
**Palestinian Towns and
Villages: Between Isolation and
Expulsion**

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Introduction:

The Zionist vision of Expansion

On June 3 2002, the Israeli cabinet headed by Ariel Sharon approved the final proposals for the construction of an Apartheid Wall on Palestinian lands. The approval of the Wall facilitated the implementation of the Occupation's unilateral "disengagement" plan, which began in February 2005. Under this plan, the Bantustans in the West Bank and Gaza were to be completed: a token number of illegal settlements were to be removed from areas including the Gaza Strip, while the Occupation consolidated its grip on the major illegal settlements in the West Bank, linked by Israeli-only roads and military training areas.

The Wall and "disengagement" plan were the culmination of 70 years of Zionist policy, articulated clearly by Vladimir Jabotinsky in 1923:

"Zionist colonization, even the most restricted, must either be terminated or carried out in defiance of the will of the native [Palestinian] population. Settlement can thus develop under the protection of a force that is not dependent on the local population, behind an Iron Wall which they will be powerless to break down. This is our policy towards the Arabs."

"We turned out to be the 21st century refugees with peoples' life at stake. The issue is not security but rather the creation of an atmosphere for silent transfer, to create a situation where we ourselves reach the conclusion that our lives are unlivable. We will not live the Nakba twice... We are staying here, we are not leaving."

Jamal Der'awi, Nu'man village



Palestinians expelled from their villages in 1948

Over almost a century, Jabotinsky's ideological vision of an 'Iron Wall' has been developed by the Zionist establishment into an elaborate project that is to enclose Palestinians in isolated ghettos and to subject them to the control of Occupation forces; thereby enabling the expansion of Israeli settlements on Palestinian land, the containment of the 'demographic threat' posed by a growing Palestinian population and the suppression of Palestinian political will. This approach has been consistently reiterated in varying forms by Israeli Ministers up to the present day.

The war for the creation of Israel in 1948 brought upon the Palestinian people the Nakba (catastrophe) during which the Israeli army and Zionist militias implemented a brutal ethnic cleansing policy, destroying some 530 villages and expelling 750,000 Palestinians from their homes and land in order to establish Jewish majority and domination over Palestinian land. The armistice line, the "Green Line", put 78% of Palestine under Israeli control. The 1967 war and the occupation of the rest of Palestine placed an increased number of Palestinians under direct Israeli control, leading to an Israeli obsession with Palestinian

"demography", which lent urgency to the Zionist desire for the ethnic cleansing of the whole of Palestine. Jabotinsky's disciples such as Menachem Begin, Moshe Dayan and others openly stated that they sought:

"to create circumstances that would result in an organized wave of emigration to reverse the relative growth of the Arab minority and to get rid of the unwanted threatful elements"

Land confiscation, wide-scale colonization and house demolitions, already familiar to Palestinians remaining inside the Green Line, became the order of the day in the West Bank and Gaza. Those Palestinians who remained were to be militarily controlled by Occupation forces on a permanent basis. As Moshe Dayan told journalists in 1976:

"I am not talking about a partition, but of finding a modus vivendi with the IDF in control. It is not an ideal plan but it is one you can live with ... This decision is important also so that we can activate settlement policies in the West Bank."



After decades of Palestinian resistance, increased international attention on Palestine made it diplomatically problematic for Occupation Ministers publicly to use the language of en masse ethnic cleansing. The rhetoric therefore had to change. Ariel Sharon articulated his solution to the problem in 1988:

The Arabic word for cactus is sabar, the patient one. The sabar is a symbol of the steadfastness of the Palestinian people.

“you cannot dump people in trucks and go far. I prefer to pursue a positive policy of creating circumstances that will convince people to leave”.³



The Palestinian ghettos that exist today have been built gradually since 1948. As described by successive Israeli Ministers since that time, they serve a dual purpose: to exert severe economic and social pressure on the Palestinian population in order to force them to leave; and to allow complete control of the Palestinian population who remain in order to facilitate the expansion of the Jewish settlements onto their confiscated land.

of a Palestinians state, comprising a portion of the West Bank and the whole of Gaza. Over the course of the Oslo period, the Occupation set about establishing facts on the ground to outline the portions of the West Bank to be left to Palestinians as isolated ghettos. From 2001 under Sharon’s leadership the Palestinian Bantustans and ghettos became a fixture on the ground: the Apartheid Wall was under construction.

Following the 1994 Oslo accords Yitzhaq Rabin’s government raised the prospect that the Occupation could shift its policy to recognition

In 2007, the policy is of ghettoization is almost complete. Six ghettos have been shaped:

- The Northern Ghetto - Jenin, Tulkarem, Qalqilya, Nablus.
- The Central Ghetto - Salfit and Ramallah.
- The Southern Ghetto - Hebron and Bethlehem
- The Jordan Valley
- The Gaza Strip
- Jerusalem

The ghettos contain 98 enclaves surrounded by barbed wire, walls and control towers, with 312,810 Palestinian residents. The physical restrictions, coupled with the Occupation's control of the planning system mean that there is no possibility that these centers can expand to meet the needs of the Palestinian population.

Between the ghettos are walls, military outposts and roadblocks. Movement between the ghettos is extremely difficult for Palestinians and in many cases actually impossible, with deleterious effects on social relations, education and commercial activity. The restrictions are imposed in defiance of international conventions and human rights.

In spite of the ever-tightening restrictions, Palestinians have been steadfast in their resistance and their determination not to relinquish their rights and land. Palestinian national identity and struggle have endured decades of Israeli policies of fragmentation, culminating today in the Bantustanization of the West Bank and Gaza. Among Palestinians in the ghettos, across the Green Line and in the Diaspora the spirit of defiance remains undimmed: 'We will not live the Nakba twice' is our message to the Occupation and the world.

The Palestinian struggle is ongoing.





Methodology:

Mapping the Bantustans

This report draws on testimonies from Palestinians living all over the West Bank about their experiences living the ghettos created by the Israeli Occupation. In the course of our research, we have identified seventy-nine villages that are in a particularly critical situation, having been completely isolated by the infrastructure of apartheid. The level of restriction placed on these villages by the Occupation makes life within them socially and economically unsustainable. We have distinguished between three distinct forms of isolation.

Type 1: Encircled and controlled.

This refers to villages and suburbs walled from three sides and tightly controlled from the fourth side with the imposition of severe movement restrictions.

Type 2: Between the Wall and the Green Line.

This is the form of isolation imposed on all Palestinian villages and population centers to the west of the Wall and to the east of the Green Line. It includes nine enclaves, impacting on 7,403 persons. Access is only possible through gates with restricted opening hours and systematic search procedures.

Type 3: Under immediate threat of displacement.

Almost all of these villages are affected either by type 1 or type 2 isolation, but we have singled them out for special consideration because of the immediacy of the threat they face. The inhabitants of these villages face imminent destruction of their homes, displacement and transfer, as the Occupation does not recognize the legality of the residents or the title deeds to their properties. The Occupation considers their land to belong to the Israeli state. They have no development master plans and all requests for construction permits are refused.

The following chapters outline the situation in these population centers, describing the hardships and challenges faced by the population, and their ongoing resistance to the threat of ethnic cleansing.

Encircled and controlled

Isolation type 1: Villages and suburbs walled from three sides and tightly controlled from the fourth side.

