

THIS  
WEEK  
IN

# Palestine

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Fatah's sixth conference was held in Bethlehem, as planned, this past August. There were some controversies around it, but all in all it went well and a new Central Committee was elected, with several new faces and younger blood injected into it. A major disappointment was the absence of the Fatah members of the Gaza Strip. We now look forward to a fresh outlook and take on the situation, with novel ways to deal with it.

The internal political impasse cannot go on much longer. It must be dealt with as soon as possible, before the rift becomes larger and matters become more complicated. It only needs goodwill from both sides.

This month's issue of *This Week in Palestine* looks at an important topic that is often not given its right share of attention. Disability is a major concern in Palestine. Besides the natural disabilities that arise from congenital malformations, Palestinians are inflicted with disabilities that come as a result of the armed conflict that we have been – and continue to be – in for many decades now. Thousands of persons were rendered disabled as a result of shootings and bombings, leaving them with impaired vision or blind, with a missing hand or leg or both, or deformed in one way or another.

This places a big burden on the health care and social services that have to be provided to these persons, in addition to the economic burden on the family that has to care for a disabled person, and the overall economic burden on the government that has to provide extra services to people with disabilities.

Governments sometimes are not capable of providing the right care all alone. They are often helped by private and non-governmental institutions and organisations that fill the void and provide much needed support and vital services such as rehabilitation, occupational therapy, etc. Luckily, there are several such institutions operating in Palestine, staffed by dedicated personnel and volunteers.

Vacation time is over (at least for those with school-age kids), and it is back to school. Take a deep breath as we go back to the usual September-to-June grind.

*Tony A. Khoury*  
*Editor-in-chief*

## Forthcoming Issues:

- Rule of Law and Good Governance - October 2009
- The Fertile Triangle (Jenin, Tulkarem, Qalqilia) - November 2009
- Social Corporate Responsibility - December 2009



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## Health Insurance for Persons with Disabilities: Real Practices or Pure Wishes?

By Rima Canawati

The Palestinian law on the rights of persons with disabilities No. 4/99 stipulates that "the state shall guarantee health services that are included in the government health insurance free of charge both to the individual with disability and to his/her family."

Unfortunately, the law has not yet been implemented. However, an agreement was reached between the General Union of Disabled Palestinians (GUDP) and the Palestinian Ministry of Social Affairs during the second Intifada that allows persons with disabilities to access government health insurance and enable them to receive health care services for 60 shekels to be paid once. A few years ago, this fee was cancelled and persons with disabilities became entitled to free government health insurance. Nevertheless, children and adults with disabilities are entitled to health insurance for themselves and not their families, unless the head of the household himself/herself has a disability.

Before obtaining health insurance, persons with disabilities should first be referred to a district level medical committee to determine their disability percentage, since only those with a disability percentage of 60 percent or more can be entitled to health insurance under the current regulations; although the Palestinian Law No. 4/99 on the rights of persons with disabilities asserts that all persons with disabilities are entitled to health services covered by the government health insurance free-of-charge regardless of the disability percentage.

The health service providers in Palestine are the Palestinian Ministry of Health, non-governmental organisations, the private sector, and UNRWA. NGOs are still the main service providers

in the rehabilitation sector, providing national, intermediate, and grassroots-level rehabilitation services as well as assistive devices.

Health services are restricted to health centres, general hospitals, and private clinics in addition to rehabilitation centres, whereas many specialised health services are still lacking, particularly in the public sector. The majority of patients seek these specialised services within the NGO and private sectors, if available; otherwise, they seek those services abroad being self-referred or, when entitled to public health insurance, referred by the Palestinian Ministry of Health, which covers approximately 70 to 90 percent of the cost of treatment incurred depending on the period during which the person has been insured (i.e., 70 percent for those newly insured, 80 percent for those insured for the past three months, and 90 percent for those insured for at least one year.

Treatment expenses for civil servants, public workers, and persons with disabilities are 95 percent covered, while those for the staff of the Ministry of Health and the Intifada injured are fully covered. The referral decision has to be made by the National Referral Committee situated in Ramallah, which might take a long time before a decision is acted on unless the patient has personal contacts with top government officials. Those who have these personal relations can also get referrals to NGOs, the private sector, or abroad, even if the same services are made available by the public sector.

The continuous movement restrictions, especially with the construction of the separation Wall that has divided the Palestinian territories into isolated cantons, has led to the establishment of specialised health services at the district level by NGOs and actors in the private

sector to meet the emerging needs of the Palestinian population. Nevertheless, patients with public health insurance still need to access the health services they are entitled to from public hospitals in other districts, rather than being referred to NGOs despite difficulties encountered in access and expenses given the deteriorating conditions in the country, not to mention the quality differences between the health services rendered by the public sector on one hand and those rendered by the NGO sector on the other.

Patients entitled to public health insurance may avail themselves of primary level health services at primary health clinics in rural areas and secondary level health services at general public hospitals in cities whenever needed; patients without disabilities have to pay fees for public health insurance (around 960 shekels per year).

It is important to note that the health system in Palestine has been overburdened due to increased emergency demands as a result of the rising number of conflict-related injuries, the tight siege imposed on the

Palestinian territories, and the continuous decline of the Palestinian economy. The country is currently experiencing severe constraints: an apparent lack of specialists and qualified medical and paramedical human resources, a considerable shortage of medical supplies and technical resources, which in turn has adverse effects on the quality of the health services rendered.

Not all persons with disabilities have equal access to health care services in Palestine; particularly those who come from poor families and live in remote rural areas. A significant number of them face problems accessing the needed specialised health services that are unavailable in the public sector because the referral system is quite bureaucratic, centralised, and ineffective.

In general, there are no conditions for obtaining health insurance as long as end users pay the required fees that the majority of the population cannot afford due to the sluggish economy stifled by continued Israeli restrictions on trade and movement. Thus, everyone is entitled to public health insurance; public workers are usually insured by the Palestinian



Authority but the Palestinian health system remains inefficient.

As for persons with disabilities, they can access public health services, made available to them when their disability percentage exceeds 60 percent, as per the Jordanian law of 1951. This does not correspond to the Palestinian law on the rights of persons with disabilities No. 4/99, which has not yet been implemented due to severe financial constraints on the part of the Palestinian Authority. The disability percentage is decided by a designated medical committee at the district level appointed by the Ministry of Health. Unfortunately, the disability issue was overlooked by the Palestinian government in its last health development plan, which indicates that it is not a priority on the political agenda under the prevailing conditions.



Government health insurance fees amount to 960 shekels per family per year. However, the person, whether with or without disability, should also cover five to thirty percent of his/her treatment expenses when referred to NGOs, the private sector, or abroad, depending on the period during which he/she has been insured, as explained earlier. Public workers are automatically covered by the Palestinian Authority.

According to World Bank reports, more than 66 percent of the Palestinian population live below the poverty line. Almost all persons with disabilities in Palestine also subsist below the poverty line. Persons with disability are among the most disadvantaged persons in the world and are often over-represented among the poorest of the poor. The situation is more complicated for persons

with disabilities in Palestine due to the deteriorating conditions that make it very difficult to break the vicious cycle of disability and poverty.

At any rate, there are no official disability and poverty related statistics available in Palestine; nor are there official statistics regarding the number of persons with disabilities who do not have adequate health insurance in Palestine; but in principle, all persons with disabilities are entitled to public health insurance. However, even persons with disabilities who do use their health insurance do not receive adequate, quality health services since the health system and infrastructure in Palestine have been damaged under the deteriorating conditions; public health services often lack human and technical resources and even medical supplies.

It is important to point out that the lack of health care coverage for persons with disabilities in Palestine has negative implications for the early detection, identification and proper diagnosis of disability as well as for early intervention. In addition, it causes further complications in the person's health condition as well as increased disability and mortality rates among persons with disabilities.

*Rima Canawati is a self advocate with visual impairment who has a master's degree in special educational needs from Lancaster University, UK, and 16 years of work experience in the disability field. She is head of Special Education and Community Programs at the Bethlehem Arab Society for Rehabilitation. Rima is keen on promoting the human rights of persons with disability.*



# Emergency HEALTH & First Aid

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## Challenges of Equal Opportunity for Women with Disabilities in Palestine. From Rights to Reality

By Ola Abu Alghaib

It is widely acknowledged that, regardless of where in the world they live, women with disabilities are one of the most marginalised, neglected, violated, excluded and isolated groups in society. Women with disabilities throughout the world suffer manifold discrimination – female, poor, and disabled – compounded further by intersections of race and culture. Women with disabilities remain largely invisible and voiceless, ignored by national policies and laws, even though they face multiple forms of discrimination, structural poverty and social exclusion (UNFPA 2005). Their issues and needs are neglected within services and programmes across all sectors. They are excluded from social movements designed to advance the position of women and the position of people with disabilities. They are subject to oppression and exploitation in all areas of their lives. Women and girls with disabilities are the most vulnerable and least protected (WWDA 2002, UN ESCAP Workshop on Women and Disability 2003).

There are a number of international human rights instruments that delineate the clear and specific responsibilities of governments to address discrimination against women. Examples include the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Declaration on the Elimination of Violence against Women (1993), etc. However, despite many agreements embraced and treaties ratified by many states parties around the world, the reality is that in the early 21st century, disabled women throughout the world continue to experience serious violations of their human rights, as well as failures to promote and fulfil their rights.

Responsibilities of governments to address discrimination against women and girls with disabilities are clearly delineated in the UN Convention on the Rights of Persons with Disabilities (2006), which was signed by more than 80 countries on 30 March 2007.

Article 6 of the Convention states:

*“States Parties recognize that women and girls with disabilities are subject to multiple discrimination and in this regard shall take measures to ensure the full and equal enjoyment by them of all their human rights and fundamental freedoms.*

*States Parties shall take all appropriate measures to ensure the full development, advancement and empowerment of women, for the purpose of guaranteeing them the exercise and enjoyment of the human rights and fundamental freedoms set out in the present Convention.”*

As in other Arabic societies, discrimination against women still thrives within Palestinian society in spite of the efforts exerted towards women's equality over the last decades. The discrimination against women with disabilities is even more profound. Most disabled women in our society remain hidden and silent, their concerns are unknown and their rights are overlooked. They continue to live under the double burden of being disabled and female. Prejudice continues to prevail within each category making disabled women one of the most marginalised groups in the society.

Discrimination can be so severe that it affects all aspects of life, including education, employment, economic status, marriage and family relations, health care, and health and human services. Even when women with disabilities do find work, it is usually low-paying, low- or no-status, and in poor working conditions. Disabled women in Palestine face numerous challenges. In the absence of well coordinated government policies aimed at integrating disabled people in mainstream activities, disabled women live under extremely difficult conditions, for not only are they women but most of them are in the rural areas. The women with disabilities in Palestine are discriminated against in every aspect of their lives. Discrimination deprives disabled women of vital life experiences, and therefore by

denying them the opportunity to participate fully in community affairs they are deprived of equality of opportunity.

It is known that investing in the education and training of women with disabilities and promoting opportunities for their employment is sound economic and social policy. Gainfully employed women with disabilities contribute actively to the economy, but the reality in Palestine is still far from even heading towards this perspective. A baseline study conducted

therefore led to a situation of “self-chosen isolation.” In general, girls with disabilities grow up in their families with the burden of a stigma: expect little of them. The perception that disabled women are inferior and of little value contributes greatly to their lack of self-esteem, and unfortunately the complexity of the political situation adds a great obstacle for the ability for women with disabilities to move around. Families tend to take that as an excuse to keep them home where it is safe and comfortable. Other major factors include the negative social attitudes and lack of awareness of women with disabilities about their rights which leads to inadequate communication skills and self-reflection. This discrimination leads to negligence, isolation, and lack of assistance. Lack of accessibility limits their access to information and proper medical care.

We cannot argue much about the fact that the Palestinian community is still known to be patriarchal; for there is a clear tendency of preference for men over women. Women with disabilities are even placed at a lower level when it comes to roles and decisions within the families. Furthermore, in addition to the prejudice and discrimination barrier, the inaccessibility of the physical environment (e.g., buildings, roads, and transport and toilet facilities) is a serious obstacle to disabled women working outside their homes.

There are 49,000 women with disabilities in Palestine. The majority are deprived of proper training opportunities and depend on their families for financial stability. Education levels and literacy rates of women with disabilities tend to be lower than those of men with disabilities. The estimated literacy rate for people with disabilities worldwide is 3 percent, whereas the rate for disabled women and girls is approximately 1 percent. Existing statistics on vocational training indicate that the percentage of women trainees is low.



A blind woman sings at an UNRWA event - Nablus 2008. Photo by John Tordai, UNRWA archive.

in 2008 by Stars of Hope Society, in coordination with AWRAD, found that only 126 women with disability out of 434 are employed. And very few of them enjoy equal opportunities.

Women with disabilities have negative experiences of participating in activities where they have not felt respected or have even felt humiliated. Such experiences have created distrust toward the civil society and what it can offer them; this reality has

Education and training are the keys to the advancement of women and girls with disabilities as they provide access to information. Furthermore, they enable women with disability to communicate their needs, interests, and experiences, bring them into contact with other students, increase their confidence, and encourage them to assert their rights. Without basic skills, their chances for employment are almost absent.

### Next Steps

I believe that women with disability should not remain invisible in the arena of planning and formulating policies and programmes of poverty alleviation and development. The issue of Palestinian women with disabilities should be tackled within the overall framework of women's development in the country. Mainstreaming of women with disabilities in education, training, and employment should be a priority action. Public awareness of the capabilities and dignity of women with disabilities should be boosted and their social integration should be promoted.

Women with disabilities have immense potential which remains untapped. This potential can be put to productive and profitable use to benefit the family, the society, and the country. It is said that a nation's development is also measured by the ease with which it integrates the disabled into the mainstream society. As a criteria of development, the issue of considering the disabled as a neglected but extremely important sub-group of the population merits immediate and continuous attention. Enhancing social security by building, improving, and extending systems of social protection in Palestine is an important contribution to poverty reduction for women with disabilities. It is time now to move towards the rights-based approach when defining disability and setting up policies. It is known that most of the past and current policies in Palestine are guided by a medical and charitable approach to disability, which focuses on few benefits.

Another contributing factor is that in Palestine gate-keeping mechanisms are very limited and often reduced to medical check and certificates, carried out without a very clear framework (use of international classification such as WHO International Classification of Functioning), administratively processed in different institutions which decide whether persons with disabilities applying are entitled or not to certain support described in the law. As limited as the needs assessment is, the diversity of entitlements granted is also very limited, for two reasons. First, as most laws are based on a medical approach to disability, they do not focus on supporting the inclusion of persons with disabilities and therefore offer very little scope of support (exemptions, technical aids, and health insurance or pension benefit). Second, as the public sector does not provide gate-keeping mechanisms, it should allow steering the balanced distribution of social services at the territorial level, in accordance with the real needs of the users. Therefore, it should also allow concerned public authorities to target and allocate their resources (within a system of accountability) for the best outcome on the lives of people with disabilities.

Finally, I believe that *equality* should recognise equality of opportunity and of outcomes. This requires that any relevant restrictions or limitations that are caused directly or indirectly by a disability or the intersection of disability with gender, poverty, race, caste, and/or class should be remedied by appropriate modifications, adjustments, or assistance. Moreover, it requires affirmative action, reasonable accommodation, or special measures. The term access is not an act or state, but a liberty to enter, to approach, to communicate with, to pass to or from or make use of physical, environmental, and societal structures, systems and processes regardless of type and degree of disability, gender, or age.

*Ola Abu Alghaib is chairwoman of Stars of Hope Society, Empowerment of Women with Disabilities, Palestine. She is also the Middle East Project Regional Coordinator for Handicap International, Amman.*

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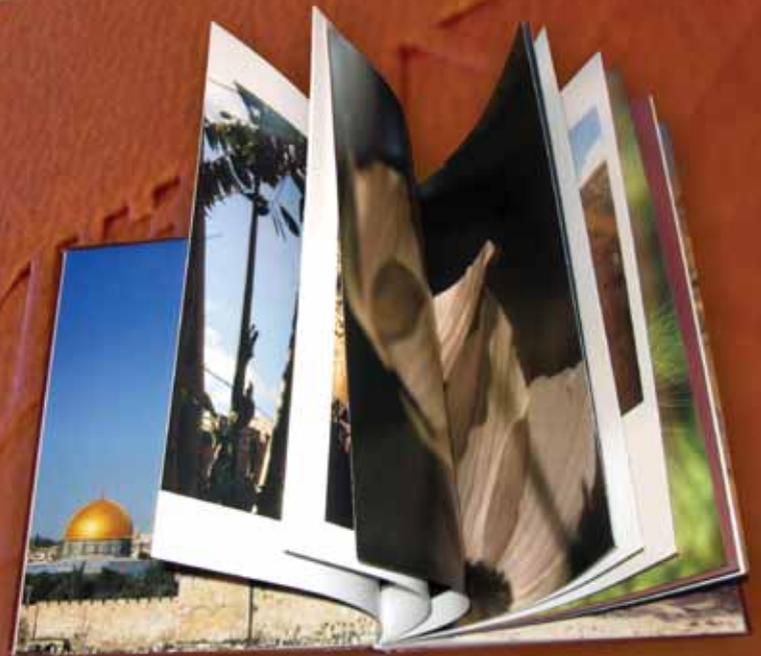
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NOW ON SALE

# Rehabilitation:

a story of transformation and change

By Ghada A. Harami

When Kareem is able to enrol in his village school with his siblings and peers, we are hopeful. When Leila is able to participate in her family activities and be active within the community, we are proud. When Samar is able to join the university, have access to all its resources, and ultimately equally compete for a job to start her career, we are on the way to democratic practice. When Kawthar is married and proudly starts a family like other young women in her village, we are optimistic.

Kareem, Leila, Samar, and Kawthar are four Palestinian citizens of different ages who have various disabilities; all are struggling hard to be included in family, community, society at large, and, equally important, in the systems and structures of the society and the PNA in Palestine. Within the obvious struggle of Palestinians, there is the struggle of a group of people who seek inclusion.

The four youngsters, just like 3 percent of the population who have disabilities, have been marginalised and stigmatised by society for many years. These youngsters know what exclusion means and struggle for their rights within society. They also know well how the attitudes and practices of society can be disabling, thus creating a more severe situation than what their own physical, mental, or sensory disability creates. The four youngsters have also come to understand, like their peers, that medical care, services, and therapies are, by and large, insufficient. Their needs go beyond ensuring that the organs of their bodies function adequately; their deeper need is for basic rights that include the societal values, attitudes and beliefs that provide the democratic space for them to live equally as citizens and enjoy the opportunities and resources around them just like everyone else.



Working with people with disabilities and their families through home visits



Quality provision and early detection and intervention



CBR works to integrate people with disabilities into regular schools with their non-disabled peers.

Within this context, a large network of Palestinian non-governmental organisations (PNGOs) – our partners – have struggled over the past fifteen years to highlight this social approach to rehabilitation. At this time in Palestinian history and political struggle, these organisations have bravely taken upon themselves the responsibility of dealing with the problems faced by people with disabilities. Whereas some organisations are specialised in service provision offered by

professionals in rehabilitation, these pioneering PNGOs transformed service provision through a modernised approach of empowerment and liberated themselves from the old traditional approach of long-term care and shelter-style rehabilitation. Their goal in service provision has been the ultimate social integration of their clients through supporting them to be reintegrated into their respective contexts and environments as soon as possible following rehabilitation in institutions. Their remarkable strategy in this has been the demystification of the rehabilitation process, the empowerment of their patients and their families with knowledge, and the democratic practice of access to services.

Other partners, a broad network of committed organisations, complement the comprehensive approach with community work, a strength that forms an integral part of our history and traditions as a people. In the absence of a state and of a centralised information system, our partners initiated a close cooperation with the local university to research the problem and identify the underlying social causes of disability as well as the effects and implications. Joint community work has started with local communities to raise awareness, promote positive attitudes, strive for inclusion, and lobby and advocate for the rights of this group. Family-based interventions, which involve mothers and families, comprise support to the child/adult to identify problems, set priorities, and take problem-solving initiatives in order to reach independence and assume control over their lives. In addition, a community-level intervention targets the community at large and its structures. The work includes awareness-raising, prevention, integration rights, education rights, and a basic rights approach to equal community membership



Diakonia and the Norwegian Association of Disabled (NAD) are funded by the Swedish International Development and Cooperation Agency (Sida) and the Norwegian Agency for Development Cooperation (Norad)





*Theatrical presentation of the meaning of human rights for persons with disabilities.*

and utilisation of public resources. Access to political, social, cultural, and economic rights is the goal, with full inclusion as the vision.

The full participation of the target group in this process, the disabled people themselves, is the guiding principle. The Community Based Rehabilitation (CBR) programme believes strongly in working with, not for, disabled people and therefore the groups that have been organised by the target group themselves have been a main component of the strategy in order to achieve a democratic future and sustainable development.

Increased interest is now apparent in the village councils and municipalities (some of which already include disabled members who have been elected to leadership positions) to locally manage the programme at the community level. The NGOs who have run the programme in the past are now generously handing over responsibility to these local government structures because of their belief that further decentralisation will provide sustainability and a broader-based ownership and commitment on the part of local communities to alleviating the problems associated with disability.

