It's official now; This Week in Palestine is twelve years old. Its first 16-page, brochure-like issue was put out back in December 1998, and here is the December 2010 issue; number one hundred fifty-two. Had it been a monthly publication from the outset, this issue would be number one hundred forty-four; but for the first year or so, it was a biweekly magazine.

I am pleased to say that, under the circumstances, we are doing well and are proud to be a self-supporting, donor-free project while still being able to promote and document Palestine in this critical, pre-birth period. Once Palestine is totally independent, we intend to continue to promote it in the best way we know how, although I suspect that we will focus even more on the rule of law and economic and social issues. Development of our little magazine, however, is ongoing, and we hope that This Week in Palestine will be more engaged in and supportive of local projects that will serve to deepen its roots within the community. We also hope that This Week in Palestine will engage Palestinians in the diaspora and thus become an international magazine that serves all those interested in the question of Palestine.

The year 2010 will soon be over and Christmas is rapidly approaching. Being the birthplace of Jesus Christ, Bethlehem – the entire metropolitan area – was chosen as our monthly theme. We would have liked to publish more articles about the area, but space had it otherwise. I hope you will enjoy reading the material about Bethlehem, Beit Sahour, and Beit Jala – areas that are developing rather nicely, particularly with the increase in the number of pilgrims who come to visit.

I would also like to remind you that This Week in Palestine’s 2011 Agenda is almost out, so please make sure that you reserve your copy. While Jericho 10,000 is its main theme, the agenda includes information on a large number of the most active cultural centres in Palestine.

Finally, all of us at This Week in Palestine would like to wish you a happy, prosperous, and healthy New Year, and for those celebrating Christmas, a Merry Christmas.

Sani P. Meo
Publisher

Forthcoming Issues:
- Developing Palestinian Handicrafts - January 2011
- Palestinian Children - February 2011
- Palestine: A Land of World Heritage Sites - March 2011

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The views presented in the articles do not necessarily reflect the views of the publisher. Maps herein have been prepared solely for the convenience of the reader; the designations and presentation of material do not imply any expression of opinion of This Week in Palestine, its publisher, editor, or its advisory board as to the legal status of any country, territory, city, or area, or the authorities thereof, or as to the delimitation of boundaries or national affiliation.
My First Christmas in Bethlehem

By Dr. Nabeel Shaath

Two weeks after my return to my homeland on 18 May 1994, after the signing of the Gaza-Jericho Agreement, I decided to visit Hebron, Bethlehem, and Jerusalem. Hebronite hospitality took most of the day, delaying my arrival in Bethlehem till sunset. What terrible luck! I arrived too late. It was dark. Nativity Square was deserted. The shops were closed. The gates of the Nativity Church were shut. I looked around, walked through the square, and then turned to go back to my car, in desolation and disappointment. Then something miraculous happened. Suddenly the square came back to life. The church bells started tolling, store shutters opened up, and the church gates squeaked open. Many people came to say: “Welcome to Bethlehem.” “When is the old man coming? You are coming to prepare for Abu Ammar’s visit, aren’t you? Ahlan wasahlan.” I was invited into the church, into the stores, and into the hearts of the Talhami (Bethlehemites). Nobody accepted a penny for what I bought. I shall never forget that moment, nor will I ever forget the generosity of Bethlehem and its people.

The happy moment stayed in my mind till Christmas. I had never attended Christmas in Bethlehem before, and I waited eagerly for 24 December 1994. Abu Ammar was equally eager, but he was informed that he would not be allowed inside the church until authority was officially transferred from Israel to the Palestinian Authority. I decided to take a chance. I arrived from Gaza late in the afternoon. People were already starting to congregate in Nativity Square. It was a little cold, but the warmth exuded by everybody was overwhelming. As the square got more crowded, there was a hum in the air. “Nabeel Shaath is in Bethlehem, and Abu Ammar may come as well.”

The Authority was establishing the first Palestinian Government in Gaza and Jericho. There were problems, but they were handled satisfactorily. “Gaza First” was leading to the West Bank soon. Christmas had a different flavour that year. It was a happy and joyful Christmas. I was on top of the clouds. I had been in exile for 46 years; and now I was back, attending Christmas in Bethlehem.

I paid a visit to the mayor and his municipal council. There were many West Bank personalities there. I went back to the square. I kissed and hugged everybody – the usual Palestinian three-kisses-on-the-cheeks. The visiting choirs and musical bands were starting to perform on the stage that was specially set up in the square.

