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Palestine

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Habitat in Palestine



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Cover photo: Bulbul; one of the resident birds in Palestine that is mentioned in various folklore songs and cultural stories.
Photo by Anton Khalilieh.



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Habitat is not your usual word. A look at the English dictionary definition reveals a number of meanings:

1. The natural environment of an organism; a place that is natural for its life and growth. For example, a desert habitat and all the wildlife thriving there.
2. A place where an organism is usually found. For example, Nablus is a major habitat for *knafeh* chefs and sweet shops in Palestine.
3. A special environment in which organisms reside over an extended period. For example, the village habitat in Palestine is special for both humans and animals.

If we take a look at the beautiful old houses in Palestinian villages, towns, and cities, we find that they easily integrate with their surrounding habitats. They have been built by the descendants of people who have lived and been nurtured in this habitat for thousands of years. A totally different perspective from the one you get when you are struck by the illegal Israeli settlements that intrude on the natural habitat of Palestine and impose ugly structures that have little to do with their surrounding environment.

In the pages of this issue you will discover the unique floral aspects of Palestine, its rich wildlife, and just how little you know about it all. We hope that you will gain a greater appreciation of the village habitat, the way Jerusalem produced its own kind of habitat, and how all of it is endangered mainly because of the occupation but also because of other social and economic factors.

Habitat is not just a word in Palestine; it is a way to affirm and preserve our identity and way of life!

Ahmad Damen
Content Editor



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Highlights of Palestinian Habitats

By Roubina Bassous/Ghattas



A habitat, or biome, is the type of environment in which plants and animals live. Habitat is dictated by climate, geography, and the kinds of plants that grow in that particular environment. Palestinian territory is a unique element of the Mediterranean eco-region. It displays a wide variation in elevation, geology, and climate, which leads to a broad range of habitats. This variation is reflected in its high biodiversity value as well as in its crop diversity. Palestine is considered an historic centre of crop diversity, cultivation, and agrobiodiversity. The main habitats in Palestine and human well-being are interrelated. The habitats include the forested areas, shrub-lands, grasslands, water bodies, and the sea. These habitats provide a full array of goods and services upon which people depend for their livelihood and well-being. Main services include food, medicine, fuel, water purification, pest control, and climate regulation, in addition to intangible services such as aesthetics, cultural heritage, recreation, and, most importantly, the Palestinian identity.

Photo courtesy of ARUJ, 2013.



Photo by Moutaz Ala'raj.

Palestine is home to a stunning variety of ecosystems. As part of the Mediterranean basin to the west and the vast desert to the east, this country is a world centre of wild plant and animal biodiversity. It is known for its variety of habitat formations that support Palestinian livelihood.



forest environment is less than half of what existed 30 years ago.ⁱⁱ Furthermore, almost 31 percent of the total forested area will be annexed behind the West Bank Segregation Wall upon its completion.ⁱⁱⁱ

The shrub-lands, which cover an area of 280 km², are very dynamic and host a distinctive wildlife.^{iv} They allow a great variety of small herbs to associate with the shrubs, and are rich in annuals, orchids, and bulbs, including wildflowers and medicinal and aromatic plants – mainly thorny broom, salvia, thymus, tulips, narcissus, cistus, cyclamen, crocus, iris, daisies, and others – that grow in a remarkable profusion. The shrub-lands are one of the most sensitive habitats and are composed of a wide range of plant species that have high economic value. However, 13.1 percent of this habitat will be annexed behind the West Bank

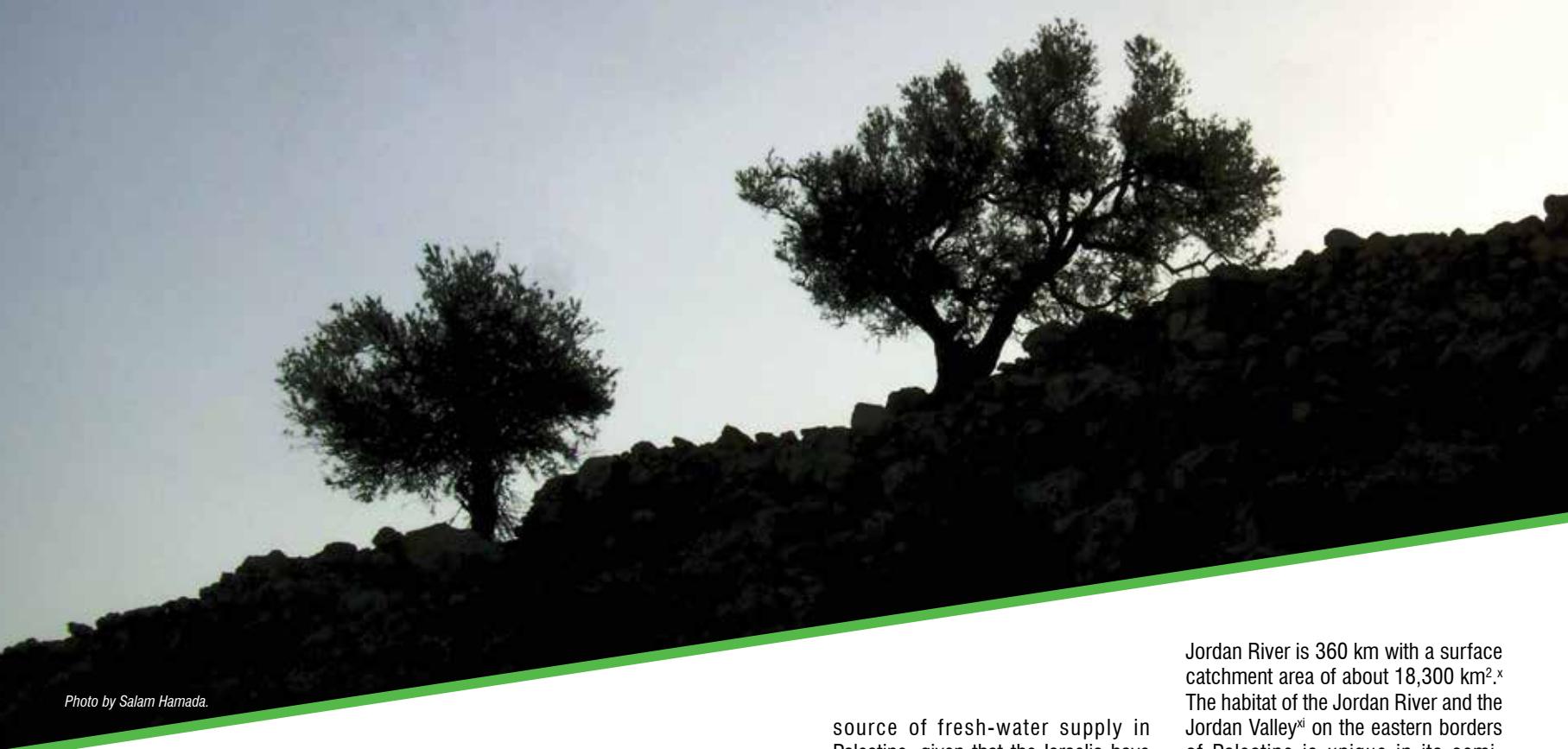


Photo by Salam Hamada.

Segregation Wall upon its completion.^v

As for the grasslands, the most familiar in the West Bank are the rangelands, with an area of 749 km².^{vi} The natural grazing lands have a large number of range-plant species, where there are about 268 legume species and 198 grass species,^{vii} including barley, medicks, melilot, trigonel, wormwood, Palestine buckthorn, and goat grass. The integrated rangeland-livestock production systems have a high socio-economic as well as cultural value in Palestine, since they are a source of subsistence and food security, income, and social status. The farming systems in this habitat can be identified based on the lifestyle of the herders and the methods of flock-feed management.

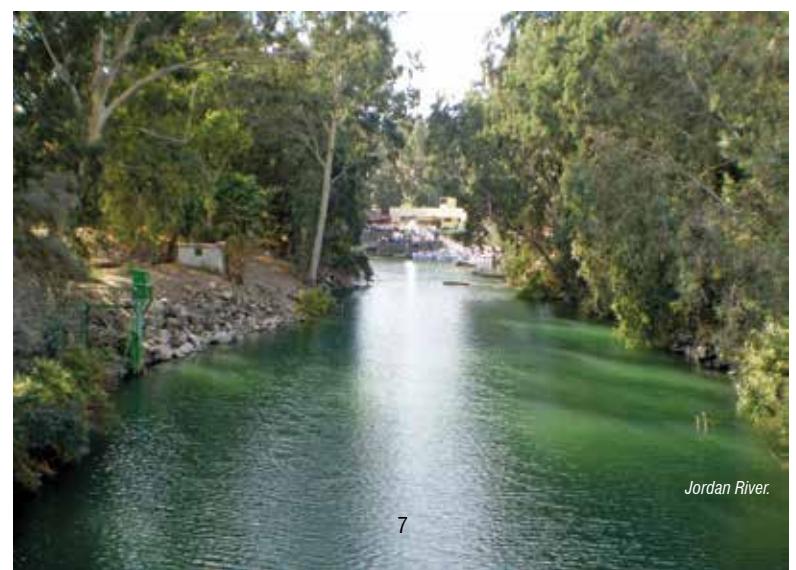
However, the Palestinian rangeland resources have been greatly affected by the closure of extensive range areas

for the expansion of Israeli settlements and for Israeli military practices. Of the total grazing area in the eastern slopes and Jordan Valley, only 20 percent is accessible to Palestinian livestock owners.^{viii} Such conditions expose the accessible rangeland to overgrazing phenomena, reducing the green cover biomass and grazing capacity and enhancing the desertification of that area. Furthermore almost 21 percent of the grassland habitat will be annexed behind the West Bank Segregation Wall upon its completion.^{ix}

Water bodies are another vital element of the Palestinian habitats and consist mainly of the Jordan River, the Dead Sea, the Mediterranean Sea (accessible through the Gaza Strip), and scattered limited inland water bodies. The most stable surface-water resource is the Jordan River; nevertheless, since the beginning of the Israeli occupation of Palestinian territory, groundwater resources have become the major

source of fresh-water supply in Palestine, given that the Israelis have deprived the Palestinians of their rightful share of Jordan River water. The Jordan River flows southward through Lake Tiberias until it spills into the Dead Sea at approximately 400 metres below sea level. The entire length of the

Jordan River is 360 km with a surface catchment area of about 18,300 km².^x The habitat of the Jordan River and the Jordan Valley^{xi} on the eastern borders of Palestine is unique in its semi-tropical environment, which supports the existence of confined plant and animal species, including Jordanian tamarisk, shrubby saltbush, and lotus tree, among others, which all tolerate high temperatures and salinity.



Jordan River.

Palestine also has access to another habitat along the 42-kilometre-long Mediterranean coastline of the Gaza Strip. The shoreline of the Gaza Strip consists of beaches, sand dunes, coastal cliffs, and built-up areas, particularly in the Gaza City region. Of particular ecological importance is the presence of the near-shore waters of the Gaza Strip, to a depth of 35 to 40 metres.^{xii} This habitat is perhaps the most productive marine ecosystem in the Mediterranean, supporting very high

population densities of epiphytic flora and fauna, and providing shelter and foraging areas for many commercially important fish species.^{xiii} There are numerous common plants that grow on the coastland in this region, such as opposite-leaved saltwort, sea spurge, and tamarisk, among others.

Habitats, however, change naturally with time, but in Palestine, changes have been a result of abrupt continuous pressures that break their structure and consequently the related physical,



Photo courtesy of ARIJ, 2013.

chemical, and biological functions. Thus the preservation of biological diversity, habitats, and natural places is critically important to the survival of all – people, plants, and animals alike. It is equally important to reach a state where the utilisation and conservation of Palestinian biological resources are justly shared and protected within Palestinian society.

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ⁱ This habitat covers almost 1.38 percent of the total area of the West Bank and 0.48 percent of the Gaza Strip.

ⁱⁱ *The Status of Environment in the oPt: a human rights based approach*, The Applied Research Institute-Jerusalem (ARIJ), 2011, Bethlehem, Palestine.

ⁱⁱⁱ “Land Use/Land Cover analysis for West Bank 2010 and GIS Land Use/Land Cover analysis for Gaza 2005,” The Applied Research Institute-Jerusalem (ARIJ), GIS (Geographic Information System) Department.

^{iv} Ibid. This habitat covers 4.9 percent of the total West Bank area.

^v Ibid.

^{vi} Ibid. This habitat covers 13.2 percent of the total West Bank area.

^{vii} “The Development of a National Policy and Legislation for Promoting the Conservation of Agro-biodiversity in Palestine,” MoA/EQA, 2003, Palestine.

^{viii} Geo-informatics and Urbanization Monitoring Departments - databases, The Applied Research Institute -Jerusalem (ARIJ), 2008.

^{ix} “Land Use/Land Cover analysis for West Bank 2010,” The Applied Research Institute-Jerusalem (ARIJ), GIS (Geographic Information System) Department.

^x Ibid.

^{x1} This habitat covers 7.1 percent of the total West Bank area.

^{xii} *The Status of Environment in the oPt: a human rights based approach*, The Applied Research Institute-Jerusalem (ARIJ), 2011, Bethlehem, Palestine.

^{xiii} Ibid.



ARTICLES

Retrocognition in Sebastiya

Ethnographic Habitat, Place Memories, and Cultural Identity

By Ali Qleibo



A plethora of signs and symbols deployed over the past five millennia undergird our sense of "Palestinianness" and constitute the hermeneutics of Palestinian ethnography. The location and objects that make up our habitat are central to the personal, social, and cultural aspects of our experience in the unique socio-ecological niche that our ancestors carved out. Wherever one looks, whatever one smells, tastes, hears, or touches, one is submerged in culturally produced signs that constitute the memory of the place.

The orderly rows of olive trees that clamber up our mountains, the patches of wheat, the burning aroma of the taboon, the remote solitary sanctuary astride a distant mountaintop, down to the elongated stone-built platform, *mastabeh*, the lemon tree in the courtyard, and the grapevine pergola that shades the porch of the house; all are symbolic of the cultural milieu in which our sense of belonging, of home and hearth, is reiterated in myriad signs. The understanding of objects, organisational landscapes, and the Palestinian iconic symbols assumes its referential value in an environmental approach to signs and the information they convey.

Sebastiya drowns in the magic of history whose signs abound in whichever direction we look or walk. Perched on a mountaintop surrounded by a range of mountains of olives that cascade into the endless horizon, Sebastiya is a typical Hellenistic/Roman/Byzantine and Crusader fortress. The spectacular panorama that the ancient capital of Samaria commands rolls up the mountain and into the



Sebastiya almonds and trails.

acropolis. The expansive green fields of wheat, olive orchards, and, in spring, the pale pink-white blossom of the almond and apricot trees swell between the columns of the Roman cardo, the collapsed apses of John the Baptist's Crusader church, and the still remains of Hellenistic watchtowers.

Sebastiya is a provincial town composed of lower and upper residential quarters. The lower city was used as commercial and living quarters, and lies underneath the extant Arab town. The acropolis was reserved exclusively for religious edifices – as was customary among the Greeks and Romans. Preliminary archaeological research has focused on the top of the mountain. A path passes through well-tended fruit-bearing orchards and circulates past the church of St. John the Baptist, past the remains of the temple of Augustus and the scattered stones and capitals of the Greco-Roman amphitheatre.

Remnants of the Roman living quarters lie underneath the modern houses that sprawl across the mountain. Except for the cardo that leads up the winding road from the western Roman gate (faint traces of which survive in the olive orchards) and the orderly roman columns, stub-like, that delineate the

Sebastiya as a living museum-cum-archaeological park provides sites of interaction between personal and collective identities, between memory and history. From the images and signs of a frozen Greco-Roman-Byzantine past to the haunted houses of childhood, the town as a "place memory" creates an ethnographic habitat that stores recordings made by our ancestors.

general outline of the stadium that lies on the northern slope of the mountain, little remains of the ancient capital of Samaria.

Once a bishopric that boasted a great cathedral and a huge Christian congregation distributed in sparsely populated outposts such as Bet Umrin, Nus Jbeil, Naqura, Pazzaria, and all the neighbouring hamlets, the entire region has now become Muslim. To mark the demographic change the Ottoman Sultan Abdel Hamid converted the Crusader cathedral into the big Friday Mosque.

Strolling through the picturesque winding village streets near the Friday Mosque one passes a 20-metre-deep archaeological pit. This is the site that

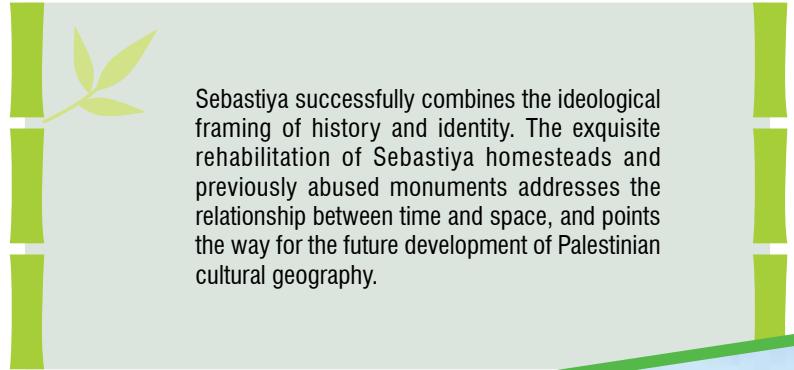


A stone platform, Byzantine stones, and later secular usages.

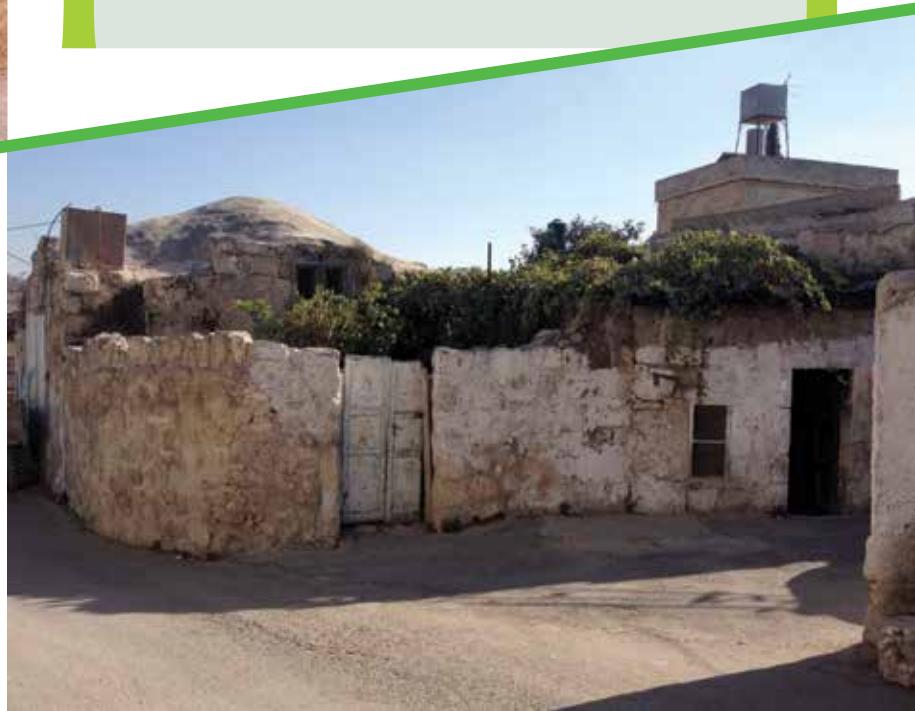
marks the royal Roman cemetery. A few huge stone sarcophagi carved with lion heads and other mythological scenes remind us of the fact that the Arab/Crusader town is built on a Greco-Roman temenos. Through the imaginative rehabilitation of the peasant dwellings adjacent to the Crusader cathedral, we glimpse a pioneering heritage sight in which the Palestinian cultural milieu is exquisitely reconstructed and laid bare. The layers of Greco-Roman and Crusader archaeological columns, apses, and stone foundations belie the welding of ancient sacred religious structures with later secular domestic vestiges. These vestiges encompass past and modern secondary usages to delineate the iconic symbols of which the Palestinian habitat is constitutively constituted. The village as a totalising system of signification reproduces, updates, and revitalises the key symbols of Palestinian habitat as a memory place par excellence. In the process, Sebastiya emerges as a veritable cultural museum-cum-archaeological park.

Staying in the tastefully restored lodging in Sebastiya one enjoys the comforts of modernity provided by IKEA furniture while enjoying sleeping in a room whose foundations rest on more than three thousand years of history. Modern comfort and archaeological remains co-exist to impart a special aesthetic quality to the bedrooms, terraces, courtyards, and almost every nook and cranny. In fact, all the details serve to remind one of the cultural diversity and complex history that underlie Palestinian cultural expressions.

Iconic signs of the recent past are lavishly though discretely displayed. An old weather-beaten doorway hangs as a memo on a well-restored stone wall in an open courtyard, *haash*. A luscious green lemon tree stands in the courtyard under the cerulean sky. Along the courtyard's Ottoman wall, archaeologists have revealed a crusader water conduit that treks down the hill and passes underneath the homes adjacent to the Crusader cathedral built on the foundations of a yet earlier Byzantine church. Capitals, broken columns, and hewn boulders of Greco-Roman and Crusader monuments scatter in the labyrinthine alleys in the shadow of later Ottoman residences.



Sebastiya successfully combines the ideological framing of history and identity. The exquisite rehabilitation of Sebastiya homesteads and previously abused monuments addresses the relationship between time and space, and points the way for the future development of Palestinian cultural geography.



A single single-room dwelling with vine and lemon and fig trees.

The impeccable archaeological work lay bare the traces of the composite historical cultural habitat that underlie contemporary Palestinian cultural identity.

The organisation and layout of these symbols reveal the shared systems of meaning that construct cultural habitat and provide its structure and vitality. As cultural icons they generate emotional responses. These signs and symbols frame the Palestinian cultural experience and represent socio-cultural values and assumptions. As cultural icons they elicit internalised norms

of behaviour and generate emotional responses linking members. They are the discursive elements in a totalising system of signification.

Vestiges of former days of glory abound in the Ottoman family compounds. A generic Palestinian word, *qaser*, designates such compounds. *Qaser* may be loosely translated as "palace," but it is more of a family homestead. Inside the Al-Kayed family fort, a few metres from the main square with its charming café built in the sixties, I was surprised to find that the dwellings were not different from the traditional peasant



Ayyubid entrance to Knights Hall.

home. Each extended family lived in the same traditional single-room-style peasant home in which the upper loft was kept for human use and the lower floor reserved for chickens, sheep, the cow, the donkey, and the mule. An Ottoman administrative centre for the adjacent villages, the residence of the families belonging to the feudal clan who enjoyed expansive land holdings and exercised power, shared one single large edifice: *al-qaser*. The Al-Kayed clan fortress gives the city its special character and reminds one of the raging Qays/Yaman local battles in the eighteenth and nineteenth centuries.

Deserted single-family dwellings abound. One strolls past an abandoned *taboon* oven, a stone platform,

mastabeh, on which our grandparents sat as they wiled away the afternoons, a single-room domed dwelling, a long path leading to the welcoming green door of a dreamy house tucked away under a vine canopy that becomes a shady second-floor pergola (*areesheh*), a nuptial *'illyah*, a single second-floor room reserved for the newlyweds, a stone fence enclosing an ancient moss-covered stone dome; twisting labyrinthine alleys winding between the old village houses whose foundations rise on Crusader, Byzantine, and Greco-Roman massive boulders that once supported the temenos of the cathedral complex.

Sebastiya is a living ode to Palestinian life, a museum of memories with which

we are already acquainted through Fairuz's classical ballads. In fact, the lyrics and melodies immortalised by Fairuz haunt the old town of Sebastiya.

Sebastiya is a "place memory" par excellence, wherein the visitor "remembers" events that have been experienced by others, and it is closely associated with retrocognition, which literally means "backward knowing." In retrocognition, visitors and locals witness events as "a playback of a past scene." Thus, place memory and retrocognition juxtapose present-day environmental place memory with alterations in time that might let you literally see the past (retrocognition). With retrocognition there is a dreamlike state and an altered sense of time.



A vine pergola through Crusader window.

Each village has its own narrative, its own individuality, and its own unique character. Sebastiya brings together Biblical, Roman, Crusader, Ayyubid, Mamluk, and Ottoman archaeological architectural elements, not as cold relics but as an integral expression of Palestinian key symbols and signs within an ecological niche that the Palestinian genius has sculpted through the past five millennia.

In Sebastiya, history and its relationship with narratives constitutive of national identity weave a lyrical poem that celebrates the roots of Palestinian national identity in antiquity. By situating the cultural architectural narrative within the local spatial context and connecting it to wider regional cultural geography



Byzantine, Crusader, and Ottoman traces.

and history, the heritage attraction sites become signifiers that help advance the understanding of the highly diversified cultural expressions of Palestinian national identity.

In Sebastiya we find a venue that reveals the composite multi-layered historical and demographic levels of which our cultural identity is an expression. Sebastiya as an iconic heritage site has come to symbolise fundamental aspects of "Palestinianness," and in so doing presents the nation as a family, a group of relations with shared history,

values and beliefs, and common characteristics.

