

THIS
WEEK
IN

Palestine

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Contents

Resilience Revisited: A Young Palestinian Perspective.....	4
On the Path of Scientific Innovation	8
Youth Look for Change in Palestinian Villages.....	14
Turkish Delights.....	18
Youth in Jerusalem	24
The Case of a Woman Behind Bars	30
The Palestine Youth Orchestra.....	36
The Impact of the Crisis in Palestine on Masculinity and Gender Relations	40
I Will Stop Feeling the Glory!.....	46
Running around with the Palestinian Flag.....	52
Market Failure or Fair Trade?.....	54
In the Limelight	60
Reviews	64
Events.....	66
Listings	70-90
Maps and Where to Go?	91-97
The Last Word	98
Picturesque Palestine	99



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Message from the editor

August promises to be a hot month, in more aspects than one. Aside from the obvious reason, things will be heating up around Fatah's sixth conference which will be held on 4 August 2009 in Bethlehem. To start with, it remains to be seen if all the Palestinian delegates from the diaspora will be allowed by the Israeli authorities to reach this enclave that is encircled by the suffocating Wall, checkpoints, barriers, etc. Temperatures are expected to be rising at the conference itself. This in itself is a healthy sign of democracy at work. It becomes destructive when it causes a rift among Palestinians, weakening their stance in front of their opponent. Here's hoping we will emerge more united and stronger from this milestone event.

I hope the current infighting among Palestinians will not discourage Palestinian youth from engaging in politics or from considering politics as a career option. We are in bad need of new and young blood to pervade our establishment at all levels. Persons who are forward-looking, technologically minded and open to dialogue, and who accept the other irrespective of creed, belief or sexual orientation.

This issue of *This Week in Palestine* looks at Palestinian youth, the challenges and obstacles they face (many), the opportunities they have (not many), and the ways in which they try to make the best of the predicament they are in. There are many organisations and institutions that care for and cater to their needs, providing them with the means to develop their potential and realise their dreams. The youth of today constitute our future. If we make a good and sound investment in them today, we will reap the benefits in the future. If we do not invest wisely, we will be sorry for years to come.

As this is the last month of the holiday season, let's try to make the best out of it. Take time off from work, plan a family holiday or one with friends. Go out on picnics, head to the beach, soak in some cultural event – all at a relaxed pace. Have a happy summer.

Tony A. Khoury
Editor-in-chief

Forthcoming Issues:

- Disabilities in Palestine - September 2009
- Rule of Law and Good Governance - October 2009
- The Fertile Triangle (Jenin, Tulkarem, Qalqilia) - November 2009



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Resilience Revisited: A Young Palestinian Perspective

By Yousef A. Ghosheh

Palestinian youth are talented, motivated, and, to a certain extent, innovative. Yet the young men and women of Palestine often find it challenging to make it into the economy. Paving their way into the labour market or the business world, the youth of Palestine must learn to be persistent. The ability to maintain action and keep pushing oneself to the limit, regardless of feelings, is what many young people lack.

In a highly saturated labour market, and in an opportunity-scarce setting, nothing in the world can take the place of persistence. Not talent, not education, and not even favouritism. Nothing is more common than a brilliant, well-educated, young Palestinian who is not able to make it through. It may help to know someone who can get you started with an opportunity, however, if you lack determination you will soon be left behind. Starting out motivated and excited, most young Palestinians face realities at their workplaces that sap their energy and divert their focus.

Over the past five years, an emphasis on the development of economic opportunities for young Palestinians has been prevalent. With job creation and business start-up programmes becoming a trend in the Palestinian development industry, it is necessary to realise that in development it is not only what you do that counts but how you do it. Providing employment or business opportunities for a young Palestinian is only temporary if the individual is not persistent.

Whereas a considerable number of young Palestinians are able to advance into working life, others wax and wane like waves hitting the shore. The thousands of young Palestinians at STEP FORWARD: the Center for Youth Business & Employment Services, an affiliate of Sharek Youth Forum, made me realise that there must be ways to teach young people to keep pressing for success. Given that interventions with youth can be highly sensitive and can unintentionally do more harm than good, reconsideration is essential among all



Artwork by Zan Studio, Sharek archive

stakeholders who work on youth economic programmes. Appreciation for need, motivation, or innovation can be noble, but it must be accompanied by an effort to instil persistence and determination.

There are generally two highways on which young Palestinians can drive into the economy: they can either pursue a career or be entrepreneurial and start a business venture. Either way, they will find themselves competing with thousands of other well-

equipped young men and women. While this may be generally applicable to many other contexts, in Palestine special considerations make this reality even tougher for young Palestinians. The absence of a solid state, the existence of highly distorted markets, and the presence of occupation are unique realities that hinder the economic participation of Palestinian youth.

An appreciation for the need for advancement is imperative among youth.

An opportunity can be both a gift and a curse: the gift of being fortunate to find an economic opportunity, and the curse of falling into the trap of complacency. Acknowledging that competition is fierce and opportunities are scarce drives youth into becoming more persistent and capable of taking large strides in their careers or business ventures.

Nevertheless, encouraging youth economic empowerment is not only the responsibility of young Palestinians, it is one shared

among all stakeholders. The absence of a nationally-owned youth employment policy remains an impediment for youth economic empowerment. The lack of coordination among the various development players distorts labour markets and instils a culture of dependency. The leveraging of expectations between employers and their prospective employees is essential, and bridging the gap between education and market requirements continues to be an urgent need.

Every day thousands of vibrant young Palestinians continue to seek an improvement in their careers. Early in the morning, large groups of young Palestinian entrepreneurs open their shops, salons, cafés, and workshops

seeking an honourable living for their households. Some will succeed, others will fail, but only the ones with persistence will reach economic prosperity. The occupation has built up a spirit of resilience among Palestinians. Taking the spirit from everyday life into the workplace is imperative for economic success. That is resilience revisited from a young Palestinian perspective.

Yousef Ghosheh is a young Palestinian who manages various employment and business start-up programmes at STEP FORWARD, a centre affiliated with Sharek Youth Forum focusing on the economic empowerment of young Palestinians. Yousef can be reached at yousef.ghosheh@sharek.ps.



Photo by Alaa Badarneh

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On the Path of Scientific Innovation Palestinian Youth between Reality and Science Fiction

By Aref Al-Husseini

I was busy reading the dozens of requests made by a large group of Palestinian youth who are interested in participating in the Made in Palestine programme to support innovations and inventions when one of the applicants headed angrily towards me. He was upset because we did not value his idea to invent a system for generating electricity using cranes which need a motor that is charged by an electrical source with small dynamos to generate power from the cranes' movement, so that the resulting energy is less than that invested. The reason for his anger was that he was convinced that he had succeeded in producing electricity in an untraditional manner, not realising that there are hundreds of similar ideas around the world that are not accepted as functional applications.

Another young man believed that his future was linked to his invention of the "solar oven." He wanted to use a concave mirror to collect sunlight and concentrate it at a certain point for cooking purposes. But he hadn't really thought it through. What would happen if we cook at night? Which temperature is needed for various types of food to be well cooked? Can we permanently get heat from the sun? What about the Earth revolving? Is the product safe and easy to use? Is there a similar application in the world? What are the technical details of the product? These and many other questions never occurred to him. In fact, he seemed to believe that he had invented the wheel and that his invention must remain strictly confidential; no one must know this big secret of his, which would obviously bring him abundant wealth!

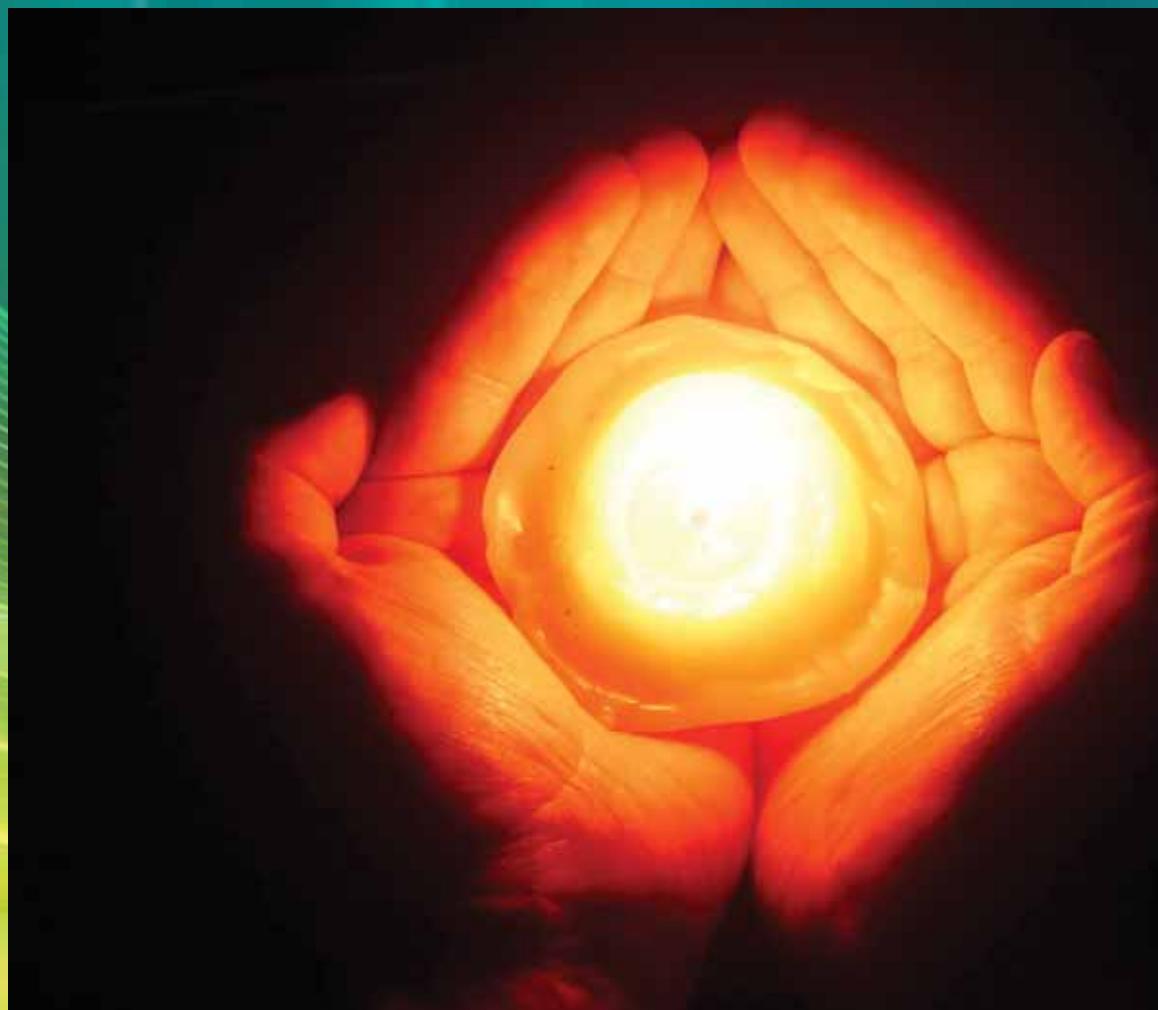
These are a few examples of the many requests for support received by

Al-Nayzak Organization for Scientific Innovation. Nevertheless, there are usually a number of original ideas that come from distinguished individuals who are eager to achieve their dreams and put themselves on the first step of the ladder towards the process of innovation and creativity. Unfortunately, many of these young

persons don't think in a logical, scientific manner, which includes being aware of technical, scientific details that could make or break the new project. Here lies our mission of providing essential help, training, and support for these young people.

At Al-Nayzak we constantly try to examine and analyse the reasons that young people believe that their priority is to be inventors and that any idea that comes to their minds can be a universal solution that will change the lives of human beings. And in

spite of the IT era in which we live, and the easy access to information via Internet, where you can Google any idea to find out who has thought about it before or produced similar products, young people remain fixed on their ideas even before examining or studying them. They immediately transfer these ideas into a secret in their imagination before trying to prove or apply them. They may, in fact, have come up with pioneering ideas, but they have to do the necessary research in order to prove it.





At Al-Nayzak we strongly believe that there are reasons for this "block phenomenon" that hinders the ability of youth to learn and that prevents them from getting into the field of real knowledge. Consequently, we concentrate our efforts on research and gaining the knowledge and experience needed in order to offer appropriate support.

Through our research, we have found many factors that contribute to the block phenomenon, but the main two are the traditional educational system and the culture of consumption that play a key role in this equation.

The educational system in Palestine is based on memorising content, where the honour student in the class – the one who receives all the support and appreciation from the school and the community – is the student who gets high marks that adorn his certificate, regardless of the student's productivity or ability to engage in research, comprehend, or analyse; in other words, regardless of the student's skills of creativity.

On one hand, our system, with its limited availability of infrastructure and qualified human resources, does not teach the student or motivate him or

her to generate new ideas or to think critically about or test and judge these new ideas before submitting them as great inventions. On the other hand, we teach students at schools and universities only to pass exams, not to possess knowledge. In this case, scientific concepts become pages to be memorised not skills that can provide technical, cultural, or mental benefits. So it's no wonder that the most creative applicants for the Made in Palestine programme are mostly those who drop out of the educational system or who are not lucky enough to finish their education at schools or local universities.

The culture of consumption prevails and forces innovative young people to go through traditional channels where they find themselves in the centre of the cycle and confusion of social commitments – graduation, getting a job, earning a living, etc. So they often lack the time, knowledge, and skills to invest in their ideas. Consequently, they become frustrated and negative elements in society. They repress their dreams with their own hands and begin to suppress others' dreams. This snowball grows and Palestine becomes a place devoid of creativity,

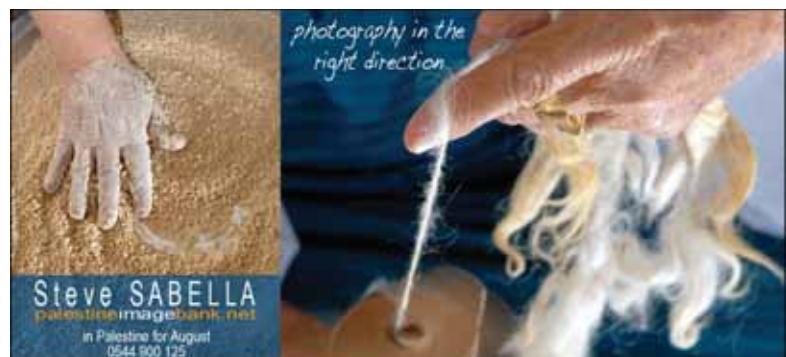
and the solution is either to surrender or escape.

At Al-Nayzak organisation we know well that the way towards excellence and innovation in Palestine is not a bed of roses. Most probably we have more challenges than other countries because of the occupation and the circumstances in which we live, but the real reason lies in our minds and in our educational and social systems.

I still remember the first programme that Al-Nayzak launched for Palestinian scientific innovators a few years ago. Sarcasm and discouraging comments are still stuck in my mind, but our experience shows that doubt is the master of certainty. Here we are today,

five years after the beginning of a long process of Education for Excellence through the development of critical thinking skills among children and youth who participated in the Young Researcher and the Made in Palestine programmes, which we keep running annually in spite of the many obstacles we face. This is to highlight success stories that lead to change and show that there is in Palestine a place for creativity and innovation. Although Palestine is still in the initial stage, we know that the journey of a thousand miles begin with one step.

Aref Al-Husseini is the founder and director of Al-Nayzak for Extracurricular Education and Scientific Innovation.



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Youth Look for Change in Palestinian Villages

By Hilmi Abu Atwan

Young people in the villages of Marda and Bidya in the Salfit district continue their efforts to incur the positive changes in Palestinian rural society that the Youth for Change Project seeks to achieve. In a recent development, young people have been asking to meet with top officials and decision makers in their areas in order to discuss issues of concern to them.

Intensive meetings that were held for young people in eight villages in the Salfit district produced several community projects that were announced on a special TV programme called *Raise Your Voice*. As a result, a number of senior officials promised to meet with the participants.

The next project, which will take place shortly in Marda and Bidya, aims to clean up the villages. Having cleanliness as their motto, young people from both villages will clean walls around houses and schools by removing all graffiti. The campaign also aims to encourage school children to keep their villages clean and to find creative ways to express their opinions freely without the need to spray paint on the walls.

In a workshop organised by the PYALARASocial Services Department, Bidya Mayor Lutfi Daas said that the young people of today are the leaders of the future. He stressed their role in incurring real change within Palestinian society, adding that "change begins by drawing up well-designed plans."

Talking about Palestinian youth and their role during the Intifada, Mayor Daas noted, "Graffiti in our society became popular during the first Intifada that broke out in 1987. The Israeli occupation forces chased young Palestinians who were assigned by national factions the task of writing graffiti on the walls and hoisting the



A volunteer participating in the campaign to clean up the village. Photo by Hilmi Abu Atwan.

Palestinian flag." However, the mayor stressed that there is no need for the spread of this phenomenon nowadays since "all young Palestinians are able to express their opinions freely."

