three days after Al-Fajr resumed publishing, Al-Quds newspaper of Jerusalem was banned for 18 consecutive days from 22/12/1987 until 9/1/1988. A few days later, Al-Shaab newspaper was banned for 8 days for publishing "provocative" materials. Israeli arbitrary campaigns against Palestinian media further escalated and accelerated. On 30/3/1988 the Palestinian Office for Press Services in Jerusalem was shut down for six months. On 10/3/1988 Israeli authorities revoked the license of Al-Awda magazine which was issued in Arabic and English prints. Also, occupation forces broke into the Gaza Press Office, confiscated its equipment and closed it for an entire year starting from 26/1/1988 and later closed the Bethlehem Press Office on 14/3/1988.

Nevertheless, these Israeli behaviors towards the Palestinian press led to the spread of a number of manifestations including the success of the Palestinian press in coping with the narrow margin imposed by occupation authorities to cover the Intifada. Although there was no mention of the term "Intifada", the Palestinian press managed to cover every single bit of its news using variable terminology in its headlines such as "confrontations", "mass demonstrations", "bloodshed", and "violent clashes" and so on. This means that the restrictions imposed on the use of the term "Intifada" could not prevent the Palestinian press from living up to the moment and covering the ongoing events. The slogan "no voice shall rise above the voice of Intifada" was materialized by the Palestinian press by covering Intifada news on front-page headlines. Further, new forms of press emerged in the Palestinian Territories such as flyers, microphone announcements which were used to call for new operations or declare funerals of martyrs, in addition to graffiti. The Palestinian press was able to enshrine itself as a free press that needed huge efforts and sacrifices to realize its goal of reaching out to all Palestinians without any censorship or restrictions (Al-Khalili, 1990).

4.7.1.3 Palestinian media during Al-Aqsa Intifada (2000-2004)

Since the first day of the Second Palestinian Intifada, also known as Al-Aqsa Intifada, on 29/9/2000 Israeli occupation forces committed several violations of the freedom of opinion and expression, and practiced all forms of suppression against the Palestinian press and media personnel including field researchers in fact-finding missions who worked under international human rights organizations. During the first year of Intifada, human rights organizations reported 183 assaults against journalists and personnel of fact-finding mission, including 101 shooting incidents against 76 journalists of whom 3 were killed, 34 assaults by firearms against journalists with no casualties, 48 cases of beating, 10 cases where press offices and headquarters were bombed, in addition to 24 miscellaneous cases of assault including arrest, detainment, and confiscation of films and cameras. These assaults were reported with no exceptions against local and foreign journalists who came to report for international news agencies covering up the news or conducting research field work. Israeli occupation troops were not the only source of danger threatening journalists working in the Palestinian Territories; Israeli settlers posed a major threat too. Seven assaults were reported at the beginning of the Intifada when settlers assaulted

Palestinian press personnel by hurling rocks at them, smashing car windows, firing gunshots, beating, and destroying equipment such as cameras and recorders. Occupation authorities continued their suppressive actions against Palestinian journalists during the Intifada. Many journalists and media professionals were shot, killed and wounded. Many others were beaten and offended. Also, many journalists were banned from covering or accessing some events, and many Palestinian and Arab journalists had their press licenses revoked on accusations of bias and inobjectivity in their coverage of ongoing events. A notable violation was recorded in this field when the Israeli government's press office issued a blacklist containing the names of journalists, photographers and reporters whose cards were to be revoked (Ekhras Press, 2001).

The year 2003 saw the most notable assaults on the press. On 19/4/2003 journalist Nazih Darwazeh (38) from Nablus died after being shot in the head as he was covering events that had taken place in Nablus, where he worked as a cameraman for Palestine TV and Palestine Satellite Channel. At the same day journalist Nasser Sulaiman Eshtayeh (34) from the village of Salem near Nablus was shot by a metal bullet in the foot as he was covering events in Nablus. Eshtayeh was a photographer at the Associated Press. On 2/5/2003 British journalist James Miller (23) was killed as he was filming a documentary about the life of Palestinians at the Brazil neighborhood in Rafah. On 19/5/2003 Israeli troops assaulted journalists Shaaban Qandil (cameraman at ANN) and Joseph Hanzal (cameraman at France 2 TV channel) in Beit Sahour, leaving them with multiple wounds (Ekhras Press, 2001).

In 2004, the fourth year of Intifada, the Israeli occupation escalated its aggression against Palestinian journalists through bombing press locations, continuing to assault journalists by beating, shooting, arresting them and destroying their equipment. On 4/1/2004 journalist Abdurrahman Abu Khabisa was shot by gunfire as he was covering events that took place in Sheikh Musallam neighborhood in Nablus. On 7/1/2004 Israeli occupation forces arrested Al-Manar Satellite Channel's reported Thib Al-Horani (38) from his home in Jenin Refugee Camp. On 12/1/2004 Israeli occupation forces assaulted Palestinian News Agency (Wafa)'s reporter Jamil Daraghmeah near a military checkpoint outside Nablus. On 22/3/2004 occupation forces shot dead journalist Mohammad Adel Abu Halimeh (21) as he was covering confrontations between Palestinians and occupation forces in Balata Refugee Camp near Nablus. On 24/4/2004 Al-Quds newspaper reporter Ali Samoudi (32) was shot in the nose as he was covering events in

Jenin City. On 2/5/2004 Israeli helicopters bombed the headquarters of Sawt Al-Aqsa and Sawt Al-Shabab radio stations in central Gaza, resulting in massive damages (Israeli Violations of Citizens' Rights, 2004). On 11/5/2004 journalist Abdurrahman Al-Khatib was shot with several bullets as he was covering events in Gaza City. On 16/5/2004 Israeli Apache helicopters bombed the headquarters of Al-Resala weekly magazine in Al-Nasr neighborhood in Gaza .On 10/6/2004 journalist Alaa' Badarneh was shot in the leg as he was covering confrontations in the town of Zawya near Nablus. On 13/6/2004 occupation forces beat AFP cameraman Jaafar Eshtayeh as he was covering protests in the town of Zawya, and the following day journalist Abdulrahim Al-Qusini was subject to a similar assault at the same town. On 26/6/2004 Israeli occupation troops smashed the camera of journalist Ata Oweisat and beat him up as he was covering a peaceful march in Jerusalem. On 26/4/2004 Israeli helicopters bombed Al-Jeel Press Office run by pro-Hamas journalist Mustafa Sawwaf and caused massive damage and destruction of all equipment inside (The Palestinian Independent Commission for Citizens' Rights, 2005).

4.7.2 Objectives of Palestinian Media

There are many of objectives the palestinian media as below (Nabil, 2001):

- 1- It is part of the political system; it expresses the ideological philosophy of the Palestinian revolutionary movement and composes the intellectual frame of the Palestinian revolution philosophy along with a set of thoughts, values and views.
- 2- It characterizes the insights stemming from the mass's movement, ambitions, sacrifices and unlimited willing for giving. It is the pulse and foundation of national and nationalist culture and the message that expresses the hopes and pains of the people.
- 3- It undertakes the mission of mobilization and guidance internally and externally. It mobilizes the masses, calls for sacrifice and giving, and drives towards the required goals. On the external front, it explains the goals and objectives of the revolution, seeks support of the public opinion, confutes the allegations of the enemy and corrects the claims of counter-propaganda.

4- The Palestinian media has a tendency for objectivity in presentation, honesty in expression, and objective analysis of the revolution's approaches and objectives away from defamation and accusation, speaking in one language and one context.

5- The Palestinian resistance media aims to serve the Palestinian cause, make new friends, display the magnitude of injustice forced on the Palestinian people and land, confront Zionist propaganda and communicate the political ideas to people across all domains of struggle against the enemy.

The Palestinian media took a new, contemporary form by entering the World Wide Web. It became urgently needed to have Palestinian media websites, so many journalists and press office owners established websites for their institutions on the internet to convey their media mission. Palestinian media websites started to appear on the internet in 1996 (Nabil, 2001).

4.7.3 Types of resistance media

One: Audio media (radio broadcast).

It is the second most popular mass media after print media and the third after the press and news agencies. Radio broadcast is based on the dissemination of various media materials to a large segment of audience using special stations for this purpose and devices to receive the broadcast. Radio broadcast has an important role within the media system benefiting from the technological revolution which allowed the upgrade of broadcast mechanisms, improvement of quality and expansion of reach Radio broadcast in Palestine.

Radio broadcast was first introduced to Palestine and the Arab world in 1936 when Palestinian poet Ibrahim Toqan declared the operation of the Palestine Broadcasting Service's Arabic program. The PBS broadcast programs in Arabic, Hebrew, and English, with broadcasting time allotted in that order. Each program was headed by an officer of the corresponding language, and the three programs were all run by a British director. In 1993 the Palestinian Authority established the Voice of Palestine radio station, along with a large number

of private stations across Palestine. With the increasing use of the internet, many radio stations established websites for streaming their broadcasts on the internet (Abu Shanab, 1998).

Two: Visual media (television broadcast)

TV is the latest form of mass media. Its importance lies in its reliance on images in broadcasting its media materials. From a communication point of view, media outlets are generally divided into four categories. Needless to say, it is important to present information in both image and audio to replace description and commentary, although many researchers in the field of media still prefer to study and research. The significance of this type of studies is evident now more than any time before due to the huge increase in the number of TV channels and the expansion of their reach and the multiple tools used in broadcasting. The advent of the internet further boosts this importance due to its ability to combine all the previously mentioned media together. There is a popular belief that a newly invented device will combine the properties and services of the computer and the television into one significant medium.

Television broadcast in Palestine , Since the Palestinian Authority assumed power over parts of the West Bank and the Gaza Strip, efforts were made to establish a Palestinian media body for both radio and television after a decision was taken to create a media corporation on 6/7/1993. Despite all obstacles and hurdles, the Palestinian Public Broadcasting Corporation initiated its pilot broadcast on 6/6/1994 when its logo first appeared on TV screens across Palestine. Later on, media outlets have evolved and a website was established for Palestinian analogue and satellite TV channels on the internet (Saidam, 1995).

Three: Print media (press)

Written press is a media outlet that plays a major role in society; it is an influential force that acquires its power from the strength of words that remain in the heart and the mind. It is a source for supplying people with useful information on one hand, and a source of entertainment on the other. There are several definitions of journalism, which no common consensus on a single term. For example, Leslie Stephens says: “Journalism is when you get paid for writing things of which you are ignorant”, Eric Hodgens defines journalism as “the transfer of information from here and there accurately, quickly and insightfully in a manner that serves the truth and makes the rightful things emerge slowly, if not immediately”. The above two

definitions of journalism flourish if they are provided with guarantees for freedom of press and freedom of speech which are the main foundations of presenting an honest journalism work without forgery where people can communicate their thoughts freely and impulsively.

Palestinian press, the Arab Palestinian press evolved in harsh conditions during the Ottoman era (1876-1914), the British Mandate (1919-1948), and the Egyptian administration of the Gaza Strip, the Jordanian rule in the West Bank, and the rest of Palestine under the Israeli occupation since 1948. The first newspaper to be published in Palestine was “Al-Quds Al-Sharif” under the Ottoman government in Arabic and Turkish. It was followed by 15 other papers and magazines during this era. During the British mandate, the Palestinian press faced all sorts of suppression but it did not shy away from conveying its message despite all laws stipulated by the British mandate authorities to suppress the Palestinian press. After the Israeli occupation in 1967, most newspapers in the West Bank and the Gaza Strip ceased to be published but others continued to develop and evolve across the Palestinian Territories until the advent of the internet which took the whole industry into a new age (Al-Bardawil, 1996).

Online Palestinian press, the introduction of online Palestinian press was a breakthrough in the history of Palestinian media, particularly under the fierce competition which Israeli media outlets. Methods used for publishing Palestinian newspapers online: Written documents can be displayed on the internet in text or image form. The difference between them is that the computer writes and processes scripts in the first form and displays them on the internet, and this is used in displaying most scripts on the internet because the page is downloaded better and faster. In the second method, however, information are written and processed then scanned and displayed on the internet as scanned photocopies (Al-Bardawil, 1996).

Chapter Five: Methodology & Procedures

5.1 Introduction

The previous chapter presented a theoretical framework that identifies the Palestinian resistance literature, resistance behavior and attitudes. The study aims to identify how the attitudes of students and teachers towards the Palestinian Resistance Literature (PRL) and to measure the degree of resistance behaviour among Palestinian students and teachers in Jerusalem (Palestine). And identify the relationship between the attitudes towards Palestinian resistance literature and the practice of resistance behavior among students and teachers in Jerusalem. In this chapter, we aim to identify the population and sample, describing the study tools, validity and reliability of study tools, study procedures, study variables and statistical treatment. We used the descriptive correlation method as a research methodology in this study, because it is suitable to its purposes.

5.2 Population and sample

The study population consisted of all students ($n = 68,493$) and teachers ($n = 4,562$) in the schools of Jerusalem. The sample was withdrawn using the cluster random method after obtaining the official records endorsed by the Ministry of Education for students registered in academic year 2012/2013. The sample consisted of 1,302 students and 299 teachers.

5.3 Study tools

We built two questionnaires, for teachers and students as below:

A Questionnaire for teachers: to measure their awareness of and attitudes towards the Palestinian resistance literature. we developed two section to measure a scale for teachers' attitudes towards Palestinian resistance literature and the degree of practicing resistance behavior based on Palestinian curricula and references related to Palestinian resistance literature(Appendix 1).

First section comprised 58 items to measure the attitudes of Palestinian teachers towards Palestinian resistance literature as following:

- I: Teachers' attitudes towards Palestinian resistance literature in general.
- II: Attitudes towards Palestinian resistance poetry.
- III: Attitudes towards Palestinian resistance prose (short stories, novels and plays).
- IV: Attitudes towards an educational environment rich of Palestinian resistance literature.
- V: Attitudes towards the role of Palestinian literature in resistance

Second section comprised 43 items to measure the degree of practicing resistance behavior as following:

- I: Peaceful demonstrations
- II: Civil society institutions
- III: Boycotting Israeli products
- IV: Apartheid Wall and settlements
- V: Resistance media
- VI: Work in settlements

A Questionnaire for students; to measure their awareness of and attitudes towards the Palestinian resistance literature. we constructed two section to measure a scale for students attitudes towards Palestinian resistance literature and the degree of practicing resistance behavior based on previous scales, Palestinian curricula and references related to Palestinian resistance literature after processing educational literature related to the study (Appendix 2).

First section comprised 58 items to measure the attitudes of Palestinian students towards Palestinian resistance literature as following.

- I: Students' attitudes towards Palestinian resistance literature in general.

II: Attitudes towards Palestinian resistance poetry.

III: Attitudes towards Palestinian resistance prose (short stories, novels and plays).

IV: Attitudes towards an educational environment rich of Palestinian resistance literature.

V: Attitudes towards the role of Palestinian literature in resistance

Second section comprised 43 items to measure the degree of practicing resistance behavior as following

I: Peaceful demonstrations

II: Civil society institutions

III: Boycotting Israeli products

IV: Apartheid Wall and settlements

V: Resistance media

VI: Work in settlements

5.4 Validity and reliability of study tools

Validity and reliability of the questionnaire on teachers' attitudes and knowledge of Palestinian resistance literature and their practice of resistance behavior. After constructing the questionnaire on teachers' attitudes and knowledge of Palestinian resistance literature and their practice of resistance behavior, its initial draft was presented to a panel of experienced and qualified experts in the field of education to verify its validity. Each expert was asked to present his view about each item in the questionnaire in terms of clarity. After collecting and analyzing data, the questionnaire was amended in accordance with the views of experts.

