

THIS
WEEK
IN

Palestine

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Contents

Palestinian Handicrafts.....	4
An Innovative Approach to Reviving Palestinian Arts and Crafts	6
Traditional but Trendy.....	10
Al Mirsat for Arts and Crafts.....	14
Real-World Obstacles to Supernatural Demand: A Classic Tale of Tragedy	18
A Beacon for Perplexed Souls.....	22
The Devil in Disguise? Secrets of the Narghile	30
Atfaluna Crafts.....	34
Beauty and Identity for the Next Generation	38
The Dark Side of Beautiful Things.....	42
Rotary Has Arrived	44
On Narrating Gaza.....	46
In the Limelight	52
Reviews	58
Events.....	62
Listings	64-86
Maps.....	87-97
The Last Word	98
Picturesque Palestine	99



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Message from the editor

Palestinian Christians

Since it is such a wonderful season, Palestinians Christians still insist on having three Christmases every year! As opposed to Jordanian Christians, for instance, who have set 25 December to be Christmas for all Christians in Jordan, here in Palestine, 25 December is only celebrated by members of Western Christian churches; 7 January is Christmas for the Eastern Orthodox churches, and, as if that were not enough, 18 January is celebrated by the Armenian Orthodox Church. Three Christmases, three sets of scouts, three traditional patriarchal processions into Bethlehem, and three midnight masses; what fun! Actually, it is fun, particularly for children who decorate their Christmas trees, go to Christmas parties, and, of course, receive presents from Santa. For adults, here and all over the world, this season means plenty of social and family gatherings, good food, and a lot of shopping!

As we follow the local media these days, we get the impression that there have been more public Christmas celebrations than usual this year; and almost all have been patronised by senior Palestinian Authority officials such as Prime Minister Salam Fayyad. Irrespective of whether this is true or not, Palestinian Christians are, in fact, lucky to be living here since they are, by and large, accepted, respected, and appreciated by the non-Christian majority of society. Numbering less than two percent of the total population, Palestinian Christians celebrate their religious feasts boldly and openly with no fear of persecution or even criticism; this is in stark contrast to the Christians in Kirkuk, Iraq, who have cancelled their Christmas celebrations this year for fear of attacks against them by extremists. Celebrating Christmas openly in Palestine is how it has always been done and how it should always be done not only because ...

(Continued on page 98)

Forthcoming Issues:

- Palestinian Children - February 2011
- Palestine: A Land of World Heritage Sites - March 2011
- Inspirational Stories of Palestine - April 2011



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Palestinian Handicrafts

By *Siham Al-Barghouti*

Palestinian handicrafts are an integral part of Palestinian culture and heritage. They reflect the creativity of the Palestinian people who have manifested great skill in using their environment and land over the past 5,000 years. During those years, the Palestinian people acquired the skills of handicraft-making and transmitted them from one generation to another, in spite of the exceptional circumstances that generated and caused a decline in the handicraft industry. The handicraft industry, however, remains a significant part of Palestinian heritage.

In light of the rapid scientific progress that characterised the twentieth century, it becomes extremely important to preserve and develop this heritage. In fact, handicrafts are a visible reflection of the Palestinian national and cultural identity as they are regarded as unique human traces that can never be duplicated.

Due to the high quality of handicrafts produced by Palestinians, the Ministry of Culture regards handicrafts as a significant element in the Palestinian national economy and a source that contributes to the Palestinian GDP. In addition, the handicraft sector contributes to providing work opportunities to skilled labourers, thus enabling them to improve their living situation. The Ministry of Culture is committed to protecting the handicrafts industry, especially in an age when the negative manifestations of globalisation are increasing. The protection of the handicrafts industry also aims to protect the national identity that we have shaped over the years. Our aim is to shield our genuine character from alien models that would influence the uniqueness of the Palestinian heritage.

The Ministry of Culture is looking forward to implementing projects that target all kinds of traditional handicrafts, starting from documentation to providing specialised training opportunities for

artists and artisans to produce quality crafts using traditional skills, patterns, and themes in an innovative way, in order to ensure the continuity and sustainability of these traditions and skills and to establish high standards of quality.

Since handicrafts constitute a crucial part of the Palestinian national identity, the Ministry of Culture has dedicated one of its objectives in its strategic plan, as well as the Sector Strategy for Culture and Heritage for the years 2011–2013, to Palestinian Intangible Cultural Heritage. The Ministry has conducted an assessment of the handicrafts industry and has designed programmes, plans, and activities that will contribute to the safeguarding and promotion of Palestinian Intangible Heritage including handicrafts. For this purpose, the Ministry will work in close cooperation with civil society, local communities, and international organisations.

In 2010, on Palestinian Heritage Day, 7 October, the Ministry of Culture launched an ambitious programme that aims to establish the National Inventory of Palestinian Intangible Cultural Heritage. The programme – which is currently being implemented within the framework of the MDG Culture and Development Joint Programme by the ministry in cooperation with a team of Palestinian experts, UNESCO, and FAO – consists of initiating documentation of the traditional agricultural knowledge and fishing culture. It also aims to develop the legal and institutional framework as well as technical requirements for the establishment of the inventory. This builds on the previous efforts of the Ministry and UNESCO to safeguard the Palestinian *hikaye* (folktale), which was proclaimed by UNESCO as a Masterpiece of the Oral and Intangible Heritages of Humanity in 2005.

The Ministry of Culture is dedicating its maximum capacities to preserving and reviving such Palestinian handicrafts as glass, pottery, straw, ceramics, mother-of-pearl, woodcarving, embroidery, and traditional carpet-weaving and welcomes any partnerships that would lead to this end.

Siham Al-Barghouti is the Palestinian Minister of Culture.



A Palestinian woman weaving wool. Photo by Ahmad Daghlas.

An Innovative Approach to Reviving Palestinian Arts and Crafts The MDG-F Culture and Development Joint Programme Team

If we are planning to spend an issue discussing handicrafts, we should first clearly define what is meant by the term. For the team of the MDG-F Culture and Development Joint Programme, handicrafts are "products which are produced either completely by hand or with the help of tools. Mechanical tools may be used as long as the direct manual contribution of the artisan remains the most substantial component of the finished product. Handicrafts are made from raw materials and can be produced in unlimited numbers. Such products can be utilitarian, aesthetic, artistic, creative, culturally attached, decorative, functional, traditional, religiously and socially symbolic, and significant."²

This definition applies to a number of locally produced items in the occupied Palestinian territory (oPt). From mother of



pearl to olive wood carving to decorative inlays to embroidery to soap and on and on, Palestinians are known the world over for their artisanship. In both the current economy and the economy of the foreseeable future, handicrafts play an important role. Not only are they an expression of heritage, but, as the above definition details, they are a sustainable and limitless resource that needs only the touch and creativity of the artist to give it value. In Palestine, the raw materials are given value by more than the skills of the artisan. The mere fact that the crafts are produced in Palestine, the centuries-old crossroads of civilisations and religions, adds an incalculable value to consumers. It is our hope to enhance and enliven this vital sector so that it can contribute to sustainable economic growth.

While safeguarding and preserving Palestinian cultural heritage, both tangible and intangible, has always been the cornerstone of the work of the UNESCO Ramallah office and other UN partners, in cooperation with the Ministry of Tourism and Antiquities and the Ministry of Culture, in the coming years, within the framework of the Joint Programme on Culture and Development, we will be increasing and diversifying our efforts. Safeguarding

Artworks by Rashid Abdul-Hamid.



Hebron glass being made. Photos by Cécile Gault.

cultural heritage means much more than the protection of places of historical and religious significance; it also means preserving the living human elements of culture.

In December 2006, the UNDP and the Government of Spain signed an agreement to establish the Millennium Development Goals Achievement Fund (MDG-F) to accelerate efforts to reach the MDGs and to support UN reform efforts at the country level. The MDG-F intervenes in a number of thematic areas, and one of them is culture and development.

Unlike many programmes of the past, the MDG-F Culture and Development Programme in the oPt is a complex, multi-stakeholder effort that brings together four Palestinian Authority ministries (Tourism and Antiquities, Culture, Agriculture, and Women's Affairs), four different UN agencies (UNESCO, FAO, UNDP, and UNIFEM), the private sector, and civil society organizations. The cooperation and coordination of so many diverse agencies, with so many diverse specialties, promises to make a big impact on the sphere of

culture and heritage in all its various manifestations. This coordination has also followed the model set forth in the 2005 Paris Declaration on Aid Effectiveness that promotes the harmonisation of international aid efforts and the local ownership and development of the initiative.

Over the coming years the programme partners aim to establish policies and practices for the safeguarding of tangible and intangible cultural heritage and to strengthen the capacity of the culture and tourism sector including providing training to current and would-be artisans, and begin to maximise the potential of handicrafts to foster sustainable economic growth.

Our training programmes are designed to encourage innovativeness in crafts design and production while seeking to promote the continuation of traditional skills, patterns, and themes to ensure that handicrafts remain relevant, valuable, and marketable in today's society. To encourage innovativeness, we are repositioning crafts in arts and encouraging the engagement of young artists and designers. Our current training programme, implemented



Photo courtesy of Atfaluna Society for Deaf Children.

in cooperation with Al Mahatta Gallery, brings together 18 creative professionals (product designers, interior designers, architects, and artists) to work collectively in an open, interactive workshop to enable the exchange of individual experiences and complementarity of creative skills. The workshop is led by Rashid Abdelhamid, a noted Palestinian architect/designer and one of the founders, who also designed the contemporary mud-brick building, of the Arts and Crafts Village and Al Deira Hotel in Gaza in 1999. One of Rashid's interests and areas of expertise is product design using elements of Palestinian local heritage and traditional craftsmanship. Following the training, our programme will also work to place participants in jobs – with the private sector, cooperatives, or community-based organisations dedicated to handicraft production – and offer them a

tailored training course in management and marketing of crafts. For those participants who have existing businesses, or those with an entrepreneurial spirit, not only will a range of services be offered, but also the possibility of becoming eligible for a seed-grant to help start up or expand their handicraft operations.

From training to marketing to job placement as well as business-establishment seed grants (and much more), the programme's partners are proud to continue safeguarding and promoting the rich culture and heritage of the Palestinian people.

For Questions regarding the MDG-F Culture and Development Programme or how you can become involved, e-mail the Programme Secretariat at h.tibi@unesco.org or s.khoury@unesco.org.

* Adapted from the definition of crafts/artisan products at the UNESCO/ITC International Symposium on "Crafts and the International Market: Trade and Customs Codification," Manila, Philippines, October 1997.

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Traditional but Trendy

By Sawsan Khader

Change is rarely painless. In the field of handicrafts, so dominated by tradition, it summons conflicting feelings and raises many questions in the minds of those involved and those who may be directly or indirectly influenced. Yet the effects of globalisation have thrust even the most established trades into a colossal melting pot. Change at this point is imposing itself, and to many it can be wearisome.

For those working in the modern handicraft business, like myself, we have three choices; we can choose to resist, to go against the trend and eventually risk falling behind the times; we can embrace change and entirely yield and consequently jeopardise our heritage; or we can react receptively while trying to preserve our identity.

The classic argument would be “If we allow the traditional Palestinian *kaffiyeh*, which is a symbol of revolution and resistance, to be distorted and altered into a fashionable scarf, and if *hummus*

is being presented worldwide as *khumus*, then our heritage is under threat.” To some extent this can be true but not true enough to daunt our industries from developing. When a certain tradition, craft, or fashion becomes outdated due to various factors, then creativity and talented craftspeople should be capable of merging the old with the new and offering an original creation that suits the new taste.

My association with handicrafts came via a previous specialisation in interior design. I developed a passion for handmade decorative items and, shortly after, started to create my own designs combining fashionable fabric with unconventional colours and patterns of embroidery. My idea was to create something that is symbolic of Palestinian culture yet trendy and certainly capable of attracting modern tastes. Over the course of three years of work, my focus has expanded to consist of various crafts, including hand-painted ceramics, crochet, and jewellery. Encouraged by friends and family and one successful exhibition, I gained further confidence in my project, so I started to work with various suppliers and craftspeople on developing new designs to fit my idea. At this point, I began to face various difficulties; not having access to and from Gaza made it impossible to meet with potential co-workers there. Work was basically done over the phone and through e-mail, resulting in technical misunderstandings concerning significant details. Meeting with other suppliers based in Hebron and Bethlehem and surrounding villages where one can find beautiful blown glass and crafted olive wood meant a hectic trip through *Wadi Al-Nar*.

As for work with my oriental collection and international suppliers, it is almost a mission impossible. Any shipment from Lebanon or Syria into Israel has to go through Turkey or Jordan where

the packages are relabelled and given a new certificate of origin in order to be allowed to enter the country. Any document that suggests the true country of origin means immediate confiscation of the commodities and, of course, a much higher end-cost for the shipment.

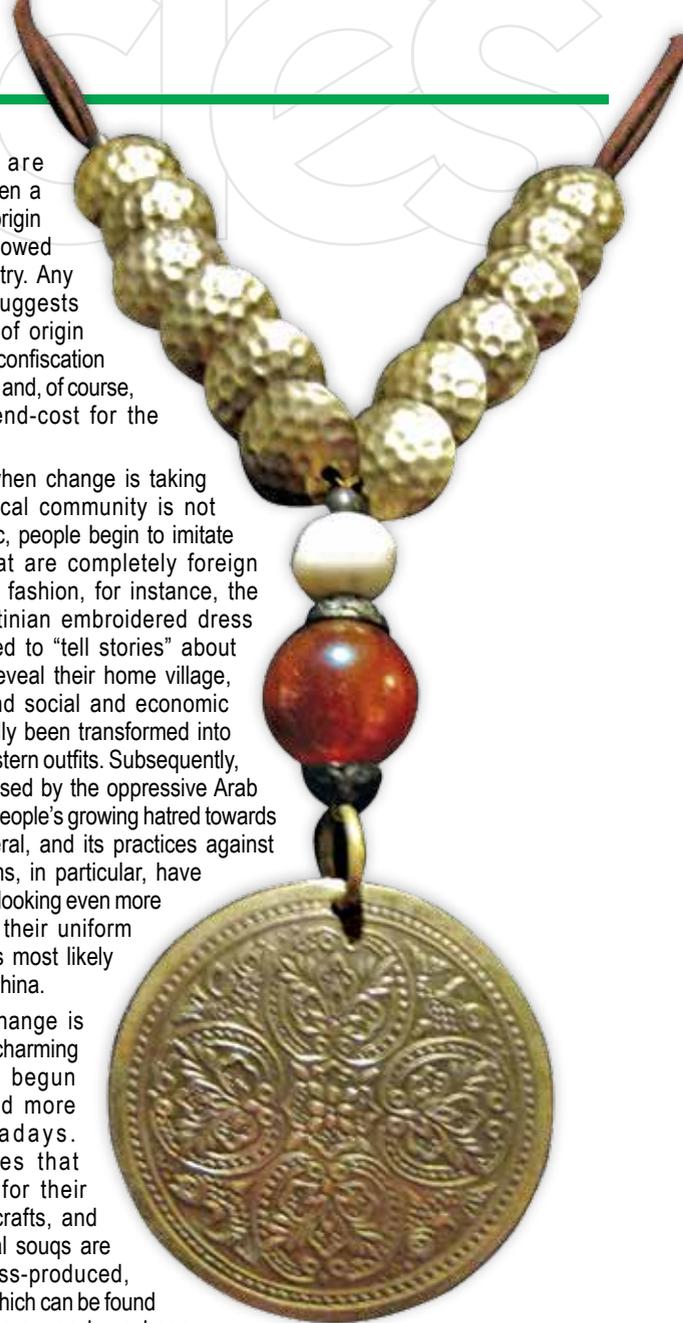
Unfortunately, when change is taking place and the local community is not developing in sync, people begin to imitate other models that are completely foreign to our culture. In fashion, for instance, the traditional Palestinian embroidered dress (*thob*), which used to “tell stories” about its wearers and reveal their home village, marital status, and social and economic class, has gradually been transformed into more modern, Western outfits. Subsequently, the frustration caused by the oppressive Arab regimes and their people’s growing hatred towards the West, in general, and its practices against Arabs and Muslims, in particular, have resulted in women looking even more anonymous with their uniform black *jilbab* that is most likely manufactured in China.

Furthermore, change is engulfing the old charming cities that have begun to look more and more identical nowadays. Some Arab cities that were renowned for their local industries, crafts, and fascinating oriental souqs are now offering mass-produced, generic products which can be found everywhere. Some souqs have been either entirely remodelled to become top-niche markets for top brands and American food chains or entirely worn-out, as in the case of Damascus souqs where you can no longer find good-quality Syrian cotton or fabric.

Palestinian cities and markets are no exception. Cheap imported products are flooding the market and making it difficult for local industries to survive. Although in most cases the toughest challenges in business are normally associated with the lack of persistence or insufficient knowledge in the field, sadly, the biggest challenge to the Palestinian economy and local industries is how to survive under the critical conditions attributed to the occupation and the restrictions concerning the circulation



Modern overdress (abay).



Oriental necklace.



Modern Palestinian jacket.

of goods within the country and abroad. In addition, international competition is swallowing up the markets, and there is a lack of government support and the absence of economic protection.

Another factor that contributes to the decline of handicrafts is the lack of means to market the products locally and internationally. In line with related bodies and organisations – and regardless of its limitations – the PNA should start mapping out strategies to enhance competence and assist businesses to overcome some of the obstacles caused by Israeli control of borders and try to benefit from the preferential agreements that the PNA has signed.

In spite of everything, challenges

are meant to be defied. But how? The answer is not only perseverance but also creativity and innovation. New ideas need time not only to mature but also to be tested. If artisans stop being inventive then their passion for their work will disappear. True craftspeople should always be encouraged by the knowledge that the truly original will always find a market.

Sawsan Khader is the owner of Zeena Crafts Shop operating from the Mövenpick Hotel in Ramallah. She can be reached by phone at 298-5240 or by e-mail at sawsan@zeena.ps. For more information, visit www.zeena.ps.

Article photos by Sawsan Khader.

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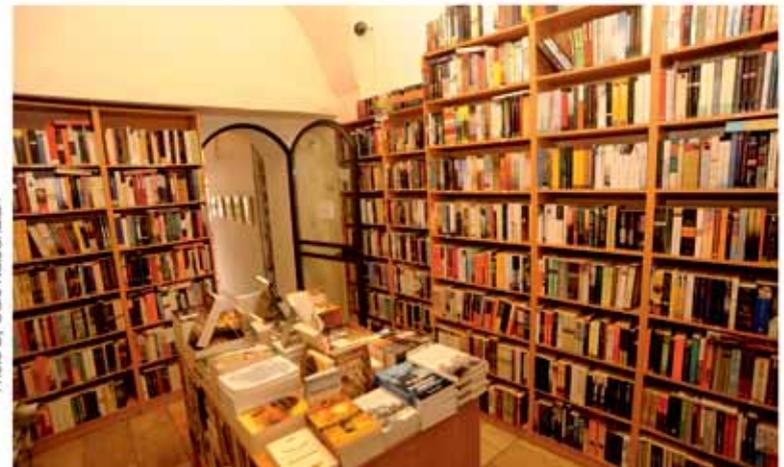


Photo by Goro Nishimori

Al Mirsat for Arts and Crafts

By Amal Nashashibi

On 9 April 2003, the Israeli Registrar of Non Governmental Organisations reluctantly approved a request that was submitted to his office about 11 months earlier to register Al Mirsat in East Jerusalem. A court petition finally hastened the process, which went beyond the legal interval of two months.

But, what a birthday for an organisation to have! Every time I pull out the registration certificate, I remember that fateful day that marked the capitulation of Baghdad.

An ordained turn of events for Al Mirsat, which is dedicated to reviving in Jerusalem what Baghdad stood for before the invasion of the American-led military coalition, namely, art, culture, and respect for human civilisation and religions. The invasion of Iraq purposely obliterated life, history, culture, and civilisation, and planted discord among religions.

The Israeli invasion of Jerusalem in 1967 was the precursor of events in Baghdad. During the first days of the Israeli occupation of East Jerusalem, Israeli bulldozers destroyed a historic neighbourhood in the Old City, Harret El-Magharibah. And ever since, the Israeli authorities have been on a mission to displace the native past of the city with a foreign narrative. It has controlled archaeological digs and biblical and historical research and publications. It has also controlled all tourism publications and guided tours for tourists in Jerusalem. Unfortunately it has succeeded in turning the tourism trails in the city into tools of the cultural dispossession of a people, and instruments at the service of a venture that seeks to erase the Palestinian identity of the city. Tour-guiding for foreign visitors in the Old City is kept in Jewish hands only. In brief, Israel's mission has been a cultural cleansing process.

Al Mirsat took on the responsibility to

reclaim the cultural heritage of the city through programmes that revive various aspects of the city's cultural life and traditions, such as social and religious festivals, including that of Nabi Musa and the famous Ramadan children's celebrations in the Old City, among other cultural events such as sponsoring a major fashion show – Jerusalem Costumes Across the Ages – last year, where 20 young Palestinian artisans from Jerusalem and other areas of Palestine represented the essence of Jerusalem culture: hospitality, peace, and coexistence.

Consequently, a most important part of Al Mirsat work is the revival of the arts and crafts of Jerusalem and Palestine, through research, technical assistance, and training of young Jerusalem artisans. Reclaiming our

heritage through research takes precedence over the implementation of the organisation's various projects. The research that the artisans undertake during their training is rigorous enough to help them take a proactive role in reclaiming this heritage not only through producing creative traditional crafts, but also through repossessing the native meaning of traditional crafts as well as using them to express themselves artistically and intellectually.

Among the early projects, and one that I cherish very much, is the training of women artisans in Jerusalem to reproduce the ceremonial dress of Palestinian women from various parts of Palestine, including Jerusalem. These dresses only exist in museums today, and therefore, the young Palestinian generation knows little about them. Jewish ethnographers know a lot about them, though, and have written books on this theme. Inasmuch as they are attractive, glossy, and nicely illustrated, these books have a

subterfuge message: namely, that Palestinian women copied the motifs of their dresses uniquely from carpets.

The research undertaken by young women artisans during the project has revealed that these dresses held the Palestinian land and landscape in their folds. The cypress tree, *sarweh*, which is planted in a studded way to demarcate land ownership in Palestinian villages and towns, is also studded on the borders of the chest panel of the dress. In addition, the language used among women to exchange knowledge about dressmaking has references to the land as well. For example, the word *maris*, which means a rectangular piece of land in Arabic, is also used to refer to the motifs of embroidery in the respective narrow vertical panels at the lower front and sides of the dress. These few examples illustrate well the mission of Al Mirsat.

The goal of the organisation, however, is to provide marginalised youth, who are increasingly facing employment barriers in the city, with an opportunity to gain skills, knowledge, and work experience that match the job-market demands in the Jerusalem environment. Through CRAFT, a programme that combines training in crafts development and information technology, Al Mirsat seeks to help youth cope in a challenging situation.

The programme motivates innovative, disenfranchised youth and encourages them to embrace the artistic skills of our ancestors and steer their creative energies into a sustainable livelihood. This is done through research, training, technical assistance in arts and crafts production, and in the related information-technology area. (The number of marginalised youth who drop out of high school is growing, and therefore there is an increasing need for vocational counselling and training, which are among the services provided by Al Mirsat.)

White-collar employment opportunities under occupation in East Jerusalem are very few and far between. Youth and

An embroidered Palestinian handbag.





An embroidered sunglass case.

is feasible in the Old City, which constitutes a natural tourism trail and a major outlet for product marketing.

In fact, the Old City of Jerusalem used to be heavily populated by craftspeople, and whole marketplaces and alleyways are named after one craft or another, Souk Al-Qatanine (cotton cleaners), Souk Al-Hussor (straw mat makers), Souk Al-Dabaghah (tanning market), etc. The majority of these crafts and master craftspeople have disappeared. A few small studios for indigenous craft-making owned by master artisans still exist in the Old City. Since 1967, their numbers have been diminishing; however, the products of those who have persevered are still exclusive and in high demand. Production and marketing of traditional crafts are a staple of the tourism economy in Jerusalem. They play an important part in its well-being. These culturally linked production and retail operations are "big business" in the Old City, which, in itself, forms a major tourism trail.

Al Mirsat has embarked on a daunting journey, to say the least, in the midst of the ill winds of racial, ethnic, and religious intolerance that are blowing all around.