Dr. Ali Qleibo is an anthropologist, author, and artist. A specialist in the social history of Jerusalem and Palestinian peasant culture, he is the author of Before the Mountains Disappear, Jerusalem in the Heart, and Surviving the Wall, an ethnographic chronicle of contemporary Palestinians and their roots in ancient Semitic civilisations. Dr. Qleibo lectures at Al-Quds University. He can be reached at aqleibo@yahoo.com.

Article photos by Ali Qleibo



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ARTICLES

Cultures of Habitat

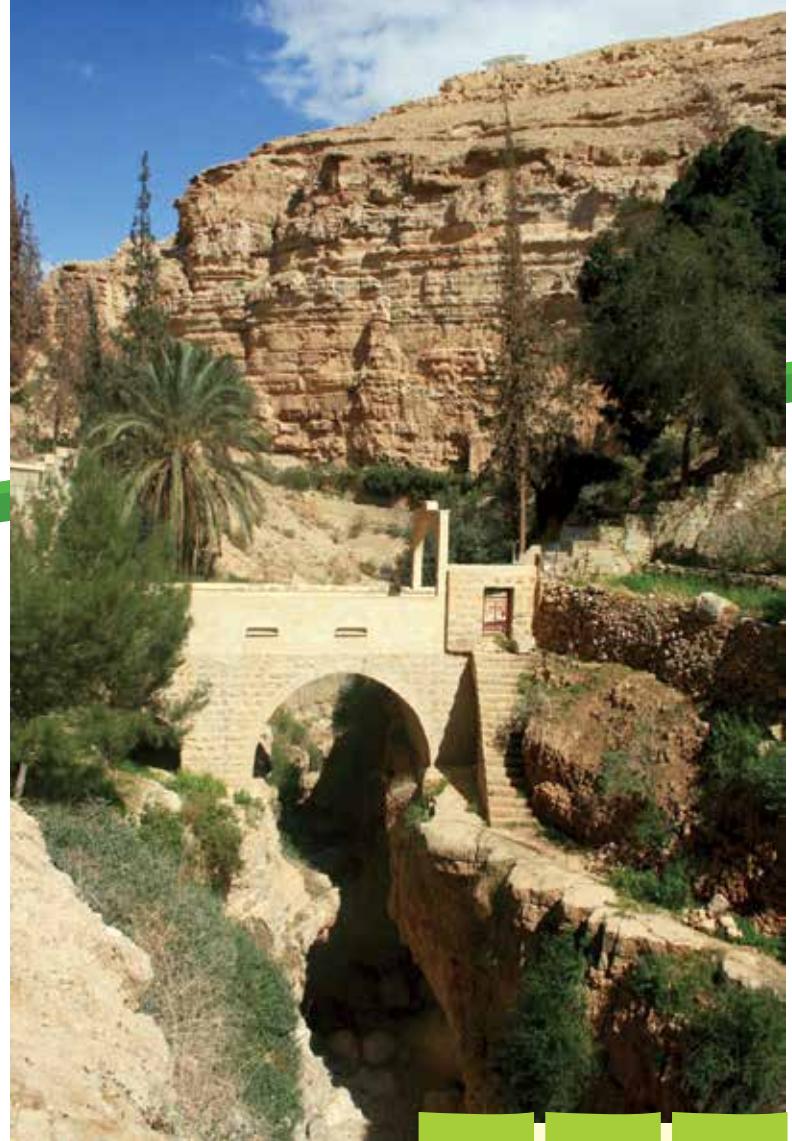
By Sami Backleh



Throughout human evolution, human societies have developed in close interaction with the natural environment, which has shaped their cultural identity, value systems, and economic well-being. However, since the human-nature relationship is influenced by factors such as ownership, ethics, religion, and so on, it varies widely across cultures, evolving in both space and time. For instance, Ein Al-Sultan perennial spring has played a major role in shaping the history of the oldest city on earth. The water of Jericho has come to symbolise life. Myth and ritual rites of purification and regeneration associated with "water" reach their apogee in the person of Elisha and John the Baptist in Jericho.

The earliest civilisations of Tell al-Sultan had manipulated water resources and fertile soil to shift from being traditional hunters and gatherers to agriculture as a way of life. For those living in the semi arid area of the West Bank's Eastern Slopes – or what is also called the Jerusalem Wilderness – nomadic pastoralism was a major activity (with limited shifting agriculture). Others who inhabited the central highlands adapted the harsh terrain of mountainous areas by building agricultural terraces. Likewise, those living in the coastal areas tended to be dependent on fishing. This variety of lifestyles and livelihoods, which are "dictated" by varying ecosystem and habitat conditions, has led to various knowledge systems and to cultural diversification.

A large part of our cultural heritage is associated with various habitats and landscapes with special features that remind us of our historical roots, both collectively and individually (such as ancient olive trees and oaks, the remains of traditional cultivation systems, or historical artefacts). These habitat and landscape elements give us a sense



Wadi Qelt, habitat for hermits, spirituality, and asceticism. Photo by Anton Khalilieh.

of continuity and understanding of our place in our natural and cultural environment and are increasingly valued as cultural landscapes and sites with special historical interest. Likewise, language, knowledge, and the environment have been intimately connected throughout human history. Local and indigenous languages are the repositories of traditional knowledge about the environment and its systems, its management, and its conservation.

Human culture is strongly influenced by habitat differentiation, which can have a significant impact on cultural identity and social stability. Human cultures, knowledge systems, religions, heritage values, social interactions, and spiritual fulfillment have always been influenced and shaped by the nature of the ecosystem and habitat conditions in which culture is based.



Ruins of Roman column at Sebastiya. The top of the column resembles the crown of the thistle.
Photo by Anton Khalilieh.

Most people feel the need to understand their place in the universe, and they search for spiritual connections to their environment through both personal reflection and more organised experiences (as part of religious rules, rituals, and traditional taboos,

for example). Habitat differentiation in Palestine provides an important measure for this orientation in time and space, which is reflected by spiritual values placed on certain ecosystems (such as "holy" sites), species (sacred plants and animals, for instance), and

landscape features (such as mountains and deserts). As such, the desert surrounding Jericho displays a sense of spirituality that has attracted ascetics, hermits, and religious groups for more than two millennia. St. Gerasimos, an ascetic famous for his miracles, came to Palestine and settled near Jericho in the sixth century. The friendship between St. Gerasimos and a lion, which he tamed by removing a thorn from its paw, is a well-known story. The silence of the desert still evokes the sense of religious respect and mystery experienced by humanity throughout time. Mountains, caves, and wadis have also been marked by the abundance of important cultures and movements, such as the Natufian culture and the Sufi movement.

The initial drive among early civilisations and contemporary traditional societies (those living close to nature and natural resources) for biodiversity conservation seems to have arisen out of religious belief systems. The most common element of all religions throughout history has been the inspiration they have drawn from nature, leading to a belief in non-physical (usually supernatural) beings. The idea of "unity" between humans and nature is present in all major religions and influences the management of ecosystems and our attitude toward species. In the Bible and the Qur'an, reference is made to the importance of nature as a source of life for humans and their fellow-creatures. Thus belief systems are a fundamental aspect of people's culture that strongly influences their use of natural resources.

The concept of the "sacred grove" (ecosystem) that traditionally served as an area for religious rituals to conciliate nature-linked deities as well as a site of worship for ancestral spirits could be viewed as symbolic of the spiritual services derived from nature. Traditional societies all over the world have institutionalised sacred landscapes and ecosystems in a



Thistle: common plant found in mountainous and semi-arid habitats. Considered to be a biblical plant.
Photo by Anton Khalilieh.

variety of ways, large and small, as part of their belief systems. Perhaps because of their awe-inspiring landscape characteristics, mountains, for instance, have been linked to various major religious practices and spiritual values. Mount Tabor, Mount

Gerizim, and the Mount of Temptation, are considered real examples of such cases.

Natural and cultivated systems inspire an almost unlimited array of cultural and artistic expressions, including books, magazines, film, photography, paintings, sculptures, folklore, music and dance, national symbols, fashion, and even architecture and advertisement. Consciously or subconsciously, representations of natural (and cultivated) ecosystems in art, writings, and so on remind us of our ties with nature (and our cultural heritage) and shape our views and appreciation of the represented ecosystems and species.

The variety of habitat in Palestine has been a source of inspiration. Many literary and oratory works use nature as a source of inspiration. In addition, our cultural stories, local proverbs, myths, and customs were a by-product of our different ecosystems.

The performing arts, such as our traditional songs and dance, have been affected by the various environments from which this art emerges and is considered collectively to be the identity of Palestinian culture. The fine arts, expressed through crafts, painting, and sculpture, have always made extensive use of ecosystems as a source of inspiration. Many local handicrafts have created an identity for the landscapes and the nature resources from which they originated. Local handicrafts from the Jordan Valley, for example, would absolutely differ from the ones produced in the mountainous areas.

Natural environments are an important source of aesthetic pleasure for people all over the world. The high aesthetic value of nature is reflected in many areas of human behaviour, such as the use of plants and flowers as decorative elements. This is very obvious in the

architectural design (mainly from the Ottoman Period) of the old core of our towns and villages. Windows, openings, doors, bricks, and walls are usually decorated with plants that resemble a certain habitat. Thorn Thistles, for instance, have been used by the Romans to illustrate the Roman column, where each column had a slim trunk with a flower crown on top.

The differentiation of our rich habitat has also been a source of recreation and tourism. Many ecosystems have important value as places where people can come for rest, relaxation, refreshment, and recreation. Through their aesthetic qualities and almost

limitless variety of landscapes, natural and cultural environments provide many opportunities for nature-based recreational activities, such as hiking, bird-watching, camping, biking, and nature study. With increasing numbers of people, as well as an increase in affluence and leisure time, the demand for recreation in natural areas and cultivated landscapes will most likely continue to grow in the future.

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The Palestinian Village Habitat in the Central Highlands

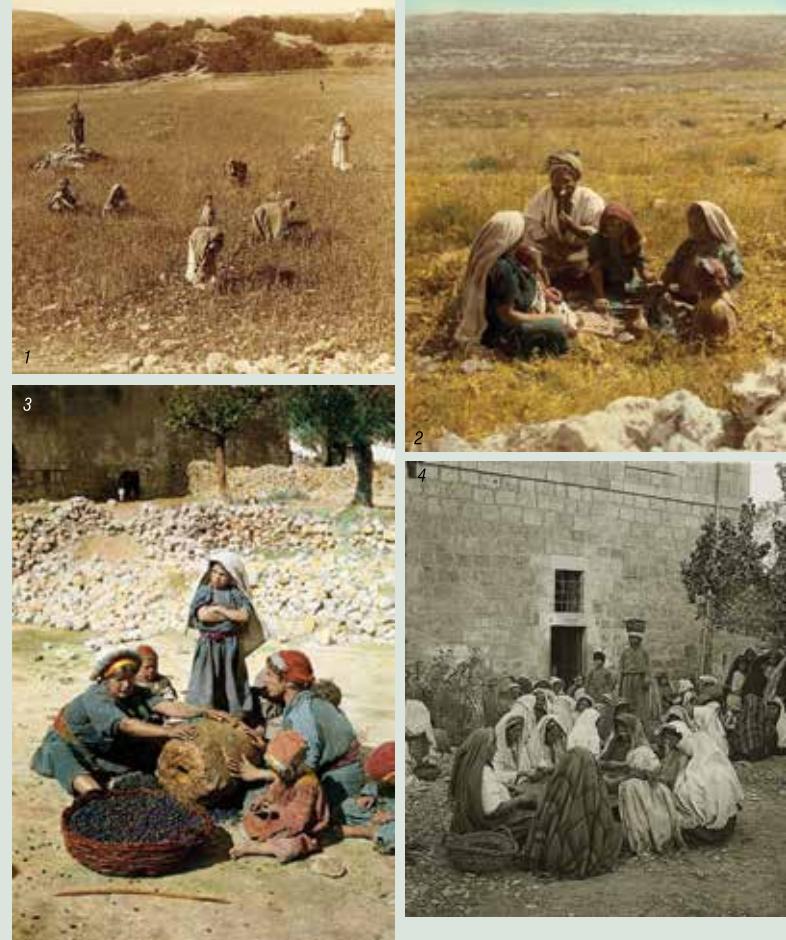
Courtesy of Riwaq

The Palestinian village in the central highlands appears from a distance as a cluster of boulders emerging out of a hilly landscape. It lies in harmony with its surroundings until it becomes an element of nature itself.

Digging deep, one uncovers the village as part of an ecosystem; it is a holistic and complete system of networks, activities, functions, and building components that work together in a more or less synergistic and congruent way. Over time, it has become an everlasting model of self-sufficiency. It has a quality of wholeness: every part contributes to the bigger whole. Underlying this village character is the Palestinian farmer and the peasants as a collective, which has greatly influenced the development of Palestinian society.

Six basic components make up the village habitat of Palestine: the courtyard (*al-hoash*); the water spring (*al-'ein*); the agricultural fields; the public plaza (*sahet al-balad*); the mosque; and the meeting hall

Khabye (mud bin), al Janiya, Ramallah. Photo by David Landis- RIWAQ Photo Archive.



1. Men and women harvesting the cereal crop, Ramallah.

2. Palestinian family eating in the field, Ramallah.

3. Women crushing olives with stone. Ramallah area, British Mandate. Photo courtesy of American Colony, Jerusalem.

4. Women's communal activity, Ramallah.

(*al-diwan*). These components together shape the majority of Palestinian villages in the highlands of Palestine.

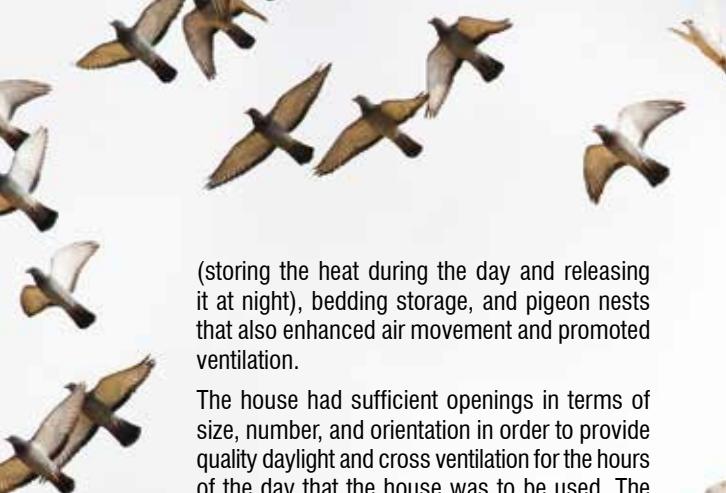
Although the house itself was the core of the village, the availability and proximity of a water spring (*al-'ein*) and a fertile plot of land/valley were crucial factors in choosing the village setting. The actual construction took place on the least fertile land, which resulted in hilltop villages or leeward side villages.

Depending on the formerly mentioned essential features, a family would embark on building their house and landscaping the surrounding nature. Nearby stones and rubble would be

used to build the house, terrace the garden (*al-hakoora*), and, in some cases, tile the floors.

The building technique was based on a system of knowledge that had been learned and accumulated over time. The building process itself was carried collectively by the family as a communal event. All parts of the family contributed according to their role in the household through ensuring coherence between their needs and the available resources.

In addition, the walls served multiple functions and were used as a protection, a structure, a thermal mass



(storing the heat during the day and releasing it at night), bedding storage, and pigeon nests that also enhanced air movement and promoted ventilation.

The house had sufficient openings in terms of size, number, and orientation in order to provide quality daylight and cross ventilation for the hours of the day that the house was to be used. The partition walls were mud bins (*khawabi*) used to store cereals.

The livestock were considered an important part of the family and represented a source of food and warmth. They were greatly appreciated and were housed on the lower level of the house (*al-qaa'*), which is another example of coherence with the surrounding habitat: maximising the use of space, minimising the exhaustion of resources, and taking full advantage of everything in the immediate environment.

Whereas the livestock were used for dairy and meat products in the peasant diet, the seasonal plantation of vegetables and fruits complemented the Palestinian main dishes. The family would choose a small plot of land in front of the house to be terraced with dry walls (*salasel*), to form a boundary, in order to plant vegetables and fruit. Mirroring the peasant's approach of maximising the use of everything, families would dry or pickle their surplus of vegetables and fruits to be used during other seasons.

After having built the house on the least-fertile land and terracing the house garden, the family would then choose the most suitable land nearby for its winter and summer crops, each according to the plot of land's orientation to the sun and wind. This pattern followed that of ancient civilisations engaged in cereal production and in using agricultural skills to create a customised form of trade (*al-'ouneh*).

Elaborating on the physical morphology of the Palestinian village, the one or two families that settled there became vital to the organic growth of the village. The family grew numerically, due to marriages, and the sons started to build adjacent to their parents for various social, economic, and security reasons. As a result, the courtyard house was created.

The distant family, or newly arrived farmers would live nearby, creating their own complex of courtyard houses (*hoash*). Together, these houses would form the organic morphology of



Bird Migration, 'Ein Qiniya, Ramallah.
Photo by David Landis- RIWAQ Photo Archive.

the village. A network of narrow winding paths or alleys between the houses was thus created, apparently as a result of following the wind routes and taking into consideration the favoured summer winds and the inconvenient winter winds in some villages. These alleys converged into ventilated corridors that connected the houses and yet retained the privacy of each family by facilitating the summertime air movement and blocking the wintertime cold winds.

The factors that distinguished Palestinian villages were the peasants' daily activities and the manner in which they engaged nature and the surrounding landscape. These activities were considered the spirit of the Palestinian village and played a role in demarcating undefined spaces.

All the household activities that utilised water, except for cooking, took place at the water spring, which was the site of numerous activities during the summer months, including drawing water, bathing, and washing clothes and dishes. These communal activities served, among other things, as a motivation to recite poetry and sing

Animals at work, 'Ein Qiniya, Ramallah. Photo by David Landis- RIWAQ photo archive.



folkloric songs together. They could also give rise to gossip and village conspiracies. During winter, households depended mostly on the water cisterns.

Another major theme that is worth mentioning is food. The cooking, eating, and family gathering took place in the outdoor courtyard, which became a central space in the house. This courtyard is similar to an outdoor

Over time, the Palestinian village has created an independent ecosystem along with its surrounding habitat. The village was built and developed by farmers who appreciated the land and the animals as a source of food and livelihood. The farmers' respect for both the land and the animals served to prevent exploitation and neglect. In addition, collective activities and communal celebrations gave the village a particular spirit that is reflected in various folkloric songs and dances.



Children playing around a water spring, 'Ein Qiniya, Ramallah. Photo by David Landis- RIWAQ Photo Archive.

picnic area nowadays, except that, at the time, the picnics would be held on a daily basis. The leftovers were always a food source for the animals and the land. Composting and recycling were intrinsic to their way of life.

Other activities such as men's meetings were held in public plazas, mosques, and *diwans*.

In light of the above, one can conclude that while knowing that the land was the main source of food and a better life, people appreciated it and used only what they needed without exploiting it. They worked with nature rather than against it. In fact, respectful use of natural resources stimulated the

emergence of the traditional Palestinian village, which embodies the rich cultural heritage of Palestine.

Riwaq is a local non-profit organisation that consists of a dedicated team of architects, researchers, planners, and designers, among many other professionals. Riwaq has been working since 1991 on the promotion, protection, and reuse of architectural heritage in Palestine.

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Water Spring, Silwad, Ramallah. Photo by David Landis- RIWAQ photo archive.



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Al-Bariyah – a Unique Habitat Zone

A Potential World Heritage Site

By Hamdan Taha



Al-Bariyah, identified with the wilderness, is a semi-arid zone that extends east of Jerusalem, Bethlehem, and the Hebron central hills to the west to the shore of the Dead Sea.

Most of the al-Bariyah area is classified as Irano-Turanian in climate, with a mountainous desert habitat. Essentially a treeless, thin-soiled, arid, and dramatically eroding limestone plateau, it is dissected by wadis that drain towards the Dead Sea. This region lies in the rain-shadow of the central highlands, classified as a hot area that receives very low annual rainfall, varying between 400 mm and 150 mm from west to east, respectively. Its unique geological formation and bio-geographic location, as well as the abundance of water from flash



Photo from Palestine Image Bank.



Today, al-Bariyah is one of twenty sites that have been nominated to be enlisted as UNESCO World Heritage Sites. It is proposed as an important cultural landscape due to its strategic location. It is also notably associated with Jesus and the early Christian era and has a significant number of monasteries and Islamic *maqams* (shrines).



Mar Saba. Photo courtesy of Ministry of Tourism and Antiquities.

floods and permanent springs, help to create a natural diversity of the desert habitat in this region. Accordingly, al-Bariyah is classified as one of the most important bird areas, according to the criteria of Birdlife International. Birds increasingly concentrate here in considerable numbers during breeding and in passage. In winter, especially, al-Bariyah is one of the major migration routes for many bird species worldwide.

Al-Bariyah is rich in cultural heritage features as well. Archaeological investigations have shown continuous occupation in different parts of the area, extending from the Lower Palaeolithic period to modern times. Prehistoric remains were uncovered at 'Iraq al-Ahmar, Umm Qal'a, and Umm Qatafa on the north side of Wadi Khareiton. However, the prehistoric cave of Qatafa

has a particular significance since it provides the earliest archaeological evidence of domestication of fire in Palestine and the whole Middle East. Evidence of human settlement was attested in several sites during the Neolithic and Chalcolithic periods, showing early evidence of copper industry. The Palestinian Department of Antiquities recently excavated a series of tombs from the Early Bronze Age and Middle Bronze Age at the cemetery of Khallet al-Bad, near Al-Obayyat, east of Bethlehem and five kilometres west of Tell al-Fureidis.

During the early Roman era, Tell al-Fureidis was identified with the ancient Herodion fortress, located five kilometres southeast of Bethlehem city. Herod the Great built it between 24 and 15 BC as a castle-palace complex. It

Tell el Fureidis (Herodion).
Photo from Palestine Image Bank.



Tell el Fureidis (Herodion). Photo courtesy of Ministry of Tourism and Antiquities.



Wadi Khareiton. Photo courtesy of Ministry of Tourism and Antiquities.

dominates the landscape of al-Bariyah as well as overlooks Wadi Khareiton immediately to the south. The complex was built on a conical hill shaped and secured by the erection of massive retaining walls. This artificial mound was equipped with a sophisticated fortification system, including an elaborate water-supply technique. Subsequently, Byzantine monks turned

the fortress into a monastery in the sixth to seventh century AD, and built churches around its base. Water was brought to the site from Ain al-Balad in Artas, ten kilometres to the west of Tell al-Fureidis. This area was inhabited by the Ta'amerah and Rashida tribes, who preserved an ancient mode of life based on pastoral economy.

Throughout the history of Palestine, whenever people fled civilisation, al-Bariyah became the ideal place to hide. After the growth of Christianity, hermits began to inhabit the caves of al-Bariyah and build a series of monasteries that subsequently formed a monastic centre. These monasteries are outstanding features of a prosperous monastic life, and some are associated with events related to Jesus. Many of these monks, such as Saint Chariton and Saint Saba, played a crucial role in the development of the monastic movement. Some of the monasteries have been rebuilt and include St. George Monastery, Deir Mar Saba, and Deir Theodosius.

During the Islamic period a series of shrines, *maqams*, were established in al-Bariyah, such as Khan al-Ahmar and Maqam an-Nabi Musa. These sites are important places since they are on the Muslim pilgrimage route to Mecca. Maqam an-Nabi Musa dominates the cultural landscape of al-Bariyah on the main historical route between Jericho and Jerusalem.

Al-Bariyah, as a mixed cultural and natural area, has become universally important due to its location, condition, and quality. In the natural context, its quality is based primarily on how well this area represents the targeted ecosystem that is mostly created by the semi arid climate, which leads to substantial variation in flora and fauna species, soils, geology, and landscape, including elevation, slopes, geological cliffs, and sections.

Nonetheless, in the cultural context, its exceptional significance stems from a number of factors. It is the place where the earliest evidence of the use of fire in Palestine was uncovered; it is associated with some events of Jesus' life; it is a

unique Byzantine monastic centre; and it is the place through which the Muslim pilgrimage route to Mecca passes.

This semi-arid zone was the home of a very special adaption system from the Neolithic period onward, linked with pastoralists who circulated between the mountainous area in summertime and the Jordan Valley in winter. The nomadic groups (Bedouins) are the last vestiges of this adaptation system in Palestine. In his visit to the area in 1806, the German scholar Ulrich Jasper Seetzen described the unique, unspoiled landscape of this semi-arid area, its flora, fauna, and mode of life. It was inhabited by the Kaabena, Abu Bahook, Banei Hatem, Jahaleen, Ta'amerah, and Rashida tribes, who preserved an ancient mode of life based on pastoral economy. In the last decades, however, the area witnessed a substantial urban growth, especially around the small villages of Obeidiyya, Beit Taamar, Fruidis, and Teku. This mode of life was preserved for more than 5,000 years and is now endangered by the Israeli policy of land expropriation and the displacement of the Bedouins from their traditional habitation area. The case of the Jahaleen tribes east of Jerusalem is an illustrative example of this severe policy. In the last decades, however, substantial urban settlements have grown around the small villages of Obeidiyya, Beit Taamar, and Fruidis.

