

THE PALESTINIAN WOMAN

A CEASELESS STRUGGLE FOR SURVIVAL

Mahasen Al-Emam

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Translated, Introduced and Compiled

By

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Dedication

To Jefra, symbol of the Palestinian epic of "Love and Separation";

To all the martyred, wounded and detained Palestinian women who sacrificed their souls and their blood to liberate Palestine as a supreme goal that will ensure security and stability for their families and will enhance their struggle to achieve gender justice and equality;

We promise all the brave and sweet hearts of all women around the world who defend our rights by their souls, efforts and resources that we will never forget them and shall pursue their steps on the long road of freedom, dignity and equality;

The following pages are part of your transgenerational and transcontinental struggle to raise the Palestinian flag on Palestine, all parts of Palestine.

Introduction to the English version

By: Bashir Sharif Bargouthie

A letter to Mahasen Al-Emam

We are now in 2020 yet I still remember that summer day of 1976 when we met for THE first time while you were preparing a journalistic report about Jordan University. It was the first and the only one university in Jordan, and you were the only and the first female member of the Jordan Press Association.

Years passed and I could from time to time read or hear about your achievements. I have been always proud of your unique peculiarities in terms of your pure and crystal like Palestinianism, your high-style professionalism and your uncompromising feminism.

You were a pioneer woman when you struggled to be the first woman to be accepted by Jordanian Press Association [JPA] as a registered journalist; when you became the first woman elected for the association's board (1996-1998); when you were able to rise to chief editor position of two of Jordan's popular weekly newspapers (Al-Bilad and the Sawt Al-Mara).

No wonder that your colleagues were thrilled when you were awarded a Knight International Press Fellowship in Washington, DC, in 2002, recognizing your work under difficult and sometimes dangerous circumstances. It was impressive to know that you were certified as an UNESCO media training, consultant, and that you were elected as chairperson of the secretary council free Media Union.

You shattered another glass ceiling when you fulfilled your dream and became the founder and director of the Arab Women Media Centre (AWMC), which was inaugurated in Amman, Jordan on five Dec.1999.

The first impression turned out to be everlasting. When you asked me in 1990 to write an introduction to your book "Women of Enlightenment" about the Palestinian women during the first Intifada, I was sure that it will be a step along a long road. In 2019, you surprised me by your decision to introduce your new book with the same introduction.

When I read the Arabic version of your new book "The struggles of the Palestinian Women", I felt that it should be part of a broader project to document the history of the Palestinian women struggle for survival.

I will remain thankful for your trust and for allowing me to make changes to the Arabic text. What we have now is not a closed book, but an open file that allows us, and others to provide new information and contributions from time to time. There are countless names of Palestinian women, who dedicated and sacrificed their efforts, their resources and their lives to serve the sacred cause of Palestine. Many brave hearted and open-minded Palestinian women around the globe are facing all sorts of troubles and campaigns of hate because of their firm standing with Palestine. Those women deserve to be praised while they are still alive. We should show them our solidarity regardless of their style of life or their place of living or their political affiliations. I have tried to mention some of them.

As we share the same vision of achieving liberation, justice, dignity to all peoples and individuals, I hope we always share ideas that may enhance these noble objectives.

Introduction

The peculiarities of the Palestinian women movement are mainly derived from the unique nature of Palestine itself as a motherland. Palestine is the land of ascendance from the lowest spot on earth to the gates of heaven. No wonder that Palestine was the base to launch the greatest revolution of Christianity as an integrated system of noble values. No one researcher can deny the widespread global, and local, impact of Jesus the Christ and Virgin Mary.

As the revolution of Christianity is in essence a hundred percent peaceful movement, it has been always in need of a protecting power especially when greedy tendencies prevail in the Holy Land. Salvation and altruism values are of high and pivotal driving forces in this process of protecting Christianity.

Virgin Mary is still the model role for each Palestinian woman. Hence we should always bear in mind that a Palestinian female should be studied as a “mother” in the first place and then as a “woman”.

A mother never puts herself in confrontational position against her children for any reason whatsoever. When she and her children face a matter of life or death or an existential threat, she would inevitably give urgency to the priority of securing the lives, and the welfare, of her children, not to her biological needs. When she carries arms to fight back in defense of her children, she considers the fight an integral part of her gender function. Her fighting is the only possible and legitimate expression of her duties as a mother, a female and a woman.

We find other female role models in the roots of the Palestinian women thinking. The most frequently mentioned names in this regard are Khansaa and Jafra.

* Al-Khansaa is an Arabian Muslim woman. She is the best-known female poet in Arabic literature.

In 612, her brother Mu'awiyah was killed by members of another tribe. Al-Khansaa insisted that her brother, Şakhr, avenge Mu'awiyah's death, which he did. Şakhr was wounded in the process and died of his wounds a year later. Al-Khansaa mourned his death in poetry and gained fame for her elegiac compositions.

She had four sons, all of whom became devoted Muslims and all of them were martyred in the Battle of Qadisiyah (in Iraq).

When she received the news, she did not grieve, but said, "Praise be to Allah who honored me with their martyrdom. And I have hope my Lord that will reunite me with them in the abode of his mercy."

Each woman in Palestine who lost her beloved ones during the struggle is nicknamed as “Khansaa Filastin” as being a symbol of patience and endurance and willingness to accept sacrifices for a noble aim.

Neither the original Khansaa nor the many Khansaa(s) of Palestine have faced the complexities of a patriarchal family. In such state of loss, it is a waste of time to speak about gender awareness when the family order as a whole is crushed and the whole society is dismantled.

* The third model is Jafra, the model of “love and forced separation”

Jafra has its own special rhythm in Palestinian modern poetry and folk music in weddings, parties and other occasions. Jafra was a Palestinian young girl with stunning beauty living in a small village near Acre city. A poet loved Jafra and he started writing poems for her. After the occupation of Palestine in 1948, she was forced out of Palestine to become a refugee in one of Palestinian-Lebanese refugees’ camp. Some narrators say that before they got married, Jafra was killed during one of Israeli raids over Beirut.... Famous singers started singing Jafra in many parties and places around the world. Some of poems on Jafra were translated into other languages than Arabic.

Jafra was not denied her right to love and to live with the man she loved because of family restrictions or communal traditions but because of the Israeli occupation.

Tens of thousands of Palestinian women have, and still being deprived of their basic rights to life, to love, to travel, to work and to have a home because of the Israeli oppressive measures against them and not because of gender conflicts in their own society.

The first leading example for the Palestinian woman to follow is the Virgin Mary, which we all know as an example of giving, redemption and collective, not individual, salvation.

The second model is the Khansaa model, a woman who believed in justice, and the values of martyrdom. Her grief did not prevent her from being a great poet who laments her beloved ones with all patience and pride without submission and without asking pity from anyone.

The third icon for the Palestinian woman is Jafra as an example of immortal love despite oppressive separation.

To put these leading examples in a sort of space order: Mary the Virgin represents the universal sphere; Al- Khansaa represents the Islamic (and Arabian) sphere: and Jafra represents the local (folk) sphere. Each Palestinian woman is familiar with the three icons to one certain extent or another. The impact of the three icons was, and still, more obvious in

rural, and camps, areas where women saved no effort to serve the noble cause of their people.

The Palestinian Women movement began its organized struggle in 1893. The first remarkable female political activity was in the town of Afula in 1893, when women demonstrated against the construction of a new Jewish settlement. This fact is always mentioned by researchers but mostly ignored when they discuss the development of the Palestinian woman movement. In fact, the rural women who dashed to streets were aware of their political and gender rights. They knew how to response by deeds not by words.

In the following confrontations, the first eight women to be martyred were rural women.

Even if we are dragged to marginal issues such as the veil, we all know that rural women never used the (Ottoman) veil. It was not suitable for their work in the fields. Women and men alike had to cover their heads to protect themselves from the heat of the sun or the cold weather. However, we have to look into the head, not to what is put on the head.

The Palestinian women movement was not late to address the gender issue. Mayy Zeiada discussed it and concluded since 1922 that the question of national identity precedes the question of gender. Since then, the situation deteriorated rapidly and the Palestinian people were denied not only their right to have a national identity, but also their right to life. Zionist recklessness regarding the lives of the Palestinians oblige the Palestinian women movement to concentrate on the goal of liberating their occupied homeland, to attain their right to self-determination including the right of the refugees to return to their homeland.

Palestinian women may differ on any matter for any reason but Palestine is still, and will remain the magic word that unite them together whenever and wherever they live.

As Palestine became a "homeless homeland", the Palestinian women movement assumed the mission to preserve the national identity. They hold the most important symbols of our cultural heritage i.e the keys of the houses and the colors of the flag. Most Palestinian refugees still have the old and heavy keys of their homes in Palestine and any one can easily notice these symbolic keys in demonstrations. The Palestinian woman was the guardian of this symbol. She still decorate her traditional dress with red. Black, white and green colors; the same colors of the Palestinian flag. It is quiet enough to see a traditional dress of the Palestinian woman to remember Palestine.

These roles of the Palestinian woman motivate her to give priority to the issue of national unity.

All Palestinian women recognize the fact that there are deep gaps and flaming lines of divide among the Palestinians. There are economic wide gaps, vast gender inequalities, and

sharp political contradictions. Nevertheless, women remain more faithful to the national unity of their people both as a means to preserve their national identity and to mobilise the public opinion on local, regional and international spheres. In short, the Palestinian woman plays the role of a mother heading her family. Otherwise she is well aware of her gender rights much better than many of those who try to impose their vision on her.

If we wonder about the invisibility or limited visibility of the Palestine women on the political theater, we should think of an olive tree. Roots are always invisible while the fruits are easily noticed. Hind Husseini, for example, was a deep, yet invisible, root while Rula Jebreal, the fruit, has become an international media star.

However, political visibility is decided by pragmatic, opportunist and egoistic means and purposes. Woman in general have less appetite for hegemony.

Palestinians up to this date do not have their own “Palestinian society” that has its own political, economic, cultural and educational institutions. What we have is a national identity struggling to establish its own structures and institutions not only for those who still live inside Palestine, but also for the Palestinians around the world who are striving to attain their right to self-determination on their national soil. The current structures in Palestine can restrict but they cannot protect the females’ fruits and achievements.

The current book is not a desk-study on the history of the Palestinian women movement. It is an introductory effort aimed at introducing the Palestinian women in various occupations or lifestyles, through various historical phases and in various countries. The main result is that the Palestinian woman still willing and able to lead the ceaseless struggle of her people to achieve their legitimate rights in their homeland.

Chapter 1

Profiles of Dignified Palestinian Women

On Sunday May 17th, Pope Francis and the Vatican canonized two Palestinian nuns in the presence of 1,000 Palestinians who flew to Rome to witness this historic and extremely important moment for Palestine and for all Palestinians in general. On the same day, the Vatican also recognized Palestine as a state. As a result, the Palestinian flag was raised twice in Italy on the same day! (<http://www.anothervoice.info/blog/2015/6/5/palestine-the-land-of-saints>).

It was a long way since Hermione, who was born in Caesarea of Palestine early in the first century, bought a house and founded a medical clinic devoted to the treatment of the poor and the homeless. Rooms were added for poor travelers who were ill. In this way, Hermione started the tradition of Christian hospital-hostels or "xenodokhia", which would become so much a part of the function of the early Orthodox Christian dioceses.

Puhalo, Archbishop Lazar, *the Impact of Orthodox Christian Thought on Medicine*, (Synaxis Press, 1974) pp. 51-53. In: <https://owhm.org/saints>

Was it a matter of coincidence?

The Palestinian Woman on the Steps of Mary the Virgin.

When we review the writings of most scholars who studied the history of the Palestinian women, we will easily detect a gap in the historical narratives. The period that extends from 1800-1917 is almost neglected. Where there no women in Palestine during that period? Or were they so marginalized to the point that they left no impact within the historical and social contexts of their time?

A little effort of digging may remove some of the rubbles that led to the invisibility of the Palestinian woman during that period.

There were women saints who went as far as India to disseminate the noble virtues of Christianity. Only recently some of those daring Palestinian nuns were recognized by the Vatican as Saints.

There were pious Palestinian women who were prominent in certain Islamic sects and had millions of followers around the world.

There were also scholars who were recognized within the highest academic circles in the Soviet Union, even before the 1917 revolution.

They were intellectual women who are still occupying central spaces of the Arabian modern researches.

Examples of impactful Palestinian women in the above mentioned fields are introduced in the following pages.

Most of those who wrote about that period ignored the vital roles of the Palestinian rural women during the years that preceded the Balfour Declaration of 1917. Chronological records of history tells us that the first Palestinian waves of protests in 1893 were organized and executed mainly by women who were owners of their own lands which endangered by foreign Jewish settlers.

Mariam Baouardy (Mary of Jesus Crucified)



The tale of a little “Arab Woman from Palestine”

She was known for her service to the poor. In addition, she became a Christian mystic who suffered the stigmata, and has been canonized by the Catholic Church.

Her path to canonization solidified on 6 December 2014 with the recognition of a final miracle needed for her canonization. On 14 February 2015, Pope Francis announced that she would be canonized on 17 May 2015; she was canonized at the Vatican.

Baouardy was born on 5 January 1846 (the eve of Epiphany) in the Galilean village of I'billin in Palestine.

Ibillin has scenery of incomparable beauty. From the rocky peak, which dominates the village, the whole of upper Galilee is viewed. The small Galilean, Mariam, would recall these sights with great nostalgia throughout her short life.

Her father, Giries (George) Baouardy, came from Horfesch, Palestine; her mother, Mariam Shahin, came from Tarshiha, Palestine. Druse, Sunni Muslims, and Christians' Arabs populated both villages.

Her parents were Christians of the Melkite Greek-Catholic Rite, descendants of the Archeparchy of Antioch, the place where the followers of Jesus were first called Christians. The Baouardy lived in the hill country of upper Galilee. (<https://melkite.org/faith/faith-worship/mariam-baouardy>)

Mariam was their 13th child and first daughter, and none of her preceding brothers had survived infancy. She was born after the couple made a pilgrimage on foot to Bethlehem, some 70 miles away, out of desperation after the loss of their children. When they were later blessed with the birth of a daughter, they named her after the Virgin Mary, out of gratitude. A new brother, Boulos, joined her two years later.

Both mother and father died within a few days of each other. Giries' last words, while looking at a picture of Saint Joseph were "Great Saint, here is my child. The Blessed Virgin Mary is her mother. Please look after her, be her father." A maternal aunt from Tarshiha took tiny Paul into her home; a paternal uncle in Ibillin adopted Mariam.

When Mariam was eight years old, her uncle left Palestine with the entire family and settled in Alexandria, Egypt. She was not to see her beloved Ibillin until shortly before her death in 1878.

According to oriental custom, Mariam, then age 13, was promised in marriage. The wedding was arranged without the bride-to-be's consultation or consent. This was a common custom among Middle Eastern Christians as well as Muslims.

The night before the wedding ceremony, she was sleepless.... In her heart's depths, she again heard a familiar voice, "Everything passes! If you wish to give me your heart, I will remain with you." She then heard the words, "Mariam, I am with you; follow the inspiration I shall give you. I will help you".

Her uncle then resorted to treating her as a hired domestic servant, giving her the most difficult kitchen tasks.

Mariam sank into a deep sense of desolation and desperation. She turned to her younger brother, Boulos. She wrote a letter inviting him to come and see her in Alexandria... A young man who was supposed to help her was furious when Mary rejected his seduction.

He lost control and kicked her to the floor. He then drew his sword and slashed her throat. Thinking her dead, he dumped her bloody body in a nearby dark alley. It was 8 September 1858. What followed was a strange and beautifully moving story, told years later by Mariam to her Mistress of Novices at Marseilles, France. "A nun dressed in blue picked me up and stitched my throat wound. This happened in a grotto somewhere. I found myself in heaven with the Blessed Virgin, the angels and the saints. They treated me with great kindness. In their company were my parents. I saw the brilliant throne of the Most Holy Trinity and Jesus Christ in His humanity. There was no sun, no lamp, but everything was bright with light. Someone spoke to me. They said that I was a virgin, but that my book was not finished. When my wound was healed, I had to leave the grotto and the Lady took me to the Church of St. Catherine served by the Franciscan Friars. I went to confess. When I left,

the Lady in Blue had disappeared." Years later when in ecstasy, on September 8, 1874, the feast of our Lady's nativity, Sr. Mary said, "On this same day in 1858, I was with my Mother (Mary) and I consecrated my life to her. Someone had cut my throat and the next day Mother Mary took care of me."

Mariam never saw her uncle again. She supported herself by working as a domestic. An Arab Christian family, the Najjar, hired her to work for them. After two years, her confessor to the Sisters of St. Joseph directed her. With several postulants from Lebanon and Palestine, she stayed with the Sisters. Soon her health declined and mystical phenomena began. It was disturbing to the congregation. Her Mistress of Novices, Mother Veronica, took her to the Carmelite convent of Pau where both gained admission. Mariam entered Carmel at age 21 as a lay sister. After two months, she entered the cloister to begin her novitiate. She took the name of Sister Mary of Jesus Crucified.

Little Mariam Baouardy, now known as Sister Mary of Jesus Crucified, was professed on 21 November 1871 as a Carmelite Religious. Prior to that action, she was subjected to severe supernatural adversities. One of the most terrible was diabolic possession for a period of 40 days. She persevered in her simple child-like faith in God the Son and His Holy Mother Mary. Her rewards were those reserved for the most privileged of humans. She was fixed with the stigmata of her crucified Savior, experienced levitations of the heart, knowledge of hearts, prophecies, and possession by the Good Angel, and facial radiance. Repeatedly she would say, "Everything passes here on earth. What are we? Nothing but dust, nothingness, and God is so great, so beautiful, and so lovable and He is not loved."

Sister Mariam of Jesus Crucified had an intense devotion to the Holy Spirit. Her prayer was: "Holy Spirit, inspire me. Love of God consume me. Along the true road, lead me. Mary, my good mother, look down upon me. With Jesus, bless me. From all evil, all illusion, all danger, preserve me." This simple prayer has gone around the world.

Sister Mariam was instrumental in the founding of a missionary Carmel in Mangalore, India, in 1871, and in Bethlehem of Palestine. In addition, she was the inspiration for the establishment of the Congregation of the Betharram Priests of the Sacred Heart.

On 5 January 1878, Sister Mariam entered her 33rd year of life. One day in August, she fell while working in the convent injuring herself severely. Gangrene set in quickly and spread the infection to her respiratory tract. She never recovered from this trauma. On 26 August 1878, she suffered a life-threatening suffocation attack. She died soon after murmuring, "My Jesus, mercy." It was ten minutes past five in the morning.

Her tomb is engraved with this inscription:

"Here in the peace of the Lord reposes Sister Mary of Jesus Crucified professed religious of the white veil. A soul of singular graces, she was conspicuous for her humility, her obedience and her charity. Jesus, the sole love of her heart called her to Himself in the 33rd year of her age and the 12th year of her religious life at Bethlehem, 26 August 1878."

She is still known today as "Al Qiddisa" (The holy woman) in Ibillin, Palestine. On 13 November 1983, Pope John Paul II beatified her in solemn ceremony at Vatican City placing her among the Saints in formal proclamation.

The "Little Arab", a living lesson of the virtues of humility and the love of God, is a special inspiration to those who pursue the Truth as present in the Holy Spirit of God...

Reverend Amedee Brunot, SCJ, the author of the book "Mariam, the Little Arab" wrote in his preface: ***"how can we fail to see that this child of Galilee and of the Eastern Church has a special message for those of her race and her rite? Accordingly, how could anyone have ever maintained that the sap of sanctity no longer flows in the veins of the Churches of the East, that this land of anchorites and cenobites, of monasteries no longer produces flowers and fruits of grace?"*** The Lebanese Charbel Makhlouf and the Galilean Mariam Baouardy are the indisputable answer to these pessimistic judgments. The divine power has always been pleased in these biblical lands to effect at times national resurrections, at other times individual prodigies; once more it is assuring to these peoples a subject of noble pride and a motive of hope".

What is more astonishing than the trajectory of a saint? What a greater message of hope could there be today in the troubled Near East than to tell the Palestinians: here is a young girl of your race, your language and of one of your most honored rites?"

(Doris C. Neger, OCDS, Mineola, NY)

Look also: https://en.wikipedia.org/wiki/Mariam_Baouardy

Christians Celebrate Beatification of Palestinian Nun

Marie-Alphonsine Danil Ghattas



A Founder of social voluntary work in Palestine

Marie-Alphonsine Danil Ghattas was a Palestinian Christian nun who founded the Dominican Sisters of the Most Holy Rosary of Jerusalem (the Rosary Sisters), the first Palestinian congregation.

Soultaneh Maria Ghattas was born on 4 October 1843 to a Palestinian family in Jerusalem, she spent her whole life working among the poor of Palestine. When she was 14, Ghattas joined the Congregation of St. Joseph of the Apparition as a postulant. In 1862 after her vows, she was sent to teach catechism in Bethlehem. There she also established religious associations promoting devotion to Mary through the rosary

On November 22, 2009, Mother Marie Alphonsine Danil Ghattas was beatified at the Basilica of the Annunciation in Nazareth. The beatification ceremony was presided over by Archbishop Angelo Amato, special envoy of Pope Benedict XVI. In marking this special day, the Holy Father said, **“The beatification of this very significant figure of a woman is of special comfort to the Catholic community in the Holy Land. It is an invitation to always trust, with firm hope in Divine Providence and Mary’s maternal protection.**

The Palestinian Christians are facing terribly distressing times of occupation and economic strangulation. Beatification of this Palestinian nun gives them hope. Her example inspires them to persevere and calls them to lives worthy of the Prince of Peace born in their land”.

Mother Marie Alphonsine life parallels another saintly life, namely that of Mother Theresa of Calcutta. Both began their religious life in another order. Favored by apparitions of Mary, late in life they were called to a new apostolate serving the poor and neglected in

their region. In the process, they established new congregations of religious dedicated to this mission.

In Bethlehem, she was favored with several apparitions of Mary directing her to found the Congregation of the Rosary, a new order of nuns. Mary's wish seemingly conflicted with Marie Alphonsine earlier vow of obedience taken when she entered the St. Joseph Congregation. After many trials and with the help of her spiritual director Fr. Tannous, she won dispensation to enter the new Congregation of the Rosary. On March 7, 1885 together with eight other sisters, she professed her final vows in the new order in the presence of the Latin Patriarch of Jerusalem, H.B. Vincent Bracco.

July 25, 1885 was a very special day in the life of Mother Marie Alphonsine. While she was assigned to Jaffa in Galilee with another nun, a young girl. Nathira would fell into a deep water- filled cistern. Mother Marie Alphonsine threw her large 15-decade rosary into the well and invoked Mary's help. The little girl was miraculously saved. The girl reported she saw a great light and a ladder shaped like a rosary saving her.

For the next 42 years, Mother Marie Alphonsine labored in many villages and towns all over Palestine. In 1886, she established a new convent and school in Beit Sahour ('town of the Shepherds' Field'). Beginning in 1893, the next 15 years were spent in Bethlehem where in addition to her regular duties she established a workshop providing work and training for poor girls. In 1909, she was recalled to the Mother House in Jerusalem to care for the souls of the poor there.

Ghattas dedicated her life to parish ministry and the care and education of girls of Arab descent, and the community quickly grew. In 1886, she founded a school for girls in Beit Sahour. Then she was sent to Salt in Transjordan with three sisters, then in Nablus, before returning to Jerusalem because of her health. After having recovered, she went to the house of Zababdeh.

In 1917, she went to Ein Karem to found an orphanage in Ein Karem. She died there on the Feast of the Annunciation 25 March 1927.

(Beatification soon for Mother Marie-Alphonsine? <http://en.lpj.org/2009/07/06/mere-marie-alphonsine-bientot-beatifiee/>)

Also: <http://www.rosary-cong.com/ENGLISH.htm>

Fatima Al- Yashrutiyya



Women have the right to travel, to learn and to sing

Sufi Teacher of Palestine

Died - 1978 Beirut, Lebanon

Fatimah al-Yashrutiyya was born in Acre, Palestine in 1883. The Yashrutiyya Sufi Order in which she grew up and in which her father was a Shaikh (spiritual guide) are a branch of the Shadhili Order, founded in 1258. Fatimah's father promoted the advance of education for women and in her autobiography; she speaks of the many scholars of philosophy and the Sufi path from whom she learnt. Following the Nakba (catastrophe) of 1948, Fatimah and her family had to flee their home to live permanently in Beirut.

When Fatima was two years old, her father the Shadhili Sufi Shaikh 'Ali Nur al-Din al-Yashruti started to take her with him to attend meetings with theologians and Sufis. When her father died in 1899 she was only eight years old, and she resolved to keep searching for knowledge on the topics of Sufism and Islam. She took it upon herself to read as many books as she could to increase her knowledge. After her father died, the scholars and Sufis who had been part of her father's study group were kind to Fatima and her sister, their bonds of friendship became stronger and she was still able to attend meetings and learn from them. Hajj Salim was a disciple of her father and taught her how to write when she was young. Fatima was sick as a child and the doctors recommended that they visit coastal and inland areas to have a change of climate. They traveled in the spring and summer to Palestine, Lebanon, and Damascus. Her family kept this up until the war broke out in Western Libya. After the war Acre was unsettled, another war broke out between the Ottoman government

and the Allies in 1914. Fatima's mother decided it would be safer to stay in Damascus during the war. While in Damascus Fatima met scholars, doctors of the law, and learned men of that city, she was able to broaden her understanding and deepen her knowledge of diverse subjects. After the war, her family returned home to Acre and stayed there. She travelled frequently to cities like Damascus and Cairo to meet with scholars; she wanted to keep in touch with people and institutes of knowledge so she could continue to learn. During WWII Fatima, her mother, and sister moved to Beirut, at the end of the third year of the war Fatima started writing her first book '**A Journey Toward the Truth**', it took her just under fourteen years to finish it. Fatima still suffered from bouts of illness and her health was delicate, in spite of this, she was still able to pursue intellectual activities. Beirut is known for its important centers of learning and thought in the Arab world. **Fatima was never married and she wrote four books in total: A Journey toward the Truth, My Journey on the Path of the Truth, Gifts of the Truth, and Breadths of the Truth.**

(Cadavid, L. (2007). Fatima Al-Yashrutiyya: the Life and Practice of a Sufi Woman and Teacher. Voices of Islam. V. 2. (Ed). Cornell, V.J. pp. 175-199)

<https://womeninmuslimworld.weebly.com/bint-al-shati--fatima-al-yashrutiyya.html>

Fatima related that early Muslim theologian Hasan al-Basri (d. 728 CE) described his meeting with the woman saint Rabi'a al-'Adawiyya (d. 801 CE). He said:

"I passed one whole night and day with Rabi'a speaking of the Way and the Truth, but it never occurred to me that I was a man nor did it occur to her that she was a woman."
(Leslie Cadavid in Voices of Islam, p. 175)

Although more than one shaykh was elected to succeed Shaykh al-Yashruti during Sayyida Fatima's lifetime, she carried the Baraka (blessing) of the order. Although she did not have a formal leadership role in the order, she was authorized to initiate others into it. Visiting disciples were interested in meeting her above everyone else.

An acquaintance that knew her related that on one occasion some visiting African disciples lifted her onto their shoulders out of joy and reverence for her. **The fact that so many scholars from both East and West came to visit Fatima al-Yashrutiyya during her lifetime demonstrates the importance of her position in the world of Islam and Sufism. Indeed, her education in the disciplines of jurisprudence, theology, and Sufism was unrivalled** for a woman of her background. In 1973, she wrote a paper as a contribution to a conference in Houston, Texas, that reflects her status as both a learned scholar and a profound thinker.

"I asked my mother for permission to veil myself in front of the great scholars and the male disciples of my father. She consulted with my brother Ibrahim and with the scholars

and brethren that we knew, but they all agreed that I should not be permitted to use the veil when I was with them. She did permit me, however, to dress as I had done in the days of my father, and meet these men in our house wearing a wide, white prayer scarf on my head. In the street, I went veiled like the rest of the young ladies of the day, for in that time this practice was observed most strictly.” (Voices of Islam, p.194)

Fatima writings range across many spiritual topics, and as an example I will conclude by quoting from her teaching* on the contentious subject of music in Islam. However, Fatima al-Yashrutiyya refreshing pragmatism is, if anything, even more relevant in the 21st century: “Those Sufis who permit and make use of spiritual songs base their standpoint on written evidence from the past on this subject. In the *Ṣaḥīḥ* of al-Bukhari, it states "Abu Bakr came while I had two girls from the Ansar with me. They were singing according to their custom, for that day was one of festivities, but they were not very good singers. Abu Bakr said, 'Are the devil's songs in the house of the Messenger of God, and this on a day of festivities?' The Messenger of God said to him, 'O Abu Bakr! **Every people has a form of celebration, and this is theirs.**"

* This quote is from Leslie Cadavid translation in Two Who Attained: Twentieth-Century Saints - Shaykh Ahmad al-'Alawi & Fatima al-Yashrutiyy

Also, (Vincent J. Cornell, Voices of Islam, Praeger Perspectives Series, Greenwood Publishing Group, 2006).

Fatima Al- Yashrutiyya was a pioneer Palestinian woman who led and preserved a sustainable civil society organization. She was an impactful woman in Palestine and other Arab countries with followers around the world (look for example Bilal Ramez Bakri <https://blogs.aljazeera.net/blogs/2018/3/20/>). Her opinions on critical controversial issues such as the veil, singing, and segregation of females in educational institutions should be reconsidered. It is a matter of shameful ignorance that we still up to this date involved in debating certain issues that were resolved before one hundred years.

Of importance is the fact that Fatima was an ordinary woman and not a member of a notable or rich family.

Kulthum Odeh



Kulthum Odeh was born in Nazareth on 2 April 1892. Her father was Nasr Odeh and her husband was Ivan Vasiliev. She had three daughters: Larissa, Valeria, and Ludmilla.

Kulthum was the fifth daughter born to parents expecting the first boy, so her birth was a disappointment to the family. Regrettably, she was not considered good looking, so the thin dark girl grew up unable to remember any parental affection. Indeed, she recalled that her mother would often make fun of her looks.

She had no avenue of escape except study. Her father insisted on her education and sent her first to an elementary school run by the Palestinian-Russian Society. The young girl worked hard and her grades placed her at the top of her class. Regulations at that time gave the top female student the chance to complete her education, free, in a boarding school. So she moved to the Russian Female Teachers College in Bayt Jala where she continued to excel for seven more years and until graduation.

She returned to Nazareth where she taught at the schools of the Palestinian-Russian Society. She also began to publish articles in magazines like *al-Nafa'is al-'asriyya* in Haifa, *al-Hilal* in Cairo, and *al-Hasna'* in Beirut.

During this period, she met and fell in love with a Russian doctor, Ivan Vasiliev, who was in charge of the female students' health. Her parents would not permit this marriage. However, a relative and a wise Nazareth figure, Najib Odeh, accompanied her and the doctor to Jerusalem where the couple were married in the church in the Russian Quarter and then returned with the married couple to Nazareth. Her family accepted the *fait accompli* in 1912.

The couple sailed to Russia in 1914, and their arrival coincided with the outbreak of World War I. She suffered greatly from the war and the intense cold. She quickly joined the Red Cross, studied nursing, and worked as a nurse in Serbia and Montenegro. She then moved with her husband to the Ukraine to combat the typhus epidemic. In 1917, her husband fell ill and died after 5 years of marriage, leaving his wife and their three young daughters, the eldest 5 years old and the youngest an infant struggling on their own. She was awarded a

piece of land to help her make a living. In addition to this work, Kulthum was teaching farmers and laborers about their rights amongst other things.

From the Ukraine, she moved to Leningrad in 1924 where she once again met the prominent Russian orientalist Ignaty Krachkovsky. She had first met him when he visited her school in Nazareth; he was impressed by her talent as a teacher. He thus arranged for her to join Leningrad University where, in 1928, she obtained a doctorate for a thesis on Arabic dialects.

In 1926, the Soviet authorities gave her a hard choice: either to return to Palestine or to remain in the Soviet Union. If she chose to leave, she could not take her daughters with her since they were by law Soviet citizens. Otherwise she could stay and be granted Soviet citizenship. She decided to stay.

With the end of World War II, Kulthum moved to Moscow, where she continued teaching at the university and was the first woman acting as an active member of the Association of Soviet Cultural Relations with Arab Countries. In 1941 she founded the Institute of Arabic Dialects at the University of Moscow. She was the first Arab woman to hold the title of professor. She also lectured at the Institute for International Relations and the Higher Diplomatic School.

The years following her husband's death were hard, but she faced them with immense courage and determination. She not only overcame these difficulties but also came to feel happy that she had succeeded in caring well for her young daughters and extending her care to others too, a source of even greater happiness. She described that period of her life when she participated in a competition announced by the Egyptian *al-Hilal* magazine in 1947, the subject of which was "How can a person live a happy life?" The judges included some of Egypt's most prominent writers and men of letters.

She won first prize in that competition even though her life was not happy in the conventional sense of the term. She described how her happiness manifested when she sought to alleviate the suffering of wounded soldiers during the war or when she undertook the hardest of tasks in order to support her young daughters. She had sown the land, followed the harvesters to gather the bales of wheat, and fueled the threshing machines. She felt that her life was happy because she and her daughters never suffered from hunger or want: "I never experienced material or psychological deprivation even during those times of great hunger and those terrible wars." True contentment came to her only when she had overcome obstacles, but the real cause of her happiness was her love for all people.

She continued to advance in academic rank until she attained the title of Professor, becoming the first Arab woman to reach that rank.

During the Stalinist era, she was arrested three times, but she was released without charge. She soon became the subject of great admiration by various Soviet groups, especially the political class. Thus, when the Nazis invaded the Soviet Union, she was among those transported to the interior in order to protect their lives. Kulthum defended the right of her people. When the Soviet Union acknowledged the state of Israel in 1948, Kulthum sent a strong letter of condemnation to Stalin. The feedback came instantly by an order of imprisonment. However, her Russian academic friends headed by the famous Orientalist Kraczkowski stood by her and secured her release.

She was a firm believer in the ability of literature to reach all human hearts and so began to translate Soviet literature into Arabic before the end of World War II. She then translated Arabic literature into Russian. She was a major contributor in the building of cultural bridges between Russia and the Arab world and in introducing Russian culture to the Arabs. She published scores of articles and short stories in Russian journals and newspapers.

Kulthum's contributions were in the fields of history of Arabic literature, the theatrical language and comparative literature. She also published a book about teaching Arabic language entitled **"Arabic for Russians,"** and another book entitled **"The Anthology of Modern Arabic Literature"**. She has also translated several Arabic literature works to Russian such as **"Land, Labour and Water"**, written by Thi Elnoon Ayub Al-Iraqi. **She translated collections Stories of Arab Authors (1955), Egyptian Tales (1956), Stories of Syrian Authors (1958), Stories of Lebanese Authors (1958), and The Contemporary Arab Novel.**

On her seventieth birthday she was awarded the Medal of Honor and the Medal of Friendship Among Nations, the highest awards that Soviet authorities granted to individuals who contributed to friendship between the Soviet and foreign peoples.

The PLO posthumously awarded her the Jerusalem Medal of Culture, Arts and Literature in January 1990 in recognition of her cultural and political role in Russia.

She died on 24 April 1965. Her funeral was attended by a large crowd of academics, scientists, students, and peasants and also by ministers and officials who were her former students. She was buried in a cemetery near Moscow reserved for VIPs in Moscow. Her grave head stone was engraved in Arabic, and the words translates, **'An example for the living to follow'**.

She managed to visit Palestine in 1928 and in the early 1940s. Most of the Palestinian intellectuals and political leaders visited her during her both visits. While in Moscow she was visited by prominent Palestinian and Arab leaders including President Nasser of Egypt.

Sources

* <https://www.paljourneys.org/en/biography/9739/kulthum-odeh>

* **Nadia Issam Harhash, The Growth and Development of the Palestinian Women’s Movement in Jerusalem during the British Mandate (1920s-1940s)**, Supervisor: Dr. Salim Tamari, Date: 20-05-2016, Al Quds University (pp.116-119)

* http://www.alhayat-j.com/arch_page.php?nid=6602

* **Iqbal Tamimi, Remembering Professor Kulthum Odeh (1892 -1965)**

Fri 17th Oct 2008

<http://londonprogressivejournal.com/article/view/284/remembering-professor-kulthum-odeh>

May Ziyada



Martyr of alienation

May (Mayy or Mai) was born in Nazereth, Palestine on 11 Feb.1886. She was the first elocutionist woman in the Arab World as she was famous for her stunning rhetoric in addressing conferences and forums. She could overwhelm her audience's hearts by her charming voice and multilingual abilities.

Ziyada's father founded "Al Mahroussah" newspaper (1908) in Cairo. May was fond of learning languages and she mastered French first then English and could speak and write in German and Italian fluently. She wrote articles for her father's newspaper, but her first published poetry book "Fleurs de reve (1911)" was written in French.

In 1914 (or 3 years before) she founded her own cultural salon seeking a sort of social, gender and religious integration with an open space of mind and soul. (Unlike other salons of that time).

May's salon remained the most famous literal salon in Egypt for about 20 years.

In 1921, May convened a large conference "The Goal of life" to advocate women's equality and to urge women to be more occidental while preserving their oriental feminism at the same time.

May translated several European classics into Arabic such as Arthur Conan Doyle (English), Brada (French), and Max Muler (German). She also wrote biographical studies of three Arab women pioneer writers. She left other 13 published books.

May suffered a series of personal tragedies and finally died on 17 October 1941.

In 1999, she was named as personage of the year by the Lebanese government and Google commemorated her on 11 February 2012.

The rainy cloud of Nazareth

A deeply shocked and heartbroken May painfully describes her torment: "In the name of life, my relatives put me in a madhouse to fade away gradually, and die slowly... a death of which no one could bear. Nevertheless, on their rare visits, my relatives listened to me with pleasure as I described my sufferings and misery, begging them in vain to pity me and get me out of the mental asylum."

A press campaign instigated by the Lebanese-American writer Amin al-Rihani proved crucial in freeing May from the mental institution. She was eventually able to leave thanks to a medical report asserting she was of sound mind. She returned to Cairo where she died on October 17, 1941.

Even though her family conspired against her and most of her literary circle abandoned her, May Ziade's writings have inspired generations of women as well as male writers and thinkers.

Ziadeh's poetry and essays were pioneering. She wrote numerous editorials and, in the words of scholar Antje Ziegler, "courageously took a stand against European colonial politics and defended the freedom of the press and other basic democratic rights."

<https://arablit.org/2012/02/11/a-google-doodle-for-may-ziadeh/>

Ziade was a prominent advocate of the emancipation of women, playing a key role in introducing feminism into Arab culture. The writer and critic Hassan Aql credits her as being the first to use the term "**women's cause**" in the Arab world.

"I am a woman who has spent her life between her pens, stationary, books, and research. All my thoughts have been centered on ideals. This idealistic life has made me oblivious to how malicious people can be. I have ignored the malice and certain people's deadly poison disguised as gentleness," as May Ziade described herself in her own words.

<https://insidearabia.com/may-ziade-arab-romantic-poet-feminist/>

If May's, in comparison to other women of her time, nearly unprecedented literary, journalistic and rhetorical efforts to find public recognition, can be seen as a steady search for social integration, the founding of her salon appears to be the logical culmination of these efforts. Open to men and women of varied religious, national and social backgrounds, this salon contrasts with the other famous Egyptian salon of the period, the politically influenced salon of Princess Nazli Abu Fadil, exclusively visited by men.

Her poetry and essays were pioneering, she wrote numerous articles and editorials. She was noticed for her translation efforts and initiatives concerning English, German, and French novels of the period. Shortly after the Russian Revolution, she raised the issue of socialism and other political ideologies of the day in a series of articles.

May Ziadeh was a prominent, but moderate representative of this 'age of enlightenment', who did not equate modernity with the denial of cultural heritage in blind imitation of the West. Strongly dependent on integration herself, she advocated the reconciliation of conflicting views all her life. "

<https://middleeastrevised.com/2014/10/30/remembering-may-ziadeh-ahead-of-her-time/>

"Finally, I wrote you my pain and the illusion of my heart. Where do I run away with the fear that will add new terror to me? For the first time, I find the audacity to talk about my normal relationships, even the wrong by the standards of others, about my deceptive surroundings, about the people I knew and knew. (...) Today I have the right to fade like a cloud, within my love that shaped me, and in the imaginary depth that I have created, and made me. Let me now just dream even in the depth of absence. I have the right to do so, even for a second, before I walk quietly towards the eternity of salvation." (p. 329)

(Waciny Laredj, May Nights Isis Copia: Three Hundred Nights in the Hell of a Mental Hospital Ajyal Publishing and Distribution House, 2018, Arabic)

Major political figures from Egypt, Jordan and Algeria intervened to request her release and to revoke the guardianship order (after declaring her legally competent).

She went on a hunger strike, and was subjected to force-feeding several months until the

Lebanese government decided that the case should be legally treated and Mai was released.

Bearing a romantic streak from childhood, Ziade was successively influenced by Lamartine, Byron, Shelley, and finally Gibran. These influences are evident in the majority of her works. She often reflected on her nostalgia for Nazareth.

Unlike her peers, Princess Nazli Fadil and Huda Sha'arawi, Mayy Ziyadah was more a 'woman of letters' than a social reformer. However, she was also involved in the women's emancipation movement. Ziade was deeply concerned with the emancipation of the Arab woman; a task to be effected first by tackling ignorance, and then anachronistic traditions. She considered women to be the basic elements of every human society and wrote that ***a woman enslaved could not breastfeed her children with her own milk when that milk smelled strongly of servitude.***

She specified that female evolution towards equality need not be enacted at the expense of femininity, but rather that it was a parallel process. In 1921, she convened a conference under the heading, "Le but de la vie" ("The goal of life"), where she called upon Arab women to aspire toward freedom, and to be open to the Occident without forgetting their Oriental identity.

Most of her political and social thoughts are included in her book” **Equality**”. She advocated socialism as an economic and political system and called **for justice and freedom**.

(“Equality” by Mai Ziyada, Foundation for Education and Culture, 2013, p.30 - Arabic).

Showing respect for all religions, including Jewish, she criticized the principle of “ownership” of a human individual by another. “How a person of the selected people could have the right to “own” a fellow Jew for six years and a non- Jew for unlimited years?”

After the British mandate was imposed on Palestine, May began to question the issues of her national identity. ” ***Why only me? Why I cannot belong to a definite national Identity? Those excludes me because I do not belong to their nationality. Others refuse to accept me because I do not belong to their sect. I, myself was born in a country; my mother belongs to a second country; my father’s origin came from a third country. Meanwhile my soul is ramping as a ghost from one place to another. Which nationality should I held? And which country should I defend?***” (Al-Hilal Magazine.October, 1922).

It is reasonable to suppose that May was facing real dangers because of her sensitive relations with prominent personalities in the Arab World or otherwise because of her declared social and political attitudes. After she lost her parents, she moved from one European city to another. When she sought protection from relatives, they could not understand her fears and attributed them to a mental illness. “By now, I am on my way to pass away hoping that one day someone will redress the injustice that I have faced”

May Ziade: The Jasmine Flower of Renaissance and Freedom, Khalil Al-Bitar Damascus: Syrian Public Commission for Books, 2002, Syria (May Ziade Yasminat Ananda walhuriya (Arabic)

Al-Faisal Magazine, issues499-500, 2018, p.126 (Arabic)

<https://www.manar.com/page-40205-ar.html> Arabic)

Darina Al Joundi, Prisoner of the Levant: Our Heroines Collection, Grasset, 2017. (French).

Chapter 2

Kaleidoscope of History

Woman is the Everlasting Rainbow in the Sky of Palestine

The Deep Roots and the Bitter Fruits

In 1837 Palestine was a battlefield between the Ottoman Empire and the ambitious rising Egyptian power. That war was nothing when compared to the Galilee earthquake of 1837, often called the Safed earthquake, which shook the Galilee on 1 January that year.

The wintertime slowed communication in the area, and nearly eight days passed before reliable reports came in from Safed regarding the nature of damage there. The letters stated that the town, along with Tiberias and many other villages had been overthrown.

The wounded and dying people there were without much relief until January 19 when a temporary hospital was set up and a doctor hired who could distribute medicine and apply bandages.

(Thomson, William McClure (1861), *The Land and the Book, Or, Biblical Illustrations Drawn from the Manners and Customs, the Scenes and Scenery of the Holy Land*, ISBN 978-1143669248)

Three large aftershocks occurred several weeks after the main event over a distance of 70 kilometers.

Palestinian widows, orphaned children and disabled men found themselves defenseless and unable to keep control on their own land while the Turkish authorities lent a blind eye to all what was going on. Olive groves, orange orchards, and gardens were being sold for foreign people through brokers and their original Palestinian owners were in most cases driven away by force.

By 1870, the great cholera epidemics were over; the worst epidemic killer effectively disappeared. People began to rehabilitate their land and promising opportunities of development seemed possible despite of all difficulties.

As if those natural disasters were not enough to devastate the Palestinian society, another manmade disaster was looming.

“In the months and years following the earthquake, houses and lands lost to their dead owners were settled by new emigrants who had recently come from Russia, Germany, Poland, and elsewhere”.

(Narrative of a journey through Syria and Palestine in 1851 and 1852, Charles William Meredith van de Velde, 1845, v 2, p.409, at :<https://archive.org/details/narrativeajourn01veldgoog/page/n11>)

The so-called American colonists supported by the British influential consulate in Jerusalem and the Jewish fund intensified their efforts to buy lands and to replace Arab farmers with Jewish immigrants. (Van de Velde, 1845).

Rural women at the forefront

Nonetheless, court records of that period provide irrefutable evidence that women played key roles in their society. By taking the initiative in their own hands, so to speak, women in Ottoman Jerusalem and elsewhere in Palestine were able to engage actively in commercial pursuits that secured them a form of power and status in society.

(Ze'vi, Dror, "Women in 17th-Century Jerusalem: Western and Indigenous Perspectives", *International Journal of Middle East Studies*, vol.27, no.2, May 1995).

(Agmon, Iris, "Women, Class and Gender: Muslim Jaffa and Haifa at the Turn of the 20th Century", *International Journal of Middle East Studies*, vol.30, no.4, November 1998).

Yossi Ben-Artzi discussed the social and Political failure "the misfortune in the economic structures of Jewish settlements during the period from 1882-1914" (ottoman Palestine, p.135).

Ben –Artzi attributed that failure to the differences between the concepts of Rothschild and the project of the Jewish Colonization Association in respect to the types of agriculture methods that should be applied!

Ben –Azori might be thinking of Palestine as a space of virgin field for the "trial and error" experiments as if there were no well-established and deeply rooted Arab society in Palestine that has its own economic and social structures.

Before we speak about agriculture methods, we should understand the applicable laws and norms that control land ownership. Ownership of land in Palestine was strongly related to kinship relations and inheritance rights while the Zionist scheme evolved around a concept of a whole homeland that should be seized collectively and transferred collectively to the "Jewish people" as a wholesale one "big deal"! Such a big deal was impossible to be achieved in Palestine without massive forced transfer of its original people and thus the clash was Inevitable.

As far as the Palestinian rural woman is concerned, expropriation of her land was a matter of life or death.

Unlike most scholars who concern themselves with patriarchal authority, Rochelle A. Davis concentrated on the neglected facts regarding women's roles as property owners and the villagers' adherence to Islamic law and women's rights of inheritance and property in marriage.

It is the documents, not the heated debates that reveal that women did own property, and bought and sold it, (Davis, p. 121)

For example, the sixty-six British Mandate land records for Salama village (near Yafa), show at least twenty-one transactions that involve nine different women as the sole property owner. Of the twenty-one transactions, nine involve women selling land, three

record women buying land, two are records of ownership [tasjil], and seven are records of property exchange [tabdil]. An additional two transactions involved men and women together as property sellers. Inclusion of the original historical documents allows readers to develop an understanding of a prominent role for women as landowners and as actors with economic and social power.

Moreover, the government land records show that village women owned property of all types—farmland, orchard land, and land with buildings—both whole parcels and partial shares. Despite the presence of official records.

Thus land records as traditional historical documentary sources provide a more comprehensive and accurate picture of women's roles in village life, which are largely elided from oral histories. This elision contradicts, in some ways, what many scholars have argued about writing women's history.

Ironically, Palestinians have turned to alternative and subaltern sources to write their own histories and challenge dominant portrayals of their lives, at the same time relying on socially dominant norms about village social structures.

However, the powers, whether real or assumed over time, have come to dominate how people remember the past and negotiate writing about it in the present. (ibid, p, 120)

* Rochelle A. Davis, *Palestinian Village Histories: Geographies of the Displaced, Stanford Studies in Middle Eastern and Islamic Societies and Cultures, Stanford, California, 2011.*

The Palestinian rural woman was able during that early time to establish herself as a head for her family who could found a start-up project making use of her own resources without any sort of support from any governmental or non-governmental organizations.

Under Ottoman laws certain sectors of the Palestinian society were furious for various reasons; some of them feel that the Arab Nation should have their own independent state, and by raising this demand they were subjected to harsh punishments; other portion of Arabs were demanding self-rule and a sort of decentralization. Such debates were taking place among the elite circles in urban areas. In rural areas, the Palestinian farmers suffered other critical consequences of the Ottoman laws. Most men had to spend long spans of their lives in obligatory military service. Women had to perform all tasks of farming and had to bear the burden of securing their families' lives.

The Ottoman law of "iltizam" enabled influential persons to hold control on small farmers' destiny and land. A land lord, a notable, a city merchant, a money lender, a military commander or a tribal leader could pay an agreed upon amount of money to the central Turkish government at an annual public auction and in return he would be in charge of a certain area.

A bidder should collect taxes, and make sure that all males within or under his control who are over twenty years should be sent to the army. In return, he would be given a free hand to squeeze what he could from the peasants and he would assume many of the police duties of the government. Hefty taxes were randomly imposed, fines were exaggerated and bribes became the only way to ensure that business go as usual. Such measures had led to the disruption of Arab farms and agriculture.

(Palestinians from Peasants to Revolutionaries, Rosemary Sayigh, and 1979. On: <https://archive.org/details/PalestiniansFromPeasantsToRevolutionaries>).
Look also:
(The Arab Lands under Ottoman Rule: 1516-1800, A History of the Near East, Jane Hathaway, Karl Barbir).

It was no wonder then that women became the householders or heads of most of Palestine families in rural areas. Men were either away in Ottoman battlefields, or otherwise they were hiding in the mountains as “wanted fugitives” for the Ottoman army.

The participation of Palestinian women in the national struggle started with the emergence of the Palestinian cause towards the end of the nineteenth century, when the first Jewish colonies were built. The first remarkable female political activity was in the town of Afula in 1893, when women demonstrated against the construction of a new Jewish settlement.

(<https://www.palestinow.com/the-women-of-palestine-resistance-is-a-duty/>).

The following lines may explain the motives of Palestinian women that drove them to protest any attempt to evict them from their land:

The tough life made the Palestinian woman able to defend her right to life to the end breath.

A fact that was, and maybe still be, uncomprehend by Israel leaders.

Although there was a certain amount of seasonal labor migration to and from Palestine, analysis of Ottoman statistics (McCarthy, 1990) yields evidence of little permanent migration of Arabs into or out of Palestine from 1860 to 1914. “The number of Arabs who left Palestine on the Ottoman defeat in World War I was negligible”.

(<https://www.palestineremembered.com/Acre/Palestine-Remembered/Story559.html>

Palestine Population: During the Ottoman and the British Mandate Periods
Justin McCarthy. Posted on September 8, 2001).

It was also very hard for Palestinian soldiers to keep in touch with their loved ones back home. Even those who could read and write found that their letters, and those sent to them,

often went astray. It could be months, even years, before news from home reached them. For those serving on distant fronts such as Sinai/Palestine and Mesopotamia, leaves to visit home were unknown. Once a soldier reached the front, the only legitimate way to see home again was through evacuation due to wounds or illness.

However," being wounded or falling sick in places like Palestine or the Caucasus was often a death sentence. The medical services of the Ottoman Army had been badly neglected in the years before the First World War. ("The Ottoman Empire and the Turkish soldier's experience". On: <https://nzhistory.govt.nz/war/ottoman-empire/turkish-soldier-experience>)

The reasons for desertion varied. Interrogation reports of deserters captured by Ottoman authorities, as well as reports of those captured by the British in Iraq and Palestine included most common reasons for desertion. "Physical and mental exhaustion stemming from dire conditions at the front; despair and frustration resulting from the prolongation of the war; abuse at the hands of officers; the impossibility of obtaining home leaves; and reactions to the almost unlimited extension of the term of service".

Military law required the death penalty for deserters and so those Palestinian deserters had no hope to re-unify again with their families in Palestine. The Palestinian women found themselves alone facing the catastrophic consequences of the First World War.

(https://encyclopedia.1914-1918-online.net/article/between_acceptance_and_refusal_soldiers_attitudes_towards_war_ottoman_empire_middle_east)

To be veiled or unveiled: that is not the question

In farming communities, women were responsible for ploughing and planting the field, but also bore full responsibility for the children, kitchen, and laundry. There is a consensus in our sources that women worked harder than men do. The economic role of rural women gave them the experience of mixing with men and liberated them from wearing the veil, unlike city women.

(THE ISRAEL/PALESTINE QUESTION, Edited by Ilan Pappé, London and New York, 1st.ed.1999 by Routledge, Re-published in the Taylor & Francis e-Library, 2005).

Part VI, THE INTIFADA IN HISTORICAL PERSPECTIVE, 12

FROM SALONS TO THE POPULAR COMMITTEES

Palestinian women, 1919–89, *Islah Jad*, pp218-2019).

No wonder then that gender issues were not in place during those times of starvation and "absence of men control".

The comparison between Palestinian woman and their USA counterparts in the pre-World War (Farsoun, Samih, 2004, p.44) is unfair. Farsoun says, "Within peasant and farming communities, women worked their home gardens and tended farm animals. They also worked in the fields, especially during harvest. In many respects, their role was not different from that of women on farms in the pre-World War 1 in the USA".

The fact is that Palestinian women at that period had to work mostly in fields away from their residence (6-10 Km) without having any (modern) means of transportation. Palestinian women also have to assume the roles of both the father and mother for their children in the absence of their men. They have to defend themselves against both blue and white colored crimes. They had to register and prove their ownerships of their lands and farms, because if those lands remained registered in the names of their fathers or husbands they would be easily deemed as "deserted land" or "absentees' land" and confiscated. Hence, the Palestinian women found it a must imperative to teach the children how to remain bound up to their extended family. The whole subject matters in each woman's actual life were socio-economical and not merely cultural or traditional. Solidarity concepts, as expressed during the first Intifada should not then come as a surprise. It is the natural development of the main theme, i.e. defending the soil of the land.

Immediately after Lord Balfour issued his doomed declaration, large-scale demonstrations erupted throughout Palestine. The British army clashed with demonstrators without discriminating between men and women.

The inability of men to defend their wives, sisters or daughters against the heavy armed British military had seemingly encouraged women to depend on themselves while at the same time; men of conservative communities began gradually accepting the visibility of their female counterparts in the fields of confrontation.

The Palestinian women did not want to be left alone once again while their beloved ones, husbands or sons, go to face death or imprisonment. A valuable lesson they had bitterly learned from the Ottoman time. "Home is meaningless without our men" is still an important theme in their folk and popular songs.

Palestinian women had also engaged early in protests against British policies, though within a less organized framework. In 1920, for example, before the official onset of the Mandate, twenty-nine women from northern Palestine protested the Balfour Declaration in a letter to the chief administrator of the region, writing "we Moslem and Christian ladies who represent other ladies of Palestine...." Women participated in violent disturbances between Arabs and Jews that broke out in Jaffa in May 1921; held meetings, formed committees, and raised funds to support a delegation sent to London by the Arab Executive;

and directly confronted the government in meetings, calling for independence and an end to Jewish immigration.

(Intelligence report by Col. Commandant J. Bryon and Captain C. D. Brunton, 12 May 1921, CO 733 13; Ann Lesch, Arab Politics in Palestine, 1917-1939: The Frustration of a Nationalist Movement (Ithaca: Cornell University Press, 1979), p. 205; al-Karmil, 17, 21, and 31 December 1921 and 8 November 1922)

The Buraq Uprising was not limited to men; Palestinian women sometimes participated in attacking British and Jewish military locations, as well as collecting donations and distributing them for the families of martyrs. Out of the 120 Palestinian martyrs in the Uprising, **nine of them were women, most of them from villages:**

- * Aisha Abu Hasan from Attara,**
- * Izziya Muhammad Ali Salama from Qalunya,**
- * Jamila Muhammad Ahmad Alaz'ar from Sur Bahir,**
- * Nashaweek Hasan from Beit Safafa,**
- * Halima Yousef al-Ghandour and Mariam Ali Abu Mahmoud from Jaffa,**
- * Fatima Muhammad Ali Haj Muhammad from Beit Daras,**
- * Two other women whose names remain unknown.**

<https://www.paljourneys.org/en/story/14321/road-1936-revolt>

Moreover, in the year 1929, the annual Women's Conference was held with the participation of 300 Palestinian women. They endorsed the resolutions of the Palestinian conferences, and decided to submit a memorandum to the British High Commissioner, which included, inter alia, a rejection of the Balfour Declaration; a demand to prevent immigration to Palestine; the removal of Attorney General Norman Bentwich and the repeal of the Collective Punishment Ordinance. The women also organized a protest of 80 cars that roamed Jerusalem in silence and passed in front of the consulates, reaching the High Commissioner and meeting him, where Matiel E. T. Mogannam explained to him the demands of the women in English, followed by Tarab Abed al-Hadi in Arabic. (ibid).

Matiel E. T. Mogannam

Matiel was born in Jerusalem, lived in the US for years and returned to Jerusalem in the twenties of the 20th century to become one of the pioneers of the women's movement. Her husband acted as secretary of the National Defense Party, and Mattel became a member of The Executive Committee of the Arab Women's Association and the Arab Women's

Movement in Palestine. She was famous of her speech abilities. In one occasion, she delivered a speech on Palestinian patriotism from the pulpit of Al-Aqsa Mosque. She also delivered a political speech on Palestine in Yafa before crowds of demonstrators from a balcony. Her book on the Palestinian women's movement before 1948 is still a recognized reference on this subject. Mattel moved to live in Ramallah before she moved to the United States where she died there in 1992. Details of her book:

Mrs. Matiel E. T. Mogannam, *The Arab Woman and the Palestine Problem, The Rise of Jewish Nationalism and the Middle East*, Hyperion Press, 1937.

Mrs. Matiel E. T. Mogannam book is still highly appreciated by scholars.

(Nancy Forestell, *Documenting First Wave Feminisms*, vol. 1, *Studies in gender and history Transitional Collaborations and Crosscurrents*; Nancy Margaret Forestell, Nancy Forestell, Maureen Anne Moynagh (editors), University of Toronto Press, 2012).

Many local women's organizations predated the 1929 congress. However, the momentum of the congress resulted in conscious attempts to affiliate these already existing scattered groups within a mainstream organization and to form new structures. The Jerusalem women, for example, dispatched a delegation to Nazareth in 1930 to help establish a group there, while the Haifa women's group traveled to Jenin, Nablus, and Tulkarm in 1935 to do the same.

(VOL. 29,1999/2000,No. 3,P. 16,Articles,The Emergence of the Palestinian Women's Movement, 1929-39, Ellen L. Fleischmann: *The Nation and Its "new" Women: The Palestinian Women's Movement, 1920-1948*, University of California Press, 2003).

See also: (*Documenting First Wave Feminisms*, vol.1, *Studies in gender and history*

Transitional Collaborations and Crosscurrents; Nancy Forestell.

Editors, Nancy Margaret Forestell, Nancy Forestell, Maureen Anne Moynagh

University of Toronto Press, 2012.p.209)

Tarab Abed al-Hadi



Tarab Abdul Hadi was born in Jenin in 1910. Her father was a prominent figure in The Decentralization Party (la markazeya) and was one of those who were hanged (1915) by Jamal Basha- the Turkish ruler of the region those days. Before she finished her school education, Tarab was married to her cousin Awni Abd al-Hadi, A lawyer and a prominent politician member of the Istiqlal (Independence) party. He was the driving force that led her to be involved in political activism. That was something difficult for women that time.

Tarab Abdul Hadi and other women from notable Jerusalem families established the Palestine Arab Women's Congress (PAWC) to oppose the Zionist presence in Palestine and to support men in the struggle for national independence. The first meeting of the PAWC was held at Abdul Hadi's home in Jerusalem on October 26, 1929. The event since heralded as the "first time" that Palestinian women entered the political arena. Abdul Hadi became one of the elected members of PAWC's Executive Committee, which consisted of fourteen women, drawn primarily from notable Jerusalem families (such as the Husseini, 'Alami, Nashashibi, and Budeiri. Besides writing letters and telegrams to raise awareness of the Palestinian plight, the PAWC also engaged in prisoner advocacy. This involved the attempts to submit appealing and petitions to the British authorities demanding commutation of harsh prison sentences, and raising money to support families who had lost their breadwinners due to imprisonment.

Abdul Hadi was also active in the Arab Women's Association (AWA), founded in 1929, which became the most prominent feminist organization in Palestine. In her capacity as an AWA organizer of demonstrations (1933-1936), she delivered a speech at the Church of the Holy Sepulcher in April 1933, during a visit by British General Allenby, stating:

"The Arab ladies ask Lord Allenby to remember and tell this to his government... The mothers, daughters, sisters of the Arab victims are gathered here to make the world witness the betrayal of the British. We want all the Arabs to remember that the British are the cause of our suffering and they should learn from the lesson."

Abdul Hadi was also a feminist activist calling for gender equality.

She also acted as a link between women in Egypt and other Arab countries.

After the 1948 Arab–Israeli war, Abdul Hadi ended up in Cairo, Egypt with her husband, Awni Abd al-Hadi. Her husband died in Cairo in 1970, and she died there in 1976.

* https://en.wikipedia.org/wiki/Tarab_Abdul_Hadi

Female tactics in the field

The Haifa organization was distinguished for its radicalism, which resulted on more than one occasion in the arrest of its leadership for actions such as smashing shop windows and intimidating shopkeepers (in one incident pouring paraffin over the produce of vegetable merchants) who did not observe the 1936 general strike. The Haifa Arab Women Union (AWU) openly defied not only the British but also the male-led national movement. In 1933, for example, both the Islamic Society in Haifa and Musa Kadhim Husseini, head of the Arab Executive, bowed to government pressure and canceled plans for demonstrations to mark Balfour Day, calling instead for a day of silence. The Haifa AWU continued with its demonstration, however, carrying children with them (a favorite tactic) and taking them around to government offices and foreign consulates.

One of their major activities was participating in demonstrations, mixed and segregated. In April 1933, the Jerusalem women joined a nationwide boycott of the visit of General Allenby to dedicate the new YMCA building, staged a highly symbolic site. Women launched a demonstration during which a Christian (Matiel E. T. Mogannam) delivered a speech at the Mosque of 'Umar, and a Muslim (Tarab 'Abd al-Hadi) did the same before Christ's tomb in the Holy Sepulcher. Police noted the unusual presence at this protest of peasant women.

In mixed demonstrations, the women marched surrounded by men, confounding the British practice of separating the sexes during demonstrations to deal with the men by force while avoiding physical harm to the women. The police were well aware of the demonstrators' tactical intentions, and following the 1933 demonstrations police depositions complained, "The women are brought into the plan of campaign solely for the purpose of embarrassing the Police." In addition, indeed, during those demonstrations the government's worst fears were realized: the British were perceived as attacking defenseless women, provoking male outrage and upsetting "the tradition of the people."

The women showed considerable sophistication in their use of the press, dramatizing their movement through, among other things, repeatedly emphasizing the novelty of women engaged in certain activities for the "first" time. The press eagerly noticed this. Press reports of the 1929 congress, for example, all heralded the event as "the first time in

history" Arab women had organized a women's congress or entered the world of politics. Such phrasing proliferated about the "first Muslim woman dentist," the "first Arab woman to be conferred with the honor of arrest in Palestine," "the first time an Arab lady addressed a particular club," "the first time that Tulkarm ladies demonstrated," "the first time that Arab women in this district [Beersheba] shared men's struggle," and so forth.

All the newspapers, regardless of political orientation, were enthusiastic advocates of the women's movement.

In May 1936, the first month of the six-month general strike, for example, there were more than fifty articles about women's involvement in Filastin and al-Difa' newspapers alone.

The women, for their part, praised and supported the press (even materially).

One of the shared agendas of the press and the women was the desire to project a positive image of the active "modern" (elite) Arab woman to garner sympathy and solidarity abroad

An excerpt from the English-language version of Filastin newspaper expresses this aim eloquently:

"It is gratifying to be able to inform the West and Westerners that an end is being put to their misconceptions of the Arab woman and her alleged slavish status. The Arab woman is not, as most Westerners think, a veiled creature hidden behind screens in voluptuous Hareems of wealthy Pashas and Beys. She is an enlightened and free citizen enjoying equal rights and privileges as her mate, and participating in his political activities. [Filastin-English, 26 October 1929]

One article noted during the Arab Revolt that the women sent more telegrams protesting British policies than the men. Another described how a women's demonstration in Haifa went to Government House "just as the ladies planned for it to, unlike the men's demonstration which never oversteps the government's boundaries." Yet another mentions a pamphlet sent out by Haifa women calling upon the men to unite, adding, ***"These women were the only ones who raised their voices against the government when some of the men were meeting with the district governor."***

Appealing to Britain's Christian identity while at the same time implicitly (or even explicitly) comparing British rule unfavorably with previous, non-Christian authorities. In a meeting with the high commissioner in the wake of the 1933 disturbances, for example, Melia Sakakini declared, "I feel very reluctant as a Christian to express my deep indignation.... We lived under the Turks for 1,300 years and we were not molested. No such

atrocities were committed then as are committed now.” the women referred to the "traditional rights" of Arab women "to live in dignity and away from the mixing with men." [Filastin, 11 July 1936.] By implying that tradition conferred upon them special rights, the women subversively transformed the ostensibly oppressive custom of sex segregation into a "right," which contrived to make British violations of this custom seem barbarous.

They turned gender limitations upside down, converting them into a tactical weapon

The British government felt compelled to respond to international pressure produced by the publicity of the women's movement. Government files are studded with letters from groups responding to appeals by the women's movement concerning government measures. The government replied defensively, sometimes issuing special reports, as in the case of the 1933 incidents and the 1939 arrest and detention without trial of Sadiyah Nassar

[For more on this incident and about this unique woman, see Fleischmann, "The Nation and Its 'New' Women," pp. 220-22]

Also: (Zuaiter. "Akram Zuaiter's Memoirs," p. 148, at:

https://www.paljourneys.org/en/story/14321/road-1936-revolt#footnoteref2_6l0q0ym

IN OCTOBER 1933, ARTHUR WAUCHOPE, the British high commissioner of Palestine, noted a "new and disquieting feature" in violent demonstrations taking place in Jerusalem and Jaffa: "the prominent part taken by women of good family as well as others." Reporting on the demonstrations, which resulted in the shooting deaths by police of twenty-six Palestinians, police protested that the women had assaulted them, kicked at the gates of government offices, and "did all they could to urge the male members of the demonstration to defy Police orders." [1] A few years later, on 29 July 1936, the newspaper al Difa' reported that police in Acre attacked a group of demonstrating women, wounded several young girls carrying flags at the head of the procession, and arrested one Mrs. Hassun.

(High Commissioner (HC) to Cunliffe-Lister (Secretary of State for the Colonies), 23 October 1933, British Colonial Office Correspondence (CO) 733 239/5, Part I; Inspector-General of Police to Chief Secretary, 14 October 1933, CO 733 239/5, Part II; HC to Cunliffe-Lister; Palestine Gazette Supplement: Report of the Commissioner, 7 February 1934, CO 733 346/8. "al-Difa', 29 July 1936.)In: Ellen L. Fleischmann).

Fatima Ghazal



Fatima Ghazal was the first Palestinian woman martyr of the 1936 revolution. She was killed in the battle of Wadi Azzoun that occurred west of the town of Azzoun, between the Palestinian revolutionary fighters and the British government forces in 1936.

Fatima Khalil Ghazal belongs to a peasant family. She was martyred during her participation in providing food and water supplies to the fighters who undertook the task of defending their town. A British soldier sniped her on 26 June 1936 while she was on her way carrying food for the fighters. She was a fifty years old and unarmed woman.

Her son is the martyr Mahmoud Ghazal, who followed the steps of her mother by participating in the 1936 revolt. In 1939, British mandate forces, executed him.

Fatima was honored in the town of Azzoun and the village's school for girls was named after her. (<http://www.palwp.ps/index.php/2015-07-01-19-25-41/40-2015-07-18-19-35-23>)

It is another evident that the struggle is transgenerational and that it is a matter of restoring rights and not a matter of hate. Look also:

(Ellen Fleischmann, *The Nation and Its "new" Women: The Palestinian Women's Movement, 1920-1948*, University of California Press, 2003).

Further, the view that women only acted within the limits of their class origins obscures the originality of some of their actions, such as hiding escaped prisoners, attending trials, writing for the nationalist press, and taking part in demonstrations.

The historian A.W. Kayyali hints that women, along with students and intellectuals, formed a 'vanguard' within the national movement, pressing the leadership to take more militant action; for example, they were prominent in calling for the General Strike in April 1936.¹⁰

This stance of remaining 'above' partisan politics cannot be attributed to the simplified conception that women at that time did not join political parties, but may rather be attributable to a conscious decision to uphold national unity.

AWA was self-financing - indeed one of its tasks was to raise money for the national cause. Thus in several important respects, the AWA was more autonomous than the later General Union of Palestinian Women (GUPW) was.

Dissatisfaction with its leadership and methods is suggested by the fact that younger women began to seek other frameworks of action: syndicates, underground parties, military cells. We see here a dialectic between conventional and radical forms of women's nationalism, which is still at work today. Every escalation in national crisis forces the most nationalist women into less conventional, more militant; 'feminist' forms of action

(<https://libcom.org/library/palestinian-women-triple-burden-single-struggle-rosemary-sayigh>)

In 1930, Izzeddin al-Qassam founded a military organization that opposed the Zionists and the British under the name of al-Kaf al-Aswad, or “The Black Hand.” By 1935, the number of its trained members ranged between 200-800 fighters. This organization targeted Jews in the Northern regions, and it was said that they sought to clean out informants and spies. High levels of secrecy characterized their work, consisting of groups where only a quarter knew one another, while others in it did not know the rest of the groups at all. Women also took part in al-Kaf al-Aswad, especially in Jerusalem, where women activists worked to send threatening letters to the police. A number of women were arrested, tried before military courts, and sent to prison. One of them was Munira al-Khalidi, who was sent to prison in 1937.

(Abdo, Janan. "Nariman Khorshed wa Tanzim Zahrat Uqhuwan [Nariman Khorshed and the Zahrat Uqhuwan Organization]" *Jadaliyya*, 2015.

<http://www.iadaliyya.com/pages/index/21776/%D9%86%D8%A7%D8%B1%D9%8A%D9%>)

Al-Kaf al-Aswad carried out attacks against Jewish targets between 1930 and 1935, assassinating a secret informant of the British authorities.

Regardless of the truth about this organization's founders and establishment, it undoubtedly contributed to the outbreak of the Great Revolt, alongside other organizations and groups, causing great harm to British and Zionist forces over years of upheaval and resistance.

1948: The climax of ethnic cleansing; not the Arab-Israeli War

“Mission not accomplished”

In his book "The Ethnic Cleansing of Palestine" Ilan Pappé want[s] to make the case for the paradigm of ethnic cleansing and use[s] it to replace the paradigm of war as the basis for the scholarly research of, and public debate about, 1948."

The thesis of the book is that the forced move of Palestinians to the Arab world was an objective of the Zionist movement and a must for the desired character of the Jewish state.

According to Pappé, the 1948 Palestinian exodus resulted from a planned ethnic cleansing of Palestine that was implemented by the Zionist movement leaders, mainly David Ben-Gurion and the other ten members of his "consultancy group" as referred to by Pappé. The book argues that the ethnic cleansing was put into effect through systematic expulsions of about 500 Arab villages, as well as terrorist attacks executed mainly by members of the Irgun and Haganah troops against the civilian population. Ilan Pappé also refers to Plan Dalet and to the village files as a proof of the planned expulsions. (Ilan Pappé (2006). *The Ethnic Cleansing of Palestine*, Oneworld Oxford). See also:

(*The Dark Side of Zionism: Israel's Quest for Security through Dominance* - Reference, Information and Interdisciplinary Subjects Series, Lexington Books, 2011).

The Deir Yassin massacre took place on April 9, 1948; Zionists killed hundreds of Palestinian Arabs in Deir Yassin, a village of roughly 600 people near Jerusalem.

"At least 107 Palestinians were killed, including women and children—some were shot, while others died when hand grenades were thrown into their homes. Despite an original boast by the victors that 254 had been killed", According to a count conducted by International Red Cross representative Jacques de Reynier, apart from bodies left lying in the streets, 150 corpses were found in one cistern alone, among them people who had been either decapitated or disemboweled. Israeli historian Benny Morris wrote that there were also cases of mutilation and rape. Several villagers were taken prisoners and may have been killed after being paraded through the streets of West Jerusalem". (https://en.wikipedia.org/wiki/Deir_Yassin_massacre)

In 2010, the Supreme Court of Israel rejected a petition by the newspaper Haaretz for the declassification of documents, reports and photographs concerning the Deir Yassin massacre. The court cited the possible damage to Israel's foreign relations. (Renana Keydar (2012). "***I was in a War and in War Things Like That Happen***": (On Judgments and Ethical Investigations in Israeli Law and Literature". *Jewish Social Studies*. No.18 (3): 212–224. /jewisocistud). <https://fatehnews.org/2018/06>)

Hayat Al-Balbisi

A narrative and a testimony



A BRAVE TEACHER

Hayat Salem al-Balbisi who taught in the girl's school of Deir Yassin and was killed by the attackers while she was nursing the wounds of the villagers on the 19th of April, 1948.

حياة سالم البلبيسي

معلمة مدرسة البنات في قرية دير ياسين، تخرجت من دار الطفلة بالقدس - قتلها اليهود بينما كانت تعالج جراح الجرحى من أبناء القرية بعد غزو اليهود يوم 19 نيسان 1948 واستلوا قرىهم - وكان ذلك في يوم الجمعة الموافق 9 نيسان 1948



Grandmother, Fatima Radwan (right) and her younger sister Sakeena at the Dar al-Tifl school four years after the Deir Yassin massacre.

Dina Elmuti is a social worker researching the impacts of chronic traumatic stress and violence on the physical, mental and psychosocial health of children in Chicago and Palestine.

<https://electronicintifada.net/content/we-must-never-forget-massacre-deir-yassin/12341>

Hayat Al-Balbisi

Reham Alhelsi, A voice from Palestine

“Hayat Al-Balbisi had always wanted to be a teacher. However, her father was dead, her mother paralyzed and sick at home, her sister blind, leaving the family with no supporter. Therefore, Hayat, a student at the Teachers College in Jerusalem, decided to search for a job to support her family and support her education. Moreover, although she was lucky enough to find a job at the Palestinian radio in Jerusalem, her dream of teaching children never faded. So, when she heard that the school of Deir Yassin was in need of teachers, and despite knowing that the village was surrounded by 6 Zionist colonies, Hayat didn’t think twice: she was going to teach the children of Deir Yassin.

The women of Deir Yassin stood side by side with their fathers, husbands, brothers and sons. They cared for the wounded, provided food and water and dug trenches to prevent Zionists advancement into the village. Other women risked their lives to save the wounded. Using a ladder, Thiba Aqel, Rabi’a Aqel, Jamila Salah and others evacuated the wounded to

Ein Karim. Hayat Al-Balbisi was in Jerusalem that day, it was a Friday – a holiday, but Hayat rushed to help. Deir Yassin had become her home, the people of Deir Yassin had become her family and the children of Deir Yassin had become her children. She was a Red Cross worker, having previously attended first aid courses. In Deir Yassin, 15 girls and boys took refuge at the school with Hayat. She turned the school to a rescue center and placed the sign of the Red Cross on the door of the small house. She thought that this way she was protecting the children and the wounded and that the Zionists would respect humanitarian law and would not attack a Red Cross center. She helped the injured as much as she could, and when the village fell in the hands of the Zionist attackers, and as these terrorists were entering Palestinian homes one after another and killing whoever was inside, many were forced to leave their homes to save their children's lives and theirs. Moreover, as Hayat was leaving with the others, she heard the moans of someone calling for help. She went back to check, and near one house, she found a man, moaning and bleeding from his wounds. Despite the advancing Zionist killers, she remained by the injured, comforting him and providing whatever help she could. Her emergency supplies had run out and she only had her headscarf with which to tie his wound, she had the Red Cross sign on her arm to show her mission. Nevertheless, the sign did not help her. 18 years old Hayat, who always wanted to be a teacher, was shot dead by Zionist terrorists while helping an injured Palestinian."

**(The women of Palestine and the struggle for liberation,*

Reham Alhelsi, A voice from Palestine

March 11, 2012

<https://realisticbird.wordpress.com/2012/03/11/the-women-of-palestine-and-the-struggle-for-liberation/>

**(The scars of Deir Yassin and our determination to survive Din My grandmother is a survivor of the Deir Yassin massacre.*

Sixty-six years later, her scars still bear witness)

Deir Yassin is a name permanently inscribed in the Palestinian narrative. Friday, 9 April 1948 is a date forever engraved with infamy. The Deir Yassin massacre is a turning point in Palestinian history, remaining a symbol of dispossession, ongoing erasure and cruelty.

When I was in Palestine this summer, my grandmother pointed to the stone home in Deir Yassin where she was born 76 years ago — and my eyes caught a glimpse of a pale scar on her arm. The nostalgia in her voice was so strong; I could almost see the barbaric scenes of terror as if they were being projected from a movie reel onto a screen in front of us.

Today, a psychiatric hospital occupies the center of Deir Yassin village, restricting access to its fortified stone homes standing out defiantly against the grid of generic Israeli settlement buildings constructed on stolen land.

The village was once home to around 750 people. Located outside Jerusalem and a few hundred meters to the west of the Jewish-only settlement of Givat Shaul, it was known for its peaceful reputation and primary industry of stone quarrying.

Slaughter

By sunrise on 9 April, the Zionist terrorist organizations known as the Irgun and Stern Gang had raided the village and stormed homes, slaughtering as many people as possible. The victims included unarmed elderly men, pregnant women and children.

Large piles of smoking and charred bodies were thrown into a pit, homes were filled with bodies riddled with bullets and walls were splattered with blood.

Each spring, almond trees in full bloom filled the air with the sweet fragrance of their blossoms. By evening that Friday, the suffocating stench of blood and burning corpses permeated the air instead.

More than 100 people were murdered that day. The carnage was not gruesome enough for the perpetrators who exaggerated the death toll to reporters as more than double in order to incite panic and terror throughout the country.

With the motive of mass expulsion, Deir Yassin marked the implementation the Zionist policy to terrorize and erase the indigenous people from all of Palestine — not just Jerusalem.

This ultimately led to the exodus of more than 750,000 people from their homes. Today, Palestinians constitute the largest refugee population in the world at more than 5.3 million.

“Slipped on bullet casings”

My grandmother pointed over to a basketball court and park where the stone quarry once stood. Closing my eyes, I tried to commit the details of this place to memory.

I opened my eyes to the unsettling reality of settlers standing on the balcony of my grandmother’s home. There are no words to describe the agony of knowing that in order for settlers to call this place home, they first had to erase its rightful owners from their consciousness.

“My father built that house, stone by stone,” she said. “The morning of the massacre, I raced up the steps to get Jamal [her younger brother] from his crib. On my way down, I slipped on bullet casings, cutting my arm as we fell.”

Outside, she and her four younger siblings ran to their teacher, Hayat al-Balbisi.

“She bandaged my right arm and grabbed my left,” my grandmother said. “Taking Jamal from my arms, she ran towards the group of people fleeing the village towards Ein Karem [a nearby village]. She instructed us to stay with the group before rushing back to help a wounded man. I looked back towards her and our home one last time.”

Al-Balbisi, a village teacher, established a first-aid area that morning to treat wounded villagers. She helped countless people survive the massacre before a Zionist terrorist shot her in the head outside my grandmother’s home. She was 18 years old.

Following the massacre, refugees fled to East Jerusalem, carrying little more than the incomprehensible memories of murder and destruction.

“When we reunited with my mother after three days, she told us how the Zionists kept her and other women prisoners in the bakery, proudly waving around large daggers wet with the blood of others,” my grandmother said.

“Destroyed everything”

My grandmother’s cousin, Naziha Radwan, was six at the time of the massacre. She survived by covering herself in her grandmother’s blood, hiding beneath stiffened bodies and pretending to be dead.

Walking along the dirt path, my grandmother pointed to the home of her paternal aunt, Basma Zahran, and recounted another tragedy.

“She and her four children were shot and their bodies were burned in there,” my grandmother said. “Three little girls and a newborn baby boy, only a few hours old.”

Aggressors assume that survivors will forget. They fool themselves more than they fool anyone else.

Our narratives remain indestructibly woven into the fabric of our existence, grafted onto our bones and configured into our DNA, passed down from generation to generation.

We will never forget what happened in Deir Yassin on 9 April 1948. We will keep on telling our stories.

**(Dina Elmuti is a social worker researching the impacts of chronic traumatic stress and violence on the physical, mental and psychosocial health of children in Chicago and Palestine.*

(The scars of Deir Yassin and our determination to survive,

****Dina al Elmuti, The Electronic Intifada Chicago 7 April 2014***

<https://electronicintifada.net/content/scars-deir-yassin-and-our-determination-survive/13298>)

* (Dina al Elmuti, *We must never forget the massacre in Deir Yassin 8 April 2013*

<https://electronicintifada.net/content/we-must-never-forget-massacre-deir-yassin/12341>)

Shortly before the 1948 War, Palestinian women in Jaffa formed an organization named **Chrysanthemum Flowers** “Zahrat Al-Uqhuwan”. The women of this organization rendered invaluable medical services, carried food, water and ammunition to the fighters, dug trenches, and erected barricades. Many Palestinian women performed heroically in battle. **Hilwa Zeidan**, for example, witnessed the death of both her husband and son in fighting with Zionist forces; she likewise sacrificed her life in resisting the Zionist attackers. (The struggle of Palestinian women, Palestinian National Assembly, Research Center, Palestine Liberation Organization, Beirut – September, 1975.p7).

Palestinians were expelled from 20 cities and 400 villages. At least 10,000 Palestinians were killed, while triple that number were wounded. Sixty percent of the Palestinians became homeless.

Mahiba and Nariman Khorshed:

“Chrysanthemum Flowers”

The legendary tale of Mahiba and her sister Nariman should be a source of pride for all women around the globe. How could those two young women managed to establish an organization that was completely staffed and commanded by women. An organization that was opened for the rich and the poor; the Jewish and the Arabs without any discrimination. At the same time, the organization was able to turn itself into a closed and strictly controlled military group within few days to defend Yafa city.

“Chrysanthemum Flower” organization was able to recruit financial and human resources to sustain its political independence when all other factions were seeking support from the Higher Arab Committee.

How could that feminist military organization face the stereotyped mindsets of the local commanders who saved no effort to belittle the achievements of a women group instead of backing it?

The two sisters passed away but the lessons remain for all women movements: Do not “beg” your rights, but fight to attain them.





Mahiba was born in 1921. Sources differ on her birthplace. Taher Qalubi, a Palestinian researcher, who also has personal acquaintance with her family. He assures in his textbook “Families and Persons from Yafa and its District”, said that Mahiba and her sister Nariman “Arabiya” are the daughters of a Lebanese called Nihad Khorshed who moved to Jordan during the early years of the twentieth century where his two daughter were born. Several years later, he moved to Yafa and settled there permanently. (As quoted from his interview with their cousin, Hala in Amman in Page 268 of the above mentioned book. Mahiba was graduated at the higher Institute for Teachers in Jerusalem.

She returned to Yafa to begin her work as secondary school teacher for girls. Meanwhile, she pursued her home study in Arabic, English and French languages and Journalism. She founded a feminist gathering called “The Arab Ladies Club”.

She was always keen to plant the seeds of patriotism in the hearts and minds of her students and colleagues. (ibid. p266). Equality between all human beings: Muslims, Christians, Jews, men and woman was of high thought for her. Her personal charisma, knowledge of languages and rhetorical abilities enabled her to set-up “Chrysanthemum Flowers Society” She derived the name from a French book. ***The flower has special symbolic significance in the discourse of the French Revolution, and Mahiba used it to express her patriotic feeling, as the chrysanthemum flower is well known in Palestine, especially in Bethlehem region. For Mahiba, this flower expresses the freedom of nature, the ability to live in wilderness and it combines sharpness and beauty.*** (Hjelm. Et al, editors, introduction).

The society was open for all sects of the Palestinian society. Even Racheal Dayan, niece of Moshe Dayan, visited Mahiba frequently and both became good friends (Qalubi, p.267). The

society concentrated on charitable activities, educating people, understanding and tolerance between religions. Political objectives were not exemplified until one day; Mahiba was an eyewitness to a fire-shooting incident. A Palestinian baby was shot dead while he was on his mother's lap.

Meanwhile, **Nariman Khorshed**, sister of Mahiba. Witnessed another violent incident that changed her perspective of her humanism and feminisms approaches. Nariman was born in Yafa. She was a secretary in a Tel Aviv based chemical and industrial firm. One day, when she was on her way home from her daily work, she saw a building that was destroyed by Jewish gangs. People were gathering and a state of shock prevailed among the Arabs. Nariman, who was known for her rhetorical abilities and personal charisma, delivered a speech before the crowd "What a horrific catastrophe! What a calamity that befall Arab countries! It is a terrifying tragedy that can't be expressed neither by tongue nor by heart."

When she was back to her job the next day, she was told that she was fired without prior notice and without being paid her due wages. They (at the company) told her that she was fired because of the flammable speech she made the previous day. Her hard work and sincerity for her work during her employment term would never be considered.

Mahiba and Nariman had to re-think their strategy and to re-evaluate the priorities of their association. They concluded to the only one possible result; that is not to stand hands folded.

Various sources did not mention the names of other members of the society, in particular the twelve women who co-founded the society such as:

Yusra Toqan, Adala Fatair, Fatima Abu-al Huda and Najla Al-asmar. They might join Mahiba and Nariman, or joined another underground newly established organization, i.e., the "Ard"- (Land) organization.

Meanwhile, multiple sources affirm that there were Arab and Foreigners who either joined the Aqhwan "**Chrysanthemum Flowers**" association or helped it in digging trenches and in smuggling weapons from Egypt through Sinai desert.

The Chrysanthemum Flower association is repeatedly mentioned in Palestinian resources but without providing reliable documentation or detailing.

Some researchers claim that most of the Palestinian documents of that period of the 1930s and 1940s are still held by the Israeli Archives. There we may find copies of correspondence and documents of that period.

An important document about the association is found in Haganah's Archive dated on 15 March.1948. It is a letter from Mahiba Khorshed to Haj Amin Al-Husseini, leader of the Higher Arab Committee. The letter states that:

"Our association has concluded that it should be strictly committed to join the Holy War (Jihad) along with our brothers in order to defend our Holy Land, to restore our land and to restore the dignity and glorious grandmothers who wrote pages of pride and dignity in the pages of our past history during the past ages of our history.

We have joined the combatants in Karm Swean and Saknat Darwish neighborhoods where most of us reside, so that we can easily return to our homes when battles are over. Military leaders of the region Abdulwahab AL Iraqi and Ali Turki have both witnessed and heard about our honorable performance during their frequent visits to the battlefield. Press reports are other proofs of our performance.

Ad-Difa' (The Defense) newspaper published a report about the "Young Arab girls leading the first frontlines of the battlefield. We also made headlines in Philistin (Palestine) newspaper, which wrote, ***"The Chrysanthemum Flower Association has regained the dignity of the Arab women"***

Examples of such testimonies are ample in the printing press of the neighboring countries. On April 7. (1948) the Almasri newspaper had published an interview with Nariman Khorshed. A quote from that interview stated, ***"This lady of 35 years affirmed that recruitment of Arab girls was taking place by leaps and bounds. She added that many of conservative Arab families had allowed their daughters to have military training to enable them to defend their homes against the Jewish terrorists. In one occasion, a Haganah squad tried to attack the center of Orphanage Children inside Yafa. The Arab Mujahedeen (combatants) confronted them. Ten women of the Chrysanthemum Flower participated in the battle; one of them was martyred, and the Zionist squad was repelled and retreated. The battle lasted for 3 continuous hours."***

In her letter to Haj Amin AL Husseini, Mahiba complained that some of his military commanders in Yafa, in particular two of them: Sheikh Hasan Salameh, Najm Eddein Iraqi and Abdul Bari Hissy were persecuting the association members. "They prevented us from pursuing the struggle despite that they never visit the neighborhoods in which the association was working where the association female fighters had inflicted heavy casualties in souls and vehicles of Pat Yam Jewish militants. When Sheikh Hasan realized that we were resolved to pursue the struggle and that nothing could stop us, he issued strict orders to halt our work".

Another Israeli source cited a conversation between two women but their names are obliterated. They accused one local leader of “deception”. The two women also expressed their concerns over the unstable security situation showing their contempt of attempts to exploit the sacrifices of others.

Meanwhile, from the first days of assuming his work (mid-January 1948) Sheikh Hasan ordered all “those who own weapons to register them “so that the firearms could be borrowed should the need arise”, but only few owners of weapons responded positively. (The Journal of Israeli History, p.33)

In her above mentioned letter, Mahiba asked Haj Amin Hussein “How could it be when the higher command invited us to appear and be honored in celebrations, and you praise Arab girls and introduce them as professional warriors while at the same time they are being prevented from defending their city?” She also reminds the Great Mufti (Haj Amin) that they were also praised by members of the higher committee, and that even one British commander said: Maybe we would fight with you one day”.

It should be noted that most of Arab factions were asking the higher command to provide them with weapons and food while Mahiba and her squad did not ask for such help. They had their own resources in a way or another.

It is also evident that the association made use of its good neighbor policy with Pat Yam Jewish settlers. This enabled the association to have access to first hand and prompt information about the timing of certain plans of extremist Zionist organization like Lehi. This enabled Mahiba to survive an assassination attempt and enabled her women fighters to draw effective tactics. For example, Mahiba described how she knew one day that some Jewish faction’s commanders would convene a meeting to plan for an attack.

“What should we do?” she asked and she suggested the Arab residents collect about 30 tree trunks. They brought 100 trunks and planted them inside the sand dunes. Two hours or so after the sun set time, the Jewish militants advanced and when they saw the disguised trunks, they thought that they are Arab men standing on alert in the darkness. Jewish militants opened fire and the trunks began to fall one after another. The attackers thought that they executed all those Arabs. They began to shout “forward, forward”, and as they advanced few meters, the attackers were faced with extensive Arab firing and they suffered hefty loss.

Nariman-Mahiba sister narrated the events of a battle in which she and other members of the association took part: “I, and my comrades, were involved one day in a fierce battle against a squad of Jewish guerrilla commandos.

Fighting lasted for a long time with guns, machine guns, hand grenades and mortars.

We killed many of them, but our ammunition ran out and those of them who survived attack us with hand-grenades.

I was hit with some shrapnel and lost consciousness, but God saved me. Some of the Arab Mujahedeen (fighters) were near the place. They hurried up and evacuated me from the battlefield.

During April 1948, the situation in Yafa deteriorated. Nariman travelled to Lebanon to visit her uncle who was living there. While she was there, Nariman met a foreign journalist when the journalist knew that this woman is the Arabian warrior (mujahida) woman, he presented her a telescope and a revolver., Nariman could not return to Yafa because the city suffered wide scale cleansing operations and fall, so, she got rid of the revolver and headed to Cairo (Egypt) to meet her sister. On 25 July 1948, she enrolled at Ambaba aviation institute to qualify herself as a pilot woman on the hope that she and her comrades would re-organize their association and resume the struggle against the Zionists. She gathered twenty of her ex-comrades and accomplished her pilot training successfully.

To earn a living, she made use of her experience in chemicals and fertilizers and got a job in the Organic Fertilizers Co. for few months from 1.Jan.1949 up to 14 May 1949. Cease-fire was imposed in Palestine and its borders, and Nariman knew an Egyptian engineer and the two were married. Her husband asked her to devote time to her home and children.

Mahiba continued her life in Egypt as a Palestinian refugee. She got a job as an English teacher until she died in 2000.

Both were never allowed to return to Yafa as most of its 70-100 thousand inhabitants who suffered forced displacement.

Sources:

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Chapter 3

Palestinian Women United

Despite Alienation and Dispersion

Out of the "Stolen Paradise"

The wholesale destruction of a society led to a new phenomenon in 1949, that of refugee camps relying on donations for survival. One million people were involved. Three out of four Palestinians found themselves living in a state of poverty and women found themselves obliged to work as home servants to earn a living. The majority at first lived on relief. Men tended to leave the camps in Palestine (the West Bank, including Jerusalem, and Gaza Strip) seeking work. Refugee camps thus became havens for women, children, and the elderly. In that part of Palestine, which remained outside the Jewish state, six charitable associations were established to meet the needs of an expelled and destroyed nation. Educating girls was a high priority, for it meant getting a degree and a better job than serving and sewing, the only jobs available for camp women. UNRWA also offered some services in teaching and opened training centers.

The priorities for Palestinian women in terms of place "are land, their houses, the country". This can be seen in most of the refugee women's narratives. As one woman from Balata Camp explained: "Al-Abbasiyyah is very good. It has orchards, it has green plains, it has cultivated land....beautiful, and it was very beautiful. My homeland... "

"Land for Palestinian refugee women takes precedence over house and country. This is not only because the land prior to 1948 was their "homeland," but also because of the "space they had in it and the actions that space allowed them.

This "place space" is contrasted with the extremely restricted space they have in their ugly, narrow, dirty, and crowded shelters in the camps, erected in rocky areas with no **greenery** and no possibility of planting anything. Space allowed these refugee women to accomplish important activities in the past which their current lack of space does not.

Space **thus** affects their productivity, leisure, socialization, safety, and health.

For these women, "place means space," an extension of their bodies and their souls in *their* land: its trees, rivers, and mountains. Life in the camp gives them the opposite: no space at all? **For women who were used** to large, colorful, productive "spaces/place life in a crowded camp with its ugly, narrow, cement houses built one on top of the other, separated by narrow alleys crowded with children, dirt, and soldiers, is dismal and harsh.