Validity and reliability of the questionnaire on students' attitudes and knowledge of Palestinian resistance literature and their practice of resistance behavior. After constructing the questionnaire on teachers' attitudes and knowledge of Palestinian resistance literature and their

practice of resistance behavior, its initial draft was presented to a panel of experienced and qualified experts in the field of education to verify its validity. Each expert was asked to present his view about each item in the questionnaire in terms of clarity. After collecting and analyzing data, the questionnaire was amended in accordance with the views of experts.

5.5 Study procedures

After verifying the validity of the two questionnaires and determining the study population, we conducted the two questionnaires in one package for teachers and students at Jerusalem schools, after obtaining permission from the Ministry of Education and in collaboration with school principals and teachers. Afterwards, the researcher collected, verified the questionnaires and recorded their scores.

5.6 Study variables

Independent variables for teachers:

Gender: Male, female

Specialization: Humanitarian sciences, natural sciences

Academic qualification: Diploma, Bachelor's degree, graduate studies

Years of experience: Less than five years, ten years, more than ten years.

Dependent variables for teachers include:

The attitudes of Jerusalem Governorate's school teachers towards Palestinian resistance literature. This was measured by a questionnaire comprising special items to measure attitudes specifically designed for this study.

The degree of practicing resistance behavior among school teachers in Jerusalem Governorate.

Independent variables for students:

Gender: Male, female

Stage: Elementary, secondary

Residence: City, village, refugee camp

Dependent variables for students include:

The attitudes of students towards Palestinian resistance literature. This was measured by the score obtained by the student in the attitudes questionnaire specifically prepared for this study too.

The degree of practicing resistance behavior among students in Jerusalem Governorate.

5.7 Statistical treatment

We used descriptive and analytical statistical methods. The descriptive methods are characterized in mathematical averages, standard deviations, and percentages. The analytical methods are characterized in t-test and one-way ANOVA.

Chapter six: Study Results

6.1 Introduction

This chapter includes a presentation of the results of the research, that are found through the study sample response to paragraphs related to the attitudes towards the Palestinian resistance literature (Revolutionary) and practicing the resistance behavior leading to the detention and martyrdom of students and teachers in Jerusalem.

6.2 Results Related to Students

The following key has been used to judge the paragraphs of the questionnaires.

- An average of less than 2.33 indicates a low score.
- An average of 2.33 - 3.67, indicates a moderate score.
- An average of more than 3.67 indicates a high score.

Question 1: *What are the attitudes of students in Jerusalem towards Palestinian resistance (revolutionary) literature?*

To answer this question, the averages and standard deviations of the level of the students' attitudes in Jerusalem governorate towards the Palestinian resistance literature (revolutionary), in all fields of the study and the total score, were calculated as follows:

Sorting of the areas of the study using the total score for each field, we has used the arithmetic averages of the paragraphs over the total scores to sort the areas of study as shown in

Table 6.1

Table 6.1 The arithmetic averages, the standard deviations, the score and the rank of each field of the study according to the study sample responses.

No	No.in the questionnaire	Field	average	Standard deviation	Score
1	5	Attitudes towards the role of Palestinian literature in resistance	4.09	0.70	high
2	3	Attitudes toward the Palestinian Resistance Prose "story, Novell and drama	3.96	0.63	high
3	1	Attitudes of students towards the Palestinian Resistance	3.92	0.58	high

Literature in general.					
4	2	Attitudes toward the Palestinian Resistance Poetry	3.91	0.64	high
5	4	Attitudes toward an educational environment that is rich in the Palestinian Resistance Literature	3.84	0.74	high
The total score of this field			3.95	0.29	high

The data presented in Table 6.1 show that the level of the students' attitudes in Jerusalem governorate towards the Palestinian resistance literature was high in all areas of the study and in the total score; the arithmetic average of the total score is (3.95), the average of the attitudes towards the role of Palestinian resistance literature is (4.09), the average of the attitudes towards the Palestinian resistance prose "story, novel , and drama" is (3.96), the average of the students' attitudes towards the Palestinian resistance literature in general is (3.92), the average of the attitudes towards the Palestinian resistance poetry is(3.91), and those towards an educational environment that is rich in Palestinian resistance literature is (3.84).

Averages and standard deviations for students' attitudes in Jerusalem governorate towards the Palestinian resistance literature are calculated and sorted by averages and areas of the study, as shown in below

1- With respect to the students' attitudes towards the Palestinian resistance literature in general, averages of the attitudes are shown in Table 6.2

Table 6.2 The averages and standard deviations for the students' attitudes towards the Palestinian resistance literature in general sorted by averages.

No.	Paragraph	average	Standard deviation	Score
1	Palestinian Resistance Literature gives meaning to life	4.26	0,81	high
3	The Palestinian Resistance Literature represents our actual life	4.19	0.88	high
6	Palestinian Resistance Literature reinforces my self-confidence	4.02	0.94	high
8	I feel the originality of Arabic through the Palestinian Resistance Literature	4.00	0.98	high
9	I see that the Palestinian Resistance Literature connects between the political, economic and social issues.	3.98	0.96	high
10	There must be a special curriculum focusing the Palestinian Resistance Literature	3.92	1.15	high
2	I am interested in keeping books related to Palestinian Resistance Literature	3.84	0.90	high
5	I prefer the Palestinian Resistance Literature to all types of literature	3.82	1.09	high
4	Palestinian Resistance Literature is mere chatting and having no content	3.75	1.26	high

7	Palestinian Resistance Literature is useless at the present time	3.43	1.33	moderate
The total score of this field		3.92	0.58	high

Table 6.2 shows that the arithmetic mean of the total score the area was (3.92) with a standard deviation of (0.58), where the item "Palestinian Resistance Literature gives meaning to life" comes first (4.26) with a standard deviation of (0.81) followed by "The Palestinian Resistance Literature represents our actual life" (4.19) with a standard deviation of (0.88) , followed by "Palestinian Resistance Literature reinforces my self-confidence" (4.02) with a standard deviation of (0.94). The attitudes with the lowest scores were "Palestinian Resistance Literature is useless at the present time" (3.43) with a standard deviation of (1.33), followed by "Palestinian Resistance Literature is mere chatting and having no content" (3.75) with a standard deviation of (1.26) , and also "I prefer the Palestinian Resistance Literature to all types of literature" (3.82) with a standard deviation of (1.09).

2- With respect to students' attitudes towards the Palestinian resistance poetry, averages are shown in Table 6.3

Table 6.3 The averages and standard deviations for the students' attitudes towards the Palestinian resistance poetry sorted by averages.

No.	Paragraph	average	Standard deviation	Score
19	The Palestinian Resistance Literature signals link to land	4.20	0.92	high
20	I feel that poets of the Palestinian Resistance Literature are a permanent symbol of life and affiliation to land.	4.20	0.96	high
11	I feel that the Palestinian Resistance poetry increases enthusiasm	4.12	0.99	high
16	Palestinian Resistance Literature is a mean to defy occupation .	4.04	1.06	high
18	I feel relaxed when I hear the Palestinian Resistance Literature	3.97	1.01	high
15	Poetry and poems of Palestinian Resistance Literature cause frustration.	3.88	1.29	high
12	I tend to recite the Palestinian Resistance poems and poetry.	3.78	1.01	high
13	I am interested in analyzing poems and Palestinian Resistance Literature	3.70	1.11	high
14	I have a desire to attend the symposiums related to Palestinian Resistance Literature and poetry	3.64	1.17	moderate
17	Palestinian resistance literature enhances tention among people	3.60	1.26	moderate
The total score of this field		3.91	0.64	high

Table 6.3 shows that the arithmetic mean of the total score of each field is (3.91) with a standard deviation of (0.64), where the item of "The Palestinian Resistance Literature signals

link to land" comes first with a mean that equals (4.20) and a standard deviation of (0.92), followed by "I feel that the Palestinian Resistance poetry increases enthusiasm" (4.12) with a standard deviation of (0.99), followed by "Palestinian Resistance Literature is a mean to defy occupation" (4.04) with a standard deviation of (1.96). The attitudes with the lowest scores were "Palestinian resistance literature enhances tension among people" (3.70) with a standard deviation of (1.11), followed by "I have a desire to attend the symposiums related to Palestinian Resistance Literature and poetry" (3.64) with a standard deviation of (1.17) , and also "I am interested in analyzing poems and Palestinian Resistance Literature" (3.60) with a standard deviation of (1.26).

3- With respect to students' attitudes towards the Palestinian resistance prose "story, novel and drama". Table 6.4 illustrates this:

Table 6.4 The averages and standard deviations of the attitudes towards the Palestinian resistance prose "story, novel and drama" sorted by averages.

No.	Paragraph	average	Standard deviation	Score
27	I feel that the Palestinian novel emphasizes affiliation to the Palestinian land	4.25	0.91	high
21	I have a desire to read the Palestinian Resistance Literature	4.16	0.92	high
26	I feel that the Palestinian novel emphasizes affiliation to the Palestinian Identity.	4.10	0.97	high
28	I feel that the Palestinian resistance novel gives a feeling of victory atmosphere	4.06	1.00	high
22	I connect the Palestinian Resistance stories to incidents in our daily life.	4.05	0.89	high
30	I prefer the Palestinian novel that represents the character of a resisting man	4.02	0.97	high
34	I feel that the Palestinian Resistance Theater expresses the concerns and issues of Palestinians.	4.01	0.95	high
29	I am interested in Palestinian resisting novel as it includes revolutionary ethics.	3.95	0.98	high
25	I am interested in the Palestinian stories that highlight the Revolutionary Palestinian event.	3.95	1.01	high
24	I like the Palestinian stories that glorify the resisting person.	3.89	0.97	high
32	I am interested in Palestinian plays related to the Palestinian revolutionary movements	3.86	1.05	high
35	I prefer the Resistance Palestinian plays that represent a revolution against the current depressing political circumstances.	3.85	1.08	high
31	I enjoy attending the prose plays of resistance	3.84	1.08	high
23	I am interested analyzing and studying the Palestinian Resistance Story	3.79	0.99	high
33	I see that the exerted theatrical efforts related to Palestinian resisting play are insufficient.	3.59	1.17	moderate
The total score of this field		3.96	0.63	high

Table 6.4 shows that the arithmetic mean of the total score of the meant field is (3.96) and a standard deviation of (0.63), where the item of "I feel that the Palestinian novel emphasizes affiliation to the Palestinian land" (4.25) with a standard deviation of (0.91), followed by "I have a desire to read the Palestinian Resistance Literature" (4.16) with a standard deviation of (0.92), followed by "I feel that the Palestinian novel emphasizes affiliation to the Palestinian Identity" (4.10) with a standard deviation of (0.97).

The attitudes with the lowest scores were "I see that the exerted theatrical efforts related to Palestinian resisting play are insufficient" (3.59) with a standard deviation of (1.17), followed by "I am interested analyzing and studying the Palestinian Resistance Story" (3.79) with a standard deviation of (0.99), and also "I enjoy attending the prose plays of resistance" (3.84) and a standard deviation of (1.08).

4- With respect to students' attitudes towards an educational environment that is rich in the Palestinian resistance literature. Table 6.5 shows this:

Table 6.5 The averages and standard deviations of the attitudes towards an educational environment that is rich in the Palestinian resistance literature sorted by averages.

No.	Paragraph	average	Standard deviation	Score
36	I feel that the classroom highlights the importance of the Palestinian Resistance Literature	3.96	1.11	high
44	I like to highlight sayings and proverbs drawn from Palestinian Resistance Literature	3.91	1.02	high
43	I like to see photographs of writers of resistance literature at school	3.89	0.99	high
40	I tend that morning speeches that includes a Resisting Palestinian Literature	3.89	1.09	high
38	I prefer to form a cultural school committee that highlights Palestinian Resistance Literature	3.88	1.02	high
41	I Favor the integration of Palestinian literature resistor in school activities	3.87	1.06	high
39	I prefer to highlight the curricular activities related to Resisting Palestinian Literature.	3.83	1.07	high
42	I support nominating school facilities in the names of resistance poets	3.79	1.11	high
37	I support classroom posters derived from the Palestinian Resistance Literature	3.77	1.01	high
45	I tend to participate in competitions related to the Palestinian Resistance Literature	3.70	1.21	high
The total score of this field		3.84	0.76	high

Table 6.5 shows the paragraphs related to students' attitudes towards an educational environment that is rich in the Palestinian resistance literature sorted by averages, as the arithmetic average of the total score is (3.84) and a standard deviation of (0.76), where the item "I feel that the classroom highlights the importance of the Palestinian Resistance Literature" (3.96) with a standard deviation of (1.11), followed by "I like to highlight sayings and proverbs drawn from Palestinian Resistance Literature" (3.91) with a standard deviation of (1.02), followed by "I like to see photographs of writers of resistance literature at school" (3.89), with a standard deviation of (0.99).

The attitudes with the lowest scores were "I tend to participate in competitions related to the Palestinian Resistance Literature" (3.70) with a standard deviation of (1.21), followed by "I support classroom posters derived from the Palestinian Resistance Literature" (3.77) with a standard deviation of (1.01), and also "I support nominating school facilities in the names of resistance poets"(3.79) with a standard deviation of (1.11).

5- With respect to students attitudes towards the role of literature in the Palestinian resistance. Table 6.6 shows this:

Table 6.6 The averages and standard deviations for students' attitudes towards the role of literature in the Palestinian resistance sorted by averages.

No.	Paragraph	average	Standard deviation	Score
48	The Palestinian resistance Literature makes a refugee feels Nostalgia to homeland	4.28	0.89	high
46	The Palestinian Resistance Literature calls for resistance	4.26	0.85	high
47	The Palestinian resistance Literature calls for affiliation to the Palestinian land	4.26	0.84	high
51	The Palestinian resistance Literature calls for faithfulness to martyrs.	4.17	1.00	high
53	The Palestinian resistance Literature urges prisoners for patience	4.13	0.99	high
52	The Palestinian resistance Literature supports the martyr's mother	4.12	0.94	high
57	The Palestinian resistance Literature calls for refusing injustices and cruelty	4.11	0.99	high
54	The Palestinian resistance Literature supports prisoners' mothers	4.07	1.02	high
49	The Palestinian resistance Literature urges people to cooperation and solidarity	4.05	0.99	High
58	The Palestinian resistance Literature calls for boycotting naturalization with occupation	3.99	1.12	High
56	The Palestinian resistance Literature reinforces the culture of refusing the current situation(status Coe)	3.98	1.01	High
55	The Palestinian resistance Literature calls for maintaining the traditions of resisting occupation	3.97	1.07	High

50	The Palestinian resistance Literature calls for resentment of treason	3.83	1.26	High
The total score of this field		4.09	0.70	high

Table 6.6 shows the paragraphs related to students' attitudes towards the role of literature in the Palestinian resistance sorted by averages, as the arithmetic average of the total score of the scale is (4.09) and the standard deviation is (0.70), where the item "The Palestinian resistance Literature makes a refugee feels nostalgic to homeland" (4.28) with a standard deviation of (0.89), followed by "The Palestinian Resistance Literature calls for resistance" (4.26) with a standard deviation of (0.85), and followed by "The Palestinian resistance Literature calls for affiliation to the Palestinian land" (4.26) with a standard deviation of (0.84).

The attitudes with the lowest scores were "The Palestinian resistance Literature calls for resentment of treason" (3.83) with a standard deviation of (1.26), followed by "The Palestinian resistance Literature calls for maintaining the traditions of resisting occupation" (3.97) with a standard deviation of (1.07), and also "The Palestinian resistance Literature reinforces the culture of refusing the current situation(status Coe)" (3.98) with a standard deviation of (1.01).

Question 2: *What is the degree of resistance behavior among Palestinian students in Jerusalem?*

To answer this question, averages and standard deviations of the degree of the resistance behavior among Palestinian students in Jerusalem for each paragraph and the total score were calculated as follows:

Sorting the resistance behavior areas by the total score for each area, we has used the arithmetic averages of the paragraphs over the total score to arrange the fields of the study as shown in Table 6.7

Table 6.7 The averages, the standard deviations, the score and the rank of each field of the resistance behavior according to the study sample responses.