The head of the Environment Section at the Salfit Health Directorate, Abdel Karim Bolad, said, "We have to create for ourselves a clean and healthy environment. The Youth for Change Project is about to come to an end, but we must learn from this experience." He added, "We have to believe that we are able to achieve the best."

Ayed Salameh, a teacher in Bidya Secondary School, said that the

slogans on the walls of the village influence children and "cause them many problems." He claimed that all official institutions agree that graffiti is a negative phenomenon and that Palestinians everywhere should cooperate in putting an end to it.

Mayor Daas suggested launching an awareness campaign to target youth in the villages of Bidya and Marda, and he pledged to discipline any person who writes on the walls.

Athil Naem, 15, who participated in the workshop said, "This is our village and we have to keep it clean and take care of it so that it becomes a

model for other villages." Addressing the participants, she added, "This is what we can do as young people, and you all have to support us and stand by us."

The residents of Bidya and Marda talked about the reasons that people write graffiti on the walls. Some said that graffiti is one of the methods of resistance adopted by political factions. They said that this phenomenon has negative aspects and that alternatives must be sought. They suggested that murals be distributed in an organised manner because "murals reflect civilised behaviour."



The end of the campaign after finishing the cleaning of the village. Photo by Jasmin Souji.



A volunteer participating in the village clean-up campaign. Photo by Hilm Abu Atwan.

Usama Joudeh said that graffiti offers young Palestinians a means to relieve stress resulting from occupation and siege. He added that graffiti is a phenomenon that can be observed everywhere in Palestine. Haj Daoud Ibdah agreed, adding that graffiti distorts the beauty of the villages. He said, "Young Palestinians have to look for other means of expressing what is on their minds and in their hearts, even though many villages are surrounded by razor wires."

Sireen Abu Bakr, a tenth-grade pupil, asked top officials to provide a special forum for Palestinian youth so that they can express themselves in a positive manner.

Hanin Abu Makr, a facilitator in the Youth for Change Project said that military occupation, stress, and the apartheid Wall put extra pressure on youth. She explained, "The only platforms the youth find are the walls." Her friend Jamileh Al-Khafash criticised the absence of youth centres and called for the establishment

of such centres to encourage the ideas and creativity of young people. She added, "All pupils in Marda and Bidya villages chose this issue as it is urgent for them."

The village of Marda is surrounded by the Ariel Settlement from the south and the Samaria Highway bypass road from the west and north. According to historical sources, the village was named Marda due to the huge size of its population. The village is located south of Nablus and is 430 meters above sea level. It is surrounded by the villages of Yasuf and Iskaka from the east.

The village of Bidya is about 32 kilometres to the south of Nablus. It has a population of approximately 9,000. It is located in the centre of the Salfit District and is considered an important commercial and economic centre. According to historical sources, Bidya is an Aramaic word that means olive press. It is an ancient Roman village and is full of olive trees and caves.

PYALARA

الجمعية الفلسطينية للлиدة والحقوق - PYALARA
Palestinian Youth Association for Leadership and Rights Activation

PYALARA

The Palestinian Youth Association for Leadership and Rights Activation – PYALARA – was established in 1999 in the occupied Palestinian Territories (including the West Bank, East Jerusalem, and the Gaza Strip). It is registered as a youth-oriented NGO at the Palestinian Ministry of Interior.

PYALARA's mission is to activate and empower young Palestinians between the ages of 13 and 25 and equip them with the necessary skills that would enable them to address their issues, needs, and rights and thus contribute towards democratic nation-building.

Our main objectives include developing a new culture of independent and specialised media for young Palestinians, and empowering young Palestinians and equipping them with basic life skills that would lead to a healthy lifestyle and encourage them to play a constructive role in the society.

PYALARA's headquarters is located in Al-Bireh and there are branches in Nablus and in Gaza.

PYALARA has two major programmes: Specialized Youth Media and Youth Activation.

From the very beginning, PYALARA realised the importance of making youth media available in Palestine – media that is prepared by youth and that targets Palestinian youth. We managed to produce the first monthly youth newspaper in Palestine, The Youth Times (TYT) in 1998. The 24-page bilingual publication has developed rapidly through the years and has managed to reach Palestinian youth in various Palestinian areas (20,000 copies are distributed on a monthly basis). In addition, PYALARA produces a youth TV programme called Alli Sotak, which has been airing since 2001. This one-and-a-half-hour TV programme is broadcast on Palestine earth and satellite channels every Sunday between 4:00 and 5:30 p.m. PYALARA contributes to the well-being of youth through projects that aim to enhance youth development in various aspects of their lives whether physical, mental, political, social, or psychological.

Unlike other NGOs, we believe that in order to effect a positive change within Palestinian society in general and the youth sector in particular, a limited number of workshops and activities will not suffice. We believe that the target group requires long-term intervention in order to achieve the required impact. Toward this end certain funders, such as UNICEF and Cordaid, have agreed to work with us on a long-term basis.



Turkish Delights

By Dr. Ali Oleibo

"She gave birth to a baby girl!" Aida screamed overjoyed relating the happy news as I climbed up the staircase to the house.

"Who gave birth?" None of our relations, friends, or acquaintances, as far I knew, was pregnant.

"Maram, of course. And Husam is much nicer to her now."

It took me a few minutes to realise that my 13-year-old daughter's social news had no bearing on reality. Rather she was relating the latest developments in the turbulent relations between Soad, Ali, Najla, Maram, Husam, and a host of Turkish characters with Turkish setups dubbed into Syrian Arabic and bearing Arab names. The daily televised episode of this social drama carries the wonderful Arabic title, *Qasr el Hob*, The Palace of Love.

The love affair with Turkey sparked last year with the serialised soap opera *Nour*. In both Jordan and Palestine, all activities ceased as people gathered to view the televised serial. Cafés, restaurants, shops, and clubs set up huge screens to entice the clients to leave their homes and not miss any episode. The repeats in the afternoon allowed double enjoyment.

Overnight Istanbul became the dream place. Tour agencies had the poster of Muhannad and Nour embracing against the background of the Bosphorus Bridge as the advertisement for the package tours to Turkey.

As the Royal Jordanian plane landed in Istanbul, most of the girls on board gasped, sighed, screamed, and even cried. "We are in the city of Nour and Muhannad."

The tour of Istanbul includes the house of Muhannad, the bridge of Muhannad, the Bosphorus of Muhannad, the street he drove past in one episode, the café where he met with Nour in another episode....

Historic Istanbul fades into the background. Topkapi Palace, the Bayazid

Mosque, the Yeni Mosque, the Egyptian Bazaar, etc., all shrink to secondary importance since they don't figure in the daily dramas of the Turkish heroes. Occasionally they may emerge within the silhouette of the city landscape. The domes and minarets of Ottoman Istanbul appear briefly in the far distance at a moment of sunset enveloped in deep red as the general setup for the special scene when the heroes indulge in a romantic encounter on the European side of Istanbul. On the other hand, the grandiose and extremely elegant three-generation family villa of Muhannad, decorated along Arabic aesthetics, assumes great importance. It ranks top on the visiting list.

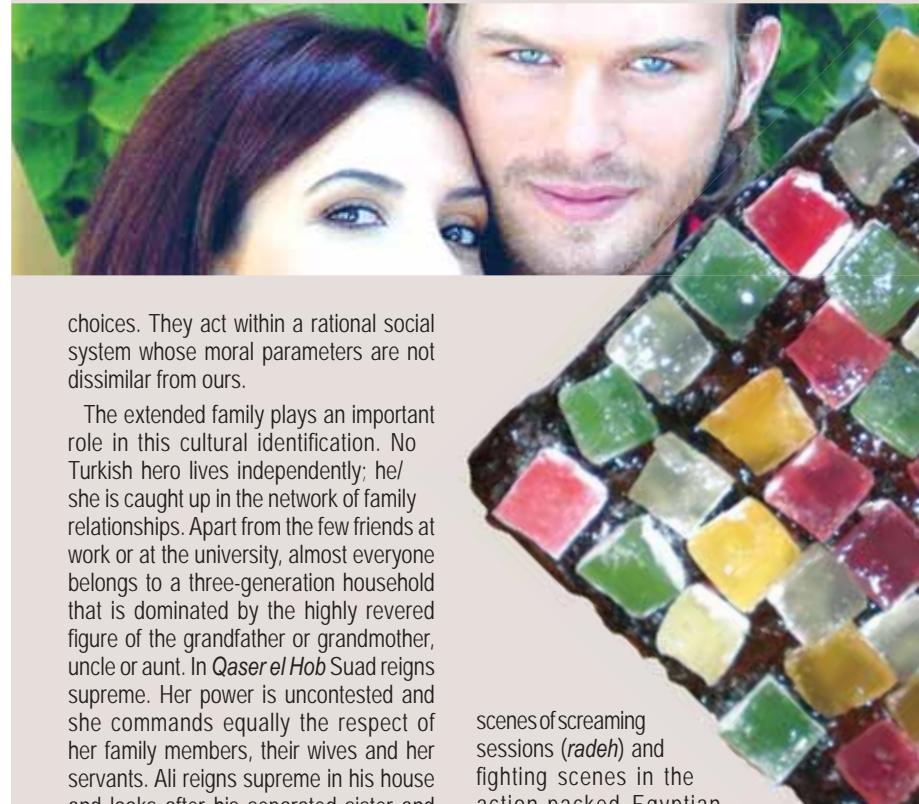
In fact, setting up the scenery in historically neutral contexts and moving the action into secular modern but conservative homes, cafés, offices, or university campuses allows for the possibility of the greater Syrians (Lebanese, Syrians, Jordanians, and Palestinians) to identify with the humanity of the contemporary Turks. The dubbing helps. Turkish names become Arab names. Syrian dialect helps bridge the language barrier. It must be borne in mind that the original Turkish drama series bears a different Turkish name that has no relationship with the translated title.

What survives in the translation is a style of life, a mode of being, a temperament liberated from the more austere aspect of the Arab sense of religion. The photograph of Kemal Ataturk hanging on the walls appears often and serves as a subtle reminder of the moment of rupture with Arabic culture dominated by Islam. Turkey is a secular modern state where Islam survives as a culture and as a blueprint that serves as an optional point of departure for the Turkish customs, manners, morals, and values but that is not compulsory. Turks are Muslims like us but in a country where Islam has been liberated from state control. They live modernity. The individual relationship to God and Sunni tradition is

personal, optional, rational, and free from coercive punitive measures. Their value system and morality are informed by social rules of proper conduct and not enforced by divine ordinance. Individuals are free to love, to feel, and to err but they must bear the individual responsibility of their

had to learn to navigate their way through their own great passion. Age, maturity, and experience have made them masterful at advancing reason above emotions and duty above personal convenience.

Turned off by the over-dramatic often vulgar brawls, with all the unrestrained



choices. They act within a rational social system whose moral parameters are not dissimilar from ours.

The extended family plays an important role in this cultural identification. No Turkish hero lives independently; he/she is caught up in the network of family relationships. Apart from the few friends at work or at the university, almost everyone belongs to a three-generation household that is dominated by the highly revered figure of the grandfather or grandmother, uncle or aunt. In *Qaser el Hob* Suad reigns supreme. Her power is uncontested and she commands equally the respect of her family members, their wives and her servants. Ali reigns supreme in his house and looks after his separated sister and adult male children. The great deference with which the heads of the family are treated is matched by the great love and adoration both their children and the audience feel for them. The matriarchs are invariably presented as self-sacrificing widows, spinsters, or divorcees in their late fifties. They are at an age beyond child-bearing but have reached their emotional prime. Theirs is the voice of wisdom in the world of youthful turbulence of their children and spouses who are in their late twenties and early thirties. As heads of the family they are embroiled in putting into order the lives of their dependents having

scenes of screaming sessions (*radeh*) and fighting scenes in the action-packed Egyptian drama series, the audience finds in the Turkish series emotional restraint, rational self-control, and well-crafted dialogues in which opposing points of view are advanced in a civil manner and escape from Arabic chaos.

Class and social Turkish refinement remain an important aspect of this love affair. The clothes, costumes, interior decorations (despite various economic conditions) bespeak order, good taste, elegance, and a great culture; a common culture, which not so long ago we had shared together. All the characters are impeccably dressed. Stylish yet modest

costumes are designed for women. Soad is extremely elegant but always modest and though not veiled her hair is discreetly tucked away underneath elegant silk scarves. Incidentally, scarves in Turkish social dramas appear in a variety of forms as "foulards," "écharpes," shawls, and wraps.

Men are usually very well dressed with elegant pullovers, colourful shirts, and smart haircuts. In fact, most male and female actors, apart from their beauty (which bears great similarity to the "looks" of the greater Syrians) are exquisitely dressed.

As we move with the characters inside the rooms of the extended family house, we feel at home. The Turkish home is, aesthetically speaking, an Arabic home. In the sumptuous living rooms, the carved-wood closets and beds of the bedrooms, the kitchen, we share their common ideas of furniture. What they eat looks like our food, they wear what we wear, and they live in our dream houses. We are the same, but they live and conduct their lives with great panache.

We look up to ourselves as we see the Turkish dramas unfold. The Turkish soap operas export an idealised image of us in Istanbul or even in the small Anatolian village. It does not require great imagination to identify with the individual and the culture; we could have been born

there. The characters on the screen reflect our inner identity.

After almost a century of a literature of hate, the "oppressive Ottomans" have regained their humanity. "Could these wonderful people be as bad as portrayed in the history books?" The question is rhetorical. We have been captivated by the contemporary Turkish Delight. Eight decades after Ataturk the millions of Arab fans of Turkish social dramas have reconciled in the silence of their hearts with the Turks. It is to the credit of the Turkish social dramas that the hiatus that separates "us" and "them" has been bridged. With the excellent Syrian dubbing, it is common sense to conclude that the Turks are us.

On my way back from Petra, many years ago, I missed the bus that I had taken with the tour group. Instead, I returned to Amman with the local "service" from Ma'an. In Al-Qatraneh, the mandatory rest area, I entered the local ethnic café as opposed to the fancier one for tourists. Whereas the Western one had tables for the clients I was surprised that in the *balady* café, mattresses, cushions, and floor matting was provided for the local customers and very few optional chairs and tables. My attention was drawn to a group of local Bedouins who had huddled around the TV. I drew closer expecting them to be following the then popular Egyptian social drama, *Bein el Qasreen*. To my surprise,



I saw them watching an English-language videotape of *Macbeth*. They smoked their local tobacco pipes as they sat on the ground mesmerised following the incantation of the three witches.

In retrospect, I realise that Shakespeare's tragedy: the rise and fall of a chivalrous hero, the battles between the clans, the intrigue of Lady Macbeth, the witches ... all had to do much more with a Bedouin life than the serialised novel of Naguib Mahfouz whose urbane characters and

events take place in sophisticated Cairo.

One last aside: there was no translation; the film was neither dubbed nor subtitled. I do not think they missed much. The image survives the translation.

We may credit the Syrian dubbing for the sweeping love affair with Turkish social dramas, but under no condition can we undervalue the genius of the Turkish dramaturge. To the inarticulate existential questions of the Arab individual caught between tradition and modernism, individualism and collectivism, Puritanism and rationalism, the Turkish social dramas provide a reasoned way of life. The modern-day Turkish Delight enchants and stimulates, charms and inspires, entertains and provides dreams of a better life.

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 and Jerusalem in the Heart. Forthcoming is Surviving the Wall, an ethnographic chronicle of contemporary Palestinians. Dr. Qleibo lectures at Al-Quds University. He can be reached at aqleibo@yahoo.com.



Fun and Games in Gaza



For the third consecutive year, UNRWA has been holding its Summer Games programme in Gaza. This year's Summer Games are especially critical, as they serve as one of the only stress-relieving outlets for children who survived the violent offensive on Gaza earlier this year.

The Games host over 240,000 children between the ages of 6 and 15 for two-week camps, which are held in 152 locations. While most of the camps are in UNRWA schools, some 25 have been taking place on the beach, allowing children access to the sea.

Each year, the activities are developed through a collaborative process between UNRWA, parents, teachers, and the children themselves. This year's activities range from sports to theatre to traditional Palestinian folk dancing to arts and crafts. At the end of the camps, students showcase their achievements through a series of musical concerts, drama and cultural festivals, and sporting competitions.