Al Mirsat's future projects call for the establishment of an institute for arts and crafts research and training in the Old City, and the development of master trainers through a combination of academic and skill development. The development of young Palestinian women ethnographers to study Palestinian women's arts and crafts is another immediate concern for Al Mirsat.

Amal Nashashibi is chair of the board of trustees at Al Mirsat organisation.

their families in the city receive signals from the marketplace that discourage them from aspiring to higher education. The Israeli labour market, to which the Palestinians are held hostage, also signals to them that unskilled labour is readily accessible and pays higher than any white-collar entry job in East Jerusalem. This reality is causing youth, mainly males, to drop out of school to seek employment in Israeli concerns. Two years after they do this, however, they are pushed out of the market, as younger and less-demanding fresh Palestinian cohorts are drawn in. Two years after they drop out of school, an increasing number of young Palestinians in East Jerusalem, especially from the Old City, are finding themselves on the streets, more vulnerable than ever to indulging in risky behaviour. Girls also drop out for no other reason than to get married to the "young and upcoming males employed in Israel."

The choice to concentrate services in the area of crafts and IT is a conscious choice and comes from a good knowledge of the Jerusalem employment scene, where business loans are hard to come by and the cost of office space is exorbitant. The engagement in fine handicraft work and IT does not require a big investment or a large office space; in fact, it can be done at home with a small loan.

Marketing, which is a key indicator of the success of craft enterprises,



Traditional and Modern Medical Technology

In issue # 38 of
Palestine's Public Health Magazine

Keef Assiha



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Real-World Obstacles to Supernatural Demand: A Classic Tale of Tragedy

By the Team of *This Week in Palestine*

Writing an informative article about the handicraft industry in Palestine is difficult simply because there is so little quantitative information available. While extensive data exists from the year 2000, only a few, very localised studies are *almost* new enough to be relevant or at least illustrative of the industry. Part of the UNESCO MDG project, which is discussed in other parts of this issue of *This Week in Palestine*, will attempt to correct this lack of data through a comprehensive study conducted jointly with UNIFEM. But that is of little use for now, when we can only speculate on the future by using data from the past.

Although older surveys do not tell us much about the current state of the handicraft industry, what they do highlight is how dramatically the political volatility that hampers the whole of the Palestinian economy adversely affects this sector in unique ways. I hope to describe this scenario by using as much available data as possible while also filling in the gaps with a personal reflection on the challenges and promises of the handicraft industry in Palestine.

The relative “calm” of the late 1990s and early part of the new millennium saw a rise in the number of tourists to Palestine’s historical and religious sites. Pilgrims from the world over took advantage of the decrease in violence to come and buy locally produced goods such as olive wood carvings, embroidery, and religious items. In 1998, over 600,000 tourists visited Bethlehem, and by 2000, the number had increased to almost 850,000 – nearly 50 percent more than only two years before.* Had the second Intifada never occurred, it is likely that the numbers would have continued to rise at the same rate.

The unique aspect of the handicraft trade in Palestine is that religious trinkets,

such as rosaries, prayer beads, Bibles, and Qurans, can be blessed in the very places where the gods and prophets of old walked and spoke. Interestingly, the *place* where it is bought is far more important than the actual item sold.

I remember bringing a rosary to my grandmother a few years back – one that I had bought in East Jerusalem and laid upon the stones in and around the tomb of Christ. Of the seemingly endless collection of religious paraphernalia that my grandmother owns (from Lourdes, the Vatican, Notre Dame, etc.), this simple rosary is by far her most treasured possession. She still gets excited when she has a chance to show it off to people, and she is becoming increasingly protective of it. “Don’t touch it so much, you will wear it out!” she says.

This is the magic of Palestine handicrafts; they are imbued with the supernatural. The amazing quality of the work you see and read about in this issue is important, but it takes a backseat to the fact that they are produced in the Holy Land.

Yet while the demand for Palestinian handicrafts could be said to be almost supernatural, the very real world of politics is not easily overcome. The onset of the second Intifada and the incursion of Israeli military forces into Palestinian cities and towns shocked the world and spread fear about the safety and security of further pilgrimages. Between the years 2000 and 2003, the number of tourists to Bethlehem went down from 850,000 to approximately 15,000!

Yet even after the Intifada had slashed the number of tourists visiting Bethlehem’s holy sites by almost 98 percent, the small numbers that continued to come still made up over half of the handicraft consumer market. Only 45 percent of Palestinian handicraft production is sold



A traditional olive wood workshop in Bethlehem. Photo by Palestine Image Bank.

to markets abroad, with approximately 30 percent going to Western markets and 15 percent going to the Arab world.* People want these goods; that much is clear. But what they seem to want even more is to be here to buy them.

I had originally hoped to provide a snapshot of the handicraft industry in order to ground the rest of the articles in this issue in facts and figures. In truth

it was not only the lack of data that made me want to avoid discussing the realities of Palestinian handicrafts. The economic de-development caused by the occupation affects this sector as it does every other. We have heard this story before, and it is never a happy one.

The sad story of the “supply side” of handicrafts in Palestine, however, is



A craftsman working with olive wood. Photo by Niveen Manarios.

only one side of the coin. Whether it is useful or just fanciful, I find myself wanting to tell the other story as well. The story of my grandmother typifies well the billions of Christians, Muslims, and Jews dying to fill the streets and markets of cities throughout the West Bank and Gaza. She represents the "demand side" of the story; and if I told

her that I could bring one more rosary tomorrow, she would ask for ten. If I could peel her away from the images of Palestine that she sees on her television every day and convince her to make the pilgrimage she has always dreamed of, she would buy hundreds.

This Week in Palestine.

* Dr. Basim Makhool, and Dr. Fadi Qattan, 2006. Sector of Unorganized Handicrafts Industries in the Palestinian Territories: Reality and Prospects. Note: these figures were taken from the Chamber of Commerce in the Bethlehem Governorate: Special Study on the Craft Industries in Bethlehem – Olive Wood and Shells, June 2004.

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*The minute I heard my first love story,
I started looking for you, not knowing
How blind that was.*

*Lovers don't finally meet somewhere,
They're in each other all along.*
Jalal al-Din Rumi

Konya, Jalal al-Din Rumi, and Turkish Literature A Beacon for Perplexed Souls

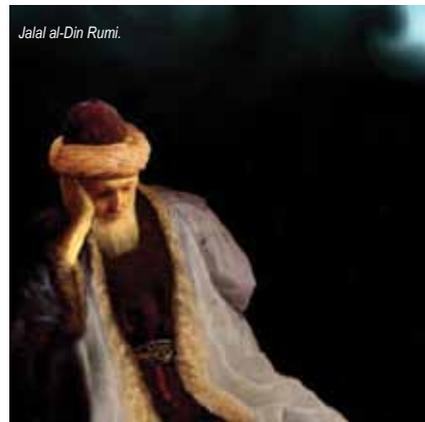
By Dr. Ali Qleibo

In contemporary Turkish literature the Arabic reader finds a mirror image. The intellectual probing of cultural identity in modernity that dominated twentieth-century Arabic Renaissance (*Asr el-Nahdah*) survives in Turkish contemporary novels. The revolutionary steps taken by the Arab literary pioneers, such as Tawfiq el Hakim, Naguib Mahfouz, Ihsan Abd al-Quddus, etc., which documented the middle-class transition from a traditional conformist society to Westernised modernity in which the individual actively shaped his identity, reverberates in modern Turkish novels of writers as diverse as Orhan Pamuk and Elif Shafak, among others. During the twentieth century, the introduction of Western art forms such as the novel, short story, and drama, and the reinterpretation of Muslim values in terms of Western humanism permeated all aspects of cultural expressions ranging from music and cinema to sculpture, architecture, and furniture. The literary discourse ended with the death of the genius pioneers of *Asr el-Nahdah*.

For a long time the cultural capital was Cairo. A walk through any bookshop in Istanbul yields a new trove and another bond between Palestinians, Ottoman civilisation, and contemporary Turkish literature.

Elsewhere I have written about the passion of the Palestinians for Turkish social dramas, such as to make Istanbul the cultural tourist capital, thus

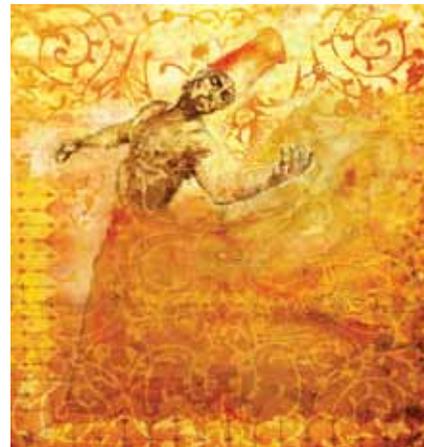
supplanting the Cairo of the last century. In literature and in the novels of Orhan Pamuk and Elif Shafak, on the other hand, we meet the intellectual heirs of the Arab Renaissance. Accessible in English translation, the novel proffers our existential condition in contemporary terms. Pamuk, in his masterpiece, *Istanbul*, describes a city, a time, and a way of life that has passed away and that parallels the tragic loss of Jerusalem's historic Muslim character. The *huzon* (nostalgic melancholy) he evokes and the feelings conjured correspond to the feelings sensed by a Jerusalemite. As one reads *Istanbul*, one reads Jerusalem. We share a common sensibility and passion, and an overwhelming sense of longing for the lost spirit of the place. The introduction of perspective in the Turkish miniature in nineteenth century,



Jalal al-Din Rumi.

the Westernisation of the Muslim world in the novel, *My Name is Red*, recreates the heritage we share and the changes our society has sustained. Reading Orhan Pamuk, I find myself gazing at a well-polished mirror reflection of myself; an identity whose sense of aesthetics, values, and sensibilities has been produced at the juncture of traditional Muslim discourses and Western secular humanism.

In a bookshop on Istiqlal Boulevard, while browsing through the English translations of Turkish novels, I was transfixed by a paragraph in Elif Shafak's novel, *Forty Rules of Love*. I marvelled; the concept, the emotion, the feel, the cadence, the music, and the flow are identical to mine; we shared the same sensibility which hitherto I thought



belonged exclusively to Arabic culture. Whereas the influence of Western European culture on Arabic artistic expression is readily visible, the formation of our Arab identity at a point of axis between Muslim culture as shaped by Ottoman sensibility, aesthetics, and values is overlooked. The constitution of our identity as purely Arab or Muslim (and the common use of the terms interchangeably) blocks us from perceiving our indebtedness to the all-pervasive Ottoman civilisation that

has structured our cultural identity. The Ottoman influence is acknowledged only in relation to music. Through the mediation of English language in our knowledge of current Turkish literature, or Arabic dubbing of the social dramas, the linguistic barrier between contemporary Arabs and Turks dissolves.

It should not be forgotten that almost all Arabic twentieth-century intellectuals matured in French or British culture and language. In fact Tawfiq el Hakim admits that his novel, *Awdet el Roh (Return of the Spirit)*, was written in French. His sense of patriotism compelled him to translate the first two hundred pages from French into Arabic, and thus he wrote the first twentieth-century Arabic novel. With the exception of Mahfouz, the leading Arab intellectuals of the twentieth-century lived at ease in the West and were fluent with English or French civilisation or both. They wrote in Arabic for a cosmopolitan Arab reader familiar with Western humanist discourses. Modern Turkish writers exhibit the same attitude.

A single paragraph in Elif's novel, *Forty Rules of Love*, which describes the longing agitating within Jalal al-Din Rumi and accounting for the significance of Shams al-Tabrizi in his life, caught my attention. The paragraph could have been written by me.

"Bountiful is your life, full and complete. Or so you think, until someone comes along and makes you realise what you have been missing all the time. Like a mirror that reflects what is absent rather than present, he shows you the void in your soul – the void you have resisted seeing. That person can be a lover, a friend, or a spiritual master. Sometimes it can be a child to look after. What matters is to find the soul that completes you ... For me that mirror is Shams of Tabriz."

I had written about longing in the same vein. I leave to the readers the right of judgment.

The sublime longing and intimations of the other may be spurred by the view from afar of a small dust-beaten

mountain track winding its way towards a remote village lost in the distance that one glimpses momentarily from the car window on the drive between Antalya and KAŞ. The awareness of the rich diversity of humanity surges within the depth of our heart as a deep longing ... I could be other, the possibilities are infinite. The intimations of the other may be provoked by the sight of a cluster of trees on a barren mountaintop, or the sweet fragrance of jasmine floating from behind a high wall on a star-studded summer night ... a haunting melody, a poem, or a painting and, of course, every time we fall in love.

Elif's cadence, sensibility, and understanding of the underpinnings of human solitude are not discontinuous with traditional Muslim discourse. As in Renaissance Arabic literature her discourse stands at the interstice; neither secular humanist nor orthodox Muslim but at the conjunction of both.

Traditional Sufi metaphors of the love, longing, yearning for, and dissolving of the self in the other as a means of self-discovery reverberate in Elif's brilliant novel-within-a-novel love story. In *Forty Rules of Love*, two tantalising parallel narratives, unfold; one contemporary and the other set in the thirteenth century, when Rumi encountered his soul mate, Shams of Tabriz.

Reading Elif Shafak ushers one into a microcosm where feelings are dominated by thoughts, themselves formed by feelings. A dynamic dialectic produced by a culture that empowers the heart over reason and that bespeaks a discursive spiritual heritage in which the Sufi concept of love as a mystic bond plays a key role. Rule number forty in her novel reminds the reader, "A life without love is of no account. Don't ask yourself what kind of love you should seek, spiritual or material, divine or mundane, Eastern or Western ... Love has no labels, no definitions. It is what it is..."

In fact, love without labels is what Elif sets up as her ambition. Through

the narrative Elif liberates the love that binds Jalal al-Deen Rumi and Shams of Tabriz from the controversial sexual innuendos. On the surface, Jalal's poems to Shams are amorous. Rumi is smitten with the Persian wise man. In Western perspective the relationship is misconstrued and is often viewed diagnostically, the infatuation of a young scholar with the father figure is seen as sexual. The accusation is rebuffed in her depiction of their spiritual bond without labels. But even in Konya of the thirteenth century, their friendship was the cause of anger. Shams, in Elif's account, is killed in a plot concocted by Rumi's own jealous son and hostile followers.

The universalisation of love, its secularisation, is the theme of the parallel novel that describes the self-discovery of the heroine as she falls in love. Neither sacred nor profane the heroine's love affair is at a point of juncture of Muslim mysticism and the modern secular quest for self-knowledge. In *Forty Rules of Love*, Elif presents a Muslim perspective of man/man bonds of friendship but also of mysticism using the Western format of modern novel.

In Turkish literature we find a mirror of ourselves.

In Elif's book I found an invitation to Konya and a new perspective of Jalal al-Din and Shams al-Tabrizi.

I took the first plane to Konya.

Konya is a dreamland whose fabric is woven with the legends of *One Thousand and One Nights*. Aladdin must have awoken in such an ancient Muslim city after having been kidnapped from Isfahan, his hometown, by the blue-eyed Moroccan wizard. A feeling that one is walking in the footsteps of Aladdin, to whom the universe opened by the mere rub of the magic lantern, echoes in every step one takes in historic Konya.

Sweet dreams are made of this.

A deep yearning for adventure stirs within us the desire to travel; a compelling need to emerge from the quotidian and reach out beyond the shores of ourselves.



The sanctuary is a huge complex — all topped with cascading domes — which includes the school for whirling dervishes. Photo by Dr. Ali Qleibo.

Journeys provide the stimulus and pleasure of reflexive self-disengagement. In travel one's sense of identity is altered. Even if for a transient fugitive moment one becomes sentient of the possibilities agitating within. We achieve otherness.

Konya is a Holy City. Despite modernism and heavy industrialisation, Konya has retained the spiritual allure that has drawn millions of pilgrims who have flocked over the past eight centuries to visit the sanctuary of Jalal al-Din Rumi and, a

block away, that of his friend/lover/soul mate Shams al-Din al-Tabrizi.

In Konya the world expands timelessly to conjure the splendour of Muslim civilisation. Innumerable cities rush to my mind's eye: Isfahan, Tabriz, Balkh, Qum, Nishapur, Bukhara, Samarqand, Tashkent, the Baghdad of the Abbasid's, Damascus, Cairo, and Umayyad Cordoba and Granada. A world that is long gone. My Arab imagination has been fuelled by the literary discourse of Ibn Battuta,

al-Qazwini, al-Ya'kubi, Evliya Çelebi....

Konya is a place out of time where familiar boundaries dissolve and where modern clichés fade. A centre of pilgrimage for Sufis from all over the world, members from the Baha'i faith from Iran, and hopelessly cosmopolitan romantic sentimentalists, Konya lures its visitors into a web of mosques, bazaars, Turkish baths, and spice markets that enthrall the eye and bring joy to the heart. The whirling dervishes, started eight centuries ago by the great master Jalal al-Din Rumi, thrive as one of the last vestiges of the Muslim ardent desire to love God, to immolate oneself in the One and to glean a glimpse of the Eternal. In this quest for divine knowledge, gnosis,

the path is open to all humanity. In Rumi the love of God transports one beyond the confines of religious boundaries.

Rumi says,
*Not Christian or Jew or Muslim, not Hindu
 Buddhist, Sufi, or Zen. Not any religion
 or cultural system. I am not from the East
 or the West, not out of the ocean or up
 from the ground, not natural or ethereal,
 not
 composed of elements at all. I do not
 exist,
 am not an entity in this world or in the
 next,
 did not descend from Adam and Eve
 or any*

*origin story. My place is placeless, a trace
 of the traceless. Neither body or soul.*

*I belong to the beloved, have seen the two
 worlds as one and that one call to and
 know,*

*first, last, outer, inner, only that
 breath breathing human being.*

Konya is a unique city; like a rich tapestry it weaves classical Greek legends, a rich Byzantine past, and Seljuk glory under the dazzling tapestry of Muslim splendour. Perseus, the legendary Greek hero, conquered the city by revealing the unveiled "icon" image of Medusa's serpentine head. Hence the original Greek name "Ikonion," a cognate of the word icon. But the name of Prince

Ala' al-Din Kayqubad dominates the landscape of Konya. The minaret, castle, and mosque, whose silhouette looms over the city's landscape, bespeak its illustrious past.

Konya became a Muslim capital soon after the defeat of the Byzantines in the Battle of Manzikert in 1071. The Seljuk capital reached its golden age in the second half of the twelfth century and lasted through the first decades of the thirteenth century. Early in the thirteenth century the city filled with refugees from the Khwarezmid Empire, from Persia, Afghanistan, and central Asia, fleeing the advance of the Mongol Empire. Sultan Ala' fortified the city and built a palace on top of the citadel. In 1228 he invited Baha'i al-Din Veled and his son Jalal al-Din to settle and teach in Konya; a monument to humanity at large and a beacon for perplexed souls.

The spiritual charisma of Rumi was visible even in his adolescent years. "Here comes the sea followed by the ocean." Thus did Ibn al-Arabi, the great Andalusian Sufi philosopher, describe Jalal al-Din as he saw him walk the trail of his father, Baha'i al-Din Veled. The great Persian poet Attar was equally impressed by adolescent Rumi when both father and son, on their flight from Balkh to Baghdad, stopped in Nishapur. Attar whispered to Rumi's father, "Time will come when the fiery words of this boy will kindle the hearts of lovers all over the world." Attar presented Rumi with a copy of *Asrar Nameh (The Book of Secrets)* – a book that Attar had composed during his own youth.

That was to be Rumi's companion throughout his life.

Rumi's father was his first teacher. As the power of Genghis Khan and the threat of the Mongol army grew and as the supporters of the king and orthodox scholars made life difficult for the mystic preacher Baha'i Veled in Balkh, he decided to take his family and migrate westward. This was around 1219 when Jalal al-Din was barely a teenager.



Pilgrims wander on ramparts of Ala' el Din mosque. Photo by Dr. Ali Qleibo.



Seljuk façade of Ala' el Din mosque. Photo by Dr. Ali Qleibo.

Sultan Ala' el Din Kayqubad built a *medrassah* (theological college) for Baha'i Veled to hold his classes and sermons. He held this position of authority until he died at the age of 80. Rumi assumed his father's position. A scholar par excellence, Rumi became a popular orthodox Sunni preacher and teacher in Konya with hundreds of followers.

Following Jalal al-Din's meeting with Shams al-Tabrizi, Rumi was transformed from the celebrated Sunni theologian (*'alim*) to an (*'arif*) a mystic, from a preacher to a poet. In their first meeting, Rumi (then 37) and Shams (possibly 60) fell for each other. Through subsequent conversations and retreats (a tradition called *Soh'bat* among the Sufis) Shams revolutionised Rumi's lifestyle and perspective. Jalal al-Din withdrew from his social, religious, and family commitments to spend his time exclusively with Shams. In Shams he found his twin soul and they became inseparable. Rumi stopped preaching, and barely read or saw his wife and children. Together with Shams he spent his days on *murâghibah* (meditation), *samâ* (music and dancing which were later developed into the tradition of the

whirling dervishes), and *mushâ'irah* (poetry).

Rumi's disciples resented Shams who, in their opinion, had captivated their master's heart and mind. Once Shams left Konya for Damascus in protest of the disciples' hostile attitude, Rumi dispatched his older son to bring him back.

In 1248, Shams disappeared once and for all. It is believed that his younger son and jealous followers concocted a plot to kill Shams. Shams' disappearance devastated Rumi. He went to Damascus twice in search of Shams, but finally concluded that Shams was within him.

During the past eight centuries Konya has come to be closely associated with Jalal al-Din Rumi. Considered the Turkish Holy City, par excellence, devout Muslims flock to visit Rumi's shrine. Sufis, mystics, and fans of Rumi visit his sanctuary in droves.

Barely one block away stands the sanctuary of Shams, a modest mosque rarely visited.

In homage to the man who helped bring out the inner light in Rumi's heart, transforming the orthodox scholar into the most renown mystic and a beacon for those seeking knowledge of God in the heart, I made my Friday prayers in the mosque of Shams al-Tabrizi.

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 the recently published Surviving the Wall, an ethnographic chronicle of contemporary Palestinians and their roots in ancient Semitic civilisations. His filmic documentary about French cultural identity, Le Regard de L'Autre was shown at the Jerusalem International Film Festival. Dr. Qleibo lectures at Al-Quds University. He can be reached at aqleibo@yahoo.com.

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The Devil in Disguise? Secrets of the Narghile

By Kieron Monks

Who is this princess standing in her palace with her hand on her hip? The Jordanian riddle evokes the distinctive shape of the *shisha*, the hookah, the narghile. Known by a thousand names to a thousand cultures, the water pipe has a special place in all of them. Palestine is no exception.

The simple pastime of smoking flavoured tobacco filtered through water has spawned numerous debates over the centuries through which it has been practised. Is it elitist or model socialism? Is it sexist or liberating (perhaps even to the point of debauchery)? Where did it come from? And are they 200 times worse than cigarettes?

The narghile's provenance is almost as contentious as that of hummus. Most experts agree that coconut pipes could be found in northern India around the turn of the millennium, but Turkey and Iran have claims to its creation in the form we now recognise. In the sixteenth century, Iranian Mughal Emperor Akbar the Great introduced ornately designed narghiles into the mainstream. Shortly after, with the mass export of blown glass from

India, they were popularised in Ottoman high society. Sultan Murat the Fifth was renowned for smoking one during diplomatic meetings.

During these formative stages, moral suspicion surrounded the new craze. In China, specially designed pipes became de rigueur in opium dens, and the Turkish aristocracy enjoyed lacing their tobacco with hashish. The classic orientalist paintings typically juxtaposed the narghile with scenes of Bacchanalian excess: drugs, exotic dancers, and even Roman-style orgies. Concerns over the narghile's corrupting influence grew so great in Turkey that during the early years of the seventeenth century, smoking it was punishable by the death penalty. By then it was too late, the habit had been enthusiastically adopted, and the authorities were forced to reverse the ruling.

The narghile's association with forbidden pleasure is common in popular culture. Movies about the famous Egyptian gang-leader Hagg Fahmi 'el-Fishawy normally place him in a seedy café among thick clouds of smoke. In Lewis Carroll's provocative classic, *Alice in*



'Young Ladies on a Terrace in Tangiers' - Rudolf Ernst



Wonderland, the heroine's plummet through the rabbit-hole is preceded by an encounter with a pipe-smoking caterpillar on top of a presumably hallucinogenic mushroom.