*** Reconstructing Place for Palestinian Refugee Women, *The Dialectics of Empowerment***

CANADIAN WOMAN STUDIES/LES CAHIERS DE LA FEMME, VOL. 15, NUMBERS 2 br 3 (1995)

With the annexation of the West Bank by Jordan in 1950, Palestinian men and women joined the national movement in Jordan, and women became members in underground political groups such as the Jordanian Communist party, the Ba'th party, and the Arab Nationalist Movement.

As was the case with the Palestinian people in general, the political activity of Palestinian women decreased markedly following the 1948 War.

Women members had their own party cells, an extension of sex segregation in society. The lasting consequence of women's work in political parties was the gradual emergence of experienced female cadres, who were to play a significant role in confronting the Israeli occupation as of 1967. (Woman and Her Role in the United Arab Movement (Beirut: United Arab Studies Center, 1982), pp. 216–17).

Bahia Barakat.

The still unlearned lesson of The Palestinian woman who led a legal battle against Israel and restored her looted money.

Mrs. Bahia Haj Suleiman Barakat was forced out of her home in Yafa and she moved to Cyprus during the summer of 1947, and had tried for three years to persuade Barclays to release her bank account. At first, she had attempted to meet the bank's employees who had been evacuated to Cyprus; when those proved elusive she wrote directly, and repeatedly, to Barclays' head office in London. Barclays finally responded in July 1951 to say that "Our Jaffa branch regret to inform you that they have declined your application to transfer the balance of your account to Cyprus".

The Zionists ordered the banks in Palestine to prevent any Palestinian from drawing any of his deposits from any Bank" It was an act of looting but the banks had to abide to this military order.

The Arab Bank tried to regain its deposits from foreign banks in Palestine, but it lost the case before a British court.

Most individuals lost hope, but Bahia insisted that she should withdraw her money. She defied the Zionists and the British bank to find herself supported by the laws of Jordan, the public opinion, and the strict impartiality of the Jordanian judiciary system.

Mrs. Barakat, this widow from Jaffa who had by then moved to Jerusalem, filed the first and historic legal action by an Arab Palestinian against Barclays Bank.

Mrs. Barakat filed her action against Barclays in Jordanian Jerusalem's "Court of First Instance" in April 1953 "for the sum of JD 6,298.500 with interest which represents the balance standing on her current account". East Jerusalem was then under Jordan's rule.

The proceedings generated a great deal of public interest, garnering breathless front-page coverage from the local papers with one of them noting that the "the courtroom was crowded because of the importance of the case."

For examples of coverage in the local press, see *al Difaa'* "Case Against Barclays Bank," June 1953 and *The Daily Star*, "Frozen Deposit Ruling – Arab Refugee Case Brighter," 24 May 1954. The New York Times' correspondent also reported the matter (*New York Times*, "Arab Woman Sues Barclays Bank," 7 April 1953)

"A test case in which a refugee woman is suing Barclays bank for full recovery of her account opens tomorrow in the District Court here. The basis of the plaintiff's cause is that the actions taken by Israel [...] were done by a legally unrecognized body, thus the bank is responsible."

Barclays' management took Mrs. Barakat's case as seriously noting, in its internal correspondence, that the "repercussions on the Bank's interests in the Middle East of an adverse decision in the Jordan courts would be very serious"

The bank decided to fly out Sir Hartley Shawcross himself to Jerusalem to conduct its defense.

Shawcross himself wrote to the Foreign Office "urgently wanting to know the names of one or two of the best practicing barristers in Amman (or in the Jordan part of Jerusalem) who would carry weight with the court." This, however, was not so easily done, for, as a Foreign Office official explained, "our representative there comments that there is some feeling locally against the Bank on account of the non-payments in respect of Palestine refugees and he cannot therefore be sure that *any well-known lawyer would be willing to appear for the bank.*"

Eventually Barclays bank, which had enjoyed such an easy legal victory in London in similar cases, had to scramble now, in Jerusalem, to find even one competent local lawyer willing to represent it.

Even more noteworthy is the fact that Shawcross, who had made such a name for himself at Nuremberg and who had served as Britain's Attorney General, found himself at such poor advantage in Jerusalem. He was handicapped because he spoke no Arabic, and because his celebrity and glamour, which had exerted such a powerful fascination over the judges in London, meant nothing to his audience in Jerusalem.

Nevertheless, Shawcross soldiered on, laying out a defense for Barclays that concentrated, at first, on challenging the jurisdiction of the Jerusalem court to try the case. This objection the court rejected summarily, because Barclays was "a Foreign Company registered in Jerusalem.

Shawcross was careful to admit that Jordan had not granted Israel *de jure* recognition, but, he argued, that as Israel did "*de facto* exist," Barclays, as a bank operating in Israeli-controlled territory, had no choice but to obey its laws

The lawyers for Bahia concentrated on describing to the Court how Mrs. Barakat had tried in vain to get Barclays to release her account – “orally and in writing for three years” – painting, as they did so, a poignant picture of an elderly Arab refugee widow’s dogged persistence in the face of unfeeling British bankers.

There was plenty, for the cases continued to receive detailed coverage in the Arabic press, which had taken to gleefully presenting the matter as a case of David fighting Goliath, and to contrasting the mighty British banks’ callous treatment of their hapless Arab Palestinian customers.

The Arab Bank wasted no time in lodging a new action against Barclays in a Jordanian court in July 1954.

Therefore, in June 1954, almost six years to the day after the Israeli government had first ordered the banks to freeze their accounts, the Arab Palestinians received from the Jordanian ruling some hope, the first they had experienced in all that time that their money might be returned to them. The atmosphere in the court was jubilant upon the final pronouncement; the news splashed across the front pages of various local and regional Arabic newspapers the following day.

On May 23 1954, the Jordanian Court of Cassation announced its final verdict on

Barakat v Barclays, issuing a lengthy judgment just weeks after the British House of Lords had dismissed the Arab Bank’s own last appeal in London. In a tidy reversal of the British courts’ rulings, the Court of Cassation upheld the Jerusalem (first) court’s verdict on all counts vis-à-vis both banks, and ordered both to release the full balances and contents of safe deposit boxes of their Arab Palestinian customers, and to reimburse all their legal costs, plus interest accrued on their balances since May 1948.

A partial list of all the Arab Palestinians who took legal action against Barclays between 1953 and 1954 included people from various locations claiming for amounts ranging from as little as £10 to as large as £50,000. This fact gives some sense of the diversity of income and backgrounds of the people whose accounts had been frozen by the Israeli freeze order of June 1948.

Barclays’ general manager fretted, “in effect we shall have to pay [...] over £8 million.” (Mitter, p.196).

Source: Sreemati Mitter, *A History of Money in Palestine: From the 1900s to the Present*, Harvard University, Cambridge, Massachusetts, January 2014.

The implied lesson is that a brave Palestinian woman had won the first legal battle against Israel.

Women's status in the Gaza Strip during the 1949–67 period:

Some women participated in political parties in Gaza, whether the Palestinian Communist party (for example, Samira Saba and Mahba' al-Barbari, women communist leaders arrested in August 1952), the Ba'th party (which as of 1954 included a women's section headed by May Sayigh), or the Arab National Movement. Some charitable associations provided services in refugee camps by opening nurseries, mother and child centers, and literacy centers, or by teaching simple skills such as sewing, weaving, and embroidery. By 1967, there were sixty-eight associations in Nablus, Jerusalem, Al-Khalil, and Gaza. Most of them, however, were apolitical. (League of Arab States, Women's Associations and Committees in the West Bank and Gaza Strip (Tunis: League of Arab States, 1984) (in Arabic).

(Ilan Pappé, *The Israel/Palestine Question, Rewriting histories*, Psychology Press, 1999.)

Working Palestinian women's suffer various degrees of oppression during that period from 1948-1967: as Palestinians, as workers, as women. It was therefore threefold sort of oppression.

(The struggle of Palestinian women, Palestinian National Assembly, Research Center, (PLO) BEIRUT – Sept. 1975).

However, with the rise of the armed Palestinian revolution after 1965, their activity underwent an unprecedented renaissance; this was particularly so after the June 1967 War.

In the wake of the 1948 War and the eviction of more than a million Palestinians from their homes, Palestinian women found themselves, in most cases for the first time, in need of employment to assist in the financial support of their families. In the ensuing years, they formed several organizations and institutions to help overcome the newly emerging problems of Palestinian refugee society. These organizations included:

1. The Arab Child Welfare House
2. The Young Adult's Welfare House
3. Orphanages
4. The Arab Women's Association
5. The Young Arab Women's Club
6. The Red Crescent Society
7. The Association for the Support of Wounded Militants
8. The Employment Association of Palestinian Refugees in Damascus
9. The Arab Women's Union in Lebanon

In 1950, the Arab Women’s Union called for a conference in Beirut. At one of the sessions, Zulekha Shehabi, representative of the Jerusalem branch, demanded the establishment of a Palestine branch, as she had then to represent Jordan, rather than Palestine. (ibid).

In 1965, Sameha Khalil, Um Khalil, co-founded “In’ash al-Usra” association. The In’ash started out in 1965 with JD 100 - just enough to rent two rooms, hire a sewing teacher, and recruit ten girl students. Now there is a three-stories building with 32 rooms, 67 employees, and a monthly pay roll of JD 2,500. There is also a day-care center for the children of working women; literacy centers in nearby villages (run in conjunction with Bir Zeit University); help for 130 needy families; a sponsorship scheme for war victims and the children of martyrs and prisoners. The In’ash also markets the product of about 2,000 women who work at home. Local doctors and dentists have been enlisted to give treatment to ten cases each a month. There is also a food-processing factory. It is successful in its mixture of social work and profit making.

“Even though incumbents come from “known” families, it involves hard work, commitment and efficiency. Perhaps some of the notable women elected to the Executive Committee of the first Arab Women's Union in 1929 were brought in because of their family connections, but the escalation of violence through the course of the Mandate would certainly have weeded out all but the most committed. After 1948, with the national movement apparently annihilated, there was even less scope for tokenism: those who continued to be active were only the most dedicated. This is the period when many of the best-known public figures showed their mettle. Among them were: Miss 'Andalib al-'Amad who set up an orphanage and hospital in Nablus; Zulekha Shihabi, Secretary-General of the first Arab Women's Congress, started projects for the refugees near Jerusalem; Widad Khartabil kept the Union going in Lebanon, also setting up women's projects and an orphanage; and the Halabi sisters rescued Palestinian peasants' designs in their Jerusalem workshop. Similar projects, and similar women, were to be activated by the June 1967 war.

(VOL. 10, 1980/81, No. 4, P. 3, Articles.” Encounters with Palestinian Women under Occupation”, Rosemary Sayigh).

During the period 1948-1967, Palestinian women in occupied Palestine since 1948, like all other non-Jews, were not allowed to form any kind of independent political organizations. Most joined the Israeli Communist Party (Rakah). However, Palestinian women played a prominent role in the secret organization “Al-Ard” (The Land), which was eventually suppressed by the Israeli authorities. One woman, Najla Asmar, occupied a leading position in the organization. during the same period.

The Struggle of Palestinian Women Since 1967

The Occupied Territories

In the early days of the occupation, Israel ignored women, since only a handful were actually imprisoned. However, by 1968 women prisoners totaled 100, mainly accused of contacting Fedayeen, concealing weapons, incitement, or membership in armed organizations.

In 1967 Palestinian women spontaneously formed groups to distribute food and clothing in the occupied territories to the needy, without the permission of the Israeli authorities. As early as August 1967, they demonstrated in Gaza to protest Israeli atrocities against the Palestinian population. On October 19, 1967, the Israelis arrested Fatima Barnawi.

By 1968, large number of Palestinian women had joined the ranks of the resistance and were taking part in the armed struggle. In January 1968, five women were arrested in Nablus for acts of resistance and for giving shelter to Fatah members. In April of the same year, 300 Palestinian women demonstrated in Jerusalem in protest of the Israeli military parade held in the Holy City. Some of the demonstrators were wounded and others arrested by the Israeli occupying forces. At the same time, five women demonstrators were killed in Beit Hannoun, and many others were arrested in Al-Khalil and Bethlehem.

In January 1969, large numbers of Palestinian women staged a sit-in strike in front of Israeli prisons and detention centers demanding the release of their imprisoned husbands, brothers, and sons. In response, the Israeli authorities fired on them, killing and wounding many. On October 3, 1973, some 900 Palestinian women staged a sit-in at Nablus town hall. The women, all relatives of Palestinian prisoners held in Nablus, Jenin, Tulkarm, Beersheba, and Ashkelon-later met the district military governor to demand an impartial inquiry into death of one of the Palestinian detainees.

Palestinian women carried guns and threw bombs. Examples of some of the outstanding female freedom fighters:

1. **ABLA TAHA** was three months pregnant when arrested on July 25, 1968, on charges of belonging to the armed resistance, and of carrying explosives. Her Israeli lawyer, Felicia Langer, revealed that Abla had been subjected to torture in prison. Two of Abla's comrades, **Latifa Howari and Sarah Joudeh**, were also jailed and subjected to torture.

2. **SHADIA ABU-GHAZALEH** (her story will be related later).

3. **MIRIAM SHAKHSIR**- Mariam was 19 years old when arrested and accused of planting explosives in the Hebrew University. The explosion caused many injuries.

4. **MUZNA NICOLA**- Muzna, aged 30 working as a practicing nurse, returned to Israel from Britain in 1975 following a visit to her parents. She was arrested and accused of attempting

to recruit residents of Nazareth into an armed resistance group. She was also charged with passing information to Fatah.

Palestinian women in Gaza played an especially active role. A demonstration reported in the pro-Zionist *The Times* told how Israeli forces drove back 2 – 3000 “rioting” students from three girls’ high schools into their classrooms. More than 40 of the injured girls required hospitalization”. Earlier, the students of the Al-Zahra Secondary Girls School in Gaza had demonstrated against the trial of three women. (*New York Times* of February 3, 1969).

In Rafah, near Gaza, ten women were wounded by Israeli troops while demonstrating. Two of the wounded later died. This sparked off a series of re-actions, including a three-day sit –in by twelve Palestinian women in the Church of the Holy Sepulcher, beginning January 28, 1969. Sit-ins were held in Arab countries in support of these protests. In the Gaza area alone, 65 women were killed while resisting the occupation between 1968 and 1970. At one time, the women’s prison in Nablus contained more than 500 Palestinian girls aged 14-16.

In short: Women called for, organized, and participated in 84 percent of the demonstrations that took place in 1968, and 71 percent of the demonstrations held in 1976. Women were responsible for 55 percent of the sit-ins in 1969 and 100 percent of the sit-ins of 1974. The 1980s military order did not decrease women’s involvement. Women were responsible for holding 100 percent of the sit-ins held in 1983.

(Still “A Difficult Journey up the Mountain”? Palestinian Women’s National Versus Gender Politics 1919-2002, Najjar, Orayb Aref. 1992. “Between Nationalism and Feminism: The Palestinian Answer.” In Jill Bystydzienski, ed. *Women Transforming Politics Worldwide: Strategies for Empowerment*, 143-162)

The Palestinian National Front (PNF) encouraged voluntary work projects in various areas. For the first time, young men and women worked together and discussed their problems.

In 1975 and 1976 student organizations were created to organize men and women, such as the Palestine Student Union, the Committee of Secondary Students (in 1975), and the Union of Secondary Students (in 1976). The creation of these organizations led to more demonstrations and increased participation by women.

Women were granted the right to vote for the first time in the 1976 municipal elections, through an Israeli military order amending the 1955 Jordanian electoral law, and enfranchising all people over twenty-one. The then Israeli “Defense Minister” Shimon Peres had made the mistaken calculation that Arab women would tend to vote conservatively. In fact, they voted heavily in favor of nationalist progressive candidates. (Lisa Taraki, “Mass Organizations in the West Bank,” in Naseer Aruri, ed., *Occupation: Israel over Palestine*, 2nd ed. (Belmont, Mass.: AAUG Press, 1989).

In the mid and late seventies, nine colleges and community colleges (four- and two- year undergraduate institutions) opened, heavily attended by young women (who made up from 35 to 55 percent of various student bodies).

The election in 1977 of the Likud government of Begin-Shamir-Sharon led immediately to a significant escalation in repressive measures taken against the Occupied Territories and their inhabitants. Many women activists were placed under house arrest. In the case of the charitable associations, the new Likud policy did some damage. Nevertheless, student organizations, which included women among their cadres, elected their leadership democratically and in a decentralized manner. They and the new women's organizations were able to escape some of the effects of the repression. Neither the soft gloves of Defense Minister Shimon Peres, nor the iron fist of Begin could restrain the Palestinian women.

International Women's Day, March 8, 1978, was especially important. Some activist women held a meeting, which resulted in the creation of the Women's Work Committee.

Since Camp David, the pace of resistance has accelerated, involving all strata of the population of the West Bank; students, schoolchildren and women have been particularly visible, almost as if a new division of labor has emerged, with men's obligations as family providers moving them out of political roles. Every day brings fresh evidence of women's activism. A typical incident is the arrest of eight women in Nablus (including Mayor Shak'ah wife) on charges of illegal demonstrations and throwing stones at the vehicles sent to break them up. (Encounters with Palestinian Women under Occupation, Rosemary Sayigh)

The Women's Work Committee was initially made up of active cadres and then came the Union of Palestinian Working Women's Committees (March 1980), the Palestinian Women's Committee (later the Union of Palestinian Women's Committees [March 1981]), and the Women's Committee for Social Work (June 1982).

In spite of all these overlapping efforts, the number of organized women was still low, not exceeding 3 percent of the population.

Meanwhile, an increase in the number of women prisoners occurred to be 3,000 by 1979.

The role of Women outside the Occupied Territories

Palestinian women outside the occupied territories have been always involved in political, social, and military activity. Their tasks include the creation of popular social organizations, the provision of material support for the revolution, nursing, providing support for the families of martyrs, and preserving and developing the rich Palestinian folkloric heritage. Young girls were trained to use arms and combat techniques. Other women were encouraged to join the female militia units of the Palestinian revolution factions. Some militia women were over fifty years of age. The first military operation involving Palestinian women took place on August 6, 1970 near the Jordanian-Israelis border. In a three-hour battle, two women of the five involved were wounded.

On the international level, Amina Dahbour and Leila Khaled captured international attention. The former was one of a four-member unit that attacked an EL AL Plane at Zurich plane on August 30, 1969.

On the social level, the General Union of Palestinian Women, which was formed in 1965, was the most active women's organization. It is affiliated with the Palestine Liberation Organization (PLO).

The creation of PLO was a major cornerstone on the road to crystalize the Palestinian national identity, to dig a mainstream national framework and to build the required structures for an organized alliance that would bring together all national and democratic Palestinian individuals and entities. The G.U.P.W. was an integral part of these efforts.

The G.U.P.W. contributes effectively to the development and raising of women's awarness to enable them to participate actively in the various levels of the Palestinian national struggle, and to help them achieve equality in all areas of social and economic life. It contributes to the social and cultural development of Palestinian women in a variety of ways, including regular symposia, seminars, and lectures on the problems facing women throughout the Third World. The G.U.P.W. looks after the families of martyrs and destitute families, and provides medical care and supervises support for the revolution. The G.U.P.W. has organized dressmaking and other economic enterprises to train Palestinian women, and sponsors fairs and charity bazaars featuring Palestinian folklore. In 1968, its Arts Committee established a Palestinian folklore group, composed of 32 women, which toured the Arab world.

G.U.P.W. placed special emphasis on military activity. Accordingly, it started its first military camp in Syria in late 1969.

Before the establishment of G.U.P.W., there already existed the Palestinian Arab women's Union, which was revived in 1949. Its major achievements were on the

international level, as a representative of Palestinian women of the Union of International Democratic Women. One of its most significant achievements was the establishment of a school for the children of Palestinian martyrs in Souq Al-Gharb, Lebanon where 400 students were enrolled.

Palestinian Women have also been active in other Palestinian Unions, including the Teachers, Writers, Journalists, Artists, Workers and Students General Unions. They have played leading roles in the Palestinian Red Crescent society and in the Social Affairs Association for the Welfare of the Families of Palestinian Martyrs.

Naturally, the growing involvement of Palestinian Women in national struggle has generated problems for the women concerned, particularly regarding the need to reconcile obligations towards the family and public activity. However, Palestinian women have been trying to solve their problems on their own. They have independently started kindergartens and other day-care facilities in a number of Palestinian camps in Lebanon and elsewhere. Palestinian women succeeded in many cases to overcome traditional social obstacles to their involvement in public political and social activity.

The traumatic experience of the Palestinian people as a whole has motivated Palestinian women to transcend traditional conservative and oppressive attitudes toward the role of the women that are characteristic of many Third World societies.

1987 The First Intifada

According to Mubarak Awad, a Palestinian American clinical psychologist, the Intifada was a protest against Israeli repression including "beatings, shootings, killings, house demolitions, uprooting of trees, deportations, extended imprisonments, and detentions without trial

(A Force More Powerful: A Century of Non-Violent Conflict, Peter Ackerman, Jack Duvall, Palgrave Macmillan, 2001, p.407)

The immediate cause for the First Intifada is generally dated to a truck incident involving several Palestinian fatalities at the Erez Crossing in December 1987. It began with multiple youth demonstrations earlier in the preceding month. Some sources consider that the perceived the Israeli army failure in late November 1987 to stop a Palestinian guerrilla operation, the Night of the Gliders, in which six Israeli soldiers were killed, helped catalyze local Palestinians to rebel.(Neff, Donald. "The Intifada Erupts, Forcing Israel to Recognize Palestinians". Washington Report on Middle East Affairs. December. 1997: 81–83. Retrieved 13 May 2008).

In two incidents on the first day and on 6 October 1987, respectively, the Israeli army ambushed and killed seven Gaza men. Some days later, a 17-year-old schoolchild, a settler in the Gaza Strip shot **Intisar al-'Attar** in the back while in her schoolyard in Deir al-Balah.

It may be argued that the Arab summit in Amman in November 1987 focused on the Iran–Iraq War, and the Palestinian issue was shoved to the sidelines for the first time in years.

In fact, a complex set of affairs collaborated to generate the First Intifada. Of most importance in this regard is the Israeli recklessness towards the lives of Palestinians. The case of Intisar al-'Attar demonstrate this fact. On 11 Nov., the Los Angeles Times reported the killing of Intisar and the explanation given by the head of the Israeli army's Southern Command, **Maj. Gen. Yitzhak Mordechai** who said, *"Shots were fired in the air, and we know that a school student was killed, apparently by bullets fired at her."*

News of the girl's death spread quickly and by mid-morning students at Gaza's Islamic University began demonstrating and two students were injured in the clashes, which continued until late afternoon.

In addition, the army began using a special.22-caliber Beretta sniper rifle in the territories. Maj. Gen. Amram Mitzna, head of the army's Central Command, which includes the West Bank, told Israeli reporters that the rifle was meant to reduce fatalities by allowing specially trained men **to target leaders of demonstrations**. However, the Beretta was used in a student demonstration at Bethlehem University two weeks before and the Beretta proved that it is as lethal as other weapons. A student, Isac abu Srur, died from a bullet in the head.

The increased political activity is reflected in West Bank and Gaza casualty figures. On the West Bank, for example, about 80 Palestinians have been killed or wounded by gunfire that year, double the toll for all of 1986. Complete figures for Gaza were not immediately available."(<https://www.latimes.com/archives/la-xpm-1987-11-11-mn-13582-story.html>)

- In the first year in the Gaza Strip alone:
- * 142 Palestinians were killed,
 - * 77 were shot dead,
 - *37 died from tear-gas inhalation.
 - *17 died from beatings at the hand of Israeli police or soldiers.

From the start, women of all ages and social classes took part in the demonstrations that broke out on December 9, 1987, throwing stones, burning tires, transporting and preparing stones, building roadblocks, raising Palestinian flags, and preventing soldiers from arresting people. These activities were most intense in poor neighborhoods in the towns, in villages, and in refugee camps. Women's actions were often involved in serious confrontations with the army.

The weekly average of women's demonstrations in the West Bank and Gaza Strip—as recorded through March 8, 1988—was 115 demonstrations, during which 16 women from different places were killed.

The first leaflet containing a comprehensive program and addressing women was distributed on March 8, 1988, by the four women's organizations and the charitable associations, signed "Palestinian Women in the Occupied Territories."

The popular committees were seen by some as alternative institutions to the PLO and by others as the infrastructure of the future independent state. However, they helped to unite people, including women, who were to varying degrees active in the five principal sectors: agriculture, education, food storage, medical, and guarding committees

Women were relatively most active (in some neighborhoods more than men) in the education committees. For much of the spring and summer of 1988, they bore the brunt of organizing and carrying out neighborhood popular schooling, made necessary by months of military-ordered closures of West Bank schools. In this respect, of course, women were in fact continuing traditional practice, since they are largely entrusted with childcare and are in the majority at all levels of pre-university education. Women were likewise most assiduous among the population in attending committee-organized lectures given in homes, notably on health matters (especially first aid).

(THE ISRAEL/PALESTINE QUESTION, Edited by Ilan Pappé, London and New York, 1st.ed.1999 by Routledge, Re-published in the Taylor & Francis e-Library, 2005art VI, THE INTIFADA IN HISTORICAL PERSPECTIVE, FROM SALONS TO THE POPULAR COMMITTEES, Palestinian women, 1919–89, *Islah Jad*, pp218-2019.p236).

By the beginning of 1989, however, the four major women's committees joined ranks to form the Higher Women's Council. The council became the nucleus for coordination among its participant groups.

Women also devoted their skills to prevent men from being arrested. Despite the continuity of this role from the outset, it had not previously been an organized activity. Women's teams were formed to prevent arrests (*ibid*).

Women have become visible one day after another. It became difficult to go out in a demonstration without seeing women in the front lines. During all of 1988, continuous demonstrations would break out from the mosques on Fridays and from the churches on Sundays. Women would start the demonstrations, which became serious confrontations with the soldiers. Different female sectors of society participated, including students, workers, homemakers, girls, and employees. (THE ISRAEL/PALESTINE QUESTION, 242)

Home economy

The second important demand made of the Palestinian people during the intifada requiring women's participation was the strengthening of home economy. The general connotation of the concept was self-reliance in the production of food and clothing and the return to the land. In implementing the demand, women's organizations in various cities worked directly or through popular committees to hold lectures on home economy. They also distributed publications discussing food storage and preservation and caring for plants and animals.

There is, if one looks at UNLU Communiqués No. 8 and 9 as well as publications of women's groups, some confusion as to the exact definition of home economy. In one instance, it means taking steps toward boycotting Israeli goods; in other measures to achieve "the highest levels of self-sufficiency in the face of the economic blockade imposed by the occupation forces." In yet another context, it is described as "the gradual return to the family farm, an economy of self-sufficiency led mainly by women."

The UNLU entrusted to women responsibility for the success of the home economy movement. Various popular and women's committees endeavored to further one aspect or another of home economy. (THE ISRAEL/PALESTINE QUESTION, p. 239).

Two main types of cooperatives were established. The first involves women in productive and income-generating projects outside the home. These cooperatives are run democratically, with women in control of production, management, and marketing. A second type encourages a variety of women to produce food at home, while the women's organizations market products and pass profits on to the women. The first type is qualitatively more advanced than the second is, since its functioning is more truly cooperative and less oriented toward individual profit, and it helps bring women out of their homes (THE ISRAEL/PALESTINE QUESTION, 227-228).

Few remarks should be highlighted when we discuss the "Home economy" in Palestine:

- * Self-sufficiency is not a set of theoretical concepts that seem sometimes to be inconsistent ideas. It has been a way of life since the Ottoman rule when means of transportation were scarce and routes closed or unsafe. People had then to depend on their domestic resources to secure their foods.

- * The fertile land and the abundance of water resources helped the Palestinian to lead a farming life and to find and then to develop methods of food preservation.

- * Israeli measures of closures, curfews and lack of access to work in Israeli factories, among other factors, had turned occupied Palestine back to the Ottoman period. Each enclaved area has to satisfy its needs of basic food.

* Israeli acts of enmity caused the Palestinians to boycott Israeli products as all Israeli claims about raising the standards of living proved to be false.

* Home economy is a way of life based to a history of traditions and experience with co-operative norms and habits that foiled the Israeli attempts to disperse the Palestinians inside and outside Palestine.

The Heavy Toll of the First Intifada

Highlights

* During the whole six-year intifada, the Israeli army killed from 1,162-1,204 (or 1,284) Palestinians, 241/332 being children. From 57,000 to 120,000 were arrested. 481 were deported while 2,532 had their houses razed to the ground.

- ❖ Between December 1987 and June 1991, 120,000 Palestinians were injured, 15,000 arrested and 1,882 homes demolished.
- ❖ One journalistic calculation reports that in the Gaza Strip alone from 1988 to 1993, some 60,706 Palestinians suffered injuries from shootings, beatings or tear gas.
- ❖ In the first five weeks alone, 35 Palestinians were killed and some 1,200 wounded, a casualty rate that only energized the uprising by drawing more Palestinians into participating
- ❖ By 1990, Ktzi'ot Prison in the Negev held approximately one out of every 50 West Bank and Gazan males older than 16 years.
- ❖ Gerald Kaufman remarked, "Friends of Israel as well as foes have been shocked and saddened by that country's response to the disturbances." In an article in the London Review of Books, John Mearsheimer and Stephen Walt asserted that the Israeli army soldiers were given truncheons and encouraged to break the bones of Palestinian protesters. The Swedish branch of Save the Children estimated that "23,600 to 29,900 children required medical treatment for their beating injuries in the first two years of the Intifada", one third of whom were children under the age of ten years.

(https://en.wikipedia.org/wiki/First_Intifada#cite_note-48)

The Second Intifada

On 28 September, Ariel Sharon and a Likud party delegation surrounded by hundreds of Israeli riot police roamed the Al-Aqsa Mosque the third holiest site in Islam.

Shortly after Sharon left the site, angry demonstrations by Palestinian Jerusalemites erupted. The person in charge of the waqf at the time, Abu Qteish, was later indicted by Israel for using a loudspeaker to call on Palestinians to defend Al-Aqsa. Israeli police responded with tear gas and rubber bullets, while protesters hurled stones and other projectiles.

Ten days earlier the Palestinians had observed their annual memorial day for the Sabra and Shatila massacre. The Kahan Commission had concluded then that Ariel Sharon, who was Defense Minister during the Sabra and Shatila massacre, was found to bear personal responsibility "for ignoring the danger of bloodshed and revenge" and "not taking appropriate measures to prevent bloodshed." Sharon's negligence in protecting the civilian population of Beirut, which had come under Israeli control, amounted to a non-fulfillment of a duty with which the Defense Minister was charged, and it was recommended that Sharon be dismissed as Defense Minister. Sharon initially refused to resign, but after the death of an Israeli after a peace march, Sharon did resign as Defense minister, but remained in the Israeli cabinet.

"We have found, as has been detailed in this report, that the Minister of Defense bears personal responsibility...arising out of the defects revealed with regard to the manner in which he discharged the duties of his office...the Prime Minister should consider whether he should remove a minister from office."

The Kahan report highlights the gross negligence of Sharon and proves his personal responsibility along with his high-ranking subordinates. "It is fitting that the appropriate conclusions be drawn in their regard, whether in accordance with the appropriate provisions of the military legal code, or in some other manner.... It is regrettable that the reaction by I.D.F. soldiers to such deeds was not always forceful enough to bring a halt to the despicable acts".

The aforementioned report was signed on 7 February 1983.

(<https://www.jewishvirtuallibrary.org/the-kahan-commission-of-inquiry>)

On 16 December 1982, the United Nations General Assembly condemned the massacre and declared it an act of **genocide**. The voting record on section D of Resolution 37/123 was: yes: 123; no: zero; abstentions: 22; non-voting: 12.

U.N. General Assembly, Resolution 37/123, adopted between 16 and 20 December 1982. Archived

In his book published soon after the massacre, the Israeli journalist Amnon Kapeliouk of *Le Monde Diplomatique*, arrived at about 2,000 bodies disposed of after the massacre from official and Red Cross sources and "very roughly" estimated 1,000 to 1,500 other victims disposed of by the Phalangists themselves to a total of 3,000–3,500.

https://en.wikipedia.org/wiki/Sabra_and_Shatila_massacre#cite_ref-81

Should the Palestinians receive Sharon with flowers? Alternatively, should he otherwise be deemed as falling from grace not only by the Palestinians, but also by all humankind?

The Palestinians condemned Sharon's provocation and incursion, as were his armed bodyguards who arrived on the scene with him. Critics claim that Sharon knew that the visit could trigger violence, and that the purpose of his visit was political. According to one observer, Sharon, in walking on the holy mosque, was "skating on the thinnest ice in the Arab-Israeli conflict."

On 29 September 2000, the day after Sharon's visit, following Friday prayers, large protests broke out around the Old City of Jerusalem. Palestinians threw rocks, Israeli police responded with fire killing four Palestinian youths. Up to 200 Palestinians were injured. Another three Palestinians were killed in the Old City and on the Mount of Olives. By the end of the day, seven Palestinians had been killed and 300 had been wounded.

In the days that followed, demonstrations erupted all over the West Bank and Gaza. Israeli police responded with live fire and rubber-coated bullets. In the first five days, at least 47 Palestinians were killed, and 1,885 were wounded. In Paris, as Jacques Chirac protested to Barak that the ratio of Palestinian and Israeli killed and wounded on one day were such that he could not convince anyone the Palestinians were the aggressors. He also told Barak that "continued firing from helicopters on people throwing rocks" and refusing an international inquiry was tantamount to rejecting Arafat's offer to participate in trilateral negotiations. During the first few days of protests, the Israeli army fired approximately 1.3 million bullets.

According to Amnesty International, the early Palestinian casualties were among those taking part in demonstrations or bystanders. Amnesty further states that approximately 80% of the Palestinians killed during the first month were in demonstrations where Israeli security services lives were not in danger.

On 30 September 2000, the death of Muhammad al-Durrah, a Palestinian boy shot dead while sheltering behind his father in an alley in the Gaza Strip was caught on video. Initially the boy's death and his father's wounding were attributed to Israeli soldiers. The scene assumed iconic status, because it made headlines around the world and on Arab televisions.

During the first month of the Intifada, 141 Palestinians were killed and 5,984 were wounded, while 12 Israelis were killed and 65 wounded.

October 2000 events

The "October 2000 events" refers to several days of disturbances and clashes within Israel, mostly between Arab citizens and the Israel police, as well as large-scale rioting by both Arabs and Jews. Israeli police killed twelve Arab citizens of Israel and a Palestinian from the Gaza Strip.

A general strike and demonstrations across northern Israel began on 1 October and continued for several days. In some cases, the demonstrations escalated into clashes with the Israeli police involving rock throwing, firebombing, and live-fire. Police officers used tear-gas, opened fire with rubber-coated bullets, and later live ammunition in some instances, many times in contravention of police protocol governing riot-dispersion. The Or Commission directly linked this use of live ammunition with many of the deaths.

On 8 October, thousands of Jewish Israelis participated in violent acts in Tel Aviv and elsewhere, some throwing stones at Arabs, destroying Arab property and chanting "Death to the Arabs."

Following the riots, a high degree of tension between Jewish and Arab citizens and distrust between the Arab citizens and police were widespread. An investigation committee, headed by Supreme Court Justice Theodor Or reviewed the violent riots, and found that the police were poorly prepared to handle such riots and charged major officers with bad conduct. The Or Commission reprimanded Prime Minister Ehud Barak and recommended Shlomo Ben-Ami, then the Internal Security Minister, not serve again as Minister of Public Security.

On 12 October, Palestinian police arrested two Israeli reservists who had entered Ramallah, where in the preceding weeks a hundred Palestinians had been killed, nearly two dozen of them minors. In response, Israel launched a series of retaliatory air strikes against Palestinian Authority targets in the West Bank and Gaza Strip

Clashes between Israeli forces and Palestinians increased sharply on 1 November, when three Israeli soldiers and six Palestinians were killed, and 4 Israeli army soldiers and 140 Palestinians were wounded. In subsequent days, casualties increased with clashes occurring every day in November and 122 Palestinians were killed. Israel tightened restrictions a week later, and Palestinians continued to clash with the Israeli army and Israeli settlers, with 51 Palestinians and eight Israelis killed in December.

On 17 January 2001, an Israeli was killed in Ramallah by a 24-year-old Palestinian, **Mona Jaud Awana**.)Awana was later arrested during a massive military operation, and imprisoned for life. Muna was freed to Turkey during the first stage of the Gilad Shalit prisoner exchange swap with Hamas.)

Five other Israelis were killed in January, along with eighteen Palestinians.

Violence in March resulted in the deaths of 26 Palestinians.

A total of 469 Palestinians and 199 Israelis were killed in 2001. Amnesty International's report on the first year of the Intifada states:

The overwhelming majority of cases of unlawful killings and injuries in Israel and the Occupied Territories have been committed by the Israeli army using excessive force. In particular, the Israeli army have used US-supplied helicopters in punitive rocket attacks where there was no imminent danger to life. Israel has also used helicopter gunships to carry out extrajudicial executions and to fire at targets that resulted in the killing of civilians, including children.

("Israel and the Occupied Territories: Broken Lives – A Year of Intifada". Amnesty International. Archived from the original on 29 March 2014. Retrieved 4 November 2012).

Palestinian civilian casualties in the Second Intifada:

The portion of the 4,281 Palestinians killed since the beginning of the Second Intifada. In 2009, the Israeli Conservative historian Benny Morris stated in his retrospective book "One States, Two States" that about one third of the Palestinian deaths had been civilians.

Al-Aqsa Intifada, or the Second Intifada, was characterized by frequent armed confrontations and escalating military actions between the Palestinian resistance and the occupation, in which 4,412 Palestinians were killed and 48,322 were injured.

It seems that the root of revolution, which was ignited by the Intifada, is being renewed. The Palestinian people continue to fight the enemy and to confront its aggressions and violations in Jerusalem, the West Bank, and the Gaza Strip, and in the 1948 Territories.

(Al-Aqsa Intifada: The revolution is still going on 18 years later, 2018-09-29

<https://group194.net/english/article/59181>).

The Bitter Harvest

Punitive demolitions over the years

Over the last four years, Israel has demolished some 4,100 Palestinian homes in the Occupied Territories. About sixty percent of the demolitions were carried out in the framework of what Israel calls "clearing operations." Some twenty-five percent were destroyed because Israel claims they were built without permit. The remaining fifteen percent were demolished as a means to punish the families and neighbors of Palestinians

suspected of involvement in carrying out attacks against Israelis. Punitive Demolitions over the Years

Israel has demolished Palestinian houses as a punitive measure since the beginning of the occupation in 1967. The extent of such demolitions has varied over the years:

- From 1967 to the outbreak of the first intifada, in December 1987, Israel demolished or sealed at least 1,387 housing units, most in the first few years following occupation of the West Bank and Gaza Strip.
- Following the outbreak of the first intifada, Israel dramatically increased its use of house demolitions as a punishment. From 1988-1992, Israel demolished 431 housing units and partially demolished fifty-nine.
- From 1993 to 1997, Israel demolished eighteen housing units and demolished three units partially.
- From 1998 to October 2001, Israel did not demolish or seal any houses as punishment.
- In the course of the al-Aqsa intifada, Israel renewed with increased vigor its use of punitive house demolitions. As part of this policy, Israel demolished 628 homes from October 2001 to 20 September 2004. The official decision to renew the policy of punitive demolitions was made at a meeting of the Political-Security Cabinet on 31 July 2002; about nine months after the policy began in practice.

(Punishing the Innocent as Official Policy, Causing Severe Physical and Mental Harm)

Testimonies given to B'Tselem's indicate that the harm suffered by families affects all aspects of life including the disruption of the family unity because:

Some families are forced to split up and live separately.

Sharp decline in the standard of living because of the loss of property, even after the family finds substitute housing;

Feelings of dependence and instability because of the loss of their home, which is more than just a place to provide shelter. Research on the psychological effects indicates that house demolitions have a substantial post-traumatic effect, primarily on children.

(Punishing the Innocent as Official Policy, Causing Severe Physical and Mental Harm.

[https://www.btselem.org/publications/summaries/200411_punitive_house_demolitions\)](https://www.btselem.org/publications/summaries/200411_punitive_house_demolitions)

On 30April, 2001 **Sharm El-Sheikh Fact-Finding Committee issued its “Mitchell Report”**. George J Mitchell acknowledged that:

"Israel takes the position that "Israel is engaged in an armed conflict short of war. This is not a civilian disturbance, a demonstration, or a riot... yet, the GOI (Israeli government) acknowledges that of some 9,000 "attacks" by Palestinians against Israelis, only "some 2,700 [about 30 percent] involved the use of automatic weapons, rifles, hand guns, grenades, [and] explosives of other kinds.

Thus, for the first three months of the current uprising, most incidents did not involve Palestinian use of firearms and explosives. B'Tselem reported that, "according to OCCUPATION ARMY figures, 73 percent of the incidents [from September 29 to December 2, 2000] did not include Palestinian gunfire. Despite this, it was in these incidents that most of the Palestinians were killed and wounded. Altogether, nearly 500 people were killed and over 10,000 injured over the past seven months; the overwhelming majority in both categories were Palestinian. Many of these deaths were avoidable'

(Sharm El-Sheikh Fact-Finding Committee Report "Mitchell Report" April 30, 2001).

Israeli met all international, and even American, advice with deaf ears and it pursued its strategy of killing Palestinians and denying them their basic right to life. During the years that followed the Second Intifada, B'T Tselem announced that Israeli Forces killed 660 Palestinians during 2006.

Report: Threefold increase in number of Palestinians killed compared to 2005.

According to an annual B'Tselem report, from the beginning of 2006 to December 27, Israeli security forces have killed 660 Palestinians, a figure more than three times the number of Palestinians killed in 2005, which was 197.

The data compiled by the human rights organization also indicated a significant decrease in Israeli casualties. Palestinians killed 23 Israelis in 2006 - 17 civilians, among them one minor, and six Israeli soldiers. The figure constitutes less than half of the 50 Israelis killed in 2005.

B'Tselem also listed the overall figures for casualties since the beginning of the intifada, with Palestinian casualties at 4005 persons.

The report states that 2006 saw "a deterioration in the human rights situation in the occupied territories, particularly in the increase in civilians killed and the destruction of houses and infrastructure in the Gaza Strip."

According to the report, about half of the Palestinians killed, 322, did not take part in the hostilities at the time they were killed, 22 of those killed were targets of assassinations, and 141 were minors.

The report says the majority of Palestinian casualties were killed in the Gaza Strip in the second half of 2006, following the capture of the Israeli army Corporal Gilad Shalit. During this period, 405 Palestinians were killed in the Gaza Strip alone, of them 88 were minors and 205 did not take part in the hostilities at the time they were killed.

According to the report, the Israeli army demolished 292 Palestinian houses, 95 percent of them in the Gaza Strip. These were home to 1,769 people.

B'Tselem's report says the owners of 80 of the homes received advance warning to the demolition. Israel demolished 42 additional homes in East Jerusalem... These were home to about 80 people, according to the report.

The report indicates that movement restrictions in the West Bank became more severe in 2006. Israel currently maintains 54 permanent checkpoints in the West Bank that, and 12 other checkpoints within the city of Al-Khalil.

According to the United Nations Office for the Coordination of Humanitarian Affairs, there is an average of 160 flying checkpoints throughout the West Bank every week.

In addition to the checkpoints, the report says the Israeli army has erected hundreds of physical obstacles such as concrete blocks, dirt piles and trenches to restrict access to and from Palestinian communities. Palestinians have restricted access to 41 roadways in the West Bank, to which Israelis have unlimited access.

According to the report, as of November, Israel held 9,075 Palestinians in custody, including 345 minors. Of these, 738, including 22 minors, were held in administrative detention without trial and with no knowledge of the charges against them.

<https://www.haaretz.com/1.4944199>

2015–2016 wave of struggle

An increase of violence occurred in the Israeli–Palestinian conflict starting early September 2015 and lasting into the first half of 2016, known as the "Intifada of the Individuals by Israelis or the "Knife Intifada" or "Stabbing Intifada" by international media because of the preponderance of stabbing attacks, or "Habba" (an outburst) by Palestinians. Some sources attribute the beginning of violence to the killing of Palestinian woman Hadeel al-Hashlamoun by Israeli soldiers on 22 September. That claim is not true because the sadistic killing of Hadeel took place after another crime that occurred in Duma (Nablus).

Masked settlers firebombed two family homes in Duma, a Palestinian village in the West Bank, on 31 July 2015. 18-month-old Ali Sa'ad Dawabsheh was burnt to death; his parents and 4-year-old brother were critically injured, where the father died of his burns several days

later. Five weeks later, the mother, Reham Dawabsheh, died of her injuries. The family was sleeping and without any cause or justification.

Palestinians responded to the arson with large protests that resulted in violent confrontation with the Israeli forces.

As of the last week of 2015, Israel has deployed 91 new obstacles (checkpoints and roadblocks in the West Bank, limiting Palestinian movement) Some commentators have attributed the increase in Palestinian violence to the ongoing frustration over the failure of peace talks to end the decades-long occupation and the suppression of human rights.

A report by Israeli intelligence services states that the unrest is motivated by Palestinian "feelings of national, economic and personal deprivation. (Gili Cohen, 'Shin Bet: Feelings of Discrimination Driving Palestinian Youth Toward Terror,' Haaretz 11 November 2015).

While Israeli settlers are given a free hand to commit all sorts of killing and arson attacks against the Palestinians without being duly penalized. Palestinians are subjugated for trying to practice their religious rituals in the yards of their Aqsa Mosque.

On 9 September 2015, Israel outlawed two grassroots Palestinian Islamist groups, "Mourabitoon" and "Murabitat". Defense Minister Moshe Ya'alon, who signed the ban, said in a statement that the Mourabitoon and Murabitat are a "main cause in the creation of tension and violence on the Temple Mount (al Aqsa compound) specifically and Jerusalem in general".

According to The Guardian, many analysts regard the issue of access to what is known to Muslims as al-Haram al-Sharif or the Noble Sanctuary as key to the recent increase in tension.

On Sunday 13 September, Israeli police chained the doors of the mosque and shut it. Tensions on the continued for three days, causing damage as Israeli police used tear gas and threw stun grenades toward Palestinian youths

On 22 September, Hadeel al-Hashlamoun was killed at a checkpoint in the West Bank city of Al-Khalil while on her way to school. As usual in such cases of murdering unarmed Palestinians, the official account of the Israeli Army was "that al-Hashlamoun had a knife and was shot whilst attempting to stab a soldier"! In the following days, Al-Khalil became a center of violent incidents and protests. There have been allegations that the shooting constituted an extrajudicial killing—

Between July–December 2015, at least 68 (50 in the West Bank, 17 in Gaza Strip, 1 in Israel) Palestinians were killed. According to the Palestine Red Crescent Society, Israeli operations injured an estimated 8,262 Palestinians, 2,617 by gun wounds, 760 by live fire,

and 1,857 by rubber-coated steel bullets. Palestinian organizations also reported another four who were killed by Israeli forces, a baby from tear gas inhalation, and three adults who died while waiting in a checkpoint.

Amnesty International published a report stating that evidence showed the **shooting of al-Hashlamoun was an extrajudicial killing**. Around a month after the beginning of the October escalation, the Israeli army released a report, saying the operating soldiers could have “neutralized” Hadeel without killing her but the army decided not to charge the soldiers. According to some Palestinians, this incident marks the start of the escalation in violence.

A B'Tselem report from 16 December 2015, the human rights' organization listed twelve incidents in which Israeli soldiers and other security forces allegedly used excessive force against Palestinians, by shooting the “suspected assailants” even after they no longer posed any danger. **B'Tselem has accused Prime Minister Netanyahu of overseeing a “shoot to kill” approach** that should always be adopted by police officers or armed civilians regarding suspected Palestinians.

In February 2016, Defense for Children International accused the Israeli army of the intentional killing of Palestinian children in the West Bank. It said that the army has killed more than 180 Palestinians since the escalation in October 2015, including 49 children. It said, **“Repeated killing and shooting of children by Israeli army, and preventing paramedics from offering medical aid to them is considered a form of extrajudicial killing”**.

In a joint statement with the Israeli NGO B'Tselem, Amnesty International stated that in some instances Israeli forces have engaged in extrajudicial killings, which Israeli politicians are accused of openly endorsing as a response to Palestinians merely suspected by police as having terrorist intentions!
(https://www.btselem.org/press_releases/20151014_summary_execution_joint_statement “Security measures alone will not stop violence” – UN Secretary General)

Meanwhile, the impact of the 2014 Gaza-Israel hostilities continues into 2016; more than 16,000 families (approximately 90,000 individuals) in Gaza remain displaced due to their homes being destroyed or severely damaged. Despite progress in repairing some 160,000 homes that suffered minor to major damage, reconstruction has been at a slow pace. By the end of January 2016, only 15 per cent of displaced families had been able to return to repaired or reconstructed homes. Work is ongoing to an additional 2,000 homes, but the reconstruction or repair of the homes of 74 per cent of displaced families is yet to start.

In his monthly briefing to the Security Council, the UN Secretary-General Ban Ki-moon warned that “The humanitarian situation in Gaza remains perilous... chronic security and

governance challenges and funding shortages have slowed the pace of reconstruction... which cannot be accomplished without critical support from donors.”

To meet humanitarian needs throughout the occupied Palestinian territory, the 2016 Humanitarian Response Plan (HRP) that was to be launched in February and includes 206 projects worth US\$571 million. At least 65 per cent of the project requirements were supposed to go to Gaza.

A rapid survey conducted by OCHA during the last week of 2015 found that since October 2015, Israeli security forces had deployed 91 new obstacles (checkpoints, roadblocks, earth mounds, etc. on West Bank roads to restrict Palestinian vehicular movement, with the stated aim of preventing attacks. Nearly 60 per cent of the obstacles were in Al-Khalil governorate.

West Bank tensions are reflected in a sharp rise in the number of Palestinian children in detention. At the end of 2015, 428 children were in the Israeli prison system, the highest number since March 2009, including six teenagers under administrative detention without charge or trial. Affidavits collected by Defense for Children International-Palestine from hundreds of Palestinian children over a three-year-period indicate that three-quarters of them endured some form of physical violence following arrest.

During January(2016) the Israeli authorities intensified the destruction and confiscation of Palestinian properties in Area C and East Jerusalem on the grounds of lack of building permits. The properties targeted included items provided as humanitarian assistance to Palestinian Bedouin communities in the Jerusalem area who are at risk of forcible transfer.

In his Security Council briefing, the **UN Secretary-General noted, “Sadly, 2016 has begun much like 2015 ended – with unacceptable levels of violence** “Security measures alone will not stop the violence. They cannot address the profound sense of alienation and despair driving some Palestinians – especially young people.... Palestinian frustration is growing under the weight of a half-century of occupation and the paralysis of the peace process.... So-called facts on the ground in the occupied West Bank are steadily chipping away the viability of a Palestinian state and the ability of Palestinian people to live in dignity.” He appealed to the international community to help “Palestinians and Israelis to rebuild trust and achieve an enduring peace before it is too late”.

(The Monthly Humanitarian Bulletin | January 2016, Monthly Overview: January 2016(9 February 2016)

[https://www.ochaopt.org/content/monthly-overview-january-2016\)](https://www.ochaopt.org/content/monthly-overview-january-2016)

In the words of Seema Kavar, a social activist and a lawyer, Palestinian women have had enough of the status quo of prolonged occupation:

Palestinians have been struggling against the Israelis for decades. Young women and girls have been playing an active role in particular. Palestinian women have always played an essential part in the Palestinian struggle, and were involved in various activities

However, they still participated in the resistance by hiding fighters in their homes and protecting people from being arrested by using their bodies to “de-arrest” them by throwing themselves at the Israeli soldiers, giving detainees the time to escape. They supported one another and organized themselves in order to meet and help one another even during curfews when they were not allowed to leave their homes.

As the number of young women’s participation increases, more women feel encouraged to join them. Images of women throwing stones at Israeli forces in both Gaza and the West Bank have spread all over the Internet.

The current economic climate is poor with the unemployment rate reaching 39% and 62% for women in that region. Women in particular are under societal pressure. In addition, an overwhelming sense of nationalism has led both men and women to take part in the uprising.

Palestinian women have always been crucial to the Palestinian resistance movement. In the most recent events, young women and girls have taken to the streets without fear or hesitation, demonstrating that they have had enough of the status quo.

(Seema Kavar, Women of the Palestinian Intifadas, December 3, 2015

[http://natoassociation.ca/women-of-the-palestinian-intifadas /\)](http://natoassociation.ca/women-of-the-palestinian-intifadas/)

Murabitat: The Frontline of Defense of Al-Aqsa Mosque

The Murabiteen and Murabitat, or Mourabitoon are groups or individuals from Al-Quds city (Jerusalem) and its surroundings, and [Palestinian] Muslim citizens of the occupied lands. They devoted themselves and their time to stay at Al Aqsa Mosque to guard its gates and protect it from attacks by “Israeli” soldiers, Jewish extremists and radical settlers. The Murabiteen represent different generations and various political and cultural backgrounds, elderly people, young men and women besides the students who memorize and recite the holy Quran and attend the Sharia lessons on al-Aqsa terraces (Masatib al-Elm) or “learning groups”.

On August 23, 2015, the Israeli “defense” minister, Moshe Ya'alon, issued a decision to designate the Murabitat and to deem their groups illegal organizations.

On the same day, the ‘Israeli Intelligence’ issued a list of about 20 women (Murabitat) from Jerusalem. The list increased to include 55 names and it was known among the activists as the "Golden List", which bans all the listed women from their rights to enter al-Aqsa Mosque and pray there.

In July 2017, they played a significant role in the uprising of the ‘Tribes Gate’ (Bab al-Asbat). They led and guided the demonstrators during the sit-ins at the gates of al-Aqsa. Thousands of people joined them. The sit-in succeeded in breaking the will of the occupation and restoring the situation in al-Aqsa, as it was before. The Murabitat achieved victory by entering al- Aqsa together with all Muslims without passing through the electronic gates (Metal Sensors) that the occupation wanted to enforce at the gates of al-Aqsa as a new practice to impose its control over al-Aqsa Mosque.

The Murabitat have become an icon and a source of inspiration and motivation for activists around the world because of their steadfastness and determination to keep themselves associated with al-Aqsa Mosque despite the persecution, physical abuse, attacks and arrests. There are several names among the Murabitat such as **Khadija Khowis, Hanadi Halawani, Zina Amro, Sahar al-Natsheh, Sameha Shahin, um-Ihab al-Jallad, Hiba Sarhan** and many others.

(Murabitat: The Frontline of Defense of Al-Aqsa Mosque, 28-03-2018 684

<http://aqsapedia.net/en/Details?ID=378>)

Also; (Israa Abu Zaydah, August 15, 2017

<https://thoraya.net/2017/08/15/>)

Khadija Ahmed Khowis



Khowis: Masjid Al-Aqsa is the passion of our hearts, and we shall sacrifice our souls for it

Khadija Ahmed Khowis, one of the most notable Murabitat in Masjid al-Aqsa. She is firmly willing to give her life to the Masjid.

Whenever she is in its courtyards, her time is spent between educating students and defending the Masjid from the Israeli army and settlers. When she was forced to leave, she stood at its gates to fight the soldiers and settlers by shouting the cries of "Allah is Great" along with the other Murabitat in the faces of the aggressors. Indeed, it is an outcry stronger than bullets and bombs.

Khadija Khowis, born in 27/8/1977, is married to Dr. Ibrahim Abu Ghalia. She has five children. She holds a B.A. in Islamic Studies from Al-Quds University and was about to receive her Master's degree in Tafsir from Al-Khalil University.

Her journey with Masjid al-Aqsa begins from her childhood, where she studied in the schools of Al-Aqsa. She went to the Sharia High School of Al-Aqsa inside the Masjid, and in 2014, she became a teacher of the Quran and Tafsir in a halaqa (group) at al-Aqsa.

Her name was included in the "Golden List".

"I was banished from al-Aqsa more than 10 times, a total of about 500 days in two years; expelled from West Jerusalem for two months, and from the West Bank for six months; barred from traveling for more than six times in a year and three months; detained 10 times; I slept four times in the prisons of the occupation. Every time, the last time, I was held for two weeks behind the bars." Khadija said.

"Perhaps the most difficult challenge I have faced, was the pressure and stress of the interrogations, especially in my most recent detention; where I encountered humiliation, naked searches, as well as in the arrest of my mother, my father, my daughter and my husband. But what was even more difficult, was the banishment from al-Aqsa," Khadija said.

(Khowis: Masjid Al-Aqsa is the passion of our hearts, and we shall sacrifice our souls for it

28-03-2018, at: <http://aqsapedia.net/en/Details?ID=382&title=Khowis>)

Chapter 4

Life Landscapes and Perspectives

*Zionism and the systematic degradation
of both Jewish and non-Jewish women*

The Moral Change

From God salvation to savage slavery

Zionism has eventually made rapid and massive changes in the material landscapes of the Holy Land... We should not ignore this fact, but for the same reason we should also consider the consequences of the moral devastation that accompanied, and still accompanying these material changes.

The innocent women of this Holy Land, who were living in peace working to develop their individual abilities, and to serve their local communities became victims of all sorts of crimes including killing, forced displacement, imprisonment with no charge.

Saints women of Palestine are still the leading examples who guide Palestinian women on the path to salvation. Those saints from the early years of Christianity up to these days sacrificed their lives for God. They saved no effort to serve God and to preserve the high values of humanity. The roots of sacrifice are so deep in the collective consciousness and unconsciousness of the Palestinian women. Altruism is derived from this mind-set of Palestinian women. They strongly believe that they should always be willing to give, not take.

While Israel still prevents any Palestinian women to return to her own home in Yafa or Haifa, it accommodate not less than 3000 prostitutes annually.

Sexual tourism is good for Israel, but not for the Holy Land!

After the stink of such scandalous acts fill the lungs, the US asked Israel repeatedly to take action. It turned out that investigating few cases is sufficient for Israel to calm down the US against the mass operations of trafficking people. That is more than enough.

The Holy Land is associated in the minds and hearts of humankind with salvation not **savage slavery**; it is associated with purity of saints not with sinful deeds.

We are sure that the high values of our sacred saints will prevail while all wrong doings will come to no avail. The following comparative excerpts shed light on the spiritual gap between the spiritual and social status of woman in two conflicting cultures:

As Brian Goldstone explains in the New Republic on June 26, 2018, ***“Israel has been haunted by illusions of supremacy since its inception”***:

“A drive for ethnic and religious supremacy has led Israel, as a matter of official policy, to privilege Jewish lives above all others—often in direct conflict with the principles of human rights. This tension is by no means a recent phenomenon, or unique to the country’s treatment of asylum-seekers. It is written into the fabric of Israel’s formation as an avowedly

Jewish state. As early as the 1930s, Zionist leaders like David Ben-Gurion had decided that expelling, or “transferring,” a sizable portion of Palestine’s large Arabs was the only way to guarantee the Jewishness of their future nation, and the war of 1948—the *Nakba*, or “catastrophe,” as it has come to be known—became an opportunity to realize this objective. **“The Arabs of the land of Israel,” Ben-Gurion said on October 21, 1948, “have only one function left to them, to run away.”** Therefore, it was that in 1954—the same year Israel ratified the Refugee Convention—it passed its infamous “Prevention of Infiltration Law” criminalizing the return of some 700,000 Palestinian refugees to the homes they had been forced to abandon. This was coupled with the passage of the country’s only legislation, to this day, regulating immigration to Israel: the “Law of Return”, which grants automatic citizenship to Jews irrespective of origin”.

<https://newrepublic.com/article/148882/no-shelter-africans-asylum-safe-harbor-israel>

Illusions vs. disillusionment

The Zionist movement has since its inception exploited and violated the human rights of the Jewish women. The following information is derived mainly from Israeli or independent sources in order to avoid any possible prejudicial or stereotyped value judgments.

Women as easy targets

The First wave of Jewish (migrants) or *Aliyah* of the 1880’s and 90’s, as it is called by Jewish authors, was almost entirely an *Aliyah* of families, and the decision-makers were usually the husbands. Jewish women then have no choice except to move with their husbands.

It is relatively easy to determine the change in lifestyle of the women of the First *Aliyah*, since it is easy to see where the families went and what they did. Many found their way to the land, spending at least some years in farming settlements. This would have meant a radical change in lifestyle for women who had been brought up in the urban or semi-urban reality of Eastern Europe.

Displacement of the original inhabitants of Palestine in order to replace them with Jewish immigrants was evident because Zionst leaders were keen to concentrate the Jewish settlers inside or near the areas that were heavily populated by Arab farmers. The intended purpose was to put the Jewish settlers in direct collision with the Arabs. The state of tension and continued confrontations between the two communities gave more importance for Jewish men and marginalized the status of Jewish females.

The above-mentioned conclusion is supported by most Jewish research on the Kibbutzim movement. Idan Eretz, for example concluded, “Their frontier locations made them immediate targets for Arab armies....”. That was before 1948 Kibbutzim when almost exclusively inhabited by Jews of European origins (“Ashkenazim”). Middle Eastern and North African Jews (“Mizrahim”) immigrated only in the 50s and 60s, and were sent to government-built “development towns” along Israel’s borders. They became wage laborers for the much wealthier Kibbutzim nearby. This Ashkenazi-Mizrahi divide continues to influence Israel’s politics to this day”. Many Kibbutzim tried to implement Marxist theory on a small scale. No private property was allowed; every possession belonged to the Kibbutz. The elected Kibbutz leadership micromanaged this small scale economy, assigning jobs and Kibbutz’s members usage of collectively owned property. Even children were considered a “collective property” and were raised by the Kibbutz kindergarteners and teachers, allowed to see their parents for only a few hours each day. This practice also applied to teenagers until they were conscripted by the age of 18”.

*** Idan Eretz, “The Israeli Experiments in Voluntary Communism”**

Many Kibbutzim tried to implement Marxist theory on a small scale.

Saturday, April 15, 2017, (<https://fee.org/articles/the-jewish-experiments-in-voluntary-communism/>).

Zealous Zionists may defend their claims as they wish, but the question remains: how and why could a human being be considered as “owned “by a political institution?

It is far more difficult to evaluate the changes in outlook on the part of these Jewish women. The vast majority of literature that we have from the period is from men, and this allows no real glimpse into the minds of the women of the families.

The myth of the equality of women is based on images that emerged in this period.

The majority of the Olim of the Second *Aliyah* were young men: perhaps only one in ten of the Olim was a woman. Many of the women were strong and extremely impressive characters such as **Mania Shochat** and **Rahel Yanait Ben-Zvi**. These women were not willing to see themselves in any subordinate role to men.

These women arrived with the expectation that in addition to sharing in the realization of their Zionist ideals, they would be accepted as full and equal comrades by their male colleagues. What they encountered was very different. The majority of these young pioneers (*chalutzim*) sought work on the land, but finding work in the settlements of the First *Aliyah* was difficult for all *chalutzim*. They were resented by most of the religious First *Aliyah* settlers for their radicalism and their secularism, while farmers preferred to rely

on cheaper Arab labour. Slowly, the persistent *chalutzim* began to gain acceptance with at least some of the farmers, but for the women among the pioneers, the task was far harder. The conservative farmers of the First *Aliyah* did not know how to relate to these radical independent women (in trousers!) and saw them as extremely threatening.

With the beginning of the establishment of independent or semi-independent workers' farms in the north of the country, the women share the same ideas about gender equality began to organize themselves. Here, at last, they would be properly accepted by their comrades as equals. It was for this that they had waited and planned. It was here, in these communes and *kvutzot* that the new Jewish woman, free, emancipated and equal, would finally come of age. That was the theory.

Once again, the women were to be disappointed. Almost all of the women in those early settlements found themselves considered very much as second-class citizens. Overall, they were not formally accepted as equal members, but rather had the status of day-labourers. However, perhaps most humiliating, in the opinion of many of the women: their male comrades relegated them to the services of low value.

"The "New Jew" was basically a male Jew., women won the right to go out to the fields, but despite the myth of women's equality that was fostered in subsequent years and the pictures of happy pioneer women behind ploughs, building the roads or sitting on piles of rocks, the reality that women encountered was a hard one. Over the last 20 years, many researchers have taken the veil off the rosy picture of equality".

(Women in Eretz Israel – The Impact of Zionism

27 Apr 2015 /.<http://archive.jewishagency.org/women-israel/content/36606>)

"The Women Pioneers" documentary is drawn solely from the diaries and letters of five women who lived at Ein Harod in the three decades running up to the establishment of the State of Israel in 1948. Writings of other female pioneers from the same time attest to similar experiences.

Another one of the film's women, Nechama, is married to and has a child with a kibbutznik named Aryeh, but she also has a relationship with another man, Aharon. She falls pregnant with her second child, and unsure of which man is the father, she shoots herself. Ein Harod, the kibbutz that represented dreams of a new future for so many women, had claimed its first two lives: a panicked woman and her unborn child. There is a sad symmetry with the biblical tale of Saul, the first king of Israel, who waged battle against the Philistines at Mount Gilboa—the exact location of Ein Harod. The story ends with Saul falling on his own sword, and Jonathan, his son,

"I am unlucky," another pioneer writes. "I am not smart or pretty. The men will not accept me as a woman. I am alone." This woman later kills herself by drinking disinfectant.

Dora Bader was a medical student from Poland who, in 1920, boarded a ship to Palestine at the age of 23. She would later help found Kibbutz Mizra, in the Jezreel Valley. When her diary, titled "Wounded Bird," was published in 2011, "**The kibbutz refused to let Bader pursue a university degree or complete her medical training, and although she managed to get herself important work in the cowshed,**" it was not considered her official job and her efforts there went largely unacknowledged. With her husband travelling to Europe and her only daughter studying at boarding school, Bader was often alone. She put up silently with her husband's affairs, with the women he brought back from his travels and with the apartment that he kept in Tel Aviv for such purposes. These things were his right, she believed.

These two women, like the pioneers in Aviad's film, were not meek girls from the kind of female characters from 19th century literature whose happiness and self-worth rose and fell with matters of the heart. They were strong, educated women. They were literate, they learned Hebrew and they labored at new skills. Some of them had revolted in Europe, suffered torture and endured imprisonment.

((Lauren Davidson, Issue 11, February 2014))

A new film by Michal Aviad explores the dashed hopes, tremendous achievements, and complex lives of the women pioneers of early Zionism.

<http://www.thetower.org/article/some-zionist-dreams-still-unfulfilled/>

The plight of Jewish women is further complicated by their religious rules as Erica Chernofsky explains:

In Jewish society, there are estimated to be thousands of women in broken marriages where their husbands refuse to give them the necessary religious document enabling a divorce. In some cases, the wife can remain trapped in the situation for years, unable to remarry or move on.

A woman whose husband refuses to give her a divorce really is held hostage," says Shoshana. "It's the ultimate form of emotional abuse because he's confining her to loneliness. (Plight of Jewish 'chained women' trapped in broken marriage)By Erica Chernofsky, BBC News, Jerusalem, 13, March 2014)

Ignored victims

Russian Jewish women who were deceived by the Zionist propaganda about building a communist or social society in Palestine paid a high price for their resettlement and adjustment to Israeli society. This was especially true when immigrants were aware of being permanently scrutinized and judged by the lay majority and manipulated by state officials.

Among some eight hundred and fifty thousand Jewish who moved to Israel from the former Soviet Union (FSU) after 1989, about 300,000 were women between the ages of 20 and 55. Like their male counterparts, over 60% of Soviet Jewish women were highly educated and employed as professionals or white-collar workers. Before emigration, over 95% of these women combined full-time employment with motherhood and family roles.

Russian women often had engineering, construction and other Soviet-type heavy industry specialties considered non-feminine or not in demand in Israel. Many had to be retrained for “feminine” occupations (e.g., receptionist, social worker, nursery school teacher), which for women engineers also meant redefining their professional identity. The Israeli academic and cultural market, small and based on a Hebrew-English language mix, was unable to absorb even the established professionals in their field.

The image of a Russian woman as an attractive but dangerous alien, stressing her sex appeal as a threat to local male mores, emerged as a key element of the Israeli media discourse of the early 1990s.

Biased imagery in the popular media did a severe disservice to most women with a Russian accent.

Israel proved an easy destination due to its unselective immigration policy towards any holder of Jewish documents. Russian, Ukrainian and other Russian-speaking women with false Jewish papers or outdated tourist visas, often traded and detained by force by their owners, filled the massage parlors and nightclubs of Israeli cities.

At the same time, social marginality and the perceived lack of other options may have prompted some younger immigrants to capitalize on their femininity in order to support themselves.

(MODERN ISRAEL, Russian Immigrant Women in Israel

Challenges encountered by these women in their new society.

BY LARISSA REMENNICK

<https://www.myjewishlearning.com/article/russian-immigrants-in-israel/>

(Reprinted from *Jewish Women: A Comprehensive Historical Encyclopedia* with permission of the author and the *Jewish Women's Archive*.)

Feminist writer Dworkin says that throughout history, women and Jews themselves have served as society's scapegoats

"Take no prisoners"

Andrea Dworkin is famous for her uncompromising feminism. However, why has she now turned her attention to Israel? Moreover, how did that lead to such a surprising - and shocking - conclusion? The following excerpts are a summary of the most important conclusions of her eight years of research. Out of her shock, she concluded that Jewish women were betrayed by their male counterparts:

Sat 13 May 2000

"I have been very involved in trying to learn about the Holocaust and trying to understand it, which is probably pointless. I have read Holocaust material, you might say compulsively, over a lifetime.

She is a very Jewish Jew. "I have been reading about Jewish history all of my life," she said. "I had a very strong Jewish education, and Jewish scholarship taught me scholarship,

Unlike many on the Left, including the Jewish Left, Dworkin was never anti-Israel. So that 1988 visit, her first, came as a big shock: "I was devastated by the situation of women, so the obvious thing for me to ask was, why are Jewish women so subordinated and treated so badly, have so few rights? I met with many activists, feminists, and I came back to the United States really, angry that feminists who had been to Israel a whole lot more than I had been keeping this entire stuff secret. It enraged me. Moreover, I could not shake it. And that's why I started writing."

What she found in Israel was a male- dominated militaristic society. Okay, women did compulsory military service but not in combat roles. ***The rabbis had to declare Golda Meir an honorary male before they could recognise her as prime minister.*** She understood why Israeli men were such tough nuts but was furious at the effect on society... Once debased, men become powerful men; the degrading of women becomes a state protected right."

Israeli soldiers clandestinely took photographs of Palestinian women in shop changing-rooms to blackmail them into collaborating. Dworkin sees the whole of post-war history as a

game of consequences, with women always the losers. The Nazis emasculated the Jews and the Jews took it out on the Palestinians and Jewish women. "For certain hatred of Arabs is useful in sustaining male rage and a willingness to injure and kill; for certain, militarist heroes do not get bashed by the international community or Amnesty International or human rights groups for beating their wives or for killing them."

I must say that looking at the situation of women suggests to me that the Israelis need enemies. If there no Palestinians, whom are they going to shoot? They had to prove that they were virile. After the Holocaust, every Jewish man had to prove that he had not been castrated and nobody could come and take him away, and the Israeli army became the form for doing that."

As for feminism, there no longer seems to be any plan at all, no political organisation, no goals, and no strategy.

Andrea Dworkin wants women to have their own country" a nation state for women,

"The ones with whom I share a group identity, in this case Jewish, and a presumed history, in this case Jewish men. They have not hesitated to betray me through assertions of superiority intended to hurt my human rights and my human dignity. The line between self-defense and aggression has been breached by my particular ethnic group represented by the Israeli government; the line itself is often not self-evident in that violent acts sometimes serve to head off enemy attack and are arguably a form of self-defense. I believe that threatened peoples and individuals have a right to self-defense.

Israel is a perfect example of how male dominance grows in a new state - it needs the subordination of one's own women and the subordination of a racial or ethnic other: it needs internal and external scapegoats. Israel both embodies and protects male Jews; but the Jewish women inside the state have been disarmed.

Scapegoat: Jews, Israel and Women's Liberation, by Andrea Dworkin, is published by Virago on June 8, 2000 <https://www.theguardian.com/books/2000/may/13/politics1>

Andrea Dworkin, Scapegoat: The Jews, Israel and Women's Liberation, Simon and Schuster, 2000.

Trafficking

Trafficking of humans is not a new phenomenon in Israel.

The shocking stories of Israel disappeared babies

For nearly 40 years, everything about Gil Grunbaum's life was a lie, including his name.

He was not, as he had always assumed, the only son of wealthy Holocaust survivors who owned a baby garments factory near Tel Aviv. Doctors at a hospital in northern Israel had stolen Grunbaum from his mother in 1956, moments after she gave birth.

His biological parents - recent immigrants to Israel from Tunisia - were told their child had died during delivery. They were sent home without a death certificate and denied the chance to see their baby's body or a grave.

Even based on the official figures, one in eight Yemenite infants under the age of four may have disappeared in the state's first six years. Boaz Sangero, a law professor at a college near Tel Aviv, wrote in the Haaretz newspaper this month that the figure was "astonishing", and demanded an urgent re-examination of the evidence.

The extent of the problem was further underscored when four legislators in the 120-seat Israeli parliament came forward to reveal that their own relatives had disappeared in the 1950s. Two were from Netanyahu's Likud party.

<https://www.aljazeera.com/news/2016/08/shocking-story-israel-disappeared-babies-160803081117881.html>

More trafficking stories are on many Israeli websites such as:

<https://www.timesofisrael.com/topic/human-trafficking/>

*** Squeezing the victims for utmost gains**

(Deported and Dispossessed: Human Trafficking and the State of Israel: Between Economic Struggle and Systemic Dispossession, Hotline for Migrant Workers, 2007. Available at:

European Network against Trafficking in Human Beings.)

This study examines how Israel derives considerable profits from human trafficking, both directly and indirectly. In Chapter III, we see how Israel's state coffers profit from the struggle against human trafficking – principally through the confiscation of property and fines

*****Prostitution, Pornography and Trafficking in Women: Israel's Blood Money****

This book critically analyzes the sex industry in Israel, using feminist concepts and scholarship to elaborate on the power of prostitution to shape a world in which women are objects for fulfilling men's desires. It constitutes a study of Israel as a unique context in which the sex trade can prosper, in spite of geographical, religious and institutional constraints. As such, it will be of interest to scholars of sociology, anthropology, history, cultural studies and gender and women's studies.

(Prostitution, Pornography and Trafficking in Women: Israel's Blood Money First Edition
Esther Hertzog, Erella Shadmi Routledge Published January 17, 2019)

*** A report of the BBC:**

By Raffi Berg

Last Updated: Tuesday, 6 November 2007ment's Trafficking in Persons (Tip) report.

During the height of the phenomenon, from the beginning of the 1990s to the early years of 2000, an estimated 3,000 women a year were brought to Israel on the false promise of jobs and a better way of life.

“Last year, the United Nations named Israel as one of the main destinations in the world for trafficked women; it has also consistently appeared as an offender in the annual US State Depart

Some trafficked women are brought into the country legally,

Sometimes the women are subjected to degrading human auctions, where they are stripped, examined and sold for \$8,000-\$10,000.

Prostitution in Israel is legal, but pimping and maintaining a brothel are not.

The law however is not widely enforced and few brothels are closed down.

In Tel Aviv, one such place even operates opposite the local police station.

There are bars on windows and heavily built men guard the doors, which are only opened to let customers in and out.

Trafficked women forced to “work” up to 18 hours a day.

Such activity - less risky and often more profitable than trafficking drugs or arms - went unchecked.

"During the first 10 years of trafficking, Israel did absolutely nothing," It was only after repeated criticism of Israel by the United States - and the threat of sanctions - that authorities began to act.

Traffickers have become more discreet, plying their trade in private apartments and escort agencies,

Low prices have not gone up, which leads us to believe that the supply of victims has not gone down.

"While government officials are saying that their efforts have drastically cut the number of victims in the country, the NGOs on the scene really don't feel that's true."

*** Human trafficking report ranks Israel with third world nations**

US State Department annual Trafficking in Persons report paints grim picture of phenomenon, states 'Israel is destination-country for men, women subjected to forced labor, sex trafficking'

The US State Department published its annual Trafficking in Persons report, ranking Israel in the same category as Rwanda and Sierra Leone...

According to the report findings, "The Government of Israel does not fully comply with the minimum standards for the elimination of human trafficking."

The report notes, "An increased number of migrants (approximately 14,000) crossed into Israel in 2010 from the Sinai, compared with approximately 5,000 in 2009

Ynet, Published: 06.28.11, <https://www.ynetnews.com/articles/0,7340,L-4088190,00.html>

*** Anti-Human Trafficking Policy in Israel: Success Story?**

Presentation for 2011 Interdisciplinary Conference on Human Trafficking, Lincoln, Nebraska, September 29 - October 1, 2011.

Report by the U.S. Department of State in 2001. This Report placed Israel with the group of countries who fail to make significant efforts to combat human trafficking ("tier 3"), threatened to cut down financial aid, and prompted the Israeli government into action. Through interviews with policymakers and local NGO leaders, this study examines the development of the Israeli anti-trafficking policy from its inception, and its consequences, both intended and unintended. The interviews shed light on the motivations behind the policy, and on the way, the framing of the problem by different actors influenced it. The data further demonstrate the potential of strong U.S. pressure to effect social change, but also its limits in the face of local political discourse.

<https://digitalcommons.unl.edu/humtraffconf3/1/>

***(NETANYAHU: BARAK CONNECTED WITH PEDOPHILE, SEX TRAFFICKER JEFFREY EPSTEIN**

GIL HOFFMAN, YVETTE J. DEANE, JULY 8, 2019)

Prime Minister Benjamin Netanyahu and former Prime Minister Ehud Barak intensified their rivalry on Sunday with below the belt attacks, including Netanyahu accusing Barak of connections to alleged pedophile and sex-trafficker Jeffrey Epstein.

Look also:

Ehud Barak on Jeffrey Epstein's death: I wish I had never met him

Former prime minister had business dealings with the disgraced billionaire and was a frequent visitor to his homes, but denies he ever knew of any his sex trafficking activities

Barak's ties to Epstein, which go back over 15 years, have become an unexpected hot-button issue in the election campaign in Israel, after Epstein was arrested last month.

Barak entered a business deal with Epstein in 2015. He has been linked as a frequent visitor to Epstein's properties.

Neighbors in a building owned by Epstein's brother said that Barak was a "frequent presence" in their New York apartment building, The Daily Beast reported.

Residents told the outlet that they knew when the politician was in the building because there were "flashy cars" outside and his security detail in the lobby.

(**TOI STAFF**_10 August 2019,

<https://www.timesofisrael.com/ehud-bark-on-jeffrey-epsteins-death-i-wish-id-never-met-him/>)

*** Residents of a building owned by Jeffrey Epstein's brother say the former Israeli prime minister was a frequent guest when he was in New York.**

While the Israeli politician has tried to play down his ties to Jeffrey Epstein since the billionaire's indictment on charges of child sex trafficking, Barak became a fixture of the Epstein story after Israeli outlets reported he had received more than \$3 million in payments from Epstein-connected institutions since 2004.

Last year, an Israeli investigative journalist revealed that Barak received about \$2.4 million in 2004 from the Wexner Foundation, where Epstein was both a trustee and major donor. Epstein also reportedly invested \$1 million in Barak's technology start-up, Carbyne, in 2015—almost a decade after the billionaire pleaded guilty to soliciting an underage prostitute.

The Daily Beast Emily Shugerman, Gender Reporter, Published 08.05.19

<https://www.thedailybeast.com/jeffrey-epstein-israeli-politician-ehud-barak-often-crashed-at-his-manhattan-apartment-neighbors-say?ref=scroll>

Just a remark: Ehud Barak who is famous for his boasting regarding his intelligence and information gathering abilities, yet when it comes to one of his partners who was convicted of women trafficking; he claimed that he knew nothing!

*** Massive trafficking ring exposed at Ben-Gurion Airport**

Employees who had special access to facilities in Israel's largest airport exploited their credentials to bring thousands of Georgians into Israel, bypassing passport control. "If Georgians could arrive this way, so could terrorists," says police official.

The Israel Police arrested six individuals for allegedly running a human-trafficking ring that brought thousands of foreigners into Israel illegally.

According to investigators, the smuggling ring included employees at the Ben Gurion International Airport, who allegedly exploited their special access to overcome passport control and bring the foreigners, mostly Georgian, to Israel.

(Israel HaYom, Itsik Saban, 2019-06-17.)

<https://www.israelhayom.com/2019/06/17/massive-trafficking-operation-inside-ben-gurion-international-airport-uncovered/>

Women are not born just to kill or to be killed: The third option

Jewish women seeking to live in dignity and equality have tried to find a way out of the double-edged oppression. They do not want to be oppressed, but at the same time they do not want to oppress the Palestinians.

Some of those Jewish women opted to be fully integrated within the Palestinian community through mixed marriages or through Marxist and leftist political parties or through civil society and human rights organizations.

Notes on a Scandal

The discovery of an archive belonging to the late Neturei Karta leader Amram Blau sheds new light on the rabbi's 1965 marriage to a French convert to Judaism - an act that led his community to wage war on him and led him to fall from grace.

(Yair Ettinger Jul 23, 2010)

<https://www.haaretz.com/1.5152088>

For the past 17 years, journalist Shmuel Chaim Pappenheim has been racking his brain, trying to figure out how to finish his biography of Rabbi Amram Blau (1894-1974), the legendary leader of the extremist, ultra-Orthodox group Neturei Karta

"An ultra-Orthodox Jewish journalist, Pappenheim feels morally obligated to skirt around sensitive issues. However, in this particular instance, such maneuvering is virtually impossible: How can you write about Blau's life without mentioning his "scandalous marriage" to a convert in the last decade of his life?"

This certainly is a juicy problem, although the episode itself is over 45 years old. At the time, it was reported - with great relish - in the non-ultra-Orthodox press that the leader of Neturei Karta had married a convert named Ruth Ben-David!!

Blau had paid dearly for this action: He was deposed as leader, ostracized and forced to go into exile with his bride.

Blau shaped the ethos of the ultra-Orthodox Jewish zealot:

- through the protest demonstrations he organized;

- through his refusal to even touch any state monies or any printed forms on which Israel's state symbol appeared;

- through the many days he spent behind bars; in the hymn he composed "We do not believe in the heretics' regime";

- and through his clashes with the Israel police.

Ruth Ben-David herself wrote about her marriage to Blau in 1965, in the memoirs she published privately after her husband's death, "Shomrei Ha'ir" ("Guardians of the City," the literal meaning of the Aramaic term "Neturei Karta")

She said she had been introduced to Blau in 1963 by a matchmaker. Apparently, they became engaged clandestinely, and only after a certain time did they hold an official engagement ceremony of a binding nature

The Badatz, requesting the court nullify Blau's commitment of marriage to Ben-David. The court complied, but Blau refused to accept the verdict. Blau refused to accept the verdict. The Boston archive includes a copy of an angry letter that he wrote in response to the court's ruling. The rabbinical court judges, Blau writes, think that the marriage "will be a desecration of God's name. In other words, people do not hold this convert in high esteem; thus, if I, whom the rabbinical court judges consider to be a distinguished Torah scholar, marry her, people will gossip about me and that will be a desecration of God's name."

Rejecting this argument, Blau declares in the letter that Ben-David is a "righteous convert and a God-fearing woman of valor, according to the clear testimony of the righteous

individuals and great scholars in whose houses she dwelt for several years and who are very familiar with her character and conduct."

In the letter, Blau refers to the fame she had earned "throughout the world for her actions

Blau also adds a very strong hint aimed at the judges, noting that the gossip did not lead the nation's leaders in Boaz's time "to be influenced in any way by the gossipers' stupid views, which amounted to a violation of the Torah's instructions."

Finally, Blau points out that a commitment exists between himself and Ben-David with regard to their determination to be married and that this commitment is binding in terms of Jewish law.

During this same period, in the summer of 1965, Blau's fiancée adopts a different tone when she writes, in Yiddish, directly to the leader of the Satmar Hasidic movement. In her letter, which, according to Kaplan, was written a short while before the wedding, she notes that peace "is not bestowed upon the wicked" and she accuses the rabbinical court judges of a display of envy. In another letter, which she sends to the leader's wife, Ben-David describes how she was harassed by members of the Eda Haredit community, noting the humiliation to which she was subjected and the insidious epithet with which she had been labeled: "hutzpedicke, schmutzedicke giyoret" - that is, a "brazen, dirty convert."

The Satmar leader intervened, offering Ben-David 25,000 Israel pounds if she would only waive Blau's commitment to marry her. The leader also attempted to get the wedding date postponed while, at the same time, he urged the rabbinical court judges to cancel, or at least soften, their verdict. In the end, the only compromise that was reached was that the wedding would take place outside Jerusalem and that the couple would live in another community, "until the storm blows over."

On the night of September 2, 1965, the wedding was held in a Bnei Brak yeshiva, in the presence of 30 guests.

The interesting point here is that, at no time, does somebody stand up and shout: 'Hey, aren't we forgetting that this person is Amram Blau?'

One of Blau's great-grandchildren, who demanded anonymity, told Haaretz that he remembered Ben-David, his step great-grandmother, and that he was forbidden even to talk to her: "We knew who she was, but we never went to visit her. She was denied the status of a grandmother. We all knew she had no status in our family. Period."

Rabbi Amram Blau was deposed as leader to become a persecuted individual. People even spat on him in the street, and his most loyal students betrayed him.

"Amram Blau was a God-fearing Jew," says Pappenheim. "He would never shout out any pejorative word at the Jewish people. He would never say anything in order to hurt someone else's feelings. He was a person who loved life and he was a great Torah scholar. You can't find people like that around here anymore." For more:

(Ruth Blau

https://fr.wikipedia.org/wiki/Ruth_Blau#cite_note-Ettinger-17

Amram Blau

https://en.wikipedia.org/wiki/Amram_Blau)

The above story reveals that the Jewish state could tolerate acts of trafficking women and abducting children, but could not tolerate a love story that led to a legitimate marriage of a Rabi and a converted woman.

Examples of Jewish women early awareness:

Chaia Touma

Emile Touma was a leading Palestinian intellectual, politician and political leader. **He was married to Chaia Touma, an Israeli ceramic artist of Jewish background, originally from Moldova. Chaia lived in a kibuts, served in the Israeli army and Emile was her second marriage. They have religious, national, political opposed affiliations and language barriers. Nevertheless, they fall in love and had a noble love story.**

Chaia wrote to Emil in Hebrew, while Emil used to write for her in English.

Michael Toma, their son, is himself an artist. He relates that "Emile first met Emile Haya in the early 50s. Chaia was a dance instructor at the Youth Club. The office of the Ittihad (Union) - the Communist Party newspaper was located in the same building .Emile; the editor in chief of Ittihad was once furious and went upstairs to protest the noisy sounds of dancing and singing. When Chaia appeared before him, he forgot his anger and wondered: "What is a stunning storm!"

Emile and Chaia got married against all odds. They were very absorbed in their struggle for peace, equality of people and freedom.

The artist Michael Toma, their only son, exhibited the messages of love between the couple, as well as the stories of Emile and Chaia that appered through the media as they had always been present in the Israeli media during their common life. Many magazines and newspapers have written about them. "The relationship between a Jewish woman and an Arab man is, to this day, a challenge to Israeli society," says Michael.

(<http://www.panet.co.il/article/625156> on: 2012-12-17 (Arabic). also:

https://en.wikipedia.org/wiki/Emile_Touma)

Arna Mer-Khamis



(20 March 1929 – 15 February 1995) Arna was an Israeli Jewish political and human rights activist, in Palestine. Mer's father was Gideon Mer, a Lithuanian-born Jewish scientist who pioneered the study of malaria during the British Mandate. Mer fought with the Palmach and Israel Defense Forces during the 1948 Arab–Israeli War.

Mer was an active member of the Communist party in Israel. During the First Intifada, as part of a project to support the education of children in the West Bank, she established the organisation In the Defence of Children under Occupation/Care and Learning, and later established the Freedom Theatre in Jenin refugee camp.

Mer married Saliba Khamis, a Christian Arab and a prominent member of the communist party and a stubborn defender of Palestinian right to their land. They had three sons, Spartacus, Juliano (who adopted the name Juliano Mer-Khamis) and Abir. Juliano, an actor, filmmaker and peace activist, who was murdered in 2011, directed the “film *Arna's Children*” about Mer's work with the Freedom Theatre.

In 1993, Mer was awarded the Right Livelihood Award for "passionate commitment to the defence and education of the children of Palestine."

In her acceptance speech, Arna Mer-Khamis expressed her sympathy for Palestinian refugee children and their sufferings.

(*https://en.wikipedia.org/wiki/Arna_Mer-Khamis

*https://thefreedomtheatre.org/ar/?page_id=35)

Shulamit Aloni



Shulamit Aloni (27 December 1928 – 24 January 2014) was an Israeli politician who was born in Poland. As a youth she was a member of the socialist Zionist Hashomer Hatzair youth movement and the Palmach. During the 1948 Arab–Israeli War, she was involved in military struggles for the Old City of Jerusalem and was captured by Jordanian forces.

She moved from one political party to another until she established the Citizens Rights Movement in 1973, which became known as Ratz. The party advocated electoral reform, separation of religion and state and human rights and won three seats in the 1973 Knesset elections. Ratz initially joined the Alignment-led government with Aloni as Minister without Portfolio but she resigned immediately in protest at the appointment of Yitzhak Rafael as Minister of Religions. Throughout the 1970s, Aloni attempted to create a dialogue with Palestinians in hope of achieving a lasting peace settlement. During the 1982 Lebanon War, she established the International Center for Peace in the Middle East.

She was leader of the Meretz party, Leader of the Opposition from 1988 to 1990, and served as Minister of Education from 1992 to 1993, but was forced to resign after a year due to her outspoken statements on matters of religion.

After the massacre of 29 Muslims in Hebron, West Bank on February 25, 1994, Aloni called for the expulsion of Jewish settlers from Hebron

In 1996 she withdrew from party politics.

In a 2002 interview with American journalist Amy Goodman, Aloni said that charges of antisemitism are "a trick we use" to suppress criticism of Israel coming from within the United States, while for criticism coming from Europe "we bring up the Holocaust." (https://www.democracynow.org/2002/8/14/israels_first_lady_of_human_rights (AUGUST 14, 2002).)

Aloni was a board member of Yesh Din, an organisation founded in 2005 that focuses on human rights in the occupied Palestinian territories

"Thou shalt not destroy fruit-bearing trees."

"It's hard for me to say a kind word about Israel today," she said. "We are in great distress morally and socially, as well as in the realms of politics and law."

"We are a nefarious people. What we are doing in the West Bank is worse than all the pogroms done to the Jews."

Since 2000, with the launching of the second intifada, we have murdered thousands. We too have blood on our hands," she remarked.

Aloni added criticism of Ehud Barak, **calling him "the most dangerous man" and "pompous"**

Aloni also lashed out at settlers who torch Palestinian olive groves in the West Bank. "It is against all morals, and even the halacha," she said. "The halacha says: "Thou shalt not destroy fruit-bearing trees."

(*Shulamit Aloni: We are a nefarious people

Former Meretz leader tells Ynet on 81st birthday that 'what we do in West Bank is worse than all pogroms'

Naama Lanir | Published: 11.29.2009.

<https://www.ynetnews.com/articles/0,7340,L-3812366,00.html>

[*https://www.wikiwand.com/en/Shulamit Aloni](https://www.wikiwand.com/en/Shulamit_Alani)

Felicia Langer



Felicia Langer was born to Jewish parents in the Polish town of Tarnów in 1930.

She briefly worked for a Tel Aviv law firm, but then opened up her own lawyer's office in 1966. She was opposed to the conduct of the Israeli occupation of the West Bank and Gaza, and so established a private practice in Jerusalem defending Palestinian political detainees. Langer was the first lawyer to assist Palestinians in cases involving land confiscation, house demolition, deportation, and torture before Israeli military courts.

She joined the bi-national, anti-Zionist and pro-Palestinian New Communist List Rakah, in which she became part of the central committee.

In 1990, she closed her lawyer's office and moved to Germany with her husband. In an interview with the *Washington Post*, Langer said she quit because Palestinians no longer can expect justice in Israel.

Langer suffered continued attacks from Israel authorities Ambassador Doron, Israel's envoy to the UN, in a speech at the United Nations, after a report by a "special committee" of the United Nations on the occupied territories

"The lawyer Felicia Langer who had brought several of these cases (of torture) to the United Nations is a member of the polit-bureau of the pro-Moscow Communist party" and "an active propagandist against Israel... devoted to the slander and denigration of Israel".

(GENERAL ASSEMBLY

Thirty-second session

Items 30 and 57 of the preliminary list*

QUESTION OF PALESTINE

REPORT OF THE SPECIAL COMMITTEE TO

INVESTIGATE ISRAELI PRACTICES AFFECTING

THE HUMAN RIGHTS OF THE POPULATION OF THE OCCUPIED TERRITORIES

30 June 1977

<https://unispal.un.org/UNISPAL.NSF/0/FE3D603D74F5729B85256FE0006CC519>

Langer wrote several books including:

- *With My Own Eyes* (1975)
- *These Are My Brothers* (1979)

Langer repeatedly confirmed that the Palestinians are her true brothers and she belongs to them.

Leah Tsemel



Leah Tsemel was born 19 June 1945) is an Israeli lawyer known for her work in support of Palestinian rights.

In 1971, Tsemel became an apprentice to human rights lawyer Felicia Langer.

She defines her career as one involving "everything [that occurs] between the Palestinians and the authorities". Her five decades of representing Palestinian POWs in the Israeli court system is the subject of the documentary film *Advocate*, which came out in 2019.

Targetting the graves of women symbols

Explosion of St. Barbara's Church in Aboud

The spiritual implications of the story of Saint Barbara show that a person should be judged in accordance of his own merits regardless of his (unproved), or even scientifically proved, biological origins. Saint Barbara's father was a pagan while she was a sincere Christian.

Because the existence of Barbara's tomb reminds the military occupation of this simple, yet irrefutable fact, they decide to explode the tomb during the days of the first intifada.

At 9 o'clock of Friday evening (31 May 2002), a very powerful explosion was heard all over the village of Aboud (30 km. North West of Ramallah). The shrine and grave of Saint Barbara were destroyed and their stones were hurled in the four directions.