CBR in Palestine is implemented in partnership with the Swedish organisation Diakonia and the Norwegian Association of Disabled (NAD) and today works together with 266 local communities in the West Bank and Gaza and in four refugee camps in Jordan and Lebanon. The committed development support from Sida (Swedish International Development Cooperation Agency) and Norad (Norwegian Agency for Development Co-operation) and their long-term partnership, which is crucial to achieving such change, has been a contributing factor in the promotion of CBR work and success. Several evaluations have been conducted and, most remarkably, an impact study, a gender study, and a user-satisfaction study have been published.

It is our aspiration that the four youngsters mentioned above, and their peers in similar situations, will see the day when their struggle in society comes to an end and when they can enjoy the exercise of their human rights and the protection of the law. It is our vision that these youngsters will experience having full control of their own lives. Palestine is in need of the efforts of every single member of its society and its structures. Palestine is proud to set the example of an inclusive democratic society for the region one day.

*Ghada A. Harami is the deputy regional director of the Diakonia Middle East Office in Jerusalem and the programme manager of the rehabilitation programme jointly implemented by Diakonia and the Norwegian Association of Disabled (NAD). She is a Palestinian and can be reached at [ghada\\_diakonia@palnet.com](mailto:ghada_diakonia@palnet.com). For more information about Diakonia, visit <http://www.diakonia.se/middleeast>.*

*Photo courtesy of the Community Base Rehabilitation Programme (CBR).*

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## Howling in Am Salamonah Impairment as Metaphor

By Dr. Ali Oleibo

Am Salamonah is a small village south of Bethlehem, a few kilometres from Teqo' and overlooking Herodian. The residents assert that they are *fellaheen* and not Ta'amreh Arabs. Extremely poor, the men work at the local stone mill in stone-cutting, chiselling, and the final polish of stones that are used in building. A hamlet composed of a few houses ... one barely notices the right turn near the quarry on the road to Al-Faradis that leads into the poor village. Were it not for the settlement road that bypasses it, Am Salamonah would have remained inaccessibly locked up in its arid, isolated loneliness hidden in the hollowness of the rocky, chalky wilderness that cascades to the Dead Sea.

In this rugged landscape I ran into Hashem, a twenty-seven-year-old man who is deaf and non-verbal. Hashem is a howler. Against the background of the upright, socially correct, and ceremonial mannerisms of his family steeped in Bedouin Arabian aesthetics (almost Japanese in their projecting of an immaculate mask of social grace) Hashem represents emotions unbridled and reason unharnessed. Totally unschooled, without training and with minimum discipline he remains undomesticated. Through him the conflict between "disability" and "ability" achieves a symbolic binary battle whose details are produced by ideologically constructed social, moral, religious, and aesthetic values. His persona has come to embody the binary conflict between chaos and order, age and youth, feminine and masculine, isolation and companionship, wealth and poverty, profligacy and meanness, sexuality and enforced celibacy, control and abandon, affection and self-control, internal and external wrestle for control....

Deaf from birth he has never learned sign language. He is driven to communicate by howling.

"His grandmother, God have mercy on her, was the first to notice his impairment," Abu Nidal explained. Um Nidal sat behind, resigned to her son's disability.

"He was barely four months old. She asked us to slam the door shut. He was not startled. He did not hear the bang." Abu Nidal fixed his eyes on mine to assure me it was beyond his control.

"I entered into a special soundproof room with him in the hospital. The sound was louder than a train. My ears ached for days afterwards. He did not stir."

"He wants to control all of us, and he howls to intimidate us into submitting to his will," lamented Um Nidal.

The "gothic persona," which the "disabled" son has assumed, triggers the terror of otherness. Disability, within the context of a normative ideology, exists in the unspecified space: Disability is the other. Inversely the exaggerated mannerisms of the "disabled" reassure the "non-disabled" of their normality.

Ideology, in regard to stigma, attached to otherness is deployed to explain inferiority and rationalise fears about the stigmatised individual or group. Stigma works through a process of "othering," which occurs on the basis of physical and verbal difference.

In my previous visits to Am Salamonah I always dreaded "him." Excessively indulged by an extremely merciful, compassionate father, the great dose of love and tenderness showered on Hashem by the patriarch fostered his social alienation. He plays the role of a prankster.

"He is *mushageb*, a benign troublemaker," Nidal justified the nuisances of his brother. Hashem's antics were irritating. He would snatch the camera, the car keys, or anything that falls into his hands just to get a rise out of his father and brother

identity is minimised and marginalised. From a clinical, diagnostic perspective, impairment is individualised and disability is considered a problem within a damaged body. From an ethnographic perspective disability may be viewed as the perspective from which to critically examine potential diversity and the formation of ideologically deployed social, moral, and aesthetic values. Disability may be viewed as the perspective from which to critically examine the diversity of social categories and individual identities in society.

By failing to recognise that clinical representations segregate the disabled, by individualising impairment and by approaching it as a personal tragedy to be overcome, the analysis focuses exclusively on the diagnostic remedial and normative aspects of impairment. As such disability is individualised as a medical pathology or personal defect that people who have impairment should seek to cure or hide; traditional representations locate the problem in a damaged body rather than a discriminatory environment.

The thrust of my argument centres on the thesis that a "problematism" of disability transforms post-modernist theory to be used as a strategy for liberation for other marginalised individuals and stigmatised groups, which include gender stereotypes and various minority groups such as secularism in an orthodox society, homosexuality in a patriarchal social system, freedom of individual choice in a collective social structure, and feminism in a society where honour crimes are justifiable, etc. Indeed the social problematisation of the disabled is discursively related to the social, political, and cultural context.

Reading the disabled body as the difference against which the national body is defined one may argue for a convergence between the disabled and identity categories. Cultural associations of disability overlap with cultural expectations of femininity or masculinity, heterosexuality or homosexuality, the sacred and the profane. A society is a multicultural system composed of

who, instead of chastising him, would shower him with love and tenderness as they try to retrieve the stolen object. Once, on a visit with my Chinese friend Xiaon, he managed to get into her car where I had left my wallet. He gladly returned to the living room to flaunt the cash it contained.

I usually carry a lot of cash and it embarrassed me to have it paraded in public. Though I knew nothing would be missing, I was extremely vexed. The parents were put in an equally embarrassing situation. They were deeply ashamed.

From an anthropological perspective "disability" may be viewed as a metaphor to analyse marginalised identities in the critique of patriarchy and the rethinking of identity, particularly in relation to class, culture, sexuality, and gender. Transgressive possibilities that exist in people with disabilities may be explored as a metaphor of society parallel to the function of the Freudian slip or the interpretation of dreams in paving the way to the knowledge of the unconscious.

We can conceive of normalcy by conceiving its opposite: deviance. By isolating disability and locating it in the individual body, the possibility of a wider critique of gender, society, and

different individuals and groups each with its own contribution to make. Traditionally disabled people are a separate group. Historically a disabled group has been unable to make a significant contribution. In brief, by "problematizing disability," the status of "able" individuals is engaged.

Abu Nidal and Um Nidal do not have a doctorate in the sciences of man. Barely literate they can give what comes naturally to them: love. Um Nidal has resigned herself to her destiny as a mother of a challenged child.

impossible to keep up the routine."

Hashem stayed home. He never learned sign language. Lavished with unconditional love by his father, the mother's disciplinary interventions were marginalised. Hashem consequently received minimum socialisation.

"He makes big scenes in the mosque, throws tantrums, and insists that he stand directly behind the Imam leading the prayers."

In the mosque and during the Friday prayers the locals defer to the father and

role specific to gender, age, and class, is an ethnic identity established in early childhood. Unrestrained disability works to make the impaired a freak; someone fundamentally different; an "other."

"At one point it came to our attention that he begs in the streets of Bethlehem."

"He would return home with fifty or a hundred shekels that he had begged," Um Nidal said in desperation.

"I tried to explain to him that it is wrong ... I used all means to dissuade him. Finally I made him understand that it is a sin for which he would go to hell." The family patriarch described his struggle to contain his problems with Hashem.

"Finally he had a dream in which an old man with a long white beard forbade him to beg. He repented and stopped begging."

Hashem had followed the conversation and he obviously understood the gist of the exchange from lip reading. He nodded in approval of his father's testimony. He clenched his fist, lifted it to his lips, and kissed it three times looking to the sky, a sign of true repentance.

Um Nidal was in the room with us. Given that his older and younger brothers were married with children, I wanted to ask about his sexuality. I could have. It was my own urban sense of censorship that inhibited my opening such a subject in front of a lady.

Hashem's "case" is atypical. Elsewhere impairment in Palestine is well harnessed and domesticated. The impaired individual is normalised and rendered an active member of society. Once the image of the blind was popular: the three sheiks holding each other by the hand as they went from one funeral house to the other, clad in traditional garments topped with a white turban wrapped around the red tarbush. They would read the Qur'an and then be taken to the kitchen and fed. Now it is an image that few remember or even recognise. Even the later association of the blind with wicker crafts has faded away. The blind are now literature professors and well cultured

independent self-supporting active individuals.

The three children of one of the sons of my neighbours in Jericho, a three-generation extended family from coastal Yezure, were born congenitally deaf. The entire family worked very hard to have them normalised. Against all obstacles, economic, physical, and political, and throughout the two Intifadas, the children's training continued without interruption in the special training school in Bethlehem. The great effort and sacrifice it required was tremendous. Moreover, the entire extended family, including the great grandmother, grandmother, aunts, uncles, and cousins learned sign language. Their children do not howl. They communicate with sign language. Similarly, my neighbour's son in Jerusalem, who was born with Down syndrome, is bussed daily to the training centre ... and he is well integrated. Once given the opportunity for social interaction in a welcoming environment, the person with an impairment is no longer problematic.

In Palestine, the general tendency is to transform an otherwise "useless" person into an active male or female, each with his prescribed social role based on gender expectations.

Irrespective of the degree of normalisation, the achievement of an active social intellectual role, the impaired person remains undesirable as a sexual partner. Invariably the impaired female remains single, reflecting the male chauvinist underpinnings of the Palestinian patriarchal social structure. If he can assume the role of a provider, the impaired male has more chances of marriage and of establishing a family.

"He indulges in illusions that have no bearing to reality," Um Nidal confides.



Hashem with his father Abu Nidal. Photo by Ali Oleibo.

"I tried initially to take him to the special training centre in Bethlehem ... it was long before the settlement road was built. I would wake up early and walk with him to the main road where we would catch the service to Bethlehem. I would leave him at the centre and return to cook, get the house in order, and look after the other children. They would keep him at the centre waiting for me because it took a long time to return to pick him up." After a moment of silence she added. "It was

overlook the son's transgressions. But at the stone mill their attitude is more resolute.

"They ask me to please not bring him along," he said, "his howling and constant pranks ruin the work atmosphere."

Parental unconditional love is a double-edged sword. Socially Hashem is tolerated "conditionally" and only for limited periods of time. Socialisation, assimilating the social values and playing the concomitant

As Hashem struts and swaggers around the house bullying everyone it is precisely his fragile vulnerability that is deferred to.

"Hashem believes himself to be extremely handsome, sensual, and wealthy," his mom lamented as he gesticulated describing his dreams whose main ideas he underlined with unnerving howling,

"Hashem dreams of wearing sunglasses, driving a car, flying to Mecca, and meeting a tall, blonde, thin girl. With this beautiful girl he wants to have a family and move into his own separate home," Nidal interpreted the gestures of his brother.

Unlike his brothers who in peasant style cannot bear the idea of not sleeping under the same roof together, his desire for a separate home, short of economic impossibility, is of heretic proportions.

He continues describing his dream of happiness. He gestures, mutters, yells, and howls lest my eyes drift away and lest my attention dissolves. Nidal explains Hashem's need to have two children. Bliss is the moment when he would alternately feed a toddler in his arm and the older brother standing at his side waiting to be fed in turn.

Since he understood that my visit was with a view to write an article about him Hashem put on his best manners. He had modified his behaviour and underplayed his role as a prankster.

"He is not stupid. Despite his impairment and his shenanigans he has a thorough grip on reality."

Though Hashem is sitting right in front of me I turn to his brother and ask,

"Is he aware that his dream is impossible to materialise?"

"*Sahi u dari*. Fully aware he plays the game of being unaware," Nidal explained. "Deep inside he knows that his expectations are unreal, that his behaviour is intolerable. But on the outside he rejects that recognition to project a resolute reckless image."

"Will you help marry him off?" I ask Abu Nidal.

It is the patriarch who chooses the bride.

"We found a girl who will accept him. But he refuses her. She is dark, short, and chubby and not his dream of a woman."

Um Nidal looked with pity at my naïveté.

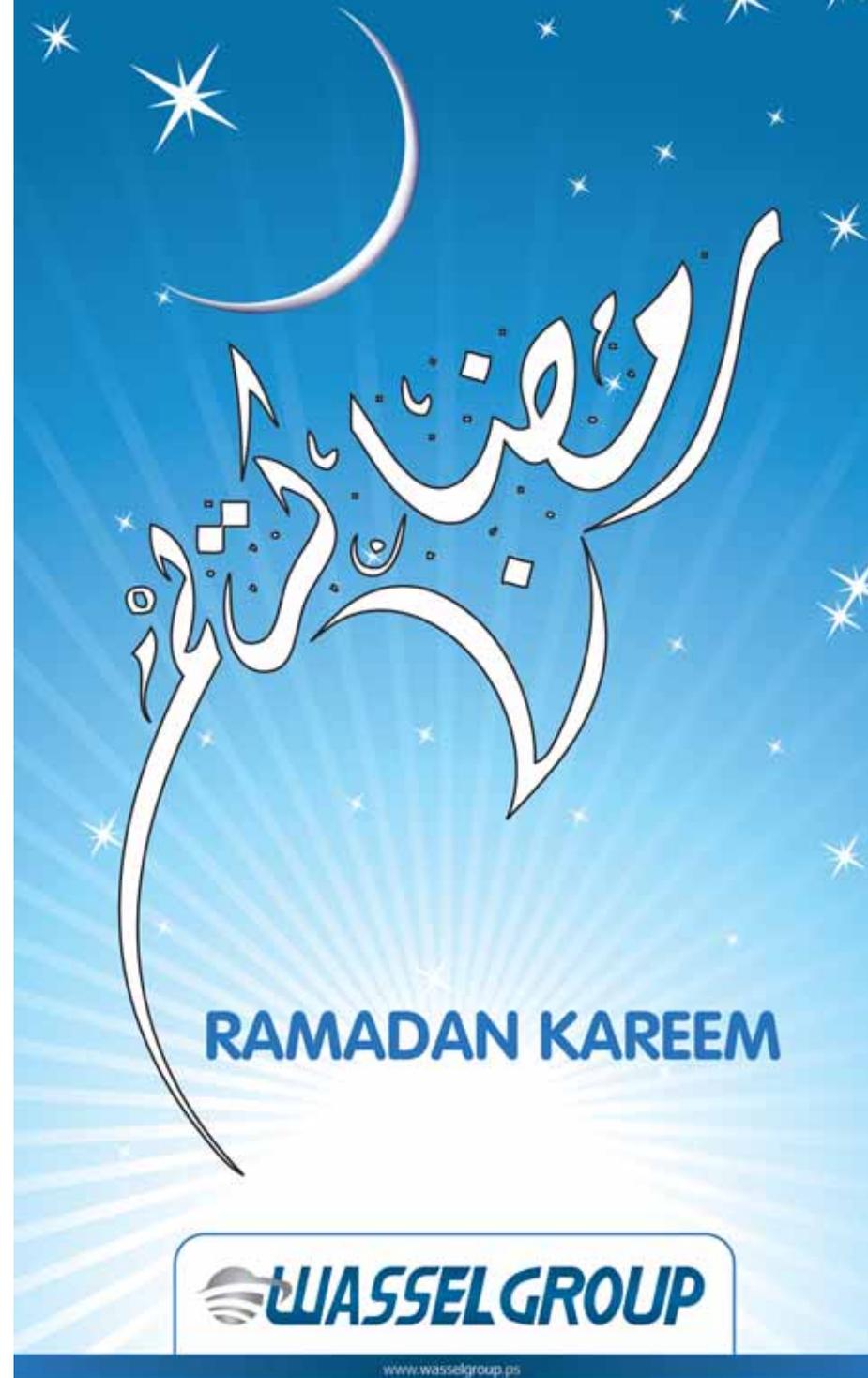
Abu Nidal muttered something to the effect that Hashem must first work. The father, not having worked for many years, has just returned to his work as a stone cutter. In his early fifties he remains ruggedly handsome, but like many Arab men of a particular socio-cultural background he had decided a few years ago that he no longer needs to work. Poverty does not provide incentives for work. With three capable sons he thought it was their turn to support the family. The father returned to work only once his younger sons matured and had to be married. In order to build the extra rooms to house their spouses and future children money had to be raised. He had no choice but to resume his work as a stone cutter with his two sons.

Nidal was already employed in the extensive bureaucracy of the Palestinian Authority when he asked me to help him find another part-time job. I suggested that he move to Dubai or another Arab country to work. The idea was horrendous. How could he be without his family?

Together, in the eighty square-meter house on the edge of the village, love thrives. The charismatic father, strong and tender, satiates everyone under a thick blanket of love....

In Am Salamonah Abu Nidal need not worry about Hashem after his death; his brothers have learned to lavish unconditional love on their "special" brother.

*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.*



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## Testimonial

By *Bashar Mohammad Naser*

I was born in the village of Deir Qiddees, 17 kilometres to the south of Ramallah, far from the centre for services. The village has 2,000 inhabitants and a total area of 8,324 dunums. The village inhabitants depend on agriculture, mainly grains, olives, and figs. The majority of the people work inside Israel. The village is surrounded by settlements to the north and to the south. The village has water, electricity, and telephone networks, a high school, and a clinic.

We live in a modest house with the minimum basic living standards, due to limited household income, the high cost of living, and the commitments toward my disabled siblings. We are three siblings who suffer from the same type and degree of disability. However, we look forward to a future in which we can live in peace and tranquillity, in dignity, independence, and productivity.

What is interesting about my story is the presence of three disabled individuals in my family, which is not easy in Palestinian society, since there are many negative attitudes and ideas towards disabilities. Wherever we go, we see only pity, and we sense shyness and social stigmatisation, which exacerbate the psychological and physical burdens upon my family, particularly since the disability is complex: physical disability and the use of wheelchairs on the one hand, and severe joint deformities (the joints are severely twisted) of the hands and legs, which are susceptible to breakage at any moment, thus drawing too much attention from others and giving the impression that we are unable to do anything and that we need constant help even in activities of daily life.

Prior to the launching of the Community Based Rehabilitation programme (CBR), disabled children received no motivation, encouragement, or support to continue their education. There was little support for them

in class, there was strong opposition to their presence by the students themselves and the teachers, in addition to the practical obstacles that would prevent us from reaching the school or the inability to use the school facilities, such as the restrooms and the playgrounds, as well as the inability to obtain a wheelchair or disabled-friendly adjustments at home or at school.

Negative attitudes represent one of the major obstacles to social and educational integration. There is a lot of harassment, feelings of pity, and over-protectiveness that limit the ability to build balanced relations with other students.

Undoubtedly, the CBR programme has managed, through its activities of house visit programmes and plans for community intervention at the level of schools, local organisations, and official institutions, to highlight the need for the society to pay attention to the question of disability and consider it an important issue within our Palestinian society. The series of interventions that the programme has undertaken – such as field statistical surveys, the analysis of the realities and conditions of the disabled, the establishment of committees of friends of disabled people, family self-support groups, programmes for collective activities for the disabled and the non-disabled, the facilitation of opportunities for integration – have all helped to encourage us to continue our education and overcome all the existing obstacles. They have helped increase our understanding and our view of the disabled from a rights-based approach.

What is of special interest in the rehabilitation programmes are the field workers who move from house to house, from neighbourhood to neighbourhood, from one organisation to the other, to search for disabled individuals in order to include them in local or regional activities.

The programme's intervention came at the right time for me. I was in the



*Bashar Naser and son*

preparatory phase at school, the time when I was almost going to drop out of school as a result of the pressures and the harassment that I suffered from during my education. However, through ongoing moral support I was able to continue my education, finish high school, and enrol at Birzeit University. I actually became one of the strong disabled people who advocate for the rights of the disabled to continue their education and defend their rights before governmental and non-governmental organisations. I graduated from university and got a job with one of the NGOs, thus enhancing my independence and productivity. Then, I decided to get married, which I did under conditions that none of my family members or friends or people at the village could believe. It was a courageous decision that was the source of motivation for many others. I have a son who fills my life with happiness. Disability can never be an obstacle for those who struggle and persevere in their lives.

Today I feel the difference between darkness and light, between life and death, between isolation and integration, between seclusion and participation.

Finally, I can summarise my story as follows: I was a child who was born disabled to a family where other members suffered from disabilities, under very difficult social, cultural,

and economic conditions that do not provide for the minimum level of health and social care. How could I continue my journey under these harsh conditions, especially with all the other complications, harassments, and negative and disturbing attitudes? How could I continue my journey amidst a family that hesitates between continuing my education or taking care of my other siblings? How could a decision be made about what the priority would be? How could I continue my journey within educational and social institutions that show increasing levels of rejection to accommodate disabled people and who question and doubt our ability to continue our education? Undoubtedly we were surrounded by a wall of isolation, marginalisation, rejection, denial, harsh words interrupted by a sense of pity, sympathy, and feeling sorry for our condition.