Each session hosts approximately 200 students, and UNRWA places special attention on making sure that residents of Gaza's hardest hit areas have access to the

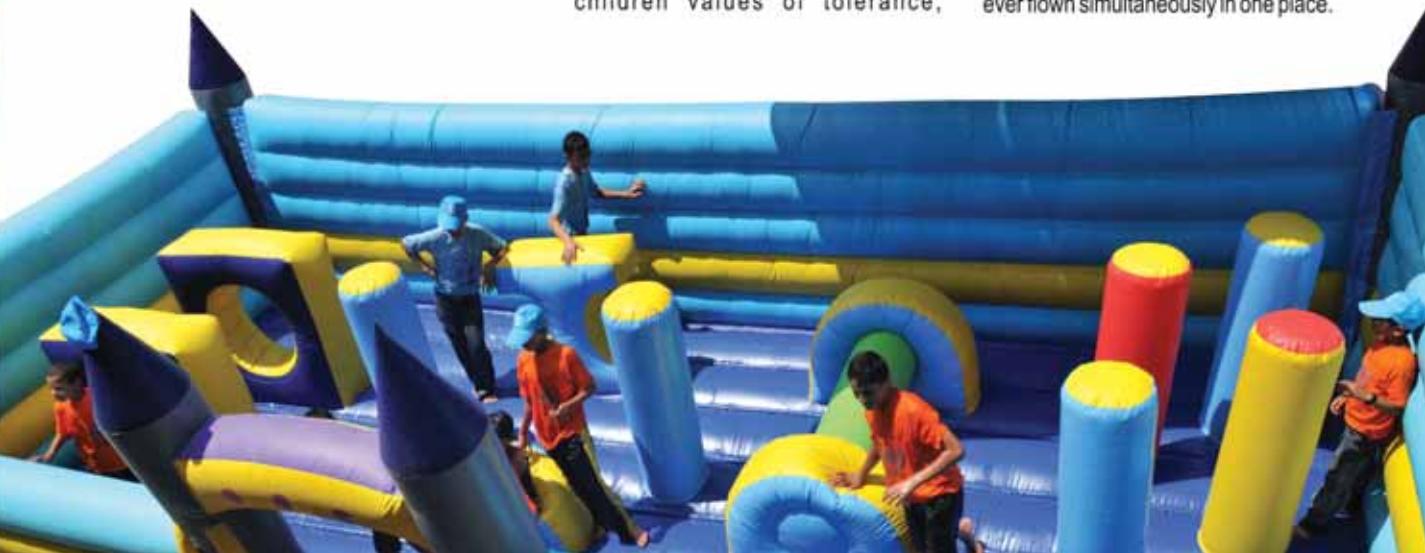
A Visit to UNRWA's Summer Camps for Kids

Games. "We want to ensure that those children living in the most vulnerable areas, which tend to be the border areas in the north and the east, have the opportunity to attend the camps," said UNRWA Gaza Director, John Ging. "Having the space and chance to play in a safe environment is a real stress reliever."

Indeed, since much of Gaza still sits utterly destroyed as a result of this year's Israeli offensive and the subsequent blockade, there is little open area in Gaza for children to play safely. "The Games afford children an escape from the conditions which rob them of an otherwise normal childhood," said Ging.

This chance to escape the daily hardship of Gaza is not lost on the children. "I am very happy here," said Anwar Radwan, 11. "I can do what I want, I can play, I can swim, I can shout as loudly as I want. I allow myself to think of everything except war."

While the Games provide entertainment to participants during their school vacation, they also serve to teach children values of tolerance,



responsibility, and respect. Since many of the activities are team-based, children learn to work together towards a common goal. Such activities reinforce messages that UNRWA promotes in its schools, through tools such as its human rights programme and its student parliaments.

The Games also create opportunities for the wider community in Gaza. UNRWA hires 5,000 counsellors for the Games through its Job Creation Program. In addition, it orders supplies that cannot be imported because of the blockade, such as t-shirts, hats, and sneakers, from local suppliers. UNRWA estimates that these orders benefit another 500 families in Gaza.

Summer Games participants are aiming to make history this year. One of the Games' especially popular activities is kite-flying, and this year the children will attempt to enter the Guinness Book of World Records by flying the most kites ever flown simultaneously in one place.

Youth in Jerusalem Realities and Challenges

By Rami Nasser Eddin

In Jerusalem, youth are brought up under extraordinary conditions: occupation, harsh childhood experiences, and a difficult race for education and securing a future that is not at all easy.

On the one hand, young people are searching for their identity amidst a process of Judaization and Israeli racist policies that aim to force Palestinians out of the city, isolating it from its past and present, and on the other hand, there is a fatal sense of apathy on our side towards this generation who is supposedly the builder of the Palestinian future that we aspire to achieve.

Jerusalem-based organisations, limited in number and hampered by limited support and the lack of long-term strategic development plans for youth, suffer numerous consequences of the Israeli occupation, especially if they work outside the boundaries drawn for them by the Israeli side, or if they attempt to help nurture a generation that is aware of the threats they face and the danger in which they live. The most striking example of this is the recent closure of Nidal Center for Community Development in the Old City of Jerusalem. Unfortunately, many Palestinian institutions deal with youth only in terms of "goods" that can be used in some "projects." For example, we have heard complaints by several youth musical or theatre groups about having to pay large sums of money to rent public venues when these venues ought to embrace youth activities in arts and culture in order to protect them against the lure of approaching organisations funded by the Israeli Jerusalem Municipality, which implements policies of occupation and isolation.

After years of working with youth at the Palestinian Vision organisation, we realised that what youth need



most now are initiatives that focus on cultural and artistic aspects based on national identity awareness. However, the absence of a theatre hall that welcomes everyone and the absence of the possibility of a venue for local youth theatre production is, in our opinion, a great loss.

The high economic costs of living in Jerusalem and the high taxation imposed by Israeli authorities (without services in return) oblige Palestinian youth to search for a living and a future under unacceptable conditions. Youth are forced, in some cases, to work in places that are unhealthy for them, such as bars and discos. These professions make youth vulnerable to drug addiction and other dangers. In addition these youth find themselves having to work long and exhausting hours in Israeli environments that eventually lead them to adopt the Israeli lifestyle and abandon their struggle as Palestinians living under occupation. All these issues prevent youth in Jerusalem from developing their cognitive and creative skills, since having to secure a living under such difficult conditions leaves little time for self-development, culture, and education.

If we think of all the above and add on top of it the policy of isolating Jerusalem from the rest of its neighbourhoods and Palestinian governorates by the construction of the apartheid Wall, we see a cultural and social separation of Jerusalemites from their families and Arab Palestinian identity, particularly among youth who are brought up under these harsh and unjust conditions. There is, in addition, the absence of a national Jerusalemite leadership at the political and social levels that could provide a role model in community work and in expressing the Palestinian Jerusalemite identity of the people in the city.

Palestinian youth in Jerusalem

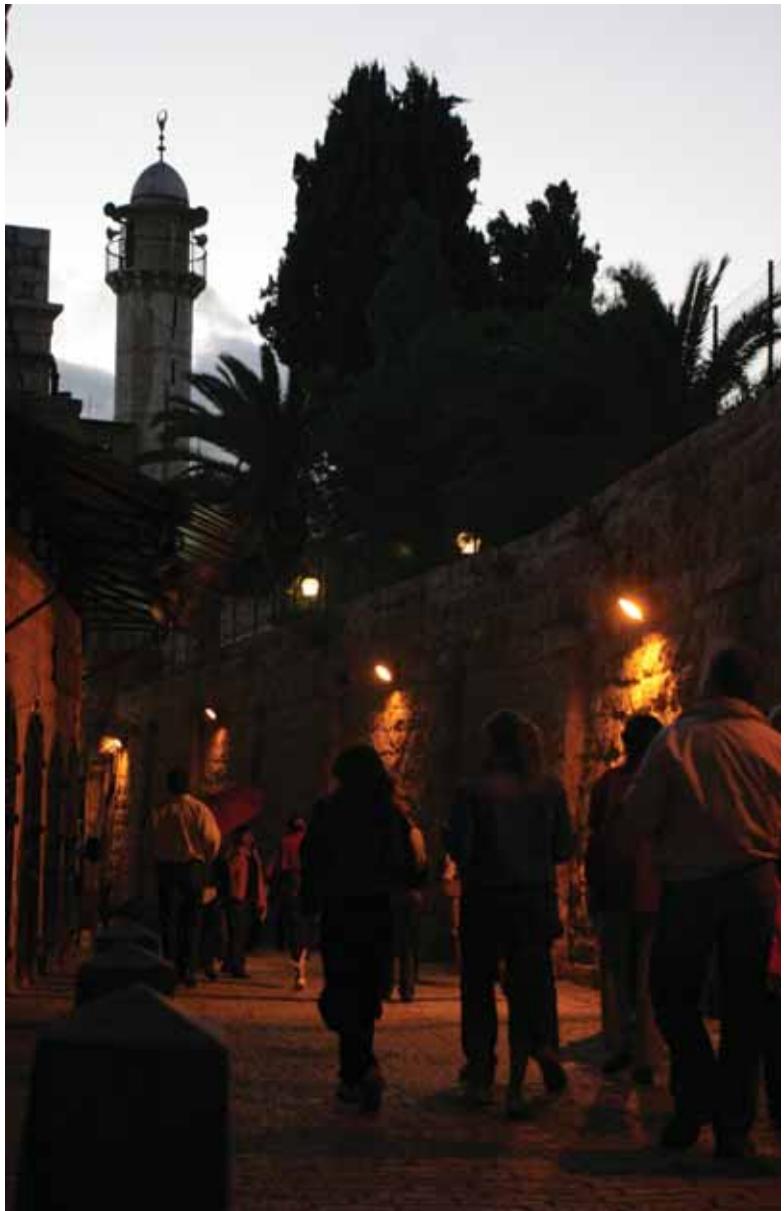
Articles

who want change and to overcome their difficult realities despite all the pressures, deserve support through serious work and perseverance. We believe that enhancing cultural awareness and artistic creativity is a guarantee and a protection for youth

against the occupation and its policies and measures, enabling youth to confront and overcome them.

Rami Nasser Eddin is a youth activist and the executive director of Palestinian Vision in Jerusalem.

Article photos by George Azar.



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The Case of a Woman Behind Bars

By Sammy Kirreh

Hugo's *Les Misérables* tells us that crime is generated by the social circumstances in which the individual is living. Dostoyevsky's *Crime and Punishment* teaches us that crime is a voluntary and rational behaviour that results in mental anguish and moral dilemmas.

At birth the individual has an equal mixture of both good and evil, but education and upbringing have the potential to repress the force of evil and reveal the force of good. During one's lifetime, one passes through various experiences, some of which enhance the spirit of good whereas others resuscitate the repressed spirit of evil and drive one to commit irrational acts for which one pays dearly. But from the individual's own viewpoint he or she may have achieved justice and rebelled against injustice.

Such is the case of Fadwa who is incarcerated in one of the Palestinian prisons, euphemistically called rehabilitation and correction centres. My desire to talk to Fadwa came after making several visits to West Bank prisons with a team of European penitentiary experts working on renovating, rehabilitating, and refurbishing Palestinian prisons. During one of my talks with the female inmates, I found out that many of them had killed their husbands or had attempted to kill them. I was taken aback by this fact and started to wonder about the motives that might urge young wives to kill their husbands. This issue has even aroused my fears, and I wondered, "Did these women really kill their husbands? Why? Could such matters take place in our reserved and conservative Palestinian society?"

When one of the guards led Fadwa into the prison warden's room where I interviewed her, I thought I was looking at a statue that had suddenly come to life. She dragged herself slowly, turning

her head left and right as if trying to discover an entirely new environment. Fadwa was not embarrassed. She spoke confidently and truthfully. Her soft voice engendered much empathy in me. I sensed in her voice a diabolical sweetness that attracted me to her, and I longed to listen to her story.

Fadwa is a plump, twenty-four-year-old woman. She is tall, dark, and delicate, and the features of her face gleam with innocence. Her hazel eyes glimmer, reflecting self-satisfaction and contentment. Fadwa spent her childhood in a remote village in the Nablus district, and she married twice. When she was eighteen, a young man who was twenty years old asked for her hand in marriage and she accepted at once to spite her family. Her parents had already planned to give their daughter to her cousin, but Fadwa was opposed to endogamy. She spent one year with her husband and during that time she felt he was a stranger to her with no bond between them except his lust. A few months after her divorce, she married twenty-three-year-old Amjad, a handsome mechanic rich enough to open a house of his own. Fadwa was eager to start a new life and forget about her troubles with her first husband. She did not hesitate to marry Amjad, but she was soon to discover that her decision would ruin her life and put an end to her hopes and dreams.

The police arrested Fadwa in February 2005, charging her with the murder of her husband. She spent three years and three months in Nablus prison, and during that time she was never in court for trial. She was still on remand, waiting impatiently for her trial. She was not certain how long she would be detained in prison with her case pending public prosecution. As a result, she was compelled to resort to a human rights organisation that managed to

help her go to court and begin her trial proceedings.

Later on, Fadwa was transferred to Ramallah prison where she has spent two years. To date, and despite the frequent hearings of her trial in court, she has not been convicted. She is living in a state of uncertainty and ambiguity. She can no longer put up with the expectations of an obscure future.

"Until now," she explained, "I am remanded and no final decision has been taken by the court about my case. Many cases are pending at the court, and the court refuses to bail me out. There is always a delay in the ruling, and this affects us negatively, especially the female inmates who have children. I have children who are living in an orphanage. I have four children, three girls and one boy; they need me and I need them."

Fadwa did not murder her husband, but she was accused as an accomplice to the crime. The real murderer, it seems, is her cousin who a few years back sought to marry her. He still had special feelings for her and one day she told him about her relationship with her husband. In a moment of craze and heedless of the consequences, he killed the husband and is now detained in Ramallah prison. Although Fadwa had not anticipated the rash reaction of her cousin, deep inside she felt that she had been saved from a humiliating life and from the oppression of a husband who mistreated her and caused her severe physical and mental agony that will take her years to overcome. Weeping, she said that she was innocent and hoped that one day the truth of her innocence would become evident. But the court has to accelerate the handling of her case. She exclaimed, "I am the victim of a despicable husband." Her voice rose as if she were addressing the court in self-defence, "I am a victim of society." She burst into tears.

I felt confused. I wanted to console her. I touched her hand hoping that she



would find the serenity and peace of mind that she has been deprived of all these years.

Fadwa is convinced that she is a victim of a harsh and callous society. She is also a victim of a family that showed her no love. Her family, she told me, were eager to get rid of her because she was merely a girl whose concern is the responsibility of her husband. Since her arrest, Fadwa has become a stigma to her family who have threatened to kill her. Here I interjected, "So the prison provides you with protection." She

smiled, amused by my naïveté and replied, "This may be true, but I do not want to spend the rest of my life in prison running away from my family."

Silence fell. Some time passed before Fadwa continued to talk about her relationship with her husband and how he treated her. She spoke in a very low voice, almost in a whisper trying to smother painful memories. Her husband beat and raped her. At times even he brought his friends to sleep with her, and if she attempted to free herself, he would beat her as his friends looked

on and found queer pleasure in her moans. Fadwa said that her husband felt the ecstasy of his manhood as he beat her. She added, "I think he had an inferiority complex. He was completely abnormal." She discovered too late that she had married a distracted man who astonished her by his weird behaviour. She had heard many stories about women who faced the worst with their husbands, but she never imagined that she would be a victim of a licentious and sadistic husband.

Despite her suffering, Fadwa dared

not tell her family what was happening between her and her husband because no matter what takes place between husband and wife in traditional societies it is always the woman who is to blame. The woman, Fadwa grumbled, is a source of shame to the family. "Sometimes her relatives kill or slaughter her," she protested. The family of Fadwa believe that since their daughter has been detained she must be guilty, and she has no option but to give in to the will of fate.

In addition, her relations with her in-laws were not good either and therefore she decided not to communicate with them. Her husband's family were depleted and burdened with many problems, and perhaps the family had had a very negative impact on the character of her husband Amjad. He used to beat her all the time and he found great delight in seeing her body writhe in pain as she entreated him for mercy. His anger gratified, he would suddenly calm down, pull her to him and sleep with her murmuring in her ears to forgive him his cruelty and promising that he would be good to her. But she only wished that he would take his bovine body off hers, and she looked forward to freedom and independence.

Fadwa put up with her ordeal for the sake of her children. She is a mother to three girls, the oldest of whom is thirteen, and a six-year-old boy. The girls are living now in an orphanage and the boy in a juvenile centre. Fadwa was not aware of the existence of organisations for the defence of the rights of women, and she did not resort to the police because she desired to avoid what she called a "social scandal." Her main concern was to protect her children from her husband. At the same time she wanted to escape, but where to?

Fadwa seemed happy in prison and she felt that she was living among brothers and sisters. The treatment of inmates was good, but the daily routine was killing. Fadwa believes



that there should be training and rehabilitation programmes for inmates so that their time is not wasted. She believes that such programmes would help inmates integrate into society and guard them against recidivism. When she is released, Fadwa does not think of returning to her family; rather she seriously thinks about immigrating with her children to a country where she will be able to start a new life. A strong dislike of the traditions and customs of her society has grown in her heart because it is "against women." She said bitterly, "Women in our society are always guilty, whether they are married or single or divorced or widowed or even prisoners just like me. I married the first time, and I suffered after my divorce; and my second husband mistreated and humiliated me."

If Fadwa could go back to her adolescent years, she would take daring and audacious steps alien to her society. She would have deserted her family, lived independently, and found herself a decent job. More importantly, she would have never married because marriage in our society is rarely founded on love; it is more founded on the "protection of women" and, as such, the woman is always the victim.