Israel Shamir relates that when he went to the site he saw "two giant American built Caterpillar bulldozers towering as if they were moving fortresses of the Evil Empire. They devoured the olive trees...

Shamir adds:

"That is their purpose: to destroy; not just churches, not only mosques but everything that reminds of Spirit, from olives of anointment to springs of blessing."

(Our Lady of Sorrow: The Collected Essays from the Holy Land, Israel Shamir, Create pace Independent Pub, 2005.p.54).

With the destruction of the remains of the shrine of Saint Barbara in Aboud, the last vestiges of this legendary figure in the Holy Land have been destroyed. Many people in the world do not know the feast known as 'Eid El-Barbara, celebrated on December 16 every year; it is actually the feast of Saint Barbara.

The legend of Saint Barbara is related to martyrdom. Known as a virgin martyr, Barbara's name does not appear in St. Jerome's (AD 340-420) martyrology. However, the Orthodox tradition has her down as martyr since the sixth century, when the Byzantine Church of Saint Barbara was built in Aboud. Stories of legendary acts ascribed to Saint Barbara were included in the collection of Symeon Metaphrastes. According to both local folklore in Aboud and the written narratives by church historians, Barbara was the daughter of a wealthy Roman named Dioscorus; she fell in love with Christianity and converted in secrecy. Her father, a pagan, had her put to death when she refused to recant. Her father has her dragged before the courts after she confessed to her conversion and had her tortured in prison. Her father was killed by lightening after beheading his daughter. Barbara joined the ranks of martyrs...

While the facts concerning Saint Barbara are often disputed, it is quite certain that she was venerated in both the East and West as early as the seventh century. Because of her father's death by lightening, she has often been associated with protection from the dangers of thunderstorms, fire, and sudden death.

In the United States military, the Order of Saint Barbara is one of high honor. Ordnance men of all races and nationalities have claimed Barbara as their patron saint.

(Mariam Shahin, This Week in Palestine, December 2002

<https://palestine-family.net/%ef%bb%bfthe-story-of-saint-barbara/>)

See also: ("Explosion of St. Barbara's Church in Aboud" at:

<http://www.angelfire.com/pa/aboudyouth/barbara/barbara.htm>

Chapter 5
***Trans-generational Struggle
for Survival***

Israeli gross negligence of the right to life

Ethical and legal highlights

Is there a way out of this bloody conflict that is taking place in Palestine?

The answer is definitely a big YES.

All what Israel needs is to recognize the fact that the Palestinian people have a coherent national identity. The ruling Israeli politicians were not, and are not ready to accept this proven fact. They are still dreaming that they confront "scattered groups of Palestinians"- not the Palestinian people.

If they would one day accept the fact that there is a Palestinian people, then they should abide by the simple fact that this one people should enjoy its right to self-determination, national independence, sovereignty and equality in rights and duties. If the Israelis have the right to defend themselves, then the same right should apply to the Palestinian people.

Ethnic cleansing and daily acts of killing have not obliterated the Palestinian people. It has been said that blood begets blood and brave hearts are there all over the globe. Scotland is striking evidence that proves this reality whenever we watch the "Brave Heart" movie.

"Freedom" is the cry of oppressed people throughout ages and no military might can quell it.

Women are more sensitive to the appeal of freedom. They can feel the bitterness of injustice when it is inflicted on them or on their families. The Palestinian woman is not an exception in this regard. She will be always ready, able and willing to sacrifice herself in defense of her rights in general and her right to life in particular.

Human rights are integrated sets of standards that allow all people to live with dignity, freedom, equality, justice, and peace. Every person has these rights simply because they are human beings. They are guaranteed to everyone without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status. Human rights are essential to the full development of individuals and communities.

Many people view human rights as a set of moral principles that apply to everyone. Human rights are also part of international law, contained in treaties and declarations that spell out specific rights that countries are required to uphold. Israel should not remain in a status above other peoples.

The right to life covers issues such as extrajudicial killings by State agents, imposition of the death penalty, and enforced disappearance. The right to life is protected in the core regional and universal human rights instruments, including the following:

The right to life is enshrined in Article 3 of the Universal Declaration of Human Rights.

The right is enshrined in Article 6 of the International Covenant on Civil and Political Rights:

1. *Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.*
2. *In countries, which have not abolished the death penalty, sentence of death ... can only be carried out pursuant to a final judgement rendered by a competent court.*
3. *When deprivation of life constitutes the crime of genocide, it is understood that nothing in this article shall authorize any State Party to the present Covenant to derogate in any way from any obligation assumed under the provisions of the Convention on the Prevention and Punishment of the Crime of Genocide.*
4. *Anyone sentenced to death shall have the right to seek pardon or commutation of the sentence. Amnesty, pardon or commutation of the sentence of death may be granted in all cases.*
5. *Sentence of death shall not be imposed for crimes committed by persons below eighteen years of age, and shall not be carried out on pregnant women.*
6. *Nothing in this article shall be invoked to delay or to prevent the abolition of capital punishment by any State Party to the present Covenant.*

The European Convention on Human Rights Article 2:

Everyone's right to life shall be protected by law. This right is one of the most important of the Convention since without the right to life it is impossible to enjoy the other rights. No one shall be condemned to death penalty or executed.

The Convention on the Rights of the Child contains this right in Article 6:

1. *States Parties recognize that every child has the inherent right to life.*
2. *States Parties shall ensure to the maximum extent possible the survival and development of the child*

Children of Palestine

Realizing Children's Rights in Palestine

In 2013, the Committee on the Rights of the Child – referencing the Israeli-Palestinian conflict –declared itself “highly concerned yet again by the fact that . “Israel is responsible for enforcing the Convention on the Rights of the Child in Israel as well as in the Occupied Palestinian Territory. In fact, according to the International Court of Justice it is – as the occupying power – responsible for the human rights situation in Palestine as well. However,

the Israeli state refuses to recognize this obligation. Numerous child rights violations took place and remained unpunished.

In the armed conflict between Israel and Palestine, many fatalities have been reported among Palestinian children, innocent victims often killed by mistake but sometimes callously shot by Israeli soldiers for no reason. In addition to the lost lives, tens of thousands of children are injured and some are left disabled for life.

Moreover, reports from non-governmental organizations show that Israel has used force to suppress pro-Palestinian demonstrations, using tear gas and shooting into the crowd without hesitation, even where there are children. The Israel army has defined a stone as a dangerous projectile in the same category as a real bullet. Therefore, if a child throws a stone at an Israeli soldier, the latter can respond in force and the child can be sentenced to up to 20 years in prison.

The refusal of Israel to abide by the applicable international laws and norms has been always accompanied by a long series of misconduct of its highest commanders. They show no respect to the right to life of others neither in battlefield nor in their personal lives after retirement. As far as “Woman” is concerned, Israeli military leaders were never willing to understand the vulnerability of women and children. In particular, emphasis is put on two Israeli leaders who dealt with Palestinians in a battlefield. Ariel Sharon and Ehud Barak.

Sabra and Shatila: Irrefutable evidence on Zionist targeting of women

Janet Lee Stevens, an American journalist, wrote to her husband, Dr. Franklin Lamb:

"I saw dead women in their houses with their skirts up to their waists and their legs spread apart. Dozens of young men shot after being lined up against an alley wall. Children with their throats slit. A pregnant woman with her stomach chopped open, her eyes still wide open, her blackened face silently screaming in horror. Countless babies and toddlers who had been stabbed or ripped apart had been thrown into garbage piles."

(ON A DAY THIS WEEK, IN SEPTEMBER 1982 the Sabra & Shatila Massacre

(16 Set 2018/séamas carraher, global rights/ GLOBAL RIGHTS: A NEW MULTIMEDIAL PLATFORM)

<https://www.globalrights.info/2018/09/on-a-day-this-week-in-september-1982-the-sabra-shatila-massacre/>

Janet Lee Stevens is, and will be always remebred as a shining star in the sky of American women solidarity with her Palestinian counterparts. Born on December 1, 1951 and killed on April 18, 1983, Janet was an American journalist, human rights advocate, translator, and scholar of popular Arabic theater. She lived in Beirut during the Lebanese Civil War and

chronicled the experiences of Palestinian refugees before and after the Sabra and Shatila Massacre of September 16–18, 1982.

Janet Stevens inspired the writer John le Carré to write the novel *“The Little Drummer Girl”*, which was later made into a film. Today, at the University of Pennsylvania, the Janet Lee Stevens Memorial Fund – whose early recipients in the 1980s included the literary critic Edward Said, continues to give grants to scholars whose work promotes Arab-American understanding.

https://en.wikipedia.org/wiki/Janet_Lee_Stevens

Twenty minutes before the blast, Janet had arrived at the embassy to meet with USAID official Bill McIntyre because she wanted to advocate for more aid to the Shia of South Lebanon and for the Palestinians at Shatila and the Burj Al-Burajneh camps, stemming from Israel's 1982 invasion and the 15-18 September massacre.

As they sat at a table in the cafeteria, where she had planned to ask why the US government had never even lodged a protest following the Israeli invasion or the massacre,

(Remembering Janet Lee Stevens, martyr for the Palestinian refugees)

This letter was written by Franklin Lamb to Janet Lee Stevens on the anniversary of the Sabra and Shatila.

... It is the “ Martyrs' Square”, one of several so-named memorials now in Lebanon), where you once told me that on Sunday 19 September 1982, you watched, sickened, as families and Red Crescent workers created a subterranean mountain of the butchered and bullet-riddled victims from those 48 hours of slaughter.

Some of the bodies had limbs and heads chopped off, some boys castrated, with Christian crosses carved into some of the bodies.

Today Martyrs' Square is not much of a memorial to the upwards of 1,700 mainly women and children who were murdered between 15-18 September.

Since you went away, the main facts of the massacre remain the same as your research uncovered in the months that followed. At that time, your findings were the most detailed and accurate as to what occurred and who was responsible.

The old seven-storey ... building, from where Sharon, Eytan, Yaron, Elie Hobeika, Fradi Frem and others maintained radio contact and monitored the 48 hours of carnage with a clear view into the camps, was torn down years ago. A new one has been built, and they are still constructing a mosque on its grounds.

"It's a hopeless situation here now," according to Jamile Ibrahim Shehade, the head of one of 12 social centres in the camp. "There are 15,000 people living in one square kilometre." Jamile runs a centre that provides basic facilities, such as a dental clinic and a nursery for children. ...

There is some new information about the Sabra and Shatila massacre that has become known over the years. Few Israelis, but many of the Christian Lebanese Forces following the national amnesty, have wanted to make their peace and confessed to their role. I have spoken with a few of them.

... Your suspicions were indeed correct. Many of the killers now freely admit that they conducted a three-day orgy of rape and slaughter that left hundreds, as many as 3,500, some claim, possibly more, innocent civilians dead in what is considered the bloodiest single incident of the Arab-Israeli conflict and a crime for which Israel will be condemned for eternity.

Your friend, Umm Ahmed, still lives in the same house where she lost her husband, four sons and a daughter. She still explains as if it were yesterday, recalling each of her four sons by name: Nizar, Shadi, Farid and Nidal.

Do you remember, Janet, how we used to walk down Rue Sabra from Gaza Hospital to Akka Hospital during the 75-day Israeli siege in 1982, as you used to say "to see my people"? Gaza Hospital is gone now....

Most of your friends who worked with the Palestine Red Crescent Society are gone from Lebanon. Our cherished friend, Hadla Ayubi, has semi- retired to Amman. Umm Walid, director of the Akkar Hospital, finally did return to Palestine following Oslo, still with the Red Crescent ... They both loved you for all you had done for their people.

That trash dump near the Sabra Mosque is now sometimes a mountain. Yesterday, I did a double- take as I walked by because I saw three young girls -- as sweet and pretty as ever I have seen -- maybe seven to nine years old, in rags picking through the nasty garbage.

When you and I last spoke, Janet, it was on 16 April of that year, and I was *en route* to Athens airport to catch a flight to Beirut to be with you. You told me you were working on evidence to convict Sharon and others of war crimes.

Twenty years later, lawyers representing two dozen victims and other relatives have attempted to have Ariel Sharon tried for the massacre under Belgian legislation, which grants its courts "universal jurisdiction" for war crimes. There had been great expectations about the case among the Palestinians and their friends, since, as you remember, Sharon

had already been found to bear "personal responsibility" in the massacres by an Israeli commission of inquiry, which concluded that he should never again hold public office.

However, such hopes were dashed when the Belgian court, under US and Israeli pressure, decided the case was inadmissible. I regret to report that all those who perpetrated the massacres at Sabra and Shatila have escaped justice.

As for the main organisers and facilitators, their massacres at Sabra and Shatila turned out to be excellent career moves for virtually all of them.

Ariel Sharon, found by the Israeli Kahan Commission "to bear personal responsibility" for allowing the Sabra and Shatila massacre to take place, resigned as Israeli minister of defence but retained his cabinet position in Begin's government and over the next 16 years held four more ministerial posts, including that of foreign minister, before becoming Israeli prime minister in February 2001. Following the Jenin rampage, US president George W Bush anointed him "a man of peace".

Rafel Eytan, Israeli chief of staff, who shared Sharon's decision to send in the Phalange killers and helped direct the operations, was elected to the Israeli Knesset as leader of the small ultra-rightwing party Tzomet. In 1984, he was named agriculture minister and deputy prime minister in 1996. He currently serves as head of Tzomet and is jockeying for another cabinet position in the next government.

Major-General Yehoshua Saguy, the Israeli army chief of intelligence, found by the Kahan Commission to have made "extremely serious omissions" in his handling of the Sabra and Shatila affair, later became a right-wing member of the Knesset and is now mayor of the ultra-rightist community of Bat- Yam, a town near Tel Aviv.

Major-General Amir Drori, chief of Israel's northern command, who was found not to have done enough to stop the massacre in a "breach of duty", was recently named head of the Israeli Antiquities Commission.

Brigadier-General Amos Yaron, the Israeli divisional commander whose troops sealed the camps to prevent victims from escaping and helped direct the operation along with Sharon and Eitan, was found to have "committed a breach of duty" by the commission. He was immediately promoted to major- general and made head of army manpower, served as director-general of the Israeli Defense Ministry and as military attaché at the Israeli Embassy in Washington.

On 24 January 2002, Hobeika was blown up in a car bomb in East Beirut... A few days before Hobeika's death, he stated that he might reveal more about the massacre and those responsible, and according to the Beirut *Daily Star* staff who interviewed him,

Hobeika said that his lawyers had copies of files implicating Sharon in much more than had become public.

These are now in the possession of his son who, following Sharon's death, may release the files.

They still remember you in the Burj Al-Barajneh camp. A few weeks ago, one old man told me: "Of course I remember her! We called her 'the little drummer girl'. She had so much energy. She cared about the Palestinians. That was so long ago. She stopped coming to visit us. I do not know why. How is she?"

Dearest Janet, I will be waiting for you at Sabra and Shatila, at Martyrs' Square, on Saturday, 15 September 2007.

Come to us, Janet. We need you. The camp residents need you, one of their brightest lights, on this 25th anniversary of one of their darkest hours. You were always their mediator and advocate. Until today, you are their majorette for justice and for their return to their sacred Palestine.

** The writer is director of the Sabra Shatila Foundation.*

About Janet Lee Stevens



JANET Lee Stevens worked with Amnesty International until the time of her death. She had moved to Lebanon two years before her death from Tunisia, and her passion was to become a successful investigative journalist. She worked in Lebanon at *Monday Morning* magazine, and left the magazine following the June 1982 Israeli invasion of Lebanon.

She also worked during this period as a freelance reporter and as an assistant to the Japanese journalist Arata, a reporter for the *Asahi* magazine in Beirut. During this same period, she wrote reports for the news agency *Al-Quds*, as well as for European and American journals.

Janet was hired by *Al-Kifah Al-Arabi* magazine to write in-depth reports a few days before she died. The magazine describes her as very faithful to the Arab cause and especially the Palestinian struggle, as is clearly evidenced in her reports published in the German and American media. Janet became the inspiration for John Le Carre's lead character in the book and later movie, *The Little Drummer Girl*.

The remains of Janet's body were found two days following the embassy explosion, unidentified in the basement morgue of the American University of Beirut Hospital by the author. She was pregnant with our son,

(<http://weekly.ahram.org.eg/2010/997/special.htm>)

Retrieved:

(<https://web.archive.org/web/20110403135700/http://weekly.ahram.org.eg/2010/997/special.htm#1>)

The “Brave Hearts” and the cry of freedom

Rachel Corrie



Corrie was born on April 10, 1979, and raised in Olympia, Washington, United States. She was the youngest of three children of Craig Corrie, an insurance executive, and Cindy Corrie. Cindy describes their family as "average Americans—politically liberal, economically conservative middle class".

After graduating from Capital High School, Corrie went on to attend The Evergreen State College, also in Olympia, where she took a number of arts courses. She took a year off from her studies to work as a volunteer in the Washington State Conservation Corps. According to the International solidarity movement (ISM), she spent three years making weekly visits to mental patients.

While at Evergreen State College she became a "committed peace activist" arranging peace events through a local pro-ISM group called "Olympians for Peace and Solidarity". She later joined the International Solidarity Movement (ISM) organization in order to challenge the policies of the Israeli army in the West Bank and Gaza Strip. In her senior year, she proposed an independent-study program in which she would travel to Gaza, join protesters from the ISM, and initiate a "sister city" project between Olympia and Rafah. Before leaving, she also organized a pen-pal program between children in Olympia and Rafah.

Activities in the Palestinian territories

Rachel Corrie stands confronting an Israeli army Caterpillar D9 bulldozers

While in Rafah, Corrie stood in front of armored bulldozers, in an attempt to impede house demolitions, which were being carried out. Demolitions were a common tactic employed along the road near the border between Israel and Egypt at Rafah

The safety of the protestors was frequently jeopardized by these confrontations— a British participant was wounded by shrapnel while retrieving the body of a Palestinian man killed by a sniper, and an Irish ISM activist had a close encounter with an armored bulldozer.

On March 16, 2003, the Israeli army was engaged in an operation involving the demolition of Palestinian houses.

(There is no way he did not see her, since she was practically looking into the cabin. At one stage, he turned around toward the building. The bulldozer kept moving, and she slipped and fell off the plow. Nevertheless, the bulldozer kept moving, the shovel above her. I guess it was about 10 or 15 meters that it dragged her and for some reason did not stop. We shouted like crazy to the operator through loudspeakers that he should stop, but he just kept going and did not lift the shovel. Then it stopped and backed up. We ran to Rachel. She was still breathing...)

Still wearing her fluorescent jacket, she knelt down at least 15 meters in front of the bulldozer, and began waving her arms and shouting, just as activists had successfully done dozens of times that day.... When it got so close that it was moving the earth beneath her, she climbed onto the pile of rubble being pushed by the bulldozer.... Her head and upper torso were above the bulldozer's blade, and the bulldozer operator and co-operator could clearly see her. Despite this, the operator continued forward, which caused her to fall back, out of view of the driver. He continued forward. She tried to scoot back, but she was quickly pulled underneath the bulldozer. We ran towards him, and waved our arms and shouted; one activist with the megaphone. Nevertheless, the bulldozer operator continued forward, until Corrie was all the way underneath the central section of the bulldozer.) *Sourani, Raji (June 30, 2003). "Impunity for US Peace Activist's Death". Palestinian Centre for Human Rights (PCHR). Archived from the original on September 4, 2012. Retrieved September 3, 2012)*

(https://en.wikipedia.org/wiki/Rachel_Corrie#cite_note-PCHR_affs-41)

Amnesty International called for an independent inquiry, with Christine Bustany, their advocacy director for the Middle East, saying, "U.S.-made bulldozers have been 'weaponized' and their transfer to Israel must be suspended."

In 2005, Human Rights Watch published a report raising questions about the impartiality and professionalism of the Israeli army investigation. Some of the problems that the report mentioned were the investigators' lack of preparation, the "hostile," "inappropriate," and "mostly accusatory" questions they asked witnesses, the failure to ask witnesses to draw maps or to identify locations of events on maps, and their lack of interest in reconciling soldiers' testimonies with those of other eyewitnesses.

Rachel Corrie and the two young people wounded with her from the International Solidarity Movement, **Tom Hurndall and Brian Avery**, have felt it possible to express their solidarity with us.

An American citizen willfully murdered by the soldiers of a client state of the United States without so much as an official peep or even the de rigueur investigation that had been promised her family.

However, the second and far more important aspect of the Rachel Corrie story was the young woman's action itself, heroic and dignified at the same time

She understands the fate of refugees, and what she calls the "Israeli government's insidious attempt" at a kind of genocide by making it almost impossible for this particular group of people to survive. So moving in solidarity for her that it inspires an Israeli reservist named Danny who has refused service to write her and tell her, "You are doing a good thing. I thank you for it."

(From The Selected Works of Edward Said, 1966–2006, edited by Moustafa Bayoumi and Andrew Rubin. Used with permission of Vintage Books.)

Rachel Corrie sent a series of emails to her mother while she was in Gaza, four of which were later published by *The Guardian*. In January 2008, Norton published a book titled *Let Me Stand Alone* by Corrie, which included the e-mails along with some of her other writings. Yale Professor David Bromwich said that Corrie left "letters of great interest". The play *My Name is Rachel Corrie*¹ and the *Let Me Stand Alone*, collected writings and memoirs of Rachel Corrie published in January 2008 by W. W. Norton & Company.

(Corrie, Rachel. "Letter from Palestine". *Voices of a People's History of the United States*. Ed. Howard Zinn and Anthony Arnove. New York: Seven Stories Press. pp. 609–610).

The Kafr Qasim massacre: A one penny-fine for killing fifty persons

The Kafr Qasim massacre took place in the village of Kafr Qasim situated in the territories that were occupied by Israel in 1948. On October 29, 1956, the Israeli army ordered that all Arab villages near the Jordanian border be placed under a wartime curfew from 5 p.m. to 6 a.m. and that any Arab walking on the streets was to be shot. The order was given to border

police units before most of the Arabs from the villages could be notified. Many of them were at work at the time. When the villagers returned from their fields out of the village to their homes, they were shot on the streets. In total 48 people died, of which 19 were men, six were women and 23 were children aged 8–17. Arab sources usually give the death toll as 49, as they include the unborn child of one of the women.

(https://en.wikipedia.org/wiki/Kafr_Qasim_massacre#cite_note-haa-6)

“Most of the material is still classified,” says Raz, 35, who works for the Berl Katznelson Foundation, in a recent interview with Haaretz. “I was surprised to discover that it’s easier to write about the history of Israel’s nuclear program than about Israel’s policies regarding Arab citizens.” The court has yet to hand down its judgment, but Raz’s Hebrew-language book “Kafr Qasim Massacre: A Political Biography,” was by Carmel Press. It is the first such comprehensive study of the affair.

'Yiska' Shadmi, the highest OCCUPATION ARMY officer tried for the Kafr Qasim massacre, admitted before his death that his trial was staged to protect military and political elites. Historian Adam Raz believes that behind the horrific 1956 event was a secret plan to transfer Israel's Arabs.

Now, in the wake of Shadmi’s death and the publication of Raz’s book, we are publishing the former OCCUPATION ARMY officer’s testimony for the first time. At its center is his contention that the 1958 court case against him was nothing more than a show trial, staged in order to keep Israel’s security and political elite – including Prime Minister Ben-Gurion, OCCUPATION ARMY Chief of Staff Moshe Dayan, and GOC Central Command (and later chief of staff) Tzvi Tzur – from having to take responsibility for the massacre.

Shadmi was” convicted” on only one procedural and technical charge – of “exceeding his authority”. The punishment he received infuriated the residents of Kafr Qasim: a symbolic fine of one cent! (One-100th of an Israeli pound), and a reprimand that was followed by a promotion.

When he left the courthouse, Shadmi excitedly waved his hand, grasping a 10-prutot coin. A photo of this was published in the press and Shadmi’s coin thus became a watchword among Arab citizens of what they saw as the cheapness of their lives in the eyes of Israel.

Shadmi celebrated his “victory” with Prime Minister Ben-Gurion, who described in his own diary how “we drank to his exoneration.” A party was held at Sdot Yam, with Chief of Staff Haim Laskov and other OCCUPATION ARMY generals in attendance.

Shadmi thought that his trial was intended to prevent the case from reaching the International Court of Justice, which had been established by the United Nations in The Hague following World War II. “They explained to me that they needed to put me on trial, because if I had been tried in my own country and convicted, even if I was fined only a penny, I wouldn’t go to The Hague.... If they did not prosecute me... I would be tried at The Hague. And that is something that neither I nor Israel were interested in.”

(General's Final Confession Links 1956 Massacre to Israel's Secret Plan to Expel Arab

By Ofer Aderet, Oct 13, 2018

<https://www.haaretz.com/israel-news/.premium.MAGAZINE-general-s-confession-links-massacre-to-israel-s-secret-plan-to-expel-arabs-1.6550421>)

Women victims shot dead during the Kafr Qasim massacre

Bakria Mahmoud Ismail Taha	14	Single	
Zainab Abdel Rahman Taha	45	Married	
Amna Qasem Saeed Taha	50	Married	
Zaghloula Ahmed Bashir Issa	45	Married	
Khamisa Farag Amer	50	Married	
Latifa Daoud Shaman Issa	12	Single	
Fatima Mustafa Khaman Issa	18	Single	
Fatima Saleh Ahmed Sarsour	14	Single	
Rasheqa Faiq Ibrahim Bedair	14	Single	
Helwa Mohamed Odeh Bedair	60	Married	
Fatima Dawood Ahmed Sarsour	30	Married	(pregnant)
Fatima Mohamed Soliman Bedair	40	Married	
Safa Mohammed Abdullah Asses	45	Married	

[\(http://www.kufur-kassem.com/cms/component/option,com_frontpage/Itemid,1/\)](http://www.kufur-kassem.com/cms/component/option,com_frontpage/Itemid,1/)



The Land Day

The Lesson of confrontation



Khadija Shawahneh

The Israeli authorities decided in 1976 to confiscate thousands of dunams of land that belong to Palestinians. A general strike and marches were organized in Arab towns from the Galilee to the Negev. Israel tried to quell the strike by force. An Israeli scholar and professor of sociology at the Hebrew University of Jerusalem noted that “that Land Day differed from the Kafr Qasim massacre in that the Palestinians in Israel exhibited a “[...] daring confidence and political awareness totally lacking in 1956; this time Arab citizens were not passive and submissive. Instead they initiated and coordinated political activity at the national level, responding to police brutality with their own violence”. (https://en.wikipedia.org/wiki/Land_Day)

(<http://www.tarabut.info/ar/articles/article/how-was-khadija-shawahneh-killed/>)

During the Land Day, the Israeli army shot Khadija Shawahneh (23) in the back in front of her home.

(Nahla Abdo, *Women in Israel: Race, Gender and Citizenship*, Zed Books Ltd., 2013).

The result is that the Palestinian women found themselves obliged to defend their lives and their rights, including political and social rights. No need to say in this regard that the means and techniques of each woman will depend on her understanding of the principle of self- defense. In the final analysis, each action has a re-action. The Israeli narratives and listings of actions and re-actions are no longer convincing. No Palestinian woman had left Palestine in 1893, 1920, 1929, 1936, 1948, 1967 to attack a Jewish in any country. She fights back on her ground either in Palestine or in order to restore her right to return to her home in Palestine.

Shadia Abu-Ghazaleh



The first woman martyr in the aftermath of the 1967 (setback) and the occupation of the West Bank. Shadia was born in Nablus on 8 Jan.1949. Al-‘aishiyah school and enrolled at Ein shams Psychology and Social Science College for only one year and returned to Nablus after the 1967 war and studied at An-Najah college (which was then a community college). Shadia was affiliated to the Pan Arab Nation Movement (ANM) since 1964. When the movement adopted the strategy of armed resistance, through the Popular front for the liberation of Palestinian (PFLP), Shadia was among the first women members who undertook the tasks of organizing, mobilizing, training members and to launching attacks against the Israeli occupying forces. Motivated by her strong belief that freedom-fighters people will certainly achieve victory, Shadiya participated in several attacks and raids against vital military targets of the Israeli occupiers. Despite the many dangers and threats that surrounded her, she refused to leave her homeland.

On 28 Nov.1968, she was martyred by an explosion that occurred while she was preparing an explosive device.

Muntaha Hourani



Muntaha al-Hourani (16 years old) from Jenin. She was martyred on November 11, 1974, near Jenin square, not far from her school. She was shot in the head. There is no proof that she was participating in a demonstration that was taking place. The Israelis “demanded” that her school uniform be confiscated and that her family should bury her within one hour without any sign of protest. However, a large crowd of Palestinians participated in her funeral. Her dream was to study pharmacy, and her hobby was embroidery weaving. Her martyrdom sparked demonstrations and military operations against the occupation that were launched by Palestinian military factions.

*http://www.wafa.ps/ar_page.aspx?id=ythu4ga666059591472aythu4g

*<https://aawsat.com/home/article/1134706/%D8%B1%D9%85%D9%88%D8%B2-%D9%86%D8%B6%D8%A7%D9%84-%D9%81%D9%84%D8%B3%D8%B7%D9%8A%D9%86%D9%8A%D8%A9?amp>

The Arabs Under Israeli Occupation Arab Women's Information Committee (Beirut, Lebanon), Lebanese Association for Information on Palestine, Mu'assasat al-Dirāsāt al-Filastīniyah, Institute for Palestine Studies, Institute for Palestine Studies. 1974

Martyr Lina An-nabulsi



A Palestinian school student born in Nablus (1959) and was killed by Israeli soldiers on 16 May 1976. Lina was a smart student who loves writing, poetry, embroidery art. Her passion was to play roles in English plays. She was fluent in English mainly because her mother was an English language teacher. For all-purpose and reasons, she was a would-be- leader. Her abilities to organise activities and to mobilize her peers were clear evident.

During the day of the “Nakba” anniversary, Nablus witnessed a large peaceful demonstration. Lina was flying a Palestinian flag confronting Israeli soldiers. Israeli soldiers try to compel the demonstrated using tear gas and live ammunition.

The boys and girls were dispersed. An Israeli police-border officer with one of his soldiers began to chase Lina through the streets of Nablus.

She managed to enter a building and to hide inside a blacksmith workshop in the first ground of the building to rest for a while, then she up the stairs; Israelis were running on foot after her. Suddenly, people in the street heard sounds of firing but they did not gess for sure whether Lina was shot on the stairs or on the building roof. In fact she entered an apartment were a group of her colleagues were also hiding. The following is the testimony of an eye-witness who was in that same dining room where Lina was shot dead by two bullets; one in the head and the other cut her veins from a zero range distance with cold-very cold blood:-

Remember in 1976 how, where, and when they killed 17-year-old Leena Nabulsi? They fabricated a story only the Israeli public and its trusting American ally would buy. The Israeli army claimed that Leena threatened the life of an Israeli soldier during a demonstration at her school. Israel radio reported that their soldier first fired warning shots in the air, then shot at her feet, and finally had to shoot her when she pulled a knife on him. That was a lie from start to finish. Leena had no knife and threatened no one’s life. She did not want to kill anyone, nor did she seek to be executed in cold blood. She, like all of us, demonstrated against the occupation and threw stones at the soldiers from behind the fence of our school. The difference between Leena and the rest of us that day was that she

dared to carry the Palestinian flag. The flag angered the Israelis more than our stones, which fell short of their target.

An Earlier Execution

After the protest was over we all walked home. One Israeli soldier recognized Leena as the girl who had carried and waved the Palestinian flag. He pointed at her, yelled at her, and ordered her to stand still. She was scared. We all were scared. Leena ran away, and so did we. We hid in an apartment building a few blocks from our school. The soldiers followed us into the building. They found us hiding in one apartment, and they found Leena hiding under the dining table in the living room of a family we did not know. The soldier pointed at her and said, "There she is!" and another opened fire. She was executed immediately at the spot, in front of everyone present, so we could see, take note, and learn the lesson.

Sources:

[*https://www.wordswithoutborders.org/dispatches/article/the-city-and-the-writer-in-nablus-with-isabella-hammad-nathalie-handal](https://www.wordswithoutborders.org/dispatches/article/the-city-and-the-writer-in-nablus-with-isabella-hammad-nathalie-handal)

[*http://www.plo.ps/article/43935/](http://www.plo.ps/article/43935/), 16 May, 2016

[* https://www.albawaba.com/news/palestine-israel-IOF-violence-peace-518550](https://www.albawaba.com/news/palestine-israel-IOF-violence-peace-518550)

Will IOF violence kill the peace talks?

Published September 6th, 2013

[* https://rense.com//general25/za.htm](https://rense.com//general25/za.htm)

*** Letter To A Fallen Friend**

Emadeddin J. Fraitekh, **Rense.com**, wrmea.com

Martyr Dalal Mughrabi

A Legend By herself



Dalal was born in 1959 for a Palestinian refugees living in Sabra (Lebanon) refugee camp since he was forced out of Yaffa his homeland.

Dalal was educated and trained to be a nurse. The civil war in Lebanon and the size of huge toll of killed and wounded Palestinian made her change her mind and course of life and she joined the Fateh movement and after three months of training, she attained the rank of lieutenant. As a young female, she was attached to a communication office of Fateh; but she was motivated to do more than doing office tasks. She was offered to work as a political officer for Fatah in Italy, but again she turned the offer down, choosing to be a combatant fighter.

The year 1978 was a bad year for the Palestinians, Israel air strikes continued to rain their camps in Lebanon with all sorts of bombs. Sadat and Begin were involved in negotiations for a unilateral peace accord, with the Palestinian rights ignored. Palestinian fighters were driving their leaders to launch qualitative and valiant military operations to deter the continued Israeli aggressions.

Abu-Jihad Planned the operation that was to be led by Dalal and a group of youths who compete to participate even though, each of them was aware for sure that he would not be back. One of those was a youth from Yemen who had long-life dream to reach the Holy Land to pray at Al.Aqsa Mosque.

The military action was to be named “Kamal Adwan”, a Palestinian leader who was a member of the Fateh Central Committee and was assassinated along with other two prominent Palestinian leader-Kamal Nasir and Mohammed Najar- when a squad of Israeli elite commandos stormed the apartments of the three leaders in Beirut in 1973. Ehud Barak, let the Israeli raid and was disguised as a woman with a camera to document the assassination process.

The above sequence of events is mostly agreed upon among those who wrote about Dalal and the Military operation she led.

The squad led by Dalal was named “Deir Yassin” in reference to the peaceful Arab village near Jerusalem that was attacked on 9 April 1948. Israeli say that they “only” killed 107 Palestinian including aged, women and children. Most Israelis sources consider that massacre as a heroic military action. The point here is that the Israeli discourse that is designed to consider all Palestinian military actions as terrorist attacks is meaningless when it is put within the timeline of events in Palestine. Noam Chomsky has analyzed the Israel arguments in depth. (“Limited War” in Lebanon, Noam Chomsky, Z magazine, 1993; available on <https://chomsky-info/199309/>)

Sources differ widely when the objectives of Dalal military action are discussed. This is partially due to the original blueprint of the plan, which under the related conditions should have several alternatives to any objective. Besides, the final decision should be delegated to the squad on the spot. The target might be the Israeli Knesset, the Ministry of defense, or any other site. Nevertheless, it is quite evident that the aim was to take Israeli hostages in order to swap them with Palestinian POWS held in Israel’s jails.

On 9 March 1978, 13 (or 14) Palestinian fighters (Fedayeen) left Lebanon boarding a commercial ship. About 12 miles off the Palestinian coast, the squad had to sail in two Zodiac (rubber) boats. The tide was high and strong waves capsized one of the boats. It seems that two fighters had drowned while the others managed to land on the shore after more than 24 hours in sea amid rough conditions. The lights of kibbutz Ma’agn Micheal were twinkling far away and the fighters found themselves in an unpopulated area, suddenly, a person appeared before them holding a camera and the squad had no other choice except to kill him.

It was announced later that the killed person was a close relative of a US Jewish Senator (Abraham Ribicoff). The squad walked on foot for a mile before they could capture two buses and gathered the passengers in one bus. The total number of hostages was about 68 persons. The events as related by Israeli sources prove that the aim was not to kill as many Israelis as possible. Otherwise, the fighters could easily explode the two buses and by doing so, they could save effort and time. The hostages were taken by surprise and Dalal

addressed and assured them that “We do not want to kill anyone of you. We held you as hostages in order to oblige your government to release our brothers from the pawns of the jails of your so-called your state”

With an eloquent Arabic, she continued to say:

“We are people demanding our right in our homeland which you had stolen from us”. As she noticed the astonishment she asked a Jewish Yemeni girl to translate her words to the hostages: “you see! Do you understand my language? You do not! Because you are strangers who are alien to this land and to the language of its people”

Overwhelmed by bitterness Dalal continued her speech with the Yemeni girl translating her words: **“you should all realize that Palestine is an Arab land. It was so regardless of how voices are loud or your buildings are high”**. Dalal then picked the flag of Palestine from her bag, kissed it with was reverence and raised it inside the bus while she was reciting a national anthem:

My country, my country, my country;

My heart and passion are yours,

You, the land of our ancestors,

To you we must return.

Meanwhile, Israeli police was alerted to the attack and police cars began to chase the bus. A roadblock was set on the road to Tel Aviv but the Palestinian fighters destroyed the roadblock and continued their way. (*Black, Ian (1992, Israel’s secret Wars: A History of Israeli’s intelligence Services)*). Two other roadblocks were set up and there was a face-to-face exchange of fire. The fighters were about to reach Tel Aviv. Their spirits were high as they see that they were about to reach their target. When they reached the Country Club crossroad, they were confronted with armored vehicles. It became evident that Ehud Barak, the Israeli commander, had issued orders to stop the bus at any cost. Nails were planted on the road to puncher the bus. Again, the Palestinian squad tried to negotiate the Israeli army. A Moroccan Israeli woman opened a window of the bus to talk to the Israeli soldiers. They fire at once towards her. Israeli sources confessed that police “broke the bus windows to enable the passengers to jump out of it during the fire fight! “(*This week in History: Israeli’s deadliest terror attack, the Jerusalem Post. Retrieved by Wikipedia 14 Dec.2014*). Israeli also claimed that the Palestine squad overpowered the Israeli counter-terrorism squads who were unable to mobilize quickly; and were lightly armed in comparison to the attackers; and were untrained to deal with hostage situations (Ibid).

However, the Israelis announced through loudspeakers that the passengers should go out (flee the bus) and that there would be no negotiations with the gang of “vandals”. The “vandals” have only one choice that is to surrender! Dalal ordered members of her squad to confront the “occupier’s army”. A fierce battle erupted. Dalal and her group exemplified a typical example of steadfastness and bravery during those critical moments especially when their ammunitions were about to run out. Israeli attack helicopters gunships were flying directly over the bus and the Israelis used rocket launchers to face the light arms of the fighters. Dalal was seriously wounded and the Israelis show a great deal of apathy for the lives of the hostages. The battle reached its climax when the bus exploded. It has never been proven that the Palestinian squad exploded the bus; to the contrary, Israeli sources as quoted by Wikipedia said, “The explosion may have been set off by a burning fuel tank? Or by grenades” While the same Israeli sources said, “Palestinians claimed that the Israelis destroyed the bus with fire from their helicopters” Whatever the case might be, the Israelis did not deny this Palestinian claim.

Numbers of casualties varied (about 30-38 Israelis were killed and more than 71-80 wounded)

* Dalal was martyred with 11 (or maybe 9) of the squad while 2 of them were wounded and captured and sentenced to life imprisonment but they spent only seven years and were released in 1985 swap (exchange) of POWs.

When the battle ended, Israeli soldiers asked one of the Palestinians who survived about the name of the squad’s leader. The wounded captive faintly pointed at Dalal lying to ground. Her clothes seemed dyed by her blood as if they were a wedding dress.

Barak repeated the question, threatened, blustered but the captive repeated the answer “Dalal Mughrabi”.

Barak rushed towards her, pulled her by her hair, dragged her on ground and kicking her dead body with his military shoes in a scene reflecting the arrogance of an oppressor who shows no respect to the sanctity of a dead woman.

He did not even show interest to the cameras that were taking photos of his acts.

Dalal left behind a testament asking her brothers and comrades to pursue their resistance until the liberation of the Palestinian soil.

The remains of her body were to be released in exchange for remains of Israeli soldiers who were killed in Lebanon, but her family affirmed later that they received nothing except handfuls of soil The Israelis said: “That’s all what we have”.

More Palestinian Women Martyrs on the Road

Examples and Incidents



Jawaher Abu Rahmah's death on January 1, 2011

What the press missed in Bil'in tear gas flower garden?

(Text by Elias Nawawieh Photos by Activestills.org October 8, 2013

<https://www.972mag.com/a-journey-into-the-dark-heart-of-israels-permit-regime/>)

Bassem Abu Rahmah, a protest leader, was killed in 2009 when Israeli forces shot him in the chest with a tear gas grenade. The garden is to commemorate him and other victims in the Palestinians' fight for their land.

However, that key context of the garden was missing from the photos in a widely circulated Associated Press photo story. None of the AP photos included the centerpiece of the memorial garden, a translucent photo of Bassem mounted on a frame of spent tear gas shell casings. Moreover, photo captions identified only "A Palestinian woman" watering the garden, failing to mention that it was Sabiha Abu Rahmah, Bassem's mother.

An AP article text that accompanied the photos on many news sites did mention Bassem's death and that of his sister Jawaher. But some publications, such as the UK's Daily Mail, did

not include the AP text, instead running a staff writer's summary of Israel's claims against "critics" regarding the separation wall

* From Bilin to Tel Aviv, Outrage at Killing of Jawaher Abu Rahmah, JAN 3, 2014

Hamde Abu Rahmah told me as we stood outside the small cemetery in Bilin where 36-year-old Jawaher Abu Rahmah was buried on Saturday. One day earlier, on 31 December, Jawaher was killed after inhaling US-made tear-gas fired by Israeli soldiers at demonstrators in the occupied West Bank village.

"We simply did not think that this would happen. We deal with tear-gas on a regular basis but the amount that they used and the strength was something we have not yet seen," continued Hamde, Jawaher's cousin who has reported on and photographed Bilin's regular demonstrations against Israel's wall and occupation since 2008.

Friday's demonstration, on New Year's Eve, was enormous. Over 1,000 people — Palestinians, Israelis and internationals — joined villagers in Bilin to call for an end to Israel's wall. Israel tried to stop the demonstration before it even began by creating a ring of military checkpoints on roads encircling the village to prevent non-villagers from attending. However, their strategy failed as hundreds of activists trekked through the rolling hills to reach the village.

Once the demonstration reached the village's agricultural lands, which are bisected by the wall, Israeli soldiers fired tear-gas in every direction including directly at protesters. Wave after wave of tear-gas surrounded demonstrators leaving nearly everyone gasping for air. One of the demonstrators was Jawaher Abu Rahmah, who lost consciousness from gas inhalation and never recovered.

Jawaher was a veteran of the Bilin demonstrations attending every one for four years, even after Israel shot and injured her handcuffed and bound brother Ashraf in the neighboring village of Nilin with rubber-coated steel bullets in July 2008, and her other brother Bassem was shot and killed with a tear-gas canister in April 2009.

Bassem was killed when an Israeli soldier fired a high velocity tear-gas canister directly at his chest at one of the weekly demonstrations in Bilin. Despite clear video documentation of the murder taken on three different cameras, justice has yet to come for the Abu Rahmah family for Bassem's death and Israeli soldiers have repeated their deadly repression of occupied Palestinians in Bilin with impunity. Now, an already grieving family has had to bury another one of their relatives after Jawaher's shocking death on Friday.

Unarmed resistance to Israeli occupation in West Bank villages like Bilin, whose land Israel is stealing to build the wall, has usually been met with violent repression by the Israeli

military. Since 2005, 21 unarmed demonstrators, 10 of whom were children, have been killed in demonstrations throughout the occupied West Bank (“Under Repression,” Popular Struggle Coordinating Committee, September 2010).

Israel uses a type of tear-gas called CS, which has been blamed for a number of deaths and serious injuries, according to Haaretz (“Protester death shows IOF may be using most dangerous type of tear gas,” 3 January 2011). The Israeli army has often responded to claims of negligent use of tear gas with repeated statements that the demonstration was violent because of stone throwing. They claim that the protesters “provoked” the use of the gas. However, such a claim cannot be made about Friday’s demonstration since Israeli soldiers fired tear-gas from the moment protestors entered their sight. It is obvious that for the army, the mere presence of unarmed demonstrators is reason enough to use chemical weapons against them.

Jawaher Abu Rahmah was placed in the earth next to her brother. Leaders of various other popular committees in occupied West Bank villages like Budrus, Nabi Saleh and Nilin, attended the funeral in a show of support and unified solidarity to continue the demonstrations.

* Joseph Dana, Electronic Intifada

<https://www.arabamerica.com/from-bilin-to-tel-aviv-outrage-at-killing-of-jawaher-abu-rahmah/>

* Emily Schaeffer, IOF drags its feet on investigation into Palestinian woman’s death in Bil’in

(+972 Magazine) July 25, 2012

* Yossi Gurvitz, IOF Spokesman denies Jawaher Abu Rahmah died of medical negligence

(+972 Magazine) January 20, 2011

The Israeli army keeps offering new versions regarding the death of Jawaher Abu Rahmah – and is contradicted by its own spokesperson

This is the IOF’s fourth version of the events. In previous versions, she was not present at the demonstration, then she was present; she died of cancer; then she died of a different pre-existing condition and so on Israeli army .

Hadeel Al-hashlamoun



On Sept. 22, 2015, a Palestinian pupil was about to cross the road at Shuhada checkpoint in Khalil city. Israeli soldiers began yelling at her in Hebrew, a language that most Palestinians do not understand, to take – off her veil and to return out the checkpoint. She stood-still frozen with fear and a bystander tried to translate the orders to her and he advised her to turn back to avoid the humiliating body search by soldiers men. When she turned back, a soldier began shooting at her from zero distance point. She fell to the ground and not less than three soldiers continued spraying her body by their bullets. One of the soldiers pulled her by her legs and she was left bleeding before they took her to an Israeli hospital in order to take her died body.

The Israelis claim that the soldiers were frightened and shoot at her feet only, while the medical report shows more than 15 dum-dum bullets, that penetrate the feet, the legs, the hips and there are no outlet signs for the bullets, as this internationally banned ammunition usually explodes inside the human body.

Eyewitnesses affirmed that the youth did not raise a knife, contrary to the Israeli story. Eyewitnesses affirmed also that she did not even raise her hands up.

It is a typical case of extrajudicial execution. A delegation of the international crime court studied the file case of Hadeel, but no legal proceedings took place. Hadeel was called the “martyr of veil”.

* (<https://palsolidarity.org/2016/09/continuing-injustice-one-year-since-extrajudicial-execution-of-hadeel-al-hashlamoun/>)

Continuing injustice: One year since extrajudicial execution of Hadeel al-Hashlamoun

In: Features, Hebron Reports, September 22, 2016)

*(The International Solidarity Movement (ISM)

<https://www.theguardian.com/world/2015/sep/23/dispute-arises-over-circumstances-of-death-of-woman-at-israeli-checkpoint-hadeel-al-hashlamoun>)

Dania (Abu) Irshaid



The 17 years old, Dania was shot dead by the occupier's "border police" near the Haram Ibrahim mosque in Khalil city on 25 October 2015. Dania was on her way to the holy site to pray and ask God to help her in her secondary school examinations to get her high school certification. However, passing away was faster than passing the examination or even than passing the few meters road.

Like the case of Hadeel, Dania was trying to walk backward away from the checkpoint when she was suddenly rained with not less than eight bullets.

After two months, her brother Uday Jihad Irshaid (22 years old) was also killed by Israeli soldiers using excessive live ammunition against unarmed civilian protesters in Ras Joura located in Khalil.

In a symbolic gesture of defiance, the Palestinians called Dania as "bride of the holy haram". A father of a youth martyr asked Dania's father to accept his son as a bridegroom for Dania. (Asymbolic gesture that they would marry in Hearen)

* (<https://www.rt.com/news/319662-israel-police-shoot-palestinian/>)

RT report 26 Oct. 2015)

Hadeel Awad



On 23 Nov.,2015, Hadeel Awad, a fourteen years Palestinian girl from Qalandiya refugee camp (north of Jerusalem), tried to do all what she can to take avenge for her brother who was killed by the occupying army before two years during clashes near the camp between the residents and the Israeli forces.

Instead of going to her school, Hadeel accompanied her cousin Nurhan (16 years old) and heeded together towards Jerusalem. All what the girls had, where two small scissors. Upon noticing the scissors, Israeli soldiers opened fire. As both of them lay injured, they were shot again at zero point distance. Hadeel was dead immediately while her cousin Nurhan was seriously injured with two bullets in her chest and was then sentenced to 14 years in prison and fined (7000 USD).

* <https://samidoun.net/2016/11/palestinian-girl-nurhan-awad-16-sentenced-to-13-years-in-israeli-prisons/>

Tharwat Alsharawi



On Nov.7, 2015, an elderly 72 years old woman, Tharwat Al.sharawi was martyred while she was driving her car in Ras-Aljoura area (In Khalil). There was intense use of tear- gas by Israeli soldiers. Sharawi tried to escape the smoke, Israeli cameras on the spot shows that she was driving moderately and posed no danger to any of the soldiers who immediately riddled her body and car with volleys of not less than 15 bullets. When the video of the camera that was placed on the Israeli soldiers helmets reveals, with eyewitnesses testimonies revealed the truth, the Israelis claimed that they found a large knife in her car, they were defied to show the fingerprints on the alleged knife, but they did not.

Tharwat is a granny of several children, seven sons and daughters. She was the widow of Faud Al.sharawi who was killed by Israeli forces during the first Intifada (1988).

* <https://electronicintifada.net/blogs/ali-abunimah/video-israeli-soldiers-fire-car-killing-elderly-woman>

Bayan Osaili



On 17 October 2015, Bayan Osaili a 16 years girl was shot and killed at a checkpoint because she refused to be humiliated during a body search by a reckless male soldier. She was killed with cold blood.

On June 5 of the same year, the Israeli army destroyed a memorial for the martyr Bayan on Al-Kharijia Street in Khalil city.

* <http://fondation-frantzfanon.com/7-killed-dozens-wounded-in-bloody-weekend/>

Rasha Owaisi



Rasha M.A Owaisi, a 23 years university student, was martyred after being shot at a zero point range at Eliyahu checkpoint near Qalqilya. The incident occurred on 9 Nov 2015. To justify that execution, the occupier's army claimed falsely that the woman approached the checkpoint.

The soldiers ordered her repeatedly to stop, but she did not obey the orders, so, she was shot and died of her wounds before the ambulance could arrive to the spot.

The Israeli authorities insisted to withhold the dead body of Rasha for one month.

* <https://www.timesofisrael.com/soldiers-thwart-stabbing-attack-at-west-bank-checkpoint/>

Maram Hassouneh



The life of Maram, the 19-year university student took a sharp turn on 30.Nov.2013 when she was going from her home in Rafidia near Nablus. She was stopped, searched and humiliated at a military checkpoint when she tried to protest; the soldiers arrested her and later accused her of holding a knife, and resisting occupation. She was sentenced to seven month of imprisonment and was released on 21 May 2014.

On the first of Dec.2015 Israeli forces at Innab checkpoint east of Tulkarm shot Maram dead. They claimed that she tried to stab the soldiers with a knife.

Maram was known for her talent of memorizing texts. She memorized the Holy Quran by heart.

* <http://www.maannnews.com/Content.aspx?id=652727>

* https://www.palwatch.org/main.aspx?fi=565&doc_id=18355

Ashraquat Taha Qatanaany



On 22 Nov.2015, Ashraquat, the 16 years schoolchild was killed. Grishon Maseka, head of settlements in the northern parts of the West bank rammed her by his car and another paramilitary agent pulled her away from the car and rained her with several shots in cold blood. As in most of such cases, the Israelis put aknife near her and pictured near her body to justify their atrocious crime. Ashraquat would be a talented orator.

* <https://israelpalestinetimeline.org/ashraquat-taha-qatanany/>

The Human Cost of the Conflict,Israel-Palestine Timeline

Huda Darwish



The elderly woman of 65 years age, Huda Darwish, from Issawiya Jerusalem suffered suffocation after inhaling tear gas that into her home while she was sleeping on 19 Oct.2015 daughter hurried to take her to a hospital, but al access to the village were closed by military checkpoint. Each car should wait at least two hours in order to be allowed to pass. All appeals to let the car pass met deaf Israeli ears and the aged woman died before she could reach a hospital.

Testimonies of her relatives confirmed that Huda's home was targeted with a canister of poisonous tear gas and her son held the Israeli authorities responsible for his mother's death.

* <https://www.aljazeera.com/indepth/inpictures/2015/11/jerusalem-village-siege-151104071248197.html>

A Jerusalem village under siege

Access in and out of al-Issawiya has been severely restricted amid a wave of violence in Jerusalem.

By Anne Paq, 6 NOV 2015

* <https://www.palinfo.com/news/2015/10/20/--أول-شهيدة-على-حواجز-القدس>

Nur Hassan

During the night of all October 2015, Israeli Air force F-16 fighters launched a horrible strike targeting a civilian home in Zeitoun neighborhood east of Gaza.

Noor, a 24 years Palestinian who was pregnant in her fifth months, along with her 3 years old baby – Rahaf – were found dead under the rubbles of their home.

There was no Israeli justification to this murder.

* <https://israelpalestinetimeline.org/nour-rasmi-hassan/>

Samah Ahmed



Samah Abdulmomen Ahmed, 18 from Ammorya village – south of Nablus, was with her father and sister in their car at Hiwarah checkpoint.

Suddenly, disturbances erupted around and the soldiers began heavy shooting. Samah was seriously wounded on that day (23 Nov 2015)

She was evacuated to a hospital in a very critical condition and died there on 16.Dec.2015.

As usual, Israelis claimed that a Palestinian youth, Ala'a Hashash, attempted to stab an Israeli soldier and the soldiers react accordingly and killed that youth and Samah was killed by accident.

Samah enrolled in a Beauty and Cosmetics center after she ended her school education. She was raised by her father and grandmother as her mother died when Samah was only 4 years old.

Mahdiyah Hammad (38-year-old)



On 25Dec.2015 Mahdiyah Hammad, a mother of four, was killed by Israeli forces under the pretext that she attempted to run over Israeli soldiers at the entrance of Silwad village northeast of Ramallah.

Her family, however, denied the Israeli allegations and said she was killed in cold blood, without posing a threat to the Israeli soldiers. Her body was taken to an unknown destination before being transferred later that evening and her family was able to bury her.

(Thousands attend funeral of slain Palestinian mother on December 27, 2015

<https://www.middleeastmonitor.com/20151227-thousands-attend-funeral-of-slain-palestinian-mother/>)

The funeral procession started at the Ramallah Medical Center and ended at Hammad's hometown of Silwad.

According to the Palestinian Red Crescent, Israeli soldiers left her to bleed to death.

Israeli Border Police riddled her body with more than a dozen bullets in the town of Silwad, near the West Bank city of Ramallah, on the afternoon of 25 December.

The Border Police claimed that she had tried to run them over.

Hammad's husband said that his wife was rushing home from visiting her sister in order to feed their baby when she encountered the Israeli forces soon after the town's regular Friday protests.

The Tel Aviv newspaper Haaretz, along with fieldworkers with the International Committee of the Red Cross and the human rights group B'Tselem, collected testimonies from witnesses of the incident that cast doubt on Israel's claims.

"Border Policemen signaled her to stop, but she continued to drive, slowly. Then they sprayed her car with bullets," according to Haaretz.

“When the car came to a halt, another policeman emerged from the perpendicular street, thrust his rifle into the bullet-riddled car and fired another volley into [Hammad’s] head, even though she was certainly dead by then,” Haaretz adds.

The Palestinian Centre for Human Rights’ findings also indicate that Hammad was executed and that she had attempted no attack on the Israeli forces when they opened fire on her.

The group says that the Border Police prevented an ambulance from reaching Hammad and she was left to bleed without receiving first aid.

Israeli Border Policemen allegedly signaled Hammad to stop her vehicle, but she continued to drive slowly.

Field-workers for the International Red Cross and the Israeli human rights organization B’Tselem, surveyed the scene and took testimonies from residents who witnessed the incident.

Eyewitnesses told that Mahdiyah had been shot and killed by the Israelis before they kept firing dozens of shots at her car while it rolled down the street with her dead body inside.

The testimonies indicated, “There were eight Border Policemen on the street who opened fire 20-30 meters away from her car”.

One eyewitness said that he saw Mahdiyah raise her hand inside the car, possibly to signal the Israeli men to stop shooting at her. Ignoring her plea, the men kept shooting and they killed her.

Another officer was seen by residents approaching her car after it was evident that she was dead, and sprayed her head with more bullets.

The Palestinian couple’s eldest son Zakariya, 20, discovered the dead body of his mother when he saw the bullet-riddled family vehicle at a distance and rushed to see who had been driving it.

Family relative Yihyeh Mubarak, who was visiting from the U.S., said the border police had him at gunpoint and did not let him approach the car to take Mahdiyah to the hospital.

According to the same source, the Israeli troops seized her car and her dead body and prevented everyone, including the ambulance driver, from getting close to the scene.

Mubarak received Mahdiyah’s body on Friday night from the Civil Administration’s Beit El base. The Hammad’s family vehicle has not yet been returned to Adib, nor has his work computer that was inside the car.

<https://www.moroccoworldnews.com/2016/01/176643/israeli-soldiers-murder-palestinian-mother-with-17-shots-for-bad-driving/>

* **Gideon Levy**, "A Palestinian Mother of Four, Shot 17 Times for Being a Bad Driver" Jan 02, 2016.

<https://www.haaretz.com/israel-news/.premium-shot-17-times-for-being-a-bad-driver-1.5384601>

* <https://electronicintifada.net/blogs/maureen-clare-murphy/israeli-forces-kill-palestinian-mother-disabled-man>

Kilzar Al.owiewi



On 13 Feb.2016, Kilzar an 18 years girl from Khalil was shot dead near Al.Haram Al.Ibrahimi.

The Israelis claimed that she attempted to stab an Israeli soldier at the checkpoint. Soldiers surrounded her and left her bleeding on the spot, and prevented Ambulance or medical staff members from approaching her until she released her last breath and her soul ascended to heaven. It was a scene of intentional killing in cold blood.

Her body was riddled with bullets. One of the bullets passed through her lung and exploded in her neck.

* <https://israelpalestinetimeline.org/kilzar-mohammad-al-oweiwi/>

Iman Hijo



Four months-old Iman Hijo was killed by Israeli tank fire stationed in the dunes fringing this refugee camp.

As the ceiling began falling and two bullets sliced into the living room, lodging high above the bedroom door, Suzanne Hijo, 19, scooped up her infant daughter and fled with three other children out the front door.

It was there, as they stepped outside, an Israeli tank shell ripped through a low wall next to their front gate.

Razor like fragments of shrapnel sliced into the baby, killing her almost instantly and severely wounding her mother and the other children.

There was never any allegation that the Hijos harbored gunmen in their modest compound, which was in effect under 24-hour surveillance

Israeli tanks pounded the area with what Israeli press reports said were 25 hollow shells, each capable of piercing a wall and killing anyone in its path. The tanks appear to have been aiming at an empty municipal market, across the street from the Hijo house and perhaps 300 yards from the nearest Israeli outpost.

Irking the Israeli government, the international investigative committee headed by former Senator George J. Mitchell urged Israel to limit itself to the use of "nonlethal force," and to supervise young draftees in a better way!

Prime Minister Ariel Sharon, saying he felt great sorrow at the death but blaming it on Palestinian provocation.

Newspapers reported a fatal shooting in a live-ammunition exercise, and said it was the third such accidental death in a week.

*<https://www.nytimes.com/2001/05/11/world/another-gaza-day-another-dead-child.html>

****Another Gaza Day, another Dead Child***, William A. Orme Jr., *New York Times* (May 11, 2001)

*Six months before she was, killed Iman's father was paralyzed after he was shot by Israeli soldiers. [http://shuhadaa-pal.org/2015/07/15/\(Arabic\)](http://shuhadaa-pal.org/2015/07/15/(Arabic)).

Reham Dawabsheh



Reham Dawabsheh 27, died just after midnight Sunday of severe burn wounds, she sustained in the July 31 arson attack on her small family home in the West Bank Palestinian village of Duma (near Nablus).

She is the third fatality from that fire, which was allegedly set by Jewish extremists. Her 18-month old son, Ali, was killed immediately and her husband Sa'ad, 31, died a week later.

(JPOST.COM STAFF, TOVAH LAZAROFF

SEPTEMBER 7, 2015

<https://www.jpost.com/Arab-Israeli-Conflict/Palestinian-woman-severely-burned-in-West-Bank-arson-attack-dies-in-Israeli-hospital-415436>)

The Guardian also reported:

Within hours of the attack, the Palestine Liberation Organisation released data showing 369 attacks it says were committed by Israeli settlers from the beginning of 2015 up to July 27 – an average of more than 12 attacks each week. They include harassment and intimidation, the destruction and theft of olive trees, the poisoning of wells, stone throwing, firing with live ammunition at people and property, assaults, verbal abuse, vandalism and the spraying of graffiti on property.

B'Tselem, the Israeli human rights group which monitors settler activity, said that in the past three years, nine Palestinian homes in the West Bank had been set alight, and a Palestinian family had been severely burned when a Molotov cocktail was thrown at a Palestinian taxi. "In recent years, Israeli civilians set fire to dozens of Palestinian homes, mosques, businesses, agricultural land and vehicles in the West Bank. The vast majority of these cases were never solved, and in many of them the Israeli police did not even bother to take elementary investigative actions," B'Tselem said in a statement.

<https://www.theguardian.com/world/2015/jul/31/israel-talk-is-cheap-price-tag-violence>)

Aisha al-Rabi



In the evening of October 12, 2018, Aisha al-Rabi, a 45-year-old Palestinian resident of the town of Biddya, a mother of nine, travelled with her husband, Ya'qub, in his car on Route 60 from Hebron to Biddya. According to the husband's account, a rock weighing 4 pounds was thrown near the Tapuach Junction and the car windshield was shattered. Aisha al-Rabi, who was seriously injured in her head, died of her wounds. Ya'qub a-Rabi was lightly wounded

The incident was originally classified as a "nationalistic crime"! committed by Jewish settlers against Palestinians.

On January 6, 2019, it was announced that five minors had been arrested on suspicion of involvement in the murder of Aisha al-Rabi. On January 10, four of the detainees were released under house arrest. On January 15, a Statement of Claimant was filed in court by the prosecutor on the intention to file an indictment against the minor who remained in detention because Israeli authorities announced that they had found DNA of the central suspect in the case on the rock that caused her death.

However, in May 2019, the juvenile was released.

The US Consulate General in Jerusalem, the US Special Envoy for Middle East Negotiations, The United Nations Special Coordinator for the Middle East Peace Process Nickolay Mladenov ,among others, condemned the attack and called the Israeli authorities to bring the perpetrators to justice.

One year passed and no legal procedure took place.

* https://en.wikipedia.org/wiki/Killing_of_Aisha_al-Rabi

* <https://imemc.org/article/new-evidence-in-case-of-palestinian-mother-stoned-to-death-by-right-wing-israelis/>

DOCUMENT - ISRAEL AND THE OCCUPIED TERRITORIES: BROKEN LIVES - A YEAR OF INTIFADA

Amnesty International Publications 2001

Palestinians are increasingly impoverished by the closures and traumatized by the killings and destruction. Few feel that they have a future -- few look beyond the next day, focusing instead on the possibility of staying alive.

The present operations of extrajudicial executions are ordered -- according to the Legal Adviser to the Israeli army, Colonel Reisner -- at the highest level of the army and the government, and are carried out openly by whatever means seem most appropriate to the circumstances. The Israeli army claim that those who are killed are military objectives in a state of armed conflict. However, the Israeli security forces who carry out the extrajudicial executions offer no proof of guilt, no right of defense. The identity of the person who authorizes the killing is as secret as the information, which allegedly "justifies" such an extreme and unlawful action.

Respect for human life must be restored. The lives, which have been already lost, will never be restored; the deaths of so many are an irreversible loss. Only a new mindset among Israelis and Palestinians can change the deteriorating situation -- a mindset that would regard each human life as valuable would ensure that each death is properly investigated, and would follow the obligation under international human rights law to respect the right to life.

Every effort should be made to exclude the use of firearms, especially against children.

- Extrajudicial executions must be ended. Those who carry out or order such killings should be brought to justice in trials, which are consistent with international standards for fair trials.

- The Israeli government and the Israel Defense Forces should cease reckless and random shooting at residential areas. Those who have ordered such unlawful attacks should be brought to justice.

- Every killing should be thoroughly investigated. The results of these investigations should be made public. Those who have committed unlawful killings should be brought to justice.

*** For an Israeli legal opinion: EXTRAJUDICIAL KILLING WITH NEAR IMPUNITY: EXCESSIVE FORCE BY ISRAELI LAW ENFORCEMENT AGAINST PALESTINIANS Emily Schaeffer Omer-Man, *BOSTON UNIVERSITY INTERNATIONAL LAW JOURNAL* [Vol. 35:115]**

Chapter 6

Palestinian Women POWs.

A preliminary remark:

All Palestinians who might be held by the Israeli occupying forces are prisoners of war as long as there is no legal lasting and binding peace treaty between the two parties to the conflict. The Israeli courts are not competent to try any Palestinian for acts of resistance, fighting or inciting. Such acts are part of the state of war between the parties. Otherwise, the Palestinians would have the right to trial all Israeli soldiers, settlers and commanders.

Palestinians held by the Israelis are not “prisoners of opinion” or “political prisoners” because they are not tried before their natural Judge or under the sovereign of their own state. “Administrative detention” of Palestinians is also illegitimate because Israel has no right whatever to “administrate” Palestine.

Random rounds of arrest for any period are absolutely a sort of arbitrary detention that by itself is criminalized under international laws and norms.

All Palestinians who were tried before Israeli tribunals were denied all their rights to due process and all proceedings of Israeli tribunals violated the rights to a fair trial because the so-called judges are biased against Palestinians – just because they are Palestinians.

According to statistics revealed by the Palestine Information Center in March 2015, over 15,000 Palestinian women, including minors and mothers, have been arrested and/or detained by Israel since 1967, some 1,200 of them since the second Intifada in 2000 according to the Palestinian Prisoners Centre for Studies (PPCS).

Sometimes Palestinian women are arrested to force their male relatives to surrender themselves to the Israeli occupation army or to force imprisoned relatives into confessing what they did not do.

Imprisoned Palestinian women are usually held in HaSharon (Tel Mond) prison under harsh conditions and degrading, humiliating treatment, which includes torture, psychological and physical abuse, sexual harassment, denial of family visits, medical neglect, cell raids at day and night, and solitary confinement. According to the Women’s Organization for Political Prisoners (WOFPP) there were – as of June 2015 - 24 women political prisoners in Israeli jails (23 in HaSharon Prison, one in Neve Tirza Prison near Ramle), one of them PLC member Khalida Jarrar.

The currently longest serving Palestinian woman prisoner is Lina Al-Jarbuni, 40, from Arraba Al-Batuf near Acre in 1948 Palestine, who is serving a 17-year sentence since 2002 for “aiding the enemy” – Palestinian resistance.

The youngest female detainee is Dima Sawahra, 17, from the Jerusalem neighborhood of Jabal Al-Mukabber, arrested on 1 March 2014 and sentenced to 18 months.

- ❖ <http://english.palinfo.com/site/pages/details.aspx?itemid=70546>.
- ❖ <https://www.middleeastmonitor.com/news/middle-east/17917-israel-arrests-close-to-100-palestinianwomen-in-2015>.
- ❖ Addameer, “Violations continue against Palestinian Women and Girls on International Women’s Day”, published on International, Women’s Day March 8, 2015,
http://www.addameer.org/sites/default/files/publications/womens_day_factsheet.pdf.
- ❖ WOFPP, *Newsletter June 2015*, <http://www.wofpp.org/english/home.html>.
- ❖ <http://euromid.org/en/article/698>.
- ❖ PALESTINIAN WOMEN 2015

(PASSIA)Palestinian Academic Society for the Study of International Affairs, Jerusalem

Website: www.passia.org

The years of the first Intifada 1987 (the Intifada of the stones) witnessed massive waves of detention against Palestinian women.

More than 3000 women were jailed. During the second Intifada (Al-Aqsa Intifada), more than 900 Palestinian women were jailed.

Between 2009 and the first months of 2012, cases of detention decreased for a short period but a surge in the number of jailed women occurred when Palestinian masses launched a wave of protests by the end of 2015. **Popular resistance reached its peak when Israeli authorities closed the gates of Al-Aqsa Mosque in July 2017, the number of POWs women who were jailed up to 2017 amounted to 370 detention cases.** The popular outburst reached its climax during the days of Donald Trump's ominous declaration in which he recognized Jerusalem as capital of Israel on 6 Jan 2017. The outbursts continued during 2018 and a surge of detention acts rose sharply against Palestinian women. Up to 6 March 2019, 48 women were still inside Israeli jails. Palestinian women and girls are routinely arrested from the streets, military, checkpoints, and during violent after mid-night raids on their homes. Heavy armed soldiers with police dogs first evacuate the house of its residents; destruct items and family belongings; blindfold and handcuff the wanted woman; and forcibly take her to their military jeeps.

Palestinian arrested women are beaten while along the road to the detention center. It may be a police station in a settlement or a camp.

They would be undressed and searched under threats and insults, threats and humiliation. When the detainee woman reaches the detention center, they physically inspect her naked body and dragged then to a small cell for solitary confinement. The (typical) cell has an open- space toilet, a rotten mattress on the floor and blanket, stinky smells, freezing weather with no clothes to wear, dead silence, rats and insects moving around. No shower is allowed at this phase.

Few days' later interrogation process begins. Hands are tied to the chair and the male interrogator begins to make verbal threats. Various sorts of psychological and physical torture are exploited to get a confession. Beatings; sleep deprivation; strappado (crucifixion) for long hours; terrifying and horrifying techniques that do not pay attention to the female's vulnerability or her critical special needs.

Whatever the case is, i.e., whether the detainee is convicted before a military tribunal, or her detention is extended by administrative detention orders, acts of intimidation and stress go on as if the interrogation sessions have not yet ended. The detainee is transferred from the cellars of investigation to (regular) cells of Damon, or Hasharon Nevtrista prisons. Prison guards storm the rooms of the jailed women to suppress, intimidate, and degrade them. Basic needs are denied. Meals are of low value and quantities are not sufficient. No adequate medical treatment, lack of mattresses and covers. The dark cells have only faint light. Sunlight is blocked because the windows are small and covered with metal bars.

To add insult to injury, and a striking violation to the privacy of female detainees, the administration of Hasharon installed cameras in the courtyard of the prison (5. Sept.2018).

Female detainees have 2-5 break hours (four) to see each other, to read any available books, to see sunlight.

As most of them wear hijab, (head cover), they cannot go out for break from their cells, which look like tombs. The Israel prison's administration imposed more sanctions against those who protest the installation of cameras. Among the sanctions was cutting hot water off, restrict TV watch hours and channels, deprivation of clinic visits and relative's visit.

Detainees and arbitrary detention

(6489) detention cases during 2018

The Israeli occupation authorities have increased the range of detention against Palestinian people, where the total number of detention cases during 2018 was (6489) cases, including: (1063) minors, (140) females, (6) deputies and (38) journalists.

Moreover, the Israeli courts issued (988) administrative detention orders, and the highest rate of detention was during January with (675) cases.

Geographical distribution of detention cases in 2018

The largest percentage of detention cases was in the west bank cities with (4495) cases, constituting (69.3%) of the total number of arrests during 2018. Then comes Jerusalem with (1803) cases, constituting (27.8%) of the total number. Detention cases also included arrests from Gaza strip with (191) cases, constituting (2.9%) of the total number of arrests.

By the end of 2018, there were (6000) Palestinian detainees, distributed on 22 jails and detention centers,

Targeting Palestinian journalists

The Israeli occupation authorities increased the targeting of Palestinian detainees and arresting activists on social media since the outbreak of "Al-Quds intifada" on October 2015. It witnessed an unprecedented repression of the freedom of opinion and expression. The occupation forces have arrested more than (40) journalists and tens of violations against them were recorded. Up to this date (27) Journalists are still held in Israeli jails in an attempt to deter them and preventing them of saying the truth. They also arrested more than (350) Palestinian citizens during 2018, including females, children, journalists and authors.

Palestinian female detainees in jails

The Israeli occupation increased its violations against female detainees during 2018, where the (54) females jailed at Damoon prison suffer from the violent procedures of the prison administration, in addition to the overcrowding in rooms, neglecting their medical cases, depriving them of visits and exposing them to attacks by the Nahshon forces. Moreover, they suffer from the transfer to from Hasharon to Damoun prison.

Despite the protests of female detainees, the prison administration continues the abusive and provocative procedures against them, and the surveillance cameras are still installed in the prison's yard and inside the sections, which restrict their freedom. Female detainees have refused to go to the yard in a protest against the installation of cameras in Hasharon prison.

The Commission of Detainees Affairs

Annual Report 2018

The occupation authorities involved in the process of arrest, prosecution, sentencing and detention of children are the army, the police, the Israel Security Agency, the courts and the Israel Prison Service. All these agencies and security officials are responsible for the child at different stages of the process that a child goes through when in contact with the military detention system.

Israel imposed military law on the occupied Palestinian territory in June 1967, through a military order that gives the Israeli area commander full legislative, executive and judicial authorities.

In September 2009, in response to documentation of the prosecution of children as young as 12 in adult military courts, Israel established a juvenile military court. It is understood that this is the first and only juvenile military court in operation in the world. In fact, it uses the same facilities and court staff as the adult military court.

Military Order 1651 establishes 12 years as the minimum age of criminal responsibility and sets the maximum penalties that can be imposed on children in various age categories

Each year approximately 700 Palestinian children aged 12 to 17; the great majority of them boys are arrested, interrogated and detained by Israeli army, police and security agents. In the past 10 years, an estimated 7,000 children have been detained, interrogated, prosecuted and/or imprisoned within the Israeli military justice system – an average of two children each day.

Many children are arrested during night hours, awakened at their homes by heavily armed soldiers. Some children are arrested in the streets near their homes, near bypass roads used by Israeli settlers or at army checkpoints inside the West Bank. Many of the children arrested at home wake up to the frightening sounds of soldiers banging loudly on their front door and shouting instructions for the family to leave the house.

For some of the children, what follows is a chaotic and frightening scene, in which furniture and windows are sometimes broken; accusations and verbal threats are shouted; and family members are forced to stand outside in their nightclothes while the accused child is forcibly removed from the home and taken away. Vague explanations are uttered such as “he is coming with us and we will return him later”, or simply that the child is “wanted”. Few children or parents are informed as to where the child is being taken, why or for how long.

The transfer to the interrogation site

Once a child has been identified, he or she is hand-tied, blindfolded, and led to a waiting military vehicle for transfer to an interrogation site. Children are often prevented from saying goodbye to their parents and from putting on appropriate clothing for the journey. When the child is not transferred directly to an interrogation center, he is often taken to another location, frequently a settlement in the West Bank, where he may wait until after daybreak before continuing the trip to the interrogation center.

Many children are subjected to ill-treatment during the journey to the interrogation center. Some endure physical or verbal abuse; some suffer from painful restraints or from being forced to lie on the hard floor of the vehicle. The transfer process can take many hours and often includes intermediate stops at settlements or military bases where further ill-treatment is reported, including in some cases prolonged exposure to the elements and a lack of water, food or toilet facilities.

During these intermediate stops, many children are brought before medical staff and asked a series of general questions about their health. The blindfold is usually removed, but the child's hands remain tied. Very few children are physically examined. Some children report informing the doctor about their ill-treatment, but there is little evidence that these medical personnel provide medical attention even when the children have marks on their bodies from beatings or from the plastic handcuffs. This medical interview, which lasts about 10 minutes, the blindfold is replaced before the child is taken outside.

The children's journey from the place of arrest to the interrogation site can take anywhere from one hour to an entire day.

The interrogation process

The most common sites for interrogation of children from the West Bank have been the police stations in the settlements of Gush Etzion and Ari'el, as well as Ofer Prison and Huwwara Interrogation Centre. In few cases, the children are transferred to Al Maskobiyeh Interrogation Centre in Jerusalem or Al Jalameh Interrogation Centre, near Haifa in Israel. The children are interrogated soon after their arrival.

After the interrogation, children are generally brought before a military court for a hearing. Children enter the courtroom in leg chains and shackles, wearing prison uniforms. This is in contravention of the Standard Minimum Rules for the Treatment of Prisoners, which stipulate that chains and irons shall never be used. Other forms of restraint should only be used in certain limited circumstances, including "as a precaution against escape during transfer, provided that they shall be removed when the prisoner appears before a

judicial or administrative body” and “such instruments must not be applied for any longer time than is strictly necessary.”

In most cases, bail is denied. This directly contravenes article 37(b) of the Convention on the Rights of the Child

In the majority of cases, the principal evidence against the child is the child’s own confession, in most cases extracted under duress during the interrogation. Sometimes the child is implicated in a confession given by another child. In some cases the children unknowingly sign a ‘confession’, written in Hebrew (which most Palestinian children do not understand), after being advised that ‘confessing’ is their only way out of the military detention system. Although many children reported providing confessions because of ill-treatment, few raise this matter before the court for fear that their complaints would lead to harsher sentences, even though international law prohibits the use of evidence obtained under duress by a court.

Ill-treatment of Palestinian children in the Israeli military detention system appears to be widespread, systematic and institutionalized

Bashar Jamal:

Bashar Jamal, a spokesperson for Defense for Children International-Palestine

Famous Palestinian POWs Women

Israa Ja'abis



Israa is a Palestinian woman (33 years old then) was captivated by the Israelis after fire flared in her car. The incident occurred on 11 Oct 2015. Isra'a suffered first and third-degree burns on 60 percent of her body; 8 fingers of her hands were amputated, with her face was badly deformed, her right ear almost melted completely, and her under arm was stuck together, her nose had a gaping hole making breathing so difficult.

What changed the fate of this mother of a son (9years old)?

Isra'a had then been working as a volunteer at charities and at the Augusta Victoria Hospital in East Jerusalem. She was used to travel daily from Jerecho where she resides to Jerusalem where she works. She managed to rent an apartment in the Jabal Al-Mukaber neighborhood and she was moving her belongings to her new residence. That day, she was driving her car near Zayyim military checkpoint; a technical fault (electric contact) led to the explosion of the airbag, which is supposed to mitigate aggravated injuries of car accidents. On her car's back seat, there was a TV set and a home gas cylinder.

She gets out of the burning car yelling for help. Israeli soldiers came up and put her under arrest claiming that she tried to blow up her car targeting the checkpoint, although Israelis initially announced that it was a "usual traffic accident"

Jaabis spent three months at Hadassah Hospital before she was transferred then to Ramleh prison hospital.

The Israelis insisted that she tried to blow up her car at the checkpoint She got eleven years imprisonment sentence in 2017 after two years of detention. In fact, the car was dozens of meters away from the checkpoint; its outside body color did not even change; all windows were closed but not shattered though. Israeli intelligence insisted on its position and did not bother itself to conduct a technical report that may prove for sure where the claimed explosion had occurred i.e, in the airbag or in the gas cylinder.

Her son was allowed only one visit after 18 months of her detention and was denied later from seeing her later.

On 28 April 2018, the Palestinian Ministry for Women Affairs awarded Israa Jabbis the title of “Woman of Palestine”.

* <https://www.aljazeera.com/news/2018/01/israa-jaabis-israel-neglecting-prisoner-medical-180115185002509.html>

* Israel neglecting severely burned prisoner's needs

Linah Alsaafin

16 Jan 2018

* Look Also:

<https://imemc.org/article/israa-jaabis-wins-palestines-woman-of-the-year-award/>

Ahed Tamimi



A Palestinian young female activist who was born on 31 Jan 2001 in Nabi Saleh village (Ramallah)

Since her early childhood, she went viral for her active role in demonstrations against occupation. Her photos made headlines several times: in 2012, her image raising her fist in defiance of Israeli soldiers.

Again, she was filmed while she was biting the hand of Israeli soldiers who was trying to arrest her younger brother. Although she was enrolled in a school in Beireh (25 km. away from her home, she was keen to attend each Friday demonstration in her village.

On 19 dec.2017, when Ahed was only (16) her photos went viral in social media in Palestine, Arab countries and around the globe, that night Israeli soldiers stormed her family home before dawn.

She confronted them with her bare hands before she was arrested along with her mother. She slapped a soldier on face. She and her mother spent 8 months in Sharon prison, and were both released on 29 July 2018, after paying a fine of 1500 USD.

Khalida Jarrar



Khaleda Jarrar was born on Feb 9.1963 in Nablus. In 1985, she had completed her master's degree at Bir Zeit. Jarrar married Ghassan Jarrar, a fellow student, who has been arrested 14 times and spent 10–11 years without trial or charges being laid under administrative detention in Israeli prisons. The couple have two daughters. They live in Ramallah.

Jarrar has been a human rights activist for many years. Her first of several arrests began on 8 March 1989 when she was detained for participating in a demonstration on International Women’s Day. She has been active for a number of years in support of Palestinian prisoners, and she served as the director of “Addameer”, a Prisoners' Support and Human Rights NGO in Ramallah from 1993 to 2005 and remains a board member. She has also previously worked with UNRWA and has been prominently active in working with Palestinian women and advocating for women's rights.

The lawmaker is also the Palestinian representative on the Council of Europe, an international organization working towards advancing human rights, democracy and the rule of law.

Jarrar has also made significant contributions in formulating Palestine’s application to the International Criminal Court (ICC). She is a member of the Palestinian commission tasked with bringing cases before the ICC regarding the past and present war crimes by the Israeli state, along with the human rights violations against Palestinians under occupation in the West Bank and Gaza

Since 1998, Jarrar has been banned from traveling outside of the occupied Palestinian territories, after she attended the Human Rights Defenders' Summit in Paris that year. In 2005, the Israeli authorities refused to allow her to leave the country, the 6th such refusal since 2000, to attend a human rights conference in Ireland organized by Front Line Defenders, namely the "Third Dublin Platform for Human Rights Defenders", programmed to take place in Dublin, 13–15 October 2005. She had never been charged with any criminal offence by the Israeli authorities at the time. Since March 2006, she has been a PFLP senior political leader.

On 20 August 2014, approximately 50 Israeli soldiers surrounded Jarrar's home in Ramallah, and gave her an expulsion order stating she was a threat to the security of the region and was to leave her home of residence, Ramallah, and transferred to the district of Jericho where she was to live under a restricted movement protocol for six months. The order was to be considered immediately effective.

On 2 April 2015, at around 1:15 a.m., Jarrar was arrested at her home by Israeli soldiers. Her husband says that a unit of 50–60 soldiers smashed the front gate and broke into the house. She was incarcerated in HaSharon prison. Two computers and a mobile phone were confiscated. A six-month administrative detention was issued against her

On December 6, 2015, Jarrar received a 15-month jail sentence for belonging to an illegal organization and "incitement", with a suspended sentence of a year within a five-year period. She was also fined \$2,582 and released on June 3, 2016.

On 2 July 2017 Khalida Jarrar was again detained by the Israeli security apparatus for an alleged offense related to national security

*<http://hadfnews.ps/post/46703/%D8%AE%D8%A7%D9%84%D8%AF%D8%A9-%D8%AC%D8%B1%D8%A7%D8%B1> 03Oct 2018.

Israel arrests Palestinian lawmaker Khalida Jarrar, just months after her release

* On October 31, 2019, Israel arrests Palestinian lawmaker Khalida Jarrar, just months after her release

<https://peoplesdispatch.org/2019/10/31/israel-arrests-palestinian-lawmaker-khalida-jarrar-just-months-after-her-release/>

Rasmea Yousef Odeh



Frequently detained and deported, but never defeated

Rasmea Yousef Odeh (born 1947/1948; also known as Rasmea Yousef, Rasmieh Steve, and Rasmieh Joseph Steve)

Originally from Lifta, Odeh was arrested in March 1969, and in 1970 was convicted and sentenced by an Israeli military court to life in prison for her involvement in two terrorist bombings in Jerusalem and involvement in an illegal organization, the Popular Front for the Liberation of Palestine (PFLP). Odeh alleged that her trial and imprisonment were a case of political detention, and claimed to have suffered torture and rape. The allegations were publicized as early as 1975 as her case was documented by lawyer Felicia Langer in Israel. Allegations that prison authorities tortured Odeh were also aired in 1979 by the *Sunday Times* special investigation team and came out in a special booklet.

<https://unispal.un.org/UNISPAL.NSF/0/FE3D603D74F5729B85256FE0006CC519>

In assessing those allegations, however, we were frequently driven back to gauging from long interviews what Amnesty calls the "credibility and motivation" of a witness. The testimony of Josef Odeh, for example, is terrible - though by no means unique. It squares with the pattern thrown up by other testimony: and some corroboration is available. However, the most impressive aspect was Odeh's manner in giving it.

Odeh's allegations go back to 1969 then his daughter Rasmiah then aged 21 was given two life sentences for terrorist offences, which included the planting of bombs, which killed 14 people.

Odeh says that it was around 1 a.m. on February 28, 1969, when Israeli soldiers burst into his home, then in Ramallah, and arrested him and his three daughters - one 23 one 17 and Rasmiah. They were taken to the Russian Compound.(interrogation center)

His testimony proved that the Israelis were from the start, interested in Rasmiah. According to Odeh's account, during his 20 days at the compound, the interrogators arranged a series of confrontations between members of the family, seemingly, as a pressurizing device.

Once, he said, he was kept in one room while Rasmiah was beaten in another. "When they took me back... Rasmiah could not stand on her own feet. She was lying on the floor and there were bloodstains on her clothes. Her face was blue and she had a black eye. Then she was picked up by two soldiers, and at that moment I started crying and screaming and they blindfolded me and I think she was then taken away."

As his recital continued, Odeh became visibly distressed. He began to breathe rapidly and the muscles in the side of his neck were twitching. We asked him when he next saw Rasmiah, and he began to cry. At last, he said to our interpreter 'I wish I had died rather than see this thing...It is a question of honour... It is all right. Interpret. Why not? What is there to tell? They held her down and shoved up a stick.'

When he could go on, he said that he had been taken into an interrogation room to find Rasmiah naked and handcuffed. One of the interrogators, he said, "asked me to sleep with her, and I said: 'Don't even think of that. I would never do such a thing.' They were beating me and beating her and we were both screaming. Rasmiah was still saying 'I know nothing.' In addition, they spread her legs and.... She was bleeding from her mouth and from her face and from her end. Then I became unconscious."

"AN IMPORTANT element in determining Amnesty's reaction to any evidence /on torture/, "the organization has written, "Is the government's readiness to investigate allegations and to punish any offenders."

Israel's habitual response to allegations of ill-treatment or torture is dismiss them as fabrications. Moreover, judged by that Amnesty criterion, Israel's denials are not always convincing.

*(General Assembly
Thirty-second session
Items 30 and 57 of the preliminary list*
Question of Palestine
Report of the special committee to investigate Israeli practices affecting the human rights of the population of the occupied territories, A/32/50/Rev.I)

***Angela Davis: Free Rasmea Odeh**

TDNPublished 12:00 a.m. ET Nov. 4, 2014

*<https://www.detroitnews.com/story/opinion/2014/11/04/angela-davis-free-rasmea-odea/18429933/>

*Criminalising the Victim: The Life Story of Rasmea Odeh

<https://www.plutobooks.com/blog/criminalizing-the-victim-the-life-story-of-rasmea-odeh/>

Nahla Abdo Captive Revolution

Palestinian Women’s Anti-Colonial Struggle within the Israeli Prison System

*<https://www.plutobooks.com/9781783711857/captive-revolution/>

***Ralph Schoenman, The Hidden History of Zionism, Veritas Press, Santa Barbara (Calif.)
1988**

Aisha Odeh



Born in Deir Jerir near Ramallah/Al-Bireh in 1944.

Primary school Deir Jerir, middle and secondary school in Ramallah.

Diploma in Education at the Teacher's Collge in Ramallah in 1966

Work experience

Aisha Odeh worked as a teacher for mathematics and science at Ein Yabrud Middle School for Girls from September 1966 to the day of her arrest on 1 March 1969. During this period, she was also engaged in educational programs for illiterate women in town.

From 1979 until 1982, she worked as a teacher of science at Zubaydiyya Middle School in Amman/Jordan.

From 1982 to 1994, Odeh was engaged in an Organization that takes care of the families of wounded, imprisoned or deceased Palestinians in Amman/Jordan, run by the PLO.

She was Women's Representative in the Ministry of Social Affairs/Palestinian Authority from 1994 to 1998 and Director of the Gender Unit in the Ministry of Labour from 1998 until her retirement in March 2005.

Political activity and the life of resistance

Odeh began to be politically active in secondary school and joined the Arab Nationalist Movement. After 1967, she contributed to youth and social activities, and to the literacy programs of Society of Inash Al Usra.

As result of the war, political activity turned into resistance activity and Aisha joined in the ranks of the Popular Front for the Liberation of Palestine.

Aisha Odeh was arrested by the Israeli forces on 1 March 1969 and sentenced by an Israeli military court in Lod to two life sentences plus ten years on 21 December 1970.

She was deported to Jordan after she regained freedom as part of a prisoners exchange agreement (Seagull) in March 14, 1979. She stayed in Jordan until her return to Ramallah on 24 November 1994.

During the period of her stay in Jordan, she was active in the Women's Union in Jordan from 1982 until 1994. She was also a member of the the Jordanian Committee in Support of the Intifada (1987- 1992) in addition to the her work for the Palestinian Liberation Organization and the Democratic Front for the Liberation of Palestine / Committee of the Occupied Territories.

Political positions and responsibilities

Member of the Palestinian National Council since 1981.

Member of the Administrative Council of the General Union of Palestinian Women 1985 - 2007.

Member of the Committee for Pursuing the Developments in the occupied territories/Democratic Front for the Liberation of Palestine (DFLP)/Amman during the period of her stay in Amman.

Member of the Central Committee of the Democratic Front for the Liberation of Palestine (DFLP) from 1989-1991.

Retirement from party work in 1997.

Cultural and social activities

Member of the Palestinian Writers' Union since 2005.

Founder and president of Deir Jarir Women Society 2002.

Founder and President of the Association of Women Who Where Imprisoned for Freedom in 2010.

Founding and active member of Ashkelon Cultural Forum 2011.

Vice President of the Young Artists Forum from 2006 to 2010.

Associate member of the Literary Forum al-Muntada al-adabi in 2012.

Participation in lectures and cultural activities in secondary schools, universities and youth centres.

Active participation in the movement of solidarity with the prisoners.

Creative productions

Until March 2015, Odeh published three books and a number of articles that were mostly in local newspapers and published on different sites. In addition, she had an art exhibition in 2001, showing her personal experience in form of art and participated in collective art exhibitions with other artists in Ramallah.

Books

Ahlam bi-l-hurriyya (Dreams of Freedom), 2004, an autobiographical book covering the Israeli interrogation immediately after her arrest. The first and second edition was issued by Mu'assasat Muwatin/Palestinian Institute for the Study of Democracy in Ramallah. Another edition was issued by the Arab Institute for Research and Publishing/Beirut.

Thamanan li-l-shams (The Price of the Sun). In 2012, the second part of the autobiography, supplementing "Dreams of Freedom", covering ten years of captivity (1969-1979), published also by Mu'assasat Muwatin.

Yawmun mukhtalif (A Different Day), 2007, a collection of short stories and texts, issued by Al Shorouq Publishing/Amman, Jordan.

*<https://www.ibn-rushd.org/typo3/cms/awards/2015-aisha-odeh/cv-aisha-odeh/>

The Palestinian Democratic Union "Fida" honors on Monday 11 January 2016, Aysheh Oudeh, at Mahmoud Darwish Museum on the occasion of winning the Prize of Ibn Rushed foundation for Freedom of Thought, for 2015.

The author Oudeh, won the prize for her book "Dreams of freedom" issued in 2004, which monitored her experience in prison, and for her second book entitled "The price of the sun", which was based on her experience in educating the womens' prisoners during her incarceration.

* <http://mahmouddarwish.ps/>

The Palestinian Democratic Union "Fida" honors the Palestinian activist, writer and researcher, Aysheh Oudeh

Fatima Barnawi



Born in Jerusalem in 1939, Fatima was among the first group of Palestinian women who were involved in the modern armed Palestinian struggle (Amal Fidaie) that was launched in 1965.

She is also the first prisoner-of-war Palestinian woman listed formally in the historical records of the modern Palestinian revolution.

Fatima was arrested in 1967 for an attempted bombing of Zion Cinema and had life-long sentence, but was released ten years later as a “gesture of well-intent made by Israel to Egypt”. She was deported outside Palestine and she pursued her struggle.

During her life, Fatima suffered multiple sorts of repression and discrimination. She was only nine years old when their family was driven out of Palestine to live in a refugee camp. Her father himself was a Palestinian fighter during the 1948 and when the war ended, he returned to Jerusalem with his family. Before 1967 war, Fatima has to be an expatriate in Saudi Arabia working as a nurse with ARAMCO. Being of black skin, she was not allowed to give shots to American patients. Back to the cinema incident, all young women of black skin were arrested as suspects.

(Fatima Barnawi as quoted in Kavar, Amal, “Daughters of Palestine”- PDF. P.11).

In 1994, Fatima returned to Palestine to serve as chief of the newly established Palestinian women police.

On 28 May 2015, Fatima was awarded the “Military Star of Honor”.

Zakkyia Shammout



Zakkyia Shammout was born in Haifa in 1945. She joined a Palestinian resistance group in 1968 when she was 23. She became one of the first Palestinian woman who carried out operations inside the occupied Palestinian territories in 1948.

During the late years of the 1960s and early 1970s, she carried out seven attacks, resulting in dozens of Israelis being killed or injured. When she was arrested, she was five months pregnant. Her husband and other family members were also arrested with her.

The Israeli military court sentenced her to 12 life sentences (1188 years); her husband was sentenced to life imprisonment.

On February 18, 1972, Zakkyia gave birth to her baby Nadia in the Israeli prison of Neve Terzia in Ramle, the first Palestinian woman to give birth inside Israeli jails.

In 1983, she was released in a prisoner exchange between the PLO and Israel and she was deported to Algeria.

Zakkyia Shammout died on 16/09/2014 in the Algerian military hospital "Ain El-Naage" at the age of 69 after suffering a chronic illness. She was buried in Zaralda Algerian cemetery.