No	No.in the questionnaire	Field	average	Standard deviation	Score
1	3	Boycotting the Israeli Products	2.74	1.21	moderate
2	5	the resistance media	2.71	0.84	moderate
3	6	work in Israeli Settlements	2.61	0.84	moderate
4	2	civil society institutions	2.51	0.91	moderate
5	4	The Israeli Apartheid wall	2.51	0.92	moderate
6	1	peaceful demonstrations	2.50	0.95	moderate

The total score of this field	2.56	0.78	moderate
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The data presented in table 6.7 show that the degree of the resistance behavior among Palestinian students in Jerusalem governorate was moderate in all areas and in the total score, where the average of their behavior on the total score is (2.56), and in the field of boycotting Israeli products (2.74), resistance media (2.71), work in the settlements (2.61), work in institutions of civil society (2.51), the apartheid wall and settlements (2.51), and peaceful demonstrations (2.50).

Averages and standard deviations of the areas of the study were calculated and arranged in descending order in tables below

1- In the field of peaceful demonstrations, averages and standard deviations were calculated for the field of peaceful demonstrations, and presented in table 6.8

Table 6.8 The averages and standard deviations for the field of peaceful demonstrations arranged in descending order.

No	Paragraph	average	Standard deviation	Score
7	I follow up the programs related to global demonstrations to copy its experience	2.60	1.08	moderate
1	I participate in planning for peaceful demonstrations	2.59	1.20	moderate
3	I with my colleagues suggest the resisting slogans	2.53	1.12	moderate
5	I document protests to publish for the world	2.50	1.14	moderate
2	I participate in announced demonstrations	2.48	1.10	moderate
6	I participate in social networks to call for demonstrations	2.45	1.12	moderate
4	I myself lead protests	2.37	1.17	moderate
The total score of this field		2.50	0.95	moderate

Table 6.8 shows the paragraphs related to peaceful demonstrations, sorted by averages, as their arithmetic average on the total score scale is found to be (2.50) (moderate) and the standard deviation was found to be (0.95), where the item "I follow up the programs related to global demonstrations to copy its experience" (2.60) with a standard deviation of (1.08), followed by "I participate in planning for peaceful demonstrations" (2.59) with a standard deviation of (1.20), followed by "I with my colleagues suggest the resisting slogan" (2.53) with a standard deviation of (1.12).

The behaviors with the lowest scores were "I myself lead protests" (2.37) with a standard deviation of (1.17), followed by "I participate in social networks to call for demonstrations" (2.45) with a standard deviation of (1.12), and also "I participate in announced demonstrations" (2.48) with a standard deviation of (1.10).

2- In the field of civil society organizations, averages and standard deviations for the field of civil society institutions were calculated and shown in table 6.9

Table 6.9 The averages and standard deviations for the field of civil society institutions sorted by averages.

No.	Paragraph	average	Standard deviation	Score
12	I participate in school committees	2.70	1.06	moderate
8	I participate in establishing charitable societies	2.57	1.17	low
13	I participate in relief campaigns for charitable societies	2.53	1.10	low
9	I offer support for the national societies to enable them pursue their mission	2.51	1.11	low
10	I participate in the activities of the national resistance societies	2.51	1.11	low
14	I offer support activities of civil society institutions	2.50	1.14	low
11	I communicate with the societies and attend public meetings	2.41	1.13	low
15	I nominate myself for elections of civil institutions	2.33	1.17	low
The total score of this field		2.51	0.91	low

Table 6.9 shows the paragraphs related to civil society institutions, sorted by averages, as their arithmetic average on the total score scale was found to be (2.51) and the standard deviation (0.91) (moderate), where the item "I participate in school committees" (2.70) came first, with a standard deviation of (1.06), followed by "I participate in establishing charitable societies" (2.57) with a standard deviation of (1.17), followed by "I participate in relief campaigns for charitable societies" (2.53) with a standard deviation of (1.10).

The behaviors with the lowest scores were "I nominate myself for elections of civil institutions" (2.33) with a standard deviation of (1.17), followed by "I communicate with the societies and attend public meetings" (2.41) with a standard deviation of (1.13), and also "I offer support activities of civil society institutions" (2.50) with a standard deviation of (1.14).

3- In the field of boycotting the Israeli products, averages and standard deviations for boycotting the Israeli products were calculated and shown in Table 6.10

Table 6.10 The averages and standard deviations for boycotting the Israeli products sorted by averages.

No.	Paragraph	average	Standard deviation	Score
21	I buy Palestinian products instead of Israeli products	2.75	1.12	moderate
16	I boycott shops that sell Israeli products	2.70	1.19	moderate
22	I do not buy clothes manufactured in Israeli factories	2.67	1.09	moderate
20	I do not buy products of Israeli settlements.	2.66	1.18	low
17	I participate in awareness raising campaigns against marketing the Israeli products	2.62	1.15	low
19	I do not eat or drink Israeli products	2.51	1.20	low
18	I boycott people who buy Israeli products	2.36	1.15	low
23	I even boycott Israeli medicines	2.28	0.97	low
The total score of this field		2.74	1.21	moderate

Table 6.10 shows the paragraphs related to boycotting the Israeli products, sorted by averages, as their arithmetic average on the total score scale was found to be (2.74) and the standard deviation (1.12), where the item "I buy Palestinian products instead of Israeli products" (2.75) came first with a standard deviation of (1.06), followed by "I boycott shops that sell Israeli product" (2.70) with a standard deviation of (1.19), followed by "I do not buy clothes manufactured in Israeli factories" (2.67) with a standard deviation of (1.09).

The behaviors with the lowest scores were "I even boycott Israeli medicines" (2.28) with a standard deviation of (0.97), followed by "I boycott people who buy Israeli products" (2.36) with a standard deviation of (1.15), and also "I do not eat or drink Israeli products" (2.51), with a standard deviation of (1.20).

4- In the field of the Israeli apartheid wall and settlements, averages and standard deviations of the apartheid wall and settlements paragraphs were calculated and presented in table 6.11

Table 6.11 The averages and standard deviations of the Israeli apartheid wall and settlements paragraphs sorted by averages.

No	Paragraph	average	Standard deviation	Score
24	I participate in protests against the separation wall	2.74	1.21	moderate
25	I cross the wall by any means to keep in touch with my relatives and friends	2.71	1.13	moderate
28	I help anyone who likes to cross the separation wall	2.68	1.16	moderate
29	I do my best to reach the confiscated lands due to the wall	2.63	1.18	low
30	I participate in organizing the weekly demonstrations against the wall	2.47	1.24	low
27	I participate in activities against building the separation wall in	2.46	1.18	low

Palestinian cities				
26	I jump over the separation wall to reach my school	1.86	1.06	low
The total score of this field		2.51	0.92	low

Table 6.11 shows the paragraphs related to the Israeli apartheid wall and settlements, arranged by averages, as the arithmetic average on the total score scale was found to be (2.51) and the standard deviation (0.92), where the item "I participate in protests against the separation wall" came first (2.74), with a standard deviation of (1.21), followed by "I cross the wall by any means to keep in touch with my relatives and friends" (2.71), with a standard deviation of (1.13), followed by "I help anyone who likes to cross the separation wall" (2.68) with a standard deviation of (1.16).

The behaviors with the lowest scores were "I jump over the separation wall to reach my school" (1.86) with a standard deviation of (1.06), followed by "I participate in activities against building the separation wall in Palestinian cities" (2.46) with a standard deviation of (1.18), and also "I participate in organizing the weekly demonstrations against the wall" (2.47) with a standard deviation of (1.24).

5- In the field of resistance media, averages and standard deviations for the resistance media were calculated and presented in Table 6.12

Table 6.12 The averages and standard deviations for the resistance media sorted by averages.

No	Paragraph	average	Standard deviation	Score
31	I watch the media programs focusing the Palestinian resistance	3.00	1.03	moderate
32	I follow up the status of the Palestinian resistance through the stations of Resisting Media	2.93	0.98	moderate
33	I only watch media stations that belong to Palestinian resistance	2.86	0.99	moderate
34	I use my mobile phone to catch pictures to publish on social networks.	2.56	1.13	low
36	I participate in distributing posters calling for resistance	2.47	1.15	low
35	I participate in local radio stations FM	2.41	1.11	low
The total score of this field		2.71	0.84	moderate

Table 6.12 shows the paragraphs related to the resistance media, arranged by averages, as the arithmetic average on the total score scale was found to be (2.71) and the standard deviation (0.84), where the item "I watch the media programs focusing the Palestinian resistance" came first (3.00), with a standard deviation of (1.03), followed by "I follow up the status of the

Palestinian resistance through the stations of Resisting Media" (2.93) with a standard deviation of (0.98), followed by "I only watch media stations that belong to Palestinian resistance" (2.86) with a standard deviation of (0.99).

The behaviors with the lowest scores were " I participate in local radio stations FM"(2.41) with a standard deviation of (1.11), followed by "I participate in distributing posters calling for resistance" (2.47) with a standard deviation of (1.15), and also "I use my mobile phone to catch pictures to publish on social networks" (2.56), with a standard deviation of (1.13).

6- In the field of working in Israeli settlements, the averages and standard deviations for the working in Israeli settlements were calculated and presented in Table 6.13

Table 6.13 The averages and standard deviations for the field of working in Israeli settlements arranged by averages.

No	Paragraph	average	Standard deviation	Score
37	After school , I work in Israeli settlements	3.03	1.29	moderate
39	I refuse to work in Israeli settlements	2.75	1.22	moderate
42	I help people who work in Israeli settlements in finding substitutive job	2.60	1.18	low
40	I participate in defaming those who work in Israeli settlements	2.57	1.22	low
43	I participate in pushing the government to absorb those who work in Israeli Settlements	2.54	1.22	low
41	I prevent people from working in Israeli settlements	2.48	1.16	low
38	I resist those who work in Israeli settlements	2.28	1.06	low
The total score of this field		2.61	0.84	low

Table 6.13 shows the paragraphs related to working in Israeli settlements, arranged by averages, as the arithmetic average on the total score scale was found to be (2.61) and the standard deviation (0.84), where the item "After school , I work in Israeli settlements" came first (3.03) with a standard deviation of (1.29), followed by "I refuse to work in Israeli settlements" (2.75) with a standard deviation of (1.22), followed by "I help people who work in Israeli settlements in finding substitutive job" (2.60) with a standard deviation of (1.18).

The behaviors with the lowest scores were "I resist those who work in Israeli settlements" (2.28) with a standard deviation of (1.06), followed by "I prevent people from working in Israeli

settlements" (2.48) with a standard deviation of (1.16), and also "I participate in pushing the government to absorb those who work in Israeli Settlements" (2.54) with a standard deviation of (1.22).

Question 3: *What is the impact of some variables (gender, stage, and residence) on attitudes towards Palestinian literature among students in Jerusalem?*

To answer this question, three null hypotheses have resulted and were examined as follows:

Hypothesis 1:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the gender variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the attitudes towards the Palestinian literature among students in Jerusalem Governorate, according to the gender variable. Table 6.14 illustrates this.

Table 6.14 t-test results for independent samples in attitudes towards the Palestinian literature among students in Jerusalem governorate, according to the gender variable.

Gender	Number	Average	Standard deviation	"t" value	Significance level
Male	700	3.96	0.58	0.66	0.51
Female	602	3.94	0.55		

Table 6.14 shows that the significance level equals 0.51, which is bigger than the statistical level of significance ($\alpha \geq 0.05$); i.e. there is no differences of statistical significance in the attitudes towards the Palestinian literature among students in Jerusalem governorate that can be attributed to the gender variable. Thus, the null hypothesis was accepted.

Hypothesis 2:

There is no statistical significance at the level ($\alpha \geq 0.05$) for the averages of the attitudes towards the Palestinian literature among students in Jerusalem that can be attributed to the stage variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the attitudes towards the Palestinian literature among students in Jerusalem, according to the stage variable. Table 6.15 illustrates this.

Table 6.15 t-test results for independent samples in attitudes towards the Palestinian literature among students in Jerusalem, according to the stage variable

Stage	Number	Average	Standard deviation	"t" value	Significance level
Basic	290	4.11	0.53	5.92	0.01*
Secondary	1012	3.89	0.56		

Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.15 shows that the calculated significance level equals 0.01, which is less than the statistical level of significance ($\alpha \geq 0.05$); i.e. there are differences of statistical significance in the attitudes towards the Palestinian literature among students in Jerusalem that can be attributed to the stage variable. Thus, the null hypothesis 2 not accepted

Hypothesis 3:

there is no statistical significance at the level ($\alpha \geq 0.05$) for the averages of the attitudes towards the Palestinian literature among students in Jerusalem that can be attributed to the residence variable.

To test this null hypothesis, One Way Anova Test was used for the response of the study sample to the paragraphs of the attitudes towards the Palestinian literature among students in Jerusalem , that can be attributed to the residence variable variable. Table 6.16 and table 6.17 illustrate this.

Table 6.16 averages and standard deviations of the attitudes towards the Palestinian literature among students in Jerusalem that can be attributed to the residence variable variable

Residence variable	Number	Average	Standard deviation
City	813	3.94	0.56
Village	367	3.90	0.54
Camp	122	4.07	0.62

Table 6.17 results of the analysis of variance (ANOVA) test for the differences in the averages of the attitudes towards the Palestinian literature among students in Jerusalem attributed to the residence variable variable

Variance source	The total of squares	Degrees of freedom	Squares average	Calculated "F" value	Statistical significance
Between groups	2.86	2	1.43	4.52	0.01*
Inside groups	4.12.17	1299	0.317		
Total		1301			

Statistically significant at the level ($\alpha \geq 0.05$)

The results presented in Table 6.17 indicate that there are statistically significant differences at ($\alpha = 0.05$) in the averages of attitudes towards the Palestinian literature among students in Jerusalem that can be attributed to the residence variable variable, where the statistical significance was (0.01) which is statistically significant in the total score. We have conducted (LSD) test for dimensional comparisons to determine the direction of the differences according to the residence variable, as indicated in the table 6.18

Table 6.18 the results of (LSD) test according to the residence variable

	I	J	I-J	significance
The attitudes towards the Palestinian literature among students in Jerusalem according to the residence variable	City	Village	0.05	0.19
		Camp	0.13 -	0.01*
	Village	City	0.05 -	0.19
		Camp	0.17 -	0.00*
	Camp	City	0.13	0.01*
		Village	0.17	0.00*

Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.18 shows that the differences in attitudes towards the Palestinian literature among students in Jerusalem according to the residence variable were between the city and the camp in the favor of the camp, and between the village and the camp in favor of the camp, which means that the students' attitudes in camps are higher than their counterparts. Thus, the null hypothesis 3 not accepted

Question 4: *What is the impact of some variables (gender, stage, and residence) on practicing resistance behavior among students in Jerusalem?*

To answer this question, three null hypotheses have resulted and were examined as follows:

Hypothesis 4:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the gender variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the resistance behavior among students in Jerusalem Governorate, according to the gender variable. Table 6.19 illustrates this.

Table 6.19 t-test results for independent samples in resistance behavior among students in Jerusalem according to the gender variable.

Gender	Number	Average	Standard deviation	"t" value	Significance level
Male	700	2.67	0.92	6.56	0.01*
Female	602	2.32	0.95		

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.19 shows that the calculated significance level equals 0.01, which is smaller than the statistical level of significance ($\alpha \geq 0.05$); i.e. there are differences of statistical significance in the resistance behavior among students in Jerusalem governorate that can be attributed to the gender variable and in the favor of males. Thus, the hypothesis was rejected.