One hour had passed since Fadwa had begun to tell her story. I was deeply affected by her narrative, and I hoped that one day she would be able to start life anew. I thanked her, and she left with heavy steps saying, "The truth will soon come out." And she continues to wait for a court decision about her case.

Sammy Kirreh is a teacher of literature and a translator. He taught at Bethlehem University for some years. Now Sammy works for EUPOL COPPS.

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August 2009

The Palestine Youth Orchestra at the Beiteddine Festival and in Amman

By Lena Saleh

*The Palestine Youth Orchestra*

A flagship of the Edward Said National Music Conservatory, the Palestine Youth Orchestra (PYO) was created in 2004 with the vision of bringing together young Palestinian musicians from around the world. Today the PYO is composed of fifty young Palestinian musicians who reside in Palestine, Jordan, Syria, the United States, and Europe. Together they create a quality national youth orchestra on par with similar groups worldwide.

The PYO is a unique ensemble, which as well as performing the classics of the symphonic repertoire, makes a special effort to promote the work of Palestinian and Arab composers. The uniqueness is reflected in what the orchestra conveys to Palestinian society and to the various communities and people abroad who have the opportunity to attend its performances. The PYO is a reflection of young Palestine, and our PYO members are our ambassadors to the world.

Over the past five years the Palestine Youth Orchestra has performed in Jordan, Germany, Syria, Bahrain, and, for the first time in the summer of 2008, in Palestine, with its widely acclaimed concert tour, "Al Quds Ughaniati" (Jerusalem Is My Song). The sixth workshop and concert tour this year will take the PYO towards new horizons, to the hills of Lebanon, to the Beiteddine Festival and back to Amman. This year's performance carries with it

a special message as it marks three occasions: Jerusalem, Capital of Arab Culture 2009; a tribute to the memory of a great man, Mahmoud Darwish, one year after his passing away; and the centennial celebrations of the city of Amman. The PYO is proud to be able to participate in these important Arab and world events.

To mark the occasions the PYO is preparing a unique programme, coloured by the spirit and taste of Palestine and its ever-resilient people, and put into the hands of our young talented musicians, eager to share with the outside world their zest for life and passion for music.

The Beiteddine Festival audience will enjoy a programme which embodies the heart of Palestine and the essence of the Palestinian saga, with the Cantata *Ahmad Al-Arabi* by Marcel Khalife, based on a poem by Darwish and with the participation of Marcel Khalife and Umayma Al Khalil, to be followed by a selection of songs from Suhail Khoury's *Ashiqa* with Reem Talhami as soloist.

Following in the same commemorative spirit, the concert programme in Amman will have as its main piece Beethoven's Third Symphony *Eroica*, "a tribute to a great man"; to be followed by excerpts from *Ahmad Al-Arabi* and *Ashiqa*.

The PYO this year will bring together 75 musicians from occupied Palestine and the Palestinian diaspora together with a small group of young Arab musicians from Egypt, Jordan, and Syria. They will be joined by a choir of fifty Lebanese and Palestinian singers directed by Father Khalil Rahme of Notre Dame University in Lebanon. The members are honoured to be led once more by the acclaimed English conductor Sian Edwards, who previously conducted the PYO in 2006.

Ahmad Al-Arabi

Ahmad Al-Arabi is not just a poem. It is a hymn for a nation; a nation under siege, a nation resisting siege, a nation refusing to surrender to siege.

Today, after the death of Darwish, Palestinian youth take up this hymn, to vow steadfastness to the poet's spirit which floats over Palestine and the Arab scene. We shall not surrender: we promise this to ourselves and to the future.

ancient wounds, to see the homeland and discover it all over again.

Original Arabic text by Zakaria Mohammad; English translation by Lena Saleh



Group photo after the concert in Bahrain, March 2009

On a hill in Ramallah, overlooking from afar the sea of Haifa, rests Mahmoud Darwish. He ascended the hill just as is mentioned in the hymn, "...and Ahmad Al-Arabi ascended the hill to overlook Haifa." On the hill Mahmoud, like Ahmad, watches and waits. And we, likewise, wait for the dawn of a new occurrence, for the genesis of some hope.

Darwish's entire life was a pursuit of this hope. He left us before he saw its birth. But before departing he helped shape the identity of a whole people who longs for this hope. He carved this identity of longing and hope with his very hands.

*On the hill Mahmoud is waiting
On the hill Palestine is waiting
On the hill an entire nation is waiting
On the hill Ahmad Al-Arabi is under siege
And a day will come when he will descend from the hill, emerging from his*

Ashiqa

Ashiqa is a life experience turned into music and song, narrating the suffering of a people who love life despite long years of oppression. It is the saga of the Palestinian people carried on melodious wings, piercing the boundaries of space, telling Palestinian tales: of a virgin waiting for a glance from her captive lover behind bars; of Gaza, where a candle burns, illuminating the waves and drying the tears of the land: a land embraced by children saturated with sea and rocks; of Jerusalem, the occupied city searching for its soul, its sky, its resurrection; and the camel driver, the enduring bearer of a nation's worries, yet always scattering seeds of hope.

PYO Beiteddine Festival Concert, 12 August 2009.

Amman concerts 14 and 15 August 2009.

Lena Saleh, former UNESCO education specialist, is currently with the Edward Said National Conservatory of Music. Photos courtesy of the ESNCM.



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The Impact of the Crisis in Palestine on Masculinity and Gender Relations

By Ziad Yaish

The impact of armed conflict on people and also the coping strategies adopted by them tend to differ between women and men. In all phases of conflict, gender inequalities are exacerbated. Women, men, and youth suffer from abuses and traumas during periods of conflict, disruption of services, and loss of resources. The impact of these losses is experienced by all sectors of any given society, but it mostly affects women and children.

At the same time, gender inequality remains a priority for non-governmental organisations and donors and has become even more pronounced under the emergency circumstances in Palestine, since women bear more of the social and economic consequences of the Israeli occupation and the resulting deterioration within Palestinian society. Women's roles and responsibilities within the household have expanded, while their socio-economic position has deteriorated significantly. Furthermore, the opportunities and resources available to improve their situation have decreased. With rising poverty rates, women have adopted various coping strategies aimed at increasing family income through development of the domestic economy.

The increased domestic burden on already physically and emotionally exhausted Palestinian women due to the increasing numbers of injured and disabled family members, the economic crisis, and the role of the primary caretaker at home, in addition to a lack of appropriate services, has resulted in additional stress and worries for women.

Moreover, Palestinian youth, both males and females, who represent the majority of the Palestinian population, have been left with no productive outlets for their energies. Their immediate needs for education, health care, and recreation

remain largely unmet, leaving them at a greater risk of stress, domestic violence, and self-destructive behaviour. These crises are likely to widen the existing gender gaps and inequalities within Palestinian society in various spheres including political participation, labour and economy, education, and human rights.

At the same time, women have continued to perform the role of care providers and "shock absorbers" for their traumatised children and unemployed husbands. On the other hand, and due to soaring poverty and unemployment rates, men have not been able to effectively perform their traditional roles as breadwinners. This has elevated their sense of frustration and despair and has led to an increase in the number of cases of domestic and gender-based violence.

A recent survey conducted on the psycho-social consequences of the recent war on Gaza has revealed that an increasing number of young people are taking painkiller drugs that are highly addictive (mainly Tramadol) to alleviate the effects of sad memories and grief. A pharmacist mentioned that around 40 percent of young people in Gaza are taking Tramadol, and they are risking serious negative mental and physical side effects. One young person participating in one of the focus groups indicated that he took Tramadol before coming to the session to remain calm and be able to talk without frustration or nervousness. Moreover, the majority of youth surveyed expressed pessimistic feelings towards their future, and they believed that the future was uncertain and full of risks due to the fear of war. On the other hand, a large number of young people expressed the desire to leave Gaza and immigrate to another country to try to find better life opportunities.



Photo by Saad Halawani.

Masculinity in crisis

Men are also affected in all phases of the conflict. One of the most important effects of armed conflict is what has been widely known as "Masculinity in Crisis." Masculinity, as defined by Connell and Messerschmidt (2005), is a set of social practices and cultural representations connected with being a man. It is understood as the effects of interpretation and definitions placed upon reproductive and sexual capacities of the human body, personalities, and society's culture and institutions. If these practices and representations are challenged by armed conflict it will negatively affect the whole society, especially women. Therefore, it is essential to provide services for men in conflict as this will ultimately minimise the negative effect of war on the society, which will, in the end, reflect on gender relations. This is

true in the case of Palestinian men, where their masculinity is challenged daily at the Israeli checkpoints or during military incursions.

At the same time, women and girls are often socially marginalised in times of crisis and may be subjected to increased exposure to violence, including gender-based violence. According to the most recent data from the Palestinian Perception Poll (unpublished) around one-quarter of the Palestinian population surveyed felt that violence directed at women was acceptable in certain cases. Moreover, women are not always aware of the rights and services afforded to them either in the prevailing system or as per directives from UN resolutions such as Security Council Resolution 1325 on Women, Peace and Security that was adopted in October 2000.

Implementing this resolution in the

Palestinian context could improve the protection of women and girls. This could be achieved through strengthening the ability of NGOs to integrate 1325 in their organisational plans, in addition to mobilising communities at the grassroots level to protect women from gender-based violence.

What women say about the effect of the crisis on gender relations

The results of a focus group discussion held with thirteen women in the city of Nablus showed that the current crisis is negatively and deeply affecting power relations between women and men. Furthermore, the two main attributes of masculinity, which are the ability

to provide and protect are constantly challenged by the Israeli occupation. As stated by the participants, men are having a hard time providing for their families in addition to not being able to protect members of their families from the occupation. At the same time, women bear the responsibility of raising the children, who demand that their needs

be met by their mothers. Moreover, the results showed that women rationalised the violence inflicted on them by their husbands, something which might be attributed to the culture, which tolerates violence against women. Being open about gender-based violence is still taboo, as was apparent in the results, whereby women would only talk about



Palestinian men in Qalqilya waiting for a military gate to open. Photo courtesy of UNFPA.

verbal abuse without mentioning any other forms of violence. The reason behind this could be that women are concerned that by speaking out they will increase their vulnerability to violence.

The way forward

An analysis addressing critical issues in the Palestinian context must seek to understand and address issues relevant to women, men, and youth in both the public and private family spheres. Whereas the centrality of the Palestinian family in Palestinian society is usually unquestioned, the strains and burdens on families and family members as they attempt to promote welfare,



Photo by Shareef Sarhan.

find work, get an education, and bear and raise children in difficult conditions are less often examined. In this context Palestinian women are often characterised as "shock absorbers," but this capacity is not infinite.

The search for a stable and just peace is not only a political quest; it is the foundation for gender

equity and equality. Initiatives for gender equality cannot be successful without strengthening the Palestinian legal system, the capacity of an independent judiciary, and the promotion of the rule of law and human rights in general.

The relationship between political and domestic violence is an important area for further exploration. It is also true that violence against women and domestic violence in Palestinian society share characteristics with global and regional patterns as well. Nevertheless, there is an urgent need to develop national initiatives that protect women and girls from gender-based violence. Furthermore, and as mentioned above, it is essential to advocate for the adoption and implementation of UN Resolution 1325 within the Palestinian context. Finally, it is important to address the needs of Palestinian men given that men's needs in this conflict are also neglected. This is evident from the fact that no project can be identified so far that is designed to address violence inflicted on men. According to Sylvia Chant and Matthew Gutmann (2002), in this case women may become the main victims, because the exclusion of men from projects will increase hostilities between men and women, as men will block any moves to enhance women's lives.

Ziad Yaish is a gender and development specialist.

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Palestinian Vision Organization (Pal Vision) is implementing the "I'm too for Jerusalem" project in partnership with Al-Nayzak for Extracurricular Education and Baladna Association for Arab Youth. The project is a creative initiative that aims to introduce visitors to the historical treasures of the Old City of Jerusalem in a dynamic and interesting way. The project is currently targeting groups of youth from Jerusalem and youth from the 1948 areas who participated in tours organised by Pal Vision. Information is provided to visitors through storytellers and printed materials. The storytellers are youth who have participated in an extensive training programme organised by Pal Vision that covered storytelling, the history of the Old City, and general information to be presented to visitors. Dressed in traditional clothing, each storyteller represents one of the characters who played a role in the history of Jerusalem. Standing in front of one of the historical, religious, or cultural buildings/locations in the Old City, storytellers tell the story of the place and tell about interesting historical events and characters, thus helping children and youth visualise the history and events of the Old City.

The project aims to increase the awareness and appreciation of children and youth concerning the history of the Old City and to mobilise and engage them in protecting the Old City's historical, archaeological, and religious sites. In addition, the project seeks to involve youth in activating the cultural life in Jerusalem. Thus far, the project has developed three different tracks for the Old City tours:

Life and Death Architecture Knights The World in Jerusalem

The current tours are suitable for males and females 14 years old and above. The duration of the tour in each track is approximately four hours.

The project has also succeeded in producing an interesting and challenging package of games. The package contains innovative games, including one with a disc of pizza-shaped cardboard that is divided into 12 pieces. Information is shared through interesting and engaging exercises.



Pal Vision has also produced a short documentary film about the Old City. It is usually presented to participants prior to the tours.

For reservations and more information, please contact us:

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www.palvision.ps

I Will Stop Feeling the Glory!

By Rana Qumsiyeh

"Come and Feel the Glory: Israel."

This is what the caption at the top of the big bright Israeli Ministry of Tourism poster proclaims at the entrance of the main checkpoint between Bethlehem and Jerusalem. **Glory?** At the checkpoint one feels anything BUT the glory! Below the caption, the poster shows an image of the "Rock of the Agony" which is enshrined within a wrought-iron wreath of thorns and olive branches in front of the altar within the sanctuary of the Basilica of the Agony on the Mount of Olives in Jerusalem. The Rock of the Agony is thought to be the place Jesus prayed after the Last Supper just before his arrest. *"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."* (Luke 22:44)

Agony! That's what it feels like at the

checkpoint.

After six years in a row (14 years in total) I have decided to give up my daily commutes from Bethlehem to Jerusalem through the checkpoint. I have wasted countless hours of my life that if summed up would total over six months of constant humiliation and frustration.

Hallelujah! I will no longer be squeezed between those cold metal bars, standing in line and suffocating from the pressure of the crowds, wondering if I will make it before I faint from my claustrophobia. I won't be sweating in the sun, or soaking in the rain, waiting for some soldier to have some mercy and open the door.

I will no longer worry about pants with metal buttons, shirts with metal decorations, or new glasses with metal frames that might beep in the metal

detector that I have to go through every day. I will be able to wear any shoes I want! No more worrying about having to take them off to be put on the x-ray machine. My life will change.

I will finally accomplish my life's dream: to drive from home to work! That will only be possible because I will be working in Bethlehem, one mile away from my home.

My life will seem semi-normal for a change. I will be living in the big open-roof prison called Bethlehem, surrounded by walls and checkpoints. I will slowly become like everyone else in the little town of Bethlehem. I will feel that Jerusalem is far away and will plan months ahead for a trip to the other side of the Wall.

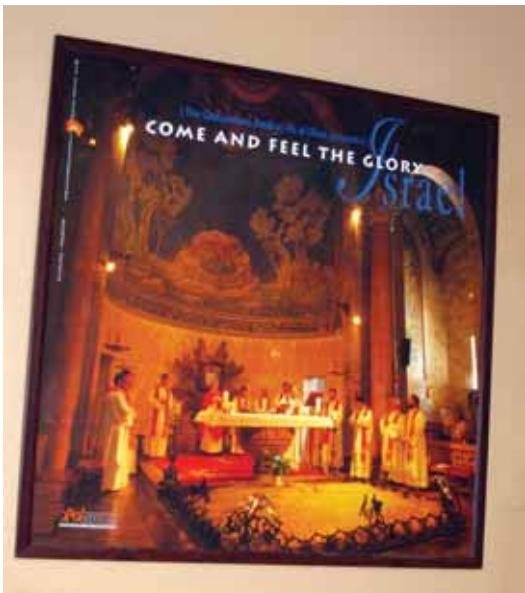
I will be allowed to smile! No rules



Photo by Ameed Al Mesi.



Photo by Saad Halawani.



about no smiling in prison. And I will not cry as often, from frustration and helplessness, when I see sick children and old women denied entry and turned back.

I have to say that I will for sure miss my fellow commuters and checkpoint crossers every morning. I have managed to get to know new people here and there and even make friends! It's amazing how close you feel to a fellow human being when you are both being oppressed and humiliated together. We often joked that one good thing is that everyone is equal at the checkpoint. As long as you are a Palestinian, you are treated the same way. Whether you are a big shot manager or a small daily worker, whether you own a fancy Mercedes or a bike, everyone has to park at the checkpoint and walk.

Though I will miss the people, I won't miss the exhausted-looking faces, drained of life and energy. But I will miss the hopeful smiles, and the occasional joke that someone will crack to cheer everyone up.