The pattern of isolation affecting the majority of ghettoized population centers is complete closure of three sides with the imposition of severe movement restrictions on the fourth side. This pattern includes 60 localities in 17 enclaves affecting 257,265 persons residing east of the Wall. These localities typically have only one access gate, which is controlled by Occupation forces. Gates are frequently completely closed according to the requirements of Occupation forces, often without any reason being given. Gates can be opened or closed on the individual whim of the Occupation forces manning the gate, on any pretext. The arbitrariness of opening times maximizes the disruption to the daily life of the Palestinian population.

In certain cases, access to the population centre is possible only through a fortified tunnel underneath an apartheid road, which

is a highway built for use by Jewish settlers, and off bounds to Palestinians. The tunnels usually lead to a gate, as in 'Habla, south of Qalqilya, or to a roadblock with cement blocks and watchtowers. The public using the tunnels are subjected to systematic humiliation and control procedures.

In many areas, the Wall cuts across traditional access roads. These have therefore been rerouted following the path of the Wall, meaning that it takes far longer to get to destinations. Population centers are effectively separated from each other. To take



Hable gate: this tunnel has a gate which can be closed at any time by the Occupation, cutting off the whole of South West Qalqilya, while on the settler-only highway above the tunnel, traffic moves freely.



Bir Nabala, surrounded and shut off: The isolation policy has had a disastrous impact.

an example from Jerusalem: before the construction of the Wall, the neighborhood of Bir Nabala was a two kilometers distance from Al Ram, its closest service centre. The construction of the Wall led to the closure of the Al Ram-Jerusalem road, which was formerly used by residents of Bir Nabala to access Al Ram. The road was rerouted to the North West and the journey is now 14 km.

The isolation policy has had a disastrous impact on the economy and infrastructure. Unemployment has soared and many have been forced to relocate within Palestine or left the country altogether. Confiscation of land has devastated communities and businesses. Commercial activity, for example in Qalqilya, Bir Nabala, Al Ram and Anata, has been in effect

completely halted. Smaller locations are often deprived from access to service areas, markets and job sites. In 2005, the Occupation sought assistance from the international community to finance the apartheid road network, claiming that it would facilitate movement and access for Palestinians.

The isolation policy has also had a serious impact on the educational process. With longer routes and roadblocks, the time and cost of travel have increased sharply. Pupils and students are sometimes denied passage altogether under various pretexts. Isolation has also had a serious impact on the health system, causing difficulties for those seeking medical treatment.

Within the six ghettos, there are two types of enclave:

- a) Where there is a cluster of small villages surrounded by the Wall from all sides, for example the enclave containing Bir Nabala, Al Jeeb, Al Jadeira and old Beit Hanina. This affects the villages around Jerusalem.
- b) Where there are individually isolated villages surrounded by the Wall with no free access to the rest of the West Bank such as Anata, Qalqilya, Deir Kiddis, ‘Habla and Ras Attieh.

Villages subject to ‘Type 1’ isolation: closure on three sides by the Wall and apartheid infrastructure, with severe restrictions on the fourth side

*Areas marked * are also subject to type 3 isolation, and are threatened with imminent demolition.*

Summary

	Isolated enclaves	Total population
Southern ghetto	4	62277
Central ghetto	6	47589
Northern ghetto	7	147399
Total	17	257265

Southern ghetto

Enclaves, broken down by population centers	Population
South East of Jerusalem	
Al – Ezarayyeh	17,913
Abu Dees	12,470
Al –Sawahreh	5,364
Ash-Sheikh Sa’d	2,477
<i>Total</i>	38224
West Bethlehem Enclave	
Al- Walajeh	1,746
Battier	4,348
Wadi Fuqin	1,238
Husan	5,881



Nahaleen	6,603
Al Jaba'a	937
<i>Total</i>	<i>20753</i>
Khirbet Zakaria, Bethlehem Governorate*	<i>300</i>
Yatta Area (20 population centres) – Hebron Governorate*	<i>3000</i>
Total threatened population	62277

The Central ghetto

Enclaves, broken down by population centers	Population
North of Jerusalem	
Al-Jeeb	4,779
Al-Jdeera	2,184
Bir Nabala	6,270
Old Beit Hanina	1,427
Arab Al-Jahaleen*	500
<i>Total</i>	<i>15160</i>
North-West of Jerusalem	
At-Tireh	1,700
Beit Duqo	1,648
Beit Ejza	691
Beddu	6,556
Beit Iksa	1,616
Beit Suriek	3,931
Al- Qbeibeh	2,130
Qatanna	7,718
Beit E'nan	4,390
Beit Liqya	8,346
Beit Sira	2,938
Kharbatha al-Misbah	5,425
Um al-Lahem	500
<i>Total</i>	<i>47589</i>
East of Jerusalem	
Anata	9,906
Dahiat as-Sala/ Shu'fat Refugee Camp	30,000
Azza'iem	2,531
<i>Total</i>	<i>42,437</i>

Ar-Ram and Dahiat al Barid	26,352
West Ramallah enclave	
Al Madyeh	1,349
Ne'leen	4,913
Budrus	1,564
Qibya	5,097
Shentien	903
<i>Total</i>	<i>13,826</i>
Deir Qeddies	2,035
Total threatened population	147399

The Northern ghetto

Enclaves, broken down by population centers	Population
Qalqilia & Salfit enclaves	
Ad-Dab'a	279
Izbat Jal'oud	147
Al Mdawar	228
Izbat al Ashkar	432
Beit Amin	1,185
Siniria	3,088
Kufur Thulth	4,511
Masha	2,043
Sartta	2,691
Bidya	8,586
Qarawa Bani Hassan	3,829
Izbat Salman	665
<i>Total</i>	<i>27684</i>
Central enclave	
Az-Zawyeh	5,234
Rafat	2,078
Deir Ballout	3,796
<i>Total</i>	<i>11108</i>
Hableh	6,358
Ras Ateyyeh	1,652
Qalqilia City	46,214
Arab al-Ramadeen	201
'Izbet Al Tabeeb, Qalqilya Governorate*	300
Total threatened population	93517



Case Study

Bir Nabala, Al Jeeb, Al Jadeira and Old Beit Hanina

This enclave, currently inhabited by 14,660 people, was administratively part of Jerusalem prior to 1967. Though the Occupation did not formally include the towns in the newly-defined borders, Jerusalem remained the center of life for services and markets. Being close to the 1948 line and at the mid-way point between the north and south of the West Bank, it attracted large scale investment in enterprises such as garages, workshops and real estate activities. Although the hub of activity was focused in Bir Nabala, the surrounding villages thrived and many Jerusalemites moved to reside in the area.

However, the portion of the Wall separating the main Jerusalem-Ramallah road was started in Al Ram in 2004. It destroyed the north eastern access to the villages, isolating them from service centers and economic activity in Jerusalem as well as Al Ram.

To tighten the screws further, a military order was issued in 2005 to confiscate hundreds of dunams of land from the villages to erect the Apartheid Wall. The belt was completed with a single crossing point connecting it to Ramallah from

the north western side: a tunnel below apartheid road no. 443, complete with watch towers and cement blocks. Military patrols search vehicles and passers-by on a regular basis, and prevent access for those coming from the north.