Hypothesis 5:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the stage variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the resistance behavior among students in Jerusalem, according to the stage variable. Table 6.20 illustrates this.

Table 6.20 t-test results for independent samples in resistance behavior among students in Jerusalem governorate, according to the stage variable.

Stage	Number	Average	Standard deviation	"t" value	significance level
Basic	290	2.79	0.88	5.87	0.01*
Secondary	1012	2.42	0.95		

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.20 shows that the calculated significance level equals 0.01, which is less than the statistical level of significance ($\alpha \geq 0.05$); i.e. there are differences of statistical significance in the resistance behavior among students in Jerusalem governorate that can be attributed to the stage variable, and in the favor of the basic stage. Thus, the hypothesis was rejected.

Hypothesis 6:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the residence variable.

To test this null hypothesis, One Way Anova Test was used for the response of the study sample to the paragraphs of the resistance behavior among students in Jerusalem Governorate, that can be attributed to the residence variable. Table 6.21 and table 6.22 illustrate this.

Table 6.21 averages and standard deviations of the resistance behavior among students in Jerusalem governorate that can be attributed to the residence variable.

residence variable	Number	Average	Standard deviation
City	813	2.51	0.96
Village	367	2.34	0.93
Camp	122	2.88	0.82

Table 6.22 Results of the analysis of variance (ANOVA) test for the differences in the averages of the resistance behavior among students in Jerusalem governorate attributed to the residence variable.

Variance source	The total of squares	Degrees of freedom	Squares average	Calculated "F" value	Statistical significance
Between groups	19.21	2	9.60	16.11	0.01*
Inside groups	774.25	1299	0.59		
Total		1301			

- Statistically significant at the level ($\alpha \geq 0.05$)

The results presented in table 6.22 indicate that there are statistically significant differences at ($\alpha = 0.05$) in the averages of the resistance behavior among students in Jerusalem that can be attributed to residence variable, where the statistical significance was (0.01) which is statistically significant in the total score. Thus, the hypothesis was rejected.

We have conducted (LSD) test for dimensional comparisons to determine the direction of the differences according to the place of residence, as indicated in the table 6.23

Table 6.23 The results of (LSD) test according to the place of residence

	I	J	I-J	significance
The resistance behavior among students in Jerusalem according to the residence variable	City	Village	0.11	0.02*
		Camp	- 0.34	0.00*
	Village	City	-0.11	0.02*
		Camp	- 0.45	0.00*
	Camp	City	0.34	0.00*
		Village	0.45	0.00*

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.23 shows that the differences in the resistance behavior among students in Jerusalem governorate according to the residence variable were between the city and the camp in favor of the camp, between the village and the camp in favor of the camp and between the village and the city in favor of the city.

Hypothesis 7:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between degrees of attitudes towards Palestinian resistance (revolutionary) literature and the practice of resistance behavior leading to detention and martyrdom among students in Jerusalem.

We has calculated the value of Pearson correlation coefficient "r" and the statistical significance of the responses of the study sample for the scores of attitudes towards the Palestinian literature (revolutionary) and the practice of the resistance behavior leading to the

detention and martyrdom among students in Jerusalem governorate, where the results showed that the Pearson correlation coefficient for the total score is (0.51) , and the level of statistical significance was found to be (0.01), which is considered as a statistically significant value, so the hypothesis that says that "there is no significant relationship at the level of statistical significance of ($\alpha \geq 0.05$)" is rejected, where it was found that there is a relationship between the attitudes towards the Palestinian literature (revolutionary) and the practice of the resistance behavior leading to the detention and martyrdom among students in Jerusalem governorate. The relationship is direct; any increase in the attitudes towards the Palestinian literature (Revolutionary), increases the practice of the resistance behavior leading to detention and martyrdom among the students in Jerusalem governorate.

6.3 Results Related to Teachers

Question 5: *What are the attitudes of teachers in Jerusalem towards Palestinian resistance (revolutionary) literature?*

To answer this question, the averages and standard deviations of the level of the teachers' attitudes in Jerusalem governorate towards the Palestinian resistance literature (revolutionary), in all fields of the study and the total score, were calculated as follows:

Sorting of the areas of the study using the total score for each field, we has used the arithmetic averages of the paragraphs over the total scores to sort the areas of study as shown in Table 6.24

Table 6.24 The arithmetic averages, the standard deviations, the score and the rank of each field of the study according to the study sample responses.

No	No.in the questionnaire	Field	average	Standard deviation	Score
1	5	Attitudes towards the role of Palestinian literature in resistance	4.31	0.48	high
2	3	Attitudes toward the Palestinian Resistance Prose "story, Novell and drama	4.18	0.51	high
3	4	Attitudes toward an educational environment that is rich in the Palestinian Resistance Literature	4.18	0.53	high
4	2	Attitudes toward the Palestinian Resistance Poetry	4.14	0.51	high
5	1	Attitudes of students towards the Palestinian	4.02	0.48	high

Resistance Literature in general.			
The total score of this field	4.17	040	high

The data presented in Table 6.24 show that the level of the teachers' attitudes in Jerusalem governorate towards the Palestinian resistance literature was high in all areas of the study and in the total score; the arithmetic average of the total score is (4.17), the average of "the attitudes towards the role of Palestinian resistance literature" is (4.31), the average of the attitudes towards an educational environment that is rich in Palestinian resistance literature is (4.18), towards the Palestinian resistance prose "story, novel , and drama" is (4.18), the average of the attitudes towards the Palestinian resistance poetry is (4.14), and the average of the teachers' attitudes towards the Palestinian resistance literature in general is (4.02).

Averages and standard deviations for teachers' attitudes in Jerusalem governorate towards the Palestinian resistance literature are calculated and sorted by averages and areas of the study, as shown in tables as below .

1- With respect to the teachers' attitudes towards the Palestinian resistance literature in general, averages of the attitudes are shown in Table 6.25

Table 6.25 The averages and standard deviations for the teachers' attitudes towards the Palestinian resistance literature in general sorted by averages.

No	Paragraph	average	Standard deviation	Score
1	Palestinian Resistance Literature gives meaning to life	4.37	0.68	high
3	The Palestinian Resistance Literature represents our actual life .	4.31	0.75	high
10	There must be a special curriculum focusing the Palestinian Resistance Literature	4.28	0.73	high
2	I am interested in keeping books related to Palestinian Resistance Literature	4.22	0.76	high
9	I see that the Palestinian Resistance Literature connects between the political, economic and social issues.	4.21	0.78	high
8	I feel the originality of Arabic through the Palestinian Resistance Literature	4.18	0.84	high
6	Palestinian Resistance Literature reinforces my self-confidence	4.17	0.85	high
5	I prefer the Palestinian Resistance Literature to all types of literature	4.02	1.05	high
4	Palestinian Resistance Literature is mere chatting and having no content	3.91	1.27	high
7	Palestinian Resistance Literature is useless at the present time	2.52	1.14	moderate
The total score of this field		4.02	0.48	high

Table 6.25 shows that the arithmetic mean of the total score of the scale was (4.02) with a standard deviation of (0.48) and with a high degree, where the item "Palestinian Resistance Literature gives meaning to life" comes first, with an average of (4.37) with a standard deviation of (0.68) followed by "The Palestinian Resistance Literature represents our actual life" (4.31) with a standard deviation of (0.75) , followed by "There must be a special curriculum focusing the Palestinian Resistance Literature" (4.28) with a standard deviation of (0.73). The attitudes with the lowest scores were "Palestinian Resistance Literature is useless at the present time" (2.52) with a standard deviation of (1.14), followed by "Palestinian Resistance Literature is mere chatting and having no content" (3.91) with a standard deviation of (1.27) , and also "I prefer the Palestinian Resistance Literature to all types of literature" (4.02) with a standard deviation of (1.05).

2- With respect to attitudes towards the Palestinian resistance poetry, averages are shown in Table 6.26

Table 6.26 the averages and standard deviations for the attitudes towards the Palestinian resistance poetry sorted by averages.

No	Paragraph	average	Standard deviation	Score
19	The Palestinian Resistance Literature signals link to land	4.44	0.71	high
11	I feel that the Palestinian Resistance poetry increases enthusiasm	4.40	0.63	high
20	I feel that poets of the Palestinian Resistance Literature are a permanent symbol of life and affiliation to land.	4.28	0.69	high
16	Palestinian Resistance Literature is a mean to defy occupation .	4.17	0.94	high
13	I am interested in analyzing poems and Palestinian Resistance Literature	4.13	0.82	high
12	I tend to recite the Palestinian Resistance poems and poetry.	4.12	0.88	high
14	I have a desire to attend the symposiums related to Palestinian Resistance Literature and poetry	3.99	0.87	high
15	Poetry and poems of Palestinian Resistance Literature cause frustration.	3.83	1.12	high
17	Palestinian resistance literature enhances tention among people	3.75	1.12	high
18	I feel relaxed when I hear the Palestinian Resistance Literature	3.29	0.76	moderate
The total score of this field		4.14	0.51	high

Table 6.26 shows that the arithmetic mean of the total score of the field is (4.14) with a standard deviation of (0.51) with a high degree, where the item of "The Palestinian Resistance Literature signals link to land" comes first with a mean that equals (4.44) and a standard deviation of (0.71), followed by "I feel that the Palestinian Resistance poetry increases

enthusiasm" (4.40) with a standard deviation of (0.63), followed by "I feel that poets of the Palestinian Resistance Literature are a permanent symbol of life and affiliation to land" (4.28) with a standard deviation of (0.69). The attitudes with the lowest scores were "I feel relaxed when I hear the Palestinian Resistance Literature" (3.29) with a standard deviation of (0.76), followed by "Palestinian resistance literature enhances tension among people" (3.75) with a standard deviation of (1.12), and also "Poetry and poems of Palestinian Resistance Literature cause frustration" (3.83) with a standard deviation of (1.12).

3- With respect to the attitudes towards the Palestinian resistance prose "story, novel and drama". Table 6.27 illustrates this:

Table 6.27 The averages and standard deviations of the attitudes towards the Palestinian resistance prose "story, novel and drama" sorted by averages.

No	Paragraph	average	Standard deviation	Score
21	I have a desire to read the Palestinian Resistance Literature	4.40	0.73	high
22	I connect the Palestinian Resistance stories to incidents in our daily life.	4.35	0.73	high
29	I am interested in Palestinian resisting novel as it includes revolutionary ethics.	4.28	0.75	high
27	I feel that the Palestinian novel emphasizes affiliation to the Palestinian land	4.26	0.83	high
26	I feel that the Palestinian novel emphasizes affiliation to the Palestinian Identity.	4.24	0.85	high
30	I prefer the Palestinian novel that represents the character of a resisting man	4.24	0.71	high
35	I prefer the Resistance Palestinian plays that represent a revolution against the current depressing political circumstances.	4.22	0.78	high
32	I am interested in Palestinian plays related to the Palestinian revolutionary movements	4.17	0.79	high
34	I feel that the Palestinian Resistance Theater expresses the concerns and issues of Palestinians.	4.16	0.78	high
28	I feel that the Palestinian resistance novel gives a feeling of victory atmosphere	4.14	0.78	high
25	I am interested in the Palestinian stories that highlight the Revolutionary Palestinian event.	4.14	0.95	high
31	I enjoy attending the prose plays of resistance	4.11	0.78	high
23	I am interested analyzing and studying the Palestinian Resistance Story	4.09	0.83	high
24	I like the Palestinian stories that glorify the resisting person.	4.08	0.88	high
33	I see that the exerted theatrical efforts related to Palestinian resisting play are insufficient.	3.81	1.18	high
The total score of this field		4.18	0.53	high

Table 6.27 shows that the arithmetic mean of the total score of the field is (4.18) and a standard deviation of (0.53) and with a high degree, where the item of "I have a desire to read the Palestinian Resistance Literature" (4.40) with a standard deviation of (0.73), followed by "I connect the Palestinian Resistance stories to incidents in our daily life" (4.35) with a standard deviation of (0.73), followed by "I am interested in Palestinian resisting novel as it includes revolutionary ethics" (4.28) with a standard deviation of (0.75).

The attitudes with the lowest scores were "I see that the exerted theatrical efforts related to Palestinian resisting play are insufficient" (3.81) with a standard deviation of (1.18), followed by "I enjoy attending the prose plays of resistance" (4.11) with a standard deviation of (0.78), and also "I feel that the Palestinian resistance novel gives a feeling of victory atmosphere" (4.14) and a standard deviation of (0.78).

4- With respect to the attitudes towards an educational environment that is rich in the Palestinian resistance literature. Table 6.28 shows this:

Table 6.28 The averages and standard deviations of the attitudes towards an educational environment that is rich in the Palestinian resistance literature sorted by averages.

No	Paragraph	average	Standard deviation	Score
44	I like to highlight sayings and proverbs drawn from Palestinian Resistance Literature	4.29	0.79	high
42	I support nominating school facilities in the names of resistance poets	4.26	0.81	high
43	I like to see photographs of writers of resistance literature at school	4.26	0.82	high
40	I tend that morning speeches that includes a Resisting Palestinian Literature	4.25	0.92	high
37	I support classroom posters derived from the Palestinian Resistance Literature	4.22	0.81	high
41	I Favor the integration of Palestinian literature resistor in school activities	4.20	0.85	high
36	I feel that the classroom highlights the importance of the Palestinian Resistance Literature	4.16	0.96	high
45	I tend to participate in competitions related to the Palestinian Resistance Literature	4.14	0.79	high
39	I prefer to highlight the curricular activities related to Resisting Palestinian Literature.	4.04	0.84	high
38	I prefer to form a cultural school committee that highlights Palestinian Resistance Literature	4.00	0.80	high
The total score of this field		4.18	0.53	high

Table 6.28 shows that the arithmetic average of the total score is (4.18) and a standard deviation of (0.53) with a high degree, where the item "I like to highlight sayings and proverbs drawn from Palestinian Resistance Literature" (4.29) with a standard deviation of (0.29), followed by "I support nominating school facilities in the names of resistance poets" (4.26) with a standard deviation of (0.81), followed by "I like to see photographs of writers of resistance literature at school" (4.26), with a standard deviation of (0.82).

The attitudes with the lowest scores were "I prefer to form a cultural school committee that highlights Palestinian Resistance Literature" (4.00) with a standard deviation of (0.80), followed by "I prefer to highlight the curricular activities related to Resisting Palestinian Literature" (4.04) with a standard deviation of (0.84), and also "I like to organize competitions related to the Palestinian Resistance Literature" (4.14) with a standard deviation of (0.79).

5- With respect to the attitudes towards the role of literature in the Palestinian resistance. Table 6.29 shows this:

Table 6.29 The averages and standard deviations for teachers' attitudes towards the role of literature in the Palestinian resistance sorted by averages.

No	Paragraph	average	Standard deviation	Score
47	The Palestinian resistance Literature calls for affiliation to the Palestinian land	4.48	0.60	high
48	The Palestinian resistance Literature makes a refugee feels Nostalgia to homeland	4.44	0.87	high
51	The Palestinian resistance Literature calls for faithfulness to martyrs.	4.39	0.79	high
57	The Palestinian resistance Literature calls for refusing injustices and cruelty	4.38	0.72	high
53	The Palestinian resistance Literature urges prisoners for patience	4.38	0.76	high
50	The Palestinian resistance Literature calls for resentment of treason	4.34	0.92	high
54	The Palestinian resistance Literature supports prisoners' mothers	4.33	0.68	high
58	The Palestinian resistance Literature calls for boycotting naturalization with occupation	4.28	0.81	high
56	The Palestinian resistance Literature reinforces the culture of refusing the current situation(status Coe)	4.26	0.75	high
49	The Palestinian resistance Literature urges people to cooperation and solidarity	4.24	0.87	high
46	The Palestinian Resistance Literature calls for resistance	4.23	0.86	high
52	The Palestinian resistance Literature supports the martyr's mother	4.17	0.77	high
55	The Palestinian resistance Literature calls for maintaining the traditions of resisting occupation	4.11	0.77	high
The total score of this field		4.31	0.48	high

Table 6.29 shows that the arithmetic average of the total score of the scale is (4.31) and the standard deviation is (0.48) with a high degree, where the item "The Palestinian resistance Literature calls for affiliation to the Palestinian land" (4.48) with a standard deviation of (0.60), followed by "The Palestinian resistance Literature makes a refugee feels Nostalgia to homeland" (4.44) with a standard deviation of (0.87), and followed by "The Palestinian resistance Literature calls for faithfulness to martyrs" (4.39) with a standard deviation of (0.79).

