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Institute

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Use With Care

**A Reporter's Glossary of Loaded Language
in the Israeli–Palestinian Conflict**



International
Press
Institute

IPI Headquarters

Spiegelgasse 2/29
A-1010 Vienna, Austria

Telephone: 0043 1 512 9011

Fax: 0043 1 512 90 14

ipi@freedia.at

<http://www.freedia.at>

Registered in Zurich, Switzerland

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Staff

Alison Bethel McKenzie
IPI Executive Director & Publisher
International Press Institute

Naomi Hunt
Editor-in-chief

Gunes Yildiz
Managing Editor

Six Israeli and Palestinian
Journalists and Media Experts
Authors

Lucy Cripps
Subeditor

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Foreword

The Israeli–Palestinian conflict has been one of the most intractable, complex and violent of the last century. The struggle between the two communities has been traumatic for both sides, and has embroiled regional and foreign actors alike.

When it comes to conflict reporting, the media can easily aggravate an already precarious situation. Here, it is paramount that the media face nearly no restrictions, but act responsibly and professionally at the same time.

Journalists in the region may be particularly invested in the conflict, because they live in it with their neighbours and families. They have personal stories and convictions that create ethical obligations that may conflict with their obligation to professionalism and unbiased reporting.

The International Press Institute has repeatedly stressed the need for journalists to be able to exercise their conscience. Freedom of the press and media is key. On the other hand, so is the measured use of language, and we remind our colleagues that the media can only fulfill its duty to the public if journalists uphold the principals of their profession.

The language that reporters use in covering this or any conflict can perpetuate stereotypes, can incite hatred or can simply deflect from more pressing issues. How this conflict is covered is important, almost as important as what is covered.

For those reasons, IPI asked six journalists from the region to produce a guidebook for media professionals reporting on the Israeli–Palestinian con-

flict, which we hope will both promote dialogue and be of practical use.

Journalists should understand and choose their words in a way that is sensitive to the cultural and political realities of this long conflict, and we hope that this pocket-sized reference will help them to do so.

Alison Bethel McKenzie

IPI Executive Director & Publisher

Preface

The Israeli–Palestinian conflict has been going on for several bloody and violent decades, sustained by negative and traumatic experiences on both sides. It often dictates the region's agenda and naturally receives extensive media coverage. A society engrossed in conflict is going to be biased and will channel most of its negative energies against those whom it perceives to be its enemies. A society in conflict will delegitimise and stereotype the other while nurturing a sense of patriotism, victimhood, and righteousness.

It is in this entangled and complicated reality that Israeli and Palestinian journalists operate. Aside from being journalists, they are also members of a conflict-ridden community and, as such, are influenced by its ethos and collective memory.

Can journalists rise above their roots and remain true to their journalistic mission, even when those interests conflict? Can they avoid the use of loaded words that serve a narrative instead of reflecting reality?

This vocabulary handbook is all about words, language, and terminology. Words are more than they seem; they may possess more than one meaning or have a hidden connotation, which may change over time and depend on circumstances. Knowing a language's grammar and syntax will not suffice when trying to accurately pinpoint the meaning of a word. For our purposes, it is necessary to examine the meaning of a word or expression in the context of the conflict, where it may be loaded with different associations and meanings depending on whom you ask.

Palestinian and Israeli media have adopted terms that suit the needs of journalism, but also the needs of their respective sides of the conflict. Words that are regarded as incitement in Israel would be considered patriotic on the Palestinian side, and vice versa. As is commonly the case in actively conflicted regions, one society's terrorist is another's freedom fighter.

None of us are naïve, and we all understand that words can only mediate reality, not define it. But words are also powerful, and they play a major role in shaping our consciousness and perceptions. They can inflame the conflict, and may become a weapon more destructive than rockets, tanks, or aircraft. As the proverb says, 'Life and death are in the power of the tongue'. This realisation is our guiding principle.

The handbook presented to you constitutes a preliminary attempt to redefine the language with which the media, whether Israeli, Palestinian, or foreign, refer to the conflict, in the interest of accuracy and fairness.

This is a guide of sorts, presenting a collection of terms used on both sides, which in some contexts may be regarded as loaded or biased, or whose meaning is often misunderstood, or which can be misleading. These are words the use of which is liable to give away the reporter's communal identity or sympathies. There are words that can cause some audiences to simply shut down and stop listening. Our goal is to expose potential linguistic pitfalls, so that those covering the conflict are aware of how their words might be received.

The handbook tries to present reasonable alternatives to the loaded terms and is meant to serve as a tool for journalists trying to find their way in the typically complicated terminology of the conflict. It was written not only for the sake of Israeli and Palestinian journalists but also for foreign reporters, with the intention of honing and increasing their awareness of problematic terminology that they might employ, or that they might find in use by actors on both sides of the conflict.

The handbook is intended to serve the journalist reporting from the field, the essayist or publicist, the anchor or presenter, as well as the editor, who is in charge, among other things, of phrasing and wording headlines. All of these people have a responsibility to impartially reflect reality for their readers, listeners, and viewers.

This is not an academic or theoretical exercise, but rather the result of a conscientious process that involved, for all of us, making quite a few compromises. This is an attempt to promote the most professional and balanced journalism possible amidst the reality of an active, still-bleeding strife.

Sincerely,
The Writers

Editor's Note

About this Glossary

At the International Press Institute (IPI), we stress that journalists can play a vital role in resolving conflict and building peace, not by pushing a pro-peace agenda, but by working in a professional, ethical manner. Accuracy is critical and so is sensitivity to language, and the effect that language has on readers and on listeners.

This handbook was created to help journalists covering the Israeli-Palestinian conflict be aware of the nuances behind some expressions commonly associated with it.

The handbook is the result of careful analysis and hard work by a group of six respected journalists and media experts from Israel and the Palestinian Territories, who advised IPI in the creation of this book. All of them drew on their years of ex-

perience covering the conflict – and living in it. The writers are journalists, some of whom also have academic backgrounds, and they have worked for local and international print and broadcast media.

Because of the travel restrictions placed by Israel on Palestinian journalists, and because of political sensitivities, the Israeli and Palestinian journalists each initially created separate drafts, which were merged by IPI through a process of separate discussion and revision. They also collectively decided to withhold their names because of the current political situation.

Not every term included in the book should necessarily be scrupulously avoided; rather, journalists should be aware of each word's definition and the connotations it has for different audiences.

Other expressions are more problematic, and journalists should be aware of terminology that might give some audiences the impression that they are biased. Indeed, there are references that might cause some people to just shut down and stop listening or reading.

There were disagreements and the text is the result of many compromises – big and small – between the writers on what expressions to include and what alternatives to offer.

Where there was no agreement about whether a certain term should be avoided, two perspectives were included. These explain the differences in Israeli and Palestinian perceptions of a particular word, and why journalists on one side may be unwilling to stop using

that term even though others might find it unfair or inaccurate.

All of the terms and expressions and suggested alternatives came from the writers, although final decisions were taken by IPI. Through a process of discussion, the explanations were fleshed out and revised, and every effort has been made to ensure all of the explanations are accurate, and that they use language that is as neutral as possible. Ultimately, there was no agreement about some of the language and about aspects of the explanations, and in these cases, again, decisions were made by IPI. The translations of the terms came from the authors and from professional translators.

IPI is immensely grateful for all of the time and energy that the writers put into

this book, painstakingly revising multiple drafts. I know that everyone stretched themselves to the limit to make sure that this book was as accurate and as fair as possible, and where it is not, that is my fault.

We hope that this handbook serves as a useful tool and a starting point for a conversation about the dangers and possibilities of language in describing a conflict, and we are enormously grateful to the Norwegian Foreign Ministry for making its creation and publication possible.

Naomi Hunt

Editor

The Glossary

The following terms and expressions are sometimes found in news reports about the Israeli-Palestinian conflict, and journalists should be aware of their definitions and connotations for Israeli and Palestinian audiences.

Most of the terms that have been included in the glossary are considered to be biased or loaded, and in these cases an attempt was made to provide a more neutral alternative. Other terms listed are

proper nouns or place names and thus have no alternative; however, journalists should still be aware that even these references may have different meanings or associations for Israelis and Palestinians. Lastly, a small handful of the terms ahead should be completely avoided in the context of conflict coverage because they are considered to be so misplaced, inaccurate or offensive that they are guaranteed to make some audiences just shut down and stop listening.

activity/ action

פעילות/פעולה
(pe`ilut/pe`ula)

نشاط \عملية
(nashat/'amaliya)

There is a Palestinian view that this term is problematic when used to describe an Israeli military operation in a way that diminishes its confrontational or violent nature. For example, 'A soldier was wounded while carrying out a routine **activity**'.

military operation / military action

פעילות צבאית/פעולה צבאית
(pe`ilut/pe`ula tzva`it/ tzva`it)

מבצע
(mivtza [tzva`i])

نشاط عسكري \ عملية عسكرية
(nashat'askari /'amaliya
'askariya)

aggression

תוקפנות
(tokfanut)

عدوان
(`udwan)

There is an Israeli view that this word is problematic when used as a blanket description for Israeli military operations, such as an air strike or broader military assault, because it immediately assigns blame; however, the Israel Defence Forces (IDF) might argue that the operation was carried out against a specific person who is involved in attacks against Israel, and who they, therefore, consider a legitimate target.

