

Israeli Practices against the Palestinian Presence in Al-Quds

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Introduction

Al-Quds is one of the holiest and most sacred cities of the world. It is famous for its religious and historical uniqueness. For Muslims, it is the first Qiblah, direction of prayer; the place from where the Prophet – peace be upon him – ascended, and one of the Masjids where Muslims should pray.

Since its occupation in 1948, Al-Quds has witnessed the establishment of Israeli settlements and attacks on the Islamic and Arab identity. The occupation increased its attacks in 1967 and the years that followed. It has attempted to change the demographic structure of the city, so it built more settlements, established more checkpoints, facilitated the settlers' immigration to the city, and imposed more restrictions on the Muslim and Christian residents of Al-Quds.

There have been multiple Zionist projects which aimed to Judaize Al-Quds and to establish Al-Quds Al-Kubra (Greater Jerusalem) as the capital for the so-called state. Settlements and compounds were established, the Apartheid Wall was built, great areas of Palestinian lands became under the occupation's rule, and the city itself was isolated from other Palestinian cities.

This study highlights the most prominent Israeli violations and attempts to Judaize Al-Quds, and the efforts the occupation exerts to restrict and expel the people of Al-Quds. The study also proposes some steps and mechanisms to reinforce the steadfastness of the people of Al-Quds, and support them in facing and toppling the occupation's plans to change the demographic structure of the city and expulsion of the native Arabs.

Topic One: Historical Background of the Judaization of Al-Quds

The Judaization process started at an early stage, even before the actual announcement of the establishment of the occupation as a 'state of Israel' in 1948. The

Zionist Movement and the Jewish National Fund had already started the work through establishing settlements and building Zionist compounds in the city.

The Judaization process happened at three stages:

- Introductory stage: Before 1948.
- Development and Expansion: From 1948 – 2005 (including 1967); when the Apartheid Wall was built and the city was isolated from the rest of the West Bank.
- The Finalization: At this stage, most of the lands of Al-Quds were under the control of the Zionist security forces. This stage continues until this day⁽¹⁾.

The Zionists' attempts in these stages focused on eliminating the Arabs from the city, and replacing them with the Jews instead. In addition, the Zionists completely rejected the idea of coexisting with the other and looked down to non-Jews as of political, religious and Zionist considerations.

Theodor Herzl said, "If I live to see Jerusalem ours and I am capable of doing something, I would uproot anything that is not sacred to the Jews, and I will destroy the ancient monuments"⁽²⁾.

The occupation commenced the application of such theories through working at two levels:

- Religious, cultural and architectural Judaization: the oppression of Arab, Islamic and historical landmarks, their replacement with Jewish landmarks, and the targeting of the Arab and Islamic cultural identity.
- Demographic Judaization: the displacement of Palestinians from Al-Quds, and the reception of settlers to live in the city to increase the demographic concentration of Jews in Al-Quds⁽³⁾.

⁽¹⁾ Yaqoub, Hisham, **Occupation's Plans to Judaize Al-Quds**, Workshop: Judaization of Al-Quds and Media and Political Confrontation Mechanisms, Jerusalem Foundation International, Beirut, 2017, p. 60.

⁽²⁾ Ibid.

⁽³⁾ Murad, Mohammed, **Al-Quds in the Zionist Strategy: from Israelization to Judaization**, 2009, p.60.

The occupation ensured maintaining its presence in Al-Quds through making policies that are in-line with the strategic objectives of the occupation; which are:

1. **Security Objectives:** Building a security belt surrounding Al-Quds to isolate it from the West Bank. The occupation would also maintain its presence at Al-Quds' highlands and sensitive areas, and secure roads leading to Al-Quds from the Jordanian River or the coast. In addition, it would establish secured roads connecting the settlements to facilitate the movement and communication among the settlers.
2. **Demographic Objectives:** Preventing the demographic growth of the natives of Al-Quds and restricting their presence to small compounds where any demographic, social, economic and political development is impossible. As a result, the people of Al-Quds would immigrate to other places, and the settlers would relocate to Al-Quds^[(4)].
3. **Political and Economic Objectives:** Promoting Al-Quds as the capital of the occupation and uniting the city to establish one Great Al-Quds isolated from other Palestinian cities; and to insist that Al-Quds is not occupied.
4. **Religious, Cultural and Architectural Objectives:** Building more Jewish landmarks and oppressing Arab ones through changing the names into Jewish ones, restricting any Islamic or Christian holy places, and targeting the culture, heritage and identity of the city^[(5)].