The attitudes with the lowest scores were "The Palestinian resistance Literature calls for maintaining the traditions of resisting occupation" (4.11) with a standard deviation of (0.77), followed by "The Palestinian resistance Literature supports the martyr's mother" (4.17) with a standard deviation of (0.77), and also "The Palestinian Resistance Literature calls for resistance" (4.23) with a standard deviation of (0.86).

Question 6: *What is the degree of resistance behavior among Palestinian teachers in Jerusalem?*

To answer this question, averages and standard deviations of the degree of the resistance behavior among Palestinian teachers in Jerusalem governorate for each paragraph and the total score were calculated as follows:

Sorting the resistance behavior areas by the total score for each area, we has used the arithmetic averages of the paragraphs over the total score to arrange the fields of the study as shown in Table 6.30

Table 6.30 The averages, the standard deviations, the score and the rank of each field of the resistance behavior according to the study sample responses.

No.	No.in the questionn aire	Field	average	Standard deviation	Score
1	3	Boycotting the Israeli Products	3.02	0.81	moderate
2	5	the resistance media	2.90	0.73	moderate
3	2	civil society institutions	2.71	0.76	moderate
4	1	peaceful demonstrations	2.45	0.75	moderate

5	4	The Israeli Apartheid wall	2.40	0.68	moderate
6	6	work in Israeli Settlements	2.29	0.59	Low
The total score of this field			2.63	0.58	moderate

The data presented in table 6.30 show that the degree of the resistance behavior among Palestinian teachers in Jerusalem governorate was moderate in all fields except in the field of working in Israeli settlements, where the average of their behavior on the total score is (2.63) with a moderate degree, and in the field of boycotting Israeli products (3.02), resistance media (2.90), work in institutions of civil society (2.71), peaceful demonstrations (2.45), the apartheid wall and settlements (2.40), and working in Israeli settlements (2.29).

Averages and standard deviations of the areas of the study were calculated and arranged in descending order in tables below

1- In the field of peaceful demonstrations, averages and standard deviations were calculated for the field of peaceful demonstrations, and presented in table 6.31

Table 6.31 The averages and standard deviations for the field of peaceful demonstrations arranged in descending order.

No	Paragraph	average	Standard deviation	Score
2	I participate in announced demonstrations	2.74	1.07	
5	I document protests to publish for the world	2.55	1.07	moderate
1	I participate in planning for peaceful demonstrations	2.52	1.18	moderate
3	I with my colleagues suggest the resisting slogans	2.48	0.96	moderate
7	I follow up the programs related to global demonstrations to copy its experience	2.48	1.03	moderate
6	I participate in social networks to call for demonstrations	2.18	0.97	Low
4	I myself lead protests	2.17	0.98	Low
The total score of this field		2.45	0.75	moderate

Table 6.31 shows that the arithmetic average on the total score scale is found to be (2.45) and the standard deviation was found to be (0.75) with a moderate degree, where the item "I participate in announced demonstrations" (2.74) with a standard deviation of (1.07), followed by "I document protests to publish for the world" (2.55) with a standard deviation of (1.07), followed by "I participate in planning for peaceful demonstrations" (2.52) with a standard deviation of (1.18).

The behavior with the lowest scores were "I myself lead protests" (2.17) with a standard deviation of (0.98), followed by "I participate in social networks to call for demonstrations" (2.18) with a standard deviation of (0.97), and also "I follow up the programs related to global demonstrations to copy its experience" (2.48) with a standard deviation of (1.03).

2- In the field of civil society organizations, averages and standard deviations for the field of civil society institutions were calculated and shown in table 6.32

Table 6.32 The averages and standard deviations for the field of civil society institutions sorted by averages.

No	Paragraph	average	Standard deviation	Score
14	I offer support activities of civil society institutions	2.93	0.95	moderate
12	I participate in school committees	2.91	0.88	moderate
13	I participate in relief campaigns for charitable societies	2.87	0.94	moderate
9	I offer support for the national societies to enable them pursue their mission	2.75	0.98	moderate
8	I participate in establishing charitable societies	2.74	1.06	moderate
10	I participate in the activities of the national resistance societies	2.73	1.00	moderate
15	I nominate myself for elections of civil institutions	2.52	1.09	moderate
11	I communicate with the societies and attend public meetings	2.22	1.06	low
The total score of this field		2.71	0.76	moderate

Table 6.32 shows that the arithmetic average on the total score was found to be (2.71) and the standard deviation (0.76) (moderate), where the item "I offer support to the activities of civil society institutions" (2.93) came first, with a standard deviation of (0.95), followed by "I participate in school committees" (2.91) with a standard deviation of (0.88), followed by "I participate in relief campaigns for charitable societies" (2.87) with a standard deviation of (0.94).

The behavior with the lowest scores were "I communicate with the societies and attend public meetings" (2.22) with a standard deviation of (1.06), followed by "I nominate myself for elections of civil institutions" (2.52) with a standard deviation of (1.09), and also "I participate in the activities of the national resistance societies" (2.73) with a standard deviation of (1.00).

3- In the field of boycotting the Israeli products, averages and standard deviations for boycotting the Israeli products were calculated and shown in Table 6.33

Table 6.33 The averages and standard deviations for boycotting the Israeli products sorted by averages.

No	Paragraph	average	Standard deviation	Score
21	I buy Palestinian products instead of Israeli products	3.23	0.89	moderate
20	I do not buy products of Israeli settlements.	3.25	0.97	moderate
22	I do not buy clothes manufactured in Israeli factories	3.10	0.93	moderate
16	I boycott shops that sell Israeli products	3.06	0.97	moderate
19	I do not eat or drink Israeli products	3.01	1.09	moderate
17	I participate in awareness raising campaigns against marketing the Israeli products	3.00	0.97	moderate
23	I even boycott Israeli medicines	2.81	1.04	moderate
18	I boycott people who buy Israeli products	2.72	1.14	moderate
The total score of this field		3.02	0.81	moderate

Table 6.33 shows that the arithmetic average on the total score scale was found to be (3.02) and the standard deviation (0.81), where the item "I buy Palestinian products instead of Israeli products" (3.23) came first with a standard deviation of (0.89), followed by "I do not buy products of Israeli settlements" (3.25) with a standard deviation of (0.97), followed by "I do not buy clothes manufactured in Israeli factories" (3.10) with a standard deviation of (0.93).

The behavior with the lowest scores were "I boycott people who buy Israeli products" (2.72) with a standard deviation of (1.14), followed by "I even boycott Israeli medicines" (2.81) with a standard deviation of (1.04), and also "I participate in awareness raising campaigns against marketing the Israeli products" (3.00), with a standard deviation of (0.97).

4- In the field of the Israeli apartheid wall and settlements, averages and standard deviations of the apartheid wall and settlements paragraphs were calculated and presented in table 6.34

Table 6.34 The averages and standard deviations of the Israeli apartheid wall and settlements paragraphs sorted by averages.

No	Paragraph	average	Standard deviation	Score
24	I participate in protests against the separation wall	2.90	1.14	moderate
28	I help anyone who likes to cross the separation wall	2.78	1.01	moderate
27	I participate in activities against building the separation wall in Palestinian cities	2.73	1.10	moderate
30	I participate in organizing the weekly demonstrations against the wall	2.60	1.08	moderate
25	I cross the wall by any means to keep in touch with my relatives and friends	2.05	0.93	low
29	I do my best to reach the confiscated lands due to the wall	1.88	0.88	low
26	I jump over the separation wall to reach my school	1.85	0.89	low

The total score of this field	2.40	0.68	moderate
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Table 6.34 shows that the arithmetic average on the total score scale was found to be (2.40) and the standard deviation (0.68) (moderate), where the item "I participate in protests against the separation wall" came first (2.90), with a standard deviation of (1.14), followed by "I help anyone who likes to cross the separation wall" (2.78), with a standard deviation of (1.01), followed by "I participate in activities against building the separation wall in Palestinian cities" (2.73) with a standard deviation of (1.10).

The behavior with the lowest scores were "I jump over the separation wall to reach my school" (1.85) with a standard deviation of (0.89), followed by "I do my best to reach the confiscated lands due to the wall" (1.88) with a standard deviation of (0.88), and also "I cross the wall by any means to keep in touch with my relatives and friends" (2.05) with a standard deviation of (0.93).

5- In the field of resistance media, averages and standard deviations for the resistance media were calculated and presented in Table 6.35

Table 6.35 The averages and standard deviations for the resistance media sorted by averages.

No	Paragraph	average	Standard deviation	Score
31	I watch the media programs focusing the Palestinian resistance	3.25	0.86	moderate
32	I follow up the status of the Palestinian resistance through the stations of Resisting Media	3.23	0.80	moderate
33	I only watch media stations that belong to Palestinian resistance	3.04	0.84	moderate
34	I use my mobile phone to catch pictures to publish on social networks.	2.91	1.11	moderate
35	I participate in local radio stations FM	2.64	1.19	moderate
36	I participate in distributing posters calling for resistance	2.32	1.12	moderate
The total score of this field		2.90	0.73	moderate

Table 6.35 shows that the arithmetic average on the total score scale was found to be (2.90) and the standard deviation (0.73), where the item "I watch the media programs focusing the Palestinian resistance" came first (3.25), with a standard deviation of (0.86), followed by "I follow up the status of the Palestinian resistance through the stations of Resisting Media" (3.23) with a standard deviation of (0.80), followed by "I only watch media stations that belong to Palestinian resistance" (3.04) with a standard deviation of (0.84).

The behavior with the lowest scores were "I participate in distributing posters calling for resistance"(2.32) with a standard deviation of (1.12), followed by "I participate in local radio stations FM " (2.64) with a standard deviation of (1.19), and also "I use my mobile phone to catch pictures to publish on social networks" (2.91), with a standard deviation of (1.11).

6- In the field of working in Israeli settlements, the averages and standard deviations for the working in Israeli settlements were calculated and presented in Table 6.36

Table 6.36 The averages and standard deviations for the field of working in Israeli settlements arranged by averages.

No	Paragraph	average	Standard deviation	Score
43	I participate in pushing the government to absorb those who work in Israeli Settlements	2.96	1.04	moderate
42	I help people who work in Israeli settlements in finding substitutive job	2.85	1.02	moderate
40	I participate in defaming those who work in Israeli settlements	2.65	1.12	moderate
41	I prevent people from working in Israeli settlements	2.12	0.96	low
39	I refuse to work in Israeli settlements	2.00	1.06	low
38	I resist those who work in Israeli settlements	1.77	1.82	low
37	After school , I work in Israeli settlements	1.66	0.93	low
The total score of this field		2.29	0.59	low

Table 6.36 shows that the arithmetic average on the total score scale was found to be (2.29) and the standard deviation (0.59) (with a low degree), where the item "I participate in pushing the government to absorb those who work in Israeli Settlements" came first (2.96) with a standard deviation of (1.04), followed by "I help people who work in Israeli settlements in finding substitutive job" (2.85) with a standard deviation of (1.02), followed by "I participate in defaming those who work in Israeli settlements" (2.65) with a standard deviation of (1.12).

The attitudes with the lowest scores were "After school, I work in Israeli settlements" (1.66) with a standard deviation of (0.93), followed by "I resist those who work in Israeli settlements" (1.77) with a standard deviation of (1.82), and also "I refuse to work in Israeli settlements" (2.00) with a standard deviation of (1.06).

Question 7: *What is the impact of some variables (gender, specialization, academic qualification, and experience) on attitudes towards Palestinian literature among teachers in Jerusalem?*

To answer this question, four null hypotheses have resulted and were examined as follows:

Hypothesis 8:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the gender variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the attitudes towards the Palestinian literature among teachers in Jerusalem Governorate, according to the gender variable. Table 6.37 illustrates this.

Table 6.37 t-test results for independent samples in attitudes towards the Palestinian literature among teachers in Jerusalem according to the Gender variable.

Gender	Number	Average	Standard deviation	"t" value	Significance level
Male	168	4.18	0.39	0.70	0.48
Female	131	4.15	0.40		

Table 6.37 shows that the calculated significance level equals 0.48, which is bigger than the statistical level of significance ($\alpha \geq 0.05$); i.e. there is no differences of statistical significance in the attitudes towards the Palestinian literature among teachers in Jerusalem governorate that can be attributed to the gender variable. Thus, the null hypothesis was accepted.

Hypothesis 9:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the specialization variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the attitudes towards the

Palestinian literature among teachers in Jerusalem Governorate, according to the specialization variable. Table 6.38 illustrates this.

Table 6.38 t-test results for independent samples in attitudes towards the Palestinian literature among teachers in Jerusalem governorate, according to the specialization variable.

Stage	Number	Average	Standard deviation	"t" value	Significance level
Humanities	186	4.15	0.41	0.87	0.38
Natural sciences	113	4.19	0.37		

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.38 shows that the calculated significance level equals 0.38, which is bigger than the statistical level of significance ($\alpha \geq 0.05$); i.e. there are no differences of statistical significance in the attitudes towards the Palestinian literature among teachers in Jerusalem governorate that can be attributed to the gender variable. Thus, the null hypothesis was accepted.

Hypothesis 10:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the academic qualification variable.

To test this null hypothesis, One Way ANOVA Test was used for the response of the study sample to the paragraphs of the attitudes towards the Palestinian literature among teachers in Jerusalem Governorate, that can be attributed to the qualifications variable. Table 6.39 and table 6.40 illustrate this.

Table 6.39 averages and standard deviations of the attitudes towards the Palestinian literature among teachers in Jerusalem that can be attributed to qualifications variable.

Qualifications	Number	Average	Standard deviation
Diploma	21	3.86	0.40
Bachelor's	272	4.19	0.39
More than Bachelor	6	3.92	0.38

Table 6.40 Results of the analysis of variance (ANOVA) test for the differences in the averages of the attitudes towards the Palestinian literature among teachers in Jerusalem attributed to the qualifications variable.

Variance source	The total of squares	Degrees of freedom	Squares average	Calculated "F" value	Statistical significance
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Between groups	2.49	2	1.24	8.20	0.00 *
Inside groups	44.94	296	0.15		
Total	47.43	298			

- Statistically significant at the level ($\alpha \geq 0.05$)

The results presented in table 6.40 indicate that there are statistically significant differences at ($\alpha = 0.00$) in the averages of attitudes towards the Palestinian literature among teachers in Jerusalem that can be attributed to qualifications variable, where the statistical significance was (0.00) which is statistically significant in the total score. We have conducted (LSD) test for dimensional comparisons to determine the direction of the significance according to qualifications variable, as indicated in the table 6.41

Table 6.41 the results of (LSD) test according to qualifications variable

	I	J	I-J	significance
The attitudes towards the Palestinian literature among teachers in Jerusalem governorate according to the qualifications variable	Diploma	Bachelor's	-0.33	0.00*
		More than Bachelor	-0.06	0.73
	Bachelor's	Diploma	0.33	* 0.00
		More than Bachelor	0.27	0.09
	More than Bachelor	Diploma	0.06	0.73
		Bachelor's	-0.27	0.09

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.41 shows that the differences in attitudes towards the Palestinian literature among teachers in Jerusalem governorate according to the qualifications were between the diploma and the Bachelor's degree in favor of the Bachelor's degree. Thus, the null hypothesis was not accepted.