With the closure of Al Ram's main entrance through the Apartheid Wall, the journey to Jerusalem became 14km instead of the less than 2km that it was previously. As a result, the economic situation deteriorated and many shops and businesses closed. The number of Jerusalemites living in Bir Nabala declined from 2000 to less than 200. An apartment or shop that used to be rented for 250 Jordanian Dinars per month can be now be let for around 80JD. Companies that have not closed down are in a miserable shape.



The new entrance for 14,660 people living in North-West Jerusalem: Palestinians must queue for hours at the checkpoints.

Ayed Shu'ani from Jerusalem has run a home appliance wholesale business since 1995. He depends for his trade on residents of Jerusalem and the West Bank. When he set up his business, he rented stores in the area of Qalandia, close to the airport, as it is at the central point between Jerusalem and the north of the West Bank and because all Palestinians were able to reach the area without the need for a permit and without having to undergo the complications of the Occupation's procedures.

Ayed was happy with his work. His business thrived and he expanded his product range. This continued until the start of the Second Intifada, with all the checkpoints and obstacles that Occupation forces put in front of the movement of the Palestinians.

In 2002, because of tightening grip of the Occupation, with increasing checkpoints and restrictions, Ayed decided to move to Bir Nabala. Ayed says:

“Its advantage is that it was open for everyone, from Jerusalem and from the north of the West Bank. The economic situation was very good, and many big businessmen were investing there. It is a central area between Jerusalem and the north of the West Bank, where any businessman, distributor or consumer can enter Bir Nabala easily and that made it an important commercial centre at that time.”



Ayed Shu'ani in his new shop in Qalandiya.

Work was comfortable in Bir Nabala. Despite all the obstacles put in place by the Occupation, the local economy was booming. Many big businesses were investing their money in the area, and the village was full of commercial centers, companies, garages and workshops, as well as property investment. Because of all of this, Ayed bought an apartment in that village, as he felt that his future would be there. He continues:

“Work was going well, although we were forced to pay many expenses, and despite the many checkpoints, but in the end there was a proper income. I bought my house here because I felt my future could be here. My work and business was in Bir Nabala. I also moved because of the checkpoints and transportation difficulties between Qalandia and Bir Nabala.”



His house cost around 30,000JD, which was the average price of houses in the area at that time. Ayed says:

“There was a high demand for houses in Bir Nabala. Now my house is worthless because Bir Nabala is closed and surrounded from all sides by the Wall. I even tried to sell it more than once but I couldn’t. I got to the stage where I tried to exchange it with a piece of land or another flat anywhere else other than Bir Nabala, but even this did not work.”

Deserting Bir Nabala

By 2004, rumors spread among the traders that Bir Nabala would be cut off with walls and gates that would open at specific times under strict

military procedures. This created an atmosphere of among the businessmen and investors. Many started to consider pulling out their investments and moving their money elsewhere. Ayed says:

“By 2004 Qalandia was closed. Every businessman reacted differently to the rumors. Some said that it was just rumors, others considered the matter to be serious, and others had stores in other villages, so prepared themselves to move all their business to branches elsewhere. In some cases, tradesmen had started closing their shops, because they had already been forced to relocate their businesses several times.”



Shops have been boarded up as businesses desert the area.

Like many other traders, Ayed left the area before it was closed totally by the Wall. He says:

“We as businessmen have commitments and we cannot just wait until the situation totally dies. In other words, we had to follow the business.”

Case Study – Qalqilya

“Qalqilya is a town of 40,000 people in a big jail with a single entrance. If a soldier has a bad temper, she just may lock the door meaning all 40,000 must stay home until her mood improves. Where is the democracy and human rights that the world calls for? Here the mice have more rights than we do. I worked for an Israeli who was breeding white mice – he had more respect for them than for us.”

Abdullah Yousef, 61, Resident of Beit Amin , south of Qalqilya

There are 32 villages and population centers in the Qalqilya Governorate with 96,000 Palestinians, concentrated mainly in Qalqilya city. For Bedouins and villagers, Qalqilya is the centre providing daily services, with agriculture the economic backbone. Prior to the erection of the Wall and the imposition of military closure, there was a vibrant economy with more than 85,000 shoppers

flocking to the city each week, mostly Palestinians from '48 land. Now, the centre has been completely cut off. Unemployment has soared to around 19,000 – 67% of the working-age population, with the result that many have moved abroad or to other West Bank towns.



Qalqilya, Winter 2005: The city was so tightly sealed that even the water could not escape, resulting in flooding. Losses were around 2 million shekels; 40 cattle and 200 chickens died.

Between the Wall and Green Line

Isolation type 2: Villages and population centers squeezed between the Wall and the Green Line

“There was the case of a child suffering from fever. The gate was locked and the doctor not allowed entry to provide the injection. The only way was to do it through the wire fence by the gate”

Amjad Omar from ‘Azzoun ‘Atma village

This is the form of isolation imposed on all Palestinian villages and population centers to the west of the Wall and to the east of the Green Line. It includes 16 localities in ten enclaves, impacting on 8,557 persons. Access is only possible through gates with restricted opening hours and systematic search procedures. Occupation forces have developed a new way of life for these people: an existence under humiliating and oppressive measures, under the name of ‘security measures’.

The following restrictions are in force at the access points:

1. No person can enter these areas unless it is recorded in his I.D. that he or she resides in the area, and children under 16 must show



Signs announce the following:

Welcome

- You are at a control point. Please read the following instructions to ensure a smooth crossing with no delay.
- It is forbidden to bring in material as announced by the Coordination Office.
- Prepare documents for inspection.
- You must remove coats and jumpers and stay only with inner clothing.
- Vehicle drivers must let passengers off to be checked on the pedestrian track and await car inspection.
- Anyone not abiding by the instructions will be forbidden to cross.
- We wish you a pleasant and safe stay.

In the photograph (above), the people of Azzoun village have modified the lettering of the Arabic word for ‘stay’, so that the sentence now reads, ‘We wish you a safe and pleasant death’. This may be one of most accurate expressions of the kind of life that the people are living in these areas, under the law by which everything is forbidden.

birth certificates. A system has been developed under which non-residents can obtain a special permit for a limited period of time. Such permits are complicated to acquire. For example it is necessary to produce documents demonstrating a connection to the village or evidence of the need to enter. Obtaining such a permit is almost impossible in most cases.

2. Ambulances, doctors, teachers, technicians, human rights NGOs and humanitarian groups such as the International Committee of the Red Cross (ICRC) cannot enter these areas without previous coordination with Occupation authorities (DCO) or having a special permit.
3. Building, agricultural expansion or even maintenance activity is forbidden without a permit, which is almost impossible to obtain.
4. Humiliating control measures are strictly implemented causing

serious delays to travel. Physical attacks, forced removal of clothing, confiscation of personal belongings and sexual harassment are commonplace.

5. Persons wishing to pass are restricted in the amount of food products they are allowed to bring across the access point. No more than three portions of a given item and no more than 3 kilograms of fruits or vegetables or wheat are permitted. Pesticides, medical and agricultural products are banned under security pretexts.
6. Gate opening hours are often not respected, and access points are frequently closed for arbitrary periods ranging between one hour and a full week, during which time residents are stranded. Permits can be denied or torn up on any pretext at the discretion of the Occupation forces stationed on the access point.



Dhahr Al Malih and Um Rihan gate: people must wait until the Occupation forces decide to let them through.

