

Palestine

www.thisweekinpalestine.com

“EVERYBODY
IS A GENIUS,
BUT IF YOU
JUDGE A FISH
BY ITS ABILITY
TO CLIMB A
TREE, IT WILL
LIVE IT’S
WHOLE LIFE
BELIEVING
THAT IT IS
STUPID”



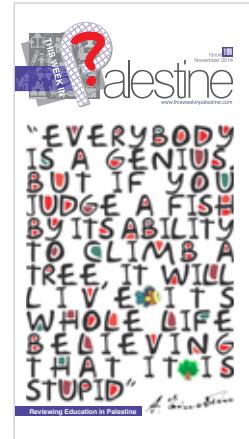
In this issue

Reviewing Education in Palestine

- 4 The Gorgeous Robe of Our King
- 10 Healing from Modern Superstitions
- 20 Why I Left School and Never Went Back!
- 28 Why Do We Pursue University Degrees?
- 34 Rethinking Palestinian Education
- 40 Palestinian Cultural/Historical Geography
- 46 Reclaiming Diversity in Education
- 52 Will Our Students Leave Us One Day?
- 56 An Educator's Reflections
- 60 Upbringing and Education
- 64 History of Education in Palestine
- 70 Roads Not Taken
- 76 In the Limelight
- 80 Reviews
- 84 Events
- 88-102 Listings
- 103-109 Maps
- 110 The Last Word

Clip icon
The views presented in the articles do not necessarily reflect the views of the publisher.
Maps herein have been prepared solely for the convenience of the reader; the designations and presentation of material do not imply any expression of opinion of *This Week in Palestine*, its publisher, editor, or its advisory board as to the legal status of any country, territory, city, or area, or the authorities thereof, or as to the delimitation of boundaries or national affiliation.

CONTENTS



Cover design: Taisir Masrieh



Telefax: +970/2 2-295 1262
info@turbo-design.com
www.thisweekinpalestine.com
www.facebook.com/ThisWeekInPalestine

Publisher: Sani P. Meo
 Art Director: Taisir Masrieh
 Graphic Designers:
 Shehadeh Louis
 Hassan Nasser

Printed by:
 Studio Alpha, Al-Ram, Jerusalem
 Maps: Courtesy of PalMap - GSE
 Distribution in the West Bank:
 CityExpress



Inside the small rooms of *This Week in Palestine* we started to call this November issue on reviewing education a benchmark as soon as the idea hit us. It is a leap in our aspirations to push the magazine's content, look, and role in our society to a whole new level.

Palestinians have placed a lot of value and hope on this subject. Education was at one time THE commodity to invest in for the future of Palestinian

families after the loss of their houses, properties, lands, and natural habitats during *Al-Nakba*, the forced exodus. Palestine used to be a thriving place for education, which is reflected in the following pages through a new and interesting research project conducted by Jehad Alshwaikh. Also, during the first Intifada, Palestinians came up with their own flexible and practical form of education, which is the subject of an important article we have for you by Alessandro Petti.

At present, however, education has become a topic shrouded in controversy. The system has not been producing the results it promised. So we decided that it was time to take a fresh look at education in Palestine and pose a few questions. Is knowledge really the focal point of our educational system? How does Palestinian education compare with educational advancements around the world?

We sought out the most prolific and professional writers on education to give us their views and suggestions on how to move forward. We have also highlighted several special cases within Palestinian society and challenged conventional ideas about learning.

With change comes fear; but "nothing diminishes anxiety faster than action," as Walter Anderson puts it. So we hope that you'll enjoy reading this issue as much as we've enjoyed producing it.

We also hope that this will be another step forward for *This Week in Palestine* as we strive to serve our communities and reach new realms in the constant journey towards excellence.

Ahmad Damen
Content Editor



Forthcoming Issues

December 2014: **2014 in Retrospect**

January 2015: **Boosting the Palestinian Economy**

February 2015: **Then and Now**

Advisory Board

Elias Anastas
Architect, Bethlehem

Omar Barghouti
Human rights activist, Ramallah

Yasmeen El Khouday
Diwan Ghazza, Gaza

Raed Saadeh
Activist and tourism expert, Jerusalem

Rawan Sharaf
Director of Al Hoash, Jerusalem



The Gorgeous Robe of Our King

Trying to Undress our School System

By Aref Hijawi



As I write about our educational system I find myself at a Y-shaped crossroads; I can hurl curses (an enjoyable task for both writer and reader), or daydream of some utopia of a system, or start from the time-honoured adage of Abu Hamid Al Ghazali: "You cannot improve on perfection."

I will take all three roads, starting with the latter.

Schools in England and Germany looked the other way and continued to teach two dead languages as the Industrial Revolution was in full swing. It took the little child of the fairy tale some two hundred years to shout: "The king is naked!" So why are we so ashamed that our schools keep teaching loads of pre-Islamic verses? The British needed an extra century to discover that English grammar does not make you understand better or write better. It can't even prevent



Photo by Ayman Moqbel.

The British needed an extra century to discover that English grammar does not make you understand better or write better. It can't even prevent you from continuing to unconsciously split your infinitives.

you from continuing to unconsciously split your infinitives. They abolished the grammar lesson. The myth that a good knowledge of Arabic grammar is essential for understanding the language is so deeply rooted that only a "the-king-is-naked" argument suits it.

Human beings teach their offspring all sorts of things, not only to make them more enlightened but also to discipline them and protect them from their own mischief. Conscripts in some Arab armies are ordered to dig trenches all day, only to have to fill them in the next day.

We spent 1,250 years, from the days of Seebawayh, unable to expose the folly.

A human mind is 5 percent intelligence, 95 percent basalt. Consider the case of a professional translator who must, in order to be a good translator, refrain from judging the original. The original text is holy, and the translator's task is to turn it, as honestly as humanly possible, into the other language. Our educational system, pointing its finger towards the horizon, tells our children: "See that point over there? See the end-of-school exam, the *tawjihī*? That's it. Now run." There is no room for thinking outside the curricula. The text is holy.

Teachers are like their pupils, like translators. The textbook says World

War II started in 1940, so the teacher looks upon the thousand-and-one books that state that the war actually started in 1939 as witchcraft relics that must be burned in public.

There is something good in that. Give the army of teachers in our educational system good textbooks and go to sleep. This army is very disciplined and takes things at face value. This is both good and bad, but it is a good starting point.

Whereas it is a little reassuring for us to know that the English and the Germans have also committed stupidities in the past, it is worth considering that the world rhythm now is much faster. We cannot afford two centuries to remove the dead wood from our system.

Fifty years ago, when I started school, something in the air, or maybe in the water, injected into my head the idea that gaining information is all that I needed to be an ok human being. Come

and see me now telling my students that the best thing they can do is read books. Come and see stupid me insisting that knowledge is all that we need. Even Pavlov's dog could change the code in its small, but innocent, mind. Human beings are slaves to dogma. They need to work hard to change their beliefs. My failures as a teacher continue to haunt me.

Let us move to the section of cursing. You should have seen our minister of education as he proudly announced that the number of new textbooks was slashed by nearly one third. That happened some two years ago. Several months later we heard an official in the same ministry victoriously breaking the "good" news that many units in the textbooks were chopped for the "benefit" of *tawjih* students. Well if they treat their own textbooks as buckets of scum, why don't they try to think "outside the bucket" altogether?

It will not be easy for me to jump to the constructive part of this article without expressing my sheer anger at a certain "National Education" element in the curriculum. These books were far worse than anything ever written by Ba'athi ideologues or Stalinist commissars. They are badly written, have no message, and are full of outdated dogmas.

Yet we need textbooks. The body of schoolteachers in our country cannot be trusted with a system of bookless teaching, by which a teacher aims to achieve a set of goals through using a variety of methods and texts. We also need a set of goals to start with. This brings us to the original question: Why schools?



Answer: To keep the kids off the streets and out of mischief, and to allow parents to go to work. Rousseau's *Emile* did not have to learn a foreign language or even an alphabet for many years. That was good for him there and then. But here and now, we need real learning. We also need to compel pupils to memorise certain things by heart. As the reader starts to feel a change of heart on my side, I have to give some explanation.

A baby learns his mother tongue not by his intellect but by memorising the words and phrases. We all learn our culture and food recipes by memory. A philosopher will not produce a decent falafel sandwich. The real force that makes people learn things is two-fold: need and zeal. You can easily introduce certain zeal into the heart of a child.

Ahmad Shawqi, the Amir of Poets, wrote hundreds of poems using old Abbasid Arabic. He spent his life imitating al-Buhturi and al-Mutanabbi, and was able to impress his contemporaries. But how come this man of non-Arab origins, who worked from age 17 as a French translator for the Khedive of Egypt, and who studied law in France, and spent his holidays later in Istanbul speaking the language of the empire, should be so passionate about old Arabic? It took me quite a bit of research to find out that at age four he was dumped at Sheikh Ali's *kuttab* in Cairo for some years, before moving on to the Tjhiziyya modern school. There, in the *kuttab*, he caught the virus. In the formative years a person gets programmed. That is zeal.

We stay with Shawqi. He went to Paris when he was 19. There he discovered Lamartine's fables. He thought Arab children "needed" something like that (this he wrote in prose in the introduction to the first edition of his *Diwan* – collection). He wrote many such poems in simple language that contained hidden messages.

Out of sheer curiosity I read a good translation of Lamartine's fables and,

We need textbooks. The body of schoolteachers in our country cannot be trusted with a system of bookless teaching, by which a teacher aims to achieve a set of goals through using a variety of methods and texts.

to my extreme shock of joy, discovered that our Ahmad Shawqi was not only more entertaining, far better at cracking a joke, and more able to convey the subtlest messages, but he also did not steal a single theme or tale from his French counterpart. Generations of children – from Mauritania (and I checked that) to Kuwait – read the fables of Shawqi at school. Al Aqqad, his arch-enemy, claimed that they were the only original poems that Shawqi had ever written. Possibly not the only, but they were, I believe, the most original.

When zeal and need work together, learning starts to make sense.

Teachers in my ideal school will be the story, the hands, and the fingers. Arabic, English, chemistry, history, planting tomatoes, making a table, doing crosswords puzzles, cooking, playing the lute, etc. will all be learned using the afore-mentioned teachers, while the teachers you have in mind will come in during the last three years of school. They will help students specialise in whatever branches they choose and help prepare them to sit for whatever exams they need for admittance to university. Most students will drop out before this specialisation

phase in order to focus on manual labour or to become geniuses.

Competition will be kept to a minimum. A school is not a war zone. Working together and enjoying learning is more effective and more fun than competition. While each invention of yesterday was attributed to a single person, today's inventions are created by teams. Can you tell me the name of the person who put the first man on the moon?

My leaving out religion was intentional. Schools can be good or bad at giving children an idea about life, but the afterlife should be left to the parents.

In my school there is a balance between the amount of knowledge and experience that students can absorb and the level of their appetite.

Palestinian society is more than ready for such an educational system. But Palestinian politicians and educators still talk about the old times when

education was "strong" and teachers made them memorise by heart all the rules of the past participle, and taught them Arabic grammar from thick books. Well, listen to them stutter in both languages now.

One last observation: After looking carefully at the way the new Palestinian textbooks teach Arabic grammar, I would say that the old thick books were much better.

But that's another story.

Aref Hijjawi was born in Nablus, Palestine, in 1956. He's married and the father of two daughters. Aref studied Arabic at Birzeit University and was a schoolteacher for four years. He worked for the BBC for ten years, Aljazeera for seven, and in between he worked for the Media Institute at Birzeit University for six years. Aref was editor of Alhayat Aljadida Daily for six months. He can be reached at arefhijjawi@hotmail.com.

NABIL ANANI

ART OF MEMORY

Life Before 1948

Private View: 6 December 2014, 6 - 9 pm

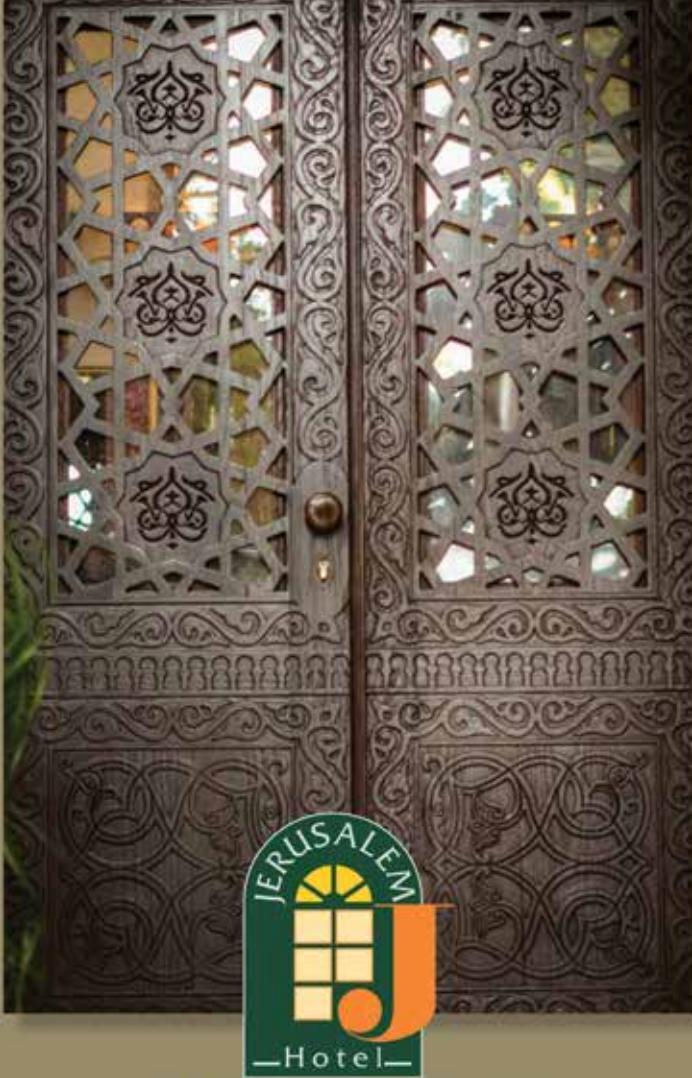


Celebration in Yata NABIL ANANI 2014

Exhibition runs from 6 - 20 December 2014, 12 - 7 pm daily



Zawyeh Gallery | 2A Jawwal Circle | Al-Bal' | Ramallah | Palestine
anani.iaid@gmail.com | www.zawyeh.net | www.facebook.com/zawyeh.net
+972 597 994997 | +970 2 2426486



A Boutique Hotel with
A JERUSALEM RHYTHM



THE PLACE TO GET TOGETHER

P.O.Box 19130, Jerusalem, Nablus Rd. Telefax: 02-6283282
raed@jrshotel.com, www.jrshotel.com



Healing from Modern Superstitions

By Munir Fasheh (healed teacher and educator)



R

eviewing education

Re-viewing education means to view again, not only what is visible about it but also, more importantly, what is invisible; to dig deep into foundations and the underlying logic. This is what I have been doing since 1971, which convinced me that modern education is not about learning but about winning and control (control of minds, perceptions, actions, and relationships). Official education (especially math, which I studied and taught for many years) has been crucial in this control. As Palestinians, we have been living for many decades under occupation of the land, but we seem to be totally unaware of another occupation: that of the mind. Whereas the first occupation is done via **military tanks**, the second takes place via **think tanks**. Control and occupation of the second kind happen via words whose meanings do not stem from life but from licensed institutions and professionals; they also happen by using numbers to measure the worth of people through comparing them on a vertical line (grading, which is degrading). Words that embody inequality are crucial in domination; especially inequality in intelligence. This onslaught on human dignity and intelligence is accepted today as something normal. The disease is very deep, permeating all levels. Ranking universities is a disgrace to the concept of a university. The main logic taught in schools is the two-valued logic (true-false) and is part of math curricula in most if not all countries. What is kept invisible is the fact that this logic has no application in life except in relation to control and the world of machines. It is translated, for example, in general exams at the end of the twelve-year school cycle by giving every student a certificate that labels her/him a "success" or a



My realisation of my mother's math expertise healed me from the claim that math requires a higher intelligence than that needed to make a dress, write a poem, farm a field, raise a child, sail a boat, play a drum, or create a happy home.

"failure." I don't know of any Ministry of Education that gives a certificate stating that a person is a poet, a storyteller, a drummer, or a gardener.

Official education is not about learning but about control and winning. This has to stop; *bas!* enough. We cannot continue in a drugged stupor, believing that people's worthiness can be measured by numbers claiming that they reflect something real – other than the readiness to follow instructions. Almost all aspects of life (as a result of modern knowledge) have been corrupted or poisoned: food, drink, soil, air, sea, entertainment, and relationships – not because of ignorance but as a result of planning. Until I was in my early twenties, I used to eat four raw eggs every day; science was not yet advanced enough to corrupt eggs. Now I don't dare eat one!

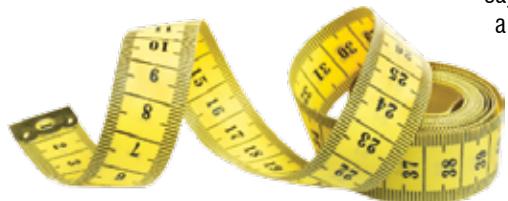
This article distinguishes between two kinds of words: those whose purpose is to control, distract, and deform; and those that are rich in meaning and rooted in life, community, and culture, and in harmony with living wisely. Whereas the first need superstitions, the second need to reclaim words that have been ignored or belittled by modern ideology.

Shattering myths

At the peak of my career as a math teacher/educator (mid-1970s), I realised for the first time that my illiterate mother was all her life an "illiterate mathematician" (as Richard Noss, Institute of Education, University of London described her after a talk I gave). My realisation of my mother's math was an "intellectual earthquake" that shattered the myths I had acquired in schools and universities. Her story appeared first in my doctoral dissertation, then in an article published in the *Harvard Educational Review*.¹ Much of what I have written, spoken about, and done since then has been inspired by that realisation. In 1977, I was head supervisor of math education in West Bank schools, and teaching math at Birzeit and Bethlehem universities, and I was recognised as a distinguished math teacher and educator. Since 1976, when I first realised that my illiterate mother was practicing math in a way that was impossible for me to understand and do, her world saved me from modern

superstitions and taught me humility, plurality of knowledge, and equality in intelligence, as well as the fact that the best learning happens without teaching, that knowledge is action, and that official education leads to tearing apart a person's inner world and a community's social fabric.

The purpose of my math was to produce feelings of superiority and inferiority rather than equality, justice, usefulness, and living in harmony with nature – as was the purpose of math in earlier times. My realisation of my mother's math healed me from the claim that math requires a higher intelligence than that needed to make a dress, write a poem, farm a field,



raise a child, sail a boat, play a drum, or create a happy home. Cutting a rectangular piece of cloth into pieces and forming a new whole that fits the body of the woman who brought that cloth (which my mother did daily) was beyond my ability to comprehend. Whereas I studied and taught geometry that consisted of points, straight lines, triangles, circles, parabolas, etc., my mother – during a 50-year period – made thousands of dresses that fit numerous women, each with her own geometry! She never needed the two-valued logic or geometric set; she only needed a measuring tape. Whereas my math is dogmatically precise, hers was flexibly precise, and whereas my knowledge claims to be universal, my mother's knowledge formed a universe – a harmonious one rooted in life and community.

Until the 1970s, I believed that my job was to transmit my knowledge to

students and bring them to my level. However, the times I felt I was best as a teacher were when I did not have a subject matter that I was required to teach. This happened many times in my life (which led me to refuse to teach starting with the first Intifada) in various settings since 1971: math and science clubs in schools; Math in the Other Direction (a course I introduced at Birzeit University in 1979 for first-year science students); Tamer Institute; the Arab Education Forum; working with women in Shufat Refugee Camp and with young men and women in Dheisheh Refugee Camp, and currently with various groups. When people ask, "What did you teach young men and women in Dheisheh?" I say, "Nothing; that's why they learned a lot, in freedom, personally and communally."

Just think: with the exception of only a few, every Arab child (regardless of skin colour, gender, religion, or social and economic background) by the age of three or four speaks Arabic fluently – without textbooks, pedagogy, or evaluation. There is hardly a subject more complex than Arabic, yet children learn it at an early age. All they need is a rich, lively, interactive environment. This fact shatters three myths: the myth of inequality, the myth that learning needs teaching, and the myth that children need to move from the simple to the complex and from one grade to another. As Palestinians, we don't have political-social-economic-legal equality; however we can live and practice, here and now, equality in intelligence. What is significant about this equality is that we don't demand it; we just practice it. No one can stop us; the only obstacle is if we believe in inequality. Imagine what would happen if we started treating children in accordance with the faith that they are equal in intelligence and able to learn without teaching! How wonderful, liberating, energising, and creative that would be! It could be our gift to children

around the world who suffer from the myth of inequality, which is used as a basis for racismⁱⁱ and subduing people.

Healing from modern superstitions

A fundamental challenge that we face in the world today is how to free ourselves from modern myths and superstitions such as the ones mentioned above. The myth that links technological advancement with human progress deforms us. The progress of Western civilisation has been at the level of tools, not life. Hardly any aspect in life has improved in essence. Schools plant seeds of inequality and powerlessness in children's minds. A basic task of official education, world organisations, and experts is to make the past look obsolete, backward, and out of date. What I mean by equality of intelligence is that it is a non-commensurable quality of humans. It is probably hard for most people to accept what I am saying simply because we have been drugged to perceive modern myths as progress and true. Sitting on our behinds for 12 years and looking at meaningless words (on boards, papers, and screens), with no action and no context, and calling that learning, has caused much harm. Myths existed in other civilisations, but the modern one is the first to measure intelligence, one's worthiness, and a country's development using numbers – and to claim that such measures reflect reality.



Every Arab child by the age of three or four speaks Arabic fluently – without textbooks, pedagogy, or evaluation. There is hardly a subject more complex than Arabic, yet children learn it at an early age. All they need is a rich, lively, interactive environment.

the flush toilet to illustrate.

No doubt, the flush toilet was a great scientific invention but devoid of wisdom. It flushes away precious and scarce water, and precious excrement (which should go back to the soil); and pollutes the environment. We lose all that in order for the toilet to look clean! It is absurd, and in a place like Palestine, criminal. The flush toilet is not in harmony with the cycle of life and the spirit of regeneration. For those who ask about alternatives, I say there are many, but they are kept out of awareness because companies cannot make money from them. I first experienced it for ten days in a friend's home in Mexico in 2001 (where I didn't use water, where there was no smell, and where things that were taken from the soil go back to it). It is called a "dry latrine." Laziness and obsession with looks make us admire the flush toilet but blind us to its disastrous consequences. This is similar to what modern education does: it flushes away useful, meaningful, rooted knowledge and sustainable lifestyles, and it flushes away wisdom as a guide to thought and action.

Healing from modern myths via rooted words

Words that were flushed away by “knowledge flush-toilets” include *mujaawarah* مجاوارة, *yuhsen* يحسن, and *muthanna* مثنا. (Stories as a medium of learning and social weaving are also flushed away; however, they deserve an entire article devoted to them.) The three words are basic in healing. We don't need verbal empires to deal with academic empires. A thousand years ago, Al-Naffari wrote, “The wider the vision, the fewer the words needed to express it.” The vision embedded here can be expressed as “equality in intelligence.”

Mujaawarah

Mujaawarah refers to any group of people who decide, in freedom, to meet regularly in their quest to understand and act on an issue in their lives, with no internal or external authority. A basic aspect in *mujaawarah* is personal and communal freedom to learn and act. This was true about great centres of learning throughout history: the library of Alexandria, Gundeshapur, Cordoba, and House of Wisdom. *Mujaawarah* cannot be a model; each one grows in accordance with its inner dynamics and interaction with the surroundings. I would like to choose “neighbourhood committees” that sprang up spontaneously during the first Intifada as a manifestation of *mujaawarah*. I want to focus on how Israel reacted. Whereas it did not mind that conferences were held to condemn the closure of schools and universities and to demand their re-opening, it could not tolerate neighbourhood committees at all. It took me a while to figure out why communal farming or neighbourhood learning is more dangerous than international conferences. The threat is in the medium. Whereas licensed individuals and organisations are the medium in conferences, the medium in neighbourhood committees consisted

of people who thought, learned, and acted in freedom, personally and communally, and who were attentive to their surroundings and to what they could do with what they have. That led me to publish an article in *al-Quds* newspaper with the title “Freedom of Thought and Expression OR Freeing Thought and Expression?” The deeper freedom is the one that frees our thinking and expression from dominant discourse, meanings, and perceptions.

Yuhsen

Imam Ali's statement, “the worth of a person is what s/he *yuhsen*” قيمة كل امرئ ما يحسنه with the various meanings of *yuhsen* in Arabic (what the person does well, useful, beautiful, giving, and respectful) is what I suggest as a basis for a person's worth. I first read the statement in 1998, when I established the Arab Education Forum within the Center for Middle Eastern Studies at Harvard University. I read it in *Aljahiz'* book “*albayan wattabyeen*” البيان و التبيين (which was written 1,200 years ago). I don't remember any statement that had as profound an impact on me. According to it, a person's worth is not judged by professional committees and measures that claim to be objective and universal, but by the five meanings embedded in the word *yuhsen*. The five meanings embody pluralism, humility, and thinking within context; they reflect interconnectedness in life.

Muthanna

Muthanna forms a good part of the grammatical structure and inner logic of Arabic (it has no synonym in any European language). It demonstrates the richness that exists in every culture and, at the same time, shows the limitation of cultures. There is no culture that can encompass the totality of experience or have universal claims about life.

I first realised the logic and beauty of *muthanna* when I was invited to participate in a UNESCO conference (May 2007) on intercultural dialogue. The concept paper had this in it, “a very old philosophical debate [is] the relationship between the One and the Many.” When I read it, I thought, “I don't remember that I ever experienced being one or many; I always feel that I am made of *muthannas*.” *Muthanna* refers to a relation between two persons that becomes very important in the lives of both, and yet has a life of its own. It is neither legal nor intellectual nor economic nor social; it develops freely between the two. It is neither a couple nor dual – although the latter is usually used to refer to it. *Muthanna* does not perceive the other as non-I or as a person that is a copy of I, or a higher synthesis of both. Each person remains who s/he is but a relation

I

Sitting on our behinds for 12 years and looking at meaningless words (on boards, papers, and screens), with no action and no context, and calling that learning, has caused much harm. Myths existed in other civilisations, but the modern one is the first to measure intelligence, one's worthiness, and a country's development using numbers – and to claim that such measures reflect reality.



develops that becomes important to both. In this sense, it embodies a logic that is different from that of both Aristotle and Hegel. The “other” is a “you” rather than a non-I or a copy of I or a higher synthesis with I. It is also different from the logic of Descartes, who said “I think, therefore I am.” In the logic of *muthanna*, “YOU are, therefore I am” – my existence depends on my relation with you. That’s why I believe that without *muthanna*, it is difficult to develop a healthy pluralistic attitude in living. This explains why a person like Samuel Huntington oscillates between conflict and integration; the limitation in his mind is due to the lack of *muthanna* in his language.

* * *

In short, *mujaawarahs* are an alternative to controlling institutions; *yuhsen* alternative to degrading evaluation; and *muthanna* alternative to “the other.” The three words embody equality of intelligence, learning without teaching, the belief that a person’s worth is incommensurable with that of others, the personal and communal responsibility to learn, and being in harmony with the spirit of regeneration. They are crucial in liberating people from modern illusions.

Although I am writing this article for *This Week in Palestine*, I hope it continues to be a main concern “this year in Palestine” (and beyond) until every child in Palestine is free from the onslaught of the most dangerous inequality.

In today’s world, most of us need to live two lives (at least for a while): one in the dominant world and the other in harmony with well-being and with one’s passion in life. What I said above may sound unrealistic or idealistic. It is not possible in a short article to elaborate on any claim I made, but I am ready to meet with any group to further discuss any idea.

We need courage to think of simple solutions (meaning available to all). Ending the tyranny of a single universal medium/path for learning is crucial to human survival. We need to reclaim part of the educational budget and use it in diverse mediums.

When a body gets sick, the healthy part rushes to start healing it. Without the healthy part, physicians and medicines cannot do it. Similarly, in order for societies and cultures to heal, we need to build on what is healthy in them. The three words mentioned above form part of what is healthy in Arab culture. Reclaiming them in our daily living reveals the beauty in Arab culture and invites others to reveal the beauty in theirs.

Dr. Munir Fasheh was born in Jerusalem in 1941 and was expelled with his family in the 1948 Nakba. He has spent the first half of his life in educational illusions and the second half of his life struggling to free himself from such illusions, mainly through sources of strength such as his community and the Palestinian experience and culture – especially Arabic words that are rich in meanings and wisdom.

ⁱ See, for example, my article, “Community Education Is to Reclaim and Transform What Has Been Made Invisible,” in the *Harvard Educational Review*, February 1990. See also my article, “How to Eradicate Illiteracy without Eradicating Illiterates?” (presented at International Literacy Day at UNESCO, September 2002).

ⁱⁱ At the peak of the civil rights movement in the United States (1960s), Arthur Jensen of Berkeley University and J. P. Rushton of the University of Western Ontario, Canada, published a study (60 pages and more than 170 references) that asserted that black people are intellectually inferior! It was published in the *Harvard Educational Review* in 1969. This is a good example of collaboration of top scholars and academic institutions, using various references and “scientific” methods ... all to show that black people are genetically intellectually inferior!

Public Invitation Musical Performance

Al Mada for Arts-Based Community Development cordially invites you to attend the final musical performance of “For My Identity, I Sing.” The performance will include the launch of the CD composed by Palestinian youth from schools in Jerusalem, with musical arrangements by Odeh Turjman.



For My Identity, I Sing

Monday | 24 November 2014 | at 18:00
at the Cultural Palace in Ramallah

“For My Identity, I Sing” is presented in cooperation with the Palestinian Ministry of Education/Directorate of Education in Jerusalem and the Freres schools, and with the support of the Welfare Association.

**The Terra Sancta International Organ Festival
in Jerusalem, Bethlehem, and Al-Qubeibeh
(Emmaus)
Palestine**
November 5 – 28, 2014

The Terra Sancta Organ Festival (Holy Land Organ Festival) is an international music event and a cultural activity produced by the Custody of the Holy Land, which allows everyone to enjoy the beauty of its pipe organs, an asset that would otherwise be restricted to Latin Catholics in their liturgies.

The first edition of the festival will take place in Palestine and Israel starting **November 5** and continuing until **November 28, 2014**. A “prelude” to the event was held on the Greek island of Rhodes from September 30 to October 4.

The Terra Sancta Organ Festival is the only music festival that takes place in various countries. Starting with Greece, Israel, and Palestine, the festival will eventually reach the other places where the Custody of the Holy Land has a presence: Jordan, Lebanon, Cyprus, Egypt, and ... Syria (*inshallah*).

The organists are all internationally known personalities: American **Mark Pacoe** (organist and music director of the Church of St. Malachy in Times Square in New York), Germans **Ulrich Pakusch** (organist and music director of the Basilica of Werl) and **Axel Flierl** (organist and choir director of St. Peter and Paul Basilica in Dillingen an der Donau, Bavaria), and Italian **Eugenio Maria Fagiani** (organist in the Giuseppe Verdi Symphony Orchestra of Milan).

To announce the event, the website www.tsorganfestival.org has been launched.

The concerts of the festival will take place every Wednesday in **Nazareth** (November 5, 12, 19, 26, at the Basilica of the Annunciation, 6:00 p.m.), every Thursday in **Jerusalem** (November

6, 13, 20, 27, at the Church of St. Saviour, 6:00 p.m.), every Friday in **Bethlehem** (November 7, 14, 21, 28, at the Church of St. Catherine, Basilica of the Nativity, 6:00 p.m.). **The entrance to all concerts is free of charge.**

A special concert on a small but prestigious pipe organ housed in a wonderful and special location will take place on Sunday, November 23, in the Franciscan Church of **Al-Qubeibeh (Emmaus)**, at 12:00 noon. A picnic will be held after the concert. If you would like to join us, please bring your own food.

Al-Qubeibeh, is particularly dear to the Custody of the Holy Land. One of the Gospel's most fascinating stories is set in this location: that of the Disciples of Emmaus (Lk. 24:13–35). Today, due to the political instability of the region, the roads and access points to the village change from year to year, thus isolating the Franciscan monastery and the Sanctuary, which until recently were regular stops on pilgrimage itineraries in the Holy Land. For this reason, the festival programme includes Emmaus Al-Qubeibeh right from its first edition, as an act of solidarity with the Franciscans, the nuns, and the people who live there permanently, and to remind everyone of the holiness, the beauty, and the dignity of this place.

Established in the year 1342, The Custody of the Holy Land is a special and international mission of the Catholic Church, a part of the Order of Friars Minor (Franciscans) in the Middle East. The Custody of the Holy Land is also a diplomatic entity recognised by many countries and institutions.





Why I Left School and Never Went Back!

By Ahmad Damen



have never let my schooling interfere with my education.”

Mark Twain (1835–1910)

Our home phone rang one September morning and my mother picked it up. It was the school principal asking why I hadn't come to school at the start of the semester.

“Did you transfer him to another school?”

My mother put the phone to her chest, looked at me, and asked: “Are you sure you want to do this? This is your last chance to back away.”

“I’m sure,” I replied without the slightest bit of hesitation or regret.

She spoke to the principal again and said: “I’m sorry, but my son has decided he’s not going back to school anymore and I support him all the way.”

“What do you mean he’s not coming back!?” asked the principal. “He’s one of our top students. Tell him I’ll make sure he won’t be bullied anymore here.”

“No, you don’t get it. It’s not really about the bullying,” my mother replied. “He’s not going to go to ANY other school. I will make sure he gets the best education here at home.”

The principal laughed at this ridiculous claim and tried her best to learn the name of the new school that I was transferring to.

This conversation could be interpreted as the setting of a fictitious situation or a wishful thought in some child’s fantasy world, but this happened for real, down to the smallest detail. This is a story about something much more important and real than anything that’s taught in

Home-educated students typically score 15 to 30 percentile points above public-school students on standardised academic achievement tests. They live active, social lives and are considered above average when it comes to matters of self-esteem and community engagement. Home-based education is practiced in many countries around the world, for example, the United States, Australia, Canada, France, Hungary, Japan, Kenya, Russia, Mexico, South Korea, Indonesia, Thailand, and the United Kingdom.*



end up being the greatest threat to our future in this fast-changing world and in light of Palestine's continual struggle with occupation.