The experience that leads us to overcome all these obstacles and helps us achieve an educational level and the ability to obtain a job and beyond, the ability to enjoy the right to get married and establish a family and live independently, reiterates the fact that disabled individuals can, with a little financial and moral support, assert themselves as active and productive partners in the society on the basis of equality, the equality of opportunities, and social justice.

## Disability in Palestine: Realities and Perspectives

By Dr. Allam Jarar

It is more than a decade since Palestinian society started to actively discuss the social dimensions of disability and to become aware of new approaches towards the rehabilitation process as a rights issue at the very core of human rights.

A number of years have passed since the first Intifada, when radical changes in the rehabilitation sector started to present themselves. New actors in the sector added a new dimension to the concept of disability. Those actors were the heroes of our struggle against the Israeli occupation and thus the precious asset of our national and human values and the patriotic legacy of Palestinians.

The rehabilitation sector in Palestine began to depart from the old traditional ways of interacting with people with disabilities, who were seen as being the object of charity and religious obligation, to a new concept that is based on rights and equal opportunities. At the time when there was no national government, Palestinian NGOs and charities took the lead in providing the needed services for disabled persons and tried to cope with the newly arising problems and challenges.

The traditional approach to disabled persons prevailed at the time and social stigma characterised the attitude of the whole community, which has been reflected in the priorities of the social agenda. People with disability were completely isolated from society and considered the lowest on the traditional social ladder within the existing patriarchal conservative societal structure. They were discriminated against in all aspects of life, especially in the fields of education and employment, in addition to the fact that having a normal social life was not easy. In this respect women suffered the most, being victims of double or triple discrimination.

A window of opportunity for disabled persons in the areas of health, education, and other social services was almost nonexistent. Aside from the limited services provided by charities and NGOs there was no social support system that could help them cope with their challenges.

According to a study conducted by the Institute of Community Health at Birzeit University in the early nineties, fewer than 10 percent of people with disability in Palestine had access to rehabilitation



*Recreational day for children with disabilities and their families on the occasion of the Palestinian Child's Day, organised by Farah Rehabilitation Center.*

services either due to the unavailability or prohibitive cost of those services or out of negligence and ignorance as a result of the existing social stigma.

Palestinian NGOs have started a process of extensive analysis of the realities around them and have begun to formulate new policies based on evidence and research. This reality has contributed to the development of a national coordination structure for rehabilitation in cooperation and partnership with people with disabilities.

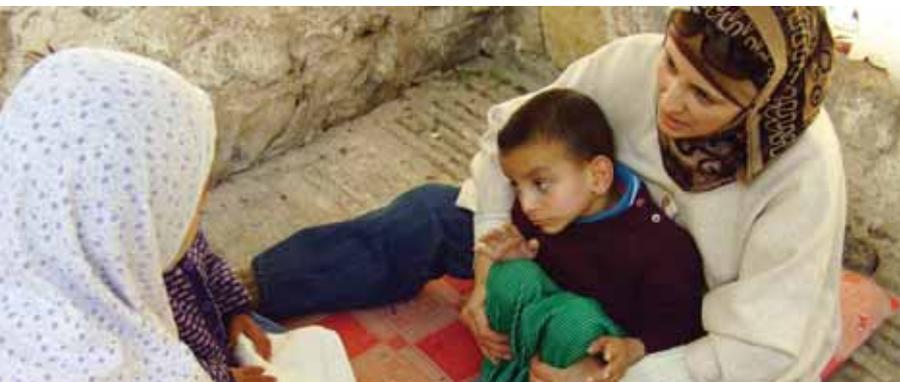
As an outcome of this process, new trends in understanding disability from a social and citizens' rights perspective have begun to appear and a massive debate on the roles of service providers in contrast to the role of disabled peoples' organisations has intensified.

It was obvious that the results of this debate – mainly in the NGO sector and among some interest groups working in the field of disability, including the participation of some representatives from Palestinian academia and the donor community, such as Diakonia and NAD – have led to the conclusion that the ultimate goal of the rehabilitation process is to achieve full social integration of disabled persons into their communities.

The establishment of the Palestinian Authority in 1994 has brought yet another dimension to the scene. Another round of public debate has started again, however with different types of questions and different dynamics in the process. The main points of the discussion have centred on policy matters and the division of roles between civil society organisations and the government.

In 1999 Palestinians were proud to formulate the most progressive legislation bill on disability compared with other countries in the region. It was a moment of triumph when the disability law was passed by the legislative council with an overwhelming vote. Since then Palestine has been able to say with full confidence that the disability rights law (number four) was and still is a sign of respect of citizens' rights and basic human dignity for people with disabilities as full and equal humans. The law was set to become the reference and guide for the full inclusion of people with disabilities in society.

Having said that, life is not as bright as it appears although the law is there and it reflects a certain level of maturity in approaching disability, dealing with it as a human rights matter. Consecutive Palestinian governments have had



*Working with people with disabilities and their families through home visits organised by the Community Based Rehabilitation Programme (CBR).*



Disability prevention and early detection and intervention, organised by the Community Based Rehabilitation Programme (CBR)

neither the political will nor the courage to start translating the articles of the law into real practical steps or to apply them at the policy level through all ministries.

The recent census has revealed some striking figures amongst the population of the disabled according to the Palestinian Central Bureau of Statistics (PCBS). The disability rate as appears in 2007 is 5.3 percent of the total population based on the classification of disability that has been agreed upon by the technical committee of the census, whereas the PCBS revealed that the percentage of disability in the census conducted for families in 2006 was around 2.7 percent in the Palestinian territories. This discrepancy is probably due to the different classification system used by PCBS for disability in the two censuses. The census of 2007 shows that less than 20 percent of working-age disabled (according to ILO criteria) are employed, whereas almost 80 percent of them have no jobs; 55 percent have had no education whatsoever; and more than 70 percent of the disabled have had access to rehabilitation and other types of services. Those figures indicate without any doubt that discrepancy and discrimination between the so-called "abled" and disabled are the major colours of the picture in our society.

Despite all the achievements reached in the field of disability, there is still a long way to go for those who look for real change in the social agenda and life conditions of people with disability. Palestine is a good example of real change in the situation and position of persons with disability in the society. The question remains whether this change can genuinely affect peoples' lives and whether the rights-based approach to disability can be translated from slogans and articles to hard facts and realities that can make a difference in the lives of people with disabilities.

*Dr. Allam Jarar is director of the Palestinian Medical Relief Society's rehabilitation programme in the West Bank and Gaza and a steering committee member at the Palestinian NGO network.*



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## Gender and Disabilities: Marginal Issues in Palestinian Development and Rights Initiatives

By Lamis Abu Nahleh. Ph.D

Under the heading "Diseases" in the Palestinian Central Bureau of Statistics (PCBS) summary of the final results of the Population, Housing and Establishment Census 2007, we learn that the disability rate in the West Bank (WB), excluding Jerusalem, is 5.3 percent of the total population. The lack of data on disability in the Gaza Strip (GS) within the results can raise the question of the possible marginalisation of both the Gaza Strip and people with disabilities, particularly since all other

### Promoting the Status of Gender

the Community Based Rehabilitation Program in Palestine



diakonia / NAD  
REHABILITATION PROGRAM

results are broken down by region (WB and GS). Of a total of 107,785 disabled persons in the WB, 55,557 are males and 52,228 are females. If the total population of the WB is 2.4 million people divided equally by sex, then a question is to be raised about the missing number of disabled females. Is this figure representative of the disabled females? Are there disabled females hidden or disclaimed? One assumption may be the lack of gender awareness on behalf of the data collector. Another

is possibly the negligence of disabled girls and the lack of interest in early diagnosis and intervention. In cases of meagre resources, boys might have been prioritised to receive early care and attention. It is also possible that due to social stigma associated with disability and its impact on the marriageability of siblings, especially sisters, disabled females are not counted or are disclaimed in surveys.

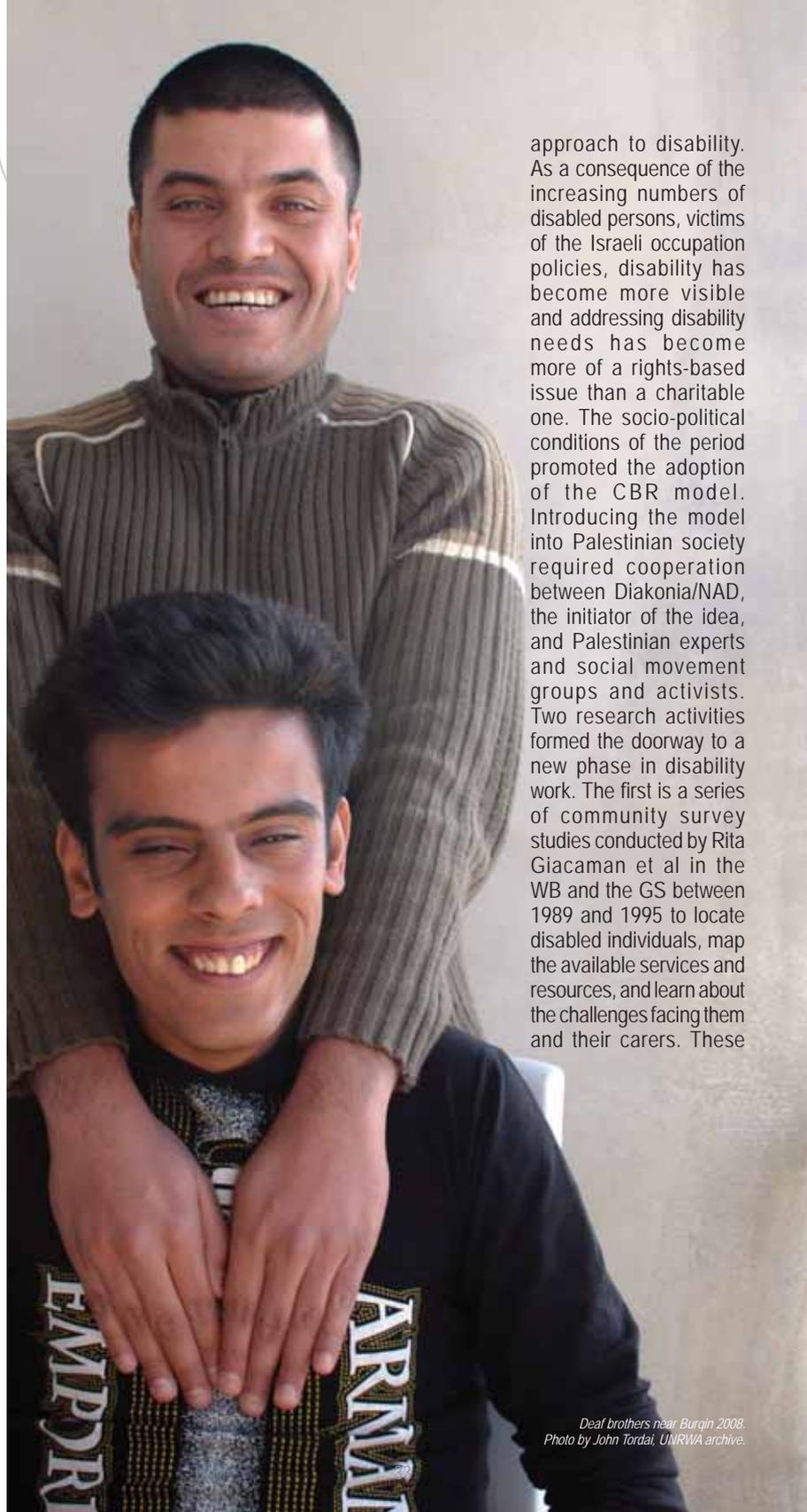
The 2007 census results also show that of the total population of disabled people, 30.6 percent are illiterate, 31.6 percent never enrolled in school, 34.1 percent enrolled and left, and only 15.4 percent enrolled and graduated, 23.0 percent never married, 20.1 percent are employed, 14.7 percent are students, 45.5 percent have governmental health insurance, 13.1 percent have UNRWA health insurance, more than 70 percent have access to rehabilitation services, and about 40 percent receive welfare assistance.

These figures are not broken down by sex, which does not tell us about the gender gap between disabled females and males though it is expected to be in favour of males.

Statistical data are indicators of the discrimination that befalls disabled persons indicating that they are deprived of life opportunities equal to their non-disabled counterparts and show as well the gender-based discrimination within the disabled group themselves. This gives partial evidence that in Palestine, like in some other countries in the world, disability is still a peripheral issue.

However, some progress in work with people with disabilities has been achieved in the past two decades beginning with the birth of the Community Based Rehabilitation (CBR) model in the WB and GS replacing the charity

approach to disability. As a consequence of the increasing numbers of disabled persons, victims of the Israeli occupation policies, disability has become more visible and addressing disability needs has become more of a rights-based issue than a charitable one. The socio-political conditions of the period promoted the adoption of the CBR model. Introducing the model into Palestinian society required cooperation between Diakonia/NAD, the initiator of the idea, and Palestinian experts and social movement groups and activists. Two research activities formed the doorway to a new phase in disability work. The first is a series of community survey studies conducted by Rita Giacaman et al in the WB and the GS between 1989 and 1995 to locate disabled individuals, map the available services and resources, and learn about the challenges facing them and their carers. These



Deaf brothers near Burqin 2008.  
Photo by John Tordai, UNRWA archive.

studies remain pioneering in pointing out the gender impact of disability. The most significant findings indicated that female members of the family, primarily mothers and sisters of the disabled family members, suffer the double discrimination of gender and disability, bear the whole burden of care, and are furthermore socially, culturally, and psychologically stigmatised. Mothers in particular are blamed for bringing disabled children into this world.

Since then the efforts of the CBR programme have been concentrated on developing the CBR model through practical work and scientific research based on community needs. This included conducting a study to measure the impact of CBR work on the targeted beneficiaries, their families, and their communities ten years after its initiation. A second study that marked the threshold of a new phase in CBR work was intended to assess the project's sensitivity to gender and the degree of its integration in their work. The study "Promoting the Status of Gender in the Community Based Rehabilitation Program in Palestine" conducted by Lamis Abu Nahleh (2003) showed that CBR gave disabled individuals a chance for better life opportunities, facilitated their mobility and familial and social integration, gave them better access to services, and treated both sexes equally. However, the study reiterated some of the findings of the initial community surveys in terms of who mainly carries the burden of caring. It found that due to lack of sufficient knowledge in gender work, CBR workers reinforced the traditional gender roles of males and females through their activities; they primarily targeted mothers and sisters assisting them to help and serve their disabled children, supporting them with knowledge and information, and giving them practical and emotional support, which unfortunately placed all the responsibility upon them since fathers and brothers are not targeted particularly to share the burden. On

the community level, men are targeted as decision makers and women as volunteers in community work and services, an extension to their mothering and caring role.

Building on this crucial study, the CBR programme reviewed their progress indicators with a gender lens, and added a few. They emphasised particularly the involvement of fathers in caring for the disabled persons as a major progress indicator and the extent to which mothers involve their male children in doing household chores as another. They also conducted several training workshops on integrating gender in the projects' work, following which the participants were required to devise a strategic plan and evaluate their work using the gender concepts and tools introduced in the training. After the training workshop it conducted, a Women's Affairs Technical Committee (WATC) gender trainer wrote an article in *Women's Voice* valuing the contact WATC had during the training experience and committing to a more comprehensive approach to gender work in the future, an approach which includes disability and gender as an integral part of policy development and gender programming.

A quick overview of development and rights-based initiatives (policies, projects, programmes) gleaned by leafing through some documents or double-clicking home pages of a non-representative sample of organisations and institutions reveals that disability as an issue is barely remembered and the disabled persons remain a deprived, marginalised group, if not isolated and excluded from the vast majority of these initiatives. Specifically, it appears that disability has been, to a large extent, excluded from mainstream legislation, absent from most research and studies produced, excluded from national plans and programmes and not mainstreamed into other programmes that target special groups within the society.



Aqabat Jaber, 2007.  
Photo by John Tordai, UNIRWA archive.

The PNA constitution/basic law stipulates that all Palestinians are equal in front of the law irrespective of race, colour, religion, sex, or disability. The PNA also issued and ratified the Disability Law. Though it is meant to be progressive in nature, it is vertical rather than cross-cutting and thus gets separated from all other laws that should also protect the rights and interests of disabled citizens as full citizens.

Another recent and eminent PNA document is the Palestine Reform Development Plan 2009. The plan does not include disability or target the disabled in any of the sectors including the health sector. In reality, apart from the programmes and projects that are disability-specific, like those provided by the Ministry of Social Affairs, the General Union of Disabled Palestinians and Medical Relief, and, of course, CBR, there appears to be almost no initiative – social, economic, political, legal, or cultural – among the 17 organisations and institutions that were surveyed that include the disabled persons, particularly disabled women and girls, or that targets them directly or indirectly.\*

The recently published mapping study of the status of disability rights and advocacy programmes in the WB (by British charity UNIAS) is another example of the marginalisation of the GS. Though it is a rich, informative study and presents invaluable findings, it does not consider women/gender specificity of disability as an important factor in any sector, such as that of social attitudes and culture. Nor does it list any of the Ministry of Women's Affairs or women's NGOs and centres to be involved as potential stakeholders, which relieves them from the responsibility towards disability.

Several other research studies were conducted to assess the gender impact of the Israeli occupation, the war and warlike conditions it brought about under which Palestinian girls, women, female and male youth, and children

live. The Amnesty International study (2005), which set out to examine the impact of the Israeli occupation, war, and conflict conditions, as well as patriarchal control of women, points to the burden placed on women, emphasises births and infant deaths at checkpoints, and the obstacles facing access to (maternal and reproductive) health care and services. The UNIFEM study "Voicing the Needs of Women and Men in Gaza" (2009) conducted in the aftermath of the Israeli war on the GS, also reveals that women bear extra productive and reproductive burdens, and that although they suffer the same level of psycho-social trauma as men, they do not get to the available psycho-social services because of lack of money and accessibility. The study points out that gender and generation underlie the discrimination found in resource allocation among household/family members when their economic and financial resources are scarce. The World Bank study, "The Impact of Israeli Mobility Restrictions and Violence on Gender Relations in Palestinian Society: 2000–2007" conducted by the Women's Studies Institute provides a vast space for essential issues that impact women, including poverty, the status of youth and youth services, gender-based violence, both political and domestic, among other issues. Last but not least is Johnson's study of unmarried women in Palestine (2008–2009), which surveys their opportunities in education, work, marriage, the impact of "bodies and borders" restrictions, and the crises they face in the context of regional and Palestinian discourse.

These studies highlight crucial issues that ought to be considered in policy and planning design of future projects. However, they do not address in a fair way the gender impact of disability, though disabled women (and men) suffer stricter mobility restrictions, are more vulnerable to gender violence of all kinds, are more disadvantaged in all aspects of safety, life opportunities,

and access to services. If they adopted an integrated and more inclusive approach, these studies would be even more comprehensive and useful.

It is my concern that disability is still treated as a vertical issue, addressed only by the special programmes committed or mandated to it. It can also mean that the disability work has not yet advanced to be included into the mainstream research, policy development, and national programmes. Palestine has taken large steps in development despite the obstacles along the way, but more concerted efforts must be exerted to achieve equal rights and opportunities for all its citizens irrespective of race, colour, religion, sex, and disability.

\*Seventeen organisations and societies of various ideological-cultural backgrounds were consulted through their home pages and other available information on the Internet to see if they integrate or mainstream disability

or target the disabled persons directly. Here, I would like to express my appreciation to Samah Nayfeh, a supporter of the disabled persons, who assisted me in searching the Internet and other sources.

Special appreciation goes to Ghada Harami, the deputy representative of Diakonia/NAD in the region and director of the CBR programme, for her invaluable feedback and guidance in writing this article. This article would have been very different without her critical eye for disability issues.

*Dr. Lamis Abu Nahleh is a gender and development specialist. She is a professor and researcher at Birzeit University, Palestine. Her research areas are in gender and various sectors including, among others, the family and the household, education and vocational education, violence against women, micro-credit and micro-enterprise, and disability. Her professional experience is also in the area of gender integration into policy, planning, and evaluation of development projects and programmes.*

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## Disability and Rehabilitation in Palestine

By Dr. Waddah Malhis

People with disabilities in Palestine make up 4 to 6 percent of the population. More than 35 percent of the people with disabilities are physically disabled due to the Intifada, traffic and work accidents, malnutrition, traumas, and home births. Violence and unrest associated with the occupation have produced a generation of physically and psychologically traumatised children and youth. In addition, the tradition of marriage between close relatives has resulted in many children being born with disabilities.

The West Bank/Gaza Strip features a very young population age structure; 46 percent of the population is 14 years of age or younger. In the Gaza Strip the proportion of the total population aged 14 and under rises to 50 percent.

In Palestine, kindergarten facilities cover only an estimated 20 to 30 percent of children between the ages of three and five, and half of the facilities act only as caretakers rather than venues that meet development needs. Studies suggest that many mothers lack adequate knowledge of how to meet the development needs of their young children.

