

**PRELIMINARY VISION
OF A PALESTINIAN EDUCATION SYSTEM**

**BY
FATHIYEH NASRU**

NOVEMBER 1993



BIRZEIT UNIVERSITY

CENTER FOR RESEARCH AND DOCUMENTATION OF PALESTINIAN SOCIETY

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PRELIMINARY VISION
OF A PALESTINIAN EDUCATION SYSTEM
IN LIGHT OF THE DECLARATION OF PALESTINIAN INDEPENDENCE

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BIRZEIT UNIVERSITY

CENTER FOR RESEARCH AND DOCUMENTATION OF PALESTINIAN SOCIETY

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The views expressed in this study are those of the author.

The following study has been published by the Center for Research and Documentation of Palestinian Society as one of a series of new publications examining critical questions in Palestinian society and history. The Center welcomes submissions of research proposals and manuscripts on related topics.

On-going series of Center publications include monographs on destroyed Palestinian villages and memories of Palestinian figures.

The Center hopes this scholarly study by Dr. Fathiyeh Nasru will initiate an active and serious discussion on the emerging Palestinian educational system.

Dr. Saleh Abdel-Jawad
Director

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I wish to thank the friends and scholars who shared their views on different occasions and expressed interest and support for this work. I am grateful in particular to Professor Abdullatif Barghouthi, who has a long history in contributing to education development in Palestine and elsewhere in the Arab world, for the attention he gave to this work and writing the foreword, to Professor Ahmad Baker of Birzeit University Education and Psychology Department who introduces this work by inviting scholars and educationists to expand and elaborate the vision by further studies. I wish to extend my thanks to Professor Rami Abdulhadi for his follow-up intellectual energy in the process of this study to contribute to his project on "Masterplanning: The State of Palestine, 1992" and for offering the services of his excellent typist Amal Thalgi. I would also like to extend my thanks to Samia A. Tamimi for her excellent work to produce the final draft of this work.

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Finally, I wish to extend my thanks to Mr. Omar Othman who edited this work with full care to put it in its final shape; a friend who works neatly and professionally with real patience to put up with procedural details.

FOREWORD

It is with keen interest that I have read this "Preliminary Vision of a Palestinian Education System" partly because it has seen light at this very critical moment in the throes of birth of the long expected Palestinian State, and partly because the author Dr. Fathiyeh Nasru, is not only one of the leading Palestinian educationists, but also a devoted one who has avowed herself to the advancement of the Palestinian national cause, insisting rightly all the time that only through an enlightened modern system of education, the Palestinians can achieve their national goals. In this respect, and with a clear deep insight, she rightfully decides that "the goals and procedures of such a needed system have to be authentic, genuine and dynamic as much as universal and practical within a moralistic frame of reference that adheres to Arab Cultural values and their commitments to human rights" (Introduction, p. 1).

The following four sections of this work will show that the task was immense, the mission was daring and the parallel effort was commendable. To embark single-handed on an attempt to lay the foundations of a progressive Palestinian philosophy of education, and simultaneously derive from that philosophy a Palestinian education system together with its goals, strategies and policies, is undoubtedly beyond the reach of any individual and should be the fruition of consorted efforts of a large highly qualified team of specialists. Yet Dr. Nasru, with the persistence of her high expertise, insisted and succeeded in distilling out of the sole document: "The Declaration of Palestinian Independence" highly developed formal goals which indicate that the Palestinian Education is basically a national democratic egalitarian progressive education (p. 12) ... that appreciates the individuality of the learner without allowing this individuality to lose its ties of membership to its nation not to the international community" (p. 14).

With the beseeching modesty of a Scientist, Dr. Nasru was well aware from the very beginning that this task of formulating a philosophy of education was not an easy one, and that it needed to be based on the fundamental values and components of Arab Islamic Civilization on the one hand, and on the achievements of contemporary civilization, especially in education, on the other hand. In the closing paragraph of her introduction (p. 3) she calls Palestinian educationists to urgently take up this task. She says:

"It is hoped that this proposal will be studied carefully by educationists and decision-makers among the Palestinian people so that further steps will be taken in the direction of articulating the desirable educational system in the nearest possible future. I see such a job is overdue and needs to be attended to seriously before any further delay".

This is a sincere serious call worthy of a quick positive national response that will enable Palestinians to formulate for the first time in their history their own philosophy of education. I, for one, am grateful for having been given the opportunity to write a foreword for this serious study.

But before bringing this foreword to its conclusion, I would like to comment on two points in this work. First, the rather lengthy argument defending a national education system is perhaps justified in view of the universality trend in modern education. But in my view, no fair critic can blame the Palestinians who are still struggling for their right to self-determination and nationhood for adopting a national system of education. Second, I could not help noticing that the information and statistics relating to the ongoing pre-university education are out-dated. This can be justified knowing that the occupying authorities refuse to give access to any raw data on education.

Finally, it must be stated that Dr. Nasru should be congratulated for having so early set the ball rolling by completion of this work in a short time and under tense frustrating circumstances. It is my conviction as well, that this work deserves to be taken as a basic document, if and when a Palestinian national team is charged with the responsibility of formulating an official Palestinian philosophy of education.

Professor Abdullatif Barghouthi, (Ph.D.)
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25/9/1993

EDUCATIONAL NOTE

Palestinians have been subjected to one of the most and unprecedented political tragedies in modern human history. Not only were they subjected to enormous suffering and physical dispersion; but more ominously, they became fragmented psychologically, socially and educationally. The calamity that befell the Palestinian people precluded them from establishing their own educational system; and consequently, they were forced to accept the educational system and philosophy of their host countries. This situation is compounded further by the fact that the Palestinians were never accorded the opportunity to develop and implement their indigenous educational system. They were obliged to adopt and adapt to educational systems designed to meet the needs of the colonial powers ruling them (Ottomans and British), the countries either annexing part of their homeland (Jordan in the case of the West Bank) or having custodial powers over it (Egypt in the case of the Gaza Strip). Matters became exacerbated further when the Israeli military authorities imposed their modifications and restrictions on Palestinian educational systems in the Occupied West Bank, Gaza Strip and East Jerusalem. Hence, Palestinians remained without an indigenous national educational system and philosophy.

Dr. Nasru's attempt to formulate a "vision" for a Palestinian national educational system and philosophy is the first serious attempt to address this crucial need despite its complexity and intricate ramifications. Although the detailed characteristics and features of this vision are not totally clear at this juncture of her thesis, it remains a vision rooted in the aspirations and needs of the Palestinian people. Furthermore, Dr. Nasru did not neglect the crisis situation facing Palestinian education in the Occupied Palestinian Territories, but attempted to highlight and paramount its seriousness by relying on the available data and statistics. The scope and complexity of this task, however, make it nearly an impossible task to treat within limited space. This assumption also holds true for any attempt to propose strategies for correcting the situation. Although it is too optimistic to presuppose that illiteracy,

inadequate or unqualified teachers, and insufficient number of schools could be eradicated before the end of this century, Dr. Nasru's "vision" could serve as a "blueprint" for educational planners who wish to establish and implement a national Palestinian educational system. We hope that the energy, resources and devotion utilized by her in developing this "vision" will be replicated in expanding and building on her thesis to become a national educational plan for the future Palestinian State.

Ahmad Baker (Ed.D.)
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Birzeit University
October 13, 1993

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INTRODUCTION

This paper is an attempt of a conceptualization of a Palestinian education as a major source of improving the human and social conditions of the Palestinian people. The needed conceptual web has to be promising for developing an educational system which is capable of transforming the standing conditions into better conditions - a system that has goals which are coherent with the Palestinian legitimate right to self determination, and tools which are dynamic in their structure functions to be implemented efficiently and purposefully within the time-space domain of natural and human as well as cultural resources of the Palestinian people. The goals and procedures of such needed system have to be authentic, genuine and dynamic as much as universal and practical within a moralistic frame of reference that adheres to Arab cultural values and their commitment to human rights.

The method of developing this educational, conceptual frame is a systemic analysis method. The review of the literature on the system approach and general systems suggests that there is no standard method which could be considered a systemic analysis method that is shared by the scientific community of general systems theory (1). The only thing that could be drawn on in the general systems theory is an agreed upon principle of investigation which stipulates that any phenomenon be viewed as a system within systems and any system is composed of sub-systems which stand in interactive relationships in forming the whole system (2).

The search for a system of education for Palestinians is an endless job in the absence of a referral point of transformation in Palestinian history. This is especially the case because literature review on Palestinian education shows that at no time in Palestinian history there has been a philosophy of education that was developed by the Palestinians. It is seen here that the document of the Declaration of Palestinian Independence, November 15, 1988, is the most reasonable reference for the development of an authentic Palestinian system of education. Such a choice is done with full awareness that the declaration

document is a general frame and that it could be interpreted by different educators differently. However, in this paper a serious attempt is made to reduce the noise of subjective element to the minimum by using the systemic analysis method in drawing inferences from the document as a subject of study. Drawing parallelism between the dimensions or sub-systems of the Palestine State as a system featured in the document and the dimensions or sub-systems of the educational system is the preliminary procedure for drawing inferences.

The conceptual web of a Palestinian educational system is to be read carefully within the understanding that it is a preliminary vision. Such vision needs to be articulated by a collective effort of Palestinian educationists over time.

The problem of identifying concepts is viewed as the most serious part of this investigation for two reasons: First, there must be an awareness of the complexity of any theoretical construct within which a concept is located. It must be kept in mind that any concept in a system of knowledge has a given "positional value" (3) that often decides its function. Examining a concept does require focusing on its structural components, without losing track of its relationships to neighboring concepts, and/or the whole conceptual system in relation to the implied views of man's nature which is basic for developing a conceptual web underlying any educational system. Second, a concept in any theory is a cognitive structure that is communicated to the reader by a language in terms that might have their private meanings besides their popular meanings. The private meaning of any term makes the term subject to interpretation. This researcher is aware of the subjective element as a factor in research. This factor adds to the complexity of concepts analysis and, consequently, much more so to concepts development.

In essence, concepts are mental constructs, Klausmeir, et.al. (1974:4) who views concepts as mental constructs define them as "ordered information about properties of one or more things, objects, events, or processes that enables any particular thing or

class of things to be differentiated from and also related to other things or classes of things". Concepts according to this view have three major functions:

- a. Classification
- b. Organizing information in a communicational manner.
- c. Evaluation in the sense that the concept makes possible the identification of similarities or differences among classes of objects or persons.

The proposed educational system will be developed in view of the initial features of a Palestinian philosophy of education and the conceptual web to follow. Such a system is hoped to envision a procedural frame based on the available facts to transform the ongoing educational system ontologically into a Palestinian educational system which is both desirable and possible. The procedural frame is developed in three steps:

1. Identifying the profile of the ongoing system.
2. Developing strategies of Palestinian National Education.
3. Determining the basic needs for implementing these strategies.

It is hoped that this proposal will be studied carefully by educationists and decision-makers among the Palestinian people so that further steps will be taken in the direction of articulating the desirable educational system in the nearest possible future. I see such a job is overdue and needs to be attended to seriously before any further delay.

SECTION ONE

THE PRELIMINARY FEATURES OF A PALESTINIAN PHILOSOPHY OF EDUCATION

The following preliminary features of a Palestinian philosophy of education are the main findings of a pilot study (Nasru, 1991), presented in a conference on Palestinian Education at Bethlehem University in October 1991. The study is a systemic attempt of drawing inferences from the charter of independence of the Palestinian Independent State as declared in Algiers on November 15, 1988. The declaration of this charter is seen the most outstanding document which entails the Palestinian people's position, their ambitions, and commitments at this point of their transformation in the history of their struggle towards achieving their right to self determination. The Declaration of Palestinian Independence features the State in almost all possible dimensions. The implications in this historical document lend themselves to experts in the various fields to draw the necessary features of the State system as a whole. Economists though might find difficulties in drawing inferences for the Palestinian economic system implied in this document more than it is the case in other fields. As to education the following features were inferred and presented in a parallelism between the features of the State of Palestine and the features of the Palestinian educational philosophy in Table 1.

The features identify the relevant philosophy underlying the major dimensions of education including:

1. The formal goals
2. The educational system
3. Palestinian educational commitments to Arab countries and the international community.
4. The value system of Palestinian education.

The procedure of identifying the philosophical features is done by a process of elimination of irrelevant features and identifying relevant ones to the inferred education statements from the Declaration of the Palestinian Independence. The various philosophical features of all types of philosophy of education were originally surveyed from the literature review on: philosophical foundations (Ozman, 1981), and relevant philosophical issues in the history of education (Brubacher, 1966), as well as the major relevant works of John Dewey (1900 and 1916), and Paulo Freire (1972 and 1985) as a prominent philosopher of modern times on the Pedagogy of the Oppressed. Trends or orientations are evaluated on the basis of other relevant views in other fields related to social development by means of education. This is especially the case in drawing the features of global vision and universality (Platt, 1973 and Taylor, 1974, and Taimai, 1974). Organization Theory Open System is based on Hall (1977).

TABLE 1
FEATURES OF PALESTINIAN EDUCATIONAL
PHILOSOPHY INFERRED FROM THE DECLARATION
OF PALESTINIAN INDEPENDENCE (NOVEMBER 15, 1988)*

FEATURES OF THE STATE OF PALESTINE	FEATURES OF PALESTINIAN EDUCATIONAL PHILOSOPHY
<p>1. STATE IDENTITY</p> <p>A. "The State of Palestine is the State of Palestinian people wherever they may be." (Paragraph 12, Line 1).</p> <p>B. "The State is for them (Palestinian people) to enjoy their collective national and cultural identity". (Paragraph 12, Line 2).</p> <p>C. "The State of Palestine is an Arab State, an integral and indivisible part of the Arab Nation at one with that nation in heritage and civilization, with it also in its aspiration for Liberation, Progress, Democracy and Unity." (Paragraph 13, Lines 1,2,3).</p>	<p>1. FORMAL EDUCATIONAL GOALS</p> <p>A. Education is for all the Palestinian people. (<u>Egalitarian Educational Philosophy</u>).</p> <p>B. Education provides the learner with his national cultural identity. (<u>National Educational Trend</u>).</p> <p>C. National education involves commitments to Arab unity in which Palestinian history is studied as an integral part of Arab, Islamic heritage and civilization. The orientation is freedom from dogma, commitment to progress by enhancing knowledge and skills that are necessary for economic and cultural development of all individuals and society. (<u>Progressive Philosophy Community Based Education</u>).</p>
<p>2. POLITICAL SYSTEM</p> <p>A. "In it - the State - will safeguarded their political and religious convictions and their human dignity by means of a parliamentary democratic system of governance". (Paragraph 12, Line 3,5).</p>	<p>2. EDUCATIONAL SYSTEM</p> <p>A. A System that is administered in a democratic way to achieve its human, egalitarian, national and progressive goals. (<u>Progressive Philosophy</u>), Democracy and Education.</p>

* See Appendix for full text

FEATURES OF THE STATE OF PALESTINE	FEATURES OF PALESTINIAN EDUCATIONAL PHILOSOPHY
<p>B. "itself based on freedom of expression and the freedom to form parties". (Paragraph 12, Line 5-6).</p> <p>C. "Freedom to form parties". (Paragraph 12, Line 6).</p> <p>D. "The rights of minorities will duly be respected by the majority, as minorities abide minorities by decisions of the majority. (Paragraph 12, Line 6,7).</p> <p>E. "Governance will based on principles of social justice equality and non-discrimination in public rights of men, women, on grounds of race, religion, colour or sex under aegis of constitution which ensures the rule of law and independent judiciary." (Paragraph 12, Line 7,10).</p>	<p>B. The system is based on the right to seeking facts, ideas, truth and developing or choosing ideologies in an educational climate that allows pluralism in curriculum structure and function. (Pluralism Trend).</p> <p>C. The educational system allows freedom to form unions of teachers, employees and students. (Organization Theory: Open System).</p> <p>D. Decision making in all the organizational structures of the educational system has to be based on the participation of all with the respect of the rights of the minorities by the majority, as minorities must abide by decisions of the majority.</p> <p>E. The educational system functions within a legislation which is based on principles of justice, equality and non-discrimination in dealing with the rights to admission and promotion of students and/or the rights to employment of educational personnel, promotion, job security and professional development. (<u>Judicial Orientation</u>).</p>

