

جامعة بئر الزمان



النشوة

العدد الرابع

١٥ كانون الاول ١٩٧٨

تصدر عن مكتب العلاقات العامة والمطبوعات والاعلام

About This Bulletin

This is a special issue we present for all our friends working on this Campus and those who are abroad and are interested in hearing the whereabouts of the University we were hoping that this issue would have included more news and information. But regretfully, nothing was received from members of the University Community who were asked to write to us. We know that all are overworked, but hope that they will give us few minutes of their time in the future.

A major event that took place in the University recently was "Palestine Week". Soon a special issue of "Al-Ghadeer" will be out covering all the events of this week and we promise to send it to you all. Included with this Bulletin is a News Release which was distributed in a news Conference on Friday December 1st 1978 protesting the latest renewed harrassment by the military authorities to the Community of Birzeit.

We hope that by receiving all this about the University, you will become to share us our aspirations and problems and hope to hear from you all.

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Office Of Public Relations
and Information

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BZU

BIRZEIT UNIVERSITY PROTESTS
RENEWED HARRASSMENT BY
ISRAELI MILITARY AUTHORITIES

During the past few weeks, Birzeit University has been subjected to yet another wave of harrassment by the Israeli Military authorities. Eighteen of our students have been seized or summoned, often in the middle of the night, for interrogation at military headquarters throughout the West Bank (see attached chronology). To date, none has been charged with any crime, though six remain under detention. Some of the eighteen have been beaten and several tortured.

Hundreds of BZU students on their way to and from the University are being stopped at military checkpoints. Their academic books and class notes are being checked and sometimes destroyed. During the recent Palestine Week held at BZU, special academic lectures were cancelled and a folk singer was forbidden to appear at the university on orders of the military authorities.

The Israeli authorities are using methods of thought control, the confiscation of legally permitted literature, beating and torture to create an atmosphere of terror which makes a free university education virtually impossible.

There has emerged a new pattern in the interrogation of the students; seized in this most recent round-up. They are being asked to provide specific information concerning the position of individual BZU students and faculty members on the Israeli-sponsored "autonomy plan" for the West Bank and Gaza territories.

Students under interrogation report being told they must decide to be "with us or against us"; that they do not have the choice of being neutral. If the students choose to "cooperate", they are required to provide the Israeli military authorities with regular reports on the political opinions or suspected opinions of any member of the BZU community. The promised rewards for such services include money and "girls".

What is happening at this moment to BZU is only part of a general pattern of harrassment and intimidation directed against Arabs throughout Palestine. The occupation authorities, however, seem determined to abuse BZU in particular, to find and thwart suspected opponents of the "autonomy plan". As a national university, BZU has been singled out for exemplary punishment to provide a warning to Arabs throughout Palestine.

No university, either in Palestine or any other place in the world, can survive, let alone continue its rightful educational functions, if its internationally recognized rights of academic freedom and political independence are grossly abused in this fashion.

We strongly protest this pattern of intolerable repression, harrassment, and intimidation of members of the BZU community by the Israeli military occupiers. We call upon other universities and concerned institutions and individuals to support BZU's struggle to maintain its vital academic freedom and political independence.

A BRIEF CHRONOLOGY OF THE FACTS:

- Oct. 26 Samir Hileleh seized from his home in Ramallah at night. Still under detention.
- Oct. 30 Daud Ahmad Hassan taken off a student bus at a checkpoint in Ramallah while on his way to the university. A BZU library book temporarily confiscated from him. Released the same day but subsequently recalled three times for interrogation.
- Nov. 1 Adnan 'Umrán summoned to Nablus military headquarters. Detained and interrogated for sixteen days.
- Nov. 2 Oudeh Ahmad Mustafa detained at Mascobiyyeh interrogation center in Jerusalem.

- Nov. 9 Hassan Abu Libdeh detained and interrogated in Jenin for 48 hours.
- Nov. 19 Iman 'Alayan summoned for interrogation in Ramallah.
- Nov. 19 Ismail El-Bitar detained and interrogated for three days at Mascobiyyed.
- Nov. 20 Hassan Abu Libdeh summoned again for interrogation in Jenin.
- Nov. 21 Salam El-Saleh, President of the Student Council, summoned to Beit-El by Mr. Karmon, Advisor on Arab Affairs for the Military Governor of the West Bank.
- Nov. 22 Sim'an Khoury, seized at his home in El-Bireh at night. Still under detention at Mascobiyyeh.
- Nov. 22 Hassan Abu Libdeh again summoned for interrogation in Jenin.
- Nov. 23 Eight students seized at night from their homes or places of residence in Ramallah and Birzeit. Mahmoud Ahmad Halaseh, interrogated intensively at Mascobiyyeh in spite of precarious health condition. Released on bail November 29 after strenuous legal efforts.