The primary consumers of narghile vary between eras and countries. During British occupation of the Raj in India, it was a preserve of the upper class, emphasised by the elaborate decorations and ceremonies which accompanied it. The contrast with coffee shops in Hebron and Ramallah, where smoking takes place in a working-class atmosphere of card games and loud swearing, is marked.

A Syrian scholar once wrote:

"The narghile is characterised by a triple egalitarianism: social, sexual and religious. The passing round of the hose represents a symbolic sharing."

He argued that the innate element of giving, supplemented with an etiquette code governing the manner of giving, makes smoking a more sociable, inclusive activity than say, drinking alcohol in bars. Yet the "sexual egalitarianism" is less convincing, especially in Palestinian cities where women are commonly prohibited from smoking in public.

Neither does smoking provide religious unity. Recent research into the health effects continues to trouble observant Muslims today (although not too much if Ramallah's thriving coffee shops are anything to go by). The Qur'an does not specify that smoking is *haram*, but the following verses could be interpreted as applying to its accompanying dangers.

"And do not kill yourselves. Surely, Allah is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire and that is easy for Allah." [Qur'an 4:29]

"And do not throw yourselves into destruction." [Qur'an 2:195]

A World Health Organization Report from 2005, which claimed that a lengthy session of narghile smoking could result in the user consuming "100–200 times" the tar of a cigarette, has prompted a raft of recent restrictions. Although the report has been pilloried and widely discredited for shoddy research and methodology, governments across the world have begun to treat narghile use in much the same way as cigarettes. Egypt's second city, Alexandria, has banned public smoking. It follows a wide-ranging ban introduced in Syria last November. Both decisions have proved controversial, with café owners forced to close and significant damage to local economies.

The narghile seems to be a victim of its own success. The WHO report came after an explosion in its popularity in the US and Europe, where it is widely perceived to be exotic and fashionable. I recall my first encounter with a narghile at Nottingham University, through some Iranian students. On a campus renowned for drinking and little else, it was a welcome cultural crossover. The Iranians, for their part, expressed pleasure at being able to introduce an Englishman to an aspect of Middle Eastern culture that contradicted the threatening stereotypes we are force-fed in the UK.



Narghile store in Italy.

Attempts to suppress its growing popularity in the English-speaking world have had little success. Indeed the narghile has become a must-have accessory for the rich and famous. Pop star Damon Albarn has professed to hosting regular smoking sessions. Cameron Diaz hangs out in narghile bars, and basketball icon Shaquille O'Neal was recently married in a hookah lounge in St. Louis.

Its crossover appeal also bridges the Palestinian/Israeli divide. Via kibbutzim and rural retreats, narghiles have waltzed into the mainstream of Israeli social life. Where playing Arabic music can get you arrested in West Jerusalem, the narghile seems to be an acceptable Arabic influence that Israelis are happy to take (Lord knows they take everything else). It's a cruel irony that the forest fires which recently claimed 42 lives in Haifa, are believed to have been started by two young Israelis' negligent use of a narghile.

At its best, the pipe is an innately human institution, one that attaches value to shared time, to interaction, to pleasure. Part of this appeal is aesthetic. The creativity and immaculate crafts that give rise to the breathtaking designs we see every time we take a drag. Beauty cannot be quantified in the same terms as nutrition, but we humans need apprehension of beauty for our quality of life. The pride of Turkish sultans in the appearance of their pipes survives to this

day, clearly visible in the work of Palestinian artists on display in every coffee shop here.

This aesthetic creativity has provided a centuries-old link to the arts. In Syria they often provide the backdrop for professional story-tellers (*hekewétiyyé*) to regale a relaxed crowd. In the Ottoman palaces, where pleasure was very much for its own sake, revellers would smoke for greater lucidity as they absorbed epic concerts and dance performances.

Not to suggest that governments don't have a responsibility to make the public aware of health risks, but the traditions and customs of narghile do not belong in the same bracket as cigarettes (which even long-term smokers acknowledge to be a lousy habit). In an increasingly sanitised, risk-free, state-controlled world becoming homogenised through globalisation, the values which underpin narghile smoking have more to teach us than politically motivated reports. In Palestine, where obstacles to pleasure are greater than in most other places, we should not rush to eliminate one of our favourite pastimes. To steal and adjust a line from a classic Henry Davies poem:

A poor life this, if full of care,
We have no time to smoke and stare.

Kieron Monks is a reporter based in Ramallah, now joining the team at This Week in Palestine.

Handicrafts to buy

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Craft: Flowers' arrangements
Region: Doora
Mobile: 0597 294 707

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Craft: Wool rugs
Region: Al-Sammud'
Mobile: 0527 780 533
Mobile: 0598 554 405

Name: **Khawla & Marwa Ataya**
Craft: Burlap (Kheish)
Region: Hebron
Mobile: 0599 046 352

Name: **Soreef Charitable Society**
Craft: Embroidery
Region: Soreef
Tel: 02-252 3049
Mobile: 0599 185 480

Name: **Khetam Al-Ayyoubi**
Craft: Painting on glass
Region: Halloul
Mobile: 0599 114 675

Name: **Haleemeh Farrash & Asma Al-Adam**
Craft: Embroidery with olive wood
Region: Beit Oia
Mobile: 0599 814 723
Mobile: 0598 210 827

Name: **Sana' Abu Ayyash**
Craft: Embroidery
Region: Beit Ommar
Mobile: 0598 219 615

Name: **Raeda Shalaldeh**
Craft: Embroidery
Region: Sa'eer
Mobile: 0598 358 542

Name: **Seham Alkam**
Craft: Flowers arrangement, basketry, Embroidery.
Region: Beit Ommar
Mobile: 0598 460 070

Name: **Fatima Awawdeh**
Craft: Embroidery
Region: Beit Ommar
Mobile: 0599 108 204

Name: **Aheda Jaradat**
Craft: Burlap (Kheish), Wool rugs
Region: Sa'eer
Mobile: 0598 598 074

Name: **Najah Shalaldeh** Craft: Embroidery
Region: Sa'eer
Mobile: 0599 080 796

Bethlehem (02)

Name: **Handicraft Cooperative Association**
Craft: Variety of handicrafts
Region: Beit -Sahour
Email: handicraft_association@yahoo.com
Mobile: 0597 432 233 / 0598 902 041

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Craft: Embroidery
Region: Bethlehem
Mobile: 0598 534 289

Name: **Ne'meh Shahateet**
Craft: Embroidery
Mobile: 0598 173 745

Name: **Kefah Salah**
Craft: Painting on glass
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Mobile: 0599 120 797

Name: **Huda Rabay'a**
Craft: Embroidery
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Mobile: 0598 252 191

Name: **Rahmeh Abu Tarboosh**
Craft: Knitting
Region: Al-Azza Camp
Mobile: 0598 589 319

Name: **Randa Ehmadi**
Craft: Embroidery
Region: Bethlehem
Mobile: 0597 589 733

Name: **Nadia Abbad**
Craft: Embroidery with wood
Region: Bethlehem
Mobile: 0598 159 365

Name: **Anwar Karram**
Craft: Embroidery
Region: Bethlehem
Mobile: 0569 814 577

Name: **Fatima Al- Ja'fary**
Craft: Embroidery
Region: Dheishah Camp
Mobile: 0599 138 694

Name: **Manal Hajjahjeh**
Craft: Mirrors Embroidery
Region: Tqoo'
Mobile: 0598 070 121

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Craft: Embroidery
Region: Bethlehem
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Craft: Crystal, flowers & Embroidery.
Region: Hoosan
Mobile: 0597 618 609

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Craft: Burlap (Kheish), Embroidery, & others
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Region: Hams
Mobile: 0597 620 438

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Mobile: 0598 111 302

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Mobile: 0597 492 738

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Mobile: 0525 199 022

Name: **Zeina Al-TaHER**
Craft: Variety of handicrafts
E-mail: A7la_zamas_b19@hotmail.com
Mobile: 0569 208 615

Name: **Naela Dabbas**
Craft: Soap
Mobile: 0599 289 856

Name: **Haneen Sweish**
Craft: Beads, Embroidery with wood, beads
Mobile: 0599 730 701

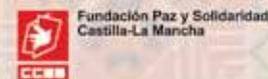
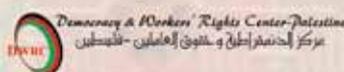
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Atfaluna crafts have universal appeal. Atfaluna Society for Deaf Children, established in 1992, provides a unique opportunity to discover a group of brilliant deaf trainees who have mastered handicraft work. Visitors to Atfaluna gain a better understanding of the gifts and challenges of deaf people and are able to see this vibrant community in a fascinating new light, in particular through the vocational training programme. Cloth and wood are transformed into beautiful pieces of art by more than 300 deaf and marginalised persons who have never had the opportunity to access formal education. The programme offers holistic vocational training courses

that focus on woodworking and painting on wood, sewing, embroidery, pottery, and ceramics.

One of the most important areas of Atfaluna's crafts and production division is the carpentry department where 17 deaf persons work hard to produce unique arabesque tables in a variety of designs, letter openers in various shapes, wooden trays, small decorative boxes, and much more.

Another team of innovative and well-qualified employees, most of whom are deaf, work in the sewing and embroidery department. Twenty-two deaf women have learnt to sew and embroider beautifully. They produce

jalabiyat (traditional Palestinian women's dresses), purses, children's clothes, bags, corner pillows, and more. The team works hard to create unique designs using a combination of colours that result in a blend of deep-rooted Palestinian traditions with contemporary style.

The wood-painting department employs nine deaf men and women who design all the wooden crafts. They use various patterns and colours to distinguish the numerous items they produce. The arabesque designed tables are beautiful, decorative items that can enhance any home.

Six deaf men and women work in Atfaluna's pottery-making department to create plates, jugs, and other attractive items. All the products in



Atfaluna Society for Deaf Children showcasing its products.





Atfaluna Society for Deaf Children showcasing its products.

this department are hand-decorated in bright colours.

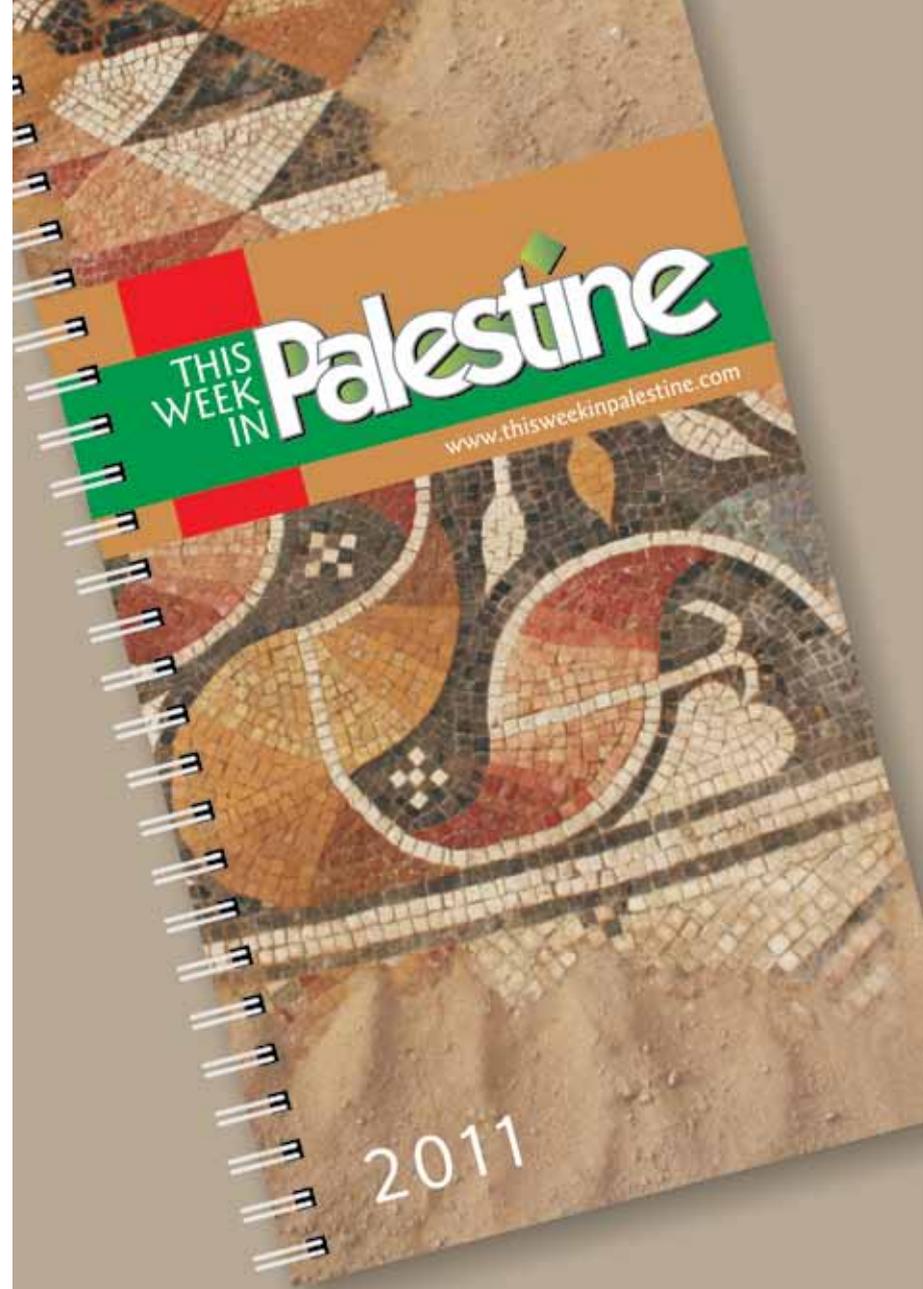
The carpet-weaving department is staffed by five deaf men and women who help keep the Palestinian Majdalawi tradition alive. Production in this department includes Majdalawi cloth garments, Majdalawi cloth bags, purses, tablecloths, and many other items. Atfaluna rug weaving is distinguished by its wide and varied selection of colours and sizes.

As an extension of the carpentry, embroidery, and art departments, two employees produce charming gift items such as embroidery-covered photo albums and trays.

Atfaluna believes in the importance of training and preparing deaf persons to become productive and independent persons, and supporting them to secure a permanent income. Its vocational training programme includes 54 full-time employees, most of whom are deaf. Approximately 250 more deaf and/or marginalised women work in their homes through the Work-from-Home Programme. Through its multi-faceted services, Atfaluna has provided an opportunity for numerous deaf individuals to discover, utilise, and improve their hidden artistic talents.

Unfortunately, as other civic societies in the Gaza Strip, Atfaluna's vocational training programme suffers from the blockade that was imposed by Israel on the Gaza Strip. The programme has faced many difficulties in obtaining raw materials such as cloth, thread, and glass. In spite of this, however, the vocational training programme remains vibrant and creative, thanks to our loyal supporters and friends who lend a hand when needed.

*For more information, please contact:
Atfaluna Society for Deaf Children
Public Relations Office: public-relations@atfaluna.net
atfaluna.net
Telefax: 972-8-282-8495 or 286-5468
Website: www.atfaluna.net
Courtesy of Atfaluna Society for Deaf Children.*



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Beauty and Identity for the Next Generation

By Rimah Rabayah

In any project that involves teaching arts and crafts to children, the teacher has certain goals. The teacher will choose the project according to the opportunities it provides to introduce new concepts and terms and to encourage the children to open themselves up to artistic expression. Such concepts and expressions are often entirely new for children; they are not found in everyday life. As a child begins to discover her talents through learning the basics of art, she begins to relish her own imagination and to develop a desire to master artistic production.

Children in Nablus now have the opportunity to experience choosing from an array of tools and materials which they can use to create. They choose their colours; they choose the nature of their work: we have seen children who learn the artistic process begin to develop artistic taste and, most importantly, we have seen them strengthen their capacity to choose.

“Triple Exposure” is an initiative of Tomorrow’s Youth Organization (TYO), through which children from refugee camps and the Old City of Nablus and its marginal neighbourhoods are given the opportunity to engage in artistic projects around the city. Our focus is public art, for it is through witnessing a community’s reaction to their productions that these young artists experience how their artwork can “make our city more beautiful,” as Rihana, an 11-year-old from Khamat al-Amood and one of our most talented young artists, proudly claims.

The young artists participating in Triple Exposure develop their skills for colour, arrangement, planning, and representation through painted mural projects, but it is their mosaic murals that they take particular pride in. Using stone and glass tiles acquired from Nablus, Ramallah, and Hebron, the

children develop their ability to use materials from the environment in order to beautify a public space. With an image in mind, they learn to use the resources at hand in order to find solutions for how to bring their visions to reality. To an inexperienced eye, a yet-to-be-realised mosaic would appear to be simply a pile of broken tiles on the ground, but these young child artists have learned how to see the potential for expression and creation in the refuse of everyday life. As they work on their mosaics, my colleagues at TYO and I see the children strengthen their sense of initiative, build



- 1- Mural student breaks glass tiles for use in a new mosaic mural.
- 2- Mural student proudly displays the tiles she is using for her part of the mosaic.
- 3- Mural students mosaic the exterior wall of the eastern bus station on Faisal Street, downtown Nablus.
- 4- Mural students use mosaic to revive a faded paint on bus station wall in downtown Nablus.

confidence and patience, develop a capacity for positive interaction with others, and become increasingly aware of their own potential, their own heritage, and the importance of linking the two.

Mosaic is a key element of traditional Palestinian art. While we begin with the simpler tasks and projects of drawn sketches and painted murals, our aim is to develop the patience and skills in these young artists in order for them to reach the level of creating the detailed mosaic artwork that characterises traditional art in Palestine.

Our mosaic project’s goals stem from the fact that awareness of Palestinian

culture among Palestinians is not at its highest. Children can be initially unaware and uninterested, for their families and the general society far too often neglect to educate themselves about these Palestinian traditions and their own artistic heritage. Many of the great artistic families who in decades and centuries past specialised in the development of this traditional craft have left Palestine. Hence much expertise was lost and the practice has been relatively neglected. The continuous cycle of changing authority over centuries in the region has led to inconsistent support for the mosaic trade. With time, practice, and the continued engagement of children, the latest generation will be raised with a much greater appreciation for this aspect of their identity.

The outputs of TYO’s Triple Exposure project are aimed not only at Palestinians living within the region, but crucially also to those living around the world. We seek to develop worldwide awareness – be it Arab or foreign – of the traditional and modern elements of Palestinian life, to transform the negative narrative about the Palestinian people into an updated and accurate one based on popular expression and historical experience.

First in Nablus, and then *insha'allah* in other cities, TYO’s children’s mosaics will enhance the cultural heritage of Palestine, for mosaic is a part of our heritage and our history. Through these mosaics we affirm that we are a people: we have a tradition and a history, contrary to the claims of those who would seek to deny our existence. The continued and increasing presence of Palestinian art and expression in the very streets and walls of our cities will fortify the popular assertion that this land will not be relinquished to those who would seek to erase from it all traces of Palestinian life.

Triple Exposure’s path to Palestinian awakening, therefore, is fivefold. First, and of utmost importance, the children who experience art education build confidence, initiative, the power to make choices, a strong sense of personal and



Triple Exposure students' first full mosaic: "Representations of Palestine."

historical identity, vocational alternatives for those whose passions do not lie in formal education, and the capacity to improvise from their surroundings to create beauty and value. Second, the communities that witness the children's public art realise a greater sense of heritage and pride in the potential of Palestine's people and cities. Third, a neglected traditional Palestinian craft is revived via the education and engagement of the new generation. Fourth, an international audience is provided with unique insight into the lives of Nabulsi and Palestinians, via TYO's distribution of the children's artwork on the Internet based on the visions of the children who call Palestine home. Fifth, the physical presence of Palestinian art in public spaces – personal expressions manifested through a traditional medium – seizes that space for the coming generations.

Rimah Rabayah teaches mural and mosaic art at Tomorrow's Youth Organisation (TYO) in Nablus.

To learn more about Triple Exposure and Tomorrow's Youth Organization (TYO), please visit www.TripleExposure.net and www.TomorrowsYouth.org, or contact doris@tomorrowsyouth.org. Article photos by Doris Carrion / TYO.



Triple Exposure students' second full mosaic: "Kite-Flying On the Hills of Palestine."



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The Dark Side of Beautiful Things

By Joe DeVoir

While a large number of handicraft enterprises are part of the formal economy, this article aims to remind readers that the vast majority of them are not – and that the consequences of this fact on workers are not nearly as beautiful as the products they create.

Informal sector jobs are those in which “the employment relationship (...) is not subject to national labour legislation, income taxation, social protection or entitlement to certain employment benefits.” Informal also refers to “work that lacks some or all of the following: a specified minimum wage, health insurance, a pension scheme, paid holidays, job security, end of work compensation, paid maternity leave, paid sick leave, family allowances, unemployment benefits, and insurance against sudden loss of income. Other features linked to working conditions are long hours and an unhealthy and unsafe work environment.”

If informal labour still sounds appealing, one should remember that it is also highly gendered. Under the definition used above, the informal workforce accounts for almost 60 percent of women workers and only 16 percent of the male workforce. In addition, informal employment by men decreases with age, while the opposite trend is found among women. The various socio-economic and cultural barriers encountered by women trying to enter the formal economy often prove insurmountable – forcing women into the unprotected sphere.

Besides lacking benefits and protections, earning a decent and guaranteed income in the informal sector is difficult. According to a 2004 study by MAS (Palestine Economic Policy Research Institute), only “two-thirds of the informal workers surveyed said that their work guaranteed them

a sufficient income to cover basic household needs.” The reader would do well to remember that, despite the beauty of Palestinian informally produced handicrafts and their being sought the world over, the artisans themselves may not have managed to earn meals for themselves and their families.

I apologise for contributing a depressing article to an issue that celebrates beauty. I also apologise for sounding like an idealist who imagines that a Palestine under occupation can ever fully enter into

formalised economics. The negative consequences of the informal sector cannot be generalised in a context that is so rife with political and economic instability. Informal enterprises allow for a “high degree of flexibility in response to changes in the demand for products and services” while also serving as a “shock absorber component of the formal sector.” They give people, especially women, the capacity to work from home and continue to earn an income that bypasses the checkpoints and movement restrictions around them.

Yet, this “functionalist rationalisation of the role of unprotected work deliberately ignores that such work is not sought out of choice, but rather out of necessity

(often desperate need), and that while it may protect the worker and his/her family against starvation, it does not, in most cases, protect against poverty and deprivation.” In other words, the need and suitability of informal enterprises in the context of occupied Palestine should not encourage us to gloss over the consequences and difficulties the face the artisans whom we celebrate in this issue. Celebrating these workers means aiming to formalise the informal sectors in Palestine, or working to understand and support those who are unable to escape it.

Joseph DeVoir is a Rotary International Peace Fellow working on Palestinian Workers' Rights.



A Bethlehemite crafting olive wood. Photo by Ahmad Daghlis.

Rotary Has Arrived

By Dr. Samir Abdullah

Not many Palestinians have ever heard of the Rotary or remember the various times when there were active clubs in the occupied Palestinian territory. This article aims to re-introduce readers to Rotary International and one of its newest members: The Rotary Club of Ramallah.

Rotary International was founded in 1905 in Chicago by a man named Paul Harris. He envisioned a civil society initiative that would bring together business professionals and community leaders to collectively discuss and work to improve their communities. Rotary is a secular, liberal institution that promotes democracy and peace. Its members believe that, despite our differences around the world, deep down we are all the same. As such, the work of Rotary, through individuals or institutions, is based on only four simple principles known as the Four-Way Test. The test, which has been translated into more than 100 languages, asks the following questions about the things that we think, say, or do:

1. Is it the TRUTH?
2. Is it FAIR to all concerned?
3. Will it build GOODWILL and BETTER FRIENDSHIPS?
4. Will it be BENEFICIAL to all concerned?

Since its founding Rotary has grown dramatically. Currently there are more than 34,000 clubs located in over 200 countries (or non-countries) with a grand total of more than 1.3 million members worldwide. Rotary International's foundation is one of the largest in the world and funds projects at the community, regional, national, and international levels.