FEATURES OF THE STATE OF PALESTINE	FEATURES OF PALESTINIAN EDUCATIONAL PHILOSOPHY
<p>3. THE STATE COMMITMENTS TO ARAB COUNTRIES AND THE INTERNATIONAL COMMUNITY</p> <p>A. Commitment to Arab countries.</p> <p>A/1. "The State of Palestine affirms its obligation to abide by the Charter of the League of Arab States, whereby the coordination of the Arab States with each other shall be strengthened." (Paragraph 13, lines 3-5).</p> <p>A/2. "It calls upon the Arab compatriots to consolidate and enhance the emergencies in reality of our State, to mobilize potential, and to intensify efforts whose goal is to end Israeli occupation. (Paragraph 13, Lines 5,6,7).</p> <p>B Commitments to the International Community.</p>	<p>3. PALESTINIAN EDUCATIONAL COMMITMENTS TO ARAB COUNTRIES AND THE INTERNATIONAL COMMUNITY</p> <p>A. Commitments to Arab countries.</p> <p>A/1. Palestinian education is committed to coordinate its programs with Arab countries by active membership of the educational organizations which function under the auspices of the League of Arab States. Programs are oriented towards Arab Unity. (<u>Basis: Education & Development</u>).</p> <p>A/2. Palestinian education is committed to orient its people in particular and all the Arab Nation in general toward ending the Israeli occupation and restoring the rights of the Palestinian people to sovereignty over their homeland. (Progressivism: Pragmatism Pedagogy of Oppressed; Ed for Awareness and Participation).</p> <p>B. Educational Commitments to the International Community.</p>

FEATURES OF THE STATE OF PALESTINE	FEATURES OF PALESTINIAN EDUCATIONAL PHILOSOPHY
<p>B/1. "The State of Palestine proclaims its commitments to the principles and purposes of the United Nations, and the Universal Declaration of Human Rights". (Paragraph 14, Lines 1-2).</p> <p>B/2. "It proclaims its commitment as well to the principles and policies of the Non-Aligned Movement". (Paragraph 14, Lines 2-3).</p>	<p>B/1. Based on the State commitments, Palestinian education is open to educational exchange through its active membership in the international educational agencies under the auspices of the United Nations. Its rules will abide by the educational rights described in the Universal Declaration of Human Rights. (Open System Global Vision).</p> <p>B/2. Based on commitments to the principles and policies and of the Non-Aligned Movement, Palestinian Education is committed to cultural, educational exchange with educational agencies under the auspices of the Non-Aligned Movement. All commitments above (to Arab International community) are built in the structural functions of Palestinian educational system especially in the formal component of this system. (It is realized that education is of two types the formal and non-formal education).</p>

FEATURES OF THE STATE OF PALESTINE	FEATURES OF PALESTINIAN EDUCATIONAL PHILOSOPHY
<p>4. VALUE SYSTEM OF THE STATE</p> <p>A. "It-the-State-will join with all states and peoples in order to assure a permanent peace based upon justice and the respect of rights (i.e. human rights and national rights) so that humanity's potential for well-being may be assured, an earnest competition for excellence may be maintained and confidence in the future will eliminate fear for those who are just and for whom justice is the only resource. (Paragraph 14).</p> <p>B. "Governance will be based on principles of social justice, equality and non-discrimination in public rights of men or women". (Paragraph 12, Lines 7-9).</p> <p>C. "Palestine's age-old spiritual and civilizational heritage of tolerance and religious coexistence". (Paragraph 12, Lines 11-12).</p>	<p>4. VALUE SYSTEM OF THE PALESTINIAN EDUCATION</p> <p>A. The Palestinian education achieves its goals within a value system which emphasizes peace based on justice, and the respect of rights to self-actualization which is coherent with a state of well-being. This is done by introducing the learner to Arab heritage and civilization which is built on these values and to which the Arab nation has contributed ideal models in its practices throughout history. The value of excellence and confidence in future are natural consequences of the state of well-being (<u>Religious Philosophy and Idealism</u>).</p> <p>B. Education is committed to the principles of justice, equality and non-discrimination in public rights of men and women in its curriculum and practices.</p> <p>C. Education is committed to the principle of tolerance as a tenet principle in Palestinian heritage, practiced throughout its history of religious coexistence. (<u>Value Free Orientation</u>).</p>

FEATURES OF THE STATE OF PALESTINE	FEATURES OF PALESTINIAN EDUCATIONAL PHILOSOPHY
<p>D. "The State of Palestine herewith declares that it believes in the settlement of regional and international disputes by peaceful means, in accordance with the United Nations Charter and Resolutions, without prejudice to its natural right to defend its territorial integrity and independence". (Paragraph 17, Lines 1-4),(See also Paragraphs 13 and 14).</p>	<p>D. Working to help the learners to value with commitment their right to defend their homeland within a commitment to the international legitimacy as seen in the United Nations Charter and Resolutions, and the Arab League Charter. The value of accepting other nations with full awareness of the interdependent relationships among the international community. <u>(Universalism and Global Orientation)</u>.</p>

In short the features of the proposed Palestinian educational philosophy, as seen in the underlined phrases after each parallel inference, are Egalitarian, national, progressive features. The basic trend is a national education based on democracy. Pluralism is seen as a form of the democratic feature of the system so is the control mechanism of governance which is legislation or judicial orientation in the system function. This national, egalitarian, progressive philosophy is oriented towards progress by means of applying concepts of community development. It is seen that development is to be achieved by using a modern philosophy of education for participation and awareness as most fit for the transformational period from occupation to liberation. The educational system as given lends itself to a continuous process of achieving the stated goals even after liberation. With these features in mind we move to the conceptual web of A Palestinian education in the next section.

SECTION TWO

A CONCEPTUAL WEB OF THE PALESTINIAN EDUCATION

This section will introduce the meaning of the major concepts included in the features of the Palestinian education as inferred from the Declaration of Palestinian Independence (DPI) above. The formal goals as stated indicate that the Palestinian education is basically a national, democratic, egalitarian progressive education. Accordingly one needs to see the meaning of each concept included in this definition.

NATIONAL EDUCATION

This term refers to the type of education as seen fit to the perspective of a given State for a given people (nation) at a given time (Brubacher, 1966: 53-75). Accordingly the Palestinian National Education (PNE) is defined within the perspective of the Declaration of Palestinian Independence (DPI) (i.e. within the perspective of the Independent State of Palestine).

PALESTINIAN NATIONAL EDUCATION (PNE)

It is an educational system built on the premises of egalitarianism, Education for All. This system is oriented toward liberating the potentialities of the Palestinian learner to self-actualization within the moral perspective of a national will to freedom, progress, democracy and unity; with a full commitment to the scientific and spiritual heritage and civilization of the Arab Nation, and the commitment to the Universal Declaration of Human Rights. This education provides the learner with confidence in the future in view of acting upon the present conditions in full trust and confidence in the human ability to change these conditions (be they political, economic, cultural and/or social) to the best interest of the individual and the nation, doing all this by making a creative use of the past (i.e. the national heritage and Arab civilization).

This conceptualization implies several concepts:

1. **Nationalism:** It is not a class orientation, it is rather a broad sense of belonging to the nation as a whole. It is the nationalism of the masses in which all citizens share the national resources and as they enjoy the equal opportunity in such sharing, they are committed to their share in the development and prosperity of this nation. Egalitarianism in this system makes it a must to practice the national dictum (i.e. benefits for all and duties and productive efforts from all).
2. **The Learner:** S/he is seen as a dynamic and active human being who is self-propelled, and his motivation is intrinsic. According to this view man is unique. It is similar to Allport (1973) view of man who believes that man's uniqueness is represented by his capacity to vary his biological needs and add to them countless psychogenic needs. These needs are reflected in part by man's cultural uniqueness and in part by his own life style. According to this view man is also predetermined to choose. This view expresses a trust in the learner's freedom. Accordingly the PNE system is oriented toward liberating the potentialities of the Palestinian learner to self-actualization. Moreover, the human being cultural uniqueness is reflected in the PNE system in stating that "Palestinian identity is a formal goal of education within the perspective of the Arab Islamic spiritual heritage and civilization". This identity extends its commitments to include an open ended commitment to the international community, (i.e. commitment to the Universal Declaration of Human Rights). The trust in the potentialities of the learner to enjoy freedom of choice is therefore a natural and logical consequence of a humanistic view of man as an open system. This conceptualization directs the educators to choose methods of teaching that will enable the learner to act upon his environment by a free will instead of reacting to it. It calls the educators to value "problem solving" methods of teaching rather than directional instructions of dictating on the learner what to do and what not to do or think.

3. **The Concept of Time:** The concept of time as given in the definition of PNE is a dynamic concept. Time is seen as interactively related to actions that happen in its duration. Past, present and future are not seen in a sequential linear fashion. As the learner acts upon his/her present conditions s/he employs the experiences of the previous generations (heritage) creatively but not in separation from his/her sense of future. In other words time is viewed here as a state of being/becoming and with the relativistic implementation of the past as being selectively and dynamically transformed to this state of time in action, in motion and in space. Here the human being -the learner- is dealing with time according to his/her needs to self-actualize. This conceptualization of time will affect the view of educators as to the concept of grading system, promotion from one school grade to another and the method of dealing with knowledge as a process rather than as accumulation of information. This view sees the learner as dynamic, self-propelled actor in a dynamic time-space domain which directs his potentialities to self-actualization within the moral perspective of the national will. It is a system of education that appreciates the individuality of the learner without allowing this individuality to lose its ties of membership to its nation nor to the international community at large. It is on this basis that the PNE will consider new strategies for the educational reform and a comprehensive view of an educational system which can be described as progressive. However, the strategies are also based on the assumption that their role is to transform the ongoing system of education in the Occupied Territories into the PNE system.

Possible Arguments Against National Education

Some educators might argue that a national education has its pitfalls like those of chauvinistic nationalism, or using education to support an oppressive political system, or leading the nation to a dogmatic orientation characterized by a narrow mindedness and

a closed system that leads the country to an isolation from the international community.

The stated pitfalls of national education are very unlikely to occur in a system of education which is based on the concepts as defined above. It is argued here, that chauvinistic nationalism happens in a system that sets its goals on the basis of seeing one's identity as superior to all other identities. It happens when the system of education is directed by a chauvinistic political leadership in a political system that has no place for democratic legislation. A typical case of chauvinistic nationalism happened during the Nazi rule in Germany. During those days, "the romantic feelings formerly stirred by reading literature in order to awaken the dormant abilities of the common man were diverted to promote nationalistic ambitions. The historical record was distorted so as to put a highly favorable aspect on the victories and defeats of the child's own country" (Brubacher, 1966: 62).

Palestinian National Education cannot lend itself to such chauvinistic orientation since it is safeguarded by a democratic legislation and a democratic aspiration for "liberation, progress and unity". (paragraph 13, line 3: DPI). It is also governed by a political system "based on freedom of expression and freedom to form parties" (paragraph 12, line 5-6: DPI). Such a political system supports pluralism and as history tells us pluralism cannot give a place for national chauvinism. The only possible consequences of freedom of expression and freedom to form parties is to have nationalism of the masses as it was the case with the French Nationalism which followed the French Revolution in 1789. It should be remembered that the French National Education was safeguarded by the same principles stated in the Declaration of Palestinian Independence on the basis of which the PNE is built, namely: liberty, equality and social justice.

The argument that National Education could lead to preparing citizens in support of a dictatorship or an authoritarian regime is only true when the system of education takes roots in an authoritarian political system which negates nationalism of the masses. In a system of education like the proposed PNE it is

unlikely to have such a possibility for two reasons: First, the declared Independent State of Palestine is a State of democracy, justice and equality. Second, the features of Palestinian educational philosophy are progressive and its concepts as defined, once implemented, negate any possible submission to any authoritarian oppressive regime. Therefore, unless the State is completely void of all DPI principles and commitments, the possibility of having such consequences (i.e. supporting an oppressive regime) does not exist. Even if an authoritarian government were to exist, this government would not be recognized by the Palestinian people as a national government. And any education that is based on its dictates would not be a PNE accordingly.

Palestinian National Education (PNE) as envisioned in this paper, once it is practiced for one generation, then the road for an everlasting commitment to its philosophy and principles will take care of negating any possible authoritarian political system. This is especially the case with people like the Palestinian people who struggled so long for their national identity as an identity of freedom, integrity and national will. It is the will of the nation as a whole and not the will of one party rule, or one class rule or one individual rule that the Palestinians are struggling for.

The confidence in the PNE as envisioned here should not be less than the American Nationalist confidence. Noah Webster (1758-1843), when he declared the American National Education, stated "Our national honour requires us to have a system of our own, in language as well as in government... Besides this, a national language is a bond of national union" (Brubacher, 1966:58).

The argument in favour of a Palestinian national education as described is also based on the fact that people like the Palestinians who passed the test of democracy under the most critical moment in their history, the moment of the Peace Conference in Madrid, October 30 to November 4, 1991, when Palestinian parties, with and against Madrid Conference, even in the absence of a national government in their homeland, were able to practice their right to free expression with a real sense of

national democracy. These people are entirely capable of defending their national will, and thus their national education against any possible authoritarian leadership. With this understanding one can rest assured that Palestinians have the authentic orientation of a democratic system of education. As psychologists tell us, only people whose education and child rearing practices are authoritarian score high on F Scale (4). The struggle for freedom enriched the Palestinian people with the child rearing practices and non-formal education that allows their democratic spirit to prevail.

The PNE will continue to work without side effects unless the whole value system of justice, equality, free-expression are to be completely overlooked in the educational system. By then, neither our Declaration of Independence will be in function, nor our abstracted system of education is applied. In the absence of such historical document in application the State will negate its principles and the nationalism of the masses will stand strongly against such a diversion from what the Palestinian National Education and its original philosophy stands for.

As to the fear from the closed mindedness and isolation from the international community, the argument is that the PNE does not allow this fear to happen on the basis of PNE commitments to the Arab Nation and the International community, that are featured in the Palestinian educational philosophy (see No. 4: A & B & C in Table 1). This fear has no place as long as PNE builds confidence in the future based on education of awareness and participation in dealing with present conditions and a creative use of the past.

Moreover, one has to remember that the PNE clearly states its commitments to the international educational exchange in its features that are inferred from the Declaration of Independence (see point 3/B: 1,2 in the comparative Table 1 above).

Finally, this researcher would like to remind those who argue against national education that even the reputedly antisocial philosopher Rousseau realized the significance of national education. When Rousseau was asked to plan a system of

education for Poland, he flatly urged a national educational system (Boyd, 1911: 141-149 appeared in Brubacher, 1966: 60). As for now, one has to remember that all modern States since the industrial revolution supervise their countries' educational systems and make it national one way or another. The State of Palestine is not an exception. National education by and large means the State's commitment to educate its citizens. And education is one of the major services a modern State has to shoulder.

PALESTINIAN EDUCATION AND PROGRESSIVE PHILOSOPHY

The concept of Palestinian National Education as defined above and all its subconcepts are coherent with the progressive philosophy of education more than any other philosophy. This conclusion is arrived at after comparing the features of Palestinian educational philosophy which are derived from the DPI with other trends of philosophy of education as described by Ozmon (1981).

The following quotation in which Ozmon (1981: 260-261) summarized the progressive philosophy substantiates a justification for the conclusion remark above:

"The progressivists approach to education is to some extent an outgrowth of the pragmatic philosophy developed by Pierce, James and Dewey -like pragmatism, Progressivism is a theory that extols the practical features of life, and one of the most practical and useful forms of social life is education. What progressivists have emphasized more than anything else in education is problem solving. They feel this is a learned activity and that a good problem solver is the one best equipped to face life's problems, whatever they may be. By learning the techniques of problem solving, we will be in the best position and find those things that work to make our lives more fulfilled. Progressivists promote an interdisciplinary approach in education. They also emphasize the role of the learner in the Learning Process, and "learning by doing" has become a slogan identified with progressive education. Progressivists think learning should involve a cooperative interchange between school and society. They promote a democratic approach to learning and maintain that this affords the

best approach for changing society in an intelligent and human way".

Palestinian education is committed to "progress by enhancing knowledge and skills that are necessary for economic and cultural development of all individuals and society" (see the comparative Table 1 above, No. 1/c paragraph 2). All features of PNE as given in the description above necessitate a progressive approach. The adoption of this approach requires the following changes in the ongoing system of Palestinian education.

1. Changing the methods of teaching from instruction or dictating information on Palestinian learners to problem solving. This requires training teachers to use this method of teaching in the various fields especially in teaching social and natural sciences.
2. Changing curriculum content from heavily loaded theoretical information into practical life, community based, presentation of knowledge.
3. The various subjects given at the various school cycles (see Table 6,7) which are designed on the bases of separate subject matter, principles of discipline doctrine -mental faculties- have to be changed into an interdisciplinary curriculum design. There is a need for a broad curriculum design especially in the elementary stage of compulsory cycle. The traditional curriculum design of the Palestinian education has to be changed within the perspective of progressive philosophy. The interdisciplinary approach in curriculum design is expected to make learning more meaningful and to reduce the amount of information in favour of producing concepts and skills of dealing with problems. More on this point will be given in the section on Strategies of PNE.