The conservation of the cultural and natural value of this habitat and assurances of its authenticity and integrity are key to its development as a tourist attraction. In 2005 al-Bariyah was listed on the Palestinian tentative list of cultural and natural heritage sites of potential outstanding universal value, and it has great potential to be inscribed on the World Heritage List.

Dr. Hamdan Taha has been deputy minister of the Ministry of Tourism and Antiquities since 2013 and director general of the Department of Antiquities and Cultural Heritage from 1995 to 2013. He is the author of a series of books and many field reports and scholarly articles.



Habitat in Jerusalem

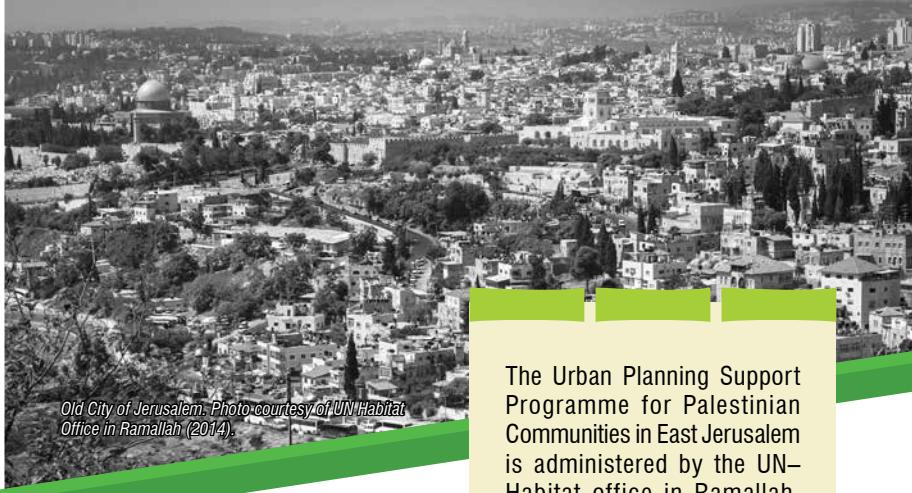
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erusalem has always been known as a cosmopolitan city, in which people from various socio-cultural, economic, political, and religious backgrounds have co-existed. Nevertheless, a rereading of its modern history reveals the dynamism of the spatial settings in the Holy City and its environs. As a heterogeneous urban environment during the nearly 400 years of Ottoman rule, Jerusalem was perceived as a "mixed city," wherein various modes of joint sociality among the different ethnic groups existed. Nowadays Jerusalem has become a "divided city" along ideological and political lines, where the many administrative and planning interventions of the Israeli authorities aim to facilitate the immigration of an ever-growing number of incoming Jews, who have infiltrated and proliferated in East Jerusalem's Arab Palestinian urban fabric. Once declared the "united city" under the 1980 Jerusalem Law, Jerusalem has by no means become Israel's united capital. At the economic level, Jerusalem has become Israel's poorest city (with 35 percent of families living below the poverty line), and at the social level, the stratification and division between secular Israelis and ultra-Orthodox Jews (more than 30 percent of Jerusalem's population) has become more problematic every day. To speak of a "united city" is erroneous.

The "traditional" habitat of Jerusalem city and its indigenous architecture has been fabricated by designing and building a "settler" habitat that gives dwellers/users the feeling that they are inhabiting traditional architecture, as if they were in the heart of the Old City. Herds of Israeli professionals (architects, planners, geographers, etc.) were saddled with the task of telling people less than the full story. Take, for example, the famous Israeli-Canadian architect, Moshe Safdie, who is well known for his design of



By Ahmad El-Atrash



Old City of Jerusalem. Photo courtesy of UN Habitat Office in Ramallah (2014).

Habitat 67, a model community and housing complex in Montreal, Canada, that was touted as a showcase pavilion at Expo 67. This community-model complex was perceived as a new idea of architectural habitat, but many view it to be the ugliest complex in Canada. He joined Israeli efforts to rebuild Jerusalem in 1970 and decided to do so mostly in areas that evoked provocation and undermined the very concept of habitat. Safdie designed the controversial Modi'in city in 1989, and the Alrov Mamilla Quarter, including the infamous Mamilla Mall, in 1993, both located in what is known as no-man's-land.

The public facilities of the newly imposed "settler" habitat in the city have had military connotations, beyond the conventional socio-cultural associations of modern cities. The Hebrew University at Mount Al-Swana (aka, Mount Scopus) is one example. The site has been strategically kept under Israeli control even during the Jordanian rule over the eastern part of the city (1948–1967). It represented a symbol of existence for the Jewish identity of Jerusalem. After 1967, Israeli architects and planners designed and developed a new university campus that served the purpose of higher education, as well as formidable military fortification. The Israeli political geographer Elisha Efrat made it clear

The Urban Planning Support Programme for Palestinian Communities in East Jerusalem is administered by the UN-Habitat office in Ramallah, in collaboration with Fiona McCluney (M Phil), Lubna Shaheen (PhD), and Anjad Hithnawi (M. Arch). This three-year programme aims to ease displacement pressures and facilitate the immediate improvement of living conditions within Palestinian communities while at the same time securing growth opportunities for the inhabitants. More specifically, the programme is designed to assist East Jerusalemites in securing tangible development and building opportunities by generating planning solutions that address the various urban challenges faced by Palestinians. In addition, the programme aims to increase awareness concerning planning and building rights.

how the design motif of the new campus was based on the idea that the complex would be the eastern bulwark of the city, and that each part of the complex would offer support for the other units in case of attack. For this reason, a tall concrete tower in the middle of the complex was designed to offer communication and observation support, with a view over the entire eastward Rift Valley.



Hebrew University. Photo courtesy of UN Habitat Office in Ramallah (2014).

Likewise, the design motif had limited outside access and provided a complex network of tunnels, interior corridors, and underground entrances along approximately two kilometres of interconnected structures built of stone and concrete. This has indeed created a kind of fearsome Kafkaesque reality where such a “public” facility has negatively affected the indigenous habitat of the city. Ironically enough, nearby Palestinian neighbourhoods have mostly been denied access to such “public” facilities.

The question remains: How could the Israeli military, as well as civilian professionals, fabricate the “settler” habitat in East Jerusalem?

It is quite difficult to establish a line of causality to this question without considering the regulatory framework that was utilised. In East Jerusalem, laws and regulations are actually bypassed. For Palestinian architects and planners, the *de facto* regulatory framework is usually ignored since it is not coherent with local needs and aspirations. By the same token, the Israeli architects and planners do not take these laws and regulations as a “fixed” guiding strategy for spatial development. Time and time again they have demonstrated that this regulatory framework is “flexible” and has changed accordingly to suit their needs and aspirations. An appalling example in this regard is what has befallen the Israeli settlement of Rekhes Shufat (Ramat Shlomo), which was expropriated from the private ownership of Arab Palestinians in 1970 and designated as an open green area. In

1990 it was suddenly changed into a residential settlement for the exclusive use of ultra-Orthodox Jews. This has created a state of exception, where the “illegal” may retroactively be justified as “legal” by the Israeli authorities. Nevertheless, history teaches us that any law that contradicts social needs is eventually bound to become obsolete.

Palestinians in East Jerusalem, like their peers in the West Bank and Gaza Strip, increasingly perceive the staccato peace talks as a game plan that will eventually wreak havoc on both sides and perpetuate this implacable conflict. The key to success would be a consensus on the proposed boundaries to separate Jerusalem along ethnic and political lines in the short run, and, in the long run, the more sustainable solution of reviving Jerusalem as the “mixed city” it was years ago. Hope for the future is contained in this remarkable history! The cultural landscape, however, must be restored to its former pristine condition, where all inhabitants are guaranteed a “right to the city.” This might not necessitate effacing existing construction or uprooting the present inhabitants, but it must entail the repatriation of Palestinian refugees who are clustered in underdeveloped refugee camps in the diaspora.

Ahmad El-Atrash has a PhD in spatial planning from TU-Dortmund University, Germany. He has solid experience and interest in issues related to geo-political and strategic planning, governance reform, and sustainable development within the Palestinian context. He can be reached at ahmedto@hotmail.com.



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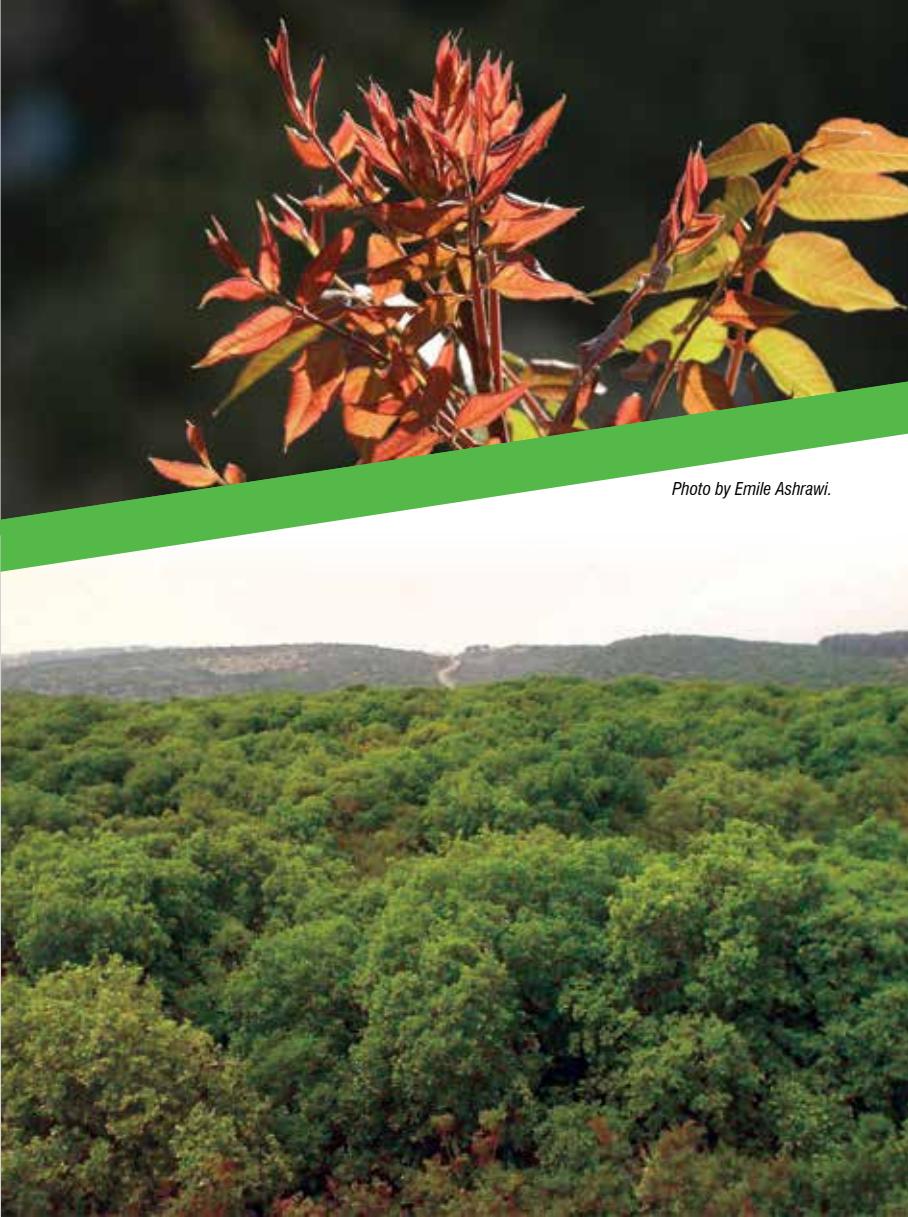


Floral Diversity in Palestine

By Mutaz Ali AlQutob



our major features have shaped the floral diversity of Palestine: the country's location and topography, its rock and soil formations, its climate, and the impact of human beings. The human influence has been so powerful that it has actually changed some landscapes: during the countless years that human beings have roamed this area, they have collected and cultivated plants for food, cleared land for agriculture, domesticated grazing animals, selected and deified holy trees, and brought new plants into the country. The Israeli occupation forces have destroyed and uprooted countless Palestinian trees, plants, and farmlands. Israel is destroying Palestinian territories through deforestation and the expropriation and erosion of agricultural lands, as well as by seizing lands, harvests, and livestock. The occupation has separated Palestine into discrete territorial, geographical, and bio-geographical areas, which greatly impedes communication not only for humans but also for biodiversity – vegetal and animal – because the areas are all closed round by various systems of "segregation barriers," most of which are erected in concrete and similar non-penetrable materials. This situation enormously influences the general state of biodiversity in Palestine due to the fact that biodiversity – to ensure self-preservation – must be diffused on as large a spatial scale as possible, and because biodiversity requires open spaces and large corridors through which to find vital as well permanent ecological and biogeographic favourable habitats. The isolation and fragmentation of the land, due to human careless construction and inconsiderate interventions, are a tremendous threat to the survival of biodiversity in Palestine.



Um Rehan Forest, Jenin.

Vegetation types in Palestine

According to the phytogeographical or phytoclimatic characteristics of the West Bank, botanists today divide the country's flora into seven distinct groups: 1) Mediterranean vegetation: the western slope and the semi-coastal plane in the West Bank. 2) Irano-Turanian, which is also found on the Asian steppes of the Syrian desert, in Iran, Anatolia, and the Gobi Desert. It is

the steppe vegetation after the western slope to the east. 3) Saharo-Arabian, which is also found in the Sahara, Sinai, and Arabian deserts. This vegetation is found in the southern West Bank and in areas close to the Jordan Valley. 4) Sudano-Zambesian, typical of Africa's subtropical savannas. Vegetation of this type is found in the Jordan Valley. 5) Euro-Siberian, which is found mainly in the wet habitats of Palestine. 6) Plants



Photo by Emile Ashrawi.

that grow in more than one of these regions. 7) Species from the Americas, Australia, and South Africa that have started growing in Palestine without human assistance.

Forestland in Palestine

The West Bank contains approximately 260,000 dunams (26,000 hectares) of forested area, according to the forestry department of the Ministry of Agriculture. Of this, more than 195,000 dunams are natural forests, and just over 37,100 dunams are man-made forest areas. An additional 28,400 dunams are unplanted areas with forest potential. (Abed Rabboh, 1995).

In the southern-most areas (Hebron, Bethlehem, Jerusalem, Ramallah), the majority of the forested areas (about 20,000 of the 21,300 dunams) are mainly introduced coniferous (made up mostly of pine) and were planted either by the British, Jordanian, or Israeli occupying authorities. While not native, in many cases they often harbour significant wildlife and plant genetic resources. Historical and recent natural data indicate that these areas were probably naturally planted with tree species such as juniper, carob, and oak, as well as cultivated species such as olives and fruit trees. (Robinson,

1838; Guerin, 1852; Tristram, 1892). In many cases, there has now been a mixing of the various species in these areas, so that forested areas are often made up of both introduced coniferous and other species. While most these forested areas are in the district of Hebron, Ramallah also contains several important forested areas, including Im Safa, the oldest planted forest in the West Bank.

Very little forested area exists in Nablus, with most of it apparent on the outskirts of the city of Nablus itself. For the most part this area is introduced, though it is clear that, climatically, potential exists for development of forestry in the sub-district.

The Tulkarem and Jenin sub-districts make up the largest forested areas in the West Bank, making up more than 235,000 of the total 260,000 dunams of forest. Because the sub-districts are relatively less populated than the rest of the West Bank and receive relatively more rainfall, they tend to be more suited for naturally occurring forested areas (and indeed the large majority of forests in the north are natural). The forests tend to be diverse, composed of *Pinus halapensis*, *Pistacea* spp., *Ceratonia siliqua*, *Cupressus sempervirens*, and *Quercus* spp., among others.

This article is a brief summary of one of the deliverables of the DEBPAL 2 project, "Reinforcing Capacity Building for Defending Biodiversity in the Palestinian Territories." DEBPAL 2 is an FP7 Project funded by the European Commission and developed by Al-Quds University (as coordinator), Tuscia University in Italy, Vivai Torsanlorenzo Nursery in Italy and Veltha IVZW institute in Belgium.



Photo by Emile Ashrawi.

Gaza is renowned for the severity of the population crisis. As a large percentage of Gazans are involved in agriculture for their livelihood, much of the land that is not directly inhabited is under cultivation. However, unoccupied and uncultivated land does exist (113,000 hectares, or 42 percent of the total land area) and is in need of revitalisation, or at least stabilisation. Access to much of this area is, in fact, restricted for security reasons. There is effectively no land that can be considered forest area in Gaza, in large part because of the climate and soil.

A literature search of flora and fauna in Palestine reveals that the study of floristic biodiversity here is least developed in the West Bank and Gaza. While Flora Palaestina (Zohary, 1966), indicates that approximately 2,500

species occur in the West Bank and Gaza, representing a high degree of biological diversity, little is known about the documentation of species chorology and distribution pattern. In the last 30 years great economic, industrial, urban, and political changes have taken place in the Palestinian territories. The influence of these on the status of biological diversity is imagined to have been destructive, especially in the sense that their geographical and habitat range have narrowed and in the sense that local populations are small, as many as 40 plant species are reported endangered and about 150 are known to be rare.

Attempts from the Palestinian side to study the plant biodiversity and to evaluate, in particular, species composition and distribution



Thistle: common plant found in mountainous and semiarid habitats. Considered to be a biblical plant.
Photo by Anton Khalilieh.

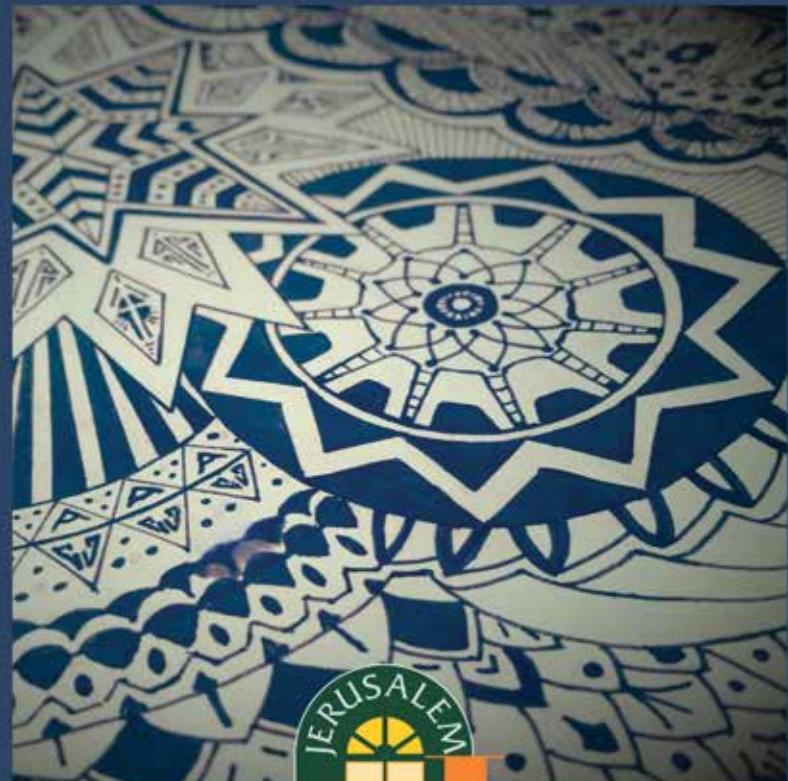
in Palestine have been somewhat limited, making the identification of ecologically sensitive areas and the justification of these decisions challenging. Abu-Irmeileh (1988) highlighted the existence of poisonous plants in the region and evaluated important rangeland and garden plant species in the Palestinian-Jordanian environment. However, nothing is found in his account about chorological and distributional patterns. A significant portion of the available literature on plants in the region has been mainly devoted to the medicinal, agricultural, and cultural attributes, rather than viewing them from an ecological or scientific perspective (Najim, 1992; Juneidi, 1973, 1994).

Although some literature exists about the phyto-sociological and ecological importance of these species, little is known about their distribution in the Palestinian habitat (Danin, 1988), and thus the available knowledge on these taxa is still general, and accurate figures and maps are still required. Shmida and Darom (1992) found that the pool of genetic resources and vegetation biomass in Israel and the West Bank is declining. Therefore, it is now of utmost importance to undertake investigations on the ecological status of these species and figure out the appropriate means of conservation and management.

Dr. Mutaz Ali AlQutob is an environmentalist, bio-geochemist, and poetry writer. He has published many scientific articles in international journals and has established a quality research laboratory at Al-Quds University. He is the author of two poetry books: The Last Picture of Majesty and A Letter from Majesty. He can be reached at qutob@planet.edu.

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Habitat and Solid Waste Management

By Iyad Aburdeineh



The solid waste issue in Palestine is one of the critical issues related to health, environment, landscape, and societal well-being. Along with water, wastewater, and energy, solid waste management is one of the most important services linked to the habitat of residents.

Many people do not realise the burden that solid waste management places on communities in Palestine. This burden can be divided into several categories.

The first category is cost and cost recovery. In most communities, municipalities, and village councils, there is a struggle to cover the cost of waste collection, transportation, and disposal. At the same time, this cost is supposed to be covered by fees collected from the residents in their respective communities. Fee collection in most communities is a major struggle not only for solid waste management but for other utilities as well. In the northern West Bank the tariff for solid waste management is connected to the electricity bill, an action that has, for all intents and purposes, resolved the issue. In the rest of the West Bank, however, the average fee collection is estimated to be about 40 percent, which means that there is a need to subsidise or cover the remaining 60 percent from other financial resources such as taxes, water, electricity, etc. As a consequence, many municipalities and village councils have huge debts.

The second category is technical and depends on the financial resources of a particular community. In addition, capacity at the level of equipment and staff varies from one community to another. Due to the significance of this issue, the Ministry of Local Government has created Joint Service Councils for Solid Waste Management (JSCSWM). The idea behind such bodies was to create utility-sharing equipment and specialised staff to



Random dumping and burning - Tug' - Bethlehem.

The average daily per capita waste production in Palestine (West Bank and Gaza) is found to be about 1 kg per capita per day. This means that an average household of 5 persons produces about 5 kg of waste on a daily basis and 1.8 tons per year.

serve several communities. The same is true for the methods of disposal, such as landfills and transfer stations, and regional facilities were created in order to serve the largest possible population. The role of the private sector is also important in providing recycling and reuse facilities, though the private sector is reluctant to engage in providing waste management services because of previous unsuccessful experiences.

The third category is the level of public awareness. A big challenge in Palestine is raising awareness about keeping public spaces clean. As Palestine becomes more and more crowded, traditional wisdom concerning recycling is slowly being lost. People used to compost, feed animals from food debris, use animal excreta as fertiliser for their land, and so on. Today, as urban culture increases, people are becoming less dependent on agriculture. Industrial "progress" is introducing plastics, glass, metals, rubber, and many other non-organic products into the market. Even organic waste is mixed with the rest. As a result, the public seems to have forgotten about traditional ways, and people do not know how to deal with the new reality. Any and all vacant lands in urban areas contain a mosaic of all sorts and types of waste. There is a tremendous need for

private- and public-sector engagement in order to create landfills and establish centres or factories for recycling or reuse purposes in order to absorb the generated quantities of waste. If these facilities were to exist, it would be easier to redirect the public to more sustainable practices. At the same time, although most people know that littering in the public space is not so good, they continue to litter because there are no negative consequences. It is similar to the phenomenon of smoking. People are aware that smoking is bad for their health yet they continue to smoke. Most people will not stop smoking unless they have a serious health problem or are forbidden to smoke. This leads us to the fourth category.

The fourth category is law enforcement. Known as "the polluter pays" principle, this is another vital component to waste management. Ramallah was the first city to impose a fine for littering. Other cities may follow, but it is clear that Palestine needs a "green police," nature protection unit, or some other legal body that can enforce the law and prevent people from littering or polluting the public space. The Israeli military occupation presents a dilemma. Palestine is divided into several zones of control, and we do not know if a particular law that is implemented in Nablus, for example, will also be



Gaza waste. Photo courtesy of electronicintifada.net.

enforced in an area a few kilometres away. The West Bank is a free zone or no-man's-land for all types of illegal practices. If you can't do it in Zone A, then go and do it in Zone C, and vice versa. This leads us to a complicated but not necessarily impossible habitat to rearrange. If Palestine needs to be a good habitat for its citizens then it has to be clean and safe.

Palestine today suffers from the phenomenon of random dumpsites. Wherever you travel in the West Bank or Gaza Strip you can find hundreds of dump sites. This issue is related to the lack of specialised landfills, mainly for construction waste, and the lack of law enforcement. This waste is not from Palestinian sources only but also from Israeli settlements and, in some cases, from nearby Israeli cities and towns. Unfortunately, construction waste from Israeli settlements is frequently dumped in Area C of the West Bank.

Another dimension to take into consideration in this regard is tourism, specifically ecotourism. If we want to promote Palestine as a tourist destination it is important to ensure a clean and beautiful habitat.

Ecotourism in the West Bank can be easily promoted given its special wildlife habitat. Unfortunately, in many cases this rich habitat has become polluted either by random dumping or by unregulated visitor practices that either reduce the site's appeal or even damage it. Ecotourism can be a real attraction not only for international visitors but also for the local population, who are not necessarily aware of the unique habitat of the various species. This can be a great source of income for local communities as part of community-based tourism.