Stripped of basic facilities

Most of the affected villages lack basic services and infrastructure and are dependent on nearby city centers for health, educational facilities and family ties. They are cut off from services and the isolation has a disastrous effect on social relations. It is impossible to build a life around the arbitrary restrictions of the gate opening hours, and the restrictions constitute a flagrant violation of the IV Geneva Convention and other relevant principles of international law.

The measures have had a severe impact on the education system. Delays and closures lasting up to a week disrupt studies. Students are deterred from attending schools and institutions of higher education by the systematic humiliation at checkpoints and concern about the long-term effects of daily exposure to radiation from the scans involved in search procedures.

At the social level, families have become stranded. For example, if someone lives in Qalqilya and wishes to visit a relative in 'Azzoun 'Atma, a special permit is needed even for emergency cases.

Isolation results in massive social pressure on activities that require movement between areas, such as marriage. The net result of this pressure is severe psychological strain affecting the whole of Palestinian society.



Abu Shareb's family, south of Jayyous, is completely isolated between the Green Line and the Wall. When the gate is closed, food has to be thrown over the razor wire.



The school in Ras Atiye is only a few meters away from the gate that separates it from the school children.

Villages isolated between the Wall and the Green Line

Areas marked * are also subject to type 3 isolation, and are threatened with imminent demolition.

Northern ghetto

Enclaves, broken down by population centers	Population
Jenin enclave	
Dhahr El Maleh, Jenin Governorate	223
Um El Riham, Jenin Governorate	385
Khirbet Sheikh Sa'id, Jenin Governorate	225
East Barta'a, Jenin Governorate	3707
Thahr El Abed, Jenin Governorate	382
<i>Total</i>	4922
'Azzoun 'Atma, Qalqilya Governorate	1,727
Western Nazlet 'Isa, Tulkarem Governorate	65
Dab'a / Ras Tira / Wad Rasha enclave	
Dab'a – Qalqilya Governorate	279
Ras Tira – Qalqilya Governorate	410
Wad Rasha	180
<i>Total</i>	869
North Arab Al Ramadin	50
South Arab Al Ramadin	200
'Arab Abu Farda, Jenin Governorate*	150
Khirbet Hamdoun, Jenin Governorate*	105
Total northern ghetto	8088

Central ghetto

Enclaves, broken down by population centers	Population
Nebi Samuel, North of Jerusalem*	225

Southern ghetto

Enclaves, broken down by population centers	Population
Al Qubba, Bethlehem Governorate*	40
Nu'man, Bethlehem Governorate*	204

Total	7,403
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Personal Testimony: Haj Walid Abu Hijleh



Haj Walid Abu Hijleh is an octogenarian. He has witnessed the unfolding developments in Palestine since the time of the British mandate, and witnessed the start of the Zionist occupation and its ever-increasing expansion onto the Palestinian people and their land. From his perspective, over this period the Occupation has been driven by a consistent vision for the Palestinian population, although its methods have changed: the goal is to destroy Palestinian life and expel the people from their land.

Abu Hijleh lives with his family in Siniria to the south east of Qalqilya city. He was born in 1927 into a bourgeois family that owned hundreds of dunams of land, extending beyond the Green Line: land which was lost after the 1948 occupation. The ruins of the Abu Hijleh family houses are still there today.

Haj Walid Abu Hijleh and his son. For more than eighty years, he has witnessed the attacks of Zionism on Palestinian land.

He says:

“Our lands extended from Beit Amin to Azzoun Atma [in the West Bank], to the ‘triangle’: Jaljulia, Ras Il’in, Atira and Taybeh beyond the Green Line. This is an area of 4,000 dunams that used to be owned by Siniria and the Abu Hijleh family and we have houses there that were destroyed after the occupation. The ruins are now about 100 meters to the West of Ras Il’in.”

Abu Hijleh explains that the families now living in the village of Azzoun Atma, used to live in Siniria: Azzoun Atma was just a part of their land. Farmers from Siniria started to move to areas closer to their agricultural land: first to Beit Amin and then to Azzoun Atma where they built houses. Others remained in Siniria. The three villages were closely linked: travel between them was easy and social relations were strong. The residents of Azzoun Atma, Beit Amin and Siniria are one family.

However, today Azzoun Atma is completely isolated inside the Wall. Landowners in Siniria



Palestinians demonstrate at the gates of Ras Tireh.



Azzoun Atma is completely surrounded: the Occupation can close the gates at any time, cutting the village off from the rest of the world.



and Beit Amin are now cut off from their lands isolated inside Azzoun Atma. What is worse is that families inside Azzoun Atma are completely cut off from their families outside. Abu Hijleh explains:

“Now, you know that we as Arabs and Muslims have traditions that you cannot just ignore. For example, I have a daughter living inside Azzoun Atma. If she became sick and I needed to visit her, it would not be easy for me to do so as I don’t have in my ID that I am a resident of Azzoun and I do not have a permit that allows me in. Three quarters of the families of Azzoun Atma have daughters living outside the village and there are many who live outside with daughters inside Azzoun Atma. Now, exchanging visits is very difficult. Many have their fathers or parents inside Azzoun, while they themselves are living outside. If a father got sick or even died, it would not be possible for his son to visit him. Maybe, if he begged the whole world, he might be given permission to attend the funeral.”



The people in Azzoun Atmeh fight for their land and freedom.

The gate in the wall around Azzoun ‘Atma is open for holders of Azzoun Atma identity papers between 06.00 am and 10.00 pm. For those with permits who are not residents of the village – for example workers, those with lands in Azzoun, or maintenance workers – the gate is open only until 7.00 p.m. Occupation forces manning the gate do not allow access during the night under any circumstances, even in emergency cases. Abu Hijleh describes one such case:

“A couple of years ago, a woman went into labor, and it was later than 10.00 p.m. Of course the gate was closed, and there were no doctors in Azzoun. They took her to the gate to go to the hospital. For more than an hour, her husband begged the soldiers to open the gate, but they refused. The woman delivered and the child died near the gate, with the soldiers adamant in their refusal to let her pass.”

Case Study – ‘Azzoun ‘Atma

‘Azzoun ‘Atma is to the south-west of Qalqilya city and has a population of 1,727. The land is shared with the residents of the nearby Siniria and Beit Amin communities. Azzoun Atma is one of the 1967 border villages and was one of the crossing points over the Green Line. The village is surrounded by settlements: Oranit, El Kana, Sha’arei Tikva’ ’Etz and Ephraim. At the start of 2003, bulldozers started to lay the path for the construction of the Apartheid Wall. The village is now completely encircled by the Wall.

The total area of Azzoun Atma is around 7000 dunams. 80% of the population works in agriculture. The village is well known for its greenhouses, watered by five artesian wells. There are two schools, one for boys and one for girls, which are shared with the

nearby village of Beit Amin. Pupils from the latter village need special permits to have access and are subject to regular delays.

A visiting medical clinic operates twice a week, although the doctor in charge who has a permit to pass the gate is frequently denied entry on a variety of pretexts. Sick villagers sometimes need to receive healthcare outside the village. The checkpoint has restricted opening times, which causes serious problems, particularly in emergency cases, such as the birth of child. To deal with this problem, when a pregnant woman is close to going into labor, she goes outside the village until she has given birth.