4. Cooperative interchange between school and society has to be activated, and existing gaps between these two institutions have to be bridged wherever they may exist. Teacher-parent associations have to be encouraged. These associations do not exist in the ongoing educational system except in some private schools and even then, they do not make enough cooperative interchange between school and family. Models of community schools have to be developed along the line of school-society cooperative interchange.
5. The dualistic relationships which are practiced in most of the Palestinian schools these days have to be changed. The student-teacher, and the administration-teacher relationships have to become more communal, team - like relationships and less dualistic. This means that the required educational climate, according to the progressive approach which is adopted by the proposed PNE system, has to be democratic. Under such circumstances learners and teachers enjoy their function as they progress toward the set goals of education. The administration is democratic in as much as it runs the school by democratic rules in which student councils and union of teachers and employees participate in developing these rules. (Table 1 point 2/c/d and e).

PALESTINIAN EDUCATION AND PLURALISM

Once the educational system is based on democracy, it is argued here that such a system has to meet the various needs of society. This system has to allow offering different programs of education which help to meet the individual differences among its recipients.

The Palestinian people, although relatively small in size (around 6 millions), are so rich in their diversity within unity. Palestinians were forced to leave their homeland and be scattered in the diaspora since 1948. This very fact, although very disturbing and extremely painful, has to be transformed positively by the PNE system. The PNE has to make use of the heterogeneous feature

of Palestinian returnees to the State of Palestine. The UN Security Council resolution 194 of 1947 states that the Palestinian refugees have the right to return to their homeland or to be compensated for their homes). The returnees have been exposed to various educational systems and; consequently, have multi-dimensional educational backgrounds. They have different views of how their children education should be like. This requires an educational national plan of two fold directions:

- a. To provide programs of a common base to unite all Palestinian people by virtue of having the same National Identity.
- b. To provide programs that would suffice to meet the individual differences among the various societal groups from which the infrastructure of the Palestinian society is built.

The urban needs and rural needs have to be satisfied in ways that would allow each side to complement the other and not by dissolving one to the interest of/or at the expense of the others. The same complementary functional relationship has to exist between the Palestinians who have stayed at home and suffered from occupation and those who have been exiled from Palestine in the diaspora since 1948.

The differences among both groups in their previous experiences have to be accounted for in the PNE system. Awareness of all these differences has to be translated into a functional educational plan that necessitates a trend of pluralism. This orientation is a necessary condition but not sufficient for building a national plan oriented towards unity within diversity.

Education which is based on understanding the demographic and socioeconomic backgrounds of the Palestinian people is most probably both necessary and sufficient to address the Palestinian needs in an efficient way to obtain the goals of Palestinian Education as featured in the comparative Table 1.

Demographic Background

UNESCO Report (March, 1990:1) stated;

"1.01 The population of Palestine at the beginning of the British Mandate -1916- was 640000 of whom 93.75% were Palestinian Arabs. In March 1947, the number of Palestinian Arabs in Palestine was 1400000. After 1948, part of the Palestinians were forced to leave their ancestral homes and be in diaspora. The National Charter of the PLO defines a Palestinian as any one born in Palestine, or living there for at least two years prior to 1948, or descended from a Palestinian father so defined".

The UNESCO report tells us that the estimates of Palestinian population vary depending on fertility rate assumptions. "Medium estimates give population figures as 2883000 in 1969, 4067000 in 1979 and 5431000 in 1987" (UNESCO, March 1990:1). Palestinian sources give estimates of 5133400 for Palestinian population in 1986. The difference in one year population increment indicates a fertility rate of 5.4%. Nevertheless the medium estimate fertility rate is not more than 3.5%. Thus the quick comparison between the UNESCO report (1990) and Palestinian sources (5) (1990) indicates a discrepancy and shows that the Palestinian source gives modest estimate number to their population as compared with UNESCO estimation. This is true at least for this instance. The point is in trying to use the figures of any source one has to be aware of this variation in population estimates. This is especially the case in planning for any public services like the case in point in this paper (i.e. education).

What is needed here as far as the Palestinian population is concerned are the following points:

1. The pattern of the Palestinian population distribution in order to see how varied the educational background of the Palestinians is!!

2. The estimated number of the Palestinians who would be living in the Independent State of Palestine, and thus the number of people who are in the school age group at various cycles in order to give an estimation for the needs of the Palestinian National Educational system.

It is argued here that in the absence of accurate information planning suffers from inaccuracy in estimating budget and/or schools needed to accomplish the desirable goals. Nevertheless, awareness of this problem does not stop the planners from planning, but rather makes their job more demanding to meet a reasonable degree of accuracy in developing their plans. This is especially the case when attempts are made to plan for the education of the Palestinians who are still under occupation, and whose occupier -the Israelis- are not ready to give accurate statistics especially in population figures. Population figures are distorted for two reasons:

- a. The demographic problem is a hot issue in Israeli politics.
- b. The accurate statistics on population means accepting to offer public services, and this is not expected from Israeli authorities as long as they refuse to comply with the Geneva 4th Convention of 1949.

Since most reports are based on Israeli statistics, then the other variable which affects the estimates of the Palestinian population is the Israeli policy over and above the variable of fertility rate assumptions that the UNESCO (1990:1) referred to.

As to the population distribution pattern Table 2 shows that around 57% of the Palestinian population live in the diaspora. 5.4% of the Palestinians live in countries other than the Arab countries. The fact that the majority live in the Arab countries does not mean that these Palestinians enjoy a common base education. Arab countries do not have the same educational philosophy or systems of education, and so are the Palestinians who are living in these countries. (For more details on Arab Education see, Zahir, 1990). Palestinians who stayed in Palestine be it in the West Bank, Gaza

Strip or the previously occupied Palestine before 1967, follow three different systems of education. The West Bank group follow the Jordanian system of education, the Palestinians in the Gaza Strip follow the Egyptian system of education. Finally the Palestinians who stayed in the previously occupied Palestine (1948 occupation) follow the Israel system of education. The Arab education in Israel is not only directed by the Israeli policy but it is not even directed by the same educational policy applied in the Jewish schools. Mar'i (1978:52) showed clearly the discrimination system by which Arab schools of Palestinians are supervised. The Arab education in Israel is directed by separate goals, "these goals are defined by the Israeli educational authorities in 1972, when deputy Minister of Education Aharon Yaldin headed a committee organized for the purpose of defining the goals of Arab education in Israel". Mar'i argued that such goals aimed at dissolving the Palestinian Arab National Identity.

From the previous discussion it is clear that the Palestinians have different educational background, and that the degree of variation depends on the educational sources of the host countries in which the Palestinians are living. However, the estimated number of the Palestinians who would live in the Independent State of Palestine depends on the time in which the State will be on its own land, and on the percentage of the Palestinian returnees who will join this State.

In any case the PNE has to provide educational services to all the Palestinians who are of school age. According to the strategic review (Maqdes, 1991:31) children age (5-19) constitute 38.5% of the West Bank and Gaza Strip population: 28.5% for age (5-15) and, 10.0% for age (15-19). This percentage when applied on the total population of the West Bank and the Gaza Strip in light of their percentage from the overall Palestinian population will give us rough estimates of children who are of school age. According to the UNESCO (March, 1990:1) the estimated total population of the Palestinians is 6449000 in 1995, and 7120000 in the year 2000. Accordingly if the West Bank and the Gaza Strip population will

TABLE 2

**PALESTINIAN POPULATION DISTRIBUTION ACCORDING TO
PLACE OF RESIDENCE 1986 (SABELLA, 1990:98)**

Place of Residence	Population #	Percentage
The West Bank	969800	18.9
The Gaza Strip	545100	10.6
The Previously Occupied Palestine before 1967	686500	13.4
Jordan	1242000	24.2
Syria	258000	5.0
Lebanon	413000	8.0
Kuwait*	346000	6.7
Iraq	26000	0.5
Lybia	31000	0.6
Egypt	62000	1.2
Gulf Arab Countries	67000	1.3
Saudi Arabia	155000	3.0
Other Arab Countries	57000	1.1
United States of America (USA)	117000	2.3
The Rest of the World- Countries	158000	3.1
GRAND TOTAL	5133400	100

* 300000 Palestinians returned to Jordan after the Gulf War, 1991 (J.T.V. 16.8.1991).

become 40% of the Palestinian population in 1995, and 50% of the population in the year 2000 the children of school age will be 993146 in 1995 and 1370600 in the year 2000. (This estimation is based on the assumption that 10-20% of exiled Palestinians will return during the coming ten years).

If the Palestinians living in Gaza and the West Bank continue to constitute 29.1% as of 1986, then the estimated number of Palestinian children of school age will be 722513 in 1995 and 797689 in the year 2000. (Calculation is made on the assumptions that the school age group is 38.5%, and the total Palestinian population is as given by UNESCO report, March 1990).

The number of schools needed for the Palestinians in 1995 or 2000 depends on whether the Palestinians will return to the West Bank and the Gaza Strip or not. The question of Palestinian educational needs will be discussed in a special section by the end of this paper. The point here is to show that Palestinian Education requires a plan that will take care of the differences among the various groups of the Palestinian returnees and that will establish a common ground on the basis of the formal goals identified in the features of Palestinian education in the comparative Table 1. The differences among the various groups of Palestinian returnees will be accounted for by allowing pluralism in curriculum planning. Pluralism as suggested will be used to allow choices in areas of educational interests that are needed for the welfare of the Palestinian people and could be offered by utilizing the multi-dimensional expertise of the Palestinian returnees. The two fold system of education that is suggested here will become clearer as the discussion continues on the socio-economic background of the Palestinians in the West Bank and the Gaza Strip.

The Socio-economic Background

The Palestinian society in the West Bank and the Gaza Strip could be classified in view of its social and economic characteristics as a developing society. It could be viewed as part of the Third World countries in terms of sharing similar problems of these countries. The following discussion will shed some light on these problems as they relate to the socio-economic background of the Palestinians.

FEATURES OF THE PALESTINIAN SOCIETY

First: Dominance of rural life in the West Bank (60% of its population (969800) live in 430 villages, Jerusalem area is included). The dominance of rural life was still bigger in 1967 when the people who lived in villages constituted 70% and 30% lived in cities (Sabella, 1990). The decline in percentage of rural/urban distribution is accompanied by a decline in agriculture as a major source of GDP. Al Zagha (1990:136) showed that agriculture share in GDP of the West Bank and Gaza Strip dropped from 34.3% in 1970-1973 to 23% in 1984-1986. While the share of construction and public work rose from 8.2% to 16.7% during the same period respectively. The transport and trade rose from 33.1% to 35.3%. The industry share rose from 7.9% to 8.2%, while the public and social services stayed almost the same in their share of 16.6% to 16.8%.

The UNESCO report (1990, March: 3) stated that "the decrease in the labor force engaged in agriculture in the Occupied Territories was due to the discriminatory practices against products of the West Bank and Gaza Strip, the confiscation of agricultural land and the control of the source of water for irrigation. As a result of the decline of agriculture, most of the labor force, the majority of which is self employed, shifted to paid work especially in the construction and processing industries". This shift is clearly seen in the rise of construction and public work from 8.7% to 16.7% of GDP as pointed above.

The shift from agriculture to paid work is accompanied by a shift from rural style of life to urbanization against which Sabella (1990:102) warned: "One has to be cautious in understanding the urbanization process of living in cities or being affected by it. The process should be viewed as a continuous process directed towards changing the Palestinian societal pattern in a near future. The fact that more than one third of the Palestinian labor force of the West Bank leave daily to work in Israel, is introducing a change in the concept of separating the city from the village, a concept that was dominant in the fifties and the sixties of this century. What is seen now is a style of a city life affecting villagers. Both

styles urban and rural are getting closer due to the interaction and the movements of Palestinians between the villages and the cities. This closeness might lead the rural Palestinian area to lose its distinguished productive style of life, and to leave a much more impact on its behavior to adopt the city style of life". (Original text in Arabic).

In making a comparison between the West Bank and the Gaza Strip one finds that, while the rural dominance over urban societal feature prevails in the West Bank, the Gaza Strip is dominated by urban features including over-populated cities, high density which reached 8750 persons per square kilometer in the late seventies, and a small portion of people who live in villages (9 villages only). The labor force working in agriculture according to statistics reported by Al Zagher (1990:154) constitutes only 9.2% of the Gaza labor force as compared with 29.2% of the West Bank labor force working in this sector in 1983. The drop in the rate of agriculture contribution to GDP features both economies in the West Bank and Gaza Strip.

As to the **second** point of socio-economic background in the West Bank and Gaza Strip both have Palestinian refugees who were forced to leave their homeland in 1948. There are 19 refugee camps in the West Bank and 8 camps in the Gaza Strip (6). These camps constitute 26% and 56% of the total population in each side respectively. (Sabella, op.cit:114 and 116).

The **third feature** is that both the West Bank and Gaza Strip are plagued by the Israeli settlements imposed on the significant sites of Palestine land. The Israeli settlements inflict restrictions on the socio-economic development of the Palestinian society by the mere fact of confiscating their fertile lands and draining their water resources over and above their physical and behavioral patterns in isolating the Palestinian villages and cities from each other. The settlement policy and the closed area policy practiced by the Israeli occupation authorities have confiscated about 53% of the

Palestinian land of the West Bank and Gaza Strip since 1967. This state of affairs endangers any Palestinian national plan be it in development and/or education.

In view of the demographic and socio-economic background one can see the need for pluralism in the PNE for the state of Palestinian society as described includes members of social groups coming with diverse educational backgrounds in the diaspora and socio-economic differences at home. However, these differences are not as big as it is the case in any big advanced country like the United States, or as big as it is the case in a large nation of a Third World country as in India. Pluralism here is used in a restricted sense that is consistent with the degree of homogeneity of the Palestinian society which does not have diversity in ethnic, racial or religious groups (Palestinian society has Muslims and Christians only). The Palestinian society does not require a form of pluralism in maintaining an autonomous participation in and development of different groups' traditional culture within a confine form of a common civilization. Palestinians: Christians and Muslims belong to the same Arab civilization, so are the different economic groups. Pluralism is used here in a political sense where people have the right to belong to the political party they choose and have a freedom of expression to their thoughts and ideologies. Yet they all function within the perspective of the well-being of their Arab Nation to which Palestine and Palestinians belong. The operational definition of pluralism in the PNE means the rights to a choice of interest in the educational endeavor to subjects other than cultural and civil subjects:

1. The right to choose a foreign language besides the national language.
2. The right to be introduced to a wide variety of elective courses in the various fields.

The choice of interest that is developed over time is seen helpful to develop the learner to self-actualize, each at his own rate as early as the elementary stage of schooling. The PNE system

allows pluralism in cultural practices that are enriching to the individual personality without hurting the National identity. In short pluralism is employed here to maintain diversity within unity and not to fragment society into diversity without unity. Practically, what is proposed here is a form of democracy that in no way should allow laissez-faire state of society.

Even the United States of America is moving more and more to a national education, not only in policy making but in planning to nationalize the curriculum. Marshall Smith, Dean of the Stanford University School of Education and David Cohen a professor of education at Michigan State University and O'Day (September 1991:74-81) gave a detailed picture to show that America is adopting a position in which policy makers and educators believe that "in this diverse country, a national curriculum would have to balance national direction and local discretion" (p. 78).

It has to be remembered that the State of Palestine has significantly less diversity than the USA - a condition which justifies the argument made to a restricted pluralism.

SECTION THREE

THE PROFILE OF THE PALESTINIAN ONGOING SYSTEM OF EDUCATION

This section introduces the major features of the ongoing system of education in the Occupied Palestinian Territories of the West Bank and Gaza Strip. All figures in this section are drawn from the UNESCO study on the needs of the Palestinian people in the field of education and training (March, 1990: 5-53). Added information to fulfill the profile is reported according to the needs of this presentation with their references. The aim of this section is to provide the reader with the ongoing profile of education in order to see the gaps between the available system and the desirable one.

MAJOR FEATURES OF THE ONGOING SYSTEM OF EDUCATION

FIRST: The Structure of Pre-University Education

The structure of the ongoing system consists of three main cycles namely, the kindergarten, the compulsory and the secondary cycles. The kindergarten school for the age-group children (3-6) years, the compulsory cycle starts upon the completion of age 6. It includes age-groups (7-15) years and consists of two levels: the primary 6 grade school (age-group 7-12), and the preparatory 3 grade school (age group 13-15). The secondary cycle consists of 3 grade school (age-group 16-18). This last cycle is streamed into the scientific and the literary streams after grade ten (i.e. 1st secondary grade). The high school cycle offers two types of formal education:

- a. Academic general education streamed into scientific and literary streams.
- b. A three year vocational secondary education consisting of the technical, the agricultural and commercial education. The vocational training is given after the nine years of compulsory education (from grade 1 to 9).

Beside this structure of formal education there is the non-formal education including the cultural centers, adult-literacy program centers and the mentally retarded and physically handicapped centers.