Everyone is responsible for fighting against pollution. It is a national duty. If radical change does not occur, then Palestine will become a polluted, ugly habitat. It's our choice and our responsibility.

Iyad Aburdeineh is the executive director of the Bethlehem Joint Service Council for Solid Waste Management and a lecturer at Dar al-Kalima University College. Iyad has worked in several environmental NGOs on the issues of water, wastewater, solid waste management, climate change, and ecotourism. He can be reached at iyada87@hotmail.com.



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Management Plan for Wadi Al-Quff Protected Area

By Issa Albaradeiya



The most effective method to conserve the wealth of our biodiversity is to establish a national system of protected areas with an ambitious management plan. The Environment Quality Authority (EQA) took its first step towards this national system by preparing the first management plan for Wadi Al-Quff protected area.

The management plan is based on a literature review of relevant documents of the State of Palestine as well as scientific articles and reports, a baseline field survey, a national framework analysis, and participatory planning and consultation workshops. Management planning has followed the specific protected-areas management-planning framework found in *Guidelines for Management Planning of Protected Areas* (Thomas and Middleton, 2003). The situation analysis, identification of conservation targets, and long-term goals, as well as the management strategy development and definition of short-term management objectives, have been based on the Open Standards for the Practice of Conservation of the Conservation Measures Partnership (Conservation Measures Partnership, 2013), and have been conducted using the adaptive conservation management planning package called Miradi.

The management plan comprises an analysis and evaluation of the information collected, and the management strategy defines the vision, management goals, and objectives for PA management at Wadi Al-Quff, thereby setting the overall strategic framework.

The long-term (2035) vision for Wadi Al-Quff

Wadi Al-Quff Reserve will be a well-managed, protected area with healthy Mediterranean forest, shrub, and grassland areas that harbour a rich flora and fauna of healthy populations of typical Mediterranean species. The reserve will be visited, studied, and enjoyed by Palestinian and international visitors as a flagship example of Palestinian nature.

The implementation strategy sets out the institutional setup, governance and participation arrangements, staffing guidance, zoning, and other operational aspects that are needed to initiate PA management at Wadi Al-Quff. A work plan, which consists of eight management programmes, and an investment and financial plan for the first management cycle of Wadi Al-Quff Nature Reserve (five years) are derived from the management and implementation strategies.

The management of Wadi Al-Quff will not only need to reduce threats but also support the development of the PA towards a desired state. According to feedback acquired at the planning workshops, the most important aspect of this development is a shift from the current coniferous-dominated forest state to a more natural Mediterranean forest state. The shift of the forest towards its native composition can be achieved based on the natural tendency of Mediterranean forest to become dominant if coniferous forest is not regularly replanted. This is the core of the strategy. By not replanting coniferous trees and at the same time safeguarding the natural rejuvenation of already existing nuclei of Mediterranean forest

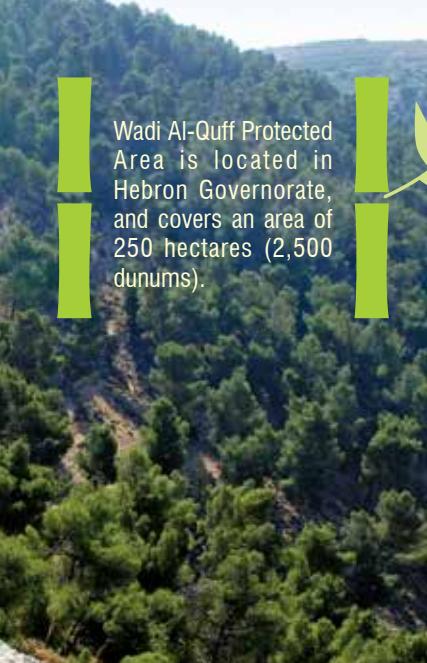
within Wadi Al-Quff, a gradual long-term shift towards a dominance of deciduous Mediterranean forest will be achieved. The investment and financial plan contains information about the necessary investments by category (infrastructure, equipment, operation, and consultancy) that have been estimated for the establishment and operation of Wadi Al-Quff, as well as the full implementation of the management plan. Some information about how to meet the identified financial needs is also included.

The management plan was developed based on a partnership approach that ensures active involvement of effective local communities, NGOs, and governmental institutions. The management planning process was supported by the UNDP with funds from the Swedish International Development Agency (SIDA) and has been conducted by IUCN ROWA (the International Union for Conservation of Nature and Natural Resources, Regional Office for West Asia).

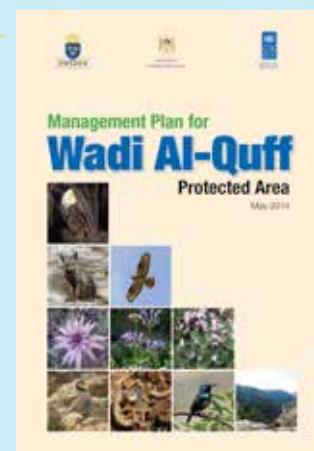
Dr. Issa Albaradeiya is the director general of Environmental Resources at the Environment Quality Authority.

References

- L. Thomas and J. Middleton, *Guidelines for Management Planning of Protected Areas*, Gland, Switzerland and Cambridge, UK: IUCN, 2003.
- N. Dudley (Ed.), *Guidelines for Applying Protected Area Management Categories*, Gland, Switzerland: IUCN, 2013.



Wadi Al-Quff Protected Area is located in Hebron Governorate, and covers an area of 250 hectares (2,500 dunums).



Qalandiya International, 2nd Edition

Opening Week Programme

TUESDAY 21.10.2014

RAMALLAH

- 11:00 am Qalandiya International Press Conference
Al-Bireh Municipality Cultural Center

WEDNESDAY 22.10.2014

QALANDIYA VILLAGE

- 5:00 pm Inauguration of Qalandiya International
Exhibitions Opening: *The Annihilation of the Familiar and Last Sketches*
Photography installation "What Remains"
View of public video interventions

GAZA

- 5:30 pm Exhibition Opening: *Gaza 87*
Eltiqa Group and Windows for Contemporary Art

THURSDAY 23.10.2014

AL-BIREH

- 4:00 pm Exhibition Opening: Introduction to Palestinian Museums
Al-Bireh Municipality Cultural Center
(Organized by The Palestinian Museum)

RAMALLAH

- 5:30 pm Exhibition Opening: Suspended Accounts, the Young Artist of the Year Award (YAYA 2014), Ramallah Municipal Theater
(Organized by A.M. Qattan Foundation)

- 7:00 pm Exhibition Opening: MinRASY PROJECTS and MoMRtA
Khalil Sakakini Cultural Center

FRIDAY 24.10.2014

AL-BIREH

- 10:00 am Forum: OFF Qalandiya, Al-Bireh Cultural Center,
(Organized by Palestinian Art Court – Al- Hoash)

JERUSALEM

- 4:00 pm Exhibition Opening: Fractures, The Jerusalem Show VII
Al-Ma'mal, Old City

SUNDAY 26.10.2014

HEBRON-YATTA-DHAHIRIYYEH

- 10 am - 8 pm Tour, talk, exhibit: Before and After (Organized by Riwaq)

MONDAY 27.10.2014

AL-BIREH

- 12:00 pm Intervention: Disarming Design and Cook and Talk
International Academy of Art Palestine

RAMALLAH

- 5:00 pm Exhibition Opening: Outside the Archive
Jaber House (Organized by Ramallah Municipality)

TUESDAY 28.10.2014

AL-BIREH

- Qalandiya Encounters:** A three-day symposium featuring presentations by artists, art professionals, and institutions on "Archives"

RAMALLAH

- 5:00 pm Exhibition Opening: Mapping Procession
Public interventions at Ramallah Municipality Street
(Organized by Khalil Sakakini Cultural Center)

SATURDAY 1.11.2014

HAIFA

- 6:00 pm Exhibition Opening: Manam, The New Center of "Arab Culture Association"

Young girls at the Women's Activity Centre in Qalandiya playing a game of basketball during the 1950. Photo: UNRWA Archive



Qalandiya International thanks:

Tayseer Z. Barakat, Luay Khoury, Nabil Qaddumi & Zina Jardaneh



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PERSONALITY OF THE MONTH

Adnan Budieri



Adnan Budieri is a Palestinian/Jordanian environmentalist with family roots that go back to Jerusalem. For more than 20 years he has worked in environmental management areas in protected zones and has been engaged in developing sustainable ecosystems.

Mr. Budieri has worked with various international conventions and organisations, including Birdlife International (as head of its Middle East and Central Asia Division) and Wildlife Palestine. He was involved in the establishment of the Palestine Important Bird Areas programme.

The Important Bird Areas in Palestine (IBA) data was the first of its kind in Palestine and other Arab countries. This data was collected from the West Bank and Gaza Strip and updated in accordance with internationally recognised scientific criteria, through a book produced by the Palestinian Wildlife Society (PWLS) in 1999 in cooperation with Birdlife International Middle East Division. This Palestinian IBA book is the first of its kind in the Middle East and contains a national strategy for the conservation and management of birds and their

habitats in the country. The results and recommendations in the IBA programme of Palestine were compiled in coordination and cooperation with the Palestinian Environmental Authority, and they are compatible with the Palestinian Biodiversity Strategic Action Plan for 1998.

In this study, 13 different habitats and sites have been identified as important areas for conservation. These areas include the Palestinian coast, the Jerusalem mountains, the eastern slopes, and the Jordan Valley, which all differ in climate and bio-geographical location. The areas range from semi-natural to urban and rural, and often include rich agricultural land with high agro-biodiversity.

It is estimated that around 50 percent of Palestine birds are important and vital for agricultural pest management. Although these birds are faced with many threats, Mr. Budieri emphasised that there was no real understanding of their role in integrated pest management. Therefore,



he has updated scientific information and worked on managing, promoting, and protecting these birds. Given that some birds are pasting and are totally dependent on agricultural crops due lack of environmental balance, it was also necessary to manage such birds ecologically.

Mr. Budieri has worked nationally and regionally as a member of the Jordanian National Biodiversity Committee. He was a team member in the development of the Biodiversity Strategy and Action Plan for Jordan and Palestine. He is a team leader in Biodiversity Conservation and Protected Area Management and Self Assessment of National Capacity Building Need in Jordan, which is assigned to manage global environmental issues. He served as a MedWet Coordinator at The Mediterranean Ramsar Initiative, where his duties involved documenting and monitoring Ramsar sites that are important wetlands in the Mediterranean region and include Arab Mediterranean countries.

He represented Jordan and the region in several CITES conventions (Convention on International Trade in Endangered Species of Wild Fauna and Flora) and regional meetings and lobbying for management in trade and traffic of marine resources, such as sharks, whales, and other resources.

In cooperation with many international organisations, Mr. Budieri has been engaged in training many young Palestinian, Iraqi, Yemeni, and Jordanian ecologists and environmentalists in protected-areas management, habitat assessments, biodiversity studies, and management planning.





ARTIST OF THE MONTH

Manal Deeb



Manal Deeb embraces the belief that everybody is born with a specific interest. It's no wonder then that she began to develop an interest in painting and art

during her school days in Ramallah where she used to sketch and draw figures and characters on paper and walls.

Manal moved to the United States and got married at the age of 18. This radical change allowed her to break free of societal expectations that encourage females to study only medicine or engineering. Despite the discouraging vibes from her family in Palestine, she pursued the study of studio arts and then acquired a BA in the psychology of art from George Mason University in Virginia.

However, moving to a different country and starting a new life of passion for the arts was not an easy step. It helped Manal realise the meaning and benefit of pursuing art. "Art has always been a

tool for expression and self-healing [...] So one could say that my passion for art was transformed into reality when I started living in the United States. Art, at that time, gave me the feeling of belonging and a sense of being at home away from home (living in the diaspora)."

Manal's choice to study the psychology of art was a way to respond to her realisation that "Palestinians, in general, suffer from psychological depression due to their search for identity and belonging." The use of media such as art and music helped Manal, and she believes it could help her fellow Palestinians overcome painful realities and memories. It's also a useful tool for resistance and perseverance because it helps to further develop the Palestinian art form and create a general understanding of the Palestinian struggle.

It was after her graduation that her artwork started to get some attention.



This eventually led to solo and group exhibitions throughout the United States, specifically in New York, Illinois, Washington, DC, Texas, Boston, and California. Manal's educational interests did not stop there, though. She went on to earn an MA in art education from George Mason University.

Her artwork ranges from paintings to digital art to posters and book covers. She was inspired by Salvador Dali and his surrealist works in pursuing dream-like images that unlock the subconscious potential and fantasies. She continues to explore her childhood memories of growing up in Palestine in order to create an artistic identity. She likes to use images of her face and those of Quran verses painted in expressive Arabic calligraphy. Palestinian poetry and poetic expressions greatly influence her artistic style and serve as a distinguishing feature of her artwork.

Manal regrets her failed attempts to exhibit her work in Palestine and the Arab world. Although some articles on her artwork have been published in Arabic journals and magazines, she feels that the galleries in the Arab world emphasise the sales potential of artwork more than its originality and inspired messages. Nevertheless, she still hopes to have the chance to contribute one day to building her Palestinian society.

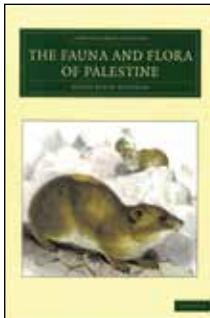
Based on an interview by Ahmad Damen.





BOOK OF THE MONTH

The Fauna and Flora of Palestine



Henry Baker Tristram

**Cambridge University Press, 1884,
re-published 2013, 520 pages, \$56.00**

Reviewed by Mahmoud Muna, The Educational Bookshop, Jerusalem

"The Survey of Western Palestine was carried out under the auspices of the Palestine Exploration Fund between 1871 and 1877, and its results were published in a series of books between 1882 and 1888. This volume was written by Reverend Henry Baker Tristram, born in England and died in 1906 aged 84. He was known as a keen traveller, famous naturalist, geologist, and Anglican priest. Although he declined a bishopric in Jerusalem, he made four separate trips to Palestine in order to compile this unique catalogue of the region's flora and fauna. Including all native vertebrates, molluscs and plants known at the time, the work was first published in 1884 and laid the foundation for a zoological and botanical study in Palestine." (Excerpt from book cover.)

The Palestine Exploration Fund was founded in 1865. It is the oldest organisation in the world created specifically for the study of the Levant and its southern portion known as Palestine. There is no doubt about the organisation's role in being a rich resource of information about the region for the public and academic community. It publishes an internationally respected journal, the Palestine Exploration Quarterly, in addition to holding regular lectures and meetings. Its current office is in London, UK.

First published in 1884, this volume of the *Survey of Western Palestine* is

considered the best-illustrated record of the fauna and flora of the region. And it was much-welcomed news back in 2013 when Cambridge University Press announced its intention to reproduce the text of the original edition. The volume contains details on more than 3,000 species; the most important of them are accompanied by detailed descriptions of their appearance and environment.

After almost 150 years of the original research, we know today that Palestine is home to a stunning variety of plants and animals, in fact many more than the 3,000 species identified in the book. There are more than 100 species of mammals native to Palestine, more than 500 kinds of birds, almost a hundred of types of reptiles and a dozen types of amphibians. The landscape of Palestine is full of flowers and plants that change suddenly according to the different geographical regions – mostly affected by the sun, water, and altitude. So while the natural woodlands of oaks carpet the upper Galilee and Mount Carmel, in spring, rockrose and thorny broom turn the hillsides pink, yellow, and white.

It is beyond doubt that this original work of Tristram will remain a cornerstone in the study of the fauna and flora of Palestine. Not only because the book includes detailed drawings and a scholarly preface that summarises and tabulates Tristram's research, but also because it offers a fascinating insight into the theories of late Victorian taxonomy, as well the species it classifies.



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EXHIBITION REVIEW

Majd Abdel Hamid

Solo Exhibition

The Rhetoric from Within

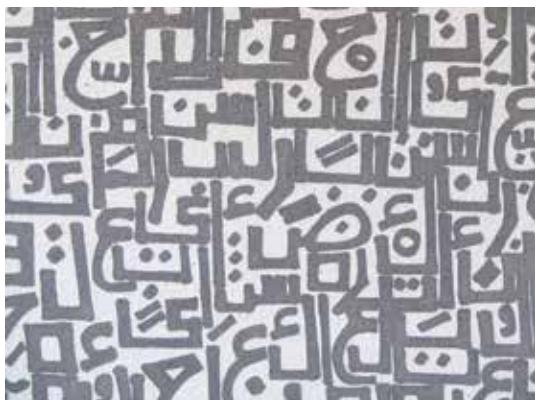
Gallery One, Ramallah

October 21–November 6, 2014

Gallery One is pleased to present the first solo exhibition by young emerging artist Majd Abdel Hamid, entitled *The Rhetoric from Within*. The exhibition interrogates the national rhetoric and the heritage of the image that have been produced and reproduced in modern history in an attempt to deconstruct symbols visually and conceptually. Through the use of various mediums such as paintings, video art, public interventions, and installation, Abdel Hamid attempts to understand the highly symbolic visual narrative and his position towards it.

Majd Abdel Hamid, born in Damascus, Syria (1988), holds a bachelor's degree in fine arts from Malmö Art Academy, Malmö, Sweden (2010). He also studied at the International Art Academy Palestine (2007–2009). Abdel Hamid was one of the finalists for the 2008, 2010, and 2012 Young Artists Award, organised by the A.M. Qattan Foundation in Palestine.

Much of his work revolves around cultural sabotage, nationality, depression, conflict analysis, and time. His work has been exhibited in a number of group shows in Palestine and internationally, including *Qalandiya International*, Ramallah, Palestine (2012); *Here and Now* at the Laznia Centre for Contemporary Art, Poland (2012); *de Ramallah et Gaza* at Beaux-Arts de Toulouse, France (2012); *Such Stuff As Dreams Are Made On* and *Fragile Bodies* at the Mosaic Rooms, London (2009 and 2011); *ESCAPE* at Lunds konsthall, Lund, Sweden (2011); *Place Without Borders* at Cittadellarte-Fondazione Pistoletto, Italy (2008); and *Mono Cultures and Other Realities* at the Third Guangzhou triennial, Guangzhou, China (2008).



Majd Abdel Hamid
Declaration of Independence 2
Acrylic on canvas
70 x 70 cm, 2014

Majd Abdel Hamid

Solo Exhibition

"The Rhetoric From Within"

at Gallery One

21 October - 6 November 2014



one

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Email: info@galleryone.ps | www.galleryone.ps
Opening hours: Sat - Thu from 12am - 6pm

TWIP KITCHEN

Palestinian Pizza

By Riyam Kafri AbuLaban

Friday mornings are usually punctuated with the smell of freshly made manae'sh or sweet cinnamon cupcakes, but our kitchen truly dances when we make pizza on some Friday afternoons. The clicking, clacking of pans and mixing bowls, with the few usual bams and crashes, is the perfect soundtrack to a busy kitchen. Cooking is the music of the home.

In a food processor, combine 2 cups of flour (the Palestinian kind is perfect for this), 1 cup of whole-wheat flour, a dash of salt, a half-teaspoon of sugar, and 1 teaspoon of instant yeast. Gradually add ¾ cup of oil as you slowly mix the ingredients.

During the war on Gaza, the music stopped. My cooking grew silent and lonely. There was no sneezing because of all the flour spilled, or laughter at the sight of cracked eggs, or painting with yogurt. I painfully made food alone without making an event that Basil and Taima could participate in. Cooking, for the first time, became a duty that I pursued quietly and shyly, knowing that in Gaza, kitchens had stopped dancing, that the smell of *shatta*, which usually permeates dishes, had been suspended until further notice. As I watched houses, apartments, and entire residential towers go down, my kitchen grew even more silent and more lonely, as if to honour all the lost family recipes, favourite spatulas, and

age-old mixing bowls passed on from one generation to the next.

Gradually add warm water, checking the consistency of your dough. Keep adding until the dough is moist, elastic, but does not stick to your hands. (If it's a bit sticky, don't worry, you just don't want it to be a watery mess. You get the idea.) Let the dough stand for an hour to rise.

In the process of mourning Gaza we collectively, yet individually in our households, restarted a conversation we had stopped having out loud during the past twenty years: boycotting Israeli products. Cooking, transformed from a daily chore to a national duty, was to become a treasure hunt centred on how to make your family's favourite dishes Israeli-product free. My kitchen regained its dancing, this time to the thumping sounds of revolution. I was no longer a mother of two, making pizza on a lazy Friday afternoon to keep her children busy, but a freedom fighter, a determined woman with a noble cause. I was liberating my kitchen and my cooking...

In a saucepan, sauté one finely chopped red onion, add to it peeled and finely chopped extra red tomatoes. (These days I start my conversation with my vegetable man with, "Falasteeniyeh al-khudra?" More often than not the answer is a confident, honest yes.) Then sprinkle a teaspoon of allspice,

a teaspoon of dried basil, a teaspoon of dried oregano, and a teaspoon of dried cilantro (I doubt that any of us buy Israeli spices when they are so busy trying to steal all that makes our food ours. Spices are a cuisine's fingerprints.) Add 1 tablespoon tomato paste, 1 tablespoon ketchup, and half a cup of water, and leave the mixture to simmer on low heat for a while; 20–30 minutes should do.

My kitchen these days feels like the centre of an Israeli-product boycott campaign as I constantly look for alternatives. Grocery shopping has become an act of resistance. And cooking is now an expression of freedom. Our cuisine has regained its Palestinian fingerprints (at least I hope it has) after systematic appropriation by Israeli foodies and tasteless occupation by Israeli products. Interestingly, even pizza, this Italian genius invention, can be made without Israeli products.

Take half the dough and spread it into a large oven pan; use a little bit of oil to help spread the dough with your hands. Use as much sauce as you'd like, spread evenly. Add your toppings: mushrooms, green peppers, organic sun-dried tomatoes (for my gourmet daughter), olives (pit your own, don't buy the Israeli ones), grated cheese (there are several high-quality non-

Israeli varieties in the market today). Bake until done. It is delicious.

The pizza recipe woven into this piece is a favourite in our household and everyone gets to help. A bite of it, hot and oozing, is a taste of Palestine – chopped, sautéed, baked, and Israeli-product free. Take a bite of freedom. Pizza has been liberated!

Ingredients

2 cups white flour
1 cup whole-wheat flour
¾ cup vegetable oil
1 cup water (approximately)
1 small red onion
3 medium extra-ripe tomatoes
Salt to taste
1 tsp. ketchup
1 tsp. tomato paste
1 tsp. all spice
1 tsp. dried oregano
1 tsp. dried cilantro
1 tsp. basil (optional)

2 cups grated mozzarella cheese (or to taste)

Toppings: You can add any topping you'd like. For a vegetarian pizza, I like to add green peppers, red peppers, sundried tomatoes, red onions, mushrooms, sweet corn (optional), pitted green olives.



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MUSEUM REVIEW

The Palestine Museum of Natural History

By PMNH Media Volunteers



Temporary Location of the museum in Mar Andrea (Bethlehem University).

Palestine is blessed with a unique geographic position at the crossroads of continents and boasts a rich diversity of fauna and flora. Foreign visitors, including immigrant Jewish scientists, have studied the area, but native Palestinian biologists also deserve credit, and their efforts are bearing fruit. The first Palestinian biologist, Sana Atallah, was born in 1943 and completed his research for a master's degree in 1966 at the American University of Beirut. In 1969 he earned a PhD at the University of Connecticut, doing research on mammals of the Eastern Mediterranean region. He managed to teach one semester at

Pahlavi University in Tehran (later called Shiraz University) before he was killed in a tragic car accident at the age of 27 in 1970. Despite his young age he had already published over a dozen scientific publications, and his doctoral thesis was published posthumously.

As a child, Dr. Mazin Qumsiyeh, the founder of the Palestine Museum of Natural History (PMNH) at Bethlehem University, used to accompany his uncle Sana to the field and thus fell in love with nature. Qumsiyeh was 13 years old when his uncle died, and that is when he resolved to fulfil not only his uncle's mission of doing research on mammals but also his dream of

building a museum. Qumsiyeh, who has taught at Duke and Yale universities, now teaches at Bethlehem and Birzeit universities. He has published more than 140 scientific papers on topics ranging from systematics to biodiversity to cancer. He has also published several books, including *Bats of Egypt*, *Mammals of the Holy Land*, *Sharing the Land of Canaan*, and *Popular Resistance in Palestine*.

The Palestine Museum of Natural History (PMNH) and its Palestine Institute of Biodiversity Research (PIBR) were established through a generous donation from Professor Qumsiyeh and the efforts of many volunteers. The mission of these institutions is to research, educate about, and conserve our natural world, culture, and heritage and use knowledge to promote responsible human interactions with our environment. The following ambitious goals have been set for this project: 1) exploring and researching the diversity of the fauna, flora, and human ethnography; 2) environmental protection and responsible interaction between people and the environment; 3) using knowledge to promote science education; 4) cataloguing and building a physical and electronic database of all existing animal and plant species, as well as beginning to catalogue and preserve objects/specimens related to natural history and biodiversity (including human diversity and

history); and 5) developing RESPECT for ourselves (self-empowerment), for our fellow human beings (regardless of background), and for all living creatures and our shared earth.