I will miss the "screamer"; the female soldier who screams so loud even at

the earliest hours of the morning. I think she is funny in her own way – imagine screaming for a living! I admire her energy. I personally can't scream at six in the morning.

I will no longer come across the rare nice soldier, who will try to interact on a human level, demanding to make eye contact and saying "Good Morning," asking how I am doing before even looking at my papers, and wishing me a "nice day" when I go.

I am not sure I will be happier. I will miss Jerusalem. It has been part of my life for such a long time and the beautiful sight of the Old City early in the morning always lights up my heart and gives me a sense of achievement. But I know I will be able to keep my sanity and stick around in this sad old country for a little longer.

For all of you who have been reading my checkpoint stories, please remember that there is a story every day at the checkpoint, waiting for someone to tell it.

Pray for Peace! And Hope for the Glory!

So long Checkpoint!!



Every Saturday at 6 p.m.

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Running around with the Palestinian Flag The Palestinian National Team Breaks Old Boundaries

By Jihan Abdalla

The Palestine national football team, which consists of Palestinian players from the West Bank, Gaza, and the Palestinian diaspora, is the national team of the Palestinian Football Association (PFA).

Although the current PFA was founded in 1962, it was not recognised by FIFA until 1998, after the creation of the Palestinian Authority.

The original PFA was actually formed in 1928 and joined FIFA in 1929. In 1930 and 1934, the Palestinian team attempted to qualify for the World Cup. As hostilities in the region worsened in the early 1940s, however, domestic league football was abandoned. Remarkably, in a classic compromise, the FIFA website notes the date of the PFA's formation as 1928 without explaining the intervening 70 years outside the FIFA family.

Carrying the Palestinian name and the Palestinian flag, and despite movement and travel restrictions imposed by Israel, the team reached an all-time high position of 115 in the FIFA ranking system in April 2006, after seven years of progression from 191 in August 1999.

With the assistance of FIFA's Goal Program, former Head of National Security Jibril Rajoub was able to secure funds to build a stadium in Al-Ram just north of Jerusalem. The grand opening on 28 October 2008 featured many dignitaries from the Palestinian Authority and FIFA President Joseph S. Blatter who gathered at Faisal Al-Husseini International Stadium to watch Palestine face off against border rivals Jordan. The game ended in a 1-1 draw and Ahmad Keshkesh's opening goal in the seventh minute sent the crowd of over 7,000 into delirium.

"The aim of football is not only to put the ball in the net, but to touch the world," said Blatter at the inauguration of the stadium. "We are here to realise a dream: the national team of Palestine playing in its own stadium," he added.

As a result of this historic undertaking,



PFA Chairman Jibril Rajoub, National Team vice-captain Ahmed Keshkesh, and Women's National Team captain Honey Thaljeh were invited to FIFA headquarters in Geneva where they received the inaugural FIFA Development Award that featured the likes of Cristiano Ronaldo, Leo Messi, and Fernando Torres alongside UEFA President Michel Platini and football legend Pele.

The FIFA president explained that the Palestinian Football Association was receiving the award "in recognition of the difficult task that it had accomplished in keeping football alive and also for its work with FIFA in building



the first international-standard stadium in the West Bank."

The team boasts 11 players from the Gaza Strip, many of whom now reside in the West Bank. "With the help of the team, we can have permits lasting up to three months that allow us to move about in the West Bank," says Gaza native Ayman al-Hindi, a midfielder.

The club played its first European friendly on 6 May 2009 when it faced FC Brussels in Brussels.

The team is currently finishing up a tournament in Iraq, after which they are

heading to China's capital Beijing.

Upon their return from China, Palestine will host the African champions, Egypt, on 8 August in probably their highest profile match on home soil.

Sport remains the only realm in which a Palestinian state is fully recognised. Next up is surely the claim to playing rights for home internationals in the city of Jerusalem.

Jihan Abdalla is a journalist and television producer at Reuters.

Article photos by Fadi Arouri.

Market Failure or Fair Trade?

By Peter Laban

During the last ten years more than \$50 million has been spent in the olive oil sector of Palestine. Much of this money, considered investments to upgrade Palestinian olive oil production, has had very little economic return. With this influx of funds, Palestine is the country with the most heavily subsidised olive oil sector. Palestine's share on the

very special aromatic qualities and rich taste. Together with its label of "Olive Oil from the Holy Land," it has the potential to reach the upper-niche export markets. The insignificant returns on the "investments" mentioned above, though, may well become a significant barrier to future investments and the interest of potential donors.

What has happened to all this



Photo by Emile Ashrawi.

international olive oil market is logically small – in view of its small territory – compared to such giants as Spain (40 percent), Italy (20 percent), Greece (10 percent), and other countries in the Arab world: Tunisia (8 percent) and Syria (5 percent). Palestine's share will probably never exceed 1.5 percent, in terms of quantity. However, olive oil from Palestine is known for its

money? Superfluous studies that present superficial data do not add much to what most already know: development of the institutional sector that is supposed to be "conducive" but mainly means new steel-and-glass offices; money pumped into a very small number of pampered olive oil presses that is said to increase quality production; and NGOs attracting an

important part of these funds by producing nice reports and brochures, but with very few links to the real world of olive oil production – the majority of olive growers, the private presses, and the often more than 50-year-old olive oil cooperatives.

Olive oil production is an economically viable activity and should not be subsidised, neither in other countries nor in Palestine. Olive oil production in Palestine has two major constraints. One is the relatively high price of labour in Israel, which makes the cost of labour needed for growing olives too high to make average-quality olive oil that is competitive on the export markets. The second is the rocky and rugged terrain that makes large-scale mechanisation almost impossible, hence adding to production costs. The only way out – as Palestinian farmers and presses are now discovering – is to produce very high quality olive oil – extra virgin (less than 0.8 acidity) or even premium extra virgin (less than 0.4 acidity). Although total demand for these quality niche markets is much smaller than for bulk average-quality oil, Palestine has the potential to occupy an important place in this quality market – a place that is disproportional to its quantity production and land area under olive trees. However, this will need productive investments in the olive oil presses to bring them up to standard for quality oil production and the further development of existing and innovative technologies for growing olive trees: soil tillage, soil and water conservation, pest and insect management, pruning, careful harvesting, and transportation. While such investments are relatively small (in terms of money) per orchard or per press, they can have a high impact. In any case these investments need to deal with the whole chain of production, processing, storage, and marketing to have the desired effect. Interesting small initiatives are under way in this area, but awareness of the requirements necessary to produce high quality olive oil needs to be increased among farmers and olive press owners. It would be economically more interesting to support such small-scale but high-impact investments instead of more of the same expensive studies and disproportional subsidies to a very limited number of arbitrarily selected presses and hastily organised farmers around these presses.

It is perhaps also critically important to make sure that the so-called fair-trade programmes are indeed made fair – meaning that they give olive growers a fair percentage of the price gained by intermediary organisations (in most cases NGOs). The current practice is causing significant market failures, where olive growers are offered a somewhat higher price with completely insufficient quality requirements, noting that this extra price is often not more than 25 percent of the price received from the "fair-trade" clients in the West. The result is perverse, as prices are artificially increased. Olive growers are not encouraged to make the extra effort to produce high quality olives that can deliver high quality oil. These subsidised "fair-trade" prices are often higher than world market prices. As a result, serious quality growers and presses in Palestine have difficulties in



heritage site. Olive oil production forms the backbone of the Palestinian rural economy, with 50 percent of its arable lands under olive trees. Where Palestinian olive oil has high potential on the niche export market, some market-distorting factors have first to be removed in order to conquer its merited place in this market. Conquering this market will perhaps be the most effective way to rescue rural livelihoods in the appalling situation of Israeli occupation. Let us start working towards this goal. Olive trees and olive growers in Palestine deserve that.

getting a higher price for a higher quality product. Buying olives for an even higher price than the subsidised fair-trade price will price them out of the international market.

The olive orchards of Palestine have been nominated by UNESCO to be listed as a cultural and natural

Peter Laban is an agronomist and social scientist who has been working in rural development for the past 30 years. He has been working in the Middle East since 1996 and living in Ramallah since 2002. He is now working with the International Union for Conservation of Nature (IUCN) as Regional Programme Coordinator of IUCN's Regional Water Resources and Drylands Programme (REWARD) in West Asia/Middle East. He can be reached at peter.laban@iucn.org.

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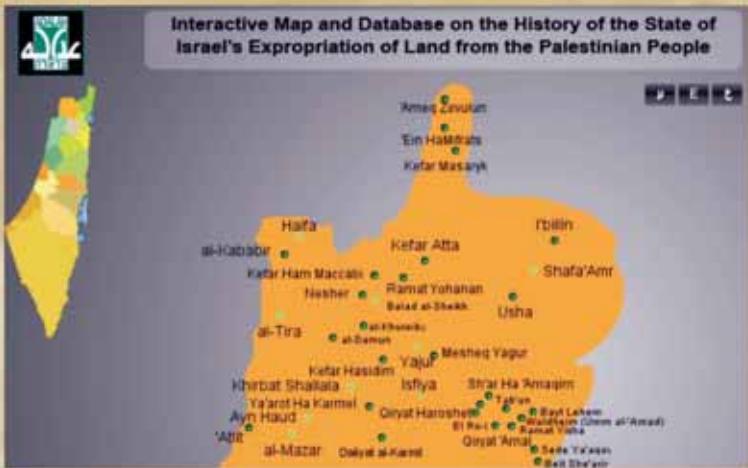


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PALESTINE'S ONGOING NAKBA

The Land and Property of

Displaced Palestinians



See the interactive map of Israel's history of Palestinian land confiscation prepared by Adalah at: <http://www.adalah.org/features/land/flash/>

Before the 1948 Nakba, and despite the five decades and millions of dollars spent by the Jewish National Fund and other Zionist organizations trying to acquire Palestinian land, Jewish land ownership in Palestine totaled no more than 6.7% of the land of historic Palestine (10% of the land controlled by the state of Israel after the Nakba). Israeli laws transferred title over millions of dunums of displaced Palestinians' land. The Absentee Property Law (1950), for example, reclassified the land of Palestinian refugees and the internally displaced as "absentee property," entrusting it to Israel's 'Custodian of Absentee Property.'

Official figures by the Custodian of Absentee Property note that 70% of the land in the part of Palestine that became Israel in 1948 is Absentee property. The Israel Lands Administration (ILA) is the state body responsible for administering these properties including those overseen by the Jewish National Fund (JNF - a quasi-state organization entrusted with securing land exclusively for the Jewish people before 1948, and which has built national parks and forests on the remains of destroyed and depopulated Palestinian villages since. The JNF appoints

49% of the ILA's board of trustees). The ILA administers 93% of land in Israel, and in recent years has begun issuing tenders for its sale. Since 2007, the ILA has issued 282 tenders for refugee property, attempting to use the privatization of refugee property as a means to prevent its return to the displaced Palestinians who are the rightful owners.

Family honour and rights, the lives of persons, and private property, as well as religious convictions and practice, must be respected. Private property cannot be confiscated. (Art. 46 – Hague Conventions)

Grave breaches [include] ... extensive destruction and appropriation of property, not justified by military necessity and carried out unlawfully and wantonly. (Art 147 – Fourth Geneva Convention)

Wrongful appropriation of people's land through war is a war crime. Furthermore, the sale of wrongfully acquired land, such as the land of displaced Palestinians to which Israel does not have proper title, is illegal. Cases in other parts of the world, such as Nazi Germany, Cyprus and Bosnia-Herzegovina, suggest that refugees can ultimately prevail in their struggle for return and for the rightful restitution of their property.

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Mystic Karabeej Halab

Kamel Mohammad Ismael Abu Jway'ed, has achieved great fame in the mountains of Hebron. Over the past ten years, the cement enclosure that serves as a bus stop at Al-Majd has come to be closely associated with the most savoury *karabeej halab*. From 3:00 p.m. until sunset cars from as far away as Dura and Dhahiriyyeh pull up by the bus stop, which has been turned into a kitchenette, driven by the best tasting *karabeej halab* in Palestine. *Karabeej halab* is a pastry made of dough, which is deep fried until it becomes crunchy. It has a bright orange or yellow colour and is dunked in 'ater, sugar syrup. It can be eaten either warm or cold. The name *karabeej* is the plural of *kurbaj*, the Arabic word meaning whip, and describes its 20-centimetre whip-like shape. Halaby refers to the city of origin, Aleppo, Aleppo.

Referred to as early as the ninth century in al-Baghdadi's famous cookbook, *karabeej halab* has also been described in earlier poetry. It is a typical sweet of the Muslim world. As *Mushabak* it is associated with secondary Muslim holidays such as the *Mawled el Nabawi*, Prophet's birthday, or *al isra' wal miraj*, which commemorates the Night Journey of the Prophet from Mecca to Jerusalem. As *awwameh* or *luqmat al-qadi* these

round mouthful-sized pastries are a great treat sold as a sweet snack in all Arab cities. Nablus is famous for its flat pancake-shaped *zalabiah*, sweetened with pumpkin or carrot molasses. The surface of a *kurbaj* is ridged due to having been piped from a syringe with a star-shaped nozzle. The famous medieval musician and trendsetter Ziryab carried it along to Andalusia where it survives as the ubiquitous Churro.

Karabeej halab are sold by street vendors who will often fry them right on the street stand and sell them hot. More visible is the sight of youths in villages peddling them on trays.

"I realised in the mid-1990s," Kamel explained the reasons underlying his choice of career, "that sooner or later my work in the field of construction in Israel would come to an end. So I began to look for an alternate source of income."

While visiting Amman he tasted the yellow whip-shaped *karabeej halab*, a local snack. "I had already had experience in making *atayef* during the month of Ramadan. The idea of making *karabeej halab* became an obsession."

A perfectionist, Kamel went to Hebron to learn the secret of the *karabeej halab*. Even as an apprentice, he was denied access to the recipe, which his various masters jealously guarded. He only saw the dough fully prepared, at the final stage ready to be fried. He gave up and returned to Al-Majd.

"It took me a full year to perfect my recipe. I took a clerical job in Sikkeh Preparatory Mixed School," he said pointing to the school behind me.

"Why is it called Sikkeh when it is in Al-Majd?" I asked.

"It derived its name from Sheikh Sikkeh."

"Is there a sheikh here? And is the school mixed?"

"Yes, girls and boys go to the same school until tenth grade." I remained silent. "The sanctuary still exists but it is dwarfed by the buildings around it..."

"After I fry it to a crispy orange, I usually omit the last stage of dunking the *kurbaj* in the sweet sugar syrup. The taste of the batter bears great resemblance to the best tasting Belgian waffle."

The sweet pastry that Kamel (Abu Wisam) makes is truly scrumptious. During our exploratory rides in the Palestinian countryside Mom, Aida, Abed, and I punctuate our trips with a stopover at Al-Majd's bus stop.

By then I had eaten three *karabeej*. Aida and Abed were on their second, and Mom wanted to know the secret of the most scrumptious *karabeej halab*: crunchy-on-the-outside, soft-on-the-inside pastry.

"Don't give me the complete recipe," Mom began. "But do you use yoghurt in the batter?"

"Once I had reached the perfect mix for my recipes I told my wife that should she divulge the secret even to her mother I would instantly divorce her," Kamel persisted. To appease me he added, "but I can you tell about my name, Jway'ed."

I smiled helplessly. I know he has trained generations of young Palestinian dance troupes that toured in Turkey, Jordan, Morocco. I had wanted to learn of his unending energy and ambitions that underlie the special charm he exudes and that attracts all his "fans" from the mountains of Hebron. But I had been in many situations where instead of answering my questions the informants defer to me by relating what they deem more significant anecdotes.

"My great ancestor favoured sleeping on the *ja'ed*, sheepskin, whereas his only brother slept face down. Hence my cousins' clans acquired the nickname 'Mqaffi', sleeping face-downward. As for my clan, we were nicknamed 'Jway'ed, after the *ja'ed* my ancestor

enjoyed sleeping on."

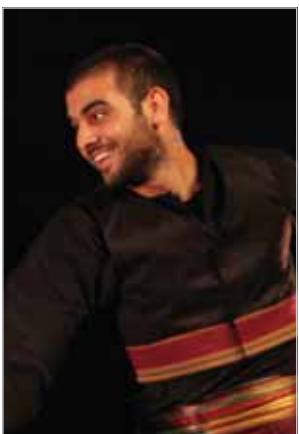
Wisam, his son, enjoyed hearing the story retold maybe a thousand and one times. His looks, however, earn him more than a medal (*wisam*), for he is *waseem*, handsome.

"You were too hasty in giving your son this name, Wisam," I joked as I decided that I had had enough *karabeej halab* for the month. "He deserves the name Waseem."

Wiseam has already earned many medals as the lead dancer in the Dura region. The father/son team makes a great duo at the bus stop at Al-Majd, on the site of an ancient Roman city situated between the ancient Canaanite city Bet Mirsim and Beit Awwa, selling the best *karabeej halab* and offering a hearty welcome into the Qaysi region.