* http://www.wafainfo.ps/ar_page.aspx?id=20205

"On July 19, 1972, a baby girl was born in Neve Tirzah, the women's section of Ramleh prison. Nadia was the name given to the baby by her mother, Zakiyya Shammout, who was serving a life sentence for acts of resistance against the Israeli occupation. When I first learned of Nadia's birth, I was in Washington, DC putting the final touches on what was to be the first English language anthology of modern poetry by Arab women. As the birth in captivity embodied the profound faith and anguish articulated by the women whom I had translated, I dedicated the anthology to the newborn Nadia Shammout".

(The World, the Self, and the Body:

Pioneering Women in Palestinian Art

Kamal Boullata)

Bleeding Doves

Abla Abdulwahid al –Adam



On 25 January 2017, media outlets published several paragraphs of Abla Abdulwahid al –Adam story as reported by her lawyer. Abla said in her testimony that on the day of her arrest she was about to return to her home after making shopping in the market. There was confrontations between Palestinian youths and the Israeli army at Zawiya gate in Khalil city. Suddenly and without any reason, a sniper who was stationed in a tower shot her in the head with two bullets. One bullet took her right eye out and the other smashed part of her skull.

She fell on the ground directly bleeding a lot due to injuries.

The soldiers on the spot attacked her and beat her brutally causing more fractures in the upper and lower jaw and nose.

She lost consciousness completely. The Israelis told her lawyer later that they took her to Hadassah Hospital where she was interrogated, but she did not remember anything about that claimed interrogation if it took place or not.

She confirmed that she restored consciousness hours after her arrival to Sharon Prison.

When she woke up in Hasharon Prison she was screaming from the terrible pain, she learned from the prisoners that she arrived in a miserable condition. She could not walk or eat. Despite her bad condition, they did not adjourn the proceedings of her trial and they transported her to and from the courts on a wheelchair. She was in need of several critical surgeries in the skull and the jaws, but the Israeli authorities were providing her with only two pain-killing tablets daily.

* Donia Al Watan (Arabic)

<https://www.alwatanvoice.com/arabic/news/2017/01/25/1012428.html#ixzz656YnyAoe>

Media outlets also reported that wounded Palestinian prisoner Abla al-Adam, 45, from the village of Beit Ula, continues to face medical neglect that endangers her life. She cannot turn her head without severe pain, yet receives only painkillers and sedatives, rather than treatment for the causes of her pain. Al-Adam was arrested on 20 December 2015 when she was shot in the head by Israeli occupation soldiers in al-Khalil, losing her right eye and sustaining serious injury to her head and face.

She was hospitalized but moved before the completion of her treatment to Hasharon prison. Much of her care comes from her fellow women prisoners rather than from any kind of medical personnel. As in all other cases, she was accused of having a knife. Al-Adam has nine children; only her minor children have been allowed to visit her, not those over the age of 18, due to “security” denials.

* <https://samidoun.net/2016/07/imprisoned-palestinian-women-and-girls-teen-detained-over-facebook-posts-injured-woman-denied-medical-care/>

Abla was released after a 3 years term imprisonment.

Dalia Nassar

Hit by live gunfire at a protest near DCO Checkpoint, 6 Oct. 2015



Dalia Nassar in hospital in Ramallah. Photo by Iyad Hadad, B'Tselem, 7 Oct. 2015

Dalia Nassar, 24, was seriously injured during a demonstration on the road leading from al-Birah to the DCO Checkpoint. Nassar was hit by a live bullet that penetrated her lung.

Sami Jaradat, a freelance photojournalist, spoke with B'Tselem researcher Iyad Hadad and recounted the circumstances in which Nassar was shot:

On Tuesday, 6 October 2015, I was documenting clashes at the entrance to al-Birah, near the DCO Checkpoint. At about 4:15 P.M. things were relatively calm. A few dozen demonstrators were gathered by the City Inn roundabout, and five soldiers stood about 60-70 meters away. One of the soldiers had a "Two-Two" rifle. The soldiers were standing behind an earth mound, and in front of them, the road was blocked by barrels and burning tires.

I was standing close to the demonstrators. Dalia Nassar, whom I know, was among them. She was standing about 10-15 meters away from me, closer to the soldiers. A masked young man moved toward the soldiers, passed Dalia, and throw stones at them. I would estimate he was about 40 or 50 meters from them. Suddenly I heard a single shot and saw the youth jump and recoil. I thought he had been hit by the shot and I turned my camera toward him, but then I was surprised to realize that Dalia had been hit and fallen to the ground. I was very surprised because I had not heard a second shot. I guess they fired at her with the "Two-Two" rifle, which sometimes does not make a noise. Then, right away, I saw youths who came from behind us to pick Dalia up and remove her from the scene.

Young Masked Female Protester: "The Age When Women Sat At Home Is Over... We Can Do What Men Do"

One of the prominent young women in the current uprising is Dalia Nassar, a 25-year-old student from Ramallah, who was one of the first women to participate in clashes with the the Israeli army alongside the men. She became an icon for Palestinian women and a symbol of the current intifada after being wounded in clashes with the Israeli army forces in early October. Her mother was Maha Nassar, a member of the Popular Front for the Liberation of Palestine (PFLP) and the chair of the Society of Palestinian Women's *Committees*, who died in 2008.

Dalia Nassar was quoted in *Al-Ayyam's* "Women's Voice" supplement as having said from her hospital bed: "The young men were [initially] surprised to see [us] young women participating [in clashes] from the first moment on the frontlines [of the conflict] and called on us to retreat, but we insisted on continuing. That is when the men began to grow accustomed to our presence and participation. This proves that in the arena of struggle, all differences are erased." In his article in the supplement, Khaled Jum'a also wrote about Dalia Nassar, saying, "She was the first woman among the youths from day one, and her presence might have spurred other women to join. Dalia Nassar says: 'If one woman has to start, and then let it be me.'" In her *Al-'Arabi Al-Jadid* article, Naila Khalil quoted Dalia's sister, Hanin, as saying: "Our parents did not try to stop her from participating in the protests, because they raised us to participate in national action, and our mother herself was a prominent member of the Popular Front for the Liberation of Palestine in the West Bank."

*From video on Dalia Nassar on the *Al-Quds* daily's website (Alquds.com, October 21, 2015)

<https://www.memri.org/reports/palestinian-women-frontlines-current-uprising-0>

December 16, 2015

Inquiry & Analysis Series

No.

1212

Palestinian Women on the Frontlines of the Current Uprising

By: D. Hazan

The youngest Palestinian POW girl

Dima Wawi



Dima was born on 20 Nov.2003; she was arrested on Feb.9.2016 and released on 24 April 2016.

She was sentenced in Ofer before a military martial court in the occupied land 1967. The Charge was that she tried to attack an armed Israeli man, at the entrance of Karmel Tzur (Khalil), but he could overpower her. Neither her father no her lawyer were allowed to attend the sessions of harsh interrogation with the child. She was obliged to sign a confession statement, which was written in Hebrew, a language that she does not understand. The photos of her arrest went viral soon showing a little girl with her face violently shoved against the pavement. A settler's foot was pressing her back with his feet with an automatic gun pointed at her head.

Her father was also punished! He has to pay a fine of about 2000 USD.

* https://en.wikipedia.org/wiki/Dima_al-Wawi

* <https://www.alwatanvoice.com/arabic/news/2016/02/21/872927.html>

Malak Mohmid Yousef Khatib



The Israeli occupying power, arrested a Palestinian girl (14 years old), Malak Al.Khatib, on 31.Dec.2014 while the girl was walking home from school in the village of Beitin near Ramallah. Malak became the youngest Palestinian female held by Israeli forces. Malak was handcuffed and blindfolded upon arrest, interrogated for three weeks without allowing her to contact any lawyer or family member. She was obliged to sign a confession statement made under duress and the Israeli attorney made a plea bargain with her. She was moved to Hashron prison (outside her usual residence and then appeared before a military judge (not her natural judge), she was still cuffed and shackled when she appeared before the court (in striking violation to the basic rights of any defendant). Her mother tried to give her a coat to wear, but the military judge refused to let Malak have it.

Malak's father was fined about 1500 USD, for the alleged acts of his daughter.

She was convicted 2 months in prison on the basis, that she had picked a stone and was about to throw it at a military car!

On 13 Feb. 2015, her family was told that their daughter would be released at Jubara checkpoint south of Tulkarem and miles away from her residence. Nevertheless, Palestinians crowded at that checkpoint, including delegations of the committee of the affairs of POWs. Malak expressed her joy because she was finally released, but also, she expressed her sorrow of her fellow children detainees who were still suffering the injustice of the jailors and of the bitterness of detention. She highlighted the urgent need to support female POWs who live in sever conditions inside occupier's jails.

The Israeli army tried to intercept journalists at the checkpoint, abused them and forced them away from the place, so that Malak could not make interviews or statements to the Media.

<https://www.independent.co.uk/news/world/middle-east/malak-al-khatib-14-year-old-palestinian-girl-jailed-by-israel-for-stone-throwing-released-10046168.html>

<https://www.timesofisrael.com/palestinian-teen-girl-jailed-for-stone-throwing-to-be-released/>

<https://unispal.un.org/unispal.nsf/0080ef30efce525585256c38006eacae/73a988912802e33285257de3004f5989?OpenDocument>

<https://unispal.un.org/unispal.nsf/5ba47a5c6cef541b802563e000493b8c/1ee6b43ba34634f885257b260051c8ff?OpenDocument>

Children in Israeli Military detention

Observations and Recommendations UNICEF report, 6 March 2013

Dareen Tatour



Dareen Tatour (born 16 April 1982 in Reineh near Nazareth) a Palestinian poet, photographer, and social media activist. Following the publication of a poem on social media, she was tried and convicted in 2018 in an Israeli court for "inciting violence" and "supporting a terrorist organization". She was released in September 2018. In May 2019, her conviction for the poem was overturned but her conviction for other social media posts was upheld! (https://en.wikipedia.org/wiki/Dareen_Tatour#cite_note-9)

In October 2015, Tatour published a poem on YouTube and Facebook titled "Qawem Ya Shaabi Qawemahum" ("Resist my people, resist them"). This led to her arrest and indictment for incitement to violence and for support of a terrorist organization. A full translation of the poem as made by a police officer is cited in the indictment document. The rest of the indictment relates to three Facebook publications:

- (i) the picture of Israa Abed, a women martyr from Nazareth, laid on the ground of the central bus station in Afula after she was shot by Israeli soldiers and guards;
- (ii) a profile picture with the Arabic writing "Ana Al-Shahid Al-Jay" ("I am the next martyr");
- (iii) a post citing the call by Islamic Jihad for Intifada in the West Bank and calling for Intifada inside the "green line" for the Al-Aqsa Mosque.

According to the BBC, "the poet's case has become a cause celebre for free speech advocates. The PEN American Center condemned her arrest and sentencing in 2016, organized letter-writing campaigns on her behalf, and following her conviction in May 2018 stated that the conviction "relies on a wanton mischaracterization of her work and is an unacceptable attack on freedom of expression in Israel". Her arrest was condemned by Jewish Voice for Peace.

Tatour, 36, was arrested in October 2015 and spent several months in prison before being placed under house arrest in January 2016 in connection with three posts, including video of her reading one of her poems over footage of stone-throwing Palestinian protesters.

She was initially confined to a flat in the city of Tel Aviv and her movements restricted because Israeli authorities deemed her a "threat to public safety".

Tatour was refused bail and placed under house arrest in several locations from January 2016 onwards, during which time she was forbidden from publishing her work or accessing the internet, among other restrictions. At her trial, the prosecution contended that Tatour was not a legitimate poet and relied on an Arabic to Hebrew translation of her poem produced by an Israeli police officer without expertise in the Arabic language or Palestinian literature, refusing to consider alternative interpretations or translations of her work.

She was convicted on May 3, 2018 and on 31 July 2018 was sentenced to five months' imprisonment. She was released in September 2018.

In May 2019, the Nazareth District Court overturned her conviction for the poem, though not the convictions for other social media posts.

She said her poem was misunderstood and that she did not call for violence. Following her sentencing, Tatour said that she was not surprised by the verdict: ***"I expected prison and that's what happened. I did not expect justice. The prosecution was political to begin with because I'm Palestinian, because it's about free speech and I'm imprisoned because I'm Palestinian", she told Israel's Haaretz newspaper.***

The poem includes the lines: "Resist, my people, resist them. / Resist the settler's robbery / Follow the caravan of martyrs."

The indictment said the poem's "content, its exposure and the circumstances of its publication created a real possibility that acts of violence or terrorism will be committed".

However, Tatour insisted the poem had been mistranslated and misinterpreted.

"They didn't understand my poem," Tatour told Reuters news agency last year. "There is no call for violence. There is a struggle, they cast it as violent."

The third post was a photo of an Israeli Arab woman who was shot and wounded by Israeli police. It was captioned: "I am the next martyr."(<https://www.bbc.com/news/world-middle-east-45018754>)

On May 7, 2018, ***PEN America*** ([pen.org](https://www.pen.org)) issued a statement entitled" ***CONVICTION OF PALESTINIAN POET DAREEN TATOUR IS AN UNACCEPTABLE ATTACK ON FREEDOM OF EXPRESSION IN ISRAEL.***

The conviction of Palestinian poet Dareen Tatour ... relies on a wanton mischaracterization of her work and is an unacceptable attack on freedom of expression

Tatour has been in custody since October 2015, when a series of Facebook posts and her poem “Resist, My People, Resist them” first led Israeli officials to arrest her... Israeli writers have spoken out against the court’s decision. Tatour’s conviction carries with it the potential of an eight-year prison sentence, in addition to the years of confinement she has already endured; her sentencing is scheduled to take place at the end of May.

“Dareen Tatour’s conviction reflects an insistence on misinterpreting her words, which suggests *it is not about Dareen’s work at all, but rather about setting an example that certain opinions will not be tolerated by the Israeli government,*” said Karin Deutsch Karlekar, Director of Free Expression at Risk Programs at PEN America. “In a democracy, creative expression, even that of dissident voices, must be protected, and to put a poet behind bars is to reject that fundamental value. A poem is no crime, and Dareen should be exonerated and granted her freedom.”

In recent years, hundreds of Palestinians have been arrested for their social media posts.

[\(https://pen.org/press-release/dareen-tatour-conviction-unacceptable-attack-free-expression/\)](https://pen.org/press-release/dareen-tatour-conviction-unacceptable-attack-free-expression/)

On Mar 16, 2019, Israeli media reported, “The Israeli Embassy in Germany, in cooperation with the Strategic Affairs Ministry, has acted over the last few days to block a protest a public meeting in Berlin's Kreuzberg neighborhood. The event, titled "Palestinian Women in the Liberation Struggle. Rasma Odeh and Dareen were to participate in the event.

Strategic Affairs Minister Gilad Erdan issued a statement saying the decision was made thanks to pressure applied by him and "a slew of Jewish organizations in Germany, as well as protest by the Israeli ambassador in Germany."

Germany Deports Palestinian Convicted of Terror, Cancels BDS Event at Israel's Request, Mar 16, 2019

<https://www.haaretz.com/>

Chapter 7

The Palestinian Women

Bridging the gaps of ages and spaces

A Jewish woman have the luxury choice to belong to Israel or not. She has the choice to be Zionist or not. To the contrary, the Palestinian woman has no other choice except to remain Palestinian regardless of her place of residence or profession.

UNRWA records indicated that the number of registered Palestinian refugees in 2018 amounted up to about 6 million and those figures represented the minimum number of Palestinian refugees, where they constitute almost half of the Palestinians in the world (about 13 million). The implication is that there are more than six million Palestinian women scattered around the world. Aside from those who are still rooted in Gaza, West Bank and in the territories that were occupied in 1948, some of them are stateless with no right to have any right in several countries others live in refugee camps. The UNRWA recognized some camps and provided their residents of certain services while there are “unrecognized” camps especially in Syria. Many Palestinians managed to have citizenship documents especially in Jordan.

While it is true that the Palestinians in occupied Palestine constitute the cornerstone of any effort to rebuild the Palestinian state, it is also true that the majority of the Palestinians are still dislocated outside Palestine. They share one common strategic aim to have a one collective identity in their homeland and to attain their right to self-determination.

The question of Palestinian national identity is not merely a question of citizenship, travel documents or humanitarian privileges, but a much wider concept concerning the key principles of liberation, freedom and democracy. These principles must be addressed by the Palestinian leadership during the course of proposing durable and just solutions.

Despite the overlap between nationality and citizenship, new generation of

Palestinians is still committed to its national identity - much more than to issues of citizenship or place of residency. For this reason, it has been realized (based on the findings of this study) that Article 5 of the Palestinian National Charter is still governing the self-identity of the new generation:

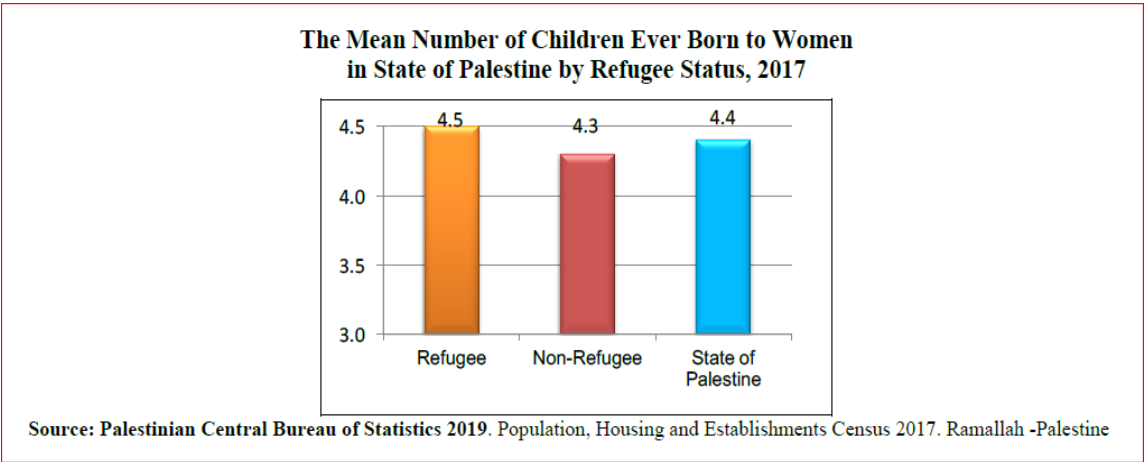
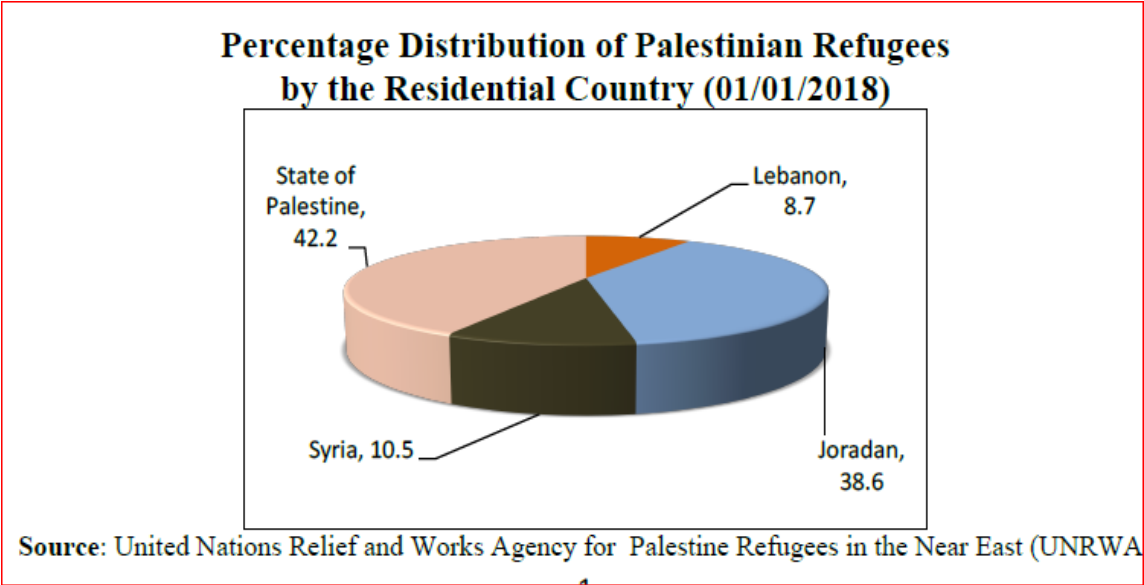
“The Palestinians are those Arab nationals who, until 1947, normally resided in Palestine regardless of whether they were evicted from it or have stayed there. Anyone born, after that date, of a Palestinian father - whether inside Palestine or outside it – is also a Palestinian”.

“One People United: A De- territorialized Palestinian Identity

BADIL Survey of Palestinian Youth on Identity and Social Ties - 2012

BADIL’s Working Paper No. 14”

Palestinian refugees in the West Bank who are registered with UNRWA as in 2018 accounted up to 17% of the total refugees registered with UNRWA against 25% in Gaza Strip. At the level of the Arab countries, the percentage of Palestinian refugees registered with UNRWA in Jordan, amounted up to about 39% of the total Palestinian refugees while the percentage of Palestinian refugees registered with UNRWA in Lebanon and Syria reached about 9% and 11% respectively



Source: Palestinian Central Bureau of Statistics (PCBS): The International Day of Refugees 2019.

Major Highlights:

Ms. Ola Awad, President of the Palestinian Central Bureau of Statistics, on Thursday 07/03/2019, highlighted the situation of the Palestinian women on the eve of the International Women's Day, 08/03/2019.

Women represent half of the Palestinian society. The population inside Palestine were estimated 4.98 million in mid-2019, including 2.53 million males (51%) and 2.45 million females (49%), whereas the sex ratio stood at 103.5, which means that there are 103.5 males for every 100 females.

Region	Males	Females	Both Sexes
Palestine	2,530,966	2,445,718	4,976,684
West Bank	1,522,334	1,464,380	2,986,714
Gaza Strip	1,008,632	981,338	1,989,970

Key figures	
Unemployment	26.9% (44.7% for women)
Israel use of surface and ground water resources	85%
PA revenue from the clearance revenues system	60% -70%
West Bank cultivated land the affected by the Barrier	10.2%
West Bank land used for Israeli of settlements, military zones, nature reserves and the Barrier	44%
Palestinians water consumption	73 litres / person/day (WHO Standard: 100 litres / person/day)

*UNITED NATIONS COUNTRY TEAM OCCUPIED PALESTINIAN TERRITORY COMMON COUNTRY ANALYSIS 2016.p.27

More than one-tenth of the Palestinian households are headed by women

Data of Labor Force Survey, 2018 showed that the percentage of women-headed households in Palestine was 11% (12% in the West Bank and 9% in Gaza Strip).

Households headed by women are poorer.

The percentage of poverty among individuals in households headed by women in Gaza Strip was 54%, while it was 19% in the West Bank. This is based on the main results of living standards in Palestine (expenditure, consumption, and poverty), 2017.

The vast majority of the female labor force are wage employees (in mid-2014: 59.8%), followed by unpaid family members (20.4%), those self-employed (18.2%) and employers (1.6%).

Employment of women is concentrated in services (57%, mostly in public administration, but also education and health sectors) and in agriculture (20.9% often as unpaid family helpers)

There is a wide gap in the participation rate in the labor force and average daily wage between women and men.

Despite the increase in participation of women in the labor force in previous years, still, it is very low in comparison to men, where women participation rate was 21% of the total women at work age in 2018, compared to 10% in 2001, while the men participation rate was 72% in 2018. There was also a gap in the average daily wages between men and women (the average daily wage for women was 92 NIS (Israeli shekels) compared to 129 NIS for men.

High unemployment rates among women.

More than half of women with 13 schooling years and above are unemployed. The unemployment rate among women in the labor force was 51% compared to 25% for men. Unemployment rate among women with 13 schooling years and above reached 54% of women in this group.

Economic Empowerment

- While the rate of Palestinian men unemployment has decreased 1.5 per cent between 2005 and 2017, that of Palestinian women has dramatically increased to 25.2 per cent over the same period [1].
- In 2017, the average daily wage of Palestinian women (84.6 NIS) is only around 70 per cent of that of men (119.6 NIS) in 2017 [2].
- Only 3.5 per cent of working age (15-64 years old) women set up their own businesses compared to 16 per cent for working age of men in Palestine [3].
- In Palestine, almost 7,000 businesses that are owned and operated by women [4].

Notes

[1] Palestinian Central Bureau of Statistics (2017, March 8). The Eve of the International Women's Day [Press release]. Retrieved from http://www.pcbs.gov.ps/portals/_pcbs/PressRelease/Press_En_7-3-20148-women-en.PDF

[2] Ibid.

[3] OECD (2013). Gender inequality and entrepreneurship in the Middle East and North Africa

[4] Palestine Economic Policy Research Institute (MAS) (2014). Policies for Up Scaling the Female Entrepreneurship in the State of Palestine.

<https://palestine.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures>

Agriculture: promising opportunities for the Palestinian women.

Until 2019, women have the highest average agricultural labor force participation rates in Palestine, forming more 66% of the agricultural labor force especially in the olive sector; Moreover, Palestinian women farmers make this major contribution to the agricultural sector despite the lack of support, inequality and unpaid care work.

<http://www.pal-arc.org/uploads/publications/Delivering%20Women.pdf>

Distribution of Men and Women Workers in Various Sectors in the West Bank and Gaza Strip								
1995–2016								
(in Percentages)								
	Agriculture		Industry		Construction		Services	
	Female	Male	Female	Male	Female	Male	Female	Male
1995	26.9	10.3	16.2	18.3	0.7	22.3	56.2	49.1
2000	34.7	10.3	11.1	14.7	0.3	23.0	53.9	52.0
2005	32.9	11.4	8.2	13.8	0.3	15.3	58.6	59.5
2010	21.4	9.9	7.5	12.2	0.3	15.8	70.8	62.1
2016	9.0	7.0	11	13.8	0.6	19.5	79.4	59.5

Source: Palestinian Central Bureau of Statistics, *Labor Force Survey*, various years.

Palestinian agricultural sector is still marginalized by the government and donor agencies, where available financial support and budget allocation does not respond to the needs of the sector. On the governmental level, the share of the agricultural sector from the total budget in 2014 was around 1%, although estimates for the year 2015 expect it to rise up to 7% of total budget. On the other hand, the support from donor agencies to the agricultural sector was estimated at \$300 million, but the majority of these funds are usually subject to the donor's agenda and policies, and are therefore limited to land reclamation, the provision of production inputs, and farmers' capacity building rather than marketing

https://www.arij.org/files/arijadmin/IDRC/baselineenglish/The_Palestinian_Farmer-English.pdf

Vivien Sansour

"Agro-resistance."



Vivien is a native of Beit Jala, Palestine where she grew up under Israeli military occupation. After immigrating to the United States, she earned both B.A. in Political Science with a minor in Theatre Arts, and an M.A. in International Studies with a focus in Anthropology from East Carolina University.

Vivien is an activist and organizer. ***She has been involved in social justice issues and organizing communities in Honduras, India, Uruguay, Palestine, Colombia, and the United States.*** She is frequently invited to participate in panels, shows, conferences, and civic events to speak about the Palestinian experience. Vivien has also served as the Peace and Justice Director at All Saints Episcopal Church in Pasadena, California.

Vivien was co-founder and producer/writer for the Los Angeles based non-profit Imagine Action where she organized and led the wildly successful Olive Tree Circus to tour Palestine in 2008. The Olive Tree Circus used humor, play, music and art to help Palestinian farmers access their olive fields during the olive harvest.

Vivien Sansour is a life style writer, producer, and photographer. She has been capturing the stories of Palestinian farmers for the wider world. During a three years she lived with "Producer" communities in the Northern West Bank villages and created a series of producer and village profiles published in her book, ***"Insisting on Life: A Community at Work"*** which was developed for Canaan Fair Trade.

In these 36 profiles of people and communities, she wrote about agricultural practices, and how they relate to cultural traditions, providing an ethnographic overview of rural life in Palestine. She has produced several short films and one feature film, ***"The People and the Olive"*** which received high acclaim from critics including the Boston Globe's Loren King who called the film, "An inspirational thriller." "The People and The Olive" was the official selection for several film festivals including, Chicago International Social Change film festival and the "Unspoken Human Rights" film festival.

Sansour's work centers on the farmers themselves, giving each a face and a voice, telling the stories of their lives and work through her sensitive images. More than a romantic idea, Palestinians' cultivation of their land contains the seeds of resistance. Her large-scale photos enable the viewer to walk the fields, experiencing the relationship of farmer to land, seeing how the traditional ways of planting and harvesting, of cooking the old recipes, form an historical continuum, the fruits of their labors feeding the body and the soul of Palestine today.

Food is an important element of Sansour's work, with films of cooking methods and recipe cards for the viewers to take with them.

A farmer herself (she grows almond trees) as well as an independent photographer. While she lives between Los Angeles and Jenin, Vivien dreams of having her own sustainable farm one day in her hometown of Beit Jala, Palestine.

Vivien has been a contributing writer and photographer for several publications and magazines including Organic Processing Magazine, Specialty Food, Huffington Post, BBC World Service, Fair World Project, "This Week in Palestine," and "Danish Fair Trade Magazine" among others. In 2011, she won the Fair Trade photo contest for the Fair Trade Resource Network in the United States for her photo Aida. Vivien was Life and Culture Specialist at The Institute for Middle East Understanding (IMEU) prior to joining Canaan Fair Trade as the Promotions and Media Manager. Currently, she is Communications Specialist at the Institute for Middle East Understanding. Her most recent work, ***"Terrain: Palestinian Agri-Resistance"***, a collection of landscape and portrait images, was exhibited in Washington D.C. She has been honored by several organizations for her community contributions including her recent role in helping the farmers of the village of Nus Ijbail renovate and create a producers cooperative center. Most recently, Vivien designed and taught her own class, Agri-Cultural Palestine at Bard College- Al-Quds program Campus in Camps.

Sansour has worked to promote Palestinian agriculture and food products. She most recently helped Canaan Fair Trade, which empowers marginalized Palestinian rural communities caught in conflict so they can sustain their livelihoods and culture by promoting sustainable farming practices. Canaan Fair Trade has empowered 1700 farmers and their families in its short history

* <https://viviensansour.wordpress.com/>

* Music and Arts, Photographer/Farmer Vivien Sansour's Agro-Resistance

Dagmar Painter 2012 AUGUST

<https://www.wrmea.org/012-august/music-arts-photographer/farmer-vivien-sansour-s-agro-resistance.html>

* <https://www.landofcanaanfoundation.org/l/update-on-micro-grants-2018>

* <https://www.weareneo.com>

Early marriage

The highest percentage of female early marriage in the West Bank was in Al-Khalil governorate at 38%, and the lowest was in Jericho and Al Aghwar at 1% of the total number of married women in the West Bank. However, the findings of the Palestinian Central Bureau of Statistics apply only to Palestinian women in the West Bank and Gaza.

In Gaza Strip, the highest percentage of early marriage for females was 42% in Gaza governorate, while the lowest percentage was in Dier Al Balah governorate at 8% of the total number of married women in Gaza Strip in 2017.

About two third of women (18 years and above) are married According to the Labor Force Survey 2018, the percentage of married women of total number of women aged 18 years and above was 64%, 28% never married, 6% widows and 2% divorced.

Women with disabilities:

Disability percentages in Gaza Strip were higher than the West Bank. The number of Persons with Disability was 27 thousand with (2.9%) of total for males and 21 thousand with (2.3%) of total for females in Gaza Strip, compared to 24 thousand with (1.9%) of total for males and 20 thousand with (1.6%) of total females in the West Bank.

Number of persons with disability by region and sex, 2017

Region	Males	Females	Both Sexes
Palestine*	51,693	41,017	92,710
West Bank*	24,440	20,130	44,570
Gaza Strip	27,253	20,887	48,140

The gap in labor force participation between women and men with disabilities is deepening.

According to the Labor Force Survey 2018 data, women with disabilities participation rate in labor force in Palestine was only 4% of the total women with disabilities compared to 21% of the total number of men with disabilities.

High unemployment rates among women and more than half of women with 13 schooling years and above are unemployed.

The unemployment rate among women in the labor force was 51% compared to 25% for men. Unemployment rate among women with 13 schooling years and above reached 54% of women in this group.

Palestinian women in public life

Women's participation in public life remained limited compared with men:

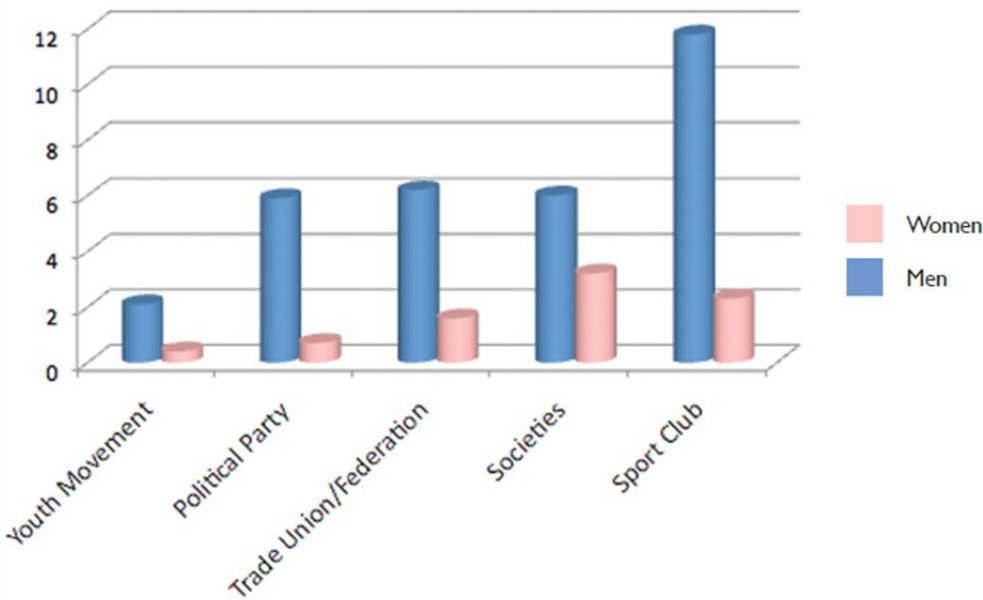
- * 82% of judges were men, compared to 18% for women
- * 73% of registered lawyers were men, compared to 27% for women and 80% of prosecutors were men, compared to 20% for women.
- * Women represented 25% of registered engineers with the Union of Engineers while men represented 75%. On the other hand,
- * In 2017, 31% of members of students councils in the West Bank universities were females, compared to 69% for males.
- * In the public sector, women represented 43% of the employees in civil public sector, compared to 57% for men.
- * In the civil public sector, women represented 12% of the general directors and higher, compared to 88% for men in the same category.
- * The vast majority of the female labor force are wage employees (in mid-2014: 59.8%), followed by unpaid family members (20.4%), those self-employed (18.2%) and employers (1.6%).
- * Employment of women is concentrated in services (57%, mostly in public administration, but also education and health sectors) and in agriculture (20.9% often as unpaid family helpers).
- * Low female participation in the labor market is common in the MENA (Middle East/North Africa) region compared to other parts of the world - resulting in a great loss of economic potential. **The rate of Palestinian women is among the lowest in the region, despite being the most educated.** In 2014, their labor force participation rate was 19.4% (compared to 71.5% of the male participation rate). The largest share – 47.6% - was among those with 13 years and more of schooling. While the female rate has significantly increased over the last 15 years, it is still low by regional comparison.

Percentage of Women Represented in Various Sectors

	Total		
Registered physicians	14.3%	Diplomatic staff (PLO Ambassador)	5.1%
Registered dentists	27.2%	Public Sector/civil servants	41.2%
Registered nurses	52.0%	Legal judges	15.5%
Registered pharmacists	53.0%	Shari'a court judges	7.2%
Medical Association member	13.6%	Public prosecutors	15.6%
Dental Association member	27.3%	Civil Police personnel	3.3%
Student council members	26.8%	Military justice system personnel	2%
Engineers	17.9	PLC members	12.9%
Journalists	20%	Local Council members	21%

Sources: PCBS, *Women and Men in Palestine: Issues and Statistics*, 2012; PCBS, *Press Release on International Women's Day*, 2015; PCBS, *A Review of Palestinian Justice and Security Sector Data*, Aug. 2013.

Memberships in Institutions



Source: PCBS, *Press Release on Palestinian Culture Day 2015*, 12 March 2015.

In the OPT and neighboring Arab states, Palestinian women have a long history of involvement in women's and resistance movements: they not only established numerous feminist-nationalist and charitable organizations, but also fought side by side with men against the occupation. Especially the first Intifada (1987-1991) changed the role and perception of many women (and some men), who increasingly began to question the restrictive norms of their own society. However, despite this growing consciousness of their rights as women traditional norms and values are still prevailing.

This can be blamed to a certain extent on the geographic fragmentation and political divide in Palestine, as well as the PA's limited jurisdiction and a legislation that is based on various, partially conflicting legal frameworks. A large portion of women's low participation

in public life can be attributed to social, economic, and cultural restraints inherent in traditional Palestinian society and its rather conservative view on women's political and civic engagement and rights, which is often labeled as "un-Islamic and unbefitting of the Muslim woman."

As a result, women remain underrepresented in decision-making bodies as well as with regard to public roles or senior administrative and political posts. This is evident in their limited formal government participation:

- * Only one of 18 PLO Executive Committee members, 5 of 22 ministers and only one of 16 governors (Ramallah/Al-Bireh) are female.

- * In 2013, females represented 40.6% of total employees in the public sector, but only about 4% occupy assistant undersecretary positions in PA ministries.

- * Israel's policies have always been destructive when it comes to Palestinian development, economy and livelihoods, but with the construction of the separation barrier, the situation has deteriorated with severe impacts on the health and living conditions of Palestinians throughout the Palestinian territories, affecting women in particular.

Female education

The roots of many current educational dilemmas/issues can be traced through successive layers or strata of colonial experiences going back to the Ottoman period in the 19th century and have existed since then on different levels of magnitude and significance.

Formal public education in Palestine, from its very beginnings, was never under the control of the Palestinian people; beginning with the Ottoman (Turkish) Empire, then the British Mandate, and then the state of Israel, the Palestinian education system has been under the control of successive colonial/external administrations.

Under the Turkish Ottoman Empire, which ruled Palestine from 1516 to 1917, public education was introduced only during the latter part of the 19th century and in most cases, was limited to the elementary level (Al-Haj, 1995; Bowman, 1942; Mar'i, 1978). Although the Ottoman Empire formally assumed responsibility for providing educational services in the region in 1846.

Because Turkish was the language of instruction, the schools were not very successful in attracting the Palestinian Arab population.

By the end of the Ottoman Empire period, only 22.2% of the Muslim population in Palestine attended schools, of whom 50% studied in private schools. The main advantage of

these schools was the use of Arabic as the language of instruction, which also meant that they received no state assistance and that they did not fall under state supervision.

Abcarius (1946) reported that although in 1911 there was a school-age population of 38,053 boys and 35,584 girls, only 6,104 boys and 1,504 girls attended government schools, and another 6,974 boys and 2,673 girls attended private or foreign schools. Taking government and private school attendance together, only 34% of the school- age boys and 12% of the school-age girls were actually attending schools

Under Ottoman rule, there were no high schools located in Palestine.there were no universities except for those in the capital of the Ottoman Empire, Istanbul, and the fields of study were all military oriented.*

*** (Education and Employment Opportunities,**

A Historical Context of Palestinian Arab Education

Ismael Abu-Saad

Duane Champagne

University of California–Los Angeles

<https://www.researchgate.net/publication/263086093>

A Historical Context of Palestinian Arab Education

Article · January 2006)

The British Mandate Period

During the British Mandatory administration over Palestine (from 1917 to 1948), the educational system for Palestinian Arabs in Palestine continued to be based both on government-run schools and on private institutions. The British Mandatory government took control of many kuttabs (private Muslim schools) and expanded the Ottoman school system; however, almost all public schools were primary level only.

At the end of the Turkish rule (1918), there were 349 schools (governmental and private). The British mandate authorities closed down 144 government schools (to save spending). Illiteracy soared to a climax of 93% among women (and 85% for the whole population).

During the twenties (of the twentieth century, the Palestinians and the British authorities come to an understanding by which Palestinians have to provide the required infrastructure (including buildings) for the schools while the authorities would pay the salaries for the teachers. (Jalghoum, p 22-24) *

* The Palestinian Feminine Movement in The West Bank (1948-1993), Mofid Taher Jalghoum, Faculty of Graduate studies, at An-najah National University, Nablus, Palestine.

Education for girls, especially in the villages and Bedouin tribes, was less common. By 1948, there were only 10 Arab high schools (two of which were for girls). There were three teacher-training seminaries, but not a single Palestinian Arab institution of higher education (Al-Haj, 1995; Mar'i, 1978; Tibawi, 1956)

As late as 1946, only 22% of the school-age population was enrolled in public schools, as compared to 12% in 1914 during Ottoman rule.

After 1948, the West Bank was annexed to Jordan and Jordan's Constitution guaranteed equal rights for the Palestinians as Jordanian citizens including the right to "obligatory education" for males and females.

The UNRAW opened schools inside the "recognized" camps in Jordan.

In 1962, 44 of the girls were enrolled in schools free. One community college to qualify female teachers was established and at least one vocational institute. (Jalghoum,, pp. 57-59)

Miftah (2005) reported that from September 28, 2000, to December 5, 2005, 4,169 Palestinians, of whom 891 were children, and 1,113 Israelis, of whom 113 were children, have been killed. As before, Palestinian children have been caught up in the cycle of violence and disproportionately victimized by it.

During the second Intifada, the Israelis have reverted to the policy of targeting Palestinian education as a method of collective punishment. Teachers, schoolchildren, and university students have been subjected to violence, and schools and universities have been attacked. According to LAW, the Palestinian Society for the Protection of Human Rights & the Environment, Israeli checkpoints "have been placed to impede travel on roads leading to schools, and Palestinian pupils and teachers have been shot at, killed, wounded or arrested on their way to school" (as quoted in Holt, 2001, p. 10). In addition, since the beginning of the second Intifada, hundreds of schools have been shut down for varying periods because of Israeli siege, thus, preventing thousands of Palestinian students from attending school. From the beginning of the second Intifada up until December 5, 2005, 576 Palestinian students (K-12) and 32 teachers have been killed by Israeli security forces, 3,471 students and 54 teachers have been injured, and 669 students and 176 teachers have been detained. In addition, 199 university students have been killed, 1,245 have been injured, and 720 have been detained (Miftah, 2005).

Since the 1970s, there was a gradual change in the attitudes regarding female education mainly due to increased demand for women on the labor market and the notion that an

unmarried daughter, if educated, can financially support herself and her parents. As a result, literacy rates among females have risen constantly and considerably, especially over the last decade, and reached 94.4% in 2014 - one of the highest rates in the Middle East. While it is still 4.0% lower than the men's rate (98.4%).

The highest percentage of illiterate women are those above 60 years of age.

PCBS, *Press Release on International Women's Day 2015*, 5 March 2015.

In 2012/13, females constituted:

- **50.2%** of all school students
- **59.1%** of all students at higher education institutes
- **59.3%** of all graduates

Education is an area regarding which young Palestinians tend to express dissatisfaction. The aforementioned UNESCO's "Skills Forecasting Model in Palestine" has also identified a mismatch between the skills demanded by the Palestinian labor market and those supplied by graduates (UNESCO, 2017). Another contributing factor is the inability of university students to choose their university or area of specialization. Around 12% of them reported that they did not choose their university/college themselves (PCBS, 2016); and in terms of choice of specialization, 26% of males and 24% of females reported not having studied their preferred specialization (Hammami, 2014).

In: (Survey on Youth and Media in Palestine Discussion Paper Conducted by Arab World for Research and Development (AWRAD), October 2017).

Significant decrease in the rates of illiteracy among women
Despite the decline in illiteracy rate of women over the past decade, there is still a gap, where the illiteracy rate among women was 4% compared to 1% for men according to the Labor Force Survey 2018.

Rise in enrollment rates of females in secondary stage and higher education
Data of Ministry of Education and Higher Education, for the scholastic year 2017/2018 showed that male enrollment in secondary stage was 71%, compared to female enrollment, which was 91%. As for the percentage of female students enrolled in the Palestinian higher educational institutions reached 60% of the total number of students enrolled in institutions of higher education.

Access to education is difficult for children who live in refugee camps and villages that do not have a school.

According to a 2013 UNICEF study, more than 2,500 children within educated communities travel through at least one checkpoint per day to go to school – a situation that contributes to school dropouts and child labor.

In Gaza, following Operation Cast Lead in 2012, many schools were damaged or destroyed. In 2013, more than 123,000 children had to discontinue their schooling according to UNICEF.

“Report of Humanium” is an international child sponsorship NGO dedicated to stopping violations of children’s rights throughout the world.

Humanium was founded in Geneva in 2008 with a single purpose: the well-being of children worldwide. The association strives for a concrete improvement in their living conditions and their basic rights. (<https://www.humanium.org/en/palestine/>)

In the State of Palestine, very few children of primary school age are excluded from education, but by age 15, nearly 25 per cent of boys and 7 per cent of girls have dropped out, and nearly five per cent of 10-15 year-old children and one out of three 6-9 year-olds with disabilities are out of school. Children from vulnerable households, children with disabilities, and 14-15-year-old boys are all affected by this system-wide barrier related to the inclusiveness, quality and equity of education services in Palestine.

While the Ministry of Education and Higher Education has made great strides in improving the quality of education with the promotion of child-centered teaching and learning, there is still a need to fully incorporate life skills and citizenship education.

Multiple barriers due to movement restrictions result in a lack of safe access to school and in insufficient infrastructure. For example, in Area C – of the 60 per cent of the West Bank which is under Israeli security and administrative control – 36 per cent of residential areas lack a primary school due to restrictions on the construction of new, adequate schools and classrooms, and limited investments in these communities. In the Gaza Strip, the lack of sufficient classrooms forces two-thirds of schools to operate on double or triple shifts, with learning hours reduced to 4.5 hours a day. In East Jerusalem, there is a need for more than 2,000 additional classrooms in municipal schools.

Many Palestinian children face daily obstacles in accessing education. According to estimates of the Palestinian Ministry of Education and Higher Education, there are currently over 8,000 children and 400 teachers in need of protective presence to safely access school in the West Bank. In Hebron, Palestinian children living and/or studying in schools in the Old City must walk through up to four Israeli military checkpoints just to reach school.

*(UNICEF Strategic Plan GOAL 2: Every child learns

<https://www.unicef.org/sop/media/341/file/Children%20in%20the%20State%20of%20Palestine.pdf>)

Right to Health Care

In Palestine, the infant mortality rate is seven times higher than that of Israel. Indeed, 30% of Palestinian children die before the age of five. The causes of this high infant mortality rate are varied: anemia, nutritional deficiencies or even severe malnutrition.

Access to health care services can prove extremely problematic in Palestine due to the presence of the wall and checkpoints. Testimonies have been recorded of cases where families found themselves blocked by the Israeli army when they wanted to go to a hospital for treatment of their sick children. Sometimes, if medical treatment is delayed, the outcome can be fatal. During the conflict, many hospitals or clinics were also destroyed, depriving children of their right to health.

“Report of Humanium”. <https://www.humanium.org/en/palestine/>

The WHO report on” Emergency Trauma Response to the Gaza Mass Demonstrations 2018-2019, World Health Organization” is the latest, but not the last cry to give the Palestinian people their right to basic health care and services:

“From 30 March 2018 onwards, the Gaza mass demonstrations took place across the perimeter fence with Israel to demand an end to the 12-year blockade and the right to return for Palestinians – they continued to take place in 2019. During the same period, there were a series of outbreak of hostilities between Israel and Gaza.

From 30 March 2018 to 30 March 2019, 28 014 Palestinians were injured because of clashes with Israeli security forces and 277 were killed, including 52 children. The World Health Organization’s analysis of the trauma caseload reveals that of the total 28 014 casualties, 92% were male (25 720), 8% were female (2294) and 22% were children under the age of 18 (6151). The majority of the injured were between 18 and 39 years old 19682 (70%). Although any health system in the world would be overwhelmed if it had to manage a high influx of trauma casualties every week, the most pressing concern was the staggering number of gunshot wounds.

From the total of 28 014 injured, there were a total of 6872 gunshot wounds, accounting for 25% of the total casualty caseload and over 40% of the caseload managed by hospitals.

210 people died because of gunshot wounds, making it the highest cause of death amongst the casualties; the anatomical distribution of gunshot wounds reveals that the majority of fatalities were caused by gunshots to the chest (38.6%) and head and neck

(37.1%). The remaining 50 recorded deaths were caused by explosion injuries (18.8%) and 6 were caused by gas canister projectiles (2.3%).

A breakdown of the 6872 gunshot wounds reveals that 78.9% were to the lower limbs (5420), 8% to the upper limbs (549) and 4.2% to the abdomen and pelvis (286). The number and proportion of GSWs to the limbs in this cohort (86.9%) is extremely high.

From those who survived these high-energy gunshots, many still face excessive damage to the bone, irreversible damage to neurovascular structures and extensive soft tissue damage. Managing these injuries requires high resources from the health system. WHO calculates that the damage caused by high-energy gunshot wounds has resulted in some 1209 to 1746 patients who will need some form of specialized tertiary treatment with a wide range of multidisciplinary services; this cohort accounts for up to 30% of the total gunshot wounds to the limbs. Without this treatment being made available in Gaza, the number of amputations may drastically increase in 2019. Such a response requires active engagement and resources from the humanitarian and development global community.

The urgency to invest in services that can prevent amputations and restore lives must not be underestimated.

From 30 March 2018 to 30 March 2019, 172 people became permanently disabled because of their injuries, of which over 20% are children. The biggest cause of permanent disability is amputation, with 121 amputations.

Amputation is not only emotionally devastating for the victims but also for the family and caregivers. It affects every element of life, including home and work. Finally, coming to terms with the psychological impact of an amputation is as important as coping with the physical changes.

Meanwhile, the continuous load of trauma casualties requires an ongoing response led by the Palestinian Ministry of Health (MOH), supported by the Health Cluster. Localized and innovative solutions, such as the

Trauma Stabilization Points led by the Ministry of Health and Palestinian Red Crescent Society have proven to save lives and also removed a burden of 41% of the trauma caseload from the already overwhelmed hospitals.

Over 75 international emergency medical teams from various partners were deployed, contributing to the emergency response working side-by-side with local health professional. Overall, it is estimated that between 435 and 1227 lives were saved by the established trauma referral pathway; and the number is growing as the demonstrations continue”.

Systematic obstruction of medical services

Palestinian women have suffered health problems because of the occupation's policies; because of the lack of access to medical facilities and health care, and; because of the fall of some Palestinian areas behind the separation wall.

The policies of the occupation and the inhuman practices of its soldiers at the checkpoints and gates of the separation wall and its frequent closures have prevented the timely arrival of medical services, which affected the mental and reproductive health of women and the safety of the baby.

The 2006 report of the UN Secretary-General on assistance to the Palestinian people stated that the continued closure of land in the Gaza Strip and the West Bank and the prevention of movement between them had paralyzed the ability of the Palestinian health system to function properly.

The World Health Organization (WHO) also noted that the financial crisis, which has led to endanger health, services and almost deprived the majority of the Palestinian people their rights to get proper health services, especially women. Palestinians, especially women suffering from chronic diseases, including cancer disease, have trouble to Egyptian or Israeli hospitals or other countries as the borders of Gaza are closed most days of the year.

According to the Palestinian Central Bureau of Statistics (PCBS) and the International Labor Organization (ILO), the restriction of freedom of movement through closure measures is a major obstacle that deprive families of the West Bank access to healthcare centers. Rural areas, especially villages isolated by checkpoints are denied due access of emergency centers while medical staff and crews can't arrive on time to transport urgent cases of birth. Ambulances have to take long detours. Besides, patients are transferred from one ambulance to another depending on the Israeli officers' estimation. A captain is authorized to determine when to allow an ambulance to pass.

Pregnant Palestinian women, especially at the time of childbirth, are affected by this policy, as many pregnant women have been forced to put their babies at checkpoints, in an environment that lacks the minimum hygiene, health and medical care required for the mother and the newborn.

The report, **"The Question of Pregnant Palestinian Women Delivering at Israeli Checkpoints"**, submitted by the United Nations High Commissioner for Human Rights on 23 February 2007, indicated that the period 2000-2006 witnessed 69 cases of pregnant Palestinian women born at checkpoints. According to data from the Health Information Center of the Palestinian Ministry of Health. Of these, 35 newborns died at checkpoints;

mothers lacked urgent care, five women died at birth, and six pregnant women were injured at checkpoints because of being beaten, shot and poisoned by Israeli soldiers' gas bombs.

According to the same report, because of the checkpoints, about 10% of pregnant women who were about to give birth were forced to wait between two and four hours before reaching health facilities; about 6% of pregnant women need is no more than four hours. The required time in fact ranged from 15 to 30 minutes. Fear of such problems has led a large number of pregnant Palestinian women to give birth at home.

Women living in villages, rural areas and West Bank villages besieged by the apartheid wall are particularly hard-hit. The journey takes many hours, and it becomes impossible during night hours.

In its 2006 Humanitarian Action Report, UNICEF noted that the blockade of the Gaza Strip has led to a shortage of essential equipment for maternal and infant health services accounted for 46% of infant mortality in the Gaza Strip, which suffers from blockade and food shortages.

The Israeli occupation in its exploiting of water resources, and the dumping of settlement waste in the Palestinian territories, have played a major role in aggravating the quantity and quality of health problems and malnutrition among Palestinian women in general, and in pregnant and lactating women and children in particular.

It should also be noted that the increasing violence, isolation, movement restrictions imposed by the occupation on the Palestinian territories and the serious economic deterioration have led to difficult psychological pressures and suffering among Palestinian women, and have generated a sense of insecurity and insecurity. ***Numerous reports indicate that in such difficult situations, especially increasing poverty: many Palestinian women are increasingly neglecting their health requirements.***

Food insecurity

It is estimated that over one-third of Palestinian households in the West Bank and Gaza Strip are food insecure. Restrictions on the movement of people and goods, and limited access to essential services have had a significant impact on Palestinian livelihoods. Renewed demonstrations and repeated violent confrontations that threaten to escalate into a full-blown conflict, which could result in large-scale damages to the agriculture sector and worsen the humanitarian situation for the highly vulnerable population. Continued energy shortages since 2017 have had a severe impact on agricultural livelihoods that face increased costs of production in an unpredictable market environment. While emergency fuel supply to operate the Gaza Power Plant has provided some temporary respite, no long-term solution has been reached to ensure stable electricity supply.

FAO and its partners are committed to improving food security and supporting agriculture-based livelihoods of vulnerable Palestinian families. There is an opportunity to shift the response from immediate to more sustainable access to food, focusing on livelihood resilience and agriculture. This approach would require more predictable funding and commitment from resource partners. As humanitarian needs continue to increase, funding for Palestine has dropped to an all-time low with only 44.4 percent of the 2018 Humanitarian Response Plan (HRP) funded by November 2018. As a result, the 2019 HRP focuses exclusively on the most critical and urgent needs. If the required assistance is not ensured for vulnerable households, food insecurity could increase, livelihoods could be irreversibly lost, and families would continue to adopt negative coping mechanisms (such as reducing their food intake, selling assets or cutting spending on basic needs like education and health) to try to keep their heads above water.

Daily life in the West Bank and Gaza Strip continues to be characterized by access restrictions to natural resources, movement of goods and people and limited productive capacities. Moreover, in the Gaza Strip, recurrent conflict and free fall of the economy and services has eroded the resilience of vulnerable families and their capacity to cope.

<https://reliefweb.int/report/occupied-palestinian-territory/fao-2019-humanitarian-appeal-palestine-humanitarian-response>

FAO in the 2019 humanitarian appeal: Palestine - Humanitarian Response Plan 2019

A storm at home

The unbroken heart of Palestine

Since 1967 when the Occupation began in East Jerusalem, the West Bank and Gaza, nearly 50,000 Palestinian homes and structures have been demolished – displacing hundreds of thousands of Palestinians and affecting the livelihoods of thousands of others. Combine this with the 600 Palestinian villages that were demolished when the state of Israel was established (www.zochrot.org) creating 750,000 Palestinian refugees (3/4 of the population), and its ongoing demolition policy within "Israel" itself, the figure exceeds more than 100,000 Palestinian homes demolished since 1948. This is a conservative figure because multiple homes and apartment blocks are counted as one unit and it does not include the number of self-demolitions which is a growing phenomenon done because Israel issues a bill for the demolitions which many Palestinians cannot afford to pay. (icahd.org)

The practice of demolishing Palestinian houses began within two days of the conquest of the area in the Old City of Jerusalem known as the Moroccan Quarter, adjacent to the Western Wall. One of the first measures adopted, without legal authorization, on the conquest of Jerusalem in 1967 was to evict 650 Palestinians from their homes in the heart of Jerusalem, and reduce their homes and shrines to rubble in order to make way for the construction of the plaza.

Demolitions alter, even destroy, a woman's entire persona and role in the family. Palestinian women generally do not have careers outside the home. Their identity as an individual and status as wives and mothers is wrapped up in their domestic life. When their homes are demolished, women often become disoriented, unable to function without that organizing domestic sphere. They have to assume more roles in their families. Demolition represents a double tragedy for women. Not only do they lose their own domestic space, but also they are forced to move into the homes of other women, their mothers- or sisters-in-law. The overcrowding and tension is exacerbated by the fact that the "guest" woman has little control over the domestic sphere, over the care of her own husband and children, further diminishing her role and status. In many cases, this results in severe tensions within the families, including domestic violence spawned by the wife's demands (even unspoken) for a home of her own, and the husband's inability to provide it. Eventually families may move into their own rented quarters – another expense – or even rebuild their home, having no choice but to risk another demolition. Whatever the case, for many women a demolished home, like a loved one, can never be replaced, and the wound never heals.

(<https://icahd.org/wp-content/uploads/sites/1/2017/12/Updated-comprehensive-information-on-demolitions-3-Dec-2017.pdf>)

**Demolition of houses and Non-residential structures in East Jerusalem, 2004-2019,
B'Tselem data, updated to 31 Oct. 2019**

Year	Housing units	People left homeless	Minors left homeless	Non-residential units
2004	53	194	110	No data
2005	70	140	78	No data
2006	44	98	18	No data
2007	62	219	149	No data
2008	79	340	188	No data
2009	46	256	145	No data
2010	23	181	91	No data
2011	23	114	56	No data
2012	28	107	52	27
2013	72	301	176	28
2014	52	163	75	54
2015	45	104	65	38
2016	92	322	171	51
2017	61	155	85	49
2018	59	155	63	70
2019	155	269	149	84
Total	964	3,118	1,671	401

* https://www.btselem.org/planning_and_building/east_jerusalem_statistics

Umm Kamel

Israeli police have evicted a disabled Palestinian man and his wife from the home where they had lived for 52 years, in a Palestinian district of east Jerusalem that is now surrounded by hardline Jewish settlers. The eviction came after years of litigation, which culminated in an Israeli Supreme Court ruling in July ordering them out of the house.

Several foreign governments, including the US and Britain, had tried to intervene on behalf of Muhammad and Fawzieh al-Kurd, but without success.

Most of the international community has not recognized Israeli sovereignty over east Jerusalem, which was captured in the 1967 war and annexed soon afterwards.

Israel does not tolerate any sign of protest against its violations to the rights of the Palestinians.

Ahlam was a guest of the al-Kurd family when on the morning of 3 November 2009 Israeli settlers burst in and seized part of the building. Contrary to eyewitness accounts, the police claim the 21-year-old attacked them.” From the Givon prison in Ramle where Ms. Mohsen is currently awaiting deportation, she reported, “The Israeli police were violently pushing an elderly Palestinian woman. Therefore, I stepped in front of them. They told me to move and when I refused, they started forcefully pushing me. Then they grabbed me and carried me into a police van. While I was waiting at the Israeli Ministry of Interior, the police officers kept telling each other that I was a ‘dirty Arab’ and introducing me as ‘Osama Bin Laden’s sister’. One of them, threatened to ‘break my head’. None of the other non-violent demonstrators were targeted; the way they treated me, it’s obvious that I was arrested because I’m of Arab descent.”

Israeli authorities continue to detain Ryan Olander, US citizen and solidarity activist, who was illegally arrested on 18 December 2009 for his support of Palestinian families evicted from their homes in Sheikh Jarrah.

Minnesota resident Ryan Olander was held in Israeli prisons for over two weeks. He spent his Christmas and New Year at a deportation facility in Ramle, where his request for release has been rejected by the prison judge.

Ryan Olander was arrested from a tent the Palestinian al-Kurd family built in their own backyard following a recent settler take-over of a section of their house. He was drinking tea and talking to the family members when six Israeli police walked into the tent and took him for questioning at the Russian Compound police station in west Jerusalem. Despite being released without charges the following day, Ryan was illegally re-arrested by immigration police only a few moments later, right outside of the same police station that told him he was free to go.

Following his arrest, Mr. Olander made the following statement:

“I have become a target of the police for standing in solidarity with the Palestinians of Sheikh Jarrah who struggle against the unjust and illegal evictions from the places they have called their homes for nearly 60 years. Now I face deportation from Israel.”

During the time Ryan Olander spent in Israeli prisons, the residents of Sheikh Jarrah in Occupied East Jerusalem have been subjected to further harassment and violence from the Israeli settlers and their supporters who recently took over the houses of several Palestinian families:

As soon as police evicted the couple at 4am, a group of Jewish settlers moved in. "Because we are Palestinians they have to humiliate us like this?" said Fawzieh al-Kurd, 57. "Don't we deserve to live in peace on our land?"

During that time, many dignitaries like Kyler Kornweiller, the political attache to the American consulate, made solidarity visits. In the evenings, the Sheikh Jarrah Defense Committee organized cultural events on the al-Kurd patio. Sometimes as many as 50 persons would be seated on the patio drinking sweet tea and bitter coffee, listening to presentations by local politicians or viewing performances of traditional Palestinian dance staged by neighborhood youth. On every occasion, Muhammad al-Kurd led the evening prayers followed by Umm Kamel, who spoke eloquently of her family's long struggle. In this atmosphere thick with festivity and apprehension, the settlers occupying the extension to the al-Kurd's house rarely appeared, preferring to shutter themselves behind closed blinds.

The future for Umm Kamel is as unknown as it would appear that the Israeli authorities are not sure how to handle the situation. They realized during the last three weeks that this case is becoming a symbol of the situation for Palestinians in the occupied East Jerusalem and that it will not vanish away. Yet Israel has not backed down and returned the family home. One thing is sure, the protest is strong and will not end no matter how many times the Israelis demolish the protest tent.

UNRWA said the eviction was "shameful" and said it would continue to assist the family.

Umm Kamel became a worrying concern for Israel after she set up a sit-in tent on a piece of land overlooking her home in the neighborhood, and called it "Al Sumoud Tent".

Although Israel's absentee property laws were applied against the Kurd family, they are rarely, if ever, applied on properties in Israel that were owned by Palestinians before the 1948 war.

The al-Kurds have become the fourth Sheikh Jarrah family whose house has been occupied by settlers during one year. So far, 60 people have been left homeless. In total, 28 families living in the Karm Al-Ja'ouni neighbourhood of Sheikh Jarrah, located directly north of the Old City, face imminent eviction from their homes

* On 28 August 2008, Nahalat Shimon International filed a plan to build a series of five and six-story apartment blocks – Town Plan Scheme (TPS) 12705 – in the Jerusalem Local Planning Commission. The existing Palestinian houses in this key area would be demolished, about 500 Palestinians would be evicted, and 200 new settler units would be built for a new settlement: Shimon HaTzadik.

* Umm Kamel was evicted from her home in Sheikh Jarrah (Jerusalem) on 9 November.

* Umm Kamel has been living in a tent near her old home in Sheikh Jarrah since 14 November (2008), though the tent has been demolished by the Israeli authorities three times

* Abu Kamel, died on 23 November

* On Thursday, 4 December (2008), Palestinians, Israelis and internationals gathered to march to Talbyieh to demand the return of Umm Kamel and her family to their home.

A female Israeli doing civil service with Rabbis for Human Rights (www.rhr.israel.net) described to the Alternative Information Center how important she saw it that Israelis show their support in the fight for equal rights. "It makes all the difference to show up, even if it is just a few people."

The demonstration stopped at a roundabout near the beginning of the German Colony neighborhood, one of the closest spots to the house where Umm Kamel lived with her family before the establishment of the state of Israel. At the roundabout, a tent was put up, a symbol of the situation for Umm Kamel and the struggle of the Palestinian people.

"I am really a daughter of the Palestinian people, whose history is to go from one place to place to another," Umm Kamel said. "I would like to know, why they took me out of my home. I cannot forget what the state of Israel has done to me. I demand the right to return and it is not only my right—it is the right of all Palestinians"

"Is it my fault that I'm a Palestinian?" Umm Kamel continues, "this is the Israeli democracy and humanity—it is their [the state of Israel's] policy toward the people of East Jerusalem."

- **21 December 2009:** An attack of about 40 settlers throwing stones at the Ftyaney family house left the Palestinians with two broken windows and fear of future attacks.

- **23 December 2009:** Several hours of settler harassment following a Christmas celebration in Sheikh Jarrah included spray-painting 'Death to Arabs' in Hebrew, throwing fruit at Palestinians sitting in front of occupied al-Kurd house, violently pushing Palestinian residents and international activists, spray-painting one in her face.

- **25 December 2009:** Around 30 settlers attacked the Palestinian Sabbagh family, breaking into their house and injuring seven family members. Two of the injured were cut with a knife and a pregnant woman, who was kicked in her stomach, had to be taken to hospital. Another family member was hit in the face and had a gun pointed at her.

- **26 December 2009:** A group of settlers attacked Palestinians from the neighbourhood with stones. Three children and one adult were injured as result, and a French man who took pictures of the episode was violently attacked by a settler.

- **2 January 2010:** A Palestinian woman, Nadia al-Kurd (65), had to be hospitalised with respiratory problems after being attacked by a settler in her own garden.

*The story of Umm Kamel does not end here. Israeli border police attempted to destroy her protest tent on six occasions and fined her each time. Once they even came with bulldozers and pockmarked the field with huge craters to prevent a tent from being positioned there. However, neighborhood youths began filling in the holes with shovels and within two weeks, another tent was erected in time for the Eid al-Adha holiday. The entire neighborhood jubilantly participated in the celebration, providing generator-powered heaters to warm the tent on that cold December evening.

The law of power against the power of law

The eviction orders, issued by Israeli courts, are a result of claims made in 1967 by the Sephardic Community Committee and the Knesseth Yisrael Association (who since sold their claim to the area to Nahalat Shimon) – settler organizations whose aim is to take over the whole area using falsified deeds for the land dating back to 1875. In 1972, these two settler organizations applied to have the land registered in their names with the Israel Lands Administration (ILA). Their claim to ownership was noted in the Land Registry; however, it was never made into an official registry of title. The first Palestinian property in the area was taken over at this time.

The case continued in the courts for another 37 years. Amongst other developments, the first lawyer of the Palestinian residents reached an agreement with the settler organizations in 1982 (without the knowledge or consent of the Palestinian families) in which he recognized the settlers’ ownership in return for granting the families the legal status of protected tenants. This affected 23 families and served as a basis for future court and eviction orders (including the al-Kurd family house take-over in December 2009), despite the immediate appeal filed by the families’ new lawyer. Furthermore, a Palestinian landowner, Suleiman Darwish Hijazi, has legally challenged the settlers’ claims. In 1994, he presented documents certifying his ownership of the land to the courts, including tax receipts from 1927. In addition, the new lawyer of the Palestinian residents located a document, proving the land in Sheikh Jarrah had never been under Jewish ownership. The Israeli courts rejected these documents. (After 1967, when Israel captured east Jerusalem, the land was given to two rabbis who appeared to be heirs to the 19th century owners. The Kurd family say their then Israeli lawyer made the agreement without their knowledge. The couple became "protected tenants"; liable to pay rent to their new Israeli property owners. However, they refused on principle).

The first eviction orders were issued in 1999 based on the (still disputed) agreement from 1982... After the 2006 Israeli Supreme Court finding that the settler committees’ ownership of the lands was uncertain, and the Lands Settlement officer of the court requesting that the ILA remove their names from the Lands Registrar, the Palestinian families returned to their

homes. The courts, however, failed to recognize new evidence presented to them and continued to issue eviction orders based on decisions from 1982 and 1999 respectively. Further evictions followed in November 2008 (Kamel al-Kurd family) and August 2009 (Hannoun and Gawi families for the second time). An uninhabited section of a house belonging to the al-Kurd family was taken over by settlers on 1 December 2009.

Fawzieh al-Kurd, 57, clad in black, spends her days enduring the cold of winter and the summer blazing sun, she relates her family's tragic story to visitors from around the world with dignity and resolve.

For 38 years, al-Kurd, known to all as Umm Kamel, lived in a home with a tiled patio and garden. The neighborhood was constructed jointly by the Jordanian government and the United Nations in 1956 to provide temporary housing for 28 Palestinian refugee families who were forced to evacuate their homes during the 1948 war. In return for these homes, the families agreed not to claim further food benefits from the UN agency for Palestine refugees, UNRWA. After paying a symbolic rent of five piasters to the Jordanian government for three years, the houses were supposed to pass into the families' ownership. The residents have all the documents from that time.

. Then the Council of Sephardic Jewry, using an Ottoman document from 1887, made claim to the area and pressured the residents to leave. The document is irrelevant since it only states that the Sephardic community had temporary use of the property, not ownership. Moreover, the residents' current lawyer claims that no comparable document was found in the Turkish archives in Ankara when he went there expressly to check on the document's authenticity, fortifying the assertion that the document itself is fraudulent.

The Israeli Land Registry nevertheless certified the document as valid in 1972. This decision was taken within the framework of the 1950 Law of Absentee Property, which revokes all claims of pre-1948 "absentee Arab property owners" (i.e., Palestinian refugees), while reestablishing title to property owned by Jews prior to 1948. After 10 years of acrimonious negotiation, the court recognized the land claim of the Council of Sephardic Jewry, with the residents of Sheikh Jarrah becoming its "protected tenants." The Sheikh Jarrah residents repudiated this revocation of their rights of ownership granted by the Jordanian government that was signed by their former Jewish lawyer supposedly without their prior consent. The family consequently refused to pay the rent demanded by the Council of Sephardic Jewry. Since 1982, this document has become the subject of intense litigation, with the Palestinian side continually bringing up more and more evidence to prove that the basis for accepting the Sephardic Council's claim of ownership is spurious. Saleh Abu Hussein, the residents' current lawyer, has presented the courts with records from the Registry of Property Taxes dating from 1927 indicating that Suleiman Hijazi, a Palestinian,

paid the property taxes on the land and hence is its rightful owner. These documents seem impeccable, yet the court has so far refused to acknowledge them.

In the intervening years, the Council of Sephardic Jewry tried to buy some of the Sheikh Jarrah houses outright, offering the residents astronomical sums for their simple homes. A few families accepted the offers and the neighborhood became sprinkled with nationalist religious settlers whose political agenda was to drive the remaining residents from their homes. The Jerusalem municipality hired a private security company to guard the Jewish homes and from a small observation post built on the crest of Nashashibi Street, a security guard armed with a submachine gun descends into the warrens and alleys of the neighborhood every half hour to check for signs of disturbance or suspicious objects. For this formerly peaceful Palestinian community, the constant surveillance is yet another intrusion into their private lives.

Meanwhile, the temporary homes built for the refugee community eventually became too small as the families grew, and the families received permits from the Jordanian government to enlarge them (Jordan administered the West Bank, including East Jerusalem, prior to Israel's occupation of the territory in 1967). Upon receiving permission from the Jordanian authorities, the al-Kurd family built a cement block appendage perpendicular to their house. In 1999, wanting to use this portion of the house as the matrimonial quarters of one of their sons, the al-Kurd family approached the Jerusalem municipality with a petition to resurface the extension with stone.

Meanwhile, they were told by an inspector working in the office that no permit was necessary, as the extension's foundation already existed. However, when the improvement was completed, an inspector sent to reassess the value of the home for tax purposes delivered instead a court order requiring the family to appear at a hearing that very day regarding a structure built illegally on Jewish land. When the al-Kurds appeared before court, the judge ordered them to seek an out-of-court settlement with the Sephardic Council. The Council offered the family several million dollars for their home, a price out of proportion to its market value. Conscious of the implications for the Palestinian people in general and the Sheikh Jarrah neighborhood in particular, the al-Kurds refused to sell. The judge then ruled that the family had to seal the extension that they had formerly occupied and to pay fines of 28,000 shekels (the 1999 exchange rate was 4.14 shekels per US dollar) to the municipality and 120,000 shekels to the court, a sum that Umm Kamel is still paying off despite her forced eviction from the premises.

In 2001, Muhammad al-Kurd was receiving treatment in Hadassah Hospital when religious settlers using a falsified warrant broke into the sealed portion of the house and began living there. The family proceeded to sue the settler family and won; but at the time of the trial,

that settler family moved out and a new one moved in, thus invalidating the results of the court procedure though continuing the illegal occupation. In July 2008, the al-Kurds received a letter from the Development Corporation for Rabbi Simon's Patrimony (Nachlat Shimon) stating that they had purchased the deed to the neighborhood from the Council of Sephardic Jewry and demanded that the al-Kurds immediately vacate the house that three generations of the family had lived in for more than 50 years. The Nachlat Shimon Corporation — financed by American millionaire Irving Moskowitz, who has underwritten many controversial Jewish settlements in East Jerusalem — indicated its intention to expand the study and prayer complex located in the catacombs of the original Nachlat Shimon compound. The plan was to bulldoze all the houses existing on the property and build 200 housing units complete with a shopping center for ultra-Orthodox Jewish families who would form the core of worshippers at the Tomb of Simon the Righteous.

At this point, the al-Kurds realized the enormity of the forces arrayed against them. Umm Kamel broadcast a radio appeal "to all the kind-hearted people of the world" for help. Galvanizing Palestinian civil society, many non-governmental organizations responded to her call. One of the most visible organizations was the International Solidarity Movement (ISM), which agreed to post international volunteers who would maintain a constant presence at the al-Kurd premises to help Umm Kamel nonviolently defend her home. If police attempted to evict the family, the activists intended to handcuff themselves to the door with heavy metal chains that they had coiled in huge circles on the patio. In the course of half a year, more than 200 individuals from all over the world camped out on the al-Kurd's patio.

With the arrival of winter, only five ISM activists remained to defend the home. When border guards surrounded the neighborhood one night, no one shouted out to warn them. Quickly overwhelmed by the massive force, the activists did not have the time to shackle themselves to the door of the house as planned. So the elderly al-Kurd couple did not resist.

Umm Kamel says that in this house she and her husband Muhammad raised their five children and saw the birth of their 16 grandchildren. It was her intention to pass the house on to her descendants when she died. However, on 9 November 2008 it was all overturned. Without emotion, Umm Kamel related, "My life was blackened. I lost my home, my husband, my furniture, my future."

All the sudden, she became a refugee for the second time during her life inside her own homeland. A distance of half a meter separate her from her house!

In the stealth of night, a specially trained force of 500 Israeli police and border guards surrounded the neighborhood, blocking off all access and forcing any onlooker back into his home. At 3:30am, they knocked brusquely on Umm Kamel's door as she was changing the urine tube for her diabetic husband. The urine tube went flying as four Israeli policewomen

physically restrained her and forced her into the children’s playground outside the walls of her home. The semi-paralyzed Muhammad was dragged out of the house by two burly police officers and deposited unceremoniously in the entranceway of the home of the nearest neighbors, the al-Sabbagh family, and he had a heart attack on the spot.

The women of the al-Sabbagh family ministered to Muhammad to the best of their abilities, but without medical resources, they could not prevent the deterioration of his condition. They did manage to call an ambulance; however, it was not allowed to cross the police blockade. The men of the al-Sabbagh family then offered to carry the distressed man to the ambulance on their backs, but that request was also denied. Muhammad did not receive any medical attention until 10am when his sons who live in a village north of Jerusalem were permitted to enter the neighborhood and transport him to the hospital in their own car. Meanwhile, nationalist religious Jews from the Simon the Righteous compound arrived in a minivan and quickly began packing up the al-Kurd household, loading its contents into a waiting truck. With fervent singing and dancing, they rededicated the home as a Jewish household. An Israeli flag now flies from its roof.

The incident is part of Umm Kamel’s long history of dispossession, dating from 1972. When she first arrived in the neighborhood in 1970 as a young bride, there was not one Jewish family there. The only Jewish-owned house, one that pre-dated the 1948 war — when Jews, Christians and Muslims lived together in the same neighborhood — remained unoccupied

Two weeks after the seizure of his home, Muhammad al-Kurd died of a massive coronary attack. His body was laid in a flag-draped coffin in the empty field where Umm Kamel now has her tent. A solemn cortege proceeded on foot to al-Aqsa Mosque in Jerusalem’s Old City where thousands of mourners attended the funeral ceremony.

The Hanoun and the Gawi families: two more stories of forced expulsion:

House-to- house eviction

Having surrounded East Jerusalem with Jewish neighborhoods to prevent Palestinian expansion, the Israeli government is now creating Jewish wedges into Palestinian neighborhoods in order to preclude the division of the city as would be required by a two-state solution. The Nachlat Shimon Corporation’s plan to expand the religious complex continues, and neighborhood families are displaced one at a time. Following Umm Kamel’s eviction, two other families received eviction notices. The Hanoun family consists of three brothers, their wives, and 10 children. The Gawi family has four generations under one roof, 38 members in all. Both families are slated for eviction on although their cases also have a long history of unsuccessful litigation in the Israeli court system.

So far, settlers took over houses of four Palestinian families, displacing around 60 residents, including 20 children. The whole area is patrolled by armed private security 24 hours a day. The evicted Palestinian families, some of whom have been left without suitable alternative accommodation since August, continue to protest against the unlawful eviction from the sidewalk across the street from their homes, facing regular violent attacks from the settlers and harassment from the police.

The Gawi family, for example, had their only shelter, a small tent built near their house, destroyed by the police and all their belongings stolen five times. In addition, the al-Kurd family has been forced to live in an extremely difficult situation, sharing the entrance gate and the backyard of their house with extremist settlers, who occupied a part of the al-Kurd home in December 2009. The settlers subject the Palestinian family to regular violent attacks and harassment, making their life a living hell.

The ultimate goal of the settler organizations is to evict all Palestinians from the area and turn it into a new Jewish settlement and to create a Jewish continuum that will effectively cut off the Old City from the northern Palestinian neighborhoods.

Well-versed in all the convoluted legal maneuvers of the struggle, Maher Hanoun recalls his family's sudden eviction in 2002 and the confiscation of all its furniture in a large-scale police operation similar to that undertaken against the al-Kurd family. This occurred despite that both the Hanoun and the Gawi families paid a sum equal to the disputed rent into an escrow account while awaiting a decision by the Israeli high court regarding the ownership of the land. The families lived in rented dwellings for four years until the high court ruled that the Ottoman document supporting the Council of Sephardic Jewry's claim of ownership was without legal basis. However, the high court refused to declare a rightful owner, stating that the determination should be made by the district court, whose legal purview it is to decide on these matters. In this legal limbo, a lower court ruled that since the original lawyer for the 28 families accepted the Sephardic Council as the owner of the property on which they reside, the 1982 document is still valid, even though the high court had nullified its basis. Consequently, last August Hanoun was sentenced to prison for three months for failing to comply with an eviction order based on this outdated ruling. The Israeli courts and the Nachlat Shimon Corporation continue to treat the case as it were just a civil issue of a tenant who refuses to pay rent, when in reality the issue is political: the court is refusing to recognize the Palestinian families as the true owners of the land.

Meanwhile, the lives these families, who have been innocently living in their homes for 53 years and raising their children and behaving like model citizens, hang in the balance. Once again, on 17 May 2009 at the behest of the Sephardic Council and the Nachlat Shimon Corporation, the court gave the two families until noon on 19 July to voluntarily leave their

homes or incur exorbitant fines. In addition, the male heads of the two families, Maher Hanoun, 51, and Abed al-Fateh Gawi, 87, face indefinite incarceration until their families leave. Knowing that neither of the families can pay the exorbitant fines and that the long-term incarceration of the fathers, especially that of the elderly Gawi, would create intolerable hardship, the Israeli litigants presume that they could coerce the families into leaving voluntarily. Hanoun contends that he feels he is about to be taken hostage and emphasizes that his home was never even officially claimed by the Sephardic Council.

International interest in this case has been mounting. In mid-June, a 40-member delegation from the European Parliament visited the Hanoun family and promised to take up their cause during the next session of parliament. The families still assert that under no circumstance will they voluntarily leave. Meanwhile, as recently as 28 June a notice from Hotza'ah Lepoal, the agency empowered to execute court orders, was delivered to the homes informing the Palestinian families that at any time they are liable to be evicted. Looking out at the troubled neighborhood from her tent, Umm Kamel averred, "Victimization lasts but an hour, but truth goes on until the Day of Judgment. I am seeking the truth."

Approximately 475 Palestinian residents living in the Karm Al-Ja'ouni neighborhood of Sheikh Jarrah, located directly north of the Old City, face imminent eviction from their homes in the manner of the Hannoun and Gawi families, and the al-Kurd family before them. All 28 families are refugees from 1948, mostly from West Jerusalem and Haifa.

Implanting new Jewish settlements in East Jerusalem and the West Bank is illegal under many international laws, including Article 49 of the Fourth Geneva Convention. The plight of the Gawi, al-Kurd and the Hannoun families is just a small part of Israel's ongoing campaign of ethnic cleansing of the Palestinian people from East Jerusalem.

The occupation government seeks to Judaize Jerusalem as much as possible in terms of history, population, governance, and the removal of Arab-Islamic identity. It is Judaizing it in several ways, including the demolition of houses in Jerusalem. It expelled its people and sought to build settlements in East Jerusalem and encourage immigration of Arabs. It also confiscates land, displaces Palestinians and withdraws IDs. The occupation government is working to expand the boundaries of the Jerusalem municipality to include Jewish concentrations and illegal settlements to increase the proportion of the Jewish population.

(Marcey Gayer is an Israeli-American activist residing in Tel Aviv. Information about a letter-writing campaign on behalf of the Hanoun and Gawi families can be found at: <http://bit.ly/Z0er5>

* Sheikh Jarrah residents refuse to be displaced

Marcey Gayer East Jerusalem 9 July 2009

*<https://electronicintifada.net/content/sheikh-jarrah-residents-refuse-be-displaced/8339>

<https://palsolidarity.org/2010/01/freedom-for-ryan-olander-justice-for-sheikh-jarrah-us-citizen-held-in-israeli-prisons-for-over-two-weeks/>

Jerusalem Diaries: Umm Kamel al-Kurd Returns Home

Written by The Alternative Information Center (AIC)

*<https://palsolidarity.org/2009/11/michigan-woman-imprisoned-by-israel-following-settler-takeover-of-palestinian-home/>.

*<https://palsolidarity.org/2008/12/um-kamel-al-kurd-returns-to-her-original-home-in-talbyieh-west-jerusalem/>

* *Overlooking the Border: Narratives of Divided Jerusalem*, Raphael Patai Series in Jewish Folklore and Anthropology, Wayne State University Press, 2018.

Chapter 8

Folklore

*Handcrafts and Arts: from inherited
traditions to academic studies*

Folklore is the expressive body of culture shared by a particular group of people; it encompasses the traditions common to that culture, subculture or group. These include oral traditions such as tales, proverbs and jokes. They include material culture, ranging from traditional building styles to handmade toys common to the group. Folklore also includes customary lore, the forms and rituals of celebrations such as Christmas and weddings, folk dances and initiation rites. Each one of these, either singly or in combination, is considered a folklore artifact. Just as essential as the form, folklore also encompasses the transmission of these artifacts from one region to another or from one generation to the next. Folklore is not something one can typically gain in a formal school curriculum or study in the fine arts. Instead, these traditions are passed along informally from one individual to another through verbal instruction or demonstration. The academic study of folklore is called folklore studies or folkloristics, and it can be explored at undergraduate, graduate and Ph.D. levels.

It is well documented that the term was coined in 1846 by the Englishman William Thoms

Folklore as a field of study further developed among 19th century European scholars who were contrasting tradition with the newly developing modernity. Its focus was the oral folklore of the rural peasant populations, which were considered as residue and survivals of the past that continued to exist within the lower strata of society.

Individual folklore artifacts are commonly classified as one of three types: material, verbal or customary lore. For the most part self-explanatory, these categories include physical objects (**material folklore**), common sayings, expressions, stories and songs (**verbal folklore**), and beliefs and ways of doing things (**customary folklore**). There is also a fourth major subgenre defined for children's folklore and games (**childlore**), as the collection and interpretation of this fertile topic is peculiar to school yards and neighborhood streets. Each of these genres and their subtypes is intended to organize and categorize the folklore artifacts; they provide common vocabulary and consistent labeling for folklorists to communicate with each other.

Folklore artifacts are never self-contained; they do not stand in isolation but are particulars in the self-representation of a community. Different genres are frequently combined with each other.

Many crafts are considered simple home maintenance, such as cooking, sewing and carpentry.

Many traditional crafts have been elevated to the fine or applied arts and taught in art schools, such as ironworking and glass making. Alternatively, they are repurposed as folk art, characterized as objects in which the decorative form supersedes its utilitarian (functional)

needs. However, all what we say, do, or create is meant to satisfy certain “need”. People have to eat, to dress, to have a home, to enjoy beautiful sights and sounds, and finally to have their individual or collective identity. When it comes to the collective identity, people move from individual skills to sorts of mass- production making use of new technologies and accumulated expertise. Technologies and expertise need to be framed within academic qualification and specialties. Palestinian women have developed their skills and their products through ages, and they managed to have their own and unique models of dress, kitchen appliances, cooking methods, beauty (cosmetic) products, and decoration materials.

Traditional products in Palestine included:

- Popular dress (fashion)
- Pottery art
- Glass art
- Shells, ivory, bones formations and carving.
- Metal engraving
- Wicker, mat and carpets
- Leather crafts
- Popular sculpturing and painting arts
- Popular dancing art
- Popular music musical, instruments and songs
- Popular literature.



Admiring his grandmother traditional dress

In a documentary produced by his granddaughter, a Palestinian activist living the occupied part of Palestine in 1948 says:

“My name is Amin Muhammad Ali, Abu Arab, born in Saffuriyya in 1935. I lived in the Nakba, I was 13 years old. In 1948 we were 7 thousand people, and we lived on thousands of dunams with thousands of olive trees and orchards.

We had two schools, the Saffuriyya Al-Amiriyya School for Boys, Ah Al-Amiriyya, and the Saffuriyya Al-Amiriyya School for Girls. We also had two mechanized olive presses that worked in the modern way, and eight traditional mills. We were expelled from our village and forcibly moved to Nazareth city where I set up a shop to collect old pieces of artifacts. The shop contains 500 pieces of agricultural tools, kitchen appliances, heritage clothing, musical instruments, and other instruments used by the people of Saffuriyya and other displaced villages. He did not hesitate to acquire the ancient artifacts that he was offered to buy or were given to him, and for 18 years collected this treasure of pieces stored in the history of the displaced villages.”

Abu Arab says that Saffuriyya women worked more than men in the fields and orchards did. Women used to work intensively and for long hours better and more than men, they plowed the land and harvested with traditional plows. Families praise their women for “ever remaining both young and strong”!

Abu Arab still keeps the piece of the doll, a traditional dress for older women in Saffuriyya, about 95 years old, along with his mother's dress.

His granddaughter named Mona chose her village Saffuriyya to be the subject of a short documentary that depicts how commodities and agricultural products, eggs, chicken and soap were transported to Nazareth, Haifa, Beirut, Irbid and Baghdad, in exchange with dates, woolen and silk clothes and other imported goods.

This confirms the failure of the Zionist illusion that the Palestinian cause will end with the end of the generation of the Nakba.

*<https://youtu.be/cOiVGKQka-4>

*<https://youtu.be/FtyhWTThqMg>

*<https://youtu.be/2O9K6M-2ZJQ>

*https://www.maan-ctr.org/magazine/ar_print.php?id=abcfcy703740Yabcf

Embroidery

Variety within one Identity

The art of embroidery is a popular Palestinian folklore that has evolved over time into a craft. It has become a source of livelihood for a large group of women in Palestine, where it has characteristics that fit the social and economic environment of the Palestinian society. This development was accompanied by the creation of new styles with high aesthetic values inspired by the originality of this craft.

The Palestinian women, especially the rural ones, have mastered the art of embroidery; they used it in many areas of life; their homes, their dresses, and personal equipments were decorated with them. Their drawings, decorations and colors were inspired by the nature of their country and their local environment. Moreover, each geographical area has its own elements, components and decorative formations.

It is difficult for the researcher to date the art of Palestinian embroidery, for various reasons. The most important is that the fabrics and threads are worn over time; therefore, it is rare to find samples of Palestinian embroidery dating back to the pre-nineteenth century.

The unique position of Palestine at the crossroads leading to Europe, Asia and Africa has played an important role in enriching this rich heritage, as well as the successive civilizations of the Canaanite, Ethiopian and Amorite civilizations and the many invasions that have passed on this land.

In the nineteenth and first quarter of the 20th century, patterns and types were primarily geometrical during the 1930s. Drawing skills developed and rural women began to try and to use more colors and forms.

The women of the Palestinian villages were formerly known by their dresses. Each local community distinguished its own style and decorations. The women knew these drawings well and inherited this information from their mothers and grandmothers.

Although the variations were slight in most cases, they gave the dresses a new look. Another factor influencing the development of traditional drawings is the intermarriage of the various parts of Palestine. As women move with their husbands to other villages or regions, they transfer some of their original village drawings to their new villages or vice versa, and put them on their dresses.

The development of transportation, such as trains and buses, has also encouraged the people of Palestine to travel and visit other countries; which made women see closely other aspects in other areas, which contributed to the exchange of graphic designs.

Some drawings were limited to their specific geographic locations; the Ramallah area, for example, was known for its use of the Palm, the Al-Khalil area, the tent of the Pasha, the Jaffa area, the cypress with a base; Or scissors and Beer al Sab' has been known to use the drawing mask. Although such drawings may distinguish one region from another, we also find them in various forms and combinations that are spread throughout Palestine.

Arrangement of Palestinian Embroidery on the dress

Four main parts of the dress remained the same in most regions of Palestine.

1- The (dress collar).

2-Tail: which is the lower back of the dress; and it is origin of the language (tail), which is dragged from the dress.

3-Structure: the sides of the dress.

4-Sleeve: is the hand entrance of the dress.

Types of Cloth

Traditional embroidery was performed on hand-woven linen, called "Romanian" or "monastic" – or on a fabric that is a mixture of flax and cotton, sometimes called "villager"; or on cotton cloth woven with special knitting to facilitate thread count and show stitch clearly.

Threads used in embroidery are four varieties:

1. Silk Thread: the most expensive and heavier yarns.
2. The embroidered dress weighs eight kilograms
3. Cotton Thread: embroidered on all kinds of clothes, it is cheap, but some cotton threads fade and the colors of some of them dissolve on the other colors.
4. Cane Thread: used in the north of Palestine to embroider the jacket and skirts, and in the white Dajani dress used to embroider the top chest on the velvet cloth.
5. Machine thread: embroidered on satin fabric only, by machine. This thread is also used to connect the parts of the garment to each other, and they embroider on top of the connections with a silk thread.

Features of Palestinian Embroidery art

- Work clothes are less decorated than the clothes of seasons and occasions.
- Unmarried girls may not wear ornamental colors or use cosmetics other than eyeliner; therefore, they are accustomed to compensate for this by decorating their clothes in bright colors.
- It is imperative that every girl embroiders her clothes on her own.
- The greater the thickness of the thread and area it covers on the dress, the greater dress aesthetic and materials.
 - The decoration of older women is less ornate than that of young women. It must be of thick fabric, dark colors and often-dark gray or dark purple or beige colors. The colors of its decorative units are dim and called “colors of decency”.
- Embroidery was limited to women’s clothing, starting from the Islamic conquest.
- The Palestinian decorative units bear legendary, historical, astronomical, geopolitical symbols of land, greenery, birds. They serve as a sign of historical identity and continued existence in the country.
 - The stitch is known in the popular Palestinian dialect as “Qutbah”, which ultimately gives the general shape of embroidered decorative units. The most famous stitches’ names used are mostly “technical” or a sort of jargon that may be un-understandable even to Arabic language native speakers such as correction, tide, teething, tahreeri, machine Stitch, etc...

The tradition of embroidery is one of the great art forms of village life in Palestine. From mother to daughter, each generation added new inspirations to the traditional designs. Women would meet on market days, for family celebrations and of course at the pilgrims’ meeting places and gain muse from each other.

Margarita Skinner of Switzerland in collaboration with Widad Kawar of Jordan provides us with a glimpse into the history of embroidery, starting with the discovery of the needle some 20,000 years ago. Over 200 Palestinian motifs of the period 1850-1950 have been illustrated.

Unlike previously published books on Palestinian Embroidery, this book, “Palestinian Embroidery Motifs 1850 – 1950: A Treasury of Stitches” is the first to document all the different motifs by origin and names used on the old dresses. This is a very important book for both people interested in the craft of embroidery and the history and culture of the Palestinian people

“Thob”, Palestinian traditional dress

There is no doubt that the Palestinian embroidery is widespread in all areas, villages and cities of Palestine. There are common features that combine all the Palestinian dresses in all regions, in terms of the use of colors or specific shapes while each area retains distinct features from other regions. Sometimes a village is distinguished from the other with its own symbols. We can say that there are nine main areas in Palestine, which differ in terms of embroidery models.

1 – Majdalawi thob: It is one of the most famous Palestinian traditional dresses and it is manufactured by the hands of the people of **Majdal** who kept the spinning and weaving industry going, especially after their forced emigration to the Gaza Strip and other neighboring countries.

2 – The Striped Thob: It is made of silk cloth and lined with longitudinal strips of the same fabric. The areas of Jenin, Al-Tayera, and Al-Taybeh are famous for this dress. For the northern West Bank, especially the Jenin area, it is simply a long-sleeved white dress. This is due to the work of Palestinian women in agriculture in the Palestinian countryside for a long time.