One of Rotary's most familiar projects has been the effort to eradicate polio worldwide. Rotarians have worked to penetrate almost every community on the planet to place three drops of vaccine in the mouths of tens of millions of children worldwide. Thanks to Rotary, what was once a plague is

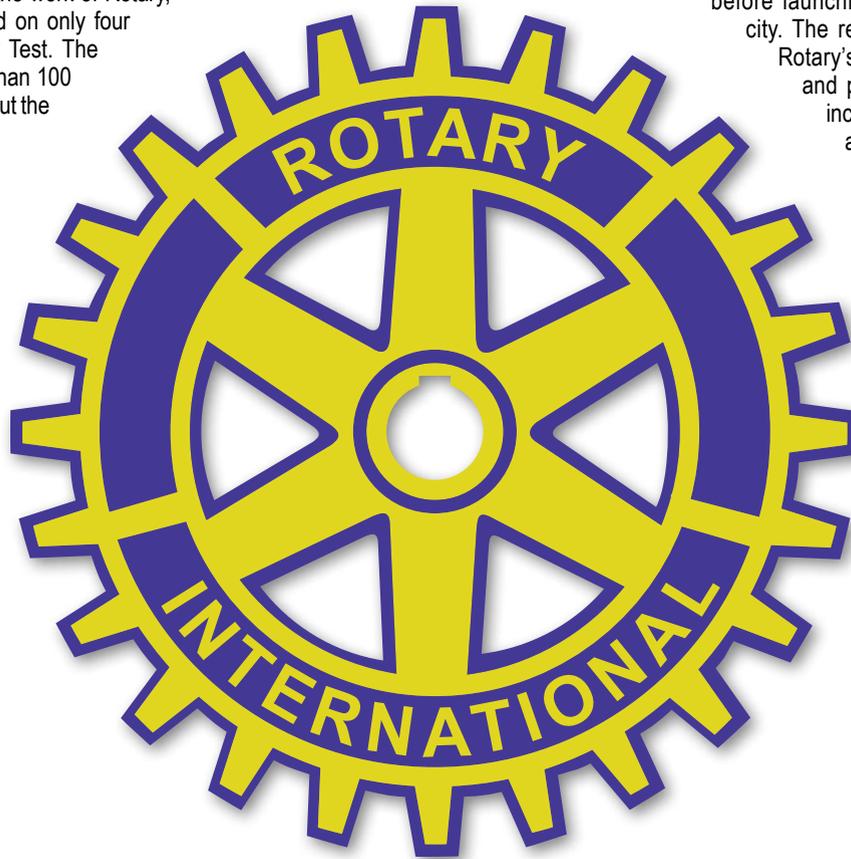
now nearly completely eradicated. Another important effort of Rotary is education. Rotary is the largest provider of scholarships in the world, sending students abroad to focus on peace and conflict resolution.

The new club in Ramallah is joining this global network to help spread its resources and ideals throughout Palestine. We are also proud to be able to tell the "Palestinian story" in one of the largest and most influential organisations on the planet.

On 18 May 2010, our club was chartered. Since then we have grown to nearly 40 members. We aim to add twenty more before launching a second club in another West Bank city. The reasons for this are simple. First, because Rotary's makeup and procedures are democratic and participatory, small membership allows for increased member involvement, camaraderie, and ownership. Second, our goal is to grow into a network of community-based clubs that can band together for ever-larger development and humanitarian projects.

Ramallah Rotary is ready to implement projects on the ground. Our club's focus now is the construction of playgrounds and parks for children and youth. We are planning to implement these projects in poor and needy areas, and we are confident that our Palestinian communities will begin to see the effects of our club and Rotary International support on the ground. Our club meets weekly and has already hosted a number of distinguished speakers. To know more about the Ramallah Rotary Club and Rotary International, please visit: www.Rotary.ps.

Dr. Samir Abdullah is the former minister of planning, the former director of the Palestine Economic Policy Research Institute (MAS), and the current president of the Ramallah Rotary Club.



On Narrating Gaza...

By Guy Mannes-Abbott

When it comes to sieges, precision is required to argue precedence. Besiegers appear all over the place and all over time. The besieged are always the same; rendered animal as time ceases and place becomes that time. The air is stifling, the end is collective yet still bespoke; you are abysmally alone. The military siege belongs to earlier ages but is too crudely effective to be left there, hence "Gaza." Gaza, where one and a half million people – mostly refugees – have been besieged since June 2007 for their audacity to want to live in their own time and place. Where on 27 December 2008 their besiegers began celebrating the New Year early, culminating in the gift of white phosphorous shells for surviving school children. Witnessed by a never more seeing world.

Two years ago, then. I was at home reading a novel that morning which I finished eventually with helpless determination while the state of Israel stepped up its "campaign" of what, as Mourid Barghouti said at the time, is simply called murder. Yet another paradigmatic massacre and further dispossession of the dispossessed. Yet more uniquely compounded atrocity. It went on and on and the world remained silent, as it had been while the siege was laid and maintained to punish an election result. Silence. Nothing. Barely a word of criticism. Nothing consequential. So it has been for two years. Years since the densely populated coastal strip, blockaded by Egypt at one end and the state of Israel at all other points – emptied of settlers so that when the killing began no Israelis would be hurt – was remoulded into a single word: "Gaza."

"Gaza" signifies this latest assault on Palestinians ethnically cleansed from the plains of Palestine, confined and besieged in the port city and so-called "strip." If this single word were fully unpacked, its story would detail a uniquely chronic violence extending over six decades, recurring images of homes furnished with dead bodies, grandmothers mown down as they venture across rubble, children hurled at history's wall. Repetitions that spiral upwards in scale with ever more extremity, ever less cause. This conventional job of historical archiving will come to fill walls in libraries far into the future – as our humanity insists.

Narrating Gaza (<http://www.narratinggaza.net/>) is an attempt at a different form of narrating, closer to the insurgent anecdote. At its core the people of the word "Gaza" are speaking, showing, proving their existence. It's essential that their story be heard, and this is what *Narrating Gaza* is designed to begin; inviting voices and visions to join in an act of resistance by telling. The entire world saw what happened in those weeks that extended from December into a more mortifying January. They saw, watched, knew, and still the word "Gaza" silenced them. Seeing made no difference in fact. This is a chance to make a difference by using the present continuous of the verb to get narrating.

What is narrating? It is an act of joining or bringing together, journeying amongst separate points, people, places, to link or cut a pathway, to light up a trail towards understanding and a more distant horizon where the sun will rise upon justice. Narrating is the opposite of silence or the single word. It is the mobilisation of words, sense, outrage, and memory. It involves a journeying out from the singular self or word, towards the sentence of the other as it tips across a page or screen. Narrating turns the one: alone, isolated, and unattainable, into the many: a coherent, collective, and common ground.

The site is launching with images, poems, stories, accounts of what the word "Gaza" signifies and an invitation for more to join, speak, or show. When the state of Israel came visiting that fateful winter it brought only blind hatred, left devastation and death wherever it wished to go. This is what Israel means with ever less equivocation. As Judith Butler put it recently; "Israel in its present form cannot do without its mechanisms of dispossession, without destroying itself as Israel." Here company is being offered to Shareef Sarhan's image of a single child's hand emerging from rubble, amongst other images and from which a narrative becomes possible.

"War Traces" by Mohammad Musallam shares images of the choices made by an occupying army and military superpower; faeces-filled domestic bathrooms, children's paints smashed and thrown, domestic interiors shot up, paintings and furniture dishonoured on the floor, whole dwellings crushed, streetscapes smashed along with all who previously sang there [in Shareef Sarhan's photographs], join together in sudden alliances in which stories can at last be told. The image of a fallen painting, shot to pieces, under-trod by a boot subsidised by the most powerful nation on the planet in 2008–09, can be restored to a wall – my one here, yours wherever you are. New paintings await you elsewhere on the site to join these others and a song, albeit a sad one, begins to sound again.

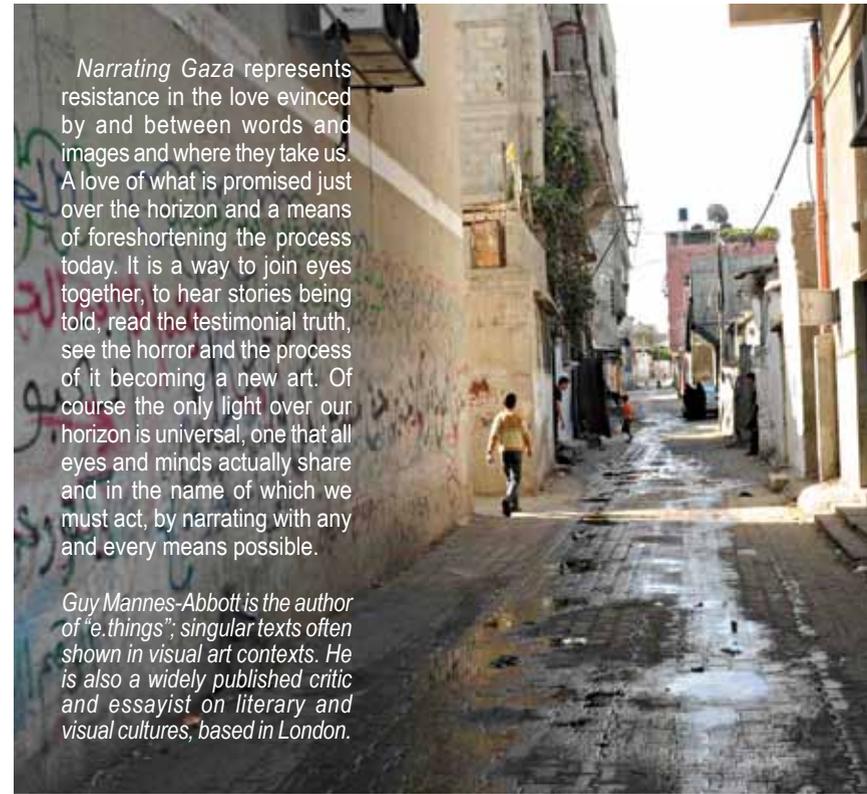
In fact, "Sad Song [Five Days under Attack]" is the name of a story or poem by Najah Awadallah that exquisitely renders the "First" to the "Fifth day in Gaza." It begins with the rehearsal of Tchaikovsky's "Sad Song" by violin

beneath raining murder, with Najah saying goodbye to her teacher “before the lesson is over.” As the “metal birds play their music from the score of Gaza’s remains” she joins the resistance offered by grammar on the page of a sheltering book. Days of silence, hiding behind curtains, delighting in the way that the truth of this Gaza is impossible to hide. On the fifth day her foreign teacher has been evacuated, the music surrendered, tears now rain on “my violin’s aloneness.” This resistant narrative, translated expertly by Fady Joudah, made it to the horizon for me.

Elsewhere, there’s evidence of collective support for this important project. John Berger – recent memorialiser and translator of Mahmoud Darwish – reads Ghassan Kanafani’s “Letter from Gaza” with a humble whisper. There are news reports, survivor diaries, photographs by Raed Issa of a destroyed gallery with its resistant art, others of ash rising to meet the silvery flock from hell, bodies in fridges afloat in blood, a portrait of Darwish surviving the rape of its

owner’s homely quarters, that big boot print on the back of a savaged canvas, that red-sleeved hand of a dead child reaching towards the same horizon that this insistent act of narrating makes more concrete.

Most striking of the images at launch are those taken by Shareef Sarhan of the murderers in flight. One shows from below bombs being released over the same dense cityscape seen from above on *Narrating Gaza’s* homepage. Another image condenses “Gaza” for me; to the right is a military helicopter – kept in the air by spare parts from a supportive Britain perhaps – while four squiggling cloud trails ejaculate left across the image. I don’t know what they represent but am more intrigued by what letter or word is being written on the stolen sky. “Restraint,” or more probably “ethics,” that war cry of the Israeli army wherever it indulges its monstrous violence. Death or hate is what it means, of course, but viewed from a different angle here, with comradely imagery and active narrating, it’s been re-narrated and reframed with its opposite.



Narrating Gaza represents resistance in the love evinced by and between words and images and where they take us. A love of what is promised just over the horizon and a means of foreshortening the process today. It is a way to join eyes together, to hear stories being told, read the testimonial truth, see the horror and the process of it becoming a new art. Of course the only light over our horizon is universal, one that all eyes and minds actually share and in the name of which we must act, by narrating with any and every means possible.

Guy Mannes-Abbott is the author of “e. things”; singular texts often shown in visual art contexts. He is also a widely published critic and essayist on literary and visual cultures, based in London.





Fifteen years of promoting fair trade, economic empowerment, and cultural heritage



Sunbula is a Palestinian fair trade organisation that supports the economic self-help efforts of marginalised persons through the promotion of traditional handicrafts. Sunbula provides market access to 20 producer groups across Palestine (the West Bank, the Gaza Strip, East Jerusalem, and the 1948 areas) and helps them to develop their production and capacity. Hundreds of women, refugees, people with disabilities, members of minority groups, and small-scale farmers are provided with

income-generation opportunities through Sunbula and benefit from its development activities.

Sunbula – Arabic for spike of wheat – is the flower that makes bread. As its name symbolises, Sunbula helps people provide themselves with a gift of a more dignified life.

Sunbula's producer groups are made up of artisans who create a wide array of Palestinian handicrafts. Beautiful items emerge from the harsh, challenging conditions of refugee camps, rural villages, and Wall-affected communities. We bring embroidery, Bedouin rugs, handmade olive oil soap, ceramics, olivewood carvings, paper and felt crafts, and jewellery to the Jerusalem market through our fair trade stores and online shop. We strive to ensure that these works of art have access to markets beyond the barriers and checkpoints, and that the producers' vital source of livelihood is protected.



Sunbula endeavours to preserve the diminishing artisan heritage and to revitalise it in today's handicraft production. We work with Palestinian designers who train women to create marketable, modern products while utilising traditional designs and techniques. We also work with local experts to document aspects of Palestinian embroidery that are beginning to disappear, and we plan to publish an instruction book this year for use by local women's groups.

We mark our 15th anniversary this year by renewing our commitment to the development of Palestinian handicrafts and by celebrating the resilience and creativity of the Palestinian artisans who keep alive the cultural heritage of this beautiful land.

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Hamdi Natsheh

By Cecile Gault

Together with his brother, Mr. Hamdi Natsheh is the proud owner and manager of one of the two remaining glassblowing factories in Hebron, the Hebron Glass & Ceramics Factory. Although he cannot say exactly how long his family has been in the glassblowing business, he knows that it has been for many centuries.

He himself started learning from a very young age as he watched his father and his grandfather at work. Glassblowing is a difficult and delicate art that requires years of practice. It is passed down from generation to generation. "You have to learn as a child if you want to have a chance at becoming a skilled worker," Mr. Natsheh says. "And once you know the techniques, it takes a lifetime to hone your skills. The learning process never ends."

In 1967, at the age of 17, his training was complete and he began working in earnest as a full-fledged glassblower. The glass business went through hard times over the years, he remembers. After the first Intifada, for instance, tourists had deserted the area and the economic situation was quite bad. Many shops had to close, but his factory managed to remain open by diversifying its production

to include ceramics in the second half of the 1990s.

Mr. Natsheh does not blow glass anymore. Nowadays, he takes care of the administrative part of the business. But he remains a glass artist at heart, and he follows his workers' production attentively. One look at a piece and he can tell which one of them did it. Indeed, even if the techniques they learned are the same, each glassblower has a personal touch that makes his work immediately identifiable to the expert eye. Mr. Natsheh is proud that his son Tawfik is an excellent glassblower. "I have to confess that he is even more skilled than I am. He really loves what he does and has true talent."

Business is "neither good nor bad these days," Mr. Natsheh says. To him, the key to keeping the factory afloat can be summed up in one word, which he repeats over and over again: "diversity." New shapes, textures, colours. He encourages his workers to be creative and let their artistic sensitivity take over. With the market overflowing with cheap Chinese products, offering unique handmade pieces to customers is the best marketing technique Mr. Natsheh can think of to stay true to the spirit of his family business. It is also what got him to participate in arts and crafts exhibitions across Europe to present his and his employees' art. These travels are important as 50 percent of the factory's glass production is exported to Europe and North America.

Providing customers with a quality yet competitive offer, however, is not Mr. Natsheh's only worry. Unfortunately, it has become harder in recent years to find apprentices in order to pass down the techniques inherited from former generations. Young people are sadly not that interested anymore. Without dedicated practitioners to educate the next generation, it is a tradition that could be lost forever.



*The Best of Joy..
The Best of Cheers..
For Christmas & The Coming Year 2011*





Abdel Raouf Al-Ajouri

By *Mohammad Al-Hawajri*

Abdel Raouf Al-Ajouri was born in 1977 in Jabalia Refugee Camp in the Gaza Strip. He began his career as a painter in 1993 and produced tens of oil paintings. But in 2001, Al-Ajouri made several sculptures utilising limestone and other material. In 2002, he held his first exhibit at Khalil Sakakini Cultural Center in Ramallah. The exhibit displayed 20 different shapes of the feminine body in various postures as seen from the personal perspective and vision of the artist.

In 2005, Al-Ajouri experimented with compound sculpture created by the amalgamation of metal and plants such as cactus. His exhibit titled "Cactus," which was held in Gaza in the same year, was regarded by art critics as a unique example of contemporary art.

In his works, Al-Ajouri demonstrates a deep understanding of the concept of mass and space. His sculptures, characterised by a smooth flow of lines and colourful shapes, provide spectators with a spectacular visionary appearance. One can sense that nature is his teacher and its elements are his tools. In addition, Al-Ajouri's works are simple, vivid, and full of life just like the works of Henry Moore, the renowned English sculptor who is known for his abstract bronze sculptures and whom Al-Ajouri regards as one of the best teachers of sculpture, one who has had a great impact on him.

Al-Ajouri has recently shown interest in drawing portraits. He maintains that portraits are very personal and are the mirror of the inner soul. Al-Ajouri translates the feelings and passions into colourful facial features – eyes wide-open to contemplate the unknown and perhaps mysterious future. Of special concern for Al-Ajouri are the faces of children which reflect fear, sorrow, innocence, or escape from the reality in which they live. But at the same time he expresses the human desire to stay alive and to live life to the full in spite of the ups and downs that are part and parcel of every human life.

Abdel Raouf Al-Ajouri is a co-founder and a member of the Gaza-based Iltiq Gallery for Contemporary Art (2002). He also contributed to founding the Drawing Hall at the Red Crescent Society in the city of Gaza, where he supervises training courses and workshops on art and drawing. Moreover, Al-Ajouri was responsible for equipping the Prisoners' Museum in Gaza with designs and carvings. The museum was completely destroyed, however, during the Israel military assault on the Gaza Strip in early 2009.



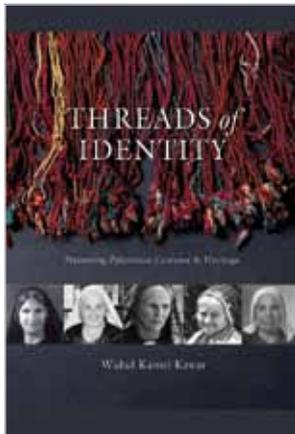
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Threads of Identity Preserving Palestinian Costume & Heritage

By Widad Kamel Kawar

Rimal Publications, 2010 (www.rimalbooks.com), 464 pages, \$95.00

A small country like Palestine has a great variety of traditional costumes, and it took me a long time to publish the material I have collected on them because I wanted my research to be as complete as possible, and I have tried to cover every location. So much of our cultural heritage has remained unstudied, and unfortunately in many cases the people who could provide information are no longer with us. Yet, the beautiful costumes with their beautiful embroidery can be studied and compared by a researcher.

The Palestinian costume has changed over the past 60 years; however, it has also become a symbol of national identity, shared by Palestinians everywhere, from those living in refugee camps to those remaining in Palestine and those in exile abroad. Today, whenever and wherever there is a gathering of Palestinians, it turns into a virtual festival of Palestinian costume. The traditional costume is a treasure of national heritage, linking the past with the present.

I recorded information about the materials and methods of making the costumes during my research, however, in this book I felt it was more important to focus on the stories told by the women who wore the costumes, therefore highlighting their skill and creativity and the hard conditions of life they had to endure. Each life history in these pages exhibits a strong sense of social identity and personal achievement. The reader can look back at Palestinian history through a special lens, focusing on women's potential for ensuring the continuity of the collective heritage and identity. Only by understanding life in Palestine before the diaspora can one begin to grasp how the *thob* and embroidery symbolise the courage and determination to renew Palestinian lives and culture. The costumes have evolved from markers of regional or tribal identity into expressions of an all-Palestinian identity, invested with multiple meanings.

My collection contains more than 3,000 pieces of costumes, jewellery, and other personal and household artefacts. As well as collecting Palestinian costumes to preserve a part of my culture after losing my homeland, I have become equally concerned with preserving the textile heritage of Jordan, Syria, and other Arab countries. There were few who shared my appreciation of our Arab textile culture between the 1960s and 1980s, although today there is increased interest. I hope that, by reading this book, others will be encouraged to learn about Palestinian costumes and their histories.

This collection is universal and a part of world heritage, so it should be accessible to everyone. It is my ultimate ambition to see the collection physically housed in a permanent centre or museum that will promote further learning. In general, the centre will serve to share, with Arabs and non-Arabs, our traditions, and by doing so help shape a future with greater cultural understanding and tolerance.

This will be tying the threads of identity for me.



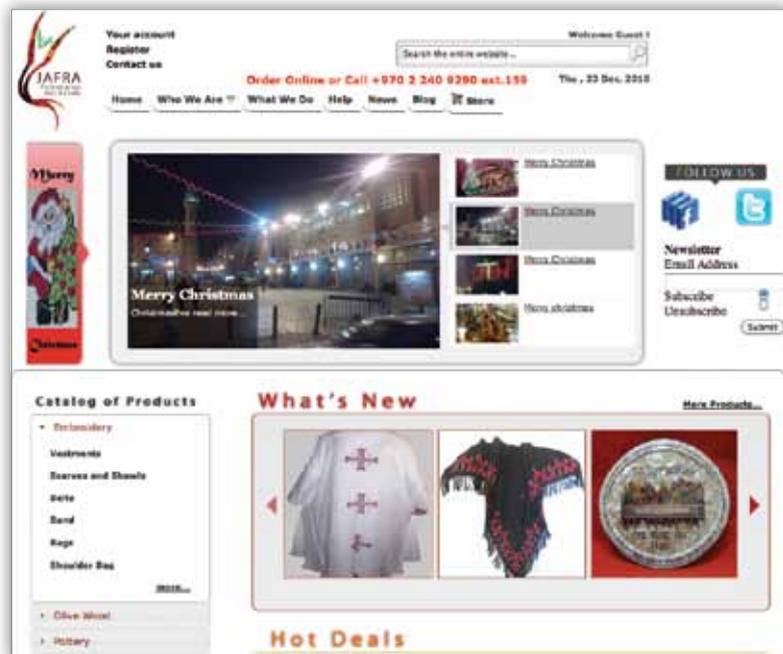
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Website of the Month

Jafra for Palestinian Arts and Crafts

By Samah Sultan



Jafra for Palestinian Arts and Crafts (www.jafra crafts.com) is an e-commerce project established by ELIA e-commerce and development Company. The project was incubated at the Palestinian ICT Incubator (PICTI), www.picti.ps, in early 2010.

Jafra's e-commerce website enables producers of all types of Palestinian handicrafts to sell their products online to the world and allows interested people from all over the world to explore Palestinian heritage markets and buy online gifts and crafts direct from the producers. The site enables customers to make purchases in a secure and easy way, and items are shipped through trusted international shipping companies.

The site, available only in English, is built around a catalogue of over a hundred products arranged in six

categories. It also features new items and hot deals on the first page (although it is not possible to select these directly to order them). Jafra uses a US-based checkout service to process customers' shopping carts. Products are also available in an interactive interface (requires Flash player).

By providing an online selling gateway which reaches global markets, Jafra aims to contribute to solving the marketing problems and difficulties that producers face. Jafra has already begun to implement an online marketing plan and is currently creating networks with importers and companies in many countries to solidify B2B and B2C relationships.

Palestinian heritage handicrafts and arts reflect our identity



Through its comprehensive website, Jafra intends to promote Palestinian heritage and connect local Palestinians with their brothers and sisters in the diaspora. Visitors to the website have access to a wide range of information about Palestinian heritage and can explore various types of traditional and historical handicrafts and folkloric items.

Jafra has managed to establish a network of skilled craftspeople in most cities in Palestine, including Jerusalem, Bethlehem, Hebron, Nablus, and Nazareth – craftspeople who produce a variety of products that are suitable for all seasons and occasions. Jafra's comprehensive catalogue offers visitors products that are not usually found through websites. Jafra's products include olive wood, shells (mother-of-pearl), pottery, ceramics, glass, mosaics, Dead Sea products, straw, embroidery, olive oil soap, and wax.