Topic Two: Geographical and Demographic Judaization Attempts

First: Geographical and Architectural Judaization

In the first few years of the occupation of Al-Quds, the Israeli government took measures to declare its presence and sovereignty over Al-Quds. It controlled more than 78% of lands of historical Palestine, including the western side of Al-Quds; which was 84% of the known area of the city before the British occupation. All the native Palestinians living in the west side of Al-Quds were expelled with force and massacres. About 60 thousand Palestinians were displaced, and about 40 villages and

⁽⁴⁾ Baroud, Naeem, **Al-Quds: Settlements Project and Judaization**, Gaza, p.8.

⁽⁵⁾ Ibid: Yaqoub, **Occupation's Plans to Judaize Al-Quds**, pp. 64-65.

neighborhoods were destroyed⁽⁶⁾. The occupation's practices to grab Al-Quds were as follows:

1. Control over Palestinian Compounds and Villages

The architectural Judaization attempts of the western side of Al-Quds included confiscating lands and villages such as Katamon, Al-Buq'a Al-Fuqa, Al-Buq'a Al-Tahta, Talbiya, Al-Misrara and others; they represent 88.7% of the western part which was owned by the Palestinians. The Israeli Government announced on 11/12/1949 making the western side of Al-Quds its capital⁽⁷⁾.

David Ben-Gurion, the occupation's first Prime Minister, formed a specialized committee in Al-Quds and made it part of his government. The Committee changed the Arabic names of the locations to Jewish ones in order to oppress the Arabic identity, and confiscated and Judaized the Waqf lands in Al-Quds (about 180,000 donums). The occupation followed several discriminating policies; the most important of which are:

- Dissolving the Supreme Muslim Council and the Islamic Waqf Committee.
- Setting new laws to take over the Palestinian lands; one example is the Absentees' Property Law.
- Founding the 'Israeli Development Authority' which took over the Islamic Waqf.
- Setting new laws that legalize the confiscation of properties and Islamic waqf lands.

However, the occupation's most dangerous move to prove its occupation of the East Al-Quds was confiscating the lands, which reached its peak in the time period from 1968-1970 when a total of 16,991 donums were confiscated in accordance with the Land Law of 1953. Then, Jewish settlements and neighborhoods were established on the confiscated lands; for example⁽⁸⁾:

⁽⁶⁾ Ibid: p. 62.

⁽⁷⁾ Ibid.

⁽⁸⁾ Halabi, Osama, **the Legal Status of Al-Quds and its Arab Citizens**, the Institute for Palestine Studies, Beirut, 1997, pp. 20-23.

Zionist Settlement	Original Palestinian Town
The French Hill and Mount Scopus	Karam Al Lweiz and Ard Al-Samar lands
Ramat Eshkol	Al-Bayad Lands and Al-Haram Area
Ma'alot Dafna	Al-Sheikh Jarrah Lands
Neve Ya'akov and Ramot	Al-Nabi Ya'qoub Area
Mizrahi-Tefahot	Lands of Jabal Al-Mukabbir and Sur Bahir
Gilo, Atarot and Guy Ben Hinom	Wadi Al-Rababa
Dawood Village Neighborhood, and Ramat Rachel	Al-Khalil Gate Area
Pisgat Ze'ev	Shu'afat Village and Beit Hanina

2. Control over Open Lands

After the occupation completely controlled the Palestinian compounds and villages in both parts of Al-Quds, it expanded its control over the open areas surrounding the city and which are under the administrative rule of the city. In the early eighties, Al-Quds Municipality was active in confiscating Arab lands under the pretext of 'public interests; meaning they were supposed to serve the public. The confiscation measures continued until the nineties after Oslo Accords between the occupation's government and the Palestinian Liberation Organization in 1993⁽⁹⁾.