Interview conducted and article written by Dr. Ali Qleibo





Ata Khatab: Dancer, Choreographer, and Dance Trainer

By Hana Awwad

In 1979, ten years before Ata Khatab was born, Mohammad Ata and two other young men founded a humble *dabkeh* group. This *dabkeh* group would later be known as El-Funoun Palestinian Popular Dance Troupe and would later become one of Palestine's leading dance troupes. Yet, at the time, Mohammad Ata probably had no idea that ten years later he would have a son, Ata. Or that twenty years after that, Ata would be one of El-Funoun's leading dancers, or, for that matter, that Ata would be *This Week in Palestine's* Artist of the Month for August 2009.

Ata first started dancing at the age of six, taking *dabkeh* classes at the Popular Art Centre's School of *Dabkeh*. At the time,

he wasn't very tall, and he wasn't very talented. He was somewhere between your average *dabkeh* student, and your below-average *dabkeh* student. Yet someone, somehow – by mere chance or sophisticated expertise – spotted his immature talent and invited him to join El-Funoun's Youth Troupe, El-Bara'em. In El-Bara'em, through six years of hard work and dedication, this young dancer's talent ripened as he climbed higher and grew taller. By the time he joined El-Funoun, the young boy had grown into a young man; a tall, handsome dancer, choreographer, and dance trainer.

Much like his father once was, his powerful moves and communicative facial expressions make his presence on stage an eye-catcher. Ata's forceful, dynamic presence is impossible to miss during El-Funoun's performances. He has the ability to give each dance he performs a spirit of its own, portraying resistance and rebellion, happiness and hope, and a wonderful livelihood in each movement. As a choreographer, he has worked with fellow dancers to choreograph some of El-Funoun's best pieces. His heart and soul are apparent in his choreographies, thus allowing him to speak to a wide array of audiences. While it may take a lifetime to get to know most people, it only takes one performance to get to know Ata. His powerful, forceful nature and warm, humorous spirit are evident in his performances and choreographies. As a dance trainer, Ata has taught *dabkeh* in Nablus, Askar, Deir Istia, Beit Rima, Alfar'a, Bourin, and Belin, amongst other locations, through projects coordinated by the Popular Art Centre and El-Funoun. For the past several years, Ata has also

been teaching *dabkeh* at the Popular Art Centre's School of *Dabkeh*, the school where he himself first started to learn. Unsurprisingly, his students are very distinguishable as his own; they carry on his legacy. Somehow, they all seem to inherit his strong movements, expressive features, and striking charm.

An image to remember is that of Ata's thirty or so students right before they performed at their School of *Dabkeh* graduation. Backstage, moments before their performance started, they were huddled around Ata in a small circle, with Ata kneeling down so that they were all the same height. Symptoms of nervousness on their tiny faces, they listened intently to his last words of encouragement: "Just have fun and enjoy the performance. You all worked

very hard, and you're all going to be great on stage." Later that same day, parents, dance trainers, and El-Funoun members would marvel at how impressively that particular group had performed.

Ata's artistic career is exemplary in many ways. He is a living model of hard work and perseverance. His sociable personality and light sense of humour make him a lovable character, both within El-Funoun and among his young students. His dedication has allowed him to carry on his father's legacy and pass it on to a new generation of young dancers. His powerful presence on stage has captured the hearts of audiences all over the world. Ata's talent makes for a force to reckon with on the Palestinian artistic battlefield.



Website Review

<http://www.yep.ps/>

Review date: 21 July 2009

Young Entrepreneurs of Palestine (YEP) is a non-governmental organisation that aims to engage young men and women in economic activities and support their entrepreneurship. The YEP site is available only in English.

The site follows the traditional interface: a three-column home with a header and footer; and a similar design for inside pages, where the third column disappears in favour of the details section.

In addition to the organisation's name and logo, the header features a scrolling graphic news reel showing YEP's activities. The visitor will also notice a live Ramallah date and time display underneath. The footer marks the end of the page with a copyright notice and a "powered by" note apparently indicating the company that designed the site.

YEP's main and only menu is always on the left. It starts with *Home* (access to main page from anywhere) followed by *Association* (board, members, and staff), *About Us* (introduction, mission and vision, main activities, and projects), and *YEP Services* (a list of services offered ranging from capacity building to access to finance).

After the above introductory links, the visitor finds *News* (a chronology of activities with options to see details), *Events* (similar to news but lists seminars and workshops), and *YEP in the News* (a couple of media-coverage articles of activities).

The menu continues with *Photogallery* (a contact sheet with links to details and zooming although not all are working), *Success Stories* (sample successful interventions and projects), and *Internship Program* (information on one intern).

The rest of the menu is dedicated to *Links* (very few), *FAQs* (not available), *Contact YEP* (street address, contact numbers, e-mail, a map, and directions), *Conference* (agenda and concept papers) and *Our Newsletter* (one issue available).

The next section in the left column is a short questionnaire related to a previous activity. Then there is a newsletter subscription form followed by a search box.

The middle column features an announcement for the first national entrepreneurship conference (which explains the *Conference* menu item and links to the same page) followed by featured news and activities.

The right column displays a block for upcoming events (none at the time of review) and various types of sponsors with logos leading to their websites (some of which seem to be inaccurate).

The pages inside preserve the left menu and use a still image in the header which leads to the gallery.

The YEP site could benefit from some re-organisation of information, an Arabic version, and some visual touches as well as enrichment of content (such as training materials, electronic dialogue, etc.).

What struck me as I tried to select a site for review is the absence (almost) of national sponsorship for youth programmes and activities and a widespread interest from entities which also subsidise the causes of youth de-development. More national logos (local Palestinian and diaspora) on youth websites would be a real plus.

Abed A. Khooli, IT/KM specialist

Mr. Khooli can be reached at akhooli@arabic2000.com.



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

EAST JERUSALEM (02)

Centre for Jerusalem Studies at Al-Quds University, tel. 628 7517; Turkish Cultural Center, tel. 540 0592; Palestinian National Theatre (PNT), tel. 628 0957

CHILDREN'S ACTIVITIES

Saturday 15

18:00 Play: Colors Game, PNT

FILMS

Friday 7

15:00 *İnşaat* (Turkish with English subtitles), Turkish Cultural Center

Friday 14

15:00 *Vizontele* (Turkish with English subtitles), Turkish Cultural Center

Friday 21

15:00 *İnşaat* (Turkish with English subtitles), Turkish Cultural Center

Friday 28

15:00 *Vizontele* (Turkish with English subtitles), Turkish Cultural Center

LITERATURE

Sunday 9

19:00 "Record: I am an Arab!" a gift for Mahmoud Darwish on his memorial, PNT

TOURS

The tours "Jerusalem, a Palestinian Perspective" are organised by the Center for Jerusalem Studies of Al Quds University (CJS). The dates of the tours are to be confirmed. For further information please call the Center for Jerusalem Studies, tel. 02- 628 7517

Saturday 1

10:00 Old City Settlements (meeting point Centre for Jerusalem Studies (Center for Jerusalem Studies))

Sunday 9

10:00 Jaffa - the Old City, Center for Jerusalem Studies

Saturday 15

10:00 Refugee camps visit, Center for Jerusalem Studies

Saturday 29

Ramadan rituals in the Old City (meeting point Centre for Jerusalem Studies), Center for Jerusalem Studies

BETHLEHEM and BEIT JALA (02)

International Centre of Bethlehem (Dar Annadwa), tel. 277 0047

ART

Thursday 20

16:00 Inauguration of an art exhibition entitled "Verses from the Bible" by the Palestinian calligrapher Yasser Saymeh (through September 10 daily), Dar Annadwa

Friday 28

16:00 Inauguration of an art exhibition entitled "Our Golden Leaves" by the Palestinian artist Nadia Abu-Ghattas, Dar Annadwa

CHILDREN'S ACTIVITIES

Saturday 8

19:00 Circus show, in cooperation with the Palestinian Circus School, Dar Annadwa

CONCERT

Thursday 27

19:00 Musical concert with the Pianist "Aldan Cruz" part of "The Invention of History: A Century of Interplay between Theology and Politics in Palestine August 23-29, 2009" conference, Dar Annadwa

DANCE

Friday 28

19:00 Dance show by Diyar Dance Theatre, part of "The Invention of History: A Century of Interplay between Theology and Politics in Palestine August 23-29, 2009" conference, Dar Annadwa

FILMS

Thursday 20

18:00 *Omar & Salma 2*, Dar Annadwa

20:00 *Omar & Salma 2*, Dar Annadwa

Friday 21

18:00 *Omar & Salma 2*, Dar Annadwa

20:00 *Omar & Salma 2*, Dar Annadwa

Wednesday 26

20:00 *Memory of the Cactus*, part of "The Invention of History: A Century of Interplay between Theology and Politics in Palestine August 23-29, 2009" conference, Dar Annadwa

PLAYS

Thursday 6

19:00 603, in cooperation with Haya Theatre, Dar Annadwa

TOURS

Sunday 2

9:00-17:00 Bethlehem city & vicinity, PACE

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FILMS

Wednesday 5

18:00 *Knallhart* (German with English subtitles), Franco-German Cultural Centre

Wednesday 12

18:00 *Schläfer* (German with English subtitles), Franco-German Cultural Centre

Thursday 13

19:00 Portuguese Film Week, organised by Al Kasaba Theatre and Cinematheque, in cooperation with the Portuguese Representative Office (through August 17 daily), Al Kasaba Theatre and Cinematheque

Tuesday 18

18:00 Seminaire Dominique Dubosc: "la lettre jamais écrite", CCFA

Wednesday 19

18:00 *Ghettokids* (German with English subtitles), Franco-German Cultural Centre

Tuesday 25

15:00 *Bab Aziz* "le Prince qui contemplait son ame" by Nacer Khemir, CCFA

Wednesday 26

18:00 *Kebab Connection* (German with English subtitles), Franco-German Cultural Centre

Sunday 30

15:00 *Jeanne d'Arc* by Luc Besson, CCFA

PLAYS

Thursday 13

19:00 Klernet, in cooperation with Safar Theatre,

Al Kasaba Theatre and Cinematheque

Friday 14

19:00 Klernet, in cooperation with Safar Theatre, Al Kasaba Theatre and Cinematheque

TOURS

Sunday 23

9:00-17:00 Ramallah city & vicinity, PACE

NABLUS (09)

The Palestinian Association for Cultural Exchange (PACE), tel. 02 240 7611

TOURS

Sunday 16

9:00-17:00 Nablus city & vicinity, PACE

JERICHO (02)

The Palestinian Association for Cultural Exchange (PACE), tel. 02 240 7611

TOURS

Sunday 9

9:00-17:00 Jericho city & vicinity, PACE

HEBRON (02)

The Palestinian Association for Cultural Exchange (PACE), tel. 02 240 7611

TOURS

Sunday 9

9:00-17:00 Hebron city & vicinity, PACE

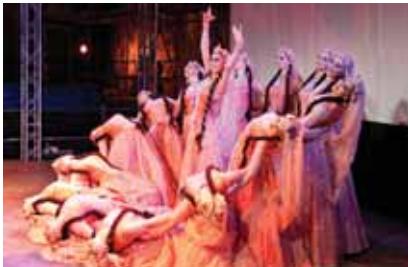
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Freedom Theatre, tel. 250 3345

PLAYS

Saturday 1

12:00 Antar and Abla, in cooperation with Asseera Theatre, The Freedom Theatre



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info@almamalfoundation.org
www.almamalfoundation.org

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info@urmawi.org, www.urmawi.org

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www.britishcouncil.org.ps

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cjs@planet.edu, www.jerusalem-studies.alquds.edu

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www.cac.alquds.edu

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

Public Affairs Office
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www.uscongen-jerusalem.org

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sabreen@sabreen.org, www.sabreen.org

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www.kudusbk.com

Yabous Productions
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info@yabous.org, www.yabous.org

Bethlehem (02)

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info@alharah.org, www.alharah.org

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afbeth@p-ol.com

Anat Palestinian Folk & Craft Center
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marie_musslam@yahoo.com

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www.aeicenter.org

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artascf@yahoo.com

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Bethlehem Academy of Music/ Bethlehem Music Society
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Bethlehem Peace Center
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info@cardinalhouse.org, www.cardinalhouse.org

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Fax: 08-2472221

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Fax: 08-2060666
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children_hc@yahoo.com

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Yes Theater
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The International Palestinian Youth League (IPYL)
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itv@ipyl.org, www.ipyl.org

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Municipality Theatre
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Jenin (04)

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center@hakoura-jenin.ps, www.hakoura-jenin.ps

The Freedom Theatre/Jenin Refugee Camp
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info@thefreedomtheatre.org

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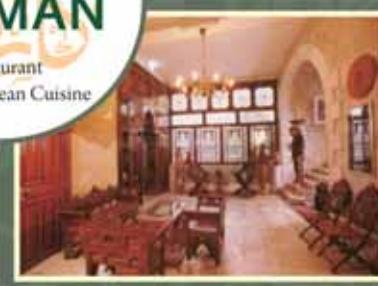
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Petra Hostel and Hotel
Tel: 628 6618

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
standje@netvision.net.il, www.scohotels.co.il

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

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

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 (Belt Sahour)
(54 rooms; res, bar, pool)
Tel: 277 4414

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 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

Saint Antonio Hotel (36 rooms; mr; cf; res; pf)
Tel: 274 4308, Fax: 277 0524

Santa Maria Hotel (83 rooms; mr; res)
Tel: 276 7374/5/6, Fax: 276 7377
smania@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

Jericho (02)
Al-Zaytouna Guest House (7 rooms; bf; res; mr)
Tel: 274 2016 Deir Hijleh Monastery
Tel: 994 3038, 0505 348 892

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

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

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

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

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

Hebron (02)

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

Regency Hotel (76 rooms; su; res; tb; cf; bf)
Tel: 225 7389/98, Fax: 225 7388
regency@palnet.com, www.hebron-regency.com

Nablus (09)

Al-Qaser Hotel (38 rooms; bf; cf; mr; res)
Tel: 238 5444, Fax: 238 5944
alqasr@netvision.net.il

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

Ramallah & Al-Bireh (02)

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

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

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

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

Al-Wihdah Hotel
Telefax: 298 0412

Ankars Suites (22 suites; cf; res; bf)
Tel: 295 2602, Fax: 295 2603
info@ankarsuites.com

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

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

Plaza Hotel
Telefax: 298 2020

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

Gaza Strip (08)

Adam Hotel (76 rooms; bf; cf; mr; res)
Telefax: 282 3521/19

Al-Amal, Palestinian Red Crescent Guesthouse
Tel: 286 1832

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

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)

3 Arches Restaurant
Tel: 569 2692, Fax: 623 5192

Al-Diwan (Ambassador Hotel)
Tel: 541 2213, Fax: 582 8202

Al-Mibash
Tel: 628 9185

Al-Shuleh Grill
Tel: 627 3768

Amigo Emil
Tel: 628 8090, Fax: 626 1457

Antonio's (Ambassador Hotel)
Tel: 541 2213

Arabesque, Poolside & Patio Restaurants
(American Colony Hotel)
Tel: 627 9777, Fax: 627 9779

Armenian Tavern
Tel: 627 3854

Askidinya
Tel: 532 4590

Az-Zahra
Tel: 628 2447

Blue Dolphin
Tel: 532 2001, Fax: 581 1737

Borderline Restaurant Café
Tel: 532 8342

Café Europe
Tel: 628 4313

Café Imperial
Tel: 628 2261, Fax: 627 1530

Cardo Restaurant
Tel: 627 0827

Chinese Restaurant
Tel: 626 3465, Fax: 626 3471

Coffee Bean Café
Tel: 627 0820

El Dorada Coffee Shop & Internet Café
Tel: 626 0993

Four Seasons Restaurants & Coffee Shop
Tel: 628 6061, Fax: 628 6097

Goodies
Tel: 585 3223

Kan Zaman (Jerusalem Hotel)
Tel: 627 1356

Lotus and Olive Garden
(Jerusalem Meridian Hotel)
Tel: 628 5212

Moon Light Pizza
Tel: 627 5277

Nafoura

Tel: 626 0034

Nakshian Gallery Café

Tel: 627 8077

Notre Dame - La Rotisserie

Tel: 627 9114, Fax: 627 1995

Panorama Restaurant

Tel: 626 3344

Papa Andreas

Tel: 628 4433, Fax: 627 5224

Pasha's

Tel: 582 5162 - 532 8342

Patisserie Suisse

Tel: 628 4377

Pizza House

Tel: 627 3970 - 628 8135

Popular Arab

Tel: 583 3226

Rossini's Restaurant Bar

Tel: 628 2964

Shalizar Restaurant

Tel: 582 9061

The Gate Café

Tel: 627 4282

The Patio (Christmas Hotel)

Tel: 628 2588 - 626 4418

Versavee Bistro (Bar and Café)

Tel: 627 6160

Victoria Restaurant

Tel: 628 3051

Bethlehem (02)

