

Palestinians: The Effects of Diaspora

CBA Lesson Packet

CBA TOPIC: Cultural Interactions

LEVEL: Middle/High School

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This document is intended to assist teachers who are implementing the Cultural Interactions CBA for high school students, but may be useful to anyone teaching about current world issues, diversity and culture, international relations and related fields.

WASHINGTON STATE CLASSROOM BASED ASSESSMENT: CULTURAL INTERACTIONS

The Cultural Interactions CBA states that, “A responsible citizen understands the various cultural influences that affect our lives, nation, and world today. You will choose members of one cultural group that reside, or have resided, in two regions or countries and analyze the contributions they have made, the economic success they have had, and the level of social and political participation they have attained.”

What does the CBA require students to do?

- 1) State a position on why a cultural group fared better in one region over another.
- 2) Provide reasons for your position that include:
A comparison of the cultural group’s economic success in each region/country with one or more similarities and/or differences; and
A comparison of the cultural group’s political status in each region/country with one or more similarities and/or differences; and
A comparison of the cultural group’s social conditions in each region/country with one or more similarities and/or differences.
- 3) Support the position with evidence drawing on multiple social science perspectives* that includes primary and secondary resources.
- 4) Make explicit references within the paper or presentation to three or more credible sources that provide relevant information AND cite sources within the paper, presentation, or bibliography.
- 5) Prepare a presentation/paper explaining the position and the supporting evidence.

* The social science perspectives are: geographic, cultural, political, economic, sociological, and psychological.

Please see the following OSPI website for more information: <http://www.k12.wa.us/SocialStudies/Assessments/HighSchool/HSGeo-CulturalInteractions-CBA.pdf> The graphic organizer and scoring rubric for this CBA are available at the OSPI website.

OBJECTIVES

Upon completion of this activity, students will be able to:

- 1) Explain how historical events have impacted the Palestinians in historic Palestine, the Occupied Territories, and one other country where Palestinians now live.
- 2) Identify economic, social, and political aspects of Palestinian culture.
- 3) Develop an individual opinion regarding conditions for Palestinian communities in Israel, the Occupied Territories, and the diaspora.

Time: 3-4 weeks (an alternative 2-week version of this unit is also described)

APPROACHING THIS CBA

This CBA helps students understand the Palestinian culture in the context of the Israeli-Palestinian conflict. It also helps them understand larger issues such as causes of conflict, refugee movements, the role of culture, and historical analysis. **Please refer first to the introductory material in the Palestine Teaching Trunk.** This material includes a letter to educators, a sample letter to parents, discussion of the National Council for Social Studies Ten Themes, the Washington State Standards, and a curriculum comprised of four units. If you feel there are gaps in these units, we encourage you to use the other lessons in this curriculum binder/web site to fill those gaps.

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Palestinians: The Effects of Diaspora
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1. Introduction of CBA, Culture, Palestinians: Culture Brainstorm, Class Culture/ Politics/Economy Chart, *Slingshot Hip Hop* DVD Notes, Discussion Q's, Palestinian Culture/Politics/Economy Chart (pre-1948) p. 9

Pre-1948 Culture:

2. Arabic Numerals & Language: Notes to teacher about **Arabic Numbers, Arabic Words in English, and Arabic alphabet and writing:** numerals chart, pairs math activity, pairs activity with **Arabic loanwords in English** chart, **map** of where Arabic is spoken, example of Arabic system to develop many words from the same **root**, example of how **Arabic letters change in words** & pairs activity, Bingo game, examples of Arabic **calligraphy** (note: use the alphabet cards from lesson 3 in lesson 2 as well). p. 17

3. Name That Town: **embroidery, Arabic alphabet,** embroidered purses, group activity for students to read the name on the purse p. 27

4. Find That Town: Photos of Palestinian towns pre-1948, **population pie charts** and **maps**, students report on the fates of their towns to rest of class p. 38

5. Palestinian Society pre-1948: Economy/Politics/Culture readings & photos from *Before Their Diaspora* p. 47

6. Sharing Research of Palestine pre-1948: students report on their readings to their groups; fill out chart p. 69

7. What Happened? (1947-49): readings from "palestine remembered" website, Benny Morris, Simha Flapan, and Ilan Pappé about what happened to the towns that students researched. **Chart** to fill in. Includes electronic sites that have maps of destroyed villages. See also books and posters in trunk with that information. p. 70

8. How did Palestinian Culture React to the Nakba (Catastrophe)?: Art Analysis **Worksheet** for analyzing three famous Palestinians (poet, writer, artist): p. 86
Mahmoud Darwish: biography, "In Jerusalem", "I Belong There" (see also "Earth Presses Against Us" in the Cause of Conflict CBA in the BDS section)
Kanafani: *Men in the Sun* synopsis, biography
Naji al-Ali: "Naji Al-Ali's caricatures: historical witness" by Arabia Online, "My signature, Hanthala: The Symbol of the Child" by Al-Ali

Post-1948 Culture

9. Palestinian Culture, Economics, and Politics in Refugee Camps in the Occupied Territories (2-3 day lesson that models CBA analysis): *Ibdaa*: p. 98

Movie about Bethlehem/Dheisheh refugees. Notes, Questions; Palestinian Culture/ Politics/Economy Chart (post -1948); Reading in magazine *The Palestinians: Ibda'a* and *Dabke Dancing*. The lesson goes on to offer choices to teacher for how to convey more modern history and fill in gaps in student knowledge: Article "*Temporary Injunction against New Building in Palestinian Village Destroyed in 1948*"; show *Occupation 101* (or portions) and fill in more of the chart/ or have students read the *Nakba* booklet and jigsaw information. (If you want to extend this lesson with more culture from the Occupied Territories, see Lesson 11).

10. Preparing Students for Individual Research: Suheir Hammad's "This is to Certify That My Mother Is Now Natural"; Art Analysis worksheet ; **Palestinian Refugees Living in Diaspora** article; **Individual Research** chart and questions. p. 148

11. More contemporary Art from the OT and Artists & Cultural Boycott (an optional extension of Lesson 9): p. 159

Art Analysis Worksheet & Poems:

Gaza City by Nathalie Handal

Deluge and the Tree -- Fadwa Tuqan

Paintings & Sculptures:

Vera Tamari's olive trees

Tyseer Barakat's burnt images

Parkouring (the art of moving along a route efficiently and creatively):

Film and article: Free Running Gaza

Cultural Boycott Articles:

"Artists breaking the silence on Palestine" --academic and cultural boycott by international artists of Israel (for more on the Boycott, Divestment, Sanctions movement, and a debate on cultural boycott see the lessons in the Causes of Conflict CBA)

"Indian Artists Boycott Tel Aviv Museum Show"

CULTURAL INTERACTIONS CBA

3-4 week calendar (see below for a 2-week unit)

| | Monday | Tuesday | Wednesday | Thursday | Friday |
|-------------------------------|--|---|---|--|---|
| Week 1 (50 minute classes) | <p>Discuss culture and CBA requirements. Culture Organizer for the class.</p> <p>Show <i>Slingshot Hip Hop</i> (part 1).</p> | <p><i>Slingshot Hip Hop</i> (part 2)</p> <p>Arabic: numerals chart & Arabic to English pairs work, roots, how Arabic is written, calligraphy</p> | <p><i>Slingshot Hip Hop</i> (part 3).</p> <p>Students learn about Pal. embroidery & more on Arabic alphabet & decode an embroidered town name. Students divide into Palestinian Town Groups.</p> | <p>Find that Town. Maps & pie charts.</p> <p>Student groups read about Palestinian Society pre-1948: culture, politics, economy.</p> | <p>Student groups share pre-1948 research.</p> <p>Begin work on what happened to their towns in 1947-49</p> |
| Week 2 | <p><i>Slingshot Hip Hop</i> (part 4). Students continue to research what happened to their town in 1948. Map of 400+ villages destroyed.</p> | <p><i>Slingshot Hip Hop</i> (part 5)</p> <p>How did Palestinian Culture React to the Nakba (Catastrophe)? Art Analysis Worksheet for Darwish, Kanafani, al-Ali.</p> | <p><i>The Children of Ibda'a</i> DVD.</p> <p><i>Palestinians</i> Magazine. New chart. Discussion focuses on Occupied Territories. Discuss changes in culture, politics, economy for Palestinians displaced there.</p> | <p>Post-1948 Culture (cont'd):</p> <p>Choice to show <i>Occupation 101</i> DVD or read <i>Nakba</i> booklet history & fill in timeline</p> | <p><i>Slingshot Hip Hop</i> (part 6 & 7=end)</p> |

| | Monday | Tuesday | Wednesday | Thursday | Friday |
|---------------|---|---------------------------|------------------|--|--|
| Week 3 | Prepare students for individual research: Suheir Hammad in America. Refugees in Diaspora article. Students choose a country with significant population of Palestinians to research. Individual Research Chart. | Research. | Research. | Research. | Research. Homework: Finish research. Complete Graphic Organizer of CBA. Students could turn in essays on Monday, or could take next week to write. |
| Week 4 | First draft of essay. | Peer edits/ revise essay. | Essays due. | Other lesson ideas could complete this week. | Other lesson ideas could complete this week. |

Cultural Interactions CBA (Alternative version: 2 weeks)

Palestinians: The Effects of Diaspora

Objective: This CBA asks students to compare one cultural group in two places. The student will analyze economic successes, political status, and social conditions, and then the student will decide in which place the group “fared better.” The student will do this by comparing economic, political, and social similarities and differences in the two places. **Note:** *In the two-week unit that follows, most of the materials can be found in the longer Cultural Interactions CBA that is presented in depth; lesson numbers of that CBA are referenced. More details are provided if the material is in another CBA. Any DVDs mentioned can be found in the trunk or online in the Movies folder.*

I. Introduction:

Day 1: Introduce the CBA to the class by explaining what a CBA is, what our topic is and why, (lesson 1) and giving students a Know/Want to Know/Learned Chart about Palestinians (Cause of Conflict CBA lesson I. 2). Ask students to listen/look for news stories about Palestinians at home.

Locate the Middle East on a map. (Cause of Conflict CBA lesson I. 3 and Maps folder)
Send letter home to parents since this is a controversial topic. (Introductory Documents)
Show some of the movie *Slingshot Hip Hop* to introduce students to the modern day hip hop community of Palestinians --the movie shows Palestinians in Israel, West Bank, and Gaza and humanizes a topic that students may not know or may have stereotypes about. (lesson 1)

II. Class Studies Palestinian Culture in First Place:

Day 2: Explain specifics of this CBA questions and goals.

Give students a reading on politics/economy/society of Palestinians in pre-1948 Palestine Mandate (excerpts from *Before Their Diaspora* by Khalidi) (lesson 5). Discuss.

Day 3: Together, students fill out a graphic organizer on politics/economy/society of Palestinians in pre-1948 Mandate Palestine (lesson 1). Practice citing to a source.

Day 4: Show maps of Palestine Mandate, Israel, Jordan, West Bank, Gaza, Egypt as the story unfolds. (Maps folder)

Day 5: Present war of 1947-49, creation of Israel, and displacement of 75% of Palestinians by using a short clip from *Occupation 101* or *Palestine for Beginners*, or use a reading. (Movies folder)

III. Class Studies Palestinian Culture in Second Place (as an example of how to do later individual research):

Day 6: Remind class of CBA questions and goals. Explain that we will now look at this same cultural group and what happened to them when some of them moved.

As a whole class, we will study Palestinians in the West Bank by watching *Ibdaa* about Palestinian teens in Deheisheh Refugee Camp who build a dance group around refugee issues. Read a magazine on *Palestinians* in the West Bank today (Cricket magazine issue) to gain more insights into Palestinian lives. (lesson 9)

Days 7 & 8: Watch another short clip from *Occupation 101* or *The Iron Wall* or have a reading from the booklet *Nakba* (Movies folder). Any of these will give students a lot of information on economy, politics, and society in the West Bank. Students fill out a

graphic organizer on politics/economy/society of Palestinians in the current West Bank (lesson 9). Again, practice citing to a source.

Class practice in analysis of the similarities and differences between Palestinians in pre-1948 Palestine and modern-day West Bank. Look for political, social, and economic similarities and differences. Focus on topics such as democracy/leadership/freedom of movement, land ownership and livelihood, and following cultural practices/ability to worship freely/persecution.

IV. Research and Writing

Day 9: Give students a handout listing countries where Palestinians are now living in significant numbers (lesson 10). Remind students of CBA questions and goals.

(Optional hooks to exhibit differences in Palestinian refugee experiences in different places: show clip of Suheir Hammad, Palestinian-American poet, reciting some of her poetry (lesson 10); show clip of Gaza parkouring youth (*Free Running Gaza* in Movies folder); tell about massacre at Sabra and Shatila Palestinian refugee camps in Lebanon (Cause of Conflict CBA lesson 1. 13); tell about the present Queen Rania of Jordan who is Palestinian, born in Kuwait to Palestinian parents from the West Bank.)

Each student chooses one place where Palestinians moved (other than West Bank). Small groups are okay too.

Give students a handout of credible resources (introductory documents). Give them the CBA rubric. Give them the CBA graphic organizer (find these online).

Day 10: Research and writing time for students. Students can share good resources with class.

Some days after the research begins: Turn in final project.

Students can present summaries of research if they are not going to do a final presentation such as a powerpoint. Culminating class discussion about what students have learned and how we can apply this learning to other situations (of war and refugees).

1. INTRODUCTION, CULTURE, PALESTINIANS: *SLINGSHOT HIP HOP*

Introduce the unit/CBA to the students: *We will be doing a CBA/unit about a culture (a group of people who share many similarities, such as language, food and clothing) and what happens to those people when they move, either voluntarily or forced by natural or human causes. We will compare the Palestinian culture as it moved from Palestine to another geographical place; we will compare how its economy, political organization, and social conditions changed.*

Brainstorm what is a culture? As a class, fill out the organizer on the class culture (find all these student handouts on the next pages). There is also room on the organizer for politics (how the society is organized and governed) and economy (how the society gets/makes food and shelter). Explain that all this affects a culture. Then ask if students have any idea about the Palestinians. Give students the culture organizer for the Palestinians ("Pre-Move") and ask them to fill it out gradually as they learn more about them. Also note that some aspects of culture will change over time -- ask if they have the exact same culture as their parents? What has changed, what has remained the same?

Then show the first part of *Slingshot Hip Hop*. This is a great DVD about Palestinian rappers. It is an exciting, modern way to start a unit on the Palestinians. The lesson can be done all at once (94 minute DVD but add lots of time for discussion) OR we suggest showing a little every day if you have students who need varied activities each day. Below, you will find a chronology of the DVD and suggestions for how many minutes to play every day (or where to pause and discuss if you are showing it all at once). You will also find an information box, for students to fill in as they watch the DVD, and discussion questions for a debrief after each section. Another way to teach this movie is to pause it frequently and discuss any issues that students want to. Or, you can show the entire film, then divide students into groups to discuss 3-5 ideas they got from the film, and then bring the groups back for a whole group discussion.

SOCIETY, POLITICS, ECONOMY OF OUR CLASS CULTURE

| Language | Food | Clothing | Arts & Sports | Customs & Religions | Political organization | Economy |
|-----------------|-------------|-----------------|------------------------------|--|-----------------------------------|----------------|
| | | | | | | |

**SOCIETY, POLITICS, ECONOMY OF THE PALESTINIAN CULTURE
PRE-1948**

| Language | Food | Clothing | Arts & Sports | Customs & Religions | Political organization | Economy |
|-----------------|-------------|-----------------|------------------------------|--|-----------------------------------|----------------|
| | | | | | | |

SLINGSHOT HIP HOP

Notes for the teacher to convey to the students:

Introduction: This is a film about the first rappers and hip hop music in Palestinian society. You are going to learn a lot about Palestinian culture and history, politics and economics. It exists in three places: inside Israel, in the West Bank, and in Gaza (refer to map now or after the first segment). You will see that these Palestinians are very different from each other in some ways, very similar in others. Partly what makes them different is their political and economic situation in the places where they live. We will be doing a CBA about a culture and what happens to a group of people when they move, either voluntarily or forced by natural or human causes. We will compare the Palestinian culture as it moved from one geographical place to another; we will compare economy, political organizations, and society. But for now, let's enjoy the movie!

Language: In this DVD, people mainly speak Arabic and Hebrew. There are subtitles, so we won't ask you to write much during the film. We will ask you to fill in an information chart whenever we pause the film.

Violence: There is no blood in this film, but there are scenes where you can hear shooting. One man appears shot in the arm. There is a covered body at a funeral. But overall, there is way less violence shown on film than if you watched a blockbuster movie. There is lots of destruction (destroyed houses) and economic "violence" (poverty and deprivation).

Swear Words: There are a few swear words in the film. They are all written in the subtitles and I'm going to hold up a folder when the swear words appear so you won't see them (or not, depending on your school and students). You will see that the words are not gratuitous; most of them occur when something really bad has happened: a friend is sentenced to a very long time in prison or someone's career is thwarted or the electricity goes out during a recording session.

Smoking: A Palestinian tradition is to smoke a "hookah" or "narguila", that is to smoke tobacco through water. You will see people smoking in the movie. But they are not doing drugs other than tobacco, though the hookah may look like a bong! In fact, when you listen to what the people are saying, you will realize that this is a very anti-drug movie.

Minor note: at the very end of the movie, it says "Fresh Booza Production". "Booza" in Arabic means "ice cream".

Movie Chronology & Suggested Breaks With Discussion Questions (can also be journaling questions)

1. 0-17 minutes: introduces DAM (this means “blood” in Arabic), 1st Palestinian rappers in Israel in city of Lyd (Lod); history of Palestinians 1948 & 1967; connects rap growing out of American Blacks’ pain with rap growing out of Palestinians’ pain; introduces the occupation; they first try to rap in English; influenced by Tupac, Chuck D, Public Enemy; they understand that drugs are a dead-end; they start rapping in Arabic; 2000: 2nd Intifada

* at 14:40: “bullshit”

Discussion:

The rappers see a parallel between “fear of the Black planet” and “fear of the Arab planet”, what do you think they mean? (there is racism against Arabs in Israel, just as there is racism against Blacks in US; in general, there is racism by Europeans/whites/Jewish Israelis and fear of people of color)

They say their hip hop is 30% hip hop, 30% literature, 40% they point out the window -- what is it about how they live that might inspire their rap? (treated badly by Israelis, living in poor conditions)

Why do you think “Who’s the Terrorist?” was such a meaningful song to them? What does it mean? (Palestinians are called terrorists, but feel that way more violence is visited on them by Israelis than the reverse)

What kind of coexistence does Mahmoud want? (50-50 equality, not 99% for Israelis...)

2. 17-30 minutes: More in Lyd, more talk of occupation, Gaza’s first rappers (PR), map of Gaza, Gaza’s problems, including checkpoints

Discussion:

Why do they say that the enemy is Occupation? (they see their lack of services and opportunities as caused by “occupation” -- eg. Israeli rule and discrimination-- and see this leading to drugs, demoralization, prison or death. Point out to students that they can put these problems into the column on problems for their movie notes)

What advice do the rappers have for Palestinian kids in the camp? (speak up)
(Point out to students that they can put the kids’ camp and the rappers encouraging them into the column on hope for Palestinians)

3. 31-38 minutes: Gaza rapper Mohammed tells how being injured during the 2nd Intifada made him realize that he could resist with rap; DAM from inside Israel goes to West Bank (Dheisheh Refugee Camp/Ibda’a) for the first time; they write a rap song with kids there; those kids are imprisoned in a raid a few months later; DAM talks to the kids on the phone from prison and learn about conditions there and that one has been sentenced to 10 years in prison; we see the Wall.

*at 37:24: “fuck”

Discussion: Why do you think Mohammed's injury influenced him to start rapping? What did you notice about the refugee camps? What do you know about the Wall? (see if they know that it's been ruled illegal by the World Court of Justice because its route does not follow the 1967 border between Israel and the Occupied Territories)

(If you are showing this in segments, you might consider showing the DVD *Children of Ibda'a* during the next class.)

4. 39-48 minutes: Gaza; traditional 'oud music and singing by a rapper's father; the parents support that their sons are choosing art not violence; rapper influenced by DAM and Eminem; can't meet with DAM; DAM's CD; DAM can't go to Jordan; and finally: the women rappers! also supported by their parents; rapper goes to Tel Aviv and feels badly treated as a Palestinian

*at 43:44: "motherfucker"

*at 48:19: "fucked"

Discussion: How do the parents react to the rappers? Do they seem similar or different to parents here? What did you notice about the women? (see if students have any stereotypes about Arab Muslim women...)

5. 49-59 minutes:

Palestinian-Israelis and how they are discriminated against is again a theme: the rapper rides a bus and raps about Zionist racism, Abeer, a woman, was fired by McDonald's for speaking Arabic on the job but she sued and won; on the other hand, we see DAM getting on Israeli TV and speaking Hebrew; Abeer's family is not supportive.

* at 50:10: "suck my dick" "ass"

* at 51:20: "bitches"

Discussion: What problems are the Palestinian Israelis facing inside Israel? What freedoms do they seem to have? How does Abeer react when her family asks her not to perform? (she doesn't perform, but she secretly records and gets famous)

6. 59-1:09 minutes:

1st hip hop performed in Gaza (at Red Crescent Society -- like the Red Cross) with a middle-aged audience not sure what to make of it, but enthusiastic; DAM & Abeer react with pride and surprise and admiration when they see footage; they all speak by phone; we meet Ibrahim from Khan Younis in southern Gaza and learn about the destruction there in 2004 -- demolished homes, 100s of bullet holes in buildings.

Discussion: What would it be like to live in a place where the police and government assumed you were criminals and that it was okay to shoot at you and your community? How would you react? (violently? nonviolently? what inner resources would you draw on -- art, music, writing,...)

7. 1:09-1:23 (end):

Abeer's (AKA Sabreena Da Witch) 1st performance in West Bank, along with DAM & WEH; they use a hookah to syphon oil into their car when they break down; Abeer is afraid of being seen by relatives or friends who don't know she's performing; Gaza at night during attacks, shootings, electricity is shut off during a recording session; funeral, tanks, demolished houses, uprooted trees, people crying, checkpoints; PR tries to get to Ramallah for a concert with DAM, but they cannot; at the very end of the movie, they do manage to get to Ramallah for the first meeting of Gaza and DAM rappers) -- strangers meeting like brothers.

*at 1:13: "shit" "fuck"

Discussion:

1. Drawing on the notes students kept during the movie, ask what the problems were for Palestinians (especially as youth, and as artists). (Students should point to some of the problems of the Israeli occupation in the West Bank and Gaza; and they should also recognize that the Palestinians inside Israel are treated as second-class citizens, with their communities underfunded and serviced.)
2. What are their hopes? (organizing, speaking up, making common cause with each other and people outside Palestine...this may be time to bring up the topic of the boycott, divestment, and sanctions movement, as well as nonviolent civil disobedience movements like the International Solidarity Movement to End the Occupation. These tactics worked during the Civil Rights Movement in the US and also in South Africa to end Apartheid).
3. What are the differences between how the Palestinians lived inside Israel? in the West Bank? in Gaza? who had more freedoms and who had fewer? who had more political and economic rights? Who was better or worse off? (Although Israeli Palestinians are subjected to apartheid, it seems they are still better off than the Palestinians living in refugee camps and under occupation in the WB and especially the GS where they live under martial law and have no representation in the real governing body). Note the political and economic problems that the latter have. Comparing one culture in two places is the basis of this CBA. The more you can model this comparison for your students, the better.

SLINGSHOT HIP HOP NAME: _____

DIRECTIONS: As you watch the movie, write notes to yourself in the two categories below.

| What Problems Do Palestinians Have? | What Hopes Do Palestinians Have? |
|--|---|
| | |

2. Arabic Numerals & Language

(special thanks to Huda Giddens for help with this lesson)

Show *Slingshot Hip Hop* (part 2) & discuss.

Tell students they will be studying the Palestinian numbers and language today. Do students know what language Palestinians speak? (Arabic) Do students know any words in Arabic? (Salaam aleikum means “peace to you” and is a common greeting; the response is “Wa aleikum salaam” meaning “and to you peace”.)

1. Arabic Numbers: Remind students that the Arab world’s civilization flourished prior to the European civilization’s Renaissance. Much of our scientific and mathematical knowledge and language came from the Arab world when it was a center of learning. Remind students that our numbers are called “Arabic numerals”. These are the numbers used in English, French, and Spanish too. **Show** or share the handout on *Development of Numerals*. Arabs in the 9th and 10th centuries studied the ancient Hindu numeric system that was passed down to the Persians. It was the Arabs who translated these numbers, along with other mathematical concepts from the ancient Greeks and Persians. The Arabs added a great deal more to this early knowledge of algebra and geometry. Then they passed it on to the Europeans of the Middle Ages. **Optional activity:** ask each student to write an addition and a subtraction problem using the numbers that Arabs use (slightly different from the “Western Arabic numerals” that Americans use today). Each student can then exchange with another student and solve the problems. For more practice, students can make a calendar of the month for themselves, using Arabic numbers for dates.

2. Arabic Words in English: Give students the *handout about common Arabic words that have come into English*. **Activity:** Have pairs work through this handout, trading giving clues and guessing the word. Go over any questions the class has. Students should add “Arabic” to their Organizer on Palestinian culture.

Note: You will be using materials from the next lesson (alphabet cards) in the next activity.

3. Arabic Alphabet

a. Introduction: The Arabic language is part of the culture that all Arabs have in common. (See how many Arab countries students can name.) From Morocco to Saudi Arabia to Syria to Kuwait, people speak Arabic (**show** students the *map* below, or find one online that shows countries where Arabic is spoken). Local dialects may be so different that people have a hard time understanding each other, but most Arabs can also speak Modern Standard Arabic (a formal language used on TV and radio, literature, and print media) and understand each other. Written Arabic, developed in the 7th century with the advent of Islam, is the same in all of these countries. The Quran, Islam’s holy book, is written in Classical Arabic, on which Modern Standard Arabic is based.

b. Details: Arabic is a Semitic language, like Hebrew and Amharic (language in Ethiopia), and Aramaic (which Jesus spoke). It has 28 letters, many of which are similar to our English letters. P and V don't exist (so "Palestine" is actually "filastin" in Arabic). Arabic has some letters that English doesn't have: the *ha* is made by closing your throat and making the sound of a snake when threatened; the *'ain* sounds as if you are pretending to choke yourself, and the *ghayn* sounds like a French r (or a gurgling sound in your throat). Arabic has a letter for "sh" and one for "th". There are 6 vowels in Arabic: 3 long vowel letters (pronounced: ah, oo, ee) and 3 short vowels written as dots or marks or entirely omitted in writing. The reader guesses from context and experience what the vowel sounds are between the consonants.

Arabic words are very regular and are based on a 3-letter-root which remains the same for whole word families. For instance, the root JLS connects: JaLaSa = he sat; iJLiS = sit down!; maJLiS = session or council; muJaaLaSa = social exchange or communication. (Show students the *Arabic Language is Very Regular and Logical* sheet below for a longer example).

c. Writing: Show or give students the *Arabic alphabet cards* (in the next lesson or in the trunk). Arabic is written and read from right to left and there is only one case (no upper or lower case, ie. no capitals). Some of the letters will look different in words than they do in a chart; just like our English letters change shape when we write in script. This is because their form differs depending on whether they are at the beginning, middle, or end of the word (show students the *Arabic Letters Look Different When Written As Parts of a Word* sheet below; ask pairs to do the reading activity). Tell students that in the next lesson, they will be trying to read more Arabic, so understanding how the letters fit together is important. **Optional Activity:** Students can play *Bingo* to familiarize themselves with Arabic letters more. Make multiple copies of the simpler Arabic alphabet card and then cut up each chart so each student has a card with 16 letters on it (4 x 4). Then the teacher can call out various letters and if students have that letter on their card, they can mark it off. The first student to cover their card (or get a line in any direction) and to call out "Bingo" wins.

Arabic calligraphy has been developed to a high art, emphasizing proportionality, symmetry, repetition, and embellishment. A "calligram" may be a word written in a certain shape (rectangles or animals, etc.), or it may be "mirror writing" (or "double script") where the word is also written backwards, as if appearing in a mirror. Show students the *Examples of Arabic Calligraphy* below.

Students who want to research more about the Arabic language and its art form should be encouraged to do so.

Source: summarized from Seikaly, Zeina, "Young Voices from the Arab World", AMIDEAST, Washington, DC. www.amideast.org; additional materials from Huda Giddens.

Development of Numerals

| | | | | | |
|-------------------------|---|---|---|---|---|
| Sanskrit | १ | २ | ३ | ४ | ५ |
| Persian - Urdu | ۱ | ۲ | ۳ | ۴ | ۵ |
| Arabic | ١ | ٢ | ٣ | ٤ | ٥ |
| Western Arabic numerals | 1 | 2 | 3 | 4 | 5 |

| | | | | | |
|-------------------------|---|---|---|---|---|
| Sanskrit | ६ | ७ | ८ | ९ | ० |
| Persian - Urdu | ۶ | ۷ | ۸ | ۹ | ۰ |
| Arabic | ٦ | ٧ | ٨ | ٩ | ٠ |
| Western Arabic numerals | 6 | 7 | 8 | 9 | 0 |

Name: _____ Date: _____

Did you know...that you use Arabic words every day? The rise of the Ottoman Empire and Islam brought new crops and products to European countries and with them, a new vocabulary. Our modern English language reflects this influence. Below is a list of Arabic words with their definitions. Can you guess the English word?

| Arabic | Definition | English |
|---------------|---|---------|
| amir al-bahar | commander of the sea | |
| suffah | a long wide seat with pillows | |
| qandi | flavored syrup hardened into small pieces for eating | |
| al-jabar | a type of mathematics that uses letters (equations) | |
| jinni | a spirit or demon | |
| qutn | a white plant fiber used to make cloth | |
| qahwa | a hot brown beverage | |
| al-shah mat | a term used to signal the end of a chess mate: "The Shah (king) is dead." | |
| laymun | a sour yellow fruit | |
| sukkar | a granular substance made from the cane of a plant | |
| tar'ifa | a form of tax on goods | |
| makhazn | storehouse, a periodical filled with articles | |
| al-manakh | a yearly forecast of weather | |
| gamal | a large desert animal with a hump | |
| shakah | warm shirt-like outerwear | |
| siffer | term meaning nothing | |
| safar | journey | |

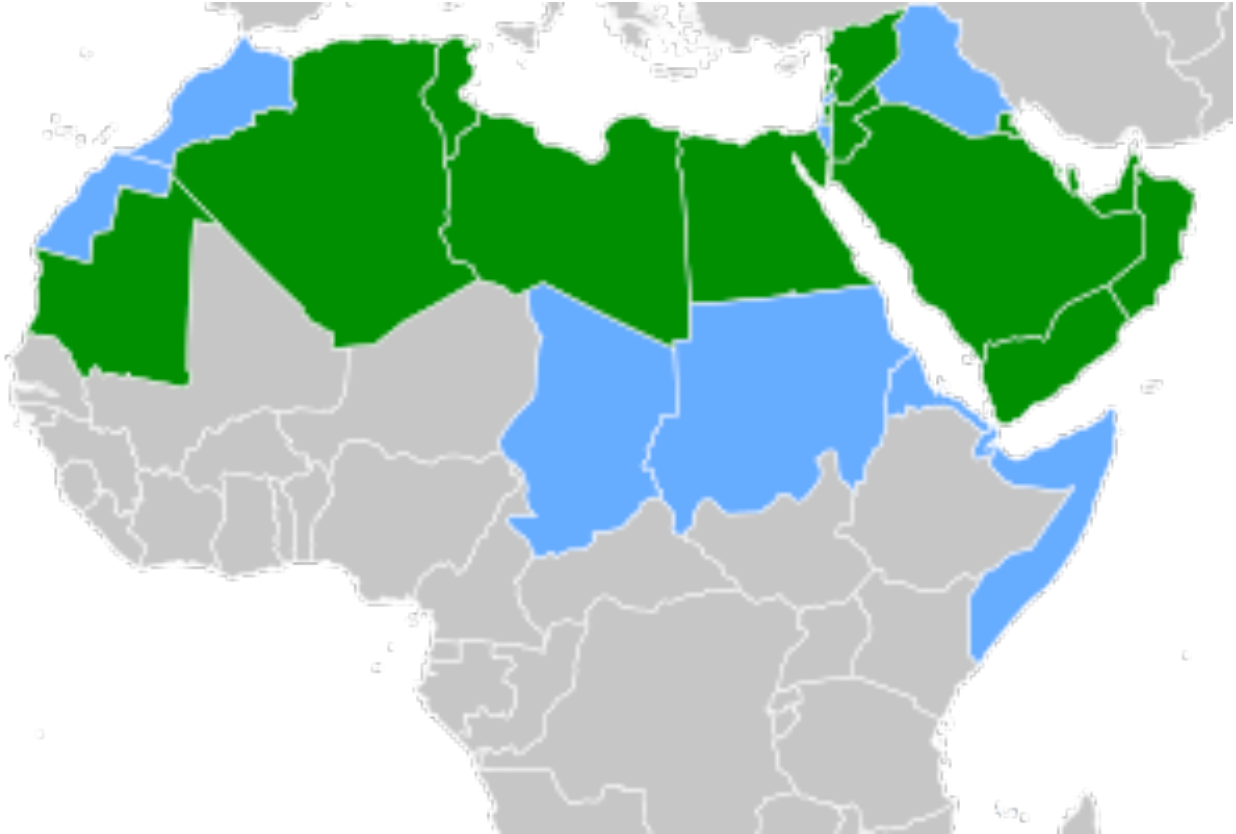
Answer Key to Arabic/English chart:

admiral
sofa
candy
algebra
genie
cotton
coffee
checkmate
lemon
sugar
tariff
magazine
almanac
camel
jacket
cypher
safari

You can find many more words by researching “Arabic loanwords in English”.