For example: ' Hamas condemned Israeli aggression in Gaza'. Journalists should consider using the terms **strike / military operation** or **military assault**.

(See also: **targeted (strike)**; **surgical (action)**)

strike / military assault / military operation

תקיפה
(tkifa)

מתקפה
(mitkafa)

غارة \ضربة
(ghara/darba)

Apartheid

אפרטהייד
(*apart-hayd*)

ابارتھاید
(*abarhayd*)

Apartheid was the policy of racial segregation enforced in South Africa until 1994, through which the privileges of a white minority were entrenched at the expense of the black majority. It is understood to mean systematic government oppression on the basis of race.

Israeli activities in the Palestinian Territories are sometimes referred to by Palestinians and pro-Palestinians as acts of Apartheid, which is offensive to many Israelis because it implies that Israel has a clear and formal policy that regulates the superiority of one group over another. Israeli legislation punishes discrimination on the basis of race, nationality, or ethnicity, and Arab/Palestinian citizens of Israel have an equal right to vote and be elected.

Palestinians, on the other hand, argue that the comparison to Apartheid is applicable in connection to Israeli policies that enforce a separation between Israel and the West Bank, severely limiting the movement of Palestinians within the West Bank and into Israel.

No alternative

Apartheid wall

חומת ההפרדה הגזענית/
חומת האפרטהייד
(*khomat ha-apar-
hayd/khomat ha-
hafrada ha-giz`anit*)

جدار الابارتهايداجدار
الفصل العنصري

(*jidar al-abartheyd/
jidar al-fasl al-'unsuri*)

Palestinians and pro-Palestinians sometimes use this term in reference to the separation barrier between Israel and the West Bank. There are Israelis who find this term deeply offensive because of its comparison to the racist segregation policies of South Africa prior to 1994. It implies that the motivation for constructing the barrier was racial or ethnic, rather than based on security concerns of suicide bombings; although Israel reports that the number of violent attacks on civilians has decreased since its construction.

(See also: **Apartheid**; **security wall**)

separation barrier

גדר ההפרדה
(*geder/ga'der ha-hafrada*)

جدار الفصل الإسرائيلي الفلسطيني /
جدار الفصل

(*jidar al-fasl al-isra'li al-filastini/
jidar al-fasl*)

buffer zone

אזור חיץ
(*ezor haitz*)

منطقة عازلة
(*mantiqa 'azilah*)

Sometimes used to refer to an area established to physically separate Israeli and Palestinian areas.

This word is internationally accepted as a term referring to a militarised area. However, there are Palestinians who feel that when it is used in the context of zones placed between Israeli and Palestinians areas, the term downplays the fact that these are effectively barriers to the free movement of Palestinians.

Buffer zone is a technical military term. However, when used in a non-technical context, there is a Palestinian view that the more neutral term is **barriers**. (Hebrew: **מִּיּוּסָחַם** ; Arabic: (قَلْحَرَح دِي قِيَت)

No alternative

caught in the crossfire

נלכד באש צולבת
(*nilkad be-esh
tzolevet*)

צולבת
(*nifga me-esh tzolevet*)

قتل في تبادل اطلاق النار
(*qutla fi tabadul
itlaq al-nar*)

Reports occasionally use the expression **caught in the cross-fire** when referring to people who are killed during an exchange of fire, which implies, first, that the victims were civilians, and, secondly, that the killing was accidental.

Until it has been clarified whether the action was purposeful and whether the person killed was really a civilian, it is better to simply say they were **killed**.

killed

נהרג
(*neherag*)

נפגע
(*nifga*)

قتل
(*qutla*)

closure

סגר
(*seger*)

اغلاق
(*ighlaq*)

There is a Palestinian view that this term, when used to describe the Israeli shut-down of checkpoints between the West Bank and Israel for holidays, minimises the disruption that these actions create on the ground.

Israel controls who can enter from Palestinian areas. There are Palestinians who object to the use of the word closure because it gives the impression that the Israeli exercise of control over Palestinian movement is a simple matter of procedure or is “normal”.

Others felt that **closure** is the technical term and, therefore, neutral. (See also: **siege**)

No Alternative

development
i.e. in the context
of Jerusalem

פיתוח
(*pitu`akh*)

تطوير
(*tatwir*)

There is a Palestinian view that the use of the word **development** in the context of construction activities in certain areas, for example in East Jerusalem, is objectionable.

The word development can sound very much like improvement or repairs; although Palestinians point out that the actions may involve the (hotly contested) destruction of the Palestinian or Muslim character of buildings and neighbourhoods.

There is an Israeli view that development is a standard term used to refer to the renovation or construction of properties and neighbourhoods.

construction

בנייה
(*bniya*)

התרחבות
(*hitra`kha`voot*)

بناء
(*bina`*)

disputed areas

אזורים במחלוקת
(*ezorim be-makhloket*)

مناطق متنازع عليها
(*manatiq mutanaza`
'alayha*)

Some commentators or officials refer to **disputed areas** or **disputed territories**, which the United Nations and/or other international bodies regard as being under Israeli **occupation** (see: **occupation**), including the West Bank, East Jerusalem, and the Gaza Strip.

There is technically a dispute, in that Israel does not accept these terms, but Palestinians and pro-Palestinians feel that reference to disputed areas legitimises the Israeli government's control of them.

**West Bank/ East Jerusalem/
other specific geographical
references (i.e. Use name of
city or town).**

השטחים / מזרח ירושלים / הגדה
(*ha-gada / mizrakh
yerushalayim / hashta`khim*)

**الضفة الغربية ، القدس الشرقية ، مواقع
جغرافية (أسماء معينة للمدن والبلدات كمثال)**
(*al-diffa al-gharbiya, al-Quds
al-sharqiya, mawaqi` jughrafiya
(`asma` lilmudun wal baldat)*)

(the) enemy

האויב
(*ha-oyev*)

العدو
(*al-'adu*)

See: **(the) entity; (the) Zionist entity; the (Zionist) enemy; (the) government of Tel Aviv;**

Israel

ישראל
(*isra`el*)

إسرائيل
(*isra`il*)

(the) entity

הישות
(*ha-ye'shoot*)

الكيان
(*al-kayan*)

Israelis and Jews find this reference to the State of Israel or to Jews offensive because decades have passed since the formal establishment of Israel, which was recognized by the United Nations in 1948 and during the signing of the Oslo Accords in 1993. The use of these terms to refer to Israel negates its statehood, or its very existence, as do other expressions such as the **Zionist entity, the Hebrew state, or the government of Tel Aviv.**

(See also: **(the) enemy; Zionist entity; (the) government of Tel Aviv; (the) Hebrew state**)

Israel

ישראל
(*isra`el*)

إسرائيل
(*isra`il*)

**eternal capital of the
Palestinian people**

בירת הנצח של
העם הפלסטיני

(*birat ha-netzakh shel
ha-am ha-falastini*)

العاصمة الابدية
للشعب الفلسطيني

(*al-'asima al-abadiya
lilsha'ab al-filastini*)

There are Israelis who object when Palestinian media refer to Jerusalem as the **eternal capital of the Palestinian people**, just as there are Palestinians who object to Israeli references to Jerusalem as the **eternal capital of the Israeli/Jewish people** because it implies that all of Jerusalem is either only Israeli/Jewish territory or only Palestinian territory.

Israel identifies **Jerusalem** as its capital, and it is home to all branches of government. The United Nations and the Palestinians recognise West Jerusalem as an Israeli city but do not recognise Israeli control over East Jerusalem, which was annexed in 1967.

Palestinians seek to make East Jerusalem the capital of their future state, and the place where their government will be based; although it is not recognised as such by the United Nations.

(See also: **Occupied Jerusalem; Jerusalem; united capital of Israel/ united capital of the Jewish people**)

**Jerusalem/ East Jerusalem/
West Jerusalem**

הבירה הנצחית של
העם הפלסטיני

(*ha-bira ha-nitz'khit shel
ha-am ha-falastini*)

القدس/ القدس الشرقية/القدس الغربية
(*al-quds/al-quds al-sharqiya/
al-quds al-gharbiya*)

execution

הוצאה להורג
(*hotza'ah la-horeg*)

إعدام
(*idam'*)

Execution, murder, liquidation, neutralisation, and targeted killing are all terms used to describe the killing of a member of one of the armed Palestinian factions by the Israeli army.

Each term implies something about the guilt of either the attacker or the targeted person. For example, reference to a **targeted killing** makes the operation sound clean and downplays any property damage or civilian injuries that may have resulted from the attack. On the other hand, labelling such an assassination as an **execution** or **murder** implies that the assassination was an extrajudicial act.