I went into the church, met all the clergy, and asked the question: Am I allowed to attend the Christmas mass? That led to hours of negotiations. The Israelis refused categorically to allow me in. Gady Zohar, the Israeli commander of the Israeli Civil Administration of the West Bank led these negotiations. He had been negotiating with me in Cairo the gradual transfer of authority to the PNA in the West Bank a few days earlier, but he would not allow me inside the church. He had his soldiers too. The “Status Quo” he said, gives the seats inside to the governing authority at the time, and since we were not yet the governing authority in Bethlehem, they would not let me in. My presence inside would be a prejudgment of the agreement on the West Bank that was not yet agreed upon. Everything they did was prejudging the agreement: their settlement activities, their Jerusalem land grab, and their whole occupation of our
land. My attendance at Christmas Mass became the only illegal activity that they fought to prevent that evening.

I felt bitter, disappointed, and sad, but I certainly did not want to create a serious problem that holy evening. It became obvious that Rabin was consulted, and the answer was NO. I did not want to spoil that lovely evening.

Just before the midnight mass I was spirited into the church and taken upstairs. I watched the mass from an inner balcony close to the ceiling of the church accompanied by some wonderful priests. I was fascinated. I calmed down and regained my serenity. I was again a happy Palestinian child in the manger of Bethlehem, imbibing from the holy atmosphere all the spirituality and peace that Jesus Christ, Al-Sayyed Al-Maseeh, brought to Palestine.

Next year, I thought, inshallah I will attend Christmas inside the church, with Abu Ammar.

And I did.

Born in Safad, Dr. Shaath is a member of the Central Committee of Fatah in charge of international relations. He is a member of the Palestinian Negotiations Team and former Palestinian foreign minister.
Do You Know Jesus?

By Rania Filfil

It was a lovely Christmas dinner in Grenoble, France. My landlady had invited me to her grandmother’s to spend Christmas Eve. We entered a wonderful old French house with a carefully decorated Christmas tree, a nativity scene, and wrapped gifts. The house was permeated with the smell of delicious French cuisine, foie gras and selected wines. Being the guest from outside the family, I was offered the first cup of wine.

“O, merci!” I said as I looked at my hostess’s welcoming face; I could not remember how to say “I don’t drink!” I accepted the cup, placed it on the table, and had my meal.

My hostess, keen to satisfy her guests and make them happy, was observing us carefully with a shining smile. She did not want anybody to lack anything. So she noticed that I did not touch the wine and asked why in order to offer me a substitute drink. I had to say, “I actually don’t drink!” She understood I was a Muslim and asked, “Do you know Jesus?”

Honestly speaking, I was offended by her question; as a Moslem, I am instructed to know and believe in Jesus. But this was not the reason that I felt the question was misplaced. My answer came out like this, “I am a Palestinian. Of course, I know Jesus. He was born in Bethlehem to a mother from Nazareth. I have walked along his paths and journeyed through the land of his birth, prophecy, death, and ascension.”

“Oh!” was all I could muster.

“Why do you accept this? Take back Jesus! Repatriate him and control Palestine’s history. Only then will you be able to get rid of our colonisation. It is Palestine (Biblical Palestine) and not Israel. You are Palestinian as much as Jesus. Who says the Jews have the right to return? We, the Europeans, have said that and continue to say it because we don’t want them here or because we feel guilty about our history with them. We displaced Jesus in the same way that we displaced you and your people.”

I could not say a word after this discourse. It was as though she had read my mind; I felt empty and thought we actually needed to define a whole history in our own words. WE are one people and this is our land with this very special city Bethlehem, where Jesus was born, and this other special city, Jerusalem, where he ascended to heaven. It is the same city of Jerusalem where all the prophets came to prophesy or to travel to heaven. We are part of this landscape and we always will be.

So remember, next time you come to visit the Nativity Church from wherever you are, remember that you are in Bethlehem, Palestine; and when you visit any other place where Jesus trod, you are still in Palestine. Dear visitor: do not call it otherwise!

Rania Filfil, a Palestinian translator, is based in Ramallah after having spent many years in the Western world. She has a particular interest in the history of Palestine and its continuation today. She can be reached at rania.filfil@yahoo.com.
Bethlehem: A Bright Future in Music

By Michele Cantoni

The importance each society gives to music and to music education varies considerably throughout the world. Alongside the role music plays in a given place at any given moment, what is interesting is the way in which that role varies over time. Contrary to the tendency in most Western countries, where musical activities are shrinking due to financial and short-sighted political reasons, in Palestine both music education and musical activities are in constant expansion. Until now this has happened on the initiative of private institutions, but the trend will hopefully extend at some point to public ones as well.

Despite the ever increasing subjugation by Israeli oppression and the strangulation of Palestinian towns by a growing network of Jewish colonies, apartheid roads, and walls, Palestinian society has succeeded over the past two decades in developing a growing network of music institutions, music festivals, and concerts, attracting musicians and attention from all over the world.