Rizek Shuqair, still under detention in Ramallah.

Hakam Qadri, still under detention in Ramallah.

Ribhi El-Aruri, still under detention in Ramallah.

Muhammad Baransi, detained for a few hours and then released on a road at 1:00 a.m. several kilometers from home.

Shukri Nafe', detained for a few hours and then released on a road at 1:00 a.m. several kilometers from home.

Yasin Sarsour, detained for a few hours and then released on a road at 1:00 a.m. several kilometers from home.

Basim Zubaydi, detained for a few hours and then released on a road at 1:00 a.m. several kilometers from home.

Nov. 20-25 Palestine Week at BZU. Special lectures cancelled and folk singer Samir Hafez forbidden to come to the university.

Nov. 26 Abdul Hakim Kan'an seized at night from Rabah Hotel in Ramallah (an official university hostel). Still under detention in Ramallah.

THE FOLLOWING STUDENTS WERE ARRESTED AND SENTENCED DURING THE PAST ACADEMIC YEAR AND ARE NOW IN PRISON:

Farid Murra, Ibrahim Khalil, Nazim El-Ju'beh, Mahmoud Abdel Qader, Ahmad Abu Ghosh

BIRZIET UNIVERSITY

First Semester 1978/1979 male to female ratio:-

Bachelor Program

| FACULTY | MALES | | FEMALES | | GRAND TOTAL | |
|----------------|-------|------------|---------|------------|-------------|------------|
| | No. | Percentage | No. | Percentage | No. | Percentage |
| Arts | 216 | 51 | 207 | 48.9 | 423 | 41.7 |
| Science | 226 | 66.8 | 112 | 33.1 | 338 | 33.3 |
| Commerce | 179 | 70.7 | 74 | 29.2 | 253 | 24.9 |
| Grand Total | 621 | 61.2 | 393 | 38.7 | 1014 | 100 |
| Master Program | 32 | 88.8 | 4 | 11.1 | 36 | 100 |

Birzeit University Protests
the prevention of one of its faculty
member, from coming to the University

On the 5th of December 1978, Mr. Edward Sadir, who is an Israeli Arab, resident of Jerusalem and a lecturer in Physics at the University was summoned to the Jerusalem Police Headquarters (at Mascobieh) and was handed two orders from the military governors of the West Bank and Gaza preventing him from entering either of these areas for the period 15/7/1978 - 16/7/1979. This effectively means that he cannot come to Birzeit University to perform his academic duties.

It is worth asking at this point why were those orders handed to Mr. Sadir about five months after they were issued and whether they were kept so that they could be used as a "punishment" for the University when there is a need for it.

This action is regrettable, the more so because it has taken place during the middle of the semester which means an interruption of the work of the teacher and that of his students in a field where the University has a grave shortage of teachers.

It is also worth mentioning that Mr. Sadir is a Ph.D. student at the Hebrew University in Jerusalem and that he comes to Birzeit for three days per week only, devoting the rest of his time for his research work in Jerusalem. He does not even have the time for any activities that can be claimed as a reason for the action against him.

We would like to emphasize that such unjustified action against the University, its faculty and students is a flagrant violation of the right of academic freedom which should be accorded to all Universities and sincerely hope that the orders issued against Mr. Sadir be rescinded to allow him to resume his academic duties at Birzeit University.

Foreign Examinations

Testing of English as a Foreign Language (TOFEL).

On Saturday November 18th at 8:00 a.m. about 90 students from all over the West Bank sat for this examination in the Assembly Hall and Room 31.

This examination is usually held about 4 times a year at the University as it is the Centre for the West Bank.

Birzeit University is the Centre for the SAT and Achievement Examinations. The first exam for this academic year was on Saturday December 2nd.

GRE: Graduate Record Examination

This examination was held for the first time on Monday October 30th 1978. About 23 students sat for this examination.

Winter holiday (X MAS)

Starts: Saturday Dec. 23rd 5:00 P.m.

Ends : Monday Jan. 1st. 5.00 P.m.

The University has become a member in the AACRO: American Association of College Registrars and Admissions Officers.

