PALESTINIAN VOICES

Statements from Academics & Students in Palestinian Higher Education
My teaching experience in Palestine spans the period 1995-2015, at Birzeit, Al-Quds and Bethlehem, where I worked regularly for more than a decade and intermittently after. It was backgrounded by the start of the Oslo Accord, the second Intifada, a war with Lebanon, the election of Hamas, intensified expansion of colonies on the West Bank, ceaseless creeping expropriation of east Jerusalem, war on Gaza, the rise of extremist politics, and the many other developments. I witnessed a constant deterioration in the political situation, dissipated prospects for any authentic peace, right-wing Israeli policies and practices, and the ineptness of the Palestinian Authority. These constant complications have been compounded by an ongoing colonial project and its intensification, along with its claim system that only gets more rapacious and convoluted with justifications.

In going from Canada to Palestine, I hoped to work in the development of Palestinian education. As someone born in Palestine who became a refugee, I was also re-connecting to the place of my birth, from which my family was forced to flee in 1948, and to which I was able to return merely as a visitor with my Canadian citizenship and passport.

Education in Palestine is plagued by some of the same problems that afflict every aspect of Palestinian civil life, the site of a long-range systematic process of colonization and dispossession. Under this particular process, which is similar but in ways different from other colonizing situations, the colonizer's actions are intended to disrupt any development that is likely to empower the colonized, in direct contrast to all the military and monetary power being invested to strengthen and entrench the Zionist project. Long-term colonial policies have been part of how the Zionist system treats the minority of Palestinians (the minority that remained of the majority) who became unwanted citizens of Israel in 1948. Similar policies are applied in more severe forms to Palestinians living in “the West Bank” and the Gaza strip after the occupation of 1967. The designed intention is to diminish Palestinian presence through various methods, and for Palestinians who remain to make their life so difficult that people leave the country, to disallow progress and cohesion, and to keep the Palestinians disorganized and undirected. (Documents supplied by others in this forum further illustrate the extent of these policies and their effects, the discriminatory laws and practices, and the violations of basic human rights and international law and conventions.)

“Efforts to advance education in Palestine run against Zionist designs to hamper and disrupt it, part of a long range systematic process of civic destruction.”

-BASEM RA’AD
Efforts to advance education in Palestine run against Zionist designs to hamper and disrupt it, part of a long range systematic process of civic destruction. People tend to forget that the colonial policies go back to the early period after 1948, when the Israeli Ministry of Education imposed a curriculum intended to self-colonize the Palestinian mind, hired teachers and supervisors who were willing to be subservient, and used spies in schools. After the occupation of 1967, even in quiet periods, development was hampered, although eventually several Palestinian colleges became universities out of the necessity dictated by isolation. With the school curriculum, despite all the efforts by the teams that prepared material over the past 15 years (although as I point out at the end some improvements are needed), the Palestinian Authority is under constant pressure from Western and Israeli officials to normalize even more, and any shade of reference to the Zionist incursion that destroyed 1948 Palestine is described as “incitement”—although studies have shown that the Israeli curriculum is systematic in its biases. Even the prize awarded recently by the Varkey Foundation, which aims to improve education for children worldwide, to Palestinian Hanan Al Hroub (chosen from among 8,000 nominees in appreciation of her teaching methods for children traumatized by violence) has been denounced by some Israelis as “inciting” violence.

Regardless of the Israeli justifications for all the restrictions, Palestinian education has been singled out as a target because it is education. Birzeit University was closed for several years and its president exiled. Al-Quds University offices in Jerusalem were raided by soldiers and settlers, its female and male staff searched and questioned, office equipment confiscated or damaged, and its campus in Abu Dees continues to be assaulted on a regular basis. In fact, Al-Quds had to move most teaching to Abu Dees because of restrictions and the building of the segregation wall, and it is singled out for de-accreditation by the Israeli ministry (thus its graduates are discriminated against in hiring) for the political reason that it calls itself “Al-Quds” University. The geography of occupation increasingly disrupts the mobility of students and faculty of all Palestinian universities. A state of siege exists not only in Gaza but also throughout the West Bank, where cities, towns, villages and camps are isolated into cantons and movement from one to another severely restricted, delayed or prevented by innumerable checkpoints, permit requirements, and random prohibitions. Basically, Palestinians are imprisoned in several hundred non-contiguous ghettos, whereas occupants of Israeli colonies, their businesses and institutions, and the educational system in Israel as a whole, enjoy total lateral mobility and freedom of movement and of development.

This denial of mobility and other discriminatory treatment have debilitating cumulative effects. Over the entire period I taught there not a single term passed when study was not seriously disrupted. Typically, a 15-week semester ends up being compressed to 12 weeks or less and the course outline abridged, even if the term is extended (which then influences the following semesters). The academic effects are often crippling since few courses are taught in their entirety and without...
The resulting fragmentation of the learning process has become the hallmark of Palestinian higher education under Israeli occupation. Not only is educational delivery impaired but there is also an acute financial crisis that makes nearly impossible any sustained improvement of all aspects of educational work. A collective uneasiness, caused by the constant precariousness of educational life, disrupts simple planning and makes self-motivation on the part of both students and faculty a major challenge. Priorities shift from the emphasis on quality education to a struggle for mere survival, and the potential for normal communication and cooperative projects among Palestinian universities or universities abroad are severely curtailed. Even in small matters the restrictions are clearly unreasonable. I remember in one case an unsolicited inspection copy of a book sent by a European publisher required a substantial amount for taxes and clearance to be paid to the Israelis, and a colleague had to pay taxes and expenses for a shipment of lab material for research (otherwise exempt from taxes for educational purposes elsewhere).

Three other issues I want to mention that emerged from my experience with education in Palestine. They are specifically illustrative of the inequality of rights and the need to rectify them.

First, as a Palestinian of Canadian citizenship I had to do yearly teaching by entering and leaving every three months, to renew a visitor’s visa at the Israeli-controlled entry points, which incurs a multiplicity of costs and time. There was no way I could obtain a regular work permit, as any foreign academic or professional hired by an Israeli institution would be granted. Being forced to rely on the three-month visa places foreign academics contracted by Palestinian universities at the mercy of Israeli passport control, which could decide to deny a regular three-month visa and instead give a one-month visa, or in some cases deny entry. This in itself points to a problem with the feasibility of any academic with a foreign passport to teach at a Palestinian university. Diaspora Palestinians and foreigners have withstood humiliating interrogation at entry points, continuously threatened with the insecurity of not having their tourist visas renewed every three months. My entry problem is particularly acute specifically because I was born in Palestine. One could come for a visit occasionally, no problem, but an indication that the person is coming frequently or attempting to stay a long time raises questions and obstacles (whereas those of Jewish background who have no previous connection to the land are given all the facilities and automatic citizenship). In fact, it is exactly the place of my birth on the passport that has always been the source of delay and investigation at the border crossing or the airport. As a result, neither foreign academics nor diaspora Palestinians are directly allowed to contribute in a continuous and substantial manner to the education of young Palestinians. This is obviously a policy intended to diminish or eliminate outside contribution to Palestinian education, thus destabilizing and further isolating it. One should seriously question why Israeli education should have all the advantages and privileges, while Palestinian educational development is constantly impeded.