I was not suffering from any physical disability, autism, or psychological disorder. I simply hated school immensely, like almost all students today. Going to school every day was a nightmare and nobody explained to me the purpose of this continuous suffering. I was constantly pushed by the system to try to become the top student in my class. I realised that in the process I was losing myself, my purpose, my creativity, and my common sense.

Another brick in the wall

Students have every right to hate school and despise it. Why? Several thinkers believe that schools are simply another

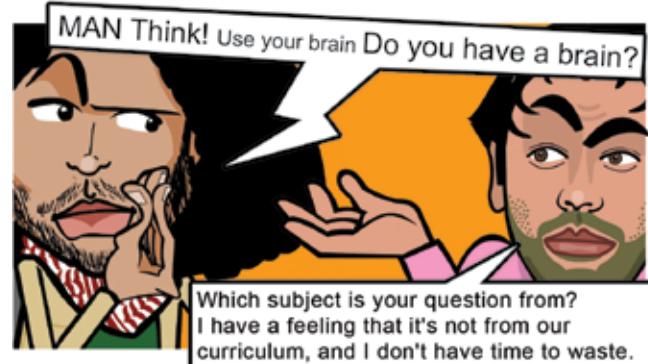
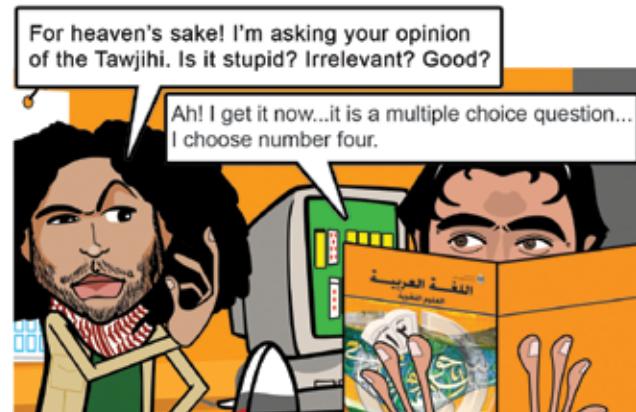
form of modern prisons. Let us think about the similarities.

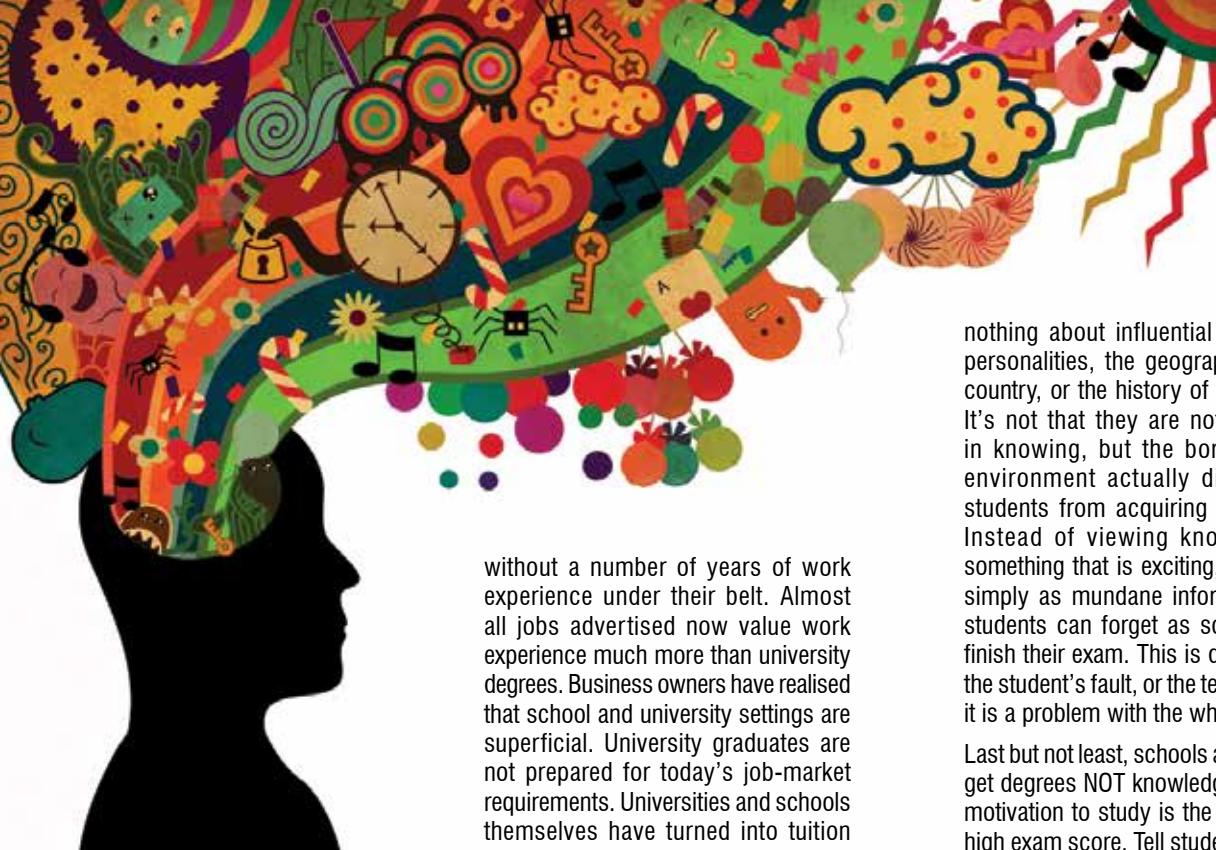
In both the school and the prison, inmates are restricted to one room for long periods of time and have to adhere to a common dress code. They even have to ask for permission to go to the toilet. They are treated like numbers and not as unique persons with various and diverse interests. They are each assigned a numerical value at the end of the year to facilitate comparison with others. They have to walk in lines and conform to certain illogical rules. If one of them breaks the rules then all are subject to collective punishment; negative re-enforcement is imminent and is the common factor. At the end of the day, nobody asks them what they would like to learn or what they would like to do with their lives. They are simply told to shut up, sit still, and trust the system.

This is because the school system was inspired by the eighteenth-century Prussian model of education. It was designed to prepare young children for future factory work. They were taught math and writing to help them with their future jobs. No wonder these subjects still carry more weight than others in today's system. Schools used to be part of the factory establishment; where do you think the idea of modern-day school bells comes from?

This system, however, has not proven to be effective or valuable today. We are told a number of myths in school: 1) School is the only way to get to college; 2) Going to school and then to college is the only way to secure a job; 3) What we learn in school and college will give us the skills we'll need later in life; and (d) School is a place for those who seek knowledge.

According to Sir Ken Robinson, every child is born with a deep natural capacity and a tendency to express these capacities through various and unique forms. The current system of mass education tends to suppress and push away students from their natural talents. Children are denied the opportunity to practice what they excel in, which in turn hinders their capacity to engage in the practices and professions they'd truly love in their own lives.**





First, with the educational advancement in many parts of the world, going to school is no longer a pre-requisite to enrolling in college, and there is no need to go very far to prove it. In Israel (yes, that close) other options such as home-schooling are allowed, and this multiple-option system for education has produced great results. Universities in many parts of the world no longer require applicants to have completed 12 years of school or to submit recommendations from former teachers.

Second, our markets are saturated with university graduates. After finishing a BA, most graduates realise that going for higher educational degrees is useful mainly for academic careers. Otherwise, having an MA, or worse a PhD, is likely to make them over-qualified for any organisation that is hunting for fresh graduates. They are also not likely to get managerial jobs

without a number of years of work experience under their belt. Almost all jobs advertised now value work experience much more than university degrees. Business owners have realised that school and university settings are superficial. University graduates are not prepared for today's job-market requirements. Universities and schools themselves have turned into tuition businesses rather than knowledge-seeking institutions. Students are able to graduate because they have paid their high tuitions or school fees although they may still lack the ability to write a proper report in either Arabic or English.

Some years back, one of my friends spent a few good days searching for his university degree. He looked all over his house until he finally found it. My friend was not searching for it to secure a new job or even to hang it on a wall somewhere; his soon-to-be father-in-law wanted to make sure his daughter would be married to a university graduate! College degrees are now mainly used for social status. It's true that many businesses still ask for them, and they sometimes even ask for high school degrees, but this is again about the business's social status and not a pre-requisite for market entrance.

Third, even basic everyday knowledge is totally missed or distorted in school. I have met school graduates who know

nothing about influential Palestinian personalities, the geography of their country, or the history of the conflict. It's not that they are not interested in knowing, but the boring school environment actually discourages students from acquiring knowledge. Instead of viewing knowledge as something that is exciting, it's treated simply as mundane information that students can forget as soon as they finish their exam. This is definitely not the student's fault, or the teacher's, but it is a problem with the whole system.

Last but not least, schools are places to get degrees NOT knowledge. The only motivation to study is the desire for a high exam score. Tell students in class that a particular piece of information, no matter how vital or important, will not be on their finals and the students will lose all motivation and interest. It's the only period in their lives when they have to memorise without understanding, and when they are not allowed to debate any idea or come up with their own solutions. When it comes to educators, they believe that the solution is always at the end of the textbook.

I'm not going to talk about school textbooks or exams or the *tawjiji* nightmare because I see them as part of the total system failure. But what I think is more important is the recognition of "failure" itself, especially when it comes to *tawjiji*. According to Sir Ken Robinson, an influential international adviser on education, as we grow older we come to realise the importance of failure in order to learn from our mistakes, to grow, and to experience suffering first hand. In schools, students are told that if they try to be creative problem-solvers because

they forgot to memorise some silly number or out-dated rule they will fail.

There is no second chance in exams and no room for real learning. Even collaboration is called "cheating"! No wonder most university graduates are unable to be team players in the workplace; they are not used to developing and expressing ideas in pairs or in groups.

Walk the walk vs. talk the talk

I don't claim to know the solution for this problem, and I think a solution needs a lot of study, research, and testing, but I do know that school is definitely not for everyone. It should not be mandatory, especially because it is not the answer! We like to think that we are teaching our kids something, but whatever we value today will probably NOT be of any value 20 years from now, by the time they have finished college.

Unlike conservative educators who speak from their high ivory tower, and before you tell me that leaving school with the intention of improving your life is something that can only happen in the West or in certain cultures, I beg to differ. I didn't just talk the talk, I also walked the walk and was able to enrol in college without completing 12 years of schooling. School was definitely not for me, which is why I left school in the 6th grade and never went back.

It worked out quite well for me, and whether you like it or not you are reading an article written by someone with no high school degree. Are you ready to discredit all the arguments I've presented simply because I don't have a certain piece of paper?

It's true that I went to college later, but college was also a social necessity and not a place for knowledge-seeking and self-actualisation. Although I got as far as an MBA, I only worked in that profession for seven months before I simply ditched it and entered a completely different field.

All, and I mean all, the knowledge I acquired and now use in my life was acquired outside the school setting. I have three different jobs, one of them as the editor of the magazine you are holding in your hands. These skills are not easy to learn, and I would not have them if I had stayed sitting on my butt all day in school.

School (in its current form at least) is not for minds that learn by doing things or minds that prefer to experience solutions visually. These days, people who cannot sit still in the classroom are diagnosed with ADHD and forced to deny their own individuality and valuable qualities. Diversity is not ok in a school system at a time when diversity is all that matters for a healthy and balanced society.

A way out of this paradox

Most educational experts are likely to suggest small incremental changes to improve an already broken system. They are not going to admit that the system is obsolete because they have spent a long time in academic halls studying and refining this very system. If they admit that the system is obsolete, then they have wasted their lives chasing a ghost. The experts are not likely to admit it, but seriously concerned parents should figure it out on their own.

Who would want to send their children to such a prison and feel happy about it? It's either parents who do not have enough time to dedicate to their children due to economic or other pressing reasons OR those who – eager for some peace of mind – are happy to send their children away for the day. The second group's motive, in my opinion, is narcissistic. They are not as interested in their children's future or well-being as they would like to believe they are.

I don't have a ready-made solution for this complex problem. What I know is that we can at least be honest about what is happening right under our noses. We can open our eyes wide enough to see schools for what they really are. Knowledge and curiosity are powerful tools that have guided humanity since its very beginning towards advancement and development.

A very interesting project called Hole in Wall, by the Indian researcher Sugata Mitra, is one bright example. The project enables kids to invest a lot of time and effort learning without the aid of any formal educational environment. They are simply responding to their innate curiosity and need for self-development.

Students who would like to reclaim education and make better use of the 12 hopeless years they waste in school classrooms should be allowed to make their own decisions. Parents also should be offered various ways to provide their children with a better education. Unless there is a better system in place and until students are happy to wake up every day to learn something new and something interesting and beneficial on this journey called Life, then I don't think the law should oblige me to send my kids to school ... and neither should you!

Ahmad Damen is a Palestinian writer, music composer, and filmmaker. He's the writer of several columns in Al Quds Al Arabi Newspaper (London) and online blogs. In addition to being the content editor of This Week in Palestine, he has directed, researched, and composed music for two internationally successful feature documentaries: The Red Stone (2012) and Forbidden Pilgrimage (2014). He's also a professional oud player and film composer with music credits in more than 12 long documentary and fiction projects.

* <http://www.nheri.org/research/research-facts-on-homeschooling.html>

** http://www.huffingtonpost.com/sir-ken-robinson/do-schools-kill-creativity_b_2252942.html

Join us to celebrate Thanksgiving this year and enjoy our

SUMPTUOUS THANKSGIVING BUFFET

on the 27th of November



**Ambassador
hotel**
JERUSALEM

Tel: 02 541 2222, Fax: 02 582 8202
reservation@jerusalemambassador.com
www.jerusalemambassador.com
fb.com/amb.jerusalem



Why Do We Pursue University Degrees?

By Riyam Kafri AbuLaban



uring my two years at a pharmaceutical company in Ramallah, I was astounded to find that chemistry and biology interns lacked the basic knowledge of their field. A simple dilution calculation required an hour-long revisit to molarity, molality, and dilution. All are basic principles covered in high school chemistry and again during the first year of general chemistry courses that students are required to take as chemistry or biology majors.

In a more recent experience, I had the pleasure of working with a young literature student aspiring to be a writer one day. Working with students, no matter how taxing, is always a pleasure. But here, in addition to pleasure, there was shock and shame at this top student's serious writing discrepancy. The writing was often fragmented and lacked a serious thesis statement. More often than not, the paragraphs were incoherent and the pieces lacked the cohesiveness of a good essay. That being said, I still loved to work with this student. Her lack of skills, if anything, is a reflection on a poor job done by us, the professors.

But where are we doing a poor job? Are we not adequately conveying the basic concepts of chemistry to students? Are we not offering practical writing techniques for literature majors? Or are we inflating our assessments and grades so that the interns we work with are C students posing as A students? In other words, Why are universities producing graduates without the basic knowledge of their respective fields? What have we lost?

Somewhere between industrialisation, modernisation, and technological advancement, the love of knowledge for the sake of knowledge was lost. The reasons that students attend university these days have very little to do with a desire to seek knowledge, to find truth, to find

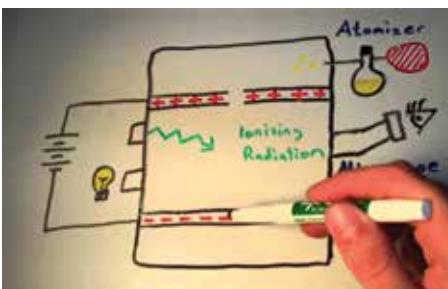


How much better would the world be if it were populated with fewer technical specialists and more thinkers?

oneself, to find a meaning for life. There has been a shift in status: knowledge is no longer a process but a product. The university is, for the most part, no longer a place where educational development is sought after through a process deemed valuable, honourable, and holy; instead it has become a place in which knowledge is a product, a commodity if you will, picked up (purchased one could say) by those who pass through the system, and more importantly, by those who can afford it. In Palestine, more often than not, this commodity is acquired for free through endless student strikes to waive, postpone, or reduce university fees.

Furthermore, the character of the knowledge that is disseminated today has departed from all that is philosophical and fundamental. Academics are under pressure to convey knowledge that is viewed as practical and more applicable in the work force and the real world. This practical knowledge focuses more on the end results of theories, postulates, and experiments than on the process of how these theories were put forth, or how these experiments were designed and optimised. In teaching the modern atomic view, for example, almost all textbooks summarise a

series of experiments that led to our modern view of the atom. Very few mention that these experiments took years to develop and fine tune. A prime example in chemistry is the Millikan oil droplet experiment that led to the calculation of the electronic charge. Students learn the experiment in its final form, with very little emphasis placed on the process that led to the experiment as we know it today, or, for that matter, the controversy surrounding Millikan's calculations. In other words, what we give to students is the product rather than the process. This is then committed to memory with very little historical or theoretical context. To the student, this is just another small compartment of information that must be remembered and successfully reproduced for an exam. Although the results are clearly communicated, what is muted is the passion it takes to pursue an experiment



In Palestine there are very few concrete alternatives to a university education, which results in mandatory bachelor's degrees pursued for the sake of the degree and with very little passion.

with focus and perseverance. We communicate apparatuses, numbers, and results, but we do not transmit passion and determination. We strip the experiment of what it really is, a process, and abbreviate it into a diagram with the shortest legend possible.

The Millikan experiment is followed by the Rutherford thin gold foil experiment. In my opinion, not sharing with the students the process that Rutherford followed to develop the experiment in its final form dilutes the significance of the experiment and fails to communicate the gravity of its key observation. When asked to write intellectually about the impact of Rutherford's experiment on the modern view of the atom, what is often put down on paper is a regurgitation of the textbook. Students cannot connect these experiments intellectually to today's view of an atom. Again, like the efforts of Millikan, Rutherford's hard work, his journey in seeking this knowledge, is lost on students.



Modern society cannot be understood without knowledge. We live in a time that is saturated with all types of information. The university remains the main place where knowledge is created and disseminated. We claim that we communicate operational knowledge rather than fundamental knowledge, which better prepares our graduates to function in the "real world." But if that is really what we're doing, then why do our graduates still face challenges when they perform in the workforce? Perhaps we need to revisit our claim that operational knowledge is the best type of knowledge. Maybe we need to return to the basics in order for students to operate from a place of "know and how" rather than know-how.

In our race to cram our students' brains with information, we have forgotten the scenic route of process. We do not pass on to our students the passion and joy of the actual journey of seeking knowledge, experimenting, and making and correcting mistakes. The satisfaction found in the learning process itself, in solving the mathematical problem rather than finding the correct answer, is not impressed on our students today. In many ways, we are modern day *sophists*. Sophists, according to Socrates, were not true philosophers but rather shadows of philosophers. They were accused of not teaching truth but rather relying on opinion and popular thought.

In my humble and brief experience in academia, I find students searching for majors that will first and foremost secure them a job, status, and financial stability, rather than majors that they

are passionate about and that offer satisfaction in studying. They are always concerned with how long it will take them to complete a degree. Any suggestion that they might take longer than four years is unacceptable and non-negotiable.

One must admit that Palestinians have become increasingly concerned with time and money making. A young man or woman who even thinks of pursuing a PhD runs the risk of being scorned by the entire family. A PhD, after all, takes a long time to complete and isn't very lucrative. A student once told me that 50 percent of her class have very little respect for PhDs. They do not see the value in the degree and do not understand why people would waste their time pursuing one. PhDs don't even make good money, she announced. Ironically it is those same students who are trying to cram a

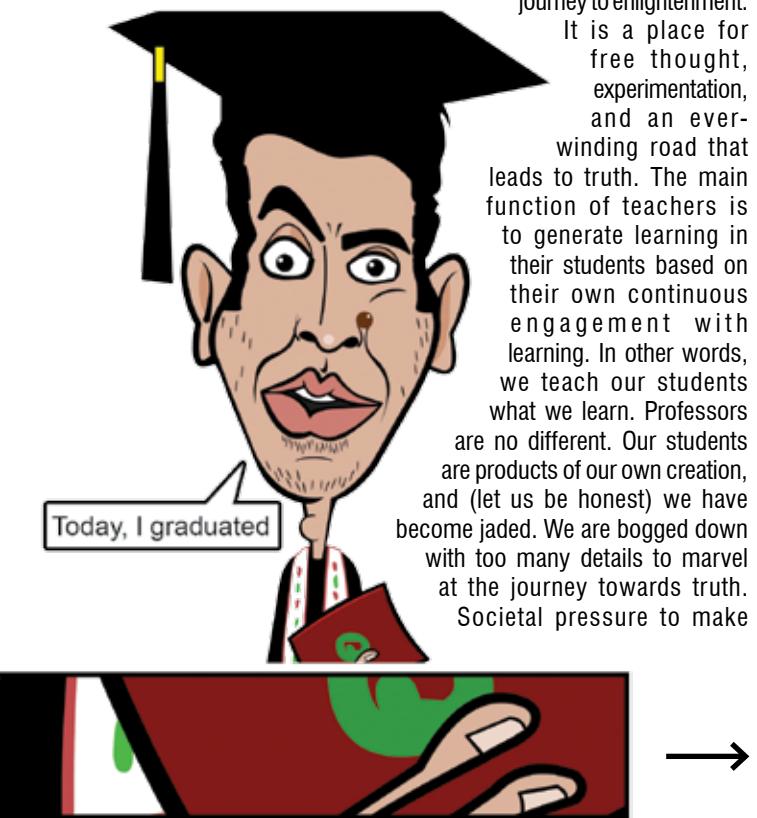
double major, a concentration, and a minor all into one bachelor's degree and complete it in less than four years. We are so concerned with time. No, I will not pursue a medical degree if it takes me more than six years, I don't care how much better the quality of education is. Maybe I will get a master's, but NO way a PhD. I can't waste time. Time is money, and I need to start making money. These are the notions on which most of our students operate. There are other notions as well. Perhaps the most significant is: I am just getting an education because society tells me I need a degree to hang on a wall somewhere in my house. The concept of university being a place for self-discovery and finding truth is practically non-existent.

To revitalise academia as a journey rather than as an end, we need to re-educate ourselves first, and then our students: university is a journey to enlightenment.

It is a place for free thought, experimentation, and an ever-winding road that

leads to truth. The main function of teachers is to generate learning in their students based on their own continuous engagement with learning. In other words, we teach our students what we learn. Professors

are no different. Our students are products of our own creation, and (let us be honest) we have become jaded. We are bogged down with too many details to marvel at the journey towards truth. Societal pressure to make

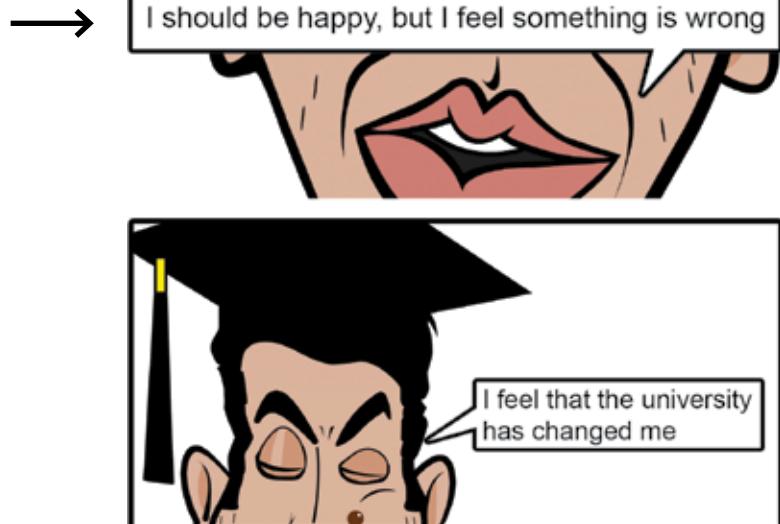


money and to be practical, and the view that professors are not practical and have little societal value (yes, this is true, Palestine is suffering from this now) have taken their toll on our professional self-esteem and confidence. Perhaps we are passing on to our students our own prejudice against our lifestyles. Faculty, after all, are human beings involved in the making of other human beings; our emotions, thoughts, fears, achievements, and failures are all communicable attributes that we pass on to the next generation.

The Palestinian context, moreover, has an overbearing effect on education. Universities in Palestine are suffering from severe funding cuts (or rather severe lack of funding, to be more accurate). Academia in particular has been marginalised from one year to the next. Historically, academia and academics have always been a prime target of the Israeli occupation. Examples include the endless closures of universities and schools during the first Intifada, the arrest of faculty members, the attack on students on their way to class, and their arrest and endless detention without a trial.

The Palestinian Authority bears quite a bit of responsibility as well. The educational sector has been shoved to the bottom of the priority list, and decision makers in this sector have shown very little leadership. Innovative projects that dare to push the traditional lines in education take years to become accredited, with very little guidance from authorities.

To add insult to injury, faculty are not paid on time, if at all; students do not pay their university fees; and the academic year is subject to interruptions at any given moment. (I don't mean to sound so dark, but it is sad, isn't it?) The Israeli occupying forces' systematic campus raids hardly leave space for faculty to communicate their own passion about education. (At Al Quds University you spend three out of five days per week trying to avoid suffocation from tear gas.) The discontinuity in the teaching process leaves faculty scrambling for time and worrying about communicating major ideas rather than facilitating detailed discussions in subject matters. The end result is that students more often than not receive mere headlines in their subjects.



Lest this sound too depressing, let me end on this note. There are many sparks of hope to be found in universities. Faculty, individually and collectively, attempt on a daily basis to make the learning process more interesting and rewarding. The majority of us who choose academia as a career are generally dedicated, passionate individuals who believe in teaching as a message and a lifestyle. New programmes with contemporary teaching approaches are popping up in various institutions. The emergence of research-active faculty in a variety of fields – including the basic sciences – in several universities is another example of hope. Palestinians have managed to live on hope for sixty-plus years. Academic institutions have always been a beacon of that hope and development. But for it to be translated into something

concrete, we need fundamental change, a revolution, an academic spring on all levels. Universities need to become national priorities with respect to funding, support, hiring, etc., in order for us to revitalise our knowledge-seeking journey and light the way for our students. It is time that universities fulfil the function that they were founded for: to seek truth, knowledge, and freedom.

Riyam is a PhD chemist by training, a writer by passion. She is an assistant professor at Al Quds-Bard College, Al Quds University, Abu Dis, Palestine, and a mother of two. In her free time she makes homemade ice cream and cupcakes with the help of the tiny little hands of Basil and Taima. At the epicentre of her creativity is her husband and partner Ahmed. Riyam can be contacted at rkafri@gmail.com.





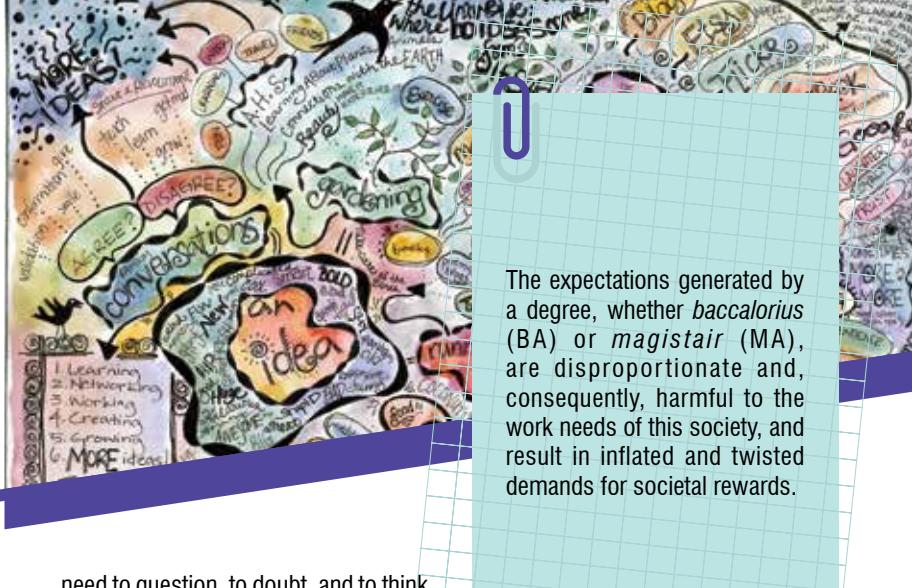
Rethinking Palestinian Education

By Khalil Nakhleh



This article is a deliberate attempt to provoke our thinking on Palestinian education by articulating a series of critical questions/reflections about the act of educating and, in particular, educating our past and present generations. I will pose the questions that I have always wanted to raise, but couldn't or wouldn't, during my thirty-some years of assisting in the "development" of Palestinian education.

As some have claimed in earlier writings, the act of education is, by its nature, a "subversive" act, if it is done properly; i.e., if it insists on the



The expectations generated by a degree, whether *baccalorius* (BA) or *magistair* (MA), are disproportionate and, consequently, harmful to the work needs of this society, and result in inflated and twisted demands for societal rewards.

need to question, to doubt, and to think critically. The act of education should be a liberating act of the mind. This is an uncomfortable and challenging process of mental growth and nurturing. I place this exercise of "rethinking" within this tradition.

Here, at this juncture, I am taking mental stock of our education: not a mechanical, quantitative assessment of what has been achieved (or not

achieved); this is being done almost regularly with the beginning of each school year, and in the numerous reports by the Ministry of Education and "funders" alike. But in this exercise, I am delving into deeper strategic thought about what is being inculcated, in terms of *vision and cultural and*



national values, in the minds of our recurrent generations as they have lived, suffered, and struggled for the last century under foreign occupation, oppression, and dispossession. Can we continue to operate on the assumption that traditional educational approaches are the most effective to transform our state?

A seminal question must be posed at the outset: What is our “vision” of education? **Do we have a vision that is comprehensive, collective, liberation-prone, and people-based**, that empowers and instils confidence and strength in our recurrent generations so that they become empowered to struggle creatively, not only for their livelihood but also for a homeland liberated from oppression and exploitation? I maintain that though we do not have such a vision, we should. Our vision of education should encompass basic elements premised primarily on the conviction that un-liberated minds can never liberate occupied homelands; and, in this equation, a “liberated mind” is a prerequisite for “liberated homelands.”

To nurture “liberated minds” is to nurture critically the sum total of our innate abilities that are proud of our traditions and values, and that cannot tolerate oppression of any kind, level, or source. To nurture

“liberated minds” means to create thinking minds that insist on resisting any form of oppression imposed at home, at school, at the workplace, or at the national political level. To nurture “liberated minds” is an un-ending collective act of thinking and rethinking, whose actors cannot be limited to the physical space of the school, the university, etc., but encompass by necessity the home and the public space. It is a collective process of inculcation in which instructors, students, parents, intellectuals, moral advocates, ethicists, etc., get involved in the same loop. This process will certainly not succeed without instilling and rewarding the ability to think independently. Deep down, I must admit, this is an act of affirming mental rebellion!

This discussion leads us to pose another related question: Should we promote a “degree-driven” education? It is not a terribly new thing to claim that our educational system, following the prevalent trend in the Western world, is a degree-driven system; but what is new should be the realisation that this is not how education was classified historically, and that a separation always existed between the knowledge, competencies, skills, values, etc., that one learned, or was exposed to, and the end result of the process – the

terminal phase – or the degree (piece of cardboard) one holds. Today we identify (and define) individuals in terms of the end degree of each phase of schooling: we speak of *tawjiji* graduates, or *baccalorius*, or *magistair*, or *dactor* – often and frequently, without giving any hint about the content of what that individual learned, or what type of knowledge he/she acquired, or what new human characteristics were added to his/her personality, etc. In other words, we do not show any concern about whether this graduate has become an independent analytical thinker, rational and, dare I say, a better human being, more compassionate, more caring, more just, more honest, etc. Otherwise, how can one explain that after spending three to four years at a university, the bulk of our graduates cannot recall what they learned, or why, or in what context, etc. They only remember that they fulfilled all the requirements in order to graduate with a particular degree, which then becomes

their gateway to a *wathifeh* (a job). This is the only way to explain the system’s (i.e., the parents’ and administrators’) insistence on clinging to the *tawjiji* despite the well-founded criticisms of its educational shortcomings. Such a system has succeeded in instilling in its “learners,” with the encouragement and reward of the parents and the society, that *tawjiji* is an obligatory gateway that leads from the end of the first phase to the beginning of another “degree-oriented” phase.

The expectations generated by a degree, whether *baccalorius* (BA) or *magistair* (MA), are disproportionate and, consequently, harmful to the work needs of this society, and result in inflated and twisted demands for societal rewards. Statements such as, “Because of my degree I should be a ‘director,’” are often reiterated. I have frequently encountered this attitude. Because of the degree, there is an attitude of arrogance in refusing

NEVER! As long as America needs oil, you'll find a job in the Gulf. Simply America will always be dependent on Gulf oil.



Don't you get it?! America is huge; if a man needs to have a beer, he has to drive 50 kilometres in order to get to a supermarket!
Do you know how many litres of gas that is? Multiply that by the number of cars in America, and calculate that yourself



Damn!! So... I study in Birzeit
so an American can drink a beer?!



to perform certain jobs, or tasks, on the assumption that they are beneath that level of "study." On this basis, I maintain that the bulk of BA- and MA-degree holders, which our universities and colleges churn out annually, are dangerous to our societal development. In a way, they contribute to what has now become known as the process of "dumbing" our population.

To comprehend this engulfing process, we need to reflect on what is emerging as the "commoditisation" of our education.

Since the onslaught of neoliberal capitalism, we abided by, and identified with, the Western approach of reducing education to a commodity, something that can be purchased (priced) or sold. This, of course, raises questions about "cost," on the one hand, and "resources," on the other. What aspect of education is being "priced," and according to whose resource level, and why? What are we paying for? A certain degree level? Skill? Training? Knowledge? Competence? A creative, liberated mind? An effective agent of control? A down payment for a profitable investment project four or six years hence?