The Jafra project was developed by a professional team who spent a number of years studying the Palestinian heritage sector. Along with two other projects, Jafra was chosen from among 25 projects that were considered by PICTI to be incubated.

Jafra has been part of various PICTI activities, including **TeamStart – Palestine**, which is a full-service package that provides entrepreneurs with technical consultation, confidence-building, business development training, and practical assistance. This project was designed by PICTI and the University of Warwick Science Park (UWSP), United Kingdom. **TeamStart - Palestine** brings together innovative and creative entrepreneurial minds to help them create high-growth businesses.

Samah Sultan is manager of Jafra.

Film of the Month

Film of the Month: The Road to Bethlehem



“Open Bethlehem is a nonviolent attempt to save a city that belongs to many in the world. It is unconscionable that Bethlehem should be allowed to die slowly from strangulation.”

Archbishop Desmond Tutu

When *The Road to Bethlehem* was premiered in Dubai on 16 December, it marked the culmination of a six-year labour of love and a lifetime's passion for director Leila Sansour. Marrying her personal journey with a global campaign to liberate the holy city from Israeli oppression, the result is an urgent appeal for humanity amid destruction.

Born in Moscow to a Palestinian father and Russian mother, Sansour first moved to Bethlehem at the age of six. Having grown up on her father's romantic tales of the homeland, she was “shocked and disappointed” at the damage inflicted upon it by occupation. She became accustomed to brutal Israeli raids, arrests, and death, while her father, a founder of Bethlehem University, struggled to uphold

the values of education and development under siege. It was a struggle that would continue up until his death in 1996.

Sansour left the city as a teenager, studying and working in Paris and Moscow before marrying in London. Her media work with Al Jazeera and MBC brought her success and recognition, which she used as a platform to direct the tragi-comic documentary *Jeremy Hardy versus the Israeli Army* in 2003. The film, set in Bethlehem during the second Intifada at the time of the Israeli invasion, was made with the intention of “drawing mainstream attention to the issue of Palestine,” which it achieved by becoming one of *Time Out's* films of the year, running for three months in over 50 UK cinemas.

“I thought deeply about what should be next for me,” Sansour told us. “My father's memory still haunted me and I didn't feel that I had settled my accounts with him.” *The Road to Bethlehem* was the outcome, as over six years, with

just a handheld camera and an antique vehicle, she undertook the epic task of documenting the crisis engulfing her spiritual home.

Halfway through filming, the director discovered the resonance that Bethlehem has with all faiths and cultures around the world, and realised that it could be a powerful weapon in the fight for Palestinian liberation. Out of this realisation came the Open Bethlehem campaign, an appeal to the world to step in and stand up for a city and a cause that affects everyone. The results have already been spectacular, with numerous world leaders and over 100 British MPs endorsing the campaign. Global media have lent their support, and symbolic Open Bethlehem passports are now being issued (including one to the Pope). The initiative has achieved impressive momentum, being supported by every Bethlehem resident “from the mayor to the falafel vendors.”

To Sansour, the campaign has become bigger than the film. She now hosts journalists and diplomats on fact-finding missions to Palestine as part of her PR drive, which is supported by such globally respected figures as Archbishop Desmond Tutu and former US President Jimmy Carter.

“The issue of Palestine cannot be settled without a strong push from

major international players,” Sansour told us. “We have touched the hearts of many decision makers and led them to change their minds about the situation as well as inspired them to deepen their engagement and commitment to peace in Palestine. I am optimistic because I have started seeing a new energy among Palestinians. I hope that more and more Palestinians and friends of Palestine will join us and act with a more ambitious, strategic vision and confidence to help achieve change.”

Now that the film has had its December premiere in Dubai, Sansour intends to make it the vanguard of her campaign, set for release at international festivals and in US and European cinemas next year.

For Palestinians and internationals alike, the film provides a powerful, human reminder that humanity shares a burden to uphold the values espoused by Bethlehem's most famous son. *The Road to Bethlehem* is by turns tragic, inspiring, and magical, a personal love letter that represents millions.

Leila Sansour's film opens a new chapter in a tale that has been overlooked for too long. With the international momentum developing behind its campaign, let it be hoped that the director's dedication and optimism will prove infectious. A must-see.



Events

Note: Please make sure to contact the venue to check whether the programme is still running.

East Jerusalem (02)

Centre for Jerusalem Studies, tel. 628 7517; Educational Bookshop, tel. 6275858; French Cultural Center, tel. 628 2451

ART

Tuesday 4

Art exhibition "Construire / Déconstruire," photos by Georges Rouse (through 25 January daily, Monday to Thursday and Saturday 10:00 to 18:00), French Cultural Centre Chateaubriand

Wednesday 26

Paris seen by a Palestinian exhibition, photos by Mohamed Elhaj (through 23 February daily, Monday to Thursday and Saturday 10:00 to 18:00), French Cultural Centre Chateaubriand

FILMS

Tuesday 11

13:00 Budrus by Julia Bacha. The screening will be followed by a discussion with the film's team (Arabic Dialogs, English subtitles), Al Quds University, Abu Dis

Thursday 27

18:30 "138 Pounds in my Pocket" and "Crystal Grapes," by Sahera Dirbas. The screening will be followed by a discussion with the director (Arabic Dialogs, English subtitles), The Educational Bookshop and French Cultural Centre

TOURS

Sunday 9

18:10 Tunnel Tour, meeting Point Centre for Jerusalem Studies, Centre for Jerusalem Studies

Saturday 15

10:00 The Citadel, meeting Point Centre for Jerusalem Studies, Centre for Jerusalem Studies

Saturday 22

10:00 Arab Neighborhoods in West Jerusalem, Centre for Jerusalem Studies

Saturday 29

10:00 Old City settlements, meeting Point Centre For Jerusalem Studies, Centre for Jerusalem Studies.

Bethlehem (02)

Al Harah Theatre, tel. 276 7758; Dar Annadwa, tel. 277 0047

FILMS

Friday 21

18:00 Documentary film screening entitled "Budrus," Dar Annadwa

thursday 27

19:00 Egyptian film screening entitled "Bolbol Hayran," Dar Annadwa

Friday 28

19:00 Egyptian film screening entitled "Bolbol Hayran," Ad-Dar Hall

PLAYS

Wednesday 5

11:00 "The Christmas Present", a new Christmas show directed to children and family. Produced by Al-Harah Theater 2010, Women Children Care Society

Monday 10

16:30 The opening of "The Changeling" a play for Children, produced by Al-Harah Theater 2010, Dar Annadwa

Ramallah and Al-Bireh (02)

French German Cultural Center tel. 298 1922, PACE tel. 240 7611, Ramallah Cultural Center tel. 298 4704

ART

Saturday 1

Manar Zuabi Artist of the month at the virtual gallery at http://virtualgallery.birzeit.edu/exh_artist_of_the_month the virtual gallery at birzeit university

Sunday 2

18:00 Exhibition of 10 years of French contemporary art, Eric Linard engravings collection, French German Cultural Center

CHILDREN'S ACTIVITIES

Thursday 20

17:00 Puppets show "Lost steps," by the French company Les Détours in French and Arabic, El Amaari Camp - Youth Club Theater

FILMS

Tuesday 4

18:00 "Territories," documentary by Mary Ellen Davis in the frame of documentaire French Cultural Centre serie, French German Cultural Center.

Sunday 9

18:00 "A night with Maud", the new cycle with Eric Rohmer in the frame of CinéMémoire French Cultural Center programme, French German Cultural Center.

Tuesday 11

18:00 "La graine et le mulet" by Abdellatif Khechiche (English subtitles) in the frame of the French Cultural Center Cinémois programme, French German Cultural Center.

18:00 "Ken Loach in Palestine film Screening" "The Wind That Shakes the Barley," organized by Yabous Ramallah Cultural Palace.

Thursday 13

18:00 Screening of the first movie of the sery "The death of the work: depossessed," by the documentarist movie maker Jean-Robert Viallet. Introduced by Benjamin Barthe from Le Monde. With English subtitles, French German Cultural Center

Sunday 16

19:30 KinoKlub "Tatort," Screening of "Kuscheltiere" (German with English subtitles), followed by a live stream episode of "Tatort" (German), French-German Cultural Center

LITERATURE

Saturday 15

17:00 Louz Akhdar, Louz Akhdar Youth Litature forum, ninth session, orgaanised by Jeel Publishing/ Filiistin Ashabab in cooperation with Khalil Al Sakakini Cultural Center, khalil Al Sakakini Cultural Center

SPECIAL EVENTS

Saturday:1,8,15,22,29

Sharaka - Eat locally, seasonally, and Palestinian.

14:00 weekly farmers market, Kaykab Garden

Hebron (02)

YES Theatre, tel. 229 1559; PACE, tel. 240 7611

FILMS

Friday 21

15:00 Hikikomori II, Young Hassan returns to Palestine after 13 years in Germany. How is his life in a Refugee Camp? Adaptation of a theatre piece by Holger Schober organised by "The world of stories" together with the Goethe-Institut Ramallah, YES Theatre Hebron

TOURS

Sunday 2

9:00 PACE Tour to Hebron, A tour to the city of Hebron, PACE Office

Jericho (02)

PACE tel. 240 7611

TOURS

Sunday 23

9:00 A tour to the city of Jericho, Pace Office.

Jenin (04), Qalqilia & Tulkarem(09)

The Freedom Theatre, tel. 250 3345; PACE, tel. 02 240 7611

ART

Saturday 15

14:00 Alice in Wonderland, The Freedom Theatre

TOURS

Sunday 16

9:00 PACE Tour to Qalqilia, A tour to the city of Qalqilia, PACE Office

Nablus (09)

PACE, tel 02 240 7611

TOURS

Sunday 9

9:00 A tour to the city of Nablus, PACE Office

Sunday 30

9:00 A tour to the city of Nablus, PACE Office

Cultural Centers

East Jerusalem (02)

Al-Jawal Theatre Group
Tel: 628 0655

Alruwah Theatre
Tel: 626 2626, alruwahtheatre2000@yahoo.com

Al-Ma'mal Foundation for Contemporary Art
Tel: 628 3457, Fax: 627 2312
info@almamalfoundation.org
www.almamalfoundation.org

Al-Urmawi Centre for Mashreq Music
Tel: 234 2005, Fax: 234 2004
info@urmawi.org, www.urmawi.org

Ashtar for Theatre Productions & Training
Tel: 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

Center for Jerusalem Studies/Al-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
ccferu@consulfrance-jerusalem.org

Gallery Anadiel
Tel: 628 2811, Fax: 626 4403

Issaf Nashashibi Center for Culture & Literature
Tel: 581 8232, isaaf@alqudsnet.com

Jerusalem Centre for Arabic Music
Tel: 627 4774, Fax: 656 2469, mkiurd@yahoo.com

Palestinian Art Court - Al Hoash
Tel: 627 3501
info@alhoashgallery.org, www.alhoashgallery.org

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

Public Affairs Office
Tel: 628 2456, Fax: 628 2454
www.uscongen-jerusalem.org

Sabreen Association for Artistic Development
Tel: 532 1393, Fax: 532 1394
sabreen@sabreen.org, www.sabreen.org

Sanabel Culture & Arts Theatre
Tel: 671 4338, Fax: 673 0993
sanabeltheatre@yahoo.com

The Edward Said National Conservatory of Music
Tel: 627 1711, Fax: 627 1710
info@ncm.birzeit.edu, www.birzeit.edu/music

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@netvision.net.il, www.kudusbk.com

Yabous Productions
Tel: 626 1045; Fax: 626 1372
info@yabous.org, www.yabous.org

Bethlehem (02)

Al-Harah Theatre
Tel: 276 7758, alharahtheater@yahoo.com
info@alharah.org, www.alharah.org

Alliance Française de Bethléem
Tel: 275 0777, afbeth@p-ol.com

Anat Palestinian Folk & Craft Center
Tel: 277 2024, marie_muslam@yahoo.com

Arab Educational Institute (AEI)-Open Windows
Tel: 274 4030, www.aeicenter.org

Artas Folklore Center
Tel: 276 0533, Mobile: 0599 938 0887
artascf@yahoo.com

Badil Centre
Tel: 277 7086

Beit Jala Community Based-Learning & 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@peacecenter.org, www.peacecenter.org

Cardinal House
Tel: 276 4778
info@cardinalhouse.org, www.cardinalhouse.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@bethlehem2000.org
www.bethlehem2000.org/ccph

Inad Centre for Theatre & Arts
Tel: 276 6263, www.inadtheatre.org

International Centre of Bethlehem-Dar Annadwa
Tel: 277 0047, Fax: 277 0048
addar@annadwa.org, www.annadwa.org

ITIP Center "Italian Tourist Information Point"
Tel: 276 0411, itipcenter@yahoo.com

Palestinian Heritage Center
Tel: 274 2381, 274 2642
mahasaca@palestinianheritagecenter.com
www.phc.ps

Palestinian Group for the Revival of Popular Heritage
Tel: 274 7945

Palestinian Group for the Revival of Popular Heritage
Tel: 274 7945

Relief International - Schools Online Bethlehem Community Based-Learning & Action Center
Tel: 277 7863

Sabreen Association for Artistic Development
Tel: 275 0091, Fax: 275 0092
sabreen@sabreen.org, www.sabreen.org

Tent of Nations
Tel: 274 3071, Fax: 276 7446
tnations@p-ol.com, www.tentofnations.org

The Edward Said National Conservatory of Music
Tel: 274 8726
info@ncm.birzeit.edu, www.birzeit.edu/music

The Higher Institute of Music
Tel: 275 2492
highiom@hotmail.com
www.thehigherinstituteofmusic.ps

Turathuna - Centre for Palestinian Heritage (B.Uni.)
Tel: 274 1241, Fax: 274 4440
pdaoud@bethlehem.edu, www.bethlehem.edu

Hebron (02)

Al Sanabl Centre for Studies and Heritage
Tel: 256 0280, sanabelssc@yahoo.com
www.sanabl.org, www.sanabl.ps

Association d'Echanges Culturels Hebron-France (AECHEF)
Tel: 222 4811
info@hebron-france.org, www.hebron-france.org

Beit Et Tifi Compound
Tel: 229 1559, tdphebron@alqudsnet.com

British Council- Palestine Polytechnic University
Tel: 229 3717, information@ps.britishcouncil.org
www.britisshcouncil.org/ps

Children Happiness Center
Tel: 229 9545, children_hc@yahoo.com

Dura Cultural Martyrs Center
Tel: 228 3663, nader@duramun.org, www.duramun.org

Palestinian Child Arts Center (PCAC)
Tel: 222 4813, Fax: 222 0855
pcac@hotmail.com, www.pcac.net

Yes Theater
Tel: 229 1559,
www.yestheatre.org, info@yestheatre.org

The International Palestinian Youth League (IPYL)
Tel: 222 9131, Fax: 229 0652
itv@ipyl.org, www.ipyl.org

Jericho (02)

Jericho Community Centre
Tel: 232 5007

Jericho Culture & Art Center
Tel: 232 1047

Municipality Theatre
Tel: 232 2417, Fax: 232 2604

Jenin (04)

Cinema Jenin
Tel: 250 2642
info@cinemajenin.org, www.cinemajenin.org

Hakoura Center
Tel: 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
Tel: 237 5950
information@ps.britishcouncil.org
www.britishcouncil.org/ps

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, arafatn24@yahoo.com

French Cultural Centre
Tel: 238 5914, Fax: 238 7593
ccfnablouse@consulfrance-jerusalem.org

Nablus The Culture
Tel: 233 2084, Fax: 234 5325
info@nablusculture.ps, www.nablusculture.ps

Ramallah and Al-Bireh (02)

A. M. Qattan Foundation
Tel: 296 0544, Fax: 298 4886
info@qattanfoundation.org, www.qattanfoundation.org

Al-Kamandjati Association
Tel: 297 3101
info@alkamandjati.com, www.alkamandjati.com

Al Kasaba Theatre and Cinematheque
Tel: 296 5292/3, Fax: 296 5294
info@alkasaba.org, www.alkasaba.org

Al-Mada Music Therapy Center
Tel: 241 3196, Fax: 241 3197
info@al-mada.ps, www.al-mada.ps

Al-Rahhalah Theatre
Tel: 298 8091, alrahhalah@hotmail.com

Amideast
Tel: 240 8023, Fax: 240 8017
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

British Council
Tel: 296 3293-6, Fax: 296 3297
information@ps.britishcouncil.org
www.britishcouncil.org/ps

Carmel Cultural Foundation
Tel: 298 7375, Fax: 298 7374

El-Funoun Dance Troupe
Tel: 240 2853, Fax: 240 2851
info@el-funoun.org, www.el-funoun.org

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

Franco-German Cultural Centre Ramallah
Tel: 298 1922 / 7727, Fax: 298 1923
info@ccf-goethe.org, www.ccf-goethe-ramallah.org

Greek Cultural Centre - "Macedonia"
Telefax: 298 1736/ 298 0546, makdonia@palnet.com

In'ash Al-Usra Society- Center for Heritage & Folklore Studies
Tel: 240 1123 / 240 2876, Telefax: 240 1544
usra@palnet.com, www.inash.org

Khalil Sakakini Cultural Center
Tel: 298 7374, Fax: 296 6820
sakakini@sakakini.org, www.sakakini.org

Manar Cultural Center
Tel: 295 7937, Fax: 298 7598

Mazra'a Qibliyeh Heritage and Tourism Centre
Telefax: 281 5825, mazraaheritage@yahoo.com
www.geocities.com/mazraaheritage/

Palestinian Association for Contemporary Art PACA
Tel: 296 7601, fax: 295 1849
paca@pal-paca.org, www.pal-paca.org

Palestinian Association for Cultural Exchange (PACE)
Tel: 240 7611, Telfax: 240 7610
pace@p-ol.com, www.pace.ps

Popular Art Center
Tel: 240 3891, Fax: 240 2851
info@popularartcentre.org, www.popularartcentre.org

Ramallah Cultural Palace
Tel: 298 4704 / 295 2105, Fax: 295 2107
rcpevents@ramallah-city.org
www.ramallahculturalpalace.org

RIWAQ: Centre for Architectural Conservation
Tel: 240 6887, Fax: 240 6986
riwaq@palnet.com, www.riwaq.org

Sandouq Elajab Theatre
Tel: 296 5638, 295 3206, sandouqelajab@yahoo.com

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

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

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: 0545 - 671 911, 0599 - 926 107
www.palcircus.ps, info@palcircus.ps

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

The Spanish Cultural Center
Tel. 295 0893, chp@panoramacenter.org

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

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
artvlg@palnet.com, www.gazavillage.org

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

Fawanees Theatre Group
Telefax: 288 4403

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

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

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

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

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

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

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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@jerusalemambassador.com
www.jerusalemambassador.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@holylandhotel.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 Claridge Hotel (30 rooms; bf; mr; res)
Tel: 656 4393, Fax: 656 4394
claridge@palnet.com, www.jerusalemclaridge.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@atcom.co.il

Legacy Hotel
Tel: 627 0800, Fax: 627 7739
rani@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

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info@tropicana.ps
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National Hotel (54 rooms; bf, cr; res; cf)
Tel: 627 8880, Fax: 627 7007
www.nationalhotel-jerusalem.com

New Imperial Hotel (45 rooms)
Tel: 627 2000, Fax: 627 1530

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

New Regent Hotel (24 rooms; bf, mr; res)
Tel: 628 4540, Fax: 626 4023, atictour@palnet.com

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

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.jerusalemritz.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)
Tel: 626 7777, Fax: 627 1319, svnarch@trendline.co.il

St. Andrew's Scottish Guesthouse
"The Scottie" (17 rooms + 1 hostel)
Tel: 673 2401; Fax: 673 1711
standjer@netvision.net.il, www.scothotels.co.il

St. George Hotel (144 rooms; bf, cf, mr; res)
Tel: 627 7232 - 627 7323, Fax: 628 2575
stgeorge1@bezeqint.net, www.hotelstgeorge-jer.com

St. George's Pilgrim Guest House
(25 rooms; bf, res)
Tel: 628 3302, Fax: 628 2253, sghotel@bezeqint.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

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-ol.com

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

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-ol.com

Bethlehem Inn (36 rooms; bf, mr; res)
Tel: 274 2424, Fax: 274 2423

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

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

Elbet guest house (beit sahour) (15 rooms)
TeleFax: 277 5857, www.elbeit.org, info@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
grandhotel_beth@hotmail.com

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

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

House of Peace Hostel
Tel: 276 4739
http://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

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

Nativity BELLS Hotel (65 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

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

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

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

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

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

Saint Vincent Guest House (36 rooms)
Tel: 276 0967/8, Fax: 276 0970
svincent@p-ol.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

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Tel: 231 1200, Fax: 231 1222

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Tel: 232 1255, Fax: 232 2189
reservation@jerichoresorts.com, www.jerichoresorts.com

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Website: www.jerichoresorts.com

Telepherique & Sultan Tourist Center

(55 rooms)
Tel: 232 1590, Fax: 232 1598
info@ericho-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)

Tel: 2341 444, Fax: 2341 944
alqaser@alqaserhotel.com, www.alqaserhotel.com

Al-Yasmeen Hotel & Souq

(30 rooms; cf, mr; res)
Tel: 233 3555 Fax: 233 3666
yasmeen@palnet.com, www.alyasmeen.com

Asia Hotel (28 rooms, res)
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-A'in Hotel (24 rooms and suites; mr, cf)
Tel: 240 5925 - 240 4353 Fax: 240 4332
alainhotel@hotmail.com

Aladdin Hotel

Tel: 240 7689, 240 7921, Fax: 240 7687
aladdinhotel1@gmail.com

Al-Bireh Tourist Hotel (50 rooms; cf, res)
Telefax: 240 0803

Al-Hajal Hotel (22 rooms; bf)
Telefax: 298 7858

Al Hambra Palace (Hotel Suites and Resort)
Tel: 295 6226 - 295 0031, Fax: 295 0032
www.alhambra-palace-hotel.com
alhambrapalace1@gmail.com

Al-Murouj Pension (Jifna village) (8 rooms; res)
Telefax: 281 0881

Al-Wihdah Hotel
Telefax: 298 0412

Ankars Suites and Hotel (30 suites)
Tel: 295 2602, Fax: 295 2603
info@ankarssuiteshotel.ps

Best Eastern Hotel (91 rooms; cf, res)
Tel: 296 0450, Fax: 295 8452, bestea@rol.com

Caesar Hotel (46 rooms & su, 2 mr, cr, res, cf)
Tel: 296 4228, Fax: 296 4229

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

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

Retno Hotel (15 rooms & su; res; mr; gm; sp)

Telefax: 295 0022, retnohotel@yahoo.com

Royal Court Suite Hotel (34 suites; res; mr; ter;

cf, pf, i)

Tel: 296 4040, Fax: 296 4047

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

Al-Deira (11 suites; cf, mr; res; ter)

Tel: 283 8100/200/300, Fax: 283 8400
ADEIRA@P-I-S.com

Al-Quds International Hotel

(44 rooms; 2 suites; bf, mr; res)
Telefax: 282 5181 - 282 6223 - 286 3481 - 282 2269

Al-Waha Hotel

Tel: 287 0880, Fax: 287 0889

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

Telefax: 282 5492 - 284 8433

Cliff Hotel (24 rooms; bf, mr; res)

Tel: 282 3450, Fax: 282 0742

Commodore Gaza Hotel (120 rooms; su; bf)

Tel: 283 4400, Fax: 282 2623
hotel@commodorgaza.com

Gaza International Hotel

(30 rooms; bf, cf, res; sp)
Tel: 283 0001/2/3/4, Fax: 283 0005

Grand Palace Hotel

(20 rooms; cr; mr; cf, res; internet)
Tel: 284 9498/6468, Fax: 284 9497
grand_palace@p-i-s.com

Hotel Sea Breeze

Tel: 283 0277 - 284 2654, Fax: 282 4231

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

Tel: 282 2624, Fax: 282 3322

Mövenpick Hotel Ramallah (171 rooms and Su;

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

Tel: 298 5888, Fax: 298 533
hotel.ramallah@moevenpick.com
hotel.ramallah.reservation@moevenpick.com
www.moevenpick-ramallah.com

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

Tel: 282 3355, Fax: 286 0056

Jenin (04)

Cinema Jenin Guesthouse (7 rooms; 2 su)