SECOND: Educational Supervision Agencies

Formal education in the West Bank and Gaza Strip is supervised by three agencies:

- a. The public (government) agency.
- b. UNRWA (United Nations Relief and Work Agency).
- c. The private sector.

The public sector schools include all cycles. This sector is run and administered by the occupation authorities since June 1967.

The UNRWA runs schools at the primary and preparatory levels (compulsory cycle) as well as the teachers training institutes and post-secondary vocational training centers of the Palestinian refugees only. This includes children of the Palestinians who were forced to leave their homeland in 1948 and their children are registered refugees of UNRWA.

The private sector is represented by associations, organizations, societies or private individuals, who own, administer and run private educational institutes at all levels and for all societal groups. This sector has played a major and decisive role in providing educational opportunities in formal and non-formal types of education. It has provided support for 90% of kindergarten schools, 20.8% of secondary general education and 39% of the secondary vocational education. The role of this sector was most outstanding during the school-closure imposed by the Israeli occupying authorities in the West Bank during the 1987-1989 period.

THIRD: Educational Philosophy and Rules of the Education System

Education in the Occupied Territories is not based on any form of authentic Palestinian philosophy of education. While education in the West Bank is based on the Jordanian Law of education: Article 16, 1964, it is based on the Egyptian rules of education before 1967 in the Gaza Strip. In both cases the rules are amended by the occupying authorities as they see fit to what they call "security" measures by military orders. (An example is the amendment of Jordanian Educational Act 16, 1964 by Military Order 854).

FOURTH: Student Enrollment

The available data on student enrollment 1987/1988 state that there were 548539 students in the West Bank and Gaza Strip. This figure includes students enrolled in Higher Education Institutions. The grand total enrollment in Higher Education Institutions 1985/1986 was 22536 students (Nasru, 1988). The UNESCO report states that out of the (548539), 67% are enrolled in the West Bank educational institutions and 33% in the Gaza Strip institutions. 62.9% of the grand total number are enrolled in the public schools, 24% in the UNRWA sector and 13.8 percent in the private institutions. Table 3 shows the distribution of student enrollment in the West Bank and Gaza Strip in relation to Agency supervision. It is clear from the Table that UNRWA plays a dominant role in providing education in the Gaza Strip as compared to its role in the West Bank. This is not a surprise in view of a previously mentioned fact that the Palestinian refugees constitute 56% of the total population in the Gaza Strip compared with 26% of the total population in the West Bank.

The enrollment of girls in the educational system of the West Bank is 45.9% of its student enrollment. However, data is not available on girls enrollment in the Gaza Strip. The girls enrollment in Higher Education Institutions (1985/1986) is as follows: 39% in universities, 29% in colleges intermediate programs and 23% in community colleges (Nasru: Ibid 16).

As to the distribution of enrollment of the 548539 students in the various educational levels, it goes as follows:

- a. 57.6 percent primary.
- b. 21.2 percent preparatory.
- c. 11.9 percent secondary.

Moreover, the enrollment is 5.4% and 3.9% at preschool level and at post secondary level respectively. As to the direction of student enrollment in relation to general education versus vocational education it was found out that 92.5% of the total high school students enroll in general education schools-scientific and literacy streams, and (4.1%) only join vocational schools and (3.4%) enroll at vocational centers. This last point shows the bias towards theoretical education. The same trend, but with a less degree of bias, is seen in the enrollment in the higher education institutions where 69.4% of higher education students join universities and 36.6% join community colleges.

TABLE 3

ENROLLMENT BY AGENCIES 1987/1988

Location	Public		UNRWA		Private		Total	
	NO.	%	NO.	%	NO.	%	No.	%
Gaza Strip	77917	43.2	90944	50.1	11944	6.7	180848	100
West Bank	22292	71.5	40847	11.1	63882	17.4	367691	100
TOTAL	340879	62.2	131791	24.0	75898	13.8	548539	100

* After UNESCO, March 1990:10

FIFTH: Eligible School Age Population Groups and Enrollment

It is important to know to what extent are the educational opportunities provided to eligible school age groups in the West Bank and Gaza Strip. It is assumed here that anything below 100% would provide the magnitude of the relevant school age children who are out of school. Children out-of-school would add to the ratio of illiteracy in the total population.

The UNESCO report gave enrollment ratios at the primary, preparatory and secondary levels based on the enrollment of Palestinian children in all these levels as provided by the UNRWA Statistical Year Book 1987/1988. The main findings are presented in Table 4 in two kinds of enrollment ratios, the net and the gross. "The net ratio refers to pupils of relevant age group only as compared to the total population in the relevant age group. The gross refers to the total number of pupils of the given cycle, which includes over-age children as compared to the total population of the relevant age group" (UNESCO, March, 1990:13).

TABLE 4

PRIMARY, PREPARATORY AND SECONDARY LEVELS ENROLLMENT RATIOS 1987/1988 (UNESCO, March, 1990: 14,15)

Education Level	Gaza Strip		West Bank	
	Net (%)	Gross (%)	Net (%)	Gross (%)
Primary Age Group 7-12 Grades 1-6	86.3	91.5	68.1	75.6
Preparatory Age Group 13-15 Grades 7-9	66.0	80.1	47.4	59.6
Secondary Age Group 16-18 Grades 10-12	37.6	47.0	23.5	29.3

Table 4 shows that a high ratio of compulsory school age group children never joined the compulsory school or had dropped out of school before completing age 15 as the compulsory rule of education states. The children-out-of primary school constitute 14.7% of the primary school age group and 34% of the preparatory age group in Gaza. In the West Bank it is seen that 31.9% of primary age group children, and 52.6% of the preparatory age group are out of school. Ratios are based on net ratio findings. As to the secondary school age- group-out-of-school children, the findings show that 52.4% and 76.5% of Gaza population age group and the West Bank age group population fall in this category respectively. These figures indicate how far the Palestinian education in the ongoing system of education is from the premise of "education for all".

It also shows the drastic size of potential illiteracy, among the 14.9% of primary age group in Gaza and the 31.9% of the same age group in the West Bank will turn into illiterate especially if they were either dropping out before completion of grade 4 and/or never joined the school. At least 70% of each group ratio will be illiterate.

SIXTH: Enrollment, Teachers and Schools

The preschool enrollment in the academic year 1987/1988 was 29418 of which 6773 were enrolled in 54 schools with a sum of 176 classes, and taught by 176 teachers in kindergarten schools of the Gaza Strip. While preschool enrollment in the West Bank during the same year was 22645 taught by 868 teachers in 159 schools with a total of 777 classes. These figures indicate big class size (38-48 student per class on average) in Gaza and each class is managed by one teacher on the average. In contrast, the class size is significantly less for pre-schools in the West Bank (29 students per class on the average), and the student-teacher ratio is significantly lower (26:1 in this school level).

Nevertheless visiting kindergarten schools gives one the picture that most schools used for this level have poor buildings and facilities. The majority of the kindergarten schools in the Gaza

Strip do not have playgrounds, and the rooms are small (i.e. less than 2 square meters per child).

As to the enrollment, teachers and schools in the three formal school levels (i.e. the primary, preparatory and secondary levels) Table 5 is prepared to show their profile under the supervision of the three agencies. It is clear from the given distribution that the UNRWA supervises most of the primary and preparatory schools in Gaza 103 out of 155 schools in the primary level, and 43 out of 71 schools in the preparatory level. This observation was pointed earlier in Agency supervision distribution ratio. However, the second observation from Table 5 is that teachers in UNRWA schools are distributed as 1:42.7 students on average, as compared with teachers/enrollment distribution in government schools 1:41.7 student on the average, and 1:28.8 student on the average in the private sector. This second observation shows that both UNRWA and government agencies have recruited less teachers than what their schools enrollment might need in the primary schools. When the same calculation is done for teacher:student ratio in the preparatory level, the figures show that 28.6 student per teacher are enrolled in the UNRWA schools, and the same for the government schools, while private schools have one teacher for every 36 students.

The pattern shows an internal consistency in enrollment/teacher ratio in both the UNRWA and government schools in that both are biased to the preparatory level at the expense of the primary level (42 student per one teacher in the primary and 28 per one teacher in the preparatory). The opposite is true for the private schools enrollment/teacher ratio. These observations might indicate a trend in the recruitment policy where heavier loads are given to primary teachers than the load given to the preparatory school teachers. This possibility is due to a lack of a philosophy of education which views the primary level as the most important level that requires more teachers to have a teaching load which allows creativity and problem solving methods to enable the child to develop freely on his own in a relaxed climate of education, where teachers are free to meet his/her needs without being pressured by heavy loads and crowded classes. If one makes

TABLE 5

**DISTRIBUTION OF ENROLLMENT, SCHOOLS
AND TEACHERS ON THE THREE LEVELS OF EDUCATION
AND BY AGENCY OF SUPERVISION**

Type of Supervision and Level	West Bank			Gaza Strip		
	Enroll.	Teacher	Sch.	Enroll.	Teacher	Sc.
<u>Primary</u>						
Government	16170 6	4396	379	45036	1097	49
UNRWA	28427	802	35	63763	1493	10 3
Private	16331	656	31	722	25	3
TOTAL	20646 4	5854	445	10952 1	2615	15 5
<u>Preparatory</u>						
Government	60363	2469	259	14089	490	26
UNRWA	11468	418	63	25053	873	43
Private	5061	353	21	360	10	2
TOTAL	76892	3240	343	39502	1373	71
<u>Secondary</u>						
Government	36466	2208	233	17455	663	26
UNRWA	-	-	-	-	-	-
Private	5313	444	45	1190	31	2
TOTAL	41779	2652	278	18635	694	28
GRAND TOTAL	32513 5	11746	1066	16765 8	4682	25 4

* Source: UNESCO, March 1990: 17,18,19.

inferences from given data in Table 5, the same observation will be found in the West Bank schools: 36.7 student per teacher in government primary schools on average, and 35.4 student per teacher in the UNRWA primary schools, as compared with 24.4 in government schools, and 27.4 student per teacher in the UNRWA schools at the preparatory level.

The student/teacher ratio as given shrinks as one moves up to the higher grades in the educational ladder. This trend is most properly suited to the instruction feature of a traditional philosophy. In fact a progressive philosophy as envisioned in this paper requires more care to younger children. A proper range of 25-30 students at the compulsory cycle levels and, 30 students at the secondary cycle level is recommended on the bases of the learner's concept (p. 12-13 in this paper).

The final observation is that; enrollment/teacher distribution is 27:1 in the West Bank schools of all levels on the average and 34:1 in Gaza Strip schools of all levels. This shows that the schools in the West Bank are better off than the Gaza Strip schools as far as the availability of teachers is concerned. And yet, out-of-school children of school-age group are more in the West Bank than in the Gaza Strip.

SEVENTH: Rural Education

In spite of the fact that 60% of the total population in the West Bank live in the 430 villages (Jerusalem included) and a small portion of the Gaza Strip population live in the 9 villages, no special schools are developed to meet the rural needs of Palestinians in these occupied territories. Schools in cities and villages follow the same curriculum. When they are built they follow almost the same building construction design, and their extracurricular activities are basically the same. Moreover, the UNESCO report says that 41 villages out of 379 villages in the occupied territories do not have public school facilities (11% of the total villages studied). And in spite of the compulsory education rule 135 villages have only primary schools. This information tells the reader about the drastic feature of education in the rural areas

of the Occupied Territories. This is especially the case when one remembers that the major source of Palestinian economy is agriculture. This also might explain the shift from rural to urban areas and from agriculture to construction work as discussed earlier in this paper.

In view of this feature of the ongoing system of education one can see the value of the progressive philosophy envisioned for the Palestinian National Education, and the strategies that have been recommended for the curriculum development. (See proposition 3: A/4: d-f).

EIGHTH: School Buildings and Facilities

School buildings in the Occupied Territories are either poorly constructed to meet educational needs, when built for the purpose of schooling and/or rented houses that were originally not built for any educational purposes. In the West Bank schools there are 1771 rented classrooms in the public schools (18.3%) of the total 9677 classrooms. Besides, a great number of classrooms have bad lighting and ventilation system. Many of the school buildings are about to fall down. The most devastating feature is that most schools, especially in villages, depend for their drinking on wells or reservoirs. Practically all school buildings do not have any system of heating (1066 schools in the West Bank and 254 in the Gaza Strip).

Facilities like libraries, laboratories, and school utilities, like the toilet units, and health services are bad. Out of 822 public schools in the West Bank only 222 schools have library rooms. It should be kept in mind that having a library room does not mean having good books. In fact most books relevant to the cultural and national Palestinian Arab Islamic identity are prohibited by military orders. About 1187 books of the Palestinian library were prohibited in one military order K.17/24/611 issued by the military officer of education on January 19, 1977 (Nasru, 1977: 20).

As to laboratories, the UNESCO Report (op.cit.) tells us that 75.2% of the public schools in the West Bank do not have laboratories.

If the primary schools are excluded there would be 35.4% of the preparatory and secondary schools that do not have science laboratories. Over and above this, it was found that most science laboratory chemicals were confiscated (Ibid: 21).

Most schools do not have utilities of real educational value, audio-visual aids, playgrounds or even comfortable furniture, the least of which is the desk on which 3 to 4 students sit when it is designed for 2 students.

NINTH: Multigrade and Double Shift Schools

Multigrade classes are reported to be a common feature of government schools. In 1987/1988, 379 schools had multigrade class rooms in the West Bank public schools; out of these schools 89% are of primary school level. Only eight schools of multigrade schools (387) are not government schools.

The double shift system is exercised both in Gaza and the West Bank public schools. Thirty-seven percent of the total number of government schools are run on double shift basis. This system is less practiced in the West Bank. Thirteen schools out of 873 are reported to run on double shift system in this part of the Occupied Territories (i.e. West Bank). In fact the double shift system is most hurting to the student learning motivation in the primary schools (12 out of 31 double shift schools are at primary school level in the Gaza Strip).

TENTH: Class Size

Generally speaking the class size is big at all school levels: 32.2, 33.4, and 32.6 in the government schools, primary, preparatory and secondary level respectively. However, this class size is on the average. The fact remains that class size ranges from 15-56 students, most over sized classes are in urban schools. The class size in Gaza is significantly bigger than it is the case in the West Bank schools. It is reported as of 41.1, 40.3, 39.5 students on average in the government primary, preparatory and secondary level schools respectively. One has to keep in mind that averages

are mostly misleading, there are classes of 60 students in the Gaza Strip in a small room of not more than 30 square meters. The size in the private schools is reasonable in both areas (West Bank and Gaza Strip); it ranges from 20.4 to 38.4.

ELEVENTH: Teachers Financial Conditions and Qualifications

A. Teachers Financial Conditions

Those teachers who were employed by the Jordanian and Egyptian Governments in the West Bank and Gaza Strip before 1967 continued to be employed by the public sector and their salaries were paid by the Israeli occupation authorities. The teachers in the government schools of the West Bank who were employed prior to 1967 war received double salary, one from Jordan Government, and one from the Israeli occupying authorities. However, Jordan stopped paying these salaries in the early seventies for 32 months. After that they resumed to pay the basic salary up until July 30th, 1988, when Jordan decided to place on retirement all civil servants employed before 1967 including teachers. Nasru (1977:12) pointed out that the percentage of teachers or educators who collect two salaries is dropping down (over time). The teachers with two salaries did not exceed 40% of the total teacher population in 1977, and "20 percent by 1983" (UNESCO, March 1990:24). As for teachers in the Gaza government schools the Egyptian government stopped their salaries directly after June 1967. They receive only one salary from the Israeli occupying authorities.

Government school teachers receive a low salary, lower than UNRWA teachers and/or private school teachers. The difference ranges from 40-30 percent in comparison with the total salaries paid by the other agencies respectively. A bachelor degree holder in a government school collects a salary of 840 Israeli shekels (US\$ 350) at his/her first year of appointment grade "7".

This salary compared with the cost of the Palestinian basket of living in the last 6 months of 1991 covers 41% of the total cost

living for a family of a medium size 4-6 members. (Al-Quds newspaper, Sunday, January 12, 1992) reported that the cost of living for a Palestinian family of 4-6 members was 2139.3 shekels (US\$ 891.37 then).

The figures indicate a poor standard of living for a bachelor degree holder. The case is even worse for the Tawjihi (secondary school general certificate) holder. The financial conditions of government school teachers have a significant role in directing their energies to find part time jobs and seek additional income, sometimes by choosing hard work like building construction which drains their physical energy, and consumes their time to a point that it rarely leaves a space to any creative preparation for teaching.

Teachers complaints seem to have no significant role in changing their financial conditions into better ones. This is especially the case because teacher unions are prohibited. Thus, the teachers defense of their rights is mostly done in vain, over and above this, any attempt of mobilizing teachers to strike to protect their rights collectively is suppressed on the spot, and teachers who try to form unions are jailed, lose their jobs and, in some cases were deported. (for further information of teachers conditions see Nasru, 1977:4-16, see also UNESCO report 25/August/1989:132 EX/12).