Case Study: Eastern Barta'a

Barta'a is situated to the south west of Jenin. On May 7 2007, a woman from the village, Asma Abdullah, 25, had just gone through a Caesarian delivery at the Jenin hospital and was on her way home with her husband and newly-born child. Her husband explained to the soldiers that she had just undergone an operation. They told him that this was none of their business and that she must be subject to the usual procedures. She was forced to walk for half a kilometer, and following extensive searches by the soldiers, she fainted and fell down with her child.



On July 20 2004 Occupation bulldozers moved into Eastern Barta'a with hundreds of troops and began demolishing 26 factories and shops in the village's commercial area, destroying the livelihoods of hundreds of Palestinians.



Barta'a Sharqiya terminal controls Palestinian movement around the area.

Under threat of expulsion

Isolation type 3: Villages and population centers facing displacement

“We turned out to be the 21st century refugees with peoples’ life at stake. The issue is not security but rather the creation of an atmosphere for silent transfer, to create a situation where we ourselves reach the conclusion that our lives are unlivable”

– Jamal Der’awi, Nu’man village

Almost all of these villages are all affected either by type 1 or type 2 isolation, but we have singled them out for special consideration because of the immediacy of the threat they face. The inhabitants of these villages face imminent destruction of their homes, displacement and transfer, as the Occupation does not recognize the legality of the residents or the title deeds to their properties. The

Occupation considers their land to belong to the Israeli state. They have no development master plans and all requests for construction permits are refused.

The fourteen villages have a population of 6,314 and are subjected to crippling control by the Occupation. They are accessible through gates controlled by Occupation forces, and subject to restrictions on agricultural and construction activities. Military orders for home demolition and expulsion of the population are issued periodically. Occupation forces frequently conduct incursions and house demolitions.

Isolated Villages Facing Displacement

As indicated, almost all of the villages are subject to type 1 or type 2 isolation. The exception is ‘Ein Jwaiza, which is not completely isolated, but nonetheless under immediate threat of demolition.

Village	Population	Isolation type
Nu’man – Bethlehem Governorate	204	2
Khirbet Zakaria – Bethlehem Governorate	300	1
Fhidat Bedouins – North of Jerusalem	40	1
Khalayel Neighbourhood – North of Jerusalem	400	2
Al Qubba – Bethlehem Governorate	40	2
Nebi Samuel – North of Jerusalem	225	2
‘Izbet Al Tabeeb – Qalqilya Governorate	300	1
‘Arab Abu Farda – Jenin Governorate	150	2



'Arab Al Ramadeen – Qalqilya Governorate	250	2
Wadi Al Rasha – Qalqilya Governorate	200	2
Khirbet Hamdoun – Jenin Governorate	105	2
'Ein Jwaiza – Bethlehem Governorate	600	*
Yatta Area (20 population centres) – Hebron Governorate	3000	1
'Arab Al Jahaleen – North of Jerusalem	500	1
Total	6,314	

Case Study – Nu'man village

Jamal Der'awi, Nu'man village: "What we face on a day-to-day basis is unbearable and beyond imagination".

Jamal Der'awi is forty years old and one of the 204 people living in Nu'man. Like the other villagers, he was trapped in Nu'man following the isolation of the village with walls from all sides. The residents are steadfast in their rejection of displacement. Jamal says:

*"We will not live the Nakba twice...
We are staying here, we are not leaving."*

Nu'man was occupied in 1967. It lies to the north east of Bethlehem and to the south east of Jerusalem. Its 5,000 dunams of land are divided between Bethlehem (30%) and nearby Beit Sahour (70%). In 1997, the settlement of Har Homa was established on the Abu Ghneim hill, which is part of the village land within the belt surrounding Jerusalem. Prior to 1992, the villagers in Nu'man had a quiet life with



The villagers of Nu'man are threatened with expulsion from their houses.

***"We will not
live the Nakba
twice...
We are staying
here, we are not
leaving."***

building permits issued by Bethlehem municipality. According to Jamal Der'awi, the village is part of the area inhabited by the large Ta'amera family, which extends from Sour Baher and Um Touba in the north and Hebron to the south. The Der'awis are from Shawawira, Za'tara and Deir Salah. Part of the family moved to Nu'man around 150 years ago, initially living in caves and then tents made from goat hair. Around 75 years ago they started building stone houses that now are formally registered with Bethlehem municipality. Each house has the date of its construction chiseled into a stone above the door.

From Rightful Owners to Aliens

In 1992 the Jerusalem municipality, headed at the time by Ehud Olmert, distributed leaflets to the people of Nu'man, telling them that their village and its lands were part of the Occupation's municipality of Jerusalem and that the people living there, none of whom had Jerusalem identity papers, were there illegally and had to leave. Jamal says:

“We were surprised that we, the owners of the land and property, were to become foreigners on our own soil, becoming the violators of Israeli law now that the land was to be considered part of the Israeli state.”

A number of measures were taken to push the population out, including designation of the zone by the Occupation as a 'green area' – land only for use in agriculture or as a nature reserve; and refusal of permission for the development of an urban plan for the village. Then Occupation forces began to issue demolition orders for houses in the village. In 2006 alone three homes were demolished.

Ethnic Cleansing

In 1994, the schoolchildren from Nu'man headed to the schools of Sour Baher and Um Touba, as they had done since the Jordanian period. Jamal describes how on the first day of the start of the academic year they were presented with a surprise announcement:

“The Ministry of Education and the municipality issued a notice claiming that the schools in these areas are for Jerusalem residents only. As we have Palestinian ID, the children would not be allowed to go to these schools.”

Further, as none of the community had Jerusalem identification papers, the community of Nu'man was officially 'unrecognised' and therefore refused a permit to build a school in the village itself.



Facing the Challenge

It became apparent to the residents of Nu'man that the Israeli authorities wanted to remove them from the land. A consensus was reached by the villagers to resist the attempts to force them out and pupils were sent to the Palestinian schools of Beit Sahour, Deir Salah and Obaydia on a special bus. In 1998, the Occupation stepped up the pressure, imposing a military order banning vehicles from the West Bank from entering the village, stating that it was now 'part of Israel'. Roadblocks were set up, a trench was dug 20-30 meters from the village and regular patrols by Occupation forces were implemented to block traffic. Pupils continued to attend their schools, but now had to walk.

Nu'man villagers tried everything to stop the attacks on their community, including contacting international human rights NGOs. However, the violations and procedures continued and now the Occupation has adopted a new tactic to force them out: complete isolation of the village.

Isolating Nu'man

In 2003, during the Al Aqsa Intifada, Nu'man was among the first villages to be targeted with confiscation orders for the construction of the Apartheid Wall, while Occupation bulldozers



Two students sit beside a gate in Jenin district, waiting for the Occupation forces to let them past.

started uprooting land north of the village to build a settlers' bypass road to connect the Israeli settlements to Jerusalem. Together with the village of Al Khas that shares the same Palestinian Authority-run local council, a significant amount of land was grabbed. The two villages were completely separated by the Wall and the settlers' road.

In addition, the construction of the Mezmouria commercial terminal to the south deprived the village of 350 dunams of agricultural land and another 150 dunams for an army post to protect the Mezmouria terminal and the Wall. Further to these confiscations, a revised masterplan (the 'D3 plan') for the Har Homa settlement envisages

building another 5,000 residential units. As such the village will be surrounded from three directions: by the wall; by Har Homa and the military outpost; to the south lies the gateway for commercial goods and to the east there is the settlement road. Jamal says:

“The harassment has made our daily lives hell, but as long as we are alive we will challenge it.”