In this context, a leading role is played by the Edward Said National Conservatory of Music (ESNCM), both the largest and the fastest growing music-teaching institution in Palestine. Besides its regular academic activities – with over 700 students and 45 teachers – the ESNCM runs several orchestras, national music competitions, festivals, concerts, workshops, summer and winter camps, and international concert tours.

Since the opening of its first branch in 1993 in Ramallah, the ESNCM has added branches in Jerusalem (1996), Bethlehem (1997), and Nablus (2010). Next on the ESNCM agenda is the opening of branches in Jericho, Hebron, and Gaza. An extensive outreach programme is in place with ESNCM teachers and advanced students who travel from the ESNCM branches to offer music tuition in cultural centres in Hebron, Tubas, Salfit, Jericho, and other communities throughout Palestine. This programme plays an important role in achieving the ESNCM’s goal of reaching all sectors of Palestinian society.

The Ramallah-based Al-Sahel Company for Institutional Development and Communication is carrying out a study, on behalf of the ESNCM, whose overall objective is “to assess the developmental, social and psychological impact of the ESNCM’s educational and performing music programmes.” Such an assessment is valuable in order for Palestinian music institutions to both operate in the most effective way and gauge the impact of their work on individuals, families, local communities, and Palestinian society in general. The impact actually extends well beyond Palestine when young Palestinian musicians perform in other countries or when international media attention is brought to the musical life within Palestine. This is an essential contribution towards redressing an image of Palestine which is usually distorted through the prism of Zionist mythology and propaganda.

Many groups of ESNCM students and teachers have performed abroad over the past years, establishing links with a growing number of institutions and communities. The Bethlehem branch of the ESNCM has played a vital role in this sense: its Arabic Ensemble has had tremendous success in recent tours of Chile and Spain, also managing to ensure...
financial contributions for the construction of its new building in Beit Sahour which should be completed by summer 2011. The new building – the first purpose-built ESNCM branch – will provide more than a space for music education; with a concert hall, a cafeteria, and extended opening hours it is meant to become a pole of attraction for the local community.

Given that music is often not recognised as playing a vital role in society, fundraising for building conservatoires or for music projects can be a very frustrating job. In the Palestinian context this is aggravated by the fact that foreign organisations and governments tend to favour the funding of bilateral proposals, ones which will involve Israelis as well as Palestinians. This “balanced” approach – in no way limited to music projects – is a clearly unacceptable one which perpetuates misrepresenting the reality in Palestine/Israel as a “conflict” rather than the outright abuse it is. In line with this approach, Bethlehem has seen guest orchestras from Europe perform Christmas “Concerts for Peace” every year in the Nativity Church. The same concerts were then repeated to audiences in West Jerusalem the following day. The increased presence of ESNCM ensembles in Christmas musical activities in Bethlehem will hopefully at some point help redress this situation.

At the end of this month Bethlehem will host the musicians of the Palestine National Orchestra (PNO), the latest major ESNCM orchestral project. The first professional Palestinian orchestra to be established since the Nakba, the PNO will perform a programme that combines Western symphonic repertoire with the work of Palestinian and Arab composers. Its debut, following three days of rehearsals in Bethlehem, will be on 31 December in Ramallah with subsequent concerts in Jerusalem and Haifa.

The success of Bethlehem’s dynamic music education and musical activities is likely to be reinforced in years to come, with a strengthening of the community relations created by the ESNCM over previous years. The extent of that success will also depend on whether the ESNCM and other institutions can develop successful strategies to shift the audience and student distribution from the current one (85 percent of ESNCM students in Bethlehem are Christians from the towns of Bethlehem, Beit Sahour, and Beit Jala) to one which reflects more effectively the class and religious distribution of the area’s population.

In a context where the challenge of living under occupation is added to the standard challenges of running an educational establishment, music institutions in Palestine have the added responsibility of ensuring that music is not perceived as – and indeed does not become – a substitute for resistance but rather that it is used as an additional form of resistance.

Michele Cantoni has been working intermittently as a violin teacher at the ESNCM since 2004 and is currently its academic director.
The Impact of Poverty on Nutrition and Health Status in the Bethlehem Governorate – A Case Study

By Roubina Bassous-Ghattas and Nader Sh. Hrimat

The total population of the Bethlehem Governorate in 2007 was 176,235, forming about 7.5% of the total population of the West Bank; almost 22% of the population has increased since the year 1997. Population density is high in geopolitical Area A, reaching up to 1,758 persons/km². Bethlehem City alone forms 14.3% of the total population in the governorate.