(See also: **targeted (strike)**; **surgical (action)**)

assassination

חיסול
(*khi'sul*)

חיסול ממוקד
(*khi'sul memookad*)

إغتيال
(*ightiyal*)

Friday prayers at the Temple Mount

תפילת יום השישי
בהר הבית
(*tfilat yom ha-shishi
be-har ha-bait*)

صلاة الجمعة في جبل الهيكل
(*salat al-juma'h fi
jabal al-haykal*)

Reports by Israeli media sometimes refer to Muslims praying at Al Aqsa Mosque as **Friday prayers on the Temple Mount**.

Temple Mount is the name used by Jewish people to refer to this site. The site is extremely holy for Jews and central in Israeli/Jewish consciousness.

Palestinians and Muslims refer to the area as Haram al-Sharif (the Noble Sanctuary). It is currently under Islamic administration and is the site of Al Aqsa Mosque and the Dome of the Rock.

Saying **Friday prayers at the Temple Mount** gives the impression that Muslims are praying at a Jewish site, even though it is also a holy site for Islam.

(See also: **Haram al-Sharif**; **Temple Mount**)

Friday prayers at Al Aqsa Mosque

תפילת יום השישי
במסגד אלאקצה
(*tfilat yom ha-shishi
be-misgad el-aktza*)

صلاة الجمعة في المسجد الأقصى
(*salat al-juma'h fil
masjid al-aqsa*)

gang of settlers

כנופיות המתנחלים
(*knufiyot ha-mit-nakhalim*)

عصابات المستوطنين
(*'isabat al-mustawtinin*)

(See also: **herd of settlers**)

settlers

מתנחלים
(*mitnakhalim*)

مستوطنين
(*mustawtinin*)

(the) government of Tel Aviv

ממשלת תל-אביב
(*memshelet tel aviv*)

حكومة تل أبيب
(*hukumat tal abib*)

Because most of Israel's government offices, including the Prime Minister's office and the cabinet meeting rooms, are based in Jerusalem, there is an Israeli view that it is factually incorrect to refer to the government of Tel Aviv.

Israel recognizes Jerusalem as its capital, but Palestinians and the United Nations still see it as a disputed city, and consider East Jerusalem to be occupied territory. All foreign countries keep their embassies in Tel Aviv.

The term **Israeli government** or **government of Israel** would be more accurate.

(See: **(the) enemy; (the) entity; (the) Zionist enemy; (the) Zionist entity; (the) Hebrew state; Jews**)"

(the) Israeli government

ממשלת ישראל
(*memshelet isra`el*)

הממשלה
(*hamemshala*)

הממשלה בישראל
(*hamemshala be-isra`el*)

الحكومة الإسرائيلية
(*al-hukuma al- isra`iliya*)

Green Line

הקו הירוק
(*ha-kav ha-yarok*)

الخط الاخضر
(*al-khat al-akhdar*)

The **Green Line**, otherwise known as the 1949 armistice line, was created by a set of treaties established between the new State of Israel and its neighbour Jordan. It formed the de facto border of the Israeli state until 1967.

The line was in place until the 1967 war. At that time, Israel captured the West Bank and East Jerusalem, which they still control.

The **Green Line** is often referred to in political discussions about future peace treaties, and within the vision of a two-state solution, because it could serve as the border of a future Palestinian state.

Journalists should be sure to provide context and an explanation when using this term, particularly for foreign audiences.

No Alternative

Haram al-Ibrahimi

מערת המכפלה
(*me`arat
ha-makhpela*)

الحرم الابراهيمي الشريف
(*al-haram al-ibrahimi
al-sharif*)

Haram Al-Ibrahimi (the Sanctuary of Abraham), or Ibrahimi Mosque, is the place recognised by Jewish and Muslim traditions as the burial place of Abraham and other founders of the monotheistic faiths. It is located in the centre of Hebron, in the West Bank.

According to Jewish religious beliefs, the site is the Tomb of the Patriarchs or the Cave of Machpela, and according to Muslim religious beliefs it is the **Haram Al-Ibrahimi**. Journalists referring to the complex should be aware of the Jewish and Muslim associations of its names and its significance to both religions.

(See also: **Tomb of the Patriarchs**)

Haram Al-Ibrahimi
when referring to
the mosque, or
Tomb of the Patriarchs
when appropriate.

Haram al-Sharif

הר הבית
(*har ha-bayit*)

الحرم الشريف
(*al-haram al-sharif*)

Haram al-Sharif (the Noble Sanctuary) refers to the same geographical area that for Jews is the Temple Mount and journalists referring to it should be aware of the implications of using either term.

The **Haram al-Sharif** is the third holiest site in Islam, after Mecca and Medina, and is the location of the Dome of the Rock and Al-Aqsa Mosque. The Koran says that the Prophet Mohammad travelled to Al-Aqsa Mosque from Mecca during his Night Journey, and ascended from there into heaven.

The Dome of the Rock is a shrine built around a stone that Muslims believe was the place where the Prophet Mohammad ascended into heaven. Jews believe that this was the opint God touched the earth during creation and it is considered the “holiest of holies”.

(See also: **Friday prayers at the Temple Mount; Temple Mount**)

**Haram al-Sharif /
Temple Mount**
when appropriate

(the) Hebrew state

המדינה העברית
(*Ha-medina ha-ivrit*)

الدولة العبرية
(*al-dawla al-'ibriya*)

See: **(the) enemy; (the) entity; Zionist entity; the government of Tel Aviv**

Israel

ישראל
(*isra`el*)

إسرائيل
(*isra`il*)

herd of settlers

עדר מתנחלים
(*eder mitnakhlim*)

قطعان المستوطنين
(*qut'an al-mustawtinin*)

Two phrases commonly used by Palestinians in reference to Israeli settlers are **gang of settlers** or **herd of settlers**.

Both expressions are perceived as offensive by some Israelis, who see such terms as dehumanising, because gang of settlers implies thuggish criminality, while herd of settlers uses animal imagery to refer to people.

However, there is a Palestinian view that settlers are criminals because they believe that the settlements constitute colonial expansion that deprives Palestinians of their land.

Journalists should refer to **settlers**, instead.

(See also: **settlement**)

settlers

מתנחלים
(*mitnakhlim*)

مستوطنين
(*mustawtinin*)

heroic action

פעולה הירואית
(*pe`ula heero`it*)

عملية بطولية
(*'amaliya butuliya*)

An expression that frequently appears and is deeply offensive when used to describe attacks by Palestinian suicide bombers against Israeli civilians.

(See also: **martyr**; **martyrdom operation**; **terrorism**)

bomb attack/ suicide attack

פיגוע / פיגוע התאבדות
(*pigu`a / pigu`a hit`abdut*)

מתקפת טרור
(*mitkefet terror*)

عملية انتحارية | عملية تفجير
(*'amaliya intihariya / 'amaliyat tafjir*)

hero prisoners

האסירים הגיבורים
(*Ha-asirim ha-giborim*)

الاسرى الابطال
(*al-asra al-abtal*)

This term is used in the Palestinian media as a sympathetic reference to Palestinians who are being held in Israeli prisons. Israeli media often refer to them as **security prisoners**, **terrorists**, or **murderers**. On the other hand, the Palestinian media consider them to be political prisoners rather than security prisoners.

(See also: **security prisoner**; **terrorism**)

Palestinian prisoners

אסירים פלסטינים
(*asirim falastinim*)

الاسرى الفلسطينيون
(*al-asra al-filastiniun*)

Hilltop Youth

נוער הגבעות
(*No'ar ha-gva'ot*)

شباب التلال
(*shabab al-tilal*)

This name, which journalists should be aware of, has different connotations for different people.

Hilltop Youth is used to refer to groups of hardline teenagers and young adults who believe that Jewish Israelis should settle the West Bank and make all attempts to do so, sometimes in violation of Israeli law.

There are Palestinians who associate the term with settlers who have allegedly taken control of lands in the West Bank by force in order to build outposts, sometimes displacing Palestinians who use the same areas. They believe that using the term Hilltop Youth romanticises the actions of these young people, especially when media use it without explaining the actions that these groups are associated with.

There is another view that says the term **Hilltop Youth** is already loaded with associations with criminality and extremism.

In either case, journalists should be aware of its meanings.

Hilltop Youth should be distinguished from settler youth. Not all settler youth are **Hilltop Youth**, nor do all **Hilltop Youth** come from settler communities.

(See also: **Land of Israel**; **outpost**; **price tag**; **settlement**)

No Alternative

Historic Palestine

פלסטין ההיסטורית
(*falastin ha-historit*)

فلسطين التاريخية
(*filastin al-tarikhiya*)

There are Palestinians and Palestinian media that use the term **Historic Palestine** to indicate the territory between the Mediterranean Sea and the Jordan River as their homeland. Palestinians argue this territory was called Palestine under the British Mandate in the early part of the 20th century.

Israelis believe, however, that this usage ignores the fact that there is a State of Israel. Palestinians recognised the State of Israel in the Oslo Accords, which also established a Palestinian Authority over the West Bank and the Gaza Strip.