Second, being in Palestine brought back to me the reality of what happened in 1948. My parents and grandparents, who had homes in west Jerusalem, together with hundreds of thousands of other Palestinian families from cities, towns and villages, became refugees in 1948. They were physically forced to leave, but thought they were leaving for a short time, and so left their homes without most or all their belongings. Many of the villages were destroyed by Zionist groups and later the Israeli
military, while other villages and towns were vacated, taken over and Jewish immigrants lodged in Palestinian houses. In 1995, I started to look for my parents’ and grandparents’ homes in west Jerusalem and searching for property father bought in 1954. I found the houses in west Jerusalem, and as I expected they were being used by Israelis, who never bought them or compensated for them. By sleight of “law” (an Israeli law called Absentee Property Law, 1950) all these stone houses, which are now prized, were expropriated using the excuse that their residents did not return to them (which of course they were prevented from doing). My father had purchased a small piece of land on the outskirts of east Jerusalem after he became a refugee, perhaps as a kind of replacement for what he lost in property in what became Israel. My search for this piece of land also seemed futile, since the Jerusalem municipality told me nothing in its records shows such a property exists. It took several years, but by accident I discovered that an old man living in the Old City of Jerusalem might know something about it. He did, and showed me a whole set of maps and documents relating to the project where my father had his lot, which he reported the Israelis confiscated in 1969 to build the colony of Gilo.

This leads to my third point because it is germane to the whole complex of education in and about Palestine and Israel: what people learn in schools and universities, what is propagated in the media, what motivates them to act, the claim systems, all the assumptions and preconceptions about the history and culture of the region and of Palestine. What happened was unjust in every way, but Zionism presents it as a justified, rightful possession, on the basis of now more clearly debunked entitlements. My moment of transformation grew out of recognition of the incubus in which we were all living. Shortly after the year 2000, I came to the conclusion that normalization and “shared dialogue” (which I attempted for a period) are impossible if the system does not change, and conversely alternative historical understandings must be included in all regional curricula, especially for young people who are thirsty for this in order to figure out their predicament and a way forward. This new history is required for both Palestinians and Israelis, though Israelis and Jews worldwide are subjected to campaigns to entrench old self-serving claims—difficult to abandon since they form the rationale and justification for a Zionist state. An alternative history for Palestine is essential to replace a traditional, religious history that, inadvertently, assists the claim system that colonizes it, the now debunked notions on which Zionism relies and which it exploits. My emphasis on an alternative history moved to some extent from my specialization in literature and cultural studies to access the range of discoveries that have become available in archaeology, history, religious studies, anthropology, and other fields. I attempt to revise perceptions of the region and its ancient history and to dispel religious monopolies and inventions, as well as to reflect on connections to the present, the complexes at work such as appropriation and self-colonization, and the importance of retrieving a deeper cultural heritage. Without dismantling the mythologies of power and justification, or removing the self-harm in certain traditional beliefs, and if we are not humbled by a more genuine history, it is not possible to find peace or conciliation.

Basem Ra’ad
"What does education mean to you?"

Sama, a fourth year engineering student at Birzeit University, switched from smiling widely to grinning seriously, contemplating the question posed. “It is important,” she began. “It should have no cost and should be accessible to all, especially primary and secondary education.”

The International Covenant on Economic, Social, and Cultural Rights describes education to be “both a human right in itself and an indispensable means of realizing other human rights.” Thus, with the Israeli occupation standing in the way of Palestinians’ education, it immediately stands in the way of other fundamental human rights.

The plight of Palestinian students in the primary, secondary, and even in the higher education sectors, comes at a cross with the occupation that has been enforced on the Palestinian people for over six decades. Whether by means of the inhumane checkpoints, the expansion of settlements, banning of equipment, imprisonments, or random clashes, the occupation stands tall in the face of teachers, students, and teaching facilities that risk so much time and effort on a daily basis to stand taller.

Birzeit University is one of the Palestinian universities in the West Bank territory that has experienced increasing violations against its students, faculty members, and facility, and these violations have been at a rise since 2014. Close to eighty Birzeit University students, along with two faculty members, have been arrested, with twenty-five arrests occurring since October 2015, according to a press release by the university. It is to be noted that many, if not all, are arrested without charge or under false accusations. The statement was released later on the same day Israeli forces raided the campus close to three o’clock in the morning. The incursion consisted of invading the Student council building as well as the Science faculty, confiscating equipment and computers.

The imprisonments and raids on the “micro” level, so to speak, have been ongoing on the “macro” level for years. Many students, like Sama, have to cross through a bigger cage, Qalandia checkpoint, which serves as one of the largest, longstanding checkpoints in the West Bank, twice a day.

“Sometimes, it takes an hour…an hour and a half…two at most to cross, but I’m lucky. I’m in my own car. People that have to travel by bus and taxis have it worse,” she remarked. Even so,
students have to face the unpredictable happenings at the checkpoint: random closings and random interrogations and searches.

With these offenses, it is no question as to why protests have been formed around the West Bank, one of the most renowned among the Palestinian locals being near Bet El settlement north of Al-Bireh. Since the beginning of October 2015, hundreds of students from Birzeit university leave campus, hop on buses, and form demonstrations renouncing Israel’s continuous violations.

At the same time, the youth are trying to communicate a message to the global community that stands on the sidelines. The youth want to convey their dissatisfaction of the international power-holders when it comes to getting rid of the heinous occupation and finding a way to resolve the conflict. Amidst the chants and teargas, the youth don’t want to keep fighting for the rest of their lives but want a better today. Education is constantly taught to be the key to success, and for Palestinians, the right to education is one of the many rights that are violated. If education is taught as one of the most crucial means to obtain success, how can the Palestinian youth reach this if Israel does not only stop at attacking the right to education but goes further?

Given the extraordinary adversity Palestinians face in pursuing this basic human right, the Right to Education Campaign at Birzeit University aims to document, archive, and take action against the unacceptable realities of an education under occupation.