In terms of economy, the Bethlehem Governorate registered the highest unemployment rate among the West Bank governorates, climbing to 20.2% in 2009 compared with an average of 17.8% for the West Bank. Up to 36% of the Palestinians in the southern West Bank (including Bethlehem) are suffering from poverty and hardship. In addition, approximately 15.3% of households in the Bethlehem Governorate were found to be food-insecure during the year 2009, compared with 25% in the West Bank (FAO/WFP, 2009), who are unable to secure sufficient income to meet their essential food and non-food requirements, mainly due to the lack of income-earning possibilities. Of these, most live in rural marginalised areas that are characterised by low productivity and limited access to a wide variety of crops.

In response to such conditions, the FSIS Project (the Food Security Information System in the Tubas, Bethlehem, and Hebron governorates), which was conducted by the Applied Research Institute-Jerusalem (ARIJ) and funded by the Spanish Cooperation, focuses on studying and assessing the socio-economic, health, and nutritional status of the most vulnerable 70 communities and the poorest 3,500 households in the targeted governorates: Tubas, Bethlehem, and Hebron in the West Bank; from which 13 villages and 874 households were selected for both baseline surveys and blood tests. The results of blood tests on 510 samples that were taken from 8 villages in the Bethlehem Governorate revealed that 11% of surveyed households suffer from haemoglobin deficiency as a result of iron deficiency, 6% suffer from B12 deficiency, 24% suffer from ferritin deficiency (iron storage in blood cells), 10% suffer from total protein deficiency, and 1% from albumin deficiency (see Table 1). Nahhalin Village showed the highest percentage of households with haemoglobin deficiency (26%) followed by Marah Ma’alla (20%) and Al U’beidiya (19%). On the other hand, Wadi Rahhal Village showed the highest percentage of households with vitamin B12 deficiency (18%), followed by Battir Village (13%). Concerning ferritin deficiency, Marah Rabah Village showed the highest percentage of households with ferritin deficiency (52%), followed by Husan Village (42%). (See figure below.)

It is worth noting that the blood test results of pregnant women in all targeted areas showed the highest deficiencies in most blood types, especially haemoglobin deficiency, which reached up to 72% of surveyed pregnant women. According to age groups, it appears that those above 49 years old suffer the highest deficiencies in haemoglobin, the age group between 15 and 49 years old suffers from high ferritin deficiency, and those less than one year old suffer mainly from vitamin B12 and total protein deficiencies (see Table 1).

| Table 1: Percentage of Households with Blood Deficiencies in Bethlehem Governorate |
|-----------------|-----|-------|-------|-------|-------|-------|
| Blood test     | < 1 year | 1-14 years | 15-49 years | > 49 years | Pregnant |
| Hb <= 12       | 0%   | 6%   | 16%   | 23%   | 72%    |
| B12 < 208      | 16%  | 7%   | 0%    | 0%    | 0%     |
| Ferritin <18   | 16%  | 32%  | 41%   | 7%    | 38%    |
| T.P < 6.2      | 29%  | 3%   | 3%    | 3%    | 19%    |
| Albumin < 3.5  | 0%   | 1%   | 2%    | 1%    | 3%     |
| Folate < 7.2   | –    | –    | –     | –     | 0%     |
| Sample number  | 31   | 156  | 209   | 82    | 32     |
The selected blood tests are the best indicators for determining deficiencies as a result of malnutrition. Improper and unhealthy food intake and practices are the main reasons behind the indicated blood deficiencies. For this reason, the ARIJ working team, through the FSIS project, conducted 15 training sessions in the field of health and nutrition specialised for community and key women in the 13 targeted villages in the Bethlehem Governorate. Several related awareness articles and leaflets in the field of health and nutrition were also published in several newspapers and magazines. To access the presented training material and leaflets, please visit http://foodsecurity.arij.org.

Roubina Bassous-Ghattas graduated from Birmingham University, UK, with an MSc in the utilisation and conservation of plant genetic resources. She is the head of the Biodiversity and Food Security Department at the Applied Research Institute - Jerusalem (ARIJ). She has extensive experience in research, project coordination, fund raising, and teaching.

Nader Sh. Hrimat has an MSc in agricultural engineering from the University of Jordan. He is an expert in agriculture, biodiversity, and natural resources strategic planning, and management. He is the Deputy Director General of ARIJ.
The Bethlehem Multidisciplinary Industrial Park

Palestinian President Mahmoud Abbas (Abu Mazen) and French President Nicolas Sarkozy signed a protocol agreement on 24 June 2008 to establish an industrial park in Bethlehem. The park aims to promote and develop the industrial sector in addition to creating job opportunities to reduce unemployment within the Palestinian territories.