West Bank and Gaza Strip children have a shortage of safe play areas. As a result most children are forced to play in the streets and risk being injured through various forms of accidents.

Palestine has one of the most progressive jurisdictions regarding the rights of persons with disabilities in the society. The law on disabilities was approved in 1999 but there are a lot of obstacles that face the enforcement of the Palestinian disability law. In the Palestinian community we still have problems facing the habilitation and rehabilitation services. Families are unable to cover the costs of daily needs: medical materials, tests, treatments, and technical aids. There are access

problems and high transportation costs. There is also a shortage in home/community adaptations.

On the part of professionals there is inadequate attention to early detection policies and a shortage in organised intermediate-level referral services. In addition, there is a lack of adequate skills to deal with severe and multiple disabilities and inadequate qualification of educational staff working with the disabled in mainstream educational settings. There are psychosocial issues such as

social stigma and discrimination against women and girls with disabilities.

In the Palestinian territories we began to think about planning for rehabilitation programmes during and after the Intifada when several leading non-governmental organisations and grassroots committees formed special rehabilitation programmes, both institutionalised and community-based to meet the needs of disabled persons.

We adopted the strategy of community-based rehabilitation programmes, which are based on some principles that aim to build potential community through providing comprehensive and efficient services in order to strengthen the

abilities of disabled persons.

From the point of view of rehabilitation services, the strategy aims to provide suitable services for all disabled persons at three levels: The community level; the regional level; and the national level.

This strategy assumes that about 60 to 70 percent of disabled persons could be served at the community level (CBR programmes), 20 to 30 percent could be served at the regional level (intermediate level services), and about 10 to 20 percent need more specialised services (national centres).

The total Palestinian population throughout the world is 7.5 million. The total West Bank and Gaza Strip



UNICEF tent camp children receive psychosocial help after the Cast Lead operation in Gaza 2009. Photo by John Tordai, UNRWA archive.

population is estimated at 2.8 million; 1.8 million live in the West Bank (including the Arabs of East Jerusalem). The West Bank and Gaza Strip are marked by a high degree of urbanization. Four-fifths of persons in the Gaza Strip live in urban areas whereas two-thirds of the population in the West Bank live in urban areas.

There are only four national centres in the field of physical disability that serve the Palestinian population in Palestine: The Jerusalem Princess Basma Centre for Disabled Children, which serves the disabled children from the central and northern parts of the West Bank; Abu Raya Rehabilitation Center, which serves the adults from the central and northern parts of the West Bank and children with spina bifida; the Bethlehem Arab Society, which serves the disabled population of the southern parts of the West Bank; Al-Wafa Rehabilitation Center in Gaza, which serves the disabled population of the Gaza Strip.

The Jerusalem Princess Basma Centre for Disabled Children is the principal provider of prosthetic and orthotic devices for the Palestinian population. The role of the Centre as one of the national centres in Palestine is to diagnose, investigate, and formulate comprehensive habilitation and rehabilitation programmes for children with special needs up to age 15, as well as to give support and advice to their families. In addition, the Centre organises vocational training opportunities for the disabled adults of East Jerusalem.

An annual total of 200 to 220 children from the West Bank are referred to the Centre and stay as in-patients, whereas a total of 60 to 80 children from the Jerusalem area are referred for day care services.

A total of 22 young adults with special needs, males and females who are 18 or older, participate as trainees at the vocational training sheltered workshop. The aim of this programme is to enable them to be active members of their communities. Every child spends a period

of two weeks to two months at the in-patient department. The presence of the mother or family member is mandatory.

The Centre aims to be a model for mainstream education within an inclusive setting at its secondary level school.

A total of 677 students from East Jerusalem between the ages of 3 and 17 are receiving regular pre-school and mainstream education within an inclusive setting. Seventy-four are hearing impaired, thirty-three are physically impaired, and six are visually impaired. This coincides with our vision of total integration of all children with special needs within their own communities.

The Centre is involved in research studies in the fields of disability and rehabilitation. The Centre was involved in a Middle East regional research study that aimed to improve the functional motor abilities of Palestinian children with cerebral palsy. The Centre will also house a research programme, to be named for the late Dr. Amin Majaj, in commemoration of his renowned research programme.

The Centre is an active member in the East Jerusalem Hospital Forum, which was created to provide networking and coordination of efforts among the hospitals. The network brought together the six health organisations in Jerusalem: Makassed, Augusta Victoria, St. Joseph, St. John, Red Crescent Society, and the Princess Basma Centre.

The creation of this network was a response on the part of these organisations to changing political realities that threatened their survival, their ability to facilitate complementary and joint planning, and their ability to promote collective excellence amongst members. It is a sign of hope that provides the motivation to work together towards a better future for our health care sector.

*Dr. Waddah Malhis is the medical director of the Jerusalem Princess Basma Centre for Disabled Children.*

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## Disability in Palestine

By Dr. Kamal Abu Qamar

Unlike the situation in previous years, the issue of disability – in Palestine, in general, and in the Gaza Strip, in particular – has been on the top of everyone's agenda: the General Union for the Disabled, non-governmental organisations, and international organisations such as Diakonia/NAD, Handicap International, WHO, and various local government ministries in Gaza.

Structured rehabilitation programmes in Gaza started a few decades ago and have been built on various models such as Community-Based Rehabilitation (CBR) – Gaza has been the pioneer of this model since 1990 – Institutionalized Rehabilitation (IH), and outreach programmes. Some 70 organisations are known to be working in the field of disability since the recent war. However, the pioneer actors in the field of CBR are the National Society for Rehabilitation (NSR), which works in the southern and central zones as well as in Gaza City, and the Medical Relief Society, which works in the north and east of Khan Younis.

To enforce the spirit of cooperation, the NSR and the Medical Relief Society agreed to consolidate their available database on disability in the Gaza Strip, so that the first unified report was issued in May 2009. The report noted that the highest percentage of people with disabilities is in the Gaza governorate (28 percent), followed by Khan Younis (25 percent), and Rafah, the lowest (10.2 percent). For those under 18 years old, it is 25.8 percent and for adults, 74.2 percent; 45.5 percent are female and 54.5 percent are male. With regard to disability type, vision impairment represents 33.8 percent and physical disability, 30.9 percent. However, 14.4 percent have multiple disabilities.



Summer camp in Gaza.

The focus of the coordinated efforts among like-minded actors was on developing the available database on international scientific criteria, creating a national database and services mapping, developing specific programmes for people with disabilities, addressing gender issues, reinforcing Labor Law No. 4/1999, and advocating for inclusive education and social integration.

On the other hand, lobby groups

composed of people with disabilities, in coordination with concerned organisations, have been playing a significant role in advocating for basic rights either in education, employment, or in other related social policies. Various methods of advocacy include media communication, meeting with representatives from government ministries, meeting with disability cluster groups, and marching in front of international agencies to commemorate relevant anniversaries

and events.

Unfortunately, this year, people with disabilities who reside in northern Gaza, Gaza City, and marginalised areas in the central zone, in particular, have witnessed the most devastating life circumstances ever. Even rescue efforts were taboo during the recent Israeli aggression; neither the International Red Cross nor hospital ambulances were permitted to reach the areas of military operations to rescue the casualties, but rather they were directly targeted. Regardless of type of disability, gender, or age, the Israeli military usually bombards civilians wherever they are, ignoring international law and leaving behind a huge toll of casualties, including a new generation of people with disabilities. It is estimated that approximately 20 to 25 percent of injured cases have become permanently disabled; the majority suffer from physical handicaps.

In the absence of a unified source for statistical information, data on disability depends on the research of specific local organisations. For instance, the National Society for Rehabilitation has identified some 248 new cases of disability due to the war, 80 percent are male and 20 percent female, which represent approximately 5 percent of the total number of injured cases (5,000), and 19.6 percent of the screened injured cases (1,261) so far. The incidence of physical disability due to the Israeli attacks is estimated at 80.2 percent: visual impairment, 10 percent; hearing impairment, 5 percent; and other disabilities, including behaviour disorders, intellectual disability, and speech impairment, 4.8 percent.

Normally, people with disabilities face various challenges in their striving for



basic human rights such as employment and education; but this year, unfortunately, they have been burdened by a new trauma. For example, an elderly disabled woman who lives in the north-west of Gaza was left alone at home to face her harsh destiny after the family had escaped for protection. A military bulldozer destroyed the house while she was still inside. She was the victim of double discrimination, being both a woman and disabled.

In another horrible instance, a number of disabled people came under siege and were attacked as they were on their way to seek a safe refuge from the bombardment. Some of these people were killed and others were further disabled due to their injuries. Life is harrowing for everyone in Gaza, especially those with disabilities. At night, when the body should be resting and restoring itself, people young and old, male and female, disabled or not, experience nightmares, sleeping disturbances, and anxiety.

This year, the needs of people with disabilities in Gaza are different. It is not about emergency needs such as assistive

devices. Rather, the urgent need is for social integration, the restoration of dignity, resilience, and self-confidence. Some like-minded actors have implemented a number of emergency recovery intervention programmes to meet the basic needs and priorities of people who have recently become disabled because of the war. The NSR, with the generous contribution of the Swedish International Development and Cooperation Agency (Sida), the Norwegian Agency for Development Cooperation (Norad), and the management of Diakonia/NAD, launched ten integrative summer camps at the seashore, where some 1,000 persons (35 percent were people with disabilities, 30 percent were family members, and 35 percent were non-disabled friends) enjoyed 20 days of lively and interesting activities. The participants' wonderful smiles revealed their growth in self-confidence, creativity, and hope for life.

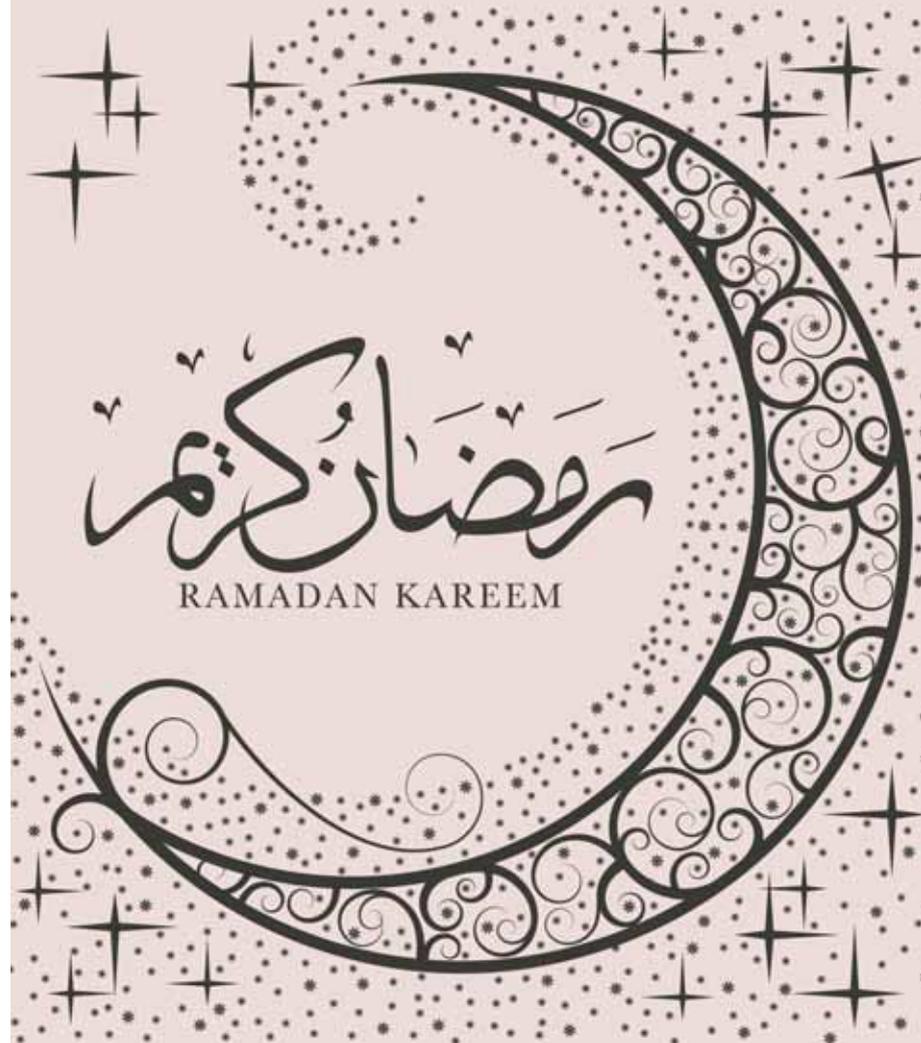
Nevertheless, the critical question remains unchanged: When will the conscience of the international community be awakened to recognise its responsibility towards the Palestinians, in general, and people with disabilities, in particular? The will of people with disabilities in Gaza is stronger than the bombs of the enemies, and they will persevere in their struggle to take their rightful place as leaders in society – at universities, in the arena of literature, music, and art, and even among the decision-making elite.

*Dr. Kamal Abu Qamar is the general director of the National Society for Rehabilitation.*

*Photos courtesy of the National Society for Rehabilitation.*



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## Arab Workshop for the Blind

By Irene Archos

Navigating through the labyrinthine streets of the Old City of Jerusalem is hard enough with a map, but what if you were blind? Many a morning outside my house near the fifth station on the Via Dolorosa I see blind men arm-in-arm on their way to work who easily make their way around the city without getting lost like me. They are workers at the Arab Blind Workshop nestled between the fifth and sixth

and servicing of blind persons in Palestine. At first located at Jaffa Gate, it was burned in 1948 as part of the war with Israel and was transferred to its present location around 1950. Even to the present day, the Israeli municipality and city hall in Jerusalem have been trying to gain control over it; however, because the workshop was established as a strictly Palestinian charitable organisation, the board of



stations on the Via Dolorosa. The workshop that produces fine-quality, hand-crafted brooms of all shapes and sizes from mostly natural materials is part of the larger Arab Union for the Blind, a private charitable, not-for-profit organisation run by the blind for the blind. It was founded in 1932 when a group of blind persons led by Subhe Dajani decided to organise an institute for the education, rightful employment,

directors continues to vehemently reject all forms of Israeli control even if so doing means giving up valuable financial resources and even more importantly, needed supplies and instruments for the blind.

At any given time the small workshop employs between 12 and 15 blind workers, who busily assemble brooms and brushes from natural fibres. These workers are mostly Palestinians from

the West Bank who do not have an Israeli ID. Due to the separation Wall constructed by Israel, which restricts the movement of many former workers, the workshop also operates a cottage-style piecemeal work-from-home arrangement which allows many needy blind persons in such places as Nablus, Ramallah, and Hebron the chance to work for their livelihood. According to Nadera Bazbaz, social worker, secretary, and general do-it-all woman who has been working at the workshop for 26 years, "There has been a long tradition of making brooms by the blind, not just in Palestine but in other countries all over the world." The workshop employs persons classified as being from 60 to 100 percent blind, 18 years of age and older. Ms. Bazbaz emphasised how the blind on the Israeli side have many of the benefits that Palestinian blind persons do not such as a monthly stipend from social security, health insurance which covers many medicines, eye specialists, and, more importantly, that pays for special instruments such as watches, walking sticks, and gauges, which make a blind person's life more tolerable. "The blind in Palestine," she explains, "lack the services and instruments that those in other countries take for granted." The simple walking stick, the staple for movement, sells for 150 shekels in the West Bank compared to 50 shekels on the Israeli side, precisely because the Israeli Ministry of Health subsidises it.

The workshop pays a high price for its independence from Israeli welfare. It has relied exclusively on donations from individuals, private corporations, and Islamic charitable institutions. Since the Intifada, these donations have dwindled. Both production and profits have decreased due to the restrictions of goods in and out of the West Bank. Stores in Ramallah used to order 100 brooms at one time, bringing orders to the several hundreds; now they ask for only 6 to 10. Israeli mass-

produced brooms, which sell at half the price of those manufactured by the blind, are undercutting production as well. Even when it comes time to deliver the assembled brooms to Jerusalem, the Israeli authorities do not allow them to pass the checkpoints on the grounds that these goods already exist in Israel and are therefore unnecessary.

Despite these obstacles, the workshop continues to work. Nestled in two rooms in the interior courtyard, blind workmen measure out a palm's length of natural nettled fibres, pull



them into tufts using strong silver-coated strings, and wedge them through the drill holes into the bases of brooms. They have the most basic working tools: an ancient drill machine, a mechanical saw, a cutter. Most of their tools are outdated or broken. Yet they still persist in painstakingly making the best brooms that their hands can craft.

Atwah Hussein Abu Akkar spent 20 of his total 55 years as a broom assembler at the institute before getting elected to the post of director general. He was eight years old and in second grade playing with other children in the street when a boy hit him on the head with a stone. As he did not receive adequate medical care for his wound, the injury affected the visual cortex area of his brain eventually leading to his total blindness. After 1948 he was forced to leave his home village of Hossein near Bethlehem to settle in the Aida Refugee Camp. It was in the camp that an English lady approached him about enrolling in a special school for the blind. He finished the programme at the Lutheran School on the Mount of Olives eventually receiving a diploma as an industrial worker. He went on to open his own shop in Ramallah before coming to the workshop. "Blindness is not in the eye itself," he explains, "but in the heart and mind."

Salim Mohamed Al Arian, the financial officer for the institute, a member since 1956, confesses, "This organisation is not just a job. This is our mother. We take care of it as though it were our mother." Mr. Al Arian became blind at the age of four. He worked at the National Library for the Blind on Shofat Road, during which time he worked on translating the Holy Qur'an into Braille and later, along with a team of linguists, the first 12-volume Arabic-English Dictionary for the blind. When asked how his life is different from those who have their sight, he replied, "I don't feel any different from anyone else. I am used to it now because I have been living with it for my entire life. I know everything in my home; I can recognise people from their voices." He went on to explain that another reason his blindness does not register to him is that Palestinian society does not treat the blind as such. "We feel like normal people because we are treated like normal people," he says.

One's overall impression coming away from the workshop is that in Palestine the blind are treated with respect and deference for their unique abilities in contrast to what others might see as their defining disability. I will end with a corny line: let's not bat a blind eye to the blind. Those who wish to make a difference can do so through contributing to the following accounts:

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*Irene Archos Nammari is an educator, freelance writer, and journalist. She is Palestinian by association through her marriage into one of the oldest Jerusalemite families. She fluctuates between New York City and Al-Quds.*

*Article photos by Irene Archos*



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## Young Palestinians and Multiple Sclerosis

By Stefania Fanari

Multiple sclerosis (MS) is one of the most common neurological disorders and causes of serious disabilities in young adults. I have been affected by MS since 2002, and during my stay in the West Bank I became interested in how young Palestinians are coping with MS in such a complex environment. It is easy to understand that a person's life can suddenly be turned upside-down after such a diagnosis. Nothing will again be seen with the same eyes.

There are no official statistics concerning the number of people who have MS in Palestine. Data that compare the populations of Palestine and Jordan note that at least five thousand people have been diagnosed with MS in Palestine, most of them are usually young, under 30 years old.

I have discovered a reality so complex that it is even hard to describe. Young persons with MS are normally afraid of the possibility of having to use a wheelchair for the rest of their lives or of becoming dependent. But young MS patients in Palestine seem also to be deprived of any hope.

There are several environmental, social, cultural, and institutional barriers that contribute to making life more and more difficult for these young persons.

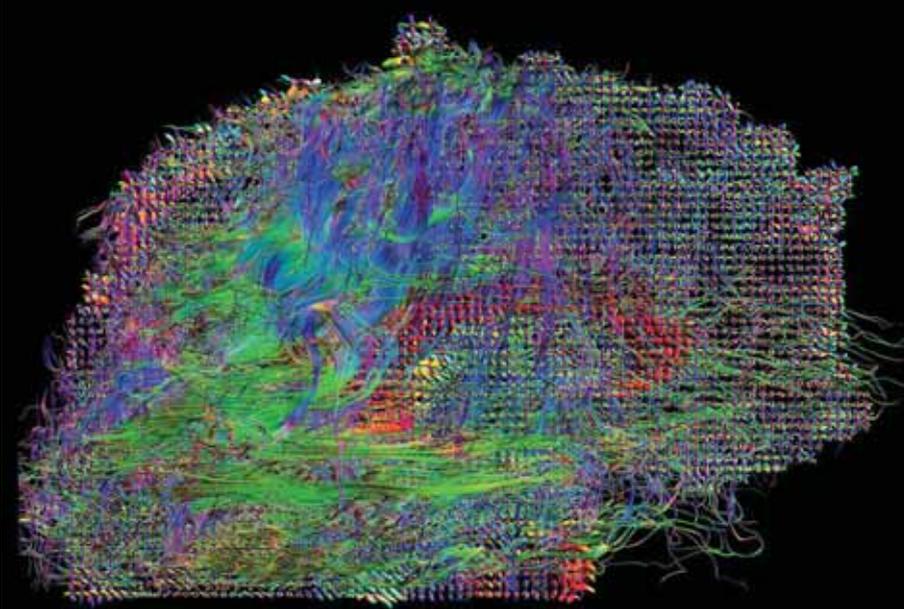
The first obstacle is obviously strictly related to the deficiencies of the health care system in Palestine. Even in the main cities there are no available specialists. There is only one neurologist in Ramallah and just two in Nablus, the most populated city in the West Bank. Most of them work only a few days a week in public hospitals, sometimes just once a week. The rest of the time

they work in their private clinics that are not accessible to most people in the West Bank.