B. Teachers Qualifications

According to the Jordanian Rule (act 14:1964 chapter 7), item 21 states, "every teacher has to have a license (teaching qualification permit) that allows him/her to join the teaching profession". Item 22 states: "Kindergarten teachers and compulsory school teachers have to hold a degree of general secondary certificate and two years training in education. The teachers in the secondary school cycle have to hold a bachelor degree and one year training in education or its equivalent of pre-service teacher training courses". Item 23 of the same chapter states: "the Ministry of Education, within its capacities, has to provide opportunities and proper means to teachers in the educational institutes (government and private ones) for those who were appointed before 1964/1965

academic year and of those who are not qualified as defined in item 22 above. This is done in order to improve the educational and academic standard of these teachers by means of offering in-service teaching programs and/or establishing teachers training institutes" (original text in Arabic).

In comparing actual teachers qualifications with the standard qualifications as defined by Jordanian rules, one finds that, the actual qualifications of teachers are lower than required; in all schools under the supervision of the three agencies (government, UNRWA and private). UNESCO reports (March, 1990:24) "data on teachers of government schools -data refers to the three levels together- show that only 4.8% of the teachers are with secondary education or less (1985/1986), while those with diploma constituted 67% and those with university degrees 28.4%. The situation in government schools in Gaza indicates that there is a high percentage of teachers with only secondary education background (30.4%). The situation in the UNRWA schools in the West Bank reveals the fact that the teachers with secondary education constitute 15%, while the rest have either community college diplomas (69.4%) or a university degree (15.7%). As a general conclusion, it could be said that the situation in Gaza, as far as the teachers qualification is concerned, shows a lot should be done in the field of in-service and pre-service training of teachers in the government schools. The same thing could be said concerning the teachers of the UNRWA schools where still 15% of the teachers are of the secondary education background".

The percentages on teachers qualifications in the aforementioned quotation should have been much more in the direction of a higher qualification than the reported figures indicate if the teachers training courses had been provided by the occupying authorities according to the Jordanian rule, item 23. Had the Israeli authorities supervised education according to the Fourth Geneva Convention of 1949 the Jordanian rules would have been implemented, and by now no teachers should have been unqualified. This argument is based on the assumption that unqualified teachers who were employed before 1967 could have been trained and qualified and/or, the ratio in the total number of

unqualified employed teachers drops over time (retirement), and new recruitment could have been based on the described qualifications without any problems. This is especially the case because a high percentage of qualified graduates are now unemployed. The point remains that the given data on teacher qualifications show that there is a serious need for in-service training programs.

TWELFTH: Pre-University Vocational and Non-Formal Education

This feature describes vocational education in the formal secondary schools and in the non-formal vocational training centers as well as the non-formal educational activities including literacy adult education, and the programs of special education of the retarded and the handicapped.

A. Vocational Education

It was mentioned earlier that the structure of the ongoing system in the Occupied Territories includes a post compulsory vocational institutions at the high school level offering three types of programs, the industrial, the commercial, and the agricultural. Total enrollment in all vocational schools was 2271 in 1987. (other sources say vocational schools enrollment in 1986/1987 was 2663, Maswadeh & Alkek: 1990:80). Of the 2271, 74.8% were enrolled in industrial schools, 18.3% in the commercial ones, and 6.9% in the agricultural schools. No girls were enrolled either in agricultural or industrial schools. However, girls constituted 70% of the total enrollment in the commercial schools. Total enrollment in vocational schools comprised 5% in the West Bank secondary schools and only 1.7% in the Gaza Strip. The total number of vocational secondary schools in both territories is 14, part of which (8 schools) are governmentally supervised, and 6 under private supervision. Two schools only are located in the Gaza Strip, while the others are in the West Bank including Jerusalem (9 schools in Jerusalem alone). Only 25% of these schools have been established since 1967, all others were established before then.

As far as teachers are concerned, out of the 361 teachers in these

vocational schools only 55% hold bachelor degrees, and very few M.A. degrees. Others are either holders of post-secondary diploma or just secondary education certificate (anyone in these schools who holds less than a bachelor degree and a teaching diploma in the teaching field is not qualified according to Jordan act 16: 1964 item 22).

Formal training in vocational centers lasts for two years after the nine years of compulsory education. Some centers accept candidates with less than compulsory education, and they provide programs of one year or less. Total enrollment in these centers (1984/1985) was 3909, (60% government, 25% UNRWA and 16% private centers). All private centers were established before 1967 and are philanthropic in nature. Three out of the 6 private centers charge tuition fees. The duration of training is 1-3 years. UNRWA has three centers, all established in the early 1950s. The duration of training is two years. The government centers are 8, all established after 1969. Admission in government centers is open to anybody with any education background. (More on this topic, see Maswada and Alkek:1990). In view of the various programs in the available centers it seems that there is no unanimous definition for vocational training. And there is no clear authentic philosophy to direct its goals and its functions. This state of affairs is over and above the fact that it constitutes a poor portion of the ongoing

system of education as far as enrollment is concerned (5% in the West Bank high schools and 1.7% in the Gaza Strip).

B. Literacy and Adult Education

A Popular Higher Committee for Literacy and Adult Education was established by Palestinian voluntary and women associations. Birzeit University office of Literacy and Adult Education is a member of this committee. The committee sponsors the system of adult education and eradicating illiteracy in the West Bank and Gaza Strip. Figures on the percentage of illiteracy are mostly reported on the basis of case-study surveying illiteracy in a village or group of villages. The illiterate is defined as anyone of the age group (15-50 years) who did not have any schooling or who did

not complete the fourth primary school grade. The director of the literacy office at Birzeit University Abu-Ghazaleh (1990:20) reports a study findings done on four villages and two refugee camps near Ramallah in 1977 "illiteracy among age group above 15 years old was 38.6% (28% males and 49% females). In Ramallah city the percentage was for the same age group 24.6% (20.6 among males and 28% among females)". While another study done by the same office (Birzeit University Literary and Adult Education Office) in 1978/1979 to a sample representative of the West Bank shows that the rate of illiteracy was 47% (34% among males and 58.5% among females).

A lower estimate of illiteracy rate is reported by UNESCO (1990, March:39). This report says that the illiteracy rate among Palestinian women age 15-45 years is 20.2% (47329 out of 23400). Total illiteracy rate among men and women is 9.3%, (55154 out of 596200) in the West Bank. The report indicates: "no data was available on illiteracy in the Gaza Strip". It points out that, so far 50670 adults have benefitted from literacy centers, and that in 1986/1987 the centers were 129 in which 2451 learners participated in the offered literacy programs.

The differences in the rate of illiteracy between the two sources above could be due to the fact that BZU studies are on a sample age group 15 and above, while the UNESCO sample covers age group 15-45. Another source of the differences in both findings is the year in which each study was done. UNESCO reports are based on 1986/1987 studies, while Abu-Ghazaleh (BZU:1990) reports are based on studies done in 1978/1979. The fact remains that a nation-wide survey of illiteracy rate in the Occupied Territories have to be done. The survey has to be inclusive and not based on a sample. The rate of illiteracy is expected to be increasing during the last five years. This is expected on the bases that more children are out-of-school as the result of the Israeli school-closure policy. During (1987-1989 all the West Bank schools were closed by a military order). The rate of dropping-out from primary schools increased; it reached in some cases 7% of the total government school enrollment 1988/1989. Another point relevant to surveying illiteracy in the Occupied Territories is the

need to refine the definition of the illiterate. This researcher suggests that grade six has to replace grade "four" in the traditional definition and a special literacy test has to be designed for the purpose.

This suggestion is based on the observation that the educational standard in the Occupied Territories is extremely hurt, especially in the compulsory schools. (see studies on language and mathematic skills of primary 4th grade children in the West Bank schools: 1990, Fatteen Masa'd et.al. 1990, and Yasir Al Malah, et.al. 1990).

C. The Education of the Handicapped and Retarded

Figures on this type of education show that the total number of institutions which provide services for the handicapped is 37 (7 for the blind, 12 for the mentally retarded, and 6 for the physically handicapped). Twenty-seven institutions are run and administered by the Palestinian private voluntary sector, the other 10 institutions are run by a foreign voluntary sector, and only 1 institution by the government sector. The data on the handicapped enrollment in 1986/1987 show that 2248 physically handicapped and retarded persons were taken care of. It is expected that the actual number of handicapped and retarded who need help is 29200 persons. The known cases are 16869 and cases receiving help are 2248 or 13.8% of the estimated total. The number of personnel serving at the handicapped institutions total 472 (106 administrative, 243 teaching/technical and, 123 servicing). (UNESCO, 1990, March:41).

It should be kept in mind that the persons who suffered handicapped conditions due to the Israeli brutal measures in dealing with the Intifada have increased the ratio of the physically handicapped drastically. In fact the injured Palestinians during the Intifada since 1987 until October 31, 1990 number 103900. In a study done by Khamis (1990:3-6) on a sample of 131 persons with Intifada related injuries, a diagnosis based on medical record gave the following findings:

- a. Slightly more than 52.6 percent were handicapped.
- b. 38.2 percent were disabled.
- c. 9.2 percent impaired.

If one generalizes these figures on the total number of the injured persons during the Intifada until October 1990, it would be expected that 54651 will need special education over and above the UNESCO (1990:March) estimated number 29200 of 1986/1987 reported data. This means that educational institutes for the handicapped have to be prepared to serve 84351 persons. In other words the capacity of the available institutes for this purpose does not exceed the provision of 2.6% of the total needed services by 1990. And it would be even less by 1995 if all conditions remain constant.

The question of special education for the physically handicapped has to be seriously attended to. Whether the special education would become part of the main stream education or to continue to be provided by the special schools does not change the fact that the need for this type of special education has increased and should be met as soon as possible.

THIRTEENTH: Curriculum

The educational administration in the three types of agencies that supervise the schools in the West Bank and Gaza Strip use the curriculum designed by the Ministry of Education in Jordan and the Ministry of Education in Egypt respectively. Both curriculum designs were done in accordance with the school system structure as featured in the first point of this section. Materials are assigned to each grade level in authorized books which are supposed to fulfill the educational objectives identified by the Ministry of Education. (Jordanian and Egyptian).

The aims of curriculum as defined in both formal curriculum objectives issued by their respective Ministries of Education (Jordan for the West Bank and Egypt for the Gaza Strip) are statements which indicate a type of eclectic philosophy of traditional (emphasizing knowledge) and progressive (emphasizing

applied knowledge for practices in every day life). However, the fact of the matter is a real emphasis on theoretical rather than practical knowledge. Distribution of subjects in compulsory grades is given in Table 6 and the subjects in secondary education are given in Table 7 (for subjects taught in the West Bank).

It should be pointed out here that not all subjects are taught in the West Bank in accordance with the allocated number of periods. Physical education, home economics and vocational periods are mostly used for giving make up periods in sciences and languages after each school closure. The History of the Palestinian problem is omitted as a subject matter taught at High School level since 1967.

As to the curriculum in the Gaza Strip as compared with the West Bank High School curriculum, Table 8 is prepared to show similarities and differences. Subject matters given in both areas are almost the same. The differences are in the area of vocational or home economics which is not given in the Gaza Strip secondary schools, more periods in physics are given in the West Bank, a difference in mathematics to a more balanced distribution in the West Bank curriculum, chemistry is not given in the first high school grade. Civil education is not given in the West Bank as compared with 1 period given at each grade at the high school level at Gaza schools. In both areas (West Bank and Gaza Strip) the curriculum is designed on a traditional philosophy (separate subjects, discipline doctrine). In no way the distribution follows a progressive trend along the line of interdisciplinary approach in curriculum design.

TABLE 6

NUMBER OF PERIODS*
DEVOTED TO EACH SUBJECT MATTER DISTRIBUTION
BY GRADES IN THE COMPULSORY CYCLE
(SALMAN, 1986, 180)

Subject Matter	Primary Grades						Prep.**		
	1	2	3	4	5	6	1	2	3
Islamic Education	3	3	3	3	3	3	3	3	3
Arabic Language	9	9	9	9	6	6	7	7	7
English	-	-	-	-	5	5	6	6	6
Mathematics	4	4	4	4	4	4	4	4	4
Social Studies	2	2	2	2	2	2	2	2	2
General Science	3	3	3	3	4	4	4	4	4
Art Education	2	2	2	2	1	1	1	1	1
Physical Education	1	1	1	1	1	1	1	1	1
Vocational Education	2	2	2	2	2	2	2	2	2
TOTAL	26	26	26	26	28	28	30	30	30

* A period in the compulsory cycle grades is 35 minutes. Salman 1986 cited his source: Ministry of Education of Jordan, Regulations for Promotion, Re-sit and retention, No. 14, 1981, P. 12.

** Compulsory cycle was extended since 1991/1992 in East Jerusalem to include the first secondary grade, which is now called tenth grade.

This recent arrangement is applied in the West Bank now.

NOTE: It is worthwhile noting here that the last three subjects in the above table have not been taught during the last three years in most government schools of the West Bank.

TABLE 7

NUMBER OF PERIODS*
DEVOTED TO EACH SUBJECT MATTER DISTRIBUTION
BY GRADES IN THE SECONDARY CYCLE
(SALMAN, 1986:181)

SUBJECT	1st Gr.	Literacy Stream		Scient. Stream	
		2nd Gr.	3rd Gr.	2nd Gr.	3rd Gr.
<u>Islamic Education</u>	3	3	3	3	3
<u>Arabic Language & Lit.</u>	5	6	6	5	5
<u>English</u>	5	5	5	5	5
<u>Mathematics</u>	4	3	3	5	5
<u>Social Studies</u>					
- Geography	2	-	-	-	-
- World Regional Geography	-	2	-	-	-
- Geography of Arab World	-	-	3	-	-
- History of Islamic & Arab Civilization	2	-	-	-	-
- History of Western Civilization & Modern World	-	3	-	-	-
- Modern Arab History	-	-	3	-	-
- Economics	-	2	2	-	-
<u>Sciences</u>					
- Natural Sciences	4	-	-	-	-
- Biology	2	-	-	2	2
- General Science	-	3	3	-	-
- Chemistry	-	-	-	3	3
- Physics	-	-	-	4	4
<u>Physical Education</u>	1	1	1	1	1
<u>Vocational Education or Home Economy</u>	2	2	2	2	2
<u>Manual Training**</u>	1	1	1	1	1
<u>Arab Society and Palestine**</u>	-	-	3	-	3
TOTAL	31	31	33	31	33

* The period in the secondary cycle is 45 minutes.

** The Palestinian Problem is no more taught in West Bank schools since 1967/1968 academic year. Moreover, Manual Training is omitted.

Content analysis of high school textbooks in the various fields (BZU/Education department 1980-1990) show that:

1. The content is not coherent with the societal needs and student interests.
2. In most cases the textbooks are ill-designed:
 - a. Organizationally, concepts and/or units are organized on a logical basis without considering the psychological principles of organization.
 - b. Sequencing does not follow the psychological development pattern.
 - c. Language and terminology are mostly awkward and very often ambiguous.
 - d. Poor print is a major feature of all textbooks.
3. Less than 10% of the text books state references by the end of each study unit in a given text.
4. The evaluation side in curriculum design is mostly ignored in Egyptian textbooks taught at Gaza schools, and mostly evaluating the information level in West Bank textbooks taught at high school.
5. Introductions of given textbooks rarely state the objectives of the given texts in Gaza text books, and often not consistent with the formal goals stated by the Ministry of Education/curriculum booklets in the case of books taught at the West Bank high schools. Science books in general are found to be more accurate in their information as compared with books of social sciences.

In most conferences held in the West Bank during the last five years, the issue of curriculum was prominent. Complaints constantly point out the need for a change in curriculum direction, content and design.