Tel: 250 2455
guesthouse@cinemajenin.org, www.cinemajenin.org

Haddad Hotel & Resort

Tel: 241 7010/1/2, Fax: 241 7013
haddadbooking@ymail.com

www.haddadtourismvillage.com



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www.caesar-hotel.ps

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

Restaurants

East Jerusalem (02)

Al-Diwan (Ambassador Hotel)
Middle Eastern, French, and Italian
Cuisine
Tel: 541 2213, Fax: 582 8202

Al-Shuleh Grill
Shawerma and Barbucues
Tel: 627 3768

Amigo Emil
Middle Eastern, American, Indian,
and Italian Cuisine
Tel: 628 8090, Fax: 626 1457

Antonio's (Ambassador Hotel)
Middle Eastern, French, and Italian
Cuisine
Tel: 541 2213

**Arabesque, Poolside, and
Patio Restaurants** (American
Colony Hotel)
Western and Middle Eastern Menu
Tel: 627 9777, Fax: 627 9779

Armenian Tavern
Armenian and Middle Eastern Food
Tel: 627 3854

Askidinya
Italian and French Cuisine
Tel: 532 4590

Az-Zahra
Oriental food and Pizza
Tel: 628 2447

Borderline Restaurant Café
Italian and Oriental Menu
Tel: 532 8342

Café Europe
Drinks and Fast Food
Tel: 628 4313

Cardo Restaurant
Continental Cuisine
Tel: 627 0827

Chinese Restaurant
Chinese Cuisine
Tel: 626 3465, Fax: 626 3471

Coffee Bean Café
Sandwiches and Sushi
Tel: 627 0820

**Educational Bookshop
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Books and Coffee
Tel: 627 5858

**El Dorada Coffee Shop and
Internet Café**
Chocolates, Coffee, and Internet
Tel: 626 0993

Flavours Grill
Continental Cuisine with
Mediterranean Flavour
Tel: 627 4626

**Four Seasons Restaurants
and Coffee Shop**
Barbucues and Shawerma
Tel: 628 6061, Fax: 628 6097

Goodies

Fast Food
Tel: 585 3223

Kan Zaman (Jerusalem Hotel)
Mediterranean Cuisine
Tel: 627 1356

Lotus and Olive Garden
(Jerusalem Meridian Hotel)
Middle Eastern and Continental
Cuisine
Tel: 628 5212

Nafoura
Middle Eastern Menu
Tel: 626 0034

Nakashian Gallery Café
Tel: 627 8077

La Rotisserie (Notre Dame
Hotel)
Gourmet Restaurant, European
and Mediterranean Menu
Tel: 627 9114, Fax: 627 1995

Dina Café
Coffee and Pastry
Tel: 626 3344

Papa Andreas
Barbucues
Tel: 628 4433, Fax: 627 5224

Pasha's
Oriental Food
Tel: 582 5162, 532 8342

Patisserie Suisse
Fast Food and Breakfast
Tel: 628 4377

Petra Restaurant
Oriental Cuisine
Tel: 627 7799

Pizza House
Pizza and Oriental Pastry
Tel: 627 3970, 628 8135

RIO Grill and Subs
Italian and French Cuisine
Tel: 583 5460

Rossini's Restaurant Bar
French and Italian Cuisine
Tel: 628 2964

Shababeek Restaurant
Mediterranean Menu
Tel: 532 2626, Fax: 532 2636

Shalizar Restaurant
Middle Eastern, Mexican, and
Italian Cuisine
Tel: 582 9061

The Gate Café
Fresh Juices, Coffee, and Tea
Tel: 627 4282

The Patio (Christmas Hotel)
Oriental and European Menu
Tel: 628 2588, 626 4418

Versavee Bistro (Bar and Café)
Oriental and Western Food
Tel: 627 6160

Bethlehem (02)

Abu Eli Restaurant
Middle Eastern and Barbucues
Tel: 274 1897

Abu Shanab Restaurant
Barbucues
Tel: 274 2985

Afteem Restaurant
Oriental Cuisine
Tel: 274 7940

Al-Areeshah Palace (Jacir
Palace – InterContinental
Bethlehem)
Middle Eastern and Barbucues
Tel: 276 6777, Fax: 276 6154

Al-Hakura Restaurant
Middle Eastern and Fast Food
Tel: 277 3335

Al-Khaymeh (Jacir Palace –
InterContinental Bethlehem)
Middle Eastern and Barbucues
Tel: 276 6777, Fax: 276 6154

Akkawi Café
Western Menu
Tel: 274 8447

Al Makan Bar (Jacir Palace –
InterContinental Bethlehem)
Snack Bar
Tel: 276 6777, Fax: 276 6770

Balloons
Coffee Shop and Pizza
Tel: 275 0221, Fax: 277 7115

Beit Sahour Citadel
Mediterranean Cuisine
Tel: 277 7771

Bonjour Restaurant and Café
Coffee Shop and Continental
Cuisine
Tel: 274 0406

Dar al-Balad
Continental Cuisine
Tel: 274 9073

Grotto Restaurant
Barbucues and Taboon
Tel: 274 8844, Fax: 274 8889

Golden Roof
Continental Cuisine
Tel: 274 3224

Il'iliyeh Restaurant
Continental Cuisine
Tel: 277 0047

La Terrasse
Middle Eastern and Continental
Cuisine
Tel: 275 3678

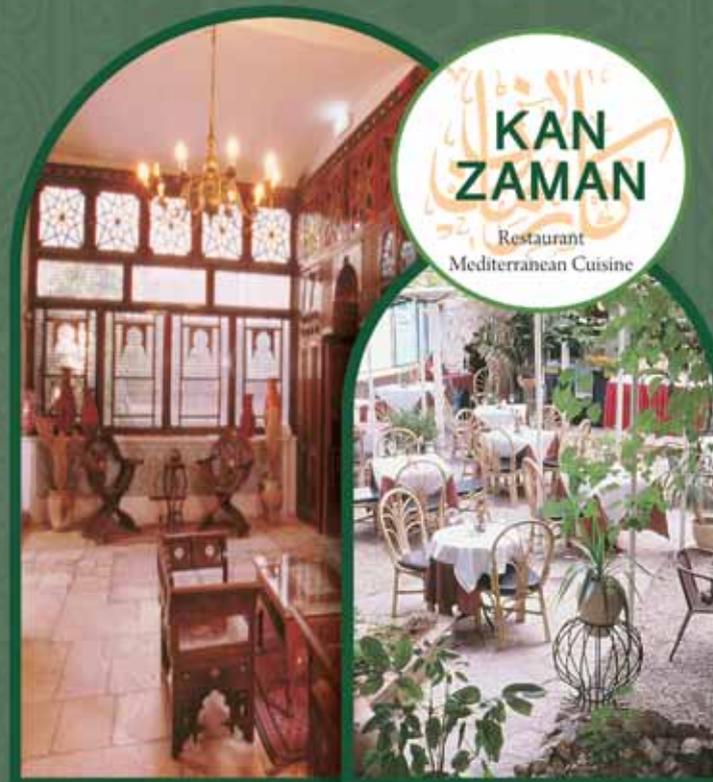
Loyal Lounge
Snack Bar
Tel: 275 0655

Mariachi (Grand Hotel)
Seafood and Mexican Cuisine
Tel: 274 1440, 274 1602/3
Fax: 274 1604



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Tel: 275 6622

Riwaq Courtyard (Jacir Palace

– InterContinental Bethlehem)
Coffee Shop and Sandwiches
Tel: 276 6777, Fax: 276 6754

The Tent Restaurant

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

St. George Restaurant

Oriental Cuisine and Barbecues
Tel: 274 3780, Fax: 274 1833

Tachi Chinese

Chinese Cuisine
Tel: 274 4382

Taboo – Restaurant and Bar

Oriental and Continental Cuisine
Tel: 274 0711, Fax: 274 1862

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
Tel: 232 2555

Green Valley Park

Oriental Cuisine and Barbecues
Tel: 232 2349

Jabal Quruntul

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

Seven Trees

Continental Cuisine
Tel: 232 2781

Nablus (09)**Salim Afandi**

Barbecues and Oriental Cuisine
Tel: 237 1332

Zeit Ou Zaater (Al-Yasmeen

Hotel)
Continental Cuisine and Pastries
Tel: 238 3164, Fax: 233 3666

Ramallah and Al-Bireh (02)**Al Falaha**

Msakhan and Taboun
Tel: 290 5124

Allegro Italian Restaurant

Mövenpick Hotel Ramallah
Italian fine cuisine
Tel: 298 5888

Al- 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

Azure Restaurant and Coffee Shop

Continental Cuisine
Tel: 295 7850

Baladna Ice Cream

Ice Cream and Soft Drinks
Tel: 295 6721

Birth Café

Barbecues and Fast Food
Tel: 297 6614

Caesar's (Grand Park Hotel)

Continental Cuisine
Tel: 298 6194

Café De La Paix

French Cuisine
Tel: 298 0880

Chinese House Restaurant

Chinese Cuisine
Tel: 296 4081

Crispy

Fried Chicken and Hamburgers
Tel: 295 6661

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

Fawanees

Pastries and Fast Food
Tel: 298 7046

Zaki Taki

Sandwiches
Tel: 296 3643

K5M - Caterers

Cake and Sweets
Tel: 295 6813

Khuzama

Oriental Cuisine
Tel: 295 0606

La Vista Café and Restaurant

Oriental and Western Cuisine
Tel: 296 3271

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

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

Pesto Café and Restaurant

Italian Cuisine
Tel: 297 0705, 297 0706

Pizza Inn

Pizza and Fast Food
Tel: 298 1181/2/3

Philadelphia 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

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

Sangria's

French, Italian, and Mexican
Cuisine
Tel: 295 6808

Shukeireh Restaurant

Middle Eastern and Western
Cuisine
Tel: 297 5233

Sinatra Cafe and Cheese Cake

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

The Vine Restaurant

Continental Cuisine
Tel: 295 7727

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

Vatche's Garden Restaurant

European Style
Tel: 296 5966, 296 5988

Zam'n Premium Coffee

Coffee Shop Style
Tel: 295 0600

Zam'n Premium Coffee

Masyoun
Coffee Shop Style
Tel: 298 1033

Zarour Bar BQ

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-Andalus**

Middle Eastern and Western
Cuisine
Tel: 282 1272, 283 3769

Al-Deira

Continental Cuisine
Tel: 283 8100/200/300

Al-Marsa

Seafood and Desserts
Tel: 286 3599

Al-Molouke

Shawerma and Barbecues
Tel: 286 8397

Al-Salam

Seafood
Tel: 282 2705, Telefax: 283 3188

Al-Sammak

Seafood
Tel: 286 4385

Al-Sammak Ghornata

Seafood
Tel: 284 0107

Avenue Restaurant and Café Shop

Middle Eastern and Western Menu
Tel: 288 2100 / 288 3100

La Mirage

Continental Cuisine and Seafood
Tel: 286 5128

Roots - The Club

Oriental Cuisine
Tel: 288 8666, 282 3999,
282 3777

Saleh Atya Al Shawa

Restaurant - Al-Jala
Barbecues
Tel: 282 5062



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 Tifi Museum (Dar At Tifi 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

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* • **The Birzeit University Ethnographic and Art Museum** Tel: 298 2976, vtamar@birzeit.edu, *Opening hours: daily from 10:00 - 15:00 except for Fridays and Sundays*

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@peacecenter.org, www.peacecenter.org, *Opening hours: daily from 10:00-18:00 except Sundays from 10:00 - 16:00* • **Natural History Museum**, Telefax: 02-276 5574, eec@p-ol.com, www.eecp.org • **The International Nativity Museum**, Tel: 276 6585, Fax: 274 2421 • **Palestinian Ethnographic Museum**, Tel: 276 7467, Fax: 276 0533, artas_fc@yahoo.com, *Opening hours: daily from 9:00 - 17:00* • **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

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 Car Rental & Leasing Ltd.**, Tel: 582 2179, Fax: 582 2173 • **Orabi**, Tel: 585 3101 • **Petra**, Tel: 582 0716, **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-Tahan**, 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 Fararjeh Taxi - 24 Hours**, Tel: 275 2416

Hebron (02) **Car Rental** **Holy Land**, Tel: 222 0811 • **Taxis** **Al-Asdiqa'**, Tel: 222 9436 • **Al-Itihad**, Tel: 222 8750

Jericho (02) **Taxis** **Petra**, Tel: 232 2525

Nablus (09) **Car Rental** **Orabi**, Tel: 238 3383 • **Taxis** **Al-Ittimad**, Tel: 237 1439 • **Al-Madina**, Tel: 237 3501

Ramallah & Al-Bireh (02) **Car Rental** **Good Luck**, Tel: 234 2160 • **Orabi**, Tel: 240 3521 • **Petra**, Tel: 295 2602 • **TWINS**, Tel: 296 4688 • **Taxis** **Al-Bireh**, Tel: 240 2956 • **Al-Masyoun Taxi**, Tel: 295 2230 • **Al-Salam**, Tel: 295 5805 • **Al-Wafa**, Tel: 295 5444 • **Al-Itihad**, Tel: 295 5887 • **Hinnawi 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

Travel Agencies

East Jerusalem (02) **4M Travel Agency**, Tel: 627 1414, Fax: 628 4701, info@4m-travel.com, www.4m-travel.com • **Abdo Tourist & Travel**, Tel: 628 1865, Fax: 627 2973, abdotours@hotmail.com • **Aeolus Tours**, Tel: 0505 635 5496, Fax: 656 5823, aeolus@aeolus-ltd.com • **Albina Tours Ltd.**, Tel: 628 3397, Fax: 628 1215, albina@netvision.net.il; info@albinatours.com, www.albinatours.com • **Alliance Travel Solutions**, Tel: 581 7102, Fax: 581 7103, info@alliancetravel-jrs.com, www.alliancetravel-jrs.com • **Arab Tourist Agency (ATA)**, Tel: 627 7442, Fax: 628 4366, george@atajrs.com • **Atic Tours & Travel Ltd.**, Tel: 628 6159, Fax: 626 4023, info@atictour.com, www.atictour.com • **Awad & Co. Tourist Agency**, Tel: 628 4021, Fax: 628 7990, admin@awad.tours.com, www.awad-tours.com • **Aweidah Bros. Co.**, Tel: 628 2365, Fax: 628 2366, aweidah@netvision.net.il, www.aweidahtours.com • **Ayoub Caravan Tours**, Tel: 628 4361, Fax: 628 5804, caravan@palnet.com • **B. Peace Tours & Travel**, Tel: 626 1876, Fax: 626 2065, b.peacetours@bezeqint.net • **Bible Land Tours**, Tel: 627 1169, Fax: 627 2218, links@palnet.com • **Blessed Land Tours**, Tel: 628 6592, Fax: 628 5812, bli@blessedlandtours.com, www.blessedlandtours.com • **Carawan Tours and Travel**, Tel: 628 1244, Fax: 628 1406, carawan@jrol.com, www.carawan-tours.com • **Daher Travel**, Tel: 628 3235, Fax: 627 1574, dahert@netvision.net.il, www.dahertravel.com • **Dajani Palestine Tours**, Tel: 626 4768, Fax: 627 6927, dajani@netvision.net.il • **Dakkak Tours Agency**, Tel: 628 2525, Fax: 628 2526, dakkak@netmedia.net.il • **Egythai Int. Tours and Travel**, Tel: 628 1184, Fax: 628 4701, holyland@egythai.com • **Gates of Jerusalem Travel Agency**, Tel: 234 4365, Fax: 234 3835, gates@alqudsnet.com • **George Garabedian Co.**, Tel: 628 3398, Fax: 628 7896, ggc@ggc-jer.com • **GEMM Travel**, Tel: 628 2535/6, sales@gemmtravel.com • **Good News Tours Ltd.**, Tel: 0774180091/2, Fax: 0774180093, goodnewstours@013net.net • **Golden Dome Company for Hajj & Umra Services**, Tel: 628 0770, Fax: 628 5912 • **Guiding Star Ltd.**, Tel: 627 3150, Fax: 627 3147, mark@guidingstar2.com, www.guidingstar2.com • **Holy Jerusalem Tours & Travel**, Tel: 540 1668; Fax: 540 0963, info@holyerusalem.tours.com, www.holyjerusalem.tours.com • **Holy Land Tours**, Tel: 532 3232, Fax: 532 3292, info@holylandtours.biz • **J. Sylvia Tours**, Tel: 628 1146, Fax: 628 8277, sylviatours@yahoo.com • **Jata Travel Ltd.**, Tel: 627 5001, Fax: 627 5003, jatatraveltd@hotmail.com • **Jiro Tours**, Tel: 627 3766, Fax: 628 1020, jiro@netvision.net.il, www.jirotours.com • **Jordan Travel Agency**, Tel: 628 4052, Fax: 628 7621 • **Jerusalem Orient Tourist Travel**, Tel: 628 8722, Fax: 627 4589, hamdi@jottweb.com • **JT & T**, Tel: 628 9418, 628 9422, Fax: 628 9298, jtt@bezeqint.net.il, www.jttours.com • **KIM's Tourist & Travel Agency**, Tel: 627 9725, Fax: 627 4626, kim@shabaka.net, www.kimstours.com • **Lawrence Tours & Travel**, Tel: 628 4867, Fax: 627 1285, info@lawrence-tours.com • **Lourdes Tourist & Travel Agency**, Tel: 627 5332, Telefax: 627 5336, lourdestravel@bezeqint.net • **Middle East Car Rental**, Tel: 626 2777, Fax: 626 2203 • **Mt. of Olives Tours Ltd.**, Tel: 627 1122, Fax: 628 5551, moot@netvision.net.il, www.olivetours.com • **Nawas Tourist Agency Ltd.**, Tel: 628 2491, Fax: 628 5755 • **Nazarene Tours and Travel**, Tel: 627 4636, Fax: 627 7526 • **Near East Tourist Agency (NET)**, Tel: 532 8706, Fax: 532 8701, Jerusalem@netours.com, www.netours.com • **O.S. Hotel Services**, Tel: 628 9260, Fax: 626 4979, os@os-tours.com • **Overseas Travel Bureau**, Tel: 628 7090, Fax: 628 4442, otb@netvision.net.il • **Royal Orient Tours & Travel**, Tel: 626 4181/2, Fax: 626 4186, info@royal-orient.net • **Safieh Tours & Travel Agency**, Tel: 626 4447, Fax: 628 4430, safiehtours@bezeqint.net • **Samara Tourist & Travel Agency**, Tel: 627 6133, Fax: 627 1956, info@samaratours.com • **Season Travel Ltd.**, Tel: 627 7552, Fax: 627 7564, info@season-travel.com, www.season-travel.com • **Shepherds Tours & Travel**, Tel: 6284121- 6287859, Fax: 6280251, info@shepherdstours.com, www.shepherdstours.com • **Shweiki Tours Ltd.**, Tel: 673 6711, Fax: 673 6966 • **Sindbad Travel Tourist Agency**, Tel: 627 2165, Fax: 627 2169, sindbad1@bezeqint.net, www.Sindbad-Travel.com • **Seniora Star Tours**, Tel: 628 6373, Fax: 628 9078, travel@seniora.net • **Terra Sancta Tourist Co**, Tel: 628 4733, Fax: 626 4472 • **The Pioneer Links Travel & Tourism Bureau**, Tel: 626 1963, Fax: 628 4714, www.pioneer-links.com • **Tony Tours Ltd.**, Tel: 244 2050, Fax: 244 2052, ihab64@012.net.il • **United Travel Ltd.**, Tel: 583 3614, Fax: 583 6190, unidas@bezeqint.net, www.unitedtraveltd.com • **Universal Tourist Agency**, Tel: 628 4383, Fax: 626 4448, uta-j@zahav.net.il, www.universal-jer.com • **William Tours & Travel Agency**, Tel: 623 1617, Fax: 624 1126, wiltours_n@hotmail.com • **Yanis Tours & Travel**, Telefax: 627 5862, hai_mou@yahoo.com • **Zatarah Tourist & Travel Agency**, Tel: 627 2725, Fax: 628 9873, info@zatarahtravel.com

Bethlehem (02) **Angels Tours and Travel**, Tel: 277 5813, Fax: 277 5814, angels@p-ol.com, www.angeltours.com.ps • **Arab Agency Travel & Tourism**, Tel: 274 1872, Fax: 274 2431, tourism@aca-palestine.com, www.aca-palestine.com • **Crown Tours & Travel Co. Ltd.**, Tel: 274 0911, Fax: 274 0910, info@crown-tours.com, www.crown-tours.com • **Four Seasons Co. Tourism & Travel**, Tel: 277 4401, Fax: 277 4402, fseasons@p-ol.com • **Friendship Travel & Tourism**, Tel: 277 7967, Fax: 277 7987, friendshippest@yahoo.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, litco@p-ol.com • **Millennium Transportation**, TeleFax: 676 7727, 050-242 270 • **Mousallam Int'l Tours**, Tel: 277 0054, Fax: 277 0054, Mitours@palnet.com • **Nativity Travel**, Tel: 274 2966, Fax: 274 4546 • **Sansur Travel Agency**, Tel: 274 4473, Telefax: 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 • **Magi Tours**, Telefax: 277 5798, magitours@spidernet.ps

Hebron (02) AL-Afaq for Travel & Umrah, Telefax: 221 1332, alafaqtravel@yahoo.com • **Al Amir Tours**, Telefax: 221 2065, alamiredu@yahoo.com • **Alkiram Tourism**, Tel: 225 6501/2, Fax: 225 6504, alkiram@hebronet.com • **Al-Haya Travel & Tourism**, Tel: 229 3108, Fax: 229 7496 • **Al-Salam Travel and Tours Co.**, Tel: 221 5574, Fax: 223 3747 • **Arab Nisir Travel & Tourism**, Tel: 221 5970/1, Fax: 229 2730/1, arabnisir@yahoo.com • **Sabeen Travel Tourism**, Telefax: 229 4775, sabeenco@yahoo.com

Ramallah (02) Al-Asmar Travel Agency, Telefax: 295 4140, 296 5775, asmar@p-ol.com • **Al Awдах Tourism & Travel**, Tel: 295 2597, Fax: 295 2989 • **All Middle East Pilgrimage and Tourism Coordination Office**, Tel: 289 8123, Fax: 289 9174, ameptco@gmail.com, www.ameptco.com • **Amani Tours**, Telefax: 298 7013, amanitr@p-ol.com • **Anwar Travel Agency**, Tel: 295 6388, 295 1706, alaa@anwartravel.ps • **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 • **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@mrebetours.ps • **Paltour Travel and Tourism**, Tel: 229 63662, Fax: 296 1373, op@paltour.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@rahhaltours.ps, www.rahhalatours.com • **Raha Tours and Travel**, Tel: 296 1780, Fax: 296 1782, www.rahatt.com, www.rahatravel.com • **Ramallah Travel Agency**, Tel: 295 3692, Fax: 295 5029, admin@kaoud.org, www.kaoud.org • **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 • **Skyway Tourist Agency**, Telefax: 296 5090

Jenin (04) Asia Travel Tourism, Telefax: 243 5157, www.asia-tourism.net • **Al Sadeq Travel & Tourism**, Tel: 243 8055, Fax: 243 8057, amr_jarrar@yahoo.com

Nablus (09) Dream Travel & Tourism, Tel: 233 5056, Fax: 237 2069 • **Firas Tours**, Tel: 234 4565, Fax: 234 7781 • **Top Tour**, Tel: 238 9159, Fax: 238 1425, toptourandtravel@yahoo.com • **Yaish International Tours**, Telefax: 238 1410, 238 1437, yaishtr@palnet.com

Tulkarem (09) Faj Tours, Tel: 2672 486, Fax: 2686 070, fajtours@hotmail.com

Gaza Strip (08) Al-Muntazah Travel Agency, Tel: 282 7919 Fax: 282 4923 • **Halabi Tours and Travel Co.**, Tel: 282 3704, Fax: 286 6075, halabitours@email.com, www.halabitours.ps • **Maxim Tours**, Tel: 282 4415, Fax: 286 7596 • **National Tourist Office**, Tel: 286 0616, Fax: 286 0682, shurafa@mtgazaga.com • **Time Travel Ltd.**, Tel: 283 6775, Fax: 283 6855, timetravel@mama.com