The diagnosis of MS itself is very complex and is often made too late, when important motor functions and sight are already compromised. Many of the first symptoms are related to other types of psychological and neurological pathologies, and often people are dismissed from the hospital with a wrong diagnosis, such as depression or stress, bringing patients into a very complex psychological situation. The health care system is not only unable to provide psychological support to help the patient face the new reality of illness but is also totally unable to explain the new reality of life with MS to the patients and their families. The perceived unsuitability of the health care system to deal with this pathology often prevents people from returning to the hospital.

Even if there is no cure available for MS, there are medicines that can reduce the aggressive nature of the disease, giving people the hope to live a normal life for as long a period as possible. These medicines are extremely costly and largely unavailable in the West Bank. They are not available at all in the Gaza Strip. The Ministry of Health is only able to provide one type of medication for MS, and there is not even a sufficient quantity to treat all Palestinians patients.

However, barriers to a normal life come not only from the deficiencies of the health care system. The social environment, mainly within families, plays an important role in making or breaking these barriers. The social environment seems, in fact, not to be ready to accept and support



people who are afflicted with MS. In many cases it is a shame to go to the hospital, and it is a shame to have a young disabled person in the family.

One of the consequences for a young person who has been diagnosed with MS can be the loss of any source of economic support. There are many cases of men losing their jobs or women being divorced by their husbands because they have MS. In Muslim society the reality of a sick and divorced woman can be even worse than the illness itself.

There is no economic support that comes from the government for people who are not able to work because of their disability. This fact is yet another humiliation for those with MS and serves to further isolate them. Depression is an obvious consequence of the lack of psychological support to face the new reality of illness.

For all these reasons, MS patients and their families in the West Bank have decided to create the Multiple Sclerosis Society and Patients' Friends, where they can meet each other and try to create a social network for an exchange of experiences and new ideas. The society was inaugurated in the city of

Nablus on 27 May 2009, and great satisfaction was felt by all those who worked to prepare the inauguration as well as by those who participated in the event.

"From the patients to the patients" is the motto of the MS centre. All the people involved in the first Palestinian MS society are themselves patients, from the president of the society, Ali, to the two secretaries, to the web administrator Hanna. The few rooms of the society and the nice airy portico with the fountain in the middle are a safe place where people from Ramallah, Jenin, Nablus, Tulkarem, and everywhere in the West Bank can meet other MS patients and speak without shame about their feelings and their needs.

Usually Saturday is the day on which one can meet people in this outdoor space and listen to personal stories that can help one understand more about the feelings of people who have MS. Most of the people who come to the centre are men even though there is a greater incidence of MS among women than men.

One of these men is Ahmad, a 24-year-old young man whose mobility difficulties are becoming evident. He was diagnosed almost

four years ago, but he is not taking any regular medication. Ahmad goes to the society every day. He needs the support of friends. He says that his family is not ready to support him.

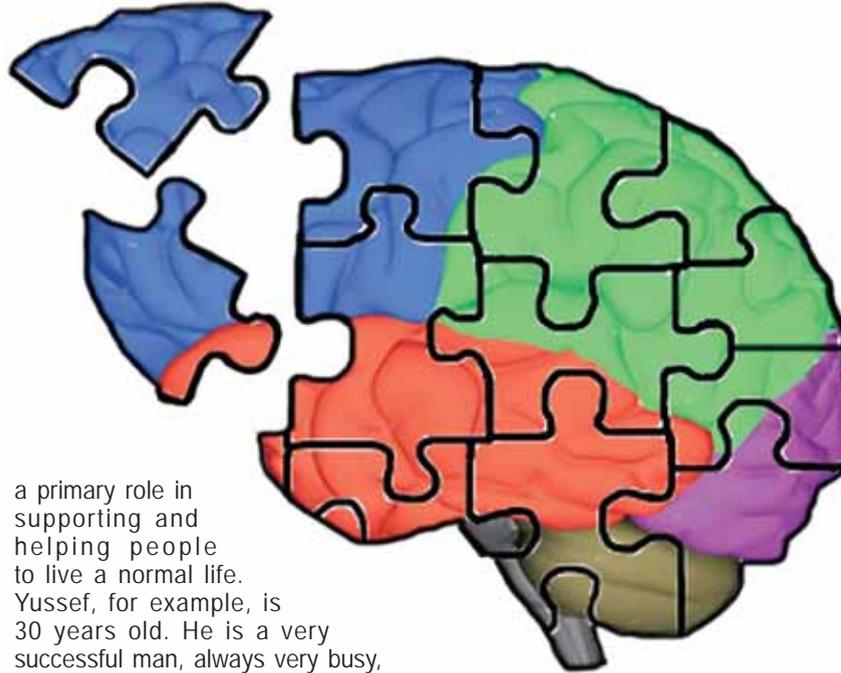
"Sometimes I feel so angry with them ... It happens that when I wake up in the morning and I'm not able to move my legs, my father thinks that I'm lying because I don't want to go to work. And they force me to go."

Every time he started to speak his hands trembled and his face was notably nervous. He would like somebody to understand how scared he is. He would like somebody to understand that he needs help. He comes from a very conservative Muslim family where all the men work twelve hours a day in the family business. This sick young man is perceived as a "problem," a burden for the family.

However, there are also wonderful examples of entire families coming to visit the society on Saturdays. During a lunch organised by the society to help people meet each other I remember a few families with children; in particular, a couple from Jenin. In response to a question about which person had MS, the husband or the wife, the husband answered, "Both of us. She has MS, but for us it doesn't make a difference. We fight the disease together."

I still remember the smile on the faces of the wife and the other women affected by chronic disease. It reminded everyone that it's not just a matter of medication. Many young men are very afraid that they are coming every week just to discuss new improbable remedies found on the web; one of them is firmly convinced that even tobacco can be a remedy against MS.

It is clear that the social environment and, first of all, the family, play



a primary role in supporting and helping people to live a normal life. Yussef, for example, is 30 years old. He is a very successful man, always very busy, and everybody knows him in his city. For almost two years, he has been unable to walk without his stick and he gets tired very easily. He got married only three years ago, and he likes to emphasise the fact that "I did not need the stick ... I was walking by myself at that time."

Yussef comes from a wealthy family so that he also has the possibility to be treated in Tel Hashomer, the multiple sclerosis centre of Israel, one of the best in the world. He is able to pay for his medications, which cost more than \$1,500 a month. Unfortunately his heart is not strong enough for those medications, and he was forced to stop. Nevertheless, Yussef has a wonderful daughter and a smile always on his face. He can't easily go out with her because there are not many places that are equipped for people with disabilities. Most places, such as the swimming pool, bar, or gardens, are full of stairs and have no ramp to provide easy access for people with disabilities.

whom he is able to speak about the disease. He is not ready to accept himself, and he is afraid that others will judge him or pity him.

What I found out, thanks to the help of all these people, is that the people in Palestine know almost nothing about multiple sclerosis. More attention and awareness can be a good starting point to help these people to have a happy life without feeling shame about their condition. A life with MS is not easy and it cannot be ignored. But having MS is not a reason for people to be discriminated against or simply dismissed by their families, their workplaces, and their society.

They don't need pity, they need help. The medicines they need can obviously be provided only by the Ministry of Health, but the MS society is ready to receive any kind of other help from psychologists, physiotherapists, gym teachers, yoga teachers, or even just one hour of your time to understand what MS is for those who are afflicted by the disease.

*To find out more about the Palestinian Multiple Sclerosis Society, contact Ali Hijawi at +972 (0) 9 328 1522 or info@mspf.ps.*

One of his best friends is Khaled. He is 25 years old but seems to be older. He comes from a very conservative Orthodox family. Most of his relatives and friends totally ignore the fact that he is afflicted with MS. Yussef and the people of the society are the only people with



## When I Grow Up

By Ghada A. Harami

"I want to become a TV reporter" are the words that Jamileh concluded her interview with from the hospital bed of Shifa Hospital in Gaza City just after the recent Israeli war on Gaza. Her words broke my heart and kept me thinking during many sleepless nights. There she was on the screen, the beautiful teenager. Her Arabic name means "beauty," and she was exactly that. With long black hair and a big smile, she was totally

her and her peers because of the devastating war.

As people throughout the world have recently seen on their screens, a vast number of civilians have been killed or injured and left with a loss of organs or functions, estimated at 50 percent of all 5,000 injuries. The demolition of 22,000 households left many homeless and devastated persons. The twenty-two days of intensive violence left the population

peers were not so lucky; ambulances were denied safe passage, and many women and children bled to death or were left under the rubble. The reporter kept asking Jamileh what happened, but she made no reference to the amputation of her legs, and instead talked about her future plans.

The Norwegian Association for Disabled (NAD) and the Swedish Diakonia have supported the rehabilitation sector in the West Bank and Gaza for many years. A high standard of services exists today which is documented as the

the politicians will still be convening all over the world to talk about negotiations. When she joins the CBR programme, she will want to plan and prepare for a different life. She will want to know her rights and get the information she needs in order to live independently. Jamileh will have to address the many physical and non-physical obstacles that society imposes on her re-integration. But most of all, she will have to strengthen her self-confidence and enhance her new abilities. She will think of her education, livelihood, future career, marriage, and family; all of which

will be major challenges in the future.

Dedicated CBR workers will assist and support Jamileh, and they will help her achieve her dreams as they have done with many other persons over the years. They will listen, respect her priorities, and help her achieve them in the best manner possible. They will lobby with her and advocate for her rights. She will meet other empowered women and children and get positive energy and strength from them. She will become a reporter and assist and encourage others to live better lives. Maybe Jamileh already knows that, so she had good reason for the big smile when she spoke to the

world through the screen.

*Ghada A. Harami is the deputy regional director of the Diakonia Middle East Office in Jerusalem and the programme manager of the rehabilitation programme jointly implemented by Diakonia and the Norwegian Association of Disabled (NAD). She is a Palestinian and can be reached at ghada\_diakonia@palnet.com. For more information about Diakonia, visit <http://www.diakonia.se/middleeast>.*



Israeli attack on an UNRWA school in Beil Lahya - Gaza. Photo by Mohammad Al Baba.

ignoring and denying that both her legs had just been amputated above the knees. As much as the reporter tried to get her to say more, Jamileh was willing to talk about everything except the amputation, and totally ignored the sad implications on her future. I wondered whether Jamileh wanted to become a reporter so that she could show and tell the world of the injustice inflicted upon

traumatised and helpless, with nowhere to flee or take refuge.

Jamileh, like many women and children with disability, has very little to look forward to, but she either does not know it or does not want to accept it at this stage. Jamileh is happy to be alive and most thankful that she was rescued and taken to hospital where she is receiving medical assistance. Many of her

best in the Middle East. In addition, the national Community Based Rehabilitation programme (CBR) covers both the West Bank and Gaza and is implemented by NGOs. Both programmes will complement each other to make sure that Jamileh will overcome her disability and become a journalist. When Jamileh joins the CBR programme, the armies will have returned home and



## Hidden Disability Haemophilia ... Who am I? ... Where am I going?

By *Jad K. Jadallah Tawil*

After 45 years my life has changed. I am cured of haemophilia, which I was born with, and I entered history as one of the few people throughout the world who have been cured. But I am still living with a hidden disability; haemophilia is still in my genes, as is the case for thousands of haemophiliacs worldwide. Haemophilia is a hereditary condition that results when one of the proteins needed to form blood clots is missing or reduced. I received a liver transplant due to liver failure, which resulted from unsafe haemophilia care. My new liver is able to produce its own protein. Haemophilia and its complications are considered a disability throughout the world.

I was born a haemophiliac in Palestine and then became a naturalised US citizen who moves around the globe hoping to see a haemophilia-free world. But I never abandoned Palestine.

After years of complications and

suffering, I am trying to adjust to a new lifestyle free of haemophilia rituals. Now I don't need to inject clotting factor into my bloodstream to stop minor or major bleeds that could sometimes happen for no apparent reason. I don't take pain medication as often as before to relieve muscle and joint bleeds. I don't even worry about minor bleeds that could become fatal. Although I still live with joint, muscle, and other disabilities, they have not prevented me from moving forward. And, of course, I must take medication for my liver on a regular basis.

Nothing has prevented me from being active. I have been working since graduating from college, and I volunteer with many local and international organisations. Even during the few periods of "rest" (hospitalisation and recovery related to the liver transplant) I worked as an advocate for haemophilia sufferers via phone and e-mail.

Haemophilia or no haemophilia? Is it a typical disability or is it a hidden disability? Or is it, as some have told me, a non-disability? Who am I in the midst of all these questions? What is my identity? With whom do I associate? How should I respond to people's inquiries?

I still sense the pain and suffering of haemophiliacs and their families around the world and in Palestine, in particular, where haemophilia and haemophiliacs are not a priority and are not recognised as people with disability.

Does the world understand haemophilia and its rituals and complications? Does the world, in fact, consider haemophilia a hidden disability? From personal experience I can confidently say no, which is why it is crucial for health professionals and organisations to advocate for treating haemophilia and haemophiliacs as a priority. People with haemophilia and their families face tremendous challenges every day as they try to live normal lives.

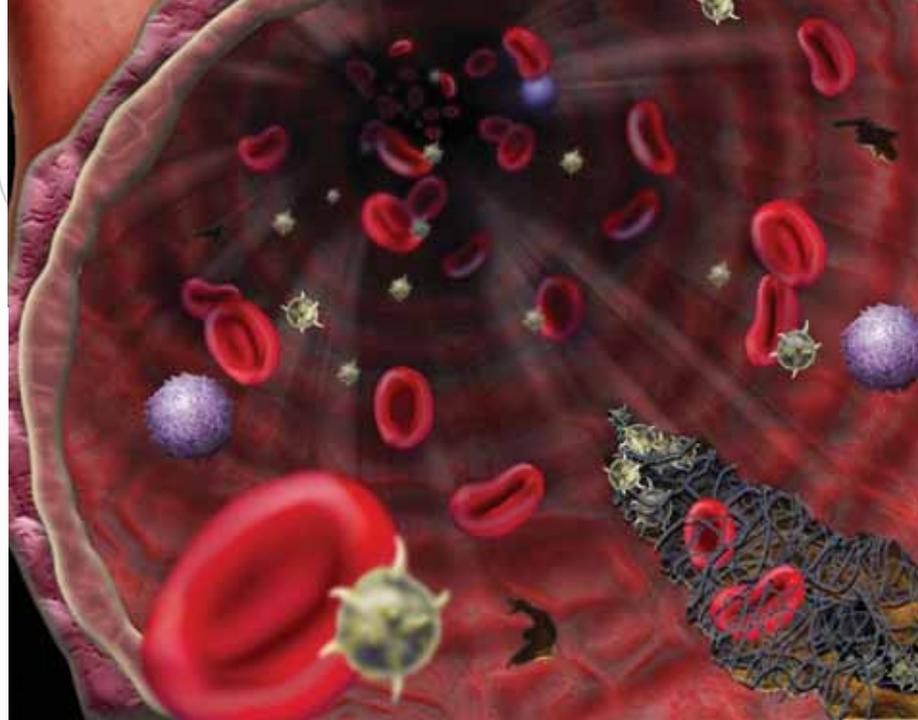
In a developed country such as the United States, where I lived for two decades, haemophiliacs and their families have access to comprehensive medical and health care, including clotting factors.

It is obviously impossible to compare the conditions there to any developing country, such as Palestine, for example, where specialised health care is not available. In the West, haemophiliacs live an almost-normal life these days, and their hidden disability is a private matter.

Although haemophiliacs are people with disability, the degree of their suffering is often not apparent and they are easily ignored or forgotten. In Palestine, haemophilia is low on the list of health priorities even though there are a number of voices that have tried to advocate for the rights of haemophiliacs. If people are more aware of this hidden disability, it will become easier to improve the lives of those who suffer with haemophilia.

To those with haemophilia, I say: Be proud of yourselves, advocate for your rights and the rights of others. Don't let disability stop your life.

*Jad K. Jadallah Tawil is a Palestinian-American haemophiliac who lives in Al-Bireh and works for an international humanitarian agency. He is also a volunteer at the Palestinian Society for Bleeding Disorders. He can be reached at [jadtawil1@yahoo.com](mailto:jadtawil1@yahoo.com).*



## Oktoberfest in Taybeh

By Maria C. Khoury, Ed. D.

During the 5<sup>th</sup> Annual Taybeh Oktoberfest, 3 and 4 October 2009, the Taybeh Beer tour is surely to be popular. Amazingly, people from all over the world somehow discover Taybeh and actually visit without having been enticed by major advertisements. Taybeh Beer tours are given daily but even when the brewery is closed on Sundays, if a family member is available, the brewery is immediately opened when we see visitors outside our kitchen window since we live with the famous beer in the Middle East.

We coined the slogan, "The Best in the Middle East" since every successful company has to have a great motto. But truthfully speaking, after the Oslo Agreement (1993) we had the dream that, if the world recognised Palestine and we had freedom, we, too, could make excellent products like other countries. The message came loud and clear from the master brewer, Nadim Canaan Khoury, my brother-in-law, by his personal signature on each and every Taybeh Beer bottle reflecting the high quality and premium status of the Palestinian brew. He is proud to craft the best product made in Palestine.

Oh! Dear Lord! Palestine and Beer? Now that does not sound proverbial. To the shock of many international visitors, we too in Palestine want to be normal people, and like human beings all over the world, want to have a chance to excel in all fields. We Palestinians in Taybeh produce excellent beer, thus keeping a tradition since before the time of Christ, who in his first miracle changed water into wine at the Wedding in Cana.

Cana to Taybeh is a fairly long way whether geographically or historically, but either way we invite all to join us

in Taybeh for an incredible open day called the Taybeh Oktoberfest, which has been happening every year since 2005 and has inspired festivals in other locations. As one creative way to survive under strict closure, the Oktoberfest was originally held in order to boost the economy since it's so difficult to take Palestinian products into Jerusalem (although Israeli products flood the Palestinian supermarkets and take advantage of the lack of awareness regarding the support of local Palestinian products). Thus, Taybeh Beer, using its good name for high quality and excellence in Palestine, started to invite people to the village for a day of fun. While spending the day there, visitors actually buy honey, olive oil, and all of the natural and local products made in Taybeh. As a consequence, the ailing economy – with 50 percent unemployment – experiences a tremendous boost.

Along with the Taybeh Brewery, you can visit the factory that makes ceramic lamps, the Old Palestinian House of Parables, the Old City of Taybeh, recently renovated by Riwaq in cooperation with the Taybeh Municipality, which displays the beauty of Palestinian architecture, and the most amazing historical site of all, the fourth-century ruins of St. George Byzantine Church, now a precious archaeological site. The church was built by St. Helen, the Mother of Constantine the Great, when she built the Church of the Nativity in Bethlehem.

*Dr. Maria C. Khoury, an educator and activist, has served as the Taybeh Oktoberfest organiser for the last five years, since her husband became mayor of Taybeh. She can be reached at [khourymaria@hotmail.com](mailto:khourymaria@hotmail.com).*

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## Cultural Preserves

By Basil Ayish



occupation brought with it, and before it died away with older generations. El-Funoun's archives comprehensively document many local variants of Palestinian folkloric *dabkeh*, while its public performances reinvigorate nearly lost dances and serve as a cultural preserve.

As El-Funoun's performance in the opening ceremony of this year's Palestine International Festival showed, the troupe has evolved its unique way of preserving traditional dance. "El-Funoun

The bountiful harvests of Palestinian *fellaheen* who supply the rest of us with springtime *mishmish*, summertime *barqouq*, *teen*, and *faqoos*, autumn *tufah* and *zaytoon*, and winter *khushkhash* and *laymoon* make every season something to look forward to. Despite the seemingly endless display of fruits and vegetables to be found in the *hisbeh*, those with experience know how to lengthen the seasons by making preserves out of the fresh apricot, fig, and plum, and pickling olives and cucumbers for the rest of the year. Anyone who loves olives knows that there are nearly as many different recipes for preserving them as there are villages here.

Palestinian art and culture, too, go through seasons and are worth being preserved, in part to say to occupiers, past and present, that we are distinct; we have a unique cultural history and cannot be dismissed, and for future generations to know and understand their roots.

When El-Funoun Palestinian Dance Troupe was founded 30 years ago, there was an urgent need to record Palestinian cultural heritage before it was lost to the ethnic cleansing and bulldozing of villages that the Israeli

is taking Palestinian folkloric dance in a new artistic direction, reaching the world with our story," said Khaled Qatamish, the troupe's director. *Images Remembered*, El-Funoun's most recent production, takes the traditional folkloric *dabkeh* and builds on it to create a dance form that combines the flavour of folkloric dance with contemporary movements to tell Palestinian stories. The choreography of *Images Remembered* is a collaborative effort between the volunteer dancers and the two paid staff of El-Funoun, all of whom are devoted to the troupe's vision and artistic aspirations. Although the dancers' background is rich with Palestinian *dabkeh* and folkloric tunes, they are often trained in other forms

of dance as well. The product of this creative blend is magnificent, and the unmistakable stamp of Palestinian folklore shows up in all the sequences.