TABLE 8

DISTRIBUTION OF SUBJECT MATTER IN HIGH SCHOOLS

Subject	West Bank					Gaza Strip				
	1st Gr.	2nd Gr.		3rd Gr.		1st Gr.	2nd Gr.		3rd Gr.	
		Sc.	Lit.	Sc.	Lit.		Sc.	Lit.	Sc.	Lit.
Arabic	5	5	7	5	7	6	5	7	5	6
Sociology	-	-	-	-	-	-	-	7	-	-
Arab Society	-	-	-	1	1	-	-	-	-	-
Civics	-	-	-	-	-	1	1	1	1	1
Art. Educ.	1	1	1	1	1	1	-	1	-	-
Economics	-	-	-	-	-	-	-	1	-	-
Biology	3	3	-	3	-	2	3	-	4	-
Chemistry	-	3	-	3	-	2	3	-	3	-
English	5	5	7	5	7	6	5	7	5	6
2nd. Foreign Language	-	-	-	-	-	3	3	5	3	5
General	-	-	2	-	2	-	-	-	-	-
Studies	2	-	2	-	2	2	-	3	-	3
Geography	2	-	3	-	3	2	-	3	-	3
History	-	-	-	-	-	-	-	-	-	3
Philosophy	3	3	3	3	3	2	2	2	2	2
Islamic Ed.	5	2	2	6	2	4	6	-	5	-
Mathematics	-	-	-	1	1	-	-	-	-	-
Palestinian Problem	5	-	-	-	-	-	-	-	-	-
Physical	-	5	-	4	-	2	3	-	3	-
Science	2	2	2	2	2	2	2	2	2	2
Physics	-	-	-	-	-	1	1	2	1	2
Physical Ed. Practical	2	2	2	2	2	-	-	-	-	-
Vocational or Home Ed.	35	31	31	36	33	36	34	35	34	33
TOTAL										

(Source: UNESCO, September 1990: 11, 13)

MAJOR FEATURES OF PALESTINIAN EDUCATION IN JERUSALEM

Palestinian education in Jerusalem is a special case in the ongoing system of education in the Occupied Territories. The status of Jerusalem is a hot issue in the Arab-Israeli conflict since the Israeli annexation of occupied Jerusalem in 1967. Israel claims that Arab East Jerusalem is an integral part of the "United" Jerusalem which is the "capital" of Israel. The Palestinians Declared Jerusalem as the capital of the State of Palestine. The Declaration of Palestinian Independence, November 15, 1988 states,

".... in pursuance of resolutions adopted by Arab Summit Conferences and relying on the authority bestowed by international legitimacy as embodied in the resolution of the United Nations Organization since 1947; and in exercise by the Palestinian Arab people of its rights to self-determination, political independence, and sovereignty over its territory.

The Palestine National Council, in the name of God, and in the name of the Palestinian Arab people; hereby proclaims the establishment of the State of Palestine on our Palestinian Territory with its Capital Holy Jerusalem (Al-Quds Ash-Sharif)".

Moreover, Jerusalem according to the international legitimacy is defined as an occupied territory. This international position on Jerusalem has been constantly reiterated by the UN Security Council Resolutions since 1967. The most recent resolution stating that Jerusalem is an occupied territory is the Security Council resolution No. 726, which was issued on January 7, 1992 (Al-Quds, January 8, 1992).

In light of the aforementioned dispute over the Status of Jerusalem the private efforts of the Palestinians to preserve the Arab identity of Jerusalem in all cultural and educational aspects are seen in the ratio of the private sector as compared with the public sector in the total enrollment of students. According to

the data on Jerusalem schools student enrollment as reported by Al-Derasat Al-Arabia (1987) the major features of education in Jerusalem are as follows:

FIRST: The Student Enrollment

In all schools of Jerusalem is 33803 students in 1986/1987. These students are enrolled in the 91 schools, (84 private, 30 schools are supervised by the Israeli government and 13 schools are supervised by the UNRWA).

The distribution of enrollment by supervision is as follows:

- a. Private schools enrollment reaches 19898 (58.85%) of the total enrollment.
- b. Government schools have 14537 students which constitutes 43% of the total enrollment.
- c. The UNRWA schools absorb 4793 students (17.17%) of the total enrollment.

These figures indicate a leading rate of the private sector in administering and running schools of Jerusalem. This role is much bigger than the private sector's share in the West Bank (17.5%) and the Gaza Strip (6.7%). The size of the private sector in Jerusalem schools is indicative of a serious Palestinian effort to be in direct control of education in order to preserve the Arab identity of its curriculum. Moreover, the Palestinians in Jerusalem were able to enforce their will to protect the Arab curriculum even in the government schools. The Jordanian curriculum is taught in all Jerusalem schools at all levels (primary, preparatory and secondary). Nevertheless, the Israeli authorities supervising the public schools offer Hebrew Language in two to three periods at the High schools (secondary education) level. Students in government secondary schools sit for the Tawjihi-General Secondary Education Examination-by the end of the third secondary grade, like all West Bank General Secondary

Education students. Students in government secondary schools of Jerusalem have the option to sit to the Bikrout (Israeli General Secondary Education) if they choose to do so. In fact very few students make any use of this option.

SECOND: Class-Size (1986/1987)

The class size in Jerusalem schools is relatively smaller than the class size of the West Bank or Gaza Strip in all schools regardless of supervision or level of education. On average, the data report, 32.9 class size in private schools, 29.7 in the government schools, and 31.5 students in the UNRWA schools (see table 3 for comparison).

THIRD: Teachers Financial Conditions and Qualifications

Financial conditions of teachers in the private and UNRWA schools are similar to the conditions of teachers in the West Bank. However, they have better conditions in the government schools. Nevertheless their salaries are still not meeting their needs for a reasonable standard of living. As to their qualifications no complete data are available on teachers qualifications in government schools. The reported data on Al-Ma'mounia Secondary Schools for girls and Al-Rashidiyeh Secondary School for boys in Jerusalem government schools show that 79 teachers have BA and 1 teacher has a masters degree, while only 9 teachers have teaching diplomas. Almost all teachers have to have in-service training course. In the private schools it was found out that among the 403 teachers in the primary schools 26.3% are not qualified, (they hold secondary school certificates), 10.9% of the 210 teachers in preparatory schools are not qualified (23 teachers) and 21.9% are not qualified in the private secondary schools (i.e. 51 teachers out of 232 teachers).

As to the teachers in the 13 UNRWA schools (four schools for boys, seven for females, two co-ed.); there are 161 teachers of

which 42 teachers teach at the primary schools level and 119 teachers teach in the preparatory schools. No data is given on their qualification. However, participant observation as reported by UNRWA education supervisors in the field indicate that UNRWA offers in-service training for the unqualified and constant up-dating for all teachers in-service in teaching methods.

FOURTH: Female Ratio in Student Enrollment

The data reported by Al-Derasat Al-Arabia (1987: 45) show that female enrollment in the private schools 1986/1987 is as follows: 43.08% (primary), 42.66% (preparatory) and 47.15% in the (secondary) schools. While the ratio in the government schools is reported (same source, p. 96) 43.60% at the primary level, 45.39% at the preparatory and 56.86% at the secondary level (all percentages are calculated on the bases of figures reported by Al-Derasat Al-Arabia, pp: 45,96).

Data on UNRWA enrollment same year (1986/1987) show that the girls enrollment is 40.52% in the primary schools and 45.39% in the preparatory schools (Ibid: 106).

TABLE 9

**JERUSALEM SCHOOLS ENROLLMENT
BY SUPERVISION SEX AND LEVEL (1986/1987)***

Level	Sex	Private		UNRWA		Government	
		NO.	%	NO.	%	NO.	%
PRIM.	M	7088	56.9	NA		4994	56.39
	F	5866	43.08	NA		3866	43.6
	T	12454	100	NA		8865	100
PREP.	M	2534	57.3	NA		1786	54.6
	F	1886	42.6	NA		1485	45.9
	T	4420	100	NA		3271	100
SEC.	M	1598	52.8			1037	43.19
	F	1426	47.15			1364	56.3
	T	3024	100			2401	100
TOTAL	M	11220	56.3	1822	40.54	7822	53.8
	F	8678	43.6	2674	59.4	6715	46.1
	T	19898	100	4496**	100	14537	100

* Al-Derasat Al-Arabia, 1987: 45, 96, 106. NA: Not Available.

** UNRWA total enrollment 1986/1987 is 4743, the 297 students in co-ed. are not included in the reported Table.

GEOGRAPHICAL DISTRIBUTION OF THE WEST BANK STUDENT ENROLLMENT

Data on student enrollment 1985/1986 show that 235368 students were enrolled in the government schools in all areas, at all levels (kindergarten enrollment is not included). The distribution of this number is as follows:

1. Enrollment in Jerusalem government schools was 14165.
2. In Ramallah district 33569.
3. In Hebron 57137.
4. In Bethlehem/Jericho 21345.
5. In Nablus 36923.
6. In Jenin 35859.
7. Finally in Tulkarm 37370.

In other words, 46.79% of the total enrollment were in the North Area (Nablus, Jenin and Tulkarm), 19.85% were enrolled in the Middle Area (Jerusalem and Ramallah), and 33.34% were enrolled in the South Area. All calculations are based on data given in the various tables of Al-Derasat Al-Arabia, 1987: 166, 94).

In the absence of available data for all districts in the various areas of interests, teachers, schools and class size for all agencies (UNRWA, private and government) in the same year 1985/1986 it is thought that, the data on enrollment in government schools might be helpful to indicate the size of effort needed for the educational planning having in mind that the class size and the students per teacher were reported above on the average.

SECTION FOUR

STRATEGIES AND NEEDS OF THE PALESTINIAN NATIONAL EDUCATION (PNE)

STRATEGIES OF THE PNE

This section aims at identifying strategies that are seen fit to transform the ongoing system of Palestinian education (Section three) into the desirable Palestinian National Education (PNE) as featured in Table 1 (Section one) and, its conceptual web which was presented in section two of this paper.

To start with, there is a need for an official Palestinian announcement by the Legitimate Palestinian Representative that Palestine 2000 has a serious strategy for reforming and transforming the ongoing system of education into an authentic Palestinian National System of Education in this last decade of the 20th century. The goals of the PNE and its related philosophy could be fulfilled by a plan based on the following proposed strategies:

Proposition No. 1: Compulsory Education

The first goal of PNE is to provide education for all Palestinian people. This goal requires a strategy of planning to develop the capacity of the Palestinian schools both in the West Bank and Gaza to absorb all Palestinians whose age is within the school age as defined in a compulsory system of education:

- a. The compulsory education is defined in the Jordanian Constitution of Education Act 16, 1964: item No. 10. It states that, "The compulsory cycle period covers nine years starting at the first school grade which follows the completion of six years of the student age".

As to this school age, amendment strategy is required to make the starting age of first school grade the kindergarten first year after completion of 3 years of child

age, and after two years of kindergarten the first-school grade follows. The period of compulsory education covers besides the two years kindergarten another nine years. Adopting the same rule Act 16, 1964: item No. 11, which states that compulsory education is free in the Palestinian Government schools. As to item No. 13 which states "the student is not dismissed from the school before the completion of 16 years of the student's age. Exceptions from this item are students who are mentally sick and/or have special health conditions". The item has to be amended in the last phrase by adding the following: Those who have mental or physical problems have to be moved to schools of special education to fulfill their rights to education". This amendment is needed in light of Palestinian commitments to the UN charter and the Universal Declaration of Human Rights (see item 3 No. B/1 in the comparative Table 1).

- b. Palestinian compulsory education charges both the government and parents on equal footing before the law in case of failing to admit the child to the school and/or not complying by the rule of offering him/her education till the completion of age sixteen. This strategy is seen important to be added in order to stop the trend of dropping out from compulsory schooling and the possibility of lacking the opportunity to join education.
- c. In case occupation continues and Jordanian rules to that effect cannot be amended, Palestinian national educational institutions have to provide to that end (i.e. amendment by action).

(Proposition No. 1 covers the gaps in the structure of the ongoing system at the compulsory cycle level).

Proposition No. 2: Eradicating Illiteracy

The PNE has a commitment to egalitarian education (i.e. education for all). This goal calls for a strategy of eradicating illiteracy by the end of this century.

- a. Literacy programs have to be planned on the bases of community development.
- b. An intensive official system has to be developed to attract all illiterate persons to join literacy programs.
- c. Literacy programs are to be given in centers that are within reach of the illiterate groups (i.e. within a walking distance especially in villages).
- d. Training teachers and administrators for the purpose of working in literacy centers has to be accomplished.
- e. Literacy centers have to be designed in a way that makes them attractive to adults. These centers should have features of productivity in the sense of all purpose-halls. A condition that is seductive to learning is "as one works and earns money he learns". Special designers for project learning centers of community based curriculum have to be employed and/or trained to that effect. (Paulo Freire, 1985 is relevant to that effect).

In developing all these strategies it should be recalled that, education does not function in a vacuum. (Out-of-school children will benefit from these centers).

Proposition No. 3: Curriculum Development

The PNE sets its goals on the grounds of progressive philosophy. The second goal as stated "provides the learner with his national cultural identity". And the third goal stated

"commitment to progress by enhancing knowledge and skills that are necessary for economic and cultural development of all the individuals and society". (see formal goals B and C Table 1).

The strategies to accomplish these goals in relationship to the transformation of the ongoing curriculum are the following:

- A. Establish a center of curriculum development with the following productive objectives:
 - 1. Identify the goals of kindergarten schools: A proposed general goal is to build readiness of the child to using his senses purposefully in solving problems designed according to his/her level of maturity and development. The aim is learning; not instruction. Play-oriented projects are useful to that end.
 - 2. Identify the productive goals of elementary school (grades 1 to 3) and (grades 4 to 6): Suggested goals that are coherent with progressive philosophy are following:
 - a. Functional motivation to reading writing and arithmetics (3Rs). These have to be itemized by educational psychologists. Material and facilitated tools to accomplish these objectives have to be defined by the cooperation of specialists in language, mathematics and psychology.
 - b. Civil education has to be given by introducing interdisciplinary material, be it print media (texts) and/or audio-visual activities. The point is to build the curriculum on live civil education (i.e. religion, ethics, socialization or mannerism of cooperation, seeking excellence without cheating, knowing ones limits in dealing with

others, rules of socializing, adapting to society and developing independence and self reliance).

- c. Develop objectives to health education, physical and mental health. The aim is to design an interdisciplinary, common core curriculum to meet the objective "Sound Mind in Sound Body". This includes related areas of physical education, arts of music, poetry, folklore handicrafts, dancing and other cultural activities.
3. Identifying the goals of the preparatory stage: Innovation in identifying such goals has to consider dealing with the following issues:
- a. Utilizing the overwhelming energy of this age group (12-16 years old) in productive projects which allow participation in and awareness of the individual his/her age group and society.
 - b. Enriching students with availability of books, journals and papers that attract their interests in identifying with scientists, writers, significant figures in history of nations and particularly in Arab heritage and civilization.
 - c. Making serious efforts in addressing the student needs to see relatedness among various disciplines (interdisciplinary orientation). Example curriculum design of general sciences (home-economics, health, physics, biology and chemistry).
 - d. Addressing the need of students to see relationships between theory and practice in whatever they may learn. (Mathematics and

life, geography and agriculture, history and politics, etc.).

4. Identifying the goals of the Secondary Education:
In this regard it is worthwhile remembering that the separation of high school curriculum into the Arts Stream and Science Stream does not fit the philosophy of progressivism on the basis of which the envisioned PNE as derived from the DPI is built.
 - a. Introduce objectives of preparing the student to parental life and marital life and activities of healthy child rearing practices. The subjects given in the direction of this objective are to be selected carefully within the cultural perspectives in its value system, but on the basis of scientific principles in its context. This area of interest has to constitute not less than 10% of the time allocated for subject distribution in school schedule. Marital, parental and child rearing education fulfills the premise of education for all. In fact it takes care of the rights of the human being to education as early as the moment of conception. Future parents prepared for this role at school are better in shouldering the responsibility of their children. Toffler (1972:243), pointed out a very interesting observation along this argument, "raising children after all requires skills that are by no means universal. We do not let just anyone perform brain surgery or, for that matter, sell stocks and bonds. Even the lowest ranking civil servant is required to pass tests proving competence. Yet we allow virtually anyone, almost without regard for mental or moral qualification, to try his or her hand at raising young human

beings, so long as these humans are biological offspring. Despite the increasing complexity of the task, parenthood remains the greatest single preserve of the amateur". The inclusion of parental-marital education in the secondary school curriculum will enhance the state of well-being. (see item 4/A in value system of Palestinian Ed. Table1).

- b. Introduce goals for developing leadership in sciences and/or arts to meet the aspiration of PNE in orienting its programs toward excellence. (value system point A in the features of the Palestine State).
- c. Change goals from information to conceptualizations, and development of skills, attitudes and behavioural patterns that are productive. Language and literature have to be taught in a functional manner, students graduating from high school have to be competent in using the Arabic language efficiently in their communications as they perform their roles in society. Sciences have to be taught in a way that helps the student to solve his/her environmental problems efficiently.
- d. High school curriculum should include vocational and/or agricultural studies as part of significant issues in the process of societal development.
- e. All students have to take courses in the basic areas, language and culture 30%, natural sciences 30%, social sciences 10% and applied sciences (vocational and agricultural) 30%. The second part of this

curriculum is directed to free choice in the various areas identified.

- f. The curriculum planning and choice of subject matter have to be based on three sources, the learner, the society and knowledge. The

balance among the three sources will ensure a suitable curriculum for the PNE.

B. Curriculum material - textbooks, laboratories, media equipment - technical and hand-made resources: All these articles are to be provided to the schools by the supervision of the curriculum center.