Air France and KLM, Tel: 02-628 2535/6 (Jerusalem), Tel: 08-286 0616 (Gaza) • **Air Sinai – Varig**, Tel: 02-627 2725 (Jerusalem), Tel: 08-282 1530 (Gaza) • **bmi – Nazarene Aviation**, Tel: 02-626 0896/898, Fax: 02-626 0958 (Jerusalem) • **British Airways**, Tel: 02-628 8654, Fax: 02-628 3602 (Jerusalem) • **Cyprus Airways**, Tel: 02-240 4894 (Al-Bireh) • **Delta Airlines**, Tel: 02-296 7250, Telefax: 02-298 6395 (Ramallah) • **Egypt Air**, Tel: 02-298 6950/49 (Ramallah), Tel: 08-282 1530 (Gaza) • **Emirates Airlines**, Tel: 02-296 1780 (Ramallah) • **Gulf Air**, Tel: 09-238 6312 (Nablus), Tel: 02-295 3912/3 (Ramallah) • **Iberia**, Tel: 02-628 3235/7238 (Jerusalem) • **Lufthansa**, Tel: 09-238 2065 (Nablus) • **Malev-Hungarian Airlines**, Tel: 02-295 2180 (Ramallah) • **Middle East Car Rental**, Tel: 02-295 2602, Fax: 295 2603 • **PAL AVIATION**, Tel: 02-296 7250 Telefax: 02-298 6395 (Ramallah) • **Palestine Airlines**, Tel: 08-282 2800 (Gaza), Tel: 08-282 9526/7 (Gaza) • **Qatar Airways**, Tel: 02-240 4895 (Al-Bireh), Tel: 08-284 2303 (Gaza), **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)

Airport Information Gaza International Airport, Tel: 08-213 4289 • **Ben Gurion Airport**, Tel: 03-972 3344

Diplomatic Missions

Consulates

East Jerusalem (02) Apostolic Delegation, Tel: 628 2298, Fax: 628 1880 • **Belgium**, Tel: 582 8263, Fax: 581 4063, jerusalem@diplobel.org • **European Community - Delegation to the OPT**, Tel: 541 5888, Fax: 541 5848 • **France**, Tel: 591 4000, Fax: 582 0032 • **Great Britain**, Tel: 541 4100, Fax: 532 2368, britain.jerusalem@fco.gov.uk, www.britishconsulate.org • **Greece**, Tel: 582 8316, Fax: 532 5392 • **Italy**, Tel: 561 8966, Fax: 561 9190 • **Spain**, Tel: 582 8006, Fax: 582 8065 • **Swedish Consulate General**, Tel: 646 5860, Fax: 646 5861 • **Turkey**, Tel: 591 0555-7, Fax: 582 0214, turkcons.jerusalem@mfa.gov.tr, www.kudus.bk.mfa.gov.tr • **United States of America**, Tel: 622 7230, Fax: 625 9270

Representative Offices to the PNA

Ramallah & Al-Bireh (02) Argentina Representative Office to the PA, Tel: 241 2848/9, Fax: 241 2850, repal-gov-pal@hotmail.com • **Australia**, Tel: 242 5301, Fax: 240 8290, austrep@palnet.com, ausaid@palnet.com • **Austria**, Tel: 240 1477, Fax: 240 0479 • **Brazil**, Tel: 241 3753, Fax: 241 3756, admin-office@rep-brazil.org • **Bolivian Republic of Venezuela**, Tel: 240 58 60/1, Fax: 2405862, representacionpalestina@yahoo.com, representacionpalestina@hotmail.com • **Canada**, Tel: 297 8430, Fax: 297 8446, rlmah@international.gc.ca • **Chile**, Tel: 296 0850, Fax: 298 4768, chileram@palnet.com • **Cyprus**, Tel: 240 6959, Fax: 240 4897 • **Czech Republic**, Tel: 296 5595, Fax: 296 5596 • **Denmark**, Tel: 240 2330, Fax: 240 0331 • **Egypt**, Tel: 297 7774, Fax: 297 7772 • **Finland**, Tel: 240 0340, Fax: 240 0343 • **Germany**, Tel: 298 4788, Fax: 298 4786, gerrprof@palnet.com • **Hungary**, Tel: 240 7676, Fax: 240 7678, humisram@palnet.com • **India**, Tel: 290 3033, Fax: 290 3035, roi_ramallah@palnet.com • **Ireland**, Tel: 240 6811/2/3, Fax: 240 6816, irishrep@palnet.com • **Japan**, Tel: 241 3120, Fax: 241 3123 • **Jordan**, Tel: 297 4625, Fax: 297 4624 • **Mexico**, Tel: 297 5592, Fax: 297 5594, ofimex-ramala@palnet.com • **Norway**, Tel: 234 5050, Fax: 234 5079, repram@mfa.no • **Poland**, Tel: 297 1318, Fax: 297 1319 • **Portugal**, Tel: 240 7291/3, Fax: 240 7294 • **Republic of Korea**, Tel: 240 2846/7, Fax: 240 2848 • **Russian Federation**, Tel: 240 0970, Fax: 240 0971 • **South Africa**, Tel: 298 7355, Fax: 298 7356, sarep@sarep.org, www.sarep.org • **Sri Lanka**, Telefax: 290 4271 • **Switzerland**, Tel: 240 8360, vertretung@rah.rep.admin.ch • **The Netherlands**, Tel: 240 6639, Fax: 240 9638 • **The People's Republic of China**, Tel: 295 1222, Fax: 295 1221, chinaoffice@palnet.com

Gaza Strip (08) Egypt, Tel: 282 4290, Fax: 282 0718 • **Germany**, Tel: 282 5584, Fax: 284 4855 • **Jordan**, Tel: 282 5134, Fax: 282 5124 • **Morocco**, Tel: 282 4264, Fax: 282 4104 • **Norway**, Tel: 282 4615, Fax: 282 1902 • **Qatar**, Tel: 282 5922, Fax: 282 5932 • **South Africa**, Tel: 284 1313, Fax: 284 1333 • **Tunisia**, Tel: 282 5018, Fax: 282 5028

United Nations and International Organisations

FAO - Food and Agriculture Organization of the United Nations Jerusalem (02), TeleFax: 532 2757, 532 1950, registry.fao@undp.org, www.fao.org • **IBRD** - International Bank for Reconstruction and Development (World Bank), West Bank (02), Tel: 236 6500 Fax: 236 6543, Gaza (08) Tel: 282 4746 Fax: 282 4296, firstname.lastname@worldbank.org • **IMF** - International Monetary Fund, www.imf.org, Gaza (08), Tel: 282 5913; Fax: 282 5923, West Bank (02), Tel: 236 6530; Fax: 236 6543 • **ILO** - International Labor Organization, Jerusalem (02), Tel: 626 0212, 628 0933, Fax: 627 6746, Khaled.doudine@undp.org, Ramallah (02), Tel: 290 0022, Fax: 290 0023, Nablus (09), Tel: 237 5692 - 233 8371, Fax: 233 8370 • **OHCHR** - Office of the High Commissioner for Human Rights, Gaza (08), Tel: 282 7021, Fax: 282 7321, ohchr@undp.org, West Bank Office, Telefax: 02-296 5534 • **UNESCO** - United Nations Educational, Scientific, and Cultural Organization, Ramallah (02), Tel: 295 9740, Fax: 295 9741, unesco@palnet.com • **UNFPA** - United Nations Population Fund, Jerusalem (02), Tel: 581 7292, Fax: 581 7382, unfpa.ps@undp.org, www.unfpa.ps • **UNICEF** - United Nations Children's Fund, Jerusalem (02), Tel: 583 0013, Fax: 583 0806, Gaza (08), Tel: 286 2400, Fax: 286 2800, Jerusalem@unicef.org • **UNIFEM** - United Nations Development Fund for Women, Telefax: 628 0450, Tel: 628 0661 • **UN OCHA** - United Nations Office for Coordination of Humanitarian Affairs, Tel: 582 9962/02 - 582 5853, Fax: 582 5841, ochaopt@un.org, www.ochaopt.org • **UNRWA** - United Nations Relief and Works Agency, Gaza (08), Tel: 677 7333, Fax: 677 7555, unrwapi@unrwa.org, West Bank (02), Tel: 589 0401, Fax: 532 2714, firstname.lastname@unrwa.org • **UNSCO** - Office of the Special Coordinator for the Middle East Peace Process, Tel: 08-284 3555/02-568 7276, Fax: 08-282 0966/02-568 7288, UNSCO-Media@un.org, www.unsco.org • **UNTSO** - United Nations Truce Supervision Organization, Jerusalem (02), Tel: 568 7222 - 568 7444, Fax: 568 7400, DPKO-UNTSO-admin@un.org • **WFP** - World Food Programme, Gaza (08), Tel: 282 7463, Fax: 282 7921, Jerusalem (02), Tel: 540 1340, Fax: 540 1227, Arnold.Vercken@wfp.org • **WHO** - World Health Organization, Jerusalem (02), Tel: 540 0595, Fax: 581 0193, who@papp.undp.org, Gaza (08), Tel: 282 2033, Fax: 284 5409, who@palnet.com • **World Bank**, Tel: 236 6500, Fax: 236 6543

United Nations Development Programme (UNDP) Programme of Assistance to the Palestinian People (PAPP)

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

Health

East Jerusalem (02) Hospitals Augusta Victoria, Tel: 627 9911 • Dajani Maternity, Tel: 583 3906 • Hadassah (Ein Kerem), Tel: 677 7111 • Hadassah (Mt. Scopus), Tel: 584 4111 • Maqassed, Tel: 627 0222 • Red Crescent Maternity, Tel: 628 6694 • St. John's Ophthalmic, Tel: 582 8325 • St. Joseph, Tel: 582 8188 • **Clinics and Centers** Arab Health Center, Tel: 628 8726 • CHS Clinics, Tel: 628 0602/0499 • Ibn Sina Medical Center, Tel: 540 0083/9, 532 2536 • Jerusalem First Aid Clinic, Tel: 626 4055 • Medical Relief Womens, Health Clinic, Tel: 583 3510 • Palestinian Counseling Center, Tel: 656 2272, 656 2627 • Peace Medical Center, Tel: 532 7111, 532 4259 • Red Crescent Society, Tel: 586 056 • Spafford Children's Clinic, Tel: 628 4875 • The Austrian Arab Community Clinic (AACC), Tel: 627 3246 • The Jerusalem Princess Basma Center for Disabled Children, Tel: 628 3058

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 • Al-Za'tari, Tel: 222 9035 • 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 • Salfit Emergency Governmental Hospital, Tel: 251 5111 • Specialized Arab Hospital, Tel: 239 0390 • St. Luke's, Tel: 238 3818 • UNRWA Qalqilia Hospital (Qalqiliya), 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 & Al-Bireh (02) Hospitals Arabcare Hospital, Tel: 298 6420 • AL-Karmel Maternity Home, Tel: 247 1026 • Al-Mustaqbal Hospital, Tel: 240 4562 • AL-Nather Maternity Hospital, Tel: 295 5295 • Ash-Sheikh Zayed Hospital, Tel: 298 8088 • Birziet 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" Thalessemia 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

Banks

East Jerusalem (02) Arab Bank (Al-Ezzariieh), Tel: 279 6671, Fax: 279 6677 • Arab Bank (Al-Ram), Tel: 234 8710, Fax: 234 8717 • Center for Development Consultancy (CDC), Tel: 583 3183, Fax: 583 3185 • Commercial Bank of Palestine, Tel: 279 9886, Fax: 279 9258

Bethlehem (02) Arab Bank, Tel: 277 0080, Fax: 277 0088 • Arab Land Bank, Tel: 274 0861 • Cairo-Amman Bank, Tel: 274 4971, Fax: 274 4974 • Jordan National Bank, Tel: 277 0351, Fax: 277 0354 • Bank of Palestine Ltd., Tel: 276 5515/6, Fax: 276 5517 • Palestine Investment Bank, Tel: 277 0888, Fax: 277 0889

Hebron (02) Al-Ahli Bank, Tel: 222 4801/2/3/4 • Arab Bank, Tel: 222 6410, Fax: 222 6418 • Bank of Palestine Ltd., Tel: 225 0001/2/3 • Cairo-Amman Bank, (Wadi Al-Tuffah) Tel: 222 5353/4/5 • Cairo-Amman Bank, (Al-Balad) Tel: 222 9803/4 • Cairo-Amman Bank, (The Islamic Branch) Tel: 222 7877 • Islamic Arab Bank, Tel: 2254156/7 • Islamic Bank, Tel: 222 6768 • Jordan Bank, Tel: 222 4351/2/3/4 • Palestine Investment Bank, Tel: 225 2701/2/3/4 • The Housing Bank, Tel: 225 0055

Ramallah (02) Al Rafah Microfinance Bank, Tel: 297 8710, Fax: 297 8880 • Arab Bank, (Al-Balad) Tel: 298 6480, Fax: 298 6488 • Arab Bank, (Al-Bireh), Tel: 295 9581, Fax: 295 9588 • Arab Bank, (Al-Manara) Tel: 295 4821, Fax: 295 4824 • Arab Bank (Masyoun Branch), Tel: 297 8100 • Arab Land Bank, Tel: 295 8421 • Bank of Palestine, Tel: 298 5921, Fax: 298 5920 • Bank of Palestine, (Al-Irsal) Tel: 296 6860, Fax: 296 6864 • Arab Palestinian Investment Bank, Tel: 298 7126, Fax: 298 7125 • Beit Al-Mal Holdings, Tel: 298 6916, Fax: 298 6916 • HSBC Bank Middle East, Tel: 298 7802, Fax: 298 7804 • Cairo-Amman Bank, Tel: 298 3500, Fax: 295 5437 • The Center for Private Enterprise Development, Tel: 298 6786, Fax: 298 6787 • Commercial Bank of Palestine, Tel: 295 4141, Fax: 295 4145 • Cooperative Development Unit, Tel: 290 0029, Fax: 290 0029 • Deutsche Ausgleichsbank (DTA), Tel: 298 4462, Fax: 295 2610 • The Housing Bank, Tel: 298 6270, Fax: 298 6276 • International Islamic Arab Bank, Tel: 240 7060, Fax: 240 7065 • Jordan Bank, Tel: 295 8686, Fax: 2958684 • Jordan-Gulf Bank, Tel: 298 7680, Fax: 298 7682 • Jordan-Kuwait Bank, Tel: 240 6725, Fax: 240 6728 • Jordan National Bank, Tel: 295 9343, Fax: 295 9341 • Palestine International Bank (PIB), Tel: 298 3300, Fax: 298 3333 • Palestine Investment Bank, Tel: 298 7880, Fax: 298 7881 • Palestine Islamic Bank, Tel: 295 0247, Fax: 295 7146 • Union Bank, Tel: 298 6412, Fax: 295 6416

Gaza Strip (08) Arab Bank, Tel: 08-286 6288, Fax: 282 0704 • Arab Bank (Al-Rimal), Tel: 282 4729, Fax: 282 4719 • Arab Bank, (Khan Younis) Tel: 205 4775, Fax: 205 4745 • Arab Bank (Karny), Tel: 280 0020, Fax: 280 0028 • Arab Land Bank, Tel: 282 2046, Fax: 282 1099 • Bank of Palestine Ltd., Tel: 282 3272, Fax: 286 5667 • Beit Al-Mal Holdings, Tel: 282 0722, Fax: 282 5786 • Cairo-Amman Bank, Tel: 282 4950, Fax: 282 4830 • Commercial Bank of Palestine, Tel: 282 5806, Fax: 282 5816 • The Housing Bank, Tel: 282 6322, Fax: 286 1143 • Jordan Bank, Tel: 282 0707, Fax: 282 4341 • Palestine Development Fund, Tel: 282 4286, Fax: 282 4286 • Palestine International Bank (PIB), Tel: 284 4333, Fax: 284 4303 • Palestine Investment Bank, Tel: 282 2105, Fax: 282 2107

Nablus (09) Arab Bank, Tel: 238 2340, Fax: 238 2351 • Arab Bank (Askar), Tel: 231 1694, Fax: 234 2076 • Arab Land Bank, Tel: 238 3651, Fax: 238 3650 • Bank of Palestine Ltd., Tel: 238 2030, Fax: 238 2923 • Bank of Palestine (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 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*	02-6282222	101	100
CHS (Old City Jerusalem)	101 / 050-319120		
Bethlehem	02-274 1123	101 / 02-274 4222	02-274 8231
Gaza	08-2863633	101 / 08-2863633	08-2863400
Hebron	102/22 28121-2-3	101	100
Jericho	02-232 2658	101 / 02-232 1170	02-232 2521
Jenin	04-250 1225	101 / 04-250 2601	04-250 1035
Nablus	09-238 3444	101 / 09-238 0399	09-238 3518
Ramallah	02-295 6102	101 / 02-240 0666	02-295 6571
Child helpline Palestine	(121)free line		
Tulkarem	09-267 2106	101 / 09-267 2140	09-267 2161
Qalqilia	09-294 0440	101 / 09-294 0440	09-294 22730

Telephone Services

Bezeq	
Wake up calls	1475
Talking Clock	
Time around the world	1455
Vocal Information	1975
Pager Service	1705
Repeat call	*41
Last call	*42
Call waiting	*70
Call forwarding	*71
General information	199
Services	164
Corporate services	166

Paltel

Wake up calls	175
Free fax service	167
Follow me	
(forwarding calls)	72*
Phone book	144
Maintenance	166
Information	199
Internet maintenance	167

Calls from Overseas

Dial access code, international country code (972) or (970), area code (without the zero), desired number

Tourism and Antiquities

Police

Bethlehem	02-277 0750/1
Gaza	08-282 9017
Jericho	02-232 4011
Nablus	09-385 244

Border Crossings

Allenby Bridge	02-994 2302
Arava Border	08-630 0555
Eretz Crossing	08-674 1672
Rafah Border	08-673 4205
Sheikh Hussien	04-609 3410

Population and Demography Projected Population (18/12/2010)

Palestinian Territory.....	4,098,592
West Bank (All governorates).....	2,541,151
Gaza Strip.....	1,557,44
Jerusalem Governorate.....	385,065
Sex Ratio.....	103.1
Population by Sex (1/2/2009)	
Male.....	1,973,503
Female.....	1,916,023
Fertility rate (2007).....	4.6%
Average Household Size (1/12/2007)	
Palestinian Territory.....	5.8%
West Bank.....	5.5%
Gaza Strip.....	6.5%

Land Use and Agriculture

Palestinian Territory (PT) Area (Km ²).....	6,020
Area of PT by Type of Use (<i>different reference periods</i>)	
• Agricultural Land (2008).....	25.1%
• Forest and Wooded Land (2007).....	1.6%
• Palestinian Built-up Land (2006).....	6.6%
Area of built-up land in Israeli Settlements of the total area of West Bank (2006).....	3.3%
Cultivated Area (Km ²) - 2007/2008.....	1,854.0

Education (2007/2008)

Illiteracy rate for persons 15 years and over (2009).....	5.4%
Illiteracy rate for persons 15-29 years (2009).....	0.8%
No. of schools (2010/2011).....	2,647
No. of school teachers (2010/2011).....	51,010
No. of school students (2010/2011).....	1,128,348
Students per class (schools) (2008/2009).....	32.3%
Drop-out rate (schools 2006/2007).....	1.2%
Repetition rate (schools 2006/2007).....	3.0%

ICT (2008)

Number of fix phone subscribers.....	360,401
Number of mobile phone subscribers (thousand).....	1,500
Number of ADSL internet subscribers.....	92,482

Health (2008)

No. of hospitals (2009).....	74
Doctors per 1000 population (2008).....	1.9
Nurses per 1000 population (2007).....	2.7
Beds per 1000 population (2009).....	1.2

Culture (2006)

No. of mosques (in operation).....	2,228
No. of churches.....	160
No. of newspapers (in operation).....	13
No. of theaters (in operation).....	9
No. of museums (in operation).....	8
No. of cultural centers (in operation).....	161

Information & Communication Technology (2006)

Availability of TV sets.....	95.3%
Availability of satellite dish for households with TV sets.....	80.4%
Availability of computers at home.....	32.9%
Availability of Internet at home.....	15.9%
Persons (10 years and over) who have access to the Internet.....	18.4%

Persons (10 years and over) who use computers.....	50.9%
Percentage of households that have a mobile phone.....	81.0%
Percentage of households that have a telephone.....	50.8%
Percentage of households that view Palestine TV.....	29.9%

Living Standards and Humanitarian Aid (2006)

Percentage of Households below poverty line.....	57.3%
Number of Individuals below poverty line.....	2,303,840
Percentage of households that lost more than half of their income during Al-Aqsa Intifada.....	51.6%
Percentage of households that indicated their need for assistance (2005).....	67.0%
Average monthly per capita expenditure in the Palestinian Territory (2007).....	95.4

Labour Force (3rd quarter of 2010)

	Males	Females
Labour force participation rate.....	66.4%	14.0%
Unemployment rate in Palestinian Territory (PT).....	25.4%	32.6%
Unemployment rate in West Bank.....	18.9%	25.3%
Unemployment rate in Gaza Strip.....	38.3%	53.9%
Average net daily wage for employees working in PT (US\$).....	20.7%	20.7%

Percentage of working children (10-17 years), (4 th quarter of 2009).....	5.0 %	0.8 %
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Percentage of graduates of higher education and vocational training of persons aged 15 years and over (End 2005).....	14.5%
Percentage of graduates of high education and vocational training who participated in labour force (End 2005).....	83.4%
Unemployment rate of graduates of high education and vocational training (End 2005).....	25.4%

Economics

GDP (2009-million US\$)-at constant prices (RWB and GS)**.....	5,147.2
GDP Per Capita (2009- US\$)-at constant prices (RWB and GS)**.....	1,389.9
CPI and percent change in Palestinian Territory in May 2010 Compare with April 2010 (base year 2004=100).....	127.60
GDP per capita for the 2 nd Quarter 2010 in US \$ at constant price (WB & GS).....	373.4
Quarterly GDP at constant price in millions of US \$ (RWB & GS) for the 2 nd Quarter 2010.....	1,417.8

Number of Establishments in Operation in Private Sector and Non Governmental Organization Sector by Economic Activity (2009)**

• Agriculture (farming of cattle and other animals).....	6,976
• Mining and Quarrying.....	286
• Manufacturing.....	14,988
• Electricity and Water supply.....	452
• Construction.....	521
• Wholesale and Retail and Repairs.....	59,171
• Transportation, storage and communication.....	1,116
• Hotels and Restaurants.....	4,635
• Financial Intermediation.....	846
• Real Estate, Rental and Business Activities.....	4,203
• Education.....	2,357
• Health and Social work.....	4,229
• Other Community, Social and Personal Services.....	8,996

Imports of Goods (2008 million US\$).....	3,466.2
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Exports of Goods (2008 million US\$).....	558.4
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Hotels (3rd Quarter, 2010)

Room occupancy rate.....	35.2%
Bed occupancy rate.....	32.1%

Environment

Available quantities of water (2007 - mcm).....	308.7
Connected households to wastewater network (2009).....	52.1%

Housing Conditions (2009)

Average number of rooms in housing units.....	3.6
Average number of persons per room (housing density)**.....	1.6

(RWB and GS)=Remaining West Bank and Gaza Strip

* RWB and GS at constant prices: 1997 is the base year: revised version

** Primary Results

*** Revised Figures

Prepared by the Palestinian Central Bureau of Statistics
Tel: 02-240 6340, Fax: 02-240 6343
e-mail: diwan@pcbs.gov.ps - URL: www.pcbs.gov.ps

As Palestine continues its struggle for independence, it has already begun to acquire sovereign cyberspace recognition. A difficult three-year international debate resulted in the "Occupied Palestinian Territory" being officially assigned the two-letter suffix, ".ps," in the ISO 3166-1 list for the representation of names of countries or territories. The successful struggle to attain country code 970 led the way for the Internet Corporation for Assigned Names and Numbers (ICANN), the international corporation that manages the country code Top-Level Domain (ccTLD) system on the Internet, on 22 March 2000, to assign Palestine its unique country identifier, ".ps," in line with other sovereign nations such as .fr for France and .ca for Canada.