According to the signed protocol, the French Government, represented by Agence Française de Développement (AFD), will finance the infrastructure and provide aesthetic support, whereas the Palestinian Authority, represented by the Palestinian Industrial Estates and Free Zones Authority (PIEFZA), will ensure the availability and suitability of land for the construction and development of the project.

Established in April 2009, the Bethlehem Multidisciplinary Industrial Park (BMIP) – the company entrusted with the development of the park – is a French-Palestinian "public-private Partnership." It is governed by a board of directors chaired by Dr. Samir Hazboun and vice-chaired by Ms. Corinne Evens, who is in charge of strategic decisions. The BMIP is also supported by a steering committee with representatives from among all stakeholders, in addition to French and Palestinian officials. This committee is alternatively chaired by the Palestinian minister of economy and the consul general of France, and is under the patronage of the special envoy of the French president.

The BMIP was set up with the aim to act as a driving force for the economy of Bethlehem, by creating proper infrastructures and offering services to make it easier for companies to be part of the Bethlehem Industrial Estate. It also aims to develop economic activities and create job opportunities in the Palestinian territories. In addition, this project will open the way to future business parks in Palestine and introduce a new dimension of economic cooperation with France, Arab countries, and others.

The Bethlehem Industrial Estate is located in Area A (totally under Palestinian control), in the vicinity of Bethlehem city – in the centre of Palestine – 70 kilometres from the Jordanian crossing bridge and 40 kilometres from the seaport of Ashdod.

Advantages of the park

The BMIP will be regulated by the Palestinian legal system and investment incentives law: all incentives, exemptions, and privileges offered by these laws will be applicable – tax exemptions, fixed assets exemptions, free movement of capital and profits, etc.

• Other advantages include the following:
  • Free movement of raw materials and goods
  • High environmental standards
  • First eco-park in Palestine
  • Easy access to main markets in the West Bank, Israel, and international markets
  • Sustainable and continuous supply of water and electricity
  • Vocational training (financial management, energy efficiency)
  • Special incentives from the French government

Other targets and objectives of the park

• To plan and develop the industrial area of Bethlehem, which covers 20 hectares of Waqf land (phase one) and which could be expanded an additional 31 hectares during the coming few years
• To lease to tenants lots of various sizes, each having its own drainage and sewage systems, powered by a low- and/or middle-voltage line and connected to the telecommunication services
• To plan, build, and lease industrial buildings, with facilities, if needed
• To plan and carry out maintenance, reutilisation, and reconversion works for industrial buildings

The BMIP should mark the beginning of its activities in the park itself by the end of 2010, with the hosting of future tenants by the first trimester of 2011. This project reflects a state-of-the-art French-Palestinian partnership that aims to greatly enhance the economic sector in Palestine.

For more information, contact the Bethlehem Multidisciplinary Industrial Park at info@bmipbethlehem.com.

BMIP’s main activities

• To plan and develop the industrial area of Bethlehem, which covers 20 hectares of Waqf land (phase one) and which could be expanded an additional 31 hectares during the coming few years
• To lease to tenants lots of various sizes, each having its own drainage and sewage systems, powered by a low- and/or middle-voltage line and connected to the telecommunication services
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Courtesy of the Bethlehem Multidisciplinary Industrial Park.
Urbanisation Outlook for the Metropolitan Area of Bethlehem*

By Ahmad El-Atrash

Palestine is a small country that is engulfed by problems that have evolved throughout modern history as a serious challenge to the sustainable development of contemporary Palestinian society. Inevitably, un-harmonised urbanisation within the Palestinian context is one of the most persistent challenges that undermine the development of Palestinian statehood. One tangible cause of the status-quo urbanisation in Palestine is the evident and complex incompetence of municipal areas, as well as the incompetence of the Palestinian state decision-making apparatus. One tangible cause of the status-quo urbanisation in Palestine is the evident and complex competition among the Palestinian governmental institutions (i.e., the Palestinian Authority, the PA, and the Palestinian National Authority, PNA), which compete with each other for power and resources. This competition has created a fragmented and inefficient governance system that is unable to effectively address the urbanisation challenges of contemporary Palestinian society.

Historically, the three cities of Bethlehem, Beit Jala, and Beit Sahour (hereinafter referred to as the Bethlehem metropolitan area) have developed to constitute the urban hub and the service centre of the Bethlehem Governorate (Figure 1). These three cities have a monolithic relationship that shares a rich pool of natural resources and a common socio-cultural context. The Bethlehem Governorate is one of the largest governorates in the eleven West Bank governorates. It occupies 607.8 km2 of mass land and borders the Jerusalem Governorate in the north and the Hebron Governorate in the south. The western borders of the Bethlehem Governorate are the 1949 Armistice Line (Green Line), which was demarcated by designated United Nations (UN) resolutions.