These ingredients combine to make *Images Remembered* a journey that is creatively and professionally performed. It also shows that although cultural preservation, like olives, can be packaged in more than one way, it always results in a beautiful, tasteful, and memorable performance.

*Basil Ayish dabbles in culture but leaves the creative work to those with real talent.*

*Article Photos courtesy of El Funoun Dance Troup, photo by Nida Qatamish*



## Letters to the Editor

Ciao, Salam, dear Editor!

My name is Beatrice and I'm writing from Italy. Last year I started reading your magazine online when I began to plan my trip to Palestine. This summer ... finally ... I'll come! I read the letter of Regina Hinn and that's the reason I'm writing to you. We (my cousin and I) will be in Ramallah on 12 August, and we want to go to Al-Kamandjati (Yes! We met Ramzi Aburedwan in Parma last February in a wonderful concert!), and we want to see the old town. We believe that the best thing to do when you visit a country is to meet other people, so please give my mail to Regina and my message:

Hi, Regina. We are two women from Italy. I'm 39 and my cousin is 37. I am a graphic designer and my cousin is a doctor. We will be tourists in Palestine for ten days. If you will be in Ramallah on 12 August and would like to drink a cup of tea with us, we can meet at Al Kamandjati. We would be honoured to have another Palestinian friend!

Thank you for all, Editor and Regina! Best regards from Bea and Paola from Parma.  
beatart@libero.it

Hello, Editor, how are you?

Maybe in one of the next issues you should cover all the links that the Bank of Palestine has with the Chilean Palestinian community. It is sponsoring the football team, which has the bank logo on its t-shirts; the Club will list its stocks in the Palestine Stock Exchange; and by the end of August the Birzeit Edward Said Youth Orchestra will be playing in Santiago at the main music hall, in front of President Bachelet, with some Chilean youth orchestra players.

I think that a very nice relationship has been formed, and it has been encouraged by the CEO of the Bank of Palestine and the people of Belén 2000.

Best regards,

Jorge Daccarett

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### Ghada Harami

#### Disabilities Are to Be Overcome ... All the Way till Perfection

"When the telephone rang, I was in the middle of a busy workload in my office at Diakonia/NAD," recounts Irene Siniora. "The call was from *This Week in Palestine*, and the news, well, an upcoming issue will be about disability and special needs in Palestine. Not only that, but Ghada Harami, whom I know very well and admire so much, will be the Personality of the Month – a way of honouring her for her work with people with special needs. Wow! What is more befitting," Irene continued, "than featuring Ghada in a magazine dedicated to the work she has been doing for the last 20 years? Ghada is in the forefront of changing society expectations and the way families cope with disability at home. She has been expressing her convictions, quite often against the tide, and doing it with vigour, determination, and a loving heart."

Ghada Harami believes that though disabilities are all around us, they are challenges that can be overcome. They can be stepped over and left behind completely through a desire to be liberated from disabilities and a refusal to allow them to overpower us.

Ivan Magnussen, who twenty years ago introduced Ghada to the rehabilitation world, recalls his first encounter with her. "I had just arrived in Palestine," he says, "and I needed support. Ghada joined our team, and with remarkable speed she became an expert on rehabilitation in Palestine." Ivan sums up by saying: "As I look back, I am very happy that I met her."

Ghada has dedicated her time and life to the advancement of people with disabilities in Palestine through her work at Diakonia and the Norwegian Association of Disabled (NAD). Throughout her life she has not ceased to impress and empower those around her. Her family and colleagues admire her ability to equally overcome the difficulties that are inherent in life and those specific to life in Palestine. She proves that hard work and determination have payoffs. Her belief in better ways of living inspires those with or without disabilities to work harder.

A working mother of three, Ghada Harami has perfected the concept of "multitasking," her daughter Lina proudly says. "She can manage five pots on the stove, fold laundry, and wash the dishes all at once," Lina recalls from her childhood.

Dr. Allam Jarar, who has known Ghada for 17 years, says that one of the moments that stands out the most in his mind is at the Palestinian Legislative Council during a debate on Disability Law. "There I saw Ghada firsthand as a tough and brave fighter with vision and enthusiasm," he said.

As an adult, Lina contemplates that her mother has an ability to accept people and yet offer to help them; an ability to listen to people and express her opinion to them; an ability to really see people and a willingness to share herself with them; she has the ability to show her love through giving the right kind of help needed at the right time, without asking.

"In peace and in war," notes colleague Yens Mjaugedal, "Ghada has an ability

to maintain who she is and what she stands for. She is the best compass an individual can have," adds Yens. "She remains who she is, regardless of the chaos that is life."

Her idea of change and improvement is not one that happens on its own through the progression of history but one that is acquired and worked hard for. For Ghada, change and improvement are actively sought after through a love for Palestine and a desire for better Palestinians to inhabit it; a Palestine that accepts and endorses all people. "She is working hard to improve the living conditions of her people, and she is doing it with vision, dedication, and determination," says Christoffer Sjöholm, another colleague.

Dr. Lamis Abu Nahleh maintains that though Ghada has exceptional abilities, "she remains modest and real. She is very insightful, organised, and appreciative, yet humble. Always alert and willing to take life in as it comes, she does not let

any moment or event that touches her soul pass by unnoticed."

Ghada's ability to reach people knows no boundaries. A grandmother to three-year-old Nara and toddler Ghassan, "She is the most fun grandmother ever," adds Lina. "And Nara, even when she is impossibly irritated and confused, finds consistent comfort and tranquillity with her," says Lina.

Lina says finally that her mother is a firm believer in long-term planning. "She does not believe in temporary satisfaction or results."

The long-term plan, Ghada would undoubtedly agree, would be to turn disabilities into small, weak nothings, and have people, all people, emerge as wholesome, empowered beings. In a nutshell, Ghada wants to see the Palestinian Disability Law implemented, and that day cannot come too soon.

*Text compiled by Jihan Abdalla and Irene Siniora.*



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### Hani Zurob

"He is a typical Palestinian from the class that has suffered the most. His most recent paintings have been made up of bitumen and not paint. I find this very symbolic. Bitumen is the dirtiest of all materials and yet out of this he creates art, producing human faces that look illuminated. He is a guy to watch as he connects with all generations of image-makers."

This guy, whom Kamal Bouallata (2009) describes in these words, is the artist Hani Zurob. He was born in 1976 in Rafah Refugee Camp in Gaza, and he left Gaza in 1994 to study fine arts at Najah University in Nablus. From there he went to Ramallah where he settled and worked until 2006.

He is well known as a painter, but recently he has been exploring other media, such as photography, and has proved to be a promising and creative young artist on various levels. His art works are appreciated by viewers, critics, and art collectors in Palestine and abroad. In 2002, he was granted the Young Artist Award by the A.M. Qattan Foundation in Ramallah. He was also the first Arab to win the Renoir Association prize and grant in France in 2009.

Zurob belongs to a young generation

of Palestinian artists born into the harsh reality of occupation, exile, and displacement that has affected all aspects of their lives. He considers his art a reflection of this reality through his individual personal experience and away from politics and clichéd slogans. For Zurob the subject of his research is his life which has been, from the first moment, under occupation. He also says that he paints for the sake of finding visual lines that are parallel to his days.

In 2006, he travelled to France as a grantee of the French Consulate. The grant included Artist-in-Residence at the International City of Arts in Paris. Due to the Israeli siege on Gaza and since Israel refused to deal with Hamas after the Palestinian election, Hani faced enormous difficulties, as many other Gazans, when he tried to return to Ramallah and to Gaza where his family is still living. Currently he lives and works in Paris.

Despite his young age Hani Zurob has had many worldwide, successful solo exhibitions in Palestine, France, the United States, and Morocco. He participated in group exhibitions such as Made in Palestine, which toured in the United States in 2003; Colors of Freedom and Life, Gallery UNESCO-Paris 2005; Paris, Damascus: regards croisés, The Arab World Institute – Paris 2008; Gaza 61 – Seoul 59, South Korea 2009. Recently he exhibited at the World Arab Institute in Paris as part of a major exhibition on Palestinian Contemporary Art, Palestine, la création dans tous ses états, where he participated with his seven fairly large "Standby 60" paintings. Quoting *Le Monde/Paris* on this exhibition: "The artist reveals an unfinished story, illustrated by the paintings of Hani Zurob and his sitting men, painted with a mixture of tar, henna and pigments, endeavouring to delay death."

*Courtesy of: Palestinian Art Court – al Hoash.*



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CD of the Month

## Mustafa al-Kurd Praises His Native City Jerusalem with Song



*Obsessed with love  
Obsessed with love  
for you  
Oh Jerusalem,  
my love is like  
madness*

Interwoven in these love songs for Jerusalem are scenes of love and courtship inside the

walls of the Old City.

*Over the archway there are two windows  
With curtains of tulle  
Embroidered with beads,  
Blue, to ward off envious eyes,  
Seeing her illuminates the universe  
And she teases you with her secrets...*

Some of the songs were already presented by Mustafa al-Kurd in a number of concerts in Jerusalem and Amman. A series of concerts, both in Palestine and abroad, is planned for the next few months.

The CD was recorded by Darwish at the Jerusalem Center for Arabic Music in Jerusalem, who also did the mixing at Sabreen, Jerusalem. Mastering was done by Mazen Murad at Metropolis Group Studios in London. Hani Sharaf, together with Christopher H. Bourke and Darwish, contributed the artwork. The introduction to the songs on this new CD was written by Mahmud Shqeir.

The original Arabic lyrics for the songs are reproduced in a booklet that comes with the CD. Translations into English (by Anita Vitullo-Khoury) and German (Magda Barakat and Anis Hamadeh) are also included.

The CD is distributed (for the time being) in all specialised shops in Jerusalem and the West Bank and can also be found at the Jerusalem Center for Arabic Music in Jerusalem.

Mustafa al-Kurd dedicates his newly released CD *Al-Madah (The Troubadour)* to his native city Jerusalem. The lyrics for six of the songs, which were written by Mustafa (as well as the lyrics of the two remaining songs, which were written by Izz el-Din al-Manasra and Yaqub Ismain), create an image of Jerusalem in word and music: a painting in music, lovingly detailed sketches of places and people in the city, intermingled with historical memories and religious allegory, but above all and throughout with an overwhelming love for this unique city.

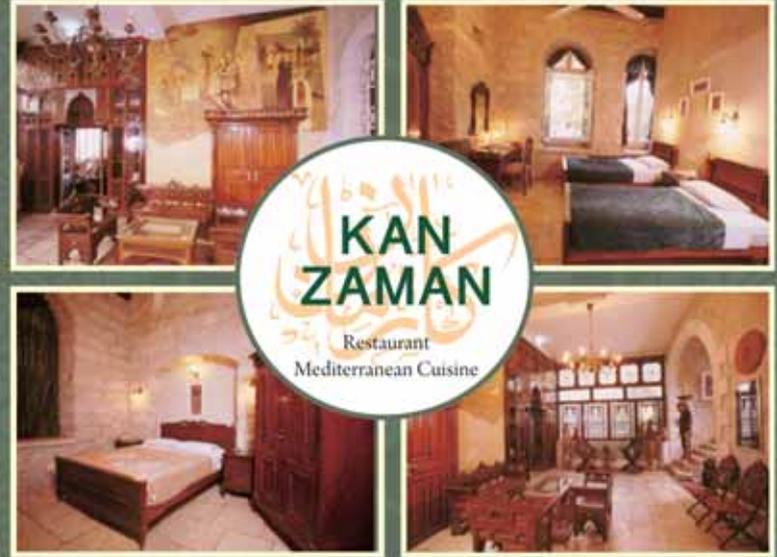
There is an almost nostalgic, painful longing for the past, combined with bitter criticism of the present, but never without the hope – despite everything – for a different future.

The chansons are sung by Mustafa al-Kurd, who accompanies himself on the *oud*, enticing the listener with some fascinating *oud* solos. Hani Assad's percussion falls in perfectly with the atmosphere of the songs.

This CD overwhelms the attentive listener through Mustafa's almost Sufi-style singing, the minimal instrumentation, and the perfect balance that is achieved between rhythm, melody, and artistic performance. The end-result is a unique declaration of love to a city which today is more embattled than ever.



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## Website Review

<http://www.jasmine.ps>



Review date: 19 August 2009

Jasmine Charitable Society (JCS) is a non-governmental, non-profit organisation that was established in late-2002 to care for children with intellectual disabilities. The JCS site is available in English (default) and Arabic.

The site interface differs slightly from the traditional three-column interface with a header and footer. Once you enter the address in your browser, you spot four horizontal stripes: a brownish header, two shades of green, and another brownish footer with a brief menu. Slowly, unless you have a very fast link, the areas start to fill.

First, the logo paints across the second stripe, along with the organisation name and the current date slides into its position in the left part of the header. The logo, which could be graphically enhanced, relates to the Palestinian flag and emphasises the call to charitable action.

The main menu paints at the bottom of the logo section, and the third stripe is populated with a looping flash movie on the left, which features activities, and a statement on the right about the rights to live, learn, and play. There is also a ticker tape news bar at the top of this section, but it only had an activity date at the time of review.

JCS's main menu uses a tab interface except for the language switch on the far left. Starting from the left: *Home Page* provides access to the entry page from any location; *Gallery* is a series of pages with a few thumbnails that lead to full-size pictures of activities; *Projects* explains JCS's needs and enumerates a number of planned

projects in hopes of attracting assistance or funding; *Activities* lists five types of sample activities, including pictures, carried out by the society, in addition to its membership in relevant organisations; *Departments* specifies the JCS areas of work – physical therapy, occupational therapy, speech therapy, multi-subjects, and computers; whereas *Groups* classifies beneficiaries according to their various needs. The centre-right area is used to display details, with the exception of full-size pictures that are displayed in a new window (or tab).

The footer has five menu items: *Sponsor Ship (sic)*, leads to a section that is void of content, but the Arabic version suggests that it's about a financial adoption programme; *About Us* explains the history, nature, and vision of JCS; *Board of Directors* lists members and includes a mini-biography of each and placeholders for pictures (no pictures were available at time of review); *Donation's (sic)* lists sources of funding; and *Contact Us* points to the address, phone, fax, e-mail, and bank account information of JCS. The page ends with a copyright notice and Web-page-designer tagline.

Jasmine's website is brief and simple and apparently is not directed at children with special needs, but at the society and potential supporters. Poor contrast (text and background colours), usage of uppercase (Board of Directors), and the looping flash movie on each page are areas that need attention.

Abed A. Khooli, IT/KM specialist

Mr. Khooli can be reached at [akhooli@arabic2000.com](mailto:akhooli@arabic2000.com).



RAMDAN KAREEM

# Events

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

## EAST JERUSALEM (02)

Turkish Cultural Center, tel. 540 0592

### FILMS

Friday 4

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

Friday 11

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

Friday 18

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

Friday 25

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

## BETHLEHEM and BEIT JALA (02)

International Centre of Bethlehem (Dar Annadwa), tel. 277 0047; The Palestinian Association for Cultural Exchange (PACE), tel. 240 7611

### ART

Thursday 3

16:00 Inauguration of an art exhibition entitled "Between Two Rivers" by the American artist Sama Alshaibi (through September 23 daily), Dar Annadwa

Friday 25

16:00 Inauguration of an art exhibition entitled "The Faraway Nearby" by the American photographer Verna Todd (through October 13 daily), Dar Annadwa

### FILMS

Thursday 3

18:00 *Badal Faked*, Dar Annadwa

20:00 *Badal Faked*, Dar Annadwa

Thursday 10

18:00 *Bobs*, Dar Annadwa

20:00 *Bobs*, Dar Annadwa

Monday 28

18:00 Screening of graduation films of Dar al-Kalima College, Dar Annadwa

Tuesday 9

18:00 Screening of graduation films of Dar al-Kalima College, Dar Annadwa

Wednesday 30

18:00 Screening of graduation films of Dar al-Kalima College, Dar Annadwa

### SPECIAL EVENTS

Saturday 26

19:00 A magic show by the magician Elias Hzeineh, Dar Annadwa

### TOURS

Sunday 13

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

## RAMALLAH (02)

Al Kasaba Theatre and Cinematheque, tel. 296 5292; Franco-German Cultural Center, tel. 298 1922; Ramallah Cultural Palace, tel. 298 4704; El-Funoun Dance Troupe, tel. 240 2853

### ART

Monday 7

Inauguration of a photography exhibition entitled "Pictures of Palestine" by Frédéric B (through September 28), Franco-German Cultural Centre

### CONCERT

Thursday 3

21:00 Tarab, Ramadan music night, Al Kasaba Theater and Cinematheque

### DANCE

Saturday 12

21:00 "Images Remembered" by El-Funoun Dance Troupe, Ramallah Cultural Palace

Sunday 13

21:00 "Images Remembered" by El-Funoun Dance Troupe, Ramallah Cultural Palace

### FILMS

German Short Film Festival, in cooperation with the International Short Film Festival Hamburg/Germany

Tuesday 1

15:00 *Le grand voyage* by Ismael Ferroukhi, Franco-German Cultural Centre

Sunday 6

15:00 *Thérèse* by Alain Cavalier, Franco-German Cultural Centre

Wednesday 9

15:00 *Saint Jacques...la Mecque* by Coline Serreau, Franco-German Cultural Centre

Tuesday 15

15:00 *Les anges du péché* by Robert Bresson, Franco-German Cultural Centre

Tuesday 22

*Al Safah and Alf Mabrouk* through Eid Al Fitr, Al Kasaba Theater and Cinematheque

Wednesday 23

20:00 German Short Film Festival: six German movie, Franco-German Cultural Centre

Thursday 24

20:00 German Short Film Festival: eight German movies, Franco-German Cultural Centre

Monday 28

18:00 Séminaire Dominique Dubosc, the New York Triologie *Celebrations, Election Day, and Obama Song*, Franco-German Cultural Centre

Tuesday 29

18:00 *Chacun sa Palestine* (Portraits of Palestinians) by Nadine Naous, Franco-German Cultural Centre

### LECTURES

Wednesday 30

18:00 Women and politics: five women involved in politics will speak about their experiences as politicians in Palestinian society, Franco-German Cultural Centre

### PLAYS

Wednesday 9

21:00 Clarinat, in cooperation with Safar Theatre, Al Kasaba Theater and Cinematheque

## NABLUS (09)

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

### TOURS

Sunday 20

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

## JERICO (02)

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

### TOURS

Sunday 27

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

## HEBRON (02)

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

### TOURS

Sunday 6

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

## 1. The Story of Hind Al-Husseini

"At that time I had 38 pounds in my pocket."

Director: Sahera Dirbas

20 minutes, 2009

In 1948, following the UN Partition Plan for Palestine, a war broke out between Arabs and Jews. In April 1948 a young teacher, Hind Al-Husseini, came across a large group of young children outside the Holy Sepulchre Church in Jerusalem. They were survivors of a massacre in Deir Yassin, a village on the outskirts of Jerusalem. Al-Husseini established an orphanage for these children in her Jerusalem home. Today Dar Al-Tifl Al-Arabi is the largest Palestinian orphanage, and it includes a school and a college with more than 1,500 students.

The film reveals how Al-Husseini and her successors fill in the gaps when the state is unable to perform its function as provider of adequate welfare. In addition, the film describes the Palestinian women's movement and activities beginning in the 1930s and how women worked together to help people during the wars. It also offers insight into the influence of the political situation on the orphanage today.

## 2. Crystal Grapes

The Arab Orthodox Society for Women

Director: Sahera Dirbas

14 minutes, 2009

Women's organisations in Palestine began to emerge during the first decades of the twentieth century. The Arab Orthodox Society, located in the Old City of Jerusalem, was among the first locally based Arab groups to provide safety nets for individuals and families in need. The society offers health services for local communities and vocational training for women. The film portrays several women who are engaged in The Arab Orthodox Society's work today.

In the film, the society's president, Ms. Nora Kort, tells how the society and the Melia Art and Training Center were founded. She also explains how the wars of 1948 and 1967 impacted the society. During trying times, the society persevered, and even today, health and social services are offered to women and families in Jerusalem and the West Bank.