When asked what they would say to future generations in Palestine regarding their pursuit of education in the midst of a cruel occupation, a student from Jalazon refugee camp quoted Francis Bacon: “knowledge is power.” Birzeit University students know this all too much, and this very idea is what keeps imprisoned students from pursuing their degrees after they are released, as with Lina Khattab, and what keeps students crossing checkpoints like Qalandia from the wee hours in the morning and when the sun sets.

Hasheemah Afaneh

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**Rima Najjar Merriman**

Arab American University – Jenin, Al-Quds University

My name is Rima Najjar Merriman, and I have taught at two universities in the West Bank, the Arab American University – Jenin (AAUJ) for three years, and Al-Quds University (AQU), Abu Dis campus, for five years. At AAUJ, I was chair of the English department, having been hastily recruited to take over in mid-year, because the previous chair, an American with no Palestinian or Arab roots, had been denied re-entry to the West Bank at the border. The University was just a few years old then and trying to build the department, so I had the task of recruiting and hiring international faculty, as there were not qualified people locally available in the various specialties the department needed. We received excellent responses to our advertisement, but had a terrible time hiring, because there is no way for internationals
wishing to work at Palestinian universities to get work visas. In fact, the previous chair whom I replaced had left the West Bank mid-year in order to re-enter on a tourist permit when she was denied re-entry, because that was the only way to renew residency – leave and re-enter. I then established a procedure whereby faculty members could get extensions up to one academic year through coordination with the military post in Ramallah, but the uncertainty in terms of entering and re-entering remains. Academics continue to be issued extension visas stamped with “not permitted to work,” even as these permits are issued on the basis of their contracts with Palestinian universities. Academics are routinely advised to lie at the border and not mention the true reason for entering the West Bank because of the uncertainty involved, and many, as a result, decide not to accept job offers, leaving gaps in needed expertise. I myself refused to lie about my objective in entering the West Bank, insisting on telling the truth and producing documents that indicated my purpose (I have dual Jordanian and American passports, but the humiliating grilling I get at the border is centered on questions about my Palestinian ancestry). As a result I have been denied re-entry twice. The first time, AAUJ had to hire a lawyer to get me back in; the second time, AQU worked with the PA Coordination Office, who submitted the petition to the Israeli authorities, and I and my students lost several weeks of teaching as a result. What's more, the tourist permits international academics are given are stamped with “Judea and Samaria only” – which means, Jerusalem is out of bounds. I could not, for example, teach on the Jerusalem campus of AQU, a few minutes away by car, for that very reason. To me, this is especially galling, as the dorms of the Hebrew University in Jerusalem are built on land that my own father owned. My father comes from the forcibly depopulated village of Lifta, whose ruins lie on the side of the road west of Jerusalem, to allude to Lia Tarachansky’s film.

At both universities and especially at Al-Quds University, which is right behind the annexation/apartheid wall separating Abu Dis from illegally annexed Jerusalem, I have witnessed and recorded innumerable invasions by Israeli forces into Abu Dis and even the campus itself. I have seen how student leaders on campus are targeted and kidnapped. I have seen how faculty members who venture out of the West Bank to attend a conference may be nabbed at the border and put under administrative detention. I have seen the hardships students endure in arriving to classes on time – or sometimes at all.

"Academics continue to be issued extension visas stamped with “not permitted to work”"

-RIMA NAJJAR MERRIMAN

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**Rima Najjar Merriman**

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**Karim Abuawad**

Al-Quds University

After earning a PhD in comparative literature from Western University in Canada, I decided to accept the position of assistant professor offered to me by the English Department at Al-Quds University in the West Bank, Palestine. Having spent my entire adult life in North America, the decision
to teach in the West Bank was a source of both excitement and anxiety. During my short tenure teaching at AQU, I’ve come to learn that the experience does include both excitement and anxiety: excitement in that I get to teach a cohort of students who face every struggle imaginable to acquire university education (prime candidates for dealing with the fundamental questions the humanities attempt to address, or at least provoke), anxiety in that the process of teaching here comes burdened with the difficulties which the political situation is very good at producing.

In my first term at AQU, I’ve been able to witness a range of the challenges facing universities in the Occupied West Bank, especially those facing a university that has the (mis)fortune to be so close to Jerusalem. Sitting on a hill from which the Old City could be seen, the campus of AQU is only a few meters away from the Separation Barrier. Not only does the concrete barrier make for an ugly sight, contrasting as it does with the ideals of openness I want to instill in my students, it also stands as a constant reminder of the larger regime which students and faculty must navigate in order to fulfill their respective roles at this academic institution.

Needless to say, these abstract difficulties translate into daily situations which are not always easy to deal with. During one of the army incursions into campus last term, I was teaching a class on Jane Austen’s *Emma*. Midway through our discussion of the novel’s narration technique, the smell of tear gas started to penetrate into the room. Obviously, practical concerns come first: the best way to leave the building, which gate is clear of soldiers, how to ensure no one gets too jittery so as not to be able to get away fast enough before the smell of tear gas becomes incapacitating. The more troubling concerns, however, follow soon afterward. How absurd is it to be discussing free indirect speech when there is an immediate danger to the physical wellbeing of my students? Does teaching Jane Austen under such circumstances represent a form of resilience? Could the absurdity of it all turn out to be an avenue to resiliency? The questions, though their answers are not readily available, are of great value as they make one reflect on the fundamentals of what it means to be an academic, beyond the practical questions about whether one is able to reach campus on time or whether classes are to be held on any given day.

In the few months I’ve been teaching here, classes were suspended so often that one could no longer keep track of whether the term is actually in its beginning, middle, or end. The suspension of classes, with all the chaos and stress it causes, happens for a variety of reasons: from road blockades, to regular army incursions into our campus, to the days of mourning announced when a student is shot dead, to the union strikes provoked by the deteriorating financial situation of this institution known for accommodating students who, because of their unprivileged backgrounds, are unable to pay their tuition on time—if at all.

Though this might make for an especially grim picture, AQU, despite all the aforementioned difficulties, still strives to fulfill its role—and then some. Though able and willing to do our work
whatever the circumstances, my colleagues and I hope to see the day when we can finally put all our efforts into our work as academics, no longer devoting so much energy to navigating an artificial and unjust regime which seeks to stifle both our desire to teach and our students’ desire for a better, more stable future. For that to materialize, support, in all its forms, is imperative.

Karim Abuawad

In 2003, The University of Manchester, UK sent me an offer to pursue my PhD in translation and intercultural studies. Excited, I decided to accept the offer and fly, yet I could not join the University until September 2005. This was because of the hindrances imposed at the time on Gaza youth movement by the Israeli border authorities which deprived many Palestinians under 35 of age from travelling outside Gaza. I tried to leave Gaza several times with no avail. Each time, I tried to leave was a story full of costly repercussions both at moral and material levels.