To reflect on the above questions, one has to be candid and honest, and acknowledge that most of our people, particularly the poor and the marginalised, are viewed and treated by our political and economic oppressors

as "surplus humanity"! Meaning that they are undeserving of basic human life and can be targeted for elimination, physically or psychologically. Thus, our poor do not figure in this neoliberal capitalist equation. Why should we tolerate it? We should not, and we should gear our education to reverse it. Those who abide by the "commoditisation" approach end up buying, or stealing, or acquiring degrees, often through the tutelage of foreign governments, or through their transnational "aid" organisations, to become agents from within the society for legitimising the entire neoliberal approach of our educational system, through the lucrative positions with which they are rewarded.

People-based education should not be commoditised; it is a collective human act that entices and draws young minds to use the knowledge they acquire – creatively, independently, humanely, and justly – on the path toward liberated minds.

Dr. Khalil Nakhleh is a Palestinian independent researcher and writer. Since 1984, he has been engaged in the development of Palestinian education. Until his voluntary retirement in 2010, he was a technical consultant with the Ministry of Higher Education for a World Bank project on strategic development and self-assessment of Palestinian higher education institutions. His latest book is Professor Israel Shahak: An Unwavering Humanist Critic of Jewish-Zionist-Israeli Hypocrisy (2014).



Special thanks for Amer Shomali and for Filistin Ashabab for permission to use the caricatures in this issue.

Amer Shomali is a Palestinian practitioner using art, digital media, films and comics as tools to explore and interact with the sociopolitical scene in Palestine focusing on the creation and the use of the Palestinian revolution iconography. He holds a master's degree in animation from the Arts University Bournemouth in the United Kingdom and a bachelor's degree in architecture from Birzeit University, Palestine. He was born in Kuwait in 1981, and is currently based in Ramallah, Palestine.

Filistin Ashabab

October issue #94

www.filistinashabab.com 2014-09-08 12:29:56

filistinashabab



We make the change

info@filistinashabab.com

www.filistinashabab.com

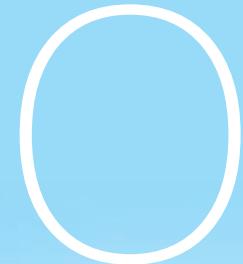
<https://www.facebook.com/Filistinashabab>



Palestinian Cultural/Historical Geography

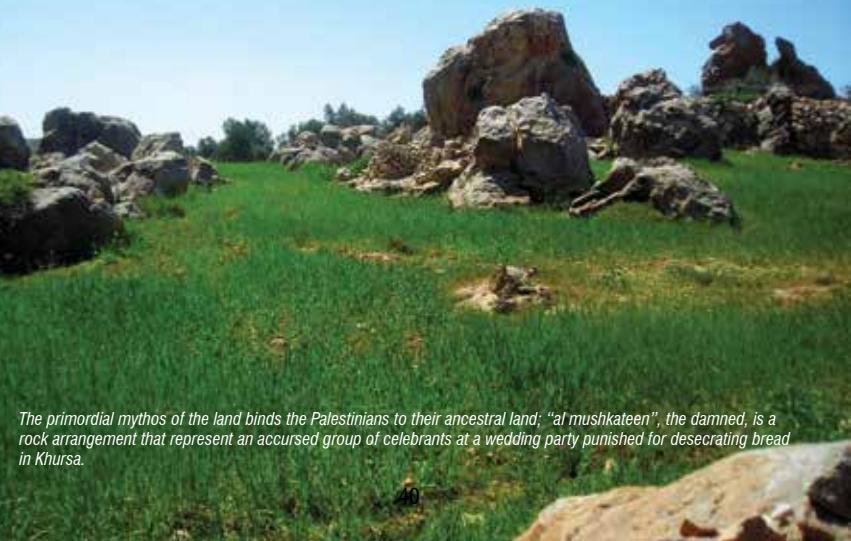
A Curricular Requirement

By Ali Qleibo

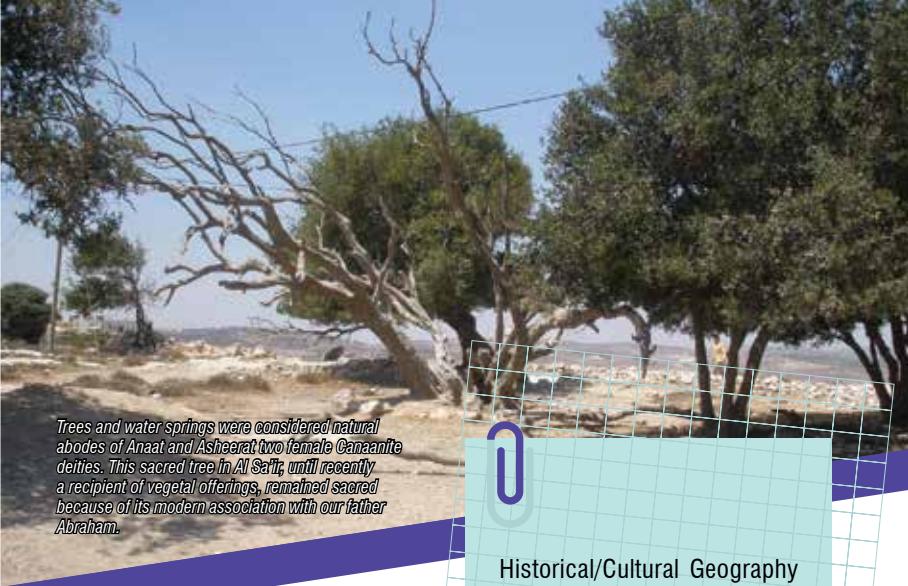


One of the characteristics of a state is the cultural identity of its citizens.

Identity in post-structuralism is a narrative. According to Paul Ricoeur, identity is the story I tell myself or the story I tell others about myself. Responses to the questions "Who am I?" and "Where do I come from?" as well as a corollary reconstruction of the events that lead to the present underlie narrative identity.



The primordial mythos of the land binds the Palestinians to their ancestral land; "al mushkateen", the damned, is a rock arrangement that represent an accursed group of celebrants at a wedding party punished for desecrating bread in Khursa.



Trees and water springs were considered natural abodes of Anaat and Asherat two female Canaanite deities. This sacred tree in Al-Sarit, until recently a recipient of vegetal offerings, remained sacred because of its modern association with our father Abraham.



Historical/Cultural Geography of Palestine, as a curricular requirement, deploys narratives as a symbolic mechanism through which national belonging can be reconstructed and communicated. The proposed curriculum explores Palestinian heritage as cultural production and its fundamental role in disseminating national identity.

Lack of motivation, truancy, and indolence – symptoms of fundamental alienation produced by the curriculum of the Ministry of Education – are the common malaise of my students. By the time they have finished their schooling, by the age of eighteen, freshmen come to my classroom totally disoriented, bamboozled, frustrated, and in an almost chronic state of confused agitation. Functional illiterates, many can barely decipher the words in a sentence. The analytic move from the individual unit of meaning to synthetic overall understanding of the paragraph presents a challenge. Metaphoric and literal levels of understanding form a major handicap. Our students have been conditioned to rote learning. But they have not been trained to reflect on the meaning of the written



High places, goren, once sacred shrines for Baal, have been replaced by sacred Moslem Sufi shrines and dot our rocky mountainous landscape. El sheikh Saleh Sanctuary stands outside Anata.

word. The literary discourse stands in one world; they exist in another. Bridging the hiatus between the words of the text and their own individual lives, i.e., helping my students situate themselves in the text, is a formidable challenge. Ill-educated, unable to concentrate, and restless, they lack passion for knowledge. They dream of breaking away from the homeland. Anywhere but here. Against this critical turbulence that underlies the new wave of immigration abroad, another aspect of the silent transfer, the educational system has yet to launch a cultural/historical/geographic multidisciplinary course to counter the current state of alienation and promote a sense of commitment and belonging. Omission is commission: our educational system produces students who are strangers in their homeland.

"I must get political asylum in Sweden," confided Basem, a 20-year-old student from Bani-Naim. "I must get away from here."

I have written elsewhere about the Muslim sanctuary of *Yaqin*, the sacred rock that marks the parting of ways between Abraham and Lot. The same

site later came to be associated also with Abraham's firm belief (*yaqin*) in God's power as he witnessed the cataclysm that shook Sodom and Gomorrah. Though Basem knew of the holy shrine on the outskirts of his village, he was ignorant of the significance of the sanctuary of *Yaqin* and had no desire to know its narrative.

"In Sweden they provide housing and a monthly allowance." He yearned to leave Bani-Naim. Although his brother is qualified as a surgical anaesthetist, it has been economically more viable for him to peddle various goods in Israel. His father also had a work permit in Israel and made a living through his work as an itinerant salesman.

My Bedouin friend Khalil, who often accompanies me on my field trips, later explained that seeking political asylum in Sweden has become a general trend among young Palestinians.

"This is in conformity with the common maxim: Minimum effort and minimum income, *لقله والراحة*."

The bonds that tie Palestinians to their homeland have sustained a traumatic blow by the Israeli systemic undermining of the Palestinian agricultural system and the transformation of the occupied

people from peasants to blue-collar workers. The primordial mythos of the land inextricably bound to the traditional economic relationship of the Palestinian peasants to their ancestral land – as reflected in the agricultural cycle, the settlement pattern, the cave cities, the perception and use of space, the shrines and sanctuaries – has been dramatically ruptured. The West Bank has become a blue-collar ethnic dorm. As Palestinians are alienated from the land, exasperated by poor income, and exploited in Israeli settlement jobs or by avaricious Palestinian capitalists (with no union rights and ridiculous low wages), the dream of migrating to Canada or seeking political asylum in Sweden has become rampant.

I soon realised that Basem does not know anything outside Bani-Naim. As is the case with the majority of my students, Basem's concept of the historical/cultural geography of Palestine is blank. Though he commutes daily to the university in Hebron, he neither knows the names of the numerous villages he passes along the way, nor does he care about them; they fade into the background of his consciousness as white noise. On his way to college he rides perfunctorily past the mountaintops dotted with sacred sanctuaries: the hallowed tree of al-Sa'ir and the cave cities of the Edomites. The contributions of the various civilisations that have

Our textbooks are unfortunate antiquated clichés in which Muslim Arab historiography traditionally disavows our Palestinian pre-Islamic culture and religion. The formation of our identity is discursively assigned to the advent of Islam in the seventh century with the Crusades being merely a brief interruption. This precept is another alienating factor.

succeeded each other in Palestine – Hurrite, Canaanite, Hebrew, Greek, Roman, Byzantine, Umayyad, Crusader, Mamluk, and Ottoman – are an enigma. The land holds no mythos. There is no discourse that mediates and familiarises him with the shifting landscape. Basem is counted among the majority of Palestinians who are disoriented strangers in their own homeland!

No longer peasants, they are now children of poor blue-collar workers. The villages, no longer the bastions of tradition, have become ethnic blue-collar dorms. The puerile selection of *dabkeh*, *tabbuleh*, *ma'lubeh*, and



Al-Qatran outside Atara is an architecturally more complex Sufi sanctuary commanding a spectacular panorama.



Cave dwellings were favoured by our ancestors. They survive in Birj, Twane and form the underground structure of el-Dhahireh.

embroidery as the salient markers of Palestinian identity renders it immaterial whether Basem lives in a small room in Sweden, Qatar, or the United States. His horizon, like that of many other Palestinians, is restricted to a few squalid square metres. Sequestered in their respective villages with satellites and Internet (synonymous with Facebook among my students), and caught up in family and tribal squabbles, they have no awareness of Palestinian geography, history, or cultural heritage.

The love of the homeland, the sense of belonging and identification with the land, emerges as a curricular challenge. The alienation of post-Oslo generations requires the immersion of our students in historical contexts to learn that Semitic customs and manners have endured from ancient times to the present, albeit camouflaged under a veneer of Christian or Muslim beliefs. Palestinian cultural identity thus begins not with the onset of Islam but can be traced back to early-Semitic times and the land of Canaan. Palestinian students must be made aware of the existence of holy trees, holy stones, saints' shrines, and holy men's memorial domes, which dot the Palestinian landscape and have their roots in Canaanite spirituality.

I suggested, considering that he had scored 85 on the *tawjih* exam and was already a second-year student at Hebron's Polytechnic University, that he apply for a scholarship to study in Europe.

"Where in Europe?" he asked.

My friend Marc Pace, the representative of Malta, had told me that there are a few scholarships available for Palestinians.

"You are making fun of me! Malta is not in Europe it is here."

I must have looked very puzzled. I did not know that we have a village called Malta; I inquired where it is....

"I do not know where it is," he replied. "But whenever I ask my grandmother where she's going, she says, 'To Malta.'" "Malta is here!" he reiterated. "My grandmother goes there all the time."

He must have seen my disappointment.

To launch "Palestinian Historical/Cultural Geography" as a school curricular requirement is a form of teaching *sumud*, of remaining steadfast in the motherland. The narrative of Palestine – its peoples, its history, and its cultural geography – is integral to the struggle to ward off the confiscation of Palestinian land by Israeli settlers and the obfuscation of Palestinian heritage and cultural patrimony in the Zionist revisionist narrative. With knowledge comes intimacy and love of the land. Within this traumatic context – increasing settlements and house demolitions, the eviction of families from their homes as a preliminary step for a takeover by Israeli fanatics, the Israeli abuse of natural resources to the disadvantage of the Palestinians, the transformation of the topography of the land to

become testimony to Israeli nationalist narratives, and the appropriation of our Canaanite, Biblical, and Muslim cultural patrimony – systematising the Palestinian narrative within a coherent curriculum has assumed seminal importance. The knowledge of Palestinian cultural geography becomes a pedagogical means through which young Palestinians may develop their fundamental relation to the land and to its history. They should be taught that they are the legitimate heirs to all the civilisations that have succeeded one other on the land of Palestine. The discursive narrative of Palestinian cultural identity encompasses the diverse dynamic cultural adaptations of our ancestors to an ecological system in flux. But no one can be naively romantic and presume to teach that the present Palestinian is a modern-day Canaanite.

Identity as a social construct is one of the key aspects of historical/cultural geography, which enables individuals to experience Palestinian identity in a narrative that seeks to appropriate the history and geography of Palestine. Complemented with curricular field trips it enables the students to experience "Palestinian-ness" at iconic heritage sites. These selected sites symbolise fundamental aspects of "Palestinian-ness" and in so doing present Palestine as a family, a group of relations with shared history, values, and beliefs, as well as common characteristics.

The proposed Palestinian curricular narrative is a testimony to the silent contribution of the ancient Canaanite tribes in their various city-states, now clusters of Palestinian villages. The suggested curriculum provides young Palestinians with the narratives about ancient Semitic religious rites and symbols that are superimposed onto the Biblical iconographic figures such as the Virgin Mary, Jonah, Noah, and Lot. The tradition of St. George/al-Khader fits into this "religious rite" as well. The cultural discourse provides

extremely relevant information about the constituent elements of traditional Palestinian identity, namely the agricultural calendar, traditional sports, the role of women, and economic solidarity of the extended family, as well as the concepts of nature, sexual intimacy, and privacy. Special emphasis must be placed on the great role played by the Crimean War and the nineteenth-century Ottoman reforms in providing the underpinnings of the modernist Palestinian identity. As a result the Palestinian narrative unfolds a tapestry of life that has witnessed continued adaptations of the various peoples who have lived in Palestine.

"Historical/Cultural Geography of Palestine" is the ideological framing of history and identity. It addresses the relationship between time and space in the development of heritage in Palestine's local historical geography, which is an approach that reifies local events and narratives into national processes. The proposed curriculum implies the framing of history and its relationship with narratives constitutive of national identity. By situating the narrative in the local spatial context in the individual cluster of villages and connecting it to wider regional cultural geography, the heritage landmarks become signifiers that help advance the understanding of the highly diversified cultural expressions of Palestinian national identity.

Dr. Ali Qleibo is an anthropologist, author, and artist. A specialist in the social history of Jerusalem and Palestinian peasant culture, he is the author of Before the Mountains Disappear, Jerusalem in the Heart, and Surviving the Wall, an ethnographic chronicle of contemporary Palestinians and their roots in ancient Semitic civilisations. Dr. Qleibo lectures at Al-Quds University. He can be reached at aqleibo@yahoo.com.

Article photos by Ali Qleibo.



Reclaiming Diversity in Education

What happened to the underground schools and universities of the first Intifada?

By Alessandro Petti



In 1987, in an attempt to suppress the first Intifada (the Palestinian civil protests against the military occupation), the Israeli government banned people from gathering together and closed all schools and universities. As a consequence, Palestinian civil society grew through the organisation of an underground network of schools and universities in private houses, garages, and shops. Universities were no longer confined within walls or university campuses, and teachers and students began to use different learning environments in cities and villages. These gatherings and assemblies reinforced the social and cultural life among Palestinian communities. Learning was not limited to the hours spent sitting in classrooms; mathematics, science, literature, and geography were subjects that could be imparted among friends, family members, and neighbours.

In order to resist the long periods of curfews imposed by the Israeli army, these self-organised spaces for learning also included self-sufficiency activities, such as growing fruits and vegetables and raising animals. Theoretical knowledge was combined with knowledge that emerges from action and experimentation. Learning became a crucial tool for gaining freedom and autonomy. People discovered that they could share knowledge and be in charge of what and how to study.

The classical structure, in which "expert teachers" transmit knowledge and students are mere recipients to be filled with information, was substituted by a blurred distinction between the two. A group dynamic opened this new learning environment to issues of social justice, inequality, and democracy. The first Intifada was, in fact, a non-violent movement that aimed not only to change the system



Universities were no longer confined within walls or university campuses, and teachers and students began to use different learning environments in cities and villages. These gatherings and assemblies reinforced the social and cultural life among Palestinian communities.

Top photo: During the first Intifada, people from Beit Sahour, like all other Palestinian communities, came together to resist Israeli occupation

Bottom photo: Attempting to replant an olive tree uprooted by Israeli bulldozers.



of learning was not considered by the newly established Palestinian Authority. The national Palestinian educational curriculum continued to be based on the Jordanian national system, ignoring these challenging and rich experiences.

However, most of the leaders of this underground network became key figures in the Palestinian non-governmental sector. Many considered that the state-building process of the last years had become centralised, bureaucratised and, in some cases, authoritarian. The non-governmental sector is the space where these experimental practices in health, environment, human rights, and education have continued to develop.

Most NGOs in Palestine today, much like the PA, are internationally funded. Although donors operate in support of the local population, they are in fact not accountable to the people, often pursuing the cultural and political agendas of the donor states. Philanthropy has thus become one of the main vehicles for Western intervention in the politics and culture of Palestine.

Bearing these dangers in mind, the network of NGOs still seems to be an important tool for developing various policies. In particular, non-

governmental spaces are able to react more efficiently to the needs of marginalised sectors of society that are not represented by state policies. A new type of common space – not yet adequately understood and theorised – has thus emerged through NGO culture.

One very interesting example of this kind of communal educational space is the international school of Le Petit Prince in Bethlehem. The school was established by a group of parents and teachers who were concerned about the education of children in Palestine. They imagined a school in which each student is a source of knowledge and an active learner, not just a recipient of information. They imagined an educational approach in which teachers are not instructors but co-learners, where students and teachers engage in projects together that privilege play, critical reflection, and creative-arts practices.

The school is not following or reproducing a specific educational model, nor is it presenting itself as model. The pedagogical approach is an original combination of critical thinking in a contextual local learning environment with an openness to the world that is obtained by the integration of three languages and cultures: Arabic, French, and English.

Courtesy of school of Le Petit Prince in Bethlehem.



The school is based on a number of principles. The students have three specific pedagogical pillars: the family, the teachers, and the space of the school that was conceived for inspiring creativity and independence in learning. In this environment, students, teachers, and parents together play an active role in the life of the school. The parents' participation in active committees is a fundamental contribution in shaping the school.

In addition, the activities of the school do not invade the relations and activities that students have with members of their families. No compulsory homework is given to children in the early years. However, fundamental books and complementary activities are recommended for students and families.

A limited number of students per class makes the learning environment interactive and familiar. Students are invited to learn from each other, and working in groups is considered fundamental. Knowledge is not separated from action; students learn by experimenting, and play is considered an instrument for learning. The curriculum is adapted to the children's potential by the pedagogical team and is based on fundamental books that teachers and students read and discuss together.

Instead of a standardised system to categorise the level of every student, teachers produce a detailed evaluation twice a year that includes each student's progress to be discussed with parents.

The cultural and social environment of the school is diverse, all faiths are respected, and gender-power relations acknowledged and challenged.

Despite the enthusiasm of teachers, parents, and, more importantly, students of the school, a fundamental question remains: How can a dialectical relation be created between this non-governmental, experimental, and

dynamic, yet fragile and transitory method of education and the more stable and formal, but also more static and closed system. Or rather, how can a relationship between these two different but complementary systems be created in order to ensure that the experience of Le Petit Prince not become simply an interesting but isolated experiment?

These experiences are an invitation to reactivate critical and communal learning environments in order to influence educational institutions and to contribute to the way universities and schools understand themselves, aiming to overcome conventional structures – learning environments that are not confined within the traditional walls of academia, but which cut



across different forms of knowledge to integrate aspects of life and dialogue with the larger community. The aim of these experiments is essentially to reclaim plurality in education and diversity in ways of learning.

In addition to being an architect and a researcher in urbanism, Alessandro Petti is interested in critical pedagogy and is a co-founding member of Campus in Camps, an experimental educational programme in Dheisheh Refugee Camp in Bethlehem.

THE EXECUTIVE CLUB PALESTINE

FROM MEMBERSHIP RULES TO CHATHAM HOUSE



A hub away from the "hub" is a dream for any busy executive who is looking for a meeting place or even a place to relax, eat, and mingle.

Ramallah may not be Hong Kong, but it too has become a busy, traffic-congested place, and stopping to catch your breath has become a priority that matters.

The solution is now within reach ... located far from the hustle and bustle of downtown Ramallah, in the serene and prestigious al-Tireh neighbourhood, Palestine's new Executive Club – a developing centre for Palestine's top professionals and business minds – provides unique, tasteful, and pristine services to both its members and the professional community of the West Bank. Members are offered a creative space to develop their businesses, engage in networking, and experience the freedom necessary for a candid conversation on business and the overall state of affairs.

As Palestine launches itself into the world economy, the Executive Club provides an area where domestic and international business people can meet, share ideas, and innovate new tiers of cooperation – away from the hassle of downtown.

The Executive Club hopes to become the home-away-from-home for the Palestinian business community.

Despite the hardships of doing business in Palestine, the private sector has been able to develop the Palestinian economy and push it into the international realm.

The Executive Club has thus emerged organically, supporting Palestine's business sector as it continues to leverage its local and international influence.

For the Palestinian economy to survive, private-sector leaders and thought leaders must always be able to take time away from the daily grind to enjoy a soothing environment that is conducive to networking, innovating, and dreaming about tomorrow.

This environment is now available and finding its niche in today's multi-faceted Ramallah.



The Executive Club offers three distinct features.

The Business Club is the perfect safe haven for Palestine's businesswomen and men to meet and network with local and international business minds.

To date the Speakers Forum at the Club has hosted three speakers who provided information and insights that were of benefit to members before being made public to the rest of the country.

This is a testament to the trusted position the Club has gained because of its Speakers Forum Series that is governed by Chatham House rules.

For formal meetings and presentations, the Executive Club's multipurpose hall holds up to 180 people, whereas for more relaxed get-togethers, members can socialise in the Executive Lounge.



The Mist Lounge, open from 5:00 p.m. – 1:00 a.m., with traditional oud music as well as jazz, boasts a beautiful, relaxing ambiance, with LED lights that simulate starlight on the ceiling.

In addition, the Mist Lounge is open to the public for private gatherings. Members and non-members are able to enjoy the Hareer Restaurant, a top-quality, modern restaurant that serves traditional Mediterranean food with an Armenian touch.

The restaurant features a modern, Oriental décor, with mini potted olive trees and old cultural artefacts.

Of all the services the Executive Club provides, perhaps the most luxurious are those of the Health Club.

For members (and the public, by appointment), who are looking to relax, the Health Club boasts a gym with state-of-the-art technology, a personal trainer, and a juice bar with healthy drinks. For members (and the public, by appointment), who are looking to relax, the Health Club offers a treatment spa with Sothys beauty products, a choice between an individual room or a couples room, an expert from Australia, and manicure/pedicure options. Members receive a discount on spa treatment services. At the club all details matter. Privacy is of utmost importance to the management, and there are separate male/female entrances with separate intimate treatment settings to ensure the comfort of the members. In addition, the Health Club provides Jacuzzis, private saunas and steam rooms, and a heated swimming pool with swimming lessons for members and their families. The Club's ultimate priority is the well-being and privacy of its members.



EXECUTIVE CLUB

GIVE US A CALL AT
022960909 and we will be happy
to answer all your questions

E-MAIL Info@eclub.ps



Will Our Students Leave Us One Day?

By Diana Al-Salqan



The answers oftentimes lie in the basics. Curiosity and thirst for knowledge are intrinsic to human beings; and diversity is another rule of nature. Differences in needs, interests, and abilities are obvious in a single classroom, whether for sixty students or fifteen, so what about the differences that are present among various groups of students, various learning environments, or even various generations? If education succeeds, it is because an act of learning or “progress” – not memorisation – has taken place. Success in a learning environment means that such basics are respected and later nurtured in a way that leads to meaningful and useful results; and I stress here meaningful and useful for both the student and society. This is true whether the learning process takes place using a smart board in a fancy building or under a tree using cardboard boxes. Such basic issues in education do not require donor countries or huge budgets. If they are absent from the discourse of those who lay the foundations or policies, it is an indication of a deeper problem.

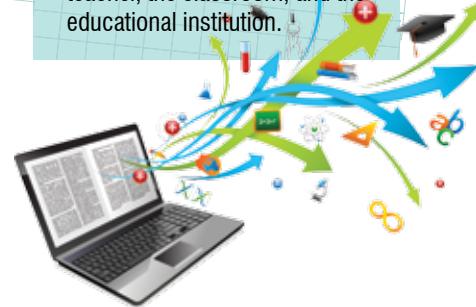
Providing knowledge or the thinking fuel that can be used to solve problems – whether personal or societal – can be encouraged through enhancing research skills and projects. Research is one piece in the puzzle to accommodate individual differences that exist in students’ abilities, interests, and needs in learning. The teacher or the person immediately involved in the learning process is another piece. The teacher has a central role to play in ensuring the quality of education and must therefore have a say or a choice in the process. Unfortunately, the university system in Palestine is drifting further and further away from issues that matter in educating generations. For example, in our tertiary education system, issues such as rote learning,



inflated classrooms, standardised exams and textbooks, misuse or over-use of testing, inappropriate or badly designed assessment criteria, and, sadly, sometimes poor physical conditions still plague the system. The industrial and Western societies from which we adopted this system have reconstructed and reformed their educational institutions in many ways and, most importantly, in ways that guarantee perpetual renewal of ideas and thus change.

Offering an online component within academic programmes is a major change that Western universities are adopting, and one that I will focus on as an example. Both students and administrators in Western societies have wholeheartedly embraced such a revolutionary tool in education. A countless number of online courses exist these days and offer information on numerous issues that range from politics to literature, language learning, career advice, mathematics, and even the science of genetics. Students can listen to lectures by such prominent personalities as Salman Khan, Glenn Wilson, Muhammad Yunus, Noam Chomsky, and many other world-renowned professors, politicians, and scientists from institutions such as Harvard University, London School of Economics, and Stanford Graduate

Student disillusionment with the educational process is not just a by-product of online knowledge; it is an indication of a serious ailment that afflicts our educational mentality and thus our system. Memorising and memory testing teach us to retrace the lines over and over again, mimicking an authority that is no longer there. Our students are already aware that knowledge exists in the open air around them, a knowledge that is much bigger than the teacher, the classroom, and the educational institution.



School of Business. The cyber world is open not just to well-established institutions but also to new learning ideas, lectures, and institutions from around the world, such as the free Khan Academy.

Some online courses in the West are used to underline good practices in education and respond to the basics of good teaching, such as accommodating student differences and various learning strategies through offering remedial optional tutorials for weaker students or more advanced optional work for the hard-working student. Such courses can respond to the visual factor that some students need to enhance learning, for example. Offering specialised courses is yet another advantage; and flexibility is a huge plus that can cross geographical



Photo courtesy of Al Quds University.

boundaries and – if quality is ensured – make extra revenues available to the educational institution.

In order to address the scepticism that surrounds online teaching – regarding the lack of face-to-face or personal teaching and quality – certain answers are still needed. Online courses require hard work, flexibility, and innovation, elements that are counter to the traditional options we stress in our education system and mentality. Good online courses are different from the ones provided by our universities that are mainly workbook- or lecture-oriented. These courses at local universities come to reinforce the same mentality of rote learning and traditional practices in teaching. They retrace the same lines and hence are not flourishing.

Online courses offer great opportunities even for the progressive liberal education systems in the West. If modern Western education systems are already becoming more adaptive to changing social trends and needs, what effect could such a tool have on an educational system that is stagnant in its approach and ideology, deteriorating in its statistics, and crippled in its ability to transform and develop?

Adapting or improving the education system is not just an educational or a political choice; it is a human attitude towards younger generations. Imagine the following scenario: a young boy is explaining to his father what he (the son) knows about the “proper and new ways of raising a child.” The father, dumbfounded, has a few options to deal with the situation. One, he could completely discredit the son by ridiculing and/or even refuting his approach. Two, the father could ignore it totally and consider it an amusing comment. Or, as a last option, the father’s response could reflect a whole new situation. The father could check the son’s source of information, using this new situation to digest his son’s changing character, interests, and mind-set. The father could stop at this phase of understanding or he could take it a step further and react by either speaking to his son or making certain changes.

The first two, in my opinion, are reckless attitudes that result from lack of respect or from ignorance and/or selfishness. The third attitude is more difficult and time consuming, yet it is based on a humbler position – towards knowledge and younger generations – and, more importantly, it is based on an attitude of caring. Although the first

two choices may seem more natural responses than the third, there is a world of difference between them.

A situation at the university has triggered similar reflections on my part. In one of my classes, where the students present their own work on a controversial topic of their choice and interest, a junior student stood in front of the whole class to present his ideas about education. He is registered in a series of Harvard University lectures about teaching math. The student compared his new knowledge of “how teaching math should take place” with the way he was being taught math. His conclusion revealed his disappointment in the lack of new math-teaching methods at the university.

Another example is a junior student who joined an English-language course for beginners. Later in his third year, when he joined a more advanced and specialised English course, I noticed that his language skills had improved much more than those of his fellow students. I praised his progress and asked him what he attributed it to. He said that he had taken advantage of all the possibilities that exist on the Internet. He followed online grammar lessons, listened to audio versions of articles to improve his pronunciation, engaged in online conversation sessions, and even improved his spelling and sentence structure, all through resources that are available to all but that are used only by the few who are savvy enough to find them or who are willing to use them.

These examples could provoke the first two attitudes I referred to: indifference and irreverence, or they could be seen as wake-up calls from our younger generations who are constantly being met with indifference to their educational problems and needs. Why would students go to a boring, useless (in their opinion) lecture when they could at any time listen to a world-renowned lecturer who excites them and challenges their brains with new information? Why would students be content with white

and black workbooks to improve their foreign-language skills while there is a world of excellence out there at their disposition? Students can do it on their own. There are online videos that present real-life situations with real people who are native speakers of the language. They can benefit from online sessions with real people, all built around specific grammar or vocabulary tasks designed by specialised linguists.

With the development of biometric identification, some of these well-established universities could offer some of their certified, quality online courses to students anywhere in the world. They could offer not just new and interesting information, but also information that could be used in the workplace as well. Our students already know about the ailments that plague the education system because there is an enormous world of knowledge around them ready to be accessed and grabbed.

Time is the best filter for the future. In my view, however, failure to enhance good practices in education – such as self-learning, free thinking, teacher reverence, and other practices that reinforce basic needs in learning – is a failure to adopt a caring human attitude towards our younger generations. It is better for our society to adapt to changes that motivate progress rather than to wake up one day unexpectedly and unprepared in its arms.

Diana Al-Salqan is an author and educator who taught English language, reading, and writing for more than ten years at Birzeit University. She holds an M Phil degree in European literature from Cambridge University, in the United Kingdom, and a BA degree in English language and literature from Birzeit University. She has always tried – wherever possible – to use local and youth-related issues in her English teaching materials and has found positive results. She has authored and compiled teaching material for advanced English language courses at Birzeit University.



An Educator's Reflections

By Ramzi Rihan



our children are not your children. They are the sons and daughters of Life's longing for itself.

If he [the teacher] is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind.

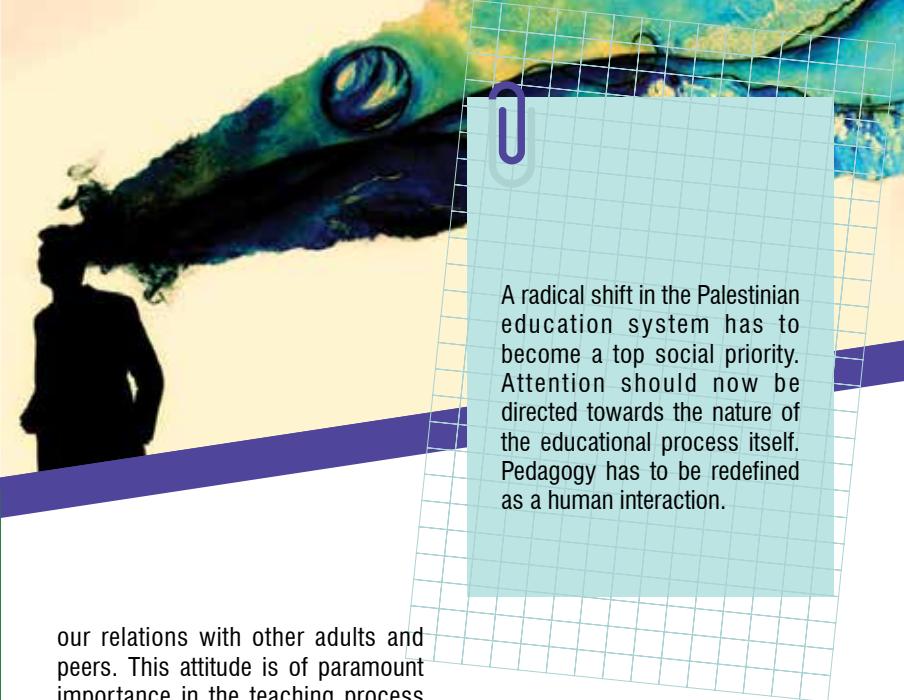
Say not, "I have found the truth," but rather, "I have found a truth."