3 – Saba’awi Thob: It belongs to the region of Bir Sabi’. The dresses are precisely characterized by their design and decoration. As for the Negev Desert in the south of the country, the dress of Bir Sabi’ can be adapted for a dramatic story. The red color is for the Palestinian bride and blue is the color of the widow. The second marriage is decorated with red flowers. **The face veil, decorated with golden and silver coins, is used for several reasons. It protects the face from the sun’s rays in the desert and from the sand,** and it can even be worn to demonstrate the richness of the bride.

4 – Thob of Bethlehem, “Queen’s Thob”: An ancient dress was special for the queens of Palestine in the old and famous Bethlehem area. It is a kind of simple farming dress characterized by a bow on the chest called – Talhami- or reeds. Like the bride’s dress, the cloth of silk is lined in bright colors and characterized by the density of embroidery on the chest part. The sides are in the shape of a triangle. The sleeves are wide and embroidered, and the short sleeve jacket is made of velvet cloth and is embroidered with silk thread and reeds.

5 – Dajani Thob: It is famous for the Beit Dajan, Ramleh and Ramallah areas. Palestinian women in the coast wore this thob extensively in Majdal (Ashkelon), Gaza, Ashdod and Beit Dajan (near Jaffa). This dress is wrapped and characterized by a large number of square drawings inside which lie the symbol of the old mythical shape. This dress tends to be white and red in color. It is of two types: narrow sleeves and wide sleeves

6 – Ramallah Thob: The fabric of the famous Ramallah traditional dress is woven with hand pockets, and the women wore their white linen cloth for the summer. The cloth itself was dyed in black, and the winter clothes were embroidered from it. It is stitched in organized patterns and geometric shapes that loom symmetric when assembled in an integrated unit. Women used traditional geometric shapes mainly in embroidery.

7– Al-Ekhdari Thob: It is made of black silk and its decoration is derived from the Palestinian environment in the spring and is famous throughout the villages of Al-Khalil.

8 – Jerusalem Thob: This particular dress is made of black silk and embroidered and is special to the Jerusalem area. It is characterized by the fact that it is the most beautiful dress that has been maintained through all the times that passed through Jerusalem. On the chest, there is a collar of the Canaanite queens. On the sides, the method of the crucifixion appears, and the crescent and the Quranic verses appear as proof of the return of Jerusalem to Arab Islamic rule. In general, the effects of the Nakba appear on the Palestinian dress. Sadness and nostalgia are manifested through colors, i.e. the disappearance of bright colors, indicating women’s lack of interest in embroidery and the poor economic situation.

9 – Thob of Jerico: The dress of Jericho, the oldest of the cities of the earth, boasts embroidery along the dress, which extends to more than eight arms and has several layers, the headdress is a red kaffiyeh or a handkerchief shaped like a league.

10 – Thob of Nablus: As for the Nablus dress, it was similar to the one used in Damascus, perhaps because of the commercial nature of the city and its commercial relations with Damascus and Aleppo. Women wore a long black cloak and a cloth covering their faces, and perhaps this resemblance was one of the reasons for naming Nablus, Damascus Minor. On the other hand, the dress in the countryside of Nablus was rich in color and embroidery. For example, the dress of Rafidia is important because it is made of linen and silk yarn, dates back to 1930, and features red and green lines along with the green tie with the distinctive cloak of the northern Nablus area.

Along with the thob, women wear a headdress. The women in each region had distinctive headdresses, often embellished with gold and silver coins from their bridewealth money. The more coins, the greater the wealth and prestige of its owner. For example, in Bethlehem, Lifta and Ain Karm (District of Jerusalem), and Beit Jala and Beit Sahour, women wear ***Sha’weh***, a distinctive conical hat “shaped rather like an upturned flower pot”, worn only by married women.

In Ramallah, women wear ***Smadeh*** an embroidered cap with a stiff padded rim. A row of coins,

tightly placed against another, is placed around the top of the rim. However, in Al-Khalil, women wear ***Araqiyyeh***

Embroidered Palestinian dresses... From tradition to modernity and creativity

The Palestinian dress has come back strongly in the past ten years, and in many ways, to see different varieties of modernity on clothes and ornaments by embroidering with traditional engravings.

Since the first Intifada, there has been a struggle of another kind, namely, the defense of heritage. The Palestinian women wear the Palestinian dress on all occasions and even in the demonstrations.

“We must practice the heritage so that it remains our property,” Maha Al-Sakka, told “Quds Press”

In recent times, the fashion of modern clothing has been noticeable by purchasing any piece of jewelry in the market and embroidering parts of it, such as buying a black dress and choosing to put it in an elaborate line of art as well as embellishments. The modern thob is gaining more recognition nowadays and it is competing with modern clothes.

What young women do on modern ready-made clothes is a very beautiful art because its purpose is to preserve the Palestinian heritage and authenticity. However, this modernization must take into account the preservation of the authenticity of the decoration taken from our old dresses to preserve identity; it must be kept so as not to distort the idea and grandeur of our grandmother’s dresses.

Palestinians are taking the traditional embroidery into modernity by applying the traditional embroidery on new dresses and different items such as bags, belts, pants, shoes, rings, blouses, and even purses and wallets.

Compiled from:

<https://palestineinabox.com/blog/2019/01/23/palestinian-embroidery-history-art/>

* Palestinian Embroidery: Tradition Renewed

August 01, 2003

By MIFTAH

* Palestinian embroidery: a village Arab craft, Shelagh Weir, British Museum, Indiana University Press. Digitalized 3 July, 2009

* Palestinian Embroidery Motifs: A Treasury of Stitches 1850-1950 Margarita Skinner, Widad Kawar, Melisende, 2007

Embroidery as an income generating communal activity



Laila Hasan



“I’m not a violent woman, but I fight with my tongue.” On a Wednesday evening in October, **Laila Hasan** proved this true in front of a packed audience at SOAS University, speaking about the hardships and injustices of life in Hebron, the most segregated city in the world.

PCF hosted Laila in partnership with SOAS Palestine Society, and after hearing what Laila had to share, we then had the opportunity to look through and buy some of the hand-embroidered products made by women from the Women in Hebron co-operative.

At almost 60 years old, Laila would prefer not to be having to come to the UK all the time, armed with suitcases of products to shift. She would rather be at home in Palestine, enjoying life with her six children. Their shop in the Old Cityi became more and more under threat due to settler pressure; this is her best chance to keep business going. A business that sustains the livelihoods of hundreds of Palestinian women and their families from across the South Hebron Hills.

“I should have my rights. I should have my freedom, like you,” she told the room of mostly students, who responded with a round of concurring applause.

After beginning her talk with a short video contextualising the situation of Hebron, where 500 largely international settlers live in the Old City, protected by an army of 2000 soldiers, Laila reminded the room, “This is what we face every day. Not just for a five-minute video. 24 hours a day!”

Asked by an audience member if her job was made even harder by not only being Palestinian but also being a Palestinian woman, Laila responded in her strong-willed manner, “It’s not easy being the only female at the souk. Not easy. But it’s easier for me because always I want to do more than the man will do!” Laila waved what has become their signature purses around in the air, with the tongue-in-cheek phrases ‘men can do something’ on one side and ‘women can do anything’ on the other.

Laila lived well up to standards of Palestinian hospitality, inviting the entire audience to come and stay with her, in order to see Palestine for themselves. “My house is open for you all! I will give you food! Just come and see how it is.”

Laila also reinforced the resistance element of embroidery. When you sit with the women embroidering, she explained, they tell you their story. “About her life, about her children, if they’re in prison, if they got killed.”

“If we lost our heritage, we already got lost. We never can find ourselves again.” Laila says people suggest she change her business to other things, but she wants to protect Palestinian heritage for the new generation.

She will not give in to the occupation which tries to stamp out Palestinians and their heritage altogether. ***“It’s never forever,”*** she repeats throughout the evening, a rousing shout of resistance.

**A Fact Sheet on Palestinian Embroidery and the Hebron women products can be viewed on:*

<http://palestinefoundation.org.uk/women-in-hebron-soas-university/>

Zuhaira Zaqtan



Embroidery as an integral component of historical and cultural Canaanite civilization.

Zuhaira Zaqtan launched her professional embroidery project as an integral part of a wholesale cultural and aesthetic perspective. Zuhaira is a poet and short stories writer, but poetry and narration were not sufficient to express her visual insights. She was motivated by an urgent need to explore the deep roots of her Canaanite heritage and to purify it from talkativeness and falsification. For thirty years, she utilized the needle as brush and the stitches as colors to create colorful embroidery works that represent a visual world of her own within the Palestinian fine arts movement. In short, she writes her own narrative with a needle. She managed to take embroidery art a step forward and away from its decorative function for dressings and instruments. This professionalism turns her embroidery works into an integrated visual universe of her own making where past is strongly correlated to the present with political, cultural, aesthetic, religious, textual and visual dimensions integrated together. Many Palestinian artists have blended their works with embroidery touches, but Zuhaira remains unique in her ability to write and paint on a cloth unit to form a comprehensive visual narrative that represents the people and the place with a strong taste of sadness, nostalgia and also, tenacity. Zuhaira is obsessed with her everlasting and never subsided of identity that belongs to Canaanite civilization in old Palestine.

In Karama (meaning dignity) refugee camp in Jordan, when Zuhaira was very young, many questions went unanswered. In a book she was about to publish, she said that her passion was born along with her questions about identity and history ... "countless questions about our national cause. During summer vacations, when my father took me frequently to visit my granny in Al Arroub refugee camp-near Khalil."

In the afternoon hours, women got out of the hellish small cement rooms to sit in the dooryard on handmade rugs, each with a piece of cloth, a needle and colorful threads. They pre-occupied themselves with weaving stars, the moon, cypress trees, and doves on the white or black cloth. The secrets of solving the meanings of those drawings grew up with the shape of my letters, narratives and drawings on the hope that I may restore the original implications of these stitchings.

The strength and resilience of Palestinian culture and heritage is highlighted in the Palestinian Week launched recently at the Cultural Village Foundation – Katara.

Marking the start of the Week are two exhibitions namely “Thahab Al Sabeqin” (The former gold) by Palestinian artist Zuhaira Zaqtan at Katara Hall and the “Palestinian Traditional Costumes” exhibition in cooperation with Al Hannouneh Society for Popular Culture.

Zaqtan said that they aim, through this exhibition, to convey a message and display the unforgotten Palestinian heritage and culture despite the attempts by the Israeli occupation to efface it.

Nemat Saleh from Al Hannouneh said that the “Palestinian Traditional Costumes” exhibition is held to raise awareness on the traditional Palestinian costumes of all areas in Palestine.

“This exhibition sheds light on Palestinian embroidery and culture, and contributes in the efforts to preserve it,” said Saleh.

The exhibition is organised by al Rozana Group in collaboration with Katara.

Members of the Rozana Group highlighted the importance of such activities to raise awareness on the Palestinian heritage and to expose others from different countries to the Palestinian cause and culture.

A workshop on the basics of Palestinian embroidery and stitching techniques was held at the conclusion of the exhibition. Katara General Manager Dr Khalid bin Ibrahim Al Sulaiti and Palestinian Ambassador Munir Ghannam along with several other diplomats officially launched the weeklong.

Meanwhile, the film “Stitching Palestine” will screen at 7pm tonight at Katara Drama Theatre. The film tells the story of 12 Palestinian women from different lifestyles connected by the enduring thread of the ancient art of embroidery.

<https://thepeninsulagatar.com/article/09/03/2018/Palestinian-Week-sheds-light-on-culture>

Widad Kavar:



Embroidery within a framework of scholar and field research methodology

<http://www.tirazcentre.org/en/widad-kavar>

The Story

“The house I grew up in was different from other homes. The women that my mother collected the dresses from were always around us throughout my childhood, and even later during my adulthood.” Mary Kavar

Widad Kamel Kavar was born in Tulkarem, in the Nablus area of the West Bank. The family soon moved from Tulkarem to Brummana, Lebanon, and then, in 1941, to Bethlehem. Widad received her education in the Ramallah Quaker School. During some vacations, the family would go to Aboud, her mother’s village, in the Ramallah area. Ramallah and Bethlehem, both considered significant cultural heritage centres in Palestine, had a tremendous impact on Widad as a young girl.

It was during those vacations that Widad fell in love, and began to appreciate, the nature of Palestinian village life in the 1940s. She learned about traditions and embroidery, as well as the intricate social relations of the village, particularly among the women. She remembers how every day after lunch the women of Aboud, old and young, would put on their best clothes to get together and embroider. On one occasion a relative gave her two “Thobs” – or “traditional costumes” – one of which dated back to the 1800’s.

This was the beginning of The Widad Kavar Collection.

Later, Widad married Kamel Kavar and moved to Amman where her husband and family had settled. She started a family, all the time continuing her own work. Widad was a member of the YMCA as well as the Women’s Auxiliary of the United Nations Relief and Works Agency, a special body created after the Palestinian exodus in 1948. She also volunteered in Hussein and Wihdat refugee camps, in Jordan.

The 1967 war had confronted her with a new reality: the villages of Palestine, and the country itself, were now occupied. Widad began to collect genuine examples of the attire of each geographical area in Palestine more purposefully, afraid that they would be lost or influenced by the emerging refugee camp styles. She collected marriage dresses from happier times, cushion covers and home decorations, as well as handicrafts, weaving and pottery. Later she began understand why she was doing this.

Today, Widad is a patron of the preservation and modernization of the Arabic dress as an art form both in the Arab Region, and beyond. She mentors writers, journalists, researchers and museums from her house in Amman which is always open – and which for many years has housed the collection in its entirety. She has been a pioneer in raising the awareness of the value and importance of Arab textile heritage, through exhibitions in Bahrain, Denmark, France, Germany, Japan, Kuwait, Jordan, Iceland, Norway, Saudi Arabia, Singapore, Switzerland, United Kingdom and the United Arab Emirates. She has also published several books and articles.

Widad Kavar has received medals from the government of Jordan for her work. She also received the Prince Klaus International Award for Culture and Development for “her invaluable contribution to securing global cultural heritage.”

Awards

- Directorate of Heritage Award of the Government of Sharjah, 2014
- Prince Klaus International Award for culture and development, 2012
- Jordan Tourism Medal for her role in organizing the Seville World Expo, 1992
- King Hussein Medal, 1993
- Medal for Jarash Festival, 1986

List of Publications

The list below includes authored publications as well as contribution towards publications, especially exhibit catalogues.

- Threads of Identity: Preserving Palestinian Culture and Heritage - Amman, Jordan [2011]
- Contribution to BERG Encyclopedia of World Dress and Fashion Volume Four on Central and South West Asia [2010]
- Bethlehem: From Golden Threads to Cement Blocks - Amman, Jordan [2005]
- Cultural Treasures of Jordan [2001]
- Palestinian Embroidery, Traditional Fallahi Stitch. With Tania Nasir. National Ethnic Museum -Munich, Germany [1992]

- Costumes Speak. With Sally de Vries. Jordan Magazine - Washington, United States
- National Costumes of Jordan. The Art of Jordan. Museum of Mersyside - Liverpool, England
- 2000 Years of color. Kawar Collection and Mosaics of Jordan. Moesgard Museum - Aarhus, Denmark [1991]
- Memoire de Soie. Institute du Monde Arabe - Paris, France [1988]
- Pracht Und Geheimnis. Rautenstrauch-Joest Museum - Munich, Germany [1987]
- Costumes and Wedding Customs in Bayt Dajan. With Shelagh Weir. [1984]
- Weaving in Jordan - Amman, Jordan [1981]
- Costumes Dyed by the Sun - Tokyo, Japan [1982]

Palestine's pioneers of 'a new visual language'

On 23 March 2019, Christie's Dubai offers the work of three Palestinian 'pioneer artists' for the first time. **Hala Khayat** examines their profound influence on the nation's emerging visual arts

Arab art in the 20th century is referred to in three acts, explains Hala Khayat, Head of Post-War and Contemporary Art at Christie's Dubai. The three acts in question are pioneer art, encompassing art from the early part of the century; modern art, which refers to mid-century work depicting primarily Arab subjects and scenes; and contemporary art.

'Until the late 19th century, the visual arts in Palestine were confined to religious iconography and handcrafted ornamental arts,' continues Khayat. In the early 20th century, however, as the region faced rapid socio-political changes and welcomed an influx of Western pilgrims and travellers, a new visual language emerged.

At the vanguard of this new artistic movement was a group of experimental Palestinian artists, later referred to as 'pioneer artists', who were attempting 'to understand and respond to their changing environment, independently exploring new materials, painting techniques and genres', says Khayat.

'Pioneer artists were attempting to understand and respond to their changing environment' — Hala Khayat

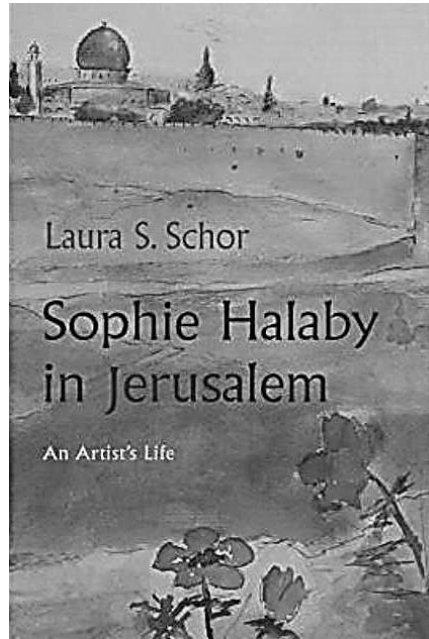
http://www.mutualart.com/ExternalArticle/Palestines-Pioneers-of-A-New-Visual-Lang/D49FBBF28BF4ABCF?source_page=Artist%5CArticles

The Halabi artistic school

Three pioneer women of the Halabi family devoted their lifetime, their academic qualifications, their efforts and resources to develop a unique visual artistic school. Each one of them was “the first” woman in a certain field. Sophie was the first Arab woman to study the art of painting in prestigious western schools. Asia Halabi- sister of Sophie- was the first woman to start up an embroidery shop in Jerusalem. In fact, she was also the first Arab woman to serve as an officer in a regular army. Samia Halabi, their relative was an internationally recognized artist and a scholar.

The three pioneers’ achievements were followed by another distinguished artist, Inas Halabi. These names represent the trans- generational and trans-continental project of Palestinian visual arts.

Sophie Halaby



Sophie Halaby, Palestinian Artist of the Twentieth Century

Samia Halaby says that Sophie was known as the artist who had traveled abroad to study art and returned home to practice while Asia was known for her embroidery workshop employing Palestinian women impoverished by the Nakba.

Sophie was born on 26 June 1905 to Jiryas Nicola Halaby (1865–c. 1947) and Olga Fanahud (1880–1960s). Sophie was named after her paternal grandmother and was the middle child of three siblings. All were born in Jerusalem. Asia was born in 1908.

Of Sophie's life before 1948, we have a few dates related to her work and studies. We also know that in 1948, due to Zionist terrorism, her family was forced to move from their home in Qatamon to a neighborhood east of the city not occupied by the terrorists. Her father had passed away but her mother lived on through the mid-sixties. Eventually the family moved to a new home near Bab al-Sahira where Sophie and Asia lived until their death.

She was a good tailor. She sewed most of her own clothes and always used the best materials and especially expensive buttons.

Sophie and Asia traveled a lot and moved freely.

In 1967, Sophie and Asia became known for having saved a batch of Jordanian soldiers from probable death at the hands of the Israelis. There was a clinic for the Jordanian Army across the street from their house. Approximately ten soldiers took refuge at their house.

The impression one receives from all who knew Sophie during the sixties and until her death is that Sophie was an intellectually alert, socially involved fiercely nationalist woman and one who could be blunt. Along with these qualities was a unique sense of humor and appreciation of laughter.

She studied at the British College for Girls in Jerusalem. Then she went to Paris. It is probable that she was there between 1929 and 1932.

Sophie began teaching at Schmidt Girls' School after her return from Paris and taught there until 1955.

Sophie went to the Sorbonne and later to Italy to study art and to paint.

Art supplies would not have been difficult for Sophie to obtain at any time during her life, though we have no specific record of where she obtained them. From the beginning of the twentieth century, Jerusalem was open to the world. Art and office supplies and magazines were available in bookshops. Furthermore, Sophie traveled widely and could easily have stocked up on the materials she needed. It was also possible to obtain art supplies from Paris. During the first half of the twentieth century she ordered her art supplies by mail from Paris and they were delivered by boat.

Sophie Halaby's exhibitions had a significant effect on the young artists of Jerusalem. They admired her continued presence during times of difficulty.

Sophie was honored by younger Palestinian women artists who invited her to exhibit with them as a special guest. They made her artwork the focus of the exhibition titled *Tallat: Women's Art in Palestine*, which was mounted at the National Theater of Jerusalem, the Hakawati, in 1986.

Based on an academic foundation, Sophie Halaby developed a substantial formal capability, creating illusions of space. Her painter's eye is never lost in details; she perceives the general visual attributes of the view before her and fearlessly represents it.

The beautiful landscapes surrounding Jerusalem were primary in Sophie's artistic life

It is important to note that Sophie was empirical in her painting and drawing. She did not invent or fantasize. Her work is always based on observation.

Sophie's milieu in her youth is an important factor in her development. That she boldly abandoned a safe job with the British colonial administration in order to fulfill an aesthetic impulse in harmony with the growing desire for democratic rights and women's freedom. The Arab Women's Union and the YWCA provided a forum for the heightened social, political, and intellectual activities of women at the time.

In Jerusalem there were still shops headed by master craftsmen, where the feudal methods of art education took place. This method was being replaced by private studios and art classes in schools.

Sophie and Asia, both artists, one of them making modern pictures, the other working in the ancient traditions of Palestinian embroidery, copying old patterns and adding new ones of her own.

Sophie suffered a series of calamities. In losing Asia to dementia, she had essentially lost her lifelong councilor. Sophie was very proud of Asia and brought out a three-ring-binder, in which she had organized letters and certificates of award pertaining to Asia's career.

Sophie's primary complaint was about a certain person of Bethlehem who had tricked her out of a parcel of land. She had signed it over freely on the promise that a home for old men would be built on it but that person took it as his own private property. Sophie was also very angry with Teddy Kollek, the one-time Israeli mayor of Jerusalem, who had demolished her parents' home in Qatamon because she found a lawyer that she trusted. However, the lawyer took personal ownership of all of the two sisters' assets, including their house and its contents.

Tragically, the lawyer she so mistakenly trusted gave her artwork to a souvenir shop owner to sell. The shop owner knew nothing of either their value or their importance and cared little for documentation. The loss of Sophie's work and documentation is an injury not to private property but to the cultural legacy that belongs to all Palestinians. It can be added to the millions of injuries caused by the Israeli occupation of Palestine.

Sophie died at St. Joseph Hospital in Jerusalem on 21 May 1997. Sophie Halaby's life and oeuvre are a coherent part of the vivid stories of Palestinian history, a fitting subject for epic poetry, inspiring an international culture of resistance.

(Sophie Halaby, Palestinian Artist of the Twentieth Century, Samia Halaby, Journal of Palestinian Studies, Issue.no. 61, at:

<https://www.palestine-studies.org/jq/fulltext/190767>)

More at:

(SOPHIE HALABY IN JERUSALEM: AN ARTIST'S LIFE, Laura S. Schor, Syracuse University Press (Jun 14, 2019)

<https://www.forewordreviews.com/reviews/sophie-halaby-in-jerusalem/>)

Anastasia (Asia) Halabi

Tragic end of a brave woman

Asia was born in 1909 in Jerusalem and died in 1998. She was buried next to her sister after years of suffering dementia. It was a tragic end of a brave woman who dared to travel to Egypt to work as an ambulance driver saving no effort to evacuate the wounded from the fronts of fighting to Cairo or other centers. Ironically, she saved the lives of Jewish volunteers who were fighting with the British during the WW11. How could she imagine then that those Jewish will become extremist Zionists and will destroy her family home in Jerusalem? Israeli writers admit that “a notable Arab woman” did so, but they do not dare to mention how Israel has “rewarded” Asia and their Palestinian comrades who saved the lives of Jews!

(“Jews and Arabs together against the Nazis

Nadav Shragai, Published on 08-07-2019

<https://www.israelhayom.com/2019/08/07/jews-and-arabs-together-against-the-nazis/>)

“One of the notable female volunteers was Anastasia (Asia) Halabi, who served as a driver and then became an officer. She was the sister of Jerusalem artist Sophie Halabi. The sisters' mother was Russian, and their father was Arab. After 1948, Asia Halabi went on to serve as a liaison officer between the Jordanian army and the UN in Jerusalem”.

After 1948 Anastasia opened a shop on Zahra Street in Jerusalem “to aid refugees bereaved of their livelihood following the national catastrophe. Asia dedicated her time to selling traditional embroideries executed by peasant women who had lost their lands.

In her shop window, in which a variety of embroidered textiles were displayed, Asia featured a different still-life painting by her sister every week... the freshness of flower arrangements disclosed a poignant contrast to the geometric floral patterns adorning the clothing of women villagers.

In 1967, Asia expanded her business and brought bolts of expensive linen fabric purchased for the embroidery workshop to the church for safekeeping.

The sisters rented a storefront on Zahra Street to sell the embroidered tablecloths, napkins, sheets and pillowcases made by the refugees that Asia taught (Schor, p.118). Asia embroidery workshop grew. She taught hundreds of women to do traditional cross-stich embroidery using high quality linen that she imported from Aden and silk thread from France. The resulting products were sold worldwide through friends in the US and the Middle East. Consular officials stationed in East Jerusalem were permanent customers.

Asia could start sorts of joint venture (partnership) relations with other persons. She drove around collecting traditional dresses and other folklore materials.

Asia and Sophie managed to live as independent self-reliant. Their father passed away in 1947 while their only brother left Palestine and never returned and both of them remained single. There were no patriarchal complicated relations in their lives.

Asia exploited all her skills to call out to Christians to awaken to the anti-Christian spirit that had taken over the Holy Land, which she bitterly called it the “Helly Land” (ibid p.167).

For this, she used her talent in more than four languages to call on archaeologists to become aware of the growing politicization of archaeology. She invited them to the Holy Land, accompanied them to excavation sites. Using her own car sometimes and riding a donkey through mountain paths. Her fiery temperament to Israeli occupation was noticed by the occupiers. On May 15, 1969, she was held at the Israeli police station. They tried to oblige her to sign a statement that she “would not take part in political protest activities”. She refused. (ibid. p.168).

She was pioneer and an entrepreneur who was able to start a business that combines profit making and community service based on her own financial resources and personal skills without external support or funding.

Embroidery has evolved from being a handicraft to an art based on academic knowledge and specialization.

She was able to define the needs of her potential customers and to satisfy their highly demanding artistic requirements.

Samia Halaby



Samia A. Halaby (Born in Jerusalem in 1936. Halaby and her family were expelled from their home in the port city of Yafa (Jaffa) in 1948 with the creation of the Israeli state. They fled to Lebanon, where they resided in Beirut until 1951 and settled in Cincinnati, Ohio. In 1959, she received her Bachelor of Science in Design from the University of Cincinnati and graduated from Indiana University with a Masters in Fine Art in 1963.

Receiving her academic training in the US, Halaby has also been active in American academia, teaching art at the university level for seventeen years, a decade of which was spent as an associate professor at the renowned Yale School of Art (1972–82). She also taught at the University of Hawaii, Michigan State University and the Kansas City Art Institute. ***At the Yale School of Art, she was the first woman to hold the position of associate professor.***

She is recognized as one of the Arab world's leading contemporary painters. Since beginning her artistic career in the early 1960s, she has exhibited in galleries, museums, and art fairs throughout the US, Europe, Asia, and South America. Her work is housed in private and public collections around the world.

Her work including large bodies of paintings and drawings exploring the visual culture of Palestine and its natural setting. This includes a special documentary set of works on paper titled "The Kafr Qasem Drawings," an ongoing series that began in 1999 after interviewing survivors and relatives of the victims of the **1956 massacre that occurred in the Palestinian village of Kafr Qasem.**

As of 2012, her oeuvre contained over 3,000 works, including paintings, three-dimensional hanging sculptures, artist books, drawings, and limited edition artist prints.

After retiring from teaching, Halaby began experimenting with electronic art forms, teaching herself how to program Basic and C programming languages on an Amiga computer.

Halaby has been the subject of a number of art works by other artists. The 2008 film "Samia" by Syrian filmmaker and conceptual artist Ammar Al Beik. She narrates her stay there and later documents a trip to her grandmother's apartment in Jerusalem. In 2011, the Palestinian conceptual artist Khalil Rabah included a portrait of Halaby for his large-scale project of "ready made" that stood as a "subjective" overview of contemporary Palestinian art history.

As an independent scholar, she has contributed to the documentation of Palestinian art of the twentieth century. She has also lectured widely on the subject in galleries and universities throughout the US and in venues in the Arab world.

In the early 2000s, she was instrumental in the landmark exhibition "Made in Palestine," The 2004 exhibition "The Subject of Palestine," which Halaby curated for the DePaul Art Museum, was described by the Chicago Tribune as presenting "the work of 16 contemporary Palestinian artists."

(For her public collections (partial list), exhibitions, and research:

https://en.wikipedia.org/wiki/Samia_Halaby)

In tandem to her artistic career, Halaby has been heavily involved in political work for Palestine. She devotes much of her time to such groups as Defend Palestine and Artists against Occupation, along with Al-Jisr, an apolitical cultural organization that supports and promotes the work of Arab artists.

Halaby also writes a great deal about her own work in relation to art history. She published a book, "Liberation Art of Palestine," for which she researched nearly 50 artists and interviewed them extensively about the style and content of their work.

"I discovered that there was something you can call a school,"

For more about Samia Halabi:

***Painting politics and Palestine, Painting politics and Palestine**

Nov. 29, 2004

<http://www.dailystar.com.lb//Culture/Art/2004/Nov-29/94945-painting-politics-and-palestine.ashx#axzz20bCaz2so>

***MEMORIAL on the 50th Anniversary of the Kafr Qasem Massacre**

Web posting and author: Samia A. Halaby, October 2006.

<http://www.art.net/~samia/Fiftieth/introduction.html>

“I Found Myself Growing Inside an Old Olive Tree” (2005), “The olive tree is both a symbol of resistance and a symbol of the perseverance of the Palestinian people,” Halaby said. “I’ve never felt at home”

* From Palestine to New York and Back Again, On the Life and Work of Samia Halaby

Dorian Batycka, May 2, 2019

<https://hyperallergic.com/496638/life-and-work-of-samia-halaby/>

Samia Halaby: Five Decades of Painting and Innovation offers an unprecedented look at one of the world's leading abstract painters.

***SAMIA HALABY, FIVE DECADES OF PAINTING AND INNOVATION**

By Samia Halaby. Contribution by Maymanah Farhat, Booth-Clibborn Editions, 2014

Inas Halabi



Inas Halabi (b.1988, Palestine) works primarily with film to examine historical narratives of national identity, collective memory, and myth making. Her practice is concerned with how social and political forms of power. She holds an MFA from Goldsmiths College in London and recently completed a two-year residency at De Ateliers in Amsterdam. In 2016, she was awarded first prize for the A.M. Qattan Foundation’s Young Artist of the Year. Recent exhibitions and screenings include the Mosaic Rooms, London (2019); TENT, Rotterdam (2019); De Ateliers, Amsterdam (2019); Silent Green Betonhalle, Berlin (2019); Smith College Museum of Art, USA (2018); Alte Fabrik, Rapperswil (2018); al-Ma'mal Foundation for Contemporary Art, Jerusalem (2017); OFF-Biennale Budapest (2017), and the 13th Sharjah Biennial’s Offsite project, Shifting Ground (2017). She lives and works between Palestine and the Netherlands.

<http://www.inashalabi.com/info>

*** Artist Inas Halabi presents her film investigating the possible disposal of nuclear waste on the West Bank.**

We Have Always Known the Wind's Direction cycles between fragmented conversations with a nuclear physicist, interviews and expressive footage of landscapes. Our views of these landscapes are unsettled by what we hear. Halabi deliberately withholds and delays information, and the film comes to focus on issues of representation and how information is conveyed. The isotope Cesium 137, invisible but deadly, could be seen as a symbol for something also unseen – the networks of power and control in the region.

(<https://www.artrabbit.com/events/inas-halabi-we-have-always-knowns-the-winds-direction>)

“Mnemosyne” took the top prize in the 2016 edition of the YAYA, as it is affectionately known, which called on Palestinian artists under 30 to submit works related to the theme of “pattern recognition.”

Halabi knew the basics — her grandfather had been hit by a bullet of an Israeli soldier around the time of the Nakba, in 1948. However, the story begins to shift and stretch as each family member tells their own version, rotating in and out of the same set: the couch outside her grandfather’s old farming barracks.

These stories are generally related to Palestine or to the Arab world. I would describe them as forgotten or hidden histories.

Storytelling includes a lot of repetition, issues of metamorphosis, of things shifting and becoming something else.

It is a personal family story, but it is directly related to the narrative of what happened in 1948, with the Nakba, the ethnic cleansing of Palestine, because the scar happened at that time.

There are going to be new pieces that I will show in London as part of “Mnemosyne,” embroidered works on paper of family members and other visuals, which I think will activate the space and the video in a different way.

Zulfa al-Sa'di

Zulfa al-Sa'di (1905-1988) was born in the Old City in Jerusalem. Photographer Nicolas Sayegh taught her the basics. In 1933, Zulfa was chosen to represent Palestine in the first Arab National Exhibition in Jerusalem. Held in the Higher Islamic Council, the exhibition featured a series of her landscapes and paintings of well-known personalities, which Sa'di made sure to take with her when she was forced to leave her home in 1948.

Al-Sa'di painted mythical heroes from her own imagination, and worked from photographs to produce images of the political and cultural figures of her time. Following her displacement to Damascus, al-Sa'di devoted her time to working with UNRWA, teaching art to refugee children in UN schools.

<https://post.at.moma.org/sources/35/publications/299>

RESEARCH AT MOMA: CONTEMPORARY AND MODERN ART PERSPECTIVES (C-MAP)

She exhibited a range of work: oil paintings of landscapes, still life compositions, and portraits of Arab heroes as well as contemporary cultural and political figures.

Hundreds of visitors signed the guest book, many of them identifying hometowns and origins from across the Arab East. Entries are predominantly in Arabic, but also in French and English. The remarks offer a window into a moment when even the format of the solo art exhibition held a kind of modern novelty, demonstrating visitors' searches for appropriate vocabularies to articulate their responses to al-Sa'di's work as well as a common impulse to express national pride.

Four of these entries were selected for translation and inclusion in the 2018 publication "Modern Art in the Arab World: Primary Documents" To access a pdf of extended guest book entries in their original languages:

[The Association for Modern and Contemporary Art of the Arab world, Iran, and Turkey \(AMCA\).](#)

Three Jerusalem women of this generation managed to attain a limited art education: Zulfa al-Sa'di (1905-88), Nahil Bishara (1919-97), and Sophie Halaby (1906-98). Al-Sa'di apprenticed to Nicola Sayigh; Bishara studied art in Italy, and Halaby, in France. In the footsteps of her tutor, al-Sa'di mainly created iconic paintings of national figures. Bishara's paintings depicted Jerusalem street scenes and genre figures in native robes. Halaby, by contrast, depicted landscapes of stormy skies and olive groves dotting the Jerusalem countryside.

<https://www.paljourneys.org/en/timeline/highlight/10587/palestinian-visual-arts-i>

Nahil Bishara

Nahil Bishara was skilled in many areas including sculpture, design and craftwork. Unlike many of her early 20th-century pioneer peers, Bishara received a formal arts education, attending multiple courses at Bezalel Art School in Jerusalem between 1942 and 1944.”Her knowledge of the arts is evident in her abstracted and expressionist paintings that stand in striking contrast to the realist paintings of her Palestinian contemporaries. ‘Her notable commissions included a bust of Pope Paul VI, which was gifted on behalf of the Hashemite Kingdom on the occasion of the Pope’s visit to Jerusalem in 1964.’

Bishara is best known today, however, for her Impressionist-style paintings with bold colours and experimental brushstrokes that depict Palestinian folklore, landscapes and flower arrangements.

* (Gannit Ankori, *Palestinian Art*, Reaktion Books, 2013
Pp 34-38)

Manal Deeb



Manal Deeb is a Palestinian-American artist born in Ramallah, Palestine. She lives in Fairfax, Virginia. Her education in both Studio Arts at the University of Illinois, Chicago and in the Psychology of Art at George Mason University support her artistic explorations of the psyche of the Arab female in exile.

In her first solo exhibition in London, **Heart/Homeless**, Manal Deeb expands upon the themes of exile and identity that have infused her art practice from the beginning. ***Following in the footsteps of three seminal Palestinian women artists, from the early 1900s to the present, (Zulfa al-Sa'di, Juliana Seraphim and Mona Hatoum),***

Deeb treads new pathways by using her body, and most often her face as a template for artwork expressing the anguish of exile, the historical continuum of the feminine presence in that anguish, and the power of the female psyche in overcoming these obstacles.

In New Palestine, she ventures into digital art, her arm raised in salute to the hope of a new world for Palestine, but also interpreted as a survivor rising from a sea of disappointments.

Manal Deeb's solo exhibition in London features 32 paintings and digital artworks, plus 5 video works.

Deeb has exhibited extensively in the United States and abroad, including New York, Washington DC, Chicago, Dallas, Boston, Los Angeles, San Francisco, London, Paris, Rome, Jerusalem, Delhi, Cairo, Amman, Doha, Islamabad and Malaga.

*(Website: www.vgalleri.com)

<https://www.palestineim.net/palestinian-artist-manal-deeb-is-coming-to-london-to-show-her-artwork/> March 16, 2019)

Her artwork is a reflection of her original identity as an Arab female and the challenges in living in the US and raising three daughters.

Manal has contributed artwork for the causes of Arab females, women rights in general, and the Palestinian cause. She is a residing artist at the Workhouse Arts Center in Lorton, Virginia, USA. Her artwork has recently been selected as one of the curated 2016 Directors' Collection at the Center.

Manal's work presents many identities that seem indistinguishable. Each identity has the same apparent memories and perceives identical surroundings, while believing, with evidence, to be representing the real self and the actual memories. Manal studied studio arts at UIC, Chicago, and Psychology of Art at GMU, Fairfax, VA. Her studies of fine arts and psychology have provided her with the ability to work on her artwork as a self-therapy tool while presenting projects with vital messages reflecting women rights for living a productive and enlightened life. (<https://www.oncaravan.org/manal-deeb>)

Manal's recent exhibition, *Metaphors*, expresses the trauma of the Palestinian experience. Like the majority of her work, this new collection is personal and raw. It reflects the feeling of displacement, and trauma felt by Palestinians in diaspora. Her paintings offer the parts of herself that have not always been easy to share. By contrasting traditional Palestinian symbols with her modern and urban style, Manal creates realistic and abstract harmonies. She projects an everlasting Palestine, hidden within soulful and serene female faces. Manal decorates and protects the subjects of her paintings with beautiful Arabic calligraphy, drawing on her own pride for her native tongue. As aesthetically pleasing as her images are, they reveal the abundance of Manal's pain. The hardship of raising three daughters away from their ancestral homeland is joined with nostalgia for makeshift playgrounds under the shade of Ramallah's fig and almond trees. This pain attracts a global audience. The universal sentiments of loss, parting and perpetual yearning in Manal's pieces give her art the power to transcend real and constructed boundaries.

Manal's success has not come without struggle. Navigating her Muslim, Palestinian and female identities, has come with its own set of challenges. As an Arab-American, her messages will continue to be superficially politicized and obscured, as long as "terrorism," "violence" and "instability" remain buzzwords for the region. In the face of such adversities, Manal resorts to the paint brush. She has found an ideal medium to fight the stereotypes that misconstrue her art and her character. When facing the blank canvas, Manal digs deeply into her subconscious – an attempt to make sense of troubling emotions and memories that

have lingered with her for years. Her art rewards her tranquility with the sense of resilience we need to embrace our identities unapologetically.

* (Manal Deeb: Artist Spotlight, July 8, 2016, Lina Najem, Middle East Institute

<https://www.mei.edu/publications/manal-deeb-artist-spotlight>)

RIWAQ

Throughout its life span, Riwaq has turned the field of heritage to a medium of thinking on urgent and emergent socio-economic-cultural-political concerns...

Since 1991, RIWAQ has recognized the challenging complexities of preserving Palestinian collective memory through projects that document and restore architectural heritage sites across the West Bank and Gaza. Harnessing the energy and skills of students, architects, archaeologists, and historians, RIWAQ embarked on the Registry of Historic Buildings, a thirteen year project (1994-2007) resulting in the publication of three volumes that include detailed histories, maps, and photos of approximately 420 villages in sixteen districts across the West Bank, Jerusalem, and Gaza.

Since 2001 "Job Creation through Restoration Projects" approved that, the restoration work led to a sustainable increase in awareness of the importance of cultural heritage, and led to a higher standard of living of large segment of the population.

"The 50-Village Rehabilitation Project" that comes as a culmination of Riwaq's role as a tool for socio- economic and political development. The project mobilized hundreds of architectural students and architects.

In average Riwaq renovates 6 to 8 historic buildings annually. Since 2001, Riwaq has renovated well-over 120 community centers through this program.

Riwaq's projects are not only about job creation, or about the restoration of stones and historic structure, it is also about raising awareness about the importance of cultural heritage as a pillar for Palestinian identity and collective memory. It is also about creating a space suitable and safe for life and work, and it is about production and dissemination of knowledge.

In 2013, Riwaq won the Prestigious Aga Khan Award for Architecture acknowledging the organization's hard work, tenacity, and enduring commitment to cultural and historic preservation across the region. (For more about rewards of Riwaq:

<https://www.riwaq.org/our-story>)

Since 1991, Riwaq has developed and grown our photo archives, GIS maps, and completed a national registry project, the first ever of its kind in Palestine bringing architectural rehabilitation and cultural revitalization to neighborhoods and historic centers across Palestine. In addition, RIWAQ issued numerous publications, Biennale, and Cultural and Heritage Routes.

Suad Amiry

Founder, RIWAQ

QURA AL KARASI: THE THRONE VILLAGES OF PALESTINE

During the eighteenth and nineteenth centuries, the central highlands of Palestine (today the West Bank) were divided into twenty-four administrative domains (sheikdoms). These sheikdoms were ruled by sheiks who belonged to rich or “noble” families. It is where these sheiks and their families resided that we find “the throne villages,” or Qura al Karasi. The sizes of sheikdoms varied, with some encompassing more than forty villages such as the Jamma’in Sheikdom in the Nablus district, and others like the Bani Harith Sheikdom near Ramallah, which governed eleven villages.

The sheikh, who was endowed with both political and social status, was the tax collector on behalf of the Ottoman central government. As a result, sheiks gained tremendous power and wealth, which was reflected in their lifestyles and the architecture of their respective palaces and villages. They boasted close relations with, and often allied themselves to urban notables. Hence, the architectural style of their palaces is unique, for in spite of the fact that they were located in rural areas, the palatial architecture reflected urban style, particularly in scale, spatial organization, and ornamentation.

The restoration of throne villages across Palestine is among the 50 Villages Rehabilitation Program that RIWAQ has been focusing on since 2007. The majority of throne castles/palaces still stand today and RIWAQ has renovated many of them. These are not only sites of Palestinian history and heritage but offer beautiful space that can be repurposed for contemporary needs. Most of the structures have large courtyards and indoor spaces that can easily house workshops, conferences, music events, and other cultural and community activities.

In 2012, RIWAQ and Fare Trade collaborated to transform a mansion in Jinsafout into a community center, children’s garden, and production center with gardens, restored terraces, and well-ventilated rooms, all of which contribute to a healthy work environment. Later in 2013, RIWAQ worked with Fare Trade in Deir Ballout to restore a building for the local women’s association involved in food production and providing meals for local families. The Deir Ballout Women’s Association now operates from a newly restored historic home with a

fully equipped kitchen for production and a flexible space for a broad range of programming.

Riwaq organizes voluntary clean up and tree-planting days; we host trainings and capacity building activities for women and local residents; and participate in a broad range of social and cultural festivals and events.

RIWAQ does not produce cultural activities, but rather facilitates the creation of an infrastructure for programs to take place. We believe that given the tools and space, each community has the innate potential to shape and create its own cultural manifestations.

RIWAQ's job creation program is built around labour-intensive guidelines that minimize mechanized work, maximize the use of manual work, revive building related handicrafts, intensify the use of traditional details and enforce the use of domestic materials. As a result, our restoration budgets have a 55-60% labour component with the remaining 40% dedicated to materials; on average, 70% of these materials are sourced locally.

Each of RIWAQ's projects includes an on-site training sessions where workers learn and refine their restoration skills, including traditional pointing, plastering, stone cutting and stone building. This supports long term employability, reinforces communities, and contributes to the local economy in rural areas.

*<https://www.riwaq.org/>

*<https://www.riwaq.org/job-creation>

*[https://en.wikipedia.org/wiki/Riwaq_\(organization\)](https://en.wikipedia.org/wiki/Riwaq_(organization))

Suad Amiry



The mastermind of Riwaq organization

Suad Amiry (born 1951) is an author and an architect living in the West Bank city of Ramallah. She studied architecture at the American University of Beirut, the University of Michigan, and the University of Edinburgh, Scotland. Her parents went from Palestine to Amman, Jordan. She went to Lebanon's capital of Beirut to study architecture. When she returned to Ramallah as a tourist in 1981, she met Salim Tamari, whom she married later, and stayed there.

Her book "Sharon and My Mother-in-Law" has been translated into 19 languages, the last one in Arabic, which was a bestseller in France, and was awarded in 2004 the prestigious Viareggio Prize in Italy together with Italo-Israeli Manuela Dviri, a journalist, playwright and writer whose son was killed by a Hezbollah rocket.

From 1991 to 1993 Amiry was a member of a Palestinian peace delegation in Washington, D.C.. She is engaged in some major peace initiatives of Palestinian and Israeli women.

She is Director and founder of the Riwaq Centre for Architectural Conservation, the center was founded in 1991. It is the first of its kind to work on the rehabilitation and protection of architectural heritage in Palestine.

Amiry was a member of staff at Birzeit University until 1991, since then she has worked for Riwaq where she is the director. She was appointed as a vice-chairperson of the Board of Trustees of Birzeit University in 2006.

Books

Amiry, Suad (1987). Space, Kinship and Gender: The Social Dimension of Peasant Architecture in Palestine. University of Edinburgh-Faculty of Social Sciences.

- **Sharon and My Mother-in-Law: Ramallah Diaries. (Knopf Doubleday Publishing Group)**

- **Nothing to Lose but Your Life: An 18-Hour Journey with Murad. (Paperback; Bloomsbury Qatar Foundation Publishing)**

* https://en.wikipedia.org/wiki/Suad_Amiry

Vera Tamari



Born in Jerusalem, **(1945–)** Vera Tamari studied art in Beirut, Italy and Oxford where she specialized in visual arts and Islamic art and architecture. She is lecturer of Islamic Art and Architecture at Birzeit University where she is also Founder/Director of the Ethnographic and Art Museum and the Virtual Gallery. Vera Tamari is actively involved in the promotion of art and culture in Palestine and serves as advisor in numerous art and cultural boards. She participates regularly in academic and artistic forums locally and internationally. She also had participations since 1974 in scores of collective exhibitions, in addition to a number of personal exhibitions. Her work focuses on the issues of memory and identity.

<http://museum.birzeit.edu/artists/vera-tamari>

PERSONAL HISTORY

Tamari was born in Jerusalem, mandatory Palestine, in 1945, to a family of Palestinian Christians originally from Jaffa. She received a B.A. in fine arts in 1966 from the Beirut College for Women (now the Lebanese American University) in Lebanon. Tamari went on to study ceramics at the Istituto Statale per la Ceramica in Florence, Italy, finishing in 1972. In 1984, she obtained an M.Phil. in Islamic Art and Architecture from Oxford University.

georgiegirlcostumes.com |

INFLUENCES AND CONTRIBUTIONS

Tamari primarily works with clay, including bas-reliefs, sculptural installations, and what she calls sculpted paintings. In 1975, she became the first artist to establish a ceramics studio in the West Bank when she opened one in al-Bira, near Ramallah. She was a founding member of Al-Wasiti Art Center in Jerusalem, as well as the New Visions Art Group, and is a member of the League of Palestinian Artists and the Khalil Sakakini Cultural Center. Tamari lectures on art at Bir Zeit University, where she founded and directs the Paltel Virtual Gallery. She also created the Founding Committee for the Development of Cultural Heritage. In 1989. She co-authored "***The Palestinian Village Home***".

Tamari is recognized as one of the West Bank's leading artists. She had solo exhibitions in Ramallah and Jerusalem; and took part in international group exhibitions. More recently, her work was featured in the “Made in Palestine” exhibition that toured the United States in 2006.

Although her contributions to art are still ongoing, Tamari is likely to be remembered as one of the Palestinian artists who continues to live and work in the West Bank and Gaza under the difficult circumstances of occupation, war, and political upheaval, as well as for her creative use of ceramics.

PERSONAL CHRONOLOGY:

1975: Opens first ceramics studio in the West Bank

1989: Takes part in New Visions: Art from the Occupied Territories exhibition that toured Jordan, Italy, and Germany; co-authors *The Palestinian Village Home*

1994: Takes part in Forces of Change: Artists of the Arab World exhibition at The National Gallery of Art, Washington, DC

2006: Participates in Made in Palestine exhibition that toured the United States

* Amiry, Suad, and Vera Tamari. *The Palestinian Village Home*. London: British Museum, 1989.

* "Interview: Vera Tamari." *Mother Jones*. Updated 11 May 2005. Available from <http://www.motherjones.com>.

* "Made in Palestine: Vera Tamari." Station Museum of Contemporary Art. Available from http://www.stationmuseum.com/Made_in_palestine-Vera_Tamari/tamari.html.

* "Vera Tamari." Occupied Space—Art for Palestine. Available from <http://www.occupiedspace.org.uk>.

* "Visual Arts: Vera Tamari." Khalil Sakakini Cultural Center. Available from <http://www.sakakini.org/visualarts/tamari.htm>.

Michael R. Fischbach

* <https://www.encyclopedia.com/international/encyclopedias-almanacs-transcripts-and-maps/tamari-vera-1945>

Updated 25Aug.,2019

Tamam Al-Akhal



Tamam with Ismail Shammout

Tamam Al-Akhal (born 1935) is a Palestinian artist and educator living in Jordan.

Born in Jaffa, the daughter of Aref Al Akhal, in 1948, Al-Akhal left with her family to live in a refugee camp in Lebanon. She studied at the Fine Arts College in Cairo. From 1957 to 1960, she taught art at the Makassed Girls College in Beirut. In 1959, she married Ismail Shammout. Her husband died in 2006.

Al-Akhal has exhibited in Egypt, Lebanon, Jerusalem, Jordan, the United States, Kuwait, England, China, Morocco, Berlin, Paris, Rome, and Vienna. She gave a series of lectures at the Jordan National Gallery of Fine Arts in 2009.

Her art appeared on more than a dozen covers of *Palestinian Affairs*, a magazine published by the Palestine Liberation Organization (PLO). She was also head of the PLO's Arts and Heritage section. With her husband, she painted a series of large murals known as "Palestine: The Exodus and the Odyssey."

* <https://www.fununarts.com/p595386302>

Palestinian Cinema in the Days of Revolution Nadia Yaqub, University of Texas Press, 2018, p.44

JUMANA AL-HUSSEINI



Roots of visual arts in Palestine

Born in Jerusalem in 1932; Jumana studied Fine Arts in Beirut and Paris. She received the Palestine Award for the Visual Arts in 1999.

Jumana died in 2018

As a child, Jumana was a student at the Ramallah Friends Girls School near Jerusalem. Forced to leave Palestine in 1947, the family settled in Lebanon. Since her early age, El Hussein was art oriented. During the 1950's she studied painting, ceramics, and sculpture while majoring in political science at the Beirut College for Women and then at the American University of Beirut. She also studied fine arts in Paris and had her first exhibition there in 1965. El-Husseini has since had a number of solo exhibitions in most Arab countries, especially in Jordan, as well as in Japan and Italy, in addition to her native city Jerusalem.

Noted for figurative paintings of Palestinian women and geometric houses in Jerusalem and Jericho, her style evolved from realistic to geometric and, since 1987 to abstract, with wavelike overpainted drawing evoking Arabic calligraphy. Since that year, her work has undergone a major shift: from being figurative and light, to abstract and dark. Her fanciful, stylized scenes of people and cities are now replaced by the reflective images of a search for rebirth and hope.

The change of Jumana's art is the transformation from the joy of remembrance to the realization and assessment of a current situation.

Jumana learned the art of sculpture during the 1950's when she was at the Beirut College for Women. She started on blocks of stone, then on hard rose wood. All her sculptures are created by carving (Hammer and chisel). The stone artwork is often associated with small

hand cut mirrors, and the wood with gold leaf layers. Recently, Jumana has worked on small to medium size rocks from the Dead Sea.

Early on, Jumana took part in exhibitions at the:

Museum of Sursok in Beirut (1960, 64, 67),

“Open Air Exhibition” of the American University of Beirut (1963),

The BienNiali events of Alexandria (1969),

Kuwait (1973), Baghdad (1974) and Venice (1979),

The touring Exhibition of the Smithsonian Institute of Washington (1971 to 73)

The Museum of Eastern Art in Moscow (1980), The National Museum in Madrid (1980),
The Museum of Modern Art in Warsaw (1980),

The Messe Exhibition Center in Vienna,

The Museum of Modern Art in Tokyo (1988),

The Barbican Centre in London (1989) and many others.

In 1991, she studied stained glass art at the Ecole Nationale Supérieure des Beaux-Arts in Paris France (School of Fine Arts).

Individual Exhibitions

1965 Woodstock Gallery, London – U. K.

1968 German Cultural Center, Beirut – Lebanon German Cultural Center, Tripoli – Lebanon

1970 American University, Beirut – Lebanon

1971 Bonn University, Stuttgart University, Staeaedtische Gallery, Imlanbachhaus, Munchen, Germany

1973 Delta Gallery, Rome – Italy Gallery des Antiquaires, Beirut – Lebanon

1979 Dome of Jeddah, Jeddah – Saudi Arabia

1981 Redec Gallery, Jeddah – Saudi Arabia

1984 Arab Heritage Gallery, Dhahran – Saudi Arabia

1987 Tour Exhibition in the United States

Arab Cultural Center, San Francisco – USA

Santa Theresa Library, San Jose – USA

Association of Arab Diplomats, American University, Washington DC – USA

Dag Hammershold Gallery, N.Y. – USA

Bedford Gallery, Walnut Creek – USA

Tour Exhibition in Canada

Victoria College University, Toronto – Canada

Algonquin College, Ottawa – Canada

1989 Soviet Friendship Center, Moscow – Russia

Addison Ripley Gallery, Washington DC – USA

Georgetown University, Washington DC – USA

1990 Gallery Etienne Dinet, Paris – France

1991 Argile Gallery, London, U. K.

Shouman Institute, Amman – Jordan

1993 Anadil Gallery, Jerusalem

2002 Darat Al Funun, Amman – Jordan

Al Maamal Gallery, Jerusalem – Palestine

Kattan Center, Ramallah – Palestine

2004 Galerie Joëlle Mortier Valat, Paris – France

Further readings:

-<http://passia.org/personalities/312>

-<http://jumanaelhusseini.com/Home%20French.html>

– <http://iamfrompalestine.com/>

– <http://jumanaelhusseini.com>

-<http://jumanaelhusseini.com/>

-<http://www.palestine-family.net>

[http://www.jerusalemities.org/new/index.php/classical-artists/item/360-jumana-el-](http://www.jerusalemities.org/new/index.php/classical-artists/item/360-jumana-el-husseini)

[husseini](http://www.jerusalemities.org/new/index.php/classical-artists/item/360-jumana-el-husseini)

Karimeh Abbud



The First Camera Woman

Karimeh was born in 1894 in Nazareth. Her father was a teacher, then a pastor of the Lutheran church. For this, the family moved frequently from one Palestinian city to another. In Jerusalem, an Armenian photographer trained her to use the camera. Later while the family was in Bethlehem, her father bought her a camera as a present for her 17th birthday in 1913.

Soon, she began to shoot photographs for Palestinian cities, historical sites and nature views. Karimeh studied Arabic Literature at the American University of Beirut; this enabled her to take photos for various landscape locations. Back to Bethlehem, she set up her own business, a home studio.

Although many conservative families were not inclined to like this strange invention, the camera, they gradually became familiar to it, but they gradually began to allow women to be photographed during weddings and other ceremonies. Because Karimeh herself was a woman, conservative Arab families saw no embarrassment in allowing the “Lady Photographer” to enter their homes and take photos for their female family members.

Sources differ widely about the date of her death, but family resources assure that she died in 1955.

Karimeh left behind an extensive diverse portfolio of collections. Most of them are stamped. Up to 2006, the Nazareth Archive Project was still searching for Karimeh photos. By that year, an Israeli claimed that he found 400 photos stamped by Karimeh in a home in Qatamon quarter of Jerusalem that had been abandoned by its owners during 1948 war. The Nazareth Project bought them!

Karimeh was a talented entrepreneur, and her collections depict a completely critical phase of Palestine modern history.

On 18th Nov. 2016, Google dedicated a Doodle for the 123rd anniversary of her birth. Her biography was partially documented in more than one short film.

Sulafa Jad Allaha

On the frontline



Sulafa Salim Jadallah was born in the city of Nablus in 1941. She was educated at Al-A'ishah School. She was fond of photography since her early age; she took dozens of pictures showing detailed scenes of Nablus.

In the late 1950s, Sulafa began with her brother, Rama, who shared her passion of photography, and some amateurs to form an association of arts. Sulafa was among the first group of Arab women who enrolled at the newly established Cairo's Higher Film Institute. Her skills in cinematographer were evident and she gained the trust of her teachers. She was selected to participate in the filming of the Egyptian film "The Mountain" directed by the famous director (Wahid Farid) when she was still a student.

Graduated in 1964, Sulafa became the first Arab cinematographer and found a job opportunity with the Jordanian Ministry of Information (Media)

When the war of June 1967 erupted, Sulafa and Palestinian filmmaker Hani Jawhariya filmed the consequences of the war including scenes of the tragic mass Palestinians enforced displacement.

After the war, Sulafa began to film the Palestinian fighters, the refugees and the martyrs. She used the kitchen of her apartment as a lab for photos' development and printing.

After the Karama battle in March 1968, world media began to show interest in the Palestinian Revolution and demand for photos surged highly

Sulafa managed to collect hundreds of photos and set up the first Palestinian photo exhibit in 11 tents in Al -Wihdat refugee camp (Amman). The exhibition was a great success and attracted large number of visitors.

In 1967, she and Hani Jawhariya, and film director Mustafa Abu Ali, established a photography department affiliated with the Fatah movement, "Palestine Film Unit "to depict

and document in sound and sight all the activities of the Palestinian revolution and the surrounding political, military, social, and cultural activities and events. In 1969, she filmed the first Palestinian struggle film (No... for Peaceful Solution). That same year, Sulafa was shot in the head while she was filming. She suffered hemiplegia for the rest of her life until she died in 2002 in Damascus. She is the first female photographer in the history of the Palestinian revolution.

The Palestinian Women's Film Festival established an annual film reward that was named after Sulafa Jadallah Film Award. It was awarded in 2005 to the late Sulafa herself.

* Palestinian Cinema: Landscape, Trauma and Memory: Landscape, Trauma and Memory, Traditions in world cinema, Nurith Gertz, Edinburgh University Press, 2008(p20).

* http://www.wafainfo.ps/ar_page.aspx?id=20205

* <https://nehreen.imn.iq/archives/%d8%ba%d8%a7%d8%a8%d8%aa-%d8%b3%d9%8f%d9%84%d8%a7%d9%81%d8%a9-%d9%88%d9%84%d9%85-%d9%8a%d8%ba%d8%a8-%d8%aa%d8%a7%d8%b1%d9%8a%d8%ae%d9%87%d8%a7/>

24 Feb.2019.

A new and promising uprising of visual arts led by Palestinian females artists

Young Palestinian artists push beyond their comfort zones with commissioned works.

The Young Artist of the Year Award, known as YAYA, was launched in 2000. The event runs on a biennial schedule and is open to Palestinian visual artists between the ages of 22 and 30. YAYA is the brainchild of the A.M. Qattan Foundation, a non-profit organisation whose mission, as noted on the **foundation's website**, strives to empower others through culture and education.

The award was established in honour of late Palestinian artist Hassan Hourani, whose solo show "One Day, One Night" was exhibited at the United Nations Building in New York City in 2001.

YAYA 2016

The award is of particular relevancy and urgency in Palestine, which has seen violence, trauma and fragmentation since the *Nakbah*, or expulsion of some 60 percent of Palestinian Arab population in 1948. YAYA remains a bright light for Palestine's visual artists and in particular, those who were born after 1994. The value of this prize cannot be underestimated, as the **YAYA 2016 Jury** stated during the award announcements:

Four out of the nine projects are video-based. With a theme that focuses on repetition, patterns and recurrence, the possibilities digital editing technologies offer lend themselves

well. However, these themes were taken up in interesting ways through sculpture, painting and sound art.

Emerging from the earth: YAYA 2016 winner, runner-ups and shortlisted artists

1. Inas Halabi

Graduating with a BA from the Ceramic and Glass Department at Bezalel Academy of Arts and Design in Jerusalem (2011) and an MFA from Goldsmiths, University of London (2014), **Inas Halabi** is the winner of YAYA 2016. Her work examines historical and political narratives surrounding collective memory, the creation of myths, national identity and hierarchy of power through video installations, sculpture and “interventions in printed media”. The artist spends time between Palestine and Switzerland.

2. Somar Sallam

Visual artist **Somar Sallam** was born in Damascus, Syria in 1988. In 2010, she successfully earned her degree from the Faculty of Fine Arts at the University of Damascus. Sallam’s work has been shown in Algeria and Syria. She was granted a solo show at the Ruaa House Gallery in Damascus in 2010. She has participated in festivals, residencies and workshops in Algeria, Beirut and Damascus. Sallam currently works as an illustrator for children’s publications. In 2015, she attained the first prize award of at the International Comic Festival in Algeria for her contributions in “Freelesthine”.

Sallam was awarded second prize for her work *Disillusioned Construction*, a video project showing aspects of construction and fragmentation. Here, a white, black and red coloured (symbolising day and night) crocheted patchwork blanket is completed, only to be unravelled and destroyed repeatedly. This piece is based on the artist’s personal experience of displacement and the unravelling felt after a “period of disillusioned stability” as refugees.

3. Asma Ghanem

Asma Ghanem was born in 1991 in Damascus and returned to Palestine with her family several years later in 1993, shortly after the Oslo Accords. She graduated with a BA from the International Academy of Arts, Palestine, and received her MA degree in audiovisual arts from France’s ISDAT, Ecole des Beaux Arts de Toulouse. Ghanem has participated in exhibitions, residencies and workshops throughout the world. Her first experimental music album was awarded a production grant from the Arab Fund for Arts and Culture in 2014 and the artist’s photography received a special mention in 2015 at Paris’ the ‘Palest’in & out’ Festival.

Ghanem’s experimental music piece *Homeland Is* captures the essence of Palestine, beyond the Oslo agreements, which many thought would result in an independent state.

Here, the feeling of inertia as well as the rapid-fire sounds of occupation merge into one sound performance.

4. Noor Abed

Noor Abed was born in Jerusalem in 1988. Abed graduated with a BA from the International Academy of Arts, Palestine, and an MFA from the California Institute of the Arts. Following her participation in the summer residency programme at Maine's Skowhegan School of Painting and Sculpture in 2014, the artist was accepted into the **Whitney Museum Independent Study Program** (2015-2016) in New York City. Her work has been exhibited throughout the world, including shows at the **Mosaic Rooms** (London), Al-Hoash Gallery (Jerusalem), **Al-Ma'mal Foundation** (Jerusalem) and Gaîté Lyrique (Paris). Abed has recently been awarded the **March Project Residency and Commission from Sharjah Art Foundation**.

Abed's video-project *The Air Was Too Thin to Return the Gaze* centres around the sighting of an "unidentified flying creature" in the village of Bir-Nabala in 2015. According to the **YAYA 2016 exhibition brochure**, the work brings together two disparate disciplines:

The project aims to share part of the ongoing research undertaken by the artist on the local sighting event. The work maps connections between the materiality of the digital image and the field of archaeology as an approach to study parallel realities of the found device and its memory.

6. Aya Kirresh

Aya Kirresh graduated with a BSc in Architectural Engineering from Bir Zeit University in 2013, and successfully earned an MA in Art and Space from Kingston University London in 2014. A practicing architect, her interests, according to her website "are in events of the public realm, amenities, space and interventions, using multi media productions and publications". In 2015, Kirresh worked with Al-Hoash Gallery for the organisation's *Reviewing Jerusalem* art walks. In addition to her work and art practice, the architect currently teaches at Palestine Polytechnic University.

Kirresh's **a concrete ode to history** is a look at Palestine's use of traditional organic materials throughout time, with the eventual arrival of the use of concrete by the State's oppressors, resulting in the merging of the traditional and the modern.

7. Majd Masri

Born in Jerusalem in 1991, Majd Masri earned a BA in Painting and Photography in 2013 from Al-Najah National University. In 2016, her works were shown at "Illustration Art"; an exhibition organised by the **Tamer Institute** and the French-German Cultural Center, and

was a contributor to the Ministry of Culture’s exhibition at the Baladna Cultural Center in Ramallah.

Socio-political motifs post-*Nakbah* are examined in Masri’s *Haphazard Synchronizations* series. Using the iconic image of a Palestinian female fighter taken in the 1970s at a refugee camp in Lebanon, Masri employs six styles ranging from Greek iconography to **political cartoonist Naji al Ali** to flesh out reoccurring themes regarding the feminine in Palestinian art.

8. Majdal Nateel

Majdal Nateel was born in 1987, in Gaza’s Shati Refugee Camp. Nateel graduated with a BFA from Al-Aqsa University in Gaza. She has participated in several group exhibitions worldwide with her **40 Days of My Life** project and has had two solo shows, “Salt of Memory” and “The Effect of Light and Glass” in Gaza. Currently, Nateel is teaching assistant in Graphic Design at the Gaza Community Training College.

Her sculpture installation ***Dream is Possible*** measures the individual and the collective dreams of Palestinians and refugees. The earth filling each “pillow” represents the importance that one’s homeland has, while the cracking and broken surfaces of the sculptures depict the difficulty of keeping one’s dream of returning alive.

9. Ruba Salameh

Born in Nazareth in 1985, Ruba Salameh completed both her BFA and MFA at Jerusalem’s Bezalel Academy of Art and Design. According to the YAYA 2016 exhibition brochure, the artist’s “painting, photography and other mixed media deals with questions of identity, nostalgia and the relationship of the individual within the collective”.

Salameh’s video-project **يم/ Ym/ Yamm/ (open sea)** captures a bus stop at Salah Al-Din Street in East Jerusalem. Here, a torn and faded poster of the sea of Gaza remains as a link to a past where most can only image but can no longer access.

Related Posts:

- **Jerusalem Show VIII: Before and After Origins in Palestine** – October 2016 – Palestinian Biennale depicts fragmentation of country post-Nakbah
- **FT/Oppenheimer Emerging Voices Award 2016 visual art winner and runner-ups** – October 2016 – second edition of award sees Zimbabwe's Gareth Nyandoro taking first prize and artists Noor Abuarafteh and Syowia Kyambi being shortlisted
- **"But a Storm Is Blowing from Paradise": UBS Map Middle East and North Africa** – June 2016 – UBS MAP Global Art Initiative launches third exhibition with artists from the M.E.N.A. region at the Guggenheim
- **A beacon for Palestine's culture and identity: The Palestinian Museum** – June 2016 – Palestine's "museum without borders" opens with British Museum curator Dr Mahmoud Hawari at the helm
- **'Silsala': Sama Alshaibi on art, beauty and resistance – interview** – January 2016 – complex reality of modern-day North Africa and West Asia examined through multimedia journey retracing medieval Moroccan's pilgrimage

Samah Shehadeh

Samah Shehadeh (born in Sha'b, in 1987) is a Haifa-based artist and a graduate with a BA in art from Oranim College (2012) and an MFA from Haifa University (2015). Samah has painted for as long as she can remember and having spent seven years studying art, she has emerged as a fine talent who has mastered the art of draughtsmanship. Her pencil work can only be described as sublime even if the subject matter can often be harrowing. Samah focuses on the daily personal and social challenges that women face – both at home and beyond. Her empathy and steadfastness are articulated in much of her work beautifully and sensitively. Themes of nostalgia and displacement unite the women, despite their distinct practices set against the context of continuing geopolitical unrest in Palestine, both Shihadi and Tabari Idliby express a desire shared by many in the Palestinian diaspora to return to one's roots. Shihadi employs hyperrealist techniques to faithfully recapture the world she encounters. Since moving away from her family in Palestine to Israel, the artist finds comfort in food and cooking, a tangible reminder of her childhood and family; for Shihadi the family table becomes emblematic of one's home, with Palestine's traditions, recipes and stories being reawakened. This shared nostalgia becomes an anchor for the displaced and exiled, to their family past.

A multiple award winner, she was recently awarded a Young Artist Award from the Ministry of Culture and Sport. She has so far participated in over 15 exhibitions

<https://zawyeh.net/samahshihadi/>

Hungry for Home is a collection of 18 compelling hyperrealist pencil and charcoal drawings that use traditional Palestinian food as a platform from which to explore deep-rooted cultural codes and memories. The act of eating is a powerful and intimate practice, the textures and flavours we encounter are absorbed into not only the body but also the memory. Food is something that we unite over, and which can draw companionship into our lives. Shihadi's powerfully realistic drawings, more closely aligned with photographs, use Palestine's dishes and communal eating practices to communicate the collective experience of lost identity, displacement, and ultimately the artist's aspiration to return home. "For the Palestinians living in the diaspora the table is an anchor point," says Ranya Tabari Idliby, Palestinian author, based in New York, whose excerpts of writings on the same subject are displayed alongside the artworks. "It's where families gather, and community is built. It's where memories of a Palestine lost are shared and where a threatened Palestinian culture lives and thrives."

Themes of nostalgia and displacement unite the women, despite their distinct practices set against the context of continuing geopolitical unrest in Palestine, both Shihadi and Tabari Idliby express a desire shared by many in the Palestinian diaspora to return to one's roots.

"The accompanying texts by **Tabari Idliby** highlight the significance of the traditional dishes, ingredients and feasts and recall the stories of Palestine she has heard from her elders at the table.

"Food reminds us that Palestine — an absent homeland — is alive and remains in the aromas and recipes of our lives. The table is where Palestinians make homes regardless of our transience as refugees and the permanence of our transience as Palestinians. Around the table we learn of homes lost in villages razed; we walk along paths we can no longer walk. We meet neighbours; connect to family and listen to stories of ancestors buried in land denied. 'Just like it tasted in Palestine' is a rare compliment, given to the most exceptional of fruits that transport us back to a paradise lost. Around the table we imagine a fertile land of orange groves, grapevines, berries, biblical figs and olives — not the barren land for a people without a land," she writes.

In another set of drawings, the mood is different. These are landscapes depicting olive groves, the Biblical Lake Tiberius, a picnic laid out in a meadow and giant cactus plants. The absence of people in these evocative scenes is a sad reminder of those who were forced to leave, and the presence of pine trees speaks about the replacement of olive trees with pines in a deliberate attempt to change the landscape and obliterate Palestinian history, memory and identity. The indigenous cactus, known as Sabr is a motif often used in Palestinian culture as a symbol of patience, dispossession and attachment to the land.

However, the most poignant drawing in this set is Bundle from Home, Bukje. The layered work shows a home where some things tied up in a keffiyeh are placed on a table next to a painting of a house. The little bundle or bukje represents the belongings, memories and sorrow of Palestinian refugees as they prepared to leave their homes forever.

Tabari Idliby's text for this drawing narrates the story of her grandmother who was reluctant to leave her home, vineyards and orchards but was coaxed by British officers to do so for the safety of her daughters and left with nothing but a small bundle of her belongings in the mistaken belief that she would return soon.

Shihadi was born in 1987 in Sha'ab Village and moved to Haifa for her education. As a Hebrew speaking Palestinian, she was exposed to both sides of the story. Since moving away from her family, she found comfort in food and cooking, which are tangible reminders of her childhood and family. For her, the dining table is a symbol of home that reawakens Palestinian traditions, recipes and stories, anchoring the displaced and exiled to their roots."

(Seeking a lost homeland in traditional recipes)

Samah Shihadi uses Palestinian food as a platform to explore cultural codes and memories, Jyoti Kalsi, Published: December 19, 2018

<https://gulfnews.com/entertainment/arts-culture/seeking-a-lost-homeland-in-traditional-recipes-1.60984062>

Ranya Tabari Idliby is often cited as the voice of moderate Islam in America. In 2007, she co-authored a best-selling book, **"The Faith Club: A Muslim, A Christian, A Jew"** – Three Women Search for Understanding, which explained their history and laid out their goal of encouraging communication. The book gained the authors some public fame, with interviews on national television and radio programmes and cross-country speeches.

Now Idliby by herself has written a second book, **"Burqas, Baseball, and Apple Pie: Being Muslim in America"**. In her second book, she writes about her dilemmas as a Muslim-American mum.

<https://www.thenational.ae/arts-culture/books/a-very-american-dialogue-1.252785>

A very American dialogue

Updated: February 6, 2014

*** Burqas, Baseball, and Apple Pie: Being Muslim in America**

Ranya Tabari Idliby

St. Martin's Publishing Group, 2014

***Culture and Customs of the Palestinians**

Culture and customs of the Middle East, ISSN 1550-1310

Cultures and Customs of the World Series, Samih K. Farsoun, Greenwood Publishing Group, 2004

Félix Bonfils - <http://www.museumsyndicate.com/artist.php?artist=1008>

Chapter 9

Media as a mission and a profession

Tight restriction without protection

Media are the communication outlets used to store, retrieve and deliver data, information and knowledge. They are “industrial” extensions to human senses like eyes and ears and by so, the term “media” includes print and published materials, photography, radio, cinema, television and other “new” outlets like social media and internet in general (electronic media).

Palestinian women have historically seized each possible opportunity to express their collective (national) and gender issues. Before 1948, we could easily count more than fifty women who were (professional) writers in local newspapers.

(‘Āyidah Najjār, *Journalism in Palestinian and the National Movement from—1900 1948*, AIRP, 2005).

They also were involved in radio stations since the thirties of the 20th-century when prominent Palestinian women like **Fatima Budairi, Henerette Saxk Farag** dared to work as broadcasters and content (script) writers for women and children radio programs through “Huna Al-Quds” station. However, certain false claims and stereotypes found their way within the lines of many studies that discussed the role of women in the Palestinian media. For example, there is the claim that Palestinian women who entered the media field were wives or relatives of notable males. In most cases, the opposite is true. Chronological timelines of most Palestinian media women show that they were married after working for years with those men who became their husbands. **Sadhij Nassar worked several years with the Carmel newspaper before she married Najeeb Nassar the owner of the newspaper. Samya Abdalhadi was appointed and worked with Huna Al-Quds station before she and Ibrahim Touqan got married. The pioneer women were not shadows of their male counterparts.**

The second sterotype is that Palestinian women were too late to enter media fields. To the contrary, historical order of events proves that Palestinian women led the media way for their Arab counterparts. Nahida Fadli Dajani is not the only example in this regard. Moreover, the modern facilities and technologies of mass media were not available in the Arab world in general. The Palestinian women were always among the first Arab pioneers to seize each possible opportunity to get training and academic qualification in media as a life career.

The third stereotype is that “traditions” of their society have dettered Palestinian woman and restricted their abilities to work in media related fields. The truth is that the Palestinian woman was able to travel from US in the west to Russia in the east. The Zionist targeting of Palestinian women was, and still is, the main factor that dettered most

Palestinians and obliged them to remain at home. Images of killing women on the streets are integral part of the Palestinian collective memory. In fact, most Palestinians are proud of their daughters who managed to establish themselves in media outlets. Personal security is the major restrictive factor that still impedes the widescale participation of Palestinian women in media related fields. It is true that Mary Paul, Asma Toubi, Samira Azzam, and some other Palestinian women wrote using pseudonyms some times, but that was not for fear of their families. Using pseudonym or pen names was prevalent among both male and female writers and artists. It might be resulted from fear of oppressive authorities in few cases. It is also true that journalism was not a career of first choice for families because it requires women to be away from home for long hours of the day in a society dominated by conservative concepts. However, the main cause was the fact that media institutions were occasionally an easy target for Israeli attacks before 1948 and up to the current date.

Samya Abdalhadi

Many writers claim that the first generation of Palestinian media women established themselves in the media profession because their husbands were influential media men. That was not the case. Palestinian women stepped in the profession first and then became wives of those men. Samya Abdalhadi is one example. She worked in Huna Al-Quds radio first and later on, she married Ibrahim Touqan. In 1995, Samya wrote:

“Ibrahim Touqan was the managing director of the Arabic section of the Palestinian Broadcasting station. He was keen to solicit educated Palestinian women to work as radio broadcasters. To this end he contacted school masters and teachers”. Samya says, “I was so impressed when I received a letter from Ibrahim to write articles for the station. Our first meeting was inside the studio where he interviewed me to examine my ability to broadcast programs on air fluently. It was the first time I speak through a microphone but I passed. Ibrahim was a playwright and he used to assign me to play historic roles on the stage.”

Al-Jadeed Magazine, issue no.6 on 1.April 1995(Arabic)

Sadhij Nassar



Sadhij Nassar was born in Haifa (1900). She studied at the Sisters of Nazareth School in Haifa and graduated from it.

Her professional life began in 1923 when she started writing articles in the *al-Karmel* newspaper founded in Haifa in 1908 by her husband Najib Nassar (they got married in 1927). She later helped him edit and run that newspaper.

In 1926, she began a section in that newspaper called “The Women’s Section,” which dealt with social issues; both men and women wrote articles for that section. In 1932, she ran two sections in that newspaper, one devoted to women’s issues and the other to social topics.

Sadhij Nassar’s articles about women were distinguished by their libertarian spirit. She encouraged Palestinian mothers to raise their children in accordance with the principle of equality between boys and girls. She called for educating the Palestinian woman and providing her with work opportunities. She also encouraged Palestinian women to engage in political life and to contribute to resisting British and Zionist colonialism.

In addition to her journalistic work, Nassar played a role in mobilizing and organizing Palestinian women. In 1930, and in collaboration with Mariam al-Khalil, she co-founded the Society of the Arab Women’s Union in Haifa, which played a prominent role in the General Strike of 1936. She also took part in the women’s demonstrations that accompanied that strike. Nassar was among the first to recognize the importance of organizing rural women and getting them to join the national struggle. She worked hard to organize the women farmers of the Baysan district (among whom she lived for some time). Sadhij Nassar participated in several Arab women’s conferences and was a member of the Palestinian women’s delegation to the Eastern Women’s Congress for Palestine held in Cairo in the middle of October 1938, at the invitation of Huda Sha’rawi, the pioneer Arab feminist. At that conference, Nassar was elected secretary of the conference bureau. The conference called for an end to the British Mandate and the formation of a constitutional and sovereign state in Palestine. She also took part in the General Congress of Arab Women called for by

the Union of Egyptian Women and held at the Cairo Opera House in 1944. She delivered a speech at that conference urging the Arabs to work actively to save Palestine before it was too late.

Sadhij Nassar was the first Palestinian woman to be arrested by the British Mandate authorities because of her nationalist activities. The British arrested her in late 1938 and charged her with supplying arms to the Palestinian rebels, describing her as a “very dangerous woman” and a “prominent agitator.” She was held at the Bethlehem detention camp for eleven months. A wide local and international campaign was mounted to demand her release; her husband wrote her a letter in which he stated that if he did not make it into the pages of history because of his newspaper *al-Karmel*, he would surely make it because of her.

Nassar continued her editorial and administrative work in *al-Karmel*. The British Mandate authorities closed the newspaper several times, but in 1944, they imposed emergency regulations then prevalent in Palestine and sealed the premises of *al-Karmel* permanently. Her husband died in March 1948.

Following the Palestine disaster of 1948, Sadhij Nassar was forced out of Haifa leaving behind a great archive and documents, which were confiscated by the Israelis and became part of the Israeli archive center. Sadhij sought refuge in Lebanon with her only son, where she published a series of articles in the newspaper *al-Yawm* about the tragedy of Palestine and the deterioration of conditions in it. After moving to Syria, she published her articles in Syrian newspapers such as *al-Qabas*.

Sadhij Nassar was a dedicated and firm nationalist and a prominent and unwavering feminist activist. She was among the first Palestinian women who were active in the field of politics and nationalist organizations as well as journalism. She was highly cultured and was proficient in four languages.

She died in Damascus and was buried there in 1970.

* Shehadeh, Raja. *A rift in time: travels with my Ottoman uncle*, New York: OR Books, 2011. p.216.

* <https://www.paljourneys.org/en/biography/14231/sadhij-nassar>

* Abdul Hadi, Mahdi, ed. *Palestinian Personalities: A Biographic Dictionary*. 2nd. ed. revised and updated.

* Stations in the struggle history of Palestinian women, Jenan Abdo

ARCHIVES | MARCH 14, 2007. In <https://www.voltairenet.org/article146203.html>

Manana Al-Sidawi

(Born in 1880 and died on 7 Dec.1942)

Her name is Manana and not Manama as mentioned in several Arab essays. Yusef (father of Manana) spoke Arabic, French, English and Italian. In his youth, he, himself, had been a student at the College St Joseph in Beirut, Lebanon. He believed in education and sent his six children to attend French Catholic schools. Afifeh and ***Manana*** were doted upon and given the same opportunities and privileges as their brothers in a society where males were often arbitrarily given preferential treatment. While most urban educated young girls were contemplating marriage, the Sidawi girls were also seriously pursuing their careers. ***Manana, the second-born, was principal of the first academic Ottoman school for girls in the Old City of Jerusalem,*** while Afifeh taught music and piano at Notre Dame the Sion. Conscientious and hardworking, they devoted their youth to providing for their family, given that their widowed mother, Hanneh Tarsha Sidawi, was raising six children, ages 12 to 23. Even though it was challenging to carry the heavy responsibility of supporting the family and providing for their younger siblings' education, Afifeh and Manana, both in their '20s, refused many suitors. They eventually did marry, Manana at 38 and Afifeh at 26. J. Yehoshua said, "Manana was a clever pianist".

* Courtship in Ottoman Jerusalem: The Intimate Correspondence of Alphonse and Afifeh

Mona Hajjar Halaby, <https://www.palestine-studies.org/jq/fulltext/77919>

* (History of Arabic Press in Palestine

Tārīkh al-ṣiḥāfah al-'Arabīyah fī Filasṭīn: ha-'Itanut ha-'Aravit be-Palestinah, Jacob Yehoshua, 1974, University of Michigan, 26 Oct. 2006)

On September 1, 1908, Hanna Abdallah al-Issa published Al-Asma'i magazine in Jerusalem, and was co-edited by Khalil Sakakini and written by a number of intellectuals, including Isa'af Nashashibi and Manana Sidawi.

* (<http://www.ahewar.org/debat/show.art.asp?aid=139616&r=0>)

Manana worked ten years with prominent Arab writers like Sakakini and Nashashibi before she married Adel Jaber. This chronological order does not belittle the value of her nor that of her husband but it proves that each of them had his/ her own professional track.

Religious teachings acted as a driving force to mobilize women.

It is not true to claim that traditions or religious teachings hindered women's work in the media.

In his last speech in Al-Istiqlal (independence) mosque in the Haifa, Sheikh Izz Dein Qassam, for example, incited women to participate in fighting the British and the Zionists: ***"If***

an enemy occupied one meter of a Muslim Land, then the woman should go out to fight the enemy without the consent of her husband”.

The Qassam memorial service in 1938 turned out to become a “General Women Conference”. His daughter -Maymana- addressed men’ and women delegations from all parts of Palestine. At one moment she could not continue. **Sadhij Nassar** who was present at the event, was quick to respond, and continued the speech in an impressive manner.

* (The flower of the Garden of Religious Scholars V3, Islam Kotob, P.61 (Arabic).

It is of importance here to mention that Qassam was a Sunni religious leader while Sadhij Nassar was the daughter of a Baha'i leader while she was married to a Christian and all of them were sincere Palestinians seeking peace and equality of people.

The Palestinian woman was always willing and able to use every available means to communicate their thoughts and national standing not only in Arabic but also in English.

Maīmanah al Qassām

(1911-2004), born in Haifa. The daughter of Izz el dīn al Qassām who was martyred in 1935 by the British Army. Maīmanah was a smart girl. She recited the Qurān at the age of six. She only finished elementary school and was supposed to go to dar al Muallimāt. However, she could not because her father refused to teach there. A condition the administration put in order to accept her. She was active during the 1936 revolt. She gave speech in the mosque of Haifa in that year in an attempt to motivate the people for the strike. In 1938, she received an invitation to participate to the First Arab women Congress in Cairo and she was among the Palestinian delegation. She gave a speech that was widely spread in the papers. In the 1948 she became a refugee with her family in Jordan, where she worked there as a teacher and remained until she died. (Nadia Issam Harhash, p.122)

Matiel E. T. Mogannam

(1900-1987)

Matiel was born in Jerusalem, lived in the US for years and returned to Jerusalem in the twenties of the 20th century to become one of the pioneers of the women's movement. Her husband acted as secretary of the National Defense Party, and Mattel became a member of The Executive Committee of the Arab Women's Association and the Arab Women's Movement in Palestine. She was famous of her speech abilities. In one occasion, she delivered a speech on Palestinian patriotism from the pulpit of Al-Aqsa Mosque. She also delivered a political speech on Palestine in Yafa before crowds of demonstrators from a balcony. Her book on the Palestinian women's movement before 1948 is still a recognized reference on this subject. Matiel moved to live in Ramallah before she moved to the United States where she died there in 1992. Details of her book:

(The Arab Woman and the Palestine Problem, The Rise of Jewish nationalism and the Middle East, Mrs. Matiel E. T. Mogannam, Hyperion Press, 1937, Indiana University press (a new edition).

Communication outlets were limited at that time in the whole region and not in Palestine alone. Writing essays and authoring books were the main means of communicating information to the public. The Palestinian woman was a real pioneer in this regard. She was a leading example for women in other Arab countries, including, but not limited to Lebanon.

Henriette Saxek Farrag

She was born in Jerusalem in 1918. Her husband is Mr. Rourke Farraj. Her father is Mr. George Saxek, the inspector and teacher in the Arab Orthodox schools in Palestine and East Jordan. Her mother is Mrs. Catherine, founder and secretary of several charities, including Orthodox - Shelter for the sick and disabled - Nursery for children - Maternity hospital - House of paralyzed children.

She received her primary education in Jerusalem and her secondary education at Friends Girls School in Ramallah.

She received her university degree in Education from the Lebanese College of English Girls.

Henriette worked in the field of education and moved between several schools, including: Alawite School and Al-Ma'mounieh school in Jerusalem then moved to work at the American School for Girls in Beirut.

Then she was employed by the Ministry of Education in Amman for three years and then moved to the Ministry of Education in Libya for two and a half years.

She also supervised children's bulletins and stories at Al-Mishal Library for three and a half years.

She worked at Radio Hana Al-Quds, where she prepared children's programs and plays in weekly radio programs for children between 1939 and 1967 inside and outside Palestine.

She was presenting programs for children under a pseudonym "Miss Souad".

She witnessed the bombing at the Palestinian station by Zionist gangs while she was presenting its program inside the studio with a group of children. (<https://www.prc.ps/> by Taysir Jebara)

She also worked for Radio Lebanon as well as Middle East Radio.

Published many short stories and articles in some newspapers and magazines such as: American Red Cross Magazine - Bulletin - Al Bustan - Al Quds Newspaper and others.

Henriette as an author published several books

- Short stories collection for children: Sami camel, Samir prayer, and The Beautiful Gazelle.
- Book Reading series consists of four books from the first to the fourth grade with the teacher's guide and a supplement for the student, Ministry of Education in Jordan.
- " The gallant five which was first published by R. B. Luce, 1963 (English)

And digitized by the University of California in 2009

- "Your Hazar," a collection of Libyan folk stories. (Arabic)
- "Five Asayel", translation, Tamer Foundation for Community Education, 2003.

Awards:

- Honored during the screening of "Hana Al-Quds" in Ramallah in 2011.

She was honored on the 72nd anniversary of the founding of the Orthodox Charitable Shelter Association in Jerusalem, 2012.

* The gallant five, Henrietta Siksek, R. B. Luce, 1963, Original from the University of California, Digitized 30 Jan 2008

The gallant five is inspired by a legend, which has been passed from one generation to the other. It takes place in Mecca and Damascus in the seventh century, and talks about five young owners of five Arabic horses who try to introduce the genuine Arabic horses. The book touches the heart when describing the relation of these boys with their horses.

Sources:

* Nasri Al-Jawzi "Al-Maqdisi", History of Palestinian Radio "Here Jerusalem"

* Tarikh al'iida'ah alfilastinia "huna alqds" 1936 - 1948, The Syrian General Commission for Books - Cultural Horizons Series – Damascus, Edition: First – 2010.pp 43—44.

* Palestinian Women - faces of contemporary Palestinian women, Imtiaz Nahaal Zo'rob, 2013(Arabic).

http://emtiyazalnahhal.blogspot.com/2014/03/blog-post_15.html

Fatima Budairi

Born in Jerusalem 1923, Fatima Budairi started her professional life as a schoolteacher in 1946, but shortly she joined her husband, Issam Hammad, to be a new broadcaster and cultural programs' presenter at Huna Al- Quds radio station.

After 1948, she moved to work at Damascus radio station for years. She passed away in 2009.

Nahida Fadli Dajani

was a living prove that a Palestinian woman was able to shatter all social or political glass ceilings. Nahida was born in Yafa (1932) and passed away on January 1, 2007 in a US hospital after suffering a chronic disease. A famous radio presenter, informed, entertained, and articulated academic opinion, she read poetry, introduced songs, and interviewed countless celebrities on her numerous radio shows since the 1950s.

She attended the American University of Beirut (1953) and attained a BA in Media and Communication media (1957).

During her years of academic study, she worked at the radio station "Near east", but quit her job in protest against the tripartite aggression on Egypt (1956) because she could not tolerate the biased position of the station against Egypt. She and her husband along with other pioneers set up an independent radio station. The project was then a very new business model in the Arab countries.

When Fuad Chehab became president of Lebanon (23 September 1958), he launched wide scale reforms to build the institutions of a modern state. The Lebanese radio station was then merely a room in the Saraya (governmental compound), and its transmission could hardly be heard outside Beirut. President Fouad Chehab delegated a group of distinguished Palestinian talents who worked previously for the British "Near East" station and entrusted them to build a modern Lebanese radio station. Nahida Fadli Dajani was among the first of those talents. To ensure their security, armored military vehicles were used for their transportation. Nahida worked, and even discovered, many talented Lebanese artists and singers. She led a project to revive the Lebanese folk music and dancing through the Baalbek festivals. (Talal Salman on: <https://www.arab48.com/>).

She immigrated to the United States (1975) and worked there at a number of radio stations.

She was a member of the Arab Dialogue Center in Virginia, USA.

She presented a number of successful radio programs, the most famous of which was the program «with the morning», which she presented over fifteen years on Lebanese radio.

She was a pioneer in radio and television programming and toured many countries: Lebanon, Saudi Arabia, Jordan, lecturing, presenting programs or hosting shows and US. <https://staff.aub.edu.lb/~webbultn/v8n4/article24.htm>

Nahida was a Muslim woman. The Washington Post quoted her saying that “she follows the principles of Islam but not the practices she feels are unfair to women. She does not attend mosques, where women and men are segregated, nor does she cover her head”. "As a secular Muslim, I ask for new interpretations" of the Koran, said Dajani. To her, Islam is a "humanistic culture."

* Lynne Duke, October 24, 1993, at:

<https://www.washingtonpost.com/archive/politics/1993/10/24/i>

*Nahida was a modern Arabic poet and left behind two collections.

http://www.almoajam.org/poet_details.php?id=7593 (Arabic)

http://www.almoajam.org/poet_details.php?id=7593

Palestinian women and the Media after 1948

Historical studies rarely refer to Palestinian women's media contributions after 1948 because the Palestinian society was smashed and the national identity was torn to fragments in the host countries throughout the world.

Before and after they were uprooted from Palestine, intellectual women undertook the mission of addressing the British Mandate authorities seeking justice for their people, raising awareness among women sectors, trying to establish famine networks with Arab women.

Palestinian women participated in several international conferences, such as the World Conference on Social Issues, held in Greece in 1959. Ms. Essam Abdel Hadi attended as a representative of Jordan women. The Palestinian women's movement also participated in the African-Asian Women's Conference in Cairo in 1961 and the sixth Arab Women's Conference, held in Cairo, in 1966.

The General Union of Palestinian Women set-up several specialized committees including, the Committee on Culture and Information, which published the first issue of the “Voice of Palestinian Women”(Sawt Al maraaa Al filistinia) on April 25, 1967 to be followed by the ‘Palestinian Revolutionist Woman'(Alfilisinia Althaaaira) magazine in Amman 1970, and then the “Palestian Woman” magazine ' In 1988. Feryal Abdel Rahman, Fathiya Al-Assal, Abla Dajani, and Fayhaa Abdel-Hadi were among the most prominent authors to write in the later magazine. Despite of the oppressive practices of the Israeli occupation towards the

Palestinian media in the occupied Palestinian territories, several women organizations undertook the responsibility of raising the awareness of the Palestinian women in the fields of media, politics and culture. The “Sumoud” Magazine was published by the Palestinian Union of the Working Women's Committees Union, the “Women's Magazine” was published by the Center for Studies in Jerusalem and the “Zeitounat Baladna” were among other feminist media publications.

Several prominent female names gained ground in this field. *Essam Abdel Hadi, Fadwa Labadi, Feryal Abdel Rahman, Fayhaa Abdel Hadi, Siham Abu Ghazaleh, Ilham Abu Ghazaleh, Abeer Shehadeh, Halima Jawhar, Sahar Al Wazani, Subhiya Awad, Maha Al Kurdi, Maysoon Al-Weheidi, Nayla Sabri, Fatina Al-Qabbani, Hayat Al-Duck, Suhair Shweikeh, Muntaha Jarrar, Yoland Al-Batarseh, Madeleine Elias, Widad Barghouti, Etaf Alyan among other women.*

These women worked hard to develop their role, and link their social struggle with the national struggle, while demonstrating the linkage of the Palestinian women's movement with the overall national movement.