At the moral level, it was hardly palatable for me to wait for hours and hours, and sometimes for days, to get into the Israeli point where an Israeli officer would indifferently approach me to express, without any legal reasoning, his or her apologies about my ineligibility to pass the borders. At the material level, I nearly spent all my savings that I earned from my work as a University teacher on transportation and fixing my several entries that involved a lot of appeals and communications to an endless number of people who would facilitate my entry that took nearly three years of attempts. An "unofficial PhD in passage affairs" was eventually granted to me by my family as a way of alleviating my suffering!

Mahmoud Muhammad Alhirthani

My name is Haidar Eid. I am a Professor at Al-Aqsa University in Gaza. I have witnessed three huge massacres committed by apartheid Israel, almost lost my life more than once, lost very close comrades, colleagues, relatives, and students. I have lived through an indescribable, ongoing trauma, and seen horror beyond words. I have been prevented from attending my parents’ funerals, deprived of seeing my sister and nephews who live in Bethlehem, a one-hour drive away, for more than 16 years, and...
have been without a consistent source of electricity and clean water since 2006. I have seen the Baker children being slaughtered in broad day light on a Gaza beach, read with agony the names of 66 families that were totally wiped out by Israeli weapons and deleted from the civic registry. I had to consciously fight against the possibility of becoming just a number in a news report on CNN, BBC, and Sky News! 2200 people, including 551 children, were not that lucky in 2014! Nor were 1200, including 443 children, in 2009, or 200 in 2012! The Israeli war machine and the international conspiracy of silence took their lives.

Haidar Eid

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Anonymous student
Birzeit University

It's 5 am, I am wondering why my mother just woke me up this early while washing my face trying to hurry up as my sister is knocking on the bathroom door telling me to get out so she won't be late too, it's Tuesday so the week is still young and the weekend isn’t any time soon. Half an hour later I’m in the taxi; falling asleep and waking up depending on the road bumps we keep speeding on, finally it’s 6 when we’re stopped for a “random but usual” inspection; no sign of anybody, we’re standing here after we’ve been told to step out of the taxi and shivers get to me as January has never been warm in Palestine. An hour passes by and still no orders to allow us back in the taxi, I stopped thinking about the cold and my mind shifted into my first class exam, it’s already 7 and the exam is in an hour! 7:45 and now we’re allowed to pass but it's already too late, I got to school at 8:30 and had already missed my exam and was feeling cold from standing in the street for two hours.

This seems like a cruel imaginary story of a student thinking of what could possibly be their worst nightmare if there’s an early they want to make, so that all the effort of studying doesn’t go to waste; in fact, standing in the street waiting for mercy from a soldier in his cabinet isn’t something imaginary; 81.6% of Palestinian students were forced to skip school and university for at least a few days because of checkpoints and the segregation wall, while many (3.4%) quit school entirely since they aren’t able to reach it anymore. Moreover, students forced to wake up at 5 am don’t get enough sleep which is harmful, while a recent study showed that not getting enough sleep will actually on the long term affect the educational future and cause serious damage to one’s brain, especially when this brain is still actually in the evolving process when students between the ages of 5-10 find

“81.6% of Palestinian students were forced to skip school and university for at least a few days because of checkpoints and the segregation wall”

-Anonymous Student
themselves in these situations on daily bases making them only anxious for the weekend with no passion whatsoever to study and on a continuous basis with a desire to quit school.

In addition to what Palestinians students go through each day they’re also discouraged when they open their textbooks and see a curriculum that doesn’t relate to the Palestinian context at all; as the Israeli occupation purposely attempts to sabotage what’s taught to the Palestinian students and ban certain books and schoolbooks from being accessed with absurd justifications breaching the right to education which is established in the international law and the human rights declaration. Moreover, breaching the right to education itself is done directly schools are bombed destroying any proper environment to get a proper education, to state this in 2014 after the assault on the 1.6 sq. KM Gaza strip ended, an estimation of 188 schools have been either totally or partially destroyed, and the remaining number of schools in Gaza were used as shelters for people whose houses were destroyed, causing the school semester to delay by one month and also effecting student’s performance due to psychological traumas because of what they’ve seen.

Violations committed by the Israeli occupation vary and haven’t stopped since the establishment of its entity, these violations continue to happen on daily basis with killings of students on the numerous checkpoints distributed around the west bank, arresting students, demolishing their houses and a lot of other violations. The international community can pressure the occupation into stopping its hideous crimes by treating it like the apartheid system it is and punishing it through boycotting Israel, adopting the BDS call will be an effective and strong tool of standing in solidarity with Palestinian students facing oppression on daily basis, this will surely be an attempt to give these students their right to education.

Anonymous student

LETTERS FROM GAZA

Hi,

I’m Naema Daqsha, a student from Al-Aqsa University in Gaza. I live in Gaza but from Hamama, a Palestinian inshore gorgeous village ethnically cleansed in 1948 by the Zionist Movement forces for the sake of establishing the state of Israel. I’ve joined PSCABI, the Palestinian Students’ Campaign for Academic Boycott of Israel, because of the
enormous oppression imposed on me by the brutal Israeli occupation; because I'm a refugee; because I want my exiled uncle to be able to return home. More to the point, I joined PSCABI because my mother, who used to live in the besieged Gaza, died waiting for getting a permission to leave the biggest open air prison, Gaza, temporarily for treatment. She had had a disease. Physical doctors of Gaza couldn’t tackle her problem, that she to go to other hospitals abroad. Though she tried hard to do so, the Israelis didn’t allow her. She combatted the disease for a number years and passed away. As simple as that, we die daily, while Israel doesn’t give us a damn. Therefore, I call upon you to ostracize the Zionist racist state of Israel.

Thanks,
Naema, Al-Aqsa University

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Hi,
I’m Nada Faisal, a refugee student from Al-Aqsa University in Gaza. I think saying that I live in Gaza is sufficient to make you familiar with the life here. Living in Gaza means being deprived from basic rights. Simply I want to continue further studies in psychopathology but the Israeli occupation doesn’t allow that. I have a very close friend who lives abroad, but wenever met because of the blockade imposed on Gaza. I want to see all children living peacefully without being bombarded by deliberate Israeli rockets, but to the sorrow, this is not the case. I want all demolished houses of the poor people of Gaza to be reconstructed, but the Israelis, who demolished them, prevent the reconstruction. I want everybody to get back their violated rights, that’s why I joined the BDS movement. I call upon you to boycott, divest from and impose sanctions on the oppressor, Israel, until it stops the crimes against us and recognize our rights.