The Senate

The Senate of the University for this year is composed of:

Dr. G. Baramki
Dr. M. Hallaj
Mr. R. Rihan
Dr. I Ghurani
Dr. A. Hanania
Mr. S. Aboushi
Dr. P. Blakeley
Dr. S. Atamneh
Dr. S. Kanaa'na
Mr. E. Sader
Mr. M. Nasir
Dr. A. Barghouti
Mrs. H. Michail-Ashrawi
Dr. B. Abu-Kishk
Mr. A. Beidoua

The first meeting for the Senate took place on October 27, 1978, and is supposed to meet once a month.

Dr. Amin Kukhun

Dr. Amin Kukhun, Education Professor from Jordan University arrived to assist the Graduate students in education in doing their research. Dr. Kukhun is among various faculty members of Jordan University who will come in short visits for this purpose.

Graduates' Association

In its general meeting held during September, the graduates elected their executive committee for the Association. The new Committee is composed of:

- 1 - Talal Nasir El-Din
- 2 - Kamal Shamsoum
- 3 - Aemy Aranki
- 4 - Amin Nasir
- 5 - Abeer Keileh
- 6 - Norma Masrieh
- 7 - Henry Jackaman

The Graduates had spent that whole day in the University getting an idea of changes in it and meeting their old mates. Lunch was served by invitation from the University.

Employees' Association

The employees of the University are about to form their own association. A preparatory Committee elected to draft the Constitution and it was discussed in two general meetings which took place on Saturday 25th & Thursday 28th November.

The Constitution will be presented within two weeks to the University Council for approval.

From the Library -

In life it is difficult to say
who do you the most mischief,
enemies with the worst intentions,
or friends with the best.

On the 7th of November Dr. George Atiyeh, Head Reference Librarian for Middle East and African Studies, from the Library of Congress visited Birzeit University. He gave us much information regarding the availability of duplicate books, both Arabic and English, from the Library of Congress duplicate collection, and gave us the addresses of Librarians and those connected with agencies where bibliographies concerning the Middle East can be obtained. His visit was enjoyable and it was an honor for us that he visited this Library.

The recent duty imposed by the Israeli Postal Authorities on books mailed directly from America to the West Bank is being followed up to determine if this is not in violation of some International law. Quite obviously it is. Repeated conferences on this subject led in 1950 to the adoption of the so-called Florence Agreement by the UNESCO General Conference. The main provisions of the Agreement is the elimination of tariffs, discriminatory taxation and to some extent other trade barriers.

"Article 1: the Contracting States undertake not to apply customs duties or other charges on, or in connection with, the importation of (a) Books, publications and documents, listed in Annex A to this Agreement..."

I cannot determine if Israel has signed the Agreement, but it has been determined that Israel has not adhered to it. What can be done?

Lack of space for students to study in the evenings in the Library is a growing problem. As the weather gets colder, space in the Library becomes less available. As more students are crowded together the atmosphere becomes more 'social' as well. It has been suggested that the snack-bar or dining room be made available for student use during the hours from 7:00 to 9:30, the same evenings the Library is open. There is however the question of having someone responsible for the security of the building, but this is not a problem. Opening the snack-bar might alleviate the pressure in the Library. Some solution must be found.

Since the last couple of questions in these articles have been too simple, try this. In the following line of letters cross out six letters so that the remaining letters, without altering their sequence, will spell a familiar English word:

B S A I N X L E A T N T E A R S

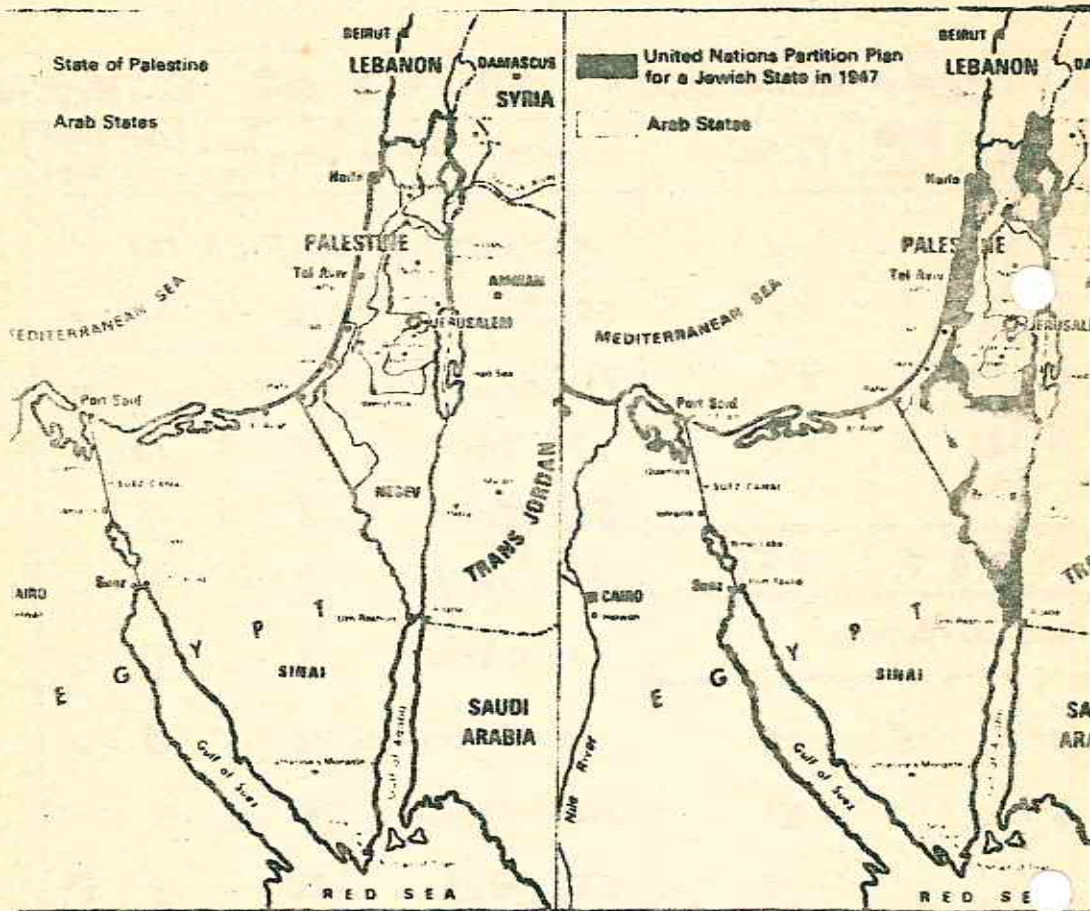
A Social Gathering

The Board of Trustees of the University invited all Faculty members to a tea party at the Y W C A on Thursday Dec. 14. 1978. Various issues were discussed that are of mutual interest and it was agreed to have more gatherings of this sort.

FIRST SEMESTER 1978/1979

| NUMBER OF ECONOMICS | | | | FACULTY OF SCIENCE | | | | | |
|---------------------|-----------|-----------|-------|--------------------|----------|-----------|-----------|-------|-----|
| WOMEN EN | FULL TIME | PART TIME | TOTAL | CLASS/MAJOR | WOMEN EN | FULL TIME | PART TIME | TOTAL | |
| 23 | 111 | 1 | 112 | FRESHMAN | 148 | 63 | 206 | 5 | 211 |
| 21 | 82 | 1 | 83 | SS/Biochem. | 10 | 13 | 23 | - | 23 |
| 13 | 33 | 1 | 34 | Jr/Biochem. | 1 | - | 1 | - | 1 |
| 9 | 22 | 2 | 24 | SS/Math. | 15 | 9 | 16 | 8 | 24 |
| | | | | Jr/Math | 8 | 6 | 13 | 1 | 14 |
| 34 | 148 | 5 | 253 | SRS/Math | 2 | 5 | 7 | - | 7 |
| SPECIFICATIONS | | | | SS/chem. | 3 | 5 | 8 | - | 8 |
| 1 | - | 15 | 15 | Jr/chem. | 10 | 5 | 15 | - | 15 |
| 3 | - | 21 | 21 | SRS/chem. | 5 | 5 | 3 | 7 | 10 |
| | - | 5 | 5 | SS/Phys. | 20 | - | 13 | 7 | 20 |
| 4 | 2 | 6 | 8 | Jr/Phys. | 2 | 1 | 3 | - | 3 |
| | | | | SRS/Phys. | 2 | - | 1 | 1 | 2 |
| | | | | GRAND TOTAL | 226 | 112 | 309 | 29 | 337 |