Answer Key to the Arabic script page:

apricot, crimson, giraffe, guitar, jar



Main Countries Where Arabic is Spoken:

Use of Arabic as the sole official language (green/dark) and an official language (blue/lighter)

Source: wikipedia “Arabic language”

The Arabic Language is Very Regular and Logical

Here is an example from the single root **k-t-b**:

- *katabtu* "I wrote"
- *kattabtu* "I had (something) written"
- *kātabtu* "I corresponded (with someone)"
- *ʾaktabtu* "I dictated"
- *iktatabtu* "I subscribed"
- *takātabnā* "we corresponded with each other"
- *ʾaktubu* "I write"
- *ʾukattibu* "I have (something) written"
- *ʾukātibu* "I correspond (with someone)"
- *ʾuktibu* "I dictate"
- *ʾaktatibu* "I subscribe"
- *natakātabu* "We correspond each other"
- *kutiba* "it was written"
- *ʾuktiba* "it was dictated"
- *maktūb* "written"
- *muktab* "dictated"
- *kitāb* "book"
- *kutub* "books"
- *kātib* "writer"
- *kuttāb* "writers"
- *maktab* "desk, office"
- *maktabah* "library, bookshop"
- etc.

Source: wikipedia

Arabic Letters Look Different When Written As Parts of a Word

Look at the individual letters “k” and “t” and “b”:

ك

ت

ب

Now look at the word “ktb” below (remember that the letters read from right to left). How are these letters different when written together?

كتب

ktb = kataba = he wrote

The short vowel sound (a) is written as a mark above each letter.

Try reading some more Arabic words on the next page.

Directions: Have your partner hide the left hand side of the page while you try to read the right using your alphabet chart. All these Arabic words eventually became English words; can you guess what they are? (Your teacher has the key). Hint: “al” = “the”.

al-birqūq البرقوق

qirmizī قرمزي

zarāfa زرافة

qītāra قيتارة

jarra جرّة

Examples of Arabic Calligraphy (Source: Wikimedia Commons)



Writing that looks like a picture. The pear says: “The sublime God said, And it is from Solomon”.

An example of “double script” where half the design is a mirror of the other. This one says: “Ali is the vice-regent of God.”



Kufic-style calligraphy is angular and looks like a maze, but actually says a word or phrase. This is a fourfold “Muhammad”.

The signature of Sultan Mahmud II of the Ottoman Empire (right) says: “Mahmud Khan son of Abdulhamid is forever victorious.”



Optional Activity: Try writing your own name in the shape of your favorite animal, or as a maze, or as “double script.”

3. Name That Town (Embroidery) (this lesson builds on the previous one about the Arabic language)

Show *Slingshot Hip Hop* (part 3). Discuss.

Introduction: Tell students that they will be getting into groups to look at a traditional Palestinian art form: embroidery. Show some pictures (in the trunk) of different embroidery styles as you tell students about embroidery:

Embroidery: in the Middle East may date back to Canaanite times. Canaan meant “The Land of the Purple” and, by 1500 BCE, Canaanites decorated their cloth with purple dye taken from sea-snails. Palestinians are descended from Canaanites. Later, the Arab World led the world in production of textiles, and the Umayyad Dynasty passed on its weaving and embroidery skills to the European world. The Crusaders brought back new dress and sewing styles from the Middle East. 13th century robes from Arab-ruled Spain have the same style as Palestinian dresses today. A hundred years ago, each Palestinian girl learned embroidery starting at age 6 and embroidered her wedding dress. A well-embroidered dress could take a girl a year to make. A bride-to-be would want to make 3-8 dresses for herself. All the dresses followed the pattern of reaching to the floor and having triangular sleeves. However, each village had its own distinctive style because travel between villages could be hard and so each village was isolated. For instance, in Ramallah they used a palm tree motif; but in Jaffa, they used a cypress tree (each girl could still choose exactly how she used these motifs, so there was always an element of creativity). One could tell which village or clan a woman was from, her social class, and whether she was a young bride or a widow from looking at her embroidered dress. In 1948, when 3/4 of the Palestinians became refugees, and over 400 of their villages were destroyed by Zionist fighters (people who wanted to create the Israeli state), sometimes the embroidered dresses were all that was left of a village. Over the years, some refugees had to sell their dresses for money. Some young Palestinian brides have also chosen to wear white, Western bridal gowns instead of a traditionally embroidered gown. Nonetheless, many Palestinians are trying to preserve their culture, new embroidery motifs such as checkered kaffiyehs reflect modern independence struggles, and Palestinian embroidery has become a symbol of Palestinian identity. *Source: summary of Aramco World Magazine, March/April 1997.*

Directions: Tell students they will be looking at modern versions of embroidery. Divide the class into 8 groups. Each group receives an Arabic alphabet card and an embroidered Palestinian bag (or picture of a bag). Go over the letters in English. Students can try to write their own names (from right to left). Don’t tell the groups what their bag says. Below is the key to the words.

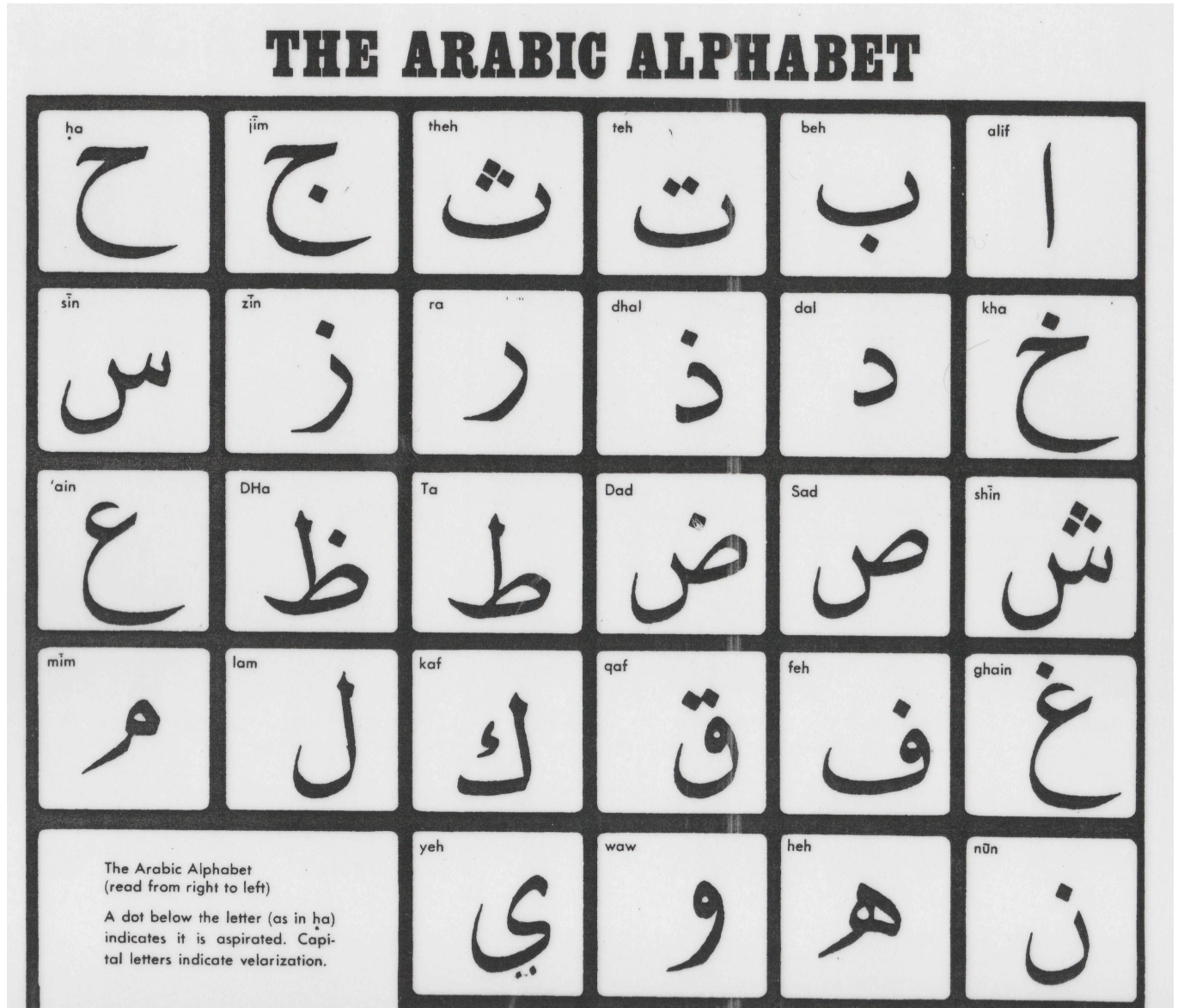
1. Gaza (Ghaza) 2. Safad 3. Haifa 4. Jerusalem (al-Quds) 5. Hebron (al-Khalil) 6. Al-Ramla (Ramleh) 7. Tulkarm 8. Bysan (Bayson/Bisan)

Tell each group to decode the name embroidered onto their purse. Remind students that letters look different when connected/written in script. If they need help, the teacher can write the eight names on the board, in random order, and students can guess which name is on their bag. (Don’t spend too much time on this since the Arabic language is not the primary focus of the lesson.) Once students have guessed the town names (or tried to), go on to Lesson Four: Find That Town.

Arabic Alphabet Card side 1:

| Arabic Alphabet | | الحروف الابجدية العربية | | | | |
|---|--|---|--|--|--|--|
| خ KH  خروف | ح h  حقيبة | ج G  جسر | ث TH  ثوم | ت T  تفاح | ب B  بصل | أ A  أناناس |
| ص s  صبر | ش SH  شلال | س S  ساعة | ز Z  زهرة | ر R  رمان | ذ THE  ذره | د D  دب |
| ق k  قدم | ف F  فيل | غ GH  غابه | ع 'e  عين | ظ d  ظرف | ط t  طبل | ض d  ضوء |
| ي Y  يد | و W  وردة | ه H  هرم | ن N  نخل | م M  موز | ل L  لؤلؤ | ك K  كرز |

Arabic Alphabet Card side 2:



1. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



2. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



3. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



4. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



5. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



6. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



7. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



8. Directions: Use the Arabic alphabet card to decipher your Arabic word. First, try to read the word without help. If you need a hint, your teacher can tell you that it is one of eight words.



4. Find That Town (Photos, Maps, and Pie Charts)

Once students have decoded the Arabic writing on their bag, instruct them that each name is the name of a Palestinian town (and its accompanying district) that existed in Palestine before 1948 and may still exist in some form today. Have them find their Palestinian town in the pictures below and on the map. They can report to the class the proportions of population who were Palestinian Christian or Muslim or who were Jewish (tell students that some Jews were indigenous, but that many were just arrived from Europe) and they can report on land ownership (help students understand that “Zionist” meant those Jews who wanted to make a nation-state for Jews in Palestine, which meant displacing Palestinians from their land).

Ask students why they think people NOW, some of whom don’t live in that town, would embroider the town names on the purses? They may or may not know the answer. Leave it as a mystery if they don’t know. (The basic answer is that the people care deeply about their heritage and feel that their displacement was unjust; they believe that refugees should be able to return to their land.)

Have students fill out what they have learned today about Palestinians in their Organizer. Students and teacher should remember which students are in which “town groups.”

Sources: Unless otherwise noted, these maps and most of the pictures that follow are from *Before Their Diaspora* by Walid Khalidi, a Palestinian professor who has taught at Oxford and Harvard. A few of the pictures are from *All That Remains* by the same author and from <http://www.palestineremembered.com>, a website about the towns and villages of Palestine, what happened to them in 1947-49, and what is happening to them now.

Find your town. What kinds of buildings do you notice? Look at the pie charts. What were the proportions of population and land ownership?

1. Gaza: p. 256.

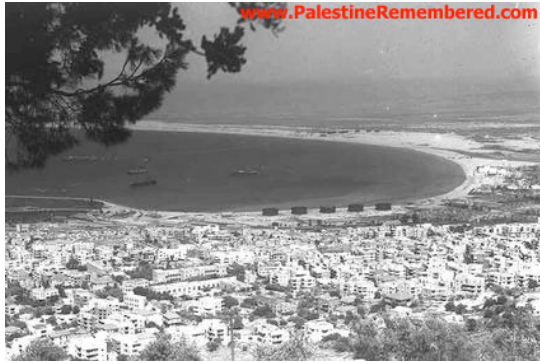


p. 261. Gaza's municipality [government] building.

2. Safad (picture from *All That Remains*).



3. Haifa (pictures from *All That Remains* and <http://www.palestineremembered.com>).



4. Jerusalem (al-Quds):. p. 266 street scene outside Jaffa Gate, early 1940s. p. 269, a general view of ... West Jerusalem, early 1940s.





5. Hebron (al-Khalil): p. 256

6. Al-Ramla (Ramleh) Picture from <http://www.palestineremembered.com/>.



7. Tulkarm (picture from <http://www.palestineremembered.com/>). This was the old municipality building even under the Ottomans. [This is a modern picture, post-1948.]

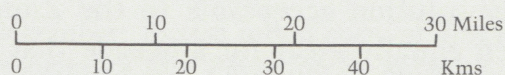
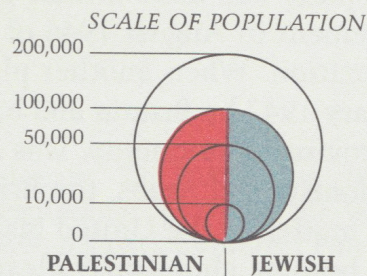


8. Bysan (Bayson/Bisan/Beisan). Picture from <http://www.palestineremembered.com>.



PALESTINE

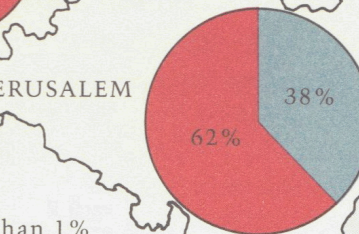
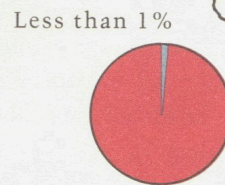
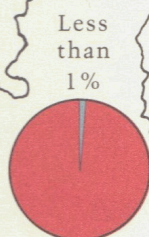
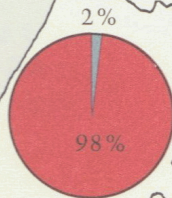
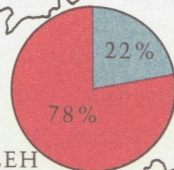
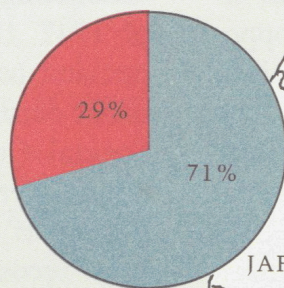
IV. Distribution of population by subdistrict, with percentages of Jews and Palestinians, 1946.



The source for this map is the *Supplement to a Survey of Palestine* (Jerusalem: Government Printer, June 1947). It was subsequently published as United Nations map no. 93(b) in August 1950.

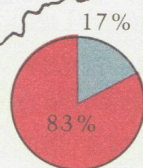
According to British sources, the semisedentary Bedouin population of the Negev was ca. 100,000 in 1946.

MEDITERRANEAN SEA

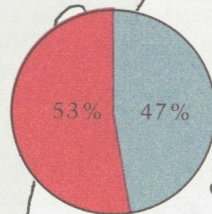


HEBRON

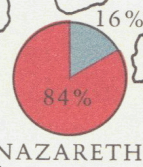
TULKARM



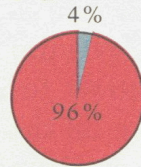
HAIFA



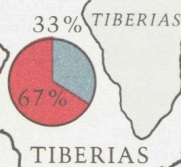
NAZARETH



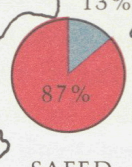
ACRE



TIBERIAS



SAFED



DEAD SEA

DEAD SEA

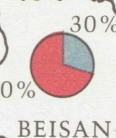
NABLUS



JENIN



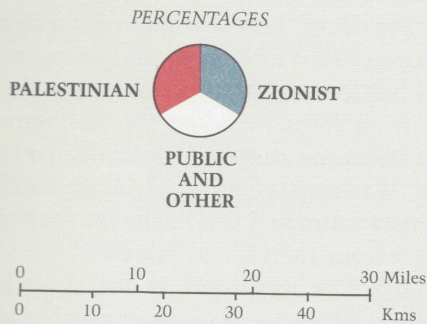
BEISAN



LAKE TIBERIAS

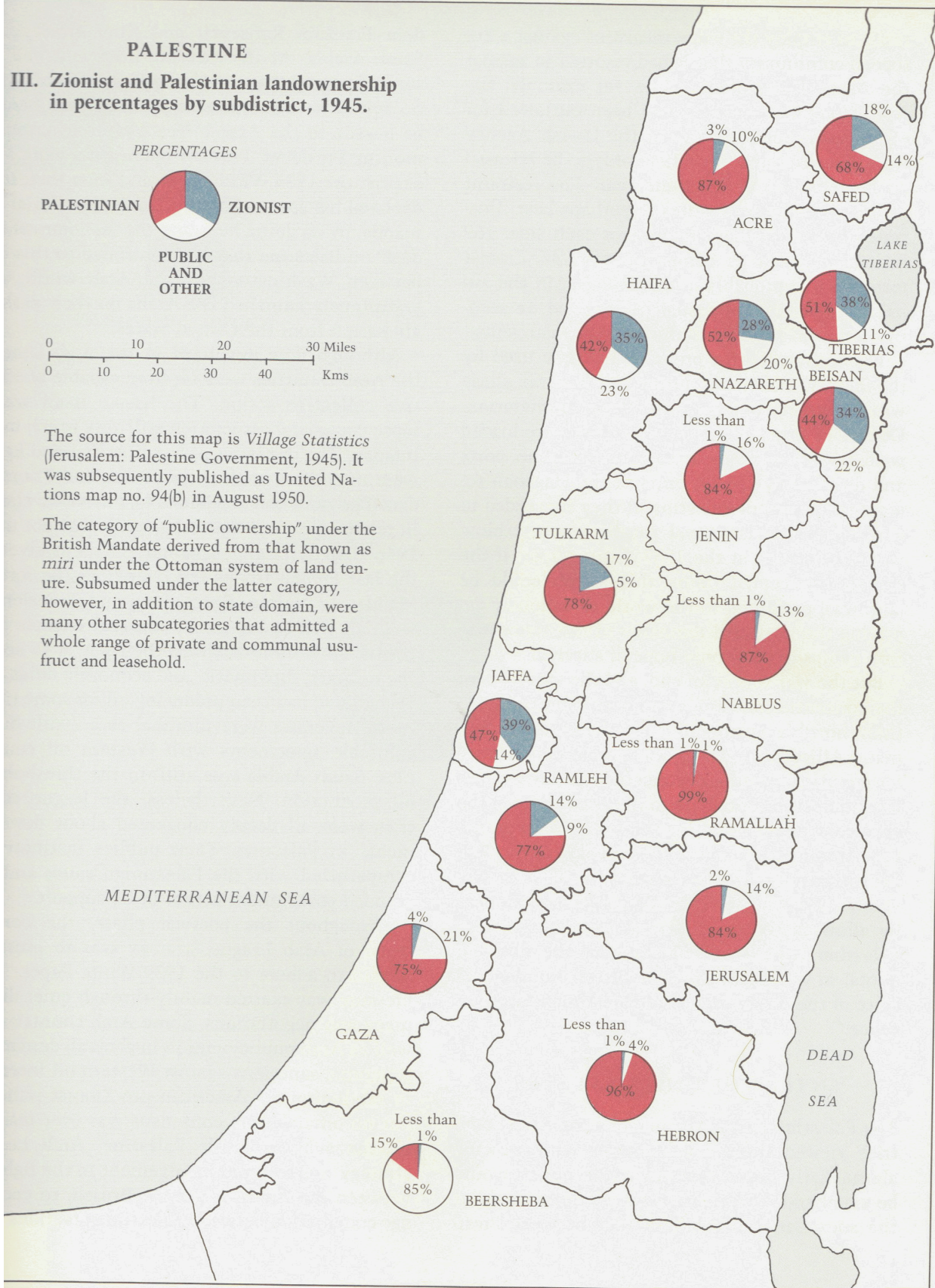
PALESTINE

III. Zionist and Palestinian landownership in percentages by subdistrict, 1945.



The source for this map is *Village Statistics* (Jerusalem: Palestine Government, 1945). It was subsequently published as United Nations map no. 94(b) in August 1950.

The category of "public ownership" under the British Mandate derived from that known as *miri* under the Ottoman system of land tenure. Subsumed under the latter category, however, in addition to state domain, were many other subcategories that admitted a whole range of private and communal usufruct and leasehold.



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5. Palestinian Society pre-1948

Tell students that today they'll be investigating Palestinian society before 1948 to find out what was going on in their towns and in the countryside around those towns. To do this research, divide the class into five groups (different from the town groups):

Group 1: Economy/countryside

Group 2: Economy/town

Group 3: Political/Hopes, military occupation, diplomacy

Group 4: Political/Armed rebellion, strikes, smashing the rebellion

Group 5: Culture/Social Conditions

Give each group a corresponding reading from the pages that follow. Tell them they should read and look at the pictures, fill out their organizer with notes of what they learn, and be prepared to explain their reading to the class.

ECONOMY: What did Palestinians eat and how did they make a living in Palestine? Read the following excerpts from *Before Their Diaspora: A Photographic History of Palestinians 1876-1948* by Walid Khalidi, and make notes in your organizer. Be sure also to include information in your organizer about what you notice in the pictures. These are all pictures taken in Palestine in the 1900s prior to 1948. (Note: a “dunam” is a quarter of an acre; 1000 square meters)

I. Palestinian Economy pre-1948 (excerpts from p 118-135)

[In the countryside:]

....the Palestinians were responsible for the bulk of agricultural production in the country during the British Mandate. By the end of the Mandate [1948], the total land area under cultivation by Palestinian farmers (excluding citrus) was 5,484,700 dunums (one dunum = one thousand square meters), and the area cultivated by Jewish farmers was 425,450 dunams. With regard to desert cultivation, by 1935 the Palestinians were farming 2,109,234 dunams in the Negev, whereas total Jewish landholdings in the Negev in 1946 did not exceed 21,000 dunams. Thus it was the Palestinians who made the desert

bloom! The following figures and percentages for individual crops are taken from an official report of the British Mandatory government of Palestine.



Grains: of 4,367,629 dunams under grain cultivation, the Palestinians owned and cultivated 4,152,438 dunams.

Bananas: 60 percent of the area planted with bananas was Palestinian-owned and cultivated.

Vines: 86 percent of the area planted with vines was Palestinian-owned and cultivated.



Melons: of 125,979 dunams planted with melons, the Palestinians owned and cultivated 120,304 dunams.

Olives: of 600,133 dunams, 99 percent was Palestinian-owned and cultivated.

Vegetables: of 279,940 dunams, 239,733 dunams were Palestinian-owned and cultivated.

Tobacco: the area under tobacco cultivation was restricted by the Mandatory government to avoid overproduction.

Virtually all the land under tobacco cultivation was Palestinian-owned.

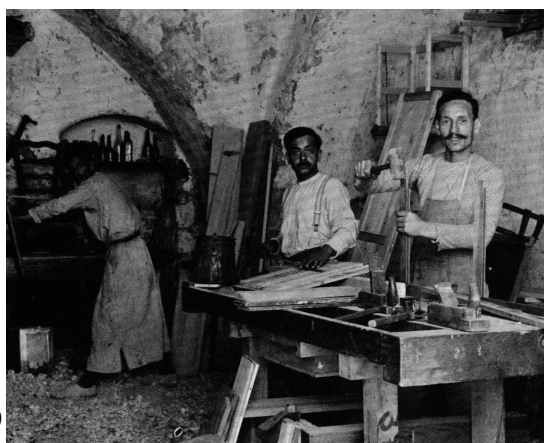
The animal wealth of the country was also largely Palestinian-owned. [There were cattle, sheep, goats, camels, horses, mules, donkeys, and pigs.]

The Jaffa Orange: The Palestinian Gift to the World

Today the Jaffa orange is the agricultural product that is most closely associated with Israeli production. Yet Palestinian expertise had already developed the Jaffa orange before Zionist colonization of Palestine got under way. In 1886 the American consul in Jerusalem, Henry Gillman, writing to Assistant Secretary of State J.D. Porter, called attention to the excellent quality of the Jaffa orange and the superior grafting techniques of Palestinian citrus farmers: "I am particular in giving the details of this simple method of propagating this valuable fruit," he reported to Washington, "as I believe it might be adopted with advantage in Florida." It was not until the end of the Mandate that Jewish production managed to catch up with Palestinian production levels. Even then, however, Palestinian citrus production remained slightly ahead, both quantitatively and qualitatively,...



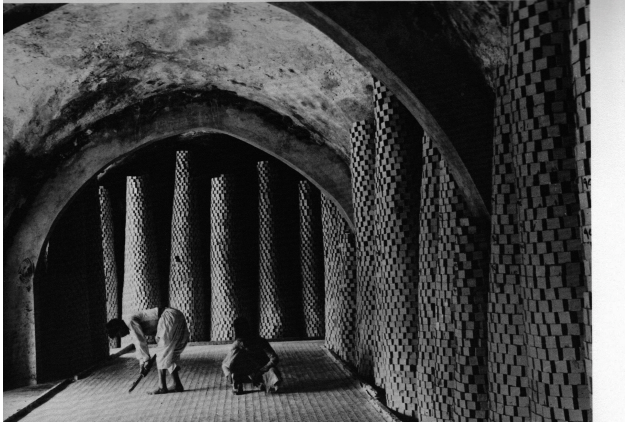
Fishing on the Sea of Galilee.
Village carpenters



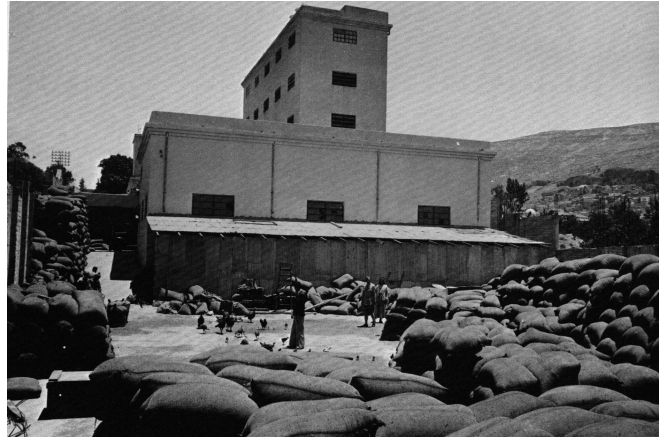
In the towns:

[excerpts from p. 270-279]

Soap factory, Nablus.



The Na'meh Flour mills, Nablus.



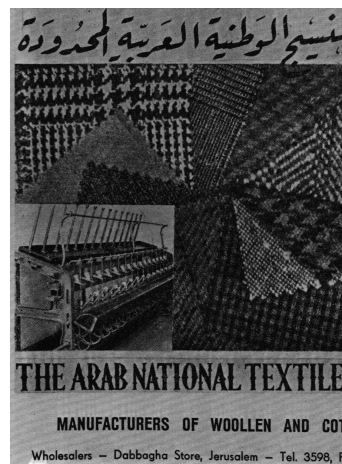
Cigarette factory



Match factory, Nablus



Fabric company





3421



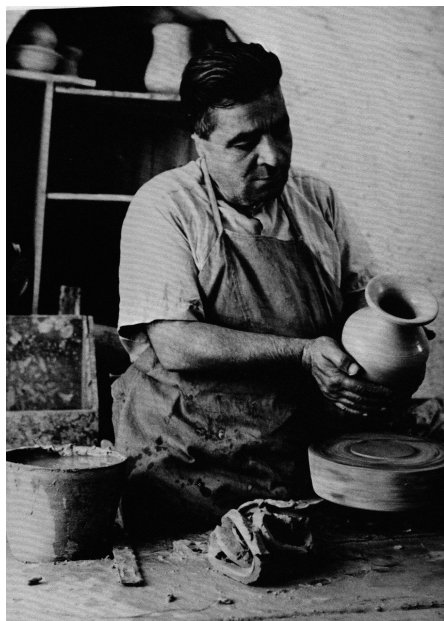
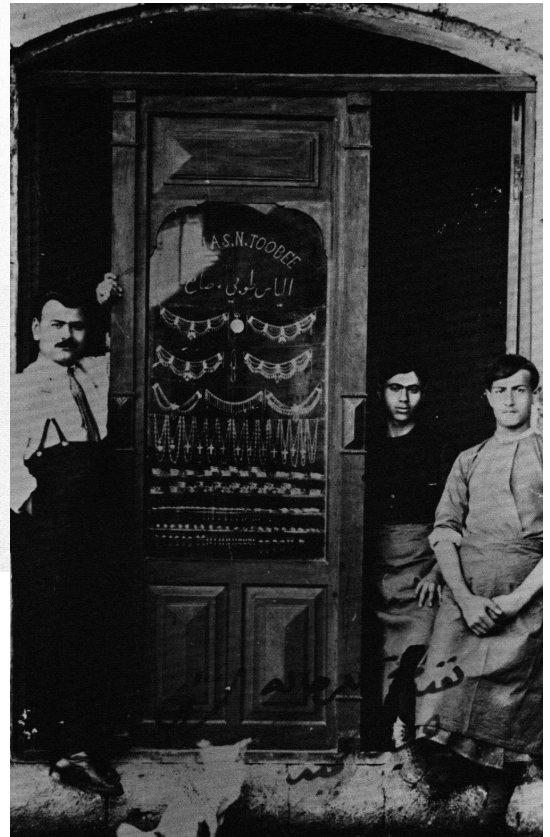
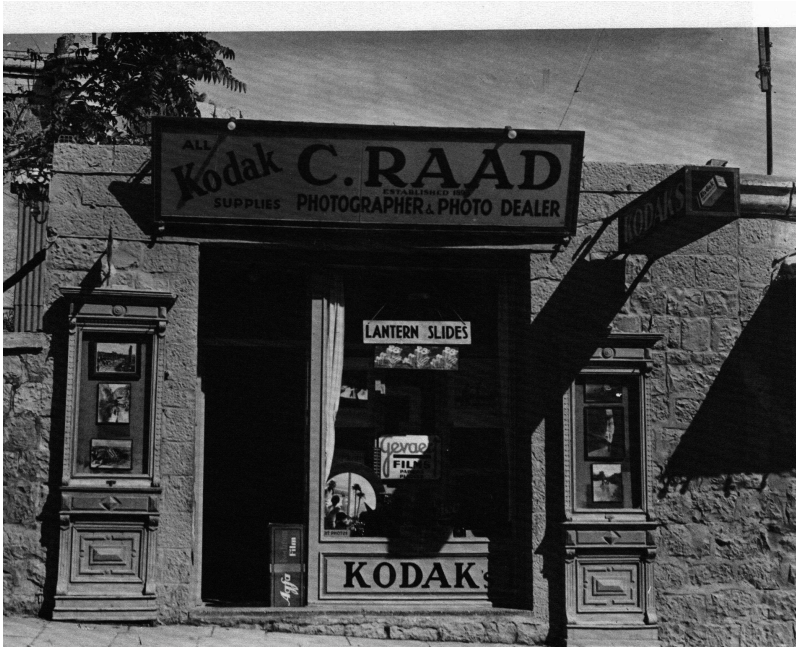
Palestinian traditional industries (particularly the production of edible oil and the manufacture of soap) were vigorous, and Palestinians were increasingly active in the tobacco, textile, wood products, cement, and paper industries.