The restrictions have been gradually tightened on since 2004. The encirclement of the village was completed in June 2007 and at the current time the only way out or in is through a gate manned round the clock by military patrols. No-one living outside the gate is allowed in, even if he or she is a first-degree relative. Only those who have Nu'man-Mezmoria marked in their identification papers can use the gate. Access is refused to anyone with Jerusalem identity papers and even human rights groups are refused access. Jamal explains:

“For example, I have nine married sisters living in Al-Khass, Dar Salah, Dheisha refugee camp and Hebron. Of course, their identification papers do not mention that they are from Nu'aman or Mezmorria so they are not allowed even to enter to visit our ninety-year-old sick mother. For the last two months

she has not seen any of them as no-one is allowed into the village. Sometimes they even block those with Jerusalem ID from entering through the gate.”

Jamal adds that: *“for the last two months garbage trucks have been forbidden to enter”. The population have resorted to burning the garbage as they did thirty or forty years ago, which the army attempts to prevent, under the pretext that this is not allowed under Israeli law.*

The villagers are prohibited from bringing in essential barrels of fuel for alleged ‘security reasons’, even those transported from ‘Israeli’ areas. Daily life is miserable but the villagers have proved to be exceptionally resilient. Jamal says:

“In many cases, the villagers have resorted to smuggling barrels of fuel: sometimes they are successful, sometimes not. But we keep trying. Now, even vegetable trucks are not allowed through. It makes you laugh and cry at the same time.”

Even the vet is not allowed to enter the village: instead, the 200 cattle have to go to Beit Sahour for vaccination. A malfunctioning refrigerator has to be carried to Beit Sahour for repair,



because the technician is not allowed in. Wheat sacks must be emptied into transparent plastic bags. If someone is carries a kilo of tomatoes or bananas, he can be accused of “smuggling food products into Israel”.

Any pupil more than six years old must carry a birth certificate while waiting for the humiliating procedures of passing through the gate. Ambulances are not allowed to enter. When a fire broke out in the village woodland, neither the West Bank nor the Israeli fire engines were allowed to enter. While the area is considered Israeli, no municipal services whatsoever are available. Jamal comments that “our village is simply a detention center”.

One of the particularly acute problems is the case of a number of women in the village who came from Jordan after the 1994 Oslo agreements, married in the village and applied for permission to stay on. Following the Al Aqsa Intifada, such permissions were banned. The women were trapped. In the event that they are allowed out, they would not be allowed back in and the same applies to their children. If any of those pertaining to this category need medical treatment, they must suffer silently: a trip to the hospital would mean expulsion from their home.

Humiliating procedures have become the rule of the day. Jamal explains that the ultimate objective is for the

villagers to leave of their own accord, to be subject to a silent transfer from their homes: “If we cross ten times a day through the gate, we are subject to the tedious humiliating search again and again”, he says. He adds:

“We turned out to be the 21st century refugees with peoples’ life at stake. The issue is not security but rather the creation of an atmosphere for silent transfer, to create a situation where we ourselves reach the conclusion that our lives are unlivable”



A family forced to live in a tent, amid the ruins of their former home.

Haj Ibrahim Jadallah

“We shall remain steadfast. When they demolish our homes, we will rebuild them with determination”.

Haj Ibrahim is 97 years old and is an authority figure in his village Khirbet Zakaria to the south of Bethlehem. He spent most of his life resisting plans for displacement to clear the way for the Gush Etzion settlement bloc. Currently, Zakaria has 58 brick and mud houses with tin ceilings. The Occupation is seeking to demolish all structures built in the village after 1967: 18 houses, a school and a health clinic.

Haj Ibrahim states that his ancestors moved from Irtas village, south of Bethlehem to Zakaria, which two centuries ago was part of the village of Sourif to the north. His grandfather, Jadallah, purchased the land and



Haj Ibrahim has spent most of his life resisting the Occupation's attempts to drive his people out.

established the village of Khirbet Zakaria, leaving it to his children. During the Ottoman era, some of the villagers lived in caves or mud houses, or came from Irtas to till the land during the day. Haj Ibrahim's grandfather never left this rocky land where he lived in a mud house.



The settlement is built on stolen village land.



Working the land, generation after generation

Jadallah and his family raised cattle for dairy products as well as planting peaches, grapes, wheat and barley. The products were sold in Jerusalem, Bethlehem and Hebron. Generations later, his family was still working on the land. Haj Ibrahim says:

“The mountains were rocky and bare. We were the ones who planted and farmed this area. Some of the family cultivated fruit, others were arable farmers and others raised animals. My side of the family were arable farmers. We worked hard and life was moving in a simple rhythm. We were fine”.



Things started to change drastically after 1967 when Zionist settlers started to grab the land and expand settlements by force. Since 1967, 750 dunams of village land have been confiscated on military orders.

Land confiscation was accompanied by regular settler assaults to terrify the villagers.

“They kept attacking us and they beat me up breaking my teeth and bruising me all over. Whenever they see a boy or a girl they hit them. But we’re not leaving our land. When the army kicks us out, we come the next day to till our land”.

Despite the settler assaults, the Zakaria villagers have learned from the 1948 *Nakba* that if they leave, they will never be allowed back. In 1967, when it became apparent that the villagers were resisting the pressure to leave the land, the Occupation forces issued an ultimatum: to leave within 24 hours or risk being shot. “No one heeded the call and we stayed on our land and in our homes”, says Haj Ibrahim.

As the settlement expanded day after day, the villagers’ land kept shrinking. Haj Ibrahim adds:

The view from Zakaria: Palestinians look out of their front doors to see the settlers living on the profits of expulsion.

“We kept planting in the little plot left for us even if it had no economic return. You cannot compare the time when we had 20 to 30 dunams instead of the 3 or 4 dunams that we have now. Also, our access to the market shrank. The Israelis left us no place to sustain ourselves”.

The same applies to animal resources with the increasing fodder prices and shrinking grazing areas. There used to be 400 cattle in the village, now there are only a couple of goats, and the villagers must buy fodder for these from Hebron or Bethlehem. “In short, it is not profitable anymore”.

40 Days under Curfew

With the eruption of the current Intifada, Zakaria residents, like other Palestinians in the West Bank and Gaza Strip, were placed under curfew for a period of forty days and deprived of basic services. Completely surrounded by the settlements and at risk of sniper fire from Occupation forces and settlers, the villagers were forced to sneak across the hills to bring in basic supplies from Beit Ummar and Beit Fajjar. School children were prevented from attending school. Children were often beaten up by the settlers. The army would prevent them from proceeding, which would mean either staying home or trekking 7 km in each direction to school in Beit Fajjar. Haj Ibrahim concludes that “life under occupation is miserable, oppressive and

racist. Already four houses have been demolished, so were two cisterns. They keep demolishing and we keep rebuilding. They even refuse to allow us to build graves”.



Palestinians are unable to reach their villages. Meanwhile the settlement grows.





‘Izbet Al Tabeeb

‘Izbet Al Tabeeb is to the east of Qalqilya. To the north is the village of Jayyous, to the west is Nabi Elias, and ‘Azzoun and Assaleh are to the south. 217 Palestinians live in 40 mud, brick and tin houses built on 85 dunams of land, of the 728 dunams owned by the village.