1. Textbooks strategy has to be "know-how" oriented rather than what to learn. It has to direct the teacher and the student to use the library and "self-learn" as much information and knowledge as his/her interest and ability permit. In other words, textbooks form a guideline or a directory in the process of teaching and learning. The future strategy dictates, "The curriculum of tomorrow must thus include not only an extremely wide range of data-oriented courses, but a strong emphasis on further-relevant behavioural skills. It must combine variety of factual content with universal training in what might be termed (life-know-how), it must find ways to do both at the same time, transmitting one in circumstances or environments that produce the other" (Toffler, 1972:418).
2. Laboratories, media equipment - technical and hand-made resources: The strategy should emphasize the significance of economizing time and effort in building resources. Availability of needed equipment should be based on efficiency

and utility, no dead space of item or time for whatever is available. Planning based on this strategy has to account for the participation of both students and teachers in building their needed resources. Specialists' role is to coordinate and guide the process of building these resources.

Proposition No. 4: School Construction

No rent school will be part of the PNE system by the end of this century. All schools will be built according to the school functions and should be designed to be coherent with the indigenous architectural features.

- a. School buildings have to be attractive to the students and their parents in their design and facilitating functions.
- b. School buildings have to encompass the multidimensional energy of the school children. The movement of students have to be free of crowdedness or sense of being fenced at any point of the student activity. The school is spacious enough to allow freedom of movement and small enough to allow sense of intimacy. (See standard measures for public school building).
- c. School buildings have to be constructed for the educational purposes with a clear understanding of the principles of facilitating educational processes be it curricular or extracurricular activities. The hygienic aspect has to be accounted for in school construction. Utilities have to be provided in a sufficient way for meeting physical and social as well as cultural needs of the student body and school personnel. Administration sections of the school building have to be constructed in design and location to make them functional for democratic administrative activities.

- d. Schools have to be enough in number to have the capacity of serving students without any need for double-shift system of school schedule.
- e. Some schools have to be constructed as model schools especially for the purpose of rural education. At least 40 village schools have to be designed for that purpose among the 439 villages of the West Bank and Gaza Strip. (At least one of these schools has to be constructed for the nine villages in Gaza Strip). (See the features seventh, eighth, ninth and tenth in Section Two of this paper).

Proposition No. 5: Teachers Qualification, Training and Conditions

By the end of this century no less than 100% qualified teachers have to be in the teachers sector in all schools in the compulsory school cycle under the supervision of all agencies: UNRWA, public and private agencies. All compulsory school teachers have to have a minimum of intermediate college degree and a teaching diploma. Those who are in the service and are not qualified have to take in-service teachers training courses equivalent to a teaching diploma (26 credit hours in education at a university undergraduate level). High school teachers are to be qualified by having a bachelor degree in a certain field of teaching besides having the teaching diploma defined above. Not less than 80% of high school teachers should be qualified by the end of this century. (It is better to plan for 100% high schools qualified teachers)*.

* **NOTE:** The Council for Higher Education started the in-service teacher training programme in 1991-1992 academic year.

As to the teachers conditions other than qualifications, the educational institutes have to provide teachers with inductive conditions to improve their efficiency and promote their motivation for creative productivity. Among these conditions, their system of promotion, salary and awards of appreciations have to be improved. The salary has to be doubled and a raise for the rise in the cost of living has to be added to their grand total salaries at least every three years. (minimum raise 10%).

Teacher Unions have to be allowed and their practices should not be prohibited by law as it is the case in the ongoing system of education. The right to Teachers Unions has to be protected by law. This is a basic strategy for maintaining the PNE as described in the envisioned philosophy (Table 1, 2/D).

Proposition No. 5: Solves the identified problems of the teachers in the ongoing system.

Proposition No. 6: Students Conditions

The students conditions are expected to be improved if all above strategies are fulfilled. Two more points will promote positive conditions of students:

- a. Allowing Student Unions in preparatory and high schools.
- b. Reducing classroom size to 25 students in compulsory schools and 30 students in high school. (Problems of ongoing system feature tenth).

Proposition No. 7: School and Society

The PNE is a community based education. It is directed to fulfill the Palestinian aspirations towards progress and prosperity. (PNE: 1/C). Thus a strategy has to be established to that effect. The most relevant strategy is to promote relationships between school and society. It starts by having a teacher-parent association for each school. Among other factors that promote this relationship (school and society) are the following:

- a. Societal centers for community non-formal education and cultural activities. At least one center for each area of 2000 population.
- b. Youth clubs: science and cultural clubs have to be established in high schools. These clubs are to be open to the youth of the resident area for promoting relationships between school students and the adults in their society through constructive activities. The clubs use the recreation areas available for the school like playgrounds and lecture halls.

NEEDS OF THE PNE

The needs of the PNE for the pre-university education are identified here in an attempt to transform the ongoing system of pre-university education in the Occupied Territories to the desirable educational system. The needs include estimates of quantitative and qualitative input of the desirable system. In identifying these needs one has to keep in mind the following assumptions:

First: The ideal condition for fulfilling the transformation of the ongoing system to the desirable standards is to have the national sovereignty of the Palestinian people over their human and natural resources on their free land in the Independent State of Palestine as described in the Declaration of Palestinian Independence, November 15, 1988.

Second: Any need which is identified has to be within the perspective that the desirable system of education is a form of change. The change does not happen overnight. It has to be an output of a transformational process within which the human subjects participate to operate the system in its two dimensional domain of time and space. The teachers, the students, the administrators and the supportive staff of the educational system have to see the value of the educational process, the tools, the rules, the organizational structure and/or the goals of education as relevant to their needs. The sense of belonging actively to the

educational system is a necessary condition to make this system function meaningfully.

Third: The educational system is a set of conditions and procedures that are directed towards achieving the goals of education as identified in the general philosophy of education which is inferred from the Declaration of Palestinian Independence. This philosophy has been described in a conceptual web and the strategies for its fulfillment are identified above. Any educational need has to be selected accordingly.

Fourth: Identifying the needs of education is helpful in as much as these needs are taken as preliminary estimates and generative conditions. Once we stick to these needs as states of absolute values, they become detrimental to progress. It is seen here that needs are systems of open ended nature. They adapt themselves to the manner by which the recipients relate to them interactively. For example, the need for a school in a Palestinian village if attended to by building a new school of a European architecture design might be a waste of time, effort and money. Unless the school design is coherent with the cultural motif of the village, the students will not relate to it with warmth and intimacy. Students might feel alienated and thus, instead of helping education to flourish; the school building becomes a detrimental factor. Accordingly, it is assumed here that any educational need has to be viewed as an integral part of the educational system in the Palestinian societal system as a whole.

Transformational Needs

The transformational needs to achieve the PNE goals within the perspective of the identified strategies and the assumptions underlying these needs are basically two:

1. The establishment of an institutional structure which has a capacity of a ministry of education.

2. The material and human capital which carries the functions of this structure to produce the possible desirable objectives of the PNE system.

The Proposed Educational Institutional Structure

The Council of Higher Education which is now available could be transformed into a ministry of education. In order to do so several steps need to be considered:

- a. The title of the Council for Higher Education should be changed into the Higher Council for Education.
- b. The emerging Higher Council for Education modifies its by-laws to encompass all functions of a ministry of education and states clearly that it functions according to Act No. 2 of 1993: Palestinian Educational Law (PEL).
- c. The PEL - Act No. 2 has to be an amendment of the Jordanian Act 16, 1964. The amendments have to be stated in view of the strategies identified in the above section of this paper.
- d. The pre-university education has to be supervised by a special council of education which is interdependent with the previously known Council for Higher Education. In other words, the Executive Committee for Higher Education is separate from the Executive Committee of pre-university education. The two committees will form a general committee of the Higher Council for Education as seen in Diagram "2".
- e. The Pre-university Council for Education has an appointed general director and a deputy of general director. This director and his/her deputy supervise and direct two major sub-structures, namely:
 1. the administration unit
 2. the technical unit

- f. The administration unit comprises eleven departments as seen in Diagram "1".
- g. The technical unit comprises thirteen departments as identified in Diagram "1".

DIAGRAM 1

DIAGRAM OF THE
HIGHER COUNCIL FOR PRE-UNIVERSITY EDUCATION

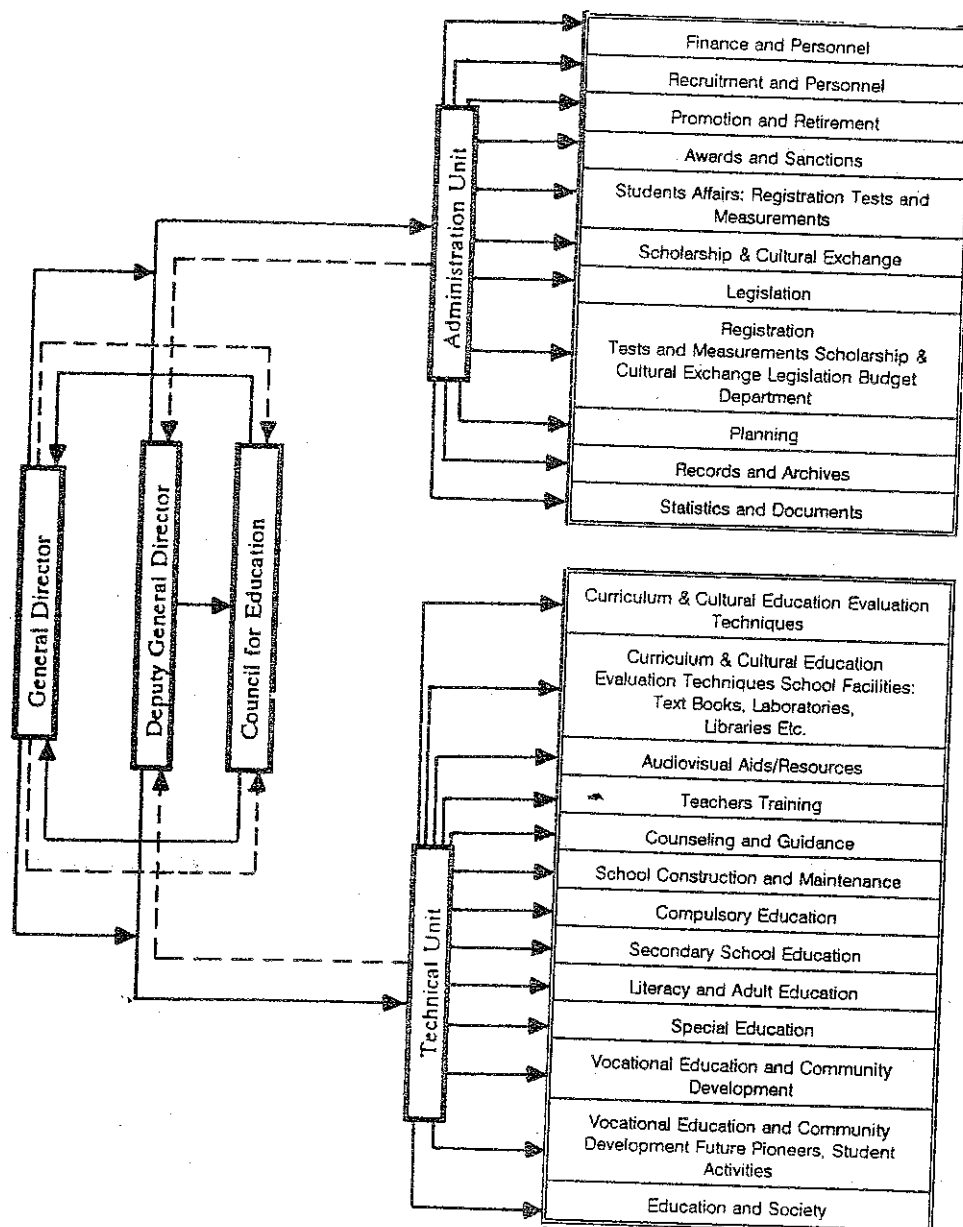
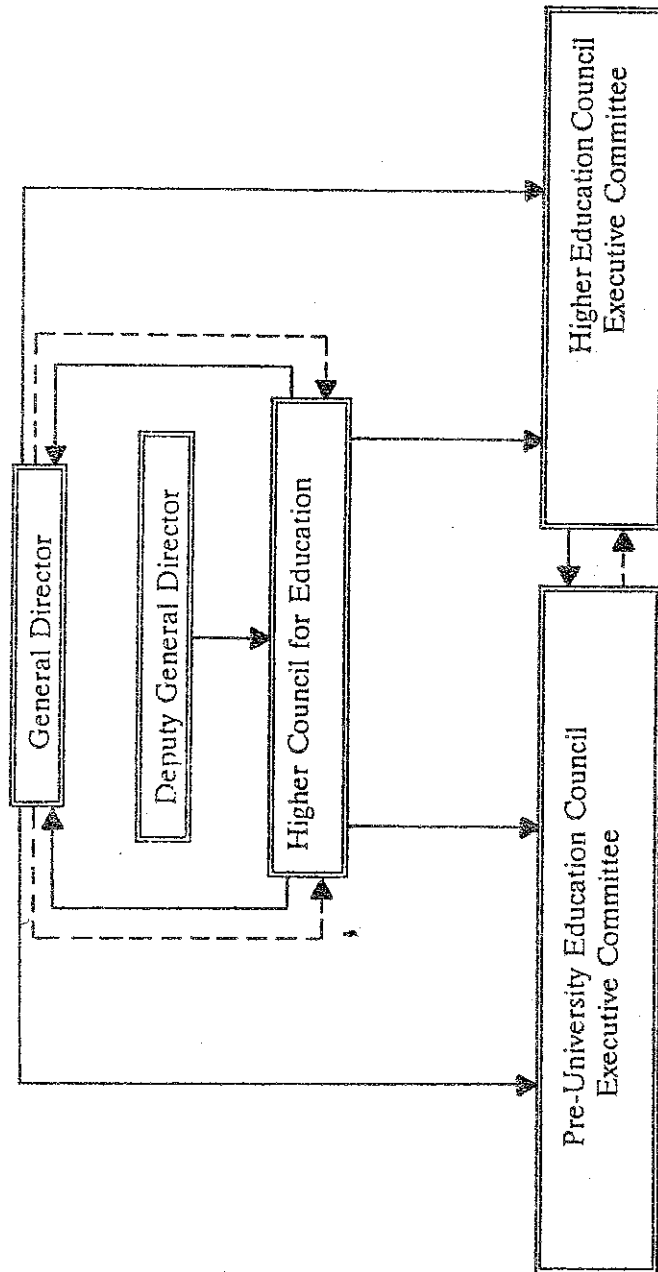


DIAGRAM 2
HIGHER COUNCIL FOR PALESTINIAN EDUCATION



The Education Structure and Decision Making

Diagram "1" shows the relationships among the various units in the pre-university education structure. Heavy lines indicate decisions, while dotting lines indicate recommendations and, arrows indicate directions. Accordingly, the Council for pre-university education has the legislative power to be executed by the general university director who in turn administers and directs the necessary functions by issuing policy statements in forms of decisions which are directed by his/her deputy to the administration and/or the technical unit as needed.

The administration unit distributes its tasks to the various administrative departments which in turn implement the necessary functions and send their recommendations to the administration unit on what is needed to be done by the technical unit. The administration sends its recommendations to the deputy general director who consults with the general director in light of the council general policy, and issues the decisions on what should be done by the technical unit.

The technical unit translates the decision into tasks and distributes them to the relevant technical departments for implementation. Each technical department performs the required task and sends it with its recommendations to the deputy general director. The process of decision making and implementation as described above will be recycled.

Diagram "2" shows the interdependent relationship between the pre-university education council and the Higher Education Council, when the latter decides and the first recommends basedy on the out-put given by the administration and technical functions of the various departments in Diagram "1".

The final decisions for both the pre-university council and the higher education council are made by the joint council named: Higher Council for Education (HCE). This HCE has a general director and a deputy director who has the executive power of

supervising and directing all the educational functions as described by the jurisdictions of a minister of education in the Palestinian Education Law: Act No. 2 "This law is now in the process of being developed by a specialized committee of the technical Palestinian Team". This writer will participate in discussing items of the anticipated act in view of the general vision drawn in this paper.

The Needed Personnel for the Education Structure

The needed appointed personnel for the recommended structure in Diagram "1" will be three qualified educators for each department. Their job description will be decided by the general director of the Higher Council for Pre-University Education.

The heads of the administration and the technical units have to be Ph.D holders in their respective fields, namely; educational administration and instructional communication design. The appointments of the general director and his general deputy have to be decided by the Palestinian legislative authority.

The establishment of the Palestinian Structure of Education as proposed is a transformational step toward establishing a ministry of education in a latter stage (i.e. after the first three years of self-government directed toward the Independent State of Palestine).