Advertisement for the Arab Bank Ltd: "It is the first ARAB BANK established in Palestine with Capital purely subscribed by Arabs, and it is altogether managed by Arab hands....Its customers were multiplied in number; and it established two branches, one in Jaffa and the other in Haifa, while a third branch will be shortly established in Amman. The Bank receives short term and long term deposits; with a high rate of interest....Its moto [sic] in its work, has always been, Righteousness, Faithfulness, and Sincerity. Its stimulus is work and perseverance.

We therefore request every Arab and Nationalist to serve his country by dealing with this Bank and co-operating with it for Nations are never built without Co-operation."

The Jewish community in Palestine enjoyed enormous advantages over the Palestinians in the industrial sphere. These advantages included capital [money] in the form of financial contributions from Jewish communities overseas, highly skilled manpower in the form of professional Jewish immigration into the country, and industrial plants made available not only through access to industrial capital but also because restrictions prevailing in Germany allowed Jewish capitalists wishing to settle in Palestine to transfer their assets in kind only. Other factors favoring the Jewish community in the industrial sphere were its class structure (largely urban middle-class), its centralized political institutions, and British protectionism...

More Palestinian businesses: photography & jewelers



Potters



Quiltmakers

Some major towns in Palestine (see p. 136-146):

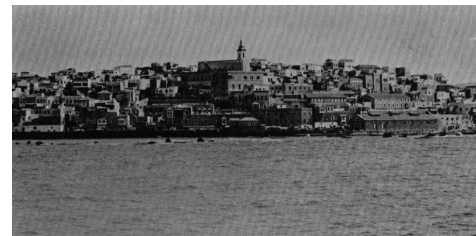
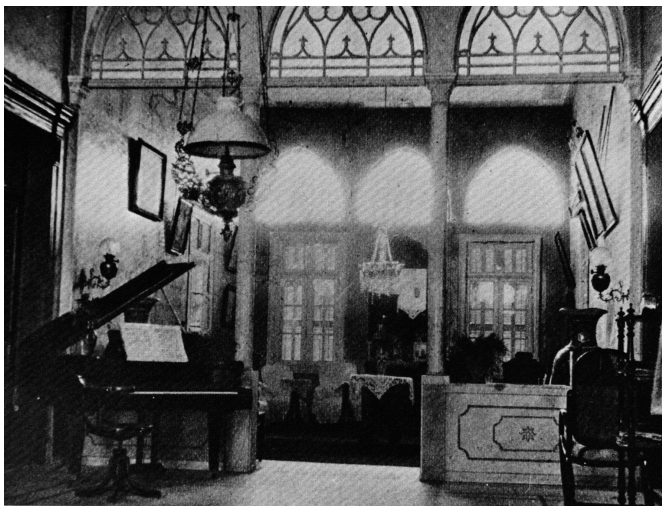
Gaza:



Bethlehem

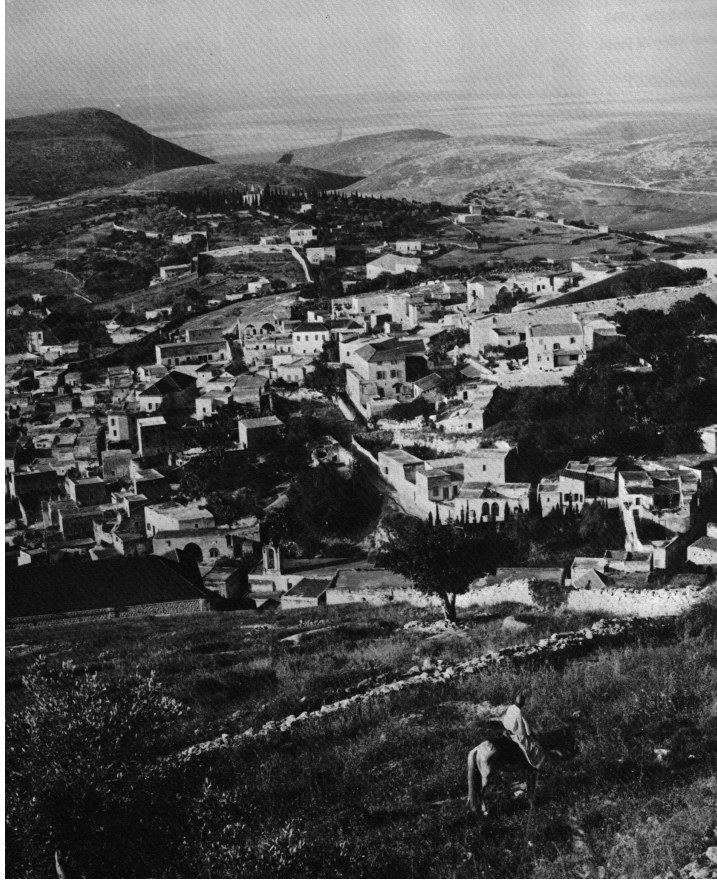


Jaffa: What do you notice about the house interior?



The home of the Taji family, near Ramleh





Nazareth



Jerusalem: Taxi stand at Damascus Gate (the old city walls and gate were built in the 1500s)

POLITICAL/CIVIL: How did Palestinians organize their society and make community decisions? How did they try to pressure the Ottoman Empire and then the British occupation to give them more freedoms? Read the following excerpts from *Before Their Diaspora: A Photographic History of Palestinians 1876-1948* by Walid Khalidi, and make notes in your organizer. Be sure also to include information in your organizer about what you notice in the pictures. These are all pictures taken in Palestine in the 1900s prior to 1948.

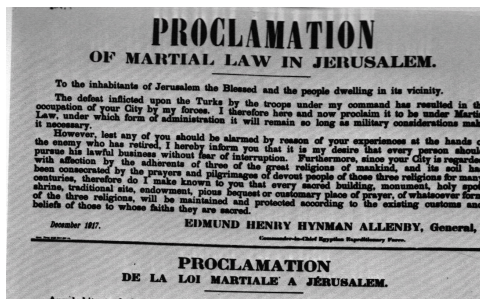
II. Palestinian Politics and Civil Society pre-1948 (excerpted from *Before Their Diaspora*) : Hopes for Independence Suppressed



p. 42 The “Young Turks” Revolution
July 1908: A large Palestinian crowd gathers to celebrate the revolution in [Istanbul, capital of the Ottoman Empire]... against the despotic sultan....

p. 45 World War I and the Arab Revolt
Jemal Pasha, a member of the “Young Turks” triumvirate, which ruled the Ottoman Empire during World War I, with his staff in Jerusalem. ... After the initial stirrings of the Arab Revolt against the Turks, and on the side of Britain and the Allies, Jemal Pasha initiated a policy of brutal repression against Arab nationalists in Syria and Palestine. ... he executed thirty-two leading Syrian and Palestinian intellectuals and professionals accused of being in favor of the Arab Revolt. The Arab Revolt aspired to the independence and political federation of the Arab countries, including Palestine, goals which the Arabs had been led to believe Britain and the Allies supported.





Military Occupation by British

p. 49 General Allenby in Palestine

[General Allenby, commander of the Allied army that occupied Palestine towards the end of World War I, proclaimed martial law in 1917]

p. 93 Jaffa, June 1920: Sir Herbert Samuel (in white peaked helmet), a British Zionist politician appointed as first high commissioner, about to set foot on Palestinian soil to inaugurate the British civilian administration. This administration replaced the military administration that had been in force since General Allenby's arrival in Jerusalem.... The letters on the vests of the boatmen, OETA (Occupied Enemy Territory Administration), denote the official designation of the military administration in Syria-Palestine.

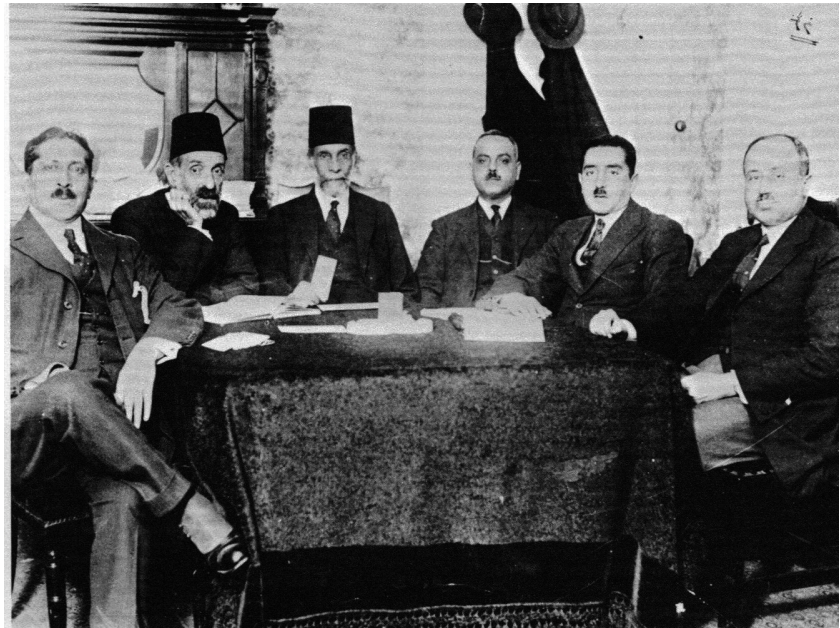


p. 95 The Third Palestinian National Congress, Haifa, 14 December 1920. Delegates to the congress represented the main cities and districts of Palestine. Seven congresses were held between 1919 and 1928.... These congresses, forerunners of the Palestinian National Congress (PNC) held under the aegis of the Palestine Liberation Organization (PLO) since 1964, reflect early Palestinian attempts at political organization. They passed resolutions expressing fear of Zionist objectives and affirming Palestinian demands for proportional representation and national independence. From right to left, the

banner in Arabic reads: "Palestine is the cradle of Jesus"; "Preserve al-Aqsa Mosque"; "Palestine is Arab."....

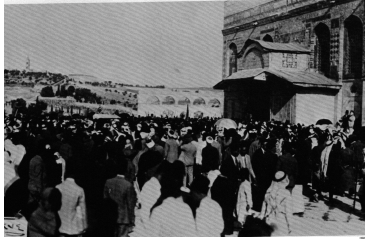
Diplomacy

p. 97 The First Palestinian Delegation to the United Kingdom ... 1921. ... This was the first of four Palestinian delegations to London undertaken during the period 1921-30 to explain Arab fears of the consequences of Zionist policies in Palestine....the memorandum submitted to Winston Churchill, British colonial secretary,...1921 [read in part]: "... the people of Palestine will not be satisfied with promises that some control of their own destinies will be given to them in the future.... The Palestine people will never admit the right of any outside organizations to dispossess them of their country...."



p. 101 A delegation of Palestinian women outside the high commissioner's residence in Jerusalem. The delegation protested the harshness of British measures against the Palestinians during the disturbances. [Countrywide disturbances had begun with attempts to change the way that Jews accessed the Western Wall, a religiously significant wall in Jerusalem, followed by a political demonstration organized by militant right-wing Zionists. During the 1929

Disturbances, many Jews and Palestinians were killed, the latter mostly at the hands of the British. A British commission later investigated and recommended that British policies on Zionist mass immigration to and land acquisition in Palestine should give due consideration to Palestinian interests and grievances]. The women wearing hats are Christian. Second left is ... a Protestant Palestinian feminist leader and author of *The Arab Woman and the Palestine Problem*...Note the different degrees of veiling worn by Muslim women -- all city dwellers. By contrast, rural Muslim women wear no veils at all.

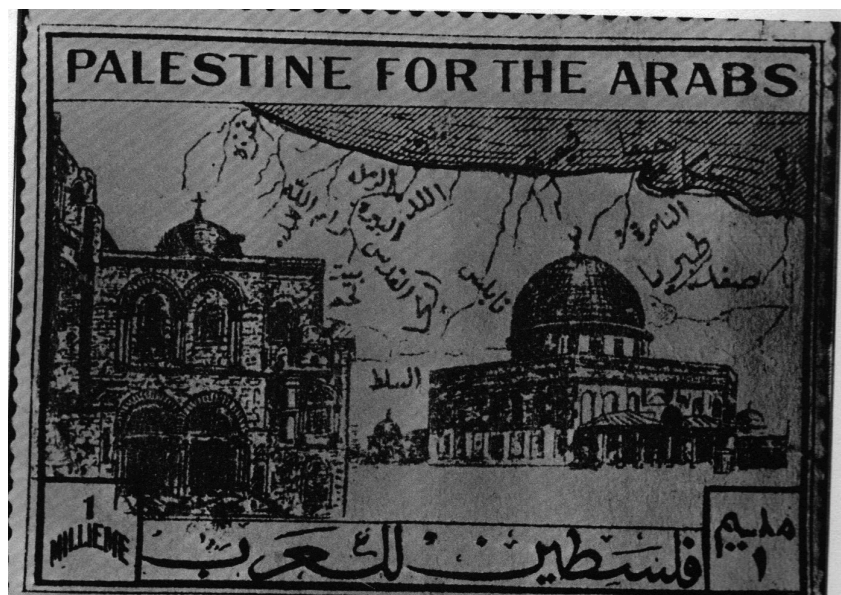


p. 104 The funeral of King Hussein of Hijaz, Jerusalem, 4 June 1931.... It was to King Hussein of Hijaz that Britain had promised Arab independence, including that of Palestine, before issuing the Balfour Declaration [which promised a Jewish homeland in Palestine].

p. 106 Young political activists from Nablus just released from prison... call on their lawyer... to thank him for his efforts on their behalf. The group is typical of a rising middle-class generation that was increasingly critical of the Palestinian leadership's exclusive reliance on diplomacy. Most of these men joined the Istiqlal



(Independence) Party.... Identifying British "imperialism" as the major foe because of its sponsorship of Zionism, the istiqlal Party urged the Palestinian leadership to concentrate its efforts on resisting and terminating British occupation.... The greatest single source of Palestinian fear for the future was British sponsorship of mounting Zionist mass immigration. Annual Jewish immigration rose from 4,075 (1931) to 30,327 (1933) to 42,359 (1934) to 61,854 (1935).



Armed Rebellion

p. 111 Shaikh Izz al-Din al-Qassam, patriot, social reformer, and religious teacher from Haifa. His work and preaching were



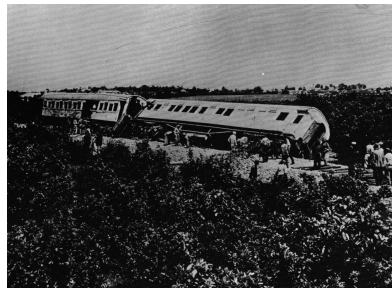
conducted mainly among the poorer classes. Right-wing Zionist political demonstrations..., the formation of the enlarged Jewish

Agency..., and British sponsorship of mounting Zionist mass immigration convinced him that

political and diplomatic efforts were futile and only armed struggle against the British would influence London. In November 1935, he organized and led a small guerrilla group against British security forces in the first guerrilla operation of the Palestinian national movement. He died in action with several of his followers, and immediately became a national hero. His



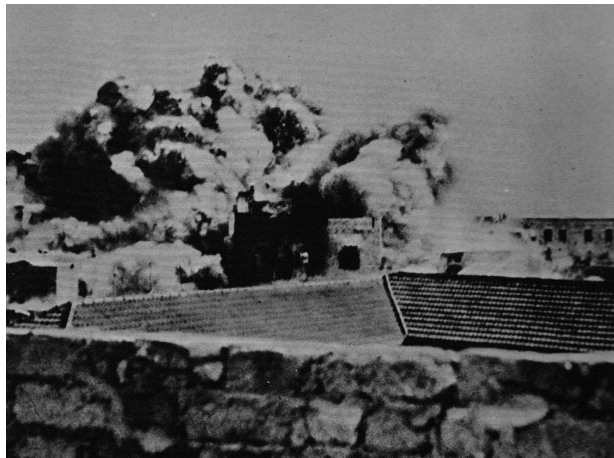
martyrdom triggered the Great Rebellion of 1936-39....

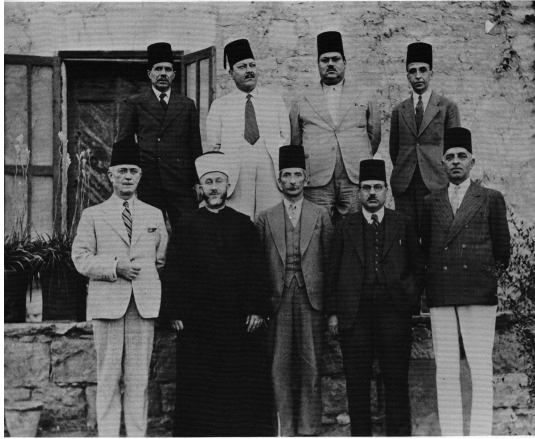


p. 220 A train derailed by guerrillas.

p. 210 The oil pipeline to Haifa from Iraq sabotaged by guerrillas, summer 1936.... In the foreground are members of the Jewish Settlement Police (JSP), who were organized

and armed by the British to fight the Palestinians. The JSP remained in existence until the end of the Mandate.... As a punitive measure against the Palestinians, the British military blew up large sectors of the Old City of Jaffa, ...



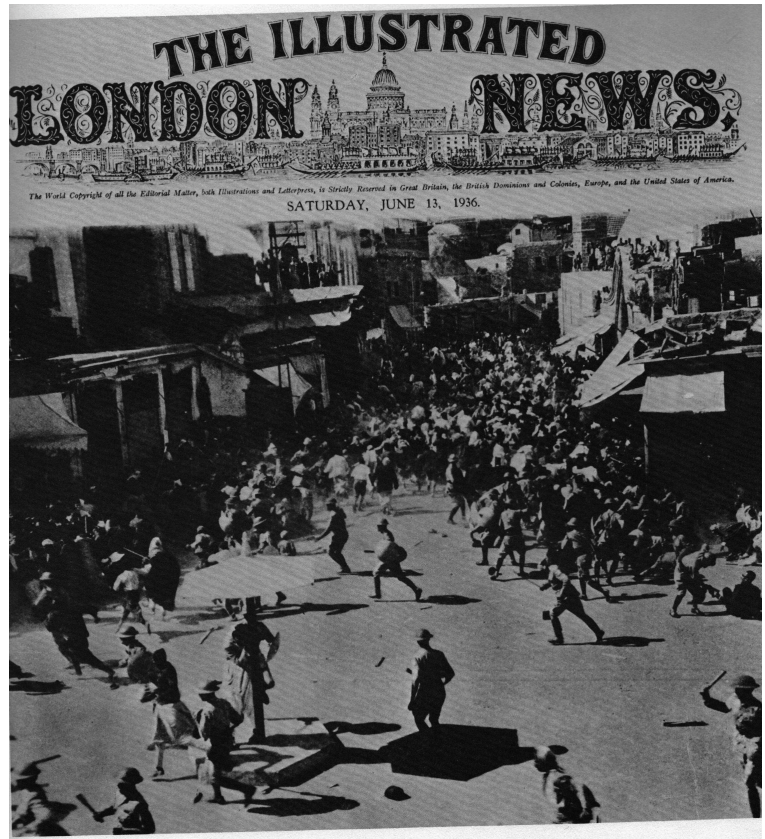


Strikes & Civil Disobedience

p. 197 The Arab Higher Committee, comprising representatives of all Palestinian parties, was formed on 25 April 1936. One of its first acts was to call for a general strike and civil disobedience “to continue...until...the formation of a national government responsible to a representative assembly, the prevention of the transfer of Arab lands to the Jews, and the stoppage of Jewish immigration.” ... “No

Taxation without Representation” [was a typical poster appearing during the general strike].

p. 201 British riot police clash with Palestinian demonstrators and make front-page news in London; Central Square, Jaffa, 1936.



p. 203 Thousands of Palestinians from all walks of life were held in detention camps during this period [1936-39].... Traditional dress was worn by urban detainees as a gesture of defiance.



Smashing the Palestinian Political Infrastructure & the Rebellion

p. 215 The members of the Palestine Royal Commission arrived in Palestine in November 1936. Third left is Lord Peel, chairman of the commission. The commission's report, published in July 1937, found that the underlying causes of the disturbances were the Palestinians' desire for national independence and their fear of the establishment of a Jewish national home. It nevertheless recommended the partition of Palestine into a Jewish state,

a Palestinian state to be merged with Transjordan, and British Mandatory enclaves. The Jews, who at the time owned only 5.6 percent of Palestine, were to be given 33 percent of the country, from which Peel suggested that the Palestinian inhabitants could be expelled. Palestinians received the report with shock, dismay, and frenzied resistance. ... As the Palestinian rebellion exploded again in the wake of the partition proposal by the Royal Commission, the British rushed reinforcements to the country. ... On 1 October 1937, the Arab Higher Committee was dissolved. Four of its members... were exiled to the Seychelles Islands in the Indian Ocean.... Other measures taken by the British included the dissolution of all political or semipolitical Palestinian organizations and associations, and the arrest of their leaders.

p. 218 On November 11 1937 military courts were established for the trial of offenses including the carrying of arms, which was now made punishable by death. Between 1937 and 1939, the British executed by hanging 112 Palestinians under the new law. The robed figure bottom right is Hanna Asfour, Palestinian legal counsel, who had himself been held in a detention camp.





p. 224 Fire practice under British supervision at the Jewish settlement of Ein Geb, 1938. The British authorities systematically disarmed the Palestinian population while building up Jewish military strength. By early 1939 the JSP, led by the British, totaled about 14,000. Between 1 September 1936 and 1945, the number of rifles confiscated from Jews was 135 as opposed to 7,617 rifles confiscated from Palestinians. (In 1945 the Jewish population of Palestine was about half the Palestinian population.)

The SNS (Special Night Squads) composed of British and Jewish personnel, were organized by the British in 1938-39 to assault Palestinian villages on hit-and-run raids....

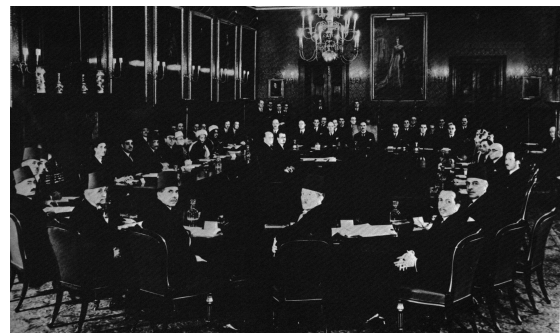


p. 226 A favorite British punitive measure was blowing up the houses of "suspects" and those of their relatives.... Since 1967 the Israeli authorities have resorted to similar tactics in the Occupied Territories, citing as justification their earlier use by the British against the Palestinians.

p. 230 By the end of 1939, the Palestinians had been militarily overcome. Conservative estimates of Palestinian casualties for the period 1936-39 are about 5,000 killed and 14,700 wounded out of a total

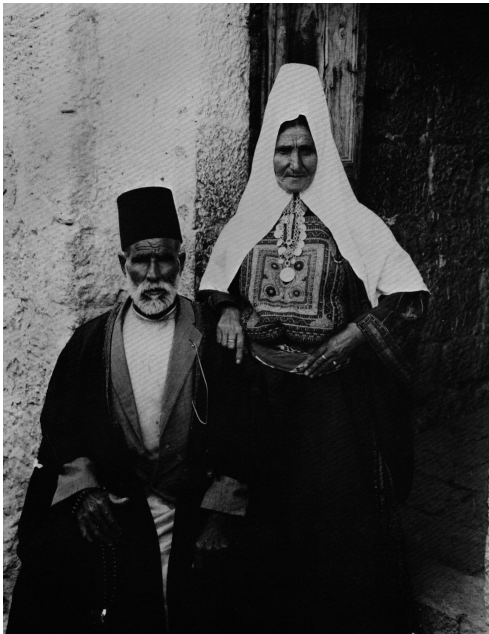
Palestinian population of ca. one million. ...

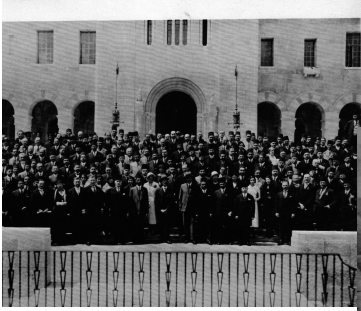
After the London Conference [of 1939], the British government issued a White Paper (statement of policy) in which it promised to protect Palestinian land rights in considerable areas of the country against Zionist land acquisition, and to solicit Palestinian "acquiescence" to Zionist mass immigration, but only *after* the admission of 75,000 more Jews during a five-year period.



CULTURE/SOCIAL CONDITIONS: What customs and traditions did Palestinians have? What was school like? What can you tell about food, clothing, arts, sports, religions? Read the following excerpts from *Before Their Diaspora: A Photographic History of Palestinians 1876-1948* by Walid Khalidi, and make notes in your organizer. Be sure also to include information in your organizer about what you notice in the pictures. These are all pictures taken in Palestine in the 1900s prior to 1948.

Palestinian Culture pre-1948 (excerpted from *Before Their Diaspora*) p. 122, 124, 155 A Christian wedding, A Muslim wedding, Senior citizens, Village school





p. 156 The Arab Medical Conference (YMCA, Jerusalem, 1933), attended by physicians from various Arab countries.



p. 157 Palestinian musicians and singers at the Palestine Broadcasting Station, Jerusalem, 1936.



p.159 Haj Amin al-Husseini, mufti of Jerusalem, flanked by Christian religious dignitaries, ca. 1930. To his right are the Greek patriarch and the Coptic bishop, respectively, and to his left, the Armenian patriarch and the Abyssinian abbot. This photograph illustrates the unusual degree of harmony that existed between the Christians and Muslims of Palestine...



Orthodox Jews and others in European dress returning from a visit to the [Western] Wall, mid-1930s.



p. 163 Schools for Palestinians under the Mandate could be divided into three kinds: public (government), private (both Palestinian Christian and Muslim), and foreign (Christian). By 1947 some 130,000 Palestinian students out of a Palestinian population of 1,238,000 were attending elementary and secondary schools. ... 85 percent of school-aged boys from the towns and 63 percent from the villages. For girls the figures were 60 percent and 7.5 percent, respectively.... [T]he desire for education in the villages was so great that the villagers eagerly contributed not only village lands as sites for schools, but also

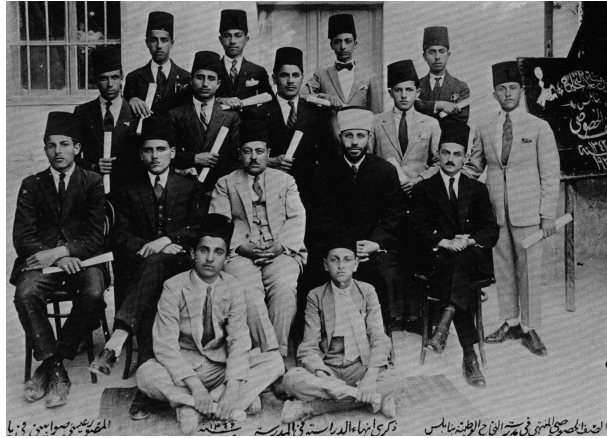
free labor and cash for their construction....The Jerusalem Girls' College, ca. 1920, ...The majority of the student body was Palestinian, both Christian and Muslim.

p 165 The top soccer team at the Government Secondary Boys' School, Jaffa, 1923. The men in the fezzes are members of the staff.



Wolf Cubs and Boy Scouts with camping gear... Jaffa.... Scouting was popular in Palestinian schools, partly because of the Zionist emphasis on youth movements.



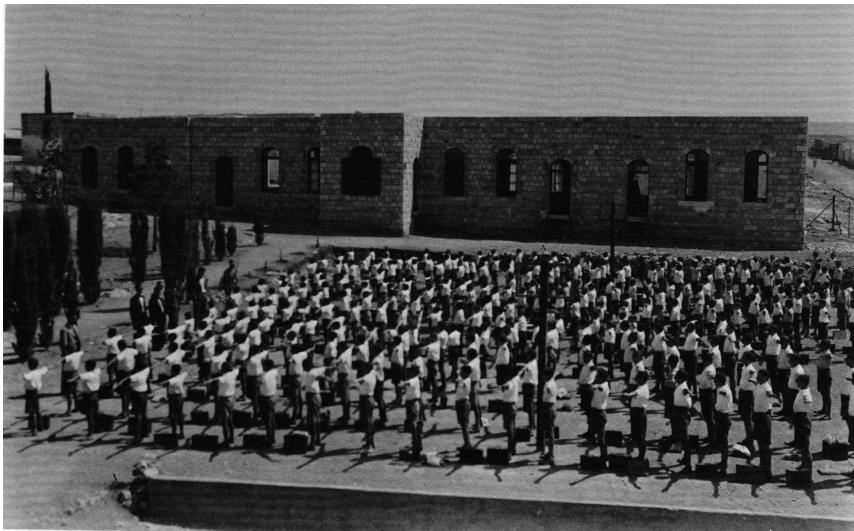
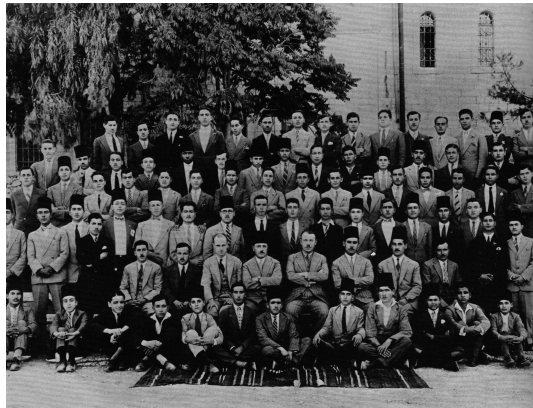


p. 167 (L) The staff and graduating class of the Najah (Success) School, Nablus, 1924, a private school founded in 1918. It became the nucleus of the present Najah University on the West Bank.



p. 171 (R) Members of the Sports Club, Acre, 1928. Third right, second row, is Ahmad Shukairi..., later to become chairman of the PLO (Palestine Liberation Organization).

p. 172 Staff and students of the Arab College at its old premises, ... Jerusalem, 1930. As the highest Palestinian educational institution in the country, the Arab College was distinguished for its stringent admissions requirements and for its equal emphasis on both the Islamic Arab heritage and the Western classical and liberal traditions.... By the end of the Mandate, it had evolved into a university-level college; its seniors qualified for London University's B.A. degree, and many of its graduates were sent on scholarships to the United Kingdom.



p. 174 At the other end of the spectrum were the village schools.... some 420 village schools... existed in Palestine by the end of the Mandate...the boys are going through their morning drill before entering class.



p. 179 School band of the National Christian Orthodox School, Jaffa, 1938.

p 293 Dancing in the gymnasium, Jerusalem Girls' College, early 1940s.



6. Sharing Research about Palestine pre-48

When all groups have finished reading and notating, divide the class into different groups (jigsaw them back into their eight town groups if you can) so that each group now contains one or more “expert(s)” on politics, “expert(s)” on economics, and “expert(s)” on culture. The experts will explain their readings to each other and help their group fully fill out their organizers. This may or may not take the whole class period.

7. What Happened? (1947-49) (2-day lesson)

Show *Slingshot Hip Hop*.

Tell students they will now find out what happened to their towns around the time that Israel was created (1947-49). Give them the handout with questions and the table to fill out.

1. Ask students to predict what happened first, based on anything they know. They should write their prediction on the handout.
2. Then give each group the reading connected to their town name. Ask students to read what happened and be prepared to report to the class. **Note: each student/group will read about only one of the towns. You might warn students that even though they will be reading only 1-2 pages, it is still difficult reading about what happened to people during wartime.**
3. Once students have found out what happened to their own town, they can write down the facts below their prediction on the handout. They should then try to fill out the table by categorizing what happened in their town.
4. Optional: Ask students to examine a few pages of the booklet *The Colonization of Palestine* (Jamil A. Fayez, Americans for Middle East Understanding, New York, www.ameu.org), included in the Trunk, and look for villages in their town's district. Students can fill out the table with details about some of these villages. (They will get more details if they can do background research on some of these villages on the computer or in *All That Remains*, included in the Teaching Trunk.)
5. Once students have thoroughly read about their town and district, have each group present their findings to the rest of the class.

Finally, read this excerpt from Ilan Pappé's *The Ethnic Cleansing of Palestine* p. xiii [Israeli author]: "Once the decision [to ethnically cleanse] was taken, it took six months to complete the mission. When it was over, more than half of Palestine's native population, close to 800,000 people, had been uprooted, 531 villages had been destroyed, and eleven urban neighbourhoods emptied of their inhabitants. The plan decided upon on 10 March 1948 ["Plan Dalet"], and above all its systematic implementation in the following months, was a clear-cut case of an ethnic cleansing operation, regarded under international law today as a crime against humanity."

