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EDITORIAL

Is *might* more powerful than *right*? - a legitimate question that is constantly raised by many about our troubled world.

A quick glance at what is happening around us would definitely lead us to one unequivocal conclusion: Despite its lack of any moral, religious or legal foundation, *might is more powerful and more prevalent than right*. Yet, we certainly believe that right will eventually prevail despite all attempts to conceal or marginalize it, for it is deeply rooted in our moral values, cultural norms and religious teachings and only a tyrant or a conceited fool would deny that.

It is an undeniable fact that over the long history of mankind, most great powers have risen by the “might of the sword,” yet fell soon. In our modern age too, all great powers have established themselves by might and have been able to survive only by exercising that power. And even though the great powers at times pay lip-service to the power of right, they use their stand behind the legitimacy of right as a blatant excuse to exercise their power in achieving their economic, expansionist, and political ends to dominate the weaker nations of the world. They slyly hide behind high-sounding human slogans such as the protection of democracy, freedom, human rights, children’s rights or women’s rights to exploit or monopolize the riches and natural resources of powerless nations.

Worse yet is when leaders and politicians come out in public and unabashedly rationalize the aggressive and oppressive actions of their countries against humanity by making totally illogical, even heretical, justifications in order to convince the world that they are using their power to defend the rights of oppressed peoples who they claim are ruled by dictatorial leaderships. And ironically, these powers are in fact doing exactly what the dictators they themselves are fighting against do! While they are constantly calling for freedom, they interpret it according to their own interests and do their utmost to silence anyone who calls for *genuine freedom*. Examples of this abound.

Perhaps the Palestinian question offers an undisputable example of the defeat of the power of right by the tyranny of might. Despite the justness and legitimacy of the cause of the Palestinian people and the passage of sixty years since the 1948 catastrophe, this justness and legitimacy have so far failed to bring the right back to its owners. The powers of destruction and oppression have constantly turned their backs to the legitimate rights of the Palestinian people, or have sometimes even denied them totally, in order to serve their national political interests.

In the light of this reality, it is legitimate for us educators at Palestinian institutions of higher education in our beloved country to ask ourselves: Where do we stand from all of this? Are we realistic in our aspiration to hold unwaveringly to the power of right and to work hard to spread right, justice and the law in a world where might makes right and where right is constantly being defeated by might?

Our educational mission stands on solid foundations of moral values and religious teachings. It first seeks the development of the basic human values in our students. It also aims to reinforce their sense of the power of right and the need to hold steadfastly to it. Our mission is to emphasize the importance of respecting our fellow human beings, and to respect and defend their dignity, freedom, beliefs and property. It seeks to promote tolerance, love, cooperation, and acceptance of the other and guarantee their right of thought and freedom of expression. Our mission as educators is also to demonstrate to our students that defending right is essentially a defense of the humanness of mankind, and a means to curb our bestial instincts.

Even though our educational mission might seem quite complex and perhaps impossible, it is our determination to transcend the troubles of the present and to hold steadfastly to the power of right that make it quite realistic. Our strong belief in the might of right certainly assists us to achieve our goals, most particularly in our attempt to persuade others that might does not make right, no matter how oppressive or corruptive it becomes. It also assists in our attempt to move the conscience of the world in order to support so that flame of right could continue to light our lives.

The advancement of nations has never been achieved in the absence of a clear educational philosophy which is based on ethics and morality, and not one that is based on the Machiavellian principle “the ends justify the means.” Man does not live by might alone. The occupation of human beings with power definitely blinds them from seeing the beautiful face of life. It deprives them of the hope of a new promising day, or of the smile of a hungry child who has just found something to eat after a long suffering and wait, or of the feeling of relief of a sick person who has at last found medicine to ease his pain and cure his sickness, or of the joy of finding a loved one after a long and painful separation.

The Status of Schools Environment in Nablus Governorate from Teachers' Perspectives

**Ali Habayeb
Fakher Al-Khalili**

The study aims at investigating the status of schools environments in Nablus Governorate from the teachers perspective and to find out if there are differences in teachers perspectives according to their gender, type of school, school location and the teachers places of residences. The sample includes 87 (males and female) teachers was selected using the stratified random sampling techniques.

A 30 items questionnaire was developed based on literature to measure the characteristics of the schools environment. It is divided to two dimensions: the physical dimension and the social-psychological dimension. Its validity was tested using the referees (refereed validity) and the reliability was calculated using Cronbakh Alfa which is 0.76.

The teachers perspective in relation to the school environment in general was high (3.74) and also high (3.8) in relation to the physical environment (3.80) and to the social-psychological environment (3.68). There are significant differences at alpha .05 in teachers perspectives according to gender in favor to female teachers. Though, there are no significant differences in teachers' perspectives according to type of schools, locations of schools and teachers places of residences variables.

The study concluded with the following recommendations: increase games and learning materials in schools, having places available for playing and relaxation in schools, increasing the number of labs and workshops facilities, making the professional development for teachers more possible, improving electrical connections in schools and cleaning of the schools and finally improving communication between the schools' administration and parents.

**A Study of the Factors Leading to Divorce
among Palestinian Inhabitants of Jerusalem**

**Nabil Aljendi
Mahmoud Al-Ubaidi**

This field study aims at investigating the factors leading to divorce among the Palestinian inhabitants of Jerusalem. The triangulation method was used to collect data from a sample of 95 divorced males and females. Further data was collected through interviews with lawyers, sociologists, social reformers, and religious people (sheiks and priests). Jerusalem was selected due to its significance as a city under constant attacks by the Israelis aiming at changing its Arab-Muslim cultural identity and heritage and at isolating its inhabitants both socially and psychologically. Tool validity and reliability was tested by different methods. Both qualitative and quantitative methods were used in the data to analyze and interpret the collected data. The results show that the main factors for divorce are: wrong selection of spouse, lack of mutual respect, bad treatment, insult and physical assault and battery. The study concludes with a number of suggestions and recommendations.

The level of state-trait anxiety and its relationship to student gender, religion and place of residency

Tayseer Abdallah

The aim of this study was to investigate the level of state-trait anxiety and its relationship to student gender, religion and place of residency (city, camp and village). The study was conducted on a random sample of 669 students from Al-Quds University, West Bank, Palestine. The mean age of the students was 21.5 with standard deviation 1.72 and the range of ages was from 18-25 years old. The Spielberger scale was used in this study. The results revealed that 37% of the students, in the study, at Al-Quds University have high levels of state-trait anxiety, 10% low level and 53% have an average level of trait anxiety. Regarding state anxiety the results showed that 25% of the students have low level, 70% average level and 5% very high levels. The results indicate a correlation ($r=.56$; $P=.001$) between trait and state anxiety. There were no significant differences between male and female students in state anxiety while results showed that there were significant differences among male and female students on trait anxiety in favor of females. There were no significant differences between Moslems and Christians in state and trait anxiety. Finally, the results showed that there were significant differences in trait anxiety due to place of residency: students from camps have the highest level of anxiety, followed by students from cities and finally students from villages, but there were no significant differences in state anxiety due to place of residency.