Supportive staff of facilitating functions are to be appointed by the director of each unit upon the recommendations of each department in the proposed structure. The general rule of appointment process is assigning the right person for the right job. Employment policy has to account for job security by all means.

According to the proposed structure diagram "1", seventy six highly qualified personnel will be needed. These personnel will need not less than 24 persons on the supportive staff line.

The Education Office Building

The recommended education structure needs a building of not less than 26 rooms and three halls in order to function efficiently. These rooms are the offices of the various departments which are identified in the proposed structure (24 departments plus the two offices of the general director and his/her deputy). The annual rent for such building is estimated to be not less than US\$ 23400. This estimation is based on the recent annual rent of four rooms apartment in Ramallah area which is US\$ 300.

As to the office equipment and furniture for the whole pre-university structure, it is estimated to be not less than US\$ 100000. The miscellaneous need for the various departments are estimated to cost US\$ 3000 monthly.

It is recommended here that the education office building is better off to be in one block. Nevertheless if such building is not available two to three buildings in the same neighborhood in the Jerusalem area in a cross-road of the West Bank and Gaza Strip will be appropriate for the transitional period. However, a new building designed for the Palestine Ministry of Education has to be established as soon as political and financial conditions of the Palestinian people permit.

Soon as the institutional structure of pre-university education is established and the various education departments are staffed with the necessary and qualified personnel, the various needs of Palestinian education will be met on the basis of need assessment studies. These studies are to be prepared within the framework of the four given assumptions which are identified above, and in fulfillment of the identified strategies above.

Educational Task-Force

The second need that requires direct attention in order to function within the framework of the identified strategies in this paper is the need for a task force to establish the following:

1. A technical team is needed to attend to the problem of the unification of the West Bank and Gaza Strip curriculum. This team has to base its work on an authorized Palestinian philosophy of education. Although several educationists proposed a preliminary view of a Palestinian education philosophy, none of these papers was studied officially to be endorsed by the Palestinian authority. This paper could be the closest one to a possible philosophy of education since it stems with its vision from the Declaration of Palestine Independence. This document is accepted by the majority of the Palestinian people since it is declared by their representative - The Palestine National Council (PNC). Nevertheless, there is still a possibility that the preliminary vision proposed in this paper is not of any more significance than other attempts. Whatever the case is, the point remains that no task force or education team can produce a unification project for the Palestinian curriculum without an officially accepted philosophy of education.
2. A technical team is needed to give a field report on the school buildings. The needs have to be identified in full detailed accurate manner. This team has to have educators and architectural engineers. They both have to see the needs with a view of replacing rent buildings into new buildings designed to be schools, and take care of the double shift schools and replace them by schools without shifts. Strategies along the school construction are identified above.
3. A research team for more studies have to be done on teachers training and administrators training be it in-service programs or/and pre-service ones. The Council for Higher Education is working on this area. However, more work needs to be done in terms of action research in the area of training.
4. A technical team is needed to work in the area of literacy

and adult education. The aim of this team is to develop literacy and adult education programs. The team is expected to give a master plan on this area to the relevant education department in the proposed structure.

All teams are to be formed as required in fulfilling the identified strategies in this section of this paper. However, no team should be assigned a task without consulting with a specialized steering committee for Palestinian Education.

COST ESTIMATES FOR PROPOSED FUNCTIONS

FIRST: The Curriculum Development

As described by a group of specialists and educators in a UNESCO project (September 1990) is estimated to cost US\$ 5649000. The project is designed to establish a curriculum development center in the West Bank with the goal of unifying the Palestinian curriculum in the West Bank and Gaza Strip. The project cost covers the functions of the center for five years, including personnel salaries, subcontracts, and training programs for the various parties involved in the process of curriculum development.

SECOND: The School Buildings* *

It is estimated that in the coming ten years starting from 1990/1991 the West Bank and Gaza Strip would need the following additional schools:

- a. 274 primary schools (12 classrooms each)
- b. 256 preparatory schools (9 classrooms each)
- c. 110 secondary schools (9 classrooms each)

* UNESCO, March, 1990: 30.

THIRD: The Average Training Needs of Teachers*

- a. Primary level: 670 new trained teachers annually
- b. Preparatory level: 545 new trained teachers annually
- c. Secondary level: 327 new trained teachers annually

In total there will be 25722 teachers in the target year 1999/2000, while there were 16520 in 1987/1988.

According to the most modest estimates, the school buildings will cost US\$ 30 million. (Assuming that a four room apartment building cost US\$ 20000). The estimate cost of teachers training will be not less than US\$ 2 million for each 600 teachers annually. The annual cost is based on the recent training programs for 600 teachers supervised by the Council for Higher Education.

* UNESCO, March, 1990: 30.

FOOTNOTES

1. The systemic analysis method has not been standardized by systems theorists in the sense of existing generally agreed upon form; as in the case with the experimental method. The systemic method refers to the analysis of systems and differs from the systematic method which is usually refers to the scientific orderly approach in dealing with the phenomenon under investigation in a sequential linear manner. For more on the systemic method see (Bertalanffy, 1968, Nasru, 1980: 24-36 and Laszlo, 1972).
2. For more details on similarities and differences on the systemic approach among "the Society for the General Systems Research" see Erickson (Ed), 1979.
3. According to Angyal (1974) logic, it is the position of the sub-system within the system as a whole that decides its function, and not the structure of that sub-system.
4. F Scale: Fascism Scale: a scale designed to measure readiness to accept antidemocratic ideologies, J.P. Chaplin, Dictionary of psychology, Delf Pub. N.Y. 1968, p193.
5. Technical office of Jordanian-Palestinian Joint Committee, Amman, 1988, Sabella, 1990:98
6. The original number of camps is 21 in the West Bank, two of them were emptied by the Israelis in 1967, population of the 19 camps in the West Bank is 85854 in 1985, and 238400 in the 8 camps of Gaza. These refugees in Gaza camps do not include the 116300 refugees who live in the Gaza Strip outside the camps. (Sabella, 1990:114). It is also interesting to note that inhabitants of each refugee camp come from the same district villages or cities of Palestine before 1948. (Example Nur-Shams refugee camp in Tulkarm are from Haifa and Galil districts, while those in Balata camp are from Jafa, Al-Ramleh, Al-Lud).

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APPENDIX

In the name of God, the Compassionate, the Merciful

Declaration of Palestinian Independence

November 15, 1988

Palestine, the Land of the three monotheistic faiths, is where the Palestinian Arab people was born, on which it grew, developed and excelled. The Palestinian people was never separated from or diminished in its integral bonds with Palestine. Thus the Palestinian Arab people ensured for itself an everlasting union between itself, its land and its history.

Resolute throughout that history, the Palestinian Arab people forged its national identity, rising even to unimagined levels in its defence, as invasion, the design of others, and the appeal special to Palestine's ancient and luminous place on that eminence where powers and civilizations are joined. All this intervened thereby to deprive the people of its political independence. Yet the undying connection between Palestine and its people, secured for the Land its character, and for the people its national genius.

Nourished by an unfolding series of civilization and cultures, inspired by a heritage rich in variety and kind, the Palestinian Arab people added to its stature by consolidating a union between itself and patrimonial Land. The call went out from Temple, Church and Mosque that to praise the Creator, to celebrate compassion and peace was indeed the message of Palestine. And in generation after generation, the Palestinian Arab people gave of itself unsparingly in the valiant battle for

liberation and homeland. For what has been the unbroken chain of our people's rebellions but the heroic embodiment of our will for national independence. And so the people was sustained in the struggle to stay and to prevail.

When in the course of modern times a new order of values was declared with norms and values fair for all, it was the Palestinian Arab people that had been excluded from the destiny of all other people by a hostile array of local and foreign powers. Yet again had unaided justice been revealed as insufficient to drive the world's history along its preferred course.

And it was the Palestinian people, already wounded in its body, that was submitted to yet another type of occupation over which floated the falsehood that "Palestine was a land without people". This notion was foisted upon some in the world, whereas in Article 22 of the Covenant of the League of Nations (1919) and in the Treaty of Lausanne (1923), the community of nations had recognized that all the Arab territories, including Palestine, of the formerly Ottoman provinces, were to have granted to them their freedom as provisionally independent nations.

Despite the historical injustice inflicted on the Palestine Arab people resulting in their dispersion and depriving them of their right to self-determination, following upon UN General Assembly Resolution 181 (1947), which partitioned Palestine into two states, one Arab, one Jewish, yet it is this resolution that still provides those conditions of international legitimacy that ensure the right of the Palestinian Arab people to sovereignty.

By stage, the occupation of Palestine and parts of other Arab territories by Israeli forces, the willed dispossession and expulsion from this ancestral homes of the majority of Palestine's civilian inhabitants was achieved by organized terror; those Palestinians who remained, as a vestige subjugated in its homeland, were persecuted and forced to endure the destruction of their national life.

Thus were principles of international legitimacy violated. Thus were the Charter of the United Nations and its Resolutions disfigured, for they had recognized the Palestinian Arab people's national rights, including the right of Return, the right to independence, the right to sovereignty over territory and homeland.

In Palestine and on its perimeters, in exile distant and near, the Palestinian Arab people never faltered and never abandoned its conviction in its right of Return and independence. Occupation, massacres and dispersion achieved no gain in the unabated Palestinian consciousness of self and political identity, as Palestinians went forward with their destiny, undeterred and unbowed. And from out of the long years of trail in ever mounting struggles, the Palestinian political identity emerged further consolidated and confirmed. And the collective Palestinian national will forged for itself a political embodiment, the Palestine Liberation Organization, its sole, legitimate representative recognized by the world community as a whole, as well as by related regional and international institutions. Standing on the very rock of conviction in the Palestinian people's inalienable rights, and on the ground of Arab national consensus, and of international legitimacy, the PLO led the campaigns of its great people, molded into unity and powerful resolve, one and indivisible in its triumphs, even as it suffered massacres and confinement within and without its home. And so Palestinian resistance was clarified and raised into the forefront of Arab and world awareness, as the struggle of the Palestinian Arab people achieved unique prominence among the world's liberation movement in the modern era.

The massive national uprising, the Intifada, now intensifying in cumulative scope and power on occupied Palestinian territories, as well as the unflinching resistance of the refugee camps outside the homeland, have elevated awareness of the Palestinian truth and right into still higher realms of comprehension and actuality. Now at last the curtain has been dropped around a whole epoch of prevarication and negation.

The Intifada has set siege to the mind of official Israel, which has for too long relied exclusively upon myth and terror to deny Palestinian existence altogether. Because of the Intifada and its revolutionary irreversible impulse, the history of Palestine has therefore arrived at a decisive juncture.

Whereas the Palestinian people reaffirms most definitively its inalienable rights in the Land of its patrimony:

Now by virtue of natural, historical and legal rights, and the sacrifices of successive generations, who gave of themselves in defense of the freedom and independence of their homeland; In pursuance of Resolutions adopted by Arab Summit Conferences and relying on the authority bestowed by international legitimacy as embodied in the Resolution of the United Nations Organization since 1947; And in exercise by the Palestinian Arab people of its rights to self-determination, political independence, and sovereignty over its territory.

The Palestine National Council, in the name of God, and in the name of the Palestinian Arab people; hereby proclaims the establishment of the State of Palestine on our Palestinian territory with its capital Holy Jerusalem (Al-Quds Ash Sharif).

The State of Palestine is the state of Palestinians wherever they may be. The state is for them to enjoy in it their collective national and cultural identity, theirs to pursue in it a complete equality of rights. In it will be safeguarded their political and religious convictions and their human dignity by means of a parliamentary democratic system of governance, itself based on freedom of expression and the freedom to form parties. The rights of minorities will duly be respected by the majority, as

minorities must abide by decisions of the majority. Governance will be based on principles of social justice, equality and non-discrimination in public rights of men or women, on grounds of race, religion, color or sex under the aegis of constitution which ensures the rule of law and an independent judiciary. Thus shall these principles allow no departure from Palestine's age-old spiritual and civilizational heritage of tolerance on religious coexistence.

The State of Palestine is an Arab state, an integral and indivisible part of the Arab nation, at one with the nation in heritage and civilization, with it also in its aspiration for liberation, progress, democracy and unity. The State of Palestine affirms its obligation to abide by the Charter of the League of Arab States, whereby the coordination of Arab states with each other shall be strengthened. It calls upon Arab compatriots to consolidate and enhance the emergence in reality of our state, to mobilize potential, and to intensify efforts whose goals is to end Israeli occupation.

The State of Palestine proclaims its commitment to the principles and purposes of the United Nations, and to the Universal Declaration of Human Rights. It proclaims its commitment as well to the principles and policies of the Non-Aligned Movement.

It further announces itself to be a peace-loving State, in adherence to the principles of peaceful coexistence. It will join with all states and peoples in order to assure a permanent peace based upon justice and the respect of rights so that humanity's potential for well-being may be assured, an earnest competition for excellence may be maintained, and in which confidence in the future will eliminate fear for those who are just and for whom justice is the only recourse.

In the context of its struggle for peace in the Land of Love and Peace, the State of Palestine calls upon the United Nations to bear special responsibility for the Palestinian Arab people and

its homeland. It calls upon all peace and freedom-loving peoples and states to assist it in the attainment of its objectives, to provide it with security, to alleviate the tragedy of its people, and to help it terminate Israel's occupation of the Palestinian territories.

The State of Palestine herewith declares that it believes in the settlement of regional and international disputes by peaceful means, in accordance with the UN Charter and Resolutions. Without prejudice to its natural right to defend its territorial integrity and independence, it therefore rejects the threat or use of force, violence and terrorism against its territorial integrity or political independence, as it also rejects their use against the territorial integrity of other states.

Therefore, on this day unlike all others, November 15, 1988, as we stand at the threshold of a new dawn, in all honor and modesty we humbly bow to the sacred spirits of our fallen ones, Palestinian and Arab, by the purity of whose sacrifice for the homeland our sky has been illuminated and our land given life. Our hearts are lifted up and irradiated by the light emanating from the much blessed Intifada, from those who have endured and have fought the fight of the camps, of dispersion, of exile, from those who have borne the standard for freedom, our children, our aged, our youth, our prisoners, detainees and wounded, all those whose ties to our sacred soil are confirmed in camp, village and town. We render special tribute to that brave Palestinian woman, guardian of sustenance and life, Keeper of our people's perennial flame. To the souls of our sainted martyrs, to the whole Palestinian Arab people, to all free and honorable peoples everywhere, we pledge that our struggle shall be continued until the occupation ends, and the foundation of our sovereignty and independence shall be fortified accordingly.

Therefore, we call upon our great people to rally to the banner of Palestine, to cherish and defend it, so that it may forever be the symbol of our freedom and dignity in that homeland, which is a homeland for the free, now and always.

In the name of God, the Compassionate, the Merciful:

**"O, God, Master of the Kingdom,
Thou givest the Kingdom to whom Thou
wilt,
and seizest the Kingdom from whom Thou
wilt,
Thou exaltest whom Thou wilt,
and Thou abasest whom Thou wilt;
in Thy hand is the good;
Thou art powerful over everything."**

ABOUT THE AUTHOR

Fathiyyeh S. Nasru is a Palestinian Educationist born in Nablus city of Palestine (1941). Nasru was educated at the American University of Beirut, Lebanon where she received her first degree (BA) in Psychology in 1965, and at the State University of New York at Buffalo in USA where she received her Masters degree in College Counseling Personnel in 1976 and her Ph.D. degree in Instruction and Communication Design/Research Evaluation in 1980. Her Dissertation on "A Synergistic View of Man and Universe: A Psycho-Social Model of Man as an Open System" is the starting point of her intellectual endeavour towards formulating a humanistic value free universalism oriented philosophy in directing her academic appointment at Birzeit University at the Education and Psychology Department as an assistant professor in teaching psychology and education since 1980. Nasru participated in and supervised many teachers' and training programmes at various training institutions in the West Bank (1965-1975). This wide experience coupled with her training in higher educational studies later (1975-1980) and her contribution to the needs of Palestinian education during her participation in the local and regional conferences during her career life since 1965, qualified her to be appointed by the Palestinian Team to the Peace Conference, Technical Committees in Jerusalem, to be the principal supervisor for a nation-wide project on curriculum unification in Palestine, since 1992. She is currently working on this action research project with 123 Palestinian educators distributed in fifteen teams covering the various areas taught at Palestinian schools. Nasru's search for curriculum unification is based on the preliminary vision given in this book. Her major contributions include a book on "Government Schools in the West Bank: 1967/1968-1976/1977" published by Birzeit University Research Center, 1977, "Preliminary Vision of Palestinian Philosophy of Education in Light of the Declaration of Palestinian Independence" published in Bethlehem Conference Proceedings on "Palestinian Education", 1991, and "Education" in Masterplanning the State of Palestine published by Palestine Studies Project, Ramallah, March 1992.