Thank You,
Nada, Al-Aqsa University

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Dear all,
I am Mohamed Eldous from Gaza strip – Palestine, a member of BDS Movement. I am studying at Al-Aqsa University in Gaza. Its one year since the last savage Israeli war against Gaza. The war launched by the Israeli army as always. Israeli strikes started targeting the civilian houses, institutions, gardens, and even UNRWA schools! The seven week war in Gaza has affected the psychological and emotional well-being of the people in Gaza. At the moment the war started, the Israeli army started killing and shooting Gazan civilians, women, and children without any mercy.

My own experience in the war was very bad. The Israeli army bombed many houses beside our own, and after twenty two days of the war they bombed our supermarket, our family’s revenue, so that it was a shock for us. Also, I lost my cousin, and some of my friends and relatives during the savage war.

Because of our revenue loss, and because there was no one to help us rebuild our supermarket, I started looking for a work beside my study in the university. So it was and is still a hard moment for us in Gaza.
Now at the end of my study in the university, I am looking to complete a master’s degree outside Gaza, but I can’t leave because of the Israeli siege imposed on the Gaza Strip for 10 years!

There are a lot of hard details, but this was a summary of own experience of the war on Gaza, so that I call on you to boycott Israel and support us.

Sincerely,
Mohamed Eldous, Al-Aqsa University

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Dear all,

My name is Intimaa Alsdudi. I am a Palestinian refugee from the Gaza Strip. My family was compulsory transferred from Ashdod city which was ethnically cleansed in 1948. I am a witness of three barbaric wars, two intifadas, uprisings, endless incursions and bloodshed. The undeniable reality for me and for every Palestinian is that the U.S. protects Israel and further fuels the narrative of it as the “beacon” of democracy in the Middle East. Not only does the U.S. show its support for Israel through rhetoric, the monetary foreign aid in its amount alone is perplexing. Israel receives three billion dollars a year from the U.S. even though Americans have suffered financial difficulties, social welfare cuts and a lagging real estate market in one of the worst financial eras in America’s history. In spite of the military expenses the U.S has incurred, that number in the trillions; the U.S. continues to feed Israel’s status as a welfare state rather than focusing on human rights issues of its own.

In 2013, I was lucky to be accepted at Rutgers University to pursue my education in the Women’s and Gender Studies department. At the same time, I was unlucky to be far away from my family when my father passed away while he was waiting the border to be open in order to have an open heart operation, then a new Israeli war was launched against Gaza. I tried so hard to go back and stay with my family, but I couldn’t. My mother and little siblings were alone in the middle of the war, our house was destroyed, my grandad was killed when he was evacuating to one of the UNRWA schools, and my entire neighborhood was wiped from the face of the earth. That was the most agonizing period in my life. Later on in 2015, I travelled back to Gaza where I could not recognize my street from the ruins and destruction. Two days ago, there was a huge explosion in my area, Israeli drones and warplanes are hovering the sky day and night, people are afraid that a new war will take place. My 8 year old brother asked me to look for a house in a safe place because he cannot sleep or study in Gaza. He said, “Look for a house where there is no war so I can sleep early.”

Under this medieval and barbaric siege that has been imposed on Gaza Strip since 2007, language has been our only way to interact with the outside world; writing letters, arranging online calls, and video conferences in order to expose the Israeli settler colonialism and its apartheid policies against the indigenous people of Palestine helps us in the boycott campaign to educate internationals about the vicious face of the Israeli occupation. In your website, I found that the MLA is a leading advocate for the study and teaching of languages and literatures and serves as a clearinghouse for professional resources for teachers and scholars. So, I think such an
Association should and has to stand on the right side of history, the side of the oppressed people not the oppressor. As a co-founder of PSCABI, the Palestinian Students’ Campaign for the Academic Boycott of Israel, I encourage you to endorse the boycott campaign until Israel compel to the international law and human rights principles.

Sincerely,

Intimaa Alsdudi, Rutgers University

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Hi,

My name is Eman Almassri. I am studying English Literature at Al-Aqsa University and I am an activist in the BDS movement. Also, I am a member in Palestinian Students’ Campaign for the Academic Boycott of Israel (PSCABI). I live in Gaza, which has been under Israeli siege since 2007 – the thing which I most hate to talk about. Everything around me makes me depressed. I am as a student will graduate within two months with a certainty that I cannot travel abroad in order to get a master’s degree, what I dream for, because we are under siege. We are in Gaza, have witnessed three wars, and, still alive, may live through the forth or die in it. We have many dreams and hopes – to travel, to live in peace, to have 24 hours of electricity, even to see our relatives. I have not seen my parents for 75 days because the Rafah Crossing has been closed for more than two months. I dream to visit the West Bank, to see Haifa and Jaffa, to pray in Al-Aqsa mosque, to visit the other side of my country, the thing which I have the right to by the way. The barbaric Israeli siege prevents me even to dream of my rights, and because of this I decided to join the BDS movement in order to let my dreams become true, to return to my land, to see my parents at the time that I want. Boycott Israel and help us live as all people do. We have the right to live, to travel, to learn abroad, and to visit our relatives in the West Bank.

Thank you,

Eman Almassri, Al-Aqsa University

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Dear Members of the MLA,

I’m Doha Shaat, a Palestinian refugee girl. Me and my family were ethnically cleansed from our home. I live under occupation, oppression, and siege. I’ve lost most of my family and friends in the offensive wars. I witnessed the killing of my cousin and his toddler when the Zionist plane bombarded them and their flesh scattered into pieces. You don’t know how painful this scene is for me. I can’t forget and can’t forgive. Furthermore, Israel destroyed my home and I became homeless. To be quite frank, Israel is a racist apartheid state. It has committed many crimes, including massacre and genocide in Gaza with a lack of accountability in the world. What’s going on is in flagrant violation of international law.

We have been deprived of our basic rights. For me as an English literature student, I wished to join many leadership platforms, summits, and exchange programs. But unfortunately, I didn’t simply because I stuck here in the biggest jail in the world. Simply we want our basic rights – justice and freedom – which is guaranteed by international law, the UN, and the Universal declaration of human rights.
Living through three wars and facing death and fear every minute made me more determined to have a better life, to fight for rights. That is why I joined BDS. We have lost everything else but hope, and for us the remaining window of hope is BDS and isolating Israel completely until it complies with international law. We have a legitimate struggle for our rights.

I appeal to you to adopt the call of the academic boycott of Israel, to boycott Israel, to divest from and impose sanctions on our oppressor.