Gibran Khalil Gibran, *The Prophet* (1923)

Much has been written, and is still being written, about education, but these three quotes from Gibran succinctly summarise all that needs to be said about it. His style sounds unfamiliar to us; it is the language of deep concern and firm conviction rather than the pseudo-scientific jargon that is widespread these days.

We can claim that our children are indeed ours; and this is true. But every child is a new life who shares many features with all humanity and indeed all life. But every child is also a unique being with his/her own personality, urges, and thoughts. It has become commonplace to assert this obvious truth, but it is rarely reflected in our dealings with children. Children are frequently treated as objects that should embody our own expectations rather than as they are in reality, namely, centres of consciousness and volition.

From early infancy through adulthood, we need to understand and accept the differentness and independence of the "other." This attitude has to start at home, be propagated through school, and endure in



our relations with other adults and peers. This attitude is of paramount importance in the teaching process and has become more crucial than ever with the emergence of "youth culture." Young adults have become a recognised social group that has its own norms and aspirations. One may claim that a "children's culture" has also recently emerged. Many influences now affect young people outside the scope of family and school. These include social media, peers, and ideological groups that try to recruit – or brainwash – young people. Home and school have to adapt to this rapidly changing reality. Children have to be guided and convinced, not simply ordered around. The first thing that they have to be convinced of is that they must be willing partners in the learning/teaching process; but this requires that teachers welcome them as active partners. This approach is still lacking in many of our teachers. Inculcating this attitude is the highest priority of the educational system.

This brings us to the second quotation from Gibran. Teachers who simply transmit their knowledge to their students are indulging in sterile reproduction – with the obvious contradiction of this oxymoron. For education to be life-giving, it has to

A radical shift in the Palestinian education system has to become a top social priority. Attention should now be directed towards the nature of the educational process itself. Pedagogy has to be redefined as a human interaction.

draw out the learner and help him/her to grow. Indeed, the word *education* is from the Latin, meaning to draw out or bring up. It is not surprising that the same applies to the Arabic word *tarbiyah*, which is the noun derived from the verb *raba*, which means to grow. Hence true education brings out the potential of the learner and excites enthusiasm. Of course, teachers are expected to know more than learners. But teachers have to see beyond their knowledge and delve into the minds and hearts of the learners to motivate, guide, and support them in the search for their path to knowledge, understanding, and appreciation. This requires that teachers have a selfless attitude, which is hard to acquire and difficult to maintain. This lack of selflessness is the biggest hurdle to good teaching. Teacher training programmes usually concentrate on a sufficient degree of knowledge of the discipline and routine pedagogical methods; they do not have the courage to penetrate and mould the depths of the aspiring teacher as a human being. The third quotation from Gibran is an eternal truth that has acquired additional

urgency in recent times. Knowledge of the material world – both physical and biological – was dogmatic in ancient times. But expanding evidence has forced science to accept ever-evolving theories and explanations. The social sciences and humanities have followed similar trends. However, many people in their daily lives still adhere to dogmatic views of reality that preclude true understanding and proper action in the face of many challenges. Education has to overturn this rigidity and guide learners to accept fluidity and multiplicity without abandoning fundamental principles, and at the same time appreciate the difference between what is fundamental and what is derived. This is all the more necessary in an interconnected world in which many cultures meet.

The above considerations have been stated in general and abstract terms, but they apply with added force to the Palestinian situation. Palestine shoulders many burdens: a legacy from the past with partial relevance and many outmoded practices and traditions, a cultural onslaught from the outside world with some useful influences (and many useless or even harmful ones), and a vicious attack on its very survival. Conflicting ideologies wage battle against each other in a society that is searching for its true identity. Everyday concerns have become paramount in an ongoing situation of political turmoil and economic uncertainty.

Among society's many urgent concerns, education has been relegated to a low position on the list of priorities, with quantitative expansion as the only aim of the leadership. National expenditure on education is low. Education is a long-term investment that yields its fruits decades later. This needs an educational leadership that aspires to the future while working in the present. A recurrent criticism of the Palestinian education system is the emphasis on exams that measure

memorisation of disconnected facts acquired through rote learning. Technological innovations have, as an unintended consequence, reduced the appreciation of the value of good teaching. Curricula are out-dated and need thorough renovation. Hence Palestinian education has abandoned its primary role as an instrument for national development. It has instead turned into a national burden with low returns.

A radical shift in the Palestinian educational system has to become a top social priority. Enrolment at all levels of education has reached acceptable rates, although a balanced increase in these rates is always desirable. Attention should now be directed towards the nature of the educational process itself. Pedagogy has to be re-defined as a human interaction. Curricula must include the development of critical thinking and analytic skills. The acquisition of information is only the first step in education and not its ultimate aim. More importantly, education should seek to arouse the joy of learning and turn it from a stultifying obligation into an invigorating activity. Such changes are the necessary requirements for Palestinian education to contribute to social advancement, cultural enrichment, economic growth, and political success.

Is the educational leadership willing to transform Palestinian education from an illusory shadow into a living process? Does it have the vision to guide this transformation? Or do we need new leadership with sincere dedication, unfaltering determination, and deep understanding in order to achieve this aim? The future of Palestine hangs in the balance.

Ramzi Rihan is a Palestinian educator who has worked at Birzeit University since 1970. He has held a number of administrative posts during his career. He has also participated in many conferences on Palestinian education.

NESCAFÉ® Cappuccino





Upbringing and Education

By Samia Khoury



The ministry in charge of education is called *Tarbiyah wa Ta'aileem* in Arabic, which literally means "upbringing and education." So education not only means finishing a syllabus, which includes languages, sciences, and social studies, but also building character and instilling in children the moral values that make good citizens who care for the common good. Unfortunately, *tarbiyah* is practically non-existent in most schools. Although there are some schools that have very strict rules in order to guarantee discipline and a well-behaved class, this does not mean at all that moral values are built into the system. The students end up behaving well for fear of the administration or the system of punishment, but that does not create a permanent transformation.

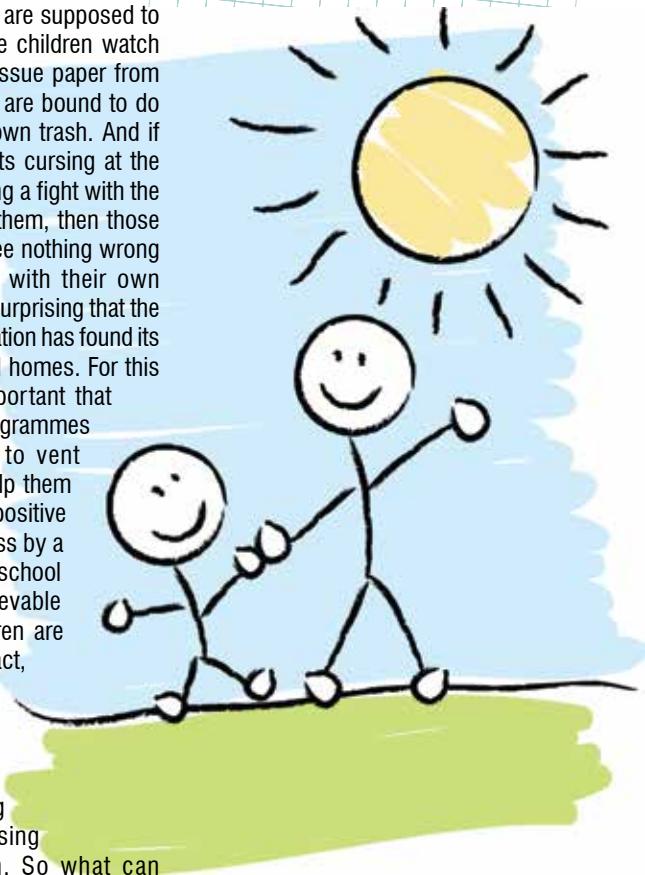
We have a tendency to blame all the bad things that affect our community's behaviour on the occupation. There is a lot of truth in that, especially because we are all in a permanent state of frustration – when we are forced to wait for hours at checkpoints to be able to get to work and earn a living, or when our homes are demolished, or when the breadwinner does not come home at the end of the day because he was picked up by the army and thrown in jail. Yet there is still a lot that we can do to improve our lives. One example concerns the unethical behaviour of drivers, especially at Qalandiya Checkpoint. Instead of staying in line to ensure a smooth crossing for everyone, each driver thinks of outsmarting the other, irrespective of the confusion this creates and how it affects public welfare. In fact, every driver feels that he or she is the only one who is in a hurry and that everybody else is on a leisure tour. Actually, we are subconsciously angry at the occupation but we take it out on each other.



Respect for the rights of others starts from kindergarten, and teachers and parents have a great responsibility to instil moral values in the children in order to create a generation of good citizens who care for the common good. Parents and teachers are supposed to be role models. If the children watch their parents throw tissue paper from the car window, they are bound to do the same with their own trash. And if they hear their parents cursing at the checkpoint and picking a fight with the car that just passed them, then those children will surely see nothing wrong with picking a fight with their own classmates. It is not surprising that the violence of the occupation has found its way into schools and homes. For this reason it is very important that the schools have programmes that allow children to vent their anger and to help them use their energies in positive ways. Very often I pass by a school at the end of a school day, and it is unbelievable how rough the children are with each other. In fact, the teachers are often unable to control the children. We must realise that there is something very wrong and that we risk losing a whole generation. So what can



Parents and teachers are supposed to be role models. If the children watch their parents throw tissue paper from the car window, they are bound to do the same with their own trash.





Unfortunately many of the teachers themselves have been born and brought up under this brutal military occupation, while their own parents were struggling to make a living. So it is not surprising to see a lot of frustration reflected throughout the community. Anger and frustration do not help the process of healing or of bringing up a healthy generation. Frustration is very contagious. Thus we need teachers who consider teaching to be a vocation and who radiate joy and hope in order to provide children with a wholesome education that includes good citizenship practices and an appreciation of the common good.

we do? How can we put an end to this phenomenon? What kind of an education system do we need in order to bring up a generation that is caring and committed to moral values?

A remarkable spirit prevailed during the first Intifada as everybody struggled willingly for the same cause with discipline and cooperation. But at the same time, while the authority of the military was eroded, so was every other kind of authority, whether at home or at school. The young people took upon themselves a big responsibility and lost much of their childhood; a childhood that could not be retrieved as they became, overnight, responsible young men and women. The spirit of rebellion against all authority was a natural reaction. I remember once asking a young boy to pick up a bottle that he had thrown onto the street. He replied, "Let the municipality pick it up." This is when I realised that neither home nor school alone can repair the damage that has been done. Gone are the days when a young boy would heed my request. It now takes more than a request. We need to build on the spirit of cooperation and discipline that we all experienced during the Intifada in order to heal the brokenness of our society; a society that is still not liberated from occupation. We need a built-in system in our schools that stresses moral values and teaches ethics as one of the compulsory subjects.

Given that many of the contributors to this issue will write about the educational syllabus and the standardised exam that encourages memorisation instead of innovative and critical thinking, I will not touch on this subject. But I want to appeal to those who have anything to do with the school curriculum to include at least two periods of ethics a week in the school timetable, starting from the early childhood years. They can even be part of the religious education periods. It would be worth experimenting on combining both Muslims and Christians during these periods that would encourage tolerance and acceptance of the other.

Many schools and teachers can integrate ethics throughout the curriculum. At the same time I hope that the Ministry of Education will realise the need for this and that both parents and teachers will cooperate in bringing up a new generation that will enjoy living in a society that respects and promotes the common good. We need to give our young generation the hope that this is possible and that they can have a role in this change.

Samia Khoury is a retired community volunteer. She is the author of Reflections from Palestine – A Journey of Hope, published by Rimal, and A Rhyme for Every Time, published by Turbo. Her reflections are published on her blog, reflectionsfrompalestine.blogspot.co.il.

CHECK OUT OUR NEW LOOK WEBSITE



WE HAVE LIFT OFF! NEW WEBSITE LAUNCH



www.thisweekinpalestine.com



History of Education in Palestine

Time to Reconsider

By **Jehad Alshwaikh**



Motivated by the desire both to explore Palestinian schooling practices during the past century and to learn about some educational innovations, I carried out a small research project entitled "The History of Mathematics Education in Palestine," which was supported by the Scientific Research Committee at Birzeit University. Given the paucity of documentation of the educational system in Palestine, I believed that there would be significant historical value in understanding how Palestinians have been learning (and teaching) mathematics over time. The study draws a detailed image of the daily life in schools (teaching, classrooms, etc.) and the educational discourse before and after the *Nakba* as it poses questions



UNRWA Photo, Al-Shati [Beach] Camp, Gaza Strip.



UNRWA Photo, Al-Jalazon Camp, West Bank.

such as: How was classroom teaching conducted? What aids or means were used? Were there textbooks? How many students were in the classroom? What kinds of facilities were used?

I interviewed 17 people (in their 60s and 70s) in the West Bank and Gaza. Because of travel limitations imposed on Palestinians by the Israeli occupation authorities, I could not interview Palestinians in Jerusalem or in Israel. However, I interviewed one person from Nazareth who was visiting Ramallah, and my graduate students interviewed two respondents in Jerusalem. The interviews in Gaza were conducted by a researcher from Gaza.

Telling the story of educational life in schools and understanding the discourse of Palestinian education has significant benefits. First, education has always been central to Palestinian life. Half of all Palestinians in the West Bank and Gaza are currently in the general or higher educational system, either as students or teachers, and therefore education is a potent tool for change and development. I want to explore the connection between changes in Palestinian society, including increasing passivity, and views of education – for example, relying solely on teachers to give students knowledge or engaging together to actively construct knowledge. Exploring the history of education provides insight into current

These stories have the potential to inspire the current generation of teachers and learners by grounding them in their history and infusing them with a sense of possibility and hope. ...studying the way mathematics has been taught throughout the generations in Palestine is a powerful tool for analysing social and political changes in Palestinian society

social trends and the possibility for change.

Second, the performance of Palestinian students in mathematics is very poor, as indicated in international studies (e.g., Trends in International Mathematics and Science Study (TIMSS); Matar, 2009) and at the national level (Masad, 1998). Understanding the history of mathematics education has intrinsic value for helping to improve performance.

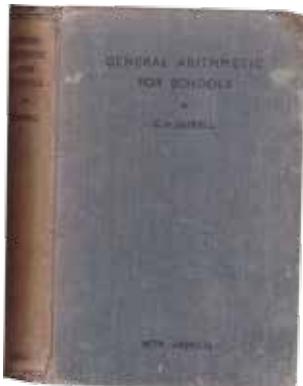
Third, I chose mathematics not just because it is my specialisation and interest but also because it is a subject

of "power" over people. Mathematics is taught as though it were cross-cultural and universal, having nothing to do with people's lives. For example, one reads this statement in our mathematics textbooks (and in many other textbooks around the world): "The sum of the angles of a triangle is 180 degrees"—in Arabic this statement has neither verb nor doer/subject. Some studies suggest that connecting the teaching and learning of mathematics with personal and historical narratives could improve pedagogy and performance (Fauvel and Maanen, 2000).

These stories have the potential to inspire the current generation of teachers and learners by grounding them in their history and infusing them with a sense of possibility and hope. On one hand, studying the way mathematics has been taught throughout the generations in Palestine is a powerful tool for analysing social and political changes in Palestinian society (Fasheh, 1997). On the other hand, understanding the evolution of mathematics education as a social practice carries real potential for improving student performance.

Some preliminary results

There are some preliminary results from this study. (I should mention that there is still a need to analyse all the interviews before coming to any general



Math textbook that was part of the curriculum in 1955.

conclusions.) The first finding is that Palestinians take pride in and value education; they have considered it a priority for a long time. This was also revealed in the interviews. In addition to the fact that most students had to walk long distances to get to their schools, Palestinians during the Nakba built tents and used them as school classrooms. Abdel Qader (originally born in Sabbareen, Haifa, before 1948; his family lived in Jenin for a year after the Nakba and later moved to Tulkarem) remembers: "The school in Janzour (near Jenin) was in tents.... During an intense storm in 1950 the tents were destroyed by the wind and the rain."

Furthermore, the school – because of the small number of students and the difficulties in transportation – had more than one grade in the same tent, and teachers were teaching two different grades at the same time. As far as I understand, this practice also existed in schools in some Palestinian villages at least until 2010.

Another issue is the role of teachers. Most of the interviewees described their teachers as honest, devoted to their profession, and well-respected among the people. One interviewee commented, "It's different from the current situation where new teachers are ready to leave the school for another job." Although interviewees described their teachers as devoted, the modes of teaching were similar to the current mode – rote memorisation. This was also the case for mathematics.

Most of the people I interviewed could not remember the details of how they learnt mathematics; neither the kind of problems to be solved nor the tools used in teaching. However, they still remember the topics: algorithm, algebra, and geometry. No textbooks were found. But there is still a need to investigate more about the quality of teaching and learning mathematics.

A final relevant issue is the arrangement of the class, which was very similar to

the current situation: desks arranged in rows that face a blackboard on which teachers write.

While these impressions were common among the interviewees, it is clear that there is an urgent need to explore some of the innovative educational experiences of the past, such as those of Khalil Sakakini and Khalil Abu Rayya; and *Hisab Li-Htaita*.

Innovative educational experiences

Khalil Sakakini is a well-known educator, though his vision and philosophy are not yet widespread among Palestinians. Dr. Munir Fasheh has much to share about the experience of Sakakini in establishing various schools in Jerusalem and in challenging the educational policy of the British Mandate in Palestine. In addition to his educational vision, Sakakini had a political position and, in my opinion, they were intertwined. (I wonder whether it is even possible to separate education from social, cultural, and political realities.) According to Fasheh, for example, one of the main educational contributions of Sakakini is the belief that learning occurs in context. I agree with Fasheh and would suggest that a consequence of that vision is that we Palestinians have to (re)think our own way of learning and teaching, taking into consideration our context, especially during this time in our history when most, if not all of us complain about general and higher education.

Sakakini's educational and political approaches are revealed in the titles of his books:

الاحتذاء بحذاء الغير (*Wearing Someone Else's Shoes*) and وعليه قس (*By the Same Token*). The former is a critique of adopting others' values and practices uncritically without adapting them to one's own context. The latter is giving the learner an agency of learning (Arabic, in particular), since Sakakini, rather than giving rules for teaching Arabic grammar, presents examples and asks the students to extract the methods and principles and apply them to other new problems.

Although Fasheh was not taught by Sakakini himself, he considers himself lucky since the principal of his school was Khalil Abu Rayya, a student of Sakakini. "In 1956 when Britain, France, and Israel attacked Egypt (Tripartite Aggression) ... all our studies and everything else were connected to what was happening in Egypt," Fasheh recalls. "In deference to Sakakini's 'learning in context,' Abu Rayya arranged weekly hiking trips designed to get to know Ramallah. There would be

no school on Saturdays, so teachers and students could walk in nature." Fasheh's eyes sparkled with excitement as he remembered those days: "I have loved hiking ever since, and it has become my favourite hobby."

Hisab Li-Htaita: One of the issues I explored is whether Palestinians ever used textbooks in school before the Nakba, and if so, whether any of them are still around. Most people indicated that there were no textbooks. One of the people I interviewed, Mr. Mohammad Batrawi (who has since passed away), told me that his mathematics teacher Mr. Hussain Nijm used to teach them algorithm (*hisab*) from a text that he had prepared, entitled *Hisab Li-Htaita* (حساب الحطيطة). This was in the 1940s in Isdud (Ashdod). Mr. Batrawi could not remember anything from that text. I hope to find the text since it is a nice example of innovation and care on the part of some teachers, and it is an important piece of educational history. It might also be an indication that some teachers had to tailor materials to suit student needs, as opposed to the present situation, where textbooks are given as set lesson plans.

Conclusion

This is a modest attempt to talk about education in Palestine, and I chose to focus on the importance of studying the history of education in order to gain a greater understanding of the Palestinian education system. There are two issues that I would like to highlight in this context. First, the mode of teaching in Palestinian schools is dominated by rote learning and memorising facts and events rather than by critical and creative thinking. This issue makes me wonder how much education in Palestine has improved in terms of what we teach and how we teach it. Here I want to point out the time-related urgency of conducting this research now, before the pre-Nakba generation of students and teachers passes on.* Second, there is a vital need to study

successful innovative experiences such as that of Sakakini. Speaking about the advantages of the Dostoreyah School in 1911, Sakakini made a statement that is, in my opinion, inspiring, even if more than 100 years have passed: "The principles upon which the school is based include honour of the pupil rather than humiliation; growth rather than regression; and an increase in freedom rather than in restrictions. In addition, there will be no punishment, no rewards, and no grades." (http://www.schoolarabia.net/toroq_tadrees_arabi/khalil_alskani/ktha_ana/1.htm)

The documentation of such innovative practices will offer hope for new generations.

Jehad Alshwaikh is assistant professor of mathematics education at the Faculty of Education, Birzeit University. He is interested in communication and representation in mathematics discourse where he focuses on diagrams, language, and gestures in learning and teaching mathematics. His last research project (2012–13) was entitled "Analysing Palestinian School Mathematics Textbooks" in cooperation with Professor Candia Morgan (Institute of Education/University of London) and supported by the British Academy.

Article photos courtesy of UNRWA.

References

- M. Fasheh, "Mathematics, culture, and authority," in A. B. Powell and M. Frankenstein (eds.), *Ethnomathematics: Challenging Eurocentrism in Mathematics Education* (pp. 273–290), New York: State University of New York, 1997.
- J. Faivel and J. v. Maanen, eds., *History in Mathematics Education: An ICMI Study*. London: Kluwer Academic Publishers, 2000.
- F. Masad, *Mathematics Performance of 6th Graders in Palestine: A Preliminary Report*, Ramallah, Palestine: Center for Measurement and Evaluation, Ministry of Education, 1998, in Arabic.
- M. Matar, Preliminary results of Palestinian students in their second participation in "Trends in International Mathematics and Science Study 2007," *Maserata Tarbeyya*, 13(64), 6, 2009, in Arabic.

* Unfortunately, three of the people I interviewed have already died.

ALL YOUR NEEDS
IN ONE PLACE



*Jericho
VILLAGE
Resort*

- Weddings • Family Vacation
- Conferences & Retreats • Special Events

FREE WiFi

Jericho - Palestine P.O. Box 162, Tel: 02 232 1255, Fax: 02 232 2187

E-mail: reservation@jerichoresorts.com

www.jerichoresorts.com



Roads Not Taken

An Alternative Way of Teaching Arabic as a Second Language

By Tina Jaber Rafidi



here are many fairy tales about how to be a good teacher, such as the traditional chalk-talk scenario, where teachers give a one-way talk to their students. Some teachers even follow the protocol of "Don't smile at your students until Christmas." But there are teachers who choose a different philosophy in teaching: they choose to travel each and every highway to do things their way, just like Frank Sinatra! Just to satisfy your curiosity, in case you assume that this article will give you a road map or an innovation spawned in the excitement of writing about a teaching experience: it will not!

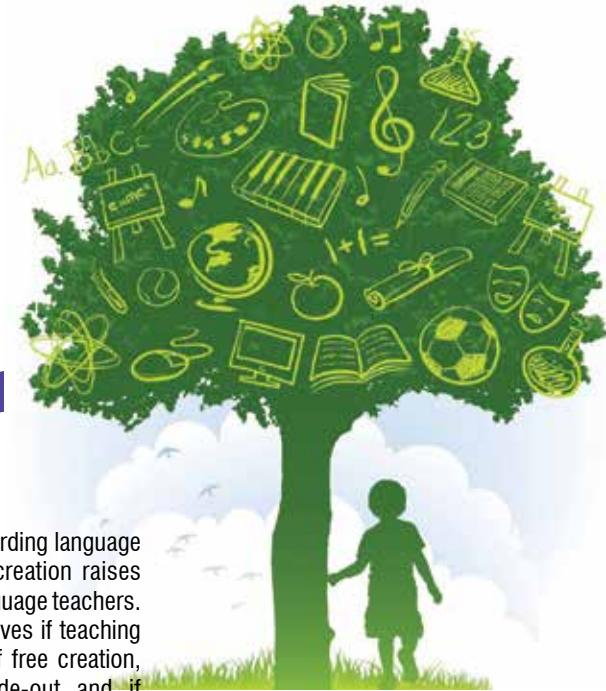
John Ciardi once said: "The classroom should be an entrance into the world, not an escape from it." Teaching means creating a culture of knowing the answers to "But, why?" and "But, how?" that will enable students to open their hearts and minds to reveal the riches within. More than 2,000 years ago Socrates knew that "genuine education" is the way to elicit the spark of truth inspired by a rich environment that is conducive to reciprocal learning and teaching. Imagine, then, a teaching context where you teach Arabic to non-native speakers! You have a diverse student body, with people from various cultures who possess different values, learning in a dynamic environment inside and outside the classroom. What a challenge! This is the challenge and opportunity faced at the PAS (Palestine and Arabic Studies) programme, Birzeit's Arabic language programme for foreigners.

In "Language and Freedom," Noam Chomsky declares: "Language is a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation." (*Resonance* 4.3, 1999, pp. 86–104) From personal experience as a teacher, I know that it takes a long time to understand the dichotomy of fixed laws vs. free creation since this dichotomy changed every time I taught a class in a different way.

Chomsky's stance regarding language as a process of free creation raises many questions for language teachers. They must ask themselves if teaching really can be an act of free creation, if learning can be inside-out, and, if so, will it be possible for teachers to break the boundaries of the classroom environment? If language is a process of free creation then its beholders cannot be free!

And then, in addition to these questions, there are the challenges posed by teaching in Palestine. Teachers here must work within a fixed educational system. How can teachers transfer the process of second-language learning into real communicative situations to teach learners how to acquire language in a place that is under siege? Can language be taught using culture in motion when there is no movement? Palestinian teachers must listen to their students' thinking and help them adapt or integrate while they are learning a foreign language with their peers in a land whose people are denied their basic right to education!

Language and culture are two concepts that give the impression that they are separate entities. Nothing is further from the truth. Language and culture are interrelated and inseparable because language is an integral part of culture. Within the PAS environment, souls from different cultures have the chance



to mingle. Such a philosophy gives profundity, intensity, and meaning to the concept of language and cultural immersion.

This may sound like poetry instead of one more fascinating article that documents how traditional our Palestinian educational system is. Once more, it's not! Change can be fostered in students if we listen to the whispers of nature because nature creates art, and teaching is an art. Then we become like Mahmoud Darwish:

Who am I? This is a question that others ask, but has no answer.

I am my language, I am an ode, two odes, ten. This is my language. I am my language.

I am words' writ: Be! Be my body! And I become an embodiment of their timbre.

I am what I have spoken to the words:

Be the place where my body joins the eternity of the desert.

Be, so that I may become my words.



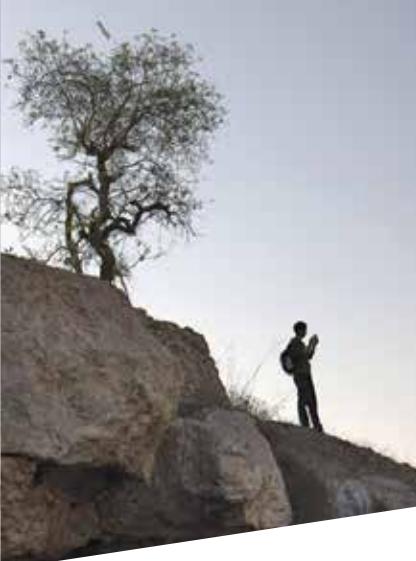
Birzeit to Jeebya. Photo by Emile Ashrawi.

There is a global upsurge among internationals who want to visit Palestine and learn how to read Standard Arabic and/or speak colloquial Arabic, understand Palestinian cultural patterns and norms, and learn about the Palestinian question. Arabic courses should be designed to teach the language as an integral part of the culture, and combined with social science courses to shift experiences from textbooks to life, providing analyses of Arab and Palestinian issues in the disciplines of politics, sociology, literature, and history.

Language immersion takes place through “experiential learning,” which is a process by which students develop knowledge, skills, and values from direct experiences. As one teacher said, “We give students a chance to see the door in a camp instead of merely listening to teachers describe it in a classroom. We allow them to be active witnesses instead of passively having to rely on the teacher as their local informer! When a Palestinian living in a camp invites students inside for a cup of tea, as second-language

speakers they need to search there and then for the word tea, and it will be hard to find it if their culture does not offer them a cup of tea every five-metres when they’re out for a walk.” So let the students be challenged culturally as well as linguistically to see whether their linguistic ability can meet the challenge. This method of teaching Arabic is driven by invoking the students’ curiosity and motivation to learn. The process of making language by direct experience is cultivated and enriched by touching on cultural projects that operate under the principle that language learning occurs when instruction emphasises full immersion.

As much as language is a reflection of culture, it also reflects geography. Field trips are indispensable in revealing Arabic cultural geography. A student commented: “It was completely different to see and literally smell reality first-hand in Salfit.... We finished our trip like true Palestinians, by eating homemade *musakhan* and dancing the *dabke*.” Field trips to Palestinian towns, villages, and refugee camps; hiking and climbing excursions; and theatrical and musical performances promote cultural integration for the



Farkha to ‘Ein el Matweh. Photo by Emile Ashrawi.

students. Embedded within language and cultural experiences are hopes, emotions, desires, reflections, and an understanding of what it means to live in Palestine. A Japanese student told me, “The other day I went to Beit Liqya for a barbecue at my friend’s house. After a tea break, my friend’s uncle gave us a ride to the mountain of Beit Liqya. There were only rocks and thorns. There were no roads on the mountain. Actually my friend told me that we would climb the mountain, but I didn’t really understand what he meant. After 30 minutes of adventure, we had almost reached the top of the mountain, and then we stopped to eat. Afterwards we climbed higher. When I saw the apartheid wall that runs through the beautiful scenery, I felt sad. I hope to visit again during the olive harvest.”

This could also apply to Palestinians and not only to foreigners. The process of learning a language and integrating it as part of our culture is a revolutionary idea that gets students out of the boring conventional classroom settings and into the practical use of their own language as a means of communication that has been developed over centuries in Palestine. As one Palestinian volunteer who works with international students said, “It is pivotal to acknowledge that

courses and trips are better taught and coordinated by Palestinians who have both lived through and studied this dynamic culture, thus ensuring that the Palestinian narrative is heard rather than silenced.”

Personal experience has taught me that the benefits of teaching the Arabic language outside the confines of the classroom setting are multi-faceted as it shapes the way teaching takes place and becomes learner-centred. First, in this context, teaching is transformed into cultural tools that are adaptive, spontaneous, and diversified to match various learning needs with different learning styles. These cultural tools include clothes, tonality, body language, and gestures that infer a deep sense of values, beliefs, and dreams. Second, deep learning and productive interaction occur from the cooperative learning atmosphere that emerges when students work together outside the classroom in heterogeneous groups. Third, and most importantly, learning experiences outside the classroom are interdisciplinary, as learners are forced to engage in elaboration, interpretation, explanation, and argumentation from different perspectives as they become conscious of their own learning. Without a doubt, language, by definition, is a way to describe knowledge. Nevertheless, it is knowledge of language itself that encourages students to develop their initiative, motivation, and resourcefulness.

“Behind every door, there is a story.” Another major strand in the discourse about why teaching Arabic outside the classroom environment is important is defined by the setting or physical environment. The process of discovering time and space influences the style of language that piques the curiosity of learners and invites them to listen to and affirm the story of a refugee whose history has yet to be discovered by the learner. “I came to Palestine to study Arabic. Why Palestine? Back home I was asked this

question more than often. My usual answer is: Why not? In the West people are afraid to come because of the news and the headlines. They don't dare to come to get their own impression of this magnificent country and its wonderful people. If they did they would stop asking questions like Why Palestine?"

Another stimulating component in the teaching of Arabic appears evident in the sociolinguistics or scientific study of language variations that precipitate more questions among learners and encourage them to continue to explore meanings, observe, record, describe, and ultimately be involved. A funny incident highlights the regional differences witnessed during visits to Palestinian families. Waiting in line beside a shop, a huge old Haj uttered in a husky voice: "Ma tiffadalou," which has a negative meaning in some areas ("You are not welcome at all"), but a positive one in other areas ("Please come in!"). Mesmerised, our students tried to analyse his facial expression to see whether he was content or annoyed and thereby decide whether to run or to stay! These interludes provide powerful inferences about retaining a sense of recognition and not giving up.

Let the child of Palestine, Handala, return home! Celebrating an agonised past, teaching Arabic as a second language in the land of olives is considered a homecoming. This act reveals the importance of preserving the Arabic language as a means of safeguarding our cultural, national, and social identity, and resisting the occupation. Reciting anecdotes, exploring Palestinian folklore through colloquial language, and teaching Standard Arabic as part of the intellectual identity only depicts realms

yet to be explored and documented here in Palestine. Teaching Arabic is above all an act of resistance, a means of explaining oneself to others, to the world, and mostly to oneself. A direct learning outcome of such interactions that occur outside the classroom environment is the creation of an effective *community of learners* that takes its cues from local Palestinian and international youth who are thinking for themselves. It is therefore important to continue to help learners to take charge of their own learning and thinking through cultural exposure. It is our mother tongue, and God knows how precious a mother can be!

We don't only teach Arabic, we live it! If this adventure has "a final and all-embracing motive, it is surely this: we go out because it is in our nature to go out, to climb mountains" (Wilfrid Noyce), to pick olives, and to sing *mijana*. It is only natural to wake up every Friday to the sound of "Kaek! Kaek!" from a young schoolboy selling bread in the old city of Jerusalem as he searches for a better future in Palestine. By teaching "our way" we engage with something beyond the linguistic dimension, we live the language.