The popular uprising in 1987 marked an important turning point in the quality and content of Palestinian women's participation in national action, through numerous organizations and mass feminist frameworks that spread in the West Bank and Gaza Strip over several years before the outbreak of the Intifada.

In addition to the participation of Palestinian women in the entire intifada, the fact that the intifada, by its nature and unlike armed action, required the participation of all popular sectors. In this respect women's work committees played a central role that cannot be overlooked. Palestinian women, therefore, entered this sharp turn from the path of the national liberation movement, more conscious, organized, and centralized. This situation constituted a sound ground for raising the dialectical interrelationship between national liberation and social emancipation. It was natural that the momentum of the prominent and inclusive participation of Palestinian women in the Intifada led various feminist organizations to presented their clear position that the Intifada is not only a popular revolt against the occupation, but also against all forms of repression, including the repression of Palestinian women, by their society. Thus, the national feminist project, which the Palestinian woman advocates, emerged from her field experience during the Intifada.

Raymonda Hawa Tawil (A Success Story)



Raymonda Hawa Tawil is a Palestinian author and journalist. She was born in 1940 in Akka, in Palestine.

Due to her personal efforts, courage and political activity she has earned the nickname "the lioness of Nablus". In 1978, Raymonda Hawa Tawil established the first private Palestinian news agency in Jerusalem that published the newspaper "Al Awda"(the return). In her political engagement and professional activity as a Palestinian journalist, she fights for the freedom of Palestinians and promotes the emancipation of Arab women. Due to her activities as a journalist, the Israeli occupier imprisoned her for several months. She was under house arrest, and was taken into custody several times. The intervention of Jean Paul Sartre and other important intellectuals and politicians, led to her release. She used this experience to write her book "My Prison Has Many Walls "that was published in the late seventies.

Tawil is considered a moderate nationalist and has been pressured by the Israel authorities for her work. Her daughter Suha was Yassir Arafat's wife. Raymonda Tawil won the Bruno Kreisky award for her advocacy of dialogue and reconciliation between the two peoples.

*(http://www.kreisky.org/human.rights/englisch/pt_detail.php?id=28&suchmodus=1&anfang=T)

Raymonda Hawa Tawil is a class by herself. She could defy the occupation; define her unique terminology; defend the rights of her people. She was a strong believer in the concept of working as a team, an expert in establishing viable and sustainable media start-ups. A woman of extraordinary networks-building abilities. She was the first woman to occupy the top position in a Palestinian media organization that was operated as a news agency, a publishing house that publish several magazines including the first Palestinian magazine for sports. She was very impactful inside decision-making circles not only in Palestine but also in Israel and the western world in general.

Professionally speaking, she was able to formulate the required media agenda and to act as a gatekeeper for a press institution under harsh military occupation. It is an almost impossible task to strike a very delicate balance between rather contradicting requirements:

* The Israeli military and administrative censorship agencies and agents.

*Satisfying the high demand for information of international media outlets.

*Preserving professional integrity while reflecting the emotional and anguished feelings of her victimized people.

*Avoiding factional divisions of the Palestinian movement organizations.

She was brave enough to face life attempts. Her car was exploded in 1984 but she survived. Jim Lederman relates how the Palestinians could create a system of press co-optation that constituted a “real threat to Israeli political control in the West Bank. The Palestine Press Service (PPS) was established in late 1977 by a strong and articulate PLO supporter, Raymonda Tawil. She had become one of the main contact people for the foreign press- especially those who had been “Parachuted” in from abroad, i.e. those who were sent for a short period either to cover a breaking story or to produce a report. Tawil could provide, among other things:

- A well- developed talent for putting a Palestinian “spin” on events.
- An understanding of the needs of foreign press and how to meet them promptly... through a twice a day bulletin in English for 50 subscribers (1979).
- The office became a source of information even for Israeli journalists.
- It provides a training ground for Palestinian journalists who became stringers for foreign media.

(Jim Lederman, *Battle Lines: The American Media and the Intifada*, Routledge, 2019)

These achievements were attained with scarce funds of money and against all odds imposed by the Israelis who refused to allow the office to have a telex line for years.

At the outbreak of the first Intifada, about 85 percent of the foreign journalists were dependent on the office as their main source of information”.

The impact of **Raymonda on the international level becomes more evident when we know that the closure of her office by Israeli authorities was an important issue that was debated and questioned before the American House of representatives:**

***“Developments in the Middle East, September 1989: Hearing Before the Subcommittee on Europe and the Middle East of the Committee on Foreign Affairs, House of Representatives, One Hundred First Congress, First Session, September 19, 1989**

United States. Congress. House. Committee on Foreign Affairs. Subcommittee on Europe and the Middle East

U.S. Government Printing Office, 1990(p.67)....

“2: The offices of the Palestinian Press Services (PPS) have been closed by military order for the past year and a half.

Questions;

- What are we saying to Israel about this situation?
- Is it US policy to seek to have the PPS reopened?
- What reasons do the Israelis give for the continuation of the closure order?
- Are we satisfied with the situation that PPS will be closed “indefinitely”?
- Answer: At the time the PPS was closed, we urged Israel not close it on the grounds of our traditional support for freedom of the press, we urged Israel to allow the PPS to reopen. We regret the Israeli government has decided to continue the closure... at a time when there is an opportunity to start an Israeli- Palestinian dialogue. (p.67). “

Audiovisual media

Women began to establish themselves in audiovisual media during the first Intifada when Journalists and TV crews began to arrive from all over the world. They all, especially females, found themselves unable to move and to cover the events without the aid of local Palestinians, women in particular. Hence, those Palestinians began to gain field experience and technical skills, which enabled them later to compile their own audiovisual coverage and footage especially in dangerous places. At that time CNN reporter Rula Amin, photojournalist Rula Halawani, film director Buthaina Khoury, camerawoman Suhair Ismail and Majida Al-Batsh, among others began to gain ground (Sakr, P.111).

*(Naomi Sakr, *Women and Media in the Middle East: Power through Self-expression*, Bloomsbury Publishing, 2004)

The establishment of the Palestinian National Authority (PNA) has contributed to the enhancement of the role of Palestinian women. The Palestinian women began to hold some ministerial and administrative positions in the institutions of the Palestinian National Authority.

The newly established Palestinian Ministry of Information contributed positively to the activation of the Palestinian media work. The Ministry granted several licenses for women's newspapers and magazines, including 'Voice of Women', and the magazine 'Yanabia' issued by the Association of Working Women. The issuance of newspapers provided increased opportunities for female pens and Palestinian media women. A number of Palestinian media professionals, such as announcers, correspondents, photographers and administrators, have

been placed in decision-making positions with the Palestinian Broadcasting Corporation and other private local TV and radio stations.

The Broadcasting Corporation was established on 1 July 1994. It has a subsidiary radio station known as the Voice of Palestine.

The **Voice of Palestine** is a radio station based in Ramallah. It is a subsidiary of the Palestinian Broadcasting Corporation under the control of the Palestinian Authority. The station was originally known as the *Voice of Palestinian Revolution* before the 1993 Oslo Accords and was launched on 17 October 1998. The first experimental transmissions included music programs, songs and news bulletins in addition to health, culture, and sports programs.

A satellite channel known as Palestinian Satellite Channel was established. Palestine TV first began broadcasting in 1996 in Gaza. The first head of the PBC was Radwan Abu Ayyash, former head of the Arab Journalists' Association. The PBC was funded partially by the US government until 1998.

*(https://en.wikipedia.org/wiki/Palestinian_Broadcasting_Corporation#cite_note-2)

Palestinian media women played a prominent role in this experience. For the first time, three Palestinian women journalists appeared in the first Palestinian TV news bulletin: Iman Al-Sharif, Shurooq Al-Asaad, and Benaz Al-Sumairi.

This first Palestinian experience in the field of news was not limited to the training of broadcasters and anchors, but also many technicians were trained in the professional television work.

In a study prepared by the Directorate of Women's Information in the Ministry of Information, in early 2000, it was found that there were 41 women performing different administrative tasks, and 25 women performing media tasks, such as correspondence, editing, photography and essay writing, etc. The tasks entrusted to women in the Palestinian media depend on the directives of those in charge; some of those are those who encourage women's media work while others do not.

When the second Intifada erupted on 28/29 Sept 2000, with Arab and international satellite channels seeking hot news and headlines, more and more Palestinian women began to gain more air time on the screens such as **Givara Budeiri and other professional and courageous young women.**

Benaz Somiry said, "Out of 22 awards made to media individuals in 2001, ten of which were for Palestinian women working for satellite stations won four prizes. They were Daniela Khalaf (MBC correspondent), Shrouq Al.assaad (Nile TV correspondent), Laila Awda (Abu

Dhabi TV) and Shirin Abu Aqla (Al-Jazeera). A fifth prize for cartoonists was won by **Omayya Joha**, the Palestinian cartoonist who was working for Al-Quds Palestinian daily (Sakr, p.113)

Benaz Somiry-Batrawi in (Woman and Media, p.109) explains how Palestinian media remained held back in gender matters, even in 1991 and during the second Intifada. She admits that there was (and still is) a lack of women journalists who are able to promote women's rights and gender equality through the media. In 2002, this factor was further compounded by the Israeli military attacks on media installations – Batrawi examines the example of a gender and media project that was initiated by the private Palestine station "Al-Quds Educational TV (AETV). The station aired six documentaries that were distributed to other television stations. After years of hard work and training sessions to produce documentaries and talk shows, the Israeli forces re-occupied most of the West Bank, and in second of April 2002, it occupied the station compound for 18 days. Israeli soldiers were detected while they were "throwing cameras and video archives out of the fourth floor".

Equipment that had been donated by governmental and non-governmental European organizations were all smashed by hammers "(Ibid. pp 117-119)

On 12 October 2000 – shortly after the outbreak of the Second Intifada – successive Israeli Air Force raids stopped transmission of the Voice of Palestine, destroying the technical equipment used for transmission. Currently the radio service broadcasts on shortwave (AM).

*(<http://www.pal-soft.com/palestine/pbceng.htm>> in: "The Israeli Army Warplanes launched on October the 12th". Archived from the original on 2008-03-13)

The destruction of Palestinian media outlets had large-scale consequences beyond the borders of Palestine. The local, regional and international demand for Palestine events was very high. The Palestinian media outlets were denied an excellent opportunity to develop themselves and to build a wide range audience. In the words of one of pro- Jazeera writers:

"Al Jazeera's importance as a news source was elevated dramatically after the Israelis blew up the offices, studios and equipment of the local Palestinian radio station When Israel (swept) Nablus city for example all five FM radio stations in Ramallah and all TV channels were dead"

(Hugh Miles, Al Jazeera: How Arab TV News Challenged the World, Hachette UK, 2010)

Of much, more importance, especially for media women, is the widespread and deep feelings of insecurity. Sitting behind a microphone in a studio became more dangerous than being in a real battlefield. Such far-reaching ramifications on Palestinian media students and professionals still require empirical studies.

On 19 January 2002 the Israeli army used explosives to destroy the five-story main building and transmission tower of the PBC in Ramallah claiming retaliation for the killing of six people by a Palestinian gunman!! The Israeli Government later singled out PBC for broadcasting material deemed anti-Semitic or that incited violence.

In Palestine, there are 85 radio stations – 70 in the West Bank and 15 in the Gaza Strip – and 17 local TV stations, which broadcast from the West Bank. There are also four satellite channels: Ma'an and Al-Falastinia in the West Bank, and Al-Aqsa and Al-Kittab in Gaza. From 1994 when the first Palestinian radio stations emerged following the inception of the Palestinian Authority and up until 2004 there were no laws or regulations to manage broadcasting in Palestine. In 2004, the Palestinian government issued a decision to regulate the work of local Palestinian radio and TV stations. Decision of the Council of Ministers No. 182 of 2004 Concerning the Regulation of the Licensing of Radio, Television, Satellite and Wireless Stations. Law on audio-visual media was drafted in 2011 but has never been endorsed

*(Assessment of Media Development Palestine Based on UNESCO's Media Development Indicators, Published in 2014 by the United Nations Educational, Scientific and Cultural Organization, NESCO Ramallah Office, UNESCO 2014 Prepared for UNESCO by the Birzeit University Media Development Center,Pp.33-34)

Results suggest that a clear majority of Palestinian journalists consider that the laws in force restrict rather than protect freedom of expression (ibid, p40).

Nibal Thawabteh, Director of the Media Development Center (MDC) at Birzeit University, considers that employment practices of media organizations do not reflect social diversity, and are more often based on personal connections, with frequent cases of nepotism, than on professional foundations. 199 Women lack opportunities in obtaining decision-making positions in Palestinian media institutions. According to a survey by the Palestinian Central Bureau of Statistics to mark International Women's Day in 2012, only 10% of editors-in-chief of the media in the West Bank and Gaza Strip are women. Gender expert Suheir Azzouni noted that in 2010 the editor-in-chief of Birzeit University's newspaper, Al-Hal, and the newspaper Al-Bayader al-Siyasi were women, as was the deputy director of the Palestinian Broadcasting Corporation. Nevertheless, the positions of editor-in-chief and managing editor at Palestinian newspapers are predominantly held by men. In radio and TV stations as well, the majority of leadership positions are occupied by men, including in the governmental media. Journalist and specialist in women's rights, Amal Jum'a explains that her team at the Women's Affairs Technical Committee (WATC) consists only of women because it is important to create opportunities for women who do not generally have the possibility of securing positions of editors-in-chief or managers in media institutions. Overall,

opportunities for female journalists to occupy senior-level positions are higher in media-related civil society organizations (CSOs) than in media outlets. Scarcity of examples of women holding leadership positions in the Palestinian media is evident. Nevertheless, a combined total of 43% of the Palestinian journalists surveyed for this study agreed or agreed to a certain extent that female journalists are properly represented at decision-making level in media institutions and organizations, with a noticeable difference in responses between the West Bank and the Gaza Strip (46% in the former compared to only 38% in the latter). The opinions of male and female respondents to this question did not differ greatly: 43% of male respondents versus 42% of female respondents.

As noted by the ***Panos Institute and the Mediterranean Observatory of Communication***, women are also “rarely seen and heard as news speakers” and their opinions are rarely sought during the evening news programs on the national broadcaster in Palestine. Content analysis carried out in May 2010 showed that women made up only 7.4 % of all guest speakers invited to appear on the evening news in Palestine TV. However, the presence of female media workers in the field can be noted with women often holding positions such as press reporters, editors and broadcasters. Morning programs on the major Palestinian local radio stations, as well as on the official radio and TV stations, are presented by female and male broadcasters alike. In the past three years, an increase in the number of women working as press photographers or specialized in multimedia sound, image and lighting techniques has been noticed in terrestrial TV stations and local radio stations in the West Bank (ibid,pp67-68)

Annually, approximately 300 students, 50% of whom are females, graduate from the faculties of journalism at Palestinian universities. According to the Palestinian Central Bureau of Statistics, the unemployment rate in 2012 among Palestinian graduates aged 20-29 years in the field of information and journalism was 52%: 38% among male graduates.

*(Nibal Thawabteh, 2010, *Palestinian Media Map: Production Congestion and Consumption Dispersion*, edited by Beate Josephi, *Journalism Education in Countries with Limited Media Freedom*, p.89).

**Palestinian Central Bureau of Statistics, “Press release on academic disciplines and relationships to the labormarket” (7July 2013): <http://www.pcbs.gov.ps/site/512/default.aspx?tabID=512&Lang=en&ItemID=842&mid=3171&wversion=>*

The PJS General Secretariat in the West Bank is composed of 21 members: 7 from the Gaza Strip and 14 from the West Bank. Despite the spilt between the two Syndicates, many journalists from the Gaza Strip are still members in the PJS in the West Bank. However, there appear to be no journalists from the West Bank who are members of the PJS in the Gaza Strip. Hosam Ezzedin, member of the PJS General Secretariat in the West Bank says, “The

number of journalists registered as members of the Syndicate amounted in 2013 to 800 in the West Bank and 400 in the Gaza Strip, with female members accounting for 25%.” In addition, 1000 media students, recent graduates and 200 male and female journalists are holders of temporary PJS membership cards (being new to the media profession), and 50 personalities are granted honorary membership. Ezzedin estimates that some 300 Palestinian journalists are unwilling to register as members of the PJS for reasons related to its structure and working conditions. Women occupy three out of the 21 seats in the PJS General Secretariat, two from the Gaza Strip and one from the West Bank. This shows a weak representation of women in the General Secretariat of the Syndicate and highlights the lack of access women have to decision-making positions in Palestinian media institutions in general. These women, representing 14% of the governing body in 2013, have joined the PJS General Secretariat only recently. According to the IFJ report on Gender Equality in Journalism, no woman was a member of the PJS governing body until 2008.

*(International Federation of Journalists (IFJ), 2009, Getting the Balance Right: Gender Equality in Journalism:

*(http://portal.unesco.org/ci/fr/files/28397/12435929903gender_booklet_en.pdf/gender_booklet_en.pdf)

It appears that the Syndicate has not achieved any significant steps to enhance the presence of women in the profession or to support them in attaining decision-making positions in the in Palestinian press and media institutions.

*(Media Politics and Democracy in Palestine: Political Culture, Pluralism, and the Palestinian Authority, Amal Jamal, Sussex Academic Press, 2018)

In Palestine, women are significantly underrepresented in the news. Only 11% of news subjects- the People who are interviewed, or who the news is about- are female and in the Internet news stories, 14% are female.

Women are rarely heard from in dominant news topics: The highest overall percentage of women as news subjects reaches only 30% for Social and Legal, while male news subject represent the majority of news related to Crime and Violence (91%), Politics and Government (94%), Economy (96%).

Women in the news mostly function as providers of personal experience (25%) or as people providing Popular Opinion (19%), and rarely as experts (4%), spokespersons (14%), or the main subject of the story only 7%.

Women also are rarely the central focus of a news story, only 6% of stories had women as the central focus, when stories about issues that concern women were included; they

were more likely to be covered by female reporters. In total, 84% of the stories with women as a central focus had women reporters while males represented 16% of these stories. 23% of the stories related to Social and Legal topics featured women as a central focus, 9% of the stories related to Crime and Violence topics.

Overall, news stories were dramatically more likely to reinforce gender stereotypes rather than to challenge them. Only one of the news stories challenged gender stereotypes about crime and violence. News stories on gender (in) equality were almost non-existent. It did not seem to matter whether the reporter was male or female – in all cases; the overwhelming number of stories were seen to reinforce gender stereotypes.

The majority of articles in news were reported by men and all news presenters were men, female journalists produced only 16% of news stories, in television 26% and in radio 20% of the news items were presented by female reporters. No newspapers articles were written by women, no female presenters (although this may have been much higher on another day). Female journalists did not produce many news items in the most popular topics of Economy and Politics/government.

*(Women Media and development (TAM)

www.waccglobal.org www.whomakesthenews.org

Palestine

Global Media Monitoring Project 2015 National Report).

A media monitoring exercise by UNESCO's NET-MED Youth Project that covered three TV channels in Palestine revealed an underrepresentation of youth in multiple ways, including in terms of youth-focused media content itself as well as young people's influence on the content produced. For example, only 4% of the content monitored was centered on youth. Moreover, among the actors external to the TV channels who were featured in the observed media (i.e., persons being talked about, mentioned, interviewed, participating in a debate, etc.). young people aged between 25 and 35 years did not exceed 11%, and those between 19 and 24 years represented less than 4%. This monitoring also revealed a low representation of women featured in media as external actors (consisting of only 15.8% as compared to 84.2% for men) (UNESCO, 2017). Another report by UNESCO (Media Development Indicators for Palestine) has also emphasized the poor portrayal of women in Palestinian media as well as women's low representation in decision-making positions within media institutions (UNESCO, 2014).

Sources of information

Television percentage 26

Radio percentage 6

Newspaper\Magazines percentage 1

Internet percentage 30

Social media percentage 37

*(Survey on Youth and Media in Palestine Discussion Paper Conducted by Arab World for Research and Development (AWRAD), October 2017)

General Assessment of Media Development in Palestine as of 2019

A Diverse Mix of Public, Private and Community Media

Public media appears to be favored in terms of access to information. However, there is a small number of publications and radio stations, which cater to the needs of marginalized groups.

Media as a Platform for Democratic Discourse

Media Reflect Diversity of Society

Media content in Palestine appears to be characterized by an overemphasis on political power issues, to the detriment of programs dealing with education, health, economics or social issues. Women are poorly portrayed in media content and lack opportunities in obtaining decision-making positions in Palestinian media institutions. Some radio and TV programs have emerged that are directed at specific sectors of Palestinian society, such as women, youth or refugees, but these initiatives remain limited.

A number of Palestinian media outlets tend to be biased towards one political orientation and are reported to design their programs based on their political leaning rather than the needs of their audiences.

Licensing and Spectrum Allocation

The committee designated to allocate broadcast licenses and therefore to ensure diversity comprises only of representatives of three ministries and is not subject to any oversight. In both the Gaza Strip and the West Bank, the criteria for obtaining a license are ambiguous.

The conditions of Palestine’s use of broadcasting frequencies were decided by the Oslo Accords of 1993 and 1995. Frequencies have been granted to Palestinian governmental radio and TV media outlets only and not formally to the private or community broadcast media.

The PA has not, devised a plan for spectrum allocation and management. The lack of a proper legal basis renders the Palestinian spectrum management unclear and unstable.

Regulatory System for Broadcasting

In both the West Bank and the Gaza Strip, the authority to grant TV and radio licenses is entrusted to governmental bodies. This is contrary to international standards that emphasize the need for the independence of regulatory bodies in order to ensure fairness in the allocation of frequencies.

Availability and use of technical resources by the media

Access to ICT infrastructure in Palestine is impeded by constraints that deprive Palestinians of fully independent decision-making concerning ICT infrastructure and by the divide between the West Bank and Gaza Strip. The telecom network is owned and operated by Palestinian operators but interconnects to the outer world through Israeli operators. As regards Internet, the Palestinian telecommunications company PalTel must buy its bandwidth from Israel, which results in relatively high connectivity costs.

Press, broadcasting and ICT penetration

There is a need for better infrastructure to reach areas outside the cities

Taxation and business regulations

There is no preferential tax system for the media, for example as regards the import of radio and TV broadcasting equipment. In addition, there are no provisions in Palestinian law aimed at encouraging investment in the media.

Advertising

The size of the advertising market in Palestine is small. This can be in part attributed to the weakness of the Palestinian economy in general. The PA does not have a clear advertising policy and there is no oversight of the content of public advertising.

Media Self-Regulation

The Palestinian media does not have an established code of conduct or a self-regulation system. Additionally, the print media is affected by government interference in the definition and application of rules of practice through statutory regulations. The Palestinian Press and Publications Law No. 9 of 1995 in particular provides mandatory guidelines on editorial policy for the press and professional lapses are criminalized, contrary to international standards.

Requirements for Fairness and Impartiality

A proposed Audio-Visual Law was drafted in 2011; however, it has not yet been approved due to the disruption of the work of the Palestinian Legislative Council. The existing regulatory bodies in Palestine are mandated by governmental decisions. There are no requirements regarding fairness and impartiality when granting broadcasting licenses. In addition, there is also no law requiring fair and balanced news coverage, even during election periods.

Levels of Public Trust and Confidence in the Media

Local radio stations allocate time to talkback (open line) radio programs. These receive a large volume of calls from members of the public, which could indicate a level of trust and confidence in the media. Some evidence, however, suggests that the level of trust in the Palestinian media is limited.

Safety of Journalists: - A life of terror

Journalistic practice is impeded by an environment of insecurity. Human rights organizations have recorded a high number of violations against media workers, including arbitrary arrests and detention, physical attacks and raids of media outlets. This situation has led many media professionals to resort to self-censorship. Palestinian journalists also suffer from restrictions on their movement.

Freedom of expression, pluralism and diversity of the media.

There are many laws in force in both the West Bank and Gaza Strip that restrict freedom of expression and opinion. One example is the Press and Publications Law, which allows for sanctions including imprisonment.

There is currently no enforceable law on the right to information.

Both the Palestinian Authority (PA) in the West Bank and the de facto authorities in Gaza exercise tight control over the information disseminated by the media. There have been cases of media content being censored and journalists being detained and persecuted for voicing political opinions and for reporting on human rights violations.

The Palestinian Press and Publications Law includes a clear guarantee of journalists' right to protect their sources. However, there have been reports of journalists being pressured to reveal them.

Defamation Law and Other Legal Restrictions of Journalists

Outdated laws, often originating from previous authorities, impose on journalists unwarranted restrictions, which are also defined in a vague manner and without clear

definitions of scope. The current legislation treats libel and slander as criminal offenses that are punishable by imprisonment of up to three years.

Censorship

The 2012 report of the UN Special Rapporteur on freedom of opinion and expression underlined tight control by the authorities over the licensing of print media.

Professional capacity building and support for institutions that underpin freedom of expression, pluralism and diversity

Availability of Professional Media Training

Media development institutions provide various training programs that support the development of the Palestinian media. Safety is a major topic of training sessions offered by both local and international organizations. However, the absence of an overall strategy for the provision of training leads to duplication and inadequacies in the delivery of courses. In addition, training opportunities addressing the needs of media managers are insufficient.

Availability of Academic Courses in Media Practice

Approximately 300 students graduate from journalism programs each year at Palestinian universities, 50% of which are female. However, media courses lack resources and materials are often inadequate. Due to the political situation in Palestine and its context, it is difficult to access up-to-date information and textbooks. Institutions generally struggle to keep in line with the fast-changing media environment. There are discrepancies between universities in terms of quality of content and structure. There are no postgraduate academic programs in media studies in Palestinian universities, except at the Islamic University in the Gaza Strip.

Presence of Trade Unions and Professional Organizations

The right of Palestinians to form trade unions and hold elections is guaranteed by the Palestinian Basic Law. One union exists for media professionals, the Palestinian Journalists' Syndicate (PJS). Originally functioning as a single union, the PJS has become split into two, with one section in the West Bank and the other one in Gaza. This split has allegedly allowed for political interference in the Syndicate and dissuaded journalists from seeking membership. Consequently, there is low confidence in the Syndicate and its ability to support journalists.

Presence of Civil Society Organizations

No systematic monitoring of the performance of Palestinian media is carried out by CSOs. Those CSOs working in the media field focus their activities on providing support for media

professionals, monitoring press freedom violations, seeking to promote freedom of expression, and organizing conferences and training workshops for journalists. Programmes also exist that target issues related to youth, women and marginalized groups in terms of their access to and visibility in the media. The sustainability of these initiatives is problematic because funding comes from international donors for short periods.

**(The above assessment is based to UNESCO’s report:*

Assessment of Media Development in Palestine Based on UNESCO’s Media Development Indicators Published in 2014 by the United Nations Educational, Scientific and Cultural Organization, Paris 07 SP, France and UNESCO Ramallah Office)

Climate in which Palestinian women media professionals work:

Palestinian women working in the media field have experienced volatile conditions, both political, social and economic.

Discrimination in employment, some institutions when they advertise a job require that the applicant must be a man, which means closing the door to the competencies of women, to apply for these positions, and this is a stark proof of discrimination against media professionals.

Low wages, incentives, bonuses, - Lack of health insurance for women media.

The painful economic reality experienced by Palestinian media women forces them to accept low-paying jobs, especially in local radio stations in the Gaza Strip, and in some youth institutions.

Lack of tools and technical equipment needed to perform.

Despite all to the above-mentioned obstacles, the Palestinian women, who dedicated themselves to their profession are determined to be pioneers in the field conveying the facts and events in an honest, expressive and objective manner.

Violations that affected the media freedoms in Palestine during the first half of 2019

The following information are summarized from a report that was issued by MADA

***"MADA": 330 attacks against media freedoms in Palestine during the first half of 2019**

Ramallah - (29/7/2019) - The Palestinian Center for Development and Media Freedoms (MADA) issued a report on the violations of media freedoms in Palestine during the first half of 2019.

The report pointed to the high number of violations that affected the media freedoms in Palestine during the first half of 2019, where "MADA" monitored and documented a total of 330 attacks compared to 277 attacks were monitored during the same period of 2018, a total increase of 53 attacks or 19% increase.

The Israeli occupation forces and authorities committed 150 attacks (45% of the total attacks), and 115 attacks were committed by various Palestinian sides (35% of the total attacks). Most of the Palestinian attacks took place in the Gaza Strip, and 65 violations were committed by Facebook company, which closed pages and accounts for Palestinian journalists and writers in the West Bank and Gaza under the pretext of fighting "incitement to violence and terrorism" (20% of all attacks monitored and documented in the first half of 2019).

Despite the relative decline in the number of Israeli attacks compared to the first half of 2018, the number of Israeli attacks monitored in the first six months of the year 2019 still exceeds the average number of Israeli attacks in the past eight years.

The Israeli attacks were divided into 91 attacks in the West Bank including the occupied city of Jerusalem, and 59 attacks in the Gaza Strip. 55 of the total Israeli attacks in the Gaza Strip were considered serious, because most injuries were physical injuries with live bullets and direct gas bombs, in addition to the destruction of the headquarters of two media institutions in the Gaza Strip.

The total number of physical attacks committed by the occupation army against journalists in the West Bank and Gaza was 88, constituting 59% of the total Israeli attacks, while four types of serious attacks (physical injuries, arrests, destruction of institutions and the use of journalists as human shields) reached 72% of all Israeli attacks monitored.

Regarding the Palestinian violations, there was a significant increase during the first half of 2019 compared with the same period of the previous year (increased by 67%). This was due to a large increase in the number of attacks monitored in the Gaza Strip, while a significant reduction in the number of violations in the West Bank has been observed.

* 27 Palestinian violations were monitored in the West Bank in the first half of 2019, with 88 violations by Palestinians in the Gaza Strip during the same period.

The number of arrests and detentions topped the list of Palestinian violations, reaching 37 cases, noting that 16 journalists who were arrested and detained were tortured or ill-treated while in detention (15 of them in Gaza and one in the West Bank), which is considered unprecedented for the Palestinians.

The Main Findings: - 76% of surveyed journalists believe that media laws in Palestine do not promote freedom of the press and 73 percentage say that these laws do not guarantee protection for journalists.

- 85% believe that the Cyber Crimes Law does not promote freedom of the press.

- 89% expressed that there are legal procedures in Palestine that actually prevent journalists from accessing information related to public affairs.

- 91% said that Palestinian journalists are subjugated to violations related to their work.

- 83% say there is a lack of transparency and fair means to prosecuting public authorities that violate media freedoms.

- 90% of journalists said that they practice self-censorship out of fear of being interrogated by security agencies in Palestine.

- 89% of journalists said that they practiced self-censorship out of fear of societal pressure or public scrutiny.

- 83% believe that the media in Palestine lacks independence; 97% believe that it is influenced by political and partisan biases, while 87% believe that it is influenced by the interests of the private sector.

- 92% say there is mismanagement on the part of media organizations that negatively affects the level of professionalism practiced.

*(<https://www.madacenter.org/en/category>)

Maysoun Odeh Gangat



A Case Study

Growing up in occupied Palestine without her father, who was killed in the 1967 war, Maysoun has little recollection of him. She was raised by a strong mother who refused to remarry and opted to raise her four children alone.

After childhood in Jerusalem, Maysoun pursued university studies in France and the U.S where she attained *an Economics degree from the American University in Washington D.C*

She then worked at the South African Representative Office in Ramallah and learned from South African's experience and struggle. After marrying a South African diplomat, she began a career in media in South Africa, while raising a child, Adam, now 10-years-old.

Though Maysoun could have continued living abroad, she chose to move her family to Palestine. In 2005 she started RAM FM, the first English radio station in Palestine. ***Unfortunately, it was closed down in 2008 by the Israeli government and Maysoun along with five other colleagues were arrested.*** After her release, Maysoun continued her work and founded 96 NISAA FM in 2009.

Maysoun is not only a courageous woman with exceptional passion and a strong set of ethical values; she is also a successful media professional who has won the attention of many in the field. Maysoun was honored by the Palestinian Ministry of Women's Affairs and invited to several regional and international events to present her radio outlet and its achievements, including the Women's Forum Global Meeting in Deauville (2010) and the International Conference of Women Media Leaders in Washington D.C. (2011). Maysoun was also selected as a Synergies Arab World Social Innovator (2011) among a small group of social entrepreneurs.

Maysoun uses the media to transform how women see themselves and how they are viewed by and presented in regional and global media. She also works from within her radio station to inspire role models of women media professionals to increase the number of

women working as top professionals in the media field. Thus, Maysoun is empowering women on all fronts and addresses all stakeholders to work on advancing women in society and improving their image. ***Maysoun's systematic and inspirational approach to women's issues gradually eliminates the common stereotype of women as victims...*** She exposes the richness of Palestinian culture and the diversity of women in the region, which are the positive counterparts of conflict.

This description of Maysoun Odeh Gangat's work was prepared when Maysoun Odeh Gangat was elected to the Ashoka Fellowship in 2012.

(*<https://www.ashoka.org/en-US/fellow/maysoun-odeh-gangat>

A radio station under occupation

Like every Palestinian media outlet, we have challenges because of the occupation. Sometimes we are not able to do a full story or a full investigative report. Because of societal issues, female reporters might not be able to go out at night, and it can be difficult to operate in an unstable political situation. Therefore, the occupation affects us professionally.

The occupation also affects us personally. I have to travel every day from Jerusalem to Ramallah to go to work. I cannot predict what the situation is at Qalandia. One day I can be there on time and be able to follow my agenda and another day I can be late for a meeting. Every day when I cross, I pray that a stone or a bullet will not hit me. I also have some colleagues who live in villages and have to pass checkpoints every day. Some days they cannot make it to work or to a place, they are supposed to report from. Their villages are exposed and they never know what will happen.

The occupation also affects our economy. As a commercial or non-profit radio station, it is difficult to operate in a situation where the economy is unstable, where the economy is dependent on Israel, and where the economy is dependent on funding which cannot come. During the last few weeks, we have had a situation where a lot of private enterprises and advertisers had to stop their campaigns. This affects our revenues, so we are obliged to make some changes and difficult administrative decisions in terms of staff and cutting down on expenses.

* (In the words of a Palestinian: Interview Maysoun Odeh Gangat, By [Danish House](#), January 10th, 2016

<http://www.dhip.ps/in-the-words-of-a-palestinian-interview-maysoun-odeh-gangat-2/>)

An International Media Star

Rula Jebreal



She still remembers Hind Hussein as her teacher, her mother and caregiver

Rula Jebreal, a prominent political journalist and TV anchorwoman in Rome

Her first book, *Miral*, published in Italy in 2003, is an autobiographical novel about three generations of Palestinian women, told through the eyes of a girl growing up in Jerusalem during the first intifada—the Palestinian uprising that began in 1987 against the Israeli occupation.

Rula Jebreal was born in Haifa in 1973 and she grew up in the Old City of Jerusalem. Most of the wrenching stories in her book and the film are real events.

When Rula, the older child, was five, her mother committed suicide by walking into the sea.

Jebreal, the man they knew as their father, placed them in the care of a remarkable Palestinian woman named Hind Hussein. From a prominent Jerusalem family, Hussein had founded an orphanage in 1948 for Palestinian children uprooted during the 1948 war. *“Hind was my teacher, my mother; she saved my life”*. Hussein donated everything she had, including her extensive library, to the orphanage— they were thousands of books in English and in Arabic—and it was here that Rula’s education and imagination took wing. She read *Anna Karenina*, *The Count of Monte Cristo*, and, of course, *Oliver Twist*—“all

orphans read Oliver Twist,” she tells me. “When I read One Thousand and One Nights, it opened my mind to the role of female sexuality in Arab literature. Then Naguib Mahfouz’s Palace Walk, about society, politics, and artists living in Egypt in the thirties. These two books show women as protagonists.”

Rula and her sister went home to their father’s house every other weekend. A gentle, loving man, Jebreal was a gardener at the Al-Aqsa Mosque, the most sacred Arab shrine in Jerusalem. “Taking care of the gardens was a form of meditation for him,” she says. “He spent his life there.” Jebreal became a minor imam at Al-Aqsa in his later years, but “he never made us pray or wear a veil or fast for Ramadan. Once I asked him, ‘Where does all this violence around us come from?’ He said, ‘The danger is not in the sacred books. It’s in the minds of those who interpret them.’ I never thought of my father as an intellectual, but in that moment I realized how deep his thinking was, and how very peaceful his sense of religion was.”

“I needed to be free to create my own destiny,” she says. “I wanted to love my country. I also needed distance so I could be objective.” She had won a scholarship to the University of Bologna, where she studied medicine, and lived with an intellectual Italian family.

I felt abandoned as a child, and sometimes very angry, but I was able to judge my mother’s story in a more forgiving way with the help of books.

How hard did I work on the book, and how important was it to me? **I wrote it for my daughter and for all the girls left behind. Hind told me never to forget them. Miral is me, and at the same time it is the collective memory of the generation of the first intifada. I witnessed their lives, and I wrote it.”**

Rula worked as a physiotherapist, specializing in young people with brain damage. The work was extremely depressing. She went back to college to study journalism in 1997, and immediately began publishing articles in *Messaggero* and other papers.

Her rise was meteoric. ***She became the first foreign-born female journalist to read the evening news on Italian TV, and by 2003, she had her own political talk show,*** conducting tough, searching interviews with Prime Minister Silvio Berlusconi and other high-level pols and personalities in Europe and the Middle East. She covered the wars in Iraq and Afghanistan, where her knowledge of Arabic gave her extra advantage. After the terrorist attacks in Madrid and London, she advised Berlusconi to prevent a similar attack in Rome by coming out against the Iraq war; he did so, on her show, and the publicity was enormous. (Rome was not attacked, but Berlusconi’s impending meeting in Washington with President George W. Bush was canceled). **That year, 2005, she received Italy’s prestigious Ischia Prize in international journalism.**

*("Rula's View" OCTOBER 25, 2010

<https://www.vogue.com/article/rulas-view>)

"I never felt like I had a home,"

Miral is a serious effort to depict the plight of noncombatants in a permanent war zone, surrounded by hatred and violence but yearning for peace. When it was shown at the Venice Film Festival on September 2, Repubblica gave it five stars and called it **"a masterpiece.... The most important movie shown at the festival in the last ten years."**

"This is a movie about women," she says, "but it's also about human rights, about saving children in all countries where there are conflicts. Children are not children in the Middle East. They are adults at the age of five. Little girls are the main victims of any conflict. Education can set them free, help them become independent economically, so that they are not sold or married off or turned into suicide bombers. If a society wants to become modern and democratic, doing it through women is a good idea

Rula, who has written three books in all, is working on her fourth, which will be a sequel to *Miral*. As soon as the movie is launched, she hopes to reignite her TV career and eventually have a show of her own in New York, doing political and cultural interviews.

Jebreal has become something of a phenomenon in Italy, where she is wildly popular. She is the author of several books, one of which, *Miral*, is being made into a movie by acclaimed director Julian Schnabel.

Jebreal, an outspoken figure on foreign affairs and immigration, is well known for her tough interviewing style. **Moreover, while Italy has treated her well, Jebreal, continues to yearn for her family in the occupied territories.**

*(<https://www.haaretz.com/1.5109738>

Haaretz Staff, Channel 10, 12.12.2008)

Samah Sabawi (July 1967-)

"Palestinian story of love and separation"



Samah Sabawi is an Australian Canadian poet, playwright and essayist, originally from Palestine, now residing in Australia. **She has travelled the world and lived in its far corners, yet always felt trapped in her place of birth, Gaza.** The war torn besieged and isolated strip shapes her understanding of her identity and her humanity.

Sabawi has written and produced the plays 'Cries from the Land' (2003) and 'Three Wishes' (2008) both staged successfully in Canada. Her third play 'Tales of a City by the Sea' enjoyed a sold-out world premiere run last year at Melbourne La Mama Theatre. It was staged in three Australian cities in 2016. The play was selected for the Victorian Certificate of Education drama and theatre studies' 2016.

Samah Sabawi is co-editor of 'Double Exposure: Plays of the Jewish and Palestinian Diasporas' for the Playwrights Canada Press. She is also co-author of 'I Remember My Name', an anthology of poems by three poets from Gaza; 'Palestine' (Samah Sabawi, Ramzy Baroud and Jehan Bseisou) edited by Vacy Vlazna and published by Novum Publishing.

Sabawi has received an Australian Postgraduate Award to undertake a PhD by Creative Project at Victoria University commencing 2016.

[*\(https://australianculturalfund.org.au/artists/samah-sabawi/](https://australianculturalfund.org.au/artists/samah-sabawi/)

Samah is fluent in both English and Arabic and gives speeches and interviews in both languages.

Sabawi is a policy advisor to the Palestinian policy network Al Shabaka, and a member of the board of directors of the National Council on Canada-Arab Relations. She participated in various public forums on peace building, women in conflict areas, the Palestinian right of return, as well as various presentations for interfaith groups. Previously, she was a public advocate for Australians for Palestine, Executive Director and Media Spokesperson for

the *National Council on Canada-Arab Relations (NCCAR)*, and a Subject Matter Expert on the Middle East's cultural and political landscape for the Canadian Foreign Service Institute's Center for Intercultural Learning.

She has challenged the media's coverage of the Palestine-Israel conflict.

She has been a consistent participant of Israeli Apartheid Week and a lifetime advocate for non-violent resistance.

Wheeler Centre Incident

Sabawi joined Peter Beinart, Mark Baker, Or Avi-Guy, Maher Mughrabi and Dahlia Scheindlin in the event *"What we talk about when we talk about Israel/Palestine"*. The panel was later broadcast on ABC's *Big Ideas* and is currently viewable on the Wheeler Centre website. Pro-Israel groups launched wide scale protests against Samah's participation.

[*\(https://en.wikipedia.org/wiki/Samah_Sabawi](https://en.wikipedia.org/wiki/Samah_Sabawi)

The following are short extracts from Samah's writing:

"The horror of life in what was once our home fuels bitter feelings of injustice.

In the Arab world, 1967 is known as the year of the setback - al-Naksa. A year of lost hopes, dreams, land and freedom. It was also the year of my birth. My parents had been married for almost seven years and had three children with a fourth on the way - me.

They lived in a modest home with their extended families in the poor district of Toffah in Gaza. My father was a schoolteacher by day and a writer and poet by night. My mother carried on with her traditional tasks of caring for the children, cooking, sewing and cleaning.

My father and many other young men joined the Liberation Army - Jaysh al-Tahrir

Two months after the war, and one week after I was born, Israeli soldiers began searching homes in Gaza looking for men who fought in the Liberation Army. Someone had told them about my father and they came looking for him.

Forty-three years have passed since then. We lived in a refugee camp, moved into the Arabian Gulf and later migrated to Australia. My father's parents both died without him being able to be by their side.

We are lucky because we are no longer stateless refugees...

My parents have settled well in Australia with 7 children and more than 20 grandchildren. We are proud to be a part of this country but we will never forget Gaza".

By Samah Sabawi

June 8, 2010

[*\(https://www.theage.com.au/politics/federal/pain-of-gaza-exile-endures-after-43-years-20100607-xqn1.html \)](https://www.theage.com.au/politics/federal/pain-of-gaza-exile-endures-after-43-years-20100607-xqn1.html)

Janna Tamimi



Janna Jihad Ayyad Tamimi, (born April 6, 2006) is a Palestinian youth activist and amateur journalist.

Tamimi is from Nabi Salih, a village on the West Bank in Palestine. She began reporting on the Israeli–Palestinian conflict when she was seven years old after two of her family members were killed, inspired to document the conflict in a way that media outlets and news corporations had not. She has been called “The Youngest Journalist in Palestine” and is referred to as one of the youngest journalists in the world. Tamimi, who believes she is living in the Third Intifada, supports Palestinian resistance. She began reporting to present the perspective of Palestinian youth growing up amid violence, originally using her mother’s iPhone to capture videos of protests near her home and uploading them to Facebook, Instagram, Snap chat, and YouTube. Eventually she began covering events and marches in Jerusalem. She reports in Arabic and in English. In 2017 Tamimi went to South Africa to spread awareness about the violence in Palestinian territories as part of the Pals4Peace tour with the Shamsaan Children of Palestine. In March 2017, Tamimi was awarded an International Benevolence Award in Istanbul, Turkey. She was featured in the documentary *Radiance of Resistance* when she was nine years old. She has been criticized by some as being a propaganda pawn.

*([https://en.wikipedia.org/wiki/Janna Jihad](https://en.wikipedia.org/wiki/Janna_Jihad))

“LIFTED onto the platform, she stood smiling at the packed conference hall. Janna Tamimi is 12 years old and was barely four-and-a-half feet tall in her baby-pink striped trainers and a Palestinian dress that almost trailed across the floor. She looked nothing like the “high-security threat” Israel says she is.

The world’s youngest accredited journalist, Janna has been reporting from the occupied territories since she was seven, often with a cheap hand-held camera face-to-face with Israeli soldiers. A social media following of almost 350,000 – the sort of numbers a minor celebrity would covet – has made the pocket-sized reporter a thorn in Israel’s side.

Two years ago, she starred in the award-winning documentary, *Radiance of Resistance*, with her teenage cousin Ahed Tamimi. (<https://www.filmaffinity.com/en/film184753.html>)

“I decided to be a journalist because I saw there weren’t many reporting what was happening in Palestine,” said Janna, after addressing the public meeting in Johannesburg, South Africa. “I get lots of death threats on social media and there are many dangers, but that won’t stop me. Besides, the extra focus on our village has improved things a little.

“They can put me into prison because in Israeli law I’m not a child, but I’m not scared. I have to control my fears. Palestine will not get free if we remain silent. I believe that the bullet that doesn’t kill us, gives us more strength.”

Born in the US, where she spent her first few months, Janna speaks fluent English and has become a surprisingly precocious interviewee. Her mother is chief of women’s affairs in the Palestinian Authority, her uncle a leading activist, and Ahed has become a global icon.

“I guess I was born into the struggle,” she explained with an impish smile.

Leaked documents revealed Israel regards Janna as a “high-security threat” and Israeli newspapers frequently traduce her, accusing her of being a “Jew hater” and an apologist for terrorism.

“It feels like there is extra racism because they say I’m also a high-security threat because I look European and not Palestinian,” she said.

Footage from *Radiance of Resistance*, some filmed by Janna, shows troops and armored cars confronting protesters, including women, children and Israeli campaigners. Troops fired tear-gas, rubber bullets, water cannon and skunk water, which coats protesters in a foul residue that takes days to wash off. Fired at rooftop water tanks, it pollutes supplies. One Friday, said Janna, more than 1,500 tear-gas bombs were launched into the village.

House raids are another part of Friday life, she explained. Troops kick through doors, drive out families and set up positions from which to snipe across the village. Janna’s family house, which overlooks the village, is a frequent target.

One attack, shakily filmed on someone’s mobile phone, shows a five year-old Janna burying herself in the folds of her mother’s skirt as gas fired through the front room windows fills the house. Amid the broken glass and smoldering furniture, women struggle to shepherd screaming children.

The worst are the nighttime commando raids, she continued. Israeli footage shows soldiers in the early hours kicking through a door, levelling guns at startled parents and forcing children from their beds to line them up for photographs.

“They use the photos to make an intelligence map of the village, with information about the children and where they live,” said Janna.

Other footage she points to show middle-aged women shielding children from soldiers. A short woman in her 60s berates a soldier before another punches her squarely in her face. The woman crashes unconscious to the ground. Amid the melee, the soldiers step over and on her.

“That’s my grandmother. You see how they treat her,” said Janna.

One clash this year has traumatized Janna the most, she admitted. Two young men were shot and killed during a fracas in which troops opened fire with rubber bullets. Mobile phone footage captured the last moments as a 19-year-old is prone before a tank, blood pooling from a head wound as soldiers restrain locals trying to reach him.

“He was shot and then beaten. He was lying in the street and bleeding for more than half-an-hour and then he died. We wanted to go to him but the soldiers pointed guns at us and fired gas. All of us, as children, see these things and we live with them. It’s what we go through every week in Nabi Saleh.”

Janna’s mother, Nawal Tamimi, smiled tightly as her daughter spoke. Divided between anguish and hope, she has watched her emerge prematurely from a desperately foreshortened childhood into the frontline of a never-ending battle that runs inescapably through the middle of their village.

Clasping Janna’s hand, she said in Arabic “Janna was three when she saw the soldiers shooting and the blood in the street but she wanted to send a message to the world about what is happening. What can I do but allow my daughter to be a journalist as she wants? It is impossible to protect our children from the occupation. ***My daughter is a strong girl and will be a strong woman.*** Yes, I am terrified when she stands before the soldiers. I can only hope. She demands the freedom to respond to the occupation. In the end, it makes adults of us all.”

“We control our fears. It is what we have to do. They can arrest me for trying to send my message out there – they can do anything, but I am not scared. Never mind, at least the message was sent”!

“Anyway, we’re not the only victims. Israeli children are also victims of the occupation. I remember when some settlers came into the village and there was a small child with them. He had a rifle that was bigger than he was. Why would a child have a gun? Why does a child terrorize people? Moreover, do not forget Israelis have to serve two years in the military after school. However, they can do something and there are Israeli activists who refuse to be soldiers, a lot who contact us and help. They are our friends.

“I believe we only have the one-state solution. We are not going to agree to live with Israelis unless we get the same rights. People say it is a religious conflict but it is not. I am a Muslim girl but if the occupation were by a Muslim, I would fight him the same way. We have Christians, Muslims and Jewish Palestinians and we all want equal rights.”

***(The 12-year-old reporter who is a thorn in Israel's side,** Considered a 'high-security threat', Palestinian Janna Tamimi 13 November, 2018 — By Leo Garib, Islington Tribune, The independent London newspaper)

Nadia Bilbassy-Charters



When you have the genie out, it is hard to put it back in the bottle

Nadia Bilbassy-Charters is Al Arabiya Bureau Chief in Washington DC and a well-known reporter in the Arab world. She has been working as a foreign correspondent for over 20 years. She was the first Arab journalist to be based in Africa for a major Arab TV station. Her reporting from trouble spots in Southern Sudan, Rwanda, Somalia, Congo and Eritrea has distinguished her work as original, fair and informative. She was embedded with the 101 Marine Division during the war in Iraq.

Since 2003, she has been based in Washington, DC for Al Arabiya TV and MBC TV (Middle Eastern Broadcast Center). She reports on U.S. foreign policy vis-à-vis the Arab world. She has covered two US presidential elections, and reported from Guantanamo on the cases of Khalid Sheikh Mohammad and other 9/11 suspects. She has interviewed many influential politicians including President George W. Bush, Prime Minister Tony Blair, President Mahmoud Abbas, General Colin Powell, and U.S. Secretary Rice among many others.

*(<https://www.iwmf.org/2013/10/nadia-bilbassy-charters/>

Saturday, 1 December 2012)

"I lived in Gaza until I finished high school.

My long journey as a reporter took me across the world, Europe, Africa, South Asia and now the USA where I report for MBC Television as their chief correspondent. I went back to Gaza to work as a young reporter for the French News agency, AFP, during the first Intifada, in December 1987, I saw the birth of Hamas then, the Israeli calculation at the time was if the PLO can be weakened by another force, then divide and rule will serve the Israeli interest. How wrong they were. When you have the genie out, it is hard to put it back in the bottle.

* (Nadia Bilbassy-Charters is a Chief Correspondent in Washington DC for Al Arabiya TV and MBC TV. She reports on U.S. foreign policy vis-à-vis the Arab world).

Last Update: Saturday, 1 December 2012

*Interview of the President by Nadia Bilbassy-Charters, Al Arabiya TV Map Room, January 4, 2008

Cartoonist Omayya Juha

Born in Gaza on 2 Feb. 1972, her family left to Kuwait where she worked as a teacher until 1991 Gulf War when the family resettled itself in Gaza again.

Omayya was graduated from the Dept. of Mathematics from Azhar University and worked as a teacher up to 1999, when she decided to devote her time for the art of caricature. Her husband was killed by the Israel's in 2003. Despite the tragic event she suffered by the loss of her life partner, she worked hard until she became the first female political cartoonist, not only in Palestine, but also throughout Arab countries. She worked as a caricaturist for Al-Quds daily newspaper (1992 – 2002) then for Al-Hayat Al jadida newspaper. She gained fame and Arabic newspapers frequently re-produce her cartoons. On the Israeli side, she was considered "an Ant-Semitism activist and a terrorist. Accordingly, she was denied her right to travel abroad or even to enter the west Bank. Before that, Omayya participated in several Palestinian, Arabian and international exhibitions. She is a member of Naji-Al-Ali Art Society in Palestine and of the Illustration Agency for Caricature in UK.

Omayya won the prize for the "Best caricaturists of Woman's Creativity in Palestine, a competition which was organized by the Palestine Ministry of Culture.

Chapter 10

Prominent Women in Various Fields



Andalib Alamad was born in Nablus in 1899. Being a woman she could not continue her higher education and became a tailor instead; opened her own shop, in which she also trained girls in dress-making; active in a women's group, founded by Mariam Hashem in 1922, which involved women in social and national issues, including participation in the strike of 1936.

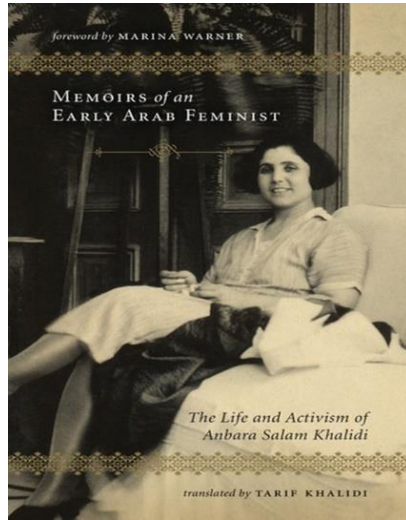
She participated in founding the Cooperation and Steadfastness Committee, a female branch of resistance against the Zionist occupation. Also she was co-founder of a cultural and sports club in Nablus in 1945. She was elected as president of the Arab Women's Union in Nablus since 1948.

During the 1948 Nakba, she initiated a first-aid committee run by women and opened a maternity home for exiled Palestinians. After the Nakba War, Andalib established an orphanage for girls and acted as chief of the team that established the Arab Women's Union Hospital, followed by another refugee children hospital in 1950, and the An-Noor Institute for Blind Women in 1962. She was Chairperson of the Union of Charitable Societies in the Nablus District from 1958-75; attended the first PNC in 1964; was a founding member of the Exec. Committee of the Red Crescent in Amman; died on 23 Oct. 1979.

* http://188.166.160.81/passia_old/passia.org//publications/personalities/A.pdf

* <http://www.all4palestine.com/ModelDetails.aspx?gid=13&mid=245&lang=en>

Anbara Salam Khalidi



Anbara Salam Khalidi (4 August 1897–May 1986) was a leading feminist, translator and author, who significantly contributed to the emancipation of Arab women.

She was educated at home by Sheikh Abdullah Bustani, the most famous Arabic lexicographer of his days. Anbara began writing on women's rights and the nationalist struggle at the age of 14 and remained dedicated to these causes for the rest of her life.

In 1978, she published her memoir entitled "Jawalah fil Dhikrayat Baynah Lubnan Wa Filastin" (**A Tour of Memories of Lebanon and Palestine in English**).

The book is a life story that spans Ottoman, British and Israeli colonialism. This slender autobiography challenges many stereotypes about the place of women in Arab society, as well as being a reminder of the artificial and cruel ways in which the modern Levant is fragmented.

In 2013, her memoir was translated into English under the title of "**Memoirs of an Early Arab Feminist**".

In her memoir, Khalidi elaborated on the negative effects of the activities performed by Ottoman ruler of Syria at that time, Jamal Pasha, on her family and childhood. A whole chapter in her memoir is pertaining to Jamal Pasha, titled "Jamal Pasha and his Crimes".

Anbara Salam was born in Beirut in 1897, one of 12 children of an affluent Muslim merchant. Her family was deeply religious and valued education; her mother came from a family of scholars and, when not managing the family home, read Arabic history, religious books and literature.

Two of Anbara's brothers served as ministers in various Lebanese governments, and one as prime minister. Of her sisters, the youngest, Rasha, devoted much of her life to the Palestinian struggle.

One fascinating aspect of this book is that, although Anbara Salam lived until 1986, her life spanned some of the most intensive social and technological changes seen by humanity. Her memoirs include, for example, detailed descriptions of Lebanese Muslim wedding traditions, which, in the 1970s, she set out in detail so that young generation could learn about practices that had almost died out.

Anbara Salam Khalidi's memoirs as a woman also include details, which are missing from male autobiographies.

Along with her questioning of other gendered practices in Lebanese society, Anbara Salam Khalidi mentions that she refused multiple offers of marriage. Indeed, she remained unwed (by choice) until the age of thirty, and it was her marriage which involved her intimately in the Palestinian cause and the Nakba of 1948.

Her choice of husband was Ahmad Samih Khalidi in 1929 (he died in 1951). He was a Palestinian educator and a scion of a famous Jerusalem family. Anbara's own children include the historian Walid Khalidi, co-founder of the Institute for Palestine Studies in Beirut (Anbara Salam married) in 1929. It was his second marriage. He was the principal of the Arab College in Jerusalem in Mandatory Palestine. They settled in Jerusalem and then in Beirut where she died in May 1986.

Anbara's account of her married life is almost entirely taken up with tales of the struggle to organize Palestinian civil society in the 1930s and 40s, under harassment from the British Mandate and growing Zionist immigration.

Anbara was particularly active in the national women's movement, while her husband was an educator who ran the Arab College in Jerusalem and founded a school for the sons of martyrs of the Palestinian resistance. Anbara's Jerusalem years are peppered with such figures as the poet Ibrahim Tuqan and **Hind Hussein, who founded Dar al-Tifl to provide homes and schooling for the orphans of the Deir Yassin massacre.**

Despite their status and their social circles of journalists and diplomats, the Khalidis, like 750,000 other Palestinians, were forced to flee in April 1948. Anbara wrote, "Our hearts were very heavy and our nerves near breaking point ... tears filled my eyes. I would go out of the door, the walk back in again to examine the rooms ... as if to bid them farewell and promise them that I would come back soon". Of course, she and her family never did.

While political criticisms are leveled in strong terms, personal and family issues are treated in a somewhat idealized manner — the most dramatic tensions we see amount to no more than childhood pranks.

In her 1978 introduction, Salam Khalidi notes that many of the papers which might have given details that are more precise have been lost or destroyed by the family to keep them from Ottoman authorities. The French Mandate regime cracking down on political resistance destroyed some documents, and some other documents were lost when Anbara and her family had to flee Jerusalem in 1948.

Three different phases of occupation and colonialism, each of them robbing people not only of their land and liberty but also of their personal mementos and memories. Anbara Salam Khalidi lived through all three, to tell her story of struggle and change.

She was the first to translate Homer's *Odyssey* and Virgil's *Aeneid* into Arabic. Her memoir was published in 1978 with the title of *Jawalah fil Dhikrayat Baynah Lubnan Wa Filastin* (A Tour of Memories of Lebanon and Palestine in English). It was translated into English in 2013 under the title of *Memoirs of an Early Arab Feminist*.

* Google honors Khalidi, the late prominent pioneer, By Angy Essam, Sat, Aug. 4, 2018

<https://www.egypttoday.com/Article/4/55311/Google-honors-Khalidi-the-late-prominent-pioneer>

* Memoir challenges stereotypes of Arab women, Sarah Irving, the Electronic Intifada 31 May 2013

<https://electronicintifada.net/content/memoir-challenges-stereotypes-arab-women/12501>

* https://en.wikipedia.org/wiki/Anbara_Salam_Khalidi#cite_note-eis31may-5

* <http://passia.org/personalities/203>

Asma Tubi



Born in Nazareth (1905), Asma studied English, Greek and the holy Qur'an for two years to become one of the first Palestinian women literary writes.

As she moved to Acre, she co-founded the Women's Union and remain an active member from 1929-1948. She was also a member in the Young Women's Christian Association. Moreover, she presided the Young Orthodox Women's Association. By 1948, she became president of the Arab Woman Union in Acre.

She began her professional life as a broadcaster in the "Palestinian and Near East" radio station in Yafa, the Huna Al-Quds radio and participated in Beirut for several newspapers such as Filastin Arabic daily, Al-Ahad (Sunday) in Beirut and Kul Shai (everything) magazine.

Asma Tubi was the first woman to write a book entitled "The Arab Palestinian Women" (1948).

She published a collection of short stories "Ahadith mina Al Qulb" i.e. talks from the heart, and was the first Palestinian playwright woman to right drama plays since 1925. In 1973 she was awarded the Lebanese (On Stantine the Great) senior award. She was also awarded the Medal of Culture and Arts (Posthumously) in 1990.

Asma died in Beirut in 1983.

* <http://www.passia.org/personalities/807>

Palestinian Academic Society for the Study of International Affairs

* Ashour, Radwa; Ghazoul, Ferial; Reda-Mekdashy, Hasna (2008). Arab Women Writers: A Critical Reference Guide, 1873-1999

Salma Khadra Jayyusi



Salma Khadra Jayyusi (born 1926) is a Palestinian poet, writer, translator and anthologist. She is the founder and director of the Project of Translation from Arabic (PROTA), which aims to provide translation of Arabic literature into English.

Salma Khadra Jayyusi was born in Safed to a Palestinian father, the Arab nationalist Subhi al-Khadra, and a Lebanese mother. Attending secondary school in Jerusalem, she studied Arabic and English literature at the American University of Beirut. She married a Jordanian diplomat, with whom she travelled and raised three children.

In 1960, she published her first poetry collection, *Return from the Dreamy Fountain*. In 1970, she received her PhD on Arabic literature from the University of London. She taught at the University of Khartoum from 1970 to 1973 and at the universities of Algiers and Constantine from 1973 to 1975. In 1973, she was invited by The Middle East Studies Association of North America (MESA) invited her for a lecture tour of Canada and the US, on a Ford Foundation Fellowship, in 1973. In 1975, the University of Utah invited her to return as a visiting professor of Arabic literature, and since then she has been based at various universities in the United States.

To encourage the wider dissemination of Arabic literature and culture, Jayyusi founded the Project of Translation from Arabic in 1980, and later founded East-West Nexus.

Works

- *Trends and Movements in Modern Arabic Poetry*, 2 vols, 1977
- (ed.) *Modern Arabic poetry: an anthology*, 1987
- (ed.) *The Literature of modern Arabia: an anthology*, Columbia University Press, 1988
- (ed.) *Anthology of Modern Palestinian Literature*, Columbia University Press, 1992
- (ed.) *The Legacy of Muslim Spain*, 2 vols, 1992

- (ed.) *Modern Arabic drama: an anthology*, 1995
 - (tr. with Trevor LeGassick) 'The Secret life of Saeed: the Pessoptimist by Emile Habibi, 2002.
 - (ed.) *Short Arabic plays: an anthology*, 2003.
 - (ed.) *Modern Arabic fiction: an anthology*, 2004.
 - (ed.) *Beyond the dunes: an anthology of modern Saudi literature*, 2005
 - (ed.) *Human rights in Arab thought: a reader*, 2009
 - (ed.) *Classical Arabic stories: an anthology*, 2010.
- *(https://en.wikipedia.org/wiki/Project_of_Translation_from_Arabic)

Fadwa Tuqan



Born in Nablus in 1917, Fadwa was the first woman to lead the struggle to liberate Palestine through her poems and writings.

Her upbringing was strictly circumscribed by social norms, which opposed to women's participation in public affairs, but as she was quoted by The Guardian (15 Dec. 2003): "***When the roof fell on Palestine, the veil fell off the face of the Nablus woman***". Moreover, Fadwa was forced to quit school at age 13 due to illness, but her brother- Ibrahim Tuqan, took responsibility to her to educate herself, to develop her talent and to write and publish poems in several Arabic newspaper. In fact, she managed also to study English language and literature at Oxford University between 1962 up to 1964.

After the Arabs' defeat in 1967, Fadwa broke the glass ceiling to take part in the public life of Nablus. She also gained wide international audience after her poems were translated into English during the 1980s.

She won poetry prizes from Italy, Greece and Jordan, gained the Jerusalem Award for Culture and Art (1990), and was a member of board of trustees for An-Najah University.

She dedicated her life for poetry and literature and published many poetry collections and books, and a biography. She was very impactful that Moshe Dayan, the Israel general said that for him, reading a poem for Fadwa is like facing twenty enemy commandos".

Fadwa died in 2003.

Assia Habash



Born in Jerusalem on 28 March 1936, Assia holds a BA in Psychology and Education from the AUB (1958) and a PhD in Education from Bradford University, UK. She worked as an instructor at the UNRWA Men's Teacher Training Center from 1960-72, then she became Assistant Principal (1972-75) and Principal of the UNRWA Womens' Training Center, Ramallah (1975-83). She co-founded the Arab Thought Forum, Jerusalem (1976-82).

She was a co-founder of the Arab Studies Society, Jerusalem (1979).

In 1982, she acted as Deputy-Chairperson of the National Mental Health Society.

She worked as a research coordinator at the Arab Thought Forum from 1983-85 when she became Project Director of the Early Childhood Resource Center in Jerusalem

Moreover, she was a member of the Board of Trustees of the Palestinian Counseling Center (1987-91), and the Tamer Institute for Community Education, Ramallah (1990s).

She passed away on Sunday, June 12, 2016.

*(<http://www.passia.org/personalities/397>)

*(<http://www.all4palestine.com/ModelDetails.aspx?gid=6&mid=532&lang=en>)

"Parents, especially fathers, neither have exercised nor, in many cases, want to exercise a clear role as the enforcer of rules and protector of the family.

There is a revolution within the revolution," Palestinian educator Assia Habash says. "The erosion of Israeli authority in the streets is extended to authority at home. If a soldier with a rifle cannot scare a young person, what can his parent threaten him with?"

Already, the apparent lack of control over young people throws into doubt the hope Israel places in a new policy of penalizing parents, with punishment ranging from heavy fines to demolition of houses, to persuade them to restrain their children.

*Habash, who is studying the effects of the intifada on children and young adolescents, expects it to have a lasting imprint. “**This is not just a struggle against the Israelis,” she says. “It is a social struggle. Who will be able to dictate to this generation in the future?”***

* (Defy Israelis, Parents: Children of the Intifada: ‘Our Battle’, By DANIEL WILLIAMS

FEB. 18, 1989

<https://www.latimes.com/archives/la-xpm-1989-02-18-mn-2211-story.html>)

Academic Figures, Professors

Islah Jad



Islah Jad (born 1951) is a tenured Assistant Professor of Gender and Development at Birzeit University. She is also the co-founder and current Director of the Institute of Women's Studies at Birzeit and a Core Group Member of the Arab Families Working Group. A prominent figure in the Palestinian women's movement, Jad also helped to establish the Women's Affairs Centre in Gaza and Nablus, Les Amies du Francis, the Child Corner project in el-Bireh, and the WATC (Women's Affairs Technical Committee). Jad carried out Gender Consultancy for the United Nations Development Programme and was a co-author of the United Nations Arab Human Development Report of 2005. She earned a bachelor's degree in political science from Cairo University, a master's degree in political theory from the University of Nantes, and a Ph.D. in gender and development studies from the University of London. In July 2009, Jad received AMIDEAST's Teaching Excellence Award.

Islah is married to Saleh Hamayel a Political Science professor at Birzeit University. She is the mother of f **Yassmine Hamayel**, Al-Shabaka Policy Member Yassmine Saleh Hamayel is working on gender and security in Ramallah, and is active in the Palestinian youth movement. Her areas of interest include democratization, development, youth, and refugees. Yassmine is the author of "FROM THE WEST BANK:

LETTERS AND ACTS OF RESISTANCE, Biography, Volume 37, Number 2. Spring 2014, pp. 563-605 (Article) Published by University of Hawai'i Press. The letters are a coherent "**Palestinised**" narrative of the second Intifada. In the letters, Yassmine sheds light on certain aspects of her mother's personality:

"She is an Egyptian but has lived in Palestine since the late 1970s, shortly after her marriage to my father, Saleh, who comes from Al-Bireh, the twin city of Ramallah. She was a political activist with him in Egypt during the late Nasser period and later during Sadat's regime. She is a Nasserite (believing in Nasser's Arab form of Socialism and Arab Nationalism). Having come from a working-class family with nine brothers and sisters, my

mother personally benefited from Gamal Abdel Nasser’s brand of Arab socialism. Born a year before Nasser came to power on July 23, 1952, after the revolution, my mother was able to get a free public university education that would not have been available if Nasser had not come to power. For her and her generation, Nasser provided hope and a dream of something bigger than they were. She especially believed in his interest in the Palestinian cause, particularly because he suffered the personal humiliation of the 1948 Nakba when he was in the Egyptian army that fought in Palestine during King Farouk’s time. Being a Nasserite also meant believing in the idea that all Arabs are united in language, history, anti-imperialism, and the quest to liberate Palestine. Nasser’s brand of Arab Nationalism gave the hope that by standing up to imperialism and colonialism, glories of the Arab past would return. The death of Nasser in 1970 and Sadat’s coming to power led my parents to move to Palestine in 1978, especially after my father spent some time in Sadat’s prisons, and was banned from entering Egypt for more than twenty years. In later years, with the advent of the First Intifada and in the early 1990s, my mother was one of the forerunners in the Palestinian women’s movement. She helped create the women’s coalition, “Women’s Affairs Technical Committee” (WATC). She also played a leading role in founding the Women’s Studies Institute at BirZeit University.

My grandfather was deported by the Israel Occupation Forces, and lived in exile for twenty years. He was the mayor of Al-Bireh in the 1970s, and returned with my grandmother shortly after Oslo was signed in 1994. In addition, my father and two of my uncles went to prison in the 1980s, shortly before and during the First Intifada. Moreover, one of my uncles, whom my brother is named after, was martyred in Lebanon in 1973 resisting Israeli occupation. Therefore, my family was very political, and we had political discussions whenever we got together. I inherited my political leanings, so to speak. I never, however, felt the need to join a political party. I was content with the political upbringing I had in my home, from my father, mother, uncles, and grandfather”.

* Islah Jad, *Palestinian Women’s Activism: Nationalism, Secularism, Islamism Gender, Culture, and Politics in the Middle East*, Syracuse University Press, 2018

Jad, Islah. 2005. “Islamist Women of Hamas: A New Women’s Movement?” In *On Shifting Ground; Muslim Women in a Global Era*, edited by Fereshteh Nourai-Simone. New York: The Feminist Press.

*<https://www.researchgate.net/publication/276865304> From the West Bank Letters and Acts of Resistance

Women at the cross-roads: the Palestinian women's movement between nationalism, secularism and Islamism (Ph.D.). SOAS, University of London. 2008.

*https://en.wikipedia.org/wiki/Islah_Jad

* *A road littered with disappointment* By **Islah Jad** -April 30, 2002

<https://www.mediamonitors.net/a-road-littered-with-disappointment/>

ILHAM ABU GHAZALEH (1939)

Lecturer, Founder of many cultural centers



Born in Jaffa on 2 Dec. 1939; BA in English Language and Literature from Cairo University (1964); worked as teacher at the Ramallah Girls' School and at Al-A'ishiyah School in Nablus during the years 1964-1976; became an English language teacher at An-Najah College in Nablus from 1972-74; returned to university and earned an MA in Applied Linguistics from the University of Wales (1977); became Associate Professor at the English Language and Literature Dept. at Birzeit University (1970-77 and 1983-present); founding committee member of Al-Zaituna Theater in Nablus in 1976; founding member of the Arab Students' League in Florida in 1979; earned a PhD in Text Linguistics from Florida University in 1983; upon return, became head of the English Language Dept. at Birzeit University, 1984-85 and Al-Ibrahimieh College, Jerusalem, 1984-86; Pres. of the Birzeit University Linguistics' Program Committee, 1983-90, and of the English Dept. Council, 1985; member, Dept. of English Language and Literature, Nazareth College, Rochester, New York (1990-91); affiliated with the Women Studies Program at Birzeit University since 1990; founding member of the Institute of Women Studies, Birzeit University; Board of Trustees member of Al-Ibrahimieh College in Jerusalem since 1991; founding member of various organizations, incl. the Institute of Arab Women Studies, Washington (1989) and the Discourse Analysis Program at Birzeit University in cooperation with the University of Amsterdam (1993-94); Advisory Board member of the National Committee for Palestinian Theater since 1995, and the Arab Thought Forum since 1997; member of the editorial board of The Jerusalem Daily (1965-66), Al-Fajr Daily (1975-76) and Al-Kateb journal (1991-93); writings include Women of Silence (Union of Palestinian Writers, 1997).

Palestine's struggle for human rights

August 4, 1993

Issue

109

By Sean Malloy

"I was very young when we left Jaffa in 1948, when my family became refugees", Dr Ilham Abu Ghazaleh recalls. "Life was extremely difficult. We lived on the bare minimum. We emigrated to another city where we had uncles and other people who let us use their

homes. I can see it in front of my eyes: all of the Palestinian refugees in the streets, without food, without clothes."

Dr Abu Ghazaleh, a linguistics professor and a leading academic on gender issues in the Middle East, spoke to *Green Left Weekly* about both her personal experiences and current issues affecting Palestinians. Her recent Australian speaking tour was organised by the Uniting Church under adverse conditions. Obtaining permission from the Israeli government to leave the country took Abu Ghazaleh three months, and when she did receive permission, she had to memorize what she wanted to say, because she wasn't allowed to carry any form of paper with her.

In 1948 Zionist forces usurped power in Palestine and declared the state of Israel. "People left during the war of 1948 thinking it will be only a week and then they would go back", says Abu Ghazaleh. "In front of me were all of these people, everybody in the streets, living in a trance, not knowing what happened to them because for thousands of years they lived peacefully on this land.

"I remember as a child our first activities were to help people — those of us who had a house to help them. Everybody in my house was helping. I could see the poverty. Many of these people had never [before] had to ask for blankets and milk for their children."

Politics is a major part of life in the occupied territories. "Since I was a child, I remember always being at demonstrations, seeing people killed in front of me, seeing houses demolished. This is the life that we live, and 90% of our talk is politics.

"The immediate situation, every day, calls for a politicised life. I don't think there is a Palestinian who is not politicised.

"When I went to Europe for the first time in 1973, I was living with a family in England. I could speak nothing but politics. It was very difficult to communicate; they talked about flowers and other things. In our extremely difficult life, we did not talk about flowers. They were talking about pets, and we don't have pets.

"My first shock was when they took me to a supermarket and I saw an area that said 'dog food'. I thought it was a food made out of dogs, because not in my wildest dreams could I ever think that you have an area where you have food for animals. I started to see the first world clearly — the difference between ours and theirs."

The Middle East peace talks are currently a major topic of Palestinian discussion and activity.

"It seems that the peace talks haven't been achieving a lot. When people meet together, it is an achievement, but it seems that the Israelis do not want to give anything to Palestinians.

The Israeli government wants to keep Jerusalem. The Israelis want to keep the settlements they created after 1967. The Israeli government does not want to give us legislative rights over our land and its resources. They want to treat us by law as 'residents'."

Despite the US sponsorship of the negotiations, the US position is only reinforcing Israel's dominance in the region, Abu Ghazaleh believes.

"Now America is heading the negotiations, all we see is that its agenda is nothing but the agenda of the Israeli government. Some European governments are becoming more understanding and willing to support a peaceful situation in the area. They have started to see it is Israel who is not allowing peace."

She stresses that the negotiations are worthwhile but that Palestinians will continue to work for their liberation if the negotiations fail.

"I believe that we will continue to do what we've been doing since 1967. We will continue to try to remain on the land, because the main objective of the Zionist movement since the beginning of the century has been to kick us off the land, directly or indirectly.

"We will continue to resist, we will continue to build our lives in the way that we would like, and we will be waiting for the moment when the world becomes more sensitive to the issues of oppressed people."

Abu Ghazaleh explained that without the PLO, the Palestinian negotiating team would not be able to function. Israel and its allies have tried to smash the PLO since its formation in 1964. In 1982, Israel invaded Lebanon to carry out Israeli Prime Minister Menachem Begin's orders to "get rid of the PLO once and for all". Nevertheless, today "There is no person who goes to the negotiations who will not tell you that 'the PLO is my representation'. "Palestinian intelligentsia, most of whom are outside the occupied territories, are with the PLO. Whatever the Palestinian delegates need in terms of political advice, statistics etc it comes from the PLO.

"The PLO itself has not been allowed to negotiate because the PLO represents not only Palestinians in the West Bank and Gaza but also the 6 million Palestinians all over the world. They are not allowing the PLO to take part in the negotiations because if they do they will have to deal with the 4 million Palestinians who are refugees.

"The West, America and Israel have a problem. Their problem is that Palestinians in the West Bank and Gaza have their representation in the PLO, and at the same time the PLO is the representative body of the negotiating team who goes to Washington."

"For us both Likud and Labour are bad, but at least the 'best of the worst' have been elected. We believe that the left must have had an input into this result. They are still not powerful enough though, because there is this very fine balance between the liberals of the Labour Party, Likud and the right. The whole government might collapse because the left is not strong enough to support the government.

"We were sad to see several members from Meretz [the most left of the parties in the Israeli government] who, the moment they became part of the government, adopted government positions. They agreed with the government policy to deport 400 Palestinians to the south of Lebanon.

"Palestinians, for some years now, have done their best to have discussions with the Israeli left. We tend to believe that the situation in the area is polarizing Israel. We would like to believe that the left is taking a little bit more ground because we see that we have a joint struggle in the future."

Abu Ghazaleh believes that the weight of Islamic fundamentalists has been blown out of proportion by the media. She sees the social policies of these organizations as regressive.

"I believe that the Islamic fundamentalists will grow

if the negotiations fail... Their social agenda is old hat, especially for women. We are extremely afraid that all of our social gains, particularly for women, will be affected.

"I don't know what constituency the Islamic fundamentalists have, but it definitely does not in any way reach the constituency of the PLO.

"However, they are expanding for several reasons. In the history has always been a pull either towards nationalism or towards Islam. Since America smashed the last place of nationalism in the Arab world, Iraq, it means that America gave a green light for the Islamisists to grow. Now they are the scapegoat of American diplomacy: [the US] use 'fundamentalism' as they used 'communism'.

"The Israelis help in the expansion of Islamisists because we live in a cultural ghetto created by the occupation. Palestinians in the territories have been living in a prison since 1967. We do not have access to what is going on in the world, especially in the Arab world.

"We are extremely frightened that the life the children live, which is extremely oppressive, extremely closed, will affect their lives when we get our state. We will try to counter it by trying to create democracy, but we will be tackling years of oppression."

* <https://www.greenleft.org.au/content/palestines-struggle-human-rights>

* <http://www.passia.org/personalities/72>

* <http://www.all4palestine.com/ModelDetails.aspx?gid=6&mid=1364&lang=en>

Samira 'Azzam



Born in Acre on 13 September 1927, Samira Azzam was a Palestinian pioneer of the art of short story writing. She attended elementary school in Arce and continued high school in Haifa at "Takmilyat Al-Rahibat". Between the years 1943-1945, she began her career as a teacher the Rom School, while pursuing her self-learning in English language and literature by correspondence and she managed to master vocal and written English.

Samira began to write a series of emotional articles for Palestine newspaper under an alias name "Coastal Girl".

Samira and her family were relocated to Lebanon due to the Palestinian wide scale exodus (Nateba). She stayed in valougha town before she moved to settle in Beriut.

After two years, Samira travelled to Iraq to work in education as a headmistress of a girls' school in Al-Hillah. She worked also as a broadcaster and an editor for the Arabic Near East Asia Broadcasting Company and was then moved to Beriut by the broadcasting company to prepare and broadcast a program "With the Morning". Azzam returned to Baghdad with her Iraqi Husband and she contracted with Baghdad and Kuwait radio stations to prepare and supervise literary programs (1957-1959).

Because of the bloody events that took place in Iraq in 1959, she and her husband were deported back to Lebanon where she contracted with the Franklin establishment for publishing and translation and she eventually translated several literal and literal criticism from English to Arabic.

In 1963, Samira's short story collection ***"The Clock and the Man"*** won the reward of the best narrative work in a competition held by the Friends of the Book Association in Beriut.

On 8 August 1967, Samira left Beriut for Amman in order to meet some new refugees who fled Palestine after the 1976 war. She suffered a sudden severe heart attack and died in her car. She was taken to Beriut to be buried in the cemetery of martyrs.

Samira left five short stories collections, more than twelve translated books and many studies in literature and literal criticism, which were published by “The Arabian Week” magazine in Beirut.

Some of her works are: “Little Things-1954”, “the Big Shadaw-1956”, “Man and the Clock-1963”, “The feast through the Western Window was published in 1971 after her death”, “The Echoes-1997” and “Haj Mohammed sold his pilgrimage-1966”.

She left an accomplished novel “Sinai without Borders, 1966”.

She left behind several translations of English classics such as:

- East Wind, West Wind (Pearl Buck, 1958, Franklin).
- American Short Stories (Ray West, 1960) - Dar Saddir (1961).
- Candida (Bernard shaw, 1955) - Dar Al Elim Limalayeen, 1955.
- When we lost Satisfaction (John Steinbeck, 1962) Talee’a, 1962.
- An American in Europe (Words worth, 1956) Ahliya Establishment, 1960.
- Pavilion of Women (Pearl S. Buck, 1958).
- Stories of Heroes (Alice Hazelton, 1963) Ahliya Establishment, 1963.
- The Age of Innocence (Edith Wharton) Al Moassasa Al- Watiniya, 1963.

Rihab Knaan



Rihab was born in Beirut (1959) after her parents were forced out of Safad in Palestine in 194.

She was nicknamed as ‘Al-khansaa of Palestine’ after she lost 54 members of her family in Tel za’ater and Sabra & Shatila massacres (1976 and 1982 respectively). Among them were her mother, father, a son, five brothers and three sister.

After the Palestine Liberation Organization (PLO) was forced out of Lebanon, she was denied to return to Lebanon. In 1996, she returned back to Palestine with PLO men after the Oslo accord.

During the second Palestinian Intifada, she was hosted frequently by Palestine satellite TV, to read some of her poems. She had lost contact with her daughter since 1982, and each of them lost hope, and the daughter thought that her mother was killed. Some one saw Rihab on the T.V and hastened to call the daughter and told her that her daughter met alive on air in a very emotional and heart – breaking interview.

Up to 2019 Kanaan has published five poem collections.

* Palestine: Information with Provenance (PIWP database

<http://cosmos.ucc.ie/cs1064/jabowen/IPSC/php/authors.php?auid=23084>

Communal Philanthropy

Hind Al- husseini

Stii loved ... Still remembered



* The photo was pulished by DINA ELMUTI on APRIL 09, 2017 at <https://ahtribune.com/in-depth/1603-deir-yassin.html> (The American Herald Tribune)

Dima's Grandmother was one of the orphans at Dar At.Tifl

Hind was born in Jerusalem in 1916. She studied at the English College for Girls where she was graduated in 1937. She worked as a teacher while at the same time pursuing her own studies and English literature until 1945 when she decided to dedicate herself for social voluntary activities. She co-founded the Social Cooperation Society for Women in Jerusalem, which had 22 branches throughout Palestine.

In April 1948, with the help of Adnan Tamimi, she gathered 55 orphan boys and girls who fled from Deir Yasim massacre. At that time, all what she had was 138 Palestinian pounds but she firmly decided to support the children "Either we all survive together, or die of hunger together". She took the children to a large home that belong to her grandfather that initiative developed to become a big charitable organization called "Dar At.Tifl Al Arabi" (Home of the Arab child).

Within the Home of the Arab Child, Hind established a museum in 1960 to collect and preserve collections of folklore products and embroidered Palestinian dresses.

In 1982, Hind co-founded a public library and collected thousands of books for higher studies in Islamic and Arabic heritage. The same year, she founded the Hind Al-husseini College of Arts for Girls, which was merged with Al- Quds University.

Hind was an active board member in many social and educational societies. She was awarded several medals for her pioneering role in taking care of orphans and other activities. Among the medals were a medal from Paul VI (1964); the honorary Italian Adelai Distori (1980); the Jordanian Kawkab medal; and the First Class Medallion from Germany.

Hind Died in Jerusalem on 25 April 1994.

Hilwa Jaqman

Born in Bethlehem in 1913, Hilwa was a co-founder of the General Arab Women in Bethlehem in late 1947. She was elected as vice president then she became the president and remained so until 1992. With support of her home the head office of the union. One of the rooms was utilized as a sewing small workshop “other rooms were used to treat and giving aid help to the wounded Palestinian during the war.

After the occupation of her city in 1967. She played a proactive role to incite her people to resist the occupation and to resist displacement and forced transfer. The Women Union became a secret society to organize demonstrations and strikes. Hilwa was detained for two times.

Years before, Hilwa founded a charitable housing society in 1960 that contributed to construct 42 housing units in Bethlehem and 24 units in Beit Sahour. Other units were still under construction.

Hilwa participated in several Arab and International conferences including the Arab Women’s Union in Beirut, a conference on housing in Rome and the first general conference of the Palestinian Women Union in Jerusalem (1965).

Hilwa died in Bethlehem on 20 July 2004.

* <http://info.wafa.ps/persons.aspx?id=441>

Samiha Khalil



Samiha Khalil was born in the town of Anabta (1923). Her father was Yusuf al-Qabaj. She lived between Nablus, Tulkarm, Ramallah, and Gaza. In 1948, she fled Asqalan to become a refugee in Gaza Strip; in 1952, left Gaza by boat to Beirut and returned to the West Bank.

During the General Strike and the Great Rebellion (1936), her father was mayor of Anabta. He encouraged the wealthy inhabitants to donate foodstuff for distribution to the poor. With her own eyes, she witnessed how British soldiers broke into her house and used their bayonets to slit the bales of rice and flour. When her father loudly protested that these bales were meant for the poor, he was violently pushed aside and he fell to the floor. The young girl never forgot that scene and never forgot that the British killed five of her cousins during the Great Rebellion.

She was more than forty years old when she enrolled in Beirut Arab University to study Arabic literature. The Israeli occupation of East Jerusalem and the West Bank in 1967 prevented her from travelling to sit for her final third-year exams, and so she was forced to abandon her university studies.

She had devoted herself to relief work with the refugees ever since the Nakba of 1948, and along with other women, she collected money, clothes, and food. In fact, she devoted her entire life to humanitarian relief and collecting funds for the destitute. In 1952, she founded the Arab Women's Union in al-Bireh and served as its president. In 1965, she and other women established Jam'iyyat in'ash al-usra (the Family Revival Society) and remained its president until she died. She took part in founding the Bireh section of the General Union of Palestinian Women and attended the General Congress in Jerusalem in 1965 organized by that union. A year later, she was elected secretary of the Executive Committee of the General Union and she became a member of the Palestine National Council.

Samiha Khalil led demonstrations. In 1973, she became a member of the command council of the Palestinian National Front in the West Bank, a political front that brought together Palestinian institutions and public figures. In 1979, she was the only woman elected

a member of the National Guidance Committee, which was the highest authority of the Palestinian people inside Palestine.

The occupation authorities arrested her more than 6 times for interrogation. She was beaten on at least one occasion and imprisoned twice. In the early 1980s, the Israelis placed her under house arrest for two and a half years and prevented her from travelling for twelve years. Despite such restrictions, she managed to represent Palestine's women in more than twenty congresses worldwide, and she delivered speeches. She presided the General Union of Palestinian Women in occupied Palestine and Family Revival Society.

Samiha Khalil played a leading role in founding a popular Palestinian museum in Ramallah. This included wax figures and a model of the village of Sammu'and its battle.

The preservation of Palestinian popular culture was among her top priorities. Through her Family Revival Society (Ina'sh el-Usra), an association serving at least 18,000 families in the occupied areas (2012)

She founded the Committee for Social Research and Heritage in 1972. The following year the committee issued a journal called *al-Turath wa-l mujtama* (Heritage and Society).

She participated in the "Association of Young Christian Women ", and " Union of Charitable Societies in Jerusalem ", and was the President of the " Union of Voluntary Societies "an umbrella for 55 civil society organizations in West Bank and Gaza Strip.

She was an honorary member of the Union of Arab Lawyers and an honorary member of the Arab Women's Union.

She was the recipient of several awards and medals, including the Jerusalem Medal for Culture, Arts and Literature in 1991. She thus thoroughly deserved her common sobriquet: The Oak Tree of Palestine.

Khalil published many popular tales. She wrote *zajal* poetry; published a book of *zajal* called *Min al-intifada ila al-dawla* [From the Intifada to the State]. She also published many political and social articles in local newspapers.

In 1996, she was the first woman in the Arab world to run for the post of President, opposing PLO Chairman Yasser Arafat, and received 13% of the vote.

She died on 26 February 1999. Her tombstone carries this inscription: "Samiha Khalil: She fought for the freedom and independence of the Palestinian people."

* <https://solidarity-us.org/atc/159/p3653/>

July/August 2012, ATC 159

* <http://info.wafa.ps/persons.aspx?id=330>

* <http://www.passia.org/personalities/188>

Yusra Al- barbari



Yusra was born in Gaza city in 1923. Her father Ibrahim was a member of Gaza's Municipal Council.

After she ended her elementary learning in Gaza, her father sent her to complete her high school learning at the Schmidt College for Girls in Jerusalem. She earned her BA degree of Arts in history in 1949 from Cairo University "Fuad the First University" as it was called then. Yusra was the first female who earned a university degree in Gaza.

Ever since she was a young student, she had taken part in demonstrations in Gaza, Jerusalem and Cairo to protest against the British Mandate; to call for the annulment of the Balfour Declaration; end Jewish immigration; and to protest the UN partition plan; and to stop the consification of Palestinian land.

Yusra began her life as a working woman in Gaza as a teacher, a headmistress and then a supervisor and inspect of social studies in Gaza's schools where she developed curriculum for female teacher training, which became later the Women Teachers Institute in Gaza.

She was a prominent figure in providing aid to Palestinian refugees, displaced persons, and to support the detainees' families.

Yusra was used to compete for Arab and international table tennis tournaments, but she was denied such opportunities as the Israeli occupier prevented her for years from travelling anywhere outside Gaza.

Nevertheless, Yusra established herself as an educational, social and political pioneer woman both before and after 1967. She was the first Palestinian woman to be a member of the first Palestinian delegation that addressed UN agencies in New York during the autumn of 1963.

She was among the few women who participated in the First Session of the Palestinian National Council in 1964 in Jerusalem, and upon returning to Gaza, she established, and was elected as president of the Woman Union in Gaza (1964). She began by establishing a cooperative workshop for weaving and embroidery.

Yusra was the secretary general of the Gaza Red Crescent Society, which was set up in 1969.

In 2005, the Palestine Consultative Council of the Swiss group “League of 1000 women for the Noble Prize” nominated her as one of the Palestinian candidates.

On 21 May 2009, she received the “Jerusalem Star Medal” at the opening session of the fifth conference of the Union of the Palestinian Women.

“In appreciation of her distinguished contributions and her early distinctive role in the national and educational struggle”.

Yusra died on 13 May 2009

Political Structures

Zulekha Shehabi

Zulekha was born in 1903 to Jerusalem parents. Her father was one of well-known Jerusalem notables. He held several high posts during the Turkish (Othman) era. In 1927, he was elected mayor of Jerusalem.

Zulekha participated actively in the national Palestinian struggle since 1921 when she co-founded the first Palestinian Women’s Union, with the aim of opposing the British Mandate and standing in the face of Jewish settlement movement. Later on, on 1st.oct.1929, a public conference was held in Jerusalem with 300 participants representing all parts of Palestine. The conference set-up the Arab women Committee that was delegated to submit a protest statement to the British High commissioner against Jewish mass Immigration to Palestine.

When violence escalated during those years, Zulekha, with her comrades, dedicated their time in collecting and distributing aid to the Palestinian activists (Mujahedeen), to the wounded people and their families.

Zulekha and Mrs. Milia Sakakini (from Jerusalem) co-founded a charitable project to teach Arab girls the principles of reading and writing (Literacy Program).

In 1936, when the British mandate authorities jailed and/ or deported many of the Palestinian who led the 1936 revolt, Zulekha led a women’s demonstration that was intended to meet the high commissioner headquarters. During that same year, Zulekha was a co-founder of another women organization- The Arab Women Union- in Jerusalem. In 1944, a women conference was held in Cairo with participants from six Arab countries (Egypt, Iraq, Syria, Lebanon, Jordan and Palestine). The official first congress of the Arab session in Jerusalem, Women leaders representing several Arab countries attended. Among those who attended were Sirriya Khoja (Iraq), Hawa Idris (Egypt, Zuleikha Shihabi (Palestine);

Huda Hashem Sha'rawi (Egypt), Faiza Moayd (Syria), Afifa Raouf (Iraq), A'liyah Adul-qader Al-jazairi (Syria); Rose Shahqa (Lebanon), Amina sa'eed (Egypt).

In 1950, Zuleikha established the Women's Union Medical Clinic to provide care for pregnant women, with a childcare center and a workshop to for embroidery and sewing training for girls. She also contributed to the establishment of the Maqassed Islamic Charitable Society and its well-known hospital in Jerusalem.

In her capacity as a president of the Women's Union, Zuliekha took part in establishing the Palestine Liberation organization (PLO).

On the eve of 1967 Israeli aggression, Zuliekha, along with other women from Jerusalem, collaborated to set-up first committees as part of the Popular Resistance committee.

She then established a home for the elderly persons in Jerecho. Never got triered, she pursued her voluntary and national activities as a president of the Arab women Union in Jerusalem, until sickness disabled her and she died in Jerusalem in 1992.

* http://www.wafainfo.ps/ar_page.aspx?id=20205

Samira Abu ghazaleh



Born in Nablus (1928), studied her elementary school in Ramleh and her secondary school in Jerusalem by 1947.

She was selected to have a scholarship at the American University of Beirut (1952) and was actually enrolled to study Education and Psychology, but she was dismissed because of her political activities. Never the less, she managed to obtain her B.A. and Master degree (1956 and 1962 sequentially) in Arabic Literature.

Samira began her march of struggle since 1948 when she volunteered with the Egyptian Red Crescent Society in Ramleh and later on. She established the Young Arab Women's Association (1950) in Jerusalem. She was elected as a Secretary General of the Jordanian Red Crescent that same year.

She was a faculty member of the Dar Al-Muallimat (a community college to qualify female teachers) in Ramallah during 1957-1958.

In Cairo, Samira worked for twenty years at the Egyptian Higher Council for Arts and literature, and worked as a faculty member of the American University of Cairo to teach Arabic Language for foreigners.