Abu Eli Restaurant

Tel: 274 1897

Abu Shanab Restaurant

Tel: 274 2985

AI-Hakura Restaurant

Tel: 277 3335

Akkawi Café

Tel: 274 8447

AI Makan Bar (Jacir Palace Inter-Continental Bethlehem)

Tel: 276 6777, Fax: 276 6770

Baidar (Jacir Palace Inter-Continental Bethlehem)

Tel: 276 6777, Fax: 276 6770

Balloons

Tel: 275 0221, Fax: 277 7115

Bonjour Restaurant and Café

Tel: 274 0406

Café Sima

Tel: 275 2058

Cigar Bar (Jacir Palace Inter-Continental Bethlehem)

Tel: 276 6777, Fax: 276 6770

Dar al Balad

Tel: 274 9073

Dar Joudnah Coffee Shop

Tel: 274 3212

Grotto Restaurant

Tel: 274 8844, Fax: 274 8889

Golden Roof

Tel: 274 3224

Il'iliyeh Restaurant

Tel: 277 0047

La Terrasse

Tel: 275 3678

Mariachi (Grand Hotel)

Tel: 274 1440 - 274 1602

274 1603, Fax: 274 1604

Opera Bistro & Lounge

Tel: 275 0859

Riwaq Courtyard

(Jacir Palace Inter-Continental)

Tel: 276 6777, Fax: 276 6754

Roots Restaurant

Tel: 274 9292

Shepherds Valley Village

(The Tent)

Tel: 277 3875

St.George Restaurant

Tel: 274 3780, Fax: 274 1833

Tachi Chinese

Tel: 274 4382

Taboo – Restaurant & Bar

Tel: 274 0711, Fax: 274 1862

The Square Restaurant & Coffee Shop

Tel: 274 9844

Zaitounch - Jacir Palace Inter-Continental Bethlehem

Tel: 276 6777, Fax: 276 6154

Jericho (02)

AI-Nafoura Restaurant (Jericho Resort Village)

Tel: 232 1255, Fax: 232 2189

AI-Rawda

Tel: 232 2555

Green Valley Park

Tel: 232 2349

Jabal Quruntul

Tel: 232 2614, Fax: 232 2659

Seven Trees

Tel: 232 2781

Nablus (09)

Salim Afandi

Tel: 237 1332

Zeit Ou Zaater

(Al-Yasmeen Hotel)

Tel: 238 3164, Fax: 233 3666

Ramallah & AI-Bireh (02)

AI Makan

Tel: 295 7676, Fax: 297 1776

Almonds

Tel: 295 7028

AI-Aseel

Tel: 298 0456

Angelo's

Tel: 295 6408 - 298 1455

Avenue Restaurant

Tel: 296 3633

Azure Restaurant & Coffeeshop

Telefax: 295 7850

Baba's Brunch

Tel: 2976931

Baladna Ice Cream

Telefax: 295 6721

Birth Café

Tel: 297 6614

Caesar's (Grand Park Hotel)

Tel: 298 6194

Café De La Paix

Tel: 298 0880

Café Mocha Rena

Tel: 298 1460

Casablanca

Tel: 298 7658

Chinese House Restaurant

Tel: 296 4081

Darna

Tel: 295 0590/ 1

Diwan Art coffee Shop

Tel: 297 3043

Do Re Mi Café (Royal Court)

Tel: 296 4040

Elite Coffee House

Tel: 296 5169

Ein Al-Marj (Birzeit)

Tel: 281 0220/ 1

Fawanees

Tel: 298 7046

Karkar Café

Tel: 296 3643

K5M - Caterers

Tel: 295 6813

Mac Chain Restaurant

Tel: 297 2125

Mac Simon

Tel: 297 2088

Mr. Donuts Café

Tel: 240 7196

Mr. Fish

Tel: 295 9555

Mr. Pizza

Tel: 240 3016 - 240 8182

Muntaza Restaurant & Garden

Tel: 295 6835

Na3Na3 Café

Tel: 296 4606

Osama's Pizza

Tel: 295 3270

Pizza Inn

Tel: 298 1181/ 2 / 3

Plaza Restaurant & Park

Tel: 295 6020, Fax: 296 4693

Pollo-Loco (Mexican)

Tel: 298 1984

Pronto Resto-Café (Italian)

Tel: 298 7312

Rukab's Ice Cream

Tel: 295 3467

Saba Sandwiches

Tel: 296 0116

Samer

Tel: 240 5338 - 240 3088

Sangria's

Tel: 295 6808

Shukeirah Restaurant

Tel: 297 5233

Sinatra Cafe & Cheese Cake

Tel: 2971028

Stones

Tel: 296 6038

Tabash (Jifna village)

Tel: 281 0932

Tal El-Qamar Roof

Tel: 298 7905/ 6

The Orthodox Club

Tel: 295 6520

Tomasso's

Tel: 240 9991/ 2

Tropicana

Tel: 297 5661

European Coffee Shop

Tel: 295 7031 - 296 6505

Vatche's Garden Restaurant

Tel: 296 5966 - 296 5988

Zaman Premium Coffee

Tel: 295 0600

Zan Restaurant and Pub

Tel: 297 0548

Zarour Bar BQ

Tel: 295 6767 - 296 4480

Fax: 296 4357

Zeit ou Zaater

Tel: 295 4455

Ziryab

Tel: 295 9093

Gaza Strip (08)

AI-Andalus

Tel: 282 1272 - 283 3769

AI-Deira

Tel: 283 8100/ 200/ 300

AI-Diwanea Tourist

Tel: 282 5062

Alladin

Tel: 282 3355

AI-Marsa

Tel: 286 3599

AI-Molouke

Tel: 286 8397

AI-Salam

Tel: 282 2705, Telefax: 283 3188

AI-Sammak

Tel: 286 4385

AI-Sammak Ghornata

Tel: 284 0107

AI-Sayyad

Tel: 283 4779

La Mirage

Tel: 286 5128

Lido

Tel: 286 4198

Museums

East Jerusalem (02) Armenian Museum, Old City, Tel: 628 2331, Fax: 626 4861, Opening hours: Mon.- Sat. from 9:00 - 16:30 • Dar At Tifl Museum (Dar At Tifl Association), Near the Orient House, Tel: 628 3251, Fax: 627 3477 • Islamic Museum (The Islamic Waqf Association), Old City, Tel: 628 3313, Fax: 628 5561, opening hours for tourists: daily from 7:30 - 13:30 • Math Museum, Science Museum, Abu Jihad Museum for the Palestinian Prisoners Studies - Al-Quds University, Tel: 279 9753 - 279 0606, foryou@alquds.edu, opening hours Saturday - Wednesday 8:30 - 15:00 • Qalandia Camp Women's Handicraft Coop., Telefax: 656 9385, Fax: 585 6966, qalandia@palnet.com

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

Bethlehem (02) Al-Balad Museum for Olive Oil Production, Tel: 274 1581, Opening hours: 8:00-14:30 Monday through Saturday • Baituna al Talhami Museum, (Folklore Museum) Arab Women's Union, Tel: 274 2589, Fax: 274 2431, Opening hours: daily from 8:00 - 13:00/ 14:00 - 17:00 except for Sundays and Thursdays afternoon • Bethlehem Peace Center Museum, Tel: 276 6677, Fax: 274 1057, info@peacenter.org, www.peacenter.org, Opening hours: daily from 10:00-18:00 except Sundays from 10:00 - 16:00 • Natural History Museum, Telefax: 02-276 5574, eec@p-ol.com, www.eecp.org • The Crib of Nativity Museum, Tel: 276 0876, Fax: 276 0877, info@cribofnativity.com, www.cribofnativity.com • 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 **Taxis** Asha'b, Tel: 274 2309 • Beit Jala, Tel: 274 2629

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 • Aswar Tourism Services, Tel: 628 2183, Fax: 628 2189, hai_mou_l@yahoo.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, blt@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 • Dakkar 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@gemctravel.com • 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.guidingstarltd.com • Holy Jerusalem Tours & Travel, Tel: 540 1668, Fax: 540 0963, info@hollyjerusalemtours.com, www.hollyjerusalemtours.com • Holy Land Tours, Tel: 532 3232, Fax: 532 3292, info@hollylandtours.biz • J. Sylvia Tours, Tel: 628 1146, Fax: 628 8277, sylviatours@yahoo.com • Jata Travel Ltd., Tel: 627 5001, Fax: 627 5003, jata@traveltd@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, hamidi@ottweb.com • JT & T, Tel: 628 9418, 628 9422, Fax: 628 9298, jit@bezeqint.net.il, www.jjtours.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@nettours.com, www.nettours.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 Itd., 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 • Siniora Star Tours, Tel: 628 6373, Fax: 628 9078, travel@siniora.net • Terra Santa 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.unitedtravelld.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, willtours_n@hotmail.com • Zatarah Tourist & Travel Agency, Tel: 627 2725, Fax: 628 9873, zatarah@palnet.com

Bethlehem (02) Angels Tours and Travel, Tel: 277 5813, Fax: 277 5814, angels@p-ol.com, www.angelstours.com.ps • Arab Agency Travel & Tourism, Tel: 274 1872, Fax: 274 2431, tourism@aca-palestine.com, www.aca-palestine.com • 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, friendshipes@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, ggltours@palnet.com • Kulak Travel & Tours, Tel: 277 3047, Fax: 277 2034, kulak@p-ol.com • Laila Tours & Travel, Tel: 277 7997, Fax: 277 7996, laila@lailatours.com, www.Lailatours.com • Lama Tours International, Tel: 274 3717, Fax: 274 3747, lito@p-ol.com • Millennium Transportation, TelFax: 676 7727, 050-242 270 • Mousallam Int'l Tours, Tel: 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

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@alg.ps, www.alg.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 Nisr Travel & Tourism, Tel: 221 5970/1, Fax: 229 2730/1, arabnisr@yahoo.com • Sabeen Travel Tourism, Telefax: 229 4775, sabeenco@yahoo.com

Ramallah (02) Al-Asmar Travel Agency, Telefax: 295 4140, 296 5775, asmar@p-o.com • Al Awdah Tourism & Travel, Tel: 295 2597, Fax: 295 2989 • All Middle East Pilgrimage and Tourism Coordination Office, Tel: 289 8123, Fax: 289 9174, amepco@gmail.com, www.amepco.com • Amani Tours, Telefax: 298 7013, amanit@p-o.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@arseeema.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, kashoua@hotmail.com • Mrebe Tours & Travel, Tel: 295 4671, Fax: 295 4672, info@mrebetours.ps • Paltour for Tours and Travel, Tel: 297 5456, Fax: 297 6079, op@paltour.ps • The Pioneer Links Travel & Tourism Bureau, Tel: 240 7859, Fax: 240 7860, pioneer@pioneer-links.com • TTravel House For Travel & Tourism, Tel: 295 7225, Fax: 296 2634, www.travelhouse.ps • Rahhal Tours & Travel, Tel: 242 3256, Fax: 242 9962, info@rahhaltravels.ps, www.rahhalyours.ps • Raha Tours and Travel, Tel: 296 1780, Fax: 296 1782, www.rahat.com, www.rahattravel.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, email: am_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, yaish@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@mtcgaza.com • Time Travel Ltd., Tel: 283 6775, Fax: 283 6855, timetravel@marna.com

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, turkudas@netvision.net.il, www.kudusbk.com • United States of America, Tel: 622 7230, Fax: 625 9270

Representative Offices to the PNA

Ramallah & Al-Bireh (02) Australia, Tel: 242 7710, 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 • Bolivarian Republic of Venezuela, Tel: 240 58 60/1, Fax: 2405862, representacionepalestina@yahoo.com, representacionepalestina@hotmail.com • Canada, Tel: 297 8430, Fax: 297 8446, rmlah@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, gerprot@palnet.com • Hungary, Tel: 240 7676, Fax: 240 7678, humisram@palnet.com • India, Tel: 290 3033, Fax: 290 3035, ro_ 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, reparam@mf.no • Poland, Tel: 297 1318, Fax: 297 1319 • Portugal, Tel: 240 7291/3, Fax: 240 7294 • Republic of Korea, Tel: 240 28467, 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, vertreibung@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, firstletterofsurname.familyname@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.douline@undp.org, Ramallah (02), Tel: 290 0022, Fax: 290 0023, Nablus (09), Tel: 237 5693 - 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, unfpaps@undp.org, www.unfpaps.org • UNICEF - United Nations Children's Fund, Jerusalem (02), Tel: 583 0013, 4 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, firstletterofsurname.familyname@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



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 (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

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

4 Al-Yaqubi 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 Karem), 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 • Hamdan, Tel: 228 1860 • Mohammed Ali, Tel: 225 3883/4 • Shaheera, Tel: 222 6982 • St. John's Ophthalmic, Tel: 223 5042 • 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 (Qalqilia), Tel: 294 0008 • **Clinics and Centers** Al-Amal Center, Tel: 238 3778 • Arab Medical Center, Tel: 237 1515 • Hagar (Handicapped Equipment Center), Tel: 239 8687 • Red Crescent Society, Tel: 238 2153 • UPMRC, Tel: 283 7178

Ramallah & Al-Bireh (02) Hospitals Arabcare Hospital, Tel: 298 6420 • AL-Karmel Maternity Home, Tel: 247 1026 • Al-Mustaqlab Hospital, Tel: 240 4562 • AL-Nather Maternity Hospital, Tel: 295 5295 • Ash-Sheikh Zayed Hospital, Tel: 298 8088 • Birzeit Maternity Home, Tel: 281 0616 • Care Specialized Dental Center, Tel: 297 5090 • Khaled Surgical Hospital, Tel: 295 5640 • Ramallah Government Hospitals, Tel: 298 2216/7 • Red Crescent Hospital, Tel: 240 6260 • **Clinics and Centers** Arab Medical Center, Tel: 295 4334 • Arabcare Medical Center, Tel: 298 6420 • Emergency & Trauma Center, Tel: 298 8088 • Harb Heart Center, Tel: 296 0336 • Modern Dental Center, Tel: 298 0630 • National Center for Blood Diseases "Hippocrates" 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

Ramallah (02) Hospitals 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 Land Bank, Tel: 295 8421 • Bank of Palestine Ltd., Tel: 298 5921, Fax: 298 5920 • Bank of Palestine Ltd., (Al-Irsal) Tel: 296 6860, Fax: 296 6864 • 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 (Karmy), 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

Banks

East Jerusalem (02) Banks Arab Bank (Al-Ezzarieh), 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) Banks Arab Bank, Tel: 277 0080, Fax: 277 0088 • Arab Land Bank, Tel: 274 0861 • Cairo-Amman Bank, Tel: 274 4971, Fax: 274 4974 • Jordan 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) Banks 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

Emergency

	Fire	Ambulance	Police
City			
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	Paltel		Tourism and Antiquities
Wake up calls	Wake up calls	175	Police
	Free fax service	167	Bethlehem
Talking Clock	Follow me		02-277 0750/1
Time around the world	(forwarding calls)	72*	Gaza
Vocal Information	Phone book	144	Jericho
Pager Service	Maintenance	166	Nablus
Repeat call	Information	199	
Last call	Internet maintenance	167	
Call waiting			
Call forwarding			
General information	Dial access code, international country code (972) or (970), area code (without the zero), desired number		Border Crossings
Services			Allenby Bridge
Corporate services			Arava Border
			Eretz Crossing
			Rafah Border
			Sheikh Hussein

Calls from Overseas

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



Statistics

Population and Demography (revised - 2007)

Projected Population (1/06/2009)
(Census - 2007, Preliminary Finding)

Palestinian Territory	3,926,104
West Bank (All governorates)	2,443,162
Gaza Strip	1,482,942
Jerusalem Governorate	374,603
Sex Ratio (31/12/2008)	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 (2007)	24.9%
• Forest and伍oded 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) - 2006/2007	1,834.9

Education (2007/2008)

Illiteracy rate for persons 15 years and over (2007)	5.9%
Illiteracy rate for persons 15-29 years (2007)	0.9%
No. of schools **	2,430
No. of school teachers **	43,556
No. of school students **	1,097,957
Students per class (schools) **	32.9%
Drop-out rate (schools 2005/2006)	1.2%
Repetition rate (schools 2005/2006)	3.0%

Business ICT (2007)

Percentage of Enterprises that uses Computer	21.1%
Percentage of Enterprises that did Electronic transactions	3.1%
Number of (IT) Specialist Per 100 Employees	3.5%

Health (2008)

No. of hospitals (2008)	76
Doctors per 1000 population (2008)	1.9
Nurses per 1000 population (2007)	2.7
Beds per 1000 population (2007)	1.3

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 household having TV set	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 computer	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 (1st quarter of 2009)

	Males	Females
Labour Force participation rate	66.9%	15.4%
Unemployment rate in Palestinian Territory (PT)	25.0%	23.8%
Unemployment rate in West Bank	20.1%	16.8%
Unemployment rate in Gaza Strip	36.6%	39.0%
Average net daily wage for employees working in PT (US\$)	19.8	17.9