403
947
118
1065



1947

1947

United Nations Partition Plan for a Jewish State in 1947

Territories seized by Israel in 1948 and 1949

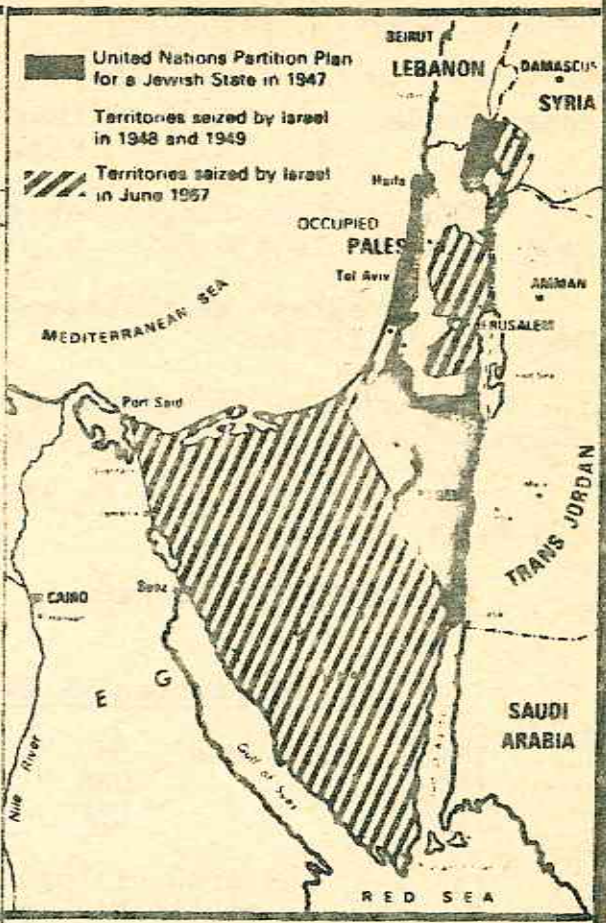
States



United Nations Partition Plan for a Jewish State in 1947

Territories seized by Israel in 1948 and 1949

Territories seized by Israel in June 1967



1948

1967

Palestine

General area 27,000 Km²
Land area 26,310 Km²
Water areas 690 Km (Lake Taburiyya and
half of the Dead Sea)

The greatest length between Al-Mutilla and Gulf of Aqaba is 430 Km.

The greatest width between Rafah and the Dead Sea is 117 Km.

The area of Palestine occupied 1948 is 20255 Km² land and 445 Km² water surface.

The West Bank area is 5755 Km² land and 245 water surface.

Gaza stip is 300 Km².

The Palestanian Villages

| | | | | |
|----|------|-----------|-----|----------|
| In | 1596 | there was | 857 | villages |
| | 1873 | | 780 | " |
| | 1945 | | 834 | " |

In 1948, 468 arab villages were occupied, 380 of them were systimaticlly destructed.

In 1978 ther is 112 arab villages in the areas occupied before 1948.

400-420 villages in the West Bank.

EDUCATION

Educational opportunities were provided for the Palestinian Arabs during the Mandate through three media : schools established by the government; schools established by natives and usually given the name of private national schools to distinguish them from private foreign schools; voluntary groupings such as clubs, societies and cultural organizations.

The base upon which these educational institutions had to build was flimsy indeed. Until 1908 the Ottoman government had neglected educational services in Palestine, especially in the semi-independent Sanjak of Jerusalem. Most of the work in this field had been left to private initiative. Facilities for education in the villages were almost non-existent and in the towns very rare.

The Turkish authorities, in a bid to conciliate Arab public opinion after the Young Turks' Revolution in 1908, imposed a special tax, collected from both town dwellers and farmers, for the purpose of opening schools in the Arab areas of the Empire. The medium of instruction in the new schools was Arabic rather than Turkish; the authorities thus hoped to assure the Arabs that the new government would allow them to develop their own culture. Although it was intended as a step calculated towards lessening the influence of the secret societies that were active in the Arab provinces, the move played into the hands of these organizations, which used the schools as a means for strengthening Arab national consciousness.¹

The number of pupils reached by these schools.

¹ Antonius, *The Arab Awakening*, pp. 220-221.

however, was limited, for, realizing their mistake, the Ottoman authorities halted the execution of the plan. According to the statistical data available for 1911, the school age population of Palestine was about thirty-eight thousand boys and 35 thousand girls. Six thousand boys and fifteen hundred girls attended government schools, while private and foreign schools took charge of about seven thousand boys and twenty-five hundred girls.² In other words only slightly more than twenty per cent of the school age population was in school.