We take credit for being the first Palestinians to publish extensively on mammals of Palestine (over 40 scientific publications and two books) since the premature death of Dr. Sana Atallah; the first and only Palestinians to publish scientific research on scorpions and amphibians of Palestine; the first to publish research on the genotoxic effects of Israeli industrial settlements (near Salfit) and on the decline of biodiversity in a Palestinian area (Bethlehem District). The museum researchers recently completed a faunal study in Wadi Al-Quf, the first Palestinian-administered protected nature reserve. But this is just the beginning, and much more will be accomplished with our graduate and undergraduate students, and volunteers. The museum has numerous international collaboration projects and hundreds of local and international volunteers and supporters. Yet much more can be done, and we are always looking for volunteers and supporters.

For more information, visit <http://www.palestinennature.org/>, and/or contact us at info@palestinennature.org.

Article photos are courtesy from the PMNH.

A major component of the museum is education of children via touch-feel-question methods.



Much of the collection is scientific for research on biodiversity.



Eyes of a Thief

A Word from the Director

As a filmmaker living in No-Man's-Land between Ramallah and Jerusalem (officially Jerusalem but inside the 450-kilometre Wall area), and desperate for an end to injustice, yet seeing the situation worsening daily with no hope in sight, I questioned what options are available when blackness surrounds a people and the air thickens to a point where the mere act of breathing becomes difficult.

I searched for options, read books, watched movies, and spoke to people who had faced similar circumstances. I tried to see beyond the land marred by daily violence, walls, electric fences, checkpoints, and land confiscation. Though I understood how broken dreams and aspirations could push a society to further isolate itself, especially with the world community turning its back on the injustice on the ground, I fought against myself as I began to sink into despair, uncertainty, and rage.

Then, in 2002, an event took place at the height of the second Palestinian Intifada that intrigued me and raised questions of resistance and survival when people are under fire: a lone Palestinian man engaged in what some would call "terrorism" and others "self-defence." The changes to the meaning of resistance today led me to probe further how justice, dignity, democracy, and self-determination – the basic



Director Najwa Najar.

rights that Palestinians have demanded for decades – could be achieved when the hope for a real peace based on the above values was being extinguished. *Eyes of a Thief* uncovers the devastation and fruitlessness of violence through one story of the many human stories often overlooked and/or forgotten in any war-torn area.

Themes, characters, and setting are atypical not only for Palestinian film but also for the Arab cinema in general. A father/daughter relationship drama, a love story, a contemplation of the past and present of Palestine, and a thought-provoking reflection on the always elusive concept of survival, *Eyes of a Thief* is a multifaceted chronicle about people with unshakable beliefs as they confront the ethical uncertainty of the time. *Eyes of a Thief* questions what happens when reason and hope diminish, apathy increases, and consciousness becomes almost extinct. Will people's will to resist and survive also diminish? What options present themselves? These questions are not only relevant to Palestine but to the whole region as well.



For decades the discourse on resistance and survival in the Arab world has been misrepresented and oversimplified, creating a skewed discussion. For far too long, only one side of the story has been told, a version that overlooks the Arab perspective and the real place and people involved. Consequently, the discourse has been oversimplified, interpreting the conflicts in the region as sectarian, Muslim vs. Jew, and/or Muslims vs. the West. After 9/11 it has become very easy to demonise and dehumanise all Muslims and Arabs worldwide. Equally important, the reaction in many parts of the Arab world has often been to target minorities, Christians in particular, who have been living in the region for centuries, as they have wrongly become associated with the Christians of the West who have no ties to the East where Christianity was born. The preservation of historical diversity and the role that minorities have played and continue to play as part and parcel of day-to-day life and culture in the various countries of the Arab world is of crucial importance. Central to *Eyes of a Thief* is the

need to represent the region in ways that challenge its reductive portrayal in the mainstream media, bring an end to the warped hegemony of partial and/or inaccurate narratives, and change perceptions and images from the region that are defined and dominated by misconceived convictions and/or distorted television stereotypes. Only by hearing all sides of the story can there be a true understanding of the place and its people, and their aspirations and dreams of dignity, justice, democracy, and self-determination. In many ways, the past and present of Palestinian resistance and the fight for freedom, justice, democracy, and self-determination – a life with dignity – encapsulate the heart and soul of the whole Arab world.

Najwa Najar
Director



Centre for Jerusalem Studies: 02-628-7517; Yabous Cultural Centre: 02-626 1045;
The Palestinian Circus School: 02-281-2000

JERUSALEM

EXHIBITIONS

October 16 to 19

Palestine Comics, First International Comics Festival, Yabous Cultural Center. Please call 626-1045 for exact timing.

October 24

16:00–19:00 Opening of *Fractures, The Jerusalem Show VII*, organised and hosted by Al-Ma'mal Foundation for Contemporary Art. Exhibition tour led by curator Basak Senova to various locations inside the Old City of Jerusalem; the opening will also include performances presented by the participating artists.

Works by Majd Abdel Hamid (Palestine), Adel Abidin (Iraq/Finland), Noor Abuarafeh (Palestine), Benji Boyadgian (Palestine), Lara Baladi (Egypt), Hera Buyuktascian (Turkey), Paul Devens (The Netherlands), Cevdet Erek (Turkey), Rula Halawani (Palestine), Bashar Hroub (Palestine), Jesper Just (Denmark/USA), Gulsun Karamustafa (Turkey), Jumana Manna (Palestine), Conor McGrady (Ireland), Tom Nicholson (Australia), Pekka Niittyvirta (Finland), Ceren Oykut (Turkey), Raqs Collective Media (India), Hiraku Sawa (UK/Japan), Sille Storihle (Norway/Germany) and Zehra Sonya (Cyprus).

FILMS

October 10

18:00 Screening of *Eyes of a Thief* by Najwa Najjar, Yabous Cultural Centre

October 25

18:00–22:00 *The Jerusalem Show VII*, organised by Al-Ma'mal Foundation for Contemporary Art, Jerusalem. Curators of the *Jerusalem Show* film-screening programme: Yazid Anani, Palestine, Anne Barlow, Scotland/US), Branko Franceschi, Croatia, and Basak Senova, Turkey.

SPECIAL EVENTS

October 10

17:00 The Palestinian Circus School, *For Gaza: "My Body My Way,"* at the Palestinian National Theatre (Al-Hakawati)

TOURS

October 18

10:00 Centre for Jerusalem Studies (Al-Quds University), the Old City Ramparts

October 21

16:30 Centre for Jerusalem Studies (Al-Quds University), the Western Wall Tunnels

BETHLEHEM

EXHIBITIONS

October 16 to 19

Palestine Comics, First International Comics Festival, Manger Square and Lajee Center. Please call Yabous Cultural Center (626-1045) for exact timing.

FILMS

October 2

18:00 *Forbidden Pilgrimage* by Ahmad Damen. Documentary 50 minutes. Christian pilgrimage tours to the Holy Land are deceived by Israeli Ministry of Tourism and Israeli travel agents. This film shows Palestinian Christian, priests and locals showing a side of Christian pilgrimage to Palestine rarely talked about in the media. Dar Al-Kalima University College Theatre

HAIFA

EXHIBITIONS

November 1

18:00–22:00 *Manam*, organised by the Arab Cultural Association (Haifa), the new centre of Arab Culture Association, 7 Shabtay Levi St., Haifa

Description: The exhibition is curated by Rula Khoury. *Manam* will combine paintings, installation art, video art and performances of Palestinian artists from within various disciplines, along with panels and film screenings. The exhibition examines the Palestinian *manam* (dream in Arabic) of individuals, where the memories and longing for Palestine have seeped into their dreams and have shaped them. The borders between reality and illusions are so blurred in the sub-conscious that when these dreams are narrated and projected into reality, it is almost impossible to discern if they tell of real or imagined situations. Buses leave Ramallah for Haifa at 15:00. Meeting point: Khalil Sakakini Center.

With works by Abed Abedi, Amer Shomali, Amjad Ghannam, Aroub Rinawi, Ashraf Fawakhry, Ashraf Hana, Bushra Abbas, Haitham Charles, Hassan Hourani, Jumana Emil Aboud, Khaled Hourani, Layan Shawabkeh, Maiada Salifti, Manal Mahamid, Manar Zouabi, Mirna Bamieh, Mohamad Fadel, Mohammed AlHawajri, Muna Hatoum, Mustafa al-Hallaj, Nardeen Sourjy, Nisreen Najjar, Rabia Salifti, Rana Bishara, Ruba Salameh, Shadi Zaqtan, Sharif Waked, Stormtrap Asifeh, Suleiman Mansour, Vera Tamari, Yazan Khalili

NABLUS

SPECIAL EVENTS

October 17

18:00 The Palestinian Circus School, "Mish Zabta," Jamal Abdel Naser Park

RAMALLAH

CONCERTS

October 20

18:30 Welcome Concert – Celebrating Rameau's 250th Anniversary, French-German Cultural Center

CONFERENCES

October 21

11:00–13:00 Qalandiya International Press Conference, Al-Bireh Cultural Center

EXHIBITIONS

October 1 to October 16

8:30–16:00 *Invisible* by Rehab Nazzal

Invisible is a multi-channel video and photography installation that challenges perceptions of the absent and silenced narratives of human rights violations in occupied Palestine. Focusing on political prisoners and assassinated Palestinians, *Invisible* employs visual strategies to deconstruct, obscure, and pace both still and moving images, and sound in order to shed light on Israel's violations of international law. Khalil Sakakini Cultural Center, every day except Fridays and Sundays.

October 2

18:30 *Impact of Light & Glass*, French-German Cultural Center

October 21

14:00–15:30 Lecture by Mai Al-Nakib, "Forgotten Archive: Palestinians in Kuwait," MinRASY Projects, Ibrahim Abu-Lughod Institute of International Studies, Birzeit University (Qalandiya International)

October 23

16:00–17:30 Exhibition opening: *Introduction to Palestinian Museums*, organised by The Palestinian Museum, Al-Bireh Cultural Center.

18:00 Opening of *Suspended Accounts*, exhibition of the Young Artist of the Year Award (YAYA 2014), organised by A.M. Qattan Foundation, Ramallah Municipal Theatre. The exhibition will remain open to the public till November 15 and is open daily from 12:00 noon until 18:00, except Fridays and Sundays.

19:00–20:00 Opening of MinRASY PROJECTS & MoMRa exhibition, organised by MinRASY Projects, Khalil Sakakini Cultural Center.

October 27

12:00–13:00 Opening of the exhibition *Disarming Design*, organised and hosted by The International Academy of Art, Palestine.

Disarming Design will exhibit Palestinian-made designs that come from a collaboration of Palestinian and international artists, designers, artisans, and workshops. Curated by Annelys de Vet and Sami Khalidi.

17:00–19:00 The opening of a series of exhibitions, *Outside the Archive*, organised by Ramallah Municipality, Jaber House, Al-

Kulyeh Al-Ahliyyeh St., Ramallah. *Outside the Archive*, curated by Yazid Anani. Guided tour to *Phantom Dance*, by artists Vera Tamari and Yazid Anani, with a performance by Junama Daibis and sound installation by Dirar Kalash; *Ramallah Archive, Palestine, 2014*, by artist Ahlam Shibli; *Document(ary)*, by artist Iyad Issa; (*in memoriam*), by artist Emily Jacir featuring various public interventions, video performance by Istiwanat, and revisiting the QI opening exhibition *The Annihilation of the Familiar*, video art: *Presence Absence*, by Mohamed Harb, *Ceasefire Chick* by Mohammed Musallam, and *The Sea in Ramallah* by Shereef Sarhan.

FILMS

October 15

19:00 *This Is My Land*, French-German Cultural Center

October 23

15:30 *Die kleine Zauberflöte*, German with English subtitles, French-German Cultural Center

October 28

18:00 *Unknown soldiers*, in Arabic with English subtitles, French-German Cultural Center

October 31

19:00 *The Wanted 18*, English, Arabic, and Hebrew with English subtitles, Ramallah Cultural Palace

SPECIAL EVENTS

October 13

17:00 STAMMTISCH DEUTSCH. Open meeting for everybody who likes to speak German, Café Zamm

October 16

19:00 The Palestinian Circus School, official opening of "Mish Zabta," Kasaba Theatre

October 22

Inauguration of Qalandiya International, 2nd Edition, Qalandiya Village. Event includes exhibition openings: *Gaza 87*, by *Eltiga Group and Windows for Contemporary Art (Gaza)*, *The Annihilation of the Familiar*, curated by Yazid Anani with works by Mohamed Harb, Mohammed Musallam, and Shareef Sarhan, and *Last Sketches*, by Majdal Mateel, curated by Viviana Checcia, The inauguration will also include the photography installation *What Remains*, by Eduardo Soteras, and live-streaming public video interventions *Candle*, by Mohammed Al Fayoumi, and *Up*, by Mohamed Sawwaf, curated by Blake Shaw, as well as a musical performance by Watar Band (Gaza). Buses leave for Qalandiya Village from Khalil Sakakini Center at 4:00 pm.

October 24

10:00–15:00 Forum: Off Qalandiya, Al-Bireh Cultural Center. Off Qalandiya is a one-day forum that aims to unpack the role of "visual art" in the current crisis of the Palestinian Liberation Organization, the shift in societal values, as well as the relationships between cultural actors and Palestinian and international audiences. With Alia Rayyan, Yazid Anani, and Esmail Nashef.

October 27

13:00–15:00 Cook and Talk organised and hosted by The International Academy of Art, Palestine

October 28

10:00–12:00 Qalandiya Encounters (Day 1), organised by A.M. Qattan Foundation and Khalil Sakakini Cultural Center, Al-Bireh Cultural Center. Morning panel: *On self-historicisation, (in)visible narratives, imagination.... and other (hi)stories*. Speakers: Michael Rakowitz, Uriel Orlow, Carolina Rito; organised by A.M. Qattan Foundation.

Afternoon panel: Mapping the First Intifada; round table discussion with Alaa' Al-Azze, Abaher El-Sakka, Donis Asaad, Ayed Arafa.

18:00 Announcements of the three YAYA 2014 winners, A. M. Qattan Foundation

October 29

9:00–15:30 Qalandiya Encounters (Day 2), organised by Ramallah Municipality and the Palestinian Art Court – Al- Hoash, Al-Bireh Cultural Center

Morning panel: *Triple Time Line*, speakers: Doreen Mende, Salim Tamari, Khader Attia, Alessandro Petti, Reem Shilleh, and Mohanad Yaqubi; organised by Ramallah Municipality

Afternoon panel: *Recounting of Past, Present and Future*; speakers: Ann Butler, Esmail Nashef, Alia Rayyan, Oraib Toukan, and Thomas Keenan; organised by Al-Hoash

16:00–19:30 Mapping Procession (Day 1), organised by Khalil Sakakini Cultural Center. A March from Manara Square at 16:30, to Ramallah Municipality and Ottoman Court (Issa Ziadeh St.)

October 30

9:00–12:30 Qalandiya Encounters (Day 3), organised by The Palestinian Museum, Al-Bireh Cultural Center.

Morning panel: *Museums, Communities, and Constructing National Identity*; speakers: Salim

Tamari, Esmail Nashef, and Fiammetta Rocco
17:00–19:30 Mapping Procession (Day 2), organised by Khalil Sakakini Cultural Center, Ramallah Municipality, Ottoman Court (Issa Ziadeh St.). A set of exhibitions on the walls of the city inspired by the visual culture and stories of the first Intifada as a form of intervening and re-appropriating public space. Urban walk to on-site art performances, video art, interactive installations, light projection, music, and circus.

SPECIAL EVENTS

November 1

14:00–16:00 Students' Workshop: Inside the Archive, with Ann Butler, organised by the Ramallah Municipality in collaboration with Al-Quds Bard Honors College, Issa Ziadeh Conference Hall, Ramallah Cultural Palace

This workshop will bring together students from Al-Quds Bard Honors College and Birzeit University and will include a lecture by Ann Butler followed by in-depth study of two readings with the students. The workshop will also hold an afternoon production session that will centre on the analysis of one found artefact. Registration for students is required: qalandiya@ramallah.ps.

TOURS

25 October

10:00 Centre for Jerusalem Studies (Al-Quds University), Ramallah Villages: Birzeit and Jifna (in cooperation with RIWAQ)

26 October

10:00–20:00 Tour (starting at RIWAQ) to Yatta and Adhahiriyyah, entitled "Before and After," organised by RIWAQ. Performance by Jonathan Loppin - *The Jerusalem Show VII* organised by Al- Ma'mal Foundation for Contemporary Art, Adhahiriyyah

Zawayeh Art Gallery celebrates its first anniversary
and welcomes you to a private preview of

Colors of Life

25 October 2014, 6 – 9 pm

A collective exhibition by

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JAWAD MALHI - KHETAM HEBY - MAHMOUD AWAD - MAJED SHALA
MOEIN HASSOUNEH - MOHAMMAD ABUSAL - MOHAMMAD JOLANI
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EAST JERUSALEM (02)

Al Ma'mal LAB

Tel: 534 6837, almamal.lab@gmail.com

Al-Jawal Theatre Group

Telefax: 628 0655

Al-Ma'mal Foundation for Contemporary Art

Tel: 628 3457, Fax: 627 2312

info@almamalfoundation.org

www.almamalfoundation.org

Alruwah Theatre

Tel: 626 2626, alruwahtheatre2000@yahoo.com

Al-Urmawi Centre for Mashreq Music

Tel: 234 2005, Fax: 234 2004

info@urmawi.org, www.urmawi.org

America House

<http://jerusalem.usconsulate.gov/americanahouse2.html>

Ashtar for Theatre Productions & Training

Telefax: 582 7218

info@ashtar-theatre.org, www.ashtar-theatre.org

British Council

Tel: 626 7111, Fax: 628 3021

information@ps.britishcouncil.org

www.britishcouncil.org.ps

Centre for Jerusalem Studies/AI-Quds University

Tel: 628 7517, cjs@planet.edu

www.jerusalem-studies.alquds.edu

Community Action Centre (CAC)

Tel: 627 3352, Fax: 627 4547, www.cac.alquds.edu

Educational Bookshop

Tel: 627 5858, Fax: 628 0814

info@educationalbookshop.com

www.educationalbookshop.com

El-Hakawati Theatre Company

Tel: 583 8836, Mobile: 0545 835 268

f.abousalem@gmail.com, www.el-hakawati.org

French Cultural Centre

Tel: 628 2451 / 626 2236, Fax: 628 4324

ccfjeru@consulfrance-jerusalem.org

Issaf Nashashibi Center for Culture & Literature

Telefax: 581 8232, issaf@alqudsnet.com

Jerusalem Centre for Arabic Music

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Melia Art Center

TelFax: 628 1377, Melia@bezeqint.net

www.meliaartandtrainingcenter.com

Palestinian Art Court - Al Hoash

TelFax: 627 3501

info@alhoashgallery.org, www.alhoashgallery.org

Palestinian National Theatre

Tel: 628 0957, Fax: 627 6293, info@pnt-pal.org

Sabreen Association for Artistic Development

Tel: 622 7170, JerusalemAmericaHouse@state.gov

www.jerusalem.usconsulate.gov

www.facebook.com/USConGenJerusalem

Sanabel Culture & Arts Theatre

Tel: 671 4338, Fax: 673 0993

sanabeltheatre@yahoo.com

The Bookshop at the American Colony Hotel

Tel: 627 9731, Fax: 627 9779

bookshop.americancolony@gmail.com

www.americancolony.com

The Edward Said National Conservatory of Music

Tel: 627 1711, Fax: 627 1710
info@ncm.birzeit.edu, ncm.birzeit.edu

The Magnificat Intstitute

Tel: 626 6609, Fax: 626 6701
magnificat@custodia.org
www.magnificatinstitute.org

Theatre Day Productions

Tel: 585 4513, Fax: 583 4233
tdp@theatreday.org, www.theatreday.org

Turkish Cultural Centre

Tel: 591 0530/1, Fax: 532 3310
kudustur@onetvision.net.il, www.kudusbk.com

Wujoud Museum

Tel: 626 0916, www.wujoud.org, info@wujoud.org

Yabous Cultural Center

Tel: 626 1045, Fax: 626 1372
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BETHLEHEM (02)

Al-Harah Theatre

Telefax: 276 7758, alharahtheater@yahoo.com
info@alharah.org, www.alharah.org

Alliance Française de Bethléem

Telefax: 275 0777, afbeth@p-o.l

Anat Palestinian Folk & Craft Center

Telefax: 277 2024, marie_musslam@yahoo.com

Arab Educational Institute (AEI)-Open Windows

Tel: 274 4030, www.aeicenter.org

Arts Folklore Center

Mob: 0597 524 524, 0599 679 492, 0503 313 136
artasfc@hotmail.com

Badil Centre

Tel: 277 7086

Beit Jala Community-Based Learning and Action Center

Tel: 277 7863

Bethlehem Academy of Music/ Bethlehem Music Society

Tel: 277 7141, Fax: 277 7142

Bethlehem Peace Center

Tel: 276 6677, Fax: 276 4670

info@peaceneter.org, www.peaceneter.org

Catholic Action Cultural Center

Tel: 274 3277, Fax: 274 2939

info@ca-b.org, www.ca-b.org

Centre for Cultural Heritage Preservation

Tel: 276 6244, Fax: 276 6241

info@cchp.ps, www.cchp.ps

Environmental Education Center

Tel: 276 5574, eec@p-o.l, www.eecp.org

Inad Centre for Theatre and Arts

Telefax: 276 6263, www.inadtheater.com

International Centre of Bethlehem-Dar Annadwa

Tel: 277 0047, Fax: 277 0048

info@diyar.ps, www.diyar.ps

ITIP Center "Italian Tourist Information Point"

Telefax: 276 0411, itipcenter@yahoo.com

Nativity Stationary Library

Mob: 0598 950 447

Palestinian Group for the Revival of Popular Heritage

Telefax: 274 7945

Palestinian Heritage Center

Telefax: 274 2381, 274 2642
mahasaca@palestinianheritagecenter.com
www.phc.ps

Relief International - Schools Online

Bethlehem Community-Based Learning and Action Center
Tel: 277 7863

Sabreen Association for Artistic Development

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Tent of Nations

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The Higher Institute of Music

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Turathuna - Centre for Palestinian Heritage (B.Uni.)