The Occupation authorities refuse to recognize the village and the right of the people to live there. All buildings constructed after 1967 are considered illegal and there are pending demolition on 23 buildings including the health clinic and kindergarten. Residents are to be displaced into the neighbouring ‘Azzoun village. Basic health, educational and public facilities are lacking. It is necessary

to travel long distances to access basic services. School children have to go on foot to the ‘Azzoun school.

The families of Izbet Al Tabeeb are originally from Tobsor, one of the villages destroyed in 1948. In 1920, the founder of the village, Hamad Al Tabeeb purchased a 135 dunam plot from the owner, who was from Kufr Qaddoum village. Hamad had two spouses, one living in Tobsor and the other in the first house built in Dhahr El Hama. The village began life as a personal ranch bearing Tabeeb’s name. After 1930, Hamad’s children from his first wife and his nephews started to move into the ample, fertile space their father had purchased. A number of brick and mud houses were erected.



The view from Izbet Tabib.

When the villagers of Tobsor were driven from their homes in 1948, the Tabeeb family invited their relatives to the ranch, where they built houses. By the mid 1950s, there were 10 houses and some hedged-in fields for cattle. The site had cattle and agricultural products marketed in Qalqilya and Nablus. Under Jordanian rule, up until 1967, the village was largely ignored by the authorities: no infrastructure was built, but there were no building restrictions.

Displacement Threat

After the Occupation of 1967, the Occupation authorities designated 'Izbet Al Tabeeb an agricultural site. As a result, no infrastructure was to be built whatsoever and a large number of the young people had to leave the village to build and start families elsewhere. In the mid eighties, military orders were issued for the demolition of houses built without permits. Initially, the villagers did not take the demolition orders seriously. However, with the pressure increasing, they started to apply for permits. Without exception they were refused. In early nineties, the village applied for a master plan for building and infrastructure. The Occupation



Palestinian activists have been working to save the village from demolition.



Blocked off: the main entrance to Izbet Tabib.



authorities kept rejecting the plan claiming that the documents were incomplete or that the plan was unprofessional.

Land Confiscation and Harassments

With the outbreak of the Second Intifada, harassment measures in the village increased significantly:

- 1) The entrance to the village was closed with concrete blocks.
- 2) Access was refused to road 55, which was later designated for use by settlers only.
- 3) Regular incursions were made into the village to detain children, using the pretext that they had thrown stones at settlers crossing through the area.
- 4) Grazing areas were shut down and agricultural lands confiscated for the construction of the Wall and for the benefit of the settlements.

Construction of the Wall on village land was started in 2004 and completed in October 2005. The village is surrounded on three sides. The Wall runs from the north to the west of the village. Settler road No. 55 cuts the village off from the West. To the south there is an uninhabitable and infertile area. The Wall has resulted in the isolation and destruction of 273 dunams of land. In addition, 12 dunams were earmarked for the settler road with a 70 meter 'security' area.



The Occupation at work: wrecking homes and lives.



The people of Izbet at Tabib gather to strategize and protest against their expulsion.

The Expulsion Order

On January 3, 2007, the Occupation authorities issued a final rejection of the villages' masterplan application. The Occupation authorities determined that:

- The village houses and agricultural sheds were 'illegally built' and would not be licensed.
- A number of houses within were within the area earmarked for the planned road No. 531, 'as per map No. T/927'
- The houses built 'illegally' within the planned road are less than two km from 'Azzoun. The occupation authorities determined that Azzoun has a master plan 'capable of absorbing more than 76% of the expected population increase until the year 2015'.



Palestinians are fighting for every last olive tree on every last inch of land.

Based on these points, the villages' application for a master plan was rejected. The Occupation authorities specifically underlined their view that "the steps taken to obtain a master plan do not cancel the demolition orders that have been issued."



At the main entrance to Izbet Tabib, students are forced to pick their way past the roadblock.



‘Ein Jwaiza in Walaja Village

‘Ein Jwaiza is an integral part of the village of Walaja to the west of Bethlehem. It includes 300 people living in 45 houses over an area of 2,500 dunams. Following the 1967 occupation of the West Bank, the Jwaiza neighbourhood was annexed to the borders of the Occupation’s municipality of Jerusalem, without

in November 2006. The neighborhood offered him shelter and raised funds to rebuild his house. This was done quickly, but in December 2006 the Occupation forces came again and demolished the house once more, making Munzer and his family homeless a second time.

Like those in the threatened villages



A house destroyed in Ein Jwaiza in Walaja.

recognizing the existence of the people living there. The affected residents were not informed of this development until in the early eighties when bulldozers started to level the area. Occupation forces demolished a number of houses and distributed further demolition orders to all houses built after 1967. To date 18 homes have been demolished: some of these have been demolished more than once, having been rebuilt. Munzer Hamad (33) had his three bedroom house demolished

all over the West Bank, the people of Ein Jwaiza are subjected to continual harassment by the Occupation in order to force them into leaving.

In the face of ongoing ethnic cleansing, which began in 1948 and continues in 2007, Palestinians remain steadfast, fighting for every last inch of the land. As apartheid roads and walls carve Palestine into ghettos under the control of Occupation forces, Palestinians continue to struggle for their very existence.

The challenge to Palestinian Institutions and Civil Society

In the fieldwork conducted, it was revealed that most of the public feel that the Palestinian Authority and its institutions, and civil organizations are not forthcoming in confronting the ongoing displacement policy. There are no plans or work strategies whatsoever to provide the minimum requirements to break the isolation and support the steadfastness of the population of the isolated enclaves. On the contrary, many programs geared to the isolated areas have been halted due to the difficulty of accessing the population centers. Instead the focus has been on areas around the isolated enclaves. Such a policy fails to tackle the Occupation's approach, which is to push the population out of the isolated areas, into population centers where jobs and services have been developed. These plans go along with the Occupation's policies which are intended to isolate and destroy these populations, and displace the population to nearby built up areas. It is the hope of the affected public that institutional policies will be reviewed in order to enhance steadfastness in the isolated villages.



The Position of the International Humanitarian Law regarding the Isolation of Palestinians as a Result of the Annexation Wall

By Attorney Nasser El Rayyes
Consultant, Al Haq

The Annexation Wall that the Israeli Occupation started to erect inside the West Bank since the middle of 2002 is a flagrant violation reaching to the level of an ongoing crime affecting all aspects of the life of Palestinians. With the completion of the construction in certain areas, isolated enclaves were created placing thousands of Palestinians under siege. They are allowed to exit only at certain times while “outsiders” are generally not allowed getting in, whether it is for humanitarian, social or health reasons.

Without delving into the details of the Israeli measures, whether within the enclaves or to the west of the Wall, the restrictions of movement and isolation of the Palestinians is in clear violation of the International Humanitarian Law and the 1949 Fourth Geneva Convention concerning the protection of civilians at war. The Convention, together with the other binding laws, such as the 1907 Hague declarations and the 1977 annex of the first Geneva Declaration concerning the protection of victims of armed international conflicts.

In this respect, the gross Israeli violations of the Fourth Geneva Convention and other declarations of International Humanitarian Law through the creation of such enclaves in the OPT, can be highlighted through the following points:

- A clear violation of the text and context of Article 53 of the Fourth Geneva Convention related to unjustifiable destruction of private or public property, particularly lack of access to agricultural land, resulting in substantial damage.
- A clear violation of the text and content of Article 49 of the Fourth Geneva Convention related to forceful collective or individual transfer of Palestinians. In order to avoid isolation or in search of livelihood, people felt compelled to move away from their isolated enclaves into other areas in the OPT.