The form of the mandatory authorities' plan for educational services in Palestine was determined by the attitude of the Jews, who intended to run their schools on ethnic lines, with as little interference by the authorities as possible. The resultant provision of the Mandate gave each Palestinian community the right to maintain its own schools for the education of its members in its own language. However, the passive attitude of the Arabs in this field in the first two years of the Mandate forced the authorities to assume direct control over an educational system for the Arab population.

In spite of the efforts by the Palestine Department of Education in providing educational opportunities for the Arabs, facilities remained inadequate throughout the Mandate. The last figures available for the period show that in 1946 the Department of Education engaged eighteen hundred teachers, while attendance at its schools in towns and villages had reached 63,141. 49,375 boys and 13,766 girls. Non-government schools were attended by 40,723 students, 24,791 boys and 15,932 girls. The total Arab school age population was estimated at 157,700

² These statistics were gathered by Ahmad Samih s' Khalidi, the principal of the Arab College in Jerusalem; cited in M. F. Abcarius, Palestine (London: Hutchinson and Company, 1946), pp. 101-102.

boys and 144,250 g.r.s. Thus still only thirty-four per cent of the school age population was receiving education.

A far greater proportion of children went to school in the towns than in the rural areas. In 1946 only twenty per cent of the village school age population was in school, while of the school age children who lived in towns sixty-seven per cent were in school. Among town dwelling boys fully eighty-five per cent were receiving education. Although there are no figures available for the percentage of literacy in the Palestinian Arab community, one can judge from the educational statistics that the number of literate adults increased gradually during the Mandate and that the townspeople became predominantly literate.

From the beginning the schools that were opened by the Palestine Department of Education used Arabic as a medium of instruction. The system was divided into three levels of schools: elementary, in which students spent seven years; lower secondary, where instruction continued for two more years; and higher secondary for two additional years. After completing this eleven year program, a pupil usually sat for the Palestine Matriculation Examination, which would entitle him to a high school diploma.

The majority of schools opened in the twenties and early thirties were on the elementary level. As of the mid-thirties Palestine had only six lower secondary government schools, and these were located in Jerusalem, Haifa, Jaffa, Nablus, Hebron and Gaza — the centers of the administrative districts of the Mandate. The top two students in the senior classes of each of these schools were admitted, upon graduation, to one of the two higher secondary schools in Jerusalem, the Arab College and the Rashidiyyah College. Some of the students of these two

³ *Hawshyat al-Thaqat al-Arabiyyah* ("The Encyclopedia of Arab Education"), edited by Sati' al-Husri (Cairo: Arab League Publications, 1949), vol. II, pp. 13-14.

institutions continued for professional training for two years in the education section of the Arab College and were subsequently appointed as teachers in government schools. By the end of the Mandate, the number of lower secondary schools opened by the Department of Education had risen to twenty and that of the higher secondary to eight.¹

In the higher secondary schools emphasis was placed upon the Arabic language and Arab history. European history was also taught. In addition, all of these schools had cultural and educational societies, which held weekly sessions and invited prominent persons to address the students. Because of the official hostility toward purely political topics, most of these lecturers addressed themselves to topics from Arab history or compared the progress of the Europeans with the backwardness of the Arabs. Some tried to offer solutions for the problem of cultural and technical stagnation and encouraged their listeners to drop outmoded practices. A few lecturers, however, dealt directly with the Zionist threat to the country; one such lecture led to a demonstration and resulted in the secondary school in Nablus being closed for a week.²

Textbooks for these schools, especially in Arab history and Arabic literature, were brought from Egypt until the early forties, when Palestinian Arab writers began to produce their own. Most of the Palestinian Arab students thus became acquainted with the contributions of Egyptian cultural leaders such as Taha Husain, Ahmad Hasan al-Zayyat and 'Abd al-Qadir al-Mazini. They read the historical novels of Jurji Zaidan, which provided a

¹ Katul, *al-Ta'lim fi Filastin*, pp. 125-130.