Tina Jaber Rafidi is currently the PAS director and works as an English language lecturer at the Department of Languages and Translation at Birzeit University. She is a specialised consultant in English language teaching, professional and teacher training, and curriculum development. She holds a master's degree in gender, law, and development, and a second master's degree in education and TEFL. She is especially interested in current education reforms and teacher training for public and private schools in the region.

RENAULT CAPTUR. CAPTURE LIFE.



 Signature Motors Limited
12 Haifa Street 23404
Amman, Jordan, Palestine
Phone: +962 2 2969021
Fax: +962 2 2969022
Sales: Dany Mawali
+962 2 2969021 ext. 210 666
www.signature.com.RentACar/Jordan

DRIVE THE CHANGE



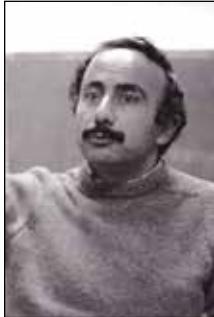


PERSONALITY OF THE MONTH



Munir Fasheh

By Ahmad Damen



Munir Fasheh stands out as someone who takes the best of our Palestinian educational heritage and continuously adapts it to our current reality. He has touched and influenced my life and the lives of many others. Unlike most of his peers, Munir Fasheh doesn't block out and ridicule the "change" and struggles of the new generation; he embraces and accepts them. His words to me are always about living life with *hope* rather than with *expectations*.

The son of a Jerusalem family, the young Munir was able to experience Palestinian life fully in his city for seven years before the horrible exodus of *Al-Nakba*. He was able to absorb the essence of the wisdom developed by the famous Palestinian educator Khalil Sakakini and passed on to his student Khalil Abu Rayya, who was Munir's school principal. His first main influence, however, was his mother; a brilliant tailor who exercised her own know-how to create something useful with numbers. Her knowledge was acquired by practice outside school classrooms and Western forms of education.

It was the 1967 *Al Naksa* that was a turning point for Munir and many Palestinians at the time. Before that he was subject to the hollow hierarchies of the academic world and totally engulfed in formal teaching at Birzeit College (which later became Birzeit University). The impact of *Al Naksa* made him realise that math teachers "were able to solve problems that are meaningless, but they have no clue what to do with real problems in life (...) Using numbers to measure intelligence and the worth of a person (called evaluation) corrupts people and communities in a deep but invisible way."

He finally realised that his illiterate mother's math as a tailor, which he could neither understand nor do, was in fact

more useful and real than anything he had learnt in college. Munir describes this revelation as an "intellectual earthquake."

Despite being a Harvard PhD graduate, Munir changed his whole view on "expertise" and specialisation, and started viewing them as something that conflicts with the nature of knowledge. Prefixes such as Dr. and Eng. were all designed to rank humans in groups that have nothing to do with their intelligence or value. Acting on his new belief system, he encouraged students to form math and science clubs and published a magazine on the teaching and learning of math.

During the first Palestinian Intifada (late 1980s) he left academia and established Tamer Institute for Community Education, which revolved around protecting and providing productive "learning environments." He then went on to establish the Arab Education Forum and other initiatives that aim to spread his ideas on a pan-Arab scale. Between 1997 and 2007, Munir visited 29 countries to discuss how learning could be done in harmony with various local contexts and cultures.

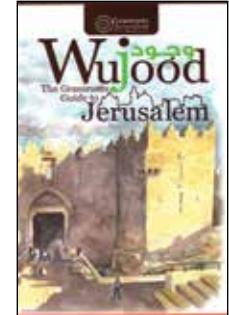
He is currently trying to establish a "Home of Wisdom" college (based on the name of the first university established 1,100 years ago in Baghdad), where the learning concept of *mujawara* can be applied in action. He stresses that there is no dream or ideal school; this concept belongs to the consumption pattern of living where schools, students, and knowledge are treated as commodities. Education should instead mirror life, and each student must choose the path that is closest to her/his interest.



BOOK OF THE MONTH



Wujood



Grassroots Jerusalem, 2014

145 pages, \$30.00

Grassroots Jerusalem's *Wujood: The Grassroots Guide to Jerusalem*, is the first political tourist guide of Al-Quds (Jerusalem), the capital of Palestine. While emphasising the unique attractions offered by this age-old city, *Wujood* ("existence/presence") draws a picture of the realities of Jerusalemitic Palestinian communities from a grassroots perspective. The guide invites visitors to take an active part in supporting the Palestinian struggle for freedom and justice, either by volunteering, supporting the Palestinian economy, or simply by comprehending the bigger picture of the political reality in the city today.

Wujood profiles 38 Palestinian communities within the historic Jerusalem district; Al-Quds as the Palestinians understand it – neither east nor west, defined by neither the Annexation Wall nor imposed municipal borders. For this reason, the guide also includes a list of 1948 *Nakba* displaced communities, listed by their original Arabic Palestinian names.

In line with the philosophy of Grassroots Jerusalem, *Wujood* identifies 78 grassroots initiatives and organisations that are leading the struggle for freedom and justice in Jerusalem. It is more than just a tourist guide to sites and places – it is an invitation to discover the real Jerusalem by meeting the people that make this city a vibrant and dynamic place to live. *Wujood* transcends your average tourist guide by providing suggestions on how to travel responsibly by supporting local economies and amplifying Jerusalemitic community voices. It also directs those interested in supporting Palestinian communities to the organisations and initiatives that best

reflect the visions of these communities.

One unique feature of *Wujood* is that it includes a newly developed community-based map of Al-Quds. This map documents and preserves the Palestinian names of the neighbourhoods that make up Al-Quds. As the book states, the map is a direct response to the on-going Zionisation of the Jerusalem district: "Streets, public buildings and landmarks are gradually relabelled by the Israeli authorities and given Hebrew names. Thus maps used in schools ... for tourist and historical reference serve the historic Zionist narrative regardless of objective reality: 'A land without a people for a people without a land.'"*(Wujood, p. 34)*

Perhaps *Wujood*'s greatest strength is that it was created through a participatory process with the communities that it profiles, acting as a megaphone for community voices. Inside this guide one will find ethical purchasing maps designed by local activists, photographs taken by local photographers, and community stories as told by community members.

There are several guides that provide a political context for Al-Quds, but none speak to the reader through the actual voices of the communities themselves, as this book does. *Wujood* is, finally, a magnificently framed portrait of this region through the lens of community resistance to occupation. This is a must-read for anyone who seeks to develop a critical awareness of the real story of Al-Quds.

Wujood can be purchased in Jerusalem at the Educational Bookshop and at Grassroots Jerusalem's office in Sheikh Jarrah.



ARTIST OF THE MONTH



Osama Nazzal

Based on an interview by Ahmad Damen



The young Osama Nazzal found himself smitten with art and drawing at a young age. Mesmerised by illustrations and crayons, his journey began with simple sketches on white paper during his first-grade art class. His family encouraged him and provided him with various sorts of tools and colours to pursue his passion.

Nazzal's nine-year-old imagination was influenced heavily by his surroundings during his childhood years in Kuwait. During that time the Gulf War was raging, and its elements were evident through his sketches of soldiers, drones, tanks,

and bombings. Eventually, the Nazzal family fled back to Palestine, where Osama would continue with his art and ultimately take it to the next level.

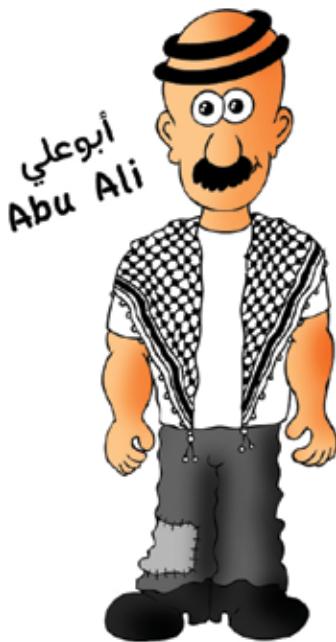
It was then that he began to lean towards a particular kind of art: cartooning. His main inspiration was the legendary Palestinian master Naji Al-Ali, whose work has prompted Nazzal to look out for political cartoons in every newspaper that he gets his hands on.

He thinks of cartoons as a way to reflect on the political situation and critique his society. Sarcasm seems to be a way in which the most controversial topics can be discussed with more freedom if the right touch of humour is in place.

Despite two years of undergraduate studies at a local university, Nazzal's passion for art led him to switch colleges. It was a bit difficult for his family to accept this decision, but he eventually enrolled at an academy in Ramallah and earned a certificate in contemporary visual arts.

Before 1998, he would just sketch caricatures and give them away to some of his friends. Thus his artwork remained in the shadows. Later on, he decided to start archiving his own work and pursued his desire to publish his cartoons in newspapers. It was four years later that his first cartoon was finally published.

Following in the footsteps of Naji Al-Ali and other Palestinian cartoonists such



as Baha Boukhari and Khalil Abu Arafah, Nazzal created a central character for his political cartoons. In his character "Abu Ali," he sees a typical Palestinian man struggling through occupation and fighting for his own and his family's freedom.

Following the second Intifida, Nazzal was arrested by the Israeli Army in 2005 and sentenced to six and a half years in Israeli prisons. He was able to continue to draw cartoons during his incarceration at Ofer Prison, making use of the few materials his father had brought him during family visits. Some of his finished cartoons made it out of prison and were published in newspapers. However, when he was transferred to another prison in the Negev, the prison guards found and confiscated 50 of his cartoons. He was threatened by the Israelis and banned from drawing again, yet Nazzal defied the threats and continued to draw. He was released after two years as part of a prisoner-release agreement.

Nazzal believes in the simplicity and power of cartoons as a means of expression. This makes them a popular choice for a wide range of audiences, much wider than the typical newspaper audience. Such a factor makes cartoons an artist's ultimate gateway into the political arena.





MUSEUM REVIEW

WUJOUD Museum

WUJOUD (Arabic for “existence”) is situated in the heart of Jerusalem’s Christian Quarter and includes an ethnographic museum, a cultural centre, and a cafeteria. Housed in a 650-year-old building, it also enjoys a rooftop veranda with lovely views of the Old City, including an exclusive view of Hezekiah’s Pool (Bath of the Patriarchs), a Biblical-era water reservoir.

The building was constructed during the Mamluk period, transformed into a military coffee house during the Ottoman era, used as residential homes during the British Mandate and Jordanian rule, and then neglected for decades. Rehabilitation of the building began in 2008; the museum was inaugurated on May 14, 2011.

WUJOUD offers a glimpse of Palestinian daily life from the eighteenth century until the early twentieth century. It houses more than 400 historical items from all over the region, including antique furniture, cooking equipment, local musical instruments, and a rich collection of regional textile embroidery.

WUJOUD is a place of cultural interaction for people of all faiths and all denominations who can come to meet and share culture and stories.

Contact WUJOUD to arrange a visit, a special tour, or a delicious traditional Palestinian meal (light breakfast, lunch, or dinner) prepared by local Palestinian women. The entire facility can fit 120 people to enjoy traditional Palestinian food. The cultural centre’s lounge can seat up to 70 persons.

“Culture draws people together and builds bridges for tolerance, peace, and reconciliation. Above all, beauty and humanity transcend all borders,” says Nora Kort, founder of the museum and chairwoman of the Arab Orthodox Society.

For more information, check the WUJOUD website at www.araborthodoxsociety.com, or contact us at 02-626-0916 (tel.) or 02-627-2625 (fax).

*The Arab Orthodox Society-Jerusalem
Inside Jaffa Gate, before the Christian
Quarter, Old City, Jerusalem
P.O. Box 211, Jerusalem*





87



The first Intifada, which began in 1987, was one of the most important and meaningful uprisings in Palestinian history: it was simple, heartfelt, and, perhaps most importantly, organised largely from a grassroots level. Thousands of Palestinians took part in mainly peaceful protests and demonstrations, and the uprising came to be known as "The Stones Revolution."

The subject of the 1987 Intifada is now to be documented in Gaza in an archiving project that specifically addresses issues such as people's daily lives at the time and the customs and traditions that have since disappeared from Palestinian society. Contemporary art will acquaint the younger generation with the period of the uprising and remind the local population of this important stage in Palestinian history.

The exhibition, in partnership with Eltiqa Group and Windows for Contemporary Art, is one of Qalandiya International's many events. The following artists will participate in the exhibition: Rae'd Issa, Mohamad Abusal, Sohail Salem, Moahmmad Al-Dabous, Abdel Raouf Al Ajouri, Dina Matar, Mohammed Al Hawajri, Shareef Sarhan, Basel El Maqousi, and Majed Shala.

The 1987 Intifada is known as the Stones Revolution because of the stones that were key amongst its weapons; the children who threw them are known as the Children of Stones. This Intifada was a form of spontaneous Palestinian popular protest against the generally miserable conditions in the refugee camps as well as the spread of unemployment, insults to human dignity, and daily oppression suffered by the Palestinian people under Israeli occupation.

Sparked by an Israeli truck driver who ran down a group of Palestinian workers at the Erez Checkpoint that has divided Gaza from the rest of Palestine since 1948, the Intifada began on December 8, 1987, in Jabaliya in the Gaza Strip and soon spread to every town, village, and refugee camp in Palestine. After this first outburst, the organisation of the revolution was sustained by United National Palestinian Leadership and the Palestine Liberation Organisation. The uprising calmed down in 1991 and was finally brought to an end by the Oslo Agreement between Israel and the PLO in 1993.

The 87 exhibition continues until November 15, 2014 and is open from 10:00 a.m. till 5:00 p.m. every day except Friday.



JERUSALEM

BOOK LAUNCH

Thursday 6

17:00–19:00 *Wujood - The Grassroots Guide to Jerusalem*, Grassroots Jerusalem, Ismail Hijazi 23, Sheikh Jarrah

CONCERTS

Thursday 6

18:00 Terra Sancta Organ Festival, Church of St. Saviour

Thursday 13

18:00 Terra Sancta Organ Festival, Church of St. Saviour

Thursday 20

18:00 Terra Sancta Organ Festival, Church of St. Saviour

Sunday 23

12:00 Terra Sancta Organ Festival, Emmaus Al-Qubeibeh, Church of St. Cleophas, Transportation from Jerusalem and Bethlehem will be provided.

Thursday 27

18:00 Terra Sancta Organ Festival, Church of St. Saviour

EXHIBITIONS

Saturday 1 to Friday 7

15:00–19:00 *Fractures*, Al- Ma'mal, Old City, Jerusalem, organised by Al-Ma'mal (The Jerusalem Show VII)

15:00–19:00 *BLOCUS*, Al- Ma'mal, Old City, Jerusalem, organised by Al-Ma'mal (The Jerusalem Show VII)

Sunday 2

18:00–21:00 *Recounting of Past, Present and Future: Imagery – Beyond Oblivion and Remembering # Zero Edition and Collectors Room: Recall*. The exhibitions are open from November 2 to December 31, between 9:00 and 16:00 daily, except Fridays, Sundays, and national holidays. Hosted and organised by the Palestinian Art Court – Al-Hoash.

TOURS

Saturday 1

9:30 The Almond Blossom in Sebastiya (Nablus), guided by Dr. Ali Oleibo, Centre for Jerusalem Studies (Al-Quds University)

Sunday 2

16:00–17:30 Performance Tour led by Benji Boyadgian, Jerusalem Show VII, Old City, Jerusalem, organised by Al-Ma'mal

Friday 7

16:00–18:00 Exhibition closing: Jerusalem Show VII Tour, Al-Ma'mal, New Gate, organised by Al-Ma'mal

Saturday 8

10:00 The Armenian Quarter (the Old City), guided by Mr. George Hintlian, Centre for Jerusalem Studies (Al-Quds University)

Al-Ma'mal: 02-628 3457; Centre for Jerusalem Studies: 02-628 7517; Custody of the Holy Land: 02-626 6771; The Jerusalem Show VII 02-628 3457; Palestinian Museum: 02-297 4797; French-German Cultural Center 02-298 1922

Wednesday 19

18:00 Western Wall Tunnels (the Old City), guided by Mr. Robin Abu Shamsiyeh, Centre for Jerusalem Studies (Al-Quds University)

Saturday 22

9:30 Ramallah Villages (Deir Ghassanah and 'Abwein), in cooperation with RIWAQ, Centre for Jerusalem Studies (Al-Quds University)

Saturday 29

10:00 Ottoman Jerusalem (the Old City), guided by Hisham Khatib, Centre for Jerusalem Studies (Al-Quds University)

BETHLEHEM

CONCERTS

Friday 7

18:00 Terra Sancta Organ Festival, Church of St. Catherine at the Basilica of the Nativity

Friday 14

18:00 Terra Sancta Organ Festival, Church of St. Catherine at the Basilica of the Nativity

Friday 21

18:00 Terra Sancta Organ Festival, Church of St. Catherine at the Basilica of the Nativity

Friday 28

18:00 Terra Sancta Organ Festival, Church of St. Catherine at the Basilica of the Nativity

FILMS

Tuesday 4

14:00–15:30 The Jerusalem Show VII Film Screening Program, Dar Al-Kalima, College of Art and Culture, Bethlehem, organised by Al-Ma'mal

Wednesday 5

14:00–15:30 The Jerusalem Show VII Film Screening Program, Dar Al-Kalima, College of Art and Culture, organised by Al-Ma'mal

Thursday 6

14:00–15:30, The Jerusalem Show VII Film Screening Program, Dar Al-Kalima, College of Art and Culture, Bethlehem, organised by Al-Ma'mal

Friday 7

14:00–15:30, The Jerusalem Show VII Film Screening Program, Dar Al-Kalima, College of Art and Culture, organised by Al-Ma'mal

Thursday 13

14:00–16:00 Film Screening: Sivas, The Jerusalem Show VII, Dar Al-Kalima, College of Art and Culture, organised by Al-Ma'mal

GAZA

EXHIBITIONS

Saturday 1 to Saturday 15

87, open 10:00–17:00 daily, except Fridays and national holidays, the premises of Eltqa Group and Windows for Contemporary Art, Al-Rimal, Gaza

HAIFA

EXHIBITIONS

Saturday 1

18:00–20:00 *Manam*, Arab Culture Center (former City Hall building), organised by the Arab Cultural Association (Haifa) and Al-Mashghal – Arab Centre for Culture and Arts. The exhibition runs till November 14 and is open between 16:00 and 20:00.

FILMS

Thursday 6

19:00–21:00 *The Wanted 18*, Arab Culture Center, Haifa, organised by the Arab Cultural Association (Haifa) and Al-Mashghal – Arab Centre for Culture and Arts

Saturday 8

19:00–21:00 *Manam*, Arab Culture Center, organised by the Arab Cultural Association and Al-Mashghal – Arab Centre for Culture and Arts

Wednesday 12

19:00–21:00 *A World Not Ours*, Arab Culture Center, organised by the Arab Cultural Association and Al-Mashghal – Arab Centre for Culture and Arts

LECTURES

Tuesday 4

17:00–19:00 Panel Discussion *Mana, The Dreams of Individuals, Their Memories and Longing for Palestine*, Arab Cultural Association, organised by the Arab Cultural Association (Haifa) and Al-Mashghal – Arab Centre for Culture and Arts

NABLUS

EXHIBITIONS

Monday 10

Cinema Filistin, a photo exhibition by Julius Matuschik, documenting the cinema landscape in Palestine, French Institute, Nablus

QALANDIYA

CONFERENCES

Saturday 8

11:00–13:00 Press conference to launch *The Family Album*, Child Center for Culture and Development, Qalandiya Refugee Camp, *Your Pictures, Your Memory, Our History* project seeks to discover the photographic treasures hidden away in the houses of many people. The project provides rich resources and valuable material for research and various creative projects. Organised by the Palestinian Museum.

RAMALLAH/AL-BIREH

BOOK LAUNCH

Saturday 1

17:00–18:00 *Ghassan Resurrected* by Dr. Yasmine Zahran, Mahmoud Darwish Museum, Galilee Hall, organised by the Ramallah Municipality

Thursday 6

17:00–18:00 *On Palestinian Abstraction: Zohdi Qadry and the Geometrical Melody of Late Modernism* by Esmail Nashef, Khalil Sakakini Cultural Center, organised by Palestinian Art Court – Al Hoash

CONCERTS

Thursday 6

18:30–19:30 Musical performance by ElContainer Group, A.M. Qattan Foundation, organised by Ramallah Municipality/Wein a Ramallah

Saturday 8

17:00–18:00 *Repeated Chronicles* by Shadi Zaqtan and Imad Sayrafi, Ottoman Court Building, outdoor amphitheatre, organised by the Ramallah Municipality

Sunday 9

17:00–18:00, musical performance by Mohammad Qutati, old municipality building, organised by the Ramallah Municipality

Thursday 13

18:00–19:30 closing ceremony of Qalandiya International, featuring Bil3ax, album launch *12 Richter*, Awardee of Wein a Ramallah Grant 2014, Ramallah Cultural Palace, organised by Qalandiya International

CONFERENCES

Thursday 27

17:00 conference with Frédéric Boyer, French-German Cultural Center, Ramallah

EXHIBITIONS

Saturday 1 to Tuesday, December 23

17:00–19:00 Opening of *If I Were a Patriot*, an exhibition that highlights the role of Palestinian academic institutions in their urban environments, curated by Yazid Anani, organised by Ramallah Municipality in collaboration with Birzeit University Museum. The exhibition runs till December 23 and is open daily 9:00–16:00, except Fridays and Sundays.

Saturday 1 to Saturday 15

10:00–18:00 *Introduction to Palestinian Museums*, open Saturday to Thursday, Al-Bireh Municipality Cultural Center, organised by The Palestinian Museum

Saturday 1 to Saturday 15

12:00–18:00 *Suspended Accounts*, open daily except Fridays, Sundays, and national holidays, Ramallah Municipal Theatre, organised by A.M. Qattan Foundation

Saturday 1 to Saturday 15

8:30–16:00 *MinRASY PROJECTS and MoMRta*, open daily except Fridays, Saturdays, and national holidays, Khalil Sakakini Cultural Center, organised by MinRASY Projects

Thursday 6

18:30 *Des idées qui fleurissent*, contemporary art exhibition of young artists from Gaza, organised by the collective Eltiqa, French-German Cultural Center

FILMS

Wednesday 12

16:00–17:30 Film Screening Program: The Jerusalem Show VII, International Academy of Art Palestine, organised by Al-Ma'mal, in collaboration with the International Academy of Art Palestine

18:00–19:30 Film Screening Program: The Jerusalem Show VII, International Academy of Art Palestine, organised by Al-Ma'mal, in collaboration with the International Academy of Art Palestine

Saturday 15

18:00 *Die Vermessung Der Welt* (German with English subtitles), Mahmoud Darwish Museum

Thursday 20

15:30 *Das Kleine Gespenst* (German with English subtitles), French-German Cultural Center

LECTURES

Monday 3

10:30–12:00 Artist Talk with Lia Perjovschi, International Academy of Art Palestine, organised by A.M. Qattan Foundation

Thursday 6

13:00–15:00 *See You in The Hague*, International Academy of Art Palestine, organised by International Academy of Art Palestine

SPECIAL EVENTS

Tuesday 4

17:00–18:00 *Ramallah 1964 Seen in 2014*, Ottoman Court Building, outdoor amphitheatre, performed by Jumana Daibs and a group of dancers, organised by the Ramallah Municipality

Wednesday 5

18:00–20:00 Symposium *Ottoman Ramallah, A Retrospective*, Mahmoud Darwish Museum, Galilee Hall, organised by the Ramallah Municipality, in partnership with the Institute for Palestine Studies (IPS)

Wednesday 12

16:00–18:00 Opening of Science Days Palestine 2014. Palestine is celebrating its largest science spectacle with over 150 events from Nazareth to Rafah. The event will include science films, science cafés, astronomical viewings, and many experiments in over 20 locations, the Palestinian Red Crescent Association Hall, Al-Bireh

18:00–19:00 Poetry reading by Zuhair Abu Shayeb, Ramallah Public Library, organised by the Ramallah Municipality

Thursday 13

10:00–16:00 Public Symposium *Location, Location, Location*, International Academy of Art, Palestine, organised by the International Academy of Art Palestine

THEATRE

Tuesday 18

19:00 *Weltenbrand*, performed by Folkwang University of the Arts/Germany, Al-Kasaba Theatre

November 20

19:00 *Al-Mirya' wa al-Qurqa*, a play that addresses the issues that farmers face in the Jordan Valley, Ashtar Theatre

TOURS

Sunday 2

08:30–15:30 The Museum of Mathematics and Abu Jihad Museum for Prisoner Movement, Abu Dis University, organised by The Palestinian Museum

Tuesday 11

8:00–17:00 The Battir Environment Museum, the Natural History Museum, and the Bank of Palestine private collection in Bethlehem. Buses leave at 8:00 from The Palestinian Museum temporary offices in Ramallah, 5 Al-Sahel Street, organised by the Palestinian Museum. For registration, please contact the Palestinian Museum at 297-4797.

Saturday 22

10:00 RIWAQ, Ramallah Villages (Deir Ghassaneh and 'Abwein), in cooperation with the Centre for Jerusalem Studies (Al-Quds University). Buses leave at 8:30 from the Palestinian Museum's temporary offices in Ramallah, 5 Al-Sahel Street. For registration, please contact the Palestinian Museum at 297-4797.

WORKSHOPS

Saturday 1

14:00–16:00 Students workshop, *Inside the Archive*, Ramallah Cultural Palace, organised by the Ramallah Municipality in collaboration with Al-Quds Bard College for Arts and Sciences

Monday 3

12:00–15:00 Student workshop: Art (between "Design Your Self" and "Funky Business," International Academy of Art Palestine, organised by A.M. Qattan Foundation in collaboration with International Academy of Art, Palestine

Monday 10

13:00–6:00 workshop with Zuhair Abu-Shayeb on designing book covers, Ramallah Public Library. Registration required with Ramallah Municipality – Public Library (h.freij@ramallah.ps), organised by Ramallah Municipality. The workshop is six days long.

TULKAREM

TOURS

Monday 10

8:00–17:00 The Tulkarem and Samaritan museums and talk at Tel Balata Museum, "Theft of Artefacts and the Role of Government in Preserving Heritage," Tel Balata Museum and archaeological site. Speakers: Amin Farkh and Saleh Tawabsheh. Buses leave at 8:00 from the Palestinian Museum's temporary office in Ramallah, 5 Al-Sahel Street. For registration, please contact the Palestinian Museum at 297-4797.

Passionately Swiss.TM

MÖVENPICK
Hotel Ramallah

From now on, join us every Saturday for a memorable Pasta Night!

Chef Carlo and the team will be preparing your favorite pasta dishes along with a nice selection of Oriental salads and our unforgettable Tiramisu and Panna Cotta!

Price: All you can eat, only for 47NIS per person

Kids between 6 - 12 years old: 50% discount

Kids under 6 years old: free of charge

The above rates are subject to additional service charge and VAT

Setup: seated

Starting 6:00p.m.

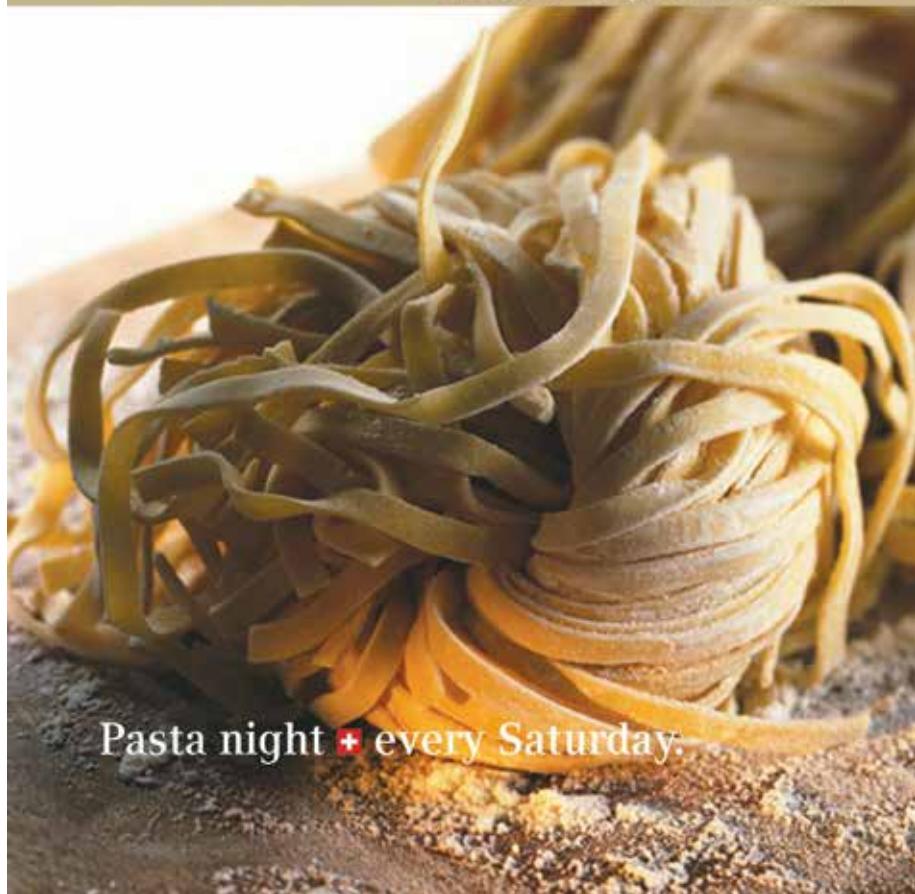
Mövenpick Hotel Ramallah

Almasyoun Ramallah P.O.Box 1771, West Bank, Palestine

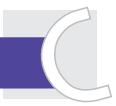
Phone +97 02 298 58 88, Fax +97 02 298 53 33

hotel.ramallah@moevenpick.com

www.moevenpick-hotels.com



Pasta night + every Saturday.