Samira Abu gazaleh was among the first of the Palestinian women who founded the Palestinian Women Association in Cairo (1963), and among the first women to be elected as a member of the Palestinian National Council since 1965. She became later a member of the Central Palestinian Council in 1985.

During her life, Samira participated in not less than fifty social, political and cultural Palestinian, Arabian and international conferences =.

She introduced various programs through Ramallah radio station and voice of Arabs Radio from Cairo. Besides, she was a regular columnist at Al-Defa' newspaper in Jerusalem.

Her published books include ***"Diaries of an Arab Girl"*** and ***"Studies in Pan-National Poetry"***.

Samira died on 12 January 2017. Mahmoud Abbas, President of Palestine, mourned and praised her for her contributions throughout the phases of national struggle. He affirmed the fact that she had dedicated her whole life in service of her people and their just cause.

Issam Abdulhadi



Born in Nablus in 1928, she was educated at A'ishiyeh Secondary School and continued her secondary school at the Friends' School in Ramallah.

From the beginning of her lifelong struggle, she dropped her first name "Fatema" and called herself "Issam". She was proud of her father's name.

In 1949, Issam Abdulhadi was elected Secretary- General of the Arab Women's Union in Nablus. She was a member of the first session of the Palestinian National Council (PNC), which was held in Jerusalem in 1964. The General Union of the Palestinian Union was formally established during that session. In the second session of the PNC (1965), Ms. Abdulhadi was elected as the President of the General Union of Palestinian women.

Ms. Abdulhadi played a key role in the Palestinian resistance against Israeli occupation.

In April 1969, she was jailed by Israeli military and then was deported with her child, Faiha, outside her homeland. She was the first woman to be deported after 1967 Israeli occupation of the West Bank. Her charge then was that she had arranged for a sit-in at the Holy Sepulcher church in protest of the killing of women in Gaza.

In 1974, she was elected as a member of the Palestinian Central council and she remained the only woman member of that body for four sequent years. To waste no time in her struggle, she worked also through the Save Jerusalem Committee headed then by Suliman Nabulsi.

In 1975, she headed the Palestinian (PLO) delegation to the first Word Conference on Women in Mexico City (Under UN sponsorship that condemned Zionism as a racial movement and became the honest voice that reflected the suffering of women, in particular the Palestinian woman in Arab and International conference and symposium. She also represented Asian Women on the popular conference for Human Rights, which was held in Vienna in 1993. At that same year, she returned to her homeland.

In recognition of her achievements, she was elected president of the General Union of Arab Women in 1981; became vice-president of the International Democratic Union of Women from 1981 up to 1992.

In 2000, she won the Ibn Rushd Prize for Freedom of Thought in recognition of her eight decades of ceaseless struggle both inside and outside Palestine.

In 2001, she was one of eight Palestinian women nominated for the Noble Prize (1000 women fir the Noble Peace Prize 2005)

The role of Issam Abdulhadi was not limited to woman rights, but it went far beyond to be involved in the struggle for the rights of her people and homeland.

Ms. Abdulhadi died in Amman, capital of Jordan, on 8 August 2013 at the age of 85 years.

INTISAR AL- WAZIR,

(Umm Jihad)



Palestinian political figure, born in Gaza City (1941). In 1959, Intisar al-Wazir became the first woman member of Fatah, where she made the acquaintance of Khalil al-Wazir, a movement leader, whom she married two years later. From 1963 to 1965, the couple lived in Algiers, where Khalil al-Wazir was the Fatah representative. An ardent militant, upholding the place of women in the Palestinian resistance, Intisar al-Wazir was one of the founders of the General Union of Palestinian Women, of which she was secretary-general from 1980 to 1985. In the 1960s, she helped to found such Palestine Liberation Organization (PLO) social service organizations as the Social Affairs Committee, the Martyrs' Families Organization, and the Committee for Prisoners and the Injured, which is responsible for helping the families of dead or imprisoned *fida'iyyun*. In 1974, she became a member of the Palestine National Council. In 1978, she obtained a degree in history from the University of Damascus. In 1981, she joined the revolutionary council of Fatah. On the night of 14–15 April 1988, when she and her husband had been living in Tunis for six years, an Israeli commando assassinated her husband in front of her. That same year she was elected to the PLO Executive Committee. In August 1989, at the fifth congress of the movement in Tunis, she joined the Fatah Central Committee. In 1995, she returned to the Gaza Strip after thirty years in exile. She was appointed social affairs minister of the Palestinian Authority from 1995 to 2005. In January 1996, she was elected a deputy from Gaza City in the new Palestinian Legislative Council.

“The home-coming has been hard for Umm Jihad. She has accepted a peace deal offered to the PLO by the same Israeli leaders who once backed the decision to kill her husband. She has shaken hands with Israeli ministers, and accepted the protection of Israeli forces on her arrival. 'We killed theirs and they killed ours,' she says. 'But now we must look to the future. I cannot forgive or forget, but if we want to make peace, we must think about our children and their children. We face a big challenge to rebuild our homeland.’”

* A mother of war striving for peace: In the home of a martyr in Gaza, Sarah Helm finds a woman with a mission to build a Palestinian state, SARAH HELM, 11 July 1994. At: <https://www.independent.co.uk/news/world/a-mother-of-war-striving-for-peace-in-the-home-of-a-martyr-in-gaza-sarah-helm-finds-a-woman-with-a-1413066.html>

* <https://www.encyclopedia.com/politics/dictionaries-thesauruses-pictures-and-press-releases/wazir-intisar-al-umm-jihad-1941>

* https://en.wikipedia.org/wiki/Intissar_al-Wazir

Janet Mikhail Khouri



Janet Mikhail (born 13 Nov 1942) or **Janet Michael**, sometimes known as **Janet Khouri** is the former mayor of Ramallah in the Bank from 2005-2012.

She was the first woman to hold this post. She was head teacher of the girls' school in Ramallah for 20 years, now retired. She is a Palestinian Christian (Roman Catholic).

She was elected as mayor on 29 December 2005 by the newly elected 15-member city council. She ran as a political independent (although some sources have associated her with the Popular Front for the Liberation of Palestine movement), and was the head of the "Ramallah for All" independent list, which won six seats in local elections held earlier in December. The Fatah-associated "Homeland (Watan)" faction, headed by Palestinian Legislative Council member Ghazi Hanania, also won six seats, while the Hamas-affiliated faction of "Change and Reform" headed by Khaldoun Khader won three seats. The new council voted 9-6 to elect Mikhail as mayor, after the three "Change and Reform" council members allied themselves with her "Ramallah for All" faction

Hanan Ashrawi



Born in Nablus (1946), Ashrawi is one of the leading influential Palestinian women. She is a prominent defender of her people's rights and a civil society activist.

In 1998, Ashrawi founded MIFTAH – the Palestinian Initiative for the Promotion of Global Dialogue and democracy. Ashrawi is also a prominent name among the academic communities. She was the spokesperson for the Palestinian delegation to the Madrid Conference for Peace; held several ministerial posts of the Palestinian Authority. She is a member of the Palestinian legislative Council and a member of the PLO Executive Committee – to mention only a few of the positive she has occupied.

Ashrawi is the author of more than seven published books. Her book "This Side of peace" (Cimon & Schuster, 1995) earned worldwide recognition.

Leila Shahid



Leila Shahid (born in Beirut on 13 July 1949) is a Palestinian diplomat.

She is the daughter of Munib Shahid and Serene Hussein Shahid and thus related to the Al-Husayni clan. Shahid's parents were from Acre and Jerusalem, but she grew up with her two sisters in exile in Lebanon. Studied anthropology and psychology at the American University of Beirut. After studying in Beirut, Leila worked in the Palestinian refugee camps until 1974 when she began her doctorate in anthropology in Paris -- where she met Jean Genet, who later accompanied her back to Beirut in 1982. In 1976, she was elected president of the Union of Palestinian students in France.

In September 1982, Shahid and Jean Genet went to Beirut. They arrived during the Sabra and Shatila massacres. Genet's account was published in "La revue d'études palestiniennes", in an article entitled Quatre heures à Chatila (Four Hours at Chatila) -- Catherine Biscovitch's film "Dancing among the Dead" was based on this article by Genet.

In 2004, she was with Palestinian leader Yasser Arafat during his final days.

In 1977, she married the Moroccan writer Mohammed Berrada and settled in Morocco until 1986.

Leila Shahid is the first woman ambassador of Palestine; Shahid was the official representative of the Palestine Liberation Organization in Ireland from 1989, in Netherlands (1990), then the PA in France where she had taken office in Paris in 1993 for 13 years.

Shahid is, since 2006, the General Delegate of Palestine to the EU, Belgium and Luxembourg.

She was a longtime director of "La revue d'études palestiniennes" (The Review of Palestinian Studies), while serving as a board member right now.

The Russell Tribunal on Palestine was established in response to a call by Leila Shahid and Ken Coates (Chairperson of the Bertrand Russell Peace Foundation), Nurit Peled (Israeli, Sakharov Prize for Freedom of Speech 2001).

*(https://en.wikipedia.org/wiki/Leila_Shahid

*(http://www.europarl.europa.eu/meetdocs/2009_2014/documents/d-il/dv/statementonprisonerswap/statementonprisonerswapen.pdf

*(Encyclopedia of the Palestinians, Facts on File Library of World History, Philip Mattar Infobase Publishing, 2005.p.441

*(Time's Fool: Essays in Context, A. Clare Brandabur, and Cambridge Scholars Publishing, 2016.pp.111-124

Zahira Kamal



““It is not strange that historical events of Palestine were the driving force that has determined my life. I grew up hating the Israelis without even knowing or meeting them.”

Zahira Kamal is a Palestinian activist and politician of the Palestinian Democratic Union.

Zahira was born in 1945 in Wadi al-Joz, East Jerusalem, Palestine. She had seven siblings, all-younger than her. She received her Bachelor degree (1968) from the Ain Shams University in Cairo, Egypt. She returned to Jerusalem after her time in Egypt. She worked at the Women’s Teacher Training College where she taught physics and science for many years at the Women’s Teacher Training Center in Ramallah. She completed further studies at the University of Jordan where she received a Diploma in Teaching Methodology in 1978 and the University of Leicester in England. She worked in the 1990s in peace negotiations between Israel and Palestine, one of three women to be involved in the negotiations. In 1979, she was arrested and placed under town arrest for six months for her links with leftist Palestinian organization then she was further detained in town arrest from 1980 to 1986. From 1992 to 1997, she served in the Women’s Affairs Technical Committee as a coordinator. She was the General Director of the UNESCO project Palestinian Women’s Research and Documentation Centre. She served as the Minister of Women Affairs in the Palestinian Cabinet from 2003 to 2006. Zahira was the first female leader of a Palestinian political party.. She established the Gender Planning and Development Directorate in the Palestinian Ministry of Planning. She is member of boards in International Women’s Commission for a Just and Sustainable Palestinian-Israeli Peace, Women’s Centre for Legal Aid and Counseling, Women Studies Centre based in Jerusalem and the Palestinian Businesswomen’s Association. She is the General Secretary of the Palestinian Democratic Union.

She has written extensively on a number of key issues including women’s empowerment, occupation, women’s political participation, the peace process and women under administrative detention.

* Moghadam, Valentine M. (2007). *From Patriarchy to Empowerment: Women's Participation, Movements, and Rights in the Middle East, North Africa, and South Asia.* Syracuse University Press. p. 340

* https://en.wikipedia.org/wiki/Zahira_Kamal

* https://wikipeacewomen.org/wpworg/en/?page_id=2139

* *Steadfastness under Adversity*

Political Developments in Palestine over Two Decades

By: Zahira Kamal

<http://thisweekinpalestine.com/steadfastness-under-adversity/>

* Amal Kavar, *Daughters of Palestine: Leading Women of the Palestinian National Movement*, SUNY Press, 1996

The Revolutionist Leila Khaled



Leila was born in Haifa on 9 April 1944. As her family was displaced to Lebanon in 1948, Leila joined the Pan-Arab Nationalist Movement in 1959 and in 1963; she was enrolled at the American University of Beirut, but could not afford to pay the university fees.

The same year she worked in Kuwait as an English language teacher between the years 1963-1969. From 1969 to 1972, Leila took part in global military operations. On 29 August 1969, she was one of two who high jacked a TWA plane while it was on its way from Rome to Tel Aviv to change its destination to Damascus. No one passenger was injured and all were released but the hijackers blew up the nose section of the plane. It was an attempt to make the world public opinion pay attention to the Palestinian plight.

On 6 Sept. 197, Khaled tried to hijack an ElAl plane but the attempt was foiled and the plan landed in London where Leila was jailed for a month.

Although she was holding two hand grenades, she did not throw them even when she was overpowered by the Israel security men who killed Leila's comrade before her. Leila was captured by Scotlandyard until the UK released her in exchange taken in a further hijacking (UK National Archives, Government papers, pdf, Document Reference: CAB 128/47, Retrieved on (10 Sept.2019). p 49.

Leila had been elected a member of the secretariat of the Women's Union since 1974, and become a member of the National Palestinian Council in 1979. In 1993, she was elected a member of the central committee of the Popular Front for the liberation of Palestine (PELP) become later a member of the Political Bureau of the PELP.

Leila acted as an editor of The Women's voice magazine.

Leila addressed many conferences in Dublin, Sweden in the West to Kyoto- Japan in the East and in South Africa in the South. She was mentioned in many books, documentary films in many countries.

Leila herself is an author of a book entitled "My People Shall Live: The Autobiography of a Revolutionary, London: Hodder and Stoughton, 19731"

Rabiha Thiab



Rabiha was born 1955 in Dura Al-qari to the north of Ramallah. She was involved in Political, social and even in revolutionary factions.

She was arrested for the first time in 1968, and obliged to pay a hefty fine before the occupation authorities released her because she was “too young to be tried”. In 1976, she was arrested and jailed for a year and a half. In 1981, she arrested for the third time and get a 5 years’ imprisonment sentence. Actually, she spent 4 years in prison that time. During the First Intifada, she was arrested and interrogated. She was put under home arrest orders twice and banned from travelling anywhere outside Palestine for 19 years. Her academic study stumbled frequently during that period for the above repeated punishments. In fact, she was enrolled at Beirut University since 1974, but she was resolved to pursue her learning until finally she got her BA degree in social science from Bir Zeit University in 1999 after 25 years. She was a stubborn freedom – fighter during the years of the Palestinian revolution and became a creative valiant in the process of establishing the institutions of a Palestinian state.

Rabiha became undersecretary (minister) of Youth and Sports Ministry in 2005; and was Minister of Women affairs from 2009-2013.

Rabiha died on 22 April 2016 in her 62 years. Her death was announced by President Mahmoud Abbas. He acclaimed her as a great national struggler who contributed in all aspects throughout all phases of the Palestinian national struggle dedicating all her life to serve her people and their just cause.

* http://www.wafainfo.ps/ar_page.aspx?id=20205

* <http://palestine.hosting.kvinfo.dk/expert-profile/rabiha-diab>

* **Insan Center for Gender Studies**

'Who Is She in Palestine'

Amneh Abdul-Jaber Al-Rimawi



Amneh Abdul-Jaber Al-Rimawi was born in 1957 in Beit-Rima, a village near Ramallah. In 1977, she joined the Palestinian Labor Union (PLU) to improve working conditions of men and women through negotiation and mediation. She is working around the clock towards achieving equal rights for Palestinian women, particularly focusing on wage parity, and she managed to establish a center for addressing labor-related issues in Ramallah. She is currently a member of the Labor Union's national secretariat and she heads the women's division of the Union.

Amneh Al-Rimawi grew up in a family of twelve children with an independent and strong personality, always defending the rights of her sisters: She still recounts her fight to persuade her father to allow one of her sisters to join the nursing college. In 1983, Amneh was married to an agricultural engineer and member of the Palestinian Labor Union (PLU). While studying, she embarked on voluntary social activities side by side with men, and became the only female member of "Dababis", a Palestinian drama group. Since 1977, she has been involved in PLU activities, defending Palestinian women's equal access to employment and advocating the improvement of working conditions. In 1978, she was officially elected as a member of the Union in Ramallah, and from 1985 to 1994, she was its Vice-President. Amneh is currently a member of the Labor Union's national secretariat, heading the women's division. Over many years, she has been pressurizing for wage parity between men and women and has helped to establish a center for labor studies in Ramallah. From 1985 to 1988, Amneh was placed under house arrest by the Israeli Authorities. Then, she was imprisoned for two years from 1991 to 1993. Despite these adversities, she obtained a diploma in Commerce and Business Administration. She also started a degree at the Beirut Arab University (BAU), but was unable to complete it because the Israeli

Authorities prevented her from traveling abroad for fifteen years from 1982 to 1997. However, she was later able to join the International Union Training Center in Turin, Italy, where she was awarded three honorary diplomas in women's empowerment, management of social security funds and union establishments. Amneh Al-Rimawi has participated in several international conferences and seminars on unionism and gender. She was among the 1,000 international women engaged in working for a better future that were jointly nominated for the Noble Peace Prize 2005.

* Joost R. Hiltermann, Behind the Intifada: Labor and Women's Movements in the Occupied Territories, Near East Studies, Princeton Studies on the Near East, Princeton University Press, 1993

* <http://www.passia.org/personalities/653>

* <http://english.wafa.ps/print.aspx?id=529EL4a14675079507a529EL4>

* <https://wikipacewomen.org/wpworg/en/?cat=172>

* https://wikipacewomen.org/wpworg/en/?page_id=2145

Najat Abu Baker



Najat is a member of Fatah Movement; Parliamentarian – National List 7.

Najat was born in Nablus 1962, mother of 4 children.

She received her Bachelor's degree in Sociology/Journalism from Al-Najah University (Nablus) in 1990, and a Master's degree in Regional Planning from the same university in 2000.

- PhD in Political Science
- Former Head of Consumer Society at Ministry of Economy Head of Raba' Adaweia Society for Education and Development
- Arrested several times during first Intifada
- Known as a technocrat

She opened the Besan Press and Media Office. She worked with the Italian agency and the France-Press and other newspapers published in the occupied territories. Her work in this office continued until 1994.

She served as Director of the "Centre for Information and Documentation of Israeli Violations in the Northern West Bank at the Arab Studies Association of Orient House from 1992 to 1995. From 1995 to 1998, she acted as a dean of the Department of Student Affairs and Public Relations at Al Quds Open University. From 1998 to 2005, she became general manager of the Ministry of Economy, Nablus branch, where she was responsible for gold control and consumer protection in the northern West Bank from 1998 to 2005. She moved to the Ministry's Ramallah headquarters as Director General of Consumer Protection in the West Bank until early 2006.

She was elected to the Palestinian Legislative Council in 2006 on the Fatah list, where she remained a member until the council was dissolved by a decision of the Supreme

Constitutional Court in 2018. During her membership in the Legislative Council, she served on a number of committees, including political, health and social committees. Through her membership in several commissions of inquiry on public issues. She held a sit-in in the Legislative Council for a month from 22 February to 10 March 2016 against attempts to arrest her by the Palestinian Authority's security services. A decision was made to fire her from Fatah in 2016, and she was stripped of all of her previous organizational duties. That decision sparked a wave of local and international protests (see the footnotes below). She established the "Canaanites", civil society organization that aims to empower women economically.

*** Palestinian news agency Wafa website (Gaza, in Arabic) June 1, 2006**

http://webcache.googleusercontent.com/search?q=cache:u9QNy2xzLAQJ:www.vision-pd.org/AR/PersonalCards/Dnajat_abubakir+&cd=28&hl=ar&ct=clnk&gl=jo (Arabic)

*** PHROC and ICHR Call on Authorities to Respect the Parliamentary Immunity of PLC Member Dr. Najat Abu Baker and Put an End to Infringements on Rights & Freedoms:**

"The Palestinian Human Rights Organizations Council (PHROC) and the Independent Commission for Human Rights (ICHR) affirm that parliamentary constitutional immunity must be respected in accordance with the Palestinian Basic Law and the PLC law on duties and rights of PLC members".

27 Feb 2016

<http://www.alhaq.org/palestinian-human-rights-organizations-council/6433.html>

***Palestine,PL/84 - Najat Abu Bakr**

Decision adopted unanimously by the IPU Governing Council

at its 201st session (St. Petersburg, 18 October 2017)

The Governing Council of the Inter-Parliamentary Union,

"The authorities unsuccessfully attempted to arrest Ms. Abu Bakr on defamation charges; she sought refuge in the premises of the Palestinian Legislative

Council (PLC) from 22 February to 10 March 2016; Ms. Abu Bakr ended her sit-in and handed the corruption files to the Attorney General"

<http://archive.ipu.org/hr-e/201/pal88.pdf>

Ms. Laila Ghannam



Ms. Laila Ghannam, Governor Ramallah and al-Bireh, Palestine was born on 29 May 1975 in Deir-Dibwan to a middle-income family.

Dr. Laila Ghannam has been the first female Governor of Ramallah and al-Bireh governorate since 2010 when she was the first female to occupy such position at national and regional level, especially in the Southern East Med region. From 2009 to 2010, she was Deputy Governor of Ramallah and Al-Bireh. From 2007 to 2009, she was Director General of the Office of the Minister of Social Affairs. She has a PhD in Education Philosophy in Mental Health, University of Minya, Egypt and a Master degree in Psychological and Educational Counselling, from Al-Quds University, Palestine. She also had BA in Social Development, from Al-Quds Open University. Dr. Ghannam is an active member of the Palestinian political movement, thus she participated in many conferences related to the national and developmental role of Palestinian women, and submitted research papers in the same context. She conducted many lectures and participated in seminars and dialogues on the role of Palestinian women in national struggle; Palestinian women and their political participation; the role of Palestinian mothers in raising children and manage their households; women prisoner movement and more

* The Union for the Mediterranean Biography of speakers of the Women4Mediterranean Conference. Lisbon, 10-11 October 2018

<https://ufmsecretariat.org/ufm-conferences-women4mediterranean-bios/>

Legal Aid Providers

Randa Siniora Atallah

Director at Women's Center for Legal Aid and Counseling



(<http://global-peacebuilders.org/peacebuilders-2/randa-siniora/>)

Randa Siniora is a Palestinian human rights and rights activist from Jerusalem who has nearly three decades of international human rights and humanitarian law. Her work has focused on advocacy and networking for progressive change in civil society organizations, UN agencies, and governments at national, regional and international levels. Ms. Siniora started her career as a legal researcher and coordinator of the women's rights program at Al-Haq, where she later served as director from 2001-2005. She worked as a human rights specialist in the occupied Palestinian Territory, and she is Head of the Advocacy and Networking Department at WCLAC from 1997-2001.

Before accepting the position of General Director at WCLAC, she served as the senior executive director of the Independent Commission for Human Rights in Palestine. Ms. Siniora also serves on the boards of various civil-society organizations. WCLAC plays a prominent role in addressing gender-based violence in Palestinian society in both the public and private spheres. WCLAC's core work is the direct provision of services for women, including providing social and legal counseling in areas such as divorce, inheritance, custody of children, alimony, residency rights, and legal support for women to claim their rights in court if necessary.

WCLAC works closely with duty bearers and key influencers toward gender-justice-driven reforms. WCLAC has established itself as a leading voice in discourse concerning women's rights abuses within the Palestinian social and cultural context, and its ongoing documentation of cases of femicides (including the so-called "honor" killings) has proved an important tool in advocacy and awareness raising.

International humanitarian law: documenting the gender-specific impact of Israeli breaches of international human rights and humanitarian law, producing evidence-based documentation for international advocacy efforts and submitting reports to UN bodies.

WCLAC works with various groups of women with a focus on training individual and organizational actors to further the principles of women's rights in their own communities.

WOMEN PEACE AND SECURITY SPECIAL EDITION E-NEWS 2018

Wednesday, November 7, 2018

ISSUE: 217, EDITORIAL:

From “Adding Women” to Tackling Patriarchy: Mobilising around the 18th Anniversary of UNSCR 1325

By Abigail Ruane, WILPF Women, Peace and Security Programme Director

<https://www.peacewomen.org/e-news/women-peace-and-security-special-edition-e-news-2018>

Siniora was six years old when the Israeli occupation of Palestine started. She did not think she would live her life under colonial occupation, yet she has.

On 25 October 2018, she made history by addressing the Security Council at its Open Debate on Women, Peace and Security on behalf of her organisation, the Women's Center for Legal Aid and Counseling (WCLAC) and the NGO Working Group on Women, Peace and Security.

First female Palestinian activist to address UN Security Council speaks out over political marginalisation and domestic abuse

Fri 26 Oct 2018 modified on Mon 4 Mar 2019 Randa Siniora

‘The Israeli occupation and the resulting humanitarian crisis are deeply gendered’: Randa Siniora.

Women are being shut out of Palestinian politics and excluded from peace talks, according to Randa Siniora, the first female Palestinian campaigner to address the UN Security Council.

Speaking at the UN, she said that while women in the occupied territories often face the greatest violence, they are overlooked in the country’s political and humanitarian responses.

Women disproportionately endure the violence of occupation borne by all Palestinians, and often with gender-specific consequences".

Palestinian women face attacks and discrimination by the Israeli military on a daily basis, she explained, adding that spikes in political violence lead to increased violence in the home.

UN statistics show that, despite international efforts, the representation of women in peace processes has either stalled or declined.

“Between 1990 and 2017, under our watch, women constituted only 2% of mediators, 8% of negotiators, and 5% of witnesses and signatories in major peace processes. Only three out of 11 agreements signed in 2017 contained provisions on gender equality, continuing last year’s worrisome downward trend. Of 1,500 agreements signed between 2000 and 2016, only 25 raise the role of women’s engagement in the implementation phase,” she said.

In Palestine, Siniora, who has documented human rights violations in the occupied Palestinian territories for three decades, said women are excluded from key positions despite evidence that they have been critical to working across political divides, building grassroots support for peace, and providing essential expertise on human rights.

“Representation of women in key decision-making positions, including in Palestinian Authority institutions, is barely 5%,” she said.

Cut from a different cloth: Palestinian Textile Company bridges the divide

“Little space has been made to integrate Palestinian women’s concerns into key political processes, including for achieving Palestinian statehood or for national reconciliation.”

<https://www.theguardian.com/global-development/2018/oct/26/women-palestine-face-violence-political-exclusion-campaigner-tells-un-randa-siniora>

Maha Abu- Dayyeh (Shamas)



Born in Jerusalem (24 Aug. 1951), Maha was educated at the Shmidt's Girls College (Jerusalem) in 1969 and then received a BA from Tennessee university in 1973. She began her professional life as an English language lecturer at Birzeit University.

She was the first woman who served as the director of Quakers center for Legal Aid Services to provide legal assistance to the Palestinians in Israel jails. She worked also as an instructor at the Ramallah women's Teacher Training Center. In 1991, she co-founded and became the executive director of the Women's Center for Legal Aid and Counseling in East Jerusalem to provide legal assistance and shelter for abused women and girls.

Maha received the French Republic Human Rights Award in 1998, and the 2002 "Ms. Woman of the Year" in the US.

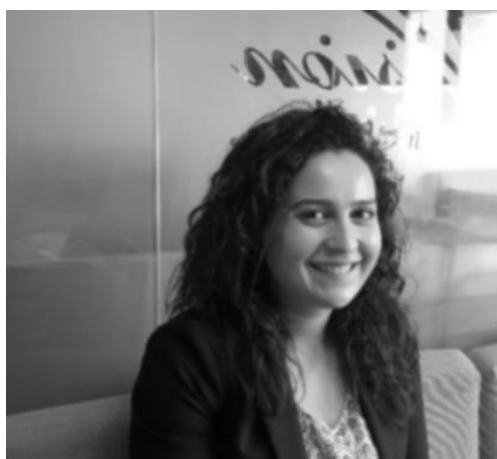
Maha was a driving force in defending human rights in general, and feminist rights in particular.

As she served as board member of several local Palestinian and international human rights organizations including the International Jury of the Body Shop Human Rights Award with links to more than 100 ngos around the world.

Maha died in 2015.

- [Passica. Org/ personalities 1724](http://Passica.Org/personalities)

Amina Abdul-haq



Amina obtained her BA degree in law from Al.Quds University and was qualified as a practicing lawyer since 2009. She works as advocacy and lobbying officer, as project's coordinator and as legal consultant with several civil society organizations and youth empowerment including the International Campaign protect Palestinian Residency in Jerusalem (2014-2015). Amina is also co-founder of Al-Bustan Association and works with Palestinian vision (Palvisionor "Ru'ya"); group of 600 Palestinian youths in Jerusalem. Amina believes that desk and theoretical studies on subjects related to international laws and international humanitarian law do not achieve the desired results if not combined with field communal activities. She says that people in general, and marginalized local communities, do not have trust in imposed laws and policies.

Amina says that women in Jerusalem, as the case in other cities, suffer from multiple problems such as gross injustice in a male-dominated society. Basic rights like equality in salaries and hour's work are clear evident of such persecution whereby women are obliged to accept unfair working conditions because the government is unable to satisfy the basic needs of women. Here comes the role of civic institutions to promote awarenace among women and marginalized people and to encourage them to avoid, and to alleviate the results of possible sorts of persecution.

Amina considers the patriarchal viewpoint of society as the main challenge for women. This patriarchal model belittles and end diminishes the abilities of woman.

Traditions in the public sphere, difficult social, economic and security conditions are all factors that restrain the abilities of women.

Amina said that she was an ambition for the coming few years to pursue her voluntary and social work with women and children; and to amend laws that are related to women's rights such as the Labor Law and the Personal Status Law in order to give women wider

spaces of freedom and better social status. Such work has positive psychological effect on one as it provides me with self-satisfaction.

- * <http://concepts-demo.com/palvision/about-palvision-en/>
- * <https://blogs.icrc.org/alinsani/2016/08/02/955/amina-blog/>
- * “We Are Palestinian Women in the Field of Humanitarian Action, August 2, 2016, Issue 61 / From the Field: Media Team at the ICRC Mission in the Occupied Palestinian Territories Insani magazine (Arabic blog)”

Naila Imran Juwailis (38 years old)



A resident of Jerusalem, she holds a BA and an MS in Computer Science from Al-Quds University, and an MBA from Northwestern University. I have extensive experience in the areas of economic and social development related to the private sector, youth, education and the professional sector in Jerusalem. In addition to my work as a human rights activist, I am currently Director General of the Arab Thought Forum in Jerusalem.

Working Palestinian women or girls face many challenges through their work. Security and economic conditions cast their shadows over all areas of life, from tightening the screws on people, limiting movement and rising living costs. However, my presence in Jerusalem is very important to me. It means resilience, steadfastness and taking action to help the targeted marginalized groups on local and international levels.

Jerusalem lacks cultural life in general. The city becomes still and quiet at night, with shops closed at 6 pm. The current situation has become insecure, with barriers separating neighborhoods and long waiting hours in order to get access to the heart of the city. There are some cultural and intellectual institutions that work hard to offer various cultural programs to attract Jerusalemites to participate in them, but the circumstances I mentioned earlier limit participation in many activities. I hope that over the next 10 years, I will be actively involved in the development of policies and mechanisms for women's work and participation in all fields. I hope that there will be greater women participation in work and decision-making.

* "We Are Palestinian Women in the Field of Humanitarian Action, August 2, 2016, Issue 61 / From the Field: Media Team at the ICRC Mission in the Occupied Palestinian Territories Insani magazine (Arabic blog)"

Nahil Bzebzat (28 years old)



A resident of Jerusalem. She is married and the mother of a child named Ahmed. I work as a program coordinator for women and youth programs at the YWCA in East Jerusalem. I am also a volunteer with the Union of Palestinian Women's Committees. I work in the field of women and youth, because I feel that women in general, and Jerusalem women and youth in particular, need constant support to face current and future challenges, to enrich their awareness related to their rights, and how to address them. That will help them to integrate better in society.

Instability of security and economic situation is the biggest challenge facing the people of Jerusalem, which in turn affects women and their role in society. The exhaustion of society due to hefty taxes that are imposed on Jerusalemites combined with the high cost of living are challenges we have to face on daily basis.

One of the most important obstacles facing women in Jerusalem is the lack of security stability, which limits the activities and events that can be organized in the city, whether in practice or personal. In addition to the masculine structure of Jerusalemite society, which limits the potential of women and their activities. Therefore, women should always strive to create the right space for them to enable them to play their role as active women in society while preserving customs and traditions. My ambition, over the next ten years, is to be in a position that gives me the opportunity to better support young people and women.

* "We Are Palestinian Women in the Field of Humanitarian Action, August 2, 2016, Issue 61 / From the Field: Media Team at the ICRC Mission in the Occupied Palestinian Territories Insani magazine (Arabic blog)"

Sana Rajab (37 years old)



From Gaza, married and mother of two children. I studied nursing at the university and joined the ICRC as a field officer in the Department of Health in 2011. I am still working in this department. Being a woman in Gaza means excellence, challenge, strength, perseverance and success. I mean that I can achieve all this. Gaza's status is exceptional for everyone, and in order to reach your goal, you have to overcome many daily difficulties and challenges.

Sanaa Rajab, a resident of the Gaza Strip, is a field officer in the ICRC's health department.

In Gaza, you are always in a state of anxiety and fear for the unknown, especially for a working woman and a mother of children. On the one hand, I would like to accomplish and help people in times of emergency. On the other hand, I think about my family, who I leave behind at home without knowing whether I will return to them safe or find them safe waiting for me to return.

I am proud of my work with a humanitarian institution such as the International Committee of the Red Cross because of its good impact in helping people. As a single member of society, I cannot help with the same level and effectiveness as a large institution such as the ICRC. As part of my work at the ICRC, I feel the impact on the ground because as a group we are moving in one direction to achieve the same goal, which greatly motivates the work and enhances the services provided for those in need. My ambition, over the next 10 years, is to see myself at the peak of my career and to be an ideal mother for my children. I wish that I had pursued my higher study in health care so that I might be able to provide better services to those who need them.

* "We Are Palestinian Women in the Field of Humanitarian Action, August 2, 2016, Issue 61 / From the Field: Media Team at the ICRC Mission in the Occupied Palestinian Territories Insani magazine (Arabic blog)"

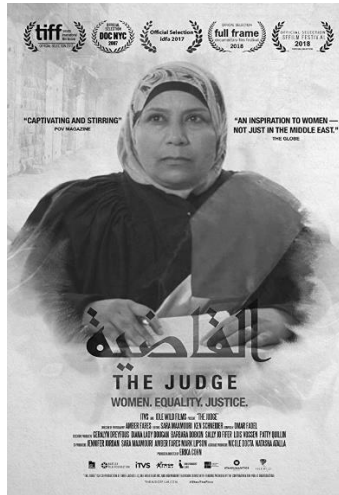
Farah Bayadsi



A Palestinian lawyer for Defense for Children International in Palestine, specializing in Child Arrest cases in the West Bank and East Jerusalem. Farah grew up in Baqa El-Garbiya (a near Haifa city) and moved to Jerusalem. She completed her first degree of law (LL.B) from Shaari Mishpat College in Hod Hasharoon. During her one year of practice, she noticed the gap between the practices of law and the theoretical aspects of the Israeli court halls in Jerusalem. Then, and after gaining her bar license in 2013, she decided to shift away from practicing law in court halls and moved to Jerusalem to pursue an English program of LL.M degree in International Law and Human Rights at the Hebrew University of Jerusalem. During that, Farah provided legal help and translation services to Palestinian political detainees in Israeli courts in Jerusalem. In 2014, she worked as an advocate/lawyer for Addameer Prisoner Support and Human Rights Association, where she tackled different cases of political arrests of Palestinians (minors/adults) by Israeli forces, administrative detentions, hunger strikes of Palestinian prisoners, among others in East Jerusalem and the West Bank.

<https://cmep.org/werise2018-speakers/>

Kholoud Faqih



Kholoud is the first woman in Palestine to act as religious (Sharia) Judge. Graduated from Al-Quds University with BA (1999) and Master degrees (2005) in law, she was licensed to practice law in 2001 and worked first for the women’s Centre for Legal Aid and Counseling.

From 2003 up to 2008, she worked for the Defense of Battered Women.

Her extensive work in favor of women problems gave her proofs of professional merit when she became a sitting judge that was demonstrated in supporting women on the bench.

In 2009 she was one among the most 500 impactful women in the world.

Arabian Business magazine ranked her at no.10 of the most 100 impactful among Arab women for 2012 and 2018 (Arabian business, Special Reports. Retrieved 11 Sept.2019)

Faqih is the subject of the 2017 documentary film “The Judge”.

*<https://www.arabianbusiness.com/100-most-powerful-arab-women-2012-448295.html?view=profile&itemid=448152>

Re-Palestinianization of the Holy Land

Haneen Zoabi



Haneen Zoabi was born in Nazareth(on 23 May 1969) a Muslim family. Zoabi studied philosophy and psychology at the University of Haifa, earning a Bachelor of Arts, and received a Master of Arts in communications from the Hebrew University of Jerusalem. She was the first among the Arab citizens who remained in Palestine 1948 (to graduate in media studies, and established the first media classes in Arab schools. She also worked as a mathematics teacher and worked as a school inspector.

Zoabi joined Balad in 2001. In 2003, she co-founded the NGO *I'lam – Media Center for Arab Palestinians*. Zoabi was its general director until she resigned shortly before the 2009 election to focus on her political career. She ran for Knesset as a Balad candidate in 2006, but was too low on the party's electoral list to win a seat. However, in the 2009 elections she become the first female Arab MK to represent an Arab party (the two previous female Arab MKs ***Hussniya Jabara and Nadia Hilou*** had represented Meretz and Labor). She was elected for three consequent terms 18, 19 and 20.

During the build-up to the January 2013 elections, it was announced in December 2012 that the Central Elections Committee (CEC) and a panel of Supreme Court judges would hold discussions on whether to disqualify Zoabi, as well as the Balad and United Arab List parties, from the upcoming elections. The request for her disqualification and had obtained the necessary number of signatures. It stated, ***"Throughout her years in the Knesset, Zoabi has constantly undermined the State of Israel and has openly incited against the government, its institutions and its soldiers."*** The request also claimed that Zoabi negated Israel's existence as a Jewish and democratic state, which made her eligible for disqualification. ***Zoabi called the sponsors of the request fascists and said that that only "dark regimes" are proud of disqualifying election candidates.*** After hearing the case, the Central Elections Committee disqualified Zoabi. The Supreme Court overturned the disqualification unanimously voting to overturn the ban. Zoabi was subsequently re-elected. Followingn the elections, Likud initiated a bill dubbed the "Zoabi Law" in February 2019. An amendment to the Israeli Basic Law dealing with legislation, it would make it harder for the

Supreme Court to overturn a decision by the Central Elections Committee. The bill failed to pass.

Zoabi faced a similar situation prior to the March 2015 elections. The Supreme Court overturned the ruling. She retired from national politics prior to the April 2019 elections,

Zoabi views herself as a Palestinian.

Rejecting the 'Jewish state' concept, she said in 2016 in Switzerland:

My vision is Justice and liberation. I do not want to formulate our position as Palestinians within the question of one state or two states. This is a procedural question for me... Even if we are talking about two states, none of them can be a Jewish state... Now! End occupation. Now! The right of return!

She has described soldiers of the Israel Defense Forces as "murderers.

Zoabi in 2009 described Lieberman, Tzipi Livni, and Benjamin Netanyahu as "a bunch of fascists

At the 18th Knesset swearing-in ceremony on 24 February 2009, she left the Knesset plenum before the singing of Israel's national anthem. "It doesn't represent me", she later said. "I preferred to leave the room, because I don't appreciate hypocrisy."

The Iranian bomb was only "a potential" threat. The real danger is the OCCUPATION ARMY.... It is more dangerous to the world, more dangerous to everyone, more dangerous to the Palestinians, to Israelis, to have Israel as the only powerful state.... The violence of the Israeli army is an outcome of Israel's convenient feeling that no one will restrict her". Zoabi has also asked, "if the world doesn't prevent Israel from having nuclear weapons, why does it prevent others?"

Participation in the Gaza flotilla

On 31 May 2010, Zoabi participated in the Gaza flotilla, and was on board the MV *Mavi Marmara* when Israeli commandos boarded the ship. Zoabi was arrested and briefly held by authorities. At a news conference upon her release, Zoabi called the raid criminal, saying she witnessed two wounded passengers bleed to death after the Israelis refused to provide requested medical aid. She also stated, ***"It was clear from the size of the force that boarded the ship that the purpose was not only to stop this sail, but to cause the largest possible number of fatalities in order to stop such initiatives in the future."***

In a speech at the Knesset, Zoabi called the raid a "pirate military operation" and asked for an international investigation. She also demanded to know why the Israeli government had not released photos and videos it confiscated from passengers that might shed light on

why nine passengers were killed and dozens wounded. During her address she also said, "Israel spoke of a provocation, but there was no provocation. Why does the government of Israel oppose an investigation?"

Zoabi was repeatedly interrupted and shouted down during the speech by Israeli extremist members. They attempt to prevent Zoabi from continuing. Zoabi received death threats after the speech.

Zoabi commented three years after the events, "I came to the Knesset two days after the Marmara events, stunned by the way a political protest had become a bloodbath. I hoped that the MKs would want to hear firsthand testimony. I was ready to be questioned. Nevertheless, I encountered hate politics.

For her participation in the Gaza flotilla, Israel Interior Minister requested that Attorney General revoke Zoabi's parliamentary immunity and Israeli citizenship.

A Knesset committee voted to recommend her parliamentary immunity be revoked, which attracted concern from the international Inter-Parliamentary Union and was ultimately blocked by Knesset Speaker Reuven Rivlin, who ignored the recommendation and declined to submit it to a vote to protect Israel from further international condemnation over its Gaza blockade and its military's actions aboard the *Mavi Marmara*. Rivlin said he was stunned by the assault on Zoabi's privileges as well as the near physical attack upon her. He asked, "Would they do that to a Jewish member?"

When the full Knesset met on 13 July 2010, it decided, to strip Zoabi of three parliamentary privileges as a penalty for her participation in the flotilla: the right to have a diplomatic passport, entitlement to financial assistance should she require legal help, and the right to visit countries with which Israel does not have diplomatic relations. She was also stripped of the right to participate in Knesset discussions and to vote in parliamentary committees. In 2011, Attorney General closed the case against Zoabi because of "significant evidentiary and legal difficulties.

2014 kidnapping comments and Knesset suspension

On 15 June 2014, five days after the kidnapping by Palestinians of three Israeli teenagers, Zoabi said, "Is it strange that people living under occupation and living impossible lives, in a situation where Israel kidnaps new prisoners every day, is it strange that they kidnap? They are not terrorists. They are people who do not see any way to change their reality, and they are compelled to use means like these".

Zoabi reported receiving hundreds of death threats in the first days after her comments. She commented, "I was taken by surprise at the public's reaction. I was surprised since the

injustice inflicted on the other side is so much greater. There are thousands of abducted Palestinians in Israeli prisons.... It is not that I want Israelis to be abducted and not released. The exact opposite is the case."

On 25 July, Israeli attorney general ordered an investigation of Zoabi on charges of incitement and public disgrace. On July 29, Zoabi was suspended from the Knesset plenum for a duration of six months. During that time, she was not allowed to address the Knesset or its committees. Zoabi's appeal to Israel's Supreme Court to overturn the suspension was rejected.

https://en.wikipedia.org/wiki/Haneen_Zoabi

Israel bans Palestinian-Israeli Legislator Hanin Zoabi from Elections

Zoabi said that she has called for popular struggle and not violence, adding that she will not retreat from her stand against Israeli oppression and siege.

"I am a Palestinian and want to continue being a Palestinian, even in the Knesset."

02/14/2015

<https://www.juancole.com/2015/02/palestinian-legislator-elections.html>

In April 2018, ***Zoabi called for the State of Israel to be dissolved*** and replaced with either two states — one secular and one Palestinian — or one binational secular state.

In May 2018, she was disciplined by the Ethics Committee, which slapped her with a one-week ban for accusing Israeli soldiers of "murdering" Palestinians.

Lawmakers cheer resignation of firebrand Palestinian nationalist Zoabi

Arab MK who labeled OCCUPATION ARMY soldiers 'murderers' and called for end to the Jewish state won't seek reelection after 10 years of courting controversy in the Knesset

6 January 2019,

<https://www.timesofisrael.com/lawmakers-cheer-resignation-of-firebrand-palestinian-nationalist-zoabi/>

Voice of equality

Jason Koutsoukis and Jerusalem

May 16, 2009

<https://www.theage.com.au/world/voice-of-equality-20090515-b60j.html>

As a female Palestinian MP in Israel's Knesset, this activist has taken up the battle for rights on two fronts.

"There is no national cause without gender equality — the two are as important for me."

"Israelis will often tell me this and say to me, 'look at the life you have — look at the opportunities that we have given to you'," she says. "But I say to them in return that everything I have, I have because of me. Everything I don't have is because of you."

Ami Kaufman, February 29, 2012

WATCH Hanin Zoabi: Israel has no right to live in security

A Channel 2 interview with Arab MK Hanin Zoabi is making waves – and it might cost her, again

<https://972mag.com/watch-hanin-zoabi-israel-has-no-right-to-live-in-security/36847/>

RAMALLAH, Jun 18 2010 (IPS) - *"I stopped counting after I had received 50 death threats. I told my secretary not to tell me about them anymore,"* Arab-Israeli Knesset (parliament) member, Haneen Zoabi told IPS.

Zoabi, a member of the Arab-Israeli political party Balad, was on board the 'Mavi Marmara', part of the Free Gaza (FG) flotilla, when it was attacked by Israeli commandos in international waters as it tried to deliver humanitarian aid to Gaza several weeks ago.

Following her arrest, interrogation and subsequent release Zoabi returned to a very hostile Knesset where she was subjected to a torrent of verbal abuse, including that of a racist and sexist nature. Some of the comments were so degrading and insulting that they were wiped from the Knesset record.

By Mel Frykberg

<http://www.ipsnews.net/2010/06/arab-israeli-parliamentarian-fights-death-threats/>

Aida Touma-Sliman



Aida Touma-Sliman (Joint List) justified the Arabs' participation in the Israeli elections in an attempt to topple the Netanyahu government.

In an interview with the Hamas-affiliated *Al-Risala* newspaper, Touma-Sliman said that the Joint List seeks to prevent Netanyahu from forming a government, as he dangerous to the Palestinian issue.

Netanyahu, she claimed, is blocking the establishment of an independent Palestinian state through annexation of the "settlements" and control of the Jordan Valley and Golan Heights and, as such, removing him from the arena would thwart the "settlement plans" and allow Palestinians to become stronger as they accept their rights and face the new reality.

Taking part in the elections by the Arab parties, which merged under the Joint List, Touma-Sliman stressed, was intended to represent the suffering of the "Palestinian people" in its fight against the "occupation" and not to portray Israel as a democratic state.

Touma-Sliman claimed that Israel is implementing a policy of national and racial discrimination and rejected a normalization by Arab countries of their ties with Israel, emphasizing that "we must maintain the Palestinian Arab identity."

<http://www.israelnationalnews.com/News/News.aspx/269275>

Aida Touma-Suleiman was born in Nazareth, Israel, into a Christian Arab family, and gained a B.A. in psychology and Arabic literature from the University of Haifa. Touma-Suleiman lives in Acre with her two daughters. Her husband Jiris Suleiman died from cancer in 2011.

Touma-Suleiman founded the Arab feminist group "*Women against Violence*" in 1992, and was its CEO since its foundation. She joined the Hadash party, later becoming editor in chief of *Al-Ittihad*, an Arabic language newspaper owned by the Israeli Communist Party, a faction in Hadash. She also became the first female member of the High Follow-Up

Committee for Arab Citizens of Israel. She also co-found the International Women's Commission for a Just Palestinian-Israeli Peace.

She was placed 47th on its list for the 1992 elections, in which it won only three seats. She was 36th on the Hadash-Balad for the 1996 elections, although the alliance won only five seats. In the next elections in 1999, she was 28th on the Hadash list, again failing to enter the Knesset.

The 2009 elections saw her placed fifth on the Hadash list, but the party won only four seats. After contesting the second place on the party's list for the 2013 elections against the incumbent Hana Sweid, a victory for Sweid meant that she was placed 98th on the party's list.

Prior to the 2015 elections, Hadash joined the Joint List, an alliance with Balad, the United Arab List, and Ta'al. Touma-Suleiman was placed fifth on the Joint List list, and was elected to the Knesset as the alliance won 13 seats. She is also only the fourth Arab Israeli woman to become a member of the Knesset, following Hussniya Jabara (Meretz), Hanin Zoabi (Joint Arab List), and Nadia Hilou (Labor).

Speaking in the Knesset, she has shared her views on the path to peace: "The Palestinian people will continue to struggle as long as there's an occupation. The only way for true humane security for the two peoples consists of an end to the occupation and establishing a Palestinian state with its capital in eastern Jerusalem."

In June 2015, she was elected to head the Knesset's Committee on the Status of Women and Gender Equality. Suleiman was appointed to this position through a unanimous vote. She has attended hearings of the committee since 1992. Suleiman noted that she is planning for cooperative efforts with the Ministry for Social Equality head, Gila Gamliel, who is also responsible for gender equality.

In an interview with an American Jewish student newspaper in 2016, Suleiman explained in "eloquent" English that she condemned the Israeli government - we did that too. I believe that this gives us the right to make complex observations, since the situation is complex." In 2019, she was critical of Arab countries normalizing diplomatic ties with Netanyahu and said it was important for Palestinians to preserve their Arab identity.

https://en.wikipedia.org/wiki/Aida_Touma-Suleiman#cite_note-10

IRELAND PALESTINE SOLIDARITY CAMPAIGN

<https://www.ipsc.ie/event/dublin-aida-touma-sliman-mk-on-israels-new-apartheid-law-ipsc>

The Joint List also won 13 seats the first time it ran as an alliance, in 2015. However, this time is different, according to Aida Touma-Sliman, a prominent member of the alliance, because of the country's political deadlock.

"Netanyahu is weaker today," Ms. Touma-Sliman said. "He and the others understand that we have power and are able to practice it."

<https://www.nytimes.com/2019/09/18/world/middleeast/israel-arabs-political-parties-election.html>

Main All NewsInside IsraelTerror? No; 'gender crime'

Terror? No; 'gender crime'

MK Aida Touma-Sliman claims Ori Ansbacher murder a heinous crime and should not stain struggle of 'Palestinian people'.

Mordechai Sones, 12/02/19 17:44

MK Aida Touma-Sliman from the Joint Arab List asserts Ori Ansbacher was murdered and raped out of purely criminal motives.

"You have to call the crime by its name: The rape and murder of Ori Ansbacher is a crime on the basis of gender," she wrote in her Twitter account.

"If the criminal is Palestinian it doesn't make it less shocking; he cannot possibly be part of the struggle for national liberation.

"This government (of Israel) is the criminal when it uses Ori's murder to continue tarnishing the struggle of the Palestinian people with a heinous crime committed by one person," added the Arab Knesset member.

MK Robert Ilatov (Yisrael Beiteinu) responded to the words of Touma-Sliman: "Unfortunately, the State of Israel, which is dealing with terrorists who are trying to harm it from the outside, is also forced to deal with terrorists who try to harm it from within the Knesset. I suggest that MK Sliman look for another place to promote her destructive agendas," said Ilatov.

"The terrorist said in his interrogation that he left the house with a knife in order to harm the Jews. I apologize to the dear Ansbacher family for having to hear the ordure coming from the mouths of Knesset Members in Israel.

"The representatives of the Arab leadership in the Knesset, Ayman Odeh and Ahmad Tibi, didn't even bother to condemn the shocking murder. I have no doubt that you're representatives of terrorist organizations and your place is in the parliament in Ramallah and not in the Knesset."

Earlier today, members of the left-wing Tag Meir organization and Arabs from the Tekoa region arrived to console mourners at the Ansbacher home in Tekoa.

Amal Murkus



Amal Murkus , born 11 July 1968) in Kafr Yasif in the Galilee. Her post-modern music style has a variety of Mediterranean influences. Murkus has been performing since she was five years old. In 1979, she won first prize in the Arab children's song festival, and went on to graduate from an Institute for Stage in 1990.

Her first album, *Amal*, was released in 1998, and her second, *Shauq*, in 2004. Her songs take inspiration by Palestinian folklore, traditional Arabic heritage, and pop music elements, and express the struggle against the marginalisation and exclusion of Arab Palestinian culture so, she has devoted her career to promoting Palestinian music and culture in her homeland and abroad..

Murkus is a member of the counseling board of *Free Muse*, an organization working against the censorship of art and music. She took an active part in its congress in Denmark in 2003. Amal is currently studying art as a tool for social change.

Murkus appears regularly on TV in various educational and cultural programs. She has also appeared in feature films. In 2003, Murkus won 'Best Actress' at the Haifa Theatre Festival. Her extensive vocal range and abilities enable Murkus to sing in a wide variety of genres, from traditional Arab to modern popular western styles. She has created some remarkable collaborations with other artists and international musicians, including Joan Baez ; Mercedes Sosa; Oliver Shante; Germany; Stadio, Italy; the Greek singer Glykeria; Noa; Anwar Ebrahim from Tunisia, Enzo Avitabile of Italy; Nana Caymmi in Brazil; Robert Wyatt in the UK and The Royal Liverpool Philharmonic Orchestra (UK) in 2005, and many others.

Murkus has received many commendations for her unique art and music and for her work with local communities.

In 2001, Murkus was chosen by Austrian TV as one of the most beautiful voices of the 20th century, after taking part in a music film produced by the ARTE TV. Her first album, self-entitled “Amal” was written and composed by a diverse group of artists and musicians. It was released internationally in 2000 by EMI Hemisphere.

Amal considers herself a communist "Palestinian singer" and a feminist. I call for the liberation and empowerment of women. I believe that women hold the key – if they do not progress, society will not progress". Baghani (I Sing), 2011

- *Na'na' ya Na' na'* (Peppermint, O Peppermint), 2007
- *Shawq* (Longing), 2004
- *Amal* (Hope) self-titled. 1998

Singing Their Life with Her Words

Actor, TV personality and entertainer Amal Murkus has a goal - giving a voice to the culture of Palestinian society

She defines herself as ***"an actor, singer, woman, mother, or Palestinian. I'm all of those"***.

Moreover, her new performance, with musical direction by violinist and oud player Nassem Dakwar, is a natural addition to her creative repertoire. This is Murkus' second such performance; the first was recorded in 1998 on a CD called "Amal."

Markus has taken upon herself a mission to give a voice to the culture of Palestinian society. She and her crew try not to make compromises.

"On a program we did on medicine, I decided to host someone from Physicians for Human Rights," Murkus relates. "This wasn't easy, because it was impossible to avoid words like 'occupation' and 'closure,' which are not acceptable on television. In any case, what the doctor was talking about, even without words like that, would have been hard for the station to broadcast: about how he went on foot for several kilometers to reach an improvised clinic, with 500 patients waiting who had not seen a doctor for six months; about how infants don't get milk because of the closures. We are not a current affairs show and we have no mandate to deal with politics, but how can we not talk about the reality, about what is going on, and just pretend everything is fine? My way is through conversations with anyone who has a message of peace, and to support anyone who is working for humanistic values and human rights."

"I'm proud that I've remained here and retained my cultural identity - the language, the poetry and the history, and I'm sure that my children won't see Jews as the powerful conqueror, but as equals."

Noam Ben Zeev, ***Singing Their Life with Her Words***

Actress, TV personality and entertainer Amal Murkus has a goal - giving a voice to the culture of Palestinian society, 27.06.2003

<https://www.haaretz.com/israel-news/culture/1.5486645>

https://en.wikipedia.org/wiki/Amal_Murkus#cite_note-shalev-2

Palestinian woman of academic impact in the West

Ghada Karmi



Outside our old house in Jerusalem, I confronted the lost world of my Palestinian childhood

Sat 19 Oct 2002 01.48 BST

<https://www.theguardian.com/world/2002/oct/19/comment>

A mighty crash shook our house, the worst we had experienced in months of shooting, explosions and mortar bombing.

The memory of this scene still comes back to haunt me, though many years have passed since that April morning in 1948 and I now live far away. We lost everything that day, our home, our belongings, our whole society, and the right to a normal life and a future in our own land.

My father - a former schoolteacher and civil servant who now worked for the BBC Arabic service - wanted us to be "normal", to forget politics and the past... Nevertheless, we were not normal, neither refugees nor immigrants. True, we had been forced to flee our homeland but, unlike refugees, we would have returned there had Israel allowed it. Unlike immigrants, we did not choose to leave our country to seek a better life.

Much later, visiting Qatamon, the area of west Jerusalem where our house had been, I saw the old Palestinian stone villas that had belonged to friends and neighbours now boasting Hebrew name plaques on their doors.

"Joseph Schneidermann, architect", I read atop an oriental wrought iron gate. Moreover, on the outside wall of our own house, "Ben Porath" was written; in Jerusalem's Old City, a classic Muslim monument was now called "David's Tower"; in Jaffa, the traditional Arab merchants' houses on the quay were now described as a Jewish artists' colony. In addition, everywhere the road signs in Hebrew and English, the Arabic in small, insignificant script coming a poor third - although Arabic is officially Israel's second language.

For someone like me, displaced in mind and body, this vandalism was unutterably traumatic. I had come to Jerusalem to find myself in the remaining fragments of the past. A life spent in England had not helped me belong there. I would always be alien.

Standing before our old house in Jerusalem, I felt defeated. This house, now occupied by Canadian Jewish strangers and bearing an Israeli plaque, was not home. The home I longed for was a country of the mind, a place of memory preserved as I last saw it in childhood. In addition, to that place there can be no return.

The human costs of Israel's establishment to Palestine's people have never been properly computed or recorded. The issue is usually dehumanized in abstract terminology and dry statistics. Palestinians become objects that can be "transferred", to use Israel's favorite euphemism for naked expulsion. Their right of return is discussed in much the same mechanistic way, as if they were parcels waiting to be posted. A method disguises the manifold tragedies of this complex story.

I did not suffer the trauma of living in a refugee camp, but I suffered nonetheless the subtler effects of exile and dislocation, effects that will not end with my generation. The home I knew would never come back, but the country I had remains, and for countless others, and me it is the source and symbol of our origins, our past and present identity - and our future, if one day we are allowed to return.

· Dr. Ghada Karmi's memoir, *In Search of Fatima: a Palestinian Story* is published by Verso. She is former president of the Palestinian Community Association in Britain

* As Palestinians Mark 60th Anniversary of Their Dispossession, a Conversation with Palestinian Writer and Doctor Ghada Karmi, AMY GOODMAN, MAY 15, 2008

https://www.democracynow.org/2008/5/15/as_palestinians_mark_60th_anniversary_of

https://en.wikipedia.org/wiki/Ghada_Karmi

Karmi was born in Jerusalem (1939) to a Muslim family originally from Tulkarem city (Palestine). Her father, Hassan was Palestinian while her mother was Syrian. In her 2002 autobiography, *In Search of Fatima: A Palestinian Story*, she describes growing up in the Jerusalem neighbourhood of Katamon, with its mixture of Palestinian Christians and Muslims. Among the family friends and neighbors was Khalil al-Sakakini and his family. Her family fled Jerusalem in 1948, and their family villa was seized by Israel. In 1983, the New York Times bought it and installed its correspondents on a second story structure built onto the Karmi villa. The Karmi family received no compensation for the confiscation. The family eventually settled in the predominantly Jewish neighbourhood

of Golders Green, in London, England, where her father, Hasan Sa'id Karmi, worked for the BBC Arabic service.

She studied and became a doctor of medicine, graduating from the University of Bristol in 1964. Initially Karmi practised as a physician, specialising in the health and social conditions of ethnic minorities, migrants and asylum seekers. Since 1972, she has been politically active for the Palestinian cause and gained a doctorate in the history of Arabic medicine from London University.

In 1998, she visited her childhood home in Katamon for the first time since 1948.

She is an associate fellow at the Royal Institute of International Affairs in London, and a visiting professor at London Metropolitan University. She is also vice-chair of the Council for Arab-British Understanding (CAABU)

She delivered the Edward Said Memorial lecture at the University of Adelaide (Australia) in October 2007.

In 2012 Karmi, an honorary research fellow at the University of Exeter's Institute of Arab and Islamic Studies.

*** Karmi, Ghada. *Married to Another Man: Israel's Dilemma in Palestine*. London: Pluto, 2007.**

Dina Matar



Dina Matar is Senior Lecturer Political Communication and Associate Head at the Centre for Media Studies at SOAS, University of London. She focuses on communication, culture, politics, social movements, oral history and memory work in the Arab World, with a focus on Palestine/Israel.

<https://www.palestinebookawards.com/authors/item/dina-matar>

Al-Shabaka Policy Member Dina Matar is senior lecturer in political communication at the Centre for Film and Media Studies at the School of Oriental and African Studies. She works on the relationship between culture, communication and politics, with a special focus on Palestine, Lebanon and Syria. **She is the author of “*What it Means to be Palestinian: Stories of Palestinian Peoplehood*” (Tauris, 2010); co-editor of “*Narrating Conflict in the Middle East: Discourse, Image and Communication Practices in Palestine and Lebanon*” (Tauris, 2013) and co-author of “*The Hizbullah Phenomenon: Politics and Communication*” (Hurst, 2014).** Matar is also co-founding editor of the “*The Middle East Journal of Culture and Communication.*”

<https://al-shabaka.org/profiles/dina-matar/>

Nadia Abu El Haj



Nadia Abu El Haj (born 1962) is a Palestinian-American academic with a PhD in Anthropology from Duke University. She is a professor of anthropology at Barnard College and Columbia University.

Abu El Haj was born in the United States, the second daughter of a "Long Island Episcopalian" mother, and a Palestinian Muslim father. Her maternal grandfather was French and maternal grandmother, Norwegian-American. Abu El Haj spent a couple of years in private schools in Tehran and Beirut, while her father was deployed there for the United Nations. She returned to the United States for her university level studies, attending Bryn Mawr College for her Bachelor of Arts degree in Political Science, and going on to receive her doctoral degree from Duke University. Between 1993 and 1995, she did post-doctoral work on a fellowship from Harvard University's Academy for International and Area Studies, focusing on the Middle East. She also received fellowships from the University of Pennsylvania Mellon Program, and the Institute for Advanced Study in Princeton. She speaks English, Arabic, French, Farsi, and Hebrew.

Abu El Haj taught at the University of Chicago from 1997 until 2002, when she joined the faculty at Barnard College. She has also lectured at the New York Academy of Sciences, New York University, the University of Pennsylvania, the Institute of Advanced Study at Princeton, the University of Cambridge, the London School of Economics (LSE), and the School of Oriental and African Studies (SOAS) of the University of London.

A former Fulbright Fellow, she was a recipient of the SSRC-McArthur Grant in International Peace and Security, and grants from the Wenner-Gren Foundation for Anthropological Research and the National Endowment for the Humanities. She is also an Associate Editor of the ***American Ethnologist**: A Journal of the American Ethnological Society* and serves on the Editorial Collectives of *Public Culture* and *Social Text*.

In 2001, Abu El Haj published her book ***Facts on the Ground: Archaeological Practice and Territorial Self-Fashioning in Israeli Society***.

The book was awarded the Middle East Studies Association of North America 2002 Albert Hourani Book Award that it shared with Gershon Shafir and Yoav Peled's *Being Israeli: the Dynamics of Multiple Citizenship*.

***The Genealogical Science: The Search for Jewish Origins and the Politics of Epistemology* (2012) is her second book.**

Abu El Haj was the subject of dueling online petitions arguing whether she should be tenured during the 2006–07 academic year when she was recommended for tenure.

The online petition against the professor was started by Paula Stern, a 1982 Barnard alumna who lives in the illegal Israeli settlement of Ma'aleh Adumim. In response to Stern's petition, in late August a petition supporting Abu El Haj was initiated by Paul Manning, a linguist in the anthropology department at Trent University in Peterborough, Canada. Abu El Haj received tenure in November 2007.

Susan Abulhawa



Susan Abulhawa was born June 3, 1970. She is a Palestinian American writer and political activist. She is the author of a novel, ***Mornings in Jenin*** (2010) and the founder of a non-governmental organization, "Playgrounds for Palestine". She lives in Yardley, Pennsylvania. Her second novel, ***The Blue between Sky and Water***, was sold in 19 languages before its release. It was published in the UK on June 4, 2015, and in the US on September 1, 2015.

Abulhawa's parents, born in At-Tur in Jerusalem, were refugees of the 1967 war. Her father, according to one account, "was expelled at gunpoint; her mother, who was studying in Germany at the time, was unable to return and the couple reunited in Jordan before moving to Kuwait, where Abulhawa was born in 1970.

Mornings in Jenin (originally published in 2006, as *The Scar of David*) was her debut novel.

In 2013, Abulhawa published a collection of poetry entitled "***My Voice Sought the Wind***". Abulhawa is the founder of *Playgrounds for Palestine*, an NGO that advocates for Palestinian children by building playgrounds in Palestine and UN refugee camps in Lebanon. The first playground was erected in early 2002.

She is involved in the campaign for Boycott, Divestment, and Sanctions and as a speaker for Al Awda, the "Right to Return" coalition.

Boycott, Divestment, and Sanctions (BDS)

Abulhawa is signatory to the boycott campaign against Israel, including the cultural boycott. She gave the keynote address at one of the first campus BDS conferences at the University of Pennsylvania.

Abulhawa sees the BDS movement, according to a 2012 profile, "as one of the most effective ways to promote Palestinian rights and achieve justice against Israel's ongoing ethnic cleansing."

The novel, *Mornings in Jenin* was published in 2010 and published by Bloomsbury. It has been translated into Arabic, and more than two dozen languages and became an international bestseller.

The French author and philosopher Bernard-Henri Levy called *Mornings in Jenin* "a concentration of anti-Israeli and anti-Jewish clichés". Abulhawa responded by dismissing Levy, "He simply slaps on the word 'anti-Semitism' to discredit any negative portrayal of Israel.... Mr. Levy accuses us of 'demonizing Israel', when in fact; all we do is pull back the curtain, however slightly, to show a dark truth he wishes to keep hidden. I suspect that Mr Levy feels, as most Jewish supporters of Israel do, that he is more entitled to my grandfather's farms than I am. After all, that is really the foundation of Israel, isn't it?"

Filmworks Dubai bought the film rights to *Mornings in Jenin* in late 2013. Anna Soler-Pont, head of the Pontas agency, which sold the film rights to the novel, said, "This is going to be a special project. There are not any epic films on Palestine yet."

Other professional activitiesIn addition to her fiction writing and activism, Abulhawa continues to do "medical writing for journals and drug companies."

She compares Israel to apartheid South Africa. In 2013, Abulhawa declined an invitation from *Al Jazeera* to participate in a discussion about the Israel-Palestine issue with several Israelis, including some who were highly critical of Israeli policy.

Works

Mornings in Jenin, novel (Bloomsbury, 2010).

- *The Blue Between Sky and Water*, novel (Bloomsbury, 2015).
- *Shattered Illusions*, anthology (Amal Press, 2002)
- *Searching Jenin*, anthology (Cune Press, 2003).
- *Seeking Palestine: New Palestinian Writing on Exile and Home* anthology (2012)
- *My Voice Sought The Wind*, poetry collection (Just World Books, November 2013)
- *This Is Not A Border: Reportage & Reflection from the Palestine Festival of Literature*¹

Awards

- The Leeway Foundation Edna Andrade award for fiction and creative non-fiction.
- Best Books Award for *Historic Fiction*.
- MEMO Palestine Book Award.
- Barbara Deming Memorial Fund Award.

“We come from the land, give our love and labor to her, and she nurtures us in return. When we die, we return to the land. In a way, she owns us. Palestine owns us and we belong to her”

— Susan Abulhawa, *Mornings in Jenin*

“Do you know, Mother, that Haj Salem was buried alive in his home? Does he tell you stories in heaven now? I wish I had had a chance to meet him. To see his toothless grin and touch his leathery skin. To beg him, as you did in your youth, for a story from our Palestine. He was over one hundred years old, Mother. To have lived so long, only to be crushed to death by a bulldozer. Is this what it means to be Palestinian?”

— Susan Abulhawa, *Mornings in Jenin*

Ibtisam Barakat



Ibtisam Barakat is a Palestinian-American bi-lingual author, poet, artist, translator, and educator. She was born in Beit Hanina, near Jerusalem.

Barakat received her Bachelor's degree from Bir Zeit University, near Ramallah in the West Bank. In 1986, she moved to New York City, where she interned with The Nation magazine. She went on to earn master's degrees in Journalism and Human Development and Family Studies from the University of Missouri.

Her childhood memoir, *"Tasting the Sky: A Palestinian Childhood"*, was published in 2007 by Farrar, Straus and Giroux and won numerous awards and honors, including the International Reading Association's Best Non Fiction for YA, 2008, the Middle East Council Best Literature Book Award, 2007, and the 2008 Arab American Book Award in the Children/Young Adult Category. The memories about growing up under Israeli occupation following the 1967 Six-Day War,

Her book in Arabic, *Al Ta' Al Marbouta Tateer, THE LETTER TA ESCAPES*, about a letter in the Arabic alphabet that refuses to do what it is supposed to do in a word, won the Anna Lindh Foundation award for Best Literature for Arabic children in 2011.

Her book in Arabic, *Hadeyyah Lel-Hamzah "A PRESENT FOR THE LETTER HAMZAH"*, which she wrote and illustrated, was published by The National Library of the United Arab Emirates - Abu Dhabi, 2014.

Hilary Rantisi



“I’m Palestinian. I’m not American”

Hilary Rantisi is the former program director of the Middle East Initiative (MEI) at Harvard Kennedy School’s Belfer Center for Science and International Affairs. As of mid-July 2019, she is the Associate Director of the Religion, Conflict and Peace Initiative and External Relations at Harvard Divinity School.

Rantisi was born in 1972 in East Jerusalem, and she grew up in the West Bank city of Ramallah.

“My father was a refugee from Lydda, and this is part of my identity as well. My father was a refugee in 1948 and when he was 11 years old he became a refugee and they lost their home their property everything they lived he lived with his family in a tent for about three years and during that time he didn't go back to school because he had to help care for the family and sell things in the street and so on.

An American pastor from the Presbyterian Church his name is Bob Grub and he told my grandmother that he would help one of her sons go back to school ...and so, my father was able to finish high school and then he went on Aurora to get a degree in education and sociology. My father went back home and worked in education and was able to help many other children get their education as well including my sister and myself. The last year and a half of my high school was when the first intifada took place and all educational institutions including my high school were closed ... I travelled to England for a year and a half and finished my high school there.

Hilary then came to Aurora College and lived in the US since then. Nevertheless, upon earning her BA from Aurora University and Masters from the University of Chicago, Rantisi went to work for the Palestinian Christian Theology organization Sabeel from 1997 until 2001. There she organized conferences, created programs about the occupation for pilgrims and tourists, and developed a photo exhibit on

the 50th anniversary of the Nakba, which was displayed worldwide.
With Naim Ateek, Rantisi co-edited the 1999 book *Our Story: The Palestinians*.

In the United States, Hilary began working at the Middle East Initiative, where she has been Director since 2004. "We do executive training programs and public events focused on the larger Middle East," Rantisi says.

Meanwhile, Rantisi has done several speaking tours throughout the U.S. organized by the Presbyterian Peacemaking Program. She also helped establish "Tawassul", an NGO that promotes Palestinian art and culture in the Boston area through exhibits, performances and film festivals.

* "Our Story: The Palestinians", Naim Stifan Ateek, Hilary Rantisi, Kent Wilkens, Sabeel Liberation Theology Center (Jerusalem) Sabeel Ecumenical Liberation Theology Center, 1999

* <http://www.all4palestine.com/ModelDetails.aspx?gid=13&mid=688&lang=en>

* <https://www.youtube.com/watch?v=WgxWzbWvIDE>

* <https://www.belfercenter.org/person/hilary-rantisi>

Linda Sarsour



Linda Sarsour (born 1980) is a Palestinian-American political activist. She was co-chair of the 2017 Women's March, the 2017 **"Day without a Woman"**, and the **"2019 Women's March"**. She is also a former executive director of the **Arab American Association of New York**. *She and her Women's March co-chairs were profiled in Time magazine's "100 Most Influential People" in 2017.* Sarsour is a Muslim of Palestinian descent. Sarsour was born in Brooklyn, New York, the eldest of seven children of Palestinian immigrants.

Linda Sarsour, expressed **how feminists need to care for Palestinian women, and alluded to the sentiment that Zionism and feminism are incompatible.** Sarsour said to The Nation, "It just doesn't make any sense for someone to say, 'Is there room for people who support the state of Israel and do not criticize it in the movement?' **There cannot be in feminism. You either stand up for the rights of all women, including Palestinians, or none. There's just no way around it.**"

https://www.huffpost.com/entry/the-double-standards-of-anti-zionism-and-sexism_b_58f410a9e4b04cae050dc8ac

04/16/2017

I would say that no one who wants to call himself or herself an activist could be selective. There is no country in a world that is immune to violating human rights. You can't be a feminist in the United States and stand up for the rights of the American woman and then say that you don't want to stand up for the rights of Palestinian women in Palestine. It is all connected. Whether you are talking about Palestinian women, Mexican women, women in Brazil, China, or women in Saudi Arabia—this feminist movement is an international global movement

It's been a little surprising to the [right-wing Zionists] to see [Palestinian-American] women in leadership roles in social-justice movements because [they are realizing] it means that the Palestinian Liberation Movement and the Palestinian Solidarity Movement are gaining traction among young people and people of color in the United States. The fact

of the matter is that there are hundreds of Palestinian women organizing, but not all of them are visible. Moreover, I will tell you why. You have probably seen that ***any visible Palestinian-American woman who is at the forefront of any social-justice movement is an immediate target of the right wing and right wing Zionists***. They will go to any extreme to criminalize us and to engage in alternative facts, to sew together a narrative that does not exist. As Palestinian American women, we have to deal with threats, slander, and libel in mainstream and right wing media. The work that we do is not easy, but I feel hopeful we are part of a movement now. One with young people, and people of color in particular, who are really taking on the cause and really embracing us as Palestinian, American, Muslim women.

Can You Be a Zionist Feminist? Linda Sarsour Says No. (MARCH 13, 2017)

<https://www.thenation.com/article/can-you-be-a-zionist-feminist-linda-sarsour-says-no/>

Her political activism has been praised by some liberals and progressives, while her stance and remarks on the Israeli–Palestinian conflict have been criticized by some conservatives and Jewish leaders and organizations. Sarsour has advocated for Palestinians in the Israeli-occupied territories and expressed criticism of Zionism and support for the Boycott, Divestment, and Sanctions campaign against Israel (BDS). Sarsour stepped down from the Women's March organization in September 2019 along with Bob Bland and Tamika Mallory. *Stockman, Farah (September 16, 2019). "Three Leaders of Women's March Group Step Down After Controversies". *The New York Times*. ISSN 0362-4331. Retrieved September 22, 2019.

Sarsour's early activism included advocating for the civil rights of American Muslims following the September 11 attacks. Shortly before 9/11, **Basemah Atweh**, a relative and founder of the Arab American Association of New York, asked Sarsour to volunteer for the organization. Atweh, who held a prominent political role uncommon for a Muslim woman, became Sarsour's mentor.

When Sarsour and Atweh were returning from the 2005 gala opening of the Arab American National Museum in Dearborn, Michigan, their car was struck by a tractor-trailer. Atweh died of her injuries, and two other passengers suffered from broken bones. Sarsour, who was driving, was not seriously injured. She returned to work immediately, saying of Atweh, "This is where she wanted me to be". She was named to succeed Atweh as executive director of the association at age 25. Over the next several years, she expanded the scope of the organization, building its budget from \$50,000 to \$700,000 annually.

Helga Tawil-Souri



Helga Tawil-Souri (born in Kuwait in 1969) is a Palestinian-American media scholar and documentary filmmaker. Tawil-Souri is an Associate Professor in the Department of Media, Culture, and Communication and Middle East and Islamic Studies at New York University. Tawil-Souri holds a BA from McGill University (1992), an MA from the University of Southern California's Annenberg School for Communication (1994), and a PhD from the School of Journalism and Mass Communication at the University of Colorado, Boulder (2005).

Her documentary, *"Not Going There, Don't Belong Here"*, was completed in 2002 and filmed in November 2001 in various refugee camps in Lebanon. The film has aired on Free Speech TV, various public-broadcasting channels in the U.S., at universities and film festivals in the U.S. and abroad.

"Twenty-four hours in jabaa" was filmed in the Palestinian West Bank village of Jabaa and completed in 2004. The filmmaker considers it an experimental documentary film that juxtaposes the sounds and images of war and violence with traditional culture, filmed in the West Bank during the Second Intifada.

Tawil-Souri's research has focused on Americanization of the Palestinian Territories through Internet development. One of her book chapters was adapted into a seminar on information society and multiculturalism at Yeungnam University. She was noted in a review of another book chapter for challenging some of the traditional theoretical assumptions in discussions of global communications. Her addressing of controversial issues about politics and video games has been the subject of discussion in the media.

Tawil-Souri is on the Editorial Board of the *Middle East Journal of Culture and Communication*, an academic peer reviewed journal published by Brill.

Tawil-Souri was an invited speaker at the 2nd Annual Social Good Summit along with Desmond Tutu, Elie Wiesel, Ted Turner, Lance Armstrong, Geena Davis and Mary Robinson. The Summit was sponsored by Mashable and the United Nations Foundation, held at the 92nd Street Y in New York City in September, 2011 and brought together global leaders to discuss the most challenging problems facing humanity.

[https://www.researchgate.net/scientific-contributions/2026790220 Helga Tawil-Souri](https://www.researchgate.net/scientific-contributions/2026790220_Helga_Tawil-Souri)

[https://www.youtube.com/watch?v=cbdIA4kw4rA\)](https://www.youtube.com/watch?v=cbdIA4kw4rA)

Yvonne Ruwaida



Yvonne Ruwaida (born 1970) is a Swedish Green Party politician of Palestinian origin. Yvonne has studied Electrical Power engineering at Luleå University of Technology.

She was a member of the Parliament of Sweden from 1994 to 2006.

Yvonne participated in protests to support the Palestinians. In 2000 she went as far as criticizing the Queen of Sweden “ “Shame on you, Silvia,” Yvonne Ruwaida of the Leftist Party was quoted as saying. “I cannot understand people who think that Palestinian parents care less about their children than (do) others. It is an indication of a racist outlook.”

Sweden Protest Backs Palestinians, November 11, 2000

<https://apnews.com/5f4dc6c738f155afd4335084e13fff2f>

Yvonne Ruwaida and the Social Democrats' Mariam Osman Sherifay confronted fierce criticism when they organized a meeting with a Hamas delegation.

* Swedish MPs to meet Hamas representatives, 2 May 2006

<https://www.thelocal.se/20060502/3702>

Yvonne used the strategy that confirms her national identity in her electoral campaigns

“Vote for your Swedish-Palestinian candidate” (W. Pojmann, p.162)

From 2006 until 2010, she was leading the Greens in the city council in Stockholm Municipality, where they were part of the opposition. Since then, she is vice-convenor of the green party's central directorate. She acted as State Secretary at the Department of Energy and Environment in Sweden and my issues are nuclear safety and climate (2015)

* <https://www.zerovisiontool.com/zvt-radio-yvonne-ruwaida>

* <http://www.all4palestine.com/ModelDetails.aspx?gid=13&mid=589&lang=en>

* <https://www.ltu.se/edu/program/TIEKG/Nyheter-och-aktuellt/Elbranschen-lockar-1.107677?l=en>

* W. Pojmann, Migration and Activism in Europe since 1945: Europe in Transition: The NYU European Studies Series, Springer, 2008

Yara Najdi



Yara Najdi, a young student from Jerusalem, spends most of her time inside the laboratories of a prestigious university in the United States to develop "smart structure" that helps persons with physical disabilities to walk. In an interview with Jerusalem.com, Yara said that her significant efforts culminated in inventing an "external artificial structure" which is a sort of "robot". This structure enables persons who suffer from hemiplegia to walk without a need for a wheelchair. She explained that this invention has been achieved in cooperation between university of Berkeley, UC in the United States and SuitX Company with the participation of 12 researchers. Engineer Najdi along with her team presented their candidacy for a UAE-based prize granted for projects that support humanity. They then won the First international prize, worth 1 million dollars-(The UAE AI & Robotics Award for Good) to support the project of producing the " smart structure" designed for children with cerebral palsy, outperforming projects from different countries of the world. Najdi said that she is devoted to design robots to help children who lack capacity to control the lower part of their bodies to walk without crutches or wheelchairs that can cause them health problems in the future. Her project is attained by innovative technology to install artificial limbs over the natural ones so that patients will control their motion through a tiny computer connected to their waists. Yara added that the tragedies of wars, fallen victims among the youth, the elderly and children who lost the ability to walk, including those handicapped by the recent war on Gaza as well as the support of her parents prompted her to participate in the project to alleviate the suffering of those victims. Yara, who recently graduated, indicated that she would work on transferring this technology to alleviate the suffering of the Palestinians in particular, explaining that her company will provide this device at very affordable prices for the poor of the world as a part of serving humanity.

It is worth mentioning that Yara Najdi graduated from the school of nuns Rosier in Jerusalem, and joined the engineering department at the reputable University of UC

Berkeley in the United States; she specialized in mechanical engineering and robotics. Najdi concluded saying: "Palestinians are living a daily life full of challenges and obstacles due to the occupation, but they work hard to turn these challenges into humanitarian inventions and achievements that serve mankind," adding that "the will and determination of young Palestinians should not stop upon the completion of their desired goals."

* Palestinian girl wins million-dollar prize for developing a "smart feet"

"Zahrat Al-Amal"

Educational magazine issued about persons with disabilities in the Middle East

8th year - 29th issue - Aug 2016 Issued by Al-Amal for Development and Social Care

<http://alamal-dsc.org/assets/files/issues/zahra-en-3-16.pdf>

* Advances in exoskeleton tech provide the gift of walking to paraplegic patients

By **Steve Brachmann**, March 4, 2016

<https://www.ipwatchdog.com/2016/03/04/exoskeleton-gift-walking/id=66371/>

Epilogue

The Palestinian woman is the most woman in the world who needs peace, yearns for peace and deserves to live in safety, security and peace of body and peace of mind.

The Palestinian woman looks for peace as the ultimate goal of life, the usual way of life for her personal life and as a historical imperative for her Holy Land.

Peace may, and must be achieved, when she becomes sure that her own house would not be suddenly destroyed, demolished, burnt or vandalized...

Peace must be achieved so that she could find her husband around to raise their children together hand in hand...

Peace maybe achieved when the Palestinian mother is assured that her son would not be abducted, killed or going on hide for no reason or justification of any kind...

Peace maybe achieved when the Palestinian woman becomes no longer obliged to give birth at a military checkpoint before being allowed to be hospitalized...

Peace maybe achieved when the Palestinian woman can accompany her child to school or go on a hike to enjoy the magic of nature instead of touring the prisons throughout Palestine to visit a relative behind iron bars.

When the Palestinian woman enjoys her individual and collective right of self-determination, she can believe that the First World War has come to an end, and when she enjoys the right of having a sovereign state on her land she can believe that the Second War has stopped.

When all of racial discrimination and foreign occupation are over, she would hope that peace shall prevail at last.

Appendices

Palestinian martyrs
(By year)

Year	Fatalities
2008	877
2009	1059
2010	87
2011	117
2012	260
2013	39
2014	2327
2015	175
2016	108
2017	77
2018	299
2019	91

Martyrs of the Palestinian Intifada from 1/2/1987 until the beginning of 1990

No.	Martyr	Age	Date	Cause
1	Fatima Qadri	1 D	9/12/1987	Gas
2	Sahar Ahmed Mahmoud	19 Y	11/12/1987	Bullet
3	Suhaila Salih Al-kaabi	52 Y	11/12/1987	Bullet
4	Najwa Hasan Abdullah Al-Masri	18 Y	15/2/1987	Gas
5	Samiah Mahmoud Al meflih	20 Y	16/12/1987	Gas
6	Amal Abdul-wahid	5 D	25/12/1987	Gas
7	Mariam Abu zuhair	81 Y	2/1/1987	Gas
8	Haneia Mahmoud Ghazawni	25 Y	2/1/1987	Bullet
9	Wajdan Hafith Faris	42 Y	9/1/1988	Gas
10	Amira Ahmad Abu Askar	25 Y	11/1/1988	Gas
11	Mother of Rabih Husain Hamid	-	11/1/1988	?
12	Fairouz Ahmad Al-Shoubaki	11 Y	12/1/1988	Gas
13	Amna Darwees Attallah	22 Y	15/1/1988	Gas
14	Hiathim Shqair	4 M	16/1/1988	Gas
15	Subhia Darweesh Hashash	46 Y	18/1/1988	Multiply
16	Fatima Ishaq Salman	58 Y	23/1/1988	Gas
17	Asmaa Ibrahim Sabouba	25 Y	2/2/1988	Bullet
18	Asmaa Abdul-Ati Sharif	19 Y	6/2/1988	Bullet
19	Rana Mahmoud Adwan	13 M	17/2/1988	Gas
20	Hassanein Yousef Saeed	13 M	21/2/1988	Gas
21	Rawda Lutfi Hasan	14 Y	22/2/1988	Bullet
22	Rasheeqa Muslih Daraghmeh	53 Y	26/2/1988	Bullet
23	Khitam Sabri Azzam	8 Y	3/2/1988	Gas
24	Shireen Abdul-moneim Elayyan	4 M	8/2/1988	Gas
25	Sanaa Sameer Obaid	40 D	9/3/1988	Gas
26	Kamliha Mahmoud Sharaf	61 Y	11/3/1988	Multiply
27	Ola Mohamed Abdul-Aal	1 Y	19/3/1988	Gas
28	Nabeela Ali Yazije	3 Y	26/3/1988	Gas
29	Shireen Ali Mohamed	1 M	29/3/1988	Gas
30	Wajeelha Yousef Rebhi	55 Y	30/3/1988	Bullet
31	Suaad Ahmad Abdul-Aziz	71 Y	26/3/1988	?
32	Subhia Rasheed Manqoush	61 Y	26/6/1988	Bullet
33	Wasfa Faraj-Allah	30 Y	17/8/1988	Bullet
34	Badria Shaheen	55 Y	17/8/1988	Gas
35	Saada Abdullah Sabbah	40 Y	26/8/1988	Run over
36	Hala Awwad Ameera	22 Y	19/9/1988	Bullet
37	Abdo Othman Totah	28 Y	15/10/1988	Gas
38	Naeema Mohamed Abdul-Aziz	56 Y	20/10/1988	Bullet
39	Areej Ismael Dawoud	14 Y	26/10/1988	Gas
40	Kawthar Khaled	-	17/11/1988	Bullet
41	Sanaa Noman	65 Y	5/12/1988	Bullet
42	Dianah Al-soufeeri	3 Y	14/1/1989	Bullet
43	Inaam Tawfeeq	26 Y	14/1/1989	Gas

44	Fatima Yousef Mhoubal	26 Y	14/1/1989	Bullet
45	Maisaa Jaffal	1 D	12/1/1989	Burn
46	Khadra Abu Awwad	12 Y	4/4/1988	Multiply
47	Suaad Afaneh	13 Y	9/4/1989	Gas
48	Rasha Hazim Arqawi	2 Y	13/4/1988	Gas
49	Ghalia Ahmad Abdul-Nabi	21 Y	15/4/1988	?
50	Reem Yaqoub Khraim	61 Y	16/4/1988	Bullet
51	Nahil Naeem Al Toukhi	11 Y	16/4/1988	Bullet
52	Kawkab Awwad	17 Y	18/4/1988	Bullet
53	Manal Ahmad Mahmoud	14 Y	23/4/1988	Gas
54	Nisreen Nwajaa	6 Y	26/4/1988	Bullet
55	Esmat Mahmoud	21 Y	31/4/1988	Bullet
56	Asmaa Sulaiman Abu Abbadi	14 Y	22/5/1988	?
57	Rana Sulaiman Al Masri	14 Y	27/5/1988	Gas
58	Islam Sufian Diab	25 D	29/5/1988	Bullet
59	Hanadi Ezzat Abu Sultan	13 Y	1/6/1988	Bullet
60	Kitmal Naeem Abdullah Wahdan	6 Y	8/6/1988	Gas
61	Rufaida Ahmed Abu Laban	15 Y	26/4/1989	Bullet
62	Amal Mohamed Hasan Husain	16 Y	25/5/1989	Bullet
63	Thekriat Mohamad Qaryouti	2 Y	21/5/1989	Gas
64	Ibtesam Abdul-Rahim Ahmed	13 Y	17/7/1989	Bullet
65	Hanin Atif Ahmed	9 M	21/7/1989	Bullet
66	Fatima Radwan	65 Y	12/8/1989	Bullet
67	Rafiqah Mohamed Adeeb	5 Y	12/8/1989	Bullet
68	Maha Awwad	22 Y	23/8/1989	Bullet
69	Najlaa Al-Issa	15 Y	22/8/1989	Bullet
70	Klara Youlios	21 Y	25/8/1989	Bullet
71	Muna Ibrahim Dawoud	11 Y	2/9/1989	Bullet
72	Amna Mustafa	52 Y	12/9/1989	Bullet
73	Suhail Ibrahim Mohamed	10 Y	22/10/1989	Run Over
74	Ferial Mahmoud	39 Y	22/11/1989	Bullet
75	Sabah Ahmed Abdullah	40 Y	2/12/1989	Bullet
76	Sara Manafdi	24 Y	9/12/1989	Bullet
77	Rasmeia Saeed Ahmed	51 Y	20/2/1990	?
78	Kawthar Obish	50 Y	25/2/1990	?

Names of POWs Palestinian women at Damon detention center

No.	Name	Residence	Date	Sentence
1	Yasmin Taiseer Abdul-rahman Shaaban	Jenin	2/11/2014	5 Years
2	Amal Jihad Ali Tqatqa	Bethlehem	1/12/2014	7 Years
3	Maisoun Mousa Al Jabali	Bethlehem	29/6/2015	15 Years
4	Rawan Nafez Radwan Abu ziadeh	Ramallah	15/7/2015	9 Years And 4000 NIS Fine
5	Shorouq Salah Ibrahim Dwieat	Al-Quds	7/10/2015	16 Years And 80.000 NIS Fine
6	Israa Riyad Jamil Jaabis	Al-Quds	10/10/2015	11 Years
7	Marah Jawdat Mousa Bakir	Al-Quds	12/10/2015	8 and a Half Years and 10.000 NIS Fine
8	Nisreen Hasan Abdullah Hasan Abu kameel	Haifa	18/10/2015	6 Years
9	Halwa Salim Mohamed Elayan Hmamreh	Bethlehem	8/11/2015	6 Years, and 4000 NIS Fine
10	Nourhan Ibrahim Khader Awwad	Al-Quds	23/11/2015	13 and a half Years and 30.000 NIS Fine
11	Manar Majde Abdul-majid Shwaiki	Al-Quds	7/12/2015	6 Years
12	Ataia Khalil Ibrahim Abu Aisha	Al-Quds	15/12/2015	4 Years
13	Malak Yousef Hamad Salman	Al-Quds	9/2/2016	10 Years
14	Ansam Abdul-Naser Shwahneh	Qalqilya	9/3/2016	5 Years
15	Shatilla sulaiman Abu Ayyadeh	48	3/4/2016	16 Years and 100 Thousand NIS Fine
16	Ghadeer Yousef Mohamed	Al Khalil	9/8/2016	Detained
17	Ayat Yousef Saleh Mahfouth	Al Khalil	5/9/2016	5 Years
18	Sabreen Mohamed Haidar Zubaidat	Sakhnin	22/9/2016	50 Months and 8 Thousand NIS Fine
19	Amani Khaled Nuaman Al Hashim	Al-Quds	13/12/2016	10 Years And 5000 NIS Fine
20	Aisha Yousef Abdullah Al Afghani	Al-Quds	25/12/2016	15 Years
21	Jihan Mohamed Abdul-rasul Hoshema	Al-Quds	30/12/2016	4 Years
22	Israa Samih Badwi Jaber	Al Khalil	11/2/2017	30 Months And 2000 NIS Fine
23	Bayan Husain Rabie Azzam Pharaoh	Al-Quds	11/3/2017	40 Months and 2000 NIS Fine
24	Batool Khaled Ibrahim Ramahi	Ramallah	13/3/2017	29 Months
25	Ebtisam Eid Abdul-Rahman Mousa	Khan younes	19/4/2017	2 Years
26	Asia Sulaiman Mohamed Kaabneh	Nablus	24/4/2017	42 Months
27	Rawan Abd Mohamed Anbar	Ramallah	23/7/2017	3 Years

28	Fadwa Nazih kamel Hamada	Al-Quds	12/8/2017	10 Years and 30 Thousand NIS Fine
29	Amal Abdullah Mahmoud Saed	Bethlehem	1/10/2017	Detained
30	Amina Awda Husain Mahmoud	Al-Quds	4/12/2017	33 Months
31	Sabah Abdul-Muti Abu Mayaleh	Al Khalil	8/1/2018	Detained
32	Nuha Abdullah Shwahneh	Qalqilya	6/2/2018	Detained
33	Woroud Abdul Hakim Assi	Nablus	11/2/2018	Detained
34	Hanin Abdul qader Saleha Amer	Tulkarm	13/2/2018	14 Months And 1000 NIS Fine
35	Aya Salem Othman Shwamreh	Al-Quds	5/5/2018	Detained
36	Khawla Sbaih	Al-Quds	27/5/2018	Detained
37	Fedaa Mohamed Yousef Daamas	Al Khalil	29/5/2018	Administrative
38	Souzan Abdul karim Al-Eweri	Al Khalil	5/6/2018	Detained
39	Safaa Akram Shahdi Abu snaineh	Al Khalil	17/6/2018	Detained
40	Dina Saeed Al Karmi	Al Khalil	2/7/2018	Detained
41	Lama Abdul Motalib Deeb Khater	Al Khalil	24/7/2018	Detained
42	Souzan Ismael Abu Ghannam	Al-Quds	5/8/2018	11 Months
43	Sabrin Abu Snaineh	Al-Quds	8/8/2018	Detained
44	Sonia Saif Al din Ezz Al din Al hammori	Al Khalil	14/8/2018	Detained
45	Saeda Mohamed Essa Bader	Al Khalil	14/8/2018	Detained
46	Israa Khader Lafi	Al Khalil	26/9/2018	Detained
47	Sabreen Mujahed Sanad	Bethlehem	30/10/2018	Detained
48	Amal Al Tahhan	Ramallah	5/3/2019	Detained
49	Sanaa Mohamed Shehadeh	Al-Quds	25/5/2002	75 Years in addition to 31 Years
50	Qahira Saeed Al Saadi	Jenin	8/5/2003	Life Term
51	Duaa Ziad Jayosi	Tulkarm	7/6/2002	Life Term
52	Amna Jawad Muna	Ramallah	29/1/2001	Life Term
53	Latifa Abu Draa	Nablus	8/12/2003	35 Years
54	Rima Riad Daraghme	Tubas	28/7/2001	25 Years
55	Erina Niqulay Sarahneh	Bethlehem	21/5/2002	20 Years
56	Lina Ahmed Jarbouni	-	18/4/2002	18 Years
57	Abir Essa Amro	Al Khalil	20/2/2001	16 Years
58	Ibtesam Issawi	Al-Quds	4/11/2001	15 Years
59	Fatna Abu Al Eish	Nablus	21/7/2006	15 Years
60	Eman Mohamed Ghazzawi	Tulkarm	3/8/2001	13 Years
61	Amal Fayez Jomaa	Nablus	10/5/2004	11 Years
62	Wafaa Samir Al bes	Gaza	20/6/2005	11 Years
63	Mariam Tarabish	Jericho	13/3/2005	8 Years
64	Nada Atta Derbas	Al-Quds	8/5/2007	6 Years
65	Randa Mohamed Shahatit	Al Khalil	2008	4 Years
66	Snabel Nabigh Brik	Nablus	22/9/2008	4 Years
67	Faten Bassam Al saadi	Jenin	8/5/2008	4 Years
68	Aisha Mohamed Al Abiat	Bethlehem	13/8/2009	3 Years
69	Nesrin Atef Abu Zaina	Tulkarm	17/8/2009	3 Years

70	Suad Nazzal	Qalqilya	25/8/2009	28 Months
71	Taghrid and linan Abu Ghalmeh	Nablus	17/5/2010	Administrative
72	Kifah Awni Qatash	Ramallah	-	Administrative
73	Hanaa Yehia Shalbi	Jenin	14/9/2009	Administrative
74	Muntaha Khaled Tawil	Ramallah	8/2/2010	Administrative
75	Nelli Zahi Safadi	Nablus	24/4/2010	Detained
76	Sherin Tariq Essawi	Al-Quds	1/2/2010	Detained
77	Aliaa Al Muhtaseb	Al Khalil	13/5/2010	Detained
78	Abir Awda	Tulkarm	10/7/2009	Detained
79	Somoud Yasir Karajeh	Ramallah	3/8/2009	Detained
80	Khadija Kayed Taha Abu Ayyash	-	8/1/2009	Detained
81	Sabrin Ismael Mishaal	-	-	Detained

Women Martyrs

Palestinian women killed by Israeli security forces in the Occupied Territories, since Operation Cast Lead (A list compiled by btselem.org – a non-governmental Israeli organization)

341 Palestinian women killed by Israeli security forces in the Occupied Territories, since Operation Cast Lead (December 27, 2008)

<https://www.btselem.org/statistics/fatalities/after-cast-lead/by-date-of-death/wb-gaza/palestinian-women-killed-by-israeli-security-forces>

- 2019

- September

Nayfeh Muhammad 'Ali Ka'abneh

50 years old, resident of Rammun, Ramallah and al-Bira District, killed on 18 Sep 2019 at a checkpoint near Qalandia (Jerusalem), East Jerusalem District, by live ammunition.. Additional information: Hit by security guards' gunfire after she approached them carrying a knife. Video footage of the incident posted on social media shows one of the guards firing at Ka'abneh from about 10 meters away. B'Tselem's investigation found that she was not given any medical care for about half an hour. Ka'abneh was then taken to hospital where she was pronounced dead shortly after.