Hypothesis 11:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the experience variable.

To test this null hypothesis, One Way ANOVA Test was used for the response of the study sample to the paragraphs of the attitudes towards the Palestinian literature among teachers in

Jerusalem Governorate, that can be attributed to the experience variable. Table 6.42 and table 6.43 illustrate this.

Table 6.42 averages and standard deviations of the attitudes towards the Palestinian literature among teachers in Jerusalem that can be attributed to experience variable.

Experience	Number	Average	Standard deviation
Less than five years	90	4.09	0.41
5-10 years	144	4.23	0.38
More than ten years	299	4.11	0.39

Table 6.43 Results of the analysis of variance (ANOVA) test for the differences in the averages of the attitudes towards the Palestinian resistance among teachers in Jerusalem attributed to the experience variable.

Variance source	The total of squares	Degrees of freedom	Squares average	Calculated "F" value	Statistical significance
Between groups	1.43	2	0.71	4.60	* 0.01
Inside groups	46.00	296	0.155		
Total	47.43	298			

- Statistically significant at the level ($\alpha \geq 0.05$)

The results presented in table 6.43 indicate that there are statistically significant differences at ($\alpha = 0.05$) in the averages of the attitudes towards the Palestinian literature among teachers in Jerusalem that can be attributed to the experience variable, where the statistical significance was (0.05) which is statistically significant in the total score. We have conducted (LSD) test for dimensional comparisons to determine the direction of the differences according to the experience variable, as indicated in the table 6.44

Table 6.44 the results of (LSD) test according to the experience variable

	I	J	I-J	Significance
The resistance behavior among teachers in Jerusalem governorate according to the experience variable	Less than 5 years	5-10 years	-0.14	0.01*
		More than 10 years	-0.02	0.72
	5-10 years	Less than 5 years	0.14	0.01*
		More than 10 years	0.12	0.03
	More than 10 years	Less than 5 years	0.02	0.72
		5-10 years	-0.12	0.03

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.44 shows that the differences in the attitudes towards the Palestinian literature among teachers in Jerusalem governorate according to the experience were between less than 5 years and 5-10 years in favor of 5-10 years. Thus, the null hypothesis was not accepted.

Question 8: *What is the impact of some variables (gender, specialization, academic qualification, and experience) on the practice of resistance behavior among teachers in Jerusalem?*

To answer this question, four null hypotheses have resulted and were examined as follows:

Hypothesis 12:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the gender variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the resistance behavior among teachers in Jerusalem Governorate, according to the gender variable. Table 6.45 illustrates this.

Table 6.45 t-test results for independent samples in resistance behavior among teachers in Jerusalem governorate, according to the gender variable.

Gender	Number	Average	Standard deviation	"t" value	Significance level
Male	168	2.77	0.47	4.82	* 0.01
Female	131	2.45	0.65		

• Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.45 shows that the calculated significance level equals 0.00, which is smaller than the statistical level of significance ($\alpha \geq 0.05$); i.e. there are differences of statistical significance in the resistance behavior among teachers in Jerusalem governorate that can be attributed to the gender variable in favor of males. Thus the hypothesis was rejected.

Hypothesis 13:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the specialization variable.

To test this null hypothesis, "T" test was used for independent samples (t-test) and the averages of the response of the study sample to the paragraphs of the resistance behavior among teachers in Jerusalem Governorate, according to the specialization variable. Table 6.46 illustrates this.

Table 6.46 t-test results for independent samples in the resistance behavior among teachers in Jerusalem according to the specialization variable.

Stage	Number	Average	Standard deviation	"t" value	Significance level
Humanities	186	2.63	0.56	0.10	0.91
Natural sciences	113	2.62	0.60		

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.46 shows that the calculated significance level equals 0.91, which is bigger than the statistical level of significance ($\alpha \geq 0.05$); i.e. there are no differences of statistical significance in the resistance behavior among teachers in Jerusalem governorate that can be attributed to the gender variable. Thus, the hypothesis was accepted.

Hypothesis 14:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the academic qualification variable.

To test this null hypothesis, One Way ANOVA Test was used for the response of the study sample to the paragraphs of resistance behavior among teachers the in Jerusalem Governorate, that can be attributed to the qualifications variable. Table 6.47 and table 6.48 illustrate this.

Table 6.47 averages and standard deviations of the resistance behavior among teachers in Jerusalem that can be attributed to qualifications variable.

Qualifications	Number	Average	Standard deviation
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Diploma	21	2.43	0.66
Bachelor's	272	2.65	0.56
More than Bachelor	6	2.17	0.53

Table 6.48 Results of the analysis of variance (ANOVA) test for the differences in the averages of the resistance behavior among teachers in Jerusalem attributed to the qualifications variable.

Variance source	The total of squares	Degrees of freedom	Squares average	Calculated "F" value	Statistical significance
Between groups	2.22	2	1.11	3.35	0.03*
Inside groups	97.95	296	0.33		
Total	100.17	298			

- Statistically significant at the level ($\alpha \geq 0.05$)

The results presented in table 6.48 indicate that there are statistically significant differences at ($\alpha = 0.05$) in the averages of the resistance behavior among teachers in Jerusalem that can be attributed to qualifications variable, where the statistical significance was (0.05) which is statistically significant in the total score. Thus, the hypothesis was rejected.

We have conducted (LSD) test for dimensional comparisons to determine the direction of the significance according to qualifications variable, as indicated in the table 6.49

Table 6.49 the results of (LSD) test according to qualifications variable

	I	J	I-J	significance
The attitudes towards the Palestinian literature among teachers in Jerusalem governorate according to the qualifications variable	Diploma	Bachelor's	-0.22	0.09
		More than Bachelor	0.25	0.33
	Bachelor's	Diploma	0.22	0.09
		More than Bachelor	0.47	* 0.04
	More than Bachelor	Diploma	-0.25	0.33
		Bachelor's	-0.47	* 0.04

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.49 shows that the differences in the resistance behavior among teachers in Jerusalem according to the qualifications were between the Bachelor's degree and the Master's degree in favor of the Bachelor's degree.

Hypothesis 15:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the experience variable.

To test this null hypothesis, One Way ANOVA Test was used for the response of the study sample to the paragraphs of the resistance behavior among teachers in Jerusalem Governorate, that can be attributed to the experience variable. Table 6.50 and table 6.51 illustrate this.

Table 6.50 averages and standard deviations of the resistance behavior among teachers in Jerusalem governorate that can be attributed to experience variable.

experience	Number	Average	Standard deviation
Less than 5 years	90	2.72	0.48
5-10 years	144	2.70	0.57
More than 10 years	65	2.33	0.61

Table 6.51 Results of the analysis of variance (ANOVA) test for the differences in the averages of the resistance behavior among teachers in Jerusalem attributed to the experience variable.

Variance source	The total of squares	Degrees of freedom	Squares average	Calculated "F" value	Statistical significance
Between groups	7.08	2	3.54	11.26	* 0.01
Inside groups	93.08	296	0.31		
Total	100.16	298			

- Statistically significant at the level ($\alpha \geq 0.05$)

The results presented in table 6.51 indicate that there are statistically significant differences at ($\alpha = 0.05$) in the averages of the resistance behavior among teachers in Jerusalem that can be attributed to the experience variable, where the statistical significance was (0.05) which is statistically significant in the total score. Thus, the hypothesis was rejected.

We have conducted (LSD) test for dimensional comparisons to determine the direction of the differences according to the experience variable, as indicated in the table 6.52

Table 6.52 The results of (LSD) test according to the experience variable

	I	J	I-J	significance
The resistance behavior among teachers in Jerusalem according to the experience variable	Less than 5 years	5-10 years	0.02	0.79
		More than 10 years	0.38	* 0.01

5-10 years	Less than 5 years	0.01-	0.79
	More than 10 years	0.36	* 0.01
More than 10 years	Less than 5 years	0.38-	* 0.01
	5-10 years	0.36-	* 0.01

- Statistically significant at the level ($\alpha \geq 0.05$)

Table 6.52 shows that the differences in resistance behavior among teachers in Jerusalem according to the experience were between less than 5 years and more than 10 years in favor of less than 5 years and between 5-10 years and more than 10 years in favor of less than 5 years.

Hypothesis 16:

There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between degrees of attitudes towards Palestinian resistance (revolutionary) literature and the practice of resistance behavior leading to detention and martyrdom among teachers in Jerusalem.

We has calculated the value of Pearson correlation coefficient "r" and the statistical significance of the responses of the study sample for the scores of attitudes towards the Palestinian literature (revolutionary) and the practice of the resistance behavior leading to the detention and martyrdom among teachers in Jerusalem governorate, where the results showed that the Pearson correlation coefficient for the total score is (0.55) , and the level of statistical significance was found to be (0.01), which is considered as a statistically significant value, so the hypothesis that says that "there is no significant relationship at the level of statistical significance of ($\alpha \geq 0.05$)" is rejected, where it was found that there is a relationship between the attitudes towards the Palestinian literature (revolutionary) and the practice of the resistance behavior leading to the detention and martyrdom among students in Jerusalem governorate. The relationship is direct; any increase in the attitudes towards the Palestinian literature (Revolutionary), increases the practice of the resistance behavior leading to detention and martyrdom among the students in Jerusalem governorate.

Chapter Seven: Discussion

7.1 Introduction

This study includes a discussion of the study's results along with some recommendations in line with these results stemming from the study tools; teachers questionnaire and students questionnaire. The study aimed to identify the attitudes of students towards the Palestinian resistance literature and to measure the degree of resistance behaviour among Palestinian students with test the role of some variables (gender, stage and place of residence) in determining students' attitudes and behaviour. Second, to identify the attitudes of teachers towards the Palestinian resistance literature and to measure the degree of resistance behaviour among Palestinian teachers with test the role of some variables (gender, specialisation, academic qualification and experience) in determining students' attitudes and behavior.

7.2 Discussion results for Students

Question 1: What are the attitudes of students in Jerusalem towards Palestinian resistance (revolutionary) literature?

The results showed that the level of attitudes of students towards Palestinian resistance literature was high across all domains in terms of the role of Palestinian resistance literature in general, students' attitudes towards Palestinian resistance literature in general, attitudes towards Palestinian resistance poetry, and attitudes towards an environment rich in Palestinian resistance literature. A possible explanation is that, this can be linked to the special political and security conditions endured by Palestinian children under the Israeli occupation and its practices. However, we cannot undermine the key role of Palestinian resistance literature in influencing students' attitudes and culture. As expected, the results show that students prefer literature that relates them to their reality in light of the political conditions, and this indicates that students possess a wide literature background and they are well-informed of their Palestinian literature. In addition, Arabic language curricula taught at Palestinian schools comprise all aspects of Palestinian resistance literature including poetry, stories, plays and novels. Students are keen on learning this type of literature which represents their realistic and moral conditions.

Question 2: What is the degree of resistance behavior among Palestinian students in Jerusalem?

The results showed the degree of resistance behavior among Palestinian students in Jerusalem were low in all aspects: Peaceful demonstrations; civil society institutions; Boycotting Israeli products; Apartheid Separation Wall; Resistance media; Working in settlements. A possible explanation there are many educational and psychological studies which concluded that the reasons affecting behavior in general are the same that create such positions where the psychological and social needs of students are not met (Barakat 2002; Al-Amayrah 2005; Glarizio, 1995). The same studies showed that linguistic and emotional growth, aspirations, behavioral, social, mental and physical values and customs, moral development, social relationships, aggression, delinquency, security, happiness and empathy are all affected by and related to social growth which takes place in light of social upbringing inside the family, with friends and at the school (Richman, 2002; Taylor, 2001; Al-Fatlawi, 2005).

The behavior of Palestinian students in peaceful demonstrations is moderate, potentially because the difficult conditions under continuous wars have affected their behavior, some chose the peaceful path and the others preferred violence. This is a possible explanation of the high number of martyrs among children and students. Student behaviors towards civil society organizations were low, potentially because students in general are not aware of the major and important role played by these institutions to defend the rights of Palestinian people. Student behaviors for boycotting Israeli products and the separation wall were low and moderate, potentially because students are not aware of the important effects of the mentioned aspects on their land and their life. Student behaviors towards working at Israeli settlements were low, probably because their families fear from sending them to work at settlements or because they felt it contradicts with their national beliefs.

Question 3: What is the impact of some variables (Gender, stage, and residence) on attitudes towards Palestinian literature among students in Jerusalem?

To discuss this question, its three hypotheses will be discussed

Hypothesis 1: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the gender variable.

There are no statistically significant differences between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the gender variable. This result differs with that of Lestor et al. (2006) which considered that the gender factor has a crucial impact on the attitudes of individuals. The potential explanation is that Palestinian curricula include Palestinian resistance literature, thus all students (male and female) learn about Palestinian resistance literature at the same degree and it affects their attitudes regardless of their gender.

Hypothesis 2: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the stage variable.

There are statistically significant differences in attitudes towards Palestinian literature among students in Jerusalem that are attributed to the stage variable in favor of the elementary stage. A possible explanation is that the Palestinian curricula have featured resistance literature in an ascending manner from elementary to secondary stages, so the curricula taught to elementary students include notable works by prominent Palestinian resistance writers such as Ibrahim Toqan and Mahmoud Darwish. The secondary stage curricula, however, features a wide array of Palestinian resistance literature works discussed in detail since the beginnings up until the current day as high school students enjoy greater capability to comprehend the lives of poets and writers and the stories about the lives of exiled Palestinians and their tragedy. They analyze the novels' elements, events and characters which are all connected together and inspired by reality.

On the other hand, elementary students are basically children who are influenced by stories told to them in resistance poetry, and they respond and react to such works faster than others and embrace them in their imagination. For this reason, teaching Palestinian resistance literature to elementary students must be carefully planned and conducted in order to avoid any unwanted reactions. It is also probable that this is a planned policy by decision makers to inform students

of their cultural heritage of Palestinian resistance literature to develop nationalist attitudes at such young ages.

Hypothesis 3: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the residence variable.

There are statistically significant differences in attitudes towards Palestinian literature among students in Jerusalem governorate that are attributed to the residence variable. The results showed that students residing in refugee camps have better attitudes towards PRL than their peers. Perhaps this result can be attributed to the nature of development, particularly the social and political aspects, and the nature of communication for students at the refugee camp which is higher than that in the city or the village, as well as the fact that roughness and violence from the perspective of the environmental heritage are more influential in the camp community compared to that of the city and the village in our Arab society. Residents of Palestinian camps are called refugees, affecting them directly, especially students, so they head to Palestinian resistance literature more than the city or the village because it reminds them of the importance of returning to their original homes from which they were expelled.

Question 4: What is the impact of some variables (gender, stage, and residence) on practicing resistance behavior among students in Jerusalem?

To discuss this question, its three hypotheses will be discussed

Hypothesis 4: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the gender variable.

There are statistically significant differences in resistance behavior among students in Jerusalem that are attributed to the gender variable. This result agreed with that of Astor et al. (2006) that gender is a crucial element that affects the behavior of students. Male students in Arab societies are allowed more freedom than females to turn their attitudes into resistance behavior, also male students have stronger physical features which reflect on their actions against Israeli troops.

Hypothesis 5: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the stage variable.

There are statistically significant differences in resistance behavior among students in Jerusalem that are attributed to the stage variable in favor of the elementary stage. The potential explanation is that elementary students undertake resistance behaviors against Israeli troops without planning or knowing the consequences, which poses a threat to their lives.

Hypothesis 6: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among students in Jerusalem that are attributed to the residence variable.