You can show students maps of the destroyed villages in *All That Remains* by Walid Khalidi or *The Birth of the Palestinian Refugee Problem, 1947-49* by Benny Morris, or online. Some electronic sites that have maps are:

<http://occupiedpalestine.wordpress.com/2010/10/10/map-of-ethnically-cleansed-destroyed-and-existing-arab-villages-in-israel-palestine/>

www.palestineremembered.com/Maps/index.html

OUR NAMES:

OUR TOWN

1. OUR PREDICTION ABOUT WHAT HAPPENED TO OUR TOWN IN 1947-49:

2. THE FACTS ABOUT WHAT HAPPENED TO OUR TOWN IN 1947-49:

3. Read through a few pages of *The Colonization of Palestine* by Jamil A. Fayez, M. D. Dr. Fayez is one of several authors who have documented over 400 Palestinian villages destroyed by Zionist/Israeli forces in 1947-49. Find 5 villages in your town's district. Read what happened to them. You may be able to find out more about the villages in *All That Remains*. Fill out the table about what happened to your town and your villages.

Haifa

Source: www.palestineremembered.com [Palestinian website]

Attacking Israeli force

The Zionist forces were made up of 5,000 soldiers mostly organized by Haganah (Carmeli Brigade) The attack on Arab Haifa started on the 21st of April and was initiated from Hadara Ha Carmel (Haifa's Jewish neighborhood), which aimed to split the city into three separate and isolated pockets (operation *Misbarayim* meaning scissor). The 1st attacking force was directed from Wadi Rashmya towards the Northeastern neighborhoods of Arab Haifa, the 2nd attacking force was directed toward the Arab neighborhood next to the port, and the 3rd was directed toward the commercial district.

City defenders

The city was poorly defended with 350-500 Palestinian volunteers and some Arab Liberation Army (ALA). Haifa's defense was headed by Ahmad al-Huneiti (a Jordanian national), who was killed on March 17th, 1948 while supplying the city with a major arms shipment, 12 tons of explosives, from Beirut, Lebanon. This arms shipment was meant to reinforce Haifa's crumbling defenses, and to boost its morale. Based on a tip from a British commander stationed in the area, a Haganah force that was stationed nearby Kiryat Motzkin, a Zionist colony between Haifa and Acre, ambushed and killed Mr. al-Huneiti. The death of Ahmad al-Huneiti had a major demoralizing affect on Haifa's Arab population. On March 27th, 1948, Ameen 'Izz al-Deen took up the responsibility of defending Haifa until its surrender on the April 23rd, 1948.

Just prior to the city's surrender, close to 300 fighters from al-Tira, a Palestinian village located 7 km southeast of Haifa, attempted to reinforce Haifa's crumbling defenses. As they headed down to Arab Haifa, they were confronted by a British force commanded by General Stockholm, who commanded Haifa's British forces at the time, and they were forced to turn back. The people of al-Tira are a very good example of how a poorly armed, but well-determined and stubborn fighters, can stand up to the Zionist might. Despite all the odds, al-Tira withstood a siege and an onslaught for more than three months until its occupation in late July 1948.

It should be noted that close to 700 of Transjordan's Arab Legionnaires (who were given strict orders not to intervene by King Abdullah [of Jordan] and their commanding British officer Glub Pasha) stood by while Haifa was being ethnically cleansed and occupied.

Ethnic cleansing

Based on declassified Israeli documents, the Israeli historian Benny Morris concluded that the Jewish civilian population (especially Haifa's Jewish mayor Shabtai Levy) was at peace with their Palestinian neighbors, but the Haganah and the IZL leadership had a different agenda to ethnically cleanse the city of its Palestinian Arab population. Benny Morris wrote:

"In Haifa, the civilian authorities were saying one thing and the Haganah was doing something else altogether. Moreover, Haganah units in the field acted inconsistently and in a manner often unintelligible to the Arab population" ([Benny Morris](#), p. 90).

To expedite the ethnic cleansing process, the Haganah broadcasted terror messages, via loudspeakers, to psychologically terrorize the Arab inhabitants into fleeing. ([Benny Morris](#), p. 76)

According to Ben-Gurion's biographer, Micheal Bar-Zohar, the dispatching of Golda Meir to Haifa soon after the city's occupation was nothing but a political and tactical ploy. Zohar wrote:

"The appeals to the Arabs [of Haifa] to stay, Golda's mission, and other similar gestures were the result of political considerations, but they did not reflect [Ben-Gurion's] basic stand. In internal discussions, in instructions to his people, the 'old man' demonstrated a clear stand: it was better that the smallest possible number of [Palestinian] Arabs remain with in the [Jewish] state." ([Simha Flapan](#), p. 84)

Out of the 61,000 Palestinian Arabs who used to call Haifa home, only 3,566 Palestinians were allowed to stay. The remaining population were in constant fear on their lives and properties, and many of them witnessed the looting of their homes and possessions by the Zionists.

Refugees' migration route

The mass majority of Haifa's Palestinian population, numbering at least 35,000, were [pushed](#) into the sea. Similarly, [Jaffa's](#) population, numbering at least 50,000, suffered the same fate on May 13th, 1948.

Via boats, many Palestinian refugees landed in Sour (Tyre), Sayda [Sidon], and Beirut Lebanon, and some boats managed to land in [Acre City](#). It's very sad that some of the people who landed in Acre were ethnically cleansed again few weeks later.

....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba ["catastrophe"]. (Ilan Pappé, p. 198)

Bisan (Baysan)

Source: Ilan Pappé's *The Ethnic Cleansing of Palestine* p. 101-102 [Israeli author]

[On about May 6, 1948] the Golani Brigade [Zionist forces] seized the town of Baysan in Operation Gideon. As in Safad, after occupying several villages in the vicinity, they moved in on the town. The Jewish forces, with the successful takeovers of Haifa, Tiberias and Safad behind them, were confident and highly effective. Experienced now in mass evictions, they tried to force a swift departure in Baysan by issuing an ultimatum to the people to leave their homes within ten hours. The ultimatum was delivered to the city notables', namely a fraction of the local national committee. These notables declined and hastily tried to accumulate food stocks for a long siege; they organised some weapons, mainly two cannons brought in by volunteers in order to repel the impending assault....

After heavy daily bombardments, including from the air, the local committee in Baysan decided to surrender. The body that took the decision consisted of the *qadi*, the local priest, the municipal secretary and the richest merchant in town. They met Palti Sela and his colleagues to discuss the terms of surrender (before the meeting, the members asked permission to travel to Nablus to discuss capitulation, but this was refused). On 11 May, the town passed into Jewish hands. Palti Sela [member of Jewish intelligence unit crucial to implementing ethnic cleansing operations] remembered particularly the two pathetic old artillery guns that had been meant to protect Baysan: two French anti-air cannon from the First World War, antiquated weaponry representative of the overall level of arms the Palestinians and the volunteers possessed, on the eve of the regular Arab armies' [from other Arab countries] entrance into Palestine.

Immediately after, Palti Sela and his colleagues were able to oversee the 'orderly expulsion' of the town's people. Some were transferred to Nazareth -- still a free Palestinian city in May, but not for much longer -- some to Jenin, but the majority were driven across the nearby Jordan River onto the opposite bank [in Jordan]. Eyewitnesses remember the hordes of people from Baysan as particularly panic-stricken and cowed, hurriedly making their way in the direction of the Jordan River and from there inland to makeshift camps. While the Jewish troops were busy with other operations nearby, however, quite a few of them succeeded in returning; Baysan is very close to both the West Bank and the River Jordan and therefore slipping back unnoticed was relatively easy. They succeeded in staying on until mid-June when the Israeli army loaded the people at gunpoint onto trucks and drove them across the river once again.

....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba ["catastrophe"]. (p. 198)

al-Ramla

Source: www.palestineremembered.com [Palestinian website]

Occupation date

July 12th, 1948

Attacking Israeli force

Haganah and IZL [Zionist] forces attacked the city soon after [al-Lydd](#)'s occupation. The city encirclement and attacked [was] from two sides....

City defenders

[The city defenders were the] Transjordan army, some Arab Liberation Army, and local Palestinian militias. The people of al-Lydd and [al-Ramla](#) should be very proud of their city defenders because in April and May 1948, they launched several counter attacks on the Zionist forces, which resulted in the liberation of several surrounding villages between al-Lydd and [Jaffa](#), plus the liberation of al-Lydd train station & its airport.

Acts of terror

On February 18th, 1948, a Zionist terrorist, disguised as an Arab, planted a bomb in one of al-Ramla's Suqs (markets), which killed seven civilians and injured 45 others, many of the victims were women and children.

Ethnic cleansing

Soon after the city's occupation, the Zionists made an agreement with its inhabitants that they could stay. But soon after, the Zionists reneged on their promise and detained over 3,000 men in a concentration camp, and on the same day they started looting the city. On July 14th, 1948, the city's inhabitants were ethnically cleansed (forcible expulsion) out of the city. From the 17,000 Palestinians who used to call al-Ramla home, only 400 people were allowed to stay.

Yitzhak Rabin, the Noble Prize winner, has written in his diary soon after [Lydda's](#) and Ramla's occupation:

"After attacking Lydda [later called Lod] Ben-Gurion would repeat the question: What is to be done with the population?, waving his hand in a gesture which said: Drive them out!. 'Driving out' is a term with a harsh ring, Psychologically, this was one of the most difficult actions we undertook." ([Soldier Of Peace](#), p. 140-141)

Later, Rabin underlined the cruelty of the operation as mirrored in the reaction of his soldiers. He stated during an interview (which is still censored in Israeli publications to this day) with David Shipler from the New York Times on October 22, 1979:

"Great Suffering was inflicted upon the men taking part in the eviction action. [They] included youth-movement graduates who had been inculcated with values such as international brotherhood and humaneness. The eviction action went beyond the concepts they were used to. There were some fellows who refused to take part. . . . Prolonged propaganda activities were required after the action . . . to explain why we were obliged to undertake such a harsh and cruel action." ([Simha Flapan](#), p. 101)

Just before the 1948 war, the residents of the twin cities, Lydda and al-Ramla, almost constituted 20% of the total urban population in central Palestine, inclusive of Tel-Aviv. Currently, the former residents and their descendants number at least a half a million, who mostly live in deplorable refugee camps in and around Amman (Jordan) and Ramallah (the occupied West Bank). According to Rabin, the decision to ethnically cleanse the twin cities was an agonizing decision, however, his guilty [conscience] did not stop him from placing a similar order against three nearby villages ('Imwas, Yalu, and Bayt Nuba) 19 years later.

Refugees' migration route

On July 14th 1948, the [Zionist army] terrorized the inhabitants of al-Lydd and al-Ramla into fleeing to Ramallah via [al-Qubab](#), [Salbit](#), [Bayt Nabala](#), and Kufr Ein. Close to [55,000 people](#) clogged the roads in and out of Ramallah for weeks, where 350 Palestinians died due to exhaustion and dehydration. As the refugees were departing the twin cities, many of them, especially the women, were robbed, stripped of their jewelry and money at roadblocks that were manned by the "Jewish Army".

.... [Yigal Allon](#) explained how this expulsion had a "positive" impact on the war, at least from the hit point of view. He stated in mid-July 1948:

"clogged the routes of the advance of the [Transjordan Arab] Legion and had foisted upon the Arab economy the problem of "maintaining another 45,000 souls . . . Moreover, the phenomenon of the flight of tens of thousands will no doubt cause demoralization in every Arab area [the refugees] reach . . . This victory will yet have great effect on other sectors." ([Benny Morris](#), p. 211 & [Israel: A History](#), p. 218)

Often, the Israeli commanders on the scene were encouraged to use refugees to burden the enemy's war machine, clog their roads, divert food and other supplies away from their enemy, and to demoralize the population and the Arab armies.

....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba ["catastrophe"]. (Ilan Pappé, p. 198)

Safad

Source: Ilan Pappé's *The Ethnic Cleansing of Palestine* p. 101-102 [Israeli author]

By the time Haifa fell, only a few towns in Palestine were still free, among them Acre, Nazareth and Safad. The battle over Safad began in the middle of April and lasted until 1 May [1948]. This was not due to any stubborn resistance from the Palestinians or the ALA [Arab Liberation Army] volunteers, although they did make a more serious effort here than elsewhere. Rather, tactical considerations directed the Jewish campaign first to the rural hinterland around Safad, and only then did they move on the town itself.

In Safad there were 9500 Arabs and 2400 Jews. Most of the Jews were Ultra-Orthodox and had no interest at all in Zionism, let alone in fighting their Arab neighbours. This, and the relatively gradual way the Jewish takeover developed, may have given the eleven members of the local national committee the illusion that they would fare better than other urban centres. The committee was a fairly representative body that included the town's notables, ulama (religious dignitaries), merchants, landowners and ex-activists from the 1936 Revolt, of which Safad had been a major centre. The false sense of security was reinforced by the relatively large presence of Arab volunteers in Safad, totaling more than 400, although only half of them were armed with rifles. Skirmishes in the town had begun in early January, triggered by an aggressive reconnaissance incursion by some Hagana members into Palestinian neighbourhoods and market. A charismatic Syrian officer, Ihasn Qam Ulmaz, held the defences against repeated attacks by the Hagana's commando unit, the Palmach.

At first, these Palmach attacks were sporadic and ineffective, as its units focused their actions on the rural area around the town. But once they were through with the villages in Safad's vicinity ... they could concentrate fully on the town itself, on 29 April 1948. Unfortunately for the people of Safad, at precisely the moment they needed him most, they lost the able Ulmaz. The volunteers army's new commander in the Galilee, Adib Shishakly (to become one of Syria's rulers in the 1950s) replaced him with one of the ALA's more incompetent officers. However, it is doubtful whether even Ulmaz would have fared better in view of the imbalance of power: 1000 well-trained Palmach troops confronting 400 Arab volunteers, one of many local imbalances that show the falsity of the myth of a Jewish David facing an Arab Goliath in 1948.

The Palmach troops drove most of the people out, only allowing 100 old people to stay on, though not for long. On 5 June, Ben-Gurion noted dryly in his diary: 'Abraham Hanuki, from [Kibbutz] Ayelet Hashahar, told me that since there were only 100 old people left in Safad they were expelled to Lebanon.'

....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba ["catastrophe"]. (p. 198)

Jerusalem

Source: Ilan Pappé's *The Ethnic Cleansing of Palestine* p. 98-99 [Israeli author]

Jewish troops shelled, attacked and occupied the western Arab neighbourhoods in April 1948. Some of the richer Palestinian inhabitants of these more affluent sections had left town a few weeks before. The rest were expelled from houses that still testify to the architectural beauty of the neighbourhoods the Palestinian elite had started building outside the walls of the Old City by the end of the nineteenth century. ...

The British troops were still in Palestine when these areas were cleansed and occupied, but they remained aloof and did not intervene. Only in one area, Shaykh Jarrah--the first Palestinian neighborhood built outside the Old City's walls, where the leading notable families such as the Husaynis, the Nashashibis and the Khalidis had their domicile-- did a local British commander decide to step in.

The instruction to the Jewish forces was very clear in April 1948. 'Occupy the neighbourhood and destroy all its houses.' The cleansing attack began on 24 April 1948 but was halted by the British before it could be fully implemented. We have vital testimony of what happened in Shaykh Jarrah from the secretary of the Arab Higher Committee, Dr. Husayn Khalidi, who lived there: his desperate telegrams to the Mufti were often intercepted by the Israeli intelligence and are kept in the Israeli archives. Khalidi reports how the British commander's troops saved the neighbourhood, with the exception of the 20 houses the Hagana succeeded in blowing up. This confrontational British stance here indicates how very different the fate of many Palestinians would have been had British troops elsewhere intervened, as both the imperatives of the Mandatory charter and the terms of the UN partition resolution required them to do.

British inaction was the rule, however, as Khalidi's frantic appeals highlight as regards the rest of the Jerusalemite neighbourhoods, especially in the western part of the city. These areas had come under repeated shelling from the first day of January and here, unlike Shaykh Jarrah, the British played a truly diabolical role, as they disarmed the few Palestinian residents who had weapons, promising to protect the people against Jewish attacks, but then instantly reneged on that promise.

In one of his telegraphs in early January, Dr. Khalidi reported to Al-Hajj Amin, in Cairo, how almost every day a crowd of angry citizens would demonstrate in front of his house seeking leadership and calling for help. Doctors in the crowd told Khalidi that the hospitals were overcrowded with the injured and that they were running out of shrouds to cover the dead bodies. There was total anarchy and people were in a state of panic.

But worse was to come. A few days after the aborted attack on Shaykh Jarrah, with the help of the same three-inch mortar bombs used in Haifa, Palestinian Northern and Western Jerusalem were hammered by endless shelling. Only Shu'fat held on and refused to surrender. Qatamon fell in the last days of April. Itzhak Levy, the head of the Hagana intelligence in Jerusalem, recalls: 'While the cleansing of Qatamon went on, pillage and robbery began. Soldiers and citizens took part in it. They broke into the houses and took from them furniture, clothing, electric equipment and food.'

The entry of the Jordanian Arab Legion into the fighting changed the picture, and the cleansing operations were halted in the middle of May 1948. Some Jordanians were involved in the fighting before, as volunteers, and their contribution had helped slow down the Jewish advance, especially during the takeover of Qatamon, which involved intensive fighting with Jewish troops in the monastery of San Simeon. But despite their heroic--in the description of Levy and his friends--attempt to defend the Palestinian neighbourhoods of the west, they failed. All in all, eight Palestinian neighbourhoods and thirty-nine villages were ethnically cleansed in the Greater Jerusalem area, their population transferred to the eastern part of the city. The villages are all gone today, but some of Jerusalem's most beautiful houses are still standing, now inhabited by Jewish families who took them over immediately after their eviction--silent reminders of the tragic fate of the people who used to own them.

....

On 9 April 1948, Jewish forces occupied the village of Deir Yassin... on a hill west of Jerusalem, ...

As they burst into the village, the Jewish soldiers sprayed the houses with machine-gun fire, killing many of the inhabitants. The remaining villagers were then gathered in one place and murdered in cold blood, their bodies abused while a number of the women were raped and then killed. ...

Recent research has brought down the accepted number of people massacred at Deir Yassin from 170 to ninety-three....At the time, the Jewish leadership proudly announced a high number of victims so as to make Deir Yassin the epicentre of the catastrophe--a warning to all Palestinians that a similar fate awaited them if they refused to abandon their homes and take flight. (p. 90-91)

....

....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba ["catastrophe"]. (p. 198)

Gaza

Source: Ilan Pappé's *The Ethnic Cleansing of Palestine* p. 194-95 [Israeli author]

The two southern coastal towns of Isdud and Majdal were taken in November 1948 and their populations expelled to the Gaza Strip. Several thousands of people who had remained in Majdal were expelled in December 1949, shocking some left-wing Israelis as this was done during a 'time of peace'.

The month of December 1948 was devoted to cleansing the Negev of many of the Bedouin tribes that resided there. A huge tribe, the Tarabins, was expelled to Gaza; the army only allowed 1,000 of its members to remain. Another tribe, the Tayaha, was split into two: half of them were deported to Gaza and the other half forcibly evicted in the direction of Jordan. The al-Hajajre, whose land straddled the railway line, were pushed into Gaza by December. Only the al-Azazmeh succeeded in returning, but they were driven out again between 1950 and 1954, when they became the favourite target of a special Israeli commando force, Unit 101, led by a young ambitious officer called Ariel Sharon [later a prime minister of Israel]. In December the Israeli units also completed the depopulation of the Bersheba district that they had started in the autumn of 1948. When they had finished, ninety per cent of the people who had lived for centuries in this, the most southern inhabited region of Palestine, were gone.

....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba ["catastrophe"]. (p. 198)

Hebron

Source: Ilan Pappé's *The Ethnic Cleansing of Palestine* p. 195 [Israeli author]

Another ominous-sounding name was given to the operation in the Beersheba-Hebron area: 'Python'. Apart from the small town of Beersheba, which with its 5,000 inhabitants was occupied on 21 October, two large villages, Qubayba and Dawaymeh, were taken. Habib Jarada, who today lives in the city of Gaza, remembered the people of Beersheba being driven out at gunpoint to Hebron. His most vivid image is that of the town's mayor beseeching the occupying officer not to deport the people. 'We need land, not slaves,' was the blunt answer.

The town of Beersheba was protected mainly by Egyptian volunteers from the Muslim Brotherhood's movement under the command of a Libyan officer, Ramadan al-Sanusi. When the fighting was over, the captive soldiers and all local people the Israeli troops suspected of holding arms were rounded up and randomly fired at. Jarada remembers to this day many of the names of the people killed, which included his cousin Yussuf Jarada and his grandfather Ali Jarada. Jarada was taken to a prison camp and was released only in the summer of 1949 in a prisoner exchange following Israel's armistice with Jordan.

THE MASSACRE IN DAWAYMEH

Then there was the village of Dawaymeh, between Beersheba and Hebron. The events that unfolded in Dawaymeh are probably the worst in the annals of Nakba atrocities. The village was occupied by Battalion 89 of Brigade Eight.

....

A well-known Israeli writer, Amos Keinan, who participated in the massacre, confirmed its existence in an interview he gave in the late 1990s....

Half an hour after the midday prayer on 28 October, ...twenty armoured cars entered the village from Qubaya while soldiers attacked simultaneously from the opposite flank. The twenty people guarding the village were immediately paralysed with fear. The soldiers on the armoured cars opened fire with automatic weapons and mortars, making their way into the village in a semi-circular movement. Following the established routine, they surrounded the village from three flanks, leaving open the eastern flank with the aim of driving out 6,000 people in one hour. When this failed to happen, the troops jumped out of their vehicles and started shooting at the people indiscriminately, many of whom ran to the mosque to seek shelter or fled to a nearby holy cave, ...Venturing back into the village the next day, the mukhtar [village headman] beheld with horror the piles of dead bodies in the mosque -- with many more strewn about in the street--men, women and children, among them his own father. When he went to the cave, he found the entrance blocked by dozens of corpses. The count the mukhtar carried out told him that 455 people were missing, among them around 170 children and women.

The Jewish soldiers who took part in the massacre also reported horrific scenes....

This was the end result of the order that the commander of Battalion 89 of Brigade Eight had received from the Chief of Staff, Yigael Yadin: “Your preparations should include psychological warfare and “treatment” (tipul) of citizens as an integral part of the operation.”

....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba [“catastrophe”]. (p. 198)

Tulkarem (Tulkarm)

Source: *All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948*, ed: Walid Khalidi, 1992. Institute for Palestine Studies. 636 p.

[The town of Tulkarm was not occupied by Israel in 1948; Jordan ruled it until 1967, when it was occupied by Israel. However, many villages in its district were incorporated into Israel in the 1947-49 war. Here is the description of the village of **Fardisya**, only 2.5 kilometers away from Tulkarm:]

The village stood on the northwestern slope of a hill on the coastal plain. One could see the Mediterranean to the west, and Tulkarm, to the north, from the village. ... A side road also linked Fardisya to the Tulkarm-Qalqilya highway, which ran west of the village. The village was identified with a Crusader site known as Phardesi. In 1596, Fardisya was a village ...with a population of eighty-three. It paid taxes on a number of crops, including wheat, barley, and olives, as well as on other types of produce, such as goats and beehives.... In the late nineteenth century, Fardisya was a small village near the edge of a group of hills. ...The village houses were built along the roads to the west and south to form a triangle. A mosque named after a religious teacher, Shaykh Musa, was located on the western outskirts of the village. A spring to the north provided the villagers with drinking water. Wells were also found in the vicinity of the village. In 1944/45 a total of 384 dunums was allocated to cereals; 187 dunums were irrigated or used for orchards, of which 150 dunums were planted with olive trees.

Occupation and Depopulation

The villages in this section of the coast came under increasing pressure in April and early May 1948 from Haganah and Irgun attacks and expulsion orders. Although the events that occurred at Fardisya (and a cluster of nearby villages) are not clearly known, it is likely that its inhabitants were displaced some time before or during early April at the latest. The village's location in an area of heavy Jewish settlement would have made it prone to attacks and other forms of intimidation. By mid-May the Haganah had fulfilled its aim of "clearing" all Arab inhabitants from the coastal plain between Tel Aviv and Zikhron Ya'aqov, a settlement south of Haifa.

Israeli Settlements on Village Lands

There are no Israeli settlements on village land. Sha'ar Efrayim ..., built in 1953 to the north of the site on land that had traditionally belonged to the village of Far'un, is close to the village lands of Fardisya.

The Village Today

With one exception, all of the houses have been levelled, and rubble is scattered throughout the site, especially around the one house that has not been

destroyed. This house is rectangular and has an eastern arched entrance and arched windows. One of its rooms is partly destroyed; its ceiling is gone ...[the book has a photo, p 553]. On the western side, one can see a tomb with a headstone that bears a Qur'anic inscription. Northwest of this tomb, the village cemetery is visible. Houses from the nearby Arab town of al-Tayyiba now stand close to the site of Fardisya.

“....As 1950 began, the energy and purposefulness of the expellers finally began to wane and those Palestinians who were still living in Palestine--by then divided into the State of Israel, a Jordanian West Bank and an Egyptian Gaza Strip--were largely safe from further expulsions. True, they were placed under military rule both in Israel and Egypt, and as such remained vulnerable. But, whatever the hardships they incurred, it was a better fate than they had suffered throughout that year of horrors we now call the Nakba [“catastrophe”].” (Ilan Pappé’s *The Ethnic Cleansing of Palestine* [Israeli author] p. 198)

Palestine 1947-49

Name: _____

| Name | Attacked ? | Ordered to Leave by Zionist Forces? | People Killed? | People Fled After Hearing News? | Other? | Result (does town or village exist today?) |
|--|-----------------------|--|---------------------------|--|---------------|---|
| Your town: | | | | | | |
| Some villages in your town's district: 1. | | | | | | |
| 2 | | | | | | |
| 3 | | | | | | |
| 4 | | | | | | |
| 5 | | | | | | |

8. How Did Palestinian Culture React to the Nakba (Catastrophe)?

This lesson follows up on what happened during the Palestinian Nakba (Catastrophe) of 1947-49 by examining how three Palestinian artists reacted to it. Below are the biographies and samples of work of three very famous Palestinian artists*: Mahmoud Darwish, poet; Ghassan Kanafani, writer; Naji Al-Ali, cartoonist. Tell your students about these artists, show them examples of their work, and discuss how Palestinian history/politics/economics affected their work. Use the Art Analysis worksheet to help you. Remember that you are modeling how students can analyze the cultural works of Palestinians in the diaspora.

* More recently, there have been many female Palestinian artists as well. Nathalie Handal, Fadwa Tuqan, Suheir Hammad, and Vera Tamari are female artists featured in later lessons of this CBA.

ART ANALYSIS

NAME: _____

ARTIST: _____

TITLE OF WORK: _____

TYPE OF WORK (poem? cartoon? dance? painting? etc.): _____

DATE AND PLACE CREATED: _____

I. A. What's the overall **feeling** you get from the work?

B. What aspects of the work give you that feeling? (colors? specific words? etc.)

II. What **meaning or theme** do you think the work is conveying?

III. How does this work **connect to Palestinian culture/history/tradition/economics/politics?** (in Palestine or in the diaspora)

Source: <http://www.poets.org/poet.php/prmPID/1062>

Mahmoud Darwish

On March 13, 1941 Mahmoud Darwish was born in Al Birweh, Palestine, into a land-owning Sunni Muslim family. During the establishment of the State of Israel in 1948, his village was destroyed and his family fled to Lebanon. They returned the following year, secretly re-entering Israel.

As a young man, Darwish faced house arrest and imprisonment for his political activism and for publicly reading his poetry. He joined the official Communist Party of Israel, the *Rakah*, in the 1960s. In 1970, he left for Russia, where he attended the University of Moscow for one year, and then moved to Cairo. He lived in exile for twenty-six years, between Beirut and Paris, until his return to Israel in 1996, after which he settled in Ramallah in the West Bank.

Considered Palestine's most eminent poet, Darwish published his first collection of poems, *Leaves of Olives*, in 1964, when he was 22. Since then, Darwish has published approximately thirty poetry and prose collections which have been translated into more than twenty-two languages.

Some of his more recent poetry titles include *The Butterfly's Burden* (Copper Canyon Press, 2006), *Unfortunately, It Was Paradise: Selected Poems* (2003), *Stage of Siege* (2002), *The Adam of Two Edens* (2001), *Mural* (2000), *Bed of the Stranger* (1999), *Psalms* (1995), *Why Did You Leave the Horse Alone?* (1994), and *The Music of Human Flesh* (1980).

Darwish was an editor for a Palestine Liberation Organization monthly journal and the director of the group's research center. In 1987 he was appointed to the PLO executive committee, and resigned in 1993 in opposition to the Oslo Agreement. He served as the editor-in-chief and founder of the literary review *Al-Karmel*, published out of the Sakakini Centre since 1997.

About Darwish's work, the poet [Naomi Shihab Nye](#) has said, "Mahmoud Darwish is the Essential Breath of the Palestinian people, the eloquent witness of exile and belonging, exquisitely tuned singer of images that invoke, link, and shine a brilliant light into the world's whole heart. What he speaks has been embraced by readers around the world—his in an utterly necessary voice, unforgettable once discovered."

His awards and honors include the Ibn Sina Prize, the Lenin Peace Prize, the 1969 Lotus prize from the Union of Afro-Asian Writers, France's Knight of Arts and Belles Lettres medal in 1997, the 2001 Prize for Cultural Freedom from the Lannan Foundation, the Moroccan Wissam of intellectual merit handed to him by King Mohammad VI of Morocco, and the USSR's Stalin Peace Prize.

Darwish died on August 9, 2008, in Houston, TX, after complications from heart surgery.

In Jerusalem

by [Mahmoud Darwish](#)

translated by Fady Joudah

In Jerusalem, and I mean within the ancient walls,
I walk from one epoch to another without a memory
to guide me. The prophets over there are sharing
the history of the holy . . . ascending to heaven
and returning less discouraged and melancholy, because love
and peace are holy and are coming to town.
I was walking down a slope and thinking to myself: How
do the narrators disagree over what light said about a stone?
Is it from a dimly lit stone that wars flare up?
I walk in my sleep. I stare in my sleep. I see
no one behind me. I see no one ahead of me.
All this light is for me. I walk. I become lighter. I fly
then I become another. Transfigured. Words
sprout like grass from Isaiah's messenger
mouth: "If you don't believe you won't believe."
I walk as if I were another. And my wound a white
biblical rose. And my hands like two doves
on the cross hovering and carrying the earth.
I don't walk, I fly, I become another,
transfigured. No place and no time. So who am I?
I am no I in ascension's presence. But I
think to myself: Alone, the prophet Mohammad
spoke classical Arabic. "And then what?"
Then what? A woman soldier shouted:
Is that you again? Didn't I kill you?
I said: You killed me . . . and I forgot, like you, to die.

I Belong There

by Mahmoud Darwish

translated by Carolyn Forché and Munir Akash

I belong there. I have many memories. I was born as everyone is born.
I have a mother, a house with many windows, brothers, friends, and a prison cell
with a chilly window! I have a wave snatched by seagulls, a panorama of my own.
I have a saturated meadow. In the deep horizon of my word, I have a moon,
a bird's sustenance, and an immortal olive tree.
I have lived on the land long before swords turned man into prey.
I belong there. When heaven mourns for her mother, I return heaven to
her mother.
And I cry so that a returning cloud might carry my tears.
To break the rules, I have learned all the words needed for a trial by blood.
I have learned and dismantled all the words in order to draw from them a
single word: *Home*.

From *Unfortunately, It Was Paradise* by Mahmoud Darwish translated and Edited by
Munir Akash and Carolyn Forché with Sinan Antoon and Amira El-Zein. Copyright ©
2003 by the Regents of the University of California.

Ghassan Kanafani, a famous Palestinian author, wrote many short stories, including his most famous *Men in the Sun* in 1963. He is credited with developing the term “resistance poetry” for Palestinian poems written in the Occupied Territories. You probably won’t have time to read *Men in the Sun*, but here is a brief synopsis that you can tell your students:

Men in the Sun tells the story of three Palestinian men (representing three generations) who are all leaving their homeland to go to Kuwait to find work. They are all trying to make better lives for their families. They have to enter Kuwait illegally, so they pay a man to smuggle them in. As they cross the hot desert under the broiling sun, they must hide in the tank of the smuggler’s water truck when they come to checkpoints. At the last checkpoint, the guard keeps the smuggler in conversation for a long time, and when the smuggler finally is able to drive away and check on the men in the tank, they have died of the heat. The smuggler asks why the men didn’t knock. The reader is left wondering that too.

In the story, if the men had knocked, they would have been found, and perhaps shot. The smuggler too would have been in trouble.

What could the men have done to save themselves?

How might this be a metaphor for Palestinians in the 1960s?

The story has been cited as a metaphor for Palestinians who trusted other Arabs to help them regain Palestine. But the trust has not been rewarded by positive change.

You will find more of his works listed below this Wikipedia **biography**. Many students have found *Return to Haifa* especially compelling.