3. Architectural Judaization

Since its establishment, the occupation has worked on displacing the Arab natives of Al-Quds following its discriminating policies that aimed to terminate the Arab presence in Al-Quds. The occupation used different methods, the carrot and the

⁽⁹⁾ Ibid.

stick was one example, to displace the people; they would continuously destroy houses claiming they did not have construction permits⁽¹⁰⁾, and manipulated with the foundations of the buildings forcing people to evacuate. However later, they reformed the buildings and invited the settlers to live there instead⁽¹¹⁾.

4. Apartheid Wall

In 2002, the Israeli government, headed by Areal Sharon, decided to build a separation wall (40-50 km long) that isolates the West Bank from the occupied lands of 1948. Two months later, the work had started and it disconnected the areas, and closed any connection with the Palestinian cities of the West Bank⁽¹²⁾.

5. Settlement Belts

The Israeli occupation established settlement belts that surrounded Al-Quds. Its main objective was to surround the city, dissect it internally, and isolate it from the other cities of the West Bank. The settlement belts comprised of housing units for the settlers that surround Al-Quds from all directions. Through the belts, the occupation wanted to manipulate the civilizational and historical background the city. The occupation built three belts which are as follows:

- **First Belt:** It consists of 10 neighborhoods in east Al-Quds with an area of about 70,000 donums where around 53,000 settlers live. The most important neighborhoods are the Jewish Neighborhood, Ramat Ashkol, Ma'alot Dafna, Sanhadirya, Al-Nabi Ya'qoub neighborhoods and others.
- **Second Belt:** It consists of 15 settlements that surround the city from all directions. The total area of the settlements is 200 donums, where about 5,250 housing units are established for 32,000 settlers.

⁽¹⁰⁾ Report: Overview of Humanitarian Conditions in 2014, OCHA, 2015, p. 18.

⁽¹¹⁾ Human Rights Watch Report, 2018, 2019, <https://www.hrw.org/world-report/2019/country-chapters/israel/palestine>

⁽¹²⁾ Al-Dalo, Hanaa, **Legal Violations of Al-Quds and Related Matters**, Academy of Refugee Studies, 2017, pp. 38-39

- Third Belt: It consists of 15 settlements. It separates Al-Quds from Ramallah, Hebron and Bethlehem which serves the occupation's plan to isolate the city from the rest of the West Bank⁽¹³⁾.

Second: Demographic Judaization and Elimination of Palestinian Presence

1. Demographic Judaization

The occupation's governments used all available means to reduce the number of Palestinian citizens through displacement, confiscation of property, demolition of constructions, ban of residency and prevention of expansion.

After joining the eastern side of Al-Quds, the occupation faced a bigger challenge which led to taking worse measures against the people of Al-Quds. It tried to prevent the Palestinian population from growing⁽¹⁴⁾, encouraged the settlers to settle in the city, and worsened the Palestinians' living conditions pushing them to immigrate and leave Al-Quds⁽¹⁵⁾.

2. Withdrawal of Identities and Residence Permits

Another tool the occupation had used to expel the people of Al-Quds was withdrawing the identities of the citizens in order to demographically Judaize the city. If the Civil Affairs commissions could prove that the person is living outside the city, their residence is cancelled and their identity is withdrawn. The occupation set three main reasons for withdrawing the identities:

1. If the person stays outside 'Israel' for seven years at least.
2. If the person receives residence in another state.
3. If the person gets the nationality of another country⁽¹⁶⁾.

⁽¹³⁾ Ibid: Murad, **Al-Quds in the Zionist Strategy: from Israelization to Judaization**, pp. 28-33.

⁽¹⁴⁾ The Monitor, All Palestinians Suffer from the Occupation, report, 2015, [https://www.middleeastmonitor.com/20151008-all-palestinians-suffer-under-israels-occupation.](https://www.middleeastmonitor.com/20151008-all-palestinians-suffer-under-israels-occupation/) /

⁽¹⁵⁾ Abu Amer, Adnan, **the Zionist Entity's Policy against Al-Quds**, the Arab Center for Humanitarian Studies, 2009, pp. 13-15.

⁽¹⁶⁾ Al-Astal, Kamal, **Future of Al-Quds under Israeli Policies and Measures to Change the Geographical and Demographic Reality of the City after 1967**, Research, Al-Azhar University, 2005, p. 40.