CULTURAL CENTRES

EAST JERUSALEM (02)

ARTLAB
Tel: 0544 343 798, artlabjerusalem@gmail.com

Al-Jawal Theatre Group
Telefax: 628 0655

Al-Ma'mal Foundation for Contemporary Art
Tel: 628 3457, Fax: 627 2312
info@almamalfoundation.org
www.almamalfoundation.org

Alruwah Theatre
Tel: 626 2626, alruwahtheatre2000@yahoo.com

Al-Urmawi Centre for Mashreq Music
Tel: 234 2005, Fax: 234 2004
info@urmawi.org, www.urmawi.org

America House
<http://jerusalem.usconsulate.gov/americanahouse2.html>

Ashtar for Theatre Productions & Training
Telefax: 582 7218
info@ashtar-theatre.org, www.ashtar-theatre.org

British Council
Tel: 626 7111, Fax: 628 3021
information@ps.britishcouncil.org
www.britishcouncil.org.ps

Centre for Jerusalem Studies/AI-Quds University
Tel: 628 7517, cjs@planet.edu
www.jerusalem-studies.alquds.edu

Community Action Centre (CAC)
Tel: 627 3352, Fax: 627 4547, www.cac.alquds.edu

Educational Bookshop
Tel: 627 5858, Fax: 628 0814
info@educationalbookshop.com
www.educationalbookshop.com

El-Hakawati Theatre Company
Tel: 583 8836, Mobile: 0545 835 268
f.abousalem@gmail.com, www.el-hakawati.org

French Cultural Centre
Tel: 628 2451 / 626 2236, Fax: 628 4324
ccfjeru@consulfrance-jerusalem.org

Issaf Nashashibi Center for Culture & Literature
Telefax: 581 8232, issaf@alqudsnet.com

Jerusalem Centre for Arabic Music
Tel: 627 4774, Fax: 656 2469, mkurd@yahoo.com

Melia Art Center
TeleFax: 628 1377, Melia@bezeqint.net
www.meliaartandtrainingcenter.com

Palestinian Art Court - Al Hoash
Telefax: 627 3501
info@alhoashgallery.org, www.alhoashgallery.org

Palestinian National Theatre
Tel: 628 0957, Fax: 627 6293, info@pnt-pal.org

Sabreen Association for Artistic Development
Tel: 622 7170, JerusalemAmericaHouse@state.gov
www.jerusalem.usconsulate.gov
www.facebook.com/USConGenJerusalem

Sanabel Culture & Arts Theatre
Tel: 671 4338, Fax: 673 0993
sanabeltheatre@yahoo.com

The Bookshop at the American Colony Hotel
Tel: 627 9731, Fax: 627 9779
bookshop.americancolony@gmail.com
www.americancolony.com

The Edward Said National Conservatory of Music

Tel: 627 1711, Fax: 627 1710
info@ncm.birzeit.edu, ncm.birzeit.edu

The Magnificat Intititute
Tel: 626 6609, Fax: 626 6701
magnificat@custodia.org
www.magnificatinstitute.org

Theatre Day Productions
Tel: 585 4513, Fax: 583 4233
tdp@theatreday.org, www.theatreday.org

Turkish Cultural Centre
Tel: 591 0530/1, Fax: 532 3310
kudustur@onetvision.net.il, www.kudusbk.com

Wujoud Museum
Tel: 626 0916, www.wujoud.org, info@wujoud.org

Yabous Cultural Center
Tel: 626 1045, Fax: 626 1372
yabous@yabous.org, www.yabous.org

BETHLEHEM (02)

Al-Harah Theatre
Telefax: 276 7758, alharahtheater@yahoo.com
info@alharah.org, www.alharah.org

Alliance Française de Bethléem
Telefax: 275 0777, atbeth@p-o.l

Anat Palestinian Folk & Craft Center
Telefax: 277 2024, marie_musslam@yahoo.com

Arab Educational Institute (AEI)-Open Windows
Tel: 274 4030, www.aeicenter.org

Arts Folklore Center
Mob: 0597 524 524, 0599 679 492, 0503 313 136
artasfc@hotmail.com

Badil Centre
Tel: 277 7086

Beit Jala Community-Based Learning and Action Center
Tel: 277 7863

Bethlehem Academy of Music/ Bethlehem Music Society
Tel: 277 7141, Fax: 277 7142

Bethlehem Peace Center
Tel: 276 6677, Fax: 276 4670
info@peaceneter.org, www.peaceneter.org

Catholic Action Cultural Center
Tel: 274 3277, Fax: 274 2939
info@ca-b.org, www.ca-b.org

Centre for Cultural Heritage Preservation
Tel: 276 6244, Fax: 276 6241
info@cchp.ps, www.cchp.ps

Environmental Education Center
Tel: 276 5574, eec@p-o.l, www.eecp.org

Inad Centre for Theatre and Arts
Telefax: 276 6263, www.inadtheater.com

International Centre of Bethlehem-Dar Annadwa
Tel: 277 0047, Fax: 277 0048
info@diyar.ps, www.diyar.ps

ITIP Center "Italian Tourist Information Point"
Telefax: 276 0411, itipcenter@yahoo.com

Nativity Stationary Library
Mob: 0598 950 447

Palestinian Group for the Revival of Popular Heritage

Telefax: 274 7945

Palestinian Heritage Center

Telefax: 274 2381, 274 2642
mahasaca@palestinianheritagecenter.com
www.phc.ps

Relief International - Schools Online
Bethlehem Community-Based Learning and Action Center
Tel: 277 7863

Sabreen Association for Artistic Development

Tel: 275 0091, Fax: 275 0092
sabreen@sabreen.org, www.sabreen.org

Tent of Nations

Tel: 274 3071, Fax: 276 7446
tnations@p-o.l, www.tentofnations.org

The Edward Said National Conservatory of Music
Tel: 274 8726

info@ncm.birzeit.edu, www.birzeit.edu/music

The Higher Institute of Music
Tel: 275 2492, highiom@hotmail.com
www.thehigherinstitutefromusic.ps

Turathuna - Centre for Palestinian Heritage (B.Uni.)
Tel: 274 1241, Fax: 274 4440
pdaoud@bethlehem.edu, www.bethlehem.edu

HEBRON (02)

Al Sanabl Centre for Studies and Heritage
Tel: 256 0280, sanabelssc@yahoo.com
www.sanabl.org, www.sanabl.ps

Beit Et Tifl Compound
Telefax: 222 4545, tdphebron@alqudsnet.com

British Council- Palestine Polytechnic University
Tel: 229 3717, information@ps.britishcouncil.org
www.britishcouncil.org.ps

Children Happiness Center
Telefax: 229 9545, children_hc@yahoo.com

Dura Cultural Martyrs Center
Tel: 228 3663, nader@duramun.org
www.duramun.org

AMIDEAST
Tel: 221 3301/2/3/4, Fax: 221 3305
Mob: 0599 097 531

France-Hebron Association for Cultural Exchanges
Tel: 222 4811, info@hebron-france.org, www.hebron-france.org

Hebron Rehabilitation Committee
Telfax: 225 5640, 222 6993/4

Palestinian Child Arts Center (PCAC)
Tel: 222 4813, Fax: 222 0855
pcac@hotmail.com, www.pcac.net

The International Palestinian Youth League (IPYL)
Tel: 222 9131, Fax: 229 0652
itv@ipyl.org, www.ipyl.org

Yes Theater
Telefax: 229 1559,
www.yestheatre.org, info@yestheatre.org

JERICHO (02)

Jericho Community Centre

Telefax: 232 5007

Jericho Culture & Art Center

Telefax: 232 1047

Municipality Theatre

Tel: 232 2417, Fax: 232 2604

JENIN (04)

Cinema Jenin

Tel: 250 2642, 250 2455
info@cinemajenin.org, www.cinemajenin.org

Hakoura Center

Telefax: 250 4773
center@hakoura-jenin.ps, www.hakoura-jenin.ps

The Freedom Theatre/Jenin Refugee Camp

Tel: 250 3345, info@thefreedomtheatre.org

NABLUS (09)

British Council- Al Najah University

Telefax: 237 5950
information@ps.britishcouncil.org
www.britishcouncil.org/pis

Cultural Centre for Child Development

Tel: 238 6290, Fax: 239 7518
nutaleb@hotmail.com, www.nutaleb.cjb.net

Cultural Heritage Enrichment Center

Tel: 237 2863, Fax: 237 8275
arafat24@yahoo.com

French Cultural Centre

Tel: 238 5914, Fax: 238 7593
ccfmapouse@consulfrance-jerusalem.org

Nablus The Culture

Tel: 233 2084, Fax: 234 5325
info@nablusculture.ps, www.nablusculture.ps

RAMALLAH AND AL-BIREH (02)

A. M. Qattan Foundation

Tel: 296 0544, Fax: 298 4886
info@qattanfoundation.org
www.qattanfoundation.org

Al Kasaba Theatre and Cinematheque

Tel: 296 5292/3, Fax: 296 5294
info@alkasaba.org, www.alkasaba.org

Al-Kamandjati Association

Tel: 297 3101
info@alkamandjati.com, www.alkamandjati.com

AI-Mada Music Therapy Center

Tel: 241 3196, Fax: 241 3197
info@al-mada.ps, www.al-mada.ps

Al-Rahhalah Theatre

Telefax: 298 8091, airrahalah@hotmail.com

AI-Rua'a Publishing House

Tel: 296 1613, Fax: 197 1265, Mob: 0599 259 874
akel.nichola@gmail.com

Amideast

Tel: 240 8023, Fax: 240 8017
westbank-gaza@amideast.org, www.amideast.org

ArtSchool Palestine

Tel: 295 9837, info@artschoolpalestine.com
www.artschoolpalestine.com

Ashtar for Theatre Production

Tel: 298 0037, Fax: 296 0326
info@ashtar-theatre.org, www.ashtar-theatre.org

Baladna Cultural Center

Tel: 295 8435

Birzeit Ethnographic and Art Museum

Tel: 298 2976, www.virtualgallery.birzeit.edu

British Council

Tel: 296 3293-6, Fax: 296 3297
information@ps.britishcouncil.org
www.britishcouncil.org/pis

Carmel Cultural Foundation

Tel: 298 7375, Fax: 298 7374

Dar Zahran Heritage Building

Tel: 296 3470, Mob: 0599 511 800
info@darzahran.org, www.darzahran.org

El-Funoun Dance Troupe

Tel: 240 2853, Fax: 240 2851
info@el-funoun.org, www.el-funoun.org

Franco-German Cultural Centre Ramallah

Tel: 298 1922 / 7727, Fax: 298 1923
info@ccf-goethe.org, www.ccf-goethe-ramallah.org

Gallery One

Tel: 298 9181, info@galleryone.ps

Greek Cultural Centre - "Macedonia"

Telefax: 298 1736/ 298 0546

makedonia@palnet.com

In'ash Al-Usra Society- Center for Heritage & Folklore Studies

Tel: 240 1123 / 240 2876, Telefax: 240 1544

usra@palnet.com, www.inash.org

International Academy of Arts

Tel: 296 7601, info@artacademy.ps

Khalil Sakakini Cultural Center

Tel: 298 7374, Fax: 296 6820
sakakini@sakakini.org, www.sakakini.org

Mahmud Darwish Foundation and Museum

Tel: 295 2808, Fax: 295 2809
Info@darwifoundation.org
www.darwifoundation.org

Manar Cultural Center

Tel: 295 7937, Fax: 298 7598

Mazra'a Qiblyeh Heritage and Tourism Centre

Telefax: 281 5825, mazraaheritage@yahoo.com
www.geocities.com/mazraaheritage/

Nawa Institute

Tel: 297 0190, info@nawainstitute.org

Palestine Writing Workshop

Mob: 0597 651 408, www.palestineworkshop.com

Palestinian Association for Contemporary Art

PACA

Tel: 296 7601, fax: 295 1849
paca@pal-paca.org, www.pal-paca.org

Palestinian Association for Cultural Exchange (PACE)

Tel: 240 7611, Telefax: 240 7610
pace@p-ol.com, www.pace.ps

Popular Art Center

Tel: 240 3891, Fax: 240 2851
info@popularartcentre.org
www.popularartcentre.org

Ramallah Center for Human Rights Studies (RCHRS)

Tel: 241 3002

Ramallah Cultural Palace

Tel: 294 5555, Fax: 295 2107
rcpevents@ramallah-city.ps

RIWAQ: Centre for Architectural Conservation

Tel: 240 6887, Fax: 240 6986
riwaq@palnet.com, www.riwaq.org

Sandouq Elajab Theatre

Tel: 296 5638, 295 3206
sandouqelajab@yahoo.com

Sareyyet Ramallah - First Ramallah Group (FRG)

Tel: 295 2690 - 295 2706, Fax: 298 0583
sareyyet@sareyyet.ps, www.sareyyet.ps

Sharek Youth Forum

Tel: 296 7741, Fax: 296 7742
info@sharek.ps, www.sharek.ps

Shashat

Tel: 297 3336, Fax: 297 3338
info@shashat.org, www.shashat.org

Tamer Institute for Community Education

Tel: 298 6121/ 2, Fax: 298 8160
tamer@palnet.com, www.tamerinst.org

The Danish House in Palestine (DHIP)

TeleFax: 298 8457, info@dhip.ps, www.dhip.ps

The Edward Said National Conservatory of Music

Tel: 295 9070, Fax: 295 9071
info@ncm.birzeit.edu, www.birzeit.edu/music

The Palestinian Circus School

Tel: 281 2000, 0568 880 024
www.palcircus.ps, info@palcircus.ps

The Palestinian Network of Art Centres

Tel: 298 0036, 296 4348/9, Fax: 296 0326
iman_aouri@yahoo.com

The Spanish Cultural Center

Tel: 298 0893, chp@panoramacenter.org

Young Artist Forum

Telefax: 296 7654, yaf@palnet.com

Zawayeh Art Gallery

Mob: 0597 994 997
anani.ziad@gmail.com, www.zawayeh.net

GAZA STRIP (08)

Al-Qattan Centre for the Child

Tel: 283 9929, Fax: 283 9949
reem@qcc.qattanfoundation.org
www.qattanfoundation.org/qcc

Arts & Crafts Village

Telefax: 284 6405
artvg@palnet.com, www.gazavillage.org

Ashtar for Culture & Arts

Telefax: 283 3565, atlas9@palnet.com

Culture & Light Centre

Telefax: 286 5896, ifarah@palnet.com

Dialogpunkt Deutsch Gaza (Goethe-Institut)

Tel: 282 0203, Fax: 282 1602

Fawanees Theatre Group

Telefax: 288 4403

French Cultural Centre

Tel: 286 7883, Fax: 282 8811
ccfgaza@consulfrance-jerusalem.org

Gaza Theatre

Tel: 282 4860, Fax: 282 4870

Global Production and Distribution

Telefax: 288 4399, art.global@yahoo.com

Holst Cultural Centre

Tel: 281 0476, Fax: 280 8896, mrcrg@palnet.com

Theatre Day Productions

Telefax: 283 6766, tdp@palnet.com

Windows from Gaza For Contemporary Art

Mob: 0599 781 227 - 0599 415 045
info@artwg.ps

ACCOMMODATION

EAST JERUSALEM (02)

7 Arches Hotel

Tel: 626 7777, Fax: 627 1319
svnarch@bezeqint.net, www.7arches.com

Addar Hotel

(30 suites; bf; mr; res)
Tel: 626 3111, Fax: 626 0791, www.addar-hotel.com

Alcazar Hotel

(38 rooms; bf; mr; res)
Tel: 628 1111; Fax: 628 7360
admin@jrscazar.com, www.jrscazar.com

Ambassador Hotel

(122 rooms; bf; cf; mr; res)
Tel: 541 2222, Fax: 582 8202
reservation@jerusalemambassador.com
www.jerusalemambassador.com

American Colony Hotel

(84 rooms; bf; cf; mr; res)
Tel: 627 9777, Fax: 627 9779
reserv@amcol.co.il, www.americancolony.com

Austrian Hospice

Tel: 626 5800, Fax: 627 1472
office@austrianhospice.com, www.austrianhospice.com

Azzahra Hotel

(15 rooms, res)
Tel: 628 2447, Fax: 628 3960
azzahrahotel@shabaka.net, www.azzahrahotel.com

Capitol Hotel

(54 rooms; bf; mr; res)
Tel: 628 2561/2, Fax: 626 4352

Christmas Hotel

Tel: 628 2588, Fax: 626 4417
christmashotel@bezeqint.net, www.christmas-hotel.com

Commodore Hotel

(45 rooms; cf; mr; res)

Tel: 627 1414, Fax: 628 4701
info@commodore-jer.com, www.commodore-jer.com

Gloria Hotel

(94 rooms; mr; res)
Tel: 628 2431, Fax: 628 2401, gloriah@netvision.net.il

Golden Walls Hotel

(112 rooms)
Tel: 627 2416, Fax: 626 4658
info@goldenwalls.com, www.goldenwalls.com

Holy Land Hotel

(105 rooms; bf; cf; mr; res)
Tel: 627 2888, Fax: 628 0265
info@holylahotel.com, www.holylandhotel.com

Jerusalem Hotel

(14 rooms; bf; mr; res; live music)
Tel: 628 3282, Fax: 628 3282
raed@jrhotel.com, www.jrhotel.com

Jerusalem Meridian Hotel

(74 rooms; bf; mr; res)
Tel: 628 5212, Fax: 628 5214
www.jerusalem-meridian.com

Jerusalem Panorama Hotel

(74 rooms; bf; mr; res)
Tel: 628 4887, Fax: 627 3699
panorama@alqudsnet.com
www.jerusalempanoramaxhotel.com

Hashimi Hotel

Tel: 628 4410, Fax: 628 4667, info@hashimihotel.com

Knights Palace Guesthouse

(50 rooms)
Tel: 628 2537, Fax: 628 2401, kp@actcom.co.il

Legacy Hotel

Tel: 627 0800, Fax: 627 7739
info@jerusalemlegacy.com, www.jerusalemlegacy.com

Metropol Hotel

Tel: 628 2507, Fax: 628 5134

Mount of Olives Hotel

(61 rooms; bf; mr; res)
Tel: 628 4877, Fax: 626 4427
info@mtolives.com, www.mtolives.com

Mount Scopus Hotel

(65 rooms; bf; mr; res)
Tel: 582 8891, Fax: 582 8825, mtscopus@netvision.net.il

National Hotel

(99 rooms; bf; cr; res; cf)
Tel: 627 8880, Fax: 627 7007
www.nationalhotel-jerusalem.com

New Imperial Hotel (45 rooms)

Tel: 627 2000, Fax: 627 1530

New Metropole Hotel (25 rooms; mr; res)

Tel: 628 3846, Fax: 627 7485

New Swedish Hostel

Tel: 627 7855, Fax: 626 4124
swedishhost@yahoo.com
www.geocities.com/swedishhostel

Notre Dame Guesthouse (142 rooms, Su, bf, mr, cr, res, ter, cf, pf)

Tel: 627 9111, Fax: 627 1995
info@notredamecenter.org
www.notredamecenter.org

Petra Hostel and Hotel

Tel: 628 6618

Pilgrims Inn Hotel (16 rooms; bf; mr; res)

Tel: 627 2416, info@goldenwalls.com

Ritz Hotel Jerusalem (104 rooms, bf, mr)

Tel: 626 9900, Fax: 626 9910
reservations@jerusalemritz.com
www.jerusalemritz.com

Rivoli Hotel

Tel: 628 4871, Fax: 627 4879

Savoy Hotel (17 rooms)

Tel: 628 3366, Fax: 628 8040

Seven Arches Hotel (197 rooms; bf; mr; res)

Tel: 626 7777, Fax: 627 1319
svnarch@trendline.co.il

St. Andrew's Scottish Guesthouse

"The Scottie" (19 rooms + Self Catering Apartment)
Tel: 673 2401, Fax: 673 1711
standjer@netvision.net.il, www.scotsguesthouse.com

St. George Hotel Jerusalem

Tel: 627 7232 Fax: 627 7233
info@stgeorgehoteljerusalem.com
www.stgeorgehoteljerusalem.com

St. George's Pilgrim Guest House (25 rooms; bf; res)

Tel: 628 3302, Fax: 628 2253
sghostel@bezeqint.net

St. Thomas Home

Tel: 628 2657, 627 4318, Fax: 626 4684
aset@aset-future.com, www.aset-future.net

Strand Hotel (88 rooms; mr; res)

Tel: 628 0279, Fax: 628 4826

Victoria Hotel (50 rooms; bf; res)

Tel: 627 4466, Fax: 627 4171
Info@4victoria-hotel.com, www.4victoria-hotel.com

BETHLEHEM (02)

Alexander Hotel (42 rooms; bf; mr; res)

Tel: 277 0780, Fax: 277 0782

AI-Salam Hotel (26 rooms; 6f; mr; cf; res)

Tel: 276 4083/4, Fax: 277 0551, samhotel@p-ol.com

Angel Hotel Beit Jala

Tel: 276 6880, Fax: 276 6884

info@angelhotel.ps, www.angelhotel.ps

Ararat Hotel (101 rooms, mr, ter, cf)

Tel: 274 9888, Fax: 276 9887

info@ararat-hotel.com, www.ararat-hotel.com

Beit Al-Baraka Youth Hostel (19 rooms)

Tel: 222 9288, Fax: 222 9288

Bethlehem Bible College Guest House

(11 rooms; mr; pf)
Tel: 274 1190, guesthouse@bethbc.org

Beit Ibrahim Guesthouse
Tel: 274 2613, Fax: 274 4250
reception@luthchurch.com
www.abrahams-herberge.com

Bethlehem Hotel (209 rooms; bf; cf; mr; res)
Tel: 277 0702, Fax: 277 0706, bhotel@p-o.com

Bethlehem Inn (36 rooms; bf; mr; res)
Tel: 274 2424, Fax: 274 2423

Bethlehem Star Hotel (72 rooms; cf; bf; res)
Tel: 274 3249 - 277 0285, Fax: 274 1494
htstar@palnet.com

Bethlehem youth hostel
Telefax: 274 84 66, <http://www.ejepal.org>

Casanova Hospice (60 rooms; mr; res)
Tel: 274 3981, Fax: 274 3540

Casanova Palace Hotel (25 rooms; bf; res)
Tel: 274 2798, Fax: 274 1562

Dar Sitti Aziza Hotel
Telefax: 274 4848
info@darsittiaziza.com, www.darsittiaziza.com

El-Beit Guest House (Beit Sahour) (15 rooms)
TeleFax: 277 5857, info@elbeit.org, www.elbeit.org

Everest Hotel (19 rooms; bf; mr; res)
Tel: 274 2604, Fax: 274 1278

Grand Hotel (107 rooms; bf; cf; mr; res)
Tel: 274 1602 - 274 1440, Fax: 274 1604
info@grandhotellebheim.com

Golden Park Resort & Hotel (Beit Sahour)
(66 rooms; res, bar, pool)
Tel: 277 4414

Grand Park Hotel Bethlehem (Has 110 rooms located in 7 floors, main restaurant, dining room, conference room and bar.)
Tel: 275 6400, Fax: 276 3736
info@grandpark.com, www.grandpark.com

Holy Family Hotel (90 rooms; bf; cf; mr; res;)
Tel: 277 3432/3, Fax: 274 8650
holyfamilyhotel@hotmail.com
www.holyfamilyhotel.com

Holy Land Hotel
Tel: 277 8962/3, Fax: 277 8961
holylahotel@hotmail.com, www.holylandhotel.net

House of Hope Guesthouse
Tel: 274 2325, Fax: 274 0928
Guesthouse@houseofhopemd.org

House of Peace Hostel
Tel: 276 4739, www.houseofpeace.hostel.com/

Inter-Continental Hotel (Jacir Palace)
(250 rooms; su; bf; cf; mr; res)
Tel: 276 6777, Fax: 276 6770

Lutheran Guesthouse "Abu Gubran"
Tel: 277 0047, Guesthouse@diyar.ps, www.diyar.ps

Manger Square Hotel (220 Rooms; bf; cf; mr; res; cr)
Tel: 277 8888, Fax: 277 8889
fabudayeh@mangersquarehotel.com
Web: www.mangersquarehotel.com

Murad Tourist Resort
Tel: 2759880, Fax: 2759881, www.murad.ps

Nativity BELLS Hotel (95 rooms; bf; cf; mr; res)
Tel: 274 8880, Fax: 274 8870
nativitybells@palnet.com, www.nativitybellshotel.ps

Nativity Hotel (89 rooms; bf; cf; mr; res)
Tel: 277 0650, Fax: 274 4083
nativity@nativity-hotel.com, www.nativity-hotel.com

Olive Tree Hotel (20 rooms; 6 su; res; sp; bar; wifi-lobby)
Tel: 276 4660, Fax: 275 3807

olivetreehotel@yahoo.com
Facebook: olive tree tourist village

Paradise Hotel (166 rooms; cf; bf; mr; res; su; pf)
Tel: 274 4542/3 - 274 4544, paradise@p-o.com

St. Antonio Hotel (36 rooms; mr; cf; res; pf)
Tel: 276 6221, Fax: 276 6220

Saint Gabriel Hotel

Tel: 275 9990, Fax: 275 9991

Reservation@st-gabrielhtel.com

www.st-gabrielhotel.com

Saint Michael Hotel

Tel: 276 9921/2/3, Fax: 277 2244

info@saintmichaelhotel.com

www.saintmichaelhotel.com

Santa Maria Hotel (83 rooms; mr; res)

Tel: 276 7374/5/6, Fax: 276 7377, smaria@p-o.com

Shepherd Hotel

Tel: 274 0656, Fax: 274 4888

info@shepherdhotel.com, www.shepherdhotel.com

Shepherds' House Hotel (Facilities: Restaurant and Bar, WiFi)
Tel: 275 9690, Fax: 275 9693

St. Nicholas Hotel (25 rooms; res; mr)
Tel: 274 3040/1/2, Fax: 274 3043

Saint Vincent Guest House (36 rooms)
Tel: 276 0967/8, Fax: 276 0970
svincent@p-o.com, www.saintvincentguesthouse.net

Talita Kumi Guest House (22 rooms; res; mr; cf)
Tel: 274 1247, Fax: 274 1847

Zaituna Tourist Village
Tel: 275 0655

JERICHO (02)

Al- Zaytouna Guest House (7 rooms; bf; res; mr)
Telefax: 274 2016 Deir Hijleh Monastery
Tel: 994 3038, 0505 348 892

Hisham Palace Hotel
Tel: 232 2414, Fax: 232 3109

Inter-Continental Jericho (181 rooms; su; bf; cf; mr; res; ter; tb)
Tel: 231 1200, Fax: 231 1222

Jericho Resort Village (60 rooms; 46 studios; bf; cf; mr; res)
Tel: 232 1255, Fax: 232 2189
reservation@jerichoresorts.com
www.jerichoresorts.com

Jerusalem Hotel (22 rooms)
Tel: 232 2444, Fax: 992 3109

Telepherique & Sultan Tourist Center
(55 rooms)

Tel: 232 1590, Fax: 232 1598
info@jericho-cablecar.com

HEBRON (02)

Hebron Hotel

Tel: 225 4240 / 222 9385, Fax: 222 6760
hebron_hotel@hotmail.com

NABLUS (09)

Al-Qaser Hotel (48 rooms; 7 regular suites, 1 royal suite; bf; cf; mr; res)

Tel: 2341 444, Fax: 2341 944
alqaser@alqaserhotel.com, www.alqaserhotel.com

Al-Yasmeen Hotel & Souq (30 rooms; cf; mr; res)
Tel: 233 3555 Fax: 233 3666
yasmeen@palnet.com, www.alyasmeen.com

Asia Hotel (28 rooms, res)

Telefax: 238 6220

Chrystal Motel (12 rooms)
Telefax: 233 3281

International Friends Guesthouse (Hostel) (mr; res; ter; cf; pf)
Telfax: 238 1064
ifriends.house@gmail.com, www.guesthouse.ps

RAMALLAH and AL-BIREH (02)

Al-A'in Hotel (24 rooms and suites; mr; cf)
Tel: 240 5925 - 240 4353, Fax: 240 4332
alainhotel@hotmail.com

Aladdin Hotel (27 rooms bf; mr; ter)
Tel: 240 7689, Fax: 240 7687, Mob: 0598 308 382
aladdinhotel1@gmail.com, www.thealaddinhotel.com

Al-Bireh Tourist Hotel (50 rooms; cf; res)
Telefax: 240 0803

Al-Hajal Hotel (22 rooms; bf)
Telefax: 298 7858

Al Hambra Palace (Hotel Suites and Resort)
Tel: 295 6226 - 295 0031, Fax: 295 0032
alhambrapalace1@gmail.com
www.alhambra-palace-hotel.com

AlZahra Suites
Tel: 242 3019
alzahrasuites@yahoo.com, www.alzahrasuites.ps

Al-Wihdah Hotel
Telefax: 298 0412

Ankars Suites and Hotel (40 Suites & Rooms, su, mr, bf, cf, res, ter, cf, gm, pf)
Tel: 295 2602, Fax: 295 2603, Info@ankars.ps
Area: D Hostel (50 beds, 2 private apartments)
Mob: 0569 349 042, Info@Ramallah-Hostel.com

Beauty Inn
Tel: 296 6477, Fax: 296 6479
beauty.inn@hotmail.com, www.beautyinn.ps

Best Eastern Hotel (91 rooms; cf; res)
Tel: 296 0450, Fax: 295 8452, besteastern@jrol.com

Caesar Hotel (46 rooms & su, 2 mr, cr, res, cf)
Tel: 297 9400, Fax: 297 9401
reservation@caesar-hotel.ps, www.caesar-hotel.ps

City Inn Palace Hotel (47 rooms; bf; cf; res)
Tel: 240 8080, Fax: 240 8091
cityinnpalace@gmail.com, www.cityinnpalace.com

Grand Park Hotel & Resorts (84 rooms; 12 grand suites; bf; cf; mr; res; sp; pf)
Tel: 298 6194, Fax: 295 6950, info@grandpark.com

Gemzo Suites (90 executive suites; cs; mr; pf; gm; res)
Tel: 240 9729, Fax: 240 9532
gemzo@palnet.com, www.gemzosuites.net

Manarah Hotel
Tel: 295 2122, Telefax: 295 3274
manarah@hotmail.com, www.manarahotel.com.ps

Merryland Hotel (25 rooms)
Tel: 298 7176, Telefax: 298 7074

Mövenpick Hotel Ramallah (171 rooms and Su; bf; mr; cr; res; cf; gm; pf; sp)
Tel: 298 5888, Fax: 298 533
hotel.ramallah@moevenpick.com
hotel.ramallah.reservation@moevenpick.com
www.moevenpick-ramallah.com

Rocky Hotel (22 rooms; cf; res; ter)
Tel: 296 4470, Telefax: 296 1871

Pension Miami (12 rooms)
Telefax: 295 6808

Ramallah Hotel (22 rooms; bf; mr; res)
Tel: 295 3544, Fax: 295 5029

Reef Pension (Jifna village) (8 rooms; res; ter)
Telefax: 2810881, www.reefhousepension.ps

Retno Hotel (33 rooms & su; res; mr; gm; sp)
Telefax: 295 0022, Retno@retnohotel.com

Royal Court Suite Hotel (39 rooms; res; mr; ter; cf; pf; i)
Tel: 296 4040, Fax: 296 4047
info@rcshotel.com, www.rcshotel.com

Summer Bar (Ankars Garden)
Tel: 295 2602

Star Mountain Guesthouse (10 rooms; wifi; pf)
Tel: 296 2705, Telefax: 296 2715
starmountaincenter@gmail.com

GAZA STRIP (08)

Adam Hotel (76 rooms; bf; cf; mr; res)
Telefax: 282 3521/19, Fax: 282 5580

Al-Deira (22 Suits; cf; mr; res; ter)
Tel: 283 8100/200/300, Fax: 283 8400
info@aldeira.ps, www.aldeira.ps

Al Mashtal Hotel
Tel: 283 2500, Fax: 283 2510
mashatal@armedhotels.com
www.almashtalarmedhotels.com

Almat'haf Hotel
Tel: 285 8444, Fax: 285 8440
info@almathaf.ps, www.almathaf.ps

Al-Quds International Hotel (44 rooms; 2 suites; bf; mr; res)
Tel: 282 5181, 282 6223, 286 3481, 282 2269

Beach Hotel (25 rooms; bf; mr; res)
Tel: 282 5492, 284 8433

Commodore Gaza Hotel (60 rooms; su; bf)
Tel: 283 4400, Fax: 282 2623

Gaza International Hotel (30 rooms; bf; cf; res)
Tel: 283 0001/2/3/4, Fax: 283 0005

Grand Palace Hotel (20 rooms; cr; mr; cf; res)
Tel: 284 9498/6468, Fax: 284 9497

Marna House (17 rooms; bf; mr; res)
Tel: 282 2624, Fax: 282 3322

Palestine Hotel (54 rooms; bf; cf; mr; res)
Tel: 282 3355, Fax: 286 0056

JENIN (04)

Cinema Jenin Guesthouse (7 rooms; 2 su)
Tel: 250 2455, Mob: 0594 317 968
guesthouse@cinemajenin.org, www.cinemajenin.org

Haddad Hotel & Resort
Tel: 241 7010/1, Fax: 241 7013
haddadbooking@gmail.com
www.haddadtourismvillage.com

North Gate Hotel
Tel: 243 5700, Fax: 243 5701
info@northgate-hotel.com, www.northgate-hotel.com

Key: su = suites, bf = business facilities; mr = meeting rooms, cr = conference facilities; res = restaurant, ter = terrace bar; tb = turkish bath, cf = coffee shop; gm = gym; pf = parking facilities, sp = swimming pool



RESTAURANTS

EAST JERUSALEM (02)

Al-Diwan (Ambassador Hotel)
Middle Eastern, French, and Italian Cuisine
Tel: 541 2213, Fax: 582 8202

Alhambra Palace Jerusalem
Restaurant & coffee shop
Tel: 626 3535, Fax: 6263737
info@alhambrapalacej.com

Al-Manakeesh Pizza & Pastries
Tel: 585 6928

Al-Shuleh Grill Shawarma and
Barbecues
Tel: 627 3768

Amigo Emil Middle Eastern, American,
Indian, and Italian Cuisine
Tel: 628 8090, Fax: 626 1457

Antonio's (Ambassador Hotel)
Middle Eastern, French, and Italian Cuisine
Tel: 541 2213

Arabesque, Poolside, and Patio
Restaurants (American Colony
Hotel) Western and Middle Eastern Menu
Tel: 627 9777, Fax: 627 9779

Armenian Tavern Armenian and
Middle Eastern Food
Tel: 627 3854

Askidinya Italian and French Cuisine
Tel: 532 4590

Az-Zahra Oriental food and Pizza
Tel: 628 2447

Borderline Restaurant Café Italian
and Oriental Menu
Tel: 532 8342

Burghouliji Armenian and Middle Eastern
Tel: 628 2072, Fax: 628 2080

Cardo Restaurant Continental Cuisine
Tel: 627 0800

Chinese Restaurant Chinese Cuisine
Tel: 626 3465, Fax: 626 3471

Educational Bookshop Books
and Coffee
Tel: 295 5858

El Dorada Coffee Shop and
Internet Café Chocolates, Coffee, and
Internet
Tel: 626 0993

Flavours Grill International Cuisine with
Mediterranean Flavour
Tel: 627 4626

Four Seasons Restaurants and
Coffee Shop Barbecues and Shawarma
Tel: 628 6061, Fax: 628 6097

Gallery Café Snacks and Beverages
Tel: 540 9974

Garden's Restaurant
Tel: 581 6463

Goodies Fast Food
Tel: 585 3223

Kan Zaman (Jerusalem Hotel)
Mediterranean Cuisine
Tel: 627 1356

Lotus and Olive Garden
(Jerusalem Meridian Hotel) Middle
Eastern and Continental Cuisine
Tel: 628 5212

Nafoura Middle Eastern Menu
Tel: 626 0034

Nakashian Gallery Café
Tel: 627 8077

La Rotisserie (Notre Dame
Hotel) Gourmet Restaurant, European and
Mediterranean Menu
Tel: 627 9114, Fax: 627 1995

Dina Café Coffee and Pastry
Tel: 626 3344

Panoramic Golden City Barbecues
Tel: 628 4433, Fax: 627 5224

Pasha's Oriental Food
Tel: 582 5162, 532 8342

Patisserie Suisse Fast Food and
Breakfast
Tel: 628 4377

Petra Restaurant Oriental Cuisine
Tel: 627 7799

Pizza House Pizza and Oriental Pastry
Tel: 627 3970, 628 8135

Quick Lunch
Tel: 628 4228

RIO Grill and Subs Italian and French
Cuisine
Tel: 583 5460

Rossini's Restaurant Bar French
and Italian Cuisine
Tel: 628 2964

Philadelphia Restaurant
Mediterranean Menu
Tel: 532 2626, Fax: 532 2636

Shalizar Restaurant Middle Eastern,
Mexican, and Italian Cuisine
Tel: 582 9061

The Gate Café Fresh Juices, Coffee,
and Tea
Tel: 627 4282

The Scots Bistro Coffee and Pastry
Tel: 673 2401, Fax: 673 1711

The Patio (Christmas Hotel) Oriental
and European Menu
Tel: 628 2588, 626 4418

Turquoise Lebanese Restaurant
Tel: 627 7232, Fax: 627 7233

Versavee Bistro (Bar and Café)
Oriental and Western Food
Tel: 627 6160

Victoria Restaurant Middle Eastern
and Arabic Menu
Tel: 628 3051, Fax: 627 4171

Wake up Restaurant
Tel: 627 8880

Zad Rest. & Café
Tel: 627 7454, 627 2525

BETHLEHEM (02)

1890 Restaurant (Beit-Jala)
Tel: 277 8779
restaurant.1890@gmail.com

Abu Eli Restaurant Middle Eastern
and Barbecues
Tel: 274 1897

Abu Shanab Restaurant Barbecues
Tel: 274 2985

Afteem Restaurant Oriental Cuisine
Tel: 274 7940

Al-Areeshah Palace (Jacir Palace
– InterContinental Bethlehem)
Middle Eastern and Barbecues
Tel: 276 6777, Fax: 276 6154

Al-Hakura Restaurant Middle Eastern
and Fast Food
Tel: 277 3335

Al-Khaymeh (Jacir Palace –
InterContinental Bethlehem) Middle
Eastern and Barbecues
Tel: 276 6777, Fax: 276 6154