The Bethlehem metropolitan area faces many vexing problems that create a de facto situation that is considered antithetical to the process of sustainable development. On one hand, the Bethlehem metropolitan area is surrounded by various types of Israeli territorial and security measures. The northern and western parts of the Bethlehem metropolitan area are surrounded by the Segregation Wall, which prevents expansion of the area and connection with its twin city of Jerusalem. The southern and eastern parts of the Bethlehem metropolitan area are enclosed by the new Israeli bypass road. On the other hand, the lack of sound planning capacities on the Palestinian side has exacerbated the side effects of the Israeli antagonistic measures, creating sprawled neighbourhoods and cities. The fact that the Bethlehem metropolitan area cannot expand means that it is “eating into” its open spaces. Horizontally limited by the Segregation Wall and Israeli bypass roads and vertically by a “preservation policy” (Hilal et al., 2007) that seeks to keep the city’s traditional nature, the Bethlehem metropolitan area is developing into what Lisa Taraki (2008) calls an “enclave micropolis.” Other resulting environmental problems such as congestion, pollution, and urban decay at the old cores, as well as the rising numbers of urban poor will feature prominently as formidable challenges to the emerging Palestinian statehood in the coming years.

Palestinian societal development is being urbanised, as almost three-quarters of the occupied Palestinian territory (oPt) inhabitants live in urban areas – 69% in the West Bank and 81% in the Gaza Strip (PCBS, 2007). To globalise the trends, the Secretary General of the UN, Mr. Ban Ki-moon, asserted that we are living in an “urban century,” as more than half of the world’s population is now living in urban areas (UN-HABITAT, 2008). In our case, the population of the Bethlehem metropolitan area constitutes 28% of the total Bethlehem Governorate population and more than 40% of the governorate’s urban dwellers, who represent 70% of the total number of governorate dwellers (PCBS, 2007).

According to ARIJ (2007), the rate of natural annual growth in the Bethlehem metropolitan area had an average of 3.2% between the years 1997 and 2005. Although the growth rate in the Bethlehem metropolitan area is less than the national growth rate – which reached 3.3% (PCBS, 2007) – it is considered high when compared with other countries; the Population Reference Bureau reports the world growth rate to be 1.2%, that of the Arab States to be 2.1%, and that of the less-developed countries to be 1.5% (PRB, 2008).

The UN-HABITAT, in one of its latest publications entitled “State of the World’s Cities 2008/2009: Harmonious Cities,” asserted that the driving forces behind urban growth in the fastest growing cities in the developing world (i.e., cities growing at an average annual growth rate of more than 2% per year, as in the case of the Bethlehem metropolitan area) are often complex and overlapping. However, the analysis led to the identification of the three most significant drivers of urban growth, namely: economic and industrial policies and related strategic investments in two key areas – transport infrastructure and communications and trade service sectors; improvements in the quality of life in cities; and changes in the legal and/or administrative status of urban areas (UN-HABITAT, 2008). According to UN-HABITAT’s Global Urban Observatory (2008 b), the latter (i.e., administrative change) was the main driving force behind urban growth in Asia, compared with Africa or Latin America and the Caribbean. Assuming that this factor includes de facto measures and “as though” legal procedures, as those implemented by the Israeli occupation in and around the Bethlehem metropolitan

Figure (1): Geo-political Status of the Bethlehem Metropolitan Area

Source: ARIJ GIS-Database (2010).

N.B.: Areas A and B fall under the planning jurisdiction of the Palestinian National Authority and represent only 13.4% of the governorate’s lands (ARIJ GIS-Database, 2009), which are inhabited by 95% of Bethlehem’s total population, i.e., 176,235 residents (PCBS, 2007). The rest are within Area C and nature reserves that fall under full Israeli control.
The current gross population density of the Bethlehem metropolitan area – 3,383 person/km² – is considered relatively high when compared with other Palestinian cities (Figure 2), and with that of the West Bank and the oPt, 422 persons/km² and 635 persons/km² in 2008, respectively (PCBS, 2009). It is worth noting that the gross population density in the Arab states is 155 persons/km² and 66 persons/km² in the less developed countries (PRB, 2008). In this context, ARIJ (2007) indicated that the gross population density is projected to increase as the rate of population growth is high and the access to open land is limited in the Bethlehem metropolitan area. If one assumes that the Israeli activities will remain as they are today (with land confiscation and the construction of the Segregation Wall), the gross urban population density in the Bethlehem metropolitan area will increase to 4,520 persons/km² in the year 2010 and to 5,135 persons/km² in the year 2015 (ARIJ, 2007).