# Cultural Centers

## East Jerusalem (02)

**Al-Jawal Theatre Group**  
Telefax: 628 0655

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

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

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

**Ashtar for Theatre Productions & Training**  
Telefax: 582 7218  
info@ashtar-theatre.org, www.ashtar-theatre.org

**British Council**  
Tel: 626 7111, Fax: 628 3021  
information@ps.britishcouncil.org  
www.britishcouncil.org/ps

**Center for Jerusalem Studies/Al-Quds University**  
Tel: 628 7517  
cjs@planet.edu, www.jerusalem-studies.alquds.edu

**Community Action Centre (CAC)**  
Tel: 627 3352, Fax: 627 4547  
www.cac.alquds.edu

**El-Hakawati Theatre Company**  
Tel: 583 8836, Mobile: 0545 835 268  
f.abousalem@gmail.com, www.el-hakawati.org

**French Cultural Centre**  
Tel: 628 2451 / 626 2236, Fax: 628 4324  
ccfjeru@consulfrance-jerusalem.org

**Gallery Anadiel**  
Tel: 628 2811, Fax: 626 4403

**Issaf Nashashibi Center for Culture & Literature**  
Telefax: 581 8232  
isaaf@alqudsnet.com

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

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

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

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

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

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

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

**Theatre Day Productions**  
Tel: 585 4513, Fax: 583 4233  
tdp@theatreday.org, www.theatreday.org

**Turkish Cultural Centre**  
Tel: 591 0530/1, Fax: 532 3310  
kudustur@netvision.net.il  
www.kudusbk.com

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

## Bethlehem (02)

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

**Alliance Française de Bethléem**  
Telefax: 275 0777  
afbeth@p-ol.com

**Anat Palestinian Folk & Craft Center**  
Telefax: 277 2024  
marie\_muslam@yahoo.com

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

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

**Badil Centre**  
Tel: 277 7086

**Beit Jala Community Based-Learning & Action Center**  
Tel: 277 7863

**Bethlehem Academy of Music/ Bethlehem Music Society**  
Tel: 277 7141, Fax: 277 7142

**Bethlehem Peace Center**  
Tel: 276 6677, Fax: 276 4670  
info@peacenter.org, www.peacenter.org

**Cardinal House**  
Telefax: 276 4778  
info@cardinalhouse.org, www.cardinalhouse.org

**Catholic Action Cultural Center**  
Tel: 274 3277, Fax 274 2939  
info@ca-b.org, www.ca-b.org

**Centre for Cultural Heritage Preservation**  
Tel: 276 6244, Fax: 276 6241  
info@bethlehem2000.org  
www.bethlehem2000.org/cchp

**Inad Centre for Theatre & Arts**  
Telefax: 276 6263  
www.inadtheatre.org

## PALTEL Showrooms / West Bank & Gaza

### Bethlehem

- **Almahd St.**  
Tel: 02-2751100  
Fax: 02-2750999  
e-Fax: 02-2350599
- **Behind the County**  
Tel: 02-2748484  
Fax: 02-2740599

### Gaza

- **Al-Shuhada' St.**  
Tel: 08-2888222  
Fax: 08-2822900
- **Al-Nuseirat/Al-Souk St.**  
opp. Al-Zohour Pharmacy  
Tel: 08-2550555  
Fax: 08-2555222
- **Deir Al Balah**  
Tel: 08-2532555  
Fax: 08-2555222
- **Jabalia Camp**  
Tel: 08-2462220  
Fax: 08-2472221
- **Khan Younis Main St.**  
Tel: 08-2066610  
Fax: 08-2060666
- **Rafah / Downtown**  
Tel: 08-2136300  
Fax: 08-2136500
- **Shaikh Radwan St.**  
Tel: 08-2850600  
Fax: 08-2850900

### Hebron

- **Ain Sara St.**  
Tel: 02-2223999

Fax: 02-2255555

- **Al-Zahria**  
Tel: 02-2266199
- **Dora \ Town Center**  
Tel: 02-2281099
- **Yatta \ Town Center**  
Tel: 02-2270200

### Jenin

- **Abu Baker St.**  
Tel: 04-2505600  
e-Fax: 09-2350005
- **Haifa St.**  
Tel: 04-2505199  
e-Fax: 09-2350035

### Jerusalem

- **Al-Aizariya main St.**  
Tel: 02-2796199
- **Al-Ram Main St.**  
Tel: 02-2342991
- **Jericho - Arab Bank St.**  
Tel: 02-2321199

### Nablus

- **Eastern Nablus/ Near the Arab Bank**  
Tel: 09-2320199  
E-Fax: 09-2320199
- **Faisal St.**  
Tel: 09-2390109/2390108  
e-Fax: 09-2350140
- **Rafedia HQ**  
Tel: 09-2390532
- **Nablus Municipality / Zafer Masri Hall**  
Tel: 09-2337200/ 09-2337099

### Qalqilia

**Downtown, Azzam Jamous Mall**  
Tel: 09-2948325

### Ramallah & Al-Beireh

- **Al-Ersal**  
Tel: 02-2976599  
e-Fax: 02-2350116
- **AL-Sa'a Square**  
Tel: 02-2966399  
e-Fax: 02-2350116
- **Nablus St.**  
Tel: 02-2408118  
e-Fax: 02-2350116

### Salfeet

Tel: 09-2515251

### Tulkarem

- **Abu Safiah bldg**  
Tel: 09-2671199  
Fax: 09-2350699

### Tubas

Tel: 09-2574699

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## JAWWAL Showrooms / West Bank & Gaza

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### Gaza

- **Al-Jala' St.**  
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- **Al-Naser St.**  
Tel: 08-2851910
- **Deir Al-Balah**  
Tel: 08-2539310
- **Downtown**  
Tel: 08-2818100/101/102
- **Jabalia Camp**  
Tel: 08-2455333
- **Khanyounes**  
Tel: 08-2050333

### Hebron

- **Rafah**  
Tel: 08-2139010
- **Doura**  
Tel: 02-2285254
- **Ein Sara St.**  
Tel: 02-2214661/3
- **Halhoul**  
Tel: 02-2299051
- **University St.**  
Tel: 02-2293101/2/3

### Jenin

Tel: 04-2505547/8

### Jericho

Tel: 02-2322222

### Nablus

Tel: 09-2337367/8/9

Qalqilia Tel: 09-2945860

### Ramallah & Al-Beireh

- **Al-Balou' HQ**  
Tel: 02-2968004/5/6/7
- **Birzeit**  
Tel: 02-2811656
- **Main St.**  
Tel: 02-2971114
- **Nablus St.**  
Tel: 02-2407476/7/8/9
- **Plaza Mall**  
Tel: 02-2403802/3/5

Tulkarem Tel: 09-2681199

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## PALTEL GROUP Social Responsibility Fund / West Bank & Gaza

### North Area

Tel: 09 2390444  
Fax: 09 2350739

### Middle and South Area

Tel: 02 2944048  
Fax: 09 2350592

### Gaza Strip

Tel: 08 2885132  
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**International Centre of Bethlehem-Dar Annadwa**  
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addar@annadwa.org  
www.annadwa.org

**ITIP Center "Italian Tourist Information Point"**  
Telefax: 276 0411  
itipcenter@yahoo.com

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

**Palestinian Group for the Revival of Popular Heritage**  
Telefax: 274 7945

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

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

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

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

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

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

## Hebron (02)

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

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

**Beit Et Tifl Compound**  
Telefax: 229 1559  
tdphebron@alqudsnet.com

**British Council- Palestine Polytechnic University**  
Telefax: 229 3717  
information@ps.britishcouncil.org  
www.britishecouncil.org.ps

**Children Happiness Center**  
Telefax: 229 9545  
children\_hc@yahoo.com

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

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

**Yes Theater**  
Telefax: 229 1559,  
www.yes theatre.org, info@yes theatre.org

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

## Jericho (02)

**Jericho Community Centre**  
Telefax: 232 5007

**Jericho Culture & Art Center**  
Telefax: 232 1047

**Municipality Theatre**  
Tel: 232 2417, Fax: 232 2604

## Jenin (04)

**Hakoura Center**  
Tel: 250 4773  
center@hakoura-jenin.ps, www.hakoura-jenin.ps

**The Freedom Theatre/Jenin Refugee Camp**  
Tel: 250 3345  
info@thefreedomtheatre.org

## Nablus (09)

**British Council- Al Najah University**  
Telefax: 237 5950  
information@ps.britishecouncil.org  
www.britishecouncil.org/ps

**Cultural Centre for Child Development**  
Tel: 238 6290, Fax: 239 7518  
nutaleb@hotmail.com, www.nutaleb.cjb.net

**Cultural Heritage Enrichment Center**  
Tel: 237 2863, Fax: 237 8275  
arafatn24@yahoo.com

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

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

## Ramallah & Al-Bireh (02)

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

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

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

**Al-Rahhalah Theatre**  
Telefax: 298 8091  
alrahhalah@hotmail.com

**Amideast**  
Tel: 240 8023, Fax: 240 8017  
westbank-gaza@amideast.org, www.amideast.org

**ArtSchool Palestine**  
Tel: 295 9837  
info@artschoolpalestine.com, www.artschoolpalestine.com

**Ashtar for Theatre Production**  
Tel: 298 0037, Fax: 296 0326  
info@ashtar-theatre.org, www.ashtar-theatre.org

**Badalna Cultural Center**  
Tel: 295 8435

**BirZeit Ethnographic and Art Museum**  
Tel: 298 2976  
www.virtualgallery.birzeit.edu

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

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

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

**First Ramallah Group, Sareyyet Ramallah**  
Tel: 295 2706 - 295 2690, Fax: 298 0583  
sirreyeh@palnet.com, www.sirreyeh.org

**Franco-German Cultural Centre Ramallah**  
Tel: 198 1922 / 7727, Fax: 298 1923  
info@ccf-goethe.org, www.ccf-goethe-ramallah.org

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

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

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

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

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

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

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

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

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

**RIWAQ: Centre for Architectural Conservation**  
Tel: 240 6887, Fax: 240 6986

riwaq@palnet.com, www.riwaq.org

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

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

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

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

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

**The Palestinian Circus School**  
Tel: 0545- 671 911 or 0599- 926 107  
www.palcircus.ps, info@ palcircus.ps

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

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

## Gaza Strip (08)

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

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

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

**Fawanees Theatre Group**  
Telefax: 288 4403

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

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

**Gaza Theatre**  
Tel: 282 4860, Fax: 282 4870

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

**Goethe Institute**  
Tel: 284 7595, Fax: 284 7595

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

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

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

# Accommodation

## East Jerusalem (02)

**Addar Hotel** (30 suites; bf; mr; res)  
Tel: 626 3111, Fax: 626 0791  
[www.addar-hotel.com](http://www.addar-hotel.com)

**Alcazar Hotel** (38 rooms; bf; mr; res)  
Tel: 628 1111; Fax: 628 7360  
[admin@jrscazar.com](mailto:admin@jrscazar.com), [www.jrscazar.com](http://www.jrscazar.com)

**Ambassador Hotel** (122 rooms; bf; cf; mr; res)  
Tel: 541 2222, Fax: 582 8202  
[reservation@jerusalemambassador.com](mailto:reservation@jerusalemambassador.com)  
[www.jerusalemambassador.com](http://www.jerusalemambassador.com)

**American Colony Hotel** (84 rooms; bf; cf; mr; res)  
Tel: 627 9777, Fax: 627 9779  
[reserv@amcol.co.il](mailto:reserv@amcol.co.il), [www.americancolony.com](http://www.americancolony.com)

**Austrian Hospice**  
Tel: 626 5800, Fax: 627 1472  
[office@austrianhospice.com](mailto:office@austrianhospice.com)  
[www.austrianhospice.com](http://www.austrianhospice.com)

**Azzahra Hotel** (15 rooms, res)  
Tel: 628 2447, Fax: 628 3960  
[azzahrahotel@shabaka.net](http://azzahrahotel@shabaka.net), [www.azzahrahotel.com](http://www.azzahrahotel.com)

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

**Christmas Hotel**  
Tel: 628 2588, Fax: 626 4417  
[christmashotel@bezeqint.net](mailto:christmashotel@bezeqint.net), [www.christmas-hotel.com](http://www.christmas-hotel.com)

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

**Gloria Hotel** (94 rooms; mr; res)  
Tel: 628 2431, Fax: 628 2401  
[gloriahl@netvision.net.il](mailto:gloriahl@netvision.net.il)

**Golden Walls Hotel** (112 rooms)  
Tel: 627 2416, Fax: 626 4658  
[info@goldenwalls.com](mailto:info@goldenwalls.com), [www.goldenwalls.com](http://www.goldenwalls.com)

**Holy Land Hotel** (105 rooms; bf; cf; mr; res)  
Tel: 627 2888, Fax: 628 0265  
[info@holylanhotel.com](mailto:info@holylanhotel.com), [www.holylanhotel.com](http://www.holylanhotel.com)

**Jerusalem Hotel** (14 rooms; bf; mr; res; live music)  
Tel: 628 3282, Fax: 628 3282  
[raed@jrshotel.com](mailto:raed@jrshotel.com), [www.jrshotel.com](http://www.jrshotel.com)

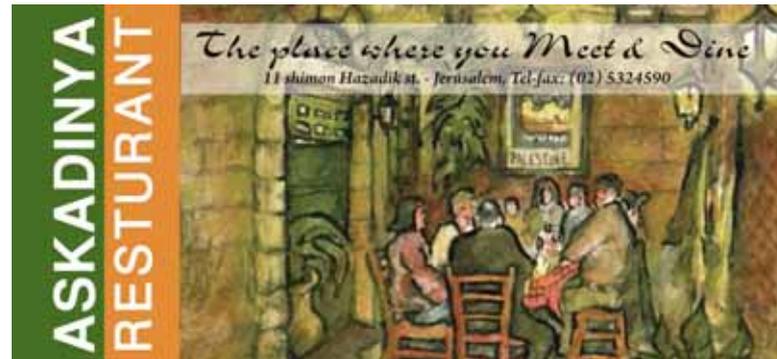
**Jerusalem Claridge Hotel** (30 rooms; bf; mr; res)  
Tel: 656 4393, Fax: 656 4394  
[claridge@palnet.com](mailto:claridge@palnet.com), [www.jerusalemclaridge.com](http://www.jerusalemclaridge.com)

**Jerusalem Meridian Hotel**  
(74 rooms; bf; mr; res)  
Tel: 628 5212, Fax: 628 5214  
[www.jerusalem-meridian.com](http://www.jerusalem-meridian.com)

**Jerusalem Panorama Hotel**  
(74 rooms; bf; mr; res)  
Tel: 628 4887, Fax: 627 3699  
[panorama@alqudsnet.com](mailto:panorama@alqudsnet.com)  
[www.jerusalempanoramahotel.com](http://www.jerusalempanoramahotel.com)

**Hashimi Hotel**  
Tel: 628 4410, Fax: 628 4667  
[info@hashimihotel.com](mailto:info@hashimihotel.com)

**Knights Palace Guesthouse** (50 rooms)  
Tel: 628 2537, Fax: 628 2401, [kp@actcom.co.il](mailto:kp@actcom.co.il)



**Lawrence Hotel** (30 rooms; business facilities; res)  
Tel: 626 4208, Fax: 627 1285  
[karine@actcom.co.il](mailto:karine@actcom.co.il)

**Legacy Hotel**  
Tel: 627 0800, Fax: 627 7739  
[rani@jerusalemlegacy.com](mailto:rani@jerusalemlegacy.com), [www.jerusalemlegacy.com](http://www.jerusalemlegacy.com)

**Metropol Hotel**  
Tel: 628 2507, Fax: 628 5134

**Mount of Olives Hotel** (61 rooms; bf; mr; res)  
Tel: 628 4877, Fax: 626 4427  
[info@mtolives.com](mailto:info@mtolives.com), [www.mtolives.com](http://www.mtolives.com)

**Mount Scopus Hotel** (65 rooms; bf; mr; res)  
Tel: 582 8891, Fax: 582 8825  
[mtscopus@netvision.net.il](mailto:mtscopus@netvision.net.il)

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

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

**New Regent Hotel** (24 rooms; bf; mr; res)  
Tel: 628 4540, Fax: 626 4023  
[atfictour@palnet.com](mailto:atfictour@palnet.com)

**New Swedish Hotel**  
Tel: 627 7855, Fax: 626 4124  
[swedishhost@yahoo.com](mailto:swedishhost@yahoo.com)  
[www.geocities.com/swedishhostel](http://www.geocities.com/swedishhostel)

**Notre Dame Guesthouse**  
Tel: 627 9111, Fax: 627 1995

**Petra Hostel and Hotel**  
Tel: 628 6618

**Pilgrims Inn Hotel** (16 rooms; bf; mr; res)  
Tel: 627 2416  
[info@goldenwalls.com](mailto:info@goldenwalls.com)

**Ritz Hotel Jerusalem** (104 rooms, bf, mr)  
Tel: 626 9900, Fax: 626 9910  
[reservations@jerusalemritz.com](mailto:reservations@jerusalemritz.com)  
[www.jerusalemritz.com](http://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](mailto:svnarch@trendline.co.il)

**St. Andrew's Scottish Guesthouse**  
"The Scottie" (17 rooms + 1 hostel)  
Tel: 673 2401; Fax: 673 1711  
[standjer@netvision.net.il](mailto:standjer@netvision.net.il), [www.scot-hotels.co.uk](http://www.scot-hotels.co.uk)

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

**St. George's Pilgrim Guest House**  
(25 rooms; bf; res)  
Tel: 628 3302, Fax: 628 2253  
[sgghotel@bezeqint.net](mailto:sgghotel@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; bf; mr; cf; res)  
Tel: 276 4083/4, Fax: 277 0551  
[samhotel@p-ol.com](mailto: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](mailto:reception@luthchurch.com)  
[www.abrahams-herberge.com](http://www.abrahams-herberge.com)

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

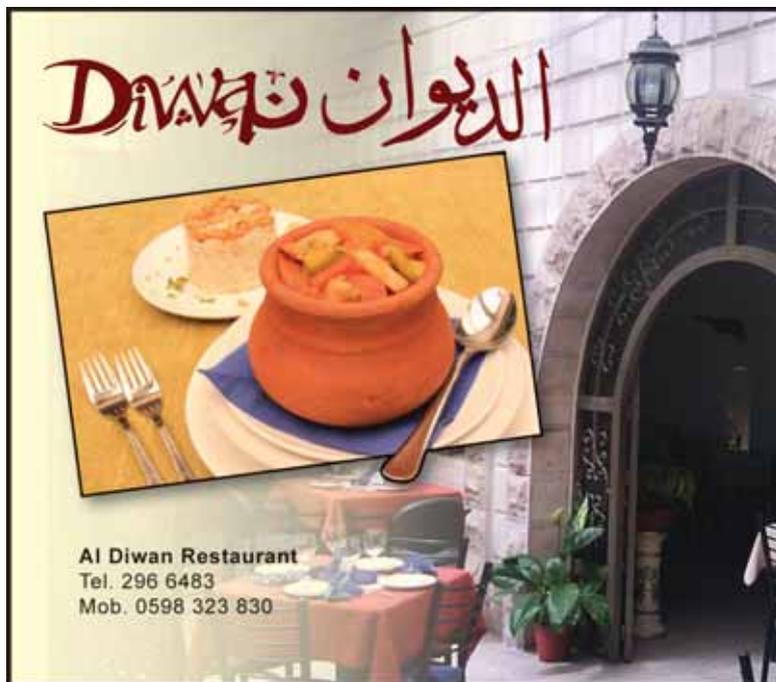
**Bethlehem Inn** (36 rooms; bf; mr; res)  
Tel: 274 2424, Fax: 274 2423

**Bethlehem Star Hotel** (72 rooms; cf; bf; res)  
Tel: 274 3249 - 277 0285, Fax: 274 1494  
[htstar@palnet.com](mailto: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** (Beit 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  
smaria@p-ol.com

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

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

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

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

## 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  
alqasar@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 Hotel** (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

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will be open for guests at 9:00 o'clock in the morning.  
P.O.Box 2406, Ramallah - adjacent to the municipality,  
Tel 02-296 6038, stones@beta.ps

**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

**Al-Waha Hotel**  
Tel: 287 0880, Fax: 287 0889

**Beach Hotel** (25 rooms; bf; mr; res)  
Telefax: 282 5492 - 284 8433

**Cliff Hotel** (24 rooms; bf; mr; res)  
Tel: 282 3450, Fax: 282 0742

**Commodore Gaza Hotel** (120 rooms; su; bf)  
Tel: 283 4400, Fax: 282 2623  
hotel@commodorgaza.com

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

**Grand Palace Hotel**  
(20 rooms; cr; mr; cf; res; internet)  
Tel: 284 9498/6468, Fax: 284 9497  
grand\_palace@p-i-s.com

**Hotel Sea Breeze**  
Tel: 283 0277 - 284 2654, Fax: 282 4231

**Marna House** (17 rooms; bf; mr; res)  
Tel: 282 2624, Fax: 282 3322

**Palestine Hotel** (54 rooms; bf; cf; mr; res)  
Tel: 282 3355, Fax: 286 0056

**Summerland Tourist Village** (casino; cf; res)  
Tel: 284 7171, Fax: 286 4008

**Zahrat Al-Madain**  
Tel: 282 6801

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-Mihbash

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 Cafe

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

### Nakashian Gallery Cafe

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

### Shalizer 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

### Al-Hakura Restaurant

Tel: 277 3335

### Akkawi Café

Tel: 274 8447

### Al 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 Jdoudnah Coffee Shop

Tel: 274 3212

### Grotto Restaurant

Tel: 274 8844, Fax: 274 8889

### Golden Roof

Tel: 274 3224

### Il'ilyeh 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

### Zaitouneh - Jacir Palace

Inter-Continental Bethlehem

Tel: 276 6777, Fax: 276 6154

## Jericho (02)

### Al-Nafoura Restaurant

(Jericho Resort Village)

Tel: 232 1255, Fax: 232 2189

### Al-Rawda

Telefax: 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 & Al-Bireh (02)

