

Abstract

This study sought to look at the historical structure of the social construction of Palestinian political prisoners in Israeli prisons post 2000, and to know what the change in the ideological and cultural structure of prisoners community, through the historical de-constructing of the structure of "Counter-Order" and of the culture structure "Revolutionary Pedagogical System" for Captives Community, through the de-constructing of social construction, to highlight the disintegration of the social construction and organizational relationships that the captives interact with each other in their "Counter-Order" post 2000. where it was invoked to Maya Rosenfeld perspective in understanding the structure of the "Counter-Order" for Captives in Israeli prisons. This qualitative study was based on depth individual interviews as a tool to collect data through the use of open-ended questions, to tracers answer research questions.

The study came in Six chapters, the first show review of the literature, studies and theoretical frameworks, while the second contains the methodology of the study, and the third presents a historical background of the history and evolution of the colonial Israeli "Prison Community" in terms of each of the "Prison System" (1967 – 2000), while the fourth chapter address the change in the structure of the "Counter-Order" of Palestinian political prisoners in Israeli prisons (1967 – 2000), as includes two time phases, the first phase about the rise of the Prisoners movement organization (1987-1993), and the second stage: Oslo agreement dressage phase of self-governance, the era of the truce and the time of inaction (1993-2000). Moreover, the Fifth chapter is about the change in the structure of the "Counter-Order" of Palestinian political prisoners in Israeli prisons post 2000. Whilst chapter six, contains the conclusions and the outputs of the study, and conclude the study with the recommendations.

The study concluded that the social construction of political prisoners in Israeli prisons post 2000 subjected to numerous setbacks in the "Counter-Order" structure, which led to the de-construction and collapse of the "Counter-Order" of the prisoners, which we see through weakness, inaction and the marginal role of "Supreme Struggle Of The National Committee" as unionist body for the Captive

movement, which became does not represent the prisoners, but deconstructed and fragmented to "Internal Factional Regulatory Orders", so that each political organization representing itself and has its own agenda, "Alternative Order" categorical lacks comprehensiveness and the life of socialism, and that the system of social relations is a paralytic regulatory categorical personal system enhances the "Life of Isolation" in the ranks of the Palestinian prisoners, and this led to the discrepancy and slack in the cultural and educational system that are produced inside the prison, which has become a cultural structure of the regulatory factional differ in their production of the organization to another, which the most powerful among Hamas movement in terms of organizational coherence, and then Popular Front movement ,the Islamic Jihad and the most fragile among Fatah movement in the cultural sag and the presence and generate clannish gatherings overcome the regulatory power to them, which does not constitute a cultural system "Pedagogical Revolutionary" that promotes Palestinian identity and develop the awareness of belonging to national issue, but rather it promotes intolerance organizational factional, entrench a culture of separation and packaging negative regulatory.

This de-construction and collapse came on three time periods, the first (2000-2004) the beginning of the Second Intifada with entry of large numbers of new prisoners who need to fill in regulatory according to the regulations and norms of arrest, and the failure of former prisoners in achieving this. And the second (2004-2007) where the Captive Movement body was defeated as a result of a hunger strike failure in 2004 and the outbreak of the failure of a state of frustration in the ranks of the prisoners and the decline in the national and organizational performance. The third was (2007-2012) that reinforce the division and separation of the body of the Captive Movement and strengthened the structure and culture of organizational disintegration in the ranks of the prisoners, with the presence of some of the features of the Renaissance Unionist after 2011. Accordingly, this has been a gradual decline rolling in the social construction of prisoners in Israeli prisons post 2000, these transitions has accompanied by fluctuations and instability in the reality of the prison, including the absence, weak of the strong organizational leadership of the prisoners in the prisons, in addition to the procedures and practices of the Israeli "Prison System", which has pursued the withdrawal of the achievements and entrench a culture of

separation and emptied the national content of the prisoners through the increased use of violence policy against the prisoners in their daily lives.

The addition that came out of this study, that the prison time, which is wasting time and not take advantage of it by the prisoners and the rule of the vacuum in which time, has led to the de-construction of the social construction of prisoners post 2000, with the existence of a new structure for the commitment of the ideological "Internal Factional Regulatory Order", to include four axes, first axis: ideological - self individuality, and the second: the ideological regional / municipal - paralytic, the third: ideological organizational and political - factional, and fourth: the political – Unionist axis, this confirms that the social construction of prisoners in Israeli prisons is build a single regulatory categorical under the regulatory factional personal relationships rather than building a collective unitary under the socialist relations and common life.