Since 1948, Israel has received United Nations recognition as a state, and today it is an independent and sovereign country recognised worldwide. Therefore, there are Israelis who find that reference to **Historic Palestine** means that the State of Israel is not recognised by Palestinians and could also indicate a desire to regain that territory for a Palestinian state.

Palestinians, the United Nations, and many countries have criticised Israel's continued control over territories captured during the 1967 war, and the subsequent settlement of Jewish Israelis in those areas, which are not internationally recognised as belonging to Israel.

On the other side, there are Israelis who refer to the same area as the Land of Israel for ideological reasons.

(See also: **Land of Israel**).

No Alternative

Holocaust

שואה
(*Sho'ah*)

الهولوكوست أو المحرقة
(*al-hulukust*
/ *al-mihraqa*)

The **Holocaust** is the most traumatic collective memory of the Jewish people, an event in which six million Jews were systematically exterminated by the Nazi regime. Some Palestinians draw parallels between the displacement of Palestinians from Israel in 1948 and the Holocaust, a comparison that many people around the world, including Israelis, find deeply inappropriate, baseless, and offensive. Any effort to deny the Holocaust, or to compare Israeli actions to the actions of Nazi Germany, is deeply offensive and antagonistic to Israelis and Jews.

Some factional Palestinian media may refer to the killing of a relatively large number of Palestinians as a Holocaust/ new Holocaust, or may employ the phrases Nazi occupation/ Nazi soldiers in reference to the Israeli military control over Palestinian areas or to Israeli soldiers. Journalists should not use this term to refer to the Israeli–Palestinian conflict.

(See Also: **Nazi**)

No Alternative**incitement**

הסתה
(*hasata*)

تحريض
(*tahrid*)

Israelis and Palestinians sometimes accuse the media, leaders, and institutions on the other side of engaging in **incitement** against them. Incitement and hate speech are serious problems that undermine dialogue and that may have violent consequences or be punishable under a country's criminal code. Therefore, incitement should not be confused with harsh criticism or rhetoric.

Journalists should be extremely careful about what kinds of speech, displays, or actions are labelled as incitement or hate speech.

harsh criticism/ rhetoric, unless certain speech, displays, or actions meet definitions of incitement or hate speech

النقد القاسي/ التصريحات
(*al-naqd al-qasi/al-tasrihat*)

**infrastructure
of terror**

תשתיות הטרור
(*tashtiyot ha-teror*)

البنية التحتية للإرهاب
(*al-bunya al-tahtiya
lil irhab*)

Often used to describe the target of Israeli military operations, even when these include civilian institutions linked to an armed Palestinian faction – for example, a charitable institution or news organisation linked to Hamas.

Journalists should specify which sites were targeted.

(See also: **terrorist**)

Specify which individuals or facilities were targeted, and which factions they are affiliated with.

innocent civilian

אזרח חף מפשע
(*ezrakh khaf
mi-pesha*)

مدنيين أبرياء
(*madaniyin abriya'*)

Those killed or wounded in the conflict are sometimes referred to as **innocent civilians**.

It is preferable to describe all victims or targets as civilians, omitting the prefix “innocent”.

civilian

אזרח
(*ezrah*)

אזרח תמים
(*ezrakh tamim*)

مدني
(*madani*)

Israeli–Arabs

ערביי ישראל
(*arvi'yey isra'el*)

عرب اسرئيل
(*'arab Isra'il*)

This term is sometimes used to refer to members of the Arab/Palestinian minority residing within the State of Israel, and who hold Israeli citizenship. Media use several names for this population: the Arabs of Israel, the Arab sector, Arabs in Israel, the Arab minority, the Arab–Palestinian minority, etc.

Palestinian media refer to the population as “Internal Arabs” or “48 Arabs”, to remind readers of the displacement of Palestinians following the 1948 war, and to emphasise the fact that they are part of Arab and Palestinian society but living within the Israeli state.

Israeli media, by contrast, prefer “Arabs of Israel”, because it allows the group to be regarded as Arabs and not Palestinians.

Some prefer the alternative term **Arab citizens of Israel**, which recognises the group’s civil identity without highlighting a sense of separate national identity. There are Palestinians who prefer **Palestinian citizens of Israel** because a sense of Palestinian identity is dominant among Arabs in Israel, and this term reflects their civil and national identity.

Arab/Palestinian citizens of Israel

הערבים/הפלסטינים אזרחי ישראל
(*ha-aravim/ha-falastinim ezrakhey isra'el*)

ערבים ישראלים
(*aravim yis'ra'elim*)

العرب \ الفلسطينيين \ مواطني اسرئيل
(*'arab / filastiniun / muwatini isra'il*)

**Israel
Occupation
Forces**

כוחות הכיבוש הישראלי
(*kokhot hakibush
ha-isra`eli*)

قوات الاحتلال الاسرائيلي
(*quwat al-ihtilal
al-isra`ili*)

Some Palestinian media and some websites refer to the Israel Defence Forces (IDF) as the **Israel Occupation Forces (IOF)**, which both misrepresents the actual name of the IDF and implies that the role of the Israeli army is to occupy and not to defend.

There is a Palestinian view that says because the United Nations describes the West Bank, Gaza, and East Jerusalem as being under Israeli occupation, the Israeli soldiers operating in those areas are “occupying forces”.

However, there is an Israeli argument that not all those serving in the IDF serve in the West Bank. They find IOF to be an offensive blanket description implying that the Israeli army is the aggressor and that it indiscriminately attacks Palestinian people.

It is more accurate and neutral to refer to the official name, **IDF**, or alternatively to the **Israeli army or Israeli forces**.

**IDF/ Israeli army/
Israeli forces/
Israeli military**

צה"ל / הצבא הישראלי /
הכוחות הישראליים
(*tza`hal/ha-tzava ha-isra`eli/
ha-kokhot ha-isra`elim*)

جيش الدفاع الاسرائيلي \ الجيش
الاسرائيلي \ القوات الاسرائيلية
(*jaysh al-difa` al-isra`ili/
al-jaysh al-isra`ili/al-quwat
al-isra`iliya*)

Expression	Explanation of problematic or sensitive usage	Alternative
<p>Jerusalem</p> <p>ירושלים (<i>yerushala`im</i>)</p> <p>القدس (<i>al-quds</i>)</p>	<p>In the context of the conflict, the ancient city of Jerusalem is laden with cultural and religious significance for both Israelis and Palestinians, as for Jews, Muslims, and Christians. It is therefore at the heart of political conflict.</p> <p>Israel identifies Jerusalem as its capital, and it is home to all branches of government. Additionally, Israelis see the city as the heart of Israelis and the Jewish people worldwide.</p> <p>The United Nations and the Palestinians recognise West Jerusalem as an Israeli city but do not recognise Israeli control over East Jerusalem.</p> <p>Palestinians seek to make East Jerusalem the capital of their future state, and the place where their government will be based; although it is not recognised as such by the United Nations.</p> <p>(See also: united capital of Israel)</p>	<p>No Alternative</p>
<p>Jew(s)</p> <p>יהודים (<i>yehudim</i>)</p> <p>اليهود (<i>al-yahud</i>)</p>	<p>The use of the word Jew as a synonym for an Israeli, or the Jews as a synonym for Israelis or Israel, is problematic because it is often used by Palestinians in a way that has a negative connotation.</p> <p>Along with the expressions “sons of Israel” or “sons of Zion”, Jews is often used as a derogatory term or even as a slur.</p> <p>Israeli citizens should be referred to as Israelis.</p>	<p>Israeli(s)</p> <p>ישראלים (<i>isra`elim</i>)</p> <p>الاسرائيليون (<i>al-isra`iliun</i>)</p>

**Jewish
neighbourhood**
(in East Jerusalem)

שכונה יהודית
(*Shkhuna Yehudit*)

حي يهودي
(*hay yahudi*)

The term is problematic when referring to Jewish communities established beyond the Green Line within Jerusalem.

There is a Palestinian view that using the word **neighbourhood** might downplay the fact that their presence is disputed and is a point of contention. Proponents of this view argue that referring to Jewish–Israeli communities as **neighbourhoods** implies a legitimisation of what they see as Israel’s annexation of East Jerusalem. Therefore, Palestinians argue that Jewish communities beyond the Green Line should be referred to as settlements, just like Jewish towns in the West Bank.

On the other hand, there is an Israeli view that these areas of Jerusalem are just neighbourhoods and not settlements in the popular Israeli consciousness, and further, that settlements have their own municipal leadership while the Jewish populations living beyond the Green Line within Jerusalem’s limits are administered by the Jerusalem municipality. They therefore argue for the term “Jewish neighbourhood beyond the Green Line”.

These areas are a principle source of conflict and context about their location and conflicted status should be provided when describing them.

(See also: **settlement; outpost**)

In East Jerusalem, use the name of the community or place or area.

For Jewish–Israeli communities in the West Bank, where appropriate use **settlement** or **outpost**.