This policy resulted in the occupation's cancellation of residence permits of a huge number of citizens in Al-Quds. In 1996 alone, the occupation cancelled the residency of 689 Maqdisi and in 1997 about 606⁽¹⁷⁾.

Topic Three: Legal and Judicial Judaization

First: Legal Judaization

For years, the occupation focused its energy on changing the legal status of Al-Quds through setting legislations and making arrangements to uproot the Islamic and Arabic identity of the city. After the Naksa of 1967, the occupation cancelled the Jordanian laws, and closed the civil courts and made them part of the Israeli court system⁽¹⁸⁾.

When the Israeli authorities occupied Al-Quds, they did not publicly address the idea of Judaization and inclusion. However, they pointed out to the laws which were set in June 1967 for the grabbing of the cities' lands. They said that the laws were intended to manage the municipal, social and financial services offered to the people of Al-Quds in both parts⁽¹⁹⁾. The occupation also designed a comprehensive plan in 1972 and called it 'the Special Development Plan' which aimed to restructure Al-Quds' demographic, architectural, historical, economic and geographical landmarks⁽²⁰⁾. The occupation imposed some laws in order to Judaize the city; the most important of which are:

1. Inclusion of Al-Quds Law in 1967.
2. Al-Quds as the capital of 'Israel' Law in 1980:
 - A. Al-Quds is to be united since it is the capital of 'Israel'.
 - B. Al-Quds is the headquarter of the President, Knesset, the government and the Supreme Court⁽²¹⁾.

⁽¹⁷⁾ Abdu, Ghassan, **the Israeli Judaization and Isolation Attempts in Al-Quds 1967-2010**, MA Thesis, Al-Quds University, 2012, p.62.

⁽¹⁸⁾ Ibid: Al-Astal, **Future of Al-Quds under Israeli Policies and Measures**, pp. 6-10.

⁽¹⁹⁾ Ibid.

⁽²⁰⁾ Abu Jaber, Ibrahim, **Future of Al-Quds and Means to Save it from Judaization**, Academy of Refugee Studies, 2007, p. 10.

⁽²¹⁾ Jum'a, Hussein, **the Fate of Al-Quds amidst the Judaization Project**, 2009, pp. 23-24.

- C. The occupation protects the holy places and freedom of worshipping, and manages the access to the locations.
- D. The government is responsible for developing Al-Quds⁽²²⁾.
3. Administrative and Legal Organizations Law in 1968.
4. Absentees' Property Law: this law allows the occupation to grab the properties of the displaced Palestinians in absentia⁽²³⁾.

The Security Council considered Al-Quds Law in 1980 contradictory to the International Law, and that the Fourth Geneva Convention is the one in effect in Al-Quds. The Council emphasized this after the martyrdom of 17 Palestinians in Al-Masjid Al-Aqsa in October 1990⁽²⁴⁾.

Second: Judicial Judaization

The occupation took extreme measures to eliminate the Islamic judicial and Sharia system of the city, and forced the people to abide by the system imposed by the occupation. Some of the most prominent measures are:

- Relocating the Supreme Court from Al-Quds to Ramallah.
- Joining the first instance and magistrates courts in Al-Quds to the Israeli courts.
- Joining the Maqdisi Court of Justice to the Israeli Court.
- Separating the formal judicial system in Al-Quds from the West Bank and joining it to the Israeli judicial system⁽²⁵⁾.

Topic Four: Judaization of Religious Landmarks

From 1948 to 1967, the occupation destroyed 130 out of 313 mosques (about 41.5% of the total number of mosques within the Green Line). Around 8,400 Arab Muslim and Christian teachers started facing the occupation's policies of falsification and demolition⁽²⁶⁾. In addition, the occupation turned the mosques into museums, bars,

⁽²²⁾ Ibid: Al-Astal, **Future of Al-Quds under Israeli Policies and Measures**, p.18.

⁽²³⁾ Ibid: Abu Amer, **the Zionist Entity's Policy against Al-Quds**, p.5.

⁽²⁴⁾ Ibid: Al-Astal, **Future of Al-Quds under Israeli Policies and Measures**, p.20.