Sincerely,
Doha Shaat, Al-Aqsa University

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Dear Members of the Modern Language Association,

The moment I stepped foot out of Gaza reveals much of the truth about my long journey to the US for my exchange program. In 2009, during one of the most heinous contemporary aggressions by Israel against the people of Gaza, I would never believe that the very next year I will be chosen to travel as a student ambassador of Palestine to live and study in an American household. First thought to cross my mind was how I could be facing my oppressors firsthand, and thank them for checking my ID card and travel permit along with handful of documents I am required to carry every time I am allowed to travel.

I was filled with excitement to finally leave the enclosure I have known for the first 15 years of my life. But I would also be charged with discomfort and the unsettling need to take action against what I see, more so with every American-made instrument or device used to serve in my enslavement as a Palestinian refugee living in Gaza. The course of action I decided to take on at that moment was to speak up, not in the face of the fully-armed G4S employee, or in the military units embarked at the entrances and exits of the overcrowded Gaza concentration camp. But to those who still have their free will to act and induce action, I have learned about Americans extensively prior to my travel and it all pointed to one term, “freedom”, which was intriguingly dismembered of all its components in my tiny refugee camp of Rafah.

My first presentation in front of a large crowd was about the 2008-2009 aggression, or as mistaken to be “the first Gaza War”, and it took place in my school’s theater. I started by showing pictures of dead people in Gaza, which was oddly an ordinary scene a 16-year-old Palestinian experiences on a daily basis. But the audience was disturbed by the explicit graphic images, and a rogue question has nudged me to shock and disbelief. I was asked how Israel has borders with “Pakistan”. And as much as I wanted to cry and scream at that “ignorant”, I stood there calmly to explain the difference between Palestine and Pakistan, and explain with what words allowed me to utter at that early age of my Palestinian identity, cause, and struggle over the years. From that moment on, I realized that the core problem lies not in whether the West supports our cause or not, but whether they actually “get” it.

Language proved itself to be a bipolar blade that could contribute in either improving or deteriorating my status as a Palestinian refugee with little international recognition. Through all the Hebrew words scribbled around the streets of Jerusalem and the occupied territories...
around Palestine, and the Arabic equivalents of the Judaized terminology for every Palestinian ruin, building, township, and even entire cities, through all this could the Israeli ministers be proud of their “Jewish heritage” and accuse us Palestinians of settling in a land “promised to them by God” in scriptures written in Hebrew, a modern adaptation of the old Yiddish, the language in which the Torah is believed to be originally scripted. Such adaptation could greatly serve particular ideologies and even replace logic and science as methods of judgements.

I call along with all my colleagues and friends in Palestine for the radical reconsideration of all that is taken for granted about Israel, and the openness to listen to the weaker side of this equation to see the full truth. We have the key to change, the answer to every question on justice and freedom, and the solution to what ails the Palestinian people to break free from their oppressors, and it is by action by all individuals, organized bodies, and liberated minds to boycott those who have the slightest contribution to oppressed people not only in Palestine, but all over the world as well, for that only an oppressor says yes and smiles to another oppressor, and for that Palestinians will not remain the only recipients of Israeli terror as it will expand to include every weak link in the ring of humanity.

Yours,
Abdalaziz

* * *

Dear Members of the MLA

I write to you from a place with the highest population density in the world. It also has been suffering from a terrible Israeli blockade for almost a decade.

As an English literature student, I wished to join an educational exchange program to an English speaking country. But unfortunately, Israel’s restrictions and tough policies towards us on the borders, as Palestinians, made me think twice.

If you’ve ever done or wrote anything supportive to the Palestinian resistance, you would be accused as a terrorist and might be rejected or even jailed, which depends on your deed. So, I’m hopeful that you will adopt the call of the academic boycott of Israel, which will eventually provide me and my colleagues such basic right of learning!

Sincerely,
Abd Al-Salam Albawwab, Al-Aqsa University

* * *

Hello!

My name is Nour Sulaiman. I am student at Al-Aqsa University in Gaza, and an activist with the BDS movement (Boycott, Divestments, and Sanctions) and with PSCABI (Palestinian Student’s Campaign for Academic Boycott of Israel). I will talk briefly about my experience as a Palestinian refugee living in Gaza, especially about my experience in the last war in 2014.

It was an accumulated experience of suffering that began with the barbaric siege on Gaza in
2007 to the extent that Gaza is considered now as "The World's largest open air prison" which was aggravated by three severe wars, in 2008, 2012, then the last and the bloodiest one which was in 2014.

I can't describe all that we lived and witnessed in the war in many words because what we really lived is indescribable. The most suitable word I can use to describe it is a "Genocide" that can be justified by the number of martyrs, 2174, 530 of them are children, and 302 women. Nobody can deny that we all were close to death, actually I felt that death was inevitable.

Nobody can forget what happened to Shijaya Camp. I myself will never forget, it was completely a genocide that in one night the Zionist Army killed more than 75 innocent citizens, including 17 children and 14 women.

We were surrounded for over 50 days from the east by tanks, from the west by gunboats, and above us there were dozens of drones and many other warplanes. There was no shelter, every place and every person was targeted.

We all lost relatives, friends, or neighbors. I cannot forget my neighbor Ma'ali. She was 25, a mother of a child. The night before she was martyred we were sheltered at her home when the Israeli forces called our other neighbor ordering us to leave our neighborhood as a strategy of scaring. The next day a shell ripped her body apart when she was in her bedroom. It was a shock for me to the extent that her image holding her child, and the image of her funeral when men were carrying her corpse on their shoulders never depart my mind when I remember the last brutal war.

I am telling her story because she is not a number, she is a human being who had dreams, she had her family that needs her, and she had a life that nobody has the right to steal.

Moreover there were 45 students from my university alone who were martyred. The first thing that come to my mind when I remember them is that I was exposed to be one of them.

As a student, I was severely affected psychologically. I was not prepared to go back to university after the brutal war and after the scenes of massacres that Israel committed, and to continue my life normally as if nothing happened. I lived in shock for a long time, and couldn't believe I was still alive. In spite of that we went to university, we continued our lives, we tried to be steadfast.

Although all the miseries we faced, I, as a student, was also affected by the war that my will and persistence became stronger that I was not continuing my life doing nothing. I tried to resist by whatever I could, and the way I can resist is by boycotting Israel. It started gradually until I was convinced that I have to avoid buying any Israeli product. Otherwise I will be paying the Israeli Zionist army the price of killing more than 2000 innocent people.

I cannot find any justification for dealing with and buying Israeli bloody products. Giving one example about products is Tabozena that supported the Zionist troop that committed Shujaya massacre. This reason was enough to convince me to stop buying Israeli products if I link it to the massacre.