Jewish State

מדינה יהודית
(*Medina Yehudit*)

دولة يهودية
(*dawla yahudiya*)

Palestinians find it problematic when the term **Jewish State** is used as a synonym for Israel because the term ignores or downplays the Arab/Palestinian history and culture of cities and places that pre-date the existence of the State of Israel. Palestinians also believe the expression indicates that non-Jewish Israelis, such as Arab or Palestinian citizens of Israel, are not fully part of society or the state.

Israel

ישראל
(*isra`el*)

اسرائيل
(*isra`il*)

Jihad

ג'יהאד
(*jihad*)

الجهاد
(*al-jihad*)

This is a word that has different connotations for Israelis and Palestinians.

In Arabic and in Islam, the word **jihad** refers both to believers' internal struggle for piety, and to the external struggle against the enemies of Islam.

Members of armed Islamist organisations, including groups that have been deemed terrorist organisations by Israel, the United States, and others, use the concept of **jihad** to justify violent attacks on civilians and to encourage self-sacrifice in the struggle against the enemies of Islam.

As a result, Israelis understand **jihad** to mean terrorist activities in the name of Allah.

Journalists should be aware of the meanings and connotations of this word for various audiences.

No Alternative

Judea and Samaria

יהודה ושומרון
(*Yehuda ve-Shomron*)

يهودا والسامرة
yahuda wa
(*al-samira*)

Judea and Samaria are names used to refer to the territory roughly corresponding to the area now usually referred to as the West Bank, which was captured by Israel in 1967 and has been under Israeli control since then.

Judea and Samaria are biblical references that confer a Jewish–Israeli ownership of that land, which is offensive to the Palestinians who make up the majority of the population there. It is therefore preferable to make reference to the modern geographical area, the West Bank.

It should be noted that according to Israeli law, the West Bank is administrative Israeli territory to which the names **Judea** and **Samaria** have been given. Palestinians reject Israeli administration of the area and these terms, which were imposed as part of that administration.

West Bank

הגדה/הגדה המערבית
(*ha-gada ha-ma'aravit*)

الضفة | الضفة الغربية
(*al-diffa/ al-diffa al-gharbiya*)

kidnap

חטף
(*khataf*)

اختطف
(*ikhtatafa*)

Because the conflict is still active, it is problematic when the word **kidnap** or **abduct** is used to describe the capture of an Israeli soldier or a member of an armed Palestinian faction.

capture

נלקח בשבי / נחטף
(*nilkakh ba-shevi / nekhtaf*)

اسر | اعتقل
(*asara/i'taqala*)

Land of Israel

ארץ ישראל
(*Eretz Yisra'el*)

ارض اسرائيل
(*ard isra'il*)

There are Israelis who use **land of Israel** or **Greater Israel** in reference to the entire area of Israel and the Palestinian Territories, from the Mediterranean Sea to the Jordan River.

There is a Palestinian view that this usage ignores the existence of the Palestinian Territories and its people. (For a similar reason, there are Israelis who object to references to **historic Palestine**. See also: **Historic Palestine**).

West Bank, for area east of the Green Line. **Israel** when applicable to the area west of the Green Line.

בהתייחס לשטח שממזרח לקו הירוק
הגדה/הגדה המערבית
(*Haggada hamaaravit leshetach Mizrach shel hakav hayarok. Yisrael leshetach Maarav shel hakav hayarok.*)

الضفة الغربية للمنطقة شرق الخط الاخضر
واسرائيل للمنطقة غرب الخط الاخضر
(*al-diffa al-gharbiya lil mintaqa sharq al-khat al-akhdar wa isra'il lil mintaqa gharb al-khat al-akhdar*)

levelling lands

חישוף
(*khisuf*)

تسوية اراضي
(*taswiyat aradi*)

The Israeli military sometimes changes the landscape in the Gaza Strip, close to the barrier with Israel. There is a Palestinian view that the expression **levelling the land** is an inaccurate description of these activities because Palestinian-owned houses or groves are sometimes destroyed in the process.

destruction of property, when it has occurred.

הריסת רכוש
(*harisat rekhush*)

تدمير وتجريف ممتلكات
(*tadmīr wa tajrif mumtalakat*)

liquidationSee: **execution****martyr**

There are two Arabic words, **shahid** and **istish'hadi**, which are translated into **martyr** in English.

شهيد
(*shahid*)

The first, shahid, is a religious description in Islam of someone who is killed by an enemy and will therefore be rewarded with entry into paradise. It is used by some Palestinian media as a nationalistic or patriotic reference to anyone who is killed by Israel or in the conflict with Israel, regardless of how the person is killed, or whether the person is a Muslim.

استشهادي
(*istish'hadi*)

The second, istish'hadi, means someone who was intentionally seeking martyrdom, and it is used to refer to people who carried out a suicide attack or bombing. It is in use by some Palestinian media, although it is not as commonly used as the word shahid. Israeli and most international media would refer to these as terrorist attacks (See: **terrorism**).

There is an Israeli view that the use of these terms is offensive in the context of the conflict. This view holds that using the word martyr in the sense of shahid is offensive because it inserts a religious dimension and implies that all those killed by the Israeli military were innocent, even when they may have been targeted because of their classification by the IDF as terrorists.

On the other hand, there is a Palestinian view that those killed in Israeli air strikes or military attacks are martyrs because they were denied a trial or because they were civilians killed in attacks targeting someone else. Further, there is an Israeli view that finds the use of martyr in the sense of istish'hadi offensive because it appears to add a religious justification to an act in which civilians, including children, are purposefully killed, and which Israeli and most international media would refer to as terrorism or murder.

With reference to those killed in the conflict with Israel, a neutral alternative would be **the dead**. Where a suicide bombing or suicide attack has been carried out, the neutral alternative would be **suicide bomber** or **suicide attacker**.

(the) dead,
where
appropriate
(shahid)

**suicide
bomber/
suicide
attacker**,
where
appropriate
(*istishadi*)

מחבל מתאבד
(*mekhabel
mit`abed*)

מפגע
(*mefage'a*)

انتحاري
(*intihari*)

martyrdom operation

פעולת הקרבה על
קידוש שם אללה
(*pe`ulat hakrava al
kidush shem allah*)

عملية استشهادية
(*'amaliya istishadiya*)

It is deeply offensive to Israelis when suicide attacks are referred to as **martyrdom operations** because it appears to create a religious justification for the attacks.

While specific definitions vary, Israel, the United Nations, and many countries consider acts of violence carried out against civilians for the purpose of achieving political goals to be terrorism.

Palestinians and Muslims understand **martyrdom** to mean an act of sacrifice in order to get into paradise, and from the Israeli standpoint, using it signifies a positive and sympathetic view and should be avoided because it dehumanises and criminalises those killed in such attacks, even though they include civilians.

(See also: **martyr; terrorism**)

suicide attack

פיגוע התאבדות
(*pigu'a hit'abdut*)

عملية انتحارية
(*'amaliya intihariya*)

measures

צעדים
(*Tze`adim*)

اجراءات
(*ijra`at*)

There is a Palestinian view that the word **measures**, used for example as part of the phrase “economic measures” or “security measures”, minimises actions, such as blockades or raids, imposed by Israel on Palestinian civilians.

Journalists should explain what **measures** were taken, what justification was given, and what the response was on the other side.

(See also: **security measures**)

identify the measures

Middle East expert

מומחה למזרח התיכון
(*mumkhe la-mizrakh
ha-tikhon*)

خبير في شؤون الشرق الأوسط
(*khabir fi shu'un
al-sharq al-awsat*)

It is problematic when **Middle East experts** are interviewed or quoted without any acknowledgment that they are sympathetic to one side of the conflict or another.

Merriam-Webster dictionary defines an expert as one 'having, involving, or displaying special skill or knowledge derived from training or experience'. However, ideologues and activists are often brought in as **experts** when in fact they represent partisan views.

This tactic is used to magnify and repeat the views that certain journalists or media wish to promote. It is dishonest and is partly to blame for the fact that audience stereotypes and viewpoints are repeatedly reinforced instead of being challenged. It creates an echo-chamber effect, in which pro-Israeli or pro-Palestinian readers, viewers, and listeners believe that only their frame of reference is reasonable and enlightened, while the other side is hateful, prejudiced, and extreme.

Journalists should make sure they identify the job, employer, and basic views of each interviewee.

No alternative

**military wing
(of Hamas)**

הזרוע הצבאית
של (ה)חמאס
(*ha-zro'a ha-tzva'it
shel (ha-)khamas*)

الذراع العسكري لحركة حماس
(*al-thera' al-'askari li
harakat hamas*)

Referring to the military wing of Hamas (or other militant factions) is common among Palestinian, Israeli and foreign media.

There is an Israeli view that says it is misleading to use this description to refer to organisations that have been labelled by many countries as terrorist organisations because it implies that there is a “peaceful” wing of the organisation.