⁽²⁵⁾ Ibid: Abu Amer, **the Zionist Entity's Policy against Al-Quds**, p. 21.

⁽²⁶⁾ Al-Sahli, Nabil, **Policy of Judaizing the Holy Landmarks and Response Mechanisms**, Al-Jazeera Network, 2010,

<https://www.aljazeera.net/knowledgegate/opinions/2010/4/6/%d8%b3%d9%8a%d8%a7%d8%b3%d8>

restaurants or nightclubs; and Judaized the Islamic cemeteries, turned some to Jewish neighborhoods, or levelled others⁽²⁷⁾.

First: Targeting the Islamic Identity of Al-Quds:

The occupation's control over Al-Quds and the international and Arab silence facilitated the occupation's tampering attempts of the Islamic identity of Al-Masjid Al-Aqsa and Judaization efforts.

The Israeli occupation renamed the holy sites and used Jewish names instead. For instance, they changed the name of the Buraq Wall to the Wailing Wall where it became a sacred place for Jews' rituals, and visitors who wished to apologize for the claimed injustice the Jews suffered from. This Wall was the reason the Buraq Revolution had erupted in 1929 which made the UN recognize it as Palestinian.

The Israeli falsification attempts also included claiming the presence of the alleged Haikal of Suleiman beneath the Haram at Al-Masjid Al-Aqsa. As a result, the settlers and extremists started targeting the Masjid in various ways in order to resurface their Haikal; for example:

- They burned Al-Masjid Al-Aqsa in 1969 and delayed the firemen from extinguishing the fire which resulted in serious damage.
- They tried to demolish Al-Masjid Al-Aqsa in 1980 and tried to bring some explosives inside the Masjid through the rabbi Meir Kahane.
- They shot at the performers of prayer at different times⁽²⁸⁾.

[%a9-%d8%aa%d9%87%d9%88%d9%8a%d8%af-%d8%a7%d9%84%d9%85%d9%82%d8%af%d8%b3%d8%a7%d8%aa-%d9%88%d8%b3%d8%a8%d9%84-%d8%a7%d9%84%d9%85%d9%88%d8%a7%d8%ac%d9%87%d8%a9.](#)

⁽²⁷⁾ Ibid.

⁽²⁸⁾ Ibid: Abu Jaber, **Future of Al-Quds and Means to Save it from Judaization**, p. 13.

Second: Assaults on Christian Sites:

The occupation forces and the settlers intentionally disturbed the Palestinians in Al-Quds no matter their religion or beliefs. They targeted the Christians in Al-Quds, and assaulted them as follows:

- Stole the crown of Virgin Merry from the Church of the Holy Sepulchre and destroyed the candles and lanterns which were on the holy tomb.
- Assaulted clergymen and monks, and harassed them on religious occasions.
- Burned down Christian centers such as the International Center of the Holy Bible.
- Confiscated and sold Christian property and rented them to Jews for a long time.
- Wrote down harmful graffiti on the walls of the churches which called for the expulsion of the Christians.
- Exercised pressure on the Christians, interfered in their personal affairs, and beat them down to force them to leave the city.
- Closed down some churches and turned them into military posts for the occupation.
- Assaulted and destroyed tombs like what happened in Mamilla Cemetery.
- Grabbed lands that belong to some Christian monasteries⁽²⁹⁾.

Third: Excavation beneath Al-Masjid Al-Aqsa:

The occupation's assaults on Al-Masjid Al-Aqsa continued. The excavation work beneath it has been going for more than two decades and has severely affected its bases. The occupation's archeological excavations could not find any trace to their historical allegations in Al-Quds; thus, they started making a new Haikal after stealing the stones. David Ben-Gurion once said, "Palestine is meaningless without Al-Quds, and Al-Quds is meaningless without the Haikal⁽³⁰⁾".

⁽²⁹⁾ Ibid: Al-Dalo, **Legal Violations of Al-Quds and Related Matters**, p.60.

⁽³⁰⁾ Ibid.