Al Makan Bar (Jacir Palace
– InterContinental Bethlehem)
Snack Bar
Tel: 276 6777, Fax: 276 6770

Balloons Coffee Shop and Pizza
Tel: 275 0221, Fax: 277 7115

Barbara Restaurant
Tel: 274 0130
barbra.rest1@hotmail.com

Beit Sahour Citadel Mediterranean
Cuisine
Tel: 277 7771

Bonjour Restaurant and Café
Coffee Shop and Continental Cuisine
Tel: 274 0406

Christmas Bells Restaurants
Oriental Cuisine
Tel: 277 6336, Fax: 277 6337

Dar al-Balad Continental Cuisine
Tel: 274 9073

Divano Café and Restaurant
Tel: 275 7276
divanocafe@gmail.com

Grotto Restaurant Barbecues and
Taboon
Tel: 274 8844, Fax: 274 8889

Golden Roof Continental Cuisine
Tel: 274 3224

King Gaspar Restaurant & Bar
(Italian, Asian and Mediterranean Cuisine)
Tel: 276 5301, Fax: 276 5302

Illiyyeh Restaurant Continental Cuisine
Tel: 277 0047

Layal Lounge Snack Bar
Tel: 275 0655

La Terrasse Middle Eastern and
Continental Cuisine
Tel: 275 3678

Limoncello (Beit Jala)
Tel: 275 8844, Fax: 275 8833

Little Italy
Tel: 275 5161

Mariachi (Grand Hotel) Seafood and
Mexican Cuisine
Tel: 274 1440, 274 1602/3
Fax: 274 1604

Massina (Breakfast)
Tel: 274 9110

Noah's Snack/ Ararat Hotel
Snack Food
Tel: 749 888, Fax: 276 9887

Palmeras Gastropub Continental
Cuisine
Telefax: 275 6622

Peace Restaurant & Bar Pasta,
Seafood, Steaks & Middle Eastern
Tel: 095 187 622

Riwaq Courtyard (Jacir Palace –
InterContinental Bethlehem) Coffee
Shop and Sandwiches
Tel: 276 6777, Fax: 276 6754

Roots Lounge (Beit Sahour)
Tel: 0598 333 665

The Tent Restaurant (Shepherds'
Valley Village) Barbecues
Tel: 277 3875, Fax: 277 3876

Sima café
Tel: 275 2058

Singer café
Mob. 0597 492 175

St. George Restaurant Oriental
Cuisine and Barbecues
Tel: 274 3780, Fax: 274 1833
st.george_restaurant@yahoo.com

Tachi Chinese Chinese Cuisine
Tel: 274 4382

Taboo – Restaurant and Bar
Oriental and Continental Cuisine
Tel: 274 0711, Mob: 0599 205 158

The Square Restaurant and
Coffee Shop Mediterranean Cuisine
Tel: 274 9844

Zaitouneh (Jacir Palace –
InterContinental Bethlehem)
Continental Cuisine
Tel: 276 6777, Fax: 276 6154

JERICHO (02)

Al-Nafoura Restaurant (Jericho
Resort Village) Arabic Cuisine and
Barbecues
Tel: 232 1255, Fax: 232 2189

Al-Rawda Barbecues
Telefax: 232 2555

Green Valley Park Oriental Cuisine
and Barbecues
Tel: 232 2349

Jabal Quruntul Continental Cuisine
(Open Buffet)
Tel: 232 2614, Fax: 232 2659

Limoneh Continental Cuisine
Tel: 231 2977, Fax: 231 2976

NABLUS (09)

Salim Afandi Barbecues and Oriental
Cuisine
Tel: 237 1332

Qasr al-Jabi restaurant
Tel: 238 4180

Zeit Ou Zaater (Al-Yasmeen Hotel)
Continental Cuisine and Pastries
Tel: 238 3164, Fax: 233 3666

RAMALLAH AND AL-BIREH (02)

911 Café Mexican, Italian, Oriental
Tel: 296 5911

Andareen Pub
Mob: 0599 258 435

Al Falaha Msaikan and Taboun
Tel: 290 5124

Akasha Oriental
Tel: 295 9333

Allegro Italian Restaurant
(Mövenpick Hotel Ramallah) Italian
fine cuisine
Tel: 298 5888

Al- Riwaq All-day-dining
restaurant (Mövenpick Hotel
Ramallah) International, Swiss and
Oriental cuisine
Tel: 298 5888

Awjan Seafood, Breakfast, and Pizza,
Coffee Shop, Lebanese and Italian Cuisine
Tel: 297 1776

Andre's Restaurant French and
Italian Cuisine
Tel: 296 6477/8

Angelo's Western Menu and Pizza
Tel: 295 6408, 298 1455

Ayysha Restaurant Oriental Cuisine
Tel: 296 6622

Azure Restaurant and Coffee
Shop Continental Cuisine
Telefax: 295 7850

Baladna Ice Cream Ice Cream and
Soft Drinks
Telefax: 295 6721

Bel Mondo Italian Cuisine
Tel: 298 6759

Caesar's (Grand Park Hotel)
Continental Cuisine
Tel: 298 6194

Café De La Paix French Cuisine
Tel: 298 0880

Castana Café
Tel: 297 1114

Castello Restaurant & Café
Oriental
Tel: 297 3844/55

Chinese House Restaurant
Chinese Cuisine
Tel: 296 4081

Clara restaurant and pub
Mob: 0597 348 335

Dauod Basha
Tel: 297 4655

Darna Continental Cuisine
Tel: 295 0590/1

Diwan Art Coffee Shop

Continental
Cuisine
Tel: 296 6483

Do Re Mi Café (Royal Court)
Continental Cuisine
Tel: 296 4040

Elite Coffee House Italian and Arabic
Cuisine
Tel: 296 5169

European Coffee Shop Coffee
and Sweets
Tel: 2951 7031, 296 6505

Express Pizza American Pizza
Tel: 296 6566

Fakhr El-Din Lebanese Cuisine
Tel: 294 6800

Fawanees Pastries and Fast Food
Tel: 298 7046

Fatuta Restaurant Barbecues, (Birzeit)
Mob: 0599 839 043

Fuego Mexican and Tapas Grill
Tel: 295 5942 - 1700 999 888

Jasmine Café
Tel: 295 0121

Janan's Kitchen
Tel: 297 5444

K5M - Caterers Cake and Sweets
Tel: 295 6813

Khuzama Restaurant Oriental Cuisine
Tel: 298 8289

La Vie Café Café, Bistro & Bar
Tel: 296 4115

La Vista Café and Restaurant
Oriental and Western Cuisine
Tel: 296 3271

Level 5 Fusion European
Tel: 298 8686

Cann Espresso Arabic and Italian
Cuisine
Tel: 297 2125

Mac Simon Pizza and Fast Food
Tel: 297 2088

Martini Bar (Caesar Hotel)
Tel: 297 9400

Mr. Donuts Café Donuts and Coffee
Shop
Tel: 240 7196

Mr. Fish Seafood
Tel: 295 9555

Mr. Pizza Pizza and Fast Food
Tel: 240 3016, 240 8182

Muntaza Restaurant and Garden
Barbecues and Sandwiches
Tel: 295 6835

Na3Na3 Café Italian and Oriental
Cuisine
Tel: 296 4606

Nai Resto Café - Argeeleh
Mob: 0595 403 020

Newz Bar Lounge and "Le Gourmet"
pastries' corner

Mövenpick Hotel Ramallah
Tel: 298 5888

Osama's Pizza Pizza and Fast Food
Tel: 295 3270

Orjuwan Lounge Palestinian-Italian
Fusion
Tel: 297 6870

Rama café Resto/Bar
Tel: 298 5376

Peter's Place Restaurant & Bar
(Taybeh) Palestinian Cuisine
Tel: 289 8054, Mob: 0547 043 029

Pesto Café and Restaurant Italian
Cuisine
Tel: 297 0705, 297 0706

Pizza Inn Pizza and Fast Food
Tel: 298 1181/2/3

Philadelphia Restaurant Middle
Eastern Menu
Tel: 295 1999

Plaza Jdoudna Restaurant and
Park Middle Eastern Menu
Tel: 295 6020, Fax: 296 4693

Pronto Resto-Café Italian Cuisine
Tel: 298 7312

QMH
Tel: 297 34511

Roma Café Italian Light Food
Tel: 296 4228

Rukab's Ice Cream Ice Cream and
Soft Drinks
Tel: 295 3467

Saba Sandwiches Falafel and
Sandwiches
Tel: 296 0116

Samer Middle Eastern Food
Tel: 240 5338 - 240 3088

Scoop
Tel: 295 9189

Sangria's French, Italian, and Mexican
Cuisine
Tel: 295 6808

Sinatra Gourmet Italian and American
Cuisine
Tel: 297 1028

Sky Bar (Ankars Suites and Hotel)
Continental Cuisine
Tel: 295 2602

Sushi Restaurant (Caesar Hotel)
Tel: 297 9400

Sparkles Bar Cigar bar

Mövenpick Hotel Ramallah
Tel: 298 5888

Stones Continental Cuisine
Tel: 296 6038

Tabash (Jifna Village) Barbecues
Tel: 281 0932

Tal El-Qamar Roof Middle Eastern and
Western Menu
Tel: 298 7905/6

TCHE TCHE
Tel: 296 4201

The Vine Restaurant Continental
Cuisine
Tel: 0595 403 020, 0568 403 020

THE Q GARDEN Roof-top
garden International Cusine
Tel: 295 7727

Tomasso's Pizza and Fast Food
Tel: 240 9991/2

Tropicana Mexican Cuisine, Oriental
Menu, and Zarb
Tel: 297 5661

UpTown (Ankars Suites and
Hotel) Continental Cuisine
Tel: 295 2602

Values Restaurant International and
Seafood
Tel: 296 6997

Vatche's Garden Restaurant
European Style
Tel: 296 5966, 296 5988

Zam'n Premium Coffee Coffee
Shop Style
Tel: 295 0600

Zaki Taki Sandwiches
Tel: 296 3643

Zam'n Premium Coffee
Masyoun Coffee Shop Style
Tel: 296 1033

Zarour Bar BBQ Barbecues and Oriental
Cuisine
Tel: 295 6767, 296 4480
Fax: 296 4357

Zeit ou Zaater Pastries and Snacks
Tel: 295 4455

Ziryab Barbecues, Italian, and Oriental
Cuisine
Tel: 295 9093

GAZA STRIP (08)

Al Daar Barbecues
Tel: 288 5827

Al-Deira Mediterranean Cuisine
Tel: 283 8100/200/300
Fax: 2838400

Almat'haf Mediterranean Cuisine
Tel: 285 8444, Fax: 285 8440

Al-Molouke Shawarma
Tel: 286 8397

Al-Salam Seafood
Tel: 282 2705, Telefax: 283 3188

Avenue
Tel: 288 2100, 288 3100

Big Bite Fastfood
Tel: 283 3666

Carino's
Tel: 286 6343, Fax: 286 6353

LATERNA
Tel: 288 9881, Fax: 288 9882

Light House
Tel: 288 4884

Marna House
Telefax: 282 3322, 282 2624

Mazaj Coffee House
Tel: 286 8035

Mazaj Restaurant
Tel: 282 5003, Fax: 286 9078

Orient House
Telefax: 282 8008, 282 8604

Roots - The Club Oriental Cuisine
Tel: 288 8666, 282 3999, 282 3777

Abu Mazen Restaurant
Tel: 221 3833, Fax: 229 3111

Al Quds Restaurant
Tel: 229 7773, Fax: 229 7774

Golden Rooster
Telefax: 221 6115

Hebron Restaurant
Telefax: 222 7773

Orient House Restaurant
Telefax: 221 1525

Royal Restaurant
Tel: 222 7210

MUSEUMS

East Jerusalem (02) Armenian Museum, Old City, Tel: 628 2331, Fax: 626 4861, Opening hours: Mon.- Sat. from 9:00 - 16:30 • Dar At Tifl Museum (Dar At Tifl Association), Near the Orient House, Tel: 628 3251, Fax: 627 3477 • Islamic Museum (The Islamic Waqf Association), Old City, Tel: 628 3313, Fax: 628 5561, opening hours for tourists: daily from 7:30 - 13:30 • Math Museum, Science Museum, Abu Jihad Museum for the Palestinian Prisoners Studies - Al-Quds University, Tel: 279 9753 - 279 0606, foryou@alquds.edu, opening hours Saturday - Wednesday 8:30 - 15:00 • Qalandia Camp Women's Handicraft Coop., Telefax: 656 9385, Fax: 585 6966, qalandia@palnet.com • WUJOUD Museum, Tel: 626 0916, Fax: 0272625, info@wujoud.org, www.wujoud.org

Bethlehem (02) Al-Balad Museum for Olive Oil Production, Tel: 274 1581, Opening hours: 8:00-14:30 Monday through Saturday • Baituna al Talhami Museum, (Folklore Museum) Arab Women's Union, Tel: 274 2589, Fax: 274 2431, Opening hours: daily from 8:00 - 13:00/ 14:00 - 17:00 except for Sundays and Thursdays afternoon • Bethlehem Peace Center Museum, Tel: 276 6677, Fax: 274 1057, info@peacenter.org, www.peacenter.org, Opening hours: daily from 10:00-18:00 except Sundays from 10:00 - 16:00 • International Nativity Museum, Telefax: 276 0076, nativitymuseum@salesianbethlehem.com, www.internationalnativemuseum.com • Natural History Museum, Telefax:02-276 5574, eec@p-o.l.com, www.eecp.org • Artas Old Village House/Museum, Mob: 0597 524 524, 0599 679 492, 0502 509 514, artascf@hotmail.com, Opening Hours: By Appointment • Palestinian Heritage Center, Telefax: 274 2381, mahasaca@palestinianheritagecenter.com, www.palestinianheritagecenter.com

Gaza (08) Al Mathaf, Tel: 285 8444, info@almathaf.ps, www.almathaf.ps

Jericho (02) Russian Museum Park Complex, Mob. 0595 076 143

Ramallah & Al-Bireh (02) Museum of Palestinian Popular Heritage - In'ash el Usra, In'ash el Usra society, Al-Bireh, Tel: 240 2876, Fax: 240 1544, Opening hours: daily from 8:00 - 15:00 except Fridays • Ramallah Museum, Al-Harajeh St., Across from Arab Bank, Old Town, Ramallah, Telefax: 295 9561, open daily from 8:00 - 15:00 except Friday and Saturday • Saadeh Science House (Alnayzak Science and technology Museum) - Alhaq 1 st - Old city of Birzeit, Tel: 02-2819040, opening hours Sunday to Thursday from 9:00 - 18:00 • The Birzeit University Ethnographic and Art Museum Tel: 298 2976, vtamari@birzeit.edu, Opening hours: daily from 10:00 - 15:00 except for Fridays and Sundays • The Palestinian Museum, Tel: 297 4797/98, Fax: 297 4795, info@palmuseum.org, www.palmuseum.org

TRANSPORTATION

East Jerusalem (02) Car Rental • Car & Drive, Tel: 656 5562/3 • Dallah Al-Barakah, Tel: 656 4150 • Good Luck, Tel: 627 7033, Fax: 627 7688 • Green Peace Rent A Car Ltd., Telefax: 585 9756 • Jerusalem Car Rental & Leasing ltd., Tel: 582 2179, Fax: 582 2173 • Orabi, Tel: 585 3101 • Middle East Car Rental, Tel: 626 2777, Fax: 626 2203, mecarrental@gmail.com • **Taxis Abdo**, Tel: 585 8202 (Beit Hanina), Tel: 628 3281 (Damascus Gate) • Al-Eman Taxi & Lemo Service, Tel: 583 4599 - 583 5877 • Al-Rashid, Tel: 628 2220 • Al-Aqsa, Tel: 627 3003 • Beit Hanina, Tel: 585 5777 • Holy Land, Tel: 585 5555 • Imperial, Tel: 628 2504 • Jaber - Petra, Tel: 583 7275 - 583 7276 • Khaled Al-Tahar, Tel: 585 5777 • Mount of Olives, Tel: 627 2777 • Panorama, Tel: 628 1116 • Tourist Transportation Abdo Tourist, Tel: 628 1866 • Jerusalem of Gold, Tel: 673 7025/6 • Kawasmi Tourist Travel Ltd., Tel: 628 4769, Fax: 628 4710 • Mount of Olives, Tel: 627 1122 • Mahfouz Tourist Travel, Tel: 628 2212, Fax: 628 4015 • **Bethlehem (02) Car Rental** Murad, Tel: 274 7092 • Nativity Rent a Car, Tel: 274 3532, Fax: 274 7053 **Taxis Asha'b**, Tel: 274 2309 • Beit Jala, Tel: 274 2629 • Al Farajeh Taxi - 24 Hours, Tel: 275 2416 • **Hebron (02) Car Rental** Holy Land, Tel: 222 0811 • **Taxis Al-Asdiqa'**, Tel: 222 9436 • Al-Ithhad, Tel: 222 8750 • **Jericho (02) Taxis** Petra, Tel: 232 2525 • **Nablus (09) Car Rental** Orabi, Tel: 238 3383 • **Taxis Al-Ittihad**, Tel: 237 1439 • Al-Madina, Tel: 237 3501 • **Ramallah and Al-Bireh (02) Car Rental** Abe Car Services, Mob: 0595 604 062, 054 981 2946 • Orabi, Tel: 240 3521 • Petra, Tel: 295 2602 • TWINS, Tel: 296 4688 • **Taxis A.B.E.** Car Services (yellow plate), 0598-36-1818 • Al-Bireh, Tel: 240 2956 • Al-Masyoun Taxi, Tel: 295 2230 • Al-Salam, Tel: 295 5805 • Al-Wafa, Tel: 295 5444 • Al-Ithhad, Tel: 295 5887 • Hinawi Taxi, Tel: 295 6302 • Omaya, Tel: 295 6120 • SAHARA Rent a Car Co., Tel: 297 5317/8

• Shamma' Taxi Co., Tel: 296 0957 • **Gaza Strip (08) Car Rental** Al-Ahli, Tel: 282 8534 • Al-Farouq, Tel: 284 2755 • Imad, Tel: 286 4000 • Luzun, Tel: 282 2628 • **Taxis** Al-Nasser, Tel: 286 1844, 286 7845 • Al-Wafa, Tel: 284 9144 - 282 4465 • Azhar, Tel: 286 8858 • Midan Filastin, Tel: 286 5242



Jerusalem

P.O.Box: 38234
Tel: 02 234 9902 | 234 3888
Fax: 02 234 7219
st.alpha1@gmail.com

quality⁺
printing



TRAVEL AGENCIES

East Jerusalem (02) 4M Travel Agency, Tel: 627 1414, Fax: 628 4701, info@4m-travel.com, www.4m-travel.com • Abdo Tourist & Travel, Tel: 628 1865, Fax: 627 2973, abdotours@hotmail.com • Aeolus Travel & Tours, Tel: 627 1731 Fax: 627 1719, azgsa@aeolus-travel.com • Albina Tours Ltd., Tel: 628 3397, Fax: 628 1215, albina@netvision.net.il; info@albinatours.com, www.albinatours.com • Alliance Travel Solutions, Tel: 581 7102, Fax: 581 7103, info@alliancetravel-jrs.com, www.alliancetravel-jrs.com • Arab Tourist Agency (ATA), Tel: 627 7442, Fax: 628 4366, george@atajrs.com • Atic Tours & Travel Ltd., Tel: 628 6159, Fax: 626 4023, info@atictour.com, www.atictour.com • Awad & Co. Tourist Agency, Tel: 628 4021, Fax: 628 7990, admin@awad-tours.com, www.awad-tours.com • Aweidah Bros. Co., Tel: 6282365, towertours@alqudsnet.com • B. Peace Tours & Travel, Tel: 626 1876, Fax: 626 2065, b.peacetours@bezeqint.net • Bible Land Tours, Tel: 627 1169, Fax: 627 2218, links@palnet.com • Blessed Land Tours, Tel: 628 6592, Fax: 628 5812, blt@blessedlandtours.com, www.blessedlandtours.com • Carawan Tours and Travel, Tel: 582 1273, Fax: 532 1593, info@carawan-tours.com, www.carawan-tours.com, Skype: carawantour.amin • Daher Travel, Tel: 628 3235, Fax: 627 1574, dahert@netvision.net.il, www.dahertravel.com • Dajani Palestine Tours, Tel: 626 4768, Fax: 627 6927, dajani@netvision.net.il • Dakkak Tours Agency, Tel: 628 2525, Fax: 628 2526, dakkak@netmedia.net.il • Destination Middle East, info@destination-middle-east.com • Dynamic Links Travel and Tourism Bureau, Tel: 628 4724, Fax: 628 4714, dynamic.links@dynamic-links.net • George Garabedian Co., Tel: 628 3398, Fax: 628 7896, ggc@ggc-jer.com • GEMM Travel, Tel: 628 2535/6, sales@gemmtravel.com • Guiding Star Ltd., Tel: 627 3150, Fax: 627 3147, mark@guidingstar2.com, www.guidingstarltd.com • Holy Jerusalem Tours & Travel, Tel: 540 1668, Fax: 540 0963, info@holyleisuremtours.com, www.holyjerusalemtours.com • Holy Land Tours, Tel: 532 3232, Fax: 532 3292, info@holylandtours.biz • Jata Travel Ltd., Tel: 627 5001, Fax: 627 5003, jatatraveltd@hotmail.com • Jiro Tours, Tel: 627 3766, Fax: 628 1020, jiro@netvision.net.il, www.jitours.com • Jordan Travel Agency, Tel: 628 4052, Fax: 628 7621 • Jerusalem Orient Tourist Travel, Tel: 628 8722, Fax: 627 4589, handi@jottweb.com • JT & T, Tel: 628 9418, 628 9422, Fax: 628 9298, jtt@bezeqint.net.il, www.jitours.com • KIM's Tourist & Travel Agency, Tel: 627 9725, Fax: 627 4626, kim@shabaka.net, www.kimstours.com • Lawrence Tours & Travel, Tel: 628 4867, Fax: 627 1285, info@lawrence-tours.com • Lions Gate Travel & Tours, Tel: 627 7829, Fax: 627 7830, Mobile: 0523 855 312, info@lionsgate-travel.com • Lourdes Tourist & Travel Agency, Tel: 627 5332, Telefax: 627 5336, lourdestravel@bezeqint.net • Mt. of Olives Tours Ltd., Tel: 627 1122, Fax: 628 5551, moot@netvision.net.il, www.olivetours.com • Nawas Tourist Agency Ltd., Tel: 628 2491, Fax: 628 5755 • Nazarene Tours and Travel, Tel: 627 4636, Fax: 627 7526 • Near East Tourist Agency (NET), Tel: 532 8706, Fax: 532 8701, jerusalem@netours.com, www.netours.com • O.S. Hotel Services, Tel: 628 9260, Fax: 626 4979, osc@os-tours.com • Overseas Travel Bureau, Tel: 628 7090, Fax: 628 4442, otb@netvision.net.il • Priority Travel and Tours LTD., Tel: 627 4207, Fax: 627 4107 • Safieh Tours & Travel Agency, Tel: 626 4447, Fax: 628 4430, safiehtours@bezeqint.net • Samara Tourist & Travel Agency, Tel: 627 6133, Fax: 627 1956, info@samaratours.com • Shepherds Tours & Travel, Tel: 6284121-6287859, Fax: 6280251, info@shepherdstours.com, www.shepherdstours.com • Shweiki Tours Ltd., Tel: 673 6711, Fax: 673 6966 • Sindbad Travel Tourist Agency, Tel: 627 2165, Fax: 627 2169, sindbad1@bezeqint.net, www.Sindbad-Travel.com • Swift Travel, Tel: 628 0704, Fax: 627 2783, swifttours@hotmail.com • Terra Sancta Tourist Co, Tel: 628 4733, Fax: 626 4472 • Tower Tours & Travel Ltd., Tel: 628 2365, Fax: 628 2366, towertours@alqudsnet.com, www.tower-tours.com • Tony Tours Ltd., Tel: 244 2050, Fax: 244 2052, ihab64@012.net.il • Traveller Experience Tours, Tel: 585 8440, Mob: 0548 050 383, info@travellerexperience.com, www.travellerexperience.com • United Travel Ltd., Tel: 583 3614, Fax: 583 6190, unidas@bezeqint.net, www.unitedtravelitd.com • Universal Tourist Agency, Tel: 628 4383, Fax: 626 4448, uta-j@zahav.net.il, www.universal-jer.com • William Tours & Travel Agency, Tel: 623 1617, Fax: 624 1126, willtours_n@hotmail.com • Yanis Tours & Travel, Tel: 627 5862, hai_mou@yahoo.com • Zatarah Tourist & Travel Agency, Tel: 627 2725, Fax: 628 9873, info@zaatarahtravel.com

Bethlehem (02) ACA Travel & Tourism, Tel: 274 1115, Fax: 275 2263, tourism@aca.ps, www.aca.ps • Angels Tours and Travel, Tel: 277 5813, Fax: 277 5814, angels@p-ol.com, www.angelstours.com.ps • Arab Agency Travel & Tourism, Tel: 274 1872, Fax: 274 2431, tourism@aca-palestine.com, www.aca-palestine.com • Bethlehem Star Travel, Tel: 277 0441, info@bst.ps, www.bst.ps • Crown Tours & Travel Co. Ltd., Tel: 274 0911, Fax: 274 0910, info@crown-tours.com, www.crown-tours.com • East Wind Tours & Travel, Tel: 277 3316, Fax: 277 3315, info@eastwindtourz.com, www.eastwindtourz.com • Four Seasons Co. Tourism & Travel, Tel: 277 4401, Fax: 277 4402, fseasons@p-ol.com • Gloria Tours & Travel, Tel: 274 0835, Fax: 274 3021, gloria@p-ol.com • Golden Gate Tours & Travel, Tel: 276 6044, Fax: 276 6045, ggtours@palnet.com • Kukali Travel & Tours, Tel: 277 3047, Fax: 277 2034, kukali@p-ol.com • Laila Tours & Travel, Tel: 277 7997, Fax: 277 7996, laila@lailatours.com, www.lailatours.com • Lama Tours International, Tel: 274 3717, Fax: 274 3747, lito@p-ol.com • Madiam Tours & Travel Co. Ltd, Tel: 275 1929, info@madians-tours.com • Millennium Transportation, Tel: 676 7727, 050-242 270 • Mousallam Int'l Tours, Tel: 277 0054, Fax: 277 0054, Mitours@palnet.com • Nativity Tours and Travel, Tel: 276 1124, Tel: 276 1125, info@thenativitytours.com, www.thenativitytours.com • Sansur Travel Agency, Tel: 274 4473, Tel: 274 4459 • Sky Lark Tours

and Travel, Tel: 274 2886, Fax: 276 4962, skylark@palnet.com • Terra Santa Tourist Co., Tel: 277 0249 Fax: 277 0250 • Voice of Faith Tours, Tel: 275 70 50 Fax: 275 70 51, nabil@gmtravel.co.il, www.gmtravel.co.il

Beit Jala (02) Guiding Star Ltd., Tel: 276 5970, Fax: 276 5971, info@guidingstar2.com

Beit Sahour (02) Alternative Tourism Group, Tel: 277 2151, Fax: 277 2211, info@atg.ps, www.atg.ps • Brothers Travel & Tours, Tel: 277 5188, Fax: 277 5189, holyland@brostours.com, www.brostours.com • Grace Tours, Tel: 275 7363, Fax: 277 2420, elias@grace-tours.com • Magi Tours, Telefax: 277 5798, magitours@spidernet.ps

Hebron (02) AL-Afaq for Travel & Umrah, Telefax: 221 1332, alafaqtravel@yahoo.com • AlArrab Tours Tel: 221 1917, info@alarabtours.com • Al-Buhaira Tours and Travel co., Telefax: 225 2095, www.AL-BUHAIRA.com, INFO@ALBUAIRA.com • Alkiram Tourism, Tel: 225 6501/2, Fax: 225 6504, alkiram@hebronet.com • Al Raed Travel Agency, Telefax: 229 3030, Mob: 0599 889 477, raedbader@msn.com • Al-Salam Travel and Tours Co., Tel: 221 5574, Fax: 223 3747 • Sabeen Travel Tourism, Telefax: 229 4775, sabeenco@yahoo.com

Ramallah (02) Al-Asmar Travel Agency, Telefax: 295 4140, 296 5775, asmar@p-ol.com • All Middle East Pilgrimage and Tourism Coordination Office, Tel: 289 8123, Fax: 289 9174, amepto@gmail.com, www.amepto.com • Amani Tours, Telefax: 298 7013, amanit@p-ol.com • Anwar Travel Agency, Tel: 295 6388, 295 1706, alaa@anwartravel.ps • Apollo Travel & Tourism Agency, Mob: 0568 038 536, 0568 038 534, Tel: 241 2510, Fax: 251 2567, apollotravel1@gmail.com • Arab Office for Travel & Tourism, Tel: 295 6640, Fax: 295 1331 • Arseema for Travel & Tourism, Tel: 297 5571, Fax: 297 5572, info@arseema.ps • Atlas Tours & Travel, Tel: 295 2180, Fax: 298 6395, www.atlasavia.com • Damas Holidays for Travel and Tourism, Tel: 241 2285, Fax: 241 2281, info@damasholidays.ps, www.damasholidays.ps • Darwish Travel Agency, Tel: 295 6221, Fax: 295 7940 • Golden Globe Tours, Tel: 296 5111, Fax: 296 5110, gg-tours@palnet.com • Issis & Co., Tel: 295 6250, Fax: 295 4305 • Jordan River Roster & Travel Agency, Tel: 298 0523, Fax: 298 0524 • Kashou' Travel Agency, Tel: 295 5229, Fax: 295 3107, kashoutravel@hotmail.com • Mrebe Tours & Travel, Tel: 295 4671, Fax: 295 4672, info@mirebetours.ps • The Pioneer Links Travel & Tourism Bureau, Tel: 240 7859, Fax: 240 7860, pioneer@pioneer-links.com • Travel House For Travel & Tourism, Tel: 295 7225, Fax: 296 2634, www.travelhouse.ps • Rahhal Tours & Travel, Tel: 242 3256, Fax: 242 9962, info@rahhaltrips.ps, www.rahhaltrips.ps • Raha Tours and Travel, Tel: 296 1780, Fax: 296 1782, www.rahatt.com, www.rahatravel.com • Reem Travel Agency, Tel: 295 3871, Fax: 295 3871 • Royal Tours, Tel: 296 6350/1, Fax: 296 6635 • Sabeen Travel Tourism, Telefax: 240 5931, sabeenco@yahoo.com • Salah Tours, Tel: 295 9931, Fax: 298 7206 • Shbat & Abdul Nur, Tel: 295 6267, Fax: 295 7246

Jenin (04) Asia Travel Tourism, Telefax: 243 5157, www.asia-tourism.net • Al Sadeq Travel & Tourism, Tel: 243 8055, Fax: 243 8057, email: amr_jarrar@yahoo.com • Riviera Tours And Travel, Tel: 250 4140, Fax: 250 4142, rivieratours@ hotmail.com, rivierapal@yahoo.com

Nablus (09) Almadena Tours, Tel: 239 3333, Telefax: 239 3366, travel@almadena.ps, www.almadena.ps • Cypress Tours, Telfax: 238 1797, info@cypress-tours.com, www.cypress-tours.com • Dream Travel & Tourism, Tel: 233 5056, Fax: 237 2069 • Firas Tours, Tel: 234 4565, Fax: 234 7781 • Hittin Travel & Tours, Tel: 238 2298, Fax: 233 8092, www. hittin-travel.com • Top Tour, Tel: 238 9159, Fax: 238 1425, toptourandtravel@yahoo.com • Yaish International Tours, Telefax: 238 1410, 238 1437, yaishtr@palnet.com • Zorba's Travel Show, Tel: 234 4959, Mob: 0569 282 726

Tulkarem (09) Faj Tours, Tel: 2672 486, Fax: 2686 070, fajtours@hotmail.com

Gaza Strip (08) Al-Muntazah Travel Agency, Tel: 282 7919 Fax: 282 4923 • Halabi Tours and Travel Co., Tel: 282 3704, Fax: 286 6075, halabitours@email.com, www.halabitours.ps • Maxim Tours, Tel: 282 4415, Fax: 286 7596 • National Tourist Office, Tel: 286 0616, Fax: 286 0682, shurafa@mtcgaza.com • Time Travel Ltd., Tel: 283 6775, Fax: 283 6855, timetravel@mama.com



Air France and KLM, Tel: 02-628 2535/6 (Jerusalem), Tel: 08-286 0616 (Gaza) • Air Sinai – Varig, Tel: 02-627 2725 (Jerusalem), Tel: 08-282 1530 (Gaza) • Alitalia (GSA), Tel: 627 1731, Fax: 627 1719, azgsa@aeolus-travel.com • Austrian Airlines Tel: 09-238 2065, Fax: 09-237 5598 (Nablus) • Apollo Travel & Tourism, Tel: 02-241 2510, Fax: 02-241 2567 (Ramallah), Mob: 0568 038 536 • British Airways PLC, Tel: 02-628 8654, Telefax: 02-628 3602, (Jerusalem), Cyprus Airways, Tel: 02-240 4894 (Al-Bireh) • Delta Airlines, Tel: 02-296 7250, Telefax: 02-298 6395 (Ramallah) • Egypt Air, Tel: 02-298 6950/49 (Ramallah), Tel: 08-282 1530 (Gaza) • Emirates Airlines, Tel: 02-296 1780 (Ramallah) • Etihad Air Ways, Tel: 02-295 3907 / 02-295 3912 / 02-295 3913, Fax: 02-295 3914, info@etihad.ps (Ramallah), Tel: 02-295 3912/3 (Ramallah) • Iberia, Tel: 02-628 3235/7238 (Jerusalem) • Lufthansa, Tel: 09-238 2065, Fax: 09-237 5598 (Nablus) • Malev-Hungarian Airlines, Tel: 02-295 2180 (Ramallah) • Middle East Car Rental, Tel: 02-295 2602, Fax: 295 2603 • PAL AVIATION, Tel: 02-296 7250 Telefax: 02-298 6395 (Ramallah) • Palestine Airlines, Tel: 08-282 2800 (Gaza), Tel: 08-282 9526/7 (Gaza) • Qatar