These few minutes are not enough to conclude my experience, but I tried to say the most things that affected me, and why I am an
activist at BDS and PSCABI. Briefly, BDS is a peaceful resistance that aims to justice, equality, and freedom which is against Israeli Zionist's aims and goals.

Sincerely,
Nour Sulaiman, Al-Aqsa University

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Dear Member of the Modern Language Association,

I am writing to share my experience in the last Israeli aggression against Gaza, which it is not over until this day.

I have lived through the most difficult and painful experience in my life, which I have decided to refer to as ‘the Displacement’. My story begins when I was forced to leave my home because of Israeli attacks against us during the war on Gaza in July 2014.

The day before I left my home was the most fearful day in my entire life. There were bombardments everywhere. The first raid was on my neighbor's home, who escaped with his family, and the second one was aimed at the Beit Hanoun Municipality which is located in front of my house. The third one hit the area directly beside my home, which was when the electricity fell out, and life became dark and silent. All we could hear was the sound of drones and IDF bombs, and the ground artillery never ceased to pound the houses around us.

The next day at 8:30 am, my mother suddenly woke me up to leave the home because the Israeli army had warned us by telephone that they would kill all of us. I felt heartbroken, because I love my home and I did not want to leave it. I opened my eyes, looked at the window, and to my shock I saw that the street was filled with fleeing people, who were carrying some of their belongings and leaving their homes. It recalled the images of the forced expulsion of Al Nakba in 1948, as if it had returned again in 2014.

I started to talk to myself: what did I see just now? What is happening to my life? Where are people going to go and live? Is this Al Nakba of 2014? What will happen if we stay at home? Shall Israel kill us? Then my mother came again and screamed: “Nermin, what are you doing at the window, hurry up we should leave now!” However, I was in the deepest shock of my life.

My mother and my siblings had already finished and were ready to leave, all they were bringing with them were just important documents. I looked at the window again, and saw the ‘1948 exodus’ again. I had to cry, I had to shout, but a sudden huge sound of renewed bombardments shut me up. People were hasting away, and we were still waiting for my father to come so that we could leave too. Eventually he arrived, but there no longer were any cars available, so we left by ambulance.

My father rented a small home just for two or four days to cope with our displacement. When we arrived there, I felt very sad. Our temporary home was bad, I felt like I couldn't breathe. My mother tried to comfort me by telling me that it would just be for two days. She said that I had to be patient until we could return to our home. Unfortunately, it turned out that we were unable to do so, because my city was totally closed off by Israeli forces. We understood that anyone who would go there would be killed, so we were forced to wait for another two days. After
four days into our displacement, news sources declared about eight hours of cease-fire. When I heard the news that night, it was the loveliest night because I felt that I would go to my home and see my room in the morning. What a wonderful dream for this night it was!

On the next day, the 26th of July 2014, during Ramadan, I was fasting and feeling happy because I would have Iftar at my home. I went home at 9:30 am, but to my shock, I found that there no longer was any home!

It was the biggest and most painful shock in my entire life. I looked at our home from the street: it was black, it had no doors, and no windows ... then I ran into my room but I couldn’t find it. It seemed that there was a room, but it had no bed, no clothes, no books, no memories, no world, and no life. It was bombed to bits, and totally burned out.

I felt like I couldn't talk, couldn't breathe, I even couldn't cry - and my throat became dry. All the rooms of my home were destroyed, all the furniture was burned. I knew that there had been a home there, but now it was turned into ashes, and had become some destroyed heap of black stones.

Finally the war ended, or supposedly so. We spent a lot of days searching for a home to rent, we had to live there because there were no alternatives. I started my life again, searching for a spot of hope. I tried to rebuild some parts of my own world but I couldn’t, because most of it had been in my room.

My heart has been broken, and for me, the war will never be over. It will stay forever in my memory.

This is brief description of my story after the war, so I am calling upon you to support our issue and boycott Israel.

Sincerely,
Nermin Hwaihi, Al-Aqsa University
**SUPPORT STATEMENTS BY R2E STUDENTS:**

**Dima Bustami: Aged 19**

The challenges we face as Palestinians shed light on why education is important. We place importance in education not only for employability and standards of living, but to keep us standing on our feet and fighting for our rights to exit. Education is the key that will lead our history, culture and cause to a better future.

**Ramsis Hijazi: Aged 22**

A Palestinian refugee originally from a village called "Mijdal Al-Sadeq" near the city of Jaffa, which was demolished with other villages and turned to "Tel Aviv". I was born and still living in "Balata Refugee Camp" in Nablus city in the West Bank after my family was forced to leave home in the Catastrophe of 1948 (Nakba). I am currently studying Information Technology (IT) at An-Najah National University in Palestine.

Statement:

Ever since we were displaced from our hometown village “Mijdal Al-Sadeq”, the so called “Tel Aviv”, I live in “Balata Refugee Camp”, where constant raids and violations are practiced by the Occupation especially at night. Most of the time I can't sleep or study and sometimes when they stay till the morning, I can't reach my university.

**Noor Daghas: Aged 18**

As a student suffering from the stranglehold the Israeli occupation is imposing on the educational sector in Palestine, I fully support and ready to provide any help I can to make the MLA in favor of the Academic Boycott for two reasons. The constraints that the occupation puts on education range from banning foreign instructors and academics to work in Palestinian universities, to controlling the intellectual material, such as university books, from entering the Palestinian academic community. Joining the academic boycott campaign doesn't only affect me as a student, but affect the Palestinian cause as a whole. Thanks for your support and continuous hard work!

**Ghayda Hammoudeh, Aged 20**

When you are talking about education, you must mention the fact its interconnection with freedom. Education is an inalienable right for everyone. However, in Palestine, education faces many obstacles and constraints; you might bump into an “Apartheid Wall” or pass through a check point. These constrains make us more determined to use education as a tool of resistance.
WHAT IS YOUR BIGGEST BARRIER IN LIFE?

SEPTEMBER 17TH 2016 SATURDAY

A short statement by an Anonymous
Ambitious-Palestinian Woman living under occupation.

I am not going to write down my name this time, or every time I choose to explain the hardships we face as Palestinian citizens living under occupation. For I have noticed the fact that it is not only my story that should be listened to, it’s our story as Women, Men, Children and youth, sharing our main- innocent hope which is to live with dignity and to live respectfully.

My dearest reader, I believe it’s your right to know who is writing this; I am someone who dreams to travel in her own homeland without any permits, someone who doesn’t have to wake up worrying whether she will able to reach her destination on time, or simply she wouldn’t, just because there is sudden checkpoint she never knew about up until the next morning.

“It can never be a privilege to get the proper education, it’s your right to do so.”