Early years

Ghassan Fayiz Kanafani was born in 1936 in the then Acre (Akka), British Mandate of Palestine. [He was killed by a car bomb in Beirut, Lebanon in 1972. He was a Palestinian writer and active in politics.] His father was a lawyer, and sent Ghassan to French missionary school in Jaffa.

During the 1948 Arab-Israeli War, Kanafani and his family were forced into exile, a part of the Palestinian exodus. Their home city became part of Israel.

The family initially fled north to neighboring Lebanon, less than 11 miles north, but soon moved on to Damascus, Syria, to live there as Palestinian refugees. Kanafani completed his secondary education in Damascus, receiving a United Nations Relief and Works Agency for Palestine Refugees (UNRWA) teaching certificate in 1952.

The same year he enrolled in the Department of Arabic Literature at the University of Damascus and began teaching in UNRWA schools in the refugee camps. Before he could complete his degree, Kanafani was expelled from the university and exiled to Kuwait for his political affiliations - [1] a result of his involvement in the Arab Nationalist

Movement (ANM), a left-wing pan-Arab organization to which he had been recruited by Dr. George Habash when the two met in 1953. Some biographers, however, do not believe Kanafani was ever expelled, but simply moved to Kuwait, where he worked as a teacher and became more politically active. In Kuwait he edited al-Ra'i (*The Opinion*), which was an ANM-affiliated newspaper, and also became interested in Marxist philosophy and politics.

In 1960, he relocated once again to Beirut, where he began editing the ANM mouthpiece al-Hurriya. In 1961, he met Anni Høver, a Danish children's rights activist, with whom he had two children. In 1962, Kanafani briefly had to go underground, since he, as a stateless person, lacked proper identification papers. He reappeared in Beirut later the same year, and took up editing the Nasserist newspaper al-Muharrir (*The Liberator*). He went on to become an editor of another Nasserist newspaper, al-Anwar (*The Illumination*), in 1967.

Involvement in PFLP

The Palestinian membership of the ANM evolved in 1967 into the Popular Front for the Liberation of Palestine (PFLP), of which Kanafani became a spokesman. In 1969, he drafted a PFLP program in which the movement officially took up Marxism-Leninism. He also edited the movement's newspaper, al-Hadaf (*The Target*), which he had founded in 1969, writing political, cultural and historical essays and articles.

Assassination

Several days after the Lod airport massacre, a picture of Kanafani together with one of the Japanese terrorists was published. On July 8, 1972, Ghassan Kanafani was killed by a bomb planted in his car in Beirut; his niece was also killed. The *New York Times* reported the following day, "Beirut Blast Kills Guerrilla Leader".

Literary production

Ghassan Kanafani began writing short stories when he was working in the refugee camps. Often told as seen through the eyes of children, the stories manifested out of his political views and belief that his students' education had to relate to their immediate surroundings. While in Kuwait, he spent much time reading Russian literature and socialist theory, refining many of the short stories he wrote, winning a Kuwaiti prize.[3]

Kanafani published his first novel, *Men in the Sun*, in Beirut in 1962. He also wrote a number of scholarly works on literature and politics. His thesis, *Race and Religion in Zionist Literature*, formed the basis for his 1967 study *On Zionist Literature*.

Considered a major modernizing influence on Arab literature and still a major figure in Palestinian literature today, Kanafani was an early proponent of complex narrative structures, using flashback effects and a chorus of narrator voices for effect. His writings focused mainly on the themes of Palestinian liberation and struggle, and often touched upon his own experiences as a refugee. He was ... a Marxist, and

believed that the class struggle within Palestinian and Arab society was intrinsically linked to the struggle against Zionism and for a Palestinian state.

Also an active literary critic, Kanafani's seminal work, *Palestinian Literature Under Occupation, 1948-1968*, introduced Palestinian writers and poets to the Arab world. He also wrote a major critical work on Zionist and Israeli literature. In the spirit of Jean-Paul Sartre, he called for an engaged literature which would be committed to change.

Influence

Kanafani is credited with having coined the term "resistance poetry" to refer to Palestinian poetry written in Occupied Palestine, a now recognized genre within the Arabic literary sphere. Mahmoud Darwish, who dedicated one of his own works, *The Palestinian Wedding*, to Kanafani, writes in an introduction to a volume of Kanafani's literary critical studies that, "It was Ghassan Kanafani who directed Arab public opinion to the literature of the occupied land [...] the term 'resistance' was not associated with the poetry until Ghassan applied it, thereby giving the term its special significance." [4]

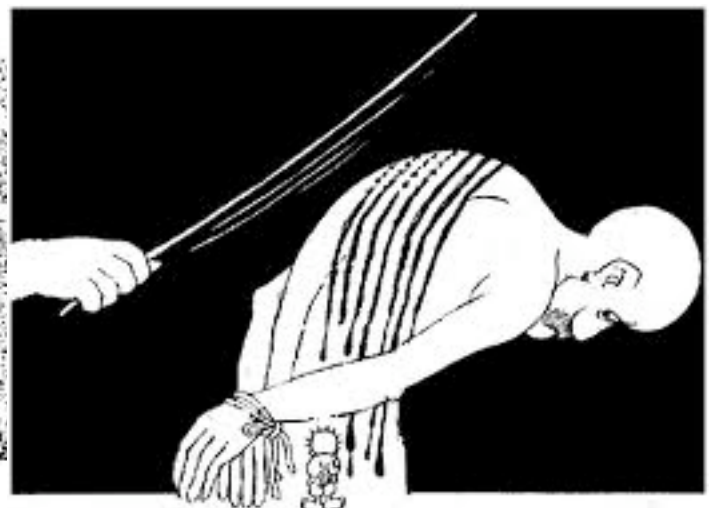
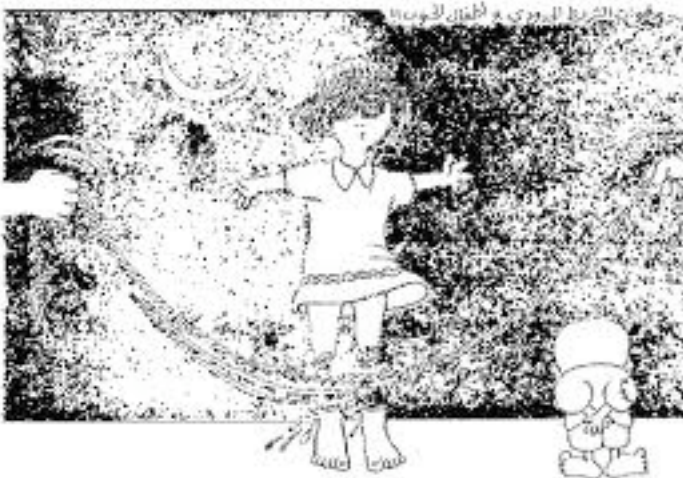
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NAJI AL-ALI -- PALESTINIAN CARTOONIST

What do you notice about these four cartoons?

Does anything recur?



Naji Al-Ali's caricatures: Historical Witness

He was critical, scathingly critical, left nothing untouched. The United States, Israel, the Palestinian Liberation Organization (PLO) all had their share of Naji Al-Ali's uncompromising, and fateful, candor. To treat your "enemy" and liberation organization on a level playing field, especially if you are a world-famous caricaturist, is more than autocracy can swallow. Al-Ali was silenced forever in London on 28 August, 1987, ... He was born in Shajara, a northern Palestinian village that fought fiercely against Israeli occupation, until its inhabitants fled to Lebanon. Shajara saw the erection of the first Israeli settlement.

Al-Ali was born in 1936[and] his family fled with the rest of the village to the Lebanese refugee camp of Ein El-Hilweh, which later figured frequently in his caricatures. In 1963, El-Ali had his first break when he started to work as a reporter for the Kuwaiti newspaper Al-Talee'ah. Al-Ali moved through several Kuwaiti newspapers before rewinding steps back to Beirut, Lebanon, to draw for Al-Safeer.

In 1982, Israel raided Lebanon to drive Palestinian Liberation Organization freedom fighters out. Al-Ali was on the run once more, heading back to Kuwait to work for the renowned Al-Qabas newspaper. In 1985, he was stationed at the paper's international offices in London, where his fate was sealed. [Al-Ali was assassinated in London in 1987. Palestinians and Israelis have been blamed for his death.]

An Enduring Figure

Among Ali-Ali's most haunting figures is Hanthala, a witness to the atrocities that befell Palestinians and Arabs alike. Al-Ali usually represents him in the foreground, hands tied behind back, shabby clothing and a few spikes of hair. Hanthala is indeed a haunting figure, a constant reminder that political agendas often fly over the masses....His icon, Hanthala, and his drawings will be a rival witness to a history painted by the mass media.

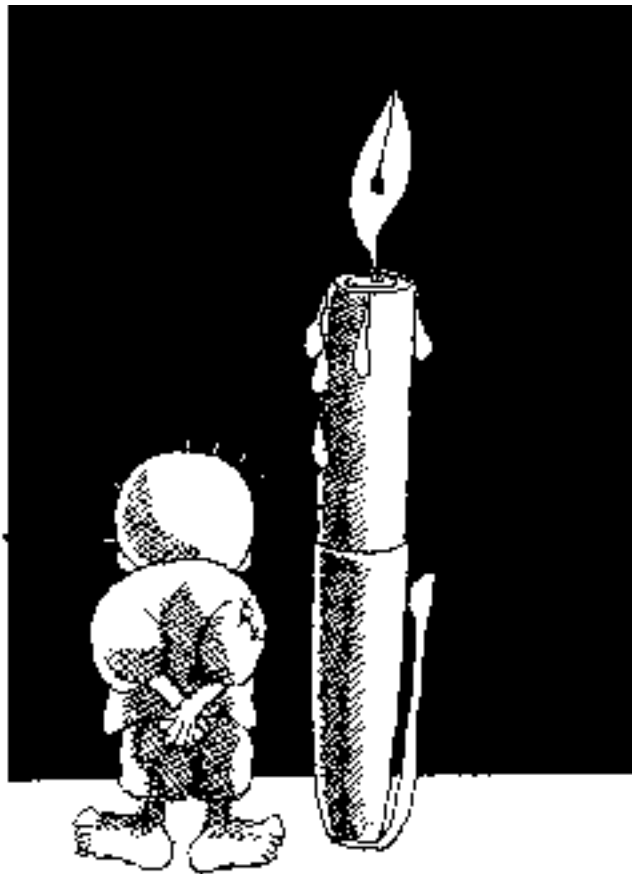
ARABIA ONLINE 12 August 1997

Source: <http://www.palestineaidociety.org/www/najiali.htm>

My signature, Hanthala: The Symbol of the Child by Naji al-Ali

....In the Gulf I gave birth to this child and offered him to the people. He is committed to the people that will cherish him. I drew him as an ugly child, with hedgehog-like hair because the hedgehog uses its hair as a weapon.

.... Hanthala was born at the age of ten and will always remain ten. At that age I left my country and only when Hanthala returns to Palestine will he grow up and exceed the age of ten. The rules of nature do not apply on him. He is an exception and things will only be natural in his case when he returns to Palestine. The child is a symbolic representation of myself and the group who lives and endures the situation we are all in. I offered him to the readers and called him Hanthala as a symbol of bitterness. In the beginning I offered him as a Palestinian child and with the development of his awareness he had a patriotic and a human outlook.

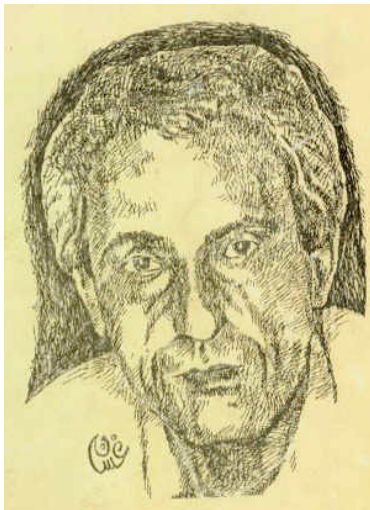


I derive my facts from the poor people. Their children died as martyrs and they still sacrifice for Palestine. I started drawing on the walls of the refugee camps and the clubs when political awareness started finding its way among the people of the refugee camps. ... My drawings are not for exhibition they are an expressive language. I gamble with my spirit to utilize them for the sake of my country and my cause. I learnt to draw in prison when other prisoners learned handcrafting, poetry etcetera, and there I drew on the walls of the prisons.

The martyr Ghassan Kanafani who visited us in the club and saw my drawings, took some of them and published them in the magazine "Freedom". This is when I felt the importance of caricature drawing. After prison I went to the Gulf. I worked as a farmer, mechanic, electrician, but drawing was my obsession. I approached the magazine "al Tali'a" in Kuwait and worked as a cleaner and editor (with all respect to the editors). We would print the words and sweep at the same time and I managed to obtain some space in the magazine.

A caricature that expresses the price of tomatoes is a political message in my opinion. I draw for Palestine. When I left Palestine and lived in the refugee camp Ein Al-Hilwe, ... my ... obsession was returning to Palestine. We were children and that did not prohibit us from thinking about our cause and ...the ways in which we would be able to return one day. Any artist will die, whenever he is placed out of his home. The artist that does not resume his work with the people will not reach his goal. I am a man who carries his tent on his back and my people are the poor....Hanthala, who I created, will not end after my end. I hope that this is not an exaggeration when I say that I will continue to live with Hanthala, even after I die.

From : "Naji al-Ali al-hadiye lam tasal ba'd" (1997, Dar al-Karmel Lilnasher wal tawzieh, Amman).



9. Palestinian Culture, Politics, and Economy in Refugee Camps in the Occupied Territories (2-3 day lesson which includes modern history)

Lesson Overview: Today's focus is on one place that Palestinian refugees now live: the Occupied Territories. Give students the *Palestinians* magazine if you are using the Trunk, otherwise, just show them the *Ibda'a* DVD. After watching and discussing, help them fill out a new chart on Palestinian culture in the Occupied Territories. Remind them of the CBA requirements and that they will be researching Palestinians in another place soon. Finally, show *Occupation 101* (or portions of it) to your students to fill in the gaps for them about what happened to Palestinians since 1948. Chapter descriptions and study questions follow. If you would rather have your students do some reading, have them read the *Nakba* booklet and do the suggested activities.

Optional: Included in the following pages is an article about a court case in which former Palestinian residents of Lifta are pressing for a halt to a luxury development planned on the site of the village. If your students want to know more about the villages and towns that they researched, you might point them to this article.

If you wish to **extend** your analysis of Palestinian culture in the Occupied Territories, see Lesson 11 for more examples of art, poems, and parkouring (there is a vimeo of Gaza youth doing this athletic movement through urban landscapes that will engage students easily).

***Ibda'a* DVD**

Show *The Children of Ibda'a* DVD (2002) (29 min.) about Palestinian refugees in the Occupied Territories who belong to a dance troupe and talk about their lives under occupation. They also return to their ancestral villages destroyed in 1947-49. The rappers in *Slingshot Hip Hop* visited Ibda'a's refugee camp (Dheisheh). Warn students that the children speak in Arabic most of the time, so your students should watch and read subtitles during the movie. Tell your students that at the end of the movie, you will ask them some questions about:

- 1. Economic situation: What did you see? what did the countryside look like? what did the refugee camp look like?**
- 2. Political situation: What problems did the refugees face?**
- 3. Society/Culture: Why do the children dance? how do you think their economic and political situation affects their dance?**

After watching the DVD, discuss the questions. Here are some ideas for the teacher:

- 1. Economic situation: What did you see? what did the countryside look like? what did the refugee camp look like?** olive trees, stony hillsides, dirty streets, graffiti, piled up garbage, barbed wire fences, no soccer fields or playgrounds or gardens, small shops, turkeys, poor schools -- no technology.
- 2. Political situation: What problems did the refugees face?** checkpoints, can't get to Jerusalem, overcrowded schools and clinics, few doctors or teachers, little access to water, settlements/settlers, unable to return to village of origin, refugees since 1948, driven out and kept out by Israelis.
- 3. Society/Culture: Why do the children dance? how do you think their economic and political situation affects their dance?** They seem to dance to feel free and to tell their family story. Help the students extrapolate: The fact that they are political refugees who live in economic poverty with political limitations makes them keep an old village dance alive and imbues it with more political meaning (remember that they wave the flag in the dance) than if they had never become refugees. The culture/social conditions are tied to politics and economics. Hard to separate.

Some notes to the teacher about the movie:

The children use "Jew" and "Israeli" interchangeably. This is unfortunate, but does not indicate a religious prejudice; several children say that they would be happy to live side by side with Jews as long as they were living in equality with the same political and economic rights.

The filmmakers took a risk in taking the children secretly back to their villages inside Israel; if discovered, the international filmmakers could have been fined or deported

from Israel and the Occupied Territories. The children could have been imprisoned (less likely if they are girls and young) or their families punished in some way (fine, imprisonment, house demolition). The grandfather indicates that he had returned to his village inside Israel. This would have been possible before the 1990s if he had gotten a work permit to work inside Israel. But he would not have been allowed to live there.

Some scenes in the Ibda'a dance imply torture. It is well-documented that a high percentage (80-90%) of Palestinians have been tortured in Israeli jails. The United Nations found Israel in violation of the Convention Against Torture for this reason. It is likely that most of the children in the movie know at least one person who has been imprisoned and tortured in Israeli jails.

Handout: Give students the handout **SOCIETY, POLITICS, ECONOMY OF PALESTINIANS OCCUPIED TERRITORIES: POST-1967**. Ask students to add details to this handout whenever they can. For instance, right now they can fill in some details about Language (Arabic), Arts (Dabke dance), and Economy (poor, refugee camps).

Optional: Have students write a reaction to the DVD. You could use any question from the discussion that seems fruitful.

Remind your students of the requirements of this CBA: students will choose members of one cultural group that reside, or have resided, in two regions or countries and analyze the contributions they have made, the economic success they have had, and the level of social and political participation they have attained."

Specifically, the CBA asks students to:

1) State a position on why Palestinians fared better in one region over another.

2) Provide reasons for your position that include:

A comparison of the cultural group's economic success in each region/country with one or more similarities and/or differences; and

A comparison of the cultural group's political status in each region/country with one or more similarities and/or differences; and

A comparison of the cultural group's social conditions in each region/country with one or more similarities and/or differences.

Tell students that they will be comparing Palestinians from Palestine pre-1947 to Palestinians somewhere else in the world now. As a class, you are comparing Palestinians from Palestine pre-1947 to Palestinians in the Occupied Territories now. Later, they will each choose another place that Palestinians have moved and research that. Show the CBA organizer and rubric for the CBA.

Model the CBA Analysis: Ask the students about economic successes/political status/social conditions for Palestinians in the West Bank. Then ask if they think these Palestinians are better or worse off (politically, economically, socially/culturally) than if they'd never had to leave their land in 1948? Ask them for similarities and differences between pre-1948 Palestinians and Palestinians in the Occupied Territories

now. Help the students see the distinction between owning land and farming it versus being dispossessed from their land and forced to move into refugee camps with little means of economic livelihood and no political power. Fill out the Culture Organizer/ Occupied Territories Post -1967. How has Palestinian culture changed since 1948? How much is due to time passing and how much is due to the move in 1948 and occupation since 1967? Begin to explore the idea of how changes have impacted Palestinian society/culture, politics, and economy.

Decide whether Palestinians have benefitted or been harmed by changes. Where did they “fare better”? Why? Obviously this is a generalization, but it is one that students are asked to make in their CBA.

Palestinians Magazine

Optional: Have students read *Ibda'a* and *Dabke Dancing* on p. 14-15 of the magazine *Palestinians*. Students can answer questions from the handout below.

There are two statements in the article about *Ibda'a* that need explanation:

First, In paragraph 2, the author says that most Palestinians “relocated to camps because they expected to win the war and drive out the Jews.” Actually, Benny Morris, an Israeli historian who wrote *The Birth of the Palestinian Refugee Problem 1947-1949*, has documented that the majority of Palestinian villagers fled due to violence or threats of violence from Zionist Jewish forces. (Because Israel had not been created yet, it is inaccurate to call these “Israeli” forces.) Students should be reminded that Palestinians did not take issue with the Jewish religion but with some Zionist Jews who wanted to create a nation-state for Jews on the land where Palestinians lived.

Second, in 1993, Israel agreed to a limited autonomy for some areas of the West Bank. It did not end its occupation. In para. 3, “Israeli’s [sic] withdrawal in 1995” means that the Israeli soldiers no longer patrolled Dheisheh on a daily basis, though the army still did enter whenever it wanted to.

After the students have read the article and answered the questions, discuss: how does this culture of dance reflect both the original, pre-1948 culture but also the experience of moving and living under occupation? Fill out more of the Culture Organizer/Occupied Territories: Post-1967. This is the model for how students will do their own research about Palestinian society in another region, so be sure the students understand how to fill out the chart.

There is a teaching guide from the publishers of this magazine. You can choose to use this to focus on some of the articles. In particular, if your students would like to explore how kids are reacting to the occupation, read about Seeds of Peace. You can also show the DVD called *Promises*.

IBDA'A QUESTIONS

Name: _____

1. Economic situation: What did you see? what did the countryside look like? what did the refugee camp look like?

2. Political situation: What problems did the refugees face?

3. Society/Culture: Why do the children dance? how do you think their economic and political situation affects their dance?

***Ibda'a: The Creation of Something New & Dabke Dancing* from the magazine
Palestinians**

Name: _____

Directions: Read the two articles on pages 14-15 and answer the questions:

Comprehension

1. What is Dheisheh?
2. Where is it?
3. Who lives there?
4. When did Ibda'a start?
5. What does Ibda'a mean?
6. What does the cultural center do?
7. Describe the dance troupe:
8. What is the dabkeh?
9. What is a derbeke? a nay?

Interpretation

10. Why was Ibda'a formed?

Analysis

11. Why and when did Palestinians move to Dheisheh?
12. How did the dabke dance originate?
13. What does the dabke symbolize?

Evaluation

14. If you lived in the refugee camp, would you want to join the dance troupe? Why or why not?

**SOCIETY, POLITICS, ECONOMY OF PALESTINIAN CULTURE
OCCUPIED TERRITORIES: POST-1967**

| Language | Food | Clothing | Arts & Sports | Customs & Religions | Political organization | Economy |
|-----------------|-------------|-----------------|------------------------------|--|-----------------------------------|----------------|
| | | | | | | |



Temporary Injunction against New Building in Palestinian Village Destroyed in 1948

[aletho](#) | March 8, 2011 at 8:08 am | Categories: [Ethnic Cleansing](#), [Racism](#), [Zionism](#), [Illegal Occupation](#), [Timeless or most popular](#) | URL: <http://wp.me/plUmC-5Nz>
By Tania Kepler for the Alternative Information Center | 08 March 2011

An Israeli court has issued a temporary injunction on selling luxury lots on the site of the historic Palestinian village of Lifta, whose residents were expelled and forced out in 1948.



Israeli Judge Yigal Marzel issued a temporary injunction on Monday (7 March) ordering the Israel Land Administration to freeze publication of the results of a tender to lease plots for building in the historic Palestinian village of Lifta.

The tender was issued following the Jerusalem Municipality approval of construction of 268 housing units, one hotel and a number of community institutions on the site of the ancient Palestinian village, the residents of which were expelled in 1948.

The petition to save Lifta was submitted on Sunday by Attorney Sami Arshid on behalf of Jerusalem activists, including descendents of Lifta, the Bnei Lifta Association, Rabbis for Human Rights and the Jafra Association.

According to the petitioners, “in the given situation and according to which the village of Lifta is an abandoned village and its original inhabitants live as refugees at a distance of only a few hundred metres from their village, it would have been befitting to abstain from all construction in the area and certainly to prevent building that would result in destruction of the village and the complete dispossession of the rights of the original inhabitants of the place”.

The petitioners further write that the “marketing of plots for building in the village of Lifta and furthermore the construction of new buildings on the village lands and in place of the existing village could thwart the ability to preserve the existing village and foil any possibility of reconstructing the historic structure of the village, and everything that is derived from this.”

Before the creation of the state of Israel in 1948, more than 3,000 Palestinians lived in Lifta, but the village was depopulated during the 1948 war and partially destroyed. It is one of the few of the 500 villages that had not been completely destroyed by Israeli forces in the time since.

The AIC spoke with Meir Margalit, a member of the Jerusalem Municipal Council, about the situation in Lifta. He told the AIC, “I am extremely fearful that Lifta will eventually turn into an exclusive neighborhood, similar to neighborhoods such as Mamilla and other places where flats were sold to Jews from France and New York. I fear that Lifta will be a ghost neighborhood.”

Numerous organisations, especially BIMKOM, Zochrot and FAST have lobbied for the village to be listed by UNESCO as a heritage site, as a symbol of reconciliation between Palestinians and Israelis, and for alternative plans they have formulated with the Land and Housing Research Centre.

Architects and Planners for Justice in Palestine in 2005 placed an [advertisement](#) in the Times, signed by over 350 architects and planners worldwide, many of them eminent figures including academics, to help save Lifta for its original Palestinian inhabitants.

Esther Zandberg in *Haaretz* has again written a moving [plea](#) for the village to be symbolically returned to those who were forcibly removed from there, instead of building 212 luxury apartments that will be bought only by Jewish people, in the proposed decade-long project (plan number 6036) that the Israel Land Administration wishes now to commence.

According to a press release from the Coalition to Save Lifta, the court petitioners have requested that the court order an annulment of the tender to sell plots in Lifta and order the Israel Land Administration to desist from any action that would damage the physical and cultural heritage of the place, until an inclusive planning process is completed that includes the area of Lifta. This would ultimately include planning for preservation of the site in accordance with professional standards and with public participation.

“There are 37 Lifta refugees in East Jerusalem and Ramallah, and we have a Lifta Association; and now the internet makes it possible to keep in touch with those that have moved further away,” said Yakub Odeh, a Lifta refugee.

“We all want to return to our village. I’m sure we can achieve our dream through peaceful means....We will never give in. They say that every human being is born in the land, but for us Palestinians, our land is born in us.”

Occupation 101: Voices of the Silenced Majority (90 minutes) (2007)

Warn students that they will see some shooting, beating, and blood, but that no one is killed on film.

Teacher warning: At about minute 44, the fundamentalist Christian community in America is linked to support for Israel. You may need to debrief this section with your students if some of them belong to this community.

This is a very visual film, covering most aspects of the conflict, and students should watch it carefully and not take notes unless they want to. You can either have them watch the entire film and discuss at the end, or you can debrief by sections. Section notes and discussion questions are provided below.

Alternatively, this film could support other lessons. Look through the notes on each section to find what you need to provide visuals and commentary for other lessons. For instance, there is a section on Rachel Corrie which could be shown on its own. And there is a section on US support for Israel. Etc.

Watch *Occupation 101* with the following questions in mind. Be prepared to discuss them at the end:

1. The film says that any violence by a large number of people is a warning that something is wrong. How is this borne out in the film?
2. What is occupation?
3. What are settlements & what impact do settlers have on Palestinians?
4. How have Palestinians reacted to occupation?
5. What is the root cause of the violence in Israel/Palestine?
6. What is the main myth about the conflict?
7. What is the American role in the occupation?
8. What can or should we do about the occupation?
9. Challenge: select three persons from the film; identify and evaluate the point of view of each, their reasoning, use of evidence, and rhetoric.

Teacher Notes and Discussion Questions on Each Film Section

Introduction to Occupation and Settlements

Minute 1-16 occupation, settlements

Discussion: What have you heard about the conflict prior to this class? What seems to be the problem in Israel/Palestine according to this film? Does this differ from anything you have heard before?

Zionism/Early History

Minute 16- 26: root cause of the violence, myth of eternal conflict, Zionism by European Jews, Palestinians already there, population changes, immigration, Balfour and McMahon agreements, British complicity, first clashes, effects of Nazi Holocaust in Europe, UN Partition Plan, superior Zionist military preparation, systematic expulsion of Palestinians, Deir Yassin, flight, Arab armies intervene after May 15, more Israeli soldiers than Arab soldiers, truce, refugees, 400/500 villages erased, UN affirms right to return of refugees v. Law of Return for Jews.

Discussion: Why did some European Jews (Zionists) want to establish a country in Palestine? How did the Palestinians feel about this? What happened?

1967 Occupation & Failure of “Peace Process”

Minute 26- 36 : 1967 war: tensions, more refugees (1/2 were 1948 refugees), Palestinians (Pal.) lived as second class citizens, occupied, UN & Arab countries champion them verbally but take no actions, 1st Intifada = Uprising, break the bones strategy, detention, torture, 1993 “peace process”, Pal. lives deteriorating in health, jobs; settlements expand, Palestinian Authority (PA) governed with no power over shrinking areas of land with permission by Israeli authority, not liberated but surrounded by an army, Palestinian officials hide the truth/police Palestinians/waste money, Hamas wins election in 2006, more demolitions, more settlements.

Discussion: What happened in 1967 (this would be a good time to refer to a map and clarify what is Israel and what is the Occupied Territories of West Bank & Gaza)? What was the Intifada? What was wrong with the “peace process”? What kind of power does the PA actually have? Why was Hamas democratically elected?

Settlements

Minute 37- 41: Take land, bypass roads are Israeli-only, Pal. day to day life very difficult, settler violence, attacks on nonviolent international observers, laws applied leniently to settlers, push Palestinians to leave country, ideological/religious settlers & majority economic settlers, government-subsidized housing.

Discussion: What are the two kinds of settlers? What impact do settlers and settlement building have on Palestinians?

Apartheid & US Support

Minute 41- 52: similar to S. African apartheid, Nelson Mandela, US is sole supporter of Israel, Congress does not debate Mid East policy with regard to Israel, AIPAC lobby, fundamentalist Christian community, American media omits information to manipulate news, all leads to bias and lack of free speech, US Aid to Israel -- the numbers, Israel

violates international law/Geneva Conventions & Security Council Resolutions, US funds Israel disproportionately, US wants to control oil-producing region.

Discussion: What are the factors that lead the US to support Israel?

Israel's Disproportionate Power & Palestinian Uprising & Economic Difficulties

Minute 52 - 1:04: why Pal. rejected an offer of about 50% of the Occupied Territories, lack of control or power, Sept. 2000 Second Intifada/Uprising, resistance to occupation, excessive Israeli force, shootings, rubber-coated metal bullets, suicide bombings, shootings at settler cars, context of brutal Israeli occupation, Israeli 5th largest nuclear power in the world, a regional superpower, not equal forces, most victims are unarmed Palestinian civilians, checkpoints, unemployment, poverty, educational closures, college students fear shootings and tanks in going to school, medical issues, lack of freedom of movement

Discussion: Why did Palestinians rise up a second time? What other impacts of occupation are there besides not being citizens of anywhere? What challenges do Palestinian schoolchildren face that are different from your own challenges? Why do some people say that Israel uses disproportionate force on Palestinians?

Gaza -- settler withdrawal but still occupied

Minute 1:04 -- 1:11: refugees, Gaza problems, 1.3 mil. Palestinians and 8000 Israeli settlers, settlers relocated and paid, Israel retains control of water, borders, electricity, airspace, over 4 mill. refugees in camps today throughout region, neighborhood demolitions, military attacks on civilian neighborhoods, traumatized children, Palestinians want international observers but Israel refuses.

Discussion: What are the problems that people in Gaza face?

International Solidarity Movement & Rachel Corrie

Minute 1:11 --1:16: International Solidarity Movement (ISM) of Palestinian/Israeli/ international human rights activists provide nonviolent international presence, Rachel Corrie - American ISMer killed by US-made Caterpillar bulldozer driven by Israeli soldier as she tried to protect a doctor's home from house demolition, footage of Rachel talking in 5th grade & interview with her parents.

Discussion: What is the ISM trying to do? What do you think of Rachel's ideas and actions? What are causes that you would work hard for?

The Wall & 2- State Problem & Resistance to Occupation

Minute 1:16 -- 1:26: The Separation Wall & its impacts, for settlement not security, problems with 2-state solution, will it be 2 prisons for Palestinians plus Israel?, Israelis who are anti-occupation, occupation causes terrorism, Rabbis for Human Rights, Yesh Gvul (Israeli soldiers who won't serve in occupied territories), resistance to violence is legitimate, debate on whether to use violence to resist, criticizing Israel is not anti-semitic, links to American War of Independence resisting British occupation, Israeli peace activists, .. during the credits, there are concluding ideas from the major speakers about what Americans can or should do to end the occupation.

Discussion: What is the problem with the Wall? How do some Israelis work to end the occupation? What do you think of Palestinian (violent/nonviolent) resistance to

occupation and what do you think of American colonial resistance to British rule?
What can or should Americans do about the occupation?

Extensions

1. Research one of these other instances of mass movements shown in the opening moments of the film:

- Irish struggles against British occupation/colonization
- Algerian struggle against French occupation/colonization
- Indian struggle against British occupation/colonization
- American Civil Rights Movement for equal rights for African-Americans/Blacks
- South African struggle against White rule/Apartheid

2. Research an aspect of the Israeli/Palestinian conflict mentioned in this film.

Note to Teachers

If students want to hear the Israeli government perspective on the occupation, please refer to the Causes of Conflict CBA which offers opposing viewpoints on all the major aspects of the occupation.