There are statistically significant differences in resistance behavior among students in Jerusalem that are attributed to the residence variable. After conducting the LSD test, results were in favor of refugee camp residents. The reason is probably that refugee camp children are the most suffering among the entire Palestinian population; they live in very difficult conditions and they are deprived of all their rights but they never compromise their education right. As mentioned earlier, refugee camp children are more attracted to Palestinian resistance literature, and this reflects on their behavior towards Israeli troops more than those of the city and the village.

Hypothesis 7: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between degrees of attitudes towards Palestinian resistance (revolutionary) literature and the practice of resistance behavior among students in Jerusalem.

We found there is a positive correlation between attitudes towards resistance behavior leading to detention and martyrdom, which means that the higher the attitudes towards Palestinian resistance literature, the more resistance behavior by students in Jerusalem. The Palestinian factions are working hard to recruit Palestinian students with high attitudes towards Palestinian resistance and utilize them to transform their attitudes into behavior against Israeli troops.

7.3 Discussion results for teachers

Question 5: What are the attitudes of teachers in Jerusalem towards Palestinian resistance (revolutionary) literature?

Teachers' attitudes towards PRL in general were high on average. Teachers' high attitudes towards the PRL are, to a large extent, perhaps the result is that the teachers' high attitudes towards the Palestinian resistance literature are, to a large extent, because they realize that it is part of the cultural heritage of Palestine. As part of the Palestinian curriculum, they have to study it carefully so that they can teach it to students with high efficiency as it is a requirement for teachers in Palestinian schools.

Question 6: What is the degree of resistance behavior among Palestinian teachers in Jerusalem?

The degree of resistance behavior among Palestinian teachers in Jerusalem were medium in all aspects as following: Peaceful demonstrations, civil society institutions medium, boycotting Israeli products and resistance media, average behaviors were medium. Further, Apartheid Separation Wall and Working in settlements, average behaviors were medium and low. Referring to previous findings, we see that teachers' attitudes towards Palestinian resistance literature are high but their resistance behavior is low, which indicates that not all attitudes are transformed into behavior, because resistance behavior is a personal belief of the teacher, and daily life conditions force the Palestinian individual to compromise some national principles such as boycotting Israeli products (moderate) because the Palestinian individual knows that it is impossible to boycott Israeli products completely because no Palestinian or international alternatives are available, so he/ she has to buy some Israeli products sometimes.

Question 7: What is the impact of some variables (gender, specialization, academic qualification, and experience) on attitudes towards Palestinian literature among teachers in Jerusalem?

To discuss this question, its four hypotheses will be discussed.

Hypothesis 8: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the gender variable.

There are no statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the gender variable. The reason, probably, is that male and female teachers have passed courses about Palestinian resistance literature in Palestinian universities as well as Palestinian factions and parties which are active in Palestinian universities to recruit males and females to all forms of resistance. Accordingly, teachers already have attitudes towards Palestinian resistance literature, and these attitudes increase while they teach Palestinian resistance literature to males and females.

Hypothesis 9: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the specialization variable.

There are no statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the specialization variable. The probable explanation is that the specialization of the teacher is irrelevant to the attitudes towards Palestinian resistance literature. As mentioned earlier, this may be attributed to the life and courses of Palestinian universities, provided that teachers realize the importance of Palestinian resistance literature at the school.

Hypothesis 10: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the academic qualification variable.

Further, there are statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the qualification variable. To determine the significance direction, we conducted an LSD test for the academic qualification variable, which showed that differences were in favor of the bachelor's degree. It is probable that the attitudes of teachers towards Palestinian resistance literature are influenced by the teachers' awareness of Palestinian resistance literature. Some are specialized in studying this literature in details, while others are not familiar with its details.

Hypothesis 11: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average attitudes towards Palestinian literature among teachers in Jerusalem that are attributed to the experience variable.

There are statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the experience variable. To determine the significance direction, we conducted an LSD test for the academic qualification variable which showed that differences were in favor of (5-10) years of experience. Perhaps is that the years of experience play a key role in highlighting the significance of Palestinian resistance literature and following up on the latest updates this literature. With years, the teacher obtains necessary skills and expertise to highlight the significance of Palestinian resistance literature for students, thus increasing their attitudes towards it.

Question 8: What is the impact of some variables (gender, specialization, academic qualification, and experience) on the practice of resistance behavior among teachers in Jerusalem?

To discuss this question, its four hypotheses will be discussed.

Hypothesis 12: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the gender variable.

There are statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the gender variable and in favor of males. This is a natural result in the Palestinian society which relies on males in all tasks. It shows that male teachers at schools have a bigger responsibility and perceive a greater role in resistance behavior than females. This is the reality of our Palestinian society. Young males are more expected to practice resistant behavior because they are physically stronger than females and social norms do not allow girls to practice resistance behavior in our societies.

Hypothesis 13: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the specialization variable.

There are no statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the specialization variable. May be the resistant behavior has nothing to do with the various and different specializations; it is a behavior that represents the teachers' reaction towards the repression they witness on a daily basis.

Hypothesis 14: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the academic qualification variable.

There are statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the qualification variable. To determine the significance direction, the researcher conducted an LSD test and the results were in favor of bachelor's degree. Resistance behavior among teachers is highly anticipated by all segments of the Palestinian society. A possible explanation is that resistance behavior among teachers at the bachelor's stage is more active among young people, which reflects on their resistance behavior in taking part in peaceful demonstrations, boycotting Israeli products and extracurricular activities.

Hypothesis 15: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between average resistant behavior among teachers in Jerusalem that are attributed to the experience variable.

There are statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the experience variable. To determine the significance direction, the researcher conducted an LSD test and the results were in favor of (less than 5 years) experience. The probable explanation is that resistance behavior is influenced by the expertise of teachers (5 years) when they are fresh graduates with connections with Palestinian factions, so their resistance behavior increases during their work as teachers of Palestinian resistance literature; they take part in peaceful demonstrations, boycott Israeli products and join the membership of civil society organizations.

Hypothesis 16: There are no statistically significant differences at the level of significance ($\alpha \geq 0.05$) between degrees of attitudes towards Palestinian resistance (revolutionary) literature and the practice of resistance behavior among teachers in Jerusalem.

Finally we found there is a positive correlation between attitudes towards resistance behavior leading to detention and martyrdom, which means that the higher the attitudes towards Palestinian resistance literature, the more resistance behavior is practiced by teachers in Jerusalem. It is probable that poetry and novels in Palestinian resistance literature increase teachers' tendency towards boycotting Israeli products, taking part in peaceful demonstrations, and protesting the construction of the separation wall, because the Israeli control of Palestine directly affects the life of teachers, so they try to express their rejection of such procedures with resistance behavior.

Chapter Eight: Conclusion and Recommendations

8.1 Conclusion

Attitudes represent the emotional dimension of educational goals; they are linked with the learner's feelings, sensations and emotions and how to be directed in the right path in order to accomplish the objectives of education. The study and identification of attitudes have been addressed by many specialists in the fields of humanities and sociology. The individual obtains his/ her attitudes from various sources including religion, traditions, media, family and school (Zahir, 1996).

Attitudes are generally considered an introduction to people's behaviors, which requires the attention of governmental and non-governmental entities as they relate to many educational issues with students and teachers at schools. Therefore, it threatens the main objective that schools aim to attain, which is academic achievement within the suitable educational framework, in addition to its direct impact on social interaction between individuals and on society. Students and teachers are faced with various attitudes, resulting in different behavioral challenges. They are exposed to positive and negative interactions with each other, with the school management and the school environment in general, regardless of the nature of their behavior. Since students and teachers spend the majority of their time at or around schools, and in an atmosphere of increasing positive and negative behaviors at the school one way or another, the provision of a safe educational environment at the school is the responsibility of school principals and the Ministry of Education, with the aim of facilitating the occurrence of positive attitudes and suitable behaviors, and therefore development of students (Lane, 2006).

This study aims to identify the attitudes of students towards the Palestinian resistance literature and to measure the degree of resistance behaviour among Palestinian students with test the role of some variables (gender, stage and place of residence) in determining students' attitudes and behaviour. Second, to identify the attitudes of teachers towards the Palestinian resistance literature and to measure the degree of resistance behaviour among Palestinian teachers with test the role of some variables (gender, specialisation, academic qualification and experience) in determining students' attitudes and behavior.

The study population consisted of all students ($n = 68,493$) and teachers ($n = 4,562$) in the schools of Jerusalem. The sample was withdrawn using the cluster random method after obtaining the official records endorsed by the Ministry of Education for students registered in academic year 2012/2013. The sample consisted of 1,302 students and 299 teachers. we used the descriptive correlation method as a research methodology for this study.

We built two questionnaires. First, for students, we developed two sections to measure a scale for students' attitudes towards Palestinian resistance literature comprised 58 items and the degree of practicing resistance behavior comprised 43 items based on Palestinian curricula and references related to Palestinian resistance literature. Second for teachers, we developed two sections to measure a scale for teachers' attitudes towards Palestinian resistance literature comprised 58 items and the degree of practicing resistance behavior comprised 43 items based on Palestinian curricula and references related to Palestinian resistance literature. After verifying the validity of the two questionnaires and determining the study population, we conducted the two questionnaires in one package for teachers and students at Jerusalem schools, after obtaining permission from the Ministry of Education and in collaboration with school principals and teachers. Afterwards, the researcher collected, verified the questionnaires and analysis the data.

As far as the researchers is aware, this study is the first of its kind in Palestine to address the relationship between attitudes towards Palestinian resistance literature and the practice of resistant behavior among students and teachers in Jerusalem. Curriculum designers across all school stages are expected to benefit from this study. Palestinian resistance literature is not only a product of poets and writers; it is a culture of people.

Teachers are expected to benefit from this study in concentrating on some terms and concepts that are closely related to Palestinian resistance literature and culture. The Ministry of Education may benefit from this study by introducing a curriculum that enhances students' awareness of Palestinian resistance literature. The Ministry of Education may also benefit from this study by integrating some of its chapters into our Palestinian curricula.

To determine the level of attitudes of Jerusalem students towards Palestinian resistance literature, mathematical averages and standards deviations for the scores of the study sample in Jerusalem schools were calculated, and the results showed that the level of attitudes of Jerusalem

students towards Palestinian resistance literature was high across all domains in terms of the role of Palestinian resistance literature in general, students' attitudes towards Palestinian resistance literature in general, attitudes towards Palestinian resistance poetry, and attitudes towards an environment rich in Palestinian resistance literature.

8.2 Results for students

This results indicates the special political and security conditions endured by Palestinian children under the Israeli occupation and its practices. However, we cannot undermine the key role of Palestinian resistance literature in influencing students' attitudes and culture. As expected, the results show that students prefer literature that relates them to their reality in light of the political conditions, and this indicates that students possess a wide literature background and they are well-informed of their Palestinian literature. In addition, Arabic language curricula taught at Palestinian schools comprise all aspects of Palestinian resistance literature including poetry, stories, plays and novels. Students are keen on learning this type of literature which represents their realistic and moral conditions.

The results showed the degree of resistance behavior among Palestinian students in Jerusalem were low in all aspect: Peaceful demonstrations; civil society institutions; Boycotting Israeli products; Apartheid Separation Wall; Resistance media; Working in settlements.

There are no statistically significant differences between average attitudes towards Palestinian literature among students in Jerusalem that are attributed to the gender variable. Contrary, there are statistically significant differences in attitudes towards Palestinian literature among students in Jerusalem that are attributed to the stage variable in favor of the elementary stage. The Palestinian curricula have featured resistance literature in an ascending manner from elementary to secondary stages.

In addition, the results showed that students residing in refugee camps have better attitudes towards PRL than their peers. Perhaps this result can be attributed to the nature of development, particularly the social and political aspects, and the nature of communication for students at the refugee camp which is higher than that in the city or the village, as well as the fact that roughness and violence from the perspective of the environmental heritage are more influential in the camp

community compared to that of the city and the village in our Arab society. Residents of Palestinian camps are called refugees, affecting them directly, especially students, so they head to Palestinian resistance literature more than the city or the village because it reminds them of the importance of returning to their original homes from which they were expelled

There are statistically significant differences in resistance behavior among students in Jerusalem that are attributed to the gender variable. Male students in Arab societies are allowed more freedom than females to turn their attitudes into resistance behavior.

In addition, there are statistically significant differences in resistance behavior among students in Jerusalem that are attributed to the stage variable in favor of the elementary stage. The elementary students undertake resistance behaviors against Israeli troops without planning or knowing the consequences, which poses a threat to their lives.

Also we found there are statistically significant differences in resistance behavior among students in Jerusalem that are attributed to the residence variable in favor of refugee camp residents. The refugee camp children are more attracted to Palestinian resistance literature, and this reflects on their behavior towards Israeli troops more than those of the city and the village.

Finally, the higher the attitudes towards Palestinian resistance literature, the more resistance behavior by students in Jerusalem. The Palestinian factions are working hard to recruit Palestinian students with high attitudes towards Palestinian resistance and utilize them to transform their attitudes into behavior against Israeli troops.

8.3 Results for teachers

The results show that teachers' attitudes towards Palestinian resistance literature are high but their resistance behavior is low, which indicates that not all attitudes are transformed into behavior, because resistance behavior is a personal belief of the teacher, and daily life conditions force the Palestinian individual to compromise some national principles such as boycotting Israeli products (moderate) because the Palestinian individual knows that it is impossible to

boycott Israeli products completely because no Palestinian or international alternatives are available, so he/ she has to buy some Israeli products sometimes.

There are no statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the gender variable. The male and female teachers have passed courses about Palestinian resistance literature in Palestinian universities as well as Palestinian factions and parties which are active in Palestinian universities to recruit males and females to all forms of resistance.

In addition, there are no statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the specialization variable. the specialization of the teacher is irrelevant to the attitudes towards Palestinian resistance literature

Further, there are statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the qualification variable in favor of the bachelor's degree.

There are statistically significant differences in attitudes towards resistance literature among teachers in Jerusalem that are attributed to the experience variable that differences were in favor of (5-10) years of experience. The years of experience play a key role in highlighting the significance of Palestinian resistance literature and following up on the latest updates this literature.

In addition, there are statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the gender variable and in favor of males. Contrary, there are no statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the specialization variable. Furthermore, there are statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the qualification variable were in favor of bachelor's degree. Resistance behavior among teachers is highly anticipated by all segments of the Palestinian society. the resistance behavior among teachers at the bachelor's stage is more active among young people.

There are statistically significant differences in resistance behavior among teachers in Jerusalem that are attributed to the experience variable were in favor of (less than 5 years)

experience. The resistance behavior is influenced by the expertise of teachers (5 years) when they are fresh graduates with connections with Palestinian factions.

Finally we found there is a positive correlation between attitudes towards resistance behavior leading to detention and martyrdom, which means that the higher the attitudes towards Palestinian resistance literature, the more resistance behavior is practiced by teachers in Jerusalem.

8.4 Recommendations

In light of the results of this study, we recommend the following:

- Embracing the Palestinian resistance literature by embedding it in Arabic language curricula and highlighting its significance.
- Introducing a compulsory course on Palestinian resistance literature to the curricula of Palestinian universities.
- Organizing seminars and lectures on Palestinian resistance literature with students' participation.
- Training students continuously on interacting with Palestinian resistance literature in poetry and prose.
- Palestinian resistance literature must be a clear goal for developers of Arabic language curricula, to select literature scripts that stimulate the nationalist sense.
- Developers of Arabic language curricula should integrate the various branches of Arabic language in general, and Palestinian resistance literature in particular.
- Similar studies should be conducted in the future to highlight the importance of the Palestinian resistance literature.
- Promote resistant behavior through extracurricular activities and promotion of Palestinian literature resistance in the curriculum.