Percentage of working children (10-17 years), (1st quarter of 2009)

.....	6.4 %.	1.0 %
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Percentage of graduates of high education and vocational training

of persons aged 15 years and over (End 2005)	14.5%
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Percentage of graduates of high education and vocational training

who participated in labour force (End 2005)	83.4%
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Unemployment rate of graduates of high education and vocational training (End 2005)

.....	25.4%
-------	-------

GDP (2008-million US\$)-at constant prices (RWB and GS)**	4,639.7
GDP Per Capita (2008- US\$)-at constant prices (RWB and GS)**	1,289.9
CPI and percent change in Palestinian Terrotry	
in May 2009 compare with April 2009 (base year 2004=100) 123.48	0.35%
GDP per capita for the 4 th Quarter 2008 in US \$ at constant price (RWB & GS)	314.9
Quarterly GDP at constant price in millions of US \$ (RWB & GS) for the 4 th Quarter 2008	1,145.0

Number of Establishments in Operation in Private Sector and Non Governmental Organization Sector by Economic Activity (2008)***

• Agriculture (framing of cattle & other animals)	6,977
• Mining and Quarrying	295
• Manufacturing	15,229
• Electricity and Water supply	464
• Construction	590
• Wholesale and Retail and Repairs	59,299
• Transportation, storage and communication	1,175
• Hotels and Restaurants	4,641
• Financial Intermediation	844
• Real Estate, Rental and Business Activities	4,285
• Education	2,377
• Health and Social work	4,248
• Other Community, Social and Personal Services	9,052

Imports of Goods (2007 million US\$)

.....	3,141.3
-------	---------

Exports of Goods (2007 million US\$)

.....	513.0
-------	-------

Hotels (1st Quarter, 2009)

Room occupancy rate	23.8%
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Bed occupancy rate	22.1%
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Environment

Available quantities of water (2007 - mcm)	335.4
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Connected households to wastewater network (2006)	45.5%
---	-------

Housing Conditions (2008)

Average number of rooms in housing units	3.6
--	-----

Average number of persons per room (housing density)***	1.7
---	-----

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

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

** It's Primary Results

*** Revised Figures

Prepared by the Palestinian Central Bureau of Statistics
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e-mail: diwan@pcbs.gov.ps - URL: www.pcbs.gov.ps

PALESTINE

Issue No. 80, December 2004

Message from the editor
November 2004 will go down in the annals of history as the date Palestine lost its iconic figure and the symbol of its struggle for statehood – a

Artist of the Year
Mohammed Juba

Beautiful Palestine
Bereaved Palestine

Cyber Palestine

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 Theater www.ashtar-theatre.org, Al Kasaba Theatre and Cinematheque www.alkasaba.org, Al-Ma'mal Foundation for Contemporary Art www.almamafoundation.org, Al Mathaf www.almathaf.ps, ArtSchool Palestine www.artschoolpalestine.com, Baha Boukhari www.baha-cartoon.net, 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.docjazz.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; Palestine-Net www.palestine-net.com, Hadara www.hadara.ps, Al-Quds Network www.alqudsnet.com, Palseek www.palseek.com, Paleye www.paleye.com, Al Burqa www.alburqa.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.palestinercs.org, Spafford Children's Clinic www.spafford-jerusalem.org, UNFPA www.unfpa.ps, Union of Palestinian Medical Relief Committees www.upmrc.org, Bethlehem Arab Society for Rehabilitation www.basar.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, 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

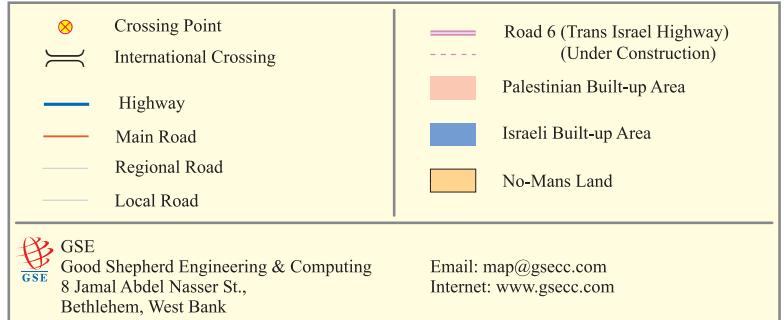
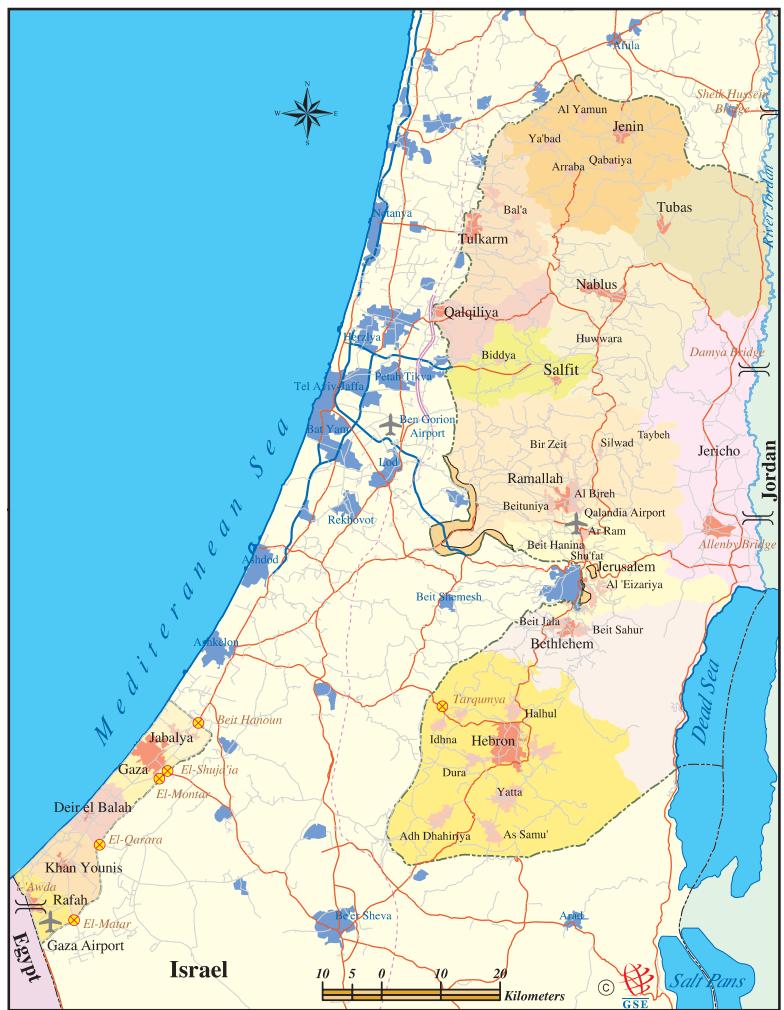
Research and News: Applied Research Institute - Jerusalem www.arij.org, JMCC www.jmcc.org, PASSIA www.passia.org, MIFTAH www.miftah.org, AMIN www.amin.org, Al Quds www.alquds.com, Al Ayyam www.al-ayyam.com, WAFA www.wafa.pna.net, Al-Hayat Al-Jadeedah www.alhayat-j.com, Palestine Wildlife Society www.wildlife-pal.org, 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.palestinemonitor.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

Tourism: Ministry of Tourism www.visit-palestine.com, Arab Hotel Association www.palestinehotels.com, Arab Travel Association www.visit-holyland.com

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.guidingstarltd.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.unitedtravelltd.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



JERUSALEM



Where to Go?

Al-Aqsa Mosque

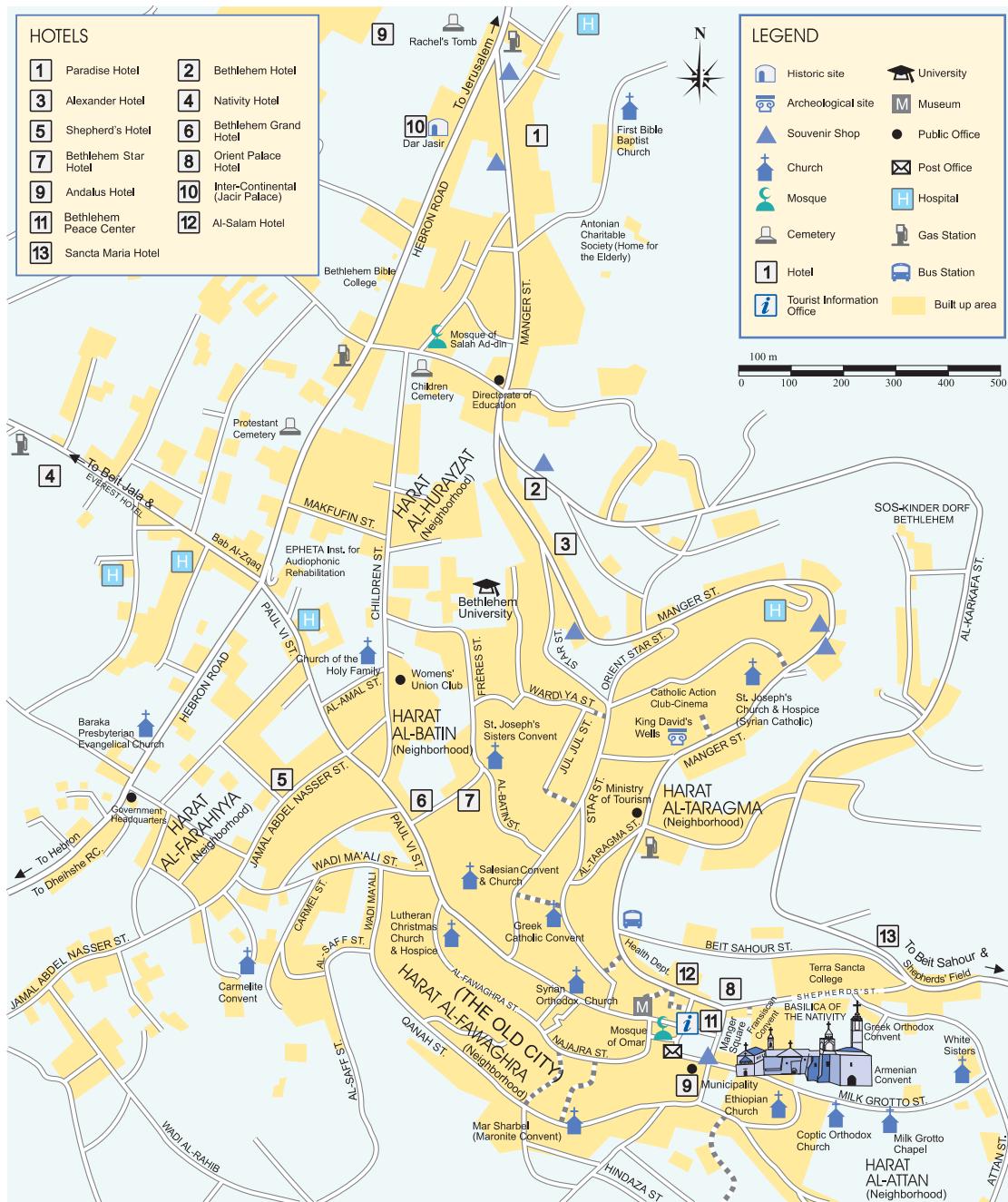


The Al-Aqsa Mosque, which lies at the southern end of the Al-Haram El-Sharif complex, is the largest mosque in Jerusalem. The mosque was called "the farthest away" in Arabic after the night journey of the prophet Mohammed to Jerusalem, told in Sura XVII: "Glory be to him who made His servant go by night from the Sacred Temple to the farther temple whose surroundings We have blessed." The mosque was built between 705 and 715 AD by the son of Abd Al-Malik, patron of the Dome. The building was destroyed several times by earthquakes and now has only a few of the elements of its original Umayyad structure. The main part of the present building is the work of the Fatimid caliph of Egypt, El-Zahir, who restored the mosque in 1035. The Crusaders and then the Ayyubids worked on beautifying it, making Al-Aqsa a mixture of architectural styles which is rare in Islamic architecture.

The mosque was converted into a church during the Crusader era, and it was re-converted by Salah Eddin who decorated the mihrab and brought in the famous minbar from the Syrian town of Aleppo. The minbar was destroyed, along with many other wooden furnishings, by a deliberate fire in 1969.

The whole Al-Haram El-Sharif complex becomes the focal point of activity during the holy month of Ramadan where worshipers head nightly after the evening meal.

BETHLEHEM



Where to Go?

Beit Jala



This small Palestinian town, is only two kilometres west of Bethlehem. It enjoys a reputation as a summer resort because of its moderate climate and its good hotels and restaurants. The town is set among beautiful olive groves and vineyards and is famous for its delicious apricots and fragrant olive oil; the distinctive brocaded dresses of its women; and its expert stonemasons. There are four churches in Beit Jala, the most attractive being the Greek Orthodox Church of St. Nicholas, with its square tower and glittering silver dome.

The Salesian monks of the nearby Cremisan Monastery produce a popular wine, which is bottled under their name. The monks also run a farm and house a high school and an impressive library in their monastery, which is set in extensive wooded grounds that overlook the nearby Israeli settlement of Gilo that was built mostly on lands belonging to residents of Beit Jala. The view from the summit of Beit Jala, at the top of the hill, is spectacular.

With the onslaught of the stifling summer heat, Beit Jala is an ideal place to go to in the evening to sit in one of its many garden restaurants and enjoy the cool breeze that cannot be found elsewhere.

RAMALLAH



Where to Go?

Bir Zeit



The town of Bir Zeit lies some 10 km north of Ramallah. The town gained its fame from the university of the same name. Birzeit University was established as a school in the 1920s, later developing into a community college until it finally became a full-fledged university in 1976. The campus was scattered in several buildings in the town until the university moved to its new campus in the 1980s which is located two kilometres south of Bir Zeit. In addition to its regular programmes of study, the university has a study programme for international students that includes classes in Arabic language and courses in Palestinian history, politics and society.

Bir Zeit dates back to the Byzantine period. Remains of that period can still be seen east of the town, near the new municipality building. Crusader remains can be seen at Al-Khirbeh, southwest of the town. Just north of Bir Zeit is the historical village of Attara, house of the Maqam Sheikh Al-Katrawani and its beautiful public park. The Maqam was built on the foundations of an earlier Byzantine church and is one of the most interesting sanctuaries in the country.

The Last Word

Reader's Letter

On Saturday, 4 July, we received an e-mail from Regina Hinn, an almost-17-year-old young lady living in Ramallah. Allow me to share the content of her e-mail with you, firstly because Ms. Hinn has graciously interpreted what we do and what we stand for very nicely, and secondly because of a suggestion she has made which I would like to follow up on.

Dear editor of *This Week in Palestine*:

I don't know where to begin. My mind seems to be confused and, at the same time, astounded by what I read and observe inside the pages of each copy of *This Week in Palestine*. This magazine is a light of hope that carries the dreams, the sounds, the desires, the passion, and also the opinions of each individual in Palestine to people all over the world. It reflects what we are as Palestinians: it reflects our culture, traditions, nature, even our food, and our peaceful, hopeful personality. *This Week in Palestine* teaches us to be proud of ourselves as Palestinians.

What I admire most about reading *This Week in Palestine* is that it strengthens my belonging to Palestine. It encourages me and increases my awareness of the beauty and elegance of Palestine. It also provides me with a bright colourful picture of Palestine and motivates me to walk through its mountains. It inspires me to create and produce in order to establish a better future for Palestine.

I enjoy reading *This Week in Palestine* perhaps because it is educational and a source of information, or perhaps because it is factual and informal. It reveals facts from both sides – from those in the professionals sectors as well as just bystanders at an event. It analyses and views our daily life from all sides and aspects: culture, the role of women, winter, traditions, food, etc.

My suggestion to *This Week in Palestine* is to add a section for readers' letters and opinions, which would introduce the opportunity for reader feedback and provide space for diversity of opinion.

Thanks for giving us the opportunity to share the ideas of other individuals through the articles written in the magazine, and for strengthening our hope, faith, and pride in Palestine. And thank you all for your efforts and for this wonderful magazine.

Thanks,

Regina Hinn

In turn, thank you Regina! In regard to your suggestion to have a section for feedback from readers, we are happy to announce that starting with the September 2009 issue, we are ready to dedicate a permanent two-page spread for your comments. Please bear in mind that we already have such a forum on our website (www.thisweekinpalestine.com), which any web-surfer can use by pressing on the green rectangle at the end of each article. We feel that such feedback, however critical, could help us improve our performance and give us new ideas for our material. Our intention is not to fish for compliments, rather to connect with our readers and be more sensitive to their views. We also hope that by this gesture, we would promote the culture of sharing one's views in a public forum through writing and sending letters to the editor – which, I have to admit, is not popular – whether specifically about our editorial section or about other matters pertinent to Palestinian society.

Sani P. Meo



PICTURESQUE PALESTINE

Palestinian countryside. Photo courtesy of Sharek





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