Thus, it is vivid enough to note that the Bethlehem Governorate, as in the case of other Palestinian governorates across the oPt, is being deliberately urbanised, mainly due to high Palestinian growth rates and the Israeli de facto enabled environment. To look at the bigger picture, the gross population density of the West Bank has increased by approximately 50% during the last five years (El-Atrash, 2009). This is due to the high rate of population growth and the limited access to open lands for future development, compounded by the land confiscation policies that the Israeli government has implemented in the West Bank territory, thus propelling the salient rural-urban migration. This relatively high gross population density will probably exacerbate the results of urban sprawl and the misuse of valuable agricultural land.

Land-use/land-cover interpretation of the isolated Palestinian lands in the Bethlehem Governorate due to the building of the Segregation Wall shows that almost one-third of the area is of an agricultural nature, plus another 4% of forests (ARIJ GIS-Database, 2009). Anani (2007) called the former an “agrarian landscape,” which is characterised by a vivid change in its physique, due mainly to what he called urbanisation: the mix in the property (e.g., social and physical) of urban and rural areas to a degree that is regarded as interactive and inseparable.

The perpetual and increasing migration from Palestinian rural areas to urban ones, due to the Israeli oppressive practices, including the Wall, has its adverse effects on both sides. However, the borders between these urban areas and its rural hinterlands can be best described by the term used by Raja Shehadah (2002), “a vanishing landscape,” due to the growth rates of urban sprawl areas and the uncontrolled expansion of villages in the direction of urban centres. Consequently, the organic relationship between Palestinian manpower and agrarian landscape became more fragile, thus jeopardising the agricultural production-consumption cycle of agrarian economies (Anani, 2007). Weber (1991) argues, however, that those who are disconnected from their production-consumption relationship with the landscape tend to protest and resist. In the Palestinian arena, the nucleus of civil protest and resistance, as in Bal‘ian and Na’ilin in the Ramallah Governorate, as well as Umm Salamuna in the Bethlehem Governorate, east of the Bethlehem metropolitan area, provides an aspiration and motivation for other Palestinians that something could be done to stop the crime of the Wall against Palestinian lands and people.

The Israeli planning authorities have purportedly manipulated the land-use system in the oPt (Abdulhadi, 1990). The designated “green natural” zones were systematically annihilated and concretised with exclusive Jewish settlements. This was described as “agoraphobia; the fear of space” (Salmon, 2002), which refers to the fact that the crux of Israeli colonial politics consists not only of the division of territory but of its abolition as well. By the same token, the Palestinian sociologist Sari Hanfi (2004) described such a colonial model a “spacio-oidal,” as opposed to genocidal.

The Israeli Jerusalem Municipality’s use of legal manoeuvring to designate Palestinian lands as “green natural” zones only helps to gain enough time to strategically abolish the landscape by its concretisation through illegal, exclusive Jewish settlements, such as Har Homa that was built on Jabel Abu Ghneim, north of the Bethlehem metropolitan area (Figure 3).
To conclude, the rate of urbanisation in the Bethlehem metropolitan area gains momentum from the de facto administrative boundaries compounded by the high rates of natural urban growth at both the national and regional levels. This has been conceptualised through a common and authentic urban morphology that is characterised by highly compact patterns of built-up and infrastructural lines. The morphology of the Bethlehem metropolitan area was directed away from the centre of its life – Jerusalem – after the 1967 war, causing urban sprawl that damages prime agricultural lands and valuable natural resources, thus undermining the sustainability of the urban environment.

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*This article is based on the author’s master’s degree research thesis entitled “Promoting Sustainable Urban Growth Strategies to Curb Sprawl in the Urban Area of Bethlehem Governorate.”

Sources


The City of Bethlehem

By Khalil Shokeh

The first historical reference to the city of Bethlehem appears in Tel Amaran manuscripts discovered in the small village of Tel Amaran between Thebes and Memphis in Egypt. The origin of the name of the city is Aramaic, meaning House of Bread. Its Biblical name is Ephrath which means “fertile.”

Bethlehem district stands on two plateaux at the elevation of 775 metres above sea level. The first plateau runs from east to west, and the second, which intersects with the first plateau, runs from north to south. The new city of Bethlehem stands on the second plateau. The district is 10 kilometres to the south of Jerusalem, and it consists of the cities of Beit Sahour, Beit Jala, the towns of Doha and Al-Khader, and the villages of Artas, in addition to the three refugee camps of Dheisheh, Aida, and Al-Azza.

The city of Bethlehem is a major holy site in the Holy Land, and it is visited by millions of Christian tourists from around the world. It houses the birthplace of Jesus Christ known as the Nativity Church, which was constructed by Emperor Constantine and his mother Helena in 340 AD. Tourism is Bethlehem’s primary industry and it accounts for approximately 65 percent of the city’s economy.