- A clear violation of Article 52 of the Fourth Geneva Convention with the deprivation of thousands of Palestinians from being able to work. Some of those lost their livelihood with the loss of land. Others became unable to have access to the workplace with the Occupation forces controlling strictly the exit and entry gates and times.

The International Humanitarian Law commits the occupying state not to expropriate or damage, unjustifiably, private property. It clearly calls for the avoidance of the forceful population transfer or placing civilians under difficult living conditions with the need to avoid degrading practices affecting human dignity, causing physical or psychological injury.

Clearly, isolating civilians in enclaves and controlling their movement in an arbitrary, humiliating manner while forcing them, directly or indirectly, to move out from their homes, is a flagrant violation of the Fourth Geneva Convention. It falls in the category of war crimes as stipulated in Article 147 of the Fourth Convention and Article 85 of the First Geneva Protocol that compliments the four Geneva Conventions.



About MA'AN

MA'AN Development Center is an independent Palestinian development and training institution established in Jerusalem in 1989 and registered by law as a non-profit organization. The main office is in Ramallah, with branches in Gaza and Jenin. Its work is based on the necessity to create independent, self-reliant initiatives that lead to the development of human resources for sustainable development, incorporating values of self-sufficiency and self-empowerment.

MISSION

MA'AN's mission is to work towards sustainable human development in Palestine by:

- Building the capacities of Palestinian NGOs, CBOs and grassroots organizations;
- Improving the food security situation of the poorest and most marginalized sectors of Palestinian society;
- Enhancing community development, particularly in the reduction of poverty in the rural and most disadvantaged areas;
- Protecting the Palestinian environment.
- Advocating for and educating the Palestinian community on its rights at the local, national and international level.

MA'AN's main target groups are NGOs, CBOs, grassroots organizations, youth, women, farmers, entrepreneurs and agricultural engineers and extension workers.

Some public sector workers also benefit from part of our programs and projects.

VISION

MA'AN Development Center seeks to be a leading and distinguished developmental and training organization through its professionalism, transparency and quality of services and programs. It aims to offer quick responses to the developmental needs of Palestinian society during and after the achievement of liberation.

Through the spirit of teamwork as well as the persistent work of its staff in building and developing Palestinian organizations and human resources, MA'AN seeks to be a leader in the development of Palestinian national society and its infrastructure. Our diverse, accumulative experience and our

commitment to Palestinian development priorities, we seek to participate in building an active democratic civil society based on plurality, rule of law and social justice, in order to accomplish sustainable human development in a society that is free of all types of violence, racism and abuse.

PROGRAMS

MA'AN implements its mission through the following development programs:

- Our institutional building & human resources development program develops human resources through specialized training programs that enhance the competencies of Palestinian NGO staff and develop the systems and infrastructure of those organizations, activating coordination, cooperation and networking among them. It strives to develop their capacities, enabling them to fulfill their missions and goals in order to contribute to building a civil and democratic Palestinian society based on political pluralism and respect of human rights.
 - Our training program offers 33 kinds of modules that contribute to the development of competencies related to areas and agriculture. MA'AN offers these opportunities through specific computer, Internet and English language training courses.
 - Our youth development and leadership program enhances Palestinian youth's skills, which help create an environment suitable for active participation in social transformation.
 - The women's development program assists in the development of women's abilities to be more active and professional in their jobs as well as builds the institutional structure of women centers.
 - Our entrepreneurial development program offers specific groups, such as women and youth, to start their own enterprises using CEFE methodology.
 - Our sustainable agriculture and rural development program coordinates training courses with and for farmers and agricultural engineers in the fields of sustainable agriculture, organic farming, water and waste recycling and compost production and home gardening.
- In order to protect and advance the Palestinian environmental and agricultural sector, the program also supports projects that aim to develop appropriate agricultural infrastructure in rural areas through cistern construction and rehabilitation and reclamation of land and greenhouses.
- Our food processing and quality control program includes 11 modules of train-



ing in food processing within projects directed toward women, cooperatives and small enterprises.

Its focus is to contribute to the improvement of the food security situation at the family and community levels.

- Our advocacy and mobilization program provides information and publications that aim to reveal Israeli violations against the Palestinian people, especially in the environmental and agricultural fields, in order to educate the community about their rights at the local, national and international level. The program also covers training courses to develop the skills of target groups in mobilizing, pressuring and enabling organizational activities that assist them in defending their rights and interests.

Palestine Grassroots Anti-Apartheid Wall Campaign

Palestinian resistance to the Apartheid Wall has faced the Occupation bulldozers on a daily basis over the last 4 years as the Occupation destroys Palestinian lands along the Wall's path, enclosing the people into small and isolated ghettos.

On October 2nd 2002, just a few months after the first bulldozers started to destroy the lands in Jenin district for the construction of the Wall, the Palestinian grassroots Anti-Apartheid Wall Campaign was born. The Campaign work is based on the struggle of over 50 popular committees that mobilize and coordinate resistance on local, national and international levels, supported by a wide coalition of Palestinian NGOs.

Since its inception the Campaign has been the main national grassroots body mobilizing and organizing resistance against the Apartheid Wall. Its immediate goals are to tear down the Wall and additionally, to achieve compensation for the population. They are firmly grounded in the context of the struggle against Israeli colonization, apartheid and occupation and for Palestinian right of return and self-determination. None of the above demands can be compromised in the Campaign's work.

In order to achieve these goals and to support the communities in their struggle to safeguard their lands, existence, and future, the Campaign:

- Mobilizes and coordinates local and national resistance within the communities.
- Supports people's steadfastness in their lands despite the devastating effects of the Wall.
- Promotes common strategies of resistance to the Apartheid Wall among Palestinian organizations, ensuring that all Palestinian institutions are engaged in the same goals within a unified national framework.
- Collects data, testimonies and information from the ground to produce up-to-date documentation and publications to raise awareness among the Palestinian communities and institutions.
- Raises awareness on the international level about the implications of the Wall for the Palestinian people and struggle; and calls for the isolation of Apartheid Israel through comprehensive boycott, divestment and sanctions campaigns among international solidarity and civil society.



- Links the Palestinian struggle against the Wall and Occupation to the world-wide struggles against war, globalization, racism and colonization.

For more see: www.stophewall.org

The National and International Week against the Apartheid Wall (9th to 16th of November)

The week was launched by the popular committees of the Anti-Apartheid Wall Campaign in June 2003 to focus resistance, international mobilization, and attention against the Apartheid Wall.

In Palestine, the week has come to symbolize the people's commitment to ongoing resistance as the only means to make the Wall fall. It creates the necessary momentum to reinforce the national consensus against the Apartheid Wall and the Zionist project of ghettoization and expulsion. It reaffirms and strengthens the grassroots determination to resist until liberation is achieved and the refugees can return.

Every year, people in some 30 countries all over the globe join in this action to show their support for the Palestinian struggle for liberation and justice, to raise awareness in their countries and to engage in active solidarity. Only an end to international complicity with the Occupation and the isolation of Apartheid Israel at all levels can ensure the necessary support to the Palestinian people!



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