Airways, Tel: 02-240 4895 (Al-Bireh), Tel: 08-284 2303 (Gaza) • Royal Jordanian Airways, Tel: 02-240 5060 (Ramallah), Tel: 08-282 5403/13 (Gaza) • SN Brussels Airlines, Tel: 02-295 2180 (Ramallah) • SAS Scandinavian Airlines, Tel: 02-628 3235/7238 (Jerusalem) • South African Airways, Tel: 02-628 6257 (Jerusalem) • Swiss International Airlines, Tel: 02-295 2180 (Ramallah) • Tunis Air, Tel: 02-298 7013 (Ramallah), Tel: 08-286 0616 (Gaza) • Turkish Airlines, Tel: 02-277 0130 (Bethlehem)

Airport Information Gaza International Airport, Tel: 08-213 4289 • Ben Gurion Airport, Tel: 03-972 3344

DIPLOMATIC MISSIONS

Consulates East Jerusalem (02) Apostolic Delegation, Tel: 628 2298, Fax: 628 1880 • Belgium, Tel: 582 8263, Fax: 581 4063, jerusalem@diplobel.org • European Community - Delegation to the OPT, Tel: 541 5888, Fax: 541 5848 • France, Tel: 591 4000, Fax: 582 0032 • Great Britain, Tel: 541 4100, Fax: 532 2368, britain.jerusalem@fco.gov.uk, www.britishconsulate.org • Greece, Tel: 582 8316, Fax: 532 5392 • Italy, Tel: 561 8966, Fax: 561 9190 • Spain, Tel: 582 8006, Fax: 582 8065 • Swedish Consulate General, Tel: 646 5860, Fax: 646 5861 • Turkey, Tel: 591 0555-7, Fax: 582 0214, turkcons.jerusalem@mfa.gov.tr, www.kudus.bk.mfa.gov.tr • United States of America, Tel: 622 7230, Fax: 625 9270

Representative Offices to the PNA Ramallah & Al-Bireh (02) Argentina Representative Office to the PA, Tel: 241 2848/9, Fax: 241 2850, repal@mrecic.gov.ar • Australia, Tel: 242 5301, Fax: 240 8290, austrep@palnet.com, ausaid@palnet.com • Austria, Tel: 240 1477, Fax: 240 0479 • Brazil, Tel: 241 3753, Fax: 241 3756, admin-office@rep-brazil.org • Bolivarian Republic of Venezuela, Tel: 240 58 60/1, Fax: 2405862, representacionepalestina@yahoo.com, representacionenpalestina@hotmail.com • Canada, Tel: 297 8430, Fax: 297 8446, rmlah@international.gc.ca • Chile, Tel: 296 0850, Fax: 298 4768, chileram@palnet.com • Cyprus, Tel: 241 3206, Fax: 241 3208 • Czech Republic, Tel: 296 5595, Fax: 296 5596 • Denmark, Tel: 242 2330, Fax: 240 0331 • Egypt, Tel: 297 7774, Fax: 297 7772 • Finland, Tel: 240 0340, Fax: 240 0343 • Germany, Tel: 298 4788, Fax: 298 4786, gerprof@palnet.com • Hungary, Tel: 240 7676, Fax: 240 7678, humisram@palnet.com • India, Tel: 290 3033, Fax: 290 3035, roi.ramallah@palnet.com • Ireland, Tel: 240 6811/2/3, Fax: 240 6816, irishrep@palnet.com • Japan, Tel: 241 3120, Fax: 241 3123 • Jordan, Tel: 297 4625, Fax: 297 4624 • Lithuania, Tel: 241 5290, office.ramallah@mfa.lt • Mexico, Tel: 297 5592, Fax: 297 5594, ofimex-ramala@palnet.com • Norway, Tel: 235 8600, Fax: 235 8699, reparam@mfa.no • Poland, Tel: 297 1318, Fax: 297 1319 • Portugal, Tel: 240 7291/3, Fax: 240 7294 • Representative Office of Republic of Slovenia in Palestine, Tel: 02-2413055, Fax: 02-2413054, slovenia.ramallah@gmail.com • Republic of Korea, Tel: 240 2846/7, Fax: 240 2848 • Russian Federation, Tel: 240 0970, Fax: 240 0971 • South Africa, Tel: 298 7355, Fax: 298 7356, sarep@sarep.org, www.sarep.org • Sri Lanka, Telefax: 290 4271 • Switzerland, Tel: 240 8360, vertretung@rah.rep.admin.ch • The Netherlands, Tel: 240 6639, Fax: 240 9638 • The People's Republic of China, Tel: 295 1222, Fax: 295 1221, chinaoffice@palnet.com

Gaza Strip (08) Egypt, Tel: 282 4290, Fax: 282 0718 • Germany, Tel: 282 5584, Fax: 284 4855 • Jordan, Tel: 282 5134, Fax: 282 5124 • Morocco, Tel: 282 4264, Fax: 282 4104 • Norway, Tel: 282 4615, Fax: 282 1902 • Qatar, Tel: 282 5922, Fax: 282 5932 • South Africa, Tel: 284 1313, Fax: 284 1333 • Tunisia, Tel: 282 5018, Fax: 282 5028

United Nations and International Organisations FAO - Food and Agriculture Organization of the United Nations Jerusalem (02), Tel: 533 9400, 532 2757, Fax: 540 0027, fao-gz@fao.org, www.fao.org • IBRD - International Bank for Reconstruction and Development (World Bank), West Bank (02), Tel: 236 6500, Fax: 236 6543, Gaza (08) Tel: 282 4746, Fax: 282 4296, firstletterofsurname.familyname@worldbank.org • IMF - International Monetary Fund, www.imf.org, Gaza (08), Tel: 282 5913; Fax: 282 5923, West Bank (02), Tel: 236 6530; Fax: 236 6543 • ILO - International Labor Organization, Jerusalem (02), Tel: 626 0212, 628 0933, Fax: 627 6746, Khaled.cloudine@undp.org, Ramallah (02), Tel: 290 0022, Fax: 290 0023, Nablus (09), Tel: 237 5692 - 233 8371, Fax: 233 8370 • OHCHR - Office of the High Commissioner for Human Rights, Gaza (08), Tel: 282 7021, Fax: 282 7321, ohchr@undp.org, West Bank Office, Telefax: 02-296 5534 • UNESCO - United Nations Educational, Scientific, and Cultural Organization, Ramallah (02), Tel: 295 9740, Fax: 295 9741, unesco@palnet.com • UNFPA - United Nations Population Fund, Jerusalem (02), Tel: 581 7292, Fax: 581 7382, unfpap.ps@undp.org, www.unfpa.ps • UNICEF - United Nations Children's Fund, Jerusalem (02), Tel: 584 0400, Fax: 583 0806, Gaza (08), Tel: 286 2400, Fax: 286 2800, Jerusalem@unicef.org • UNIFEM - United Nations Development Fund for Women, Telefax: 628 0450, Tel: 628 0661 • UN OCHA - United Nations Office for Coordination of Humanitarian Affairs, Tel: 582 9962/02 - 582 5853, Fax: 582 5841, ochaopt@un.org, www.ochaopt.org • UNRWA - United Nations Relief and Works Agency, Gaza (08), Tel: 677 7333, Fax: 677 7555, unrwadio@unrwa.org, West Bank (02), Tel: 589 0401, Fax: 532 2714, firstletterofsurname.familyname@unrwa.org • UNSCO - Office of the Special Coordinator for the Middle East Peace Process, Tel: 08-284 3555/02-568 7276, Fax: 08-282 0966/02-568 7288, UNSCO-Media@un.org, www.unSCO.org • UNTSO - United Nations Truce Supervision Organization, Jerusalem (02), Tel: 568 7222 - 568 7444, Fax: 568 7400, DPKO-UNTSO-admin@un.org • WFP - World Food Programme, Gaza (08), Tel: 282 7463, Fax: 282 7921, Jerusalem (02), Tel: 540 1340, Fax: 540 1227, pablo.recalde@wfp.org • WHO - World Health Organization, Jerusalem (02), Tel: 540 0595, Fax: 581 0193, info@who-health.org, Gaza (08), Tel: 282 2033, Fax: 284 5409, who@palnet.com • World Bank, Tel: 236 6500, Fax: 236 6543

United Nations Development Programme (UNDP), Programme of Assistance to the Palestinian People (PAPP)
4 Al-Yaqubi Street, Jerusalem, Tel: 02 6268200, Fax: 02 6268222, E-mail: registry.papp@undp.org / URL: http://www.papp.undp.org



East Jerusalem (02) Hospitals Augusta Victoria, Tel: 627 9911 • Dajani Maternity, Tel: 583 3906 • Hadassah (Ein Kerem), Tel: 677 7111 • Hadassah (Mt. Scopus), Tel: 584 4111 • Maqassed, Tel: 627 0222 • Red Crescent Maternity, Tel: 628 6694 • St. John's Ophthalmic, Tel: 582 8325 • St. Joseph, Tel: 591 1911 • **Clinics and Centers** Arab Health Center, Tel: 628 8726 • CHS Clinics, Tel: 628 0602/0499 • Ibn Sina Medical Center, Tel: 540 0083/9, 532 2536 • Jerusalem First Aid Clinic, Tel: 626 4055 • Medical Relief Womens Health Clinic, Tel: 583 3510 • Palestinian Counseling Center, Tel: 656 2272, 656 2627 • Peace Medical Center, Tel: 532 7111, 532 4259 • Red Crescent Society, Tel: 582 8845 • Spafford Children's Clinic, Tel: 628 4875 • The Austrian Arab Community Clinic (AACC), Tel: 627 3246 • The Jerusalem Princess Basma Center for Disabled Children, Tel: 628 3058

Bethlehem (02) Hospitals Al-Dibis Maternity, Tel: 274 4242 • Al-Hussein Government, Tel: 274 1161 • Bethlehem Arab Society for Rehabilitation, Tel: 274 4049-51, Fax: 274 4053 • Caritas Baby, Tel: 275 8500, Fax: 275 8501 • Mental Health, Tel: 274 1155 • Shepherd's Field Hospital, Tel: 277 5092 • St. Mary's Maternity, Tel: 274 2443 • The Holy Family, Tel: 274 1151, Fax: 274 1154 • **Clinics and Centers** Beit Sahour Medical Center, Tel: 277 4443 • Bethlehem Dental Center, Tel: 274 3303

Hebron (02) Hospitals Amira Alia, Tel: 222 8126 • Al-Ahli, Tel: 222 0212 • Al-Meezan, Tel: 225 7400/1 • Mohammed Ali, Tel: 225 3883/4 • Shaheera, Tel: 222 6982 • St. John's Ophthalmic, Tel: 223 6047 • The Red Crescent, Tel: 222 8333 • Yattagh Governmental Hospital, Tel: 227 1017, 227 1019 • **Clinics and Centers** Red Crescent Society, Tel: 222 7450 • UPMRC, Tel: 222 6663

Jericho (02) Hospitals Jericho Government, Tel: 232 1967/8/9 • **Clinics and Centers** UPMRC, Tel: 232 2148

Nablus (09) Hospitals Al-Aqsa Hospital and Medical Center, Tel: 294 7666 • Al-Ittihad, Tel: 237 1491 • Al-Watani, Tel: 238 0039 • Al-Zakat Hospital (TolKarem), Tel: 268 0680 • Aqraba Maternity Home, Tel: 259 8550 • Rafidia, Tel: 239 0390 • Safit Emergency Governmental Hospital, Tel: 251 5111 • Specialized Arab Hospital, Tel: 239 0390 • St. Luke's, Tel: 238 3818 • UNRWA Qalqilia Hospital (Qalqilia), Tel: 294 0008 • **Clinics and Centers** Al-Amal Center, Tel: 238 3778 • Arab Medical Center, Tel: 237 1515 • Hagar (Handicapped Equipment Center), Tel: 239 8687 • Red Crescent Society, Tel: 238 2153 • UPMRC, Tel: 283 7178

Ramallah and Al-Bireh (02) Hospitals Arabcare Hospital, Tel: 298 6420 • AL-Karmel Maternity Home, Tel: 247 1026 • Al-Mustaqlbal Hospital, Tel: 240 4562 • AL-Nather Maternity Hospital, Tel: 295 5295 • Ash-Sheikh Zayed Hospital, Tel: 298 8088 • Birzeit Maternity Home, Tel: 281 0616 • Care Specialized Dental Center, Tel: 297 5090 • Khaled Surgical Hospital, Tel: 295 5640 • Ramallah Government Hospitals, Tel: 298 2216/7 • Red Crescent Hospital, Tel: 240 6260 • **Clinics and Centers** Arab Medical Center, Tel: 295 4334 • Arabcare Medical Center, Tel: 298 6420 • Emergency & Trauma Center, Tel: 298 8088 • Harb Heart Center, Tel: 296 0336 • Modern Dental Center, Tel: 298 0630 • National Center for Blood Diseases "Hippocrates" Thalassemia and Hemophilia Center, Tel: 296 5082, Fax: 296 5081 • Patients' Friends Society K. Abu Raya Rehabilitation Centre, Tel: 295 7060/1 • Palestinian Hemophilia Association-PHA, Telefax: 297 5588 • Peace Medical Center, Tel: 295 9276 • Red Crescent Society, Tel: 240 6260 • UPMRC, Tel: 298 4423, 296 0686

Gaza Strip (08) Hospitals Al-Ahli Al-Arabi, Tel: 286 3014 • Dar Al-Salam, Tel: 285 4240 • Nasser, Tel: 205 1244 • Shifa, Tel: 286 2765 • **Clinics and Centers** Arab Medical Center, Tel: 286 2163 • Beit Hanoun Clinic, Tel: 285 8065 • Dar Al-Shifa, Tel: 286 5520 • Hagar (Handicapped Equipment Center), Tel: 284 2636 • St. John's Ophthalmic, Tel: 284 8445 • UPMRC, Tel: 282 7837



East Jerusalem (02) Banks Quds Bank (Al-Ezzarieh), Tel: 279 8803 • Arab Bank (Al-Ezzarieh), Tel: 279 6671, Fax: 279 6677 • Arab Bank (Al-Ram), Tel: 234 8710, Fax: 234 8717 • Bank of Palestine (Abu Dees), Tel: 1700 150 150 • Center for Development Consultancy (CDC), Tel: 583 3183, Fax: 583 3185 • Commercial Bank of Palestine, Tel: 279 9886, Fax: 279 9258

Bethlehem (02) Banks Arab Bank, Tel: 277 0080, Fax: 277 0088 • Arab Land Bank, Tel: 274 0861 • Cairo-Amman Bank, Tel: 274 4971, Fax: 274 4974 • Jordan Ahli Bank, Tel: 277 0351 • Jordan National Bank,

Hebron (02) Quds Bank, Tel: 221 1357 • Al-Ahli Bank, Tel: 222 4801/2/3/4 • Arab Bank, Tel: 222 6410, Fax: 222 6418 • Bank of Palestine, Tel: 1700 150 150 • Cairo-Amman Bank, (Wadi Al-Tuffah), Tel: 222 5353/4/5 • Cairo-Amman Bank, (Al-Balad), Tel: 222 9803/4 • Cairo-Amman Bank, (The Islamic Branch), Tel: 222 7877 • Islamic Arab Bank, Tel: 225 4156/7 • Islamic Bank, Tel: 222 6768 • Jordan Bank, Tel: 222 4351/2/3/4 • Palestine Investment Bank, Tel: 225 2701/2/3/4 • The Housing Bank, Tel: 225 0055

Ramallah (02) Quds Bank (Al-Masyoon), Tel: 297 0014, (El-Bireh), Tel: 298 3391 • National Bank, (Hebron), Tel: 221 6222, Fax: 221 6231, (Ramallah HQ), Tel: 294 6090, Fax: 294 6114, (Al Masyoun Branch), Tel: 297 7731, Fax: 297 7730, (Al Isral Branch), Tel: 297 8700, Fax: 297 8701, (Nablus), Tel: 238 0802, Fax: 238 0801 • Arab Bank, (Al-Balad) Tel: 298 6480, Fax: 298 6488, (El-Bireh), Tel: 295 9581, Fax: 295 9588, (Al-Manara) Tel: 295 4821, Fax: 295 4824, (Masyoun Branch), Tel: 297 8100 • Arab Land Bank, Tel: 295 8421 • Bank of Palestine, 1700 150 150, (Al-Isra) Tel: 296 6860, Fax: 296 6864 • Arab Palestinian Investment Bank, Tel: 298 7126, Fax: 298 7125 • Beit Al-Mal Holdings, Tel: 298 6916, Fax: 298 6916 • Jordan Ahli Bank, Tel: 298 6313, Fax: 298 6311 • Cairo-Amman Bank, Tel: 298 3500, Fax: 295 5437 • The Center for Private Enterprise Development, Tel: 298 6786, Fax: 298 6787 • Commercial Bank of Palestine, Tel: 295 4141, Fax: 295 4145 • Cooperative Development Unit, Tel: 290 0029, Fax: 290 0029 • Deutsche Ausgleichsbank (DTA), Tel: 298 4462, Fax: 295 2610 • The Housing Bank, Tel: 298 6270, Fax: 298 6276 • International Islamic Arab Bank, Tel: 240 7060, Fax: 240 7065 • Jordan Bank, Tel: 295 8686, Fax: 295 8684 • Jordan-Gulf Bank, Tel: 298 7680, Fax: 298 7682 • Jordan-Kuwait Bank, Tel: 240 6725, Fax: 240 6728 • Jordan National Bank, Tel: 295 9343, Fax: 295 9341 • Palestine International Bank (PIB), Tel: 298 3300, Fax: 298 3333 • Palestine Investment Bank, Tel: 298 7880, Fax: 298 7881 • Palestine Islamic Bank, Tel: 295 0247, Fax: 295 7146 • Union Bank, Tel: 298 6412, Fax: 295 6416

Gaza Strip (08) Quds Bank (Al-Remal), Tel: 284 4333 • Arab Bank, Tel: 08-286 6288, Fax: 282 0704, (Al-Rimal), Tel: 282 4729, Fax: 282 4719, (Khan Younis) Tel: 205 4775, Fax: 205 4745, (Karny), Tel: 280 0020, Fax: 280 0028 • Arab Land Bank, Tel: 282 2046, Fax: 282 1099 • Bank of Palestine, 1700 150 150 • Beit Al-Mal Holdings, Tel: 282 0722, Fax: 282 5786 • Cairo-Amman Bank, Tel: 282 4950, Fax: 282 4830 • Commercial Bank of Palestine, Tel: 282 5806, Fax: 282 5816 • The Housing Bank, Tel: 282 6322, Fax: 286 1143 • Jordan Bank, Tel: 282 0707, Fax: 282 4341 • Palestine Development Fund, Tel: 282 4286, Fax: 282 4286 • Palestine International Bank (PIB), Tel: 284 4333, Fax: 284 4303 • Palestine Investment Bank, Tel: 282 2105, Fax: 282 2107

Nablus (09) Quds Bank, Tel: 235 9741, (Nablus Aljded), Tel: 239 7782 • Arab Bank, Tel: 238 2340, Fax: 238 2351, (Askar), Tel: 231 1694, Fax: 234 2076 • Arab Land Bank, Tel: 238 3651, Fax: 238 3650 • Bank of Palestine, 1700 150 150, (Al-Misbah), Tel: 231 1460, Fax: 231 1922 • Cairo-Amman Bank, Tel: 238 1301, Fax: 238 1590 • Commercial Bank of Palestine, Tel: 238 5160, Fax: 238 5169 • The Housing Bank, Tel: 238 6060, Fax: 238 6066 • Jordan Ahli Bank, Tel: 238 2280 • Jordan Bank, Tel: 238 1120, Fax: 238 1126 • Jordan-Gulf Bank, Tel: 238 2191, Fax: 238 1953 • Jordan-Kuwait Bank, Tel: 237 7223, Fax: 237 7181 • Jordan-National Bank, Tel: 238 2280, Fax: 238 2283 • Palestine Investment Bank, Tel: 238 5051, Fax: 238 5057 • Palestine International Bank, Tel: 239 7780, Fax: 239 7788

MERGENCY

City	Fire	Ambulance	Police
Jerusalem*	02-628 2222	101	100
CHS (Old City Jerusalem)	101 / 0505 319 120		
Bethlehem	02-274 1123	101 / 02-274 4222	100
Gaza	08-286 3633	101 / 08-2863633	100
Hebron	102 / 22 28121-2-3	101	100
Jericho	02-232 2658	101 / 02-232 1170	100
Jenin	04-250 1225	101 / 04-250 2601	100
Nablus	09-238 3444	101 / 09-238 0399	100
Ramallah	02-295 6102	101 / 02-240 0666	100
Child Helpline Palestine	(121) free line		
Tulkarem	09-267 2106	101 / 09-267 2140	100
Qalqilia	09-294 0440	101 / 09-294 0440	100

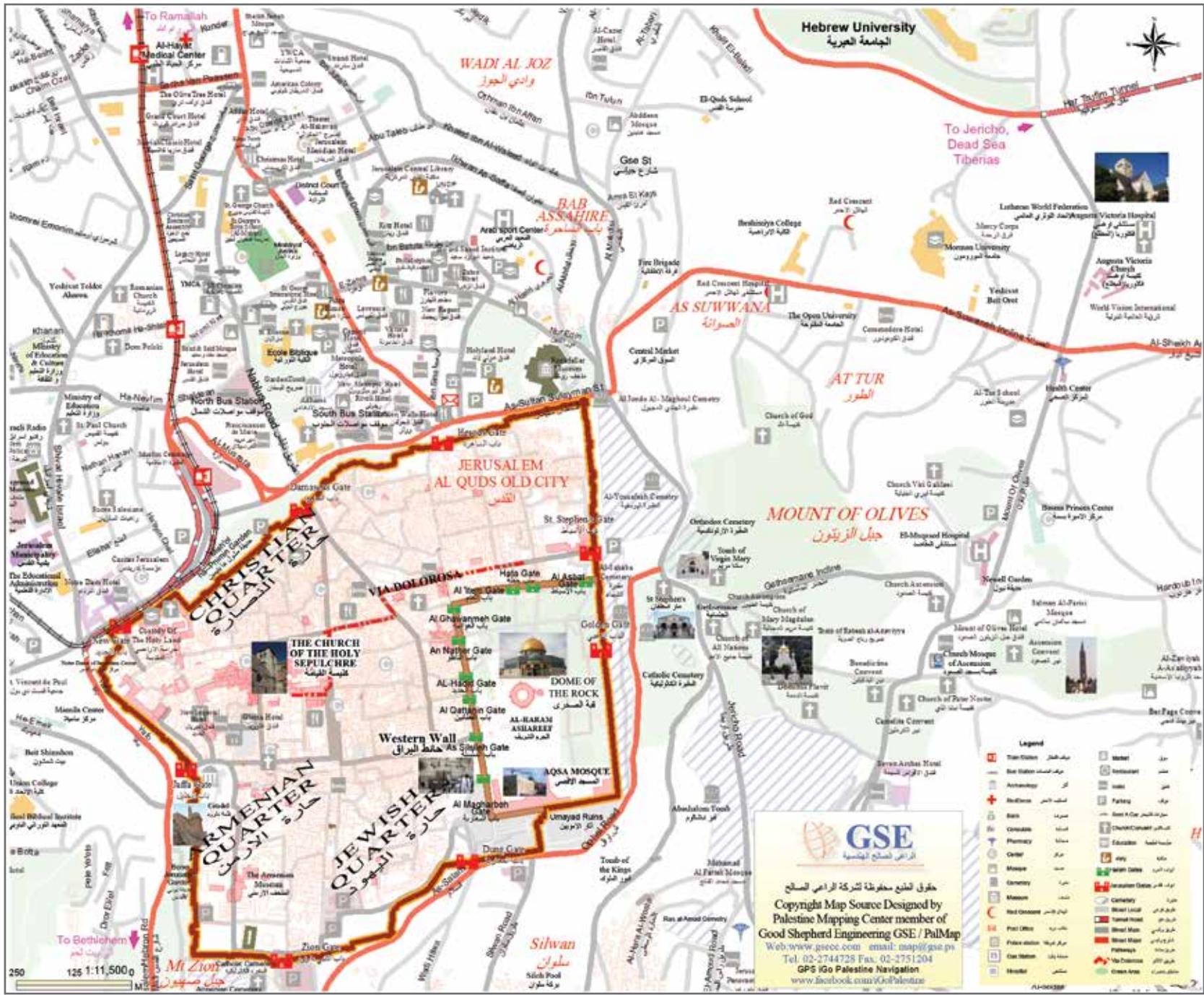
PALESTINE ROAD MAP



Map Source: PalMap - GSE
 © Copyright to GSE and PalMap
 Map source, designer and publisher:
 GSE - Good Shepherd Engineering & Computing
 PO.Box 524, 8 Jamal Abdel Nasser St.,
 Bethlehem, West Bank, Palestine
 Tel: +970 2 274 4728 / Fax: +970 2 275 1204 (Also +972)
map@palmap.org / www.gsecc.com / www.palmap.org



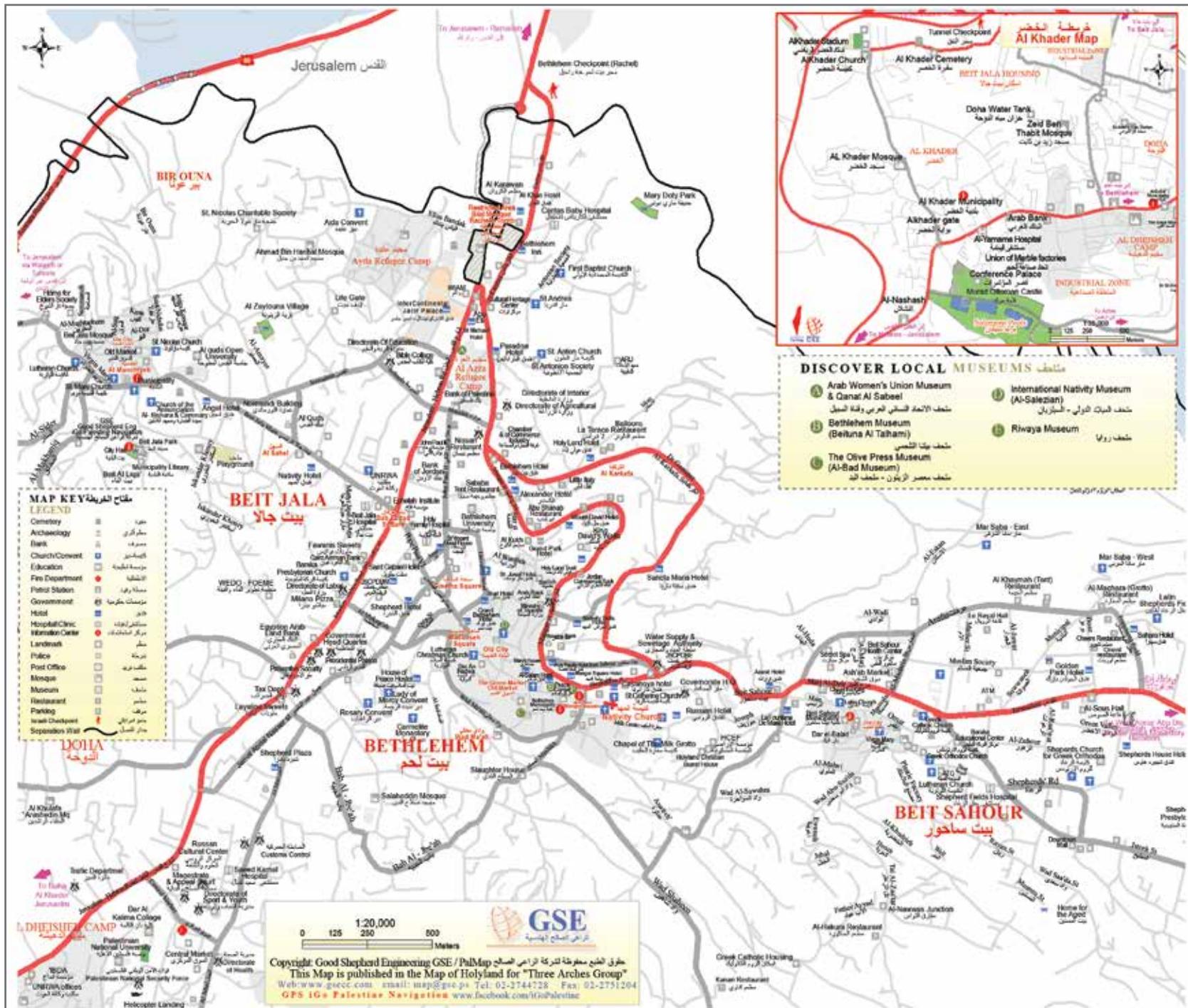
ERUSALEM



The map provides a comprehensive overview of the West Bank city of Ramallah and its surrounding areas, including Al-Bireh and Nablus. Key features include:

- Geography:** The map shows the urban layout with major roads like Al-Bireh Road, Al-Aqsa Street, and Abu Ghosh Street.
- Landmarks:** Historical sites such as the G Orthodox Cemetery, Al-Khalil Mosque, and the Tomb of the Patriarchs; modern facilities like the Palestinian Geographical Center and the German Agency for Cooperation (GIZ); and international offices like the UNDP and the World Bank.
- Administrative Centers:** The map highlights various government ministries and local authorities, including the Ministry of Interior, the Ministry of Education, and the Al-Bireh Municipality.
- Infrastructure:** It depicts the Al-Bireh Industrial Zone, several hotels (e.g., City Inn Palace, Motel 8), and the Ramallah Industrial Zone.
- Transportation:** The map includes a network of roads, including the main route to Jerusalem and Nablus, and several checkpoints marked with red arrows, such as the Beit Jalla Checkpoint and the Al-Bireh Checkpoint.
- Population Centers:** Residential areas like Ein Al-Masraha, Ein Al-Sheikh, and Ein Al-Sharqiya are shown.

The map is a valuable resource for navigation and understanding the political and administrative landscape of the area.



Getting Personal

"I hate p's!"

We were going over some vocabulary words, and the word was pneumonia.

"You know," I said, "you're probably the only person in the universe who has ever said 'I hate p's.'"

"I hate the universe too!" she added.

"Have you ever used algebra in your life?" is the sort of question Maya asks. Naturally, I refrain from replying, "Wait till you take calculus with differentiation and integration!"

"Why do we have to waste twelve years of our lives going to school?"

Her questions and remarks about school, in fact, never end. As for myself, being a conformist (or a sheep, according to some) and fortunate to have had a relatively pleasant school experience, I do my best to answer Maya's questions and grace her with life's wisdom about the benefits of going to school. So far, however, her mother and I have failed miserably!

In a selfish way, I am comforted when I hear about other parents who complain that they're having difficulty in motivating their children to go to school. It gives me some assurance to see that I am not the only one who doesn't know how to raise a kid to respect, or at least not to question, "the system." My hunch was right. I'm not alone in this.

At twelve, my daughter knows exactly what she wants to be when she grows up, and she's more than convinced that school is not helping her attain her dream. She realises the importance of acquiring (at least some) knowledge, but essentially what she's saying is that school is not the right means for her to acquire that knowledge. Actually it goes beyond that; school is even hindering her from achieving her goal in life to become whatever she wants to be. Blasphemy!

I know this is sacrilegious to most people, particularly to those directly involved in our educational system; but call this a challenge to those who educate our children and possibly an eye-opener to others. In this age where access to practically any piece of information is just a few clicks away – even for a child, the pace of life is getting faster, and the world has literally become a global village – have our schools really kept up with today's technological advancement and pace? I'm not even talking about some useless material – which we were taught 30 or 40 years ago – still being taught today. I'm talking about a system in which intelligent young human beings feel that they're cooped up, being stuffed with useful and useless information, and being bullied by a system that labels them a total failure unless they get good grades. Whether those who feel this way are right or wrong, ask yourself this: Why do they feel this way? Is it an exception, a freak case? Or is it a phenomenon? Is it only complacency and the result of not being brought up the "right" way? Or is there something here worth thinking about? Maybe reading every single article in this issue will enlighten us.

The biggest challenge is posed by the fact that the vast majority of us have only known and experienced one way of learning. To tell someone whose entire life has been spent being an educator that there might be something inherently wrong with the system is like telling a believer: Oooops! Sorry, you've been practicing the wrong religion!

Can we discuss this further? Nationally, maybe? Should such an initiative come from the sceptics or perhaps from a bold Ministry of Education?

"What's the best thing about school?" I asked Maya. "Friends," she quickly replied. "What's the worst thing about school?" No answer, just an odd look with a raised eyebrow!

Sani P. Meo
Publisher



Because it is a remarkable idea...

All you need in one plan!
Update your current plan to one of Hala Plus or Mix Plus or Corporate Plus packages and enjoy plenty of features!

For more information and conditions please call 111 or 1122 accounts representatives or visit www.jawwal.us

It's a new day

Participate in

The Business Women's Forum Competition
for Palestinian Female
Entrepreneurs



Entrepreneur
of the Year
2 0 1 4

The Business Women's Forum launches the 2014 Business Plan Competition for female entrepreneurs in Palestine. Funded by Bank of Palestine and Spark Organisation from the Netherlands, the competition aims to inject the spirit of competition among female entrepreneurs, support them to achieve their ambitions and encourage them to start or develop their own businesses.

Requirements For Participation :

- Project owner must be a Palestinian female entrepreneur.
- Participants in the competition should have a conceptual framework for starting a new project or clearly present an existing project that needs further development.
- Projects must be for profit businesses.
- Participants must commit to all stages of the competition.

What Does the Competition Program Offer?

- Intensive training on the preparation of a Business Plan.
- Consulting on project development or on starting a new project.
- Guidance from the Business Development Center – The technical arm of the Business Women's Forum.
- Networking with potential investors.
- Networking with potential local and international customers.

How to Sign-up

- Fill in an application form at the Business Women's Forum or at Bank of Palestine branches.
- Or you can call 02-2455612/3 for an application form or email ihassasneh@bwf.ps. Submission deadline is 30/11/2014.