-ANONYMOUS STUDENT
begins, someone who gets hurt every time she opens a window and realizes that a new world is standing right in front of her called A Settlement.

It all may sound surprising how we are surviving under all these different challenges we had to put with on our daily life basis. But its Education, it has become an evident way to show Resistance, for we are taught the methods of survival. In my opinion, when you are talking about Education worldwide, you must mention the fact that it is one of the elements that exists behind the Freedom of any generation. Or it forms a huge part of any one’s life that cannot be negotiable. It can never be a privilege to get the proper education, it’s your right to do so.

“journalists should be inspired by the places they go and the people they meet”

-ANONYMOUS STUDENT

As I was mentioning how much important Education can be, allow me to introduce myself academically, I am a third year student, currently studying Bachelor degree in the field of Media and Journalism and a double minor in Sociology and English Translation at Birzeit University, it has been the dream that I had the pleasure of pursuing since I was a fifteen year old child. During the beginning of the recent summer semester at Birzeit University I had the honor of joining the Right to Education campaign, to become one of its team of volunteers. Taking part in this campaign has surely helped me to lay an eye of attention to the threats that faces the Educational system and all the polices used to oppress it, within the existence of the Israeli Occupation.

Once I was asked what is my biggest barrier as a woman living in Palestine, adding to occupation, I must say it’s the restricted movement, and my dear reader do give me the chance to express this term my way. I live in village that is located on the North-Eastern part of the Ramallah, you can reach this
destination by only less than five minutes, however this is not always available for us, since the road that we would take is controlled by the Israeli Authority throughout a checkpoint. So, instead it is a must that you have to pass by the rest of the villages, in order to get there. And this usually takes more time than it should. Protocols such as these kinds of acts aims to slower our movement as citizens, and deprives us from what’s left of living decently.

I do have this belief inside of mind as a journalism major, which states that journalists should be inspired by the places they go and the people they meet, so that they would write creative stories that reflects their lives. But in my case I simply can’t. For I want to touch the sea, for I want to see the sun once it sets in Jerusalem. For I have so many dreams waiting to break out, and last but not least for the sake of Education, or I may say what’s left for us as youth and even our new generations to fight with.

If I may to be asked what does Education means or how do I imagine it, I see a small kid in the first grade smiles at her teacher and tells her proudly that one day, when she grows up, she dreams of becoming a TEACHER.

And here is what I would like to add by the end of this piece of writing; Expect nothing but a Courageous Nation whom its children are living under occupation but still thriving to overcome, let go and finally becoming bright thinkers of the world.
Why am I deprived of my basic right, the right to education?

The right to education constitutes one of the most fundamental human rights. It concerns the progressive development of the individual, both as a person, and as a responsible citizen. It is one of the main factors enabling an individual or family to raise their standard of living, and is central to the progressive economic, social and cultural development and growth of society. It is obviously clear that the Palestinians right to education is highly denied. This is because of the Israeli policies and practices which is highly affected the achievements of the education for all people in Gaza.

Schools, colleges and universities in the Gaza Strip have been repeatedly and illegally targeted by Israeli forces. For example, one of the three main universities in Gaza, the Islamic University, has been destroyed and the other two severely damaged. These attacks, and the inability to repair the result of damage is highly affecting the education system in Gaza Strip. Moreover, over 280 schools were either totally destroyed or partially damaged during Operation Cast Lead and are yet to be repaired. A large number of these schools lack toilets, electricity and the equipment for classrooms like desks, chairs, and textbooks. Which means that there is no teaching staff in Gaza’s schools.

All these reasons and many other like the siege, which has been imposed over Gaza since 2007, obstruct the way for Palestinians people for building a better-educated generation. It is also paramount to mention that the Israeli policies and the siege over Gaza caused the lack of the material for advanced and developed teaching. So that, millions of Palestinians are denied equal rights by the state of Israel under a system of apartheid, a deliberate policy of racial or ethnic segregation. Under Israeli military occupation, millions of Palestinians live in conditions, which closely resemble the apartheid system that existed in South Africa.
Education is a right, but in Gaza Strip and for the Palestinians generally, it is one that has been completely crushed, ruined and ignored.

Kholod S. Zughbor. A Graduate of English Literature from Alazhar University of Gaza.

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I am a student Mohammad Eleain Nasrallah From Gaza Palestine I while I tell what happened to me when I wanted to study in Malaysian universities despite that the Gaza Strip is suffering from the suffocating siege and the subsequent closure of the Rafah crossing land only outlet for the Gaza students aspiring considerin abroad but I personally suffered from International Islamic University Malaysia, where delayed sending college entrance for 8 months until I lost hope of completing my graduate studies in the field of nursing for serve my country besieged, who suffered three devastating wars affected humans and stones and trees all I ask of Malaysian universities to quickly send acceptances for students to trying travel when it opens Rafah crossing once every six months, where I heard from many young people all the same I hope that my problem to be support for the student in order to can study it as quickly without a long wait is almost through him to lose hope to complete his studies.

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Hi.. I'm Naema Daqsha, a recent graduate of Al-Aqsa University in Gaza. I have been living in Gaza as a refugee right from the day I was born in. This is because my grandparents were compelled to leave their own home in Hamama, which is a Palestinian inexplicably fascinating inshore village ethnically cleansed and destructed by the Zionist Movement forces for the sake of establishing the state of Israel, in 1948.. This message is to acquaint you with one of the hidden crimes committed by the Israeli occupation against the Palestinians.. The Israeli persecutor has made me motherless; they killed my dear mom. The means they used to do that was not direct assassination. It was another brutal means; it was slow death. My peaceful mother, who used to live as a refugee in Gaza, had had cancer. She went to most, if it was not all, hospitals of Gaza, in order to be treated. The physicians said that the existence of cancer cells in her body was mainly attributed to sniffing chemical emissions emerged from the internationally banned bombs thrown by the Israeli occupation on the Gaza Strip. They also added that due to lack in medical supplies triggered by the imposed siege on Gaza by the Israeli oppressor, they couldn’t deal with her case and she had to leave Gaza temporarily for treatment. She wanted to do that, but the siege imposer prevented her. The disease inflicted enormous pain on her body and mind. She tried hard to leave, but it was in vain. After five years of indescribable suffering, she passed away. To be more accurate I don’t need to say she passed away, but I need to say she- mercy of God be upon her- was brutally massacred. This is one of their crimes.. If you don’t want more patients to die this way, if you want to show us solidarity, boycott, divest from and impose sanctions on the racist, criminal state of Israel. By doing that, you’ll also help about 12 million Palestinians to get back their looted basic rights, including Right of Return.. Thanks.

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