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Children Happiness Center

Telefax: 229 9545, children_hc@yahoo.com

Dura Cultural Martyrs Center

Tel: 228 3663, nader@duramun.org
www.duramun.org

AMIDEAST

Tel: 221 3301/2/3/4, Fax: 221 3305
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France-Hebron Association for Cultural Exchanges

Tel: 222 4811
info@hebron-france.org, www.hebron-france.org

Hebron Rehabilitation Committee

Telefax: 225 5640, 222 6993/4

Palestinian Child Arts Center (PCAC)

Tel: 222 4813, Fax: 222 0855
pcac@hotmail.com, www.pcac.net

The International Palestinian Youth League (IPYL)

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Yes Theater

Telefax: 229 1559,
www.yestheatre.org, info@yestheatre.org

JERICHO (02)

Jericho Community Centre

Telefax: 232 5007

Jericho Culture & Art Center

Telefax: 232 1047

Municipality Theatre

Tel: 232 2417, Fax: 232 2604

JENIN (04)

Cinema Jenin

Tel: 250 2642, 250 2455
info@cinemajenin.ps, www.cinemajenin.org

Hakoura Center

Telefax: 250 4773
center@hakoura-jenin.ps, www.hakoura-jenin.ps

The Freedom Theatre/Jenin Refugee Camp

Tel: 250 3345, info@thefreedomtheatre.org

NABLUS (09)

British Council- Al Najah University

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www.britishcouncil.org/pis

Cultural Centre for Child Development

Tel: 238 6290, Fax: 239 7518
nutaleb@hotmail.com, www.nutaleb.cjb.net

Cultural Heritage Enrichment Center

Tel: 237 2863, Fax: 237 8275
arafat24@yahoo.com

Nablus The Culture

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Al-Kamandjati Association

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AI-Mada Music Therapy Center

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Al-Rahhalah Theatre

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AI-Rua'a Publishing House

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Amideast

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westbank-gaza@amideast.org, www.amideast.org

ArtSchool Palestine

Tel: 295 9837, info@artschoolpalestine.com
www.artschoolpalestine.com

Ashtar for Theatre Production

Tel: 298 0037, Fax: 296 0326
info@ashtar-theatre.org, www.ashtar-theatre.org

Baladna Cultural Center

Tel: 295 8435

Birzeit Ethnographic and Art Museum

Tel: 298 2976, [www.virtualgallery.birzeit.edu](http://virtualgallery.birzeit.edu)

British Council

Tel: 296 3293-6, Fax: 296 3297
information@ps.britishcouncil.org
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Carmel Cultural Foundation

Tel: 298 7375, Fax: 298 7374

Dar Zahran Heritage Building

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EI-Funoun Dance Troupe
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Franco-German Cultural Centre Ramallah
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Gallery One
Tel: 298 9181, info@galleryone.ps

Greek Cultural Centre - "Macedonia"
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Khalil Sakakini Cultural Center
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Mahmud Darwish Foundation and Museum
Tel: 295 2808, Fax: 295 2809
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Manar Cultural Center
Tel: 295 7937, Fax: 298 7598

Mazra'a Qibliyah Heritage and Tourism Centre
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www.geocities.com/mazraaheritage/

Nawa Institute
Tel: 297 0190, info@nawainstitute.org

Palestine Writing Workshop
Mob: 0597 651 408, www.palestineworkshop.com

Palestinian Association for Contemporary Art PACA
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Palestinian Association for Cultural Exchange (PACE)
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Popular Art Center
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Ramallah Center for Human Rights Studies (RCHRS)
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Ramallah Cultural Palace
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RIWAQ: Centre for Architectural Conservation
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Tel: 296 5638, 295 3206
sandouqelajab@yahoo.com

Sareyyet Ramallah - First Ramallah Group (FRG)
Tel: 295 2690 - 295 2706, Fax: 298 0583
sareyyet@sareyyet.ps, www.sareyyet.ps

Sharek Youth Forum
Tel: 296 7741, Fax: 296 7742
info@sharek.ps, www.sharek.ps

Shashat
Tel: 297 3336, Fax: 297 3338
info@shashat.org, www.shashat.org

Tamer Institute for Community Education
Tel: 298 6121 / 2, Fax: 298 8160
tamer@palnet.com, www.tamerinst.org

The Danish House in Palestine (DHIP)
TeleFax: 298 8457, info@dhip.ps, www.dhip.ps

The Edward Said National Conservatory of Music
Tel: 295 9070, Fax: 295 9071
info@ncm.birzeit.edu, www.birzeit.edu/music

The Palestinian Circus School
Tel: 281 2000, 0568 880 024
www.palcircus.ps, info@palcircus.ps

The Palestinian Network of Art Centres
Tel: 298 0036, 296 4348/9, Fax: 296 0326
iman_aouri@yahoo.com

The Spanish Cultural Center
Tel: 298 0893, chp@panoramacenter.org

Young Artist Forum
Telefax: 296 7654, yaf@palnet.com

Zawayeh Art Gallery
Mob: 0597 994 997
anani.ziad@gmail.com, www.zawayeh.net

GAZA STRIP (08)

Al-Qattan Centre for the Child
Tel: 283 9929, Fax: 283 9949
reem@qcc.qattanfoundation.org
www.qattanfoundation.org/qcc

Arts & Crafts Village
Telefax: 284 6405
artvg@palnet.com, www.gazavillage.org

Ashtar for Culture & Arts
Telefax: 283 3565, atlas9@palnet.com

Culture & Light Centre
Telefax: 286 5896, ifarrah@palnet.com

Dialogpunkt Deutsch Gaza (Goethe-Institut)
Tel: 282 0203, Fax: 282 1602

Fawanees Theatre Group
Telefax: 288 4403

French Cultural Centre
Tel: 286 7883, Fax: 282 8811
ccfgaza@consulfrance-jerusalem.org

Gaza Theatre
Tel: 282 4860, Fax: 282 4870

Global Production and Distribution
Telefax: 288 4399, art.global@yahoo.com

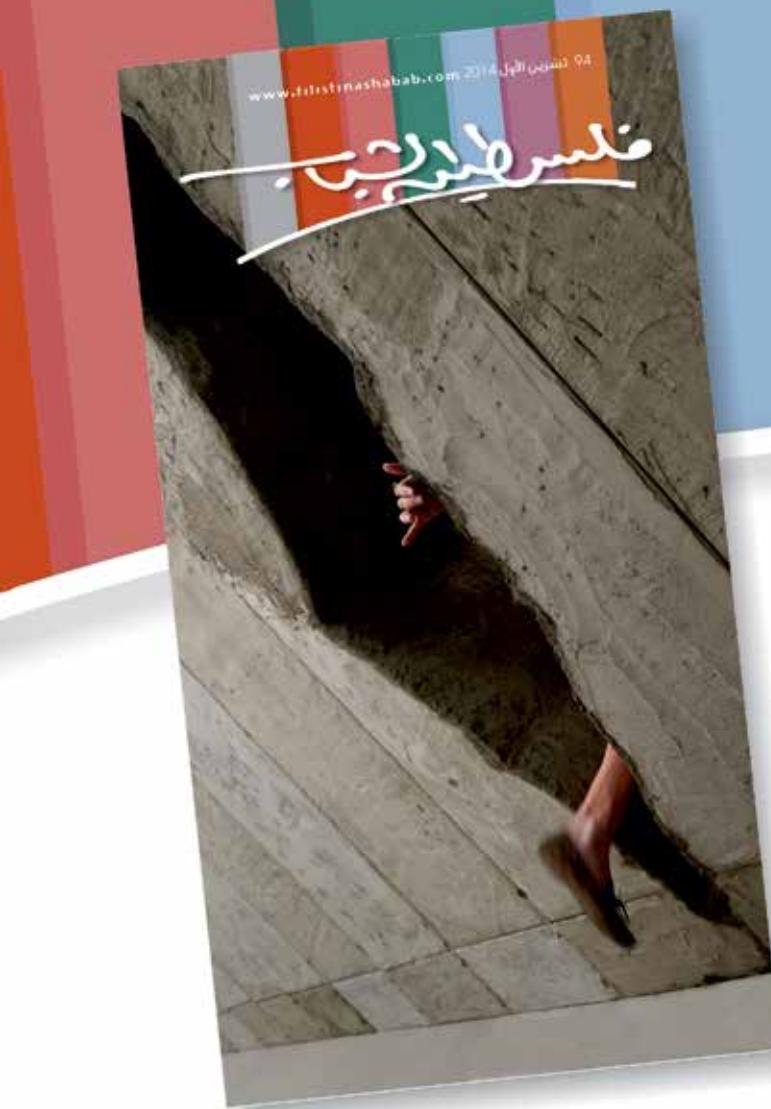
Holst Cultural Centre
Tel: 281 0476, Fax: 280 8896, mrcrg@palnet.com

Theatre Day Productions
Telefax: 283 6766, tdpgaza@palnet.com

Windows from Gaza For Contemporary Art
Mob: 0599 781 227 - 0599 415 045
info@artwfg.ps

Filistin Ashabab

October issue #94



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ACCOMMODATION

EAST JERUSALEM (02)

7 Arches Hotel

Tel: 626 7777, Fax: 627 1319
svnarch@bezeqint.net, www.7arches.com

Addar Hotel

(30 suites; bf; mr; res)
 Tel: 626 3111, Fax: 626 0791, www.addar-hotel.com

Alcazar Hotel

(38 rooms; bf; mr; res)
 Tel: 628 1111; Fax: 628 7360
admin@jrscazar.com, www.jrscazar.com

Ambassador Hotel

(122 rooms; bf; cf; mr; res)
 Tel: 541 2222, Fax: 582 8202
reservation@jerusalembassador.com
www.jerusalembassador.com

American Colony Hotel

(84 rooms; bf; cf; mr; res)
 Tel: 627 9777, Fax: 627 9779
reserv@amcol.co.il, www.americancolony.com

Austrian Hospice

Tel: 626 5800, Fax: 627 1472
office@austrianhospice.com, www.austrianhospice.com

Azzahra Hotel

(15 rooms, res)
 Tel: 628 2447, Fax: 628 3960
azzahrahotel@shabaka.net, www.azzahrahotel.com

Capitol Hotel

(54 rooms; bf; mr; res)
 Tel: 628 2561/2, Fax: 626 4352

Christmas Hotel

Tel: 628 2588, Fax: 626 4417
christmashotel@bezeqint.net, www.christmas-hotel.com

Commodore Hotel

(45 rooms; cf; mr; res)
 Tel: 627 1414, Fax: 628 4701

Gloria Hotel

(94 rooms; mr; res)
 Tel: 628 2431, Fax: 628 2401, gloriahl@netvision.net.il

Golden Walls Hotel

(112 rooms)
 Tel: 627 2416, Fax: 626 4658
info@goldenwalls.com, www.goldenwalls.com

Holy Land Hotel

(105 rooms; bf; cf; mr; res)
 Tel: 627 2888, Fax: 628 0265
info@holylahotel.com, www.holylandhotel.com

Jerusalem Hotel

(14 rooms; bf; mr; res; live music)
 Tel: 628 3282, Fax: 628 3282
raed@jrshotel.com, www.jrshotel.com

Jerusalem Meridian Hotel

(74 rooms; bf; mr; res)
 Tel: 628 5212, Fax: 628 5214
www.jerusalem-meridian.com

Jerusalem Panorama Hotel

(74 rooms; bf; mr; res)
 Tel: 628 4887, Fax: 627 3699
panorama@alqudsnet.com, www.jerusalempanoramahotel.com

Hashimi Hotel

Tel: 628 4410, Fax: 628 4667, info@hashimihotel.com

Knights Palace Guesthouse

(50 rooms)
 Tel: 628 2537, Fax: 628 2401, kp@actcom.co.il

Legacy Hotel

Tel: 627 0800, Fax: 627 7739
info@jerusalemlegacy.com, www.jerusalemlegacy.com

Metropol Hotel

Tel: 628 2507, Fax: 628 5134

Mount of Olives Hotel

(61 rooms; bf; mr; res)
 Tel: 628 4877, Fax: 626 4427
info@mtolives.com, www.mtolives.com

Mount Scopus Hotel

(65 rooms; bf; mr; res)
 Tel: 582 8891, Fax: 582 8825, mtscopus@netvision.net.il

National Hotel

(99 rooms; bf; cr; res; cf)
 Tel: 627 8880, Fax: 627 7007
www.nationalhotel-jerusalem.com

New Imperial Hotel

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New Metropole Hotel

(25 rooms; mr; res)
 Tel: 628 3846, Fax: 627 7485

New Swedish Hostel

Tel: 627 7855, Fax: 626 4124
swedishhost@yahoo.com
www.geocities.com/swedishhost

Notre Dame Guesthouse

(142 rooms, Su, bf, mr, cr, res, ter, cf, pf)
 Tel: 627 9111, Fax: 627 1995
info@notredamecenter.org
www.notredamecenter.org

Petra Hostel and Hotel

Tel: 628 6618

Pilgrims Inn Hotel

(16 rooms; bf; mr; res)
 Tel: 627 2416, info@goldenwalls.com

Ritz Hotel Jerusalem

(104 rooms, bf, mr)
 Tel: 626 9900, Fax: 626 9910
reservations@jerusalemritz.com
www.jerusalemitz.com

Rivoli Hotel

Tel: 628 4871, Fax: 627 4879

Savoy Hotel

(17 rooms)
 Tel: 628 3366, Fax: 628 8040

Seven Arches Hotel

(197 rooms; bf; mr; res)
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svnarch@trendline.co.il

St. Andrew's Scottish Guesthouse

"The Scottie" (19 rooms + Self Catering Apartment)
 Tel: 673 2401, Fax: 673 1711
standjer@netvision.net.il, www.scotsguesthouse.com

St. George Hotel Jerusalem

Tel: 627 7232 Fax: 627 7233
info@stgeorgehoteljerusalem.com
www.stgeorgehoteljerusalem.com

St. George's Pilgrim Guest House

(25 rooms; bf; res)
 Tel: 628 3302, Fax: 628 2253
sghostel@bezeqint.net

St. Thomas Home

Tel: 628 2657, 627 4318, Fax: 626 4684
aset@aset-future.com, www.aset-future.net

Strand Hotel

(88 rooms; mr; res)
 Tel: 628 0279, Fax: 628 4826

Victoria Hotel

(50 rooms; bf; res)
 Tel: 627 4466, Fax: 627 4171
Info@4victoria-hotel.com, www.4victoria-hotel.com

BETHLEHEM (02)

Alexander Hotel

(42 rooms; bf; mr; res)
 Tel: 277 0780, Fax: 277 0782

Al-Salam Hotel

(26 rooms; 6f; mr; cf; res)
 Tel: 276 4083/4, Fax: 277 0551, samhotel@p-o.com

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info@ararat-hotel.com, www.ararat-hotel.com

Beit Al-Baraka Youth Hostel (19 rooms)
Tel: 222 9288, Fax: 222 9288

Bethlehem Bible College Guest House
(11 rooms; mr; pf)
Tel: 274 1190, guesthouse@bethbc.org

Beit Ibrahim Guesthouse
Tel: 274 2613, Fax: 274 4250
reception@luthchurch.com
www.abrahams-herberge.com

Bethlehem Hotel (209 rooms; bf; cf; mr; res)
Tel: 277 0702, Fax: 277 0706, bhotel@p-o.com

Bethlehem Inn (36 rooms; bf; mr; res)
Tel: 274 2424, Fax: 274 2424

Bethlehem Star Hotel (72 rooms; cf; bf; res)
Tel: 274 3249 - 277 0285, Fax: 274 1494
htstar@palnet.com

Bethlehem youth hostel
Telefax: 274 84 66, <http://www.ejepal.org>

Casanova Hospice (60 rooms; mr; res)
Tel: 274 3981, Fax: 274 3540

Casanova Palace Hotel (25 rooms; bf; res)
Tel: 274 2798, Fax: 274 1562

Dar Sitti Aziza Hotel
Telefax: 274 4848
info@darssittiaziza.com, www.darsittiaziza.com

El-Beit Guest House (Beit Sahour) (15 rooms)
TeleFax: 277 5857, info@elbeit.org, www.elbeit.org

Everest Hotel (19 rooms; bf; mr; res)
Tel: 274 2604, Fax: 274 1278

Grand Hotel (107 rooms; bf; cf; mr; res)
Tel: 274 1602 - 274 1440, Fax: 274 1604
info@grandhotelbethlehem.com

Golden Park Resort & Hotel (Beit Sahour)
(66 rooms; res, bar, pool)
Tel: 277 4414

Grand Park Hotel Bethlehem (Has 110 rooms located in 7 floors, main restaurant, dining room, conference room and bar.)
Tel: 275 6400, Fax: 276 3736
info@grandpark.com, www.grandpark.com

Holy Family Hotel (90 rooms; bf; cf; mr; res;)
Tel: 277 3432/3, Fax: 274 8650
holystfamilyhotel@hotmail.com
www.holystfamilyhotel.com

Holy Land Hotel
Tel: 277 8962/3, Fax: 277 8961
holylahotel@hotmail.com, www.holylahotel.net

House of Hope Guesthouse
Tel: 274 2325, Fax: 274 0928
Guesthouse@houseofhopemd.org

House of Peace Hostel
Tel: 276 4739, www.houseofpeace.hostel.com/

Inter-Continental Hotel (Jacir Palace)
(250 rooms; su; bf; cf; mr; res)
Tel: 276 6777, Fax: 276 6770

Lutheran Guesthouse "Abu Gubran"
Tel: 277 0047, Guesthouse@diyar.ps, www.diyar.ps

Manger Square Hotel (220 Rooms; bf; cf; mr; res; cr)
Tel: 277 8888, Fax: 277 8889
fabudayeh@mangersquarehotel.com
Web: www.mangersquarehotel.com

Murad Tourist Resort
Tel: 2759880, Fax: 2759881, www.murad.ps

Nativity BELLS Hotel (95 rooms; bf; cf; mr; res)
Tel: 274 8880, Fax: 274 8870
nativitybells@palnet.com, www.nativitybellshotel.ps

Nativity Hotel (89 rooms; bf; cf; mr; res)
Tel: 277 0650, Fax: 274 4083
nativity@nativity-hotel.com, www.nativity-hotel.com

Olive Tree Hotel (20 rooms; 6 su; res; sp; bar; wifi-lobby)
Tel: 276 4660 Fax: 275 3807
olivetreehotel@yahoo.com
Facebook: olive tree tourist village

Paradise Hotel (166 rooms; cf; bf; mr; res; su; pf)
Tel: 274 4542/3 - 274 4544, paradise@p-o.com

St. Antonio Hotel (36 rooms; mr; cf; res; pf)
Tel: 276 6221, Fax: 276 6220

Saint Gabriel Hotel
Tel: 275 9990, Fax: 275 9991
Reservation@st-gabrielhtel.com
www.st-gabrielhotel.com

Saint Michael Hotel
Tel: 276 9921/2/3, Fax: 277 2244
info@saintmichaelhotel.com
www.saintmichaelhotel.com

Santa Maria Hotel (83 rooms; mr; res)
Tel: 276 7374/5/6, Fax: 276 7377, smaria@p-o.com

Shepherd Hotel
Tel: 274 0656, Fax: 274 4888
info@shepherdhotel.com, www.shepherdhotel.com

Shepherds' House Hotel (Facilities: Restaurant and Bar, WiFi)
Tel: 275 9690, Fax: 275 9693

St. Nicholas Hotel (25 rooms; res; mr)
Tel: 274 3040/1/2, Fax: 274 3043

Saint Vincent Guest House (36 rooms)
Tel: 274 0967/8, Fax: 276 0970
svincent@p-o.com, www.saintvincentguesthouse.net

Talita Kumi Guest House (22 rooms; res; mr; cf)
Tel: 274 1247, Fax: 274 1847

Zaituna Tourist Village
Tel: 275 0655

JERICHO (02)

Al- Zaytouna Guest House (7 rooms; bf; res; mr)
Telefax: 274 2016 Deir Hijleh Monastery
Tel: 994 3038, 0505 348 892

Hisham Palace Hotel
Tel: 232 2414, Fax: 232 3109

Inter-Continental Jericho (181 rooms; su; bf; cf; mr; res; ter; tb)
Tel: 231 1200, Fax: 231 1222

Jericho Resort Village (60 rooms; 46 studios; bf; cf; mr; res)
Tel: 232 1255, Fax: 232 2189
reservation@jerichoresorts.com
www.jerichoresorts.com

Jerusalem Hotel (22 rooms)
Tel: 232 2444, Fax: 992 3109

Telepherique & Sultan Tourist Center
(55 rooms)
Tel: 232 1590, Fax: 232 1598
info@jericho-cablecar.com

HEBRON (02)

Hebron Hotel
Tel: 225 4240 / 222 9385, Fax: 222 6760
hebron_hotel@hotmail.com

NABLUS (09)

Al-Qaser Hotel (48 rooms; 7 regular suites, 1 royal suite; bf; cf; mr; res)
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Telefax: 238 6220

Chrystal Motel (12 rooms)

Telefax: 233 3281

International Friends Guesthouse (Hostel) (mr; res; ter; cf; pf)

TelFax: 238 1064

ifriends.house@gmail.com, www.guesthouse.ps

RAMALLAH and AL-BIREH (02)

Al-Ain Hotel (24 rooms and suites; mr; cf)

Tel: 240 5925 - 240 4353, Fax: 240 4332

ainhotel@hotmail.com

Aladdin Hotel (27 rooms bf; mr; ter)

Tel: 240 7689, Fax: 240 7687, Mob: 0598 308 382

aladdinhotel1@gmail.com, www.thealaddinhotel.com

Al-Bireh Tourist Hotel (50 rooms; cf; res)

Telefax: 240 0803

Al-Hajal Hotel (22 rooms; bf)

Telefax: 298 7858

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Tel: 295 6226 - 295 0031, Fax: 295 0032

alhambrapalace1@gmail.com

www.alhambra-palace-hotel.com

Al Zahra Suites

Tel: 242 3019

alzahrasuites@yahoo.com, www.alzahrasuites.ps

Al-Wihdah Hotel

Telefax: 298 0412

Ankars Suites and Hotel (40 Suites & Rooms,

su, mr, bf, cr, res, ter, cf, gm, pf)

Tel: 295 2602, Fax: 295 2603, Info@ankars.ps

Area: D Hostel (50 beds, 2 private apartments)

Mob: 0569 349 042, Info@RamallahHostel.com

Beauty Inn

Tel: 296 6477, Fax: 296 6479

beauty.inn@hotmail.com, www.beautyinn.ps

Best Eastern Hotel (91 rooms; cf; res)

Tel: 296 0450, Fax: 295 8452, besteastern@jrl.com

Caesar Hotel (46 rooms & su, 2 mr, cr, res, cf)

Tel: 297 9400, Fax: 297 9401

reservation@caesar-hotel.ps, www.caesar-hotel.ps

City Inn Palace Hotel (47 rooms; bf; cf; res)

Tel: 240 8080, Fax: 240 8091

cityinnpalace@gmail.com, www.cityinnpalace.com

Grand Park Hotel & Resorts (84 rooms; 12 grand

suites; bf; cf; mr; res; sp; pf)

Tel: 298 6194, Fax: 295 6950, info@grandpark.com

Gemzo Suites (90 executive suites; cs; mr; pf;

gm; res)

Tel: 240 9729, Fax: 240 9532

gemzo@palnet.com, www.gemzosuites.net

Manarah Hotel

Tel: 295 2122, Telefax: 295 3274

manarah@hotmail.com, www.manarahhotel.com.ps

Merryland Hotel (25 rooms)

Tel: 298 7176, Telefax: 298 7074

Mövenpick Hotel Ramallah (171 rooms and Su;

bf; mr; cr; res; cf; gm; pf; sp)

Tel: 298 5888, Fax: 298 533

hotel.ramallah@moevenpick.com

hotel.ramallah.reservation@moevenpick.com

www.moevenpick-ramallah.com

Rocky Hotel (22 rooms; cf; res; ter)

Tel: 296 4470, Telefax: 296 1871

Pension Miami (12 rooms)

Telefax: 295 6808

Ramallah Hotel (22 rooms; bf; mr; res)

Tel: 295 3544, Fax: 295 5029

Reef Pension (Jifna village) (8 rooms; res)

Telefax: 2810881, www.reefhousepension.ps

Retno Hotel (33 rooms & su; res; mr; gm; sp)

Telefax: 295 0022, Retno@retnohotel.com

www.retnohotel.com

Royal Court Suite Hotel (39 rooms; res; mr; ter; cf; pf; i)

Tel: 296 4040, Fax: 296 4047

info@rshotel.com, www.rshotel.com

Summer Bar (Ankars Garden)

Tel: 295 2602

Star Mountain Guesthouse (10 rooms; wifi; pf)

Tel: 296 2705, Telefax: 296 2715

starmountaincenter@gmail.com

GAZA STRIP (08)

Adam Hotel (76 rooms; bf; cf; mr; res)

Telefax: 282 3521/19, Fax: 282 5580

Al-Deira (22 Suits; cf; mr; res; ter)

Tel: 283 8100/200/300, Fax: 283 8400

info@aldeira.ps, www.aldeira.ps

Al Mashtal Hotel

Tel: 283 2500, Fax: 283 2510

mashtal@arcmedhotels.com

www.almashtalarcmedhotels.com

Almathaf Hotel

Tel: 285 8444, Fax: 285 8440

info@almathaf.ps, www.almathaf.ps

Al-Quds International Hotel (44 rooms; 2 suites; bf; mr; res)

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Beach Hotel (25 rooms; bf; mr; res)

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Commodore Gaza Hotel (60 rooms; su; bf)

Tel: 283 4400, Fax: 282 2623

Gaza International Hotel (30 rooms; bf; cf; res)

Tel: 283 0001/2/3/4, Fax: 283 0005

Grand Palace Hotel (20 rooms; cr; mr; cf; res)

Tel: 284 9498/6468, Fax: 284 9497

Marna House (17 rooms; bf; mr; res)

Tel: 282 2624, Fax: 282 3322

Palestine Hotel (54 rooms; bf; cf; mr; res)

Tel: Tel: 282 3355, Fax: 286 0056

JENIN (04)

Cinema Jenin Guesthouse (7 rooms; 2 su)

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guesthouse@cinemajenin.org, www.cinemajenin.org

Haddad Hotel & Resort

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haddadbooking@gmail.com

www.haddadtourismvillage.com

North Gate Hotel

Tel: 243 5700, Fax: 243 5701

info@northgate-hotel.com, www.northgate-hotel.com

Key: su = suites, bf = business facilities; mr = meeting rooms, cr = conference facilities; res = restaurant,

ter = terrace bar; tb = turkish bath, cf = coffee shop; gm = gym; pf = parking facilities, sp = swimming pool

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Middle Eastern, French, and Italian Cuisine

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Alhambra Palace Jerusalem

Restaurant & coffee shop

Tel: 626 3535, Fax: 6263737

info@alhambrapalace.com

Al-Manakeesh Pizza & Pastries

Tel: 585 6928

Al-Shuleh Grill Shawarma and

Barbecues

Tel: 627 3768

Amigo Emil Middle Eastern, American,

Indian, and Italian Cuisine

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Antonio's (Ambassador Hotel)

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Armenian Tavern Armenian and Middle Eastern Food

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Askidinya Italian and French Cuisine

Tel: 532 4590

Az-Zahra Oriental food and Pizza

Tel: 628 2447

RIO Grill and Subs Italian and French Cuisine

Tel: 583 5460

Rossini's Restaurant Bar French and Italian Cuisine

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Flavours Grill International Cuisine with Mediterranean Flavour

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Four Seasons Restaurants and Coffee Shop Barbecues and Shawarma

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Gallery Café Snacks and Beverages

Tel: 540 9974

Garden's Restaurant

Tel: 581 6463

Goodies Fast Food

Tel: 585 3223

Kan Zaman (Jerusalem Hotel) Mediterranean Cuisine

Tel: 627 1356

BETHLEHEM (02)