Topic Five: Judaization of Education in Al-Quds

The Judaization of education policy is one of the most important tools the occupation uses to oppress the Palestinian identity of the people of Al-Quds. Ever since the beginning of the occupation of the city, their authorities took control over the educational sector through controlling the educational curricula, schools, teachers and students to prevent any attempt of awareness. Some of the main challenges facing education in Al-Quds are:

First: Differences in Types of Schools and their Origins

In Al-Quds, the educational system is supervised by four different authorities. The curricula of the schools are either completely or partially different. Sometimes the content is modified to harmonize between the occupation's policy and the Palestinian curricula which address the Palestinian students in Al-Quds. The four types of schools in the city are:

- The Islamic Waqf schools: These schools are under the Palestinian Authority's supervision and teach Palestinian curricula.
- The Israeli Ministry of Education and Al-Quds Municipality schools: These are supervised by the occupation, and follow the Israeli curricula and system.
- Private schools: These could be either profitable or follow certain entities with a special culture or beliefs such as the Christian schools.
- UNRWA schools: They teach the Palestinian curricula in cooperation and coordination with the Palestinian Authority⁽³¹⁾.

The following table shows the number of schools and their supervising entities in Al-Quds⁽³²⁾:

⁽³¹⁾ Abu Seer, Samer **the Israeli Policies and their Effects on Identity in Al-Quds**, MA thesis, Al-Azhar University in Gaza, 2018, p. 84.

⁽³²⁾ Ibid: Abu Jaber, **Future of Al-Quds and Means to Save it from Judaization**, p. 78.

Supervising Entity	No. of Schools
The Islamic Waqf	17
The Israeli Ministry of Education and Al-Quds Municipality	30
The UNRWA	8
The Christian Schools	15

Second: Deteriorated Educational Conditions at Schools:

For years, the occupation has offered the Palestinians in Al-Quds educational services different from those it offers to the settlements. The conditions of the schools where Palestinians live are completely marginalized and lack good-quality education. For example:

- There is a lack in the number of educational facilities in Al-Quds.
- The conditions of the schools and classes are bad, and the schools do not have the necessary equipment.
- There is a lack in the educational and technical aids.
- The number of teachers and supervisors is insufficient.
- The classes are over-crowded.
- There are two shifts at schools which creates a distraction for the educational process⁽³³⁾.

Third: Pressure Exercised on the Maqdisis in Education:

The occupation intentionally and systematically sabotages the educational process in Al-Quds through the following:

⁽³³⁾ Abu Jalala, Ahlam, **the Israeli Assaults on Al-Quds (1994-2010)**, MA thesis, the Islamic University of Gaza, 2016, pp. 122-123.

- Building the Apartheid Wall and checkpoints which prevent students and teachers from reaching their schools.
- Arresting students and teachers.
- Depriving the students from a good education atmosphere through continuously assaulting and threatening the people. As a result, more students drop or leak from schools⁽³⁴⁾.
- Depriving students from practicing any sports or implementing any cultural events due to the lack of necessary equipment. As a result, students' potentials are buried and violence rates among them rise.
- Preventing students and teachers from reflecting their identities and culture, and from connecting to their heritage and history⁽³⁵⁾.
- Promoting and spreading drugs among the Palestinian students (17-22 years) to corrupt them and turn them into ineffective addicts⁽³⁶⁾.

Topic Six: Restrictions on Health System and Services

First: Deteriorated Health System in Al-Quds

The occupation imposes strict restrictions on the Palestinians living in Al-Quds. The current measures of the occupation (such as the Israeli checkpoints and the Apartheid Wall) prevent the people from reaching the health and service facilities. In fact, there is discrimination between the patients, and the health facilities in the Arab regions differ from those that serve the settlers. Following are the most challenging obstacles that face the people of Al-Quds at the health level:

1. The city is isolated from its surroundings, and the internal Arab neighborhoods are separated by the Apartheid Wall.
2. There is an insufficient number of health facilities near the Arab regions in Al-Quds, and it is difficult to receive permits for their construction.
3. The occupation imposes high taxes on health institutions.

⁽³⁴⁾ Ibid: Abu Seer, **the Israeli Policies and their Effects on Identity in Al-Quds**, p. 85.

⁽³⁵⁾ Ibid: Abu Jalala, **the Israeli Assaults on Al-Quds (1994-2010)**, pp. 116-117.