Arts and Culture: Ashtar Theatre www.ashtar-theatre.org, Al Kasaba Theatre and Cinematheque www.alkasaba.org, Al-Ma'mal Foundation for Contemporary Art www.almamalfoundation.org, Al Mathaf www.almathaf.ps, ArtSchool Palestine www.artschoolpalestine.com, Baha Boukhari www.baha-cartoon.net, Educational Bookshop www.educationalbookshop.com, Family Net www.palestine-family.net, Khalil Sakakini Cultural Center (Ramallah) www.sakakini.org, Paltel Virtual Gallery (Birzeit University) www.virtualgallery.birzeit.edu, Rim Banna www.rimbanna.com, RIWAQ: Centre for Architectural Conservation www.riwaq.org, Sunbula (fair trade/crafts) www.sunbula.org, The International Center of Bethlehem (Dar Annadwa) www.annadwa.org, The Popular Arts Centre www.popularartcentre.org, Shammout.com www.shammout.com, Sumud www.sumud.net, Palestinian Pottery www.palestinianpottery.com, A.M. Qattan Foundation www.qattanfoundation.org, The Musical Intifada www.doaljazz.com, El-funoun www.el-funoun.org, Sabreen Association for Artistic Development www.sabreen.org, The Virtual Gallery www.virtualgallery.birzeit.edu, Al Rowwad Theatre Centre www.alrowwad.virtualactivism.net

Business and Economy: Arab Palestinian Investment Company www.apic-pal.com, Hebron Store www.hebron-store.com, Jawwal www.jawwal.ps, Massar www.massar.com, The Palestinian Economic Council for Development and Reconstruction (PECDAR) www.pecdar.org, Palestinian Securities Exchange, Ltd. www.p-s-e.com, Palestine Development and Investment Ltd. (PADICO) www.padico.com, Paltel Group. www.paltelgroup.ps, Tatweer Information Technology & Business Solutions www.progress.ps, Wataniya Palestine www.wataniya-palestine.com

Directories, ISPs and Portals: Jaffa Net www.weino.com, Hadara www.hadara.ps, Al-Quds Network www.alqudsnet.com, Masader, the Palestinian NGO Portal www.masader.ps, Palseek www.palseek.com, Paleye www.paleye.com, Al Buraq www.alburaq.net, The Palestinian NGO Portal www.masader.ps

Government: PLO Negotiations Affairs Department (NAD) www.nad-plo.org, PNA www.pna.gov.ps, Ministry of Higher Education www.mohe.gov.ps, Ministry of Industry www.industry.gov.ps, Ministry of Education www.moe.gov.ps, Ministry of Health www.moh.gov.ps, Government Computer Center www.gcc.gov.ps, Orient House www.orienthouse.org

Health and Mental Health: Augusta Victoria Hospital www.avh.org, Gaza Community Mental Health Programme www.gcmhp.net, Ministry of Health www.moh.gov.ps, Palestinian Counseling Center www.pcc-jer.org, Red Crescent Society www.palestinerccs.org, Spafford Children's Clinic www.spafford-jerusalem.org, UNFPA www.unfpa.ps, Union of Palestinian Medical Committees www.upmrc.org, Bethlehem Arab Society for Rehabilitation www.basr.org, Palestine Medical Council www.pmc.ps

Human Rights Organisations: Al Haq www.alhaq.org, Defence for Children International Palestine Section www.dci-pal.org, Human Rights and Good Governance Secretariat in the oPt www.humanrights.ps, LAW - The Palestinian Society for the Protection of Human Rights and the Environment www.lawsociety.org, The Palestinian Centre for Human Rights www.pchrgaza.org, BADIL www.badil.org, Women's Affairs Technical Committee (WATC) www.pal-watc.org; www.pcc-jer.org

Research and News: Applied Research Institute - Jerusalem www.arj.org, JMCC www.jmcc.org, PASSIA www.passia.org, MIFTAH www.miftah.org, AMIN www.amin.org, Al Quds www.alquds.com, Al Ayyam www.al-ayyam.com, Wafa www.wafa.pna.net, Al-Hayyat Al-Jadedah www.alhayat-j.com, Palestine Wildlife Society www.wildlife-pal.org, 93.6 RAM FM www.ramfm.net, Ramallah on line www.ramallahonline.com, Ramattan Studios www.ramattan.com, Palestine Family Net www.palestine-family.net, Palestine Mapping Centre www.palmap.org, The Palestine Monitor www.palestine-monitor.org, The Palestinian Center for Rapprochement between People www.imemc.org, OCHA- The United Nations Office for the Coordination of Humanitarian Affairs www.ochaopt.org, Englishpal www.englishpal.ps, Ma'an News Agency www.maannews.net/en

Tourism: Ministry of Tourism www.travelpalestine.ps, Arab Hotel Association www.palestinehotels.com, Holy land Incoming Tour Operators Association www.holylandoperators.com, Diyafa Hospitality Management Consultants Group www.diyafa.ps, visitpalestine www.visitpalestine.ps

Travel Agencies: Alternative Tourism Group www.patg.org, Atlas Aviation www.atlasavia.com, Awad Tourist Agency www.awad-tours.com, Aweidah Tours www.aweidah.com, Blessed Land Travel www.blessedland.com, Crown Tours www.crown-tours.com, Daher Travel www.dahertravel.com, Guiding Star www.guidingstaritd.com, Halabi Tours and Travel Co. www.halabitours.ps, Jiro Tours www.jirotours.com, Mt. of Olives Tours www.olivetours.com, Pioneer Links www.pioneer-links.com, Raha Tours www.rahatravel.com, Ramallah Travel Agency www.kaoud.org, United Travel www.unitedtravelitd.com, Universal Tourist Agency www.universal-jer.com

Universities: Birzeit University www.birzeit.edu, An-Najah University www.najah.edu, Al-Quds University www.alquds.edu, Al-Azhar University (Gaza) www.alazhar-gaza.edu, Arab American University www.aauj.edu, Bethlehem University www.bethlehem.edu, Hebron University www.hebron.edu, The Islamic University (Gaza) www.iugaza.edu, Palestine Polytechnic www.ppi.edu

Palestine Road Map

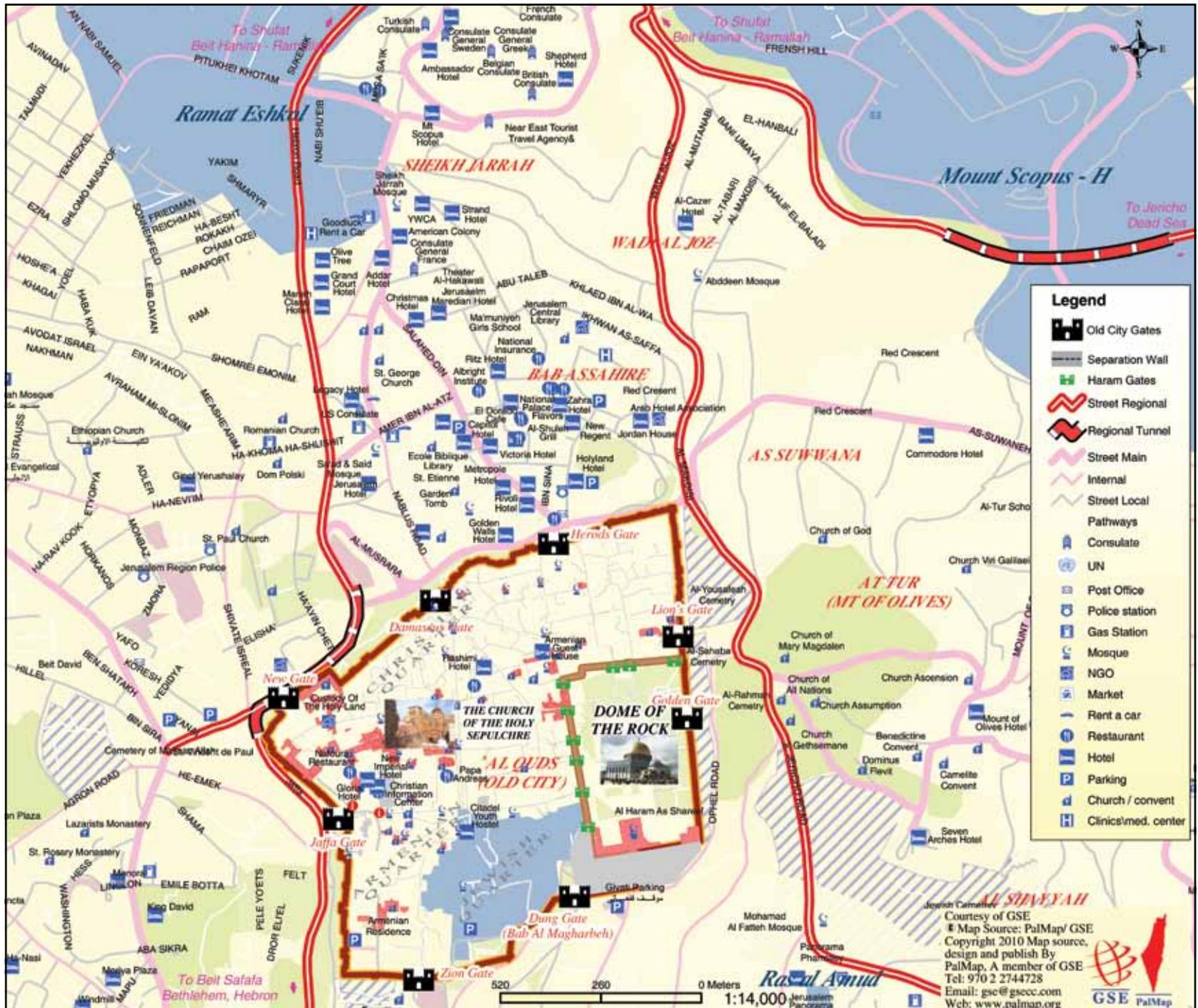


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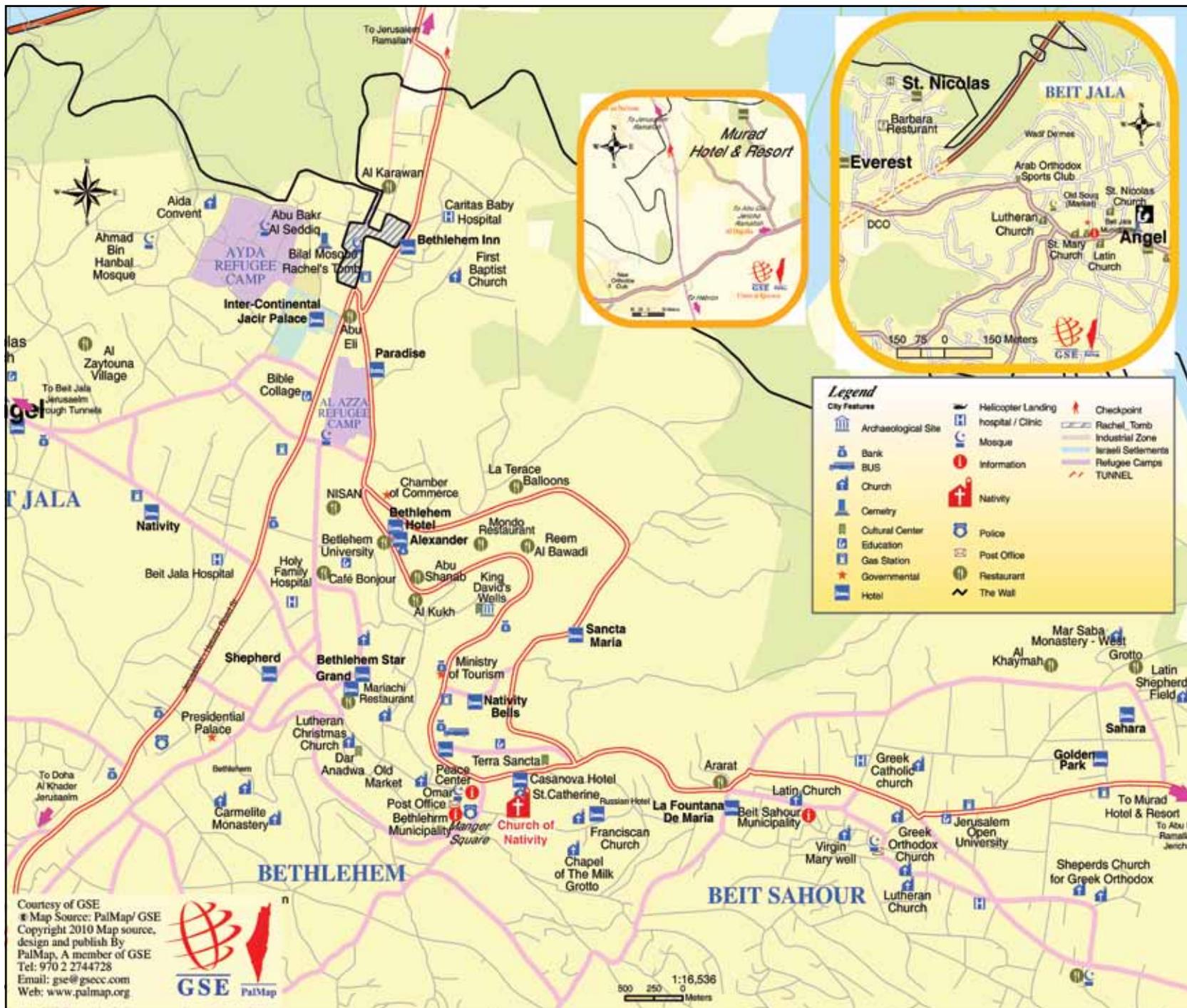
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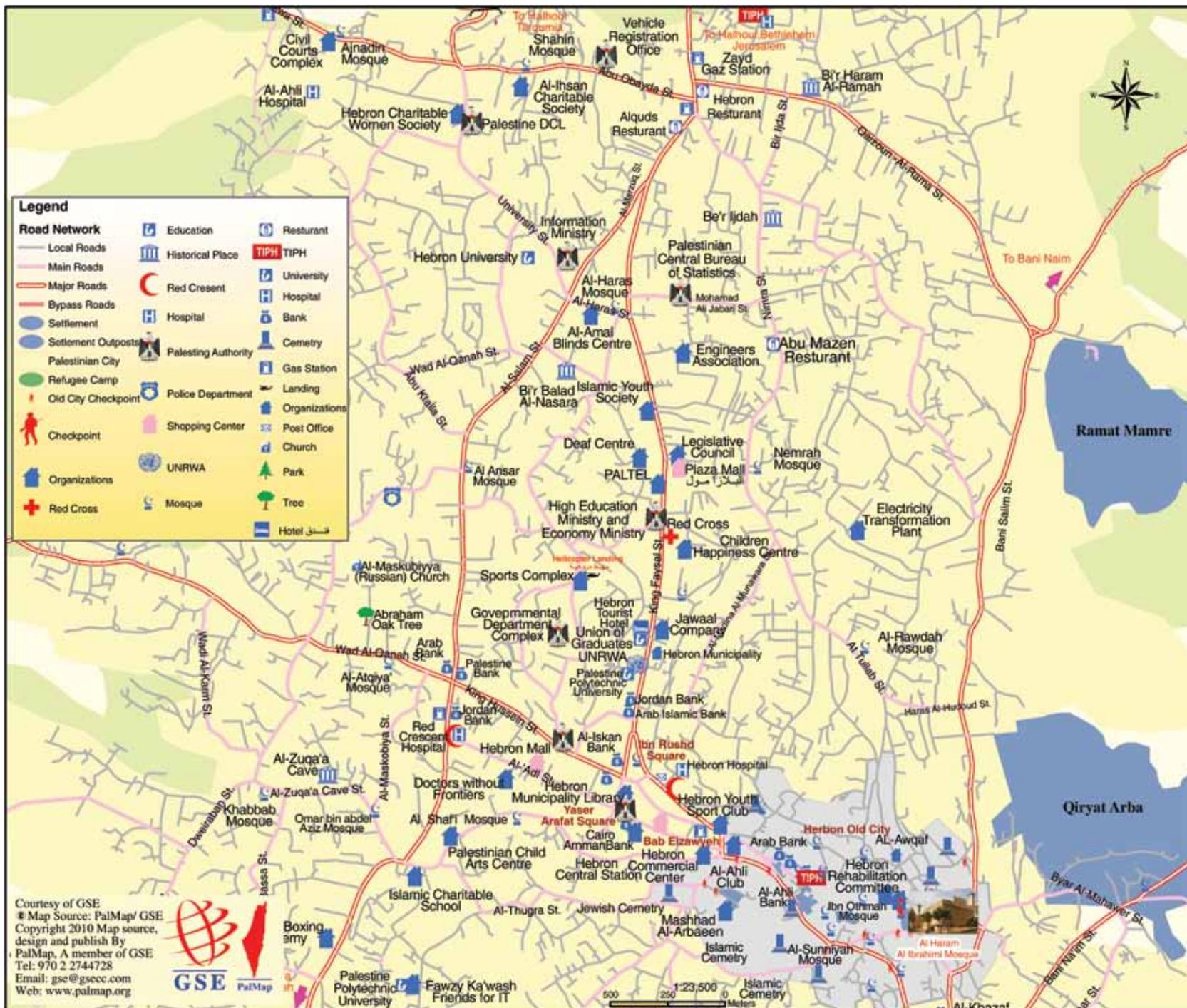
Jerusalem



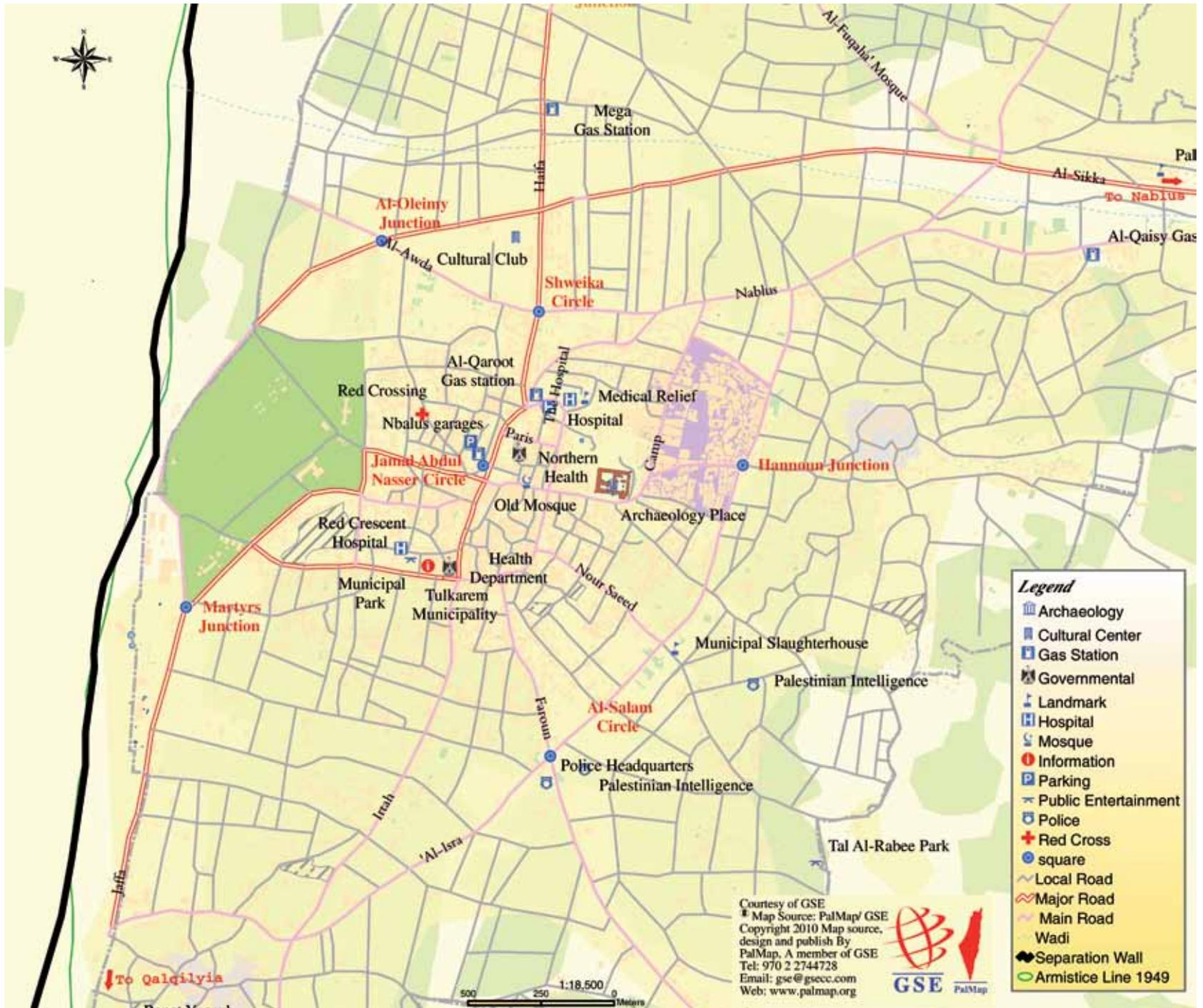
Bethlehem



Hebron



Tulkarem



The Last Word

Palestinian Christians (continued from page 3)

Palestinian society has always been tolerant, but because Palestinian Christians are, in fact, an integral part of the Palestinian social fabric and, like everyone else, have suffered under the yoke of occupation and injustice. The way we celebrate here should be considered a model for a multi-cultural, multi-religious, and multi-ethnic society. While respecting their personal beliefs, I do not believe in segregating Palestinian Christians or rather in Palestinian Christians segregating themselves. Their destiny is to be part of this land, and segregation negates this destiny.

It is no secret that Christian emigration from Palestine is a fact and, indeed, a problem which is mainly caused, as studies have shown, by the Israeli occupation and harsh living conditions. The problem should be addressed seriously through a concerted effort by political and religious leaders from both within and without Palestine. I believe that people in positions of local authority, with their current resources, not only mean well but are actually doing their best to stop this emigration. Enforcing the rule-of-law is, no doubt, a step in the right direction. A public show of support, similar to the visits of Prime Minister Fayyad to predominantly Christian villages and towns, is also commendable. While local religious leaders are doing what they can to curb this negative emigration, local NGOs, such as the Holy Land Ecumenical Foundation in Bethlehem, are doing a lot of good work to improve people's living conditions (e.g., renovating homes) and thus encouraging Palestinian Christians to remain in Palestine. Contrary to common belief, international support for Palestinian Christians is not up to the magnitude of the problem; paradoxically, however, this may be for the better since I believe that local Palestinians should shoulder the problem of Palestinian Christians emigrating from Palestine. Having said that, though, ending the Israeli occupation would go a long way towards solving the problem and transforming it into one that is similar to that faced by all developing countries.

In a nutshell, Palestinian Christians have it relatively good; although, like all Palestinians, they are stifled by Israeli occupation. For years now, Christians from Ramallah have not been able to attend the funerals of relatives who have died in Jerusalem, unless they have been fortunate enough to possess a very difficult-to-get Israeli permit; neither can Christians from Gaza even hope to gain access to Jerusalem, except in rare circumstances, in order to pray in the Holy Sepulchre.

Palestinian Christians are beyond proving themselves and are, in fact, proud, indigenous Christian Arabs who have been living here since Christianity began. Palestine, after *all*, is the privileged birthplace of Christianity.

No matter when you celebrate Christmas, I wish you all a Merry Christmas and a Happy and Prosperous New Year.

Sani P. Meo
Publisher



PICTURESQUE PALESTINE

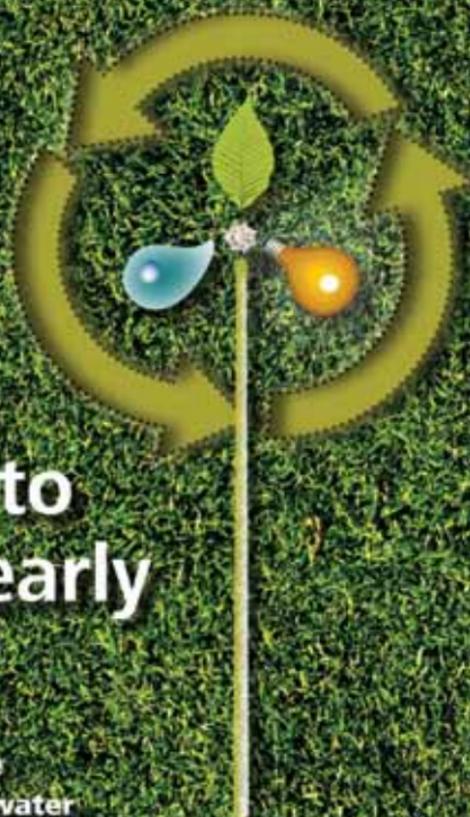
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