1890 Restaurant (Beit-Jala)

Tel: 277 8779

restaurant.1890@gmail.com

Abu Eli Restaurant Middle Eastern and Barbecues

Tel: 274 1897

Abu Shamab Restaurant Barbecues

Tel: 274 2985

Atfeem Restaurant Oriental Cuisine

Tel: 274 7940

Al-Areeshah Palace (Jacir Palace – InterContinental Bethlehem) Middle Eastern and Barbecues

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Al-Hakura Restaurant Middle Eastern and Fast Food

Tel: 277 3335

Al-Khayneh (Jacir Palace – InterContinental Bethlehem) Middle Eastern and Barbecues

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Al Makan Bar (Jacir Palace – InterContinental Bethlehem) Middle Eastern and Barbecues

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Barbara Restaurant

Tel: 274 0130

barbra.rest1@hotmail.com

Beit Sahoor Citadel Mediterranean Cuisine

Tel: 277 7771

Bonjour Restaurant and Café Coffee Shop and Continental Cuisine

Tel: 274 0406

Christmas Bells Restaurants Oriental Cuisine

Tel: 277 6336, Fax: 277 6337

Dar al-Balad Continental Cuisine

Tel: 274 9073

Divano Café and Restaurant

Tel: 275 7276

divanocafe@gmail.com

Grotto Restaurant Barbecues and Taboon

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Golden Roof Continental Cuisine

Tel: 274 3224

King Gaspar Restaurant & Bar (Italian, Asian and Mediterranean Cuisine)

Tel: 276 5301, Fax: 276 5302

Il'iliyeh Restaurant Continental Cuisine

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Fax: 274 1604

Massina (Breakfast)
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Telefax: 275 6622

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Roots Lounge (Beit Sahour)

Tel: 0598 333 665

The Tent Restaurant (Shepherds' Valley Village) Barbecues
Tel: 277 3875, Fax: 277 3876

Sima café
Tel: 275 2058

Singer Café
Mob: 0597 492 175

St. George Restaurant Oriental Cuisine and Barbecues
Tel: 274 3780, Fax: 274 1833
st.george_restaurant@yahoo.com

Tachi Chinese Chinese Cuisine
Tel: 274 4382

Taboo – Restaurant and Bar
Oriental and Continental Cuisine
Tel: 274 0711, Mob: 0599 205 158

The Square Restaurant and Coffee Shop Mediterranean Cuisine
Tel: 274 9844

Zaitouneh (Jacir Palace – InterContinental Bethlehem) Continental Cuisine
Tel: 276 6777, Fax: 276 6154

JERICHO (02)

Al-Nafoura Restaurant (Jericho Resort Village) Arabic Cuisine and Barbecues
Tel: 232 1255, Fax: 232 2189

Al-Rawda Barbecues
Telefax: 232 2555

Green Valley Park Oriental Cuisine and Barbecues
Tel: 232 2349

Jabal Quruntul Continental Cuisine (Open Buffet)
Tel: 232 2614, Fax: 232 2659

Limonleh Continental Cuisine
Tel: 231 2977, Fax: 231 2976

NABLUS (09)

Salim Afandi Barbecues and Oriental Cuisine
Tel: 237 1332

Qasr al-Jabi restaurant
Tel: 238 4180

Zeit Ou Zaater (Al-Yasmeen Hotel) Continental Cuisine and Pastries
Tel: 238 3164, Fax: 233 3666

RAMALLAH AND AL-BIREH (02)

911 Café Mexican, Italian, Oriental
Tel: 296 5911

Andareen Pub
Mob: 0599 258 435

AI Falaha Msakhan and Taboun
Tel: 290 5124

Akasha Oriental
Tel: 295 9333

Allegro Italian Restaurant (Mövenpick Hotel Ramallah) Italian fine cuisine
Tel: 298 5888

AI- Riwaq All-day-dining restaurant (Mövenpick Hotel Ramallah) International, Swiss and Oriental cuisine
Tel: 298 5888

Awjan Seafood, Breakfast, and Pizza, Coffee Shop, Lebanese and Italian Cuisine
Tel: 297 1776

Andre's Restaurant French and Italian Cuisine
Tel: 296 6477/8

Angelo's Western Menu and Pizza
Tel: 295 6408, 298 1455

Ayysha Restaurant Oriental Cuisine
Tel: 296 6622

Azure Restaurant and Coffee Shop Continental Cuisine
Telefax: 295 7850

Baladna Ice Cream Ice Cream and Soft Drinks
Telefax: 295 6721

Bel Mondo Italian Cuisine
Tel: 298 6759

Caesar's (Grand Park Hotel) Continental Cuisine
Tel: 298 6194

Café De La Paix French Cuisine
Tel: 298 0880

Castana Café
Tel: 297 1114

Castello Restaurant & Café Oriental
Tel: 297 3844/55

Chinese House Restaurant Chinese Cuisine
Tel: 296 4081

Clara restaurant and pub
Mob: 0597 348 335

Dauod Basha
Tel: 297 4655

Darna Continental Cuisine
Tel: 295 0590/1

Diwan Art Coffee Shop Continental Cuisine
Tel: 296 6483

Do Re Mi Café (Royal Court) Continental Cuisine
Tel: 296 4040

Elite Coffee House Italian and Arabic Cuisine
Tel: 296 5169

European Coffee Shop Coffee and Sweets
Tel: 2951 7031, 296 6505

Express Pizza American Pizza
Tel: 296 6566

Fakhr El-Din Lebanese Cuisine
Tel: 294 6800

Fawanees Pastries and Fast Food
Tel: 298 7046

Fatuta Restaurant Barbecues, (Birzeit)
Mob: 0599 839 043

Fuego Mexican and Tapas Grill
Tel: 29 59426 - 1700 999 888

Jasmine Café
Tel: 295 0121

Janan's Kitchen
Tel: 297 5444

K5M - Caterers Cake and Sweets
Tel: 295 6813

Khuzama Restaurant Oriental Cuisine
Tel: 298 8289

La Vie Café Cafe, Bistro & Bar
Tel: 296 4115

La Vista Café and Restaurant Oriental and Western Cuisine
Tel: 296 3271

Level 5 Fusion European
Tel: 298 8686

Cann Espresso Arabic and Italian Cuisine
Tel: 297 2125

Mac Simon Pizza and Fast Food
Tel: 297 2088

Mr. Donuts Café Donuts and Coffee Shop
Tel: 240 7196

Mr. Fish Seafood
Tel: 295 9555

Mr. Pizza Pizza and Fast Food
Tel: 240 3016, 240 8182

Muntaza Restaurant and Garden Barbecues and Sandwiches
Tel: 295 6835

Na3Na3 Café Italian and Oriental Cuisine
Tel: 296 4606

Nai Resto Café - Argeeleh
Mob: 0595 403 020

Newz Bar Lounge and "Le Gourmet" pastries' corner

Mövenpick Hotel Ramallah
Tel: 298 5888

Osama's Pizza Pizza and Fast Food
Tel: 295 3270

Orjuwan Lounge Palestinian-Italian Fusion
Tel: 297 6870



A TASTE OF PALESTINE

A celebration of Palestinian cuisine, Philistia Restaurant serves Palestinian appetizers and salads, and main dishes such as makloubah, mujaddarah, mulukhieh, Palestinian grill, etc., and sandwiches. We also have a special home-style Palestinian dish every day – karshat, shushbarak, zaghaleel, etc. It's Palestinian from beginning to end in terms of decor, including locally designed and produced pottery and glass tableware, most of which is from Hebron and Nablus.

In partnership with Palestinian organisations and companies, Philistia promotes the products of local farmers and cooperatives such as Adel, the national fair-trade non-profit organisation, without taking commission. And in keeping with its desire to promote Palestinian art, Philistia is gratuitously exhibiting the work of two Palestinian artists

Open seven days a week from 10:00 am to 11:00 pm.

Catering service available



Masyoun Heights

Khalil Wazir St., adjacent to the prime minister's office
Tel: (02) 298-9051, Facebook: Philistia Restaurant & Catering

Rama café Resto/Bar

Tel: 298 5376

Peter's Place Restaurant & Bar

(Taybeh) Palestinian Cuisine

Tel: 289 8054, Mob: 0547 043 029

Pesto Café and Restaurant Italian Cuisine

Tel: 297 0705, 297 0706

Pizza Inn Pizza and Fast Food

Tel: 298 1181/2/3

Philadelphie Restaurant Middle Eastern Menu

Tel: 295 1999

Plaza Jdoudna Restaurant and Park Middle Eastern Menu

Tel: 295 6020, Fax: 296 4693

Pronto Resto-Café Italian Cuisine

Tel: 298 7312

QMH

Tel: 297 34511

Roma Café Italian Light Food

Tel: 296 4228

Rukab's Ice Cream Ice Cream and Soft Drinks

Tel: 295 3467

Saba Sandwiches Falafel and Sandwiches

Tel: 296 0116

Samer Middle Eastern Food

Tel: 240 5338 - 240 3088

Scoop

Tel: 295 9189

Sangria's French, Italian, and Mexican Cuisine

Tel: 295 6808

Sinatra Gourmet Italian and American Cuisine

Tel: 297 1028

Sky Bar (Ankars Suites and Hotel) Continental Cuisine

Tel: 295 2602

Sparkles Bar Cigar bar**Mövenpick Hotel Ramallah**

Tel: 298 5888

Stones Continental Cuisine

Tel: 296 6038

Tabash (Jifna Village) Barbecues

Tel: 281 0932

Tal El-Qamar Roof Middle Eastern and Western Menu

Tel: 298 7905/ 6

TCHE TCHE

Tel: 296 4201

The Vine Restaurant Continental Cuisine

Mob: 0595 403 020, 0568 403 020

THE Q GARDEN Roof-top garden International Cuisine

Tel: 295 7727

Tomasso's Pizza and Fast Food

Tel: 240 9991/ 2

Tropicana Mexican Cuisine, Oriental Menu, and Zarb

Tel: 297 5661

UpTown (Ankars Suites and Hotel) Continental Cuisine

Tel: 295 2602

Values Restaurant International and Seafood

Tel: 296 6997

Vatche's Garden Restaurant European Style

Tel: 296 5966, 296 5988

Zam'n Premium Coffee Coffee Shop Style

Tel: 295 0600

Zaki Taki Sandwiches

Tel: 296 3643

Zam'n Premium Coffee Masyoun

Coffee Shop Style

Tel: 298 1033

Zarour Bar BBQ Barbecues and Oriental Cuisine

Tel: 295 6767, 296 4480

Fax: 296 4357

Zeit ou Zaater Pastries and Snacks

Tel: 295 4455

Ziryab Barbecues, Italian, and Oriental Cuisine

Tel: 295 9093

GAZA STRIP (08)**Al Daar** Barbecues

Tel: 288 5827

Al-Deira Mediterranean Cuisine

Tel: 283 8100/200/300

Fax: 2838400

Almat'haf Mediterranean Cuisine

Tel: 285 8444, Fax: 285 8440

Al-Molouke Shawarma

Tel: 286 8397

Al-Salam Seafood

Tel: 282 2705, Telefax: 283 3188

Avenue

Tel: 288 2100, 288 3100

Big Bite Fastfood

Tel: 283 3666

Carino's

Tel: 286 6343, Fax: 286 6353

LATERNA

Tel: 288 9881, Fax: 288 9882

Light House

Tel: 288 4884

Marna House

Telefax: 282 3322, 282 2624

Mazaj Coffee House

Tel: 286 8035

Mazaj Restaurant

Tel: 282 5003, Fax: 286 9078

Orient House

Telefax: 282 8008, 282 8604

Roots - The Club Oriental Cuisine

Tel: 288 8666, 282 3999, 282 3777

Abu Mazen Restaurant

Tel: 221 3833, Fax: 229 3111

Al Quds Restaurant

Tel: 229 7773, Fax: 229 7774

Golden Rooster

Telefax: 221 6115

Hebron Restaurant

Telefax: 222 7773

Orient House Restaurant

Telefax: 221 1525

Royal Restaurant

Tel: 222 7210


MUSEUMS
East Jerusalem (02) Armenian Museum, Old City, Tel: 628 2331, Fax: 626 4861, Opening hours: Mon.- Sat. from 9:00 - 16:30 • Dar At Tifl Museum (Dar At Tifl Association), Near the Orient House,

Tel: 628 3251, Fax: 627 3477 • Islamic Museum (The Islamic Waqf Association), Old City, Tel: 628 3313,

Fax: 628 5561, opening hours for tourists: daily from 7:30 - 13:30 • Math Museum, Science Museum,

Abu Jihad Museum for the Palestinian Prisoners Studies - Al-Quds University, Tel: 279 9753 - 279 0606,

foryou@alquds.edu, opening hours Saturday - Wednesday 8:30 - 15:00 • Qalandia Camp Women's Handicraft Coop., Telefax: 656 9385, Fax: 585 6966, qalandia@palnet.com • WUJOUD Museum, Tel: 626 0916, Fax:

0272625, info@wujoud.org, www.wujoud.org

Bethlehem (02) Al-Balad Museum for Olive Oil Production, Tel: 274 1581, Opening hours: 8:00-14:30

Monday through Saturday • Baituna al Talhami Museum, (Folklore Museum) Arab Women's Union, Tel: 274 2589, Fax: 274 2431, Opening hours: daily from 8:00 - 13:00/ 14:00 - 17:00 except for Sundays and Thursdays afternoon • Bethlehem Peace Center Museum, Tel: 276 6677, Fax: 274 1057, info@peacenter.org, www.peacenter.org, Opening hours: daily from 10:00-18:00 except Sundays from 10:00 - 16:00 • International Nativity Museum, Telefax: 276 0076, nativitymuseum@salesianbethlehem.com, www.internationalnativemuseum.com • Natural History Museum, Telefax: 02-276 5574, eec@p-o.l.com, www.eecp.org • Artas Old Village House/Museum, Mob: 0597 524 524, 0599 679 492, 0502 509 514, artascf@hotmail.com, Opening Hours: By Appointment • Palestinian Heritage Center, Telefax: 274 2381, mahasaca@palestinianheritagecenter.com, www.palestinianheritagecenter.com

Gaza (08) Al Mathaf, Tel: 285 8444, info@almathaf.ps, www.almathaf.ps**Jericho (02)** Russian Museum Park Complex, Mob. 0595 076 143**Ramallah & Al-Bireh (02)** Museum of Palestinian Popular Heritage - In'ash el Usra, In'ash el Usra society, Al-Bireh, Tel: 240 2876, Fax: 240 1544, Opening hours: daily from 8:00 - 15:00 except Fridays • Ramallah

Museum, Al-Harajeh St., Across from Arab Bank, Old Town, Ramallah, Telefax: 295 9561, open daily from 8:00 - 15:00 except Friday and Saturday • Saadeh Science House (Alnayzak Science and technology Museum) - Al-Haq 1 st - Old city of Birzeit, Tel. 02-2819040, opening hours Sunday to Thursday from 9:00 - 18:00 • The Birzeit University Ethnographic and Art Museum Tel: 298 2976, vtamari@birzeit.edu, Opening hours: daily from 10:00 - 15:00 except for Fridays and Sundays • The Palestinian Museum, Tel: 297 4797/98, Fax: 297 4795, info@palmuseum.org, www.palmuseum.org


TRANSPORTATION
East Jerusalem (02) Car Rental • Car & Drive, Tel: 656 5562/3 • Dallah Al-Barakah, Tel: 656 4150 • Good Luck, Tel: 627 7033, Fax: 627 7688 • Green Peace Rent A Car Ltd., Telefax: 585 9756 • Jerusalem CarRental & Leasing ltd., Tel: 582 2179, Fax: 582 2173 • Orabi, Tel: 585 3101 • Middle East Car Rental, Tel: 626 2777, Fax: 626 2203, mecarental@gmail.com • **Taxis Abdo**, Tel: 585 8202 (Beit Hanina), Tel: 628 3281 (Damascus Gate) • Al-Eman Taxi & Lemo Service, Tel: 583 4599 - 583 5877 • Al-Rashid, Tel: 628 2220 • Al-Aqsa, Tel: 627 3003 • Beit Hanina, Tel: 585 5777 • Holy Land, Tel: 585 5555 • Imperial, Tel: 628 2504 • Jaber - Petra, Tel: 583 7275 - 583 7276 • Khaled Al-Tahri, Tel: 585 5777 • Mount of Olives, Tel: 627 2777 • Panorama, Tel: 628 1116 • Tourist Transportation Abdo Tourist, Tel: 628 1866 • Jerusalem of Gold, Tel: 673 7025/6 • Kawasmi Tourist Travel Ltd., Tel: 628 4769, Fax: 628 4710 • Mount of Olives, Tel: 627 1122 • Mahfouz Tourist Travel, Tel: 628 2212, Fax: 628 4015 • **Bethlehem (02) Car Rental** Murad, Tel: 274 7092 • Nativity Rent a Car, Tel: 274 3532, Fax: 274 7053 **Taxis Asha'b**, Tel: 274 2309 • Beit Jala, Tel: 274 2629 • Al Farajeh Taxi - 24 Hours, Tel: 275 2416 • **Hebron (02) Car Rental** Holy Land, Tel: 222 0811 • **Taxis Al-Asdiqa'**, Tel: 222 9436 • Al-Ithhad, Tel: 222 8750 • **Jericho (02) Taxis** Petra, Tel: 232 2525 • **Nablus (09) Car Rental** Orabi, Tel: 238 3383 • **Taxis Al-Ittihad**, Tel: 237 1439 • Al-Madina, Tel: 237 3501 • Ramallah and Al-Bireh (02) **Car Rental** Abe Car Services, Mob: 0595 604 062, 054 981 2946 • Orabi, Tel: 240 3521 • Petra, Tel: 295 2602 • TWINS, Tel: 296 4688 • **Taxis A.B.E.** Car Services (yellow plate), 0598-36-1818 • Al-Bireh, Tel: 240 2956 • Al-Masyoun Taxi, Tel: 295 2230 • Al-Salam, Tel: 295 5805 • Al-Wafa, Tel: 295 5444 • Al-Ithhad, Tel: 295 5887 • Hinawi Taxi, Tel: 295 6302 • Omaya, Tel: 295 6120 • SAHARA Rent a Car Co., Tel: 297 5317/8 • Shamma' Taxi Co., Tel: 296 0957 • **Gaza Strip (08) Car Rental** Al-Ahli, Tel: 282 8534 • Al-Farouq, Tel: 284 2755 • Imad, Tel: 286 4000 • Luzun, Tel: 282 2628 • **Taxis** Al-Nasser, Tel: 286 1844, 286 7845 • Al-Wafa, Tel: 284 9144 - 282 4465 • Azhar, Tel: 286 8858 • Midan Filastin, Tel: 286 5242


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Bethlehem (02) ACA Travel & Tourism, Tel: 274 1115, Fax: 275 2263, tourism@aca.ps, www.aca.ps • Angels Tours and Travel, Tel: 277 5813, Fax: 277 5814, angels@p-ol.com, www.angelstours.com.ps • Arab Agency Travel & Tourism, Tel: 274 1872, Fax: 274 2431, tourism@aca-palestine.com, www.aca-palestine.com • Bethlehem Star Travel, Tel: 277 0441, info@bst.ps, www.bst.ps • Crown Tours & Travel Co. Ltd., Tel: 274 0911, Fax: 274 0910, info@crown-tours.com, www.crown-tours.com • East Wind Tours & Travel, Tel: 277 3316, Fax: 277 3315, info@eastwindtourz.com, www.eastwindtourz.com • Four Seasons Co. Tourism & Travel, Tel: 277 4401, Fax: 277 4402, fseasons@p-ol.com • Gloria Tours & Travel, Tel: 274 0835, Fax: 274 3021, gloria@p-ol.com • Golden Gate Tours & Travel, Tel: 276 6044, Fax: 276 6045, ggtours@palnet.com • Kukali Travel & Tours, Tel: 277 3047, Fax: 277 2034, kukali@p-ol.com • Laila Tours & Travel, Tel: 277 7997, Fax: 277 7996, laila@lailatours.com, www.lailatours.com • Lama Tours International, Tel: 274 3717, Fax: 274 3747, lito@p-ol.com • Madiam Tours & Travel Co. Ltd, Tel: 275 1929, info@madians-tours.com • Millennium Transportation, Tel: 676 7727, 050-242 270 • Mousallam Int'l Tours, Tel: 277 0054, Fax: 277 0054, Mitours@palnet.com • Nativity Tours and Travel, Tel: 276 1124, Tel: 276 1125, info@thenativitytours.com, www.thenativitytours.com • Sansur Travel Agency, Tel: 274 4473, Tel: 274 4459 • Sky Lark Tours

and Travel, Tel: 274 2886, Fax: 276 4962, skylark@palnet.com • Terra Santa Tourist Co., Tel: 277 0249 Fax: 277 0250 • Voice of Faith Tours, Tel: 275 70 50 Fax: 275 70 51, nabil@gmtravel.co.il, www.gmtravel.co.il

Beit Jala (02) Guiding Star Ltd., Tel: 276 5970, Fax: 276 5971, info@guidingstar2.com

Beit Sahour (02) Alternative Tourism Group, Tel: 277 2151, Fax: 277 2211, info@atg.ps, www.atg.ps • Brothers Travel & Tours, Tel: 277 5188, Fax: 277 5189, holyland@brostours.com, www.brostours.com • Grace Tours, Tel: 275 7363, Fax: 277 2420, elias@grace-tours.com • Magi Tours, Telefax: 277 5798, magitours@spidernet.ps

Hebron (02) AL-Afaq for Travel & Umrah, Telefax: 221 1332, alafaqtravel@yahoo.com • AlArrab Tours Tel: 221 1917, info@alarabtours.com • Al-Buhaira Tours and Travel co., Telefax: 225 2095, www.AL-BUHAIRA.com, INFO@ALBUAIRA.com • Alkiram Tourism, Tel: 225 6501/2, Fax: 225 6504, alkiram@hebronet.com • Al Raed Travel Agency, Telefax: 229 3030, Mob: 0599 889 477, raedbader@msn.com • Al-Salam Travel and Tours Co., Tel: 221 5574, Fax: 223 3747 • Sabeen Travel Tourism, Telefax: 229 4775, sabeenco@yahoo.com

Ramallah (02) Al-Asmar Travel Agency, Telefax: 295 4140, 296 5775, asmar@p-ol.com • All Middle East Pilgrimage and Tourism Coordination Office, Tel: 289 8123, Fax: 289 9174, amepto@gmail.com, www.amepto.com • Amani Tours, Telefax: 298 7013, amanit@p-ol.com • Anwar Travel Agency, Tel: 295 6388, 295 1706, alaa@anwartravel.ps • Apollo Travel & Tourism Agency, Mob: 0568 038 536, 0568 038 534, Tel: 241 2510, Fax: 251 2567, apollotravel1@gmail.com • Arab Office for Travel & Tourism, Tel: 295 6640, Fax: 295 1331 • Arseema for Travel & Tourism, Tel: 297 5571, Fax: 297 5572, info@arseema.ps • Atlas Tours & Travel, Tel: 295 2180, Fax: 298 6395, www.atlasavia.com • Damas Holidays for Travel and Tourism, Tel: 241 2285, Fax: 241 2281, info@damasholidays.ps, www.damasholidays.ps • Darwish Travel Agency, Tel: 295 6221, Fax: 295 7940 • Golden Globe Tours, Tel: 296 5111, Fax: 296 5110, gg-tours@palnet.com • Issis & Co., Tel: 295 6250, Fax: 295 4305 • Jordan River Tourist & Travel Agency, Tel: 298 0523, Fax: 298 0524 • Kashou' Travel Agency, Tel: 295 5229, Fax: 295 3107, kashoutravel@hotmail.com • Mrebe Tours & Travel, Tel: 295 4671, Fax: 295 4672, info@mirebetours.ps • The Pioneer Links Travel & Tourism Bureau, Tel: 240 7859, Fax: 240 7860, pioneer@pioneer-links.com • Travel House For Travel & Tourism, Tel: 295 7225, Fax: 296 2634, www.travelhouse.ps • Rahhal Tours & Travel, Tel: 242 3256, Fax: 242 9962, info@rahhaltrips.ps, www.rahhalyours.ps • Raha Tours and Travel, Tel: 296 1780, Fax: 296 1782, www.rahatt.com, www.rahatravel.com • Reem Travel Agency, Tel: 295 3871, Fax: 295 3871 • Royal Tours, Tel: 296 6350/1, Fax: 296 6635 • Sabeen Travel Tourism, Telefax: 240 5931, sabeenco@yahoo.com • Salah Tours, Tel: 295 9931, Fax: 298 7206 • Shbat & Abdul Nur, Tel: 295 6267, Fax: 295 7246

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- Royal Jordanian Airways, Tel: 02-240 5060 (Ramallah), Tel: 08-282 5403/13 (Gaza) • SN Brussels Airlines, Tel: 02-295 2180 (Ramallah) • SAS Scandinavian Airlines, Tel: 02-628 3235/7238 (Jerusalem) • South African Airways, Tel: 02-628 6257 (Jerusalem) • Swiss International Airlines, Tel: 02-295 2180 (Ramallah) • Tunis Air, Tel: 02-298 7013 (Ramallah), Tel: 08-286 0616 (Gaza) • Turkish Airlines, Tel: 02-277 0130 (Bethlehem)