⁽³⁶⁾ Al-Banna, Haneen, **Israeli Practices against the Palestinians' Rights in Al-Quds 2000-2013**, MA thesis, Al-Azhar University in Gaza, 2015, pp. 94-95.

4. Hospitals and health centers are forced to buy Israeli medications, and are banned from importing medications from the West Bank.
5. The only language that is used at the medical centers is Hebrew, which creates a gap between the patients who do not speak Hebrew and the Israeli health system.
6. There is a dire shortage in the number of birthing and child care centers⁽³⁷⁾.

As a result, the Palestinians are forced to leave the city leaving the Arab neighborhoods empty for the settlers. The abovementioned also exposes the racist mentality of the occupation in Al-Quds, as it discriminates Palestinians from Jews.

Second: Deteriorated Service System and Sanitation

The occupation has neglected the development of the infrastructure of the Arab regions and neighborhoods. It also reduced the budgets allocated for the improvement of the services such as the electricity, clean water and sanitation. As a result, the sewage was damaged, and the people used primary solutions such as pits. However, these pits cause pollution which would spread diseases and epidemics inside these communities⁽³⁸⁾.

Furthermore, the occupation neglects the waste disposal system, so the dumps (such as Abu Deeis and Al-Salam Dumps) are unlicensed in the Arab residential areas, which leads to the spread of bad smells and air pollution⁽³⁹⁾.

Topic Seven: Economic and Commercial Restrictions

The occupation has been intentionally weakening the economic activity in the Arab regions, and making it dependent on the Israeli system, so that it would not be able to improve.

⁽³⁷⁾ Ibid: Abu Jalala, **the Israeli Assaults on Al-Quds (1994-2010)**, pp. 145-148.

⁽³⁸⁾ Btselem report, East Jerusalem Cleansing Continues, 2019,
https://www.btselem.org/jerusalem/20190311_east_jerusalem_cleansing_continues

⁽³⁹⁾ Ibid: Abu Jalala, **the Israeli Assaults on Al-Quds (1994-2010)**, pp. 150-151.

To do so, the occupation:

- Fights the implementation of any industrial or commercial projects.
- Imposes high taxes on Palestinians' existing projects; such as the income tax, arnona tax and VAT.
- Closes down Arab banks and joins the Arab economic system to the occupation's banks.
- Forces Arab commercial authorities in Al-Quds to trade Israeli products only, and prevents them from entering any products from the occupied West Bank⁽⁴⁰⁾.

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⁴⁰ Ibid: Abu Amer, *the Zionist Entity's Policy against Al-Quds*, p. 21.

Conclusion and Results

The occupation continues to exert all efforts to further restrict the Maqdasis, and oppress their cultural identity and Arab roots. However, the occupation has not been able to execute its policies completely because the Maqdasis cling to their presence in the city despite the Israeli constraints and measures. They managed to stay and preserve their geographical and demographic presence in Al-Quds. Nevertheless, they face the following challenges:

1. The occupation has isolated Al-Quds from other surrounding cities in the West Bank, and it continuously tries to indulge the Arabs in the Israeli community.
2. The educational and cultural backgrounds of the new generations are completely weakened through the changes in the educational system, and the circulation of drugs targeting the Arab communities in Al-Quds.
3. The occupation fights any national activities that link the people to the origins of the national cause.
4. The occupation tries to legalize its control over the city and denounce the Palestinians' rights.
5. The Maqdasis do not receive enough support that could strengthen them and help them face the Israeli economic war, or help them develop the services provided in the city.

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Recommendations:

The research recommends the following:

1. Creating communication channels with Al-Quds to create a sense of belonging among the Arabs.
2. Emphasizing the Arab identity and the Palestinian rights, and defining Israel as an occupier.
3. Maintaining the educational structure and raising the awareness of the Palestinians in Al-Quds about the key issues of the city.
4. Developing programs that foster joint national work where prominent figures, symbols and culture are promoted.
5. Developing national programs that protect the minds of the youth and emerging generations from any Israelization plans.
6. Providing sufficient financial and emotional support to the Palestinians living in the 1948 lands to help them fight against the Israeli Judaization policies.

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