### Al Makan

Tel: 295 7676, Fax: 297 1776

### Almonds

Tel: 295 7028

### Al-Aseel

Tel: 298 0456

### Angelo's

Tel: 295 6408 - 298 1455

### Avenue Restaurant

Tel: 296 3633

### Azure Restaurant & Coffeshop

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

### Shukeireh 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

### Zam'n Premium Coffee

Tel: 295 0600

### Zan Restaurant and Pub

Tel: 29

## Museums

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

**Ramallah & Al-Bireh (02)** Museum of Palestinian Popular Heritage - In'ash el Usra, In'ash el Usra society, Al-Bireh, Tel: 240 2876, Fax: 240 1544, *Opening hours: daily from 8:00 - 15:00 except Fridays* • 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@peacecenter.org, www.peacecenter.org, *Opening hours: daily from 10:00-18:00 except Sundays from 10:00 - 16:00* • Natural History Museum, Telefax: 02-276 5574, eec@p-ol.com, www.eecp.org • The 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-Asdiq', 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 • Omayya, 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-ld.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\_t\_s@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.aweidahours.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@rol.com, www.carawan-tours.com • Daher Travel, Tel: 628 3235, Fax: 627 1574, dahert@netvision.net.il, www.dahertravel.com • Dajani Palestine Tours, Tel: 626 4768, Fax: 627 6927, dajani@netvision.net.il • Dakkak Tours Agency, Tel: 628 2525, Fax: 628 2526, dakkak@netmedia.net.il • Egythai Int. Tours and Travel, Tel: 628 1184, Fax: 628 4701, holyland@egythai.com • Gates of Jerusalem Travel Agency, Tel: 234 4365, Fax: 234 3835, gates@alqudsnet.com • George Garabedian Co., Tel: 628 3398, Fax: 628 7896, ggc@ggc-jer.com • GEMM Travel, Tel: 628 2535/6, sales@gemmtravel.com • Golden Dome Company for Hajj & Umra Services, Tel: 628 0770, Fax: 628 5912 • Guiding Star Ltd., Tel: 627 3150, Fax: 627 3147, mark@guidingstar2.com, www.guidingstar2.com • Holy Jerusalem Tours & Travel, Tel: 540 1668, Fax: 540 0963, info@holyjerusalem.com, www.holyjerusalem.com • Holy Land Tours, Tel: 532 3232, Fax: 532 3292, info@holylandtours.biz • J. Sylvia Tours, Tel: 628 1146, Fax: 628 8277, sylviatours@yahoo.com • Jata Travel Ltd., Tel: 627 5001, Fax: 627 5003, jatatravelltd@hotmail.com • Jiro Tours, Tel: 627 3766, Fax: 628 1020, jiro@netvision.net.il, www.jrotours.com • Jordan Travel Agency, Tel: 628 4052, Fax: 628 7621 • Jerusalem Orient Tourist Travel, Tel: 628 8722, Fax: 627 4589, hamdi@jottweb.com • JT & T, Tel: 628 9418, 628 9422, Fax: 628 9298, jt@bezeqint.net.il, www.jttours.com • KIM's Tourist & Travel Agency, Tel: 627 9725, Fax: 627 4626, kim@shabaka.net, www.kimstours.com • Lawrence Tours & Travel, Tel: 628 4867, Fax: 627 1285, info@lawrence-tours.com • Lourdes Tourist & Travel Agency, Tel: 627 5332, Telefax: 627 5336, lourdestravel@bezeqint.net • Middle East Car Rental, Tel: 626 2777, Fax: 626 2203 • Mt. of Olives Tours Ltd., Tel: 627 1122, Fax: 628 5551 moot@netvision.net.il, www.olivetours.com • Nawas Tourist Agency Ltd., Tel: 628 2491, Fax: 628 5755 • Nazarene Tours and Travel, Tel: 627 4636, Fax: 627 7526 • Near East Tourist Agency (NET), Tel: 532 8706, Fax: 532 8701, Jerusalem@netours.com, www.netours.com • O.S. Hotel Services, Tel: 628 9260, Fax: 626 4979, os@os-tours.com • Overseas Travel Bureau, Tel: 628 7090, Fax: 628 4442, otb@netvision.net.il • Royal Orient Tours & Travel, Tel: 626 4181/2, Fax: 626 4186, info@royal-orient.net • Safieh Tours & Travel Agency, Tel: 626 4447, Fax: 628 4430, safiehtours@bezeqint.net • Samara Tourist & Travel Agency, Tel: 627 6133, Fax: 627 1956, info@samaratours.com • Season Travel Ltd., Tel: 627 7552, Fax: 627 7564, info@season-travel.com, www.season-travel.com • Shepherdstours.com & 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 Sancta Tourist Co, Tel: 628 4733, Fax: 626 4472 • The Pioneer Links Travel & Tourism Bureau, Tel: 626 1963, Fax: 628 4714, www.pioneer-links.com • Tony Tours Ltd., Tel: 244 2050, Fax: 244 2052, ihab64@012.net.il • United Travel Ltd., Tel: 583 3614, Fax: 583 6190, unidas@bezeqint.net, www.unitedtravelltd.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, zaatarah@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, friendshippest@yahoo.com • Gloria Tours & Travel, Tel: 274 0835, Fax: 274 3021, gloria@p-ol.com • Golden Gate Tours & Travel, Tel: 276 6044, Fax: 276 6045, ggtours@palnet.com • Kukali Travel & Tours, Tel: 277 3047, Fax: 277 2034, kukali@p-ol.com • Laila Tours & Travel, Tel: 277 7997, Fax: 277 7996, laila@lailatours.com, www.Lailatours.com • Lama Tours International, Tel: 274 3717, Fax: 274 3747, litco@p-ol.com • Millennium Transportation, TeleFax: 676 7727, 050-242 270 • Mousallam Int'l Tours, Tel: 277 0054, Fax: 277 0054, Mitours@palnet.com • Nativity Travel, Tel: 274 2966, Fax: 274 4546 • Sansur Travel Agency, Tel: 274 4473, Telefax: 274 4459 • Sky Lark Tours and Travel, Tel: 274 2886, Fax: 276 4962, skylark@palnet.com • Terra Santa Tourist Co., Tel: 277 0249 Fax: 277 0250

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

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

**Hebron (02)** AL-Afaq for Travel & Umrah, Telefax: 221 1332, alafaqtravel@yahoo.com • Al Amir Tours, Telefax: 221 2065, alamiredu@yahoo.com • Alkiram Tourism, Tel: 225 6501/2, Fax: 225 6504,

alkiram@hebronet.com • Al-Haya Travel & Tourism, Tel: 229 3108, Fax: 229 7496 • Al-Salam Travel and Tours Co., Tel: 221 5574, Fax: 223 3747 • Arab Nisir Travel & Tourism, Tel: 221 5970/1, Fax: 229 2730/1, 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-ol.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, amepico@gmail.com, www.amepico.com • Amani Tours, Telefax: 298 7013, amanitr@p-ol.com • Anwar Travel Agency, Tel: 295 6388, 295 1706, alaa@anwartravel.ps • Arab Office for Travel & Tourism, Tel: 295 6640, Fax: 295 1331 • Arseema for Travel & Tourism, Tel: 297 5571, Fax: 297 5572, info@arseema.ps • Atlas Tours & Travel, Tel: 295 2180, Fax: 298 6395, www.atlasavia.com • Darwish Travel Agency, Tel: 295 6221, Fax: 295 7940 • Golden Globe Tours, Tel: 296 5111, Fax: 296 5110, gg-tours@palnet.com • Issis & Co., Tel: 295 6250, Fax: 295 4305 • Jordan River Tourist & Travel Agency, Tel: 298 0523, Fax: 298 0524 • Kashou' Travel Agency, Tel: 295 5229, Fax: 295 3107, 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@rahhaltours.ps, www.rahhal.yours.ps • Raha Tours and Travel, Tel: 296 1780, Fax: 296 1782, www.rahatt.com, www.rahatravel.com • Ramallah Travel Agency, Tel: 295 3692, Fax: 295 5029, admin@kaoud.org, www.kaoud.org • Reem Travel Agency, Tel: 295 3871, Fax: 295 3871 • Royal Tours, Tel: 296 6350/1, Fax: 296 6635 • Sabeen Travel Tourism, Telefax: 240 5931, sabeenco@yahoo.com • Salah Tours, Tel: 295 9931, Fax: 298 7206 • Shbat & Abdul Nur, Tel: 295 6267, Fax: 295 7246 • Skyway Tourist Agency, Telefax: 296 5090

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

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

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

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

## Airlines

**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

## 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, turkudus@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, representacionenpalestina@yahoo.com, representacionenpalestina@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: 297 5592, ofimex-ramala@palnet.com • Hungary, Tel: 240 7676, Fax: 240 7678, humisram@palnet.com • India, Tel: 290 3033, Fax: 290 3035, roi\_ramallah@palnet.com • Ireland, Tel: 240 6811/2/3, Fax: 240 6816, irishrep@palnet.com • Japan, Tel: 241 3120, Fax: 241 3123 • Jordan, Tel: 297 4625, Fax: 297 4624 • Mexico, Tel: 297 5592, Fax: 297 5594, ofimex-ramala@palnet.com • Norway, Tel: 234 5050, Fax: 234 5079, reprim@mf.no • Poland, Tel: 297 1318, Fax: 297 1319 • Portugal, Tel: 240 7291/3, Fax: 240 7294 • Republic of Korea, Tel: 240 2846/7, Fax: 240 2848 • Russian Federation, Tel: 240 0970, Fax: 240 0971 • South Africa, Tel: 298 7355, Fax: 298 7356, sarep@sarep.org, www.sarep.org • Sri Lanka, Telefax: 290 4271 • Switzerland, Tel: 240 8360, vertretung@rah.rep.admin.ch • The Netherlands, Tel: 240 6639, Fax: 240 9638 • The People's Republic of China, Tel: 295 1222, Fax: 295 1221, chinaoffice@palnet.com

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

### United Nations and International Organisations

**FAO** - Food and Agriculture Organization of the United Nations Jerusalem (02), TeleFax: 532 2757, 532 1950, registry.fao@undp.org, www.fao.org • **IBRD** - International Bank for Reconstruction and Development (World Bank), West Bank (02), Tel: 236 6500 Fax: 236 6543, Gaza (08) Tel: 282 4746 Fax: 282 4296, 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.doudine@undp.org, Ramallah (02), Tel: 290 0022, Fax: 290 0023, Nablus (09), Tel: 237 5692 - 233 8371, Fax: 233 8370 • **OHCHR** - Office of the High Commissioner for Human Rights, Gaza (08), Tel: 282 7021, Fax: 282 7321, ohchr@undp.org, West Bank Office, Telefax: 02-296 5534 • **UNESCO** - United Nations Educational, Scientific, and Cultural Organization, Ramallah (02), Tel: 295 9740, Fax: 295 9741, unesco@palnet.com • **UNFPA** - United Nations Population Fund, Jerusalem (02), Tel: 581 7292, Fax: 581 7382, unfpa.ps@undp.org, www.unfpa.ps • **UNICEF** - United Nations Children's Fund, Jerusalem (02), Tel: 583 0013, 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

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

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

**Hebron (02) Hospitals** Amira Alia, Tel: 222 8126 • Al-Ahli, Tel: 222 0212 • Al-Meezan, Tel: 225 7400/1 • Al-Za'tari, Tel: 222 9035 • 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 (Qalqiliya), Tel: 294 0008 • **Clinics and Centers** Al-Amal Center, Tel: 238 3778 • Arab Medical Center, Tel: 237 1515 • Hagar (Handicapped Equipment Center), Tel: 239 8687 • Red Crescent Society, Tel: 238 2153 • UPMRC, Tel: 283 7178

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

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

# Banks

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

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

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

**Ramallah (02) Al Rafah Microfinance Bank**, Tel: 297 8710, Fax: 297 8880 • Arab Bank, (Al-Balad) Tel: 298 6480, Fax: 298 6488 • Arab Bank, (Al-Bireh), Tel: 295 9581, Fax: 295 9588 • Arab Bank, (Al-Manara) Tel: 295 4821, Fax: 295 4824 • Arab 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 (Karny), Tel: 280 0020, Fax: 280 0028 • Arab Land Bank, Tel: 282 2046, Fax: 282 1099 • Bank of Palestine Ltd., Tel: 282 3272, Fax: 286 5667 • Beit Al-Mal Holdings, Tel: 282 0722, Fax: 282 5786 • Cairo-Amman Bank, Tel: 282 4950, Fax: 282 4830 • Commercial Bank of Palestine, Tel: 282 5806, Fax: 282 5816 • The Housing Bank, Tel: 282 6322, Fax: 286 1143 • Jordan Bank, Tel: 282 0707, Fax: 282 4341 • Palestine Development Fund, Tel: 282 4286, Fax: 282 4286 • Palestine International Bank (PIB), Tel: 284 4333, Fax: 284 4303 • Palestine Investment Bank, Tel: 282 2105, Fax: 282 2107

**Nablus (09) Arab Bank**, Tel: 238 2340, Fax: 238 2351 • Arab Bank (Askar), Tel: 231 1694, Fax: 234 2076 • Arab Land Bank, Tel: 238 3651, Fax: 238 3650 • Bank of Palestine Ltd., Tel: 238 2030, Fax: 238 2923 • Bank of Palestine (Al-Misbah), Tel: 231 1460, Fax: 231 1922 • Cairo-Amman Bank, Tel: 238 1301, Fax: 238 1590 • Commercial Bank of Palestine, Tel: 238 5160, Fax: 238 5169 • The Housing Bank, Tel: 238 6060, Fax: 238 6066 • Jordan Bank, Tel: 238 1120, Fax: 238 1126 • Jordan-Gulf Bank, Tel: 238 2191, Fax: 238 1953 • Jordan-Kuwait Bank, Tel: 237 7223, Fax: 237 7181 • Jordan-National Bank, Tel: 238 2280, Fax: 238 2283 • Palestine Investment Bank, Tel: 238 5051, Fax: 238 5057 • Palestine International Bank, Tel: 239 7780, Fax: 239 7788

# Emergency

City	Fire	Ambulance	Police
Jerusalem*	02-6282222	101	100
CHS (Old City Jerusalem)	101 / 050-319120		
Bethlehem	02-274 1123	101 / 02-274 4222	02-274 8231
Gaza	08-2863633	101 / 08-2863633	08-2863400
Hebron	102/22 28121-2-3	101	100
Jericho	02-232 2658	101 / 02-232 1170	02-232 2521
Jenin	04-250 1225	101 / 04-250 2601	04-250 1035
Nablus	09-238 3444	101 / 09-238 0399	09-238 3518
Ramallah	02-295 6102	101 / 02-240 0666	02-295 6571
Child helpline Palestine	(121)free line		
Tulkarem	09-267 2106	101 / 09-267 2140	09-267 2161
Qalqilia	09-294 0440	101 / 09-294 0440	09-294 22730

## Telephone Services

Bezeq		Paltel	
Wake up calls	1475	Wake up calls	175
Talking Clock		Free fax service	167
Time around the world	1455	Follow me	
Vocal Information	1975	(forwarding calls)	72*
Pager Service	1705	Phone book	144
Repeat call	*41	Maintenance	166
Last call	*42	Information	199
Call waiting	*70	Internet maintenance	167
Call forwarding	*71		
General information	199		
Services	164		
Corporate services	166		

## Tourism and Antiquities

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

## Calls from Overseas

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

## Border Crossings

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

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

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

**Directories, ISPs and Portals:** Jaffa Net [www.weino.com](http://www.weino.com), Palestine-Net [www.palestine-net.com](http://www.palestine-net.com), Hadara [www.hadara.ps](http://www.hadara.ps), Al-Quds Network [www.alqudsnet.com](http://www.alqudsnet.com), Palseek [www.palseek.com](http://www.palseek.com), Paleye [www.paley.com](http://www.paley.com), Al Buraq [www.alburaq.net](http://www.alburaq.net), The Palestinian NGO Portal [www.masader.ps](http://www.masader.ps)

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

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

**Human Rights Organisations:** Al Haq [www.alhaq.org](http://www.alhaq.org), Defence for Children International Palestine Section [www.dci-pal.org](http://www.dci-pal.org), LAW - The Palestinian Society for the Protection of Human Rights and the Environment [www.lawsociety.org](http://www.lawsociety.org), The Palestinian Centre for Human Rights [www.pchrgaza.org](http://www.pchrgaza.org), BADIL [www.badil.org](http://www.badil.org), Women's Affairs Technical Committee (WATC) [www.pal-watc.org](http://www.pal-watc.org); [www.pcc-jer.org](http://www.pcc-jer.org)

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

**Tourism:** Ministry of Tourism [www.visit-palestine.com](http://www.visit-palestine.com), Arab Hotel Association [www.palestinehotels.com](http://www.palestinehotels.com), Arab Travel Association [www.visit-holyland.com](http://www.visit-holyland.com)

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

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

# Palestine Road Map



	Crossing Point		Road 6 (Trans Israel Highway) (Under Construction)
	International Crossing		Palestinian Built-up Area
	Highway		Israeli Built-up Area
	Main Road		No-Mans Land
	Regional Road		
	Local Road		

GSE  
Good Shepherd Engineering & Computing  
8 Jamal Abdel Nasser St.,  
Bethlehem, West Bank  
Email: [map@gsecc.com](mailto:map@gsecc.com)  
Internet: [www.gsecc.com](http://www.gsecc.com)

# JERUSALEM



## Where to Go?

### Khan Al-Sultan



*Khan* in Arabic means an inn (hotel). Khan Al-Sultan is located inside the Old City, off Shari' Al-Silsileh. The royal khan was built in 1386 by order of the Mamluk Sultan Barquq. The aim was to provide accommodation to the travellers and merchants who came to Jerusalem. Sultan Barquq sought to improve the city's condition and undertook civil building projects for the public welfare. He built the Sultan's Pool and repaired the aqueduct that brought water to the city from the Arrub spring.

The khan was built very close to the market of Jerusalem in order to enhance its commercial life. The covered passageway formerly contained a dedicatory inscription describing the construction of the khan by Barquq. There are porches on either side of the passageway which lead to the small rooms that were used as lodgings or shops. The rooms are humble and their only source of light and air is a square opening above the doors. At the end of the passageway is a narrow staircase that leads up to the porches. Some believe that the passageway was already built in the Crusader period and was later incorporated into the khan of Barquq. The passageway opens onto a large courtyard that is surrounded by rooms on two floors. The rooms on the first floor served as storerooms and stalls for animals while those on the second floor were used by the merchants themselves.



## The Last Word

### Absurdities and Atrocities

I wonder what Voltaire, the French enlightenment writer and philosopher (1694–1778) was thinking when he said, *“Those who can make you believe absurdities can make you commit atrocities.”* I am not sure what his circumstances were when he uttered those meaningful words, however, one thing is certain: what he said is good for all times – the past, the present, and most probably the future.

Ancient as well as recent history is full of examples of demagogues leading their people astray by making them believe absurdities and eventually getting them to commit atrocities. History, however, also tells us that by doing so, those leaders have eventually wreaked havoc and disaster on their own people. In the 20th century, possibly the biggest absurdity was the notion of the supremacy of the Aryan race adopted by Adolf Hitler.

In our part of the world, the number of absurdities that have been floating around for the past century and a half has actually been absurd! I recently found out that the source of probably the first absurdity vis-à-vis the conflict in the Middle East is a “Christian” clergyman called Alexander Keith. In 1843, Keith was the one who made the infamous statement, *“A land without a people for a people without a land.”* Other absurdities, in my opinion, include statements such as *“This is all our land because we lived here 2,000 years ago!”* More recently, statements like *“There are no Palestinian people”* (Golda Meir) and *“There is no Palestinian partner”* are not only absurdities but also conniving, misleading, and dangerous statements that can only lead to disaster. I believe that Voltaire was right in the sense that if someone does manage to make people believe absurdities, rest assured that they will commit atrocities. On our side of the fence, we too have our share of absurdities that are also dangerous, let alone irresponsible. *“We will throw them all into the sea”* – probably the biggest absurdity attributed to us Palestinians – has been used against us over and over again.

Within Israeli society, West Bank settlers – who, more appropriately, should be called squatters – are no doubt the ones that have believed some, if not all, the absurdities mentioned above. The fact that they are the most militant and actually the most violent towards Palestinians is evidence of that. It was no surprise that the American administration, believing that settlers pose a potential threat to its peace efforts, proposed that a settlement freeze be the priority if peace negotiations were to be restarted. All know, though, that freezing the settlements is the beginning of their end.

The reasons for atrocities committed are not always absurd, but if we think about how many atrocities have actually been committed for absurd reasons, such as supremacy, a plot of land, or even a football match, one cannot but conclude that humans are a feeble species that can easily be manipulated. In the mad world in which we live, it is the leaders of communities that bear the responsibility to spread reason rather than absurdity among their people. The question is: Are the leaders themselves reasonable?

*Sani P. Meo*



## PICTURESQUE PALESTINE

*An entrance to Al-Omari Mosque in Gaza.*

*Photo by Shareef Sarhan.*



Caring without Boundaries ...

Ramadan Kareem  
Ramadan Kareem



  
PALTEL GROUP  
Together