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4 Al-Yaqubi Street, Jerusalem, Tel: 02 6268200, Fax: 02 6268222, E-mail: registry.papp@undp.org / URL: http://www.papp.undp.org



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Bethlehem (02) Hospitals Al-Dibis Maternity, Tel: 274 4242 • Al-Hussein Government, Tel: 274 1161 • Bethlehem Arab Society for Rehabilitation, Tel: 274 4049-51, Fax: 274 4053 • Caritas Baby, Tel: 275 8500, Fax: 275 8501 • Mental Health, Tel: 274 1155 • Shepherd's Field Hospital, Tel: 277 5092 • St. Mary's Maternity, Tel: 274 2443 • The Holy Family, Tel: 274 1151, Fax: 274 1154 • Clinics and Centers Beit Sahour Medical Center, Tel: 277 4443 • Bethlehem Dental Center, Tel: 274 3303

Hebron (02) Hospitals Amira Alia, Tel: 222 8126 • Al-Ahli, Tel: 222 0212 • Al-Meezan, Tel: 225 7400/1 • Mohammed Ali, Tel: 225 3883/4 • Shaheera, Tel: 222 6982 • St. John's Ophthalmic, Tel: 223 6047 • The Red Crescent, Tel: 222 8333 • Yattah Governmental Hospital, Tel: 227 1017, 227 1019 • Clinics and Centers Red Crescent Society, Tel: 222 7450 • UPMRC, Tel: 222 6663

Jericho (02) Hospitals Jericho Government, Tel: 232 1967/8/9 • Clinics and Centers UPMRC, Tel: 232 2148

Nablus (09) Hospitals Al-Aqsa Hospital and Medical Center, Tel: 294 7666 • Al-Ittihad, Tel: 237 1491 • Al-Watani, Tel: 238 0039 • Al-Zakat Hospital (TolKarem), Tel: 268 0680 • Aqraba Maternity Home, Tel: 259 8550 • Rafidia, Tel: 239 0390 • Safit Emergency Governmental Hospital, Tel: 251 5111 • Specialized Arab Hospital, Tel: 239 0390 • St. Luke's, Tel: 238 3818 • UNRWA Qalqilia Hospital (Qalqilia), Tel: 294 0008 • Clinics and Centers Al-Amal Center, Tel: 238 3778 • Arab Medical Center, Tel: 237 1515 • Hagar (Handicapped Equipment Center), Tel: 239 8687 • Red Crescent Society, Tel: 238 2153 • UPMRC, Tel: 283 7178

Ramallah and Al-Bireh (02) Hospitals Arabcare Hospital, Tel: 298 6420 • AL-Karmel Maternity Home, Tel: 247 1026 • Al-Mustaqlbal Hospital, Tel: 240 4562 • AL-Nather Maternity Hospital, Tel: 295 5295 • Ash-Sheikh Zayed Hospital, Tel: 298 8088 • Birzeit Maternity Home, Tel: 281 0616 • Care Specialized Dental Center, Tel: 297 5090 • Khaled Surgical Hospital, Tel: 295 5640 • Ramallah Government Hospitals, Tel: 298 2216/7 • Red Crescent Hospital, Tel: 240 6260 • Clinics and Centers Arab Medical Center, Tel: 295 4334 • Arabcare Medical Center, Tel: 298 6420 • Emergency & Trauma Center, Tel: 298 8088 • Harb Heart Center, Tel: 296 0336 • Modern Dental Center, Tel: 298 0630 • National Center for Blood Diseases "Hippocrates" Thalassemia and Hemophilia Center, Tel: 296 5082, Fax: 296 5081 • Patients' Friends Society K. Abu Raya Rehabilitation Centre, Tel: 295 7060/1 • Palestinian Hemophilia Association-PHA, Telefax: 297 5588 • Peace Medical Center, Tel: 295 9276 • Red Crescent Society, Tel: 240 6260 • UPMRC, Tel: 298 4423, 296 0686

Gaza Strip (08) Hospitals Al-Ahli Al-Arabi, Tel: 286 3014 • Dar Al-Salam, Tel: 285 4240 • Nasser, Tel: 205 1244 • Shifa, Tel: 286 2765 • Clinics and Centers Arab Medical Center, Tel: 286 2163 • Beit Hanoun Clinic, Tel: 285 8065 • Dar Al-Shifa, Tel: 286 5520 • Hagar (Handicapped Equipment Center), Tel: 284 2636 • St. John's Ophthalmic, Tel: 284 8445 • UPMRC, Tel: 282 7837



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Bethlehem (02) Banks Arab Bank, Tel: 277 0080, Fax: 277 0088 • Arab Land Bank, Tel: 274 0861 • Cairo-Amman Bank, Tel: 274 4971, Fax: 274 4974 • Jordan Ahli Bank, Tel: 277 0351 • Jordan National Bank,

Tel: 277 0351, Fax: 277 0354 • Bank of Palestine, Tel: 1700 150 150 • Palestine Investment Bank, Tel: 277 0888, Fax: 277 0889

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Nablus (09) Quds Bank, Tel: 235 9741, (Nablus Aljded), Tel: 239 7782 • Arab Bank, Tel: 238 2340, Fax: 238 2351, (Askar), Tel: 231 1694, Fax: 234 2076 • Arab Land Bank, Tel: 238 3651, Fax: 238 3650 • Bank of Palestine, 1700 150 150, (Al-Misbah), Tel: 231 1460, Fax: 231 1922 • Cairo-Amman Bank, Tel: 238 1301, Fax: 238 1590 • Commercial Bank of Palestine, Tel: 238 5160, Fax: 238 5169 • The Housing Bank, Tel: 238 6060, Fax: 238 6066 • Jordan Ahli Bank, Tel: 238 2280 • Jordan Bank, Tel: 238 1120, Fax: 238 1126 • Jordan-Gulf Bank, Tel: 238 2191, Fax: 238 1953 • Jordan-Kuwait Bank, Tel: 237 7223, Fax: 237 7181 • Jordan-National Bank, Tel: 238 2280, Fax: 238 2283 • Palestine Investment Bank, Tel: 238 5051, Fax: 238 5057 • Palestine International Bank, Tel: 239 7780, Fax: 239 7788

EMERGENCY

City	Fire	Ambulance	Police
Jerusalem*	02-628 2222	101	100
CHS (Old City Jerusalem)	101 / 0505 319 120		
Bethlehem	02-274 1123	101 / 02-274 4222	100
Gaza	08-286 3633	101 / 08-2863633	100
Hebron	102 / 22 28121-2-3	101	100
Jericho	02-232 2658	101 / 02-232 1170	100
Jenin	04-250 1225	101 / 04-250 2601	100
Nablus	09-238 3444	101 / 09-238 0399	100
Ramallah	02-295 6102	101 / 02-240 0666	100
Child Helpline Palestine	(121) free line		
Tulkarem	09-267 2106	101 / 09-267 2140	100
Qalqilia	09-294 0440	101 / 09-294 0440	100

PALESTINE ROAD MAP



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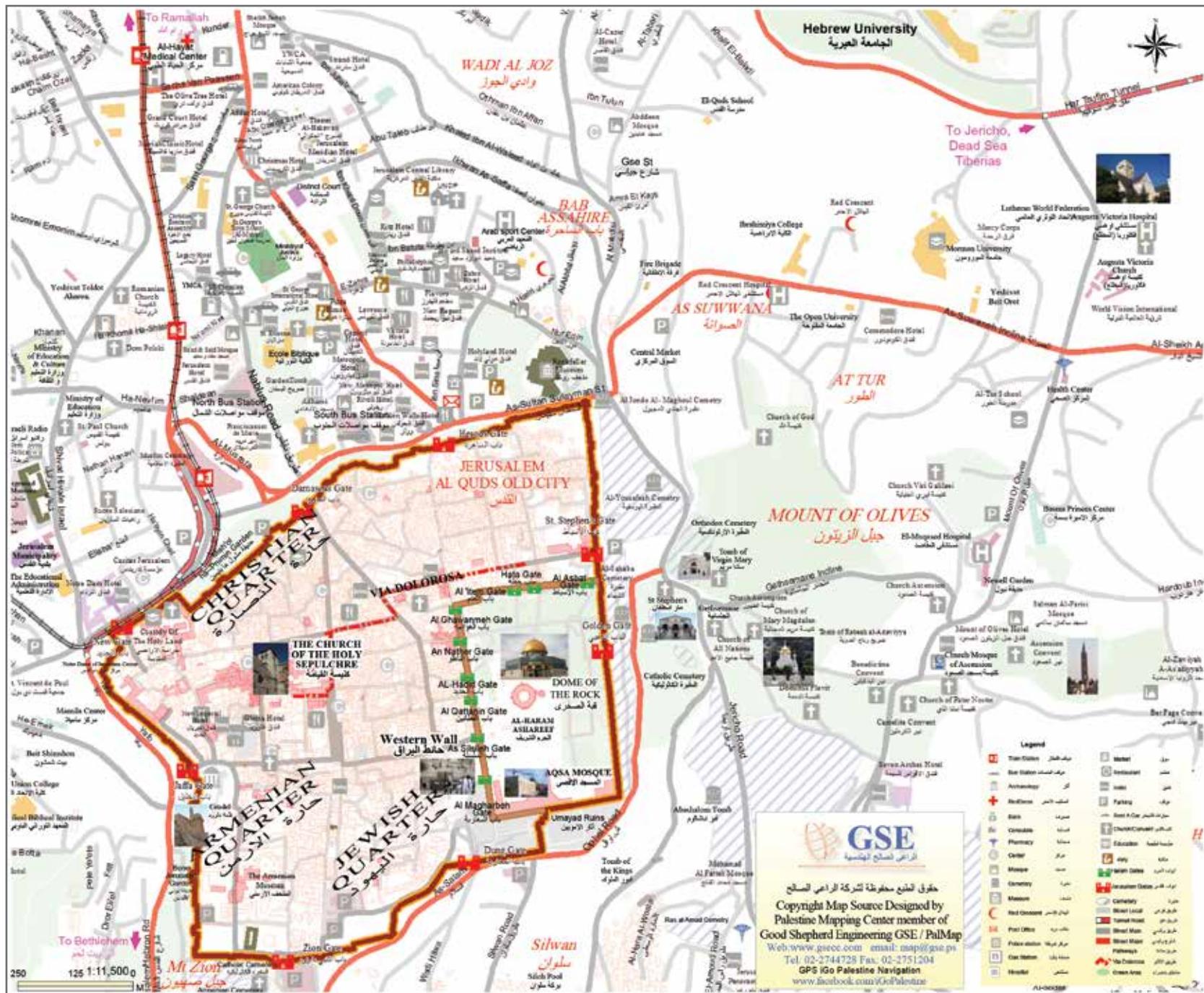
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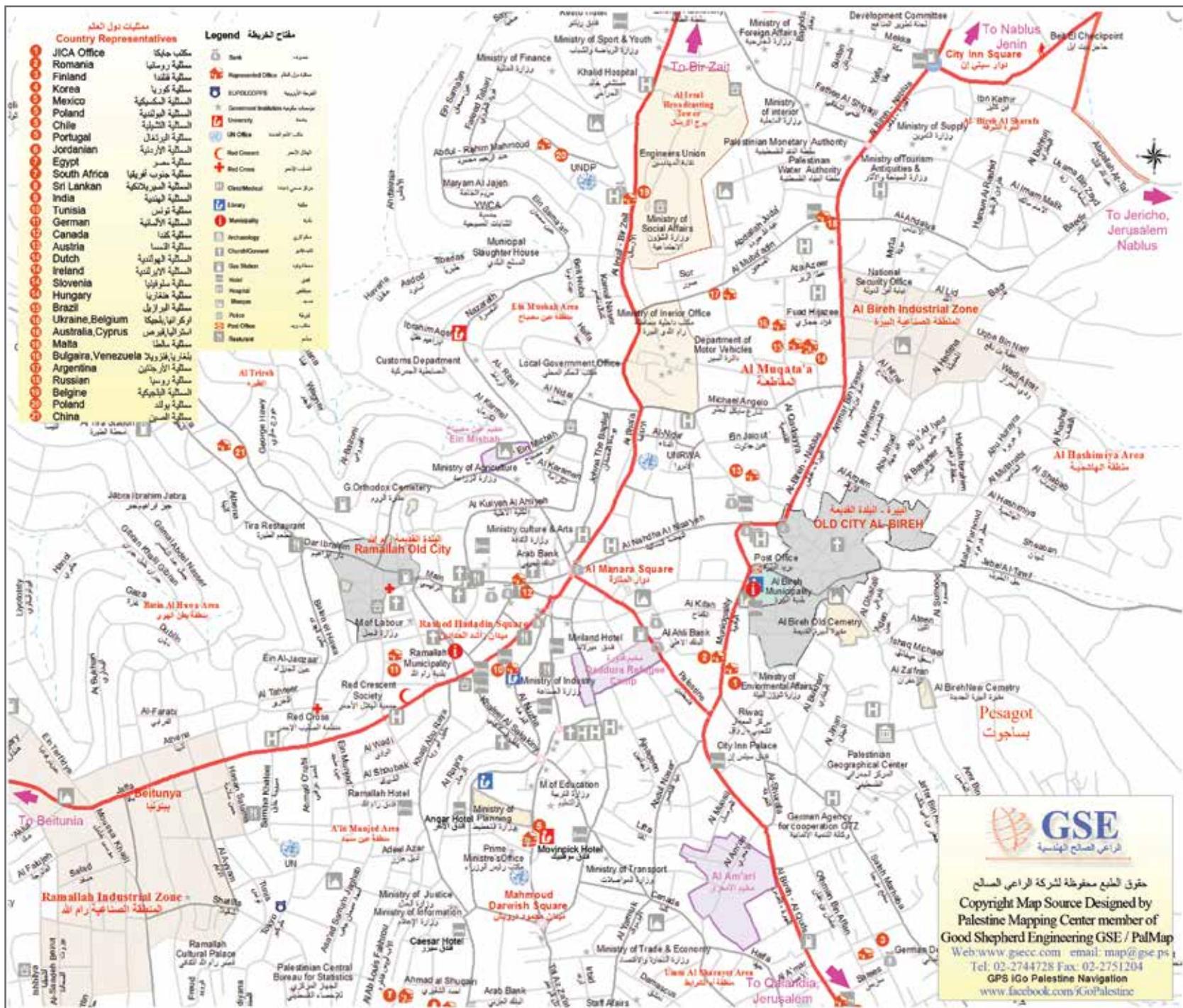
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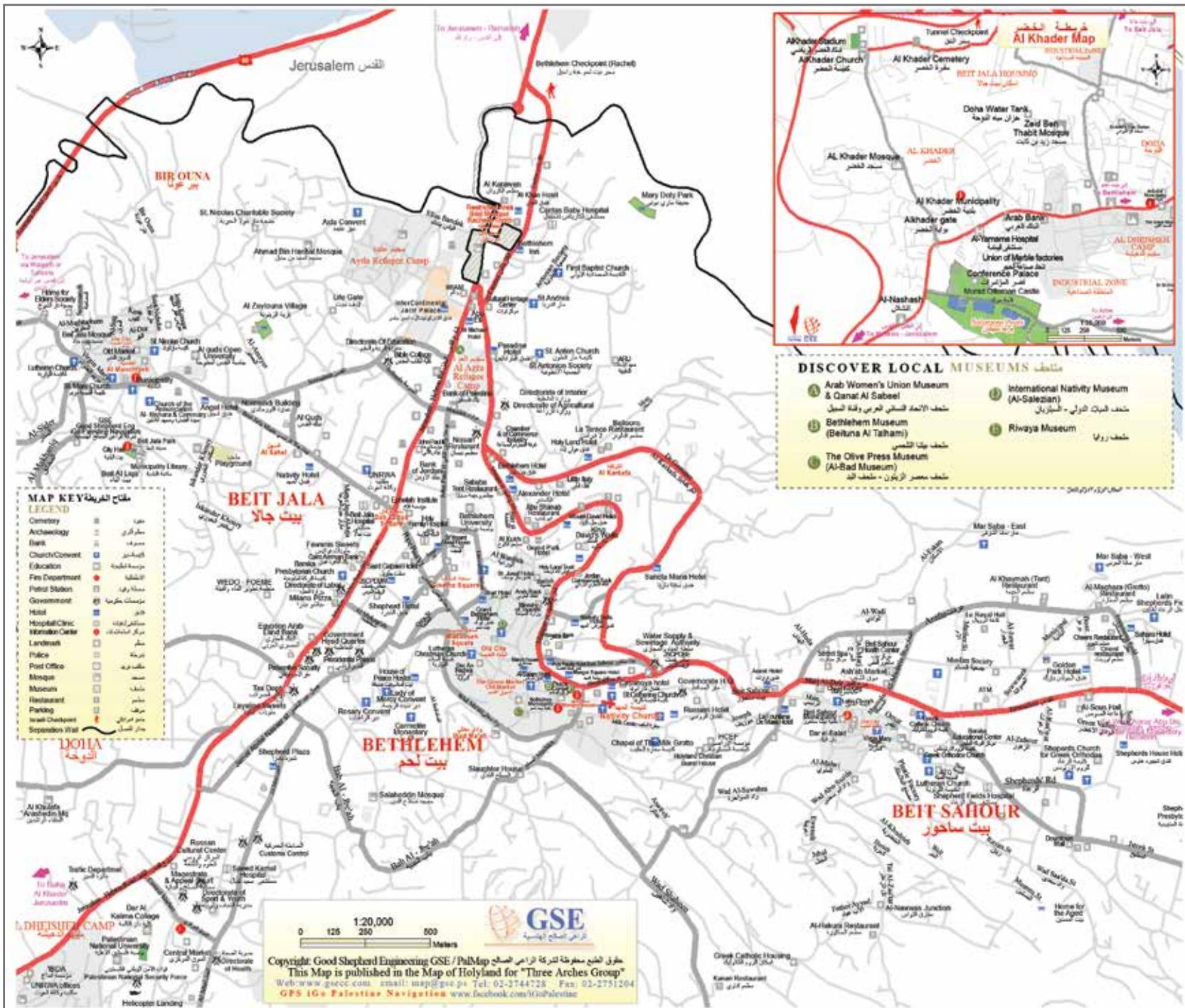


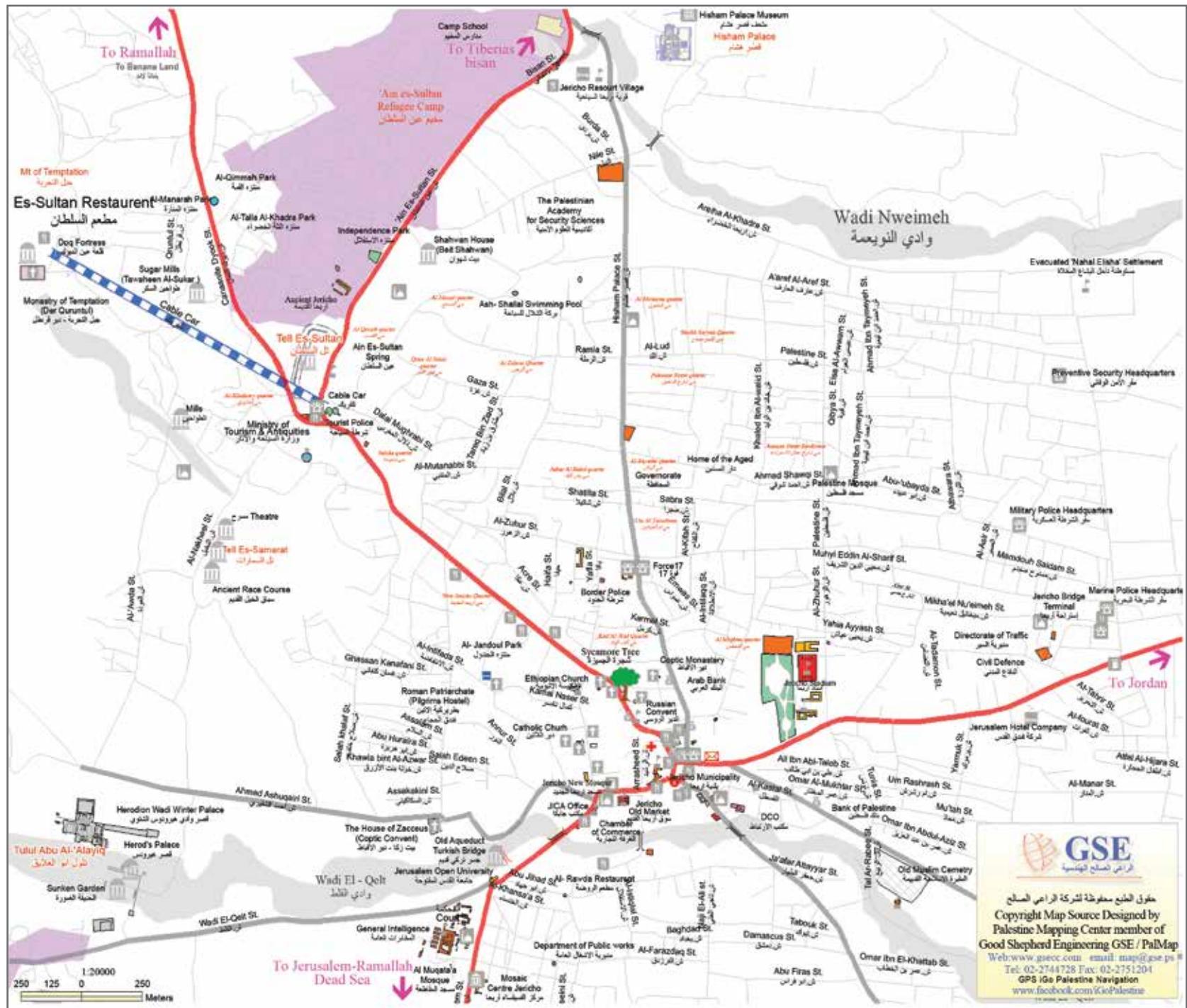
ERUSALEM



RAMALLAH and AL-BIREH







The Russell Tribunal on Palestine

It's all déjà vu these days – from Israeli plans to uproot Bedouins, to storming Al-Aqsa Mosque, and everything under the sun in between. The crimes continue unabated. Gazans still wait for the siege to end and reconstruction to commence while they try to heal their deep wounds. Both public and private institutions, and of course the government as well, suffer from a dire economic situation and lack of funding, Fatah and Hamas sign yet another reconciliation agreement, and the list goes on.

It's also déjà vu at the United Nation's General Assembly. If you're interested in international politics, it's the Super Bowl of all events. True, during General Assembly sessions, there were cases that could be considered benchmarks; for example when Nikita Khrushchev addressed the UN General Assembly on September 23, 1960, and pounded his shoe on his delegate-desk, or Yasser Arafat's speech in 1974 when he said, "I appeal to you to enable our people to establish national independent sovereignty over its own land. Today I have come bearing on olive branch and a freedom fighter's gun. Do not let the olive branch fall from my hand. Do not let the olive branch fall from my hand." And one shouldn't forget Hugo Chavez's address to the General Assembly in 2006 when he was quoted as saying, "The devil came here yesterday. Yesterday, the devil was here in this very place. This rostrum still smells of sulfur." All in all, however, it's public relations speech after speech in an institution whose members are essentially the whole world, but which has proven to be incapable of enforcing any of its resolutions.

On September 24 and 25, a not-so-common event took place. The Russell Tribunal on Palestine (RToP) held a two-day extraordinary session in Brussels on the crimes that were committed by Israel during operation Protective Edge on the Gaza Strip, including war crimes and crimes against humanity. The RToP is an international people's tribunal created by and composed of a large group of eminent citizens, including Israelis, involved in the promotion of peace and justice in the Middle East. The Russell Tribunal has no legal status but acts as a court of the people, a tribunal of conscience. The legitimacy of the Russell Tribunal on Palestine does not come from a government or any political party but from the prestige, professional interests, and commitment to fundamental rights of the members that constitute this tribunal.

At the end of the testimonies, Roger Waters, judge at the RToP and Pink Floyd music legend, said to the witnesses: "You have led us very eloquently into hell today. This is heart-breaking."

"More than 90% of Gaza's agricultural output [was] destroyed by Israel over [the] summer, almost all farms [were] destroyed. Israel destroyed 220 factories in Gaza, this constitutes around 70% of Gaza's industrial output [–] gone ... I stayed in Gaza for one month in a house with 72 Palestinian civilians, 60 of whom had been displaced. It was overcrowded, tap water wasn't working anymore ..." *Martin Lejeune, German journalist.*

"We found one of 89 families completely liquidated during Operation Protective Edge so badly burned/destroyed [that] they had to be buried in a mass grave by a bulldozer – evoking memories of the darkest times in European history. On [the] outskirts of Rafah, I heard testimony from 19-year-old Mohammed Abu Said of how Israeli soldiers stripped him naked and sniped at neighbours, then set the dogs on him in between shooting rounds...." *Max Blumenthal, American author, journalist, and blogger.*

In a press conference at the end of the session, the Russell Tribunal on Palestine demanded that the international community end the Israeli occupation and enable the Palestinians to exercise their right to self-determination. The *Scriptonite Daily* main header on September 25 was "Israel Was Tried for War Crimes Today, the Testimony Will Break Your Heart."



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Breast cancer awareness campaign in cooperation and partnership with