² 'Abd al-Qadir Yusuf, *Mustaqbal al-Tarbiyah fi al-'Alam al-'Arabi fi-Daw' al-Tarbiyah al-Filastiniyah* ("The Future of Education in the Arab World in the Light of the Palestine Experience") (Cairo, 1962), pp. 60-63.

survey of the development of Arab history.⁶

Teachers for these schools were recruited from the holders of the Palestine Matriculation Certificate, from the few who had studied at universities in other Arab countries — mostly in Egypt or at the American University of Beirut, and from the graduates of the Arab College in Jerusalem. The Arab College (formerly known as the Government Teachers College) assumed increasing importance as a supplier of teachers in the late thirties and in the forties. Most of the professors at the college had received their education in Western universities, chiefly in England, where they had become acquainted with European nationalist ideas. During the forties Niqula Ziyadah, in particular, imbued his students with a feeling of national consciousness which they carried with them to the various schools to which they were assigned after graduation. He personally supervised the activities of the cultural society at the college and encouraged the students to invite persons known for their national devotion to speak at the society's weekly meetings. He also arranged student trips to places of national historic importance.⁷

Some Palestinian Arabs were not satisfied with the way the mandatory authorities discharged their educational obligations. In the thirties Georges Antonius, a senior official at the Department of Education, and Khalil Totah, the principal of the Government Teachers College in Jerusalem, summarized these complaints before the Investigation Commission of 1936. Antonius accused the Department of Education of not taking into account the social and cultural development of the Arabs. He charged that the personnel of the Department lacked flexibility and that the attitude of the directors of the Depart-

⁶ *Ibid.*, p. 43.

⁷ These comments are the result of the personal experience of the writer who was one of the students of Niqula Ziyadah in the Rashidiyyah College in the late forties.

ment's program for education would inevitably alienate the Palestinian Arabs from the administration. Totah stated that the Arabs were aggrieved by not being given direct control over the education of their children. The educational system as applied, he explained, was entirely aimed at creating a submissive mentality among Palestinian youth, who would then acquiesce in the formation of a Jewish national home in Palestine.⁸

The assertions of Antonius and Totah notwithstanding, the Arab school system of Palestine did contribute immensely to the enhancement of national consciousness in its students. As the report of the Royal Commission of 1936 described it, it was :

... as purely Arab in its character as the Jewish system is Jewish. The teaching is in Arabic only; apart from scientific subjects, the curriculum is almost wholly devoted to the literature, history and traditions of the Arabs; and all schoolmasters from the humblest village teacher to the head of the Government Arab College are Arabs.⁹

Moreover, the events of the thirties and forties revealed that the spirit of nationalism dominated the majority of the pupils at government schools. They participated in the strikes that took place in 1929 and 1933, and in 1936 they took part in the movement of civil disobedience called for by the Arab Higher Committee, forcing the authorities to close schools all over Palestine for six months.¹⁰

Another medium of education in Palestine, in addition to the government schools, was the private academic institution; some of these were opened by Arabs and some

⁸ *Palestine Royal Commission: Minutes of Evidence Heard at Public Sessions* (London: HMSO, 1937), pp. 351-364.

⁹ Cmd. 5479; cited in Hurewitz *The Struggle for Palestine*, pp. 57-58.

¹⁰ Yusuf, *Mustaqbal al-Tarbiyah*, pp. 142-143.

by foreigners. In the forties the private schools gave instruction to forty per cent of the Arab student population of the country.¹¹ While Arab private schools were scattered all over Palestine, foreign schools were concentrated in Jerusalem, which had eleven government schools, seven Arab private, and forty foreign.¹² Palestine had six leading Arab private secondary schools, one in each of the centers of the administrative districts. All of them gave eleven years of instruction and prepared their students for the Palestine Matriculation Examination. The most important were the Najah National College of Nablus and the Nahdah College of Khalil al-Sakakini in Jerusalem.

Al-Najah College was established in 1920. The founding Board of Trustees defined its goals as: firstly, providing a suitable atmosphere for adolescence and bringing out the students' potential for responding to his society; secondly, forming character and breeding love of work; third, strengthening the national consciousness of the student and implanting in him respect for, and devotion to, the Arabs' cultural heritage, and awareness of the inseparable bonds of the Arab nation throughout the Arab world. In view of the conditions in Palestine during the Mandate, the third goal came to overshadow the first two. The curricula of the college, while following the basic requirements of the Department of Education, devoted more time than government schools to Arabic language and literature and Arab history. Furthermore, a greater emphasis was put on extra-curricular activities, in particular on discussions, lectures and trips.¹³

¹¹ See above, p. 89.

¹² 'Arif al-'Arif, *Al-Mu'assasah al-Tarikh al-Quds* ("A Detailed History of Jerusalem") (Jerusalem, 1961), p. 444.

¹³ This information is based on the official records of al-Najah College to which the writer was given access by Qadri Tuqan, the former principal of the college.