Reading the *Nakba* Booklet:

I. Read your section of the book and answer the questions. Be prepared to report to the class on your findings. Also, fill out what you can of the timeline.

A. Palestine & Palestinians p. 1-2

1. What factors would make Palestine a popular and diverse place to live/travel through?

2. Is there an ancient conflict in the area with Jews?

B. Zionism p. 3-4

3. Why was calling Palestine “a land without a people for a people without a land” untrue?

4. Why do some people argue that Zionism is racism?

C. British Mandate and the Partition of Palestine p. 5-6

5. What did UN Resolution 181 call for?

6. Why would the UN Partition Plan seem unfair to Palestinians?

7. What is “self-determination”?

D. Ethnic Cleansing 1947-49 p. 7-9

8. What had weakened Palestinians in 1936-39?

9. What was Plan Dalet?

10. What happened at Deir Yassin?

E. Refugees p. 11-12

11. Why did Palestinians leave?

- What was the “Transfer Committee”?

- What was the “Absentee Law”?

12. Where did they go?

13. Have they returned?

14. What two things does UN Security Council Resolution 194 call for?

F. 1967 War p. 13-14

15. Why did Israel attack Egypt?

16. What happened in the 1967 War?

17. What reasons did Israel have for attacking the USS *Liberty*?

G. Occupation p. 15-17

18. How do the Palestinians in the West Bank and Gaza Strip live?

19. What laws are they subject to?

20. Who is the highest authority?

21. What are “closures”?

22. Why do Palestinians not want to pay taxes?

23. Why do people say that Israel is still in “effective control” of Gaza despite its “disengagement” and removal of settlers?

Historical Timeline: Add information and details to the section you are reading:

A. Palestine & Palestinians

3000 BCE -- Canaanites living in Palestine region found _____ &

1500 BCE -- Khabiru AKA _____ also live in area

.
.
.

1800s CE-- Palestinian society has professionals, political organizations, industry including: _____

1850 CE --500,000 Palestinians in area include: 80% _____, 15% _____, 5 % _____.

B. Zionism

late 1800s -- Zionism develops in Europe where Jews are persecuted. Zionism is

-- Palestinian national liberation movement forms to end occupation by _____ & _____

1897 -- Basel Conference of Zionists calls for _____
Theodor Herzl is _____

C. British Mandate & Partition

World War I (1914-1918):

McMahon-Hussein Understanding promised Palestinians

Balfour Declaration promised Jews _____

1918 Ottoman Empire falls

1922 Palestine becomes a mandate territory of _____
Population: _____

Over the next 30 years, Jewish settlers increase by _____.

Palestinian Arabs resist with nonviolent civil disobedience and with armed revolt; so do Jewish settlers.

1936-39 British suppression of Arab revolt leaves Palestinians

1946 Irgun (Jewish terrorist group) bombs King David Hotel, killing 100

1947 -- Resolution 181 calls for _____

Population: _____ Palestinian Arabs, _____ Palestinian Jews

Jews constitute _____% total population; own _____% land, but get _____% land in UN Partition Plan. Fighting started after this Partition Plan.

D. Ethnic Cleansing

Dec. 18, 1947: _____

March, April 1947: Plan Dalet was a plan to _____

Zionist terrorist groups kill many Palestinians.

April 9, 1948 -- Irgun and _____ Gangs attack Deir Yassin, kill civilians.

May, 1948 -- Zionists were already capturing land outside the UN Partition Plan-designated Jewish state and _____ Palestinians already expelled.

May 14, 1948 -- _____ withdraws; State of _____ declared

May 15, 1948 -- Jordan, _____, _____ enter war

Aug., 1948 -- Israeli Transfer Committee

Sept., 1948 -- UN mediator, Count Bernadotte, assassinated by Stern Gang

Dec., 1948 -- Israel's Absentee Law

Dec., 1948 -- UN Resolution 194 declares that refugees should be allowed to return to their homes or receive compensation; Israel's entry into UN is conditioned on compliance with this.

January, 1949 -- armistice agreement signed: Israel had taken _____% of Palestine. _____ controlled the West Bank; Egypt controlled _____.

E. Refugees

1949 -- almost _____ Palestinian refugees driven from homes
_____ villages destroyed

United Nations establishes refugee camps in _____,
_____, _____, West Bank, and Gaza.

1953 -- Palestinian refugees began infiltrating Israel and committing acts of violent resistance.

F. 1967 War

1956 Israel invades _____, while _____ & _____ attack the Suez Canal. U. S. forces them to withdraw

1964 Palestine Liberation Organization formed

1966 Martial law is finally lifted on _____ who remain inside Israel.

1967 -- June 5 _____ attacks Egypt

June 8 Israel attacks _____, killing 34 US sailors

June 10 Israel occupies _____ & _____

(and the Sinai Peninsula, later given back to Egypt) (and the Syrian Golan Heights)

300,000 more Palestinian refugees

Khartoum Resolution: _____

G. Occupation

1967 -- Israel annexes _____

Palestinians in West Bank and Gaza are not annexed; instead they remain under martial law. Most practice “sumoud”, steadfastly remaining on their land.

1987-1993 First Intifada/Uprising: Palestinian resistance to occupation using mostly nonviolent means.

1993 Oslo Accords between Israel and Palestinians form the Palestine National Authority which has some local control, but Israeli military governor maintains highest authority.

Feb. 1994 -- massacre by Israeli settler of Palestinians at prayer

April 1994 -- first Palestinian suicide bomber

2000 Camp David

Sept. 29, 2000:--Al-Aqsa Intifada/Uprising -- Palestinian resistance to occupation, more violent than the First Intifada

2001 International Solidarity Movement to End the Occupation (ISM), nonviolent resistance to occupation, forms -- one of many such groups

2003 Road Map

March, 2003 -- American Rachel Corrie killed by Caterpillar bulldozer driven by Israeli soldier. She was volunteering with the ISM

2005 _____ Israeli settlers are moved out of Gaza, Israeli military moves to the border of Gaza, but maintains effective control of air, water, borders, and can enter at any time.

2006 Palestinians hold free and fair elections and elect Hamas.

2007 Hamas prevents Fatah coup and Hamas takes over Gaza.

2009 Operation Cast Lead: attack on Gaza by Israel -- killed about 1400 Palestinians, 13 Israelis. UN investigation by Goldstone found that Israel had committed many war crimes, Palestinians had committed a few.

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Now

There are more than 4.5 million Palestinian refugees (including descendants of the original refugees). The Gaza Strip and West Bank are still occupied by Israel.

Reading the *Nakba* Booklet II:

II. Now read the second section that your teacher assigns from the *Nakba* booklet and answer the questions. Be prepared to report to the class on your findings. You will notice that some points mentioned in your reading are already mentioned on the timeline.

1. Settlements, Checkpoints and the Wall

- a. What are some incentives for the settlers to settle in the Occupied Territories?
- b. How does the Israeli government get land for settlements?
- c. Though they may live in neighboring communities, what is different about the laws that Palestinians and Israeli settlers live under? How do their rights differ?
- d. What does international law (Geneva Conventions, etc.) say about settlers?
- e. Compare Palestinian and settlers' access to water.
- f. What and where are checkpoints? What problems do Palestinians have with them?
- g. Where is the Wall being built (find a map that corroborates this if you can)? What are the problems with the Wall?
- h. What does the International Court of Justice say about the Wall?

2. Jerusalem

- a. What happened to Jerusalem in 1947? 1948? 1949? 1967? 1980?
- b. What policies push Palestinians out of Jerusalem?
- c. What did the UN Security Council Resolution say about Israel's activities in Jerusalem?

3. The "Peace Process"

- a. For each peace plan listed below, explain what it was, and what happened:
 - 1993 Oslo
 - 2000 Camp David
 - 2003 US Road Map
- b. What is Israel's unilateral policy while the peace talks are going on?
- c. What is the Palestinians' offer?
- d. Explain Hamas and Fatah and what happened in 2006 and 2007.
- e. When would Hamas be willing to recognize Israel's right to exist?

4. Palestinian Resistance

As you read this section, keep three lists and note details for each:

- a. Israeli violence
- b. Palestinian nonviolent resistance
- c. Pal. violent resistance (soldiers & settlers)

- d. Explain: PLO, sumoud, First Intifada, Al-Aqsa Intifada, ISM, Rachel Corrie, Baruch Goldstein's attack, Palestinian suicide bombing (use the other side of the page)
- e. What does international law say is legitimate armed struggle to resist occupation?

5. Right of Return

- a. What is it?
- b. List 3 international documents that affirm it in general (for any refugees).
- c. What does UNGA Res. 194 say?
- d. Why might Palestinians not want to settle in other Arab countries?
- e. Would Palestinians have the right to take back their original homes if someone else was living in it?
- f. What would change in Israel if Palestinian refugees returned? (discuss several options, giving opinions supported by evidence)
- g. What is the Israeli Law of Return?

Nakba

The Ongoing Ethnic Cleansing of Palestine

A concise guide to history and issues

By: Haithem al-Zabri & Edward Mast

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1. Palestine & Palestinians

The West Bank, the Gaza Strip and Israel are all part of what was once called Palestine, where Palestinians have lived for thousands of years.

Palestinians claim descent from the Kena'anu or Canaanites, a loose collection of peoples who lived in the region as long ago as 3000 BCE, founding the cities of Jericho and Jerusalem, among others.

Though a small number were nomads or Bedouins, Palestinians have primarily been agricultural, village and city people, sustaining and improving the millennia-old dry-climate agriculture native to the land, as well as nurturing the orchards of ancient olive trees, some of them thousands of years old.

By the nineteenth century, the people of Palestine had a well-established society and culture that was recognized as uniquely Palestinian, with respected intellectual and professional classes, political organizations, and the beginnings of modern industry. Palestine was renowned for its olive oil industry and its citrus exports, most notably the Jaffa Orange. According to Refaat Loubani's research, in 1912-13 Palestinians exported 1,608,570 cases of oranges to Europe. In addition to abundant agriculture, the country boasted commercial, banking, and fishing industries. Factories specialized in cigarette making, tile production, iron casting, cotton processing, leather products, textile, and publications, among other products.

Ahad Ha'am, a leading Eastern European Jewish essayist who visited Palestine in 1891, tried to relay this to other Jews in Europe, by stating that *"We abroad are used to believing that Eretz Yisrael is now almost totally desolate, a desert that is not sowed But in truth that is not the case. Throughout the country it is difficult to find fields that are not planted."*

Palestine was also a strategic crossroads for merchants from Asia, Africa, and Europe, and was home to ports in Jaffa and Haifa. Various cities, including Jerusalem, Bethlehem, Nazareth, Haifa, Jaffa, Acre, Nablus, Al-Khalil [Hebron], and Gaza, were known as centers of pilgrimage, commerce, and education.

The Jewish people also have a long history in the region, claiming descent from the Khabiru or Hebrews who appeared about 1500 BCE and were rulers for some hundreds of years.

For most of the last two thousand years, Palestinian Jews were a small and accepted minority. In 1850, the population of Palestine was estimated at 500,000, of whom approximately 80% were Muslim, 15% Christian, and 5% Jewish. The current conflict is not ancient, but began in the late nineteenth century when the Zionist movement in Europe decided to create a Jewish state in Palestine.

2. Zionism

Zionism began in the late 1800's as a nationalist movement among European Jews who hoped to escape from centuries of persecution, pogroms and expulsions in Europe. At the Basel Conference, in 1897, Zionists decided to create a Jewish national state in Palestine. Since Jews constituted a small minority in Palestine, implanting a Jewish majority state would by definition require the displacement of the non-Jewish majority population. Even though a Jewish delegation to Palestine from Vienna reported back that "*the bride is beautiful, but she is married to another man,*" the Zionist movement preferred to claim that Palestine was "*a land without a people for a people without a land.*" This slogan was openly racist in denying the significance, rights, or even existence of the Palestinian people.

In Palestine, a national liberation movement was already underway. Palestinians were seeking independence from occupation by the Ottoman Turks and then by the British. Though Zionism was also conceived as a national liberation movement, Zionists pursued their plan by allying themselves with the colonial occupying powers. Zionists were essentially asking to take over the occupation from the Turks and then the British, presenting Zionism as a new European occupier, "a rampart of Europe against Asia" as founder Theodore Herzl put it. Neither Palestinian Arabs nor the majority of Palestinian Jews favored the Zionist plan.

The colonialism and racism implicit from the start in the Zionist movement, leading to the ongoing attempts to displace the Palestinian Arab population, have been the primary sources of conflict in the region.

Palestinians have been pressured for decades to accept the validity and primacy of a Jewish state, even though a Jewish state would - again, by definition - devalue the rights, needs and aspirations of Palestinians and all other non-Jews.

In 1975, the United Nations General Assembly passed resolution 3379 which "determined that Zionism is a form of racism and racial discrimination." The resolution was revoked 16 years later, due to heavy U.S. pressure.

During the early years of Zionism, some Jews rejected the plan for a national state on religious grounds. Since the founding of Israel, an increasing number of Jews have objected to the racist and oppressive actions being committed in their name.

Zionist Terror Groups

More than 57 massacres and 5,000 lives were claimed by Zionist terrorist groups such as Etzel, Hagannah, Irgun, and Lehi (also known as the Stern Gang). According to Irgun, "political violence and terrorism [are] legitimate tools in the Jewish national struggle for the Land of Israel." In 1946, Irgun bombed the King David Hotel, killing approximately 100 Britons, Arabs, and Jews. Etzel and the Stern Gang booby-trapped cars and threw grenades into busy markets in Haifa and other Arab population

centers. The Stern Gang and Irgun jointly committed the Deir Yassin massacre in April 1948. Also in 1948, United Nations peace mediator Count Bernadotte was assassinated by the Stern Gang with the direct participation of Menachem Begin and Yitzhak Shamir, both of whom went on to become Prime Ministers of Israel. Many of Israel's leaders came from these ranks.

"We shall try to spirit the penniless population across the border... both the process of expropriation and the removal of the poor must be carried out discretely and circumspectly."

Theodore Herzl, 1895 - considered the father of political Zionism

"After we become a strong force, as a result of the creation of a state, we shall abolish partition and expand to the whole of Palestine."

David Ben-Gurion, 1938 - Israel's first prime minister

"It must be clear that there is no room in the country for both people... the only solution is a Land of Israel... without Arabs. There is no room here for compromise... there is no way but to transfer the Arabs from here to the neighboring countries... not one village must be left, not one tribe."

Yosef Weitz, director of the Jewish National Fund's Land Department and founder of the Transfer Committee - "a body which would direct the Yishuv's war with the aim of evicting as many Arabs as possible" -1940

"It is not as though there was a Palestinian people... and we came and threw them out and took their country away from them, they did not exist."

Golda Meir, 1969 - Israel's fourth prime minister

3. The British Mandate and the Partition of Palestine

When the Ottoman Empire fell after World War I, the victorious European powers created new artificial boundaries and Palestine became a mandate territory of Britain in 1922. At that time, there were about 600,000 Palestinians and 60,000 Jews in the territory, half of the latter figure being Jewish settlers from Europe. Tensions had increased in November 1917 when the British Foreign Office Secretary, Lord Arthur Balfour, announced his government's support for the establishment of "a Jewish national home in Palestine." At the same time, however, the McMahon-Hussein Understanding promised Palestinian Arabs statehood if they assisted Great Britain in fighting against the Turks.

Regardless of competing promises, the number of Jewish settlers in Palestine grew ten-fold during the three decades of British rule. Palestinian Arabs resisted both with non-violent civil disobedience and with armed revolt, and they were forcibly suppressed by the British military and by increasingly well-armed Jewish militias. On November 29, 1947, the General Assembly of the United Nations - under heavy pressure from the United States government - adopted Resolution 181, which recommended dividing Palestine into two states: one Palestinian and one Jewish. At that time, there were approximately 1,230,000 Arabs and 608,000 Jews in Palestine. Jews constituted 33 percent of the total population, and owned 6.59 percent of the land, yet the U.N. Resolution allocated 54% of the territory for a Jewish state. It had become common practice in Europe after World War I to determine borders under the international principle of "self-determination", which required asking the consent of the local population. No such consent was asked of the Palestinian people.

Following the General Assembly's resolution, the Arab states proposed asking the International Court of Justice to question the legitimacy of partitioning a country against the wishes of the majority of its inhabitants. The proposal was narrowly defeated.

For all these reasons, Palestinians did not accept the partition of their homeland. They continued to demand independence, as they had done even prior to British and French promises. Zionist leaders were also unsatisfied with partition, though they accepted the Resolution as a first step toward conquering all of historic Palestine. *"The Partition of Palestine is illegal. It will never be recognized Jerusalem was and will for ever be our capital. Eretz Israel will be restored to the people of Israel. All of it. And forever."*

Menachem Begin - Nov. 30, 1947

4. Ethnic Cleansing, 1947-49

Fighting broke out between Zionist Jews and Palestinian Arabs immediately after UN Resolution 181 was announced. One of the first major assaults by Zionist/Jewish forces came on December 18, 1947, when Palmach units (the shock troops of the Zionist underground army) attacked the Palestinian village of Khissas in northern Galilee. Men, women and children were killed and wounded in the night raid. Israeli legend has it that the Zionist forces were outnumbered and outgunned. In fact, Zionist forces always had superior numbers of troops, and by the summer of 1948 they had greater numbers of weapons and armored vehicles. British suppression of the Arab revolt in 1936-39 had left Palestinian Arabs largely unarmed and leaderless. A U.S.-European arms embargo on both sides maintained this imbalance.

By May 1948, Zionist forces had already captured substantial portions of Palestine outside the U.N.-defined Jewish state, and at least 200,000 Palestinians had been expelled from their homes in what became Israel.

On May 14, 1948, Great Britain officially declared the end of British Mandate rule in Palestine. That same day, Zionist leaders declared the State of Israel, and the U.S. government recognized it within hours. On May 15, Jordan, Syria and Egypt entered the war. These Arab governments had territorial ambitions of their own --Jordan had made a secret agreement with the Zionists to divide up historic Palestine between them-- but they were also taking military action to stop the refugee crisis and to prevent the new state of Israel from conquering more land and driving out more Palestinians. The Arab Legion from Jordan, the only Arab force with battle experience, did not approach the area designated for a Jewish state.

Fighting continued until armistice agreements were signed in January 1949. The new state of Israel had conquered 78% of Palestine, with Jordan taking control of the West Bank and Egypt taking control of Gaza. Historic Palestine disappeared from the map of the world.

Plan Dalet

In March and April 1948, well before the Arab nations entered the conflict, the Zionist forces launched Plan Dalet, a systematic plan for the expulsion of Palestinians from vast areas of Palestine. The Plan was dispatched to units of the Jewish underground forces with a detailed description of the methods for the forcible eviction of Palestinian civilians. Section 3b4 of Plan Dalet details offensive operations to be carried out in the name of "defense", including:

- Destruction of villages (setting fire to, blowing up, and planting mines in the debris), especially those population centers which are difficult to control continuously.
- Mounting search and control operations according to the following guidelines: encirclement of the village and conducting a search inside it. In the event of resistance, the armed force must be destroyed and the population must be expelled outside the borders of the state.

Each unit was issued its own list of villages and neighborhoods to target in keeping with the master plan. In executing the plan, the mass expulsion was accompanied by imprisonment, and massacres and rape.

Deir Yassin

At dawn on April 9, 1948, the Irgun and Stern Gangs, led by Menachem Begin and Yitzhak Shamir, attacked the village of Deir Yassin. They blew up houses with their inhabitants inside, executed men, women and children at close range, and dumped many of the bodies into wells and into the nearby quarry. There were also reports of rapes and mutilations. Some of the villagers were able to fight back and wound some of the attackers, but the Zionist Palmach shock troops came to the aid of the Irgun and Stern Gangs. The Zionist forces then loaded some of the captured villagers onto trucks to be paraded through the streets of Jerusalem in a victory procession before returning and executing them. The Irgun and Haganah used mobile loudspeakers to broadcast news of the massacre at Deir Yassin into the Arab areas of the major cities. Similar scenarios were enacted in other parts of Palestine. Most of these operations were marked by atrocities - a fact which led Aharon Zisling, the Minister of Agriculture, to tell the Israeli cabinet in November 1948: *"I couldn't sleep all night. I felt that things that were going on were hurting my soul, the soul of my family and all of us here... Now Jews too have behaved like Nazis and my entire being has been shaken."*

"We created terror among the Arabs and all the villages around. In one blow, we changed the strategic situation."

Menachem Begin, shortly after the Deir Yassin massacre

"The cleansing of Palestine remains the prime objective of Plan Dalet."

David Ben Gurion, May 1948

5. Refugees

By 1949, close to 800,000 Palestinians had been driven out of their homes. Israeli historian Ilan Pappé has tabulated 531 villages that were destroyed. New Israeli towns were founded on many of the sites.

According to Israeli propaganda, the Palestinians had left of their own accord, or under orders from Arab leaders. The propaganda cited "Arab broadcasts" instructing people to move away so that Arab armies could "operate without interference." In fact, both U.S. and British intelligence services were monitoring all broadcasts during this period. Examination of those records demonstrates that Arab broadcasts were instructing the population to stay put, not asking people to leave. Israeli forces, meanwhile, were using threats, violence, and murder to force many Palestinians to leave their homes.

Before the war was over, the Israeli government took steps to prevent Palestinians from returning to their homes. In August 1948, a "Transfer Committee" was created to supervise the destruction of the emptied Arab villages and/or their repopulation with recent Jewish immigrants. In December 1948, Israel passed the "Absentee Law," giving legal cover to the confiscation of Palestinian properties whose owners had been expelled.

Some of the Palestinian refugees were forced elsewhere in Palestine. Most were forced out of the country altogether. The United Nations set up refugee camps in Jordan, Syria, Lebanon, and inside the Palestinian areas administered by Jordan and Egypt.

When refugees tried to cross the border back into Israel, mostly to tend their farmlands or homes, Israel treated them as criminal infiltrators and launched violent reprisals against locations in Jordan, Syria, and Egyptian-controlled Gaza. Several Israeli historians and others have concluded that not until 1953, after several years of being violently excluded and attacked by Israel, did Palestinian refugees begin infiltrating Israel to engage in violent resistance.

It is sometimes claimed that Israel absorbed Jewish refugees from Arab countries "in exchange" for Palestinian refugees. However, Palestinians were driven out starting in 1947, whereas the movement of Jewish populations from Arab countries did not begin until after the founding of Israel in 1948, with most of the movement happening in 1949 and later. Israel solicited Jews from Arab countries, even arranging for their transport and promising opportunities that were later not available. Both the inviting of Jews from Arab countries and the expulsion of Palestinians from Palestine served the Zionist goal of establishing a Jewish majority in the new nation of Israel.

U.N. Security Council Resolution 194 declared that "refugees wishing to return to their homes should be permitted to do so at the earliest practicable date and that

those choosing not to return should be compensated for their property.” The acceptance of Israel into the United Nations was conditional on Israel's compliance with this resolution. Israel has never complied. Since 1949, both the General Assembly and Security Council of the United Nations have passed many resolutions criticizing Israel. Many of these have called for the return of Palestinian refugees, and for the end of the Israeli occupation of the West Bank and Gaza. The Israeli government, while using Resolutions 181 and 194 as a legal basis for founding its state, has rejected all other U.N. resolutions as non-binding.

Palestinians are one of the largest and longest suffering groups of refugees in the world. Over 4.5 million Palestinian refugees are registered with the UN, and many more are unregistered. Many of them still carry keys to the homes from which they were expelled in 1948.

6. The 1967 War

Border skirmishes and instability increased after Israel refused to allow Palestinian refugees to return to their homes. In 1956, Israel invaded Egypt in tandem with a French-British attack on the Suez Canal, only to be forced to retreat by US President Eisenhower. Palestinians who had managed to remain inside Israel lived under harsh martial law until 1966. Israel became increasingly militarized and Arab governments continued making threats that were not supported by any serious military capability or plans. The Israeli military created provocations in what was designated by the U.N. as a demilitarized zone between Israel and Syria.

In 1967, violent rhetoric on both sides had escalated to the point where both the Arab countries and Israel had reason to fear invasion by the other. Egypt, though participating in diplomatic initiatives with the U.S., also moved troops into defensive position in the Sinai Peninsula.

On June 5, Israel launched a surprise attack on Egypt. Israel called it a preemptive strike, though Israeli military and government leaders have since admitted that they knew there was no military necessity for the attack. Five days later, Israel had achieved all its territorial objectives, including the West Bank and Gaza.

300,000 more Palestinians were driven out of Palestine to become refugees. Israel immediately began demolishing Palestinian homes for Israeli settlements. Some Israeli government officials spoke of returning part but not all of the conquered territories, but others insisted that the conquered territories would remain part of Israel forever. In response, eight Arab countries issued the Khartoum Resolution, refusing to negotiate with Israel.

USS Liberty

On June 8, 1967, Israeli air and naval forces attacked the U.S. Navy intelligence ship, USS *Liberty*, on the Mediterranean Sea. The USS *Liberty* was identified as a U.S. naval ship nine hours before the attack by Israeli reconnaissance aircraft and continuously tracked by Israeli radar and aircraft thereafter. The ship was sailing in international waters at less than five knots, with no offensive armament. Israeli forces attacked without warning and without attempting contact, killing 34 U.S. sailors and wounding 174 more. Though the U.S. government has never formally accepted the Israeli story that it was an accident, no investigation was mounted, and survivors were prohibited from telling their story.

"Message intercepts by the USS Liberty made it clear that Israel had never intended to limit its attack to Egypt. Furthermore, we learned that the Israelis were themselves intercepting communications among Arab leaders. The Israelis then retransmitted 'doctored' texts to encourage Jordan and Syria to commit their armies in the erroneous belief that Nasser's army had repelled the Israeli invaders. To destroy this incriminating evidence, Moshe Dayan [Israeli Minister of Defense] ordered his jets and torpedo boats to destroy the Liberty immediately."

--Wilbur Crane Eveland, CIA operative in the Middle East during 1967

"... the entire story [about] the danger of extermination [was] invented of whole cloth and exaggerated after the fact to justify the annexation of new Arab territories."

Mordecai Bentov, Israeli Cabinet Minister

"In June 1967, we again had a choice. The Egyptian Army concentrations in the Sinai approaches do not prove that Nasser was really about to attack us. We must be honest with ourselves. We decided to attack him"

Menachem Begin, Israeli Cabinet Minister (later Prime Minister) - August 1982

"I do not believe that Nasser wanted war. The two divisions he sent into Sinai on May 14 would not have been enough to unleash an offensive against Israel. He knew it and we knew it."

Yitzhak Rabin, Chief of Staff (later Prime Minister) - February 1968

7. Occupation

After the victory of 1967, Israel illegally annexed East Jerusalem to become a part of the State of Israel. The other conquered areas -- the West Bank and the Gaza Strip -- have never been formally annexed and so the 3.5 million Palestinians who remain there are not citizens of any country but have remained subjects of an illegal military occupation.

Under military occupation, Palestinians in the West Bank and Gaza Strip are subject to Israeli military laws. These laws closely resemble --and in some cases are exactly the same as-- the apartheid laws of old South Africa. Under military occupation:

- Palestinians have no right of free speech.
- They can be arrested without warrant or charge
- They can be held in jail indefinitely without charge or trial
- They are routinely tortured during interrogation
- They have no freedom of movement between towns
- They can be expelled from the country with no due process
- Palestinian homes can be entered and searched without warrants.

Despite the creation of the Palestinian National Authority, the Israeli military governor remains the highest authority in the Occupied Territories.

By suppressing Palestinian industry inside the West Bank and Gaza Strip, Israel kept Palestinians as a cheap labor force for Israeli industry and construction, before finally closing borders and removing even that source of income.

Since 1993, Israel has regularly implemented massive closures within the West Bank, preventing Palestinians from going to their own cities for work, as well as depriving them of access to hospitals, social services, and cultural and religious centers in Jerusalem.

Taxation Without Representation

Palestinians living in the West Bank and Gaza, though not allowed to vote in Israeli elections, are forced to pay taxes to the Israeli government. Their tax revenues are primarily spent inside Israel, not in the West Bank or Gaza. During the first Intifada, 1987-1993, many Palestinians refused to pay taxes to Israel as a form of nonviolent resistance to the Occupation.

"Why do we not pay our taxes? First, the military authority does not represent us, and we did not invite them to come on our land. Second, the collected taxes are used to increase the harsh measures against our people. Must we pay for the bullets that kill our children?"

-- Statement by residents of Beit Sahour, 1987

Gaza

In 2005, the Israeli government moved approximately 8,000 Israeli settlers out of Gaza (many of whom relocated to settlements in the West Bank) and redeployed Israeli military forces to the border. The government of Israel tried to present this as an end to the Israeli occupation of Gaza. However:

- Israel still controls Gaza's airspace, sea shore, borders and border crossings, including Gaza's border with Egypt. It has used its ability to restrict products entering or leaving Gaza, causing shortages of critically needed items, including medical and hospital supplies.
- Israeli soldiers still enter Gaza at any time and for any reason. Over 400 Palestinians were killed by Israeli soldiers in the second half of 2006 in Gaza alone.
- Israel still controls Gaza's electricity and water, and has used the ability to shut them off as a punitive measure.
- Israel still has veto power over any legislation passed by the Palestinian Authority in Gaza and the West Bank.

As defined by the Hague Regulations of 1907 and the Nuremberg Tribunal of 1948, this “effective control” of the territory still constitutes occupation, and Palestinians have continued to resist. Israel has reduced Gaza to little more than a large open-air prison under constant siege, and the Israeli military continues to invade Gaza, bombard civilian neighborhoods and infrastructure, and carry out targeted assassinations, all the while strengthening the military occupation of the West Bank with an ever-increasing network of checkpoints, walls and illegal settlements.

Dov Weisglass, Ariel Sharon's chief advisor, stated publicly [date] that *“the significance of the [Gaza] disengagement plan is the freezing of the peace process... Effectively, this whole package called the Palestinian state, with all that it entails, has been removed indefinitely from our agenda.”*

8. Settlements, Checkpoints and the Wall

4th Geneva Convention, Article 49:

"The Occupying Power shall not deport or transfer parts of its own civilian population into the territory it occupies."

Settlements

Beginning in 1967 and accelerating to the present day, the Israeli government has given financial incentives to Israeli Jewish citizens, as well as Jews living elsewhere, to move to "settlements" in the West Bank. Palestinian farmland and homes are routinely confiscated and demolished to make room for these Israeli-only settlements, along with Israeli-only highways to connect settlements to each other and to Israel proper.

Israeli settlers live under a separate set of laws from their Palestinian neighbors. Since the settlers are citizens of Israel, they possess the civil and human rights that are denied to Palestinians under the Israeli occupation.

Though settlements are illegal under the Fourth Geneva Convention, the Israeli government continues to subsidize the building of these settlements, which are placed strategically to divide, scatter, and even abolish areas of Palestinian residence.

There is wide agreement that the settlements are a major obstacle to peace.

Water

The western hills of the West Bank contain one of the major aquifers in the region, but Palestinians under Israeli occupation are allowed to consume only 11% of their natural water resources, while Israel consumes 89% of the West Bank's water. In the West Bank and Gaza Strip, per capita consumption is estimated at 60 liters per day, while in Israel it is approximately 280 liters per day.

Travel restrictions imposed across the West Bank and Gaza also severely affect Palestinians' access to fresh water. A number of settlements were deliberately constructed over key water resources, which are then confiscated for Israel by the Annexation Wall.

Checkpoints

In early 1993, even before the Oslo Accords created so-called Palestinian zones, the Israeli army began placing checkpoints throughout the West Bank and Gaza. There are now more than 600, according to the U.N.. Some of these checkpoints are like international borders, except that Israelis pass through freely and Palestinians are detained. Only 29 of these are on the Green Line (the pre-1967 border between the Occupied Territories and Israel), with the rest scattered throughout the Occupied Palestinian Territories themselves, making it impossible for Palestinians to travel from one village or city to another without passing through a security zone manned by a

hostile Israeli army. The system of checkpoints strangles the West Bank's economy, leading to increasing levels of unemployment and poverty.

The Annexation Wall

In the spring of 2002, the Israeli military began constructing a physical barrier to separate the West Bank from Israel. However, most of this barrier, often called the Annexation Wall, is not being built on the Green Line, but deep inside the West Bank. Its snaking route fences Palestinians away from major water sources and large tracts of their most fertile farmland, dividing villages, separating people from hospitals and schools, and leaving over 200,000 Palestinians on the Israeli side of the Wall but still without the rights of Israeli citizens. The International Court of Justice ruled in June 2004 that the route of the Wall is illegal and must be changed or dismantled. The Israeli Supreme Court has also ruled in more than one case that parts of the Wall are placed illegally and must be moved or dismantled. However, no enforcement has been provided for these decisions.