(See also: **terrorist**)

Hamas/ name of group

חמאס או שם הארגון
(*khamas*)

حماس أو اسم المنظمة
(*hamas / ism al-munathama*)

**Minister of War/
Minister of the Army**

שר המלחמה/שר הצבא
(*sar ha-milkhama/
sar ha-tzava*)

وزير الحرب | الجيش
(*wazir al-harb/
al-jaysh*)

These are loaded terms that are sometimes used by Palestinian media to refer to the Israeli Defence Minister.

The exact translation from Hebrew for the ministry is Ministry of Security; however, the official English name is Defence Ministry. The person holding this portfolio is the Minister of Defence or Defence Minister.

Besides being inaccurate, using the term **Minister of War** or **Minister of the Army** sounds like an attempt to make the position sound more militant and as though Israelis are looking for war.

**Minister of Security/
Minister of Defence**

שר הביטחון
(*sar ha-bitakhon*)

وزير الامن
(*wazir al-amn*)

murdered

נרצח
(*nir'tzakh*)

قتل
(*qutila*)

Sometimes used by Israeli and Palestinian media in reference to any deadly attack on their own side, whether committed against a civilian or soldier/militant, or by a civilian or soldier/militant.

Murder has a specific definition under the criminal codes of most countries, and therefore should be used with care. It is defined in the Merriam-Webster dictionary as 'the crime of unlawfully killing a person especially with malice aforethought'.

(See also: **execution**; **liquidation**; **targeted (strike)**; **surgical (action)**)

assassinated/ killed

נהרג / חוסל
(*neherag / khu'sal*)

قتل / اغتيل
(*qutila\ughtila*)

Nakba

נכבה
(*Naquba*)

النكبة
(*al-nakba*)

The **Nakba** is the term used by Palestinians to refer to the displacement of hundreds of thousands of Palestinians and the establishment of Israel. It commemorates the end of the 1948 Arab–Israeli War, which Israelis refer to as the War of Independence.

It is the name for the most traumatic collective memory for Palestinians, and literally means “a catastrophe”. In the Palestinian consciousness, this date represents the displacement of Palestinians, their separation from their land, and the subsequent ban on their return to what they see as their homes and properties.

No alternative

Naziנאצי
(Natzi)نازي
(Nazi)

The word **Nazi** was used to refer to a member of the **Nazi Party**, which was the short form for the *Nationalsozialistische Deutsche Arbeiterpartei* or National Socialist German Worker’s Party, which, under the leadership of Adolf Hitler, was responsible for promoting a racist and fascist ideology that resulted in the systematic extermination of six million Jews. Other victims of the Holocaust included millions of members of other “undesirable” groups including some Slavic peoples, the Roma, homosexuals, people with disabilities, and some Muslims.

Some factional Palestinian media refer to Israeli control of the West Bank as the “Nazi occupation”, or to Israeli soldiers as “Nazi soldiers”, or make casual comparisons between Israel and Nazi Germany, often with images. Israelis consider this deeply ignorant and offensive, as well as anti-Semitic.

This term should not be used in the context of the Israeli–Palestinian conflict.

(See also: **Holocaust**)

No Alternative

**neighbour
procedure**

נוהל שכן
(*nohal shakhen*)

نظام الجار
(*nitham al-jar*)

The Israeli military uses the term **neighbour procedure** to describe the tactic of having Palestinian civilians undertake certain activities in the place of IDF soldiers.

Reported examples include sending the neighbour of a suspected Hamas member to approach the target, with the stated aim of avoiding the need for a violent confrontation.

It is a controversial procedure. There is an Israeli view, which has also been promoted by the IDF, that says Palestinian civilians should be allowed to voluntarily cooperate with soldiers, and that this procedure avoids deadly violence.

There is a Palestinian view that the term neighbour procedure glosses over what they see as the coercion of civilians in an area under Israeli military control. This view holds that because Palestinian lives are put at risk, and at least one civilian has reportedly been killed as a result of this process, it is more accurate to refer to the use of **human shields**.

Neighbour procedure is a technical term; however, journalists should be aware of the Palestinian view that this procedure entails the forced use of Palestinians as human shields.

No Alternative

Occupation

During the 1967 war, Israel captured the West Bank.

כיבוש
(*kibush*)

The territorial conflict between Israelis and Palestinians stems a great deal from the demand that this area become a sovereign state for Palestinians on the one hand or be annexed into Israel on the other. Palestinians and the United Nations consider Israel to have occupied the West Bank and East Jerusalem since 1967. Israel withdrew from the Gaza Strip in 2005.

احتلال
(*ihitalal*)

Those who call for Israel to incorporate that land into its state refuse to accept that the territory is **occupied**, and there is no consensus in Israeli society for referring to the area as such; although recent polls suggest that two-thirds of Israelis now accept the creation of a Palestinian state on that land.

Since 1993, that land has been part of on-going discussions between Israelis and Palestinians on a solution to the conflict. The final status of this land is a central issue of peace negotiations.

Until a final status solution is achieved regarding the West Bank, the courts in Israel use the terms “occupied territories,” “Judea and Samaria” and “West Bank.” Meanwhile, Israel continues to build settlements on parts of the land, while Palestinians have established a self-governing entity, the Palestinian Authority, and have made significant efforts to garner recognition from foreign countries and international institutions that this territory is part of a Palestinian state.

There is an Israeli view that the term occupied is extremely loaded because it is often used during political discourse and rhetoric to attack and delegitimise Israel’s presence in the region.

No Alternative

Occupied Jerusalem

ירושלים הכבושה

*(yerushala'im**ha-kvusha)*

القدس المحتلة

(al-quds al-muhtala)

In 1948, Jerusalem was divided along the Green Line between East and West. Israel's annexation of East Jerusalem following the 1967 war has never been recognised by the United Nations, which considers that area to be occupied.

East Jerusalem, an area that Palestinians seek as a future state capital, is sometimes referred to in Palestinian and pro-Palestinian media as **Occupied Jerusalem**.

However, there is an Israeli view that using the term occupied Jerusalem or **occupied capital** is problematic because it implies that all of Jerusalem is only Palestinian territory, or in other contexts only Israeli territory.

(See: **Green Line**)

Jerusalem or, where appropriate, **East Jerusalem** or **West Jerusalem**

מזרח ירושלים

(mizrakh yerushala'im)

outpost

מאחז
(*ma`akhaz*)

بؤرة استيطانية
(*bu`ra istitaniya*)

This is a term that can be misleading when used without explanation or in the wrong context. In the context of the conflict, an **outpost** generally refers to a small settlement established without the permission of the Israeli government, but which nonetheless often receives basic services from the authorities (i.e. electricity, water, and security). The term often refers to the settlements created after the Oslo Accords were signed in 1993.

Israelis consider outposts as technically distinct from **settlements**, which are communities of Jewish–Israelis established in the West Bank with the permission of the Israeli government. (See: **settlements**)

Palestinians, on the other hand, view outposts and settlements as illegal because the United Nations, the European Union, and the United States consider the West Bank to be occupied.

No Alternative**Palestinian resident**

תושב פלסטיני
(*toshav falastini*)

سكان فلسطينيون
(*sukan filistiniyun*)

While there is still no international consensus on the recognition of the state of Palestine, the Palestinian Authority confers on its people many aspects of citizenship, such as a passport, a vote, and other rights and duties.

Therefore, Palestinians find references to **Palestinian residents** or **residents of the Palestinian Territories** offensive because it can imply that Palestinians have none of the rights of citizenship. The Palestinians believe this usage undermines the connection between the people and the land that they and their families come from.

Palestinian citizen or Palestinian

אזרח פלסטיני
(*ezrakh falastini*)

פלסטיני
(*falastini*)

مواطن فلسطيني او فلسطيني
(*muwatin filastini/ filastini*)

peaceful demonstration

הפגנה שקטה /
בדרכי שלום
(*hafgana shketa/
be-drakhey shalom*)

مظاهرة سلمية
(*muthahara silmiya*)

There is an Israeli view that finds the use of the expression **peaceful demonstration** offensive when it is used to describe events involving altercations with Israeli soldiers, police and Israeli citizens, which include the throwing of stones, rocks, or Molotov cocktails.

They find this usage offensive because stones and Molotov cocktails have been known to kill people, and because it could wrongly suggest that Israeli soldiers or police officers arbitrarily shot at demonstrators who were not being aggressive.

Conversely, the Israeli side sometimes labels Palestinians attending demonstrations as rioters. This is equally loaded because it implies that the intention of protestors is violence, and that they are possibly armed.

Palestinian media and officials sometimes use the terms peaceful demonstration, popular resistance, or peaceful marches to refer to popular actions taken by Palestinians to protest Israeli policies toward the Palestinian Territories and Palestinians.

There is a Palestinian view that these protests and acts of civil disobedience are a way to speak out against settlement building in the West Bank. Those who hold this view use the descriptor peaceful to distinguish the movement from the violent actions of the first and second Intifadas.