The secondary division of al-Najah College drew students from all the major towns of Palestine, especially after the opening of boarding facilities in 1929. The college's records of the mid-thirties show that of the two hundred and fifty students in the secondary division one hundred came from outside Nablus. During the forties the students constituted only one-half of a total attendance of three hundred and twenty.

One of the more conspicuous activities of the college was an annual festival to which the leading personalities of the Palestine Arab community were invited. The students usually produced a stage performance based on episodes in the history of the Arabs. This festival was held each year from 1930 to 1946, with the exception of the three years of the 1936-1939 revolt. Early in 1936 a demonstration by the students of the college prompted a movement of civil disobedience in Nablus and led to the closing of the college by the military authorities in the town. After one year the college was reopened under the close supervision of the British administration, and only resumed its regular activities after 1939.

Another activity of the college that attracted large audiences was the semi-annual lecture sponsored by the Literary Club of the school, at which a leading man of letters was invited to speak. A committee of students usually chose the topic and the lecturer and, as in the case of the annual festivities invitations were sent to the leading Palestinian personalities. The text of the lecture would appear in the local press.

Foreign schools played a less important role than the Arab private schools in spreading national consciousness among Palestinian youth. Most of the foreign schools were run by missionary bodies and the medium of instruction was a foreign language, usually English or French. The teachers at these schools were either foreigners or

Arabs with a Western educational background. Hence, the students who attended such institutions acquired some knowledge of Western attitudes and modes of life. Most of the graduates of these schools held the view that the welfare of the Arabs in the future depended on the degree to which the Arab people could substitute Western ideals and habits for traditional ones.¹⁴

In some other Arab countries, notably Lebanon and Egypt, Western missionary schools had the unintended effect of heightening national consciousness, as resentment against their methods of discipline and occasional religious bias became part of a general anti-foreign sentiment. However, no such development took place in Palestine.¹⁵

The third educational medium for the Arab community of Palestine was some thirty clubs located in the various towns and big villages. Some of them (two in Nablus, three in Jerusalem, and one in Hebron) were founded in the early twenties. Others, in Jaffa, in Acre, and two in Haifa, were opened in the thirties. By the late forties, every Palestinian Arab town with a population of ten thousand or more had at least one such club.¹⁶

The activities of these clubs and their participation in the life of the society differed from one to another, but the typical club had a literary committee, a political committee, an athletic committee and a library; a few also had students' committees. All educated Palestinian Arabs were members of one or another of these clubs. The total membership in each of them varied between three thousand, in the case of the Arab Club of Nablus,

¹⁴ Habib Amin Kuranl. "The Inter-action of Islamic and Western Thought in the Arab World," *Near Eastern Culture and Society*, edited by T. C. Young (Princeton: Princeton University Press, 1951), p. 155.

¹⁵ Katul, *al-Ta'lim fi Filastin*, pp. 180-183.

¹⁶ Yusuf, *Mustaqbal al-Tarbiyah*, pp. 290-294.

which was sponsored by the Palestine Arab Party during the thirties, and about a hundred, in the case of the Literary Arab Club of Beersheba.¹⁷

A major activity of these clubs was lectures and discussion groups. Some lectures dealt with aspects of Arab civilization; others with the social and economic ills of Arab society in Palestine and the other Arab countries. Religious occasions, like the birthday of the Prophet Muhammad, the New Year's day of the Muslim calendar, and the first day of the Muslim holy month, Ramadan, were usually celebrated by a festival which began with an address discussing the historical role of the occasion being celebrated. The political committees of the clubs sponsored lectures on the danger of the Zionist movement to the Arabs, on pan-Arabism and on Western imperialism. Certain anniversaries served as occasions for lectures and discussions in all the clubs: the Balfour Declaration; the first shot fired by Husain ibn Ali, marking the beginning of the Arab Revolt against the Ottomans; the execution of the three Arabs of Hebron;¹⁸ the beginning of the 1936-1939 revolt.

Discussion groups usually examined a specific episode of the history of the Arabs or a contemporary event in Palestine or other Arab country. Sometimes the discussion would be based on a recently published book that was to be discussed, copies of it circulated among the members prior to the session.

¹⁷ The information given here is derived from the personal experience of the writer in the late forties, from conversations with some of the members of the clubs, and from examination of the records and libraries of the nineteen clubs that continued their activity in the Arab part of Palestine after the termination of the British Mandate. Most important of these latter were the clubs of Jerusalem, Nablus, Hebron, Janin, Ramallah, Bethlehem, and Tulkarm.

¹⁸ See above, pp. 68-67.



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