A recent traveler from the United States reports that "the 8 mile trip from Ramallah to Jerusalem took two and a half hours. In Ramallah, the Wall is 25 feet high, and the Israeli checkpoint is like an airport security station, though far less efficient. We lined up for a long time with Palestinians at a remote-controlled 8-foot turnstile where people had to crowd like cattle and wait for a green light to get as many through as possible before the light turned red. Once past x-ray security and more turnstiles, we boarded shared taxis for what should have been a short ride to Jerusalem. However, the Israeli military had set up an additional temporary "flying checkpoint" some 500 meters down the road, forcing several lanes of traffic down to a single lane for stopping and searching. That 500 meters took almost an hour. How do people get anywhere? How does anyone do business?"

"You know, it's not by accident that the settlements are located where they are...Come what may, we have to hold the western security area, which is adjacent to the Green Line, and the eastern security area along the Jordan River and the roads linking the two. And Jerusalem, of course. And the hill aquifer."

- Ariel Sharon - 12 April, 2001

9. Jerusalem

Under the 1947 United Nations Partition Plan, Jerusalem was declared a 'corpus separatum' to be placed under a special international regime administered by the U.N.. Israeli forces captured 85% of the city, mainly in the west, during the 1948 war while the Jordanian army took control of 11% of the city, in the east, and 4% was considered a 'no-man's land'. Over 60,000 Palestinians were forcibly expelled from their homes in West Jerusalem and 40 of the surrounding villages, which were destroyed by Israeli forces to prevent the return of their inhabitants. Israel declared West Jerusalem its capital in 1949, in contravention of U.N. General Assembly Resolutions 181 and 303.

East Jerusalem was occupied by Israel during the 1967 war, and Israel immediately expanded the boundaries of Jerusalem by annexing another large section of the West Bank into the municipal boundaries of West Jerusalem. In 1980, in contravention of international law, the Israeli government officially annexed East Jerusalem by amending Israel's "Basic Law" to extend Israeli jurisdiction to the occupied area of the city.

Since 1967, Israel has implemented policies attempting to drive out Palestinians and establish exclusive Israeli control of the city. Israeli leaders often refer to Jerusalem as "the eternal and undivided capital of the Jewish state." Policies include the confiscation of Palestinian land, demolishing of Palestinian homes, denial of building permits and residency rights, discriminatory budget allocations, and physical isolation of Jerusalem from the West Bank through the construction of settlements and the Annexation Wall.

To facilitate easy access for the illegal settler communities of East Jerusalem, a ring road is being built, connecting the various settlements to one another and to Jerusalem while encircling Palestinian neighborhoods. Some 230,000 Palestinian Jerusalemites will be severed from social and economic networks in the West Bank if they choose to remain in Jerusalem, or else face permanently losing their Jerusalem identity documents and the right to live in Jerusalem.

The U.N. recognizes East Jerusalem as occupied territory and therefore rejects Israeli sovereignty over it. U.N. Security Council Resolution 476 of 1980 "recommends that all actions taken by Israel, the Occupying Power, which purport to alter the character and status of Jerusalem have no legal validity and constitute a flagrant violation of the Geneva Convention relative to the Protection of Civilian Persons in Time of War and also constitute a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East."

10. The “Peace Process”

Many people hoped that the Oslo Peace Accords, signed in September 1993, would bring justice to Palestine and Israel. Unfortunately, this interim peace plan only created “autonomous zones” - scattered areas of limited Palestinian authority still under Israeli military, political and economic control. The Oslo Accords created a Palestinian National Authority (PNA) with no real control over Palestinian affairs, mandated to protect Israelis from Palestinians but with no authority or power to protect Palestinians from Israeli settler or military violence.

Under Prime Minister Yitzhak Rabin, the Israeli government immediately violated the agreement by accelerating its confiscation of Palestinian land for Israeli settlements. During the following eight years, the Israeli settler population doubled.

The Camp David talks of summer 2000 were promoted as containing generous new offers by Israeli Prime Minister Ehud Barak. In fact, Barak proposed nothing more than non-contiguous islands of land, surrounded and subdivided by Israeli settlements and settler highways. Instead of any real sharing of Jerusalem, only tiny locations on the outskirts of what Israel considered “Greater Jerusalem” were offered for limited Palestinian control. A token offer of return was made for a few thousand Palestinian refugees. Barak's offers were intended as the final status agreement, but contained neither independence nor self-determination for the Palestinian people. Meanwhile, during Barak's administration, Israeli settlement building accelerated.

The U.S. government has consistently supported Israel and Israeli policy, giving several billions of dollars of aid each year to Israel in the form of direct aid, weapons shipments, loan guarantees, and weapons contracts. The U.S. government has repeatedly vetoed U.N. Security Council resolutions critical of Israel, and has pressured other countries to refrain from reprimanding Israel for its policies or actions. In spite of this clear bias, the U.S. government insists on acting as the primary, and often sole, broker for continued Israeli-Palestinian negotiations.

In 2003, the US proposed a vague and contradictory “Road Map to Peace”. This proposal, though calling for a Palestinian state and the dismantling of some Israeli settlements, fails effectively to address Palestinian human rights, Israeli violence, the imbalance of power, the right of return, and other key issues that must be resolved in order to reach a just peace. The government of Israel first refused to accept the plan, and then demanded a long list of revisions, including removing the phrase “Palestinian state” and replacing it with “Palestinian entity”.

The government of Israel is meanwhile pursuing a unilateral policy which would turn the Annexation Wall into the permanent western border between Israel and a Palestinian “entity”, while also annexing the Jordan Valley as a “security zone” on the east side of the West Bank. The plan would remove some 60,000 Israeli settlers from scattered outposts in the West Bank, while consolidating and annexing the rest of the

Israeli settlements with the total population of 370,000. This would leave Palestinians imprisoned on something less than 40% of the West Bank, divided into two or more non-contiguous reservations.

The Palestinian Generous Offer: 78% of Historic Palestine

In the 1970s, the Palestine Liberation Organization (PLO) began offering an historic compromise: Israeli sovereignty on 78% of historic Palestine, and a Palestinian state on the remaining 22% , comprising the West Bank and Gaza, as called for by U.N. Security Council Resolutions 242 and 338, with the right of return or compensation for Palestinian refugees recognized and implemented according to U.N. Resolution 194. This offer became a formal part of the PLO platform in 1988. Israel responded by calling this a dangerous “peace offensive” and began encouraging Hamas and other groups to undermine the PLO. Nonetheless, both the PLO and the Palestinian National Authority have stood by this offer for decades.

Though most Palestinians in the West Bank and Gaza Strip have supported this proposal for years, many are becoming dissatisfied with it. The Annexation Wall, the permanent structures of many of the checkpoints, and the ever-expanding network of Israeli settlements, along with the ongoing battering and dismantling of Palestinian infrastructure, have made it difficult to see how a viable Palestinian state can be developed in the remains of the occupation.

Hamas

In the internationally-monitored Palestinian election of 2006, a majority of seats in the Palestinian Authority were won by Hamas, a political militant organization whose charter calls for an Islamic state in all of historic Palestine. In the early days of Hamas, the government of Israel encouraged the growth of the organization, hoping to create internal conflict and undermine secular resistance movements such as the PLO. Hamas' rise to power in the Palestinian Authority has nonetheless created grave concerns in Israel.

However, even before the election Hamas had been moderating its platform. For years Hamas officials have stated that Hamas would negotiate a two-state peace solution if Israel will end the occupation and withdraw fully to pre-1967 borders. The militant wing of Hamas declared a unilateral cease-fire early in 2005, which lasted well into 2006, despite continued Israeli assassinations and murders of Palestinian civilians. More recently, Hamas has stated its willingness to recognize the right of Israel to exist once Israel recognizes the right of a Palestinian state to exist.

The government of Israel, with U.S. government support, has refused to negotiate with the Hamas-led Palestinian Authority. The governments of Israel, the U.S., and the European Union have initiated an embargo of funding, supplies and fuel to the West Bank and Gaza Strip, accelerating an already-mounting crisis of hunger and lack of medical supplies.

The U.S. and Israeli governments have encouraged anti-Hamas factions -- mainly Fatah, the previous ruling party -- to unseat Hamas, and have supplied weapons for a forceful takeover. In June 2007, Hamas forces in Gaza mounted a surprise attack on a Fatah weapons stockpile and took control of the Gaza Strip. While falsely portrayed by Western media as a coup by Hamas, it was actually an attempt by Hamas to prevent a U.S./Israeli backed coup by Fatah. At the same time, some Palestinians have reported excessive acts of punitive violence by members of Hamas during and following the attack.

Many Palestinians are profoundly discouraged and even contemptuous of the spectacle of factional violence with nothing more at stake than the limited illusory power of the PNA.

11. Palestinian Resistance

For over a century, Palestinians have resisted conquest and occupation by both nonviolent and armed struggle. Early in the 1900's Palestinians used mass demonstrations, general strikes and tax resistance to protest British support for the Zionist movement, along with armed struggle and open revolt.

After the disasters of 1948 and 1967, some Palestinians turned to militant actions which included the targeting of civilians. The majority of Palestinians resisted by practicing *sumoud*, meaning a steadfast refusal to leave their land, even when the oppression was most difficult.

In 1987, after decades of *sumoud* and failed hopes that the international community or the Palestinian leadership in exile might right the injustices of occupation and dispossession, Palestinians in the West Bank and Gaza took matters into their own hands in a widespread popular uprising.

The First *Intifada* ("shaking off" or Uprising) began in December 1987 after an Israeli vehicle ran down and killed four Palestinians in Gaza. Organized through networks of neighborhood committees and unions, including women's organizations, the primarily nonviolent uprising spread throughout the Occupied Territories, challenging the Israeli military occupation with tax revolts, general strikes, boycotts, home education, "victory gardens" and protests. The First Intifada brought positive world attention to the Palestinian plight, and ended with the signing of the Oslo Accords. Many Palestinians hoped that their own nation-state was about to begin, but soon recognized they were mistaken, as settlement expansion continued.

On September 29, 2000, one day after Ariel Sharon's inflammatory visit to the Haram al-Sharif in Jerusalem --which contains the Dome of the Rock and the Al-Aqsa Mosque-- Israeli troops fired live ammunition into a crowd of unarmed Palestinian protestors in front of the Al-Aqsa Mosque. Four people were killed and many more wounded. A few days later, thirteen Palestinians were killed inside Israel when Israeli troops opened fire on another crowd of unarmed demonstrators.

Palestinians were already frustrated and angry at what they perceived as the lack of Israeli good-faith negotiations toward a just peace, and these killings ignited the Second Intifada, also known as the Al-Aqsa Intifada. The Israeli government responded with disproportionate and lethal force, often shooting demonstrators fatally in the head and attacking villages with American-made helicopters and rockets. The escalating violence of the Second Intifada claimed thousands of Palestinian lives and injured many more. Thousands were rounded up in mass arrests and held without charge.

Israeli military violence against Palestinian civilians escalated sharply in the period 2002-03, and included attacks on Palestinian cities. Palestinian National Authority

(PNA) offices and police headquarters were destroyed, ending the Authority's already limited ability to administer its enclaves as provided under the Oslo Accords. Thousands of homes were damaged or demolished, electricity and water were cut, and access to medical care was severely limited. Several years later, Israeli military vehicles continue to patrol Palestinian cities, restricting the movement of Palestinians by imposing curfews and checkpoints, demolishing homes, and carrying out assassinations and random killings.

Israeli state violence during its occupation of Palestinian land has been responsible for the great majority of deaths and injuries in the conflict. Much of this violence has been directed at unarmed civilians and meets the definition of terrorism, commonly understood as violence against civilians for a political purpose. One clear case of Israeli state terrorism, for example, occurred when an Apache helicopter dropped a one-ton bomb on an apartment building in Gaza City in 2002, killing 15 people including women and children.

The Israeli human rights organization B'Tselem reported in October 2001 that "the IDF continues to employ a policy of 'an easy trigger-finger' and demonstrates a disregard for human life," and in March 2002 that "In every city and refugee camp that they have entered, IDF soldiers have repeated the same pattern: indiscriminate firing and the killing of innocent civilians, intentional harm to water, electricity and telephone infrastructure, taking over civilian houses, extensive damage to civilian property, shooting at ambulances and prevention of medical care to the injured."

Israeli state terrorism has extended beyond its army and police actions to protecting the violence perpetrated by settlers. Israeli settlers, though civilians, are allowed to carry weapons in the Occupied Territories. Settlers confiscate homes, build roadblocks, shoot cars and water drums, and carry out brutal and lethal attacks on Palestinians. Though sometimes the Israeli army restrains settler violence, often they just stand by or even impose restrictions on Palestinians in response.

International law also forbids occupying powers from launching armed reprisals against the occupied population. While the right of self-defense is universally supported, Israel's military also violently maintains an illegal occupation, consistently attacks civilians, and participates in acts intended to destroy the means of living for Palestinians.

In 2001, the nonviolent, Palestinian-led International Solidarity Movement to End the Occupation (ISM) called for internationals to join Palestinians in nonviolent resistance to the Israeli occupation. Internationals from all over the world have stood with Palestinians while dismantling roadblocks, harvesting olives, walking through curfews to school, riding on Jewish-only roads, and protecting homes from demolition. It was during such an action that American college student Rachel Corrie was crushed by a Caterpillar bulldozer driven by an Israeli soldier. Since her death in March 2003, several other ISM activists have been shot by Israeli soldiers, and ISM offices have

been ransacked. Israeli officials routinely deny entry into Israel to those suspected of working for the human rights of Palestinians.

Palestinians resisting ethnic cleansing and occupation have employed armed struggle as well as nonviolence. While the Geneva Conventions and other international legal principles support the right to resist military occupation and dictatorship “by any means at hand” including armed struggle, international law also demands that combatants only attack other combatants and take all measures to avoid attacking civilians. Some Palestinians believe that attacks on Israeli civilians are justified as forms of resistance. Other Palestinians are driven to support these attacks because of despair, lack of other means of resistance, and the constantly mounting numbers of Palestinian non-combatant men, women and children being killed by the Israeli military and settlers. Other Palestinian attacks are aimed at Israeli soldiers, in what international law considers “legitimate” armed struggle. The PLO mounted attacks at both soldiers and civilians after its inception in 1964, though formally renouncing armed struggle in 1993. The first Palestinian to kill himself and Israelis with a bomb strapped to his body did so in April 1994, in response to the Israeli terrorist attack committed by Baruch Goldstein forty days earlier. In retaliation for massive Israeli assaults, some Palestinians have resisted the occupation by attacking unarmed civilians inside Israel.

A vast majority of Palestinians have never resorted to any kind of violence to resist the occupation, but continue to use steadfastness and nonviolence to struggle against Israel’s military occupation and ongoing attempts to dispossess the Palestinian people.

12. The Right of Return

The general right of return is affirmed in numerous human rights and international law documents, including:

- The Universal Declaration of Human Rights (1948), Art. 13(2): “Everyone has the right to leave any country, including his own, and to return to his country.”
- The International Covenant on Civil and Political Rights, Art. 12 (4): “No one shall be arbitrarily deprived of the right to enter his own country.” This allows those outside their own country to return for the first time, even if they were born elsewhere and would be entering for the first time, so long as they have maintained a “genuine and effective link” to the country and have not renounced their ties to it.
- Convention on the Elimination of All Forms of Racial Discrimination. (Art. 5 ii)
- The 1951 Convention Relating to the Status of Refugees (Art. 1.C), focuses on return as the preferred option for refugees by ending protection of refugees only once the refugees have voluntarily repatriated.
- The right of return is a general principle in international law and has been affirmed by the American and European Human Rights Conventions (Art. 22(5); and 4th Protocol respectively), and by the European Union and the European Court of Human Rights in cases involving Cyprus, Bosnia, Croatia, Kosovo, Uganda, and East/Central Europe. Palestinians have a specific right of return according to the United Nations:

- UN General Assembly Resolution 194 III in 1948 provided that Palestinian “refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return....” (Art. 11). Resolution 194 has been reaffirmed more than 100 times by the General Assembly in other resolutions including 513, 2452, 2936, and 3236.

It is sometimes argued that Arab countries should assimilate the Palestinian refugees. However, while sharing some basic elements of language, religion and culture with the Arab Countries of the Middle East and North Africa, Palestinians have their own distinct culture, traditions, dialect, and history. Palestinians are as distinct from Egyptians or Saudis as Poles are distinct from Czechs or Bulgarians. Arab countries have resettled and granted rights to many Palestinians, but most Palestinian refugees and most Arab governments have opposed permanent resettlement, assimilation and naturalization, preferring to adopt policies that preserve Palestinian identity and refugee status. Palestinians have received varied treatment in Arab host countries, often unacceptable and inhumane; but the great majority of Palestinian refugees, Arab people, and Arab governments are in agreement that the ultimate responsibility for the Palestinian refugee problem lies with Israel.

The Right of Return does not mean the destruction of the State of Israel. While many people do not believe that any ethnic group has the right to guarantee an ethnic majority in a nation-state, and therefore do not believe that Israeli Jews have the right to demand a perpetual Jewish majority, nonetheless even those who support a

Jewish majority in Israel should be able to accept the Palestinian Right of Return, since acceptance of this right will not necessarily overturn the Jewish majority in Israel.

- While all refugees must be given the right to return, not all will choose to exercise that right.
- The two-state solution, supported by many Palestinians and Israelis, would allow many Palestinian refugees to resettle inside the Palestinian state. Many other refugees would choose to stay where they are.
- Even if two million Palestinians from refugee camps returned to Israel, the total Israeli Palestinian population would still be a minority of some three million, with Israeli Jews a clear majority of over five million.
- The Right of Return does not mean that individual Israelis must give up their homes. In other refugee return situations, the right of return has been interpreted to mean that, if a former home no longer exists or is occupied by an innocent third party, return should be permitted to the vicinity of the former home.

The return of Palestinian refugees to Israel is not an issue of immigration, but rather of undoing an historical injustice. Once the State of Israel acknowledges its primary responsibility for the creation of the Palestinian refugee problem, Palestinians and Israelis can negotiate in good faith to find ways to implement the Right of Return so that self-determination and security for both peoples are not undermined.

The Law of Return

Israel's Law of Return allows Jews anywhere in the world to receive immediate Israeli citizenship with all its privileges, simply by setting foot on Israeli soil. Meanwhile, millions of Palestinians outside Israel are not allowed to return to their home, and Palestinians inside Israel are treated as second-class citizens or worse.

13. International Solidarity / Activist Guide

Activist groups all over the world are doing solidarity work for Palestine, though much more is needed in order to effect tangible change. Everyone can help a little, and here are some suggestions.

1. Education:

Many people, especially in the United States, are simply unaware of the basic facts of conquest, occupation and ethnic cleansing in Palestine. Israel's propaganda machine has effectively controlled public perception of the conflict, and many people believe that Israel is simply "defending itself." It is crucial to understand the realities of the situation and share them with as many people as possible. Recommended sources: ElectronicIntifada.net, PalestineChronicle.com, PalestineInformation.org

2. Media Lobbying:

The media, particularly in the U.S., has taken a decidedly biased position, and is generally enabling Israeli propaganda to continue influencing the public's views. It is important to voice your complaints to the media: write op-eds or letters to the editor, complain to readers representatives, talk to the editors and, if needed, arrange protests or boycotts of the targeted publication. Recommended sites: PMWatch.org, IfAmericansKnew.org

3. Political Lobbying:

Many governments of the world, contrary to their constituents' wishes, support Israel's ongoing violations of human rights. Even European countries, which are seen as having a more balanced position, continue supplying Israel with weapons. It is very important to voice our positions to elected representatives and let them know that there is strong opposition to their support of Israeli criminal policies and actions. Recommended sites: EndTheOccupation.org, ADC.org, Al-Awda.org

4. Boycott, Divestment, Sanctions:

Economic pressure can be a powerful tool. Boycotting Israeli products and academic and cultural institutions; divesting from companies that sell weaponry to Israel for military occupation; sanctions from other governments against Israel; all are urgently needed campaigns to bring Israel in compliance with international law and create the conditions for the requirements for a just peace. Recommended sites: BDS-Palestine.net, PACBI.org

5. Visit Palestine:

Nothing can match the first-hand experience of visiting Palestine to learn about the issue. There are many opportunities for study, internships, activism, witnessing or tourism.

Recommended sites: Palsolidarity.org, ATG.ps, SirajCenter.org, CPT.org, Birzeit.edu

6. Humanitarian Assistance:

With the Israeli economic strangulation of the Occupied Territories, unemployment has reached unprecedented levels. Ongoing home demolitions have made thousands of Palestinians homeless. Agriculture, healthcare, education, and virtually every other aspect of Palestinian life have been attacked, with children especially impacted.

There is strong and immediate need for many kinds of humanitarian relief.

Recommended sites: KinderUSA.org, PCRF.net.

7. Displaying Solidarity:

Wearing a kuffiya or a t-shirt that reads "Free Palestine", displaying the Palestinian flag at demonstrations, having bumper stickers on our cars: all help relay the message that there is support for Palestinian rights. Clear public signals strengthen our voice, as well as raise the morale of the Palestinian people and of activists working to support these rights.

Recommended site: PalestineOnlineStore.com

14. Calendar of Palestinian History

January 7 - Martyr's Day
February 23 - Hebron massacre (1994)
March 16 - Rachel Corrie murdered (2003)
March 26 - Camp David Accords (1977)
March 30 - Land Day (1976)
April 3 - Jenin Massacre (2002)
April 5 - Child's Day (Palestine)
April 9 - Deir Yassin Massacre (1948)
April 16 - Arab Revolt (1936)
April 16 - Abu Jihad assassinated (1988)
April 17 - Prisoners' Day (Palestine)
April 18 - Qana Massacre (1996)
May 11 - Israel admitted to UN (1949)
May 14 - Israel declares itself an independent state (1948)
May 15 - Nakba Commemoration (1948)
June 2 - PLO founded (1964)
June 5 - Israel occupies West Bank and Gaza (1967)
June 20 - World Refugee Day
June 28 - Israel annexes East Jerusalem (1967)
July 8 - Ghassan Kanafani assassinated (1972)
July 9 - International Court of Justice declares route of Israeli wall illegal (2004)
July 15 - Israel initiates "Law of Return" (1950)
July 22 - Israeli terrorists blow up King David Hotel (1946)
July 29 - UN calls for an independent Palestinian state (1980)
August 12 - Tal Al Za'tar massacre (1976)
August 12 - UN passes Fourth Geneva Convention (1949)
August 27 - Abu Ali Mustafa assassinated (2001)
August 29 - Naji Al-Ali assassinated (1987)
August 31 - Al-Bureij Refugee Camp massacre (1953)
September 13 - Oslo Accords signed (1993)
September 15 - Sabra and Shatilla massacre (1982)
September 17 - Count Bernadotte assassinated (1948)
September 29 - Second Intifada begins (2000)
November 2 - Balfour Declaration (1917)
November 11 - Yasser Arafat dies (2004)
November 29 - UN issues Partition Plan (1947)
November 29 - International Day of Solidarity with the Palestinian People
December 9 - First Intifada erupts (1987)
December 10 - International Human Rights Day
December 11 - UN Resolution 194 (1948)
For information on each of the dates above, please visit palestinecalendar.org

10. Preparing Students for Individual Research

Tell students: We have been doing a unit/CBA about a culture and what happens to those people when they move, either voluntarily or forced by natural or human causes. We looked at Palestinian society/politics/economy pre-1948 and then at what happened when some of those people had to move to the West Bank. We looked at how different their lives were socially, politically and economically in Deheisheh refugee camp. We looked at the culture of resistance and memory that the refugees created through dance. Now I'll show you a clip from a Palestinian-American poet named Suheir Hammad. This will give you a feel for the culture of Palestinian-Americans and some obstacles that they have had to overcome. After that, you will choose a place that Palestinian refugees and immigrants have moved to and begin your own research into their new political, economic, and social situation.

After **showing/playing this clip**, ask your students to **discuss** what they can tell about obstacles that Suheir and her family have had to face in coming to their new land. What feelings and ideas did her poem evoke. Does anyone have any personal stories that this poem evoked? You can use the Art Analysis worksheet below to discuss the poem.

Other Palestinian artists in the United States of America are also included towards the end of this lesson, should you wish to look at them with your students.

After modeling an analysis of what Palestinian culture in another country can show us, prepare your students for their own research by giving them the Society/Politics/Economics **chart** below and asking them to **read the article "Palestinian Refugees Living in Diaspora"** about where Palestinians immigrated. Here is a list of countries where there are (or were) significant Palestinian immigrant/refugee populations. Each student can choose one country to research the Palestinian population (you could have some students double up, or you could add some more Gulf States if you have more students):

United States of America, Canada, Syria, Lebanon, Jordan, Iraq, Kuwait, Libya, Saudi Arabia, Egypt, Germany, Norway, Sweden, Denmark, the Netherlands, Chile, Brazil, El Salvador, Honduras, Peru, Australia

Ask students to notice whether the Palestinian communities mainly formed before or after 1948 (you might expect the immigrant communities that voluntarily immigrated before 1948 to be more assimilated, accepted, and better off in their new country).

Finally, help students research by giving them the **Research Notes** questions. You can find more organizational help with research and rubrics on the Cultural Interactions CBA website: <http://www.k12.wa.us/SocialStudies/Assessments/HighSchool/HSGeo-CulturalInteractions-CBA.pdf>

SUHEIR HAMMAD LESSON -- PALESTINIAN-AMERICAN POET

Go online to <http://pulsemedia.org/2009/05/26/suheir-hammad-in-palestine-poetry/> and play *This Is to Certify That My Mother is Now Natural* by Suheir Hammad (give students the handout below for lyrics).

Wikipedia's biography on Suheir says in part: "Suheir (born October 25, 1973) is a Palestinian-American poet, author and political activist. She was born in Amman, Jordan. Her parents were Palestinian refugees who immigrated along with their daughter to Brooklyn, New York City when she was five years old. Her parents later moved to Staten Island. As an adolescent Hammad was heavily influenced by Brooklyn's vibrant Hip-Hop scene. She had also absorbed the stories her parents and grandparents had told her of life in their hometown of Lydda, before the 1948 Palestinian exodus, and of the suffering they endured afterward, first in the Gaza Strip and then in Jordan. From these disparate influences Hammad was able to weave into her work a common narrative of dispossession, not only in her capacity as an immigrant, a Palestinian and a Muslim, but as a woman struggling against society's inherent sexism and as a poet in her own right. When hip-hop entrepreneur Russel Simmons came across her piece entitled 'First Writing Since,' a poem describing her reaction to the September 11 attacks, he signed her to a deal with HBO's Def Poetry Jam. She recited original works on tour for the following two years. She is now working on her third publication which will be a book of prose. "

Use the Art Analysis sheet below to discuss the poem and what it might tell you about Palestinian culture/society in the American diaspora.

THIS IS TO CERTIFY THAT MY MOTHER IS NOW NATURAL

by Suheir Hammad

Complexion Medium Certified

not too sweet not quite hot not too black not quite white

what was so middle about her

hands detangled parted and quilted

thick black waves

into braids rolled

grape leaves with style and speed

scrubbed ovens knees and backs of ears

clean with love nails always looked neat

but on closer inspection chipped and tugged tired

her voice singing um kolthom to foreign raised ears

Certified Citizen Natural Complexion Medium

how would hips be categorized

childbearing

or nose semitic

would your butt be your

african trait eyes indian hair mulatto tongue arab

mama you natural woman

of sun water air

given a nation though no land

palestinian woman loss embroidered on your forehead

more than thin -ass pieces of paper which

never certify your aspirations

dreams heartbreaks

you can make vegans eat your lamb with relish

rip your heart out to feed your man

you who makes rhinestones

sparkle diamonds sequin your daughters' ears with your laugh
memorized (but didn't have) dead presidents backwards
and forwards for citizenship a place to lay your head
but always told us
take me home when i'm dead
woman natural medium middle to nothing
never can they certify
what they don't
understand

ART ANALYSIS

NAME: _____

ARTIST: _____

TITLE OF WORK: _____

TYPE OF WORK (poem? cartoon? dance? painting? etc.): _____

DATE AND PLACE CREATED: _____

I. A. What's the overall **feeling** you get from the work?

B. What aspects of the work give you that feeling? (colors? specific words? etc.)

II. What **meaning or theme** do you think the work is conveying?

III. How does this work **connect to Palestinian culture/history/tradition/economics/politics?** (in Palestine or in the diaspora)

Directions: Read this overview of Palestinians in diaspora (living outside their homeland). Underline details about the politics, economics, or society/culture of Palestinians living in other countries.

Source: <http://www.palestine-pmc.com/details.asp?cat=3&id=1228>

Palestinian Refugees Living in Diaspora 23/03/2008

The Institute for Middle East Understanding (IMEU)

<http://imeu.net>

MARCH 20, 2008

BY Ingrid Jaradat Gassner*

Sixty years ago, prior to the establishment of Israel and the Palestinian Nakba (catastrophe) in 1948, the overwhelming majority of the Palestinian people were living in their homeland Palestine. Today the Palestinian population worldwide is estimated to be 10.1 million,ⁱ [little Roman numerals indicate endnotes] with more than half (approximately 5.2 million) living in the diaspora. ...[T]he term diaspora commonly carries a sense of displacement and describes a population that finds itself separated from its national territory. Diaspora communities usually have a hope or desire to return to their homelands at some point. Along similar lines, the term "exile" is used to describe a form of punishment and an explicit denial of the right to return. When a large portion of a nation is exiled, it can be said that the nation is in exile or diaspora. Palestinians are such a nation.

Who are Diaspora Palestinians?

Only 29 percent of the Palestinian population today have never been forcibly displaced, and most of those reside in the occupied West Bank and Gaza Strip (OPT) and in Israel. Approximately 71 percent of the Palestinian people are refugees and internally displaced persons. It can be assumed therefore, that the overwhelming majority of the Palestinians in the diaspora are refugees.

The Palestinian diaspora is composed mainly of those displaced or expelled from their homes in the shadow of the 1948 War (the Nakba) and their descendants, including 2.7 million currently registered with UNRWA in Jordan, Syria, and Lebanon. It also includes Palestinians (approximately 950,000) who became refugees in the context of the 1967 War, and those who were staying abroad during the two wars in Palestine. The number of those abroad during the 1967 War is estimated to be 60,000,ⁱⁱ whereas numbers for 1948 are unknown. Most of them were unable to return to their places of origin in Israel and the OPT following the cessation of hostilities, and they became refugees "sur place". More Palestinians have joined the diaspora during the four decades of Israel's military occupation. Estimates of forced displacement between 1967 and 1986 indicate that some 20,000 Palestinians were displaced per year.ⁱⁱⁱ More recent studies estimate that the rate of out-migration/displacement to neighbouring Arab states and further abroad [is] as much as 2 percent of the total population per annum.^{iv}

Waves of Displacement: Where Are the Diaspora Palestinians?

Today Palestinians live in many parts of the world. Despite changes in

the geographic distribution of the Palestinian diaspora over the past 60 years, however, the majority have remained in the Middle East, and most still live within 100 kilometres of the borders of Israel and the 1967 OPT, where their homes of origin are located.

During the major waves of displacement in the 20th century, Palestinians have tended to remain as close as possible to their homes and villages of origin, based on the assumption that they would return once armed conflict ceased. In 1948, an estimated 65 percent of the Palestinian refugees remained in areas of Palestine not under Israeli control - i.e., the West Bank and the Gaza Strip. The remaining 35 percent found refuge in neighbouring states, including Jordan, Lebanon, Syria, and Egypt. Also in 1967 the majority of displaced Palestinians found refuge in neighbouring states. Most (95 percent) were displaced to Jordan, with smaller numbers displaced to Syria, Egypt, and Lebanon.v

Changes in the geographic distribution of the Palestinian diaspora are primarily the result of additional armed conflicts, during which Palestinian refugees were again expelled or forced to flee host countries in search of safety. Changes in political regimes and discriminatory policies in host countries, the relationship between the PLO and host-country authorities, and economic push-and-pull factors, moreover, have induced further displacement/migration and have shaped the Palestinian diaspora. Thus, for example, the number of Palestinian refugees in Lebanon has decreased over time. Internal conflict, wars, and legal and political obstacles have militated against Palestinians' asylum in Lebanon, and during the 1980s, many Palestinian refugees fled Lebanon to Germany, the Netherlands, and Scandinavia. Although economic migration had led to a large Palestinian diaspora in the Arab Gulf from the 1950s onwards, a dramatic decrease occurred, in particular in Kuwait, as a result of the 1991 Gulf War. Many Palestinians migrated or were expelled from Arab Gulf states, eventually finding shelter in Canada, Scandinavia, the United States, or other countries in the Arab world. Currently, many of the Palestinian refugees experiencing persecution in Iraq are fleeing to Syria, Jordan, or elsewhere, and some have been reported as far away as India and Thailand.