(See also: **resistance**; **riot**)

**demonstration/
march/ protest**

הפגנה/תהלוכה/מחאה
(*hafgana/tahalukha/mekha`a*)

مظاهرة / مسيرة / احتجاج
(*muthahara/masira/ihitijaj*)

Price tag attacks

תג מחיר
(tag me'khir)

دفع الثمن
(dafi' al-thaman)

Price tag attacks consist of various acts of vandalism or destruction of property carried out by some Jewish youths or settlers as acts of revenge.

Journalists should be aware that price tag attacks are carried out against Palestinian property when the Israeli army takes action against Israeli settlers, or if Arabs carry out an attack on Israelis.

This is the name that these gangs give to themselves. However, there is a Palestinian view that using the term makes the attacks sound noble.

retaliatory attacks

פעולת נקם
(pe'ulat nakam)

عمليات انتقام
('amaliyat intiqam)

resistant

מתנגד
(mitnaged)

مقاوم
(muqawim)

See also: **resistance**

member of (a certain group)

פעיל X (שם הארגון)
(pa'il x)

عضو X (اسم التنظيم)
'udu X (ism al-tanthim)

resistance

התנגדות
(*itnagdut*)

مقاومة
(*muqawama*)

The word **resistance** is used by the Palestinian side to describe the struggle to overthrow Israeli control over aspects of Palestinian life in the West Bank, and it is used in the context of both non-violent and violent acts. However, there is an Israeli view that this word is synonymous with terror and that it softens what they see as terrorism.

There is a Palestinian view that justifies what they describe as a right to resist Israeli occupation based in part on United Nations General Assembly resolutions that affirm ‘the legitimacy of the struggle of peoples for independence (...) by all available means’. Therefore, there are Palestinians who believe it is accurate to refer to both violent and non-violent acts taken against Israeli political or military control as acts of resistance.

For Israelis, the term is linked to violence because it is very often used to refer to armed Palestinian groups that do not recognise Israel’s right to exist; for example, in Gaza, Hamas is referred to as the resistance, as is Hezbollah in Lebanon. Israel, the United States, and other Western countries consider these to be terrorist organisations.

Acts of violence, including suicide bombings, carried out by such groups are also referred to by some Palestinians as “acts of resistance”, even when the targets are civilians.

In this context, there is an Israeli view that the term resistance is offensive because it makes violence sound noble and defensive, especially in cases of suicide bombings or rocket attacks against civilians. Israel and many countries, the United Nations, the European Union, and many international media would generally refer, in such cases, to “terrorism”.

(See also: **peaceful demonstration; riots; terrorism**)

No Alternative

riots/ rioters

מהומות
(*Mehumot*)

مشاغبين
(*mushaghibin*)

There is a Palestinian view that the word **riot** implies that the crowd instigated violence, which seems to then justify the use of force by Israeli soldiers against protestors, even if the protestors are not violent. This view holds that it is problematic when used as a blanket term to describe any protests or demonstrations by Palestinians against Israel.

The word **riot** implies violence and disorder and should only be used in such instances.

(See also: **resistance**; **peaceful demonstration**)

protests/ protestors

מחאות
(*mekha`ot*)

הפגנות
(*hafganot*)

احتجاجات
(*ihtijajat*)

security measures

סידורי ביטחון
(*sidurey bitakhon*)

اجراءات أمنية
(*ljra`at amniya*)

There is a Palestinian view that finds it problematic when media use the term **security measures** in the context of military actions taken by Israel with respect to Palestinians, without explaining what those actions were. This view holds that the measures implemented by Israel violate the rights of Palestinian civilians, and that simply referring to security measures glosses over this fact.

They find that the term security measures is problematic when used in reference to, for example, the closure of checkpoints, the targeting of alleged members of armed Palestinian groups without a trial, or the destruction of Palestinian property.

Journalists should seek to ascertain specifically which security measures are being taken.

(See also: **closure**; **measures**)

No Alternative

security prisoner

אסיר בטחוני
(*asir bit'khoni*)

الأسرى الأمنيون
(*al-asra al-amniyun*)

Israeli officials and Israeli media use the term **security prisoner** to refer to Palestinians who have been convicted of violent crimes that breach Israeli security, or who are being held under administrative detention in connection with alleged threats to Israeli security. These include members of armed Palestinian groups and factions.

Journalists should be aware that Palestinians and pro-Palestinians consider many of these people to be political prisoners, and some Palestinian media even use the problematic expression **hero prisoners**. (See also: **hero prisoners**)

There are Palestinians who would consider the phrase “Palestinian political prisoners” to be accurate; however, there are Israelis who would find this objectionable, particularly when applied to those who were arrested for committing or planning deadly attacks against civilians.

Palestinian prisoners

אסירים פלסטינים
(*asirim falastinim*)

الاسرى الفلسطينيون
(*al-filastiniyun al-asra*)

security wall / security fence

גדר ביטחון
(*gader bitakhon*)

الجدار الأمني /
السياج الأمني
(*al-jidar al-amni /
al-siyaj al-amni*)

The terms **security wall** or **security fence** refer to the physical barrier that Israel began building during the 2nd Intifada, in what it said was a response to suicide bombings. Much of the barrier consists of a fence surrounded by a broad exclusion zone, while a reported ten percent is comprised of an eight metre-high concrete wall.

In defending its construction, Israel notes that the number of violent attacks on civilians has been greatly reduced since the wall was built. Therefore, Israeli names for the barrier include security wall, and security fence.

There is a Palestinian view that finds these terms offensive because they imply that all Palestinians in the West Bank are a potential source of suicide or other violent attacks. It is their view that the barrier prevents freedom of movement, and, because it diverges from the Green Line to encompass a number of settlements, it effectively annexes Palestinian areas into Israel proper – meanings that they believe are not conveyed through the terms security wall or security fence.

Therefore there are Palestinians and Palestinian media that refer to an “annexation wall,” segregation wall” or even “Apartheid wall.”

On the other hand, there are Israelis that find these terms offensive, first because of the comparison to the racist segregation policies of South Africa prior to 1994, and also because they imply that the motivation for constructing the barrier was territorial, racial, or ethnic rather than based on a legitimate security concern.

(See also: **Apartheid wall**)

separation barrier

גדר ההפרדה
(*gader/ga'der ha-hafrada*)

جدار الفصل الإسرائيلي الفلسطيني
/ جدار الفصل
(*jidar al-fasl al-isra'li
al-filastini/ jidar al-fasl*)

self-defence

To avoid confusion or the appearance of bias, journalists should seek to describe the circumstances of each confrontation between Israelis and Palestinians.

No Alternative

הגנה עצמית

(Hagana Atsmit)(See also: **aggression**)

دفاع عن النفس

*(difa' 'an al-nafs)***settlement / settler**

With respect to the situation in Israel and the Palestinian Territories, the word **settlement** refers mainly to Jewish–Israeli towns and communities situated in the West Bank.

No Alternative

התנחלות / מתנחל

(hitnakhalut / mitnakhel)

There is a Palestinian view that all settlements built on territory that Israel captured in 1967, including in the West Bank and East Jerusalem, are illegitimate and constitute colonialist activity. The United States, the European Union, and the United Nations consider these areas occupied. People use the word **settlers** to describe the residents of those places, but when used in Palestinian media or by Palestinian politicians, the term is often used in a negative or derogatory way.

مستوطن / مستوطنة

(mustawtana / mustawtin)

Some people also refer to Jewish residents of East Jerusalem as settlers. There are Israelis who find this use objectionable because it sounds negative, as if those residents do not belong there.

There are settlers who hold strong ideological or religious beliefs that the West Bank is part of “Greater Israel” and was the historical homeland of the Jews before they were sent into exile in the Diaspora, and that they therefore have a natural or God-given right to be there. Others claim that if they have paid for the land, then they are not doing anything illegal. Journalists should be aware of these connotations.

(See also: **gang of settlers/ herds of settlers/ outpost**)

siege

מצור
(*matzor*)

حصار
(*hisar*)

When used to describe Israeli administrative control over checkpoints into the West Bank, this term is problematic because it immediately gives the impression that there is active combat between Israel and the Palestinian Authority, which is not always the case.

The Merriam-Webster definition of **siege** is ‘a military blockade of a city or fortified place to compel it to surrender’.

The term would more appropriately be used to describe Israeli control over access to the Gaza Strip, where there is open hostility between Israel and Hamas.

(See also: **closure**)

No Alternative**Sons of Israel
/ Sons of Zion**

בני ישראל, בני ציון
(*bney Israel*
/ *bney tzion*)

בני اسرائيل ا بني صهيون
(*bani isra`il*
/ *bani sa hyun*)

These phrases are sometimes used as a problematic synonym for “Israelis”. (See also: **Jew(s)**).

Israelis

ישראלים
(*isra`elim*)

إسرائيليون
(*isra`iliyun*)

surgical (action)

פעולה כירורגית
(*pe`ula khirurgit*)

عملية جراحية
(*ayiharij ayilama'*)

As in a **surgical strike** or **surgical attack**. The Israeli military often describes assassination operations, often air strikes, as surgical. Like using “targeted” as a descriptor, this term gives the impression that an operation was clinical and glosses over serious property damage or civilian injuries and even deaths that may have resulted from the attack.