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Appendix 1



Granada University

Faculty of Educational Sciences

Dear esteemed male-female teachers

The researcher conducts a study " **Attitudes towards the palestinian resistance literature and practicing the resistance behavior of teachers: Jerusalem city as a model**" as a requisite to fulfill the requirements of Doctorate of Philosophy in educational sciences. So you have been selected to be included within the study sample. You are kindly requested to cooperate with the field research team in filling out the attached questionnaire based on your perspectives by putting (X) next to each item and under the estimation degree which you see suitable and applies to you. The study data and its results are for the purposes of scientific research only. It will be kept confidential. Please, don't write your names or whatever relates to you. Thank you in advance for your cooperation.

Researcher: Hiba Barakat

Supervised by: **Jose Ortega & Hafez Zeidan**

First part:

General information: please put (X) next to the item that applies to you.

1-Gender () male () female

2-Specialization: () Humanities () Natural Sciences

3-Qualification: Diploma () Bachelor () More than Bachelor ()

4-Years of Experience: Less than five years() 2-10 years() More than ten years().

First: Attitudes of teachers towards the Palestinian Resistance Literature in general

No.	Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Palestinian Resistance Literature gives meaning to life					
2	I am interested in keeping books related to Palestinian Resistance Literature					
3	The Palestinian Resistance Literature represents our actual life .					
4	Palestinian Resistance Literature is mere chatting and having no content					
5	I prefer the Palestinian Resistance Literature to all types of literature					
6	Palestinian Resistance Literature reinforces my self-confidence					
7	Palestinian Resistance Literature is useless at the present time					
8	I feel the originality of Arabic through the Palestinian Resistance Literature					
9	I see that the Palestinian Resistance Literature connects between the political, economic and social issues.					
10	There must be a special curriculum focusing the Palestinian Resistance Literature					

Second: Attitudes toward the Palestinian Resistance Poetry:

11	I feel that the Palestinian Resistance poetry increases enthusiasm					
12	I tend to recite the Palestinian Resistance poems and poetry.					
13	I am interested in analyzing poems and Palestinian Resistance Literature					
14	I have a desire to attend the symposiums related to Palestinian Resistance Literature and poetry					
15	Poetry and poems of Palestinian Resistance Literature cause frustration.					
16	Palestinian Resistance Literature is a mean to defy occupation .					
17	Palestinian resistance literature enhances tension among people					
18	I feel relaxed when I hear the Palestinian Resistance Literature					
19	The Palestinian Resistance Literature signals link to land					
20	I feel that poets of the Palestinian Resistance Literature are a permanent symbol of life and affiliation to land.					

Third: Attitudes toward the Palestinian Resistance Prose "story, Novell and drama":

21	I have a desire to read the Palestinian Resistance Literature					
22	I connect the Palestinian Resistance stories to incidents in our daily life.					
23	I am interested analyzing and studying the Palestinian Resistance Story.					
24	I like the Palestinian stories that glorify the resisting person.					
25	I am interested in the Palestinian stories that highlight the Revolutionary Palestinian event.					
26	I feel that the Palestinian novel emphasizes affiliation to the Palestinian Identity.					
27	I feel that the Palestinian novel emphasizes affiliation to the Palestinian					

	land.					
28	I feel that the Palestinian resistance novel gives a feeling of victory atmosphere					
29	I am interested in Palestinian resisting novel as it includes revolutionary ethics.					
30	I prefer the Palestinian novel that represents the character of a resisting man					
31	I enjoy attending the prose plays of resistance					
32	I am interested in Palestinian plays related to the Palestinian revolutionary movements					
33	I see that the exerted theatrical efforts related to Palestinian resisting play are insufficient.					
34	I feel that the Palestinian Resistance Theater expresses the concerns and issues of Palestinians.					
35	I prefer the Resistance Palestinian plays that represent a revolution against the current depressing political circumstances.					

Fourth: Attitudes toward an educational environment that is rich in the Palestinian Resistance Literature

36	I feel that the classroom highlights the importance of the Palestinian Resistance Literature					
37	I support classroom posters derived from the Palestinian Resistance Literature					
38	I prefer to form a cultural school committee that highlights Palestinian Resistance Literature					
39	I prefer to highlight the curricular activities related to Resisting Palestinian Literature.					
40	I prefer that morning speeches that includes a Resisting Palestinian Literature					
41	I encourage students to include Resisting Palestinian Literature in school activities.					
42	I support nominating school facilities in the names of resistance poets					
43	I like to see photographs of writers of resistance literature at school					
44	I like to highlight sayings and proverbs drawn from Palestinian Resistance Literature					
45	I like to organize competitions related to the Palestinian Resistance Literature					

Fifth: Attitudes towards the role of Palestinian literature in resistance:

46	The Palestinian Resistance Literature calls for resistance					
47	The Palestinian resistance Literature calls for affiliation to the Palestinian land					
48	The Palestinian resistance Literature makes a refugee feels Nostalgia to homeland					
49	The Palestinian resistance Literature urges people to cooperation and solidarity					
50	The Palestinian resistance Literature calls for resentment of treason					
51	The Palestinian resistance Literature calls for faithfulness to martyrs.					
52	The Palestinian resistance Literature supports the martyr's mother					
53	The Palestinian resistance Literature urges prisoners for patience					
54	The Palestinian resistance Literature supports prisoners' mothers					
55	The Palestinian resistance Literature calls for maintaining the traditions of resisting occupation					

56	The Palestinian resistance Literature reinforces the culture of refusing the current situation(status Coe)					
57	The Palestinian resistance Literature calls for refusing injustices and cruelty					
58	The Palestinian resistance Literature calls for boycotting naturalization with occupation					

Resistance Behavior:

No.	Item	Degree			
		Very high	high	low	Very low
First: peaceful demonstrations					
1	I participate in planning for peaceful demonstrations				
2	I participate in announced demonstrations				
3	I with my colleagues suggest the resisting slogans				
4	I myself lead protests				
5	I document protests to publish for the world				
6	I participate in social networks to call for demonstrations				
7	I follow up the programs related to global demonstrations to copy its experience				
Second: civil society institutions					
8	I participate in establishing charitable societies				
9	I offer support for the national societies to enable them pursue their mission				
10	I participate in the activities of the national resistance societies				
11	I communicate with the societies and attend public meetings				
12	I participate in school committees				
13	I participate in relief campaigns for charitable societies				
14	I offer support activities of civil society institutions				
15	I nominate myself for elections of civil institutions				
Third: Boycotting the Israeli Products					
16	I boycott shops that sell Israeli products				
17	I participate in awareness raising campaigns against marketing the Israeli products				
18	I boycott people who buy Israeli products				
19	I do not eat or drink Israeli products				
20	I do not buy products of Israeli settlements.				
21	I buy Palestinian products instead of Israeli products				
22	I do not buy clothes manufactured in Israeli factories				
23	I even boycott Israeli medicines				
Fourth: The Israeli Apartheid wall					
24	I participate in protests against the separation wall				
25	I cross the wall by any means to keep in touch with my relatives and friends				
26	I jump over the separation wall to reach my school				
27	I participate in activities against building the separation wall in Palestinian cities				

28	I help anyone who likes to cross the separation wall				
29	I do my best to reach the confiscated lands due to the wall				
30	I participate in organizing the weekly demonstrations against the wall				
Fifth: the resistance media					
31	I watch the media programs focusing the Palestinian resistance				
32	I follow up the status of the Palestinian resistance through the stations of Resisting Media				
33	I only watch media stations that belong to Palestinian resistance				
34	I use my mobile phone to catch pictures to publish on social networks.				
35	I participate in local radio stations FM				
36	I participate in distributing posters calling for resistance				
Sixth: work in Israeli Settlements					
37	After school , I work in Israeli settlements				
38	I resist those who work in Israeli settlements				
39	I refuse to work in Israeli settlements				
40	I participate in defaming those who work in Israeli settlements				
41	I prevent people from working in Israeli settlements				
42	I help people who work in Israeli settlements in finding substitutive job				
43	I participate in pushing the government to absorb those who work in Israeli Settlements				

-Questions ended –

Appendix 2



Granada University

Faculty of Educational Sciences

Dear esteemed male-female students

The researcher conducts a study " **Attitudes towards the palestinian resistance literature and practicing the resistance behavior of students: Jerusalem city as a model**" as a requisite to fulfill the requirements of Doctorate of Philosophy in educational sciences. So you have been selected to be included within the study sample. You are kindly requested to cooperate with the field research team in filling out the attached questionnaire based on your perspectives by putting (X) next to each item and under the estimation degree which you see suitable and applies to you. The study data and its results are for the purposes of scientific research only. It will be kept confidential. Please, don't write your names or whatever relates to you . Thank you in advance for your cooperation.

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Supervised by: **Jose Ortega & Hafez Zeidan**

First part:

General information: please put (X) next to the item that applies to you.

1-Gender () male () female

2-Stage: () Basic () Secondary

3-residence variable: () City () Village () Camp

First: Attitudes of students towards the Palestinian Resistance Literature in general.

No.	Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Palestinian Resistance Literature gives meaning to life					
2	I am interested in keeping books related to Palestinian Resistance Literature					
3	The Palestinian Resistance Literature represents our actual life .					
4	Palestinian Resistance Literature is mere chatting and having no content					
5	I prefer the Palestinian Resistance Literature to all types of literature					
6	Palestinian Resistance Literature reinforces my self-confidence					
7	Palestinian Resistance Literature is useless at the present time					
8	I feel the originality of Arabic through the Palestinian Resistance Literature					
9	I see that the Palestinian Resistance Literature connects between the political, economic and social issues.					
10	There must be a special curriculum focusing the Palestinian Resistance Literature					

Second: Attitudes toward the Palestinian Resistance Poetry:

11	I feel that the Palestinian Resistance poetry increases enthusiasm					
12	I tend to recite the Palestinian Resistance poems and poetry.					
13	I am interested in analyzing poems and Palestinian Resistance Literature					
14	I have a desire to attend the symposiums related to Palestinian Resistance Literature and poetry					
15	Poetry and poems of Palestinian Resistance Literature cause frustration.					
16	Palestinian Resistance Literature is a mean to defy occupation .					
17	Palestinian resistance literature enhances tension among people					
18	I feel relaxed when I hear the Palestinian Resistance Literature					
19	The Palestinian Resistance Literature signals link to land					
20	I feel that poets of the Palestinian Resistance Literature are a permanent symbol of life and affiliation to land.					

Third: Attitudes toward the Palestinian Resistance Prose "story, Novell and drama":

21	I have a desire to read the Palestinian Resistance Literature					
22	I connect the Palestinian Resistance stories to incidents in our daily life.					
23	I am interested analyzing and studying the Palestinian Resistance Story.					
24	I like the Palestinian stories that glorify the resisting person.					
25	I am interested in the Palestinian stories that highlight the Revolutionary Palestinian event.					
26	I feel that the Palestinian novel emphasizes affiliation to the Palestinian Identity.					
27	I feel that the Palestinian novel emphasizes affiliation to the Palestinian land.					
28	I feel that the Palestinian resistance novel gives a feeling of victory atmosphere					
29	I am interested in Palestinian resisting novel as it includes revolutionary ethics.					

30	I prefer the Palestinian novel that represents the character of a resisting man					
31	I enjoy attending the prose plays of resistance					
32	I am interested in Palestinian plays related to the Palestinian revolutionary movements					
33	I see that the exerted theatrical efforts related to Palestinian resisting play are insufficient.					
34	I feel that the Palestinian Resistance Theater expresses the concerns and issues of Palestinians.					
35	I prefer the Resistance Palestinian plays that represent a revolution against the current depressing political circumstances.					

Fourth: Attitudes toward an educational environment that is rich in the Palestinian Resistance Literature

36	I feel that the classroom highlights the importance of the Palestinian Resistance Literature					
37	I support classroom posters derived from the Palestinian Resistance Literature					
38	I prefer to form a cultural school committee that highlights Palestinian Resistance Literature					
39	I prefer to highlight the curricular activities related to Resisting Palestinian Literature.					
40	I tend that morning speeches that includes a Resisting Palestinian Literature					
41	I Favor the integration of Palestinian literature resistor in school activities					
42	I support nominating school facilities in the names of resistance poets					
43	I like to see photographs of writers of resistance literature at school					
44	I like to highlight sayings and proverbs drawn from Palestinian Resistance Literature					
45	I tend to participate in competitions related to the Palestinian Resistance Literature					

Fifth: Attitudes towards the role of Palestinian literature in resistance:

46	The Palestinian Resistance Literature calls for resistance					
47	The Palestinian resistance Literature calls for affiliation to the Palestinian land					
48	The Palestinian resistance Literature makes a refugee feels Nostalgia to homeland					
49	The Palestinian resistance Literature urges people to cooperation and solidarity					
50	The Palestinian resistance Literature calls for resentment of treason					
51	The Palestinian resistance Literature calls for faithfulness to martyrs.					
52	The Palestinian resistance Literature supports the martyr's mother					
53	The Palestinian resistance Literature urges prisoners for patience					
54	The Palestinian resistance Literature supports prisoners' mothers					
55	The Palestinian resistance Literature calls for maintaining the traditions of resisting occupation					

56	The Palestinian resistance Literature reinforces the culture of refusing the current situation(status Coe)					
57	The Palestinian resistance Literature calls for refusing injustices and cruelty					
58	The Palestinian resistance Literature calls for boycotting naturalization with occupation					

Resistance Behavior:

No.	Item	Degree			
		Very high	high	low	Very low
First: peaceful demonstrations					
1	I participate in planning for peaceful demonstrations				
2	I participate in announced demonstrations				
3	I with my colleagues suggest the resisting slogans				
4	I myself lead protests				
5	I document protests to publish for the world				
6	I participate in social networks to call for demonstrations				
7	I follow up the programs related to global demonstrations to copy its experience				
Second: civil society institutions					
8	I participate in establishing charitable societies				
9	I offer support for the national societies to enable them pursue their mission				
10	I participate in the activities of the national resistance societies				
11	I communicate with the societies and attend public meetings				
12	I participate in school committees				
13	I participate in relief campaigns for charitable societies				
14	I offer support activities of civil society institutions				
15	I nominate myself for elections of civil institutions				
Third: Boycotting the Israeli Products					
16	I boycott shops that sell Israeli products				
17	I participate in awareness raising campaigns against marketing the Israeli products				
18	I boycott people who buy Israeli products				
19	I do not eat or drink Israeli products				
20	I do not buy products of Israeli settlements.				
21	I buy Palestinian products instead of Israeli products				
22	I do not buy clothes manufactured in Israeli factories				
23	I even boycott Israeli medicines				
Fourth: The Israeli Apartheid wall					
24	I participate in protests against the separation wall				
25	I cross the wall by any means to keep in touch with my relatives and friends				

26	I jump over the separation wall to reach my school				
27	I participate in activities against building the separation wall in Palestinian cities				
28	I help anyone who likes to cross the separation wall				
29	I do my best to reach the confiscated lands due to the wall				
30	I participate in organizing the weekly demonstrations against the wall				
Fifth: the resistance media					
31	I watch the media programs focusing the Palestinian resistance				
32	I follow up the status of the Palestinian resistance through the stations of Resisting Media				
33	I only watch media stations that belong to Palestinian resistance				
34	I use my mobile phone to catch pictures to publish on social networks.				
35	I participate in local radio stations FM				
36	I participate in distributing posters calling for resistance				
Sixth: work in Israeli Settlements					
37	After school , I work in Israeli settlements				
38	I resist those who work in Israeli settlements				
39	I refuse to work in Israeli settlements				
40	I participate in defaming those who work in Israeli settlements				
41	I prevent people from working in Israeli settlements				
42	I help people who work in Israeli settlements in finding substitutive job				
43	I participate in pushing the government to absorb those who work in Israeli Settlements				

-Questions ended -