Today, approximately 5.2 million Palestinians are living in exile in many parts of the world. Little statistical data is available, however, about this large diaspora, because no comprehensive census has ever been conducted among them. Few host countries carry out a regular census of their resident refugee population. Some countries, such as Jordan, include Palestinians as a census category, but this data is not publicly available. Registration data of UNRWA and other international agencies that provide assistance and protection to Palestinian refugees are not statistically valid, because reporting is voluntary. The Office of the UN High Commissioner for Refugees (UNHCR) maintains records of Palestinian refugees outside UNRWA's area of operations but has registered only a very minor portion. At the end of 2006, approximately 341,000 Palestinian refugees were registered with the UNHCR, most of them resided in Saudi Arabia, Egypt, Iraq, and Libya.vi

Most diaspora Palestinians, moreover, do not carry personal documents that identify them as Palestinians. An initiative by the United Nations in 1982 to issue identification cards to all 1948 and 1967 Palestinian refugees and their descendantsvii failed due to lack of co-operation by host states. In North America and Europe,

Palestinian asylum-seekers often "disappear," because they tend to be subsumed under general categories of "stateless" persons or are registered according to their place of birth or the host country that issued their travel documents. The case of the Palestinian diaspora in Central and South America is special due to the early onset of its formation and its particular demographic composition. Palestinian immigrants to this region were predominantly members of Christian communities who left Palestine during Ottoman rule, mostly from towns and villages in the central West Bank, such as Ramallah, Bethlehem, Beit Sahour, and Beit Jala. Today, large Palestinian communities exist in Chile, Brazil, El Salvador, Honduras, and Peru. In Peru, both candidates for the March 2004 presidential elections were descendants of Palestinians who had emigrated from Bethlehem in 1912 and 1914 respectively.

Palestinian diaspora communities in Australia, Europe, and North America are much younger. Most Palestinians in Europe and the United States, for example, arrived from Arab Gulf states and Lebanon, and some from the occupied West Bank and Gaza Strip. Many Palestinians entered these countries as students and visitors but stayed on and joined the diaspora there.

Characteristics of the Palestinian Diaspora

In many places of the world, in particular in and around refugee camps, Palestinian communities continue to organize themselves based on their villages of origin even 60 years after displacement. In Syria, for example, Al-Yarmouk Camp is divided into quarters based on the refugees' villages of origin of al-Tira, Lubyah, Balad ash-Sheik, and 'Ayn Ghazal. Although the Palestinian diaspora is a diaspora of refugees, the large majority does not live in refugee camps. Only one-third of the total UNRWA registered refugee population (1948 refugees) and approximately 20 percent of the total Palestinian refugee population live in camps. Several factors explain why Palestinian refugees have remained in camps after more than six decades of exile: family and village support structure in the camp; lack of resources to rent or buy alternative accommodation outside the camp; lack of living space outside the camp due to overcrowding; legal, political, and social obstacles that force refugees to remain in the camp; issues concerning physical safety; the refugee camp as a symbol of the temporary nature of exile and the demand to exercise the right of return.

Most Palestinian refugees in the Middle East rely on income from wages and self-employment. Annual per capita income among Palestinian refugees in Lebanon, Syria, and Jordan ranges from US \$450 to US \$600. Households that depend on financial transfers remain a vulnerable low-income group. In Jordan, 2.6 percent of the refugee households suffer from deep poverty compared with 7.4 percent in Syria and 10.8 percent in Lebanon.^{viii} Across the region, the civil war in Lebanon (1976- 1991), the 1990-91 Gulf War, the US-led war and occupation of Iraq, and Israel's war on Lebanon in 2006 have had particularly negative impacts on access to employment, labour force participation, and household income of Palestinian refugees. The level of education has a mixed association with unemployment rates. In Jordan, unemployment decreases with higher education; in Lebanon, however, the level of education has no impact on unemployment rates. Still, education is highly valued in the face of the protracted nature of the Palestinian exile. It is seen both as offering an opportunity for a better life and as a means of reaffirming identity. A study commissioned by

UNRWA showed that 76 percent of the adolescents questioned aspired to higher education.^{ix} Access to secondary and higher education, however, is restricted in some host countries, and financial constraints prevent many from continuing education.

Irrespective of fragmentation and location in many parts of the world, Palestinian diaspora communities have maintained a Palestinian identity and a sense of belonging to Palestine, even after decades of exile. In Europe and the Americas, in fact, it is often the young generation who - no longer inhibited by the hardships and estrangement suffered by the first generation - have come to re-affirm their Palestinian identity and seek to be part of the nation.

* This article was originally published by This Week in Palestine and is republished with permission.

** Ingrid Jaradat Gassner is director of BADIL Resource Center for Palestinian Residency and Refugee Rights, www.badil.org.

All data, unless specified otherwise, is taken from the Survey of Palestinian Refugees and Internally Displaced Persons, Volume V, 2006- 2007 (BADIL 2007) and Closing Protection Gaps: Handbook on Protection of Palestinian Refugees in States Signatories of the 1951 Refugee Convention (BADIL 2005)

Endnotes

- i Palestine in Figures 2006, Palestinian Central Bureau of Statistics, Ramallah, 2007, p. 13.
 - ii Amro, Tayseer. "Displaced Persons: Categories and Numbers Used by the Palestinian Delegation [to the Quadripartite Committee] (not including spouses and descendants)." Article 74, 14, Jerusalem: BADIL/Alternative Information Center for Palestinian Residency and Refugee Rights, 1995, Table 5: Palestinian Estimates of Displaced Persons and Refugees During the 1967 War.
 - iii This figure does not take into consideration the number of persons who may have returned to the occupied territories. George F. Kossaifi, The Palestinian Refugees and the Right of Return. Washington, DC: The Center for Policy Analysis on Palestine, 1996, p. 8. According to the Jordanian government, some 7,000 Palestinians from the West Bank were displaced to Jordan every year between 1968 and 1988. UN Doc. CERD/C/318/Add.1, 14 April 1998. See Reports Submitted by States Parties under Article 9 of the Convention, Twelfth Periodic Report of States Parties due in 1997, Jordan, para. 25.
 - iv Growing Fast: the Palestinian Population in the West Bank and Gaza Strip. Pederson, Jon, Sara Randall, and Marwan Khawaja (eds.). Norway: FAFO Institute for Applied Social Science, 2001, p. 153.
 - v Report of the Secretary General under General Assembly Resolution 2252 (ES-V) and Security Council Resolution 237 (1967), UN Doc. A/6797, 15 September 1967.
 - vi UNHCR Statistical Yearbook 2005, Occupied Palestinian Territories: <http://www.unhcr.org/statistics/STATISTICS/464478a72.html>.
 - vii UNGA Resolution 37/120 (I), 16 December 1982. Report of the Secretary-General, 12 September 1983, UN Doc. A/38/382.
 - viii Statistical Abstract of Palestine 7, Palestinian Central Bureau of Statistics, Ramallah, 2006.
 - ix Report of the Commissioner-General of the United Nations Relief and Works Agency for Palestine Refugees in the Near East, 1 July 2004-30 June 2005. UN GAOR, Sixtieth Session, Supp. 13 (A/60/13), 2005 para. 82, p. 20.
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NAME: _____

Directions: Research the Society, Politics, and Economy of a group of Palestinians currently living outside of Palestine/Israel. Write a paper comparing their culture pre- and post-1948.

SOCIETY, POLITICS, ECONOMY OF PALESTINIAN CULTURE IN _____
(POST-1948)

| Language | Food | Clothing | Arts & Sports | Customs & Religions | Political organization | Economy |
|----------|------|----------|---------------|---------------------|------------------------|---------|
| | | | | | | |

RESEARCH NOTES

NAME: _____/COUNTRY: _____

Some research questions to use :

How many Palestinians live in the country?

A. Political Status: What political contributions are they making? What kind of political organizations are there?

1. Can they vote?
2. Can they be citizens?
3. Do any Palestinians hold a high office in the country?
4. Do they have all the same civil and political rights as others in the country?
5. What kinds of clubs/associations/organizations do Palestinians have?

B. Economic Successes: What are their economic conditions? What economic contributions are they making to the country?

1. What educational opportunities do they have?
2. Can they hold any job?
3. What kinds of jobs do they have?
4. What is their average income?

C. Social Conditions/Culture: What social organization do they have? How are they contributing socially to their new place?

1. What evidence of Palestinian society/culture can you find? (Artists? Athletes? Dancers? Food? Clothing? Writers? Religion? Customs?)
2. What do you notice about the Palestinian society/culture? (is it innovative? influenced by the new country? full of history/tradition?)

D. In each category and overall, how would you compare this Palestinian society to the Palestinian society in the 1920s, 1930s, and 1940s in Palestine (pre-1948)? What has changed/stayed the same? Try to note at least one similarity and one difference in each category.

E. Note your sources (use at least three):

11. More Contemporary Art and Artists & A Cultural Boycott

This is an optional addition to this CBA.

Art: Remind students that throughout this unit of study, they have been experiencing contemporary Palestinian society as seen through their works of art: *Slingshot Hip Hop* shows hip hop culture, and Ibda'a dance troupe shows another form of modern dance that has emerged during occupation. This optional part of the CBA introduces students to more Palestinian art in the Occupied Territories: poems, paintings, sculptures, and parkouring. Using the Art Analysis worksheet, you and the students can work through any and all of the following works.

Boycott: Be sure to mention that there is now a boycott of Israeli culture (arts) and academics if the particular artist or academic supports occupation. There are several articles at the end of this section that explain this boycott. You can find more on the BDS movement in general in the Causes of Conflict CBA. You and your students can have an interesting discussion about the role of art in a justice movement and whether art/culture should be included in a boycott strategy. In culmination, students can research artists that they are familiar with to see what their position on boycott is.

Use this analysis sheet to examine Palestinian culture:

ART ANALYSIS

NAME: _____

ARTIST: _____

TITLE OF WORK: _____

TYPE OF WORK (poem? cartoon? dance? painting? etc.): _____

DATE AND PLACE CREATED: _____

I. A. What's the overall **feeling** you get from the work?

B. What aspects of the work give you that feeling? (colors? specific words? etc.)

II. What **meaning or theme** do you think the work is conveying?

III. How does this work **connect to Palestinian culture/history/tradition/economics/politics?** (in Palestine or in the diaspora)

Gaza City

I sit in a gray room on a bed with a gray blanket
and wait for the muezzin to stand up.
The chants enter my window and I think of all
those men and women bowing in prayer, fear escaping
them at every stroke, a new sadness entering
their spirit as their children line up in the streets
like prisoners in a death camp.
I walk towards the broken window

my head slightly slanted and try to catch a glimpse
of the city of spirits—those killed
who pass through the narrow opening of their tombs.
My hands and the side of my right face
against the cold wall, I hide like a slut, ashamed.
I pull the collar of my light blue robe so hard
it tears, one side hanging as everyone's lives hang here.
My fingers sink deep into my flesh,
I scratch myself, three lines scar my chest,
three faiths pound in my head and I wonder
if God is buried in the rubble. Every house is a prison,
every room a dog cage. Debke is no longer part of life,
only funerals are. Gaza is pregnant
with people and no one helps with the labor.
There are no streets, no hospitals, no schools,
no airport, no air to breathe.
And here I am in a room behind a window,
helpless, useless.

In America, I would be watching television
listening to CNN saying the Israelis demand,
terrorism must stop. Here all I see is inflicted terror,
children who no longer know they are children.
Milosevic is put on trial, but what about Sharon?
I finally get dressed, stand directly in front of the window
and choke on my spit as the gun shots start,
the F-16 fighter jets pass in their daily routine.

by: Nathalie Handal: an American-French-Palestinian born in 1969 in Haiti. Wikipedia says "Handal earned a MPhil in English and Drama at Queen Mary College, University of London, and a MFA in Creative Writing and Literature from Bennington College, Vermont. She graduated from Simmons with a Master of Arts in English and a Bachelor of Arts in International Relations and Communications. She resides between New York City and Paris."

The Deluge and the Tree

When the hurricane swirled and spread its deluge of dark evil
onto the good green land
'they' gloated. The western skies
reverberated with joyous accounts:
"The Tree has fallen !
The great trunk is smashed! The hurricane leaves no life in the Tree!"
Had the Tree really fallen?
Never! Not with our red streams flowing forever,
not while the wine of our thorn limbs
fed the thirsty roots,
Arab roots alive
tunneling deep, deep, into the land!
When the Tree rises up, the branches
shall flourish green and fresh in the sun
the laughter of the Tree shall leaf
beneath the sun
and birds shall return
Undoubtedly, the birds shall return.
The birds shall return

by Fadwa Touqan: a Palestinian born in 1917 in Nablus, Palestine. Died 2003. Wikipedia says, "Touqan's poetry is known for her distinctive chronicling of the suffering of her people, the Palestinian, particularly those living under Israeli occupation. Born in Nablus to the wealthy Palestinian Touqan family known for their accomplishments in many fields, she received schooling until age 13 when she was forced to quit school at a young age due to illness. One of her brothers, Ibrahim Touqan, known as the *Poet of Palestine*, took responsibility of educating her, gave her books to read and taught her English. He was also the one who introduced her to poetry. Touqan eventually attended Oxford University, where she studied English and literature. ...Fadwa Touqan's eldest brother is Ahmad Toukan, former Prime Minister of Jordan.

Touqan eventually published eight poetry collections, which were translated into many languages and enjoy renown throughout the Arab World. Her book, "Alone With the Days," focused on the hardships faced by women in the male-dominated Arab world. After the Six-Day War, Touqan's poetry focused on the hardships of living under the Israeli occupation. One of her best known poems, "The Night and the Horsemen," described life under Israeli military rule.

Touqan died on December 12, 2003 during the height of the Al-Aqsa Intifada, while her hometown of Nablus was under siege. The poem *Wahsha: Moustalhama min Qanoon al Jathibiya* (Longing: Inspired by the Law of Gravity) was one of the last poems she penned while largely bedridden. Touqan is widely considered a symbol of the Palestinian cause and "one of the most distinguished figures of modern Arabic literature."

The following two visual artists from the West Bank had their work displayed in “Made in Palestine.” Below is a description of the exhibit, followed by the artists’ works.

Visit http://www.stationmuseum.com/Made_in_Palestine-Preface/preface.html

Made in Palestine

May 3 through October 23, 2003.

Made in Palestine is the first museum exhibition in the United States devoted to the contemporary art of Palestine. It is a survey of work by artists living in the West Bank, Gaza, and parts of Israel. Also included in the exhibition are a smaller number of Palestinian artists living in Syria, Jordan, Germany, and the United States.

This exhibition follows the modern history of the Palestinian people from the Naqba of 1948 to their dream for a homeland. There are evocations of the forced dispossession of the Palestinian people and testaments to the day-to-day brutality of the current Israeli occupation. It winds up with a dream for the future of Palestine. Throughout, Diaspora and occupation complicate the telling.

Palestinian artists, under the most egregious circumstances, create works of art that are a contribution to world art. Specifically, they create symbols and visual configurations that define their national liberation struggle for a free Palestine. Being an artist for Palestine is an act of courage.

Twenty-three artists were selected during a month long stay in the Near East by members of the museum staff. Others were chosen during frequent trips to New York. These artists, representing two generations of modernists and postmodernists, work in a multiplicity of techniques and mediums, including painting, sculpture, video, textiles, ceramics, and photography. In style the work ranges from realism to abstraction and conceptual art. Its influences range from the art of ancient Near East and Egypt to Dada, Surrealism, Social Realism, Abstract Expressionism, Arte Povera, and Installation Art. In other words, Palestinian artists, like their peers in Europe, the United States, and the international community, are thoroughly modern, but with a significant difference. The Palestinian artist is deeply concerned with the historical fate of the Palestinian people and with life and death issues of freedom and justice.

Most of the artists represented in this exhibition live under military occupation or in exile. Through their art, they communicate Palestinian aspirations for a better future, respect for their martyrs and their love of their land and people. They also express the pain of imprisonment and death, the innocence and the righteous exultation of their struggle. Nevertheless, this exhibition is not primarily a political exhibit. Nor is it a simple survey of contemporary art. Rather, it is an expression of cultural identity and resistance by important, courageous, and profoundly committed artists.

Gabriel Delgado
James Harithas
Tex Kerschen

Palestinian Artists Working Under Siege... Salwa Mikdadi-Nashashibi:

“....The art in this exhibition gives us insight into the humanity of the Palestinian culture and legitimizes the visitors’ right to hear the Palestinian narrative. We can only hope that the curators’ courage and respect for human rights becomes contagious. As long as the Palestinians continue to be dispossessed and dehumanized, Palestinian artists will continue to give a voice to their people. Peace may become a reality when both sides respect each other’s culture, when Israeli children are allowed to read Mahmoud Darwish and visit exhibits such as Made in Palestine, and Palestinians are free to visit galleries in Jaffa and Tel Aviv.”

Vera Tamari's Olive Trees:



Tale of a Tree, ceramics and phototransfer on plexiglass, print: 60" x 61 1/2"; platform: 78" x 62" x 9"; ceramic trees: vary, approx. 3" high, 1999-ongoing

Vera Tamari's iconic installation refers to the hundreds of olive trees that have been destroyed. The olive is not only an essential food staple, but also a medicine, a

cosmetic and a symbol for the attachment of Palestinians to the land. The wanton destruction of hundreds of these ancient trees by settlers and military forces is one of the many great tragedies of the occupation of Palestine.



“Vera Tamari pays tribute to the olive trees, a persistent theme in her work, now a dreamy vision in myriad shades of pastel blue, pink, purple and ochre yellow: The olive tree, green and solid, giving birth to coloured miniatures in itself, tired of its ancient form and of its constant symbol, breaks norms and transcends tradition, bursting into a dazzling rainbow for the future.” -Tania Tamari Nacir/ March, 2000

Vera Tamari

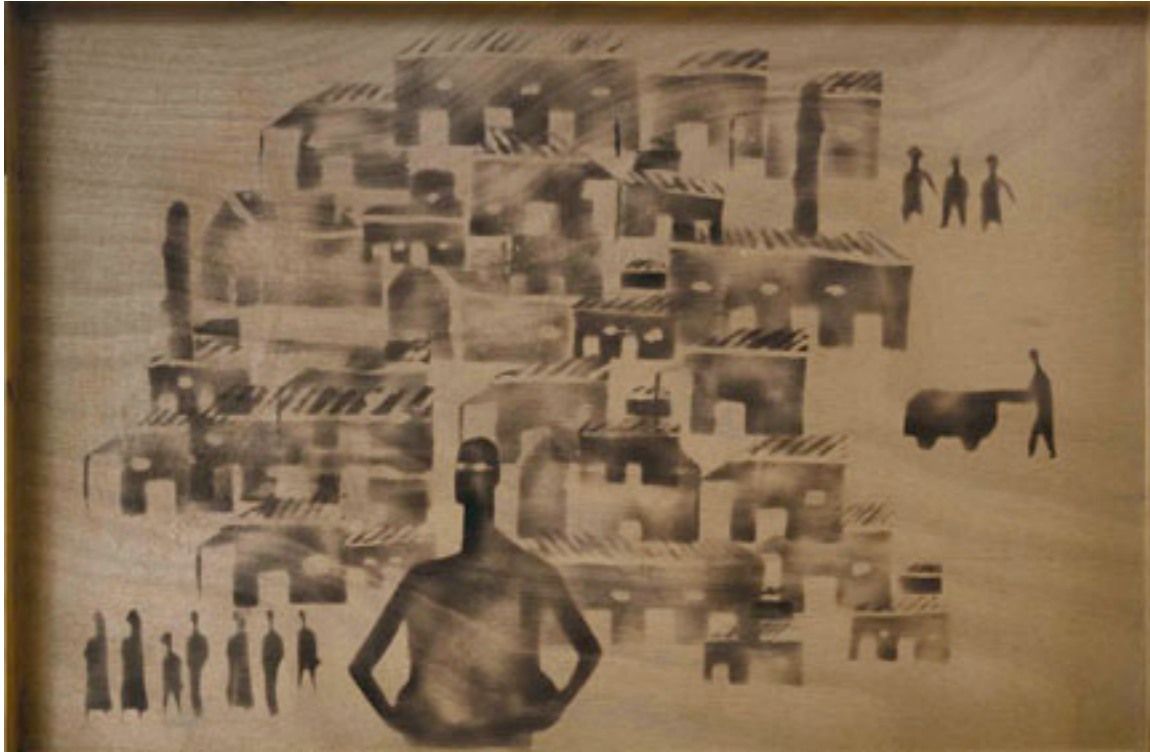
Born 1945 in Jerusalem, Palestine.

Education: She studied fine arts in Beirut, ceramics in Florence, and completed her M.Phil in Islamic Art and Architecture in Oxford University.

Lives in Ramallah, West Bank, Palestine.

Tyseer Barakat: Burnt Images





Tyseer Barakat creates his images using burned materials that suggest the damage and cataclysm of Al Nakba (The Expulsion). Barakat lives in Ramallah, West Bank where he runs the Ziriab, an art space that doubles as a salon for the artists and intellectuals of the West Bank.

Tyseer Barakat: born 1959 in Jabalya refugee camp, Gaza. Education: Studied fine arts at the Alexandria University. Lives in Ramallah, West Bank, Palestine.

Free Running Gaza (25 min.)

<http://english.aljazeera.net/programmes/artscape/2011/06/2011619123857973866.html>

Filmmakers: George Azar and Mariam Shahin This film about parkouring -- an art and a sport -- in Gaza will introduce you to: Palestinian martial artists, break dancers, herbal medicine, a former Israeli settlement used as a gymnastics practice area, discussion of the occupation and economy, and lots of footage of the Gaza Strip. **As you watch the film, notice what the obstacles are that the parkour athletes/artists must overcome. Notice physical, political, and economic barriers.** Here is the article that accompanies the film clip:

In the Khan Younis refugee camp in Gaza, Mohammed and Abdallah have found a way to distract themselves from the overcrowded tenements and squalid alleyways. Both young men have trained for years to become Gaza's leading practitioners of parkour.

As much a life philosophy and an art form as an athletic discipline, parkour is the traversing and scaling of obstacles and barriers through running, jumping and vaulting. Parkour is set apart from political and religious factionalism, from violence and militancy.

For Mohammed, Abdallah and the latest generation of young Palestinians to have grown up in the camp under-educated and unemployed, it is the ultimate means of escape.

The essential definition of parkour is "finding your own way" and *Artscape* journeys around Gaza in the company of Mohammed and Abdallah to experience what this is like.

"When we practise [parkour] we free ourselves," explains Mohammed. "It is as if we're transported to another world."

Al Jazeera 2011

Notes on the film:

When "sanctions" are referred to in the film, they are referring to Israel's blockade of Gaza.

Although the sea looks free, Israel controls Gaza's water border with military ships, sometimes attacking Gaza fishermen. Israel also, with Egypt, controls the border with Egypt and all other ways in and out of Gaza.

Published on *rabble.ca* (<http://rabble.ca>)

Directions: Read the articles and discuss the role of art/culture in a political struggle. What do you know about the anti-apartheid movement in South Africa? How are artists making a difference in your community? What should the role of artists be?

Artists breaking the silence on Palestine

October 4, 2010



[1]

Artists play a galvanizing role in shaping popular opinion on the defining issues of our time.

Historic struggles for justice are often remembered at a grassroots level not by campaign slogans or political speeches but via artistic symbols. Art can capture both the human emotion and political energy of critical moments in history, etching cultural expression into our collective social conscious.

Gaza's humanitarian crisis is alarming the world and accordingly many artists are standing with Palestine in unprecedented ways, including poet and musician Gil Scott-Heron.

A foundational figure to hip-hop culture, Scott-Heron marks contemporary artistic history as a rap innovator but also as a wordsmith, capturing the essence of critical fault lines in America via ruff poetics. Heron's recent cancellation [2]of a planned

concert in Tel Aviv, "until everyone is welcome there," words directed at the apartheid nature of Israel, is a historic development.

Other artists, like Elvis Costello, are also sounding an artistic alarm on Palestinian suffering, pointing to a fast-approaching watershed moment in the global arts movement for Palestine.

"It is a matter of instinct and conscience," writes Costello, in an open letter [3] on the cancelation of a concert in Israel this summer. "There are occasions when merely having your name added to a concert schedule may be interpreted as a political act that resonates more than anything that might be sung and it may be assumed that one has no mind for the suffering of the innocent."

Artistic solidarity from Johannesburg to Jerusalem

Today, artists are increasingly backing the global boycott, divestment and sanctions campaign targeting Israel's apartheid policies, not the first time artists stand on the frontlines of an international movement.

Artistic advocacy for freedom in Palestine builds on historical relationships between groundbreaking culture and struggles for social justice. Co-ordinated global artistic support for Palestine today is echoed in recent history by the critically important role artists played in confronting apartheid in South Africa from the 1960s until 1990, when Nelson Mandela walked free after 27 years as a political prisoner, symbolizing an end to apartheid.

"Freedom is a privilege, nobody rides for free," sang artists in Sun City [4], including Scott-Heron, Jimmy Cliff and Bruce Springsteen, lyrics easily meaningful today as Gaza remains under siege. Sun City, a global hit in 1985, projected a pledge in song from celebrated artists to boycott apartheid in South Africa onto pop radio airwaves, propelling Artists United Against Apartheid into the international spotlight.

Decades prior to flashy music videos featuring Miles Davis and Bono, the American Committee on Africa signalled the first efforts to build an artistic movement for equality in South Africa, in sponsoring a 1965 declaration [5] against apartheid, signed by cultural personalities, reading "we say no to apartheid. We take this pledge in solemn resolve to refuse any encouragement of, or indeed, any professional association with the present Republic of South Africa, this until the day when all its people shall equally enjoy the educational and cultural advantages of that rich and beautiful land."

Now it is widely acknowledged that artistic advocacy for freedom in South Africa, after decades of persistent campaigning, played a key role in isolating the apartheid regime. Artists took action on South Africa as politicians in Washington and London played politics of complicity, in refusing to perform under apartheid, international artists offered a critical moral boost to South African resistance movements fighting for equality on the ground.

Turning art toward Palestinian freedom

The historical arc of justice that pointed in recent history toward the South African struggle for freedom has shifted toward Palestine.

Over generations Palestinian artists have built a powerful cultural narrative, expressions on exile and resistance. Artists like author Ghassan Kanafani [6], assassinated in 1972 by Israel in Beirut, or the late national poet of Palestine, Mahmoud Darwish, to contemporary artists like Annemarie Jacir and poet Suheir Hammad, all symbolizing a steadfast artistic heart guiding the global cultural shift toward Palestine today.

"Rooted in a century of Palestinian civil resistance, and inspired by the anti-apartheid struggle," writes Omar Barghouti, co-founder of the Palestinian Campaign for the Academic and Cultural Boycott of Israel [7] -- PACBI, the boycott campaign "present[s] a comprehensive approach to realising Palestinian self-determination: unifying Palestinians inside historic Palestine and in exile in the face of accelerating fragmentation."

Critically important to appreciating the growing boycott campaign is a simple fact, that it is Palestinians who created and continue to guide the international movement.

On the ground PACBI presents a critical Palestinian-led framework for the artistic mobilization for Palestine and now cultural workers globally are taking up the call. Determined boycott campaigning in recent years has contributed to Palestine's emergence as focal point within global justice movements, a focus also increasingly represented in popular culture today.

As Manu Chao calls out against global injustice in the track Rainin' in Paradize [8], towards Palestine the singing chant is aimed, "In Palestine, too much hypocrisy, this world go crazy, it's no fatality," sings Chao, a vocalization on the emergence of the Palestinian struggle for justice within celebrated music today.

Ongoing Israeli military catastrophes in recent years, from the 2006 bombardment of Lebanon, to the IDF military attack on Gaza, and most recently the Israeli navy raid on the Gaza freedom flotilla, have triggered a sense of urgency within progressive artistic networks globally to support the Palestinian liberation struggle.

Montreal artist declaration

Internationally artists are increasingly supporting Palestinian freedom and key developments in this major shift are occurring at local levels around the world, all pieces of the cultural foundation of a global artistic movement for Palestine.

In Montreal artists are uniting under the banner Artists Against Apartheid, a shout out to the South African struggle. Thousands have attended the ongoing Artists Against Apartheid concert series in the city featuring many key cultural figures.

"Montreal's vaguely socialist and communitarian politics," outlines a feature in the New York Times [9], "has produced plenty of opportunities for new and challenging music to find an audience." Beyond music that explores the edges of art, Montreal also encourages an active engagement between culture and struggles for social justice.

Concerts for Palestine in Montreal have highlighted a diversity of sounds, featuring many musicians who put Montreal on the map for contemporary culture, from experimental jazz, to folk, to hip-hop.

Celebrated Montreal hip-hop artists from the multilingual Nomadic Massive and Iraqi artist the Narcicyst performed [10] along side Palestinian rap crew DAM at Artists Against Apartheid.

Palestinian rappers DAM, first illuminated in the award winning film Slingshot Hip-Hop [11] by Jackie Salloum, project a hip-hop reference point from the ground in Palestine.

"When we fight for justice we are called terrorists, so we are using hip-hop music to tell the world about Palestine," outlines Tamer Nafar, a founder of DAM.

Performances by DAM throughout North America have worked successfully to cement bonds of solidarity on Palestine between key points in grassroots hip-hop networks globally that shape future directions of hip-hop culture.

As celebrated Algonquin hip-hop artist Samian [12] from Quebec takes the stage for Palestine, or members of iconic rock band Arcade Fire perform [13] at Artists Against Apartheid, a significant shift on Palestine in both popular culture and opinion is clearly blowing in the wind, via hip-hop and beyond.

Last winter 500 artists from Montreal published an Artists Against Israeli Apartheid declaration [14] for Palestine, marking the first time hundreds of artists in one city have collectively backed the boycott, divestment and sanctions campaign. Key cultural figures added their support to the Montreal declaration for Palestine, including Quebec cultural icon Richard Desjardins [15], a celebrated songwriter and filmmaker.

Montreal's late Lhasa de Sela performed at an Artists Against Apartheid concert [16] last year during the Suoni per il Popolo festival in Montreal and was one of the first artists to support the Montreal declaration. Lhasa is celebrated globally for beautifully haunting music that crosses cultural and linguistic borders, widely listened to around the world, internationalist music from a striking artist who in life consistently spoke out for social justice.

"I am someone who feels a very strong need for freedom and to not allow anyone to be backed into a corner," reflected Lhasa [17], today those words ring true toward Palestine, words speaking to a basic human bond of solidarity with the oppressed.

To support or get involved in Artists Against Apartheid or for any questions concerning the five-hundred artist letter from Montreal please write toinfo@tadamon.ca [18]

Stefan Christoff is a journalist, community organizer and musician working with Tadamon! [19] collective in Montreal and regularly contributes to rabble.ca. Stefan can be found on Twitter [20].

<http://www.pacbi.org/etemplate.php?id=1679>

Press Statement

INDIAN ARTISTS BOYCOTT TEL AVIV MUSEUM SHOW

The first major show of Indian art “Deconstructing India” is planned for Spring 2012 in the new wing of the Tel Aviv Museum of Art in Israel.

We, the undersigned artists, who have been invited by the curators to participate in this show, have declined to exhibit our work, in solidarity with the International Campaign for the Academic and Cultural Boycott of Israel called by Palestinian intellectuals and artists, and the India Campaign. The Boycott, inspired by the earlier successful international boycott against Apartheid South Africa, is a peaceful, non-violent Gandhian campaign, which is directed at mainstream institutions and not at individuals, to pressurize Israel to recognize the rights of the Palestine people.

The newly built Amir Wing of the Tel Aviv Museum designed by American architect Preston Scott Cohen is planned to be a showpiece for the discredited Israeli Government to increase its status and prestige internationally at a time when the country's image is at its lowest ebb.

By declining to participate in this show, we refuse to legitimize the illegal racist and apartheid policies of the Israeli Government against the people of Palestine and to become a part of “Brand Israel”.

Signatures :

Nalini Malani

Anita Dube

Amar Kanwar

Sakshi Gupta

Pushpamala N

In solidarity with the Boycott:

Artists

Vivan Sundaram

Ayisha Abraham

Ram Rahman

Sharmila Samant

Sunil Gupta

Gauri Gill

Inder Salim

Vibha Galhotra

Vasudha Thozhur

Tushar Joag

Indrapramit Roy

Arunkumar HG

Shakuntala Kulkarni

Archana Hande

Monali Meher

Suresh Jayaram

Art Scholars

Geeta Kapoor

Ashish Rajadhyaksha

Chaitanya Sambrani

Kajri Jain

Nuzhat Kazmi

R. Nandakumar

Gallerists and Publishers

Bhavna Kakar

Bina Sarkar Ellias

Usha Mirchandani