May

Raghdah Muhammad Mahmoud Abu al-Jidyan

46 years old, resident of Beit Lahiya, North Gaza District, killed on 05 May 2019 in Beit Lahiya, North Gaza District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her husband, son (a minor), and three members of the al-Ghazali family, including a three-month-old baby girl, when their apartments, which border one another, were bombed in the a-Sheikh Zayed Tower. Her body and that of her husband were located only the day after the bombing.

Amani 'Atfat Sha'ban al-Madhun

36 years old, resident of Beit Lahiya, North Gaza District, killed on 05 May 2019 in Beit Lahiya, North Gaza District, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Was heavily pregnant. Killed by shrapnel in an airstrike on her family's home, as was her brother-in-law, an Islamic Jihad military branch operative. Also injured in the airstrike were her father-in-law and a neighbor.

Iman 'Abdallah Musa Asraf (al-Ghazali)

29 years old, resident of Beit Lahiya, North Gaza District, killed on 05 May 2019 in Beit Lahiya, North Gaza District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Officer in the Hamas regime police. Killed together with her husband, three-month-old daughter, and three members of the Abu al-Jidyan family, one a minor, when their apartments, which border one another, were bombed in the a-Sheikh Zayed Tower.

January

Amal Mustafa Ahmad a-Taramsi

44 years old, resident of Gaza city, killed on 11 Jan 2019 in Gaza city, by live ammunition. Did not participate in hostilities. Additional information: Died of her wounds shortly after being hit in the neck by Israeli security forces' gunfire while about 200 meters away from the Gaza perimeter fence during the Return Protests near the fence, east of Gaza City; thousands took part in the protests. During the demonstration, some of the demonstrators torched tires, threw stones, explosive devices, and improvised grenades at Israeli security forces who were stationed on the other side of the fence.

2018

August

Inas Suliman Ahmad Abu Khamash

22 years old, resident of Deir al-Balah, killed on 09 Aug 2018 in Deir al-Balah, by shelling from an aircraft. Did not participate in hostilities. Additional information: In the advanced stages of pregnancy. Killed with her toddler daughter while they were asleep at home, by a bomb that penetrated their home without exploding. Her husband was injured.

June

Rozan Ashraf 'Abd al-Qader a-Najar

20 years old, resident of Khuza'a, Khan Yunis District, killed on 01 Jun 2018 in Khuza'ah, Khan Yunis District, by live ammunition. Did not participate in hostilities. Additional information: Paramedic. Shot in the chest by Israeli security forces during the Return Protests near the Gaza perimeter fence, north of the town of Khuza'ah; thousands took part in the protests. During the demonstration, some of the demonstrators torched tires and threw stones at Israeli security forces stationed on the other side of the fence.

B'Tselem's investigation found that a-Najar was shot about 25 meters from the fence and some 10 meters from the demonstrators, while wearing a medic staff uniform.

2017

March

Siham Rateb Rashid Nimer

49 years old, resident of Ras Khamis, East Jerusalem District, killed on 29 Mar 2017 in Old City (Jerusalem), East Jerusalem District, by live ammunition.. Additional information: Fatally shot at Damascus Gate by Border Police officers after she brandished a pair of scissors at them; there was a metal police barrier between her and the officers.

2016

October

Rahiq Shaji' Muhammad Yusef

19 years old, resident of Asira a-Shamaliya, Nablus District, killed on 19 Oct 2016 at a checkpoint near Za'tara, Nablus District, by live ammunition.. Additional information: Shot dead by Border Police at Za'tara (Tapuach) Junction. According to the police, she was shot after she approached the officers brandishing a knife. Video footage broadcast by the media shows police firing some 30 bullets at her, as she lay wounded on the ground, posing no danger to anyone.

July

Sarah Dawood 'Ata Hajuj

27 years old, resident of Bani Na'im, Hebron District, killed on 01 Jul 2016 in Hebron, by live ammunition.. Additional information: Shot and killed by a Border Police officer who was standing at the entrance to a small room where Hajuj was being held. B'Tselem's inquiry indicates that she had apparently pulled out a knife and the officers in the room pepper-sprayed her in the face and fled from the room. The shots were fired after Hajuj was alone in the room and posed no danger to anyone.

June

Al-Majd 'Abdallah 'Abdallah al-Khadur

18 years old, resident of Bani Na'im, Hebron District, killed on 24 Jun 2016 next to Kiryat Arba, Hebron District, by live ammunition.

Ansar Husam Hifzi Harshah

24 years old, resident of Qaffin, Tulkarm District, killed on 02 Jun 2016 in 'Anabta, Tulkarm District, by live ammunition.. Additional information: Shot and killed by soldiers at 'Anabta Checkpoint. She had arrived at the checkpoint armed with a knife. Shot when she no longer posed a danger.

May

Sawsan 'Ali Dawood Mansur

18 years old, resident of Bidu, al-Quds District, killed on 23 May 2016 in Bidu, al-Quds District, by live ammunition.. Additional information: Shot dead at the Bidu checkpoint. According to a statement by the Israel Police Spokesperson, she was shot when she approached the checkpoint, knife in hand, and did not heed calls by the police to halt.

Zanah 'Atiyyah Muhammad al-'Amur

59 years old, resident of al-Fukhari, Khan Yunis District, killed on 05 May 2016 in al-Fukhari, Khan Yunis District, by a shell fired from a tank. Did not participate in hostilities. Additional information: Killed by a tank shell, while working in an agricultural field about half a kilometer from the perimeter fence. According to media reports, the Israeli military stated it had fired at people launching mortar shells. B'Tselem's inquiry found that no mortars were fired from that area, either at the time she was killed on in the preceding days.

April

Maram Saleh Hassan Abu Isma'il

23 years old, resident of Qatanna, al-Quds District, killed on 27 Apr 2016 at a checkpoint near Qalandia R.C, al-Quds District, by live ammunition.. Additional information: Shot dead by civilian security guards at Qalandia Checkpoint after throwing a knife at security personnel stationed at the checkpoint from some 15 meters away. She posed no real danger to anyone at the time she was shot. Her 16-year-old brother who was with her was shot dead immediately afterwards. According to media reports, the investigation found that she was shot twice from behind, once in the back and once in the buttocks.

March

Fadwa Ahmad Muhammad Abu Teir

50 years old, resident of Um Tuba, East Jerusalem District, killed on 08 Mar 2016 in Old City (Jerusalem), East Jerusalem District, by live ammunition.. Additional information: Shot dead when she tried to stab Border Police officers on al-Wad (Ha-Gai) Street.

Amani Hussni 'Abdallah Sabatin

33 years old, resident of Husan, Bethlehem District, killed on 04 Mar 2016 in Gush Etzion, Bethlehem District, by live ammunition.. Additional information: Shot dead by soldiers at Gush Etzion Junction after she hit a military officer with her car, and was suspected of perpetrating an attack. According to a statement by the Israeli army spokesperson, the officer sustained light injuries.

February

Kalzar Muhammad 'Abd al-Halim Muhammad 'Azmi al-'Awiwi

18 years old, resident of Hebron, killed on 13 Feb 2016 in Hebron, by live ammunition.. Additional information: Shot dead at al-Awqaf (Tnuva) Checkpoint near the Tomb of the Patriarchs, after stabbing a Palestinian civilian. According to a statement by the OCCUPATION ARMY Spokesperson, no soldiers were injured in the incident.

2015

December

Mahdiyah Muhammad Ibrahim Hammad

39 years old, resident of Silwad, Ramallah and al-Bira District, killed on 25 Dec 2015 in Silwad, Ramallah and al-Bira District, by live ammunition.. Additional information: Killed by Border Police gunfire while driving her car. According to a statement by the police, the shots were fired during an attempted vehicle attack. B'Tselem's inquiry has called this contention into question as Hammad slowed her car down as she approached the officers.

Samah 'Abd al-Mumin Ahmad 'Abdallah

18 years old, resident of 'Ammuriyah, Nablus District, injured on 23 Nov 2015 in Huwarah, Nablus District, by live ammunition, and died on 16 Dec 2015.. Additional information: Critically wounded by soldiers' gunfire as she passed through a checkpoint in a car, with relatives. According to media reports, the gunfire was targeting a Palestinian youth who was trying to stab Israelis at a nearby hitchhiking station. He, too, was killed.

Maram Ramez 'Abed Hasunah

20 years old, resident of Nablus, killed on 01 Dec 2015 in 'Einav, Tulkarm District, by live ammunition.. Additional information: Shot dead by soldiers at Einav Checkpoint when she approached it, knife in hand.

November

Rasha Muhammad Hamed Rayan

24 years old, resident of Qalqiliya, killed on 09 Nov 2015 in Qalqiliyah, by live ammunition.. Additional information: Shot dead at HaPerot (the Fruit) Checkpoint by security guards from the Land Crossings Authority after drawing a knife and not heeding their calls to halt, when she was about 10 meters away from them.

Tharwat Ibrahim Suliman a-Sha'rawi

72 years old, resident of Hebron, killed on 06 Nov 2015 in Hebron, by live ammunition.. Additional information: Shot dead by soldiers standing on a road, after they suspected she was trying to run some of them over. The soldiers continued firing at her even after the car passed them.

October

Nur Rasmi Muhammad Hassan

25 years old, resident of Gaza city, killed on 11 Oct 2015 in Gaza city, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed along with her three-year-old daughter when their home was bombed.

September

Hadil Salah a-Din Sadeq al-Hashlamun

18 years old, resident of Hebron, killed on 22 Sep 2015 in Hebron, by live ammunition.. Additional information: Fatally wounded by soldiers' gunfire at the Police (Shoter) Checkpoint, while carrying a concealed knife on her person. Soldiers called for her stop as she was on her way out of the checkpoint, fired at her legs, then immediately fired at her upper body. She died of her wounds later the same day.

2014

September

Fatimah Muhammad Mahmoud Abu 'Amrah

21 years old, resident of Deir al-Balah, injured on 03 Aug 2014 in Deir al-Balah, by gunfire from an aircraft, and died on 04 Sep 2014. Did not participate in hostilities. Additional information: Injured in her home when the home of the al-Khattab family was bombed. The strike also killed seven members of the al-Khattab family and two other neighbors.

August

Widad Ahmad Salameh Abu Zeid

64 years old, resident of Rafah, injured on 29 Jul 2014 in Rafah, by gunfire from an aircraft, and died on 30 Aug 2014. Did not participate in hostilities. Additional information: Killed in her home together with six other members of her family. Two other members of the family were injured and died later of their injuries.

Farhanah Ibrahim Taleb al-'Attar

48 years old, resident of Beit Lahiya, North Gaza District, killed on 25 Aug 2014 in Beit Lahiya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed when she returned to her home, which she had evacuated earlier, in order to take clothes.

Rawyah Ibrahim Muhammad Judah

43 years old, resident of Jabalya, North Gaza District, killed on 24 Aug 2014 in Jabalya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with two of her daughters and two of her sons in the yard of their home in the Tel a-Za'tar neighborhood.

Hayat 'Abd Rabo Suliman Abu Dahruj

49 years old, resident of a-Zawaydah, Deir al-Balah District, injured on 22 Aug 2014 in Deir al-Balah, by gunfire from an aircraft, and died on 23 Aug 2014. Did not participate in hostilities. Additional information: Killed while asleep at home, when the nearby homes of her brother and nephew were bombed. Her nephew, his wife and their two children were also killed in the bombing.

Huda Muhammad Khamis Abu Dahruj

27 years old, resident of a-Zawaydah, Deir al-Balah District, injured on 22 Aug 2014 in Deir al-Balah, by gunfire from an aircraft, and died on 23 Aug 2014. Did not participate in hostilities. Additional information: Killed with her husband and two children when their home and that of her father-in-law were bombed. Her husband's aunt, who lived in a nearby home, was also killed.

Suhair 'Abd al-Karim Hamad Abu Madyan

43 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 23 Aug 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed when she went to pick up an item from her apartment in a building that had been evacuated, and the building was then bombed. In an adjacent building, a mother and her seven-year-old son were killed, and the boy's twin sister injured.

Nisreen Ibrahim Isma'il Ahmad

38 years old, resident of Deir al-Balah, killed on 23 Aug 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with her seven-year-old son, a twin, in the bombing of an adjacent four-story building that had been evacuated. Her seven-year-old daughter was injured. A young woman who had returned to the evacuated building to pick up an item was also killed.

'Aishah Isma'il Hassan 'Atiyyah

63 years old, resident of Rafah, killed on 21 Aug 2014 in Rafah, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed at home in the bombing of the nearby home of the Kulab family. Four members of the family and three Hamas military branch operatives were killed in the Kulab home. In a nearby home, three members of the Yunes family were killed as well. A man from the Abu Abu Salimah family was injured in a nearby building and later died of his wounds.

Nazirah Ramadan Isma'il Kulab

41 years old, resident of Rafah, killed on 21 Aug 2014 in Rafah, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed with three of her sons and three Hamas military branch operatives when her home was bombed. In nearby homes, three members of the Yunes family and a woman, a member of the 'Aytah family, were killed as well. A man from the Abu Abu Salimah family was injured in a nearby building and later died of his wounds.

Amal Ibrahim Ahmad Yunes

53 years old, resident of Rafah, killed on 21 Aug 2014 in Rafah, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed at home with her husband and granddaughter in the bombing of the nearby home of the Kulab family. Four members of the family and three Hamas military branch operatives were killed in the Kulab home. A member of the 'Aytah family, a woman, was killed in a nearby home. A man from the Abu Abu Salimah family was injured in a nearby building and later died of his wounds.

Nabilah 'Eid Salameh a-Loh

29 years old, resident of Deir al-Balah, killed on 20 Aug 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with her husband and three children. She was nine months pregnant. After she died, the fetus was delivered by C-section, but died later that day. In the neighboring home, two of

his brothers were killed. Another relative, a young woman, was also injured in another nearby home and later died of her injuries.

Wafa Hussein Ahmad a-Dalu

48 years old, resident of Gaza city, killed on 19 Aug 2014 in Gaza City, by a missile fired from an aircraft during the course of a targeted killing. Did not participate in hostilities. Additional information: Killed with her two sons, one of them a minor and the other a Hamas military branch operative, in their apartment in a building in the a-Sheikh Radwan neighborhood, Gaza City. Muhammad A-Deif, head of the Hamas military branch, also lived in that building. A-Deif's wife and their two children, a two-year-old girl and a seven-month old baby boy, were also killed in the strike.

Widad Mustafa Harb a-Deif

27 years old, resident of Gaza city, killed on 19 Aug 2014 in Gaza City, by a missile fired from an aircraft during the course of a targeted killing. Did not participate in hostilities. Additional information: Wife of Muhammad a-Deif, head of the Hamas military branch. Killed with her two-year-old daughter and seven-month-old baby boy in their home the a-Sheikh Radwan neighborhood, Gaza City. Three neighbors, members of the a-Dalu family, one of them a minor and another a Hamas military branch operative, were also killed in the strike.

'Ula Muhammad Ahmad Abu a-So'ud

23 years old, resident of Rafah, injured on 19 Jul 2014 in Rafah, by gunfire from a tank, and died on 15 Aug 2014. Did not participate in hostilities. Additional information: Killed in her family's home.

Mahdiyeah Sa'id Hussein al-Mbayed

87 years old, resident of Gaza city, injured on 20 Jul 2014 in Gaza city, by gunfire from a tank, and died on 13 Aug 2014. Did not participate in hostilities. Additional information: Killed together with her grandson at the entrance to her home while attempting to flee. The grandson was killed instantly.

Dima 'Abd al-Majid Muhammad Kallub

27 years old, resident of Deir al-Balah, injured on 29 Jul 2014 in Deir al-Balah, by gunfire, and died on 13 Aug 2014. Did not participate in hostilities. Additional information: Injured in her home in a strike in which her four-year-old son was killed.

Saedah Hassan Hamad Siyam

42 years old, resident of Rafah, injured on 21 Jul 2014 in Rafah, by a missile fired from an aircraft, and died on 13 Aug 2014. Did not participate in hostilities. Additional information: Injured in a strike that killed 11 members of her family who left their home after it was damaged. Another family member was injured in the incident and died later of his wounds.

Amani al-'Abed Mahmoud Barakeh

33 years old, resident of Bani Suheila, Khan Yunis District, killed on 10 Aug 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home.

Zeinab Yusef 'Issa Zaqut

77 years old, resident of a-Nuseirat Camp, Deir al-Balah District, injured on 31 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft, and died on 09 Aug 2014. Did not participate in hostilities. Additional information: Injured in her daughter's home and died later of her injuries. Nine members of her extended family were killed, as well as a woman and two girls from the al-A'sar family in the neighboring house.

Nadiyah Fawzi Hussein Abu Hamad

25 years old, resident of Rafah, was injured on 03 Aug 2014 in a-Shaburah (R.C), Rafah District, by gunfire from an aircraft and died on 07 Aug 2014. Did not participate in hostilities. Additional information: Killed together with nine other people in an UNRWA school where her family had found shelter. Two people who were passing by the school on a motorbike were also killed in the strike.

Radyah Zayed Suliman Abu 'Emran

48 years old, resident of Rafah, injured on 01 Aug 2014 in Rafah, by gunfire from an aircraft, and died on 04 Aug 2014. Did not participate in hostilities. Additional information: Killed in the home of relatives together with five members of her family. Two other relatives were wounded.

Maryam Muhammad Muhammad Abu Jalalah

24 years old, resident of Beit Lahiya, North Gaza District, injured on 31 Jul 2014 in Beit Lahiya, North Gaza District, by gunfire from an aircraft, and died on 04 Aug 2014. Did not participate in hostilities. Additional information: Injured in the bombing the al-Barakeh wastewater treatment facility in the a-Sheikh Zayed Sq. where many people had taken shelter. Earlier, rockets had been fired from that area.

Ibtesam Ibrahim Muhammad al-Bakri

37 years old, resident of a-Shati' Camp, Gaza District, killed on 04 Aug 2014 in a-Shati' R.C, Gaza District, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities. Additional information: Killed together with five other members of her family in their home.

Sumayah 'Abed Hamad Dheir

52 years old, resident of Rafah, killed on 04 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home.

Karam Mahrus Hmeidan Khattab

26 years old, resident of Deir al-Balah, killed on 04 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at the home of relatives. She had fled there from her Rafah home.

Wadi'ah Muhammad Kheir Sa'id a-Zein

29 years old, resident of Jabalya R.C, North Gaza District, injured on 29 Jul 2014 in Jabalya R.C, North Gaza District, by a shell, and died on 04 Aug 2014. Did not participate in hostilities. Additional information: Killed at home when her neighborhood was shelled.

Ilham Muhammad Mahmoud 'Okal

33 years old, resident of Rafah, killed on 03 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her backyard.

Turkiyyah Mahmoud 'Alian 'Okal

65 years old, resident of Rafah, killed on 03 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her granddaughter and nephew when they fled from their home after her daughter-in-law was killed in a strike on the yard of the home.

Khitam Jum'ah Turban a-Shalalfeh

39 years old, resident of al-Mawasi, Rafah District, killed on 03 Aug 2014 in al-Mawasi (Rafah), by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with her husband, who was an operative in the armed wing of Hamas. Their son was injured and died about a month later of his injuries.

Najah Rajab Mahmoud a-Sharafi

48 years old, resident of Jabalya R.C, North Gaza District, killed on 03 Aug 2014 in Jabalya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her son and her husband's nephew while she was sitting in the yard of her home kneading dough.

Amani Fadel Salem Abu Jazar

22 years old, resident of Rafah, killed on 03 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her daughter and son in their home.

Ghaliah al-'Abed Ahmad Abu Raidah

73 years old, resident of Khuza'a, Khan Yunis District, killed on 03 Aug 2014 in Khuza'ah, Khan Yunis District, by gunfire. Did not participate in hostilities. Additional information: Shot in the head. Her body was found lying in her the yard of her home.

Zeinab Ahmad Ibrahim Abu Teir

77 years old, resident of Abasan al-Kabira, Khan Yunis District, injured on 24 Jul 2014 in 'Abasan al-Kabirah, Khan Yunis District, by gunfire from an aircraft, and died on 03 Aug 2014. Did not participate in hostilities. Additional information: Killed in the inner courtyard of her home in the bombardment of the home of Ibrahim Abu Tir, in which another person was also killed.

Asmaa Isma'il Muhammad Jum'ah al-Ghul

22 years old, resident of Rafah, killed on 03 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her parents, sister, two brothers and three nephews as they slept in their home in the Bshit neighborhood. Eight other members of the family were injured.

Hanadi Isma'il Muhammad Jum'ah al-Ghul

28 years old, resident of Rafah, killed on 03 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her parents, sister, two brothers and three nephews as they slept in their home in the Bshit neighborhood. Eight other members of the family were injured.

Khadrah Khaled Ibrahim al-Ghul

64 years old, resident of Rafah, killed on 03 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her husband,

four children and three grandchildren as they slept in their home in the Bshit neighborhood. Eight other members of the family were injured.

Amirah Ahmad 'Ali Khatab

54 years old, resident of Deir al-Balah, killed on 03 Aug 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with her husband, four children and daughter-in-law. Three neighbors were also killed in the bombing.

Nivin Suliman Salameh Khatab

29 years old, resident of Deir al-Balah, killed on 03 Aug 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with her husband, father-in-law, mother-in-law, brother-in-law and her two sisters-in-law. Three neighbors were also killed in the bombing.

Safaa 'Atwah Suliman Khatab

21 years old, resident of Deir al-Balah, killed on 03 Aug 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with her parents, sister, two brothers and her sister-in-law. Three neighbors were also killed in the bombing.

Suha Hamed 'Abd al-Karim Nijem al-Masri

29 years old, resident of Jabalya R.C, North Gaza District, killed on 03 Aug 2014 in Jabalya R.C, North Gaza District, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities. Additional information: Killed in her home together with her daughter and a relative who had found shelter in their home in a strike on the neighboring home of the Nijem family, in which five other members of the family and two operatives in the armed wing of Islamic Jihad were killed.

Jamileh Jamal Mahmoud Wahdan

27 years old, resident of Beit Hanun, North Gaza District, killed on 03 Aug 2014 in Jabalya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her three-year-old daughter and two other relatives at the home of the al-Qumsan family, where they had taken refuge.

Seniora Diab 'Abd al-Karim Wahdan

21 years old, resident of Beit Hanun, North Gaza District, killed on 03 Aug 2014 in Jabalya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities.

Additional information: Killed with three relatives at the home of the al-Qumsan family, where they had taken refuge.

Nihaya Sa'di 'Issa 'Abd al-Wahab

35 years old, resident of Rafah, killed on 02 Aug 2014 in Bshit R.C, Rafah District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her uncle, three brothers and four children in her uncle's home in the al-Jinenah neighborhood to which her family had fled, in a strike on three of the family's homes.

Arwa Mahmoud Ahmud a-Nayrab

46 years old, resident of a-Shaburah (R.C), Rafah District, killed on 02 Aug 2014 in a-Shaburah (R.C), Rafah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with three of her daughters. Four neighbors were also killed in the strike.

'Abir Sa'id Sha'ban Abu 'Arab

42 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the bombing of the nearby home of the Abu Suleiman family. The bombing killed seven members of that Abu Suleiman family as well as a neighbor woman in a nearby home.

Maryam Hassan 'Ali Abu Jazar

87 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her daughter's home. It abuts the home of the Abu Suleiman family which was bombed. The bombing killed seven members of that Abu Suleiman family as well as a neighbor woman in a nearby home.

Fidaa Yusef Muhammad Abu Suliman

29 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home. In nearby houses, her sister-in-law with her four children, a niece and two women neighbors were killed.

Hibah Hassan 'Abd a-Rahman Abu Suliman

33 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with her four children. In nearby houses, her sister-in-law, her husband's niece and two women neighbors were killed.

Sa'diyah Rizeq 'Abd a-Razeq Abu Taha

40 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her infant grandson and two of her nephews in a home in which her family had taken shelter.

Sa'diyah Rizeq 'Abd a-Razeq Abu Taha

40 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with three other members of her family. The house was bombarded after a missile was fired from the area.

Ghadir Muhammad Suliman al-'Arjani

23 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with three other members of her family in the yard of her home.

Hakmeh 'Awwad 'Odeh al-'Arjani

26 years old, resident of Rafah, killed on 02 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with three other members of her family in the yard of her home.

'Aziza Mahmoud Salameh al-Mahmum

49 years old, resident of Rafah, injured on 01 Aug 2014 in Rafah, by gunfire, and died on 02 Aug 2014. Did not participate in hostilities. Additional information: Killed together with 11 other members of her family, a family member who took shelter in their home and a in his mother's arms, in the street, after fleeing their home on al-Balbisi St.

Wafa Salem Suliman al-Mahmum

24 years old, resident of Rafah, injured on 01 Aug 2014 in Rafah, by gunfire, and died on 02 Aug 2014. Did not participate in hostilities. Additional information: Killed together with 11 other members of her family, a family member who took shelter in their home and a baby in his mother's arms, in the street, after fleeing their home on al-Balbisi St.

'Aliyyah Hussein Muhammad Qanan

112 years old, resident of Khuza'a, Khan Yunis District, injured on 29 Jul 2014 in Khuza'ah, Khan Yunis District, by gunfire from an aircraft, and died on 02 Aug 2014. Did not participate in hostilities. Additional information: Injured while searching for his brother how had been injured earlier. Died of his wounds on 10 October 2014.

Walaa Jamal Muhammad a-Namlah

23 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her husband and his sister on the street after fleeing their home in east Rafah, hoping to find shelter in downtown Rafah.

Soheila Ahmad Mahmoud a-Nayrab

38 years old, resident of Gaza city, killed on 01 Aug 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her husband and three children in their apartment in the a-Sabra neighborhood.

Fayzeh Jermi 'Atiyyah a-Tarabin

44 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her husband and their son and daughter when they tried to flee from their home.

Maryam Hussein Salameh a-Tarabin

21 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her parents and brother when they tried to flee from their home.

Su'ad Jum'ah Hammad a-Tarabin

30 years old, resident of Shokat a-Sufi, Rafah District, killed on 01 Aug 2014 in Rafah, by gunfire. Did not participate in hostilities. Additional information: Killed together with 12 relatives in whose home she took shelter and a baby in his mother's arms, in the street, after fleeing their home on al-Balbisi St.

Amneh Saber Muhammad a-Zamli

40 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her husband when they tried to return to the school where they had found refuge, after visiting their home due to the declaration of the ceasefire.

Fidiyyah Hmeidan Hammad Abu 'Emran

77 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the home of relatives together with five members of her family. Two other relatives were wounded.

Raedah 'Abd Rabo Musa Abu Khatlah

40 years old, resident of Shokat a-Sufi, Rafah District, killed on 01 Aug 2014 in Shokat a-Sufi, Rafah District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed on Salah a-Din St.

Nur Saleh Salameh Abu Mashi

26 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home. Five other members of her family were injured in the strike and a neighbor standing in the street was killed.

Fayzeh Harb Muhammad Abu Mur

73 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed close to Abu Yusuf a-Najar Square.

Ghadir Ibrahim Suliman Abu Rjeileh

18 years old, resident of Khuza'a, Khan Yunis District, injured on 25 Jul 2014 in Khuza'ah, Khan Yunis District, by gunfire, and died on 01 Aug 2014. Did not participate in hostilities. Additional information: Physically disabled. Killed together with a Hamas military branch operative and his father, as they were trying to flee Khuza'ah. Their bodies were found about a week later.

Su'ad 'Ali Muhammad al-Bahri

73 years old, resident of Beit Lahiya, North Gaza District, killed on 01 Aug 2014 in Beit Lahiya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the yard of her home together with her granddaughter.

'Awatef 'Aziz a-Din 'Abd a-Shafi al-Farra

30 years old, resident of Khan Yunis, killed on 01 Aug 2014 in Khan Yunis, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight members of her family after they left their house in an attempt to flee the spot during a bombing.

'Itaf Hammad Salman al-Mahmum

30 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire. Did not participate in hostilities. Additional information: Killed together with 11 other members of her family, a family member who took shelter in their home and a baby in his mother's arms, in the street, after fleeing their home on al-Balbisi St.

Ibtesam Hammad Salman al-Mahmum

18 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire. Did not participate in hostilities. Additional information: Killed together with 11 other members of her family, a family member who took shelter in their home and a baby in his mother's arms, in the street, after fleeing their home on al-Balbisi St.

Iqzayah Hammad Salman al-Mahmum

36 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire. Did not participate in hostilities. Additional information: Killed together with 11 other members of her family, a family member who took shelter in their home and a baby in his mother's arms, in the street, after fleeing their home on al-Balbisi St.

Najiyah Yusef 'Alian al-Masri

54 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with six other members of her family while they were sitting in the yard of their home.

Hanan 'Abd a-Latif Dakhlallah Gheith

46 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her husband, son and granddaughter in the living room of their home.

Nuha Jamal Yusef Ghneim

19 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from a tank. Did not participate in hostilities. Additional information: Killed with her father-in-law in his home in a-Tanur neighborhood. Other members of the family were injured.

Yusra Muhammad Salman Jazar

43 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire. Did not participate in hostilities. Additional information: Killed with her husband when they returned to their home during the humanitarian truce.

Iman Nazmi Muhammad Madi

31 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with five other members of her family in her home. Six other members of the family were injured.

Safaa Hamad Sa'id Qishtah

24 years old, resident of Kh. al-'Adas, Rafah District, killed on 01 Aug 2014 in Kh. al-'Adas, Rafah District, by gunfire. Did not participate in hostilities. Additional information: Killed at home in her kitchen.

Du'aa Ibrahim Mahmoud Sheikh al-'Eid

23 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with six family members while standing together with other members near the al-Bar wa-Takwa Mosque, after they had fled from their home. A passerby was killed a few minutes earlier, and three paramedics were killed when another missile was fired at them as they attempted to rescue the members of the family.

Ahlam Nu'man Muhammad Siyam

38 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her 2 children and 12 other relatives in her sister's home to which her family had fled. The bombing also killed a six-week-old baby boy in a neighboring home.

Sabha Mustafa Darwish Zo'rub

66 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with 14 relatives in her daughter's home to which she had fled. The bombing also killed a six-week-old baby boy in a neighboring home.

Sanaa Nu'man Muhammad Zo'rub

41 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with her husband, four of their children, her mother, two sisters and their six children who had taken shelter in their home. The bombing also killed a six-week-old baby boy in a neighboring home.

Su'ad Nu'man Muhammad Zo'rub

39 years old, resident of Rafah, killed on 01 Aug 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her four children and ten other relatives in her sister's home to which her family had fled. The bombing also killed a six-week-old baby boy in a neighboring home.

July

Ilham Yihya Khamis a-Loh

26 years old, resident of Deir al-Balah, killed on 31 Jul 2014 in Deir al-Balah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with three members of her family, riding in a car on their way back from visiting injured people at Shuhada al-Aqsa Hospital.

Maha 'Abd a-Nabi Salim Abu Hilal

33 years old, resident of Rafah, killed on 31 Jul 2014 in Rafah, by gunfire from a tank. Did not participate in hostilities. Additional information: Killed while she was in her home.

Ilham Ibrahim Shaker Abu Shuqah

18 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 31 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight other members of her family in the home of relatives where she had found shelter. Another member of the family was injured and died later of her injuries. The strike also killed a woman and two girls from the al-'Asar family.

Labibah Ibrahim Shaker Abu Shuqah

23 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 31 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight other members of her family in the home of relatives where she had found shelter. Another member of the family was injured and died later of her injuries. The strike also killed a woman and two girls from the al-'Asar family.

Ni'mah Darwish Hussein Abu Shuqah

44 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 31 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight other members of her family in the home of relatives where she had found shelter. Another member of the family was injured and died later of her injuries. The strike also killed a woman and two girls from the al-'Asar family.

Hanan Yusef Saleh Abu Ta'imah

28 years old, resident of Abasan al-Kabira, Khan Yunis District, killed on 31 Jul 2014 in 'Abasan al-Kabirah, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home along with four other people, one of whom was a Hamas military branch operative.

'Abir Nahed Muhammad al-'Assar

23 years old, resident of a-Nuseirat Camp, Deir al-Balah District, killed on 31 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with her daughter and niece in a strike on the neighboring home of the al-Bayumi family, in which ten members of the extended al-Bayumi family were killed.

'Abir 'Amer 'Abd al-Hamid al-Bayumi

18 years old, resident of a-Nuseirat Camp, Deir al-Balah District, killed on 31 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight other members of her family in the home of relatives where she had found shelter. Another member of the family was injured and died later of her injuries. The strike also killed a woman and two girls from the al-'Asar family.

Nariman Khalil Suliman al-Bshiti

27 years old, resident of Khan Yunis, injured on 23 Jul 2014 in Khan Yunis, by gunfire from an aircraft, and died on 31 Jul 2014. Did not participate in hostilities. Additional information: Injured at home with other members of her family in the region of al-Fukhari. Her seven-year-old son was killed on site, and her infant son later succumbed to her injuries.

Amal 'Abd al-Karim Suliman al-Masri

48 years old, resident of Deir al-Balah, killed on 31 Jul 2014 in Deir al-Balah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with three members of her family, riding in a car on their way back from visiting injured people at Shuhada al-Aqsa Hospital.

Siham Bashir Ahmad Sha'th

22 years old, resident of Qizan a-Najar, Khan Yunis District, killed on 31 Jul 2014 in Qizan a-Najar, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home. Her infant son was injured.

Mahdiyah Suliman Naser a-Raqab

68 years old, resident of Bani Suheila, Khan Yunis District, killed on 30 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in a strike on land adjacent to her home.

Meyasar Muhammad Mhareb a-T'aban

34 years old, resident of a-Zawaydah, Deir al-Balah District, killed on 30 Jul 2014 in a-Zawaydah, Deir al-Balah District, by gunfire from a tank. Did not participate in hostilities. Additional information: Killed in her home. Two of her children, aged seven and nine, were injured.

Iftikhar Muhammad 'Abd al-'Aziz a-Zari'i

52 years old, resident of Deir al-Balah, killed on 30 Jul 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Injured while sitting in the shade of a tree in the yard in her home. Died shortly afterwards of her injuries.

Maryam Ahmad Muhammad Abu Hijazi

75 years old, resident of Khan Yunis, killed on 30 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home near Ma'an. Three homes were hit in the bombing, another six people were killed and about twenty injured.

Zeinab Mahmoud Ahmad Abu Jazar

52 years old, resident of Khan Yunis, killed on 30 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the home of relatives near Ma'an. Three homes were hit in the bombing, another six people were killed and about twenty injured.

Subhiya Ibrahim Mustafa al-Ghalban

51 years old, resident of Khan Yunis, killed on 30 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home near Ma'an. Three homes were hit in the bombing, another six people were killed and about twenty injured.

Aya Muhammad Yusef al-Khalili

23 years old, resident of Gaza city, killed on 30 Jul 2014 in Gaza city, by a shell. Did not participate in hostilities. Additional information: Killed together with her husband, her daughter, her brother-in-law and sister-in-law, and their three children in her father-in-law's home while they were waiting for a taxi to evacuate them from the area due to intensifying strikes. The other members of the family had already left shortly before.

Nidaa Ziad Ahmad al-Khalili

27 years old, resident of Gaza city, killed on 30 Jul 2014 in Gaza city, by a shell. Did not participate in hostilities. Additional information: Killed together with her husband, her

three children, her brother-in-law and sister-in-law, and their daughter in her father-in-law's home while they were waiting for a taxi to evacuate them from the area due to intensifying strikes. The other members of the family had already left shortly before.

Iman Mahmoud 'Abdallah Qdeih

41 years old, resident of Khuza'a, Khan Yunis District, injured on 23 Jul 2014 in Khuza'ah, Khan Yunis District, by gunfire from a tank, and died on 30 Jul 2014. Did not participate in hostilities. Additional information: Injured in when a-Ridwan neighborhood was shelled.

'Ayidah 'Iz a-Din 'Omar 'Abd a-Ghafur

20 years old, resident of al-Qararah, Khan Yunis District, killed on 29 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her mother and daughter, in the mother's house in the neighborhood of Dahret a-Sheikh Muhammad.

Barakah Ibrahim Hassan 'Abd Rabo

50 years old, resident of Jabalya, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed with seven members of her family at the home of relatives where her family had found shelter, in a strike on the nearby al-'Omari Mosque. Eighteen people were killed in the strike, including a civil defense worker who was a Hamas military branch operative, and three people who were injured and later died of their injuries.

Maryam Ahmad Khalil 'Abd Rabo

67 years old, resident of Jabalya R.C, North Gaza District, injured on 28 Jul 2014 in Jabalya R.C, North Gaza District, by a shell, and died on 29 Jul 2014. Did not participate in hostilities. Additional information: Injured in the street after fleeing from her home due to a bombardment in the area. The strike also killed three members of a family in an adjacent house and a shopkeeper who was standing at the entrance to his store.

Aya Jamil Ahmad a-Najar

19 years old, resident of Khan Yunis, killed on 29 Jul 2014 in Khan Yunis, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with 32 other people, including four of her brothers, her father, and her niece, in their apartment on the third story of a populated apartment block hit by a strike. The building collapsed on the people inside, all of whom were killed, including a family that had found shelter in an abandoned kindergarten on the first story. A girl in a neighboring house was also killed in the attack.

Fawzeyeh Qassem Hanun a-Najar

81 years old, resident of Qizan a-Najar, Khan Yunis District, killed on 29 Jul 2014 in Qizan a-Najar, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 15 members of her family, including four Hamas military branch operatives, in an air strike on the homes of the extended a-Najar family. The strike destroyed two of the family's homes, in each of which eight people were killed. Other houses were damaged.

Ibtesam 'Abd a-Sami' Harb a-Najar

20 years old, resident of Qizan a-Najar, Khan Yunis District, killed on 29 Jul 2014 in Qizan a-Najar, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 15 members of her family, including four Hamas military branch operatives, in an air strike on the homes of the extended a-Najar family. The strike destroyed two of the family's homes, in each of which eight people were killed. Other houses were damaged.

Maysaa 'Abd a-Sami' Musa a-Najar

18 years old, resident of Qizan a-Najar, Khan Yunis District, killed on 29 Jul 2014 in Qizan a-Najar, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 15 members of her family, including four Hamas military branch operatives, in an air strike on the homes of the extended a-Najar family. The strike destroyed two of the family's homes, in each of which eight people were killed. Other houses were damaged.

Muna Isma'il Khamis a-Najar

42 years old, resident of Qizan a-Najar, Khan Yunis District, killed on 29 Jul 2014 in Qizan a-Najar, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 15 members of her family, including four Hamas military branch operatives, in an air strike on the homes of the extended a-Najar family. The strike destroyed two of the family's homes, in each of which eight people were killed. Other houses were damaged.

Siham Raji Khalil a-Najar

45 years old, resident of Khan Yunis, killed on 29 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her daughter and granddaughter in her home in the neighborhood of Dhahrat a-Sheikh Muhammad.

Walaa Jamil Ahmad a-Najar

22 years old, resident of Khan Yunis, killed on 29 Jul 2014 in Khan Yunis, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with 32 other people, including four of her brothers, her father, and her niece, in their apartment on the third story of a populated apartment block hit by a strike. The building collapsed on the people inside, all of whom were killed, including a family that had found shelter in an abandoned kindergarten on the first story. A girl in a neighboring house was also killed in the attack.

'Aishah Hamdan Muhammad a-Sa'ud

23 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 29 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her parents' home together with 16 other members of her family and two other people in a strike on three homes of her extended family. The houses collapsed on the people who were inside.

'Orubah Suliman Ahmad Abu 'Amer

41 years old, resident of Abasan al-Kabira, Khan Yunis District, killed on 29 Jul 2014 in Khan Yunis, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with 32 other people, including her husband, her five children, and two of her brother-in-laws, in a strike on an inhabited apartment block in which the family had found refuge in an abandoned kindergarten. The building collapsed on the people inside, all of whom were killed. A girl in a neighboring house was also killed in the attack.

Muna Hajjaj Ibrahim Abu 'Amer

40 years old, resident of Abasan al-Kabira, Khan Yunis District, killed on 29 Jul 2014 in Khan Yunis, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with 32 other people, including her husband and her five children, in a strike on an inhabited apartment block in which the family had found refuge in an abandoned kindergarten. The building collapsed on the people inside, all of whom were killed. A girl in a neighboring house was also killed in the attack.

Fatimah Muhammad Nimer Abu 'Arar

26 years old, resident of Gaza city, killed on 29 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed in her home when two operatives in an armed wing passed by her. Her sister lost both her legs in the strike and their home was partially destroyed.

'Aishah Salameh 'Abd al-Karim Abu 'Eid

26 years old, resident of a-Nuseirat Camp, Deir al-Balah District, killed on 29 Jul 2014 by gunfire from a tank. Did not participate in hostilities. Additional information: Killed in her apartment on the second story of the a-Safa tower. Three other members of her family were injured.

Anwaar Muhammad Salem Abu Jaber

25 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 29 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 16 other members of her family and two other people in a strike on three homes of her extended family. The houses collapsed on the people who were inside.

Dina Hamdan Muhammad Abu Jaber

25 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 29 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her parents' home together with 16 other members of her family and two other people in a strike on three homes of her extended family. The houses collapsed on the people who were inside.

Faddah Ghanam Hassan Abu Jaber

60 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 29 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 16 other members of her family and two other people in a strike on three homes of her extended family. The houses collapsed on the people who were inside.

Lina Kifah Mahmoud Abu Jaber

22 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 29 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 16 other members of her family and two other people in a strike on three homes of her extended family. The houses collapsed on the people who were inside.

Sumayah 'Abd a-Rahman Muhammad Abu Jaber

32 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 29 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 16 other members of her family and two other people in a strike on three homes of her extended family. The houses collapsed on the people who were inside.

Sabah Mubarak Bheiri Abu Khusah

50 years old, resident of a-Zawaydah, Deir al-Balah District, killed on 29 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with six other members of her family, when the house collapsed on the people who were inside. Another member of the family was injured in the strike and died later.

Sabrin Muhammad 'Atiyyah Abu Khusah

32 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 29 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with six other members of her family, including her two children, in a strike on her parents' home, which collapsed on the people who were inside. Her husband was injured in the strike and died later.

Aya Ibrahim Hassan Abu Sitah

23 years old, resident of Qizan a-Najar, Khan Yunis District, killed on 29 Jul 2014 in Qizan a-Najar, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 15 members of her family, including four Hamas military branch operatives, in an air strike on the homes of the extended a-Najar family. The strike destroyed two of the family's homes, in each of which eight people were killed. Other houses were damaged.

Falastin Muhammad Sa'id Abu Zeid

25 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with six other members of her family. Two other members of the family were injured and died later of their injuries.

Maryam Marzuq 'Abd al-Karim Abu Zeid

31 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with six other members of her family. Two other members of the family were injured and died later of their injuries.

Sabrin Khader Sa'id Abu Zeid

31 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home

together with six other members of her family. Two other members of the family were injured and died later of their injuries.

Halimah Mahmoud Muhammad al-Batsh

77 years old, resident of Jabalya, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed on the street, in the strike on al-'Omari Mosque. Eighteen people were killed in the strike, including a civil defense worker who was a Hamas military branch operative, and three people who were injured and later died of their injuries.

Hanaa 'Ali Jaber Al-Hashash

46 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: A disabled woman, killed together with her three children and her husband's two sons from another wife, three of whom were operatives in the armed wing of Hamas. The neighbor, Muhammad al-Hashash was killed trying to rescue her.

Soheila 'Abd al-Qader Muhammad al-Ja'el

67 years old, resident of Gaza city, killed on 29 Jul 2014 in Gaza city, by gunfire from a tank. Did not participate in hostilities. Additional information: Killed in her home together with her two granddaughters.

Du'aa Na'im Nazmi Balatah

22 years old, resident of Jabalya R.C, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by gunfire. Did not participate in hostilities. Additional information: Killed in her uncle's home together with her parents, her five siblings, and two other members of her family. Her one-year-old nephew was injured and died of his injuries several days later.

Hanaa Na'im Nazmi Balatah

19 years old, resident of Jabalya R.C, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by gunfire. Did not participate in hostilities. Additional information: Killed in her uncle's home together with her parents, her five siblings, and two other members of her family. Her one-year-old nephew was injured and died of his injuries several days later.

Maryam Na'im Nazmi Balatah

24 years old, resident of Jabalya R.C, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by gunfire. Did not participate in hostilities. Additional

information: Killed in her uncle's home together with her parents, her five siblings, and two other members of her family. Her one-year-old nephew was injured and died of his injuries several days later.

Sahar Mutawe' Muhammad Balatah

39 years old, resident of Jabalya R.C, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by gunfire. Did not participate in hostilities. Additional information: Killed in her brother-in-law's home together with her husband, her seven children, and two other members of her family. Her one-year-old grandson was injured and died of his injuries several days later.

Wafa Na'im Nazmi Balatah

21 years old, resident of Jabalya R.C, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by gunfire. Did not participate in hostilities. Additional information: Killed in her uncle's home together with her parents, her five siblings, and two other members of her family. Her one-year-old nephew was injured and died of his injuries several days later.

Basemah Salem Salim Breikah

35 years old, resident of Khan Yunis, killed on 29 Jul 2014 in Khan Yunis, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with 32 other people, including her husband, two of her daughters, her sister-in-law, and her mother-in-law, in a strike on an inhabited apartment block in which the family had found refuge in an abandoned kindergarten. The building collapsed on the people inside, all of whom were killed. A girl in a neighboring house was also killed in the attack.

Subhiya Muanis Mahmoud Breikah

58 years old, resident of Khan Yunis, killed on 29 Jul 2014 in Khan Yunis, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with 32 other people, including two of her sons, her mother-in-law, and two of her granddaughters, in their apartment on the second story of a populated apartment block hit by a strike. The building collapsed on the people inside, all of whom were killed, including a family that had found shelter in an abandoned kindergarten on the first story. A girl in a neighboring house was also killed in the attack.

'Ula Mahmoud Salameh Dheir

18 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home

together with 18 other members of her family when the house collapsed on the people who were inside.

Jamalat Mahmoud Muhammad Dheir

40 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Rim 'Abd al-'Aziz Muhammad Dheir

31 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in his home together with 18 other members of his family when the house collapsed on the people who were inside.

Shuruq Mahmoud Salameh Dheir

20 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Turkiyyah Khalil Hamed Dheir

66 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Wafa 'Abd a-Razeq 'Eid Dheir

29 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Yasmin Ahmad Hammad Dheir

24 years old, resident of Rafah, killed on 29 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Kholud Muhammad Isma'il Hamu

45 years old, resident of a-Zahraa, Gaza District, killed on 29 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her apartment in a building in the town of a-Zahraa.

Kaenat 'Adel Ahmad Hamuda

39 years old, resident of Jabalya, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed with five members of her family at the home of her brother-in-law, where her family had found shelter, in a strike on the nearby al-'Omari Mosque. Eighteen people were killed in the strike, including a civil defense worker who was a Hamas military branch operative, and three people who were injured and later died of their injuries.

Majedah Jamal Hassan Hamuda

50 years old, resident of Jabalya, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed with five members of her family at the home of her brother-in-law, where her family had found shelter, in a strike on the nearby al-'Omari Mosque. Eighteen people were killed in the strike, including a civil defense worker who was a Hamas military branch operative, and three people who were injured and later died of their injuries.

Hend Marzuq Nadi M'amer

30 years old, resident of Khan Yunis, killed on 29 Jul 2014 in Khan Yunis, by a bomb fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with 32 other people, including her brother and two of her nephews, in their apartment on the second story of a populated apartment block hit by a strike. The building collapsed on the people inside, all of whom were killed, including a family that had found shelter in an abandoned kindergarten on the first story. A girl in a neighboring house was also killed in the attack.

Nihad Khalil Sa'id Suliman

38 years old, resident of Jabalya, North Gaza District, killed on 29 Jul 2014 in Jabalya, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed with five members of her family at her brother's home, where her family had found shelter, in a strike on the nearby al-'Omari Mosque. Eighteen people were killed in the strike, including a civil defense worker who was a Hamas military branch operative, and three people who were injured and later died of their injuries.

Fayzeh Ahmad 'Abd al-Fatah a-Nadi

54 years old, resident of Jabalya R.C, North Gaza District, killed on 28 Jul 2014 in Jabalya R.C, North Gaza District, by gunfire from a tank. Did not participate in hostilities. Additional information: Killed at the entrance to her home in the al-Juron neighborhood, as she was about to flee. Another man was also killed at the entrance to his home.

Marwah Jamil Shaker al-Agha

45 years old, resident of Khan Yunis, killed on 28 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her sister-in-law's home together with 11 other members of her family when the house collapse on the people inside.

Nariman Khalil Nayef al-Agha

38 years old, resident of Khan Yunis, killed on 28 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 11 other members of her family when the house collapsed on the people inside.

'Azzah 'Abd al-Karim 'Abd a-Rahman al-Falit

46 years old, resident of Deir al-Balah, injured on 21 Jul 2014 in Deir al-Balah, by gunfire from a tank, and died on 28 Jul 2014. Did not participate in hostilities. Additional information: Injured in her home close to Shuhada al-Aqsa Hospital. Transferred to Egypt for treatment.

Amal Salem Muhammad al-Far

35 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 28 Jul 2014 in al-Maghazi R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with eight other members of her family when the home collapsed on the people who were inside. Two of those killed were relatives from Jordan who had come to the Gaza Strip for a wedding and were unable to return following the closure of Rafah Crossing.

Jihan Salem Muhammad al-Far

28 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 28 Jul 2014 in al-Maghazi R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with eight other members of her family when the home collapsed on the people who were inside. Two of those killed were relatives from Jordan who had come to the Gaza Strip for a wedding and were unable to return following the closure of Rafah Crossing.

Nivin Salem Muhammad al-Far

18 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 28 Jul 2014 in al-Maghazi R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with eight other members of her family when the home collapsed on the people who were inside. Two of those killed were relatives from Jordan who had come to the Gaza Strip for a wedding and were unable to return following the closure of Rafah Crossing.

Riham Hussein Ahmad al-Far

26 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 28 Jul 2014 in al-Maghazi R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with eight other members of her family when the home collapsed on the people who were inside. Two of those killed were relatives from Jordan who had come to the Gaza Strip for a wedding and were unable to return following the closure of Rafah Crossing.

Zinat Hassan Ahmad al-Far

58 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 28 Jul 2014 in al-Maghazi R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with eight other members of her family when the home collapsed on the people who were inside. Two of those killed were relatives from Jordan who had come to the Gaza Strip for a wedding and were unable to return following the closure of Rafah Crossing.

Dawlat Nafez Salman Qdeih

22 years old, resident of Khuza'a, Khan Yunis District, injured on 24 Jul 2014 in Khuza'ah, Khan Yunis District, by a missile fired from an aircraft, and died on 28 Jul 2014. Did not participate in hostilities. Additional information: Injured together with four other people while they were trying to flee from the area in a three-wheeled vehicle.

Jalilah Faraj 'Ayad

64 years old, resident of Gaza city, killed on 27 Jul 2014 in Gaza city, by a shell. Did not participate in hostilities. Additional information: Killed in her home in the west end of Gaza City.

Ghaliah Muhammad Ahmad a-Najar

56 years old, resident of Bani Suheila, Khan Yunis District, killed on 26 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information:

Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Iman Salah Mahmoud a-Najar

23 years old, resident of Bani Suheila, Khan Yunis District, killed on 26 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Kifah Samir Hussein a-Najar

22 years old, resident of Bani Suheila, Khan Yunis District, killed on 26 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Riham Faiz Muhammad a-Najar

25 years old, resident of Bani Suheila, Khan Yunis District, killed on 26 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Sumayah Harb Yusef a-Najar

49 years old, resident of Khuza'a, Khan Yunis District, killed on 26 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with 18 other members of her family in her relatives' home, which collapsed on the people who were inside.

Ikram Ahmad Tawfiq a-Shambari

22 years old, resident of Beit Hanun, North Gaza District, injured on 24 Jul 2014 in Beit Hanoun, North Gaza District, by a shell, and died on 26 Jul 2014. Did not participate in hostilities. Additional information: Killed together with 11 other people during the shelling of an UNRWA school in Beit Hanun where her family had found shelter.

Ne'meh Muhammad Hassan Abu 'Amshah

63 years old, resident of Beit Hanun, North Gaza District, killed on 26 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from a tank. Did not participate in hostilities. Additional information: Killed together with her husband in a strike on their neighborhood.

Hiyam 'Abd al-Karim Ahmad Abu Mur

37 years old, resident of Rafah, killed on 26 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed close to her home.

Ikhlas Samir Hussein Abu Shahlah

30 years old, resident of Bani Suheila, Khan Yunis District, killed on 26 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with 18 other members of her family when the house collapsed on the people who were inside.

Salmah Salman Muhammad Radwan

82 years old, resident of Khuza'a, Khan Yunis District, killed on 26 Jul 2014 in Khuza'ah, Khan Yunis District, by gunfire from a tank. Did not participate in hostilities. Additional information: Physically disabled. Killed in a strike on a neighboring house while she was alone at home. Her body was found the next day.

Baghdad Ahmad Hussein Wahdan

50 years old, resident of Beit Hanun, North Gaza District, killed on 26 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with seven members of his family after soldiers sealed the front door to a home near the border and Hamas military branch operatives tried to open the door.

Su'ad Isma'il Muhammad Wahdan

67 years old, resident of Beit Hanun, North Gaza District, killed on 26 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with seven members of his family after soldiers sealed the front door to a home near the border and Hamas military branch operatives tried to open the door.

Sumoud Hatem Zaki Wahdan

22 years old, resident of Beit Hanun, North Gaza District, killed on 26 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with seven members of his family after soldiers sealed the front door to a home near the border and Hamas military branch operatives tried to open the door.

Zeinab Hatem Zaki Wahdan

27 years old, resident of Beit Hanun, North Gaza District, killed on 26 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with seven members of his family after soldiers sealed the front door to a home near the border and Hamas military branch operatives tried to open the door.

Rasha 'Abd Rabo Muhammad 'Afaneh

28 years old, resident of Rafah, injured on 21 Jul 2014 in Rafah, by gunfire from a tank, and died on 25 Jul 2014. Did not participate in hostilities. Additional information: Injured in the home of her husband's family.

Najat Ibrahim Hamdan a-Najar

42 years old, resident of Khuza'a, Khan Yunis District, killed on 25 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the home of relatives in the a-Ghazazwa neighborhood. Five members of her family were injured.

Shaymaa Hussein 'Abd al-Qader a-Sheikh 'Ali

22 years old, resident of Deir al-Balah Camp, killed on 25 Jul 2014 in Deir al-Balah R.C, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Nine months pregnant, killed in her home. Doctors delivered the baby, who died several days later. Five additional family members were injured.

Khadrah Ibrahim Salman Abu Balimah

55 years old, resident of Deir al-Balah, killed on 25 Jul 2014 in Deir al-Balah, by gunfire from a tank. Did not participate in hostilities. Additional information: Her body was found close to her home after she refused to evacuate to an UNRWA school together with other members of her family.

Yusra Salem Hassan al-Barim

65 years old, resident of Khan Yunis, killed on 25 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the yard of her home.

Maram Rajeh 'Abd a-Rahman Rajeh

30 years old, resident of Deir al-Balah, killed on 25 Jul 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the yard at her grandmother's home.

Rasmiya Muhammad Yusef Salameh

55 years old, resident of Khan Yunis, injured on 22 Jul 2014 in Khan Yunis, by gunfire from an aircraft, and died on 25 Jul 2014. Did not participate in hostilities. Additional information: Killed together with her son while they were in their home together with other members of their family.

Falastin Hussein Hassan a-Shanbari

40 years old, resident of Beit Hanun, North Gaza District, killed on 24 Jul 2014 in Beit Hanoun, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed together with 11 other people during the shelling of an UNRWA school in Beit Hanun where she had found shelter.

Fatimah Muhammad Ayub a-Shanbari

47 years old, resident of Beit Hanun, North Gaza District, killed on 24 Jul 2014 in Beit Hanoun, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed together with 11 other people during the shelling of an UNRWA school in Beit Hanun where she had found shelter.

'Ula Khalil 'Ali Abu 'Abdah

27 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 24 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the bombing of a home she had rented with her husband. Their three daughters were injured.

Jamileh Salim 'Eid Abu 'Aytah

55 years old, resident of Jabalya R.C, North Gaza District, killed on 24 Jul 2014 in Jabalya R.C, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her husband, two of her sons, and her grandson in a strike on the neighboring house, which was empty.

Yasmin Ahmad 'Odeh Abu Mur

26 years old, resident of Rafah, injured on 22 Jul 2014 in Rafah, by gunfire from an aircraft, and died on 24 Jul 2014. Did not participate in hostilities. Additional information: Injured in a strike on farmland close to her home. Another woman was killed in the strike.

Shamah 'Imad 'Alian Abu Raidah

20 years old, resident of Bani Suheila, Khan Yunis District, injured on 22 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft, and died on 24 Jul 2014. Did not participate in hostilities. Additional information: Injured in her home. Her husband was killed and her two children injured.

Nahed Helmi Muhammad Abu Rjeilah

37 years old, resident of Khuza'a, Khan Yunis District, killed on 24 Jul 2014 in Khuza'ah, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with her father and brother in their home.

Malak Amin Ahmad al-Astal

24 years old, resident of Khan Yunis, killed on 24 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her husband, her son and daughter, both of them minors, and two of her brothers-in-law, one of them a Hamas military branch operative, when the homes of the extended family were bombed.

Sanaa Hassan 'Ali al-Astal

45 years old, resident of Khan Yunis, killed on 24 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with two of her sons, one of them an operative in the armed wing of Islamic Jihad, in their home.

Tamam Muhammad 'Abd a-Rahman Hamad

66 years old, resident of Beit Hanun, North Gaza District, killed on 24 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed on the roof of her home.

Laila Ibrahim Ahmad Zo'rub

40 years old, resident of Um a-Naser (al-Bayuk), Rafah District, injured on 18 Jul 2014 in Rafah, by gunfire from an aircraft, and died on 24 Jul 2014. Did not participate in hostilities. Additional information: Killed at home with her niece. Eight other people were injured in the strike, including two minors.

'Itaf Kamel Muhammad Abu Daqah

54 years old, resident of al-Fukhari, Khan Yunis District, killed on 23 Jul 2014 in al-Fukhari, Khan Yunis District, by gunfire from a tank. Did not participate in hostilities. Additional information: Killed in her home.

Fathiya Nadi Marzuq Abu Mu'ammam

72 years old, resident of Um a-Naser (al-Bayuk), Rafah District, killed on 23 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home. One of her relatives was injured in the incident.

Nur Safwat 'Abed Abu Teir

19 years old, resident of Abasan al-Kabira, Khan Yunis District, killed on 23 Jul 2014 in 'Abasan al-Kabirah, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her sister in their family's home in a strike on the neighboring house.

Manal Muhammad Mahmoud al-Astal

44 years old, resident of Khan Yunis, killed on 23 Jul 2014 in Khan Yunis, by a shell. Did not participate in hostilities. Additional information: Killed in her home in a strike on the Western Market.

Yasmin Hassan Muhammad al-Maqat'ah

27 years old, resident of Deir al-Balah, killed on 23 Jul 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home in a strike on the homes of her extended family. Another member of her family was killed in one of the other homes.

Fatimah Hassan 'Awwad 'Azzam

72 years old, resident of Gaza city, killed on 22 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her sister in their home.

Maryam Hassan 'Awwad 'Azzam

50 years old, resident of Gaza city, killed on 22 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her sister in her home.

Hakmeh Nafe'a Silmi Abu 'Adwan

66 years old, resident of Rafah, killed on 22 Jul 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her sister close to their home.

Najah Nafe'a Silmi Abu 'Adwan

47 years old, resident of Rafah, killed on 22 Jul 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her sister on the street close to their home.

Khadrah 'Awwad Salam Abu Teilakh

53 years old, resident of Rafah, killed on 22 Jul 2014 in Rafah, by a shell. Did not participate in hostilities. Additional information: Killed in her home in a strike on adjacent farmland. Another woman was injured in the strike and died some two days later of her injuries.

In'am Muhammad Suliman al-'Atewi

67 years old, resident of Gaza city, injured on 20 Jul 2014 in Gaza city, by a shell, and died on 22 Jul 2014. Did not participate in hostilities. Additional information: Injured in her home in an attack in which her husband and granddaughter were killed. The day before the strike, rockets were fired from the area.

Asmaa Jihad Mahmoud al-Hilu

24 years old, resident of Gaza city, injured on 20 Jul 2014 in Gaza city, by gunfire from an aircraft, and died on 22 Jul 2014. Did not participate in hostilities. Additional information: Injured in the home of a relative that collapsed on her and on 10 other members of her family, who were killed.

Salwa 'Abd al-'Aziz Ahmad al-Munifi

49 years old, resident of Wadi a-Salqa, Deir al-Balah District, killed on 22 Jul 2014 in Wadi a-Salqa, Deir al-Balah District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her daughter when they fled from their home with their families. Her husband and son tried to find shelter in an agricultural shed were injured by an additional missile fired at them.

Samira Sanad Muhammad al-Munifi

19 years old, resident of Wadi a-Salqa, Deir al-Balah District, killed on 22 Jul 2014 in Wadi a-Salqa, Deir al-Balah District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her mother when they fled from their home with their families. Her father and brother tried to find shelter in an agricultural shed were injured by an additional missile fired at them.

Laila A'bbas Isma'il al-Wahidi

61 years old, resident of Jabalya R.C, North Gaza District, killed on 22 Jul 2014 in Jabalya R.C, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home in a strike on the home of her neighbor, an operative in an armed wing.

Suha Na'im Muhammad Ekhrawat

23 years old, resident of 'Izbat Beit Hanoun, North Gaza District, killed on 22 Jul 2014 in Beit Hanoun, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Was at an advanced stage of pregnancy. Killed with her one-year-old daughter. The baby was born by Caesarian section in hospital and died two hours later. Three other members of her family were injured in the incident.

Saedah Thabet Sa'id a-Nakhaleh

53 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her son in their home in the a-Nasar neighborhood.

Fatimah 'Abd a-Rahim 'Abd al-Qader Abu Amuna

54 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed after being injured by debris from a strike on her neighbor's home.

Manwa 'Abd al-Basset Ahmad al-Bu'

30 years old, resident of Beit Hanun, North Gaza District, injured on 19 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire, and died on 21 Jul 2014. Did not participate in hostilities. Additional information: Injured in the chest while on her way to remove objects from her home, from which she had earlier fled.

Taghrid Sha'ban Muhammad al-Kilani

44 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities. Additional information: Killed together with 10 members of the Kilani and Dirbas families in a strike on the a-Salaam office building in which they had found shelter. Sha'ban a-Dahduh, an operative in the armed wing of Islamic Jihad, who was in the building, was also killed, and according to a military statement was the target of the strike.

Sumayah Muhammad Nassar al-Qassas

33 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight other members of her family in a strike on the top floor of the home of the al-Qasas family.

Safinaz Nabih 'Issa al-Yazji

51 years old, resident of Jabalya, North Gaza District, killed on 21 Jul 2014 in Jabalya R.C, North Gaza District, by gunfire. Did not participate in hostilities. Additional information: Killed together with her husband and two of their grandchildren in their home.

'Ayidah Sha'ban Muhammad Dirbas

47 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed together with 10 members of the Kilani and Dirbas families in a strike on the a-Salaam office building in which they had found shelter. Sha'ban a-Dahduh, an operative in the armed wing of Islamic Jihad, who was in the building, was also killed, and according to a military statement was the target of the strike.

Inas Sha'ban Muhammad Dirbas

30 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed together with 10 members of the Kilani and Dirbas families in a strike on the a-Salaam office building in which they had found shelter. Sha'ban a-Dahduh, an operative in the armed wing of Islamic Jihad, who was in the building, was also killed, and according to a military statement was the target of the strike.

Surah Sha'ban Muhammad Dirbas

41 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed together with 10 members of the Kilani and Dirbas families in a strike on the a-Salaam office building in which they had found shelter. Sha'ban a-Dahduh, an operative in the armed wing of Islamic Jihad, who was in the building, was also killed, and according to a military statement was the target of the strike.

Rahmeh Ahmad Sha'ban Jundiyah

61 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza City, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with four others as they passed by the home of the Hamdiyah family when it was hit. Also killed in the strike

were five members of the Hamdiyah family – all five Hamas military branch operatives, one a minor – who were in the home.

'Aliaa Khader Yusef Siyam

33 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight other members of her family in a strike on the top floor of the home of the al-Qasas family.

Fayzeh Saber Ahmad Siyam

67 years old, resident of Gaza city, killed on 21 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with eight other members of her family in a strike on the top floor of the home of the al-Qasas family.

Shirin Muhammad Salam Siyam

30 years old, resident of Rafah, killed on 21 Jul 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed in a strike together with 10 other members of her family who left their home after it was damaged. Two family members were injured in the incident and died later of their wounds.

Sumoud Naser Mustafa Siyam

25 years old, resident of Rafah, killed on 21 Jul 2014 in Rafah, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed in a strike together with 10 other members of her family who left their home after it was damaged. Two family members were injured in the incident and died later of their wounds.

Fidaa Rafiq Diab 'Ayad

23 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed trying to flee with her family from their home in the neighborhood of a-Shuja'yah. Thirteen other people were killed in the incident - ten from her family and three from the Islim family.

Halah Subhi Sa'di 'Ayad

24 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed trying to flee with her family from their home in the neighborhood of a-Shuja'yah. Thirteen other people were killed in the incident - ten from her family and three from the Islim family.

Muna 'Abd a-Rahman Mahmoud 'Ayad

41 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed trying to flee with her family from their home in the neighborhood of a-Shuja'yah. Thirteen other people were killed in the incident - ten from her family and three from the Islim family.

Narmin Rafiq Diab 'Ayad

19 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed trying to flee with her family from their home in the neighborhood of a-Shuja'yah. Thirteen other people were killed in the incident - ten from her family and three from the Islim family.

Ghadah Ibrahim Suliman 'Udwan

38 years old, resident of Gaza city, killed on 20 Jul 2014 in Jabalya R.C, North Gaza District, by gunfire. Did not participate in hostilities. Additional information: Killed in the bombing of the al-Karamah Tower, where she lived. Her family left the building after a missile was fired at the apartment of a Hamas operative. When they returned, another missile was fired at the building, killing her and injuring her husband, son and daughter.

Maysah 'Abd a-Rahman Sa'id a-Sarsawi

36 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by a shell. Did not participate in hostilities. Additional information: Killed at home with her niece who was a minor?

Laila Hassan Mahmoud a-Sha'er

30 years old, resident of Khan Yunis, killed on 20 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while at home with her family. Her son, father-in-law, and her husband's cousin were also killed in the attack.

'Adilah Suliman Ahmad a-Sheikh Khalil

66 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed in the stairwell of her home together with six other members of her family and another person who had found shelter in their home.

'Ayidah Muhammad 'Abed a-Sheikh Khalil

44 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed in the stairwell of her home together with six other members of her family and another person who had found shelter in their home.

Jawaher Suliman Hamtu a-Sheikh Khalil

36 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed in the stairwell of her home together with six other members of her family and another person who had found shelter in their home.

Muna Suliman Ahmad a-Sheikh Khalil

48 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed in the stairwell of her home together with six other members of her family and another person who had found shelter in their home.

Fatimah Riyad 'Abd a-Rahman Abu Jame'

25 years old, resident of Bani Suheila, Khan Yunis District, killed on 20 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 24 other members of her family and an operative in the armed wing of Hamas after the building in which the Abu Jame' extended family lived collapsed on the people inside.

Fatimah Mahmoud Ahmad Abu Jame'

64 years old, resident of Bani Suheila, Khan Yunis District, killed on 20 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 24 other members of her family and an operative in the armed wing of Hamas after the building in which the extended family lived collapsed on the people inside.

Sabah Tawfiq Mahmoud Abu Jame'

39 years old, resident of Bani Suheila, Khan Yunis District, killed on 20 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 24 other members of her family and an operative in the armed wing of Hamas after the building in which the extended family lived collapsed on the people inside.

Shahinaz Walid Muhammad Abu Jame'

28 years old, resident of Bani Suheila, Khan Yunis District, killed on 20 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 24 other members of her family and an operative in the armed wing of Hamas after the building in which the Abu Jame' extended family lived collapsed on the people inside.

Yasmin Ahmad Salameh Abu Jame'

25 years old, resident of Bani Suheila, Khan Yunis District, killed on 20 Jul 2014 in Bani Suheila, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home with 24 other members of her family and an operative in the armed wing of Hamas after the building in which the Abu Jame' extended family lived collapsed on the people inside.

Aya Bahajat Hassan Abu Sultan

19 years old, resident of Beit Lahiya, North Gaza District, killed on 20 Jul 2014 in Beit Lahiya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the strike on her home. Her father, Bahajat Abu Sultan, is an operative in the armed wing of Hamas.

Halah Akram Hassan al-Halaq

27 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with six members of her family in an apartment on the second story of a residential building in the a-Rimal neighborhood. Three brothers from the 'Amer family and their cousin, who were in their apartment on the first story of the building, were also killed in the attack.

Samar Ousamah Khalil al-Halaq

29 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with six members of her family in an apartment on the second story of a residential building in the a-Rimal neighborhood. Three brothers from the 'Amer family and their cousin, who were in their apartment on the first story of the building, were also killed in the attack.

Su'ad Muhammad 'Abd a-Razeq al-Halaq

62 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with six members of her family in an apartment on the second story of a residential building in the

a-Rimal neighborhood. Three brothers from the 'Amer family and their cousin, who were in their apartment on the first story of the building, were also killed in the attack.

Halal Saqer Hassan al-Hayah

28 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home along with her husband, two sons, and daughter.

Hidayah Talal Mahmoud al-Hilu

24 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home together with nine other members of her family after her uncle's house collapsed on top of them. Another member of the family was injured in the incident and died two days later.

Siham 'Ata Salim al-Hilu

56 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her brother-in-law's home together with nine other members of his family after the house collapsed on top of them. Another member of the family was injured in the incident and died two days later.

Tahrir Jihad Mahmoud al-Hilu

20 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire. Did not participate in hostilities. Additional information: Killed in her home together with nine other members of his family after her uncle's house collapsed on top of them. Another member of the family was injured in the incident and died two days later.

Hanan Ramadan Mustafa Daher

50 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with five other members of her family in their home while preparing to evacuate.

Najah Sa'ed a-Din Mahmoud Daraji

48 years old, resident of Rafah, killed on 20 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her son in their home.

Iman Muhammad Ibrahim Hamadah

39 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home along with her daughter when an operative in an armed wing passed by the house.

Israa Yasser 'Atiyyah Hamdiyah

29 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed on her way with her family to find shelter at an UNRWA school.

Khadijeh 'Ali Musa Shehadeh

62 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while trying to flee from her home.

Hamdiyah Ahmad Hamdan Shmali

55 years old, resident of Gaza city, killed on 20 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home along with her husband and two sons, both of whom were Hamas military branch operatives.

'Aishah 'Ali Mahmoud Zayed

53 years old, resident of Beit Lahiya, North Gaza District, killed on 20 Jul 2014 in Beit Lahiya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed together with her husband while they were sitting in the garden of their home.

Bayan 'Abd a-Latif Isma'il Ziyadah

39 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 20 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with six members of her family and another person when their house collapsed on them.

Muftiyah Muhammad Hussein Ziyadah

72 years old, resident of al-Bureij R.C, Deir al-Balah District, killed on 20 Jul 2014 in al-Bureij R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with six members of her family and another person when their house collapsed on them.

Dalia 'Abd al-Hamid Hussein a-Zwiedi

37 years old, resident of Beit Hanun, North Gaza District, killed on 19 Jul 2014 in Beit Hanoun, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed at home along with four members of her family.

M'aali 'Abd a-Rahman Suliman Abu Zayed

24 years old, resident of a-Zawaydah, Deir al-Balah District, killed on 19 Jul 2014 in a-Zawaydah, Deir al-Balah District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home.

Rajaa 'Alian Khalil Abu Jarad

30 years old, resident of 'Izbat Beit Hanoun, North Gaza District, killed on 18 Jul 2014 in Beit Hanoun, North Gaza District, by a shell. Did not participate in hostilities. Additional information: Killed at home along with seven other family members.

Turkiyyah al-'Abed Muhammad al-Biss

77 years old, resident of Jabalya, North Gaza District, killed on 18 Jul 2014 in Beit Lahiya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home in the strike on the adjacent a-Tufulah preschool, under which a tunnel had been excavated.

Selmiyeh Suliman Jadu' Ghayad

70 years old, resident of Rafah, killed on 18 Jul 2014 in Rafah, by gunfire. Did not participate in hostilities. Additional information: Killed going from her home to help the Jbarah family whose home was bombed.

Zeinab Sa'id Muhammad al-'Abadleh

71 years old, resident of al-Qararah, Khan Yunis District, injured on 16 Jul 2014 in Khan Yunis, by gunfire from an aircraft, and died on 17 Jul 2014. Did not participate in hostilities. Additional information: Injured in her son's home, which was bombed.

Amal Khader Ibrahim Dabbour

41 years old, resident of Beit Hanun, North Gaza District, killed on 17 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home in a strike on a neighboring building belonging to the al-'Ataa association, under which a tunnel had been dug.

Khadrah al-'Abed Salameh Abu Daqah

79 years old, resident of Abasan al-Kabira, Khan Yunis District, killed on 16 Jul 2014 in Bani Suheila, Khan Yunis District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed when riding in a taxi with her family.

Kawthar Hussein Hassan al-Astal

58 years old, resident of Khan Yunis, killed on 16 Jul 2014 in Khan Yunis, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home along with her nephew and her two grandchildren.

Bushra Khalil Ahmad Zo'rub

53 years old, resident of Um a-Naser (al-Bayuk), Rafah District, killed on 15 Jul 2014 in Um (al-Bayuk) - Rafah District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while trying to flee from her home to her brother-in-law's home.

Ramziyah Muhammad 'Abd al-'Aal 'Abd al-'Aal

73 years old, resident of Gaza city, killed on 13 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home along with her son. Another son was injured in the incident and died of wounds a week later.

Ruwayda Ahmad Hussein Abu Harb

37 years old, resident of a-Zawaydah, Deir al-Balah District, killed on 13 Jul 2014 in Deir al-Balah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her tin-roofed home, located near farmland which was bombed. A 4-year-old boy was also killed and six people injured in the same incident.

Hanadi Hamdan Mansur Abu Mu'amar

26 years old, resident of Um a-Naser (al-Bayuk), Rafah District, killed on 13 Jul 2014 in Um a-Naser (al-Bayuk) - Rafah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with two of her relatives, a father and son, while they were sitting by the entrance to their home.

Laila Hassan Ahmad al-'Odat

39 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 13 Jul 2014 in al-Maghazi R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home. Five of her relatives were injured.

Hijaziyah Hammad Sha'ban al-Hilu

79 years old, resident of Gaza city, killed on 13 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home.

Suha Musbah Ahmad Abu S'adah

38 years old, resident of Jabalya, North Gaza District, killed on 12 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: A live-in resident of a special-needs hostel run by Mabarraah, an NGO. Killed along with another resident when the hostel was bombed. Three hostel residents were injured.

'Aziza Yusef Ahmad al-Batsh

59 years old, resident of Gaza city, killed on 12 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the bombing of his home along with another 16 members of his family. Another member of the family who was wounded in the incident later died of his wounds.

Amal Hassan Muhammad 'Ali al-Batsh

49 years old, resident of Gaza city, killed on 12 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the bombing of her home along with another 16 members of her family. Another member of the family who was wounded in the incident later died of his wounds.

Marwah Majed Subhi al-Batsh

25 years old, resident of Gaza city, killed on 12 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the bombing of her home along with another 16 members of her family. Another member of the family who was wounded in the incident later died of his wounds.

Samah 'Alaa Subhi al-Batsh

19 years old, resident of Gaza city, killed on 12 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in the bombing of her home along with another 16 members of her family. Another member of the family who was wounded in the incident later died of his wounds.

Khawlah Mahmoud Sarhan al-Hawajri

24 years old, resident of a-Nuseirat Camp, Deir al-Balah District, killed on 12 Jul 2014 in a-Nuseirat R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her fourth-floor home, by shrapnel from the bombing of a nearby building, which was hit after the people inside had been warned of the impending strike.

'Ula Hassan Muhammad Washahi

30 years old, resident of a-Shati' Camp, Gaza District, killed on 12 Jul 2014 in Gaza city by gunfire from an aircraft. Did not participate in hostilities. Additional information: A live-in resident of a special-needs hostel run by Mabarraah, an NGO. Had cerebral palsy. Killed along with another resident when the hostel was bombed. Three hostel residents were injured.

Ghaliah Dib Jaber al-Ghannam

57 years old, resident of Rafah, killed on 11 Jul 2014 in Rafah R.C, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with four members of her family when their home collapsed on them due to a strike.

Kifah Shaker Diab al-Ghannam

33 years old, resident of Rafah, killed on 11 Jul 2014 in Rafah R.C, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with four members of her family when their home collapsed on them due to a strike.

Wisam 'Abd a-Razeq Hassan al-Ghannam

31 years old, resident of Rafah, killed on 11 Jul 2014 in Rafah R.C, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with four members of her family when their home collapsed on them due to a strike.

Asmaa Mahmoud Lutfi al-Haj

22 years old, resident of Khan Yunis R.C, killed on 10 Jul 2014 in Khan Yunis R.C, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with seven members of his family when their house collapsed on them due to a strike.

Basemah 'Abd al-Qader Muhammad al-Haj

51 years old, resident of Khan Yunis R.C, killed on 10 Jul 2014 in Khan Yunis R.C, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed along with seven members of his family when their house collapsed on them due to a strike.

Najlaa Mahmoud Lutfi al-Haj

29 years old, resident of Khan Yunis R.C, killed on 10 Jul 2014 in Khan Yunis R.C, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed

along with seven members of her family when their house collapsed on them due to a strike.

Amal Yusef 'Abed 'Abd a-Ghafur

33 years old, resident of al-Qararah, Khan Yunis District, killed on 09 Jul 2014 in al-Qararah, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her infant daughter in their home in the a-Ghawafir neighborhood.

'Aishah Shabib Mahmoud a-Nawasrah

23 years old, resident of al-Maghazi R.C, Deir al-Balah District, killed on 09 Jul 2014 in al-Maghazi R.C, Deir al-Balah District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Five months pregnant. Killed at home with her husband and his two nephews.

Selmiyeh Hassan Muslem al-'Arja

60 years old, resident of Rafah, killed on 09 Jul 2014 in Rafah, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed when part of 'Atiyyah Muhammad al-'Arja's home collapsed on top of her after a missile was fired at nearby farmland. A 9-year-old girl was also killed in the incident.

Sahar Hassan 'Ali al-Masri

39 years old, resident of Beit Hanun, North Gaza District, killed on 09 Jul 2014 in Beit Hanoun, North Gaza District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed in the street along with her two children and a relative who was an operative in the military branch of the Islamic Jihad and was standing nearby.

Nayfeh Muhammad Taher Frajallah

82 years old, resident of al-Mughraqa (Abu Midein), Gaza District, killed on 09 Jul 2014 in al-Mughraqa (Abu Midein), Gaza District by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while passing through farmland close to her home.

Asmaa Hani Saleh Hamad

27 years old, resident of Beit Hanun, North Gaza District, killed on 09 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her father and brother, who was an operative in the military branch of Hamas, in the yard of their home.

Hanaa Muhammad Fuad Yusef Malka

26 years old, resident of Gaza city, killed on 09 Jul 2014 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed at home along with her husband and son. Their daughter was injured in the incident and died of her wounds several days later.

Dina Mahdi Muhammad Hamad

21 years old, resident of Beit Hanun, North Gaza District, killed on 08 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed at home along with five other members of her family when her uncle Hafez Hamad was assassinated.

Rasmiya Khalil Mahmoud Hamad

67 years old, resident of Beit Hanun, North Gaza District, killed on 08 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed at home along with five other members of her family when her son Hafez Hamad was assassinated.

Suha Hamad Ahmad Hamad

31 years old, resident of Beit Hanun, North Gaza District, killed on 08 Jul 2014 in Beit Hanoun, North Gaza District, by gunfire from an aircraft during the course of a targeted killing. Did not participate in hostilities Additional information: Killed at home along with five other members of her family when Hafez Hamad was assassinated. March

Amneh 'Atiyyah Mahmoud Qdeih

58 years old, resident of Khuza'a, Khan Yunis District, injured on 28 Feb 2014 in Khuza'ah, Khan Yunis District, by live ammunition, and died on 01 Mar 2014. Did not participate in hostilities. Additional information: Mentally disturbed. Hit after dark by firing from military tower while she was near Gaza border fence. Her body was found by relatives the next morning.

2013

January

Lubna Munir Sa'id al-Hanash

21 years old, resident of Bethlehem, killed on 23 Jan 2013 next to al-'Arrub R.C, Hebron District, by live ammunition.. Additional information: Hit by shots a soldier fired near Route 60 while she was walking on the grounds of Al-'Arrub College, after a Molotov

cocktail was thrown at an Israeli car traveling along the road ahead of the vehicle in which the soldier who fired and the second-in-command of the Yehuda Brigade were passengers. 2012

November

Sabah Muhammad Harb a-Skafi

40 years old, resident of Gaza city, injured on 19 Nov 2012 in Gaza city, by gunfire from an aircraft, and died on 26 Nov 2012. Did not participate in hostilities. Additional information: Wounded on her way from the UNRWA clinic in a-Tofah to her house in a-Shujayah.

Yusra Basel Murtada a-Shawa

18 years old, resident of Gaza city, killed on 20 Nov 2012 in Gaza city, by a missile fired from an UAV (Unmanned Aerial Vehicles). Did not participate in hostilities. Additional information: Killed in the bombing of her house in a-Shujayah, Gaza City, shortly after the passage of a calvacade of Arab foreign ministers and the Turkish foreign minister. Three other civilians, who were watching the calvacade, were killed on the street.

Nasmah Helmi Salem Abu Zor

20 years old, resident of Gaza city, killed on 19 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while running from her house after it was damaged in the bombing of a nearby house belonging to an Islamic Jihad activist. Three other civilians were also killed.

Sahar Fadi As'ad Abu Zor

20 years old, resident of Gaza city, killed on 19 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while running from her house after it was damaged in the bombing of a nearby house belonging to an Islamic Jihad activist. Three other civilians were also killed.

Nawal Faraj Mahmoud 'Abd al-'Aal

53 years old, resident of Gaza city, killed on 18 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed in her home in a-Tofah in Gaza City, during the bombing of the police station nearby.

Ranin Jamal Mahmoud a-Dalu

21 years old, resident of Gaza city, killed on 18 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with another nine

members of her family in their house. Also killed in that bombing were two members of the al-Maznar family from the house next door.

Samah 'Abd al-Hamid Ishaq a-Dalu

22 years old, resident of Gaza city, killed on 18 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with nine other members of her family while they were at home. In the bombing two members of the al-Maznar family in the house next door were also killed.

Soheila Mahmoud Yasin a-Dalu

74 years old, resident of Gaza city, killed on 18 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with another nine members of her family in their house. Also killed in that bombing were two members of the al-Maznar family from the house next door.

Tahani Hasunah Ahmad a-Dalu

48 years old, resident of Gaza city, killed on 18 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with another nine members of her family in their house. Also killed in that bombing were two members of the al-Maznar family from the house next door.

Sa'diyah Muhammad 'Aydi a-Dib

65 years old, resident of Gaza city, killed on 18 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while she was feeding the chickens she raised on farmland near her house in a-Shujayah, Gaza City.

Amineh Matar Hassan al-Mzannar

75 years old, resident of Gaza city, killed on 18 Nov 2012 in Gaza city, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed with her grandson in the bombing of the a-Dalu family's house next door, in which nine members of the a-Dalu family were killed.

Samaher Khalil Mahmoud Qdeih

28 years old, resident of Khuza'a, Khan Yunis District, killed on 17 Nov 2012 in Khuza'ah, Khan Yunis District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed when she left her house to go with her family to a more secure house.

Tahrir Ziad Muhammad Salman

22 years old, resident of Beit Lahiya, North Gaza District, killed on 16 Nov 2012 in Beit Lahiya, North Gaza District, by gunfire from an aircraft. Did not participate in hostilities. Additional information: Killed while sitting in her yard with other family members, one of whom was also killed in the bombing.

March

Fayzeh Muhammad Mustafa al-Hassumi

35 years old, resident of Beit Lahiya, North Gaza District, killed on 12 Mar 2012 in Beit Lahiya, North Gaza District, by a missile fired from an aircraft. Did not participate in hostilities. Additional information: Killed together with her father while they tried to extinguish a fire caused by a rocket that landed on their farmland.

2011

April

Najah Harb Salem Qdeih

40 years old, resident of Abasan al-Kabira, Khan Yunis District, killed on 08 Apr 2011 in 'Abasan al-Kabirah, Khan Yunis District, by a missile. Did not participate in hostilities. Additional information: Killed with her daughter while standing at the entrance to their house.

Nidal Ibrahim Hamdan Qdeih

18 years old, resident of Abasan al-Kabira, Khan Yunis District, killed on 08 Apr 2011 in 'Abasan al-Kabirah, Khan Yunis District, by a missile. Did not participate in hostilities. Additional information: Killed with her mother while standing at the entrance to their house.

2010

July

Ne'meh Yusef Muhisen a-Nabahin

33 years old, resident of Juhor a-Dik, Gaza District, killed on 13 Jul 2010 in Juhor a-Dik, Gaza District, by a shell fired from an tank. Did not participate in hostilities. Additional information: Killed when struck by a shell while standing outside of her house.

2009

March

Ghadah Riyadh Rajab Abu Halimah

21 years old, resident of al-'Atatrah, North Gaza District, injured on 04 Jan 2009 in Beit Lahiya, North Gaza District, by a phosphorus shell, and died on 29 Mar 2009. Did not participate in hostilities. Additional information: Was severely burned when a white phosphorous shell struck her house, and died later from her wounds. Four others from her family were burned to death in the incident and her father-in-law was killed when struck directly by the shell. Four other family members, including her infant daughter, suffered burns.

February

Nai Faiz Yusef Hassan

28 years old, resident of Gaza city, injured on 05 Jan 2009 in Gaza city, by a missile, and died on 13 Feb 2009. Did not participate in hostilities. Additional information: Killed at home together with her father.

Urgent appeals

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**Economic and Social
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27 February 2003

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COMMISSION ON HUMAN RIGHTS
Fifty-eighth session
Item 11 (a) of the provisional agenda

**CIVIL AND POLITICAL RIGHTS, INCLUDING THE QUESTIONS OF:
TORTURE AND DETENTION**

**Report of the Special Rapporteur on the question of torture, Theo van Boven,
submitted pursuant to Commission resolution 2002/38**

Addendum

**Summary of information, including individual cases, transmitted to
Governments and replies received^a**

Activat
Go to PC

723. Nisrin Assili (f) was reportedly kicked and beaten by the police on 1 October 2000 at St Mary's Well in Nazareth. She was allegedly hit on her head, back and chest and thrown on the ground. She was believed to have been pushed by the policemen until she lost consciousness. An investigation was said to have been open by the Mahash

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733. Sanna Amer (f), a 14-year-old Palestinian girl who was reportedly arrested on 20 February 2001 at noon in Hebron and on behalf of whom the Special Rapporteur sent a joint urgent appeal with the Special Rapporteur on Violence against Women on 16 October 2001 (E/CN.4/2002/76/Add.1, para. 815), was allegedly hit on her right cheek at the time of her arrest. It was alleged that she was subsequently taken to an interrogation room where she was hit again, causing a bruise on her arm. On 11 March 2001, she was reportedly transferred to Ramle Prison. It was reported that her arms and legs were tied to her bed for two nights and that once untied. She was also believed to have been deprived of any human contact and with nothing to occupy her time for 12 days. At the end of June 2001, she was reportedly beaten with sticks on her arms and legs. It was alleged that her arms were tied behind her back and that she was kicked by the police in the stomach, as a result of what she allegedly cough blood. It was alleged that she did not receive any medical treatment, although she felt pain when eating or drinking. It is alleged that during the trial, on 12 July 2001, her legs and hands were bound and she appeared not to have a clear understanding of the judge's questions. She was allegedly released in November 2001, one month after she became eligible for parole

734. Su'ad Hilmi Ghazal (f), a 17-year-old detainee at Ramle Prison on behalf of whom the Special Rapporteur wrote a joint urgent appeal on 26 September 2001 (ibid., para. 813), was reportedly subjected to detention in isolation for a prolonged period and to restriction to receive parental visits in April 2001.

Urgent appeals 739. On 8 February 2002, the Special Rapporteur sent a joint urgent appeal with the Special Rapporteur on violence against women on behalf of female Palestinian prisoners held at Neve Tirtza women's prison in Ramle, on behalf of whom the Special Rapporteurs already intervened on 26 September and 16 October 2001. It was reported that after the last suicide bombing in Jerusalem on 28 January 2002, the criminal prisoners in Neve Tirza screamed death threats at the twelve prisoners detained allegedly because of their political activities and threw glasses into their cells. About 30 riot police, men and women, sprayed the cells of those prisoners with tear gas, even though it is believed that there are strict directives prohibiting spraying tear gas inside a closed space. The police reportedly entered the cells of the Palestinian women and started beating them with their truncheons. Amne Muna was allegedly subjected to the worst beating and tear gas was sprayed on her face. All the women were reportedly put in isolation and were handcuffed for some hours. 740. By letter of 14 February 2002, the Government responded that Neve Tirtza was a prison for women who were sentenced for periods of imprisonment. The prisoners were treated with respect for their dignity and receive on-going medical treatment from the prison's medical team. Ms Amna Muna was charged and convicted as accomplice in the murder of a 16-year-old Israeli boy. She incited the other inmates to riot. The prison service has therefore been forced to separate her from other inmates on several occasions. This has also entailed moving her to a different detention facility.

Observations 753. The Special Rapporteur notes with concern that no response has been provided to a number of cases brought to the attention of the Government since 1999 as well as to urgent appeals. In view of the nature of the latter, he would appreciate receiving prompt information on measures taken to ensure that the right to physical and mental integrity is properly respected. The Special Rapporteur also notes with concern that the Government did not extend to him an invitation to visit Israel. 754. The Special Rapporteur also notes the concerns of the Committee against Torture expressed in November 2001 after its consideration of the third periodic report of Israel under the Convention against Torture as follows: “(f) the continued use of incommunicado detention even in the case of children, is a matter of grave concern to the Committee. g) Despite the numerous allegations of torture and ill-treatment by law enforcement officials received by the Committee, very few prosecutions have been taken against alleged perpetrators.” (CAT/C/XXVII/Concl.5, para. 6)

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