On the other hand, there are Palestinian media that refer to similar attacks as **executions** or **murders**, which makes it seem like the targets are not members of militant Palestinian factions.

It is better for journalists to refer to an assassination, air strike, or operation without using this descriptor.

(See also: **execution; murder; targeted (strike)**)

assassination/ air strike/ operation

חיסול/תקיפה/מבצע
(*khisul/tkifa/mivtza*)

اغتيال | غارة | حملة عسكرية
(*ighitiyal/ghara/hamla*
'askariya)

targeted (strike)

סיכול ממוקד
(*sikul memukad*)

عملية مستهدفة
(*'amaliya mustahdifa*)

As in **targeted strike**, **targeted killing**, or **targeted assassination**, these expressions are often used by the Israeli military in reference to an air strike on a member of a Palestinian faction, such as Hamas. Journalists should be cautious about simply repeating this terminology, which some believe is loaded in favour of the Israel Defence Forces and gives the impression that an attack caused little or no damage to personal property and no injuries to civilians.

(See also: **execution, murder; surgical (action)**)

air strike/ killing/ assassination

חיסול / תקיפה / הרג
(*khisul/tkifa/hereg*)

اغتيال | غارة | قتل
(*ighitiyal/ghara/qatl*)

Temple Mount

הר הבית
(*har ha-bayit*)

الحرم الشريف
(*al-haram al-sharif*)

جبل الهيكل
(*jabal al-haykal*)

The **Temple Mount** is Judaism's holiest site. According to Jews, the Temple Mount was located on Mount Moriah and is the point that Jews believe God touched the earth during its creation. It later became the site of Solomon's Temple, which was destroyed by the Babylonians, and of the Second Temple, built in its place 2000 years ago, which was destroyed by the Romans.

The area is administrated under an Islamic trust and is the site of Islam's third holiest mosque, Al-Aqsa Mosque, and the Dome of the Rock. The Arabic name for the area is Haram Al-Sharif (the Noble Sanctuary). Because Jews are not allowed to pray on the Temple Mount, they traditionally pray instead at the Western Wall, which is considered the closest point to Mount Moriah's peak.

(See also: **Friday prayers at the Temple Mount; Haram Al-Sharif**)

**Temple Mount /
Haram al-Sharif/
Al-Aqsa mosque/
Dome of the Rock,**
as appropriate

Territories

שטחים
(*Shtachim*)

الأراضي / الأراضي
الفالسطينية
(*al-aradi / al-aradi
al-filastiniya*)

This is sometimes used as an alternative name for the West Bank.

The United Nations General Assembly has recognised Palestine as a non-member observer state. Because of this development, there is a Palestinian view that it is offensive to refer to this area as the Territories. They believe that this term ignores the Palestinian cultural and political nature of the area and makes it sound like part of Israel. (See: **Historical Palestine; Land of Israel**)

**Palestinian Authority/
West Bank / Gaza Strip**

הגדה / הרשות הפלסטינית /
רצועת עזה / הגדה המערבית
(*ha-rashut ha-falastinit / ha-
gada / ha-gada ha-ma'aravit /
re'tzu'at aza*)

السلطة الفلسطينية / قطاع
غزة / الضفة الغربية
(*al-sulta al-filistiniya/qita'
ghaza/ al-diffa al-gharbiya*)

terrorism / terrorist

טרור/טרוריסט
(*terror / terrorist*)

ارهاب / إرهابي
(*ibahri / bahri*)

The Israeli and international media often portray suicide bombings or rockets fired at civilian areas as acts of terrorism, and those who plan or carry out such attacks as **terrorists**.

While specific definitions vary, Israel, the United States, the European Union, the United Nations, and many countries around the world consider **terrorism** a serious crime, which is broadly understood to include violent attacks on civilian populations, carried out with the aim of achieving certain political ends.

There is an Israeli view that says it is therefore accurate to use the word terrorism or terrorist to describe some acts and actors.

On the other hand, there is a Palestinian view that considers the use of the term terrorism and terrorist by Israeli and international media problematic, because they believe these terms are applied disproportionately to attacks carried out by Palestinians.

There are also Palestinian media that portray Israeli military attacks that result in civilian deaths as acts of terrorism. There are Israelis who argue that although sometimes Palestinians civilians are killed during the course of Israeli military operations, they are not the target of the attacks and therefore the attacks should not be considered as acts of terror.

Journalists should describe incidents specifically, using phrases such as **suicide bombing**, **firing rockets at civilians**, or **air strikes that killed civilians** and specify what actions were committed by a specific person or group. **Terrorism** and **terrorist** should be used only in instances that meet the widely accepted definition of acts of violence against civilians carried out in order to advance political goals.

No Alternative

Tomb of the Patriarchs

מערת המכפלה
(*me`arat ha-makhpela*)

الحرم الابراهيمى
(*al-haram al-ibrahimi*)

The Tomb of the Patriarchs or the Cave of Machpela is a complex in Hebron where a mosque stands today, and which includes a religious sanctuary where Jews pray. It is known in Arabic and to Palestinians as Al-Haram Al-Ibrahimi, or the Sanctuary of Abraham or Ibrahimi Mosque.

Both Jewish and Muslim traditions recognise this as the burial place of Abraham and other founders of the monotheistic faiths. Journalists referring to the complex should be aware of the Jewish and Muslim associations of its names. (See also: Haram Al-Ibrahimi)

Tomb of the Patriarchs
when applicable or the
Haram Al-Ibrahimi when
referring to the mosque.

**united capital of Israel /
united capital of the
Jewish people**

המאוחדת של העם היהודי
בירת ישראל המאוחדת/הבירה
(*birat isra`el ha-me`ukhedet/ha-bira ha-me`ukhedet shel ha-am ha-ye`hudi*)

عاصمة اسرائيل الموحدة / عاصمة
الشعب اليهودي الموحدة
(*'asimat israi`il al-muwahda / 'asimat al-sha`ab al-yahudi al-muwahada*)

There is a Palestinian view that finds it problematic when this expression is used in reference to the city of Jerusalem because it implies that both West and East Jerusalem are or should be the capital of Israel.

Israel's control over East Jerusalem, a mainly culturally Palestinian area that was annexed by Israel in 1967, is strongly contested, and the area is considered by the United Nations, the United States, and the European Union to be under Israeli occupation.

(See also: **eternal capital of the Palestinian people; Jerusalem; Occupied Jerusalem**)

West Jerusalem (when applicable) or East Jerusalem (when applicable) or just Jerusalem

או מזרח ירושלים או ירושלים
מערב ירושלים
(*ma`arav yerushala`im or mizrakh yerushala`im or yerushala`im*)

القدس الشرقية او
القدس الغربية او القدس
(*al-quds al-sharqiya / al-quds al-gharbiya / al-quds*)

wanted
(persons/individuals)

מבוקש
(*mevukash*)

مطلوب | مطارد
(*daratum/bultam*)

This term is sometimes used to describe individuals who are to be arrested or detained by the Israeli army, and this term makes those individuals sound immediately guilty, for instance in the context of ‘wanted Palestinians were arrested overnight by soldiers, who questioned them’.

suspect

חשוד
(*khashud*)

مشبهوه
(*mashbuh*)

**Western Wall /
Wailing Wall**

הכותל המערבי
(*ha-kotel ha-ma'aravi*)

حائط المبكى | حائط البراق
ha'it al-mabka
/ *ha'it al-buraq*)

See: **Temple Mount**

No Alternative

Zionism

ציונות
(*tziyonut*)

صهيونية
(*ayinuyhus*)

Zionism is the Jewish national liberation movement that brought about the establishment of the State of Israel.

Due to the conflict and territorial confrontations, the word now has different connotations for different audiences.

There are Israelis who consider it a source of pride, and for whom Zionism constitutes a part of the collective memory by which the country came to exist and still exists.

There are Palestinians for whom the term “Zionism” implies an imperialist movement and colonialist enemy. According to them, the goal of the Palestinian struggle is to overthrow Zionism, which represents racism and expansionism.

The Palestinian understanding of Zionism was also manifested in the Palestinian-inspired UN Resolution 3379, which was adopted in November 1975 and said that the Zionist movement is a racist movement. This resolution was revoked in 1991, via UN Resolution 46/86.

Journalists should be aware of these meanings and usages.

No Alternative

Zionist entity

הישות הציונית
(*ha-yeshut ha-tziyonit*)

الكيان الصهيوني
(*inuyhus-la nayak-la*)

Along with Zionist enemy, the expression **Zionist entity** is used to refer to the State of Israel without acknowledging its statehood, which is offensive to Israelis because it denies the right of Israel to exist.

Other terms that are perceived to deny Israeli statehood include the Hebrew state and the government of Tel Aviv.

(See also: **(the) entity**; **(the) Zionist enemy**; **(the) government of Tel Aviv**; **(the) Hebrew state**; **Jews**)

Israel

ישראל
(*isra`el*)

إسرائيل
(*isra`il*)

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