However, the charm and lustre of the city of Bethlehem began to vanish due to Israeli policies and practices, including the blockade imposed on the city. For the past few decades, the spiritual, economic, and cultural life of Bethlehem was closely linked with the city of Jerusalem, but the Israeli military authorities have isolated both cities entirely, which has a drastic effect on the economic, social, and cultural life of Bethlehem.

Nine Jewish settlements surround Bethlehem, and it is completely encircled by the apartheid Wall. The Israeli military authorities have confiscated the northern part of the city and continue to create a de facto situation by devastating agricultural land, segregating cities and villages in the district into enclaves, and restricting movement and access. This has resulted in the voluntary emigration of the population.

In spite of the challenges and obstacles that the city of Bethlehem has to cope with, it is regarded today as a centre and a hub for conferences and international regional assemblies. For example, the city hosted the largest-ever economic conference in the Palestinian territories in May 2008, initiated by the Palestinian Authority. There are now 19 hotels in operation in Bethlehem, and 4 are still under construction. The city has 16 restaurants and more than 20 stores that sell olive wood carvings and mother-of-pearl handicrafts. In addition, Bethlehem houses several religious and cultural centres that attract thousands of tourists and pilgrims every year.

According to statistics from the records of the Tourism and Antiquities Police in Bethlehem, 946,246 tourists visited Bethlehem between the beginning of January and the end of October 2010, of whom 465,349 stayed at local hotels. In this respect, the Ministry of Tourism and Antiquities and the Ministry of Culture are strongly advised to organise tours and cultural activities that especially target pilgrims and tourists.

Bethlehem Municipality has managed, in cooperation with the Prime Minister’s Office and national economic organisations, to procure financial and technical support from international donors to set up an industrial zone south of the city. In addition, serious efforts are being made to include Bethlehem on UNESCO’s World Heritage List.

On the other hand, the city of Bethlehem continues to confront enormous challenges. First, there is not adequate space in the city to build such vital facilities as hospitals and schools. Another challenge that the city faces is traffic congestion due to the large number of public and
private vehicles. In addition, there is a need to open new roads and renovate old roads in order to facilitate the movement of passengers and goods from the southern to the northern parts of the West Bank. Finally, the rate of unemployment, especially among young university graduates, continues to grow, resulting in their migration.

Thirteen percent of the land in Bethlehem is used for agriculture, eighteen percent is open land, and one percent of the land constitutes natural resources such as quarries. The total area of Bethlehem City is seven square kilometres, and the municipality and the local government in the Bethlehem district are urged to expand its borders and create new organisation areas to the south, otherwise the city will become a large open prison in light of the rapid increase in population and the influx of Palestinians from other parts of the West Bank into the city of Bethlehem.

The population density in the city is estimated at 4,757 people per square kilometre.

In order to solve the problem of traffic congestion on the city roads of Bethlehem, the Ministry of Transportation and traffic departments must restrict issuing licenses to vehicles working in public service. The city has narrow roads that need renovation, and new roads and tunnels need to be opened.

Since unemployment is a serious problem in Bethlehem, the government has the responsibility to create alternatives and promulgate legislation and laws to control unemployment. More work opportunities and projects need to be introduced and implemented.

This is a call to all local officials to work together in order to find solutions to problems and improve the living conditions in the city of Bethlehem.
When I walked the streets of Beit Jala for the first time, my life changed within seconds. I was a young boy inspired by the memories of my Judeh, my grandfather. Since that time I have inherited a love for my hometown. From Chile, where we used to live, he told me of the sweetest apricots, the biggest figs, the tastiest olives, and the best olive oil. My firsthand experience makes me realise that I would never trade watching a sunset from among our olive trees for being in any other spot in this world; nor would I consider anything I’ve experienced in Chile as pleasant as a walk along the upper edge of town. But this “fairytale” that diaspora Palestinians make of our hometowns is sadly contrasted with the reality of the Israeli occupation.

This first encounter with my roots was somehow inspired by the verses of Mahmoud Darwish:

And the bounty of birds,
And the immortal olive tree.
I walked this land before the swords
Turned its living body into a laden table.

The poem “I Come from There” continues:
I learnt all the words
and broke them up to make a single word: Homeland…

In this case, the words went from olives and birds and apricots to end up as oppression. The Israeli occupation is an undesirable part of our lives and has turned every single aspect of our lives into an open wound that only freedom will heal.

Beit Jala is not a name that appears very often in world media. We have neither the same number of martyrs as our beloved Gaza nor the international significance of occupied Jerusalem. Beit Jala, however, is one of the towns that has suffered the most from the Israeli occupation and colonisation process.

From 14,500 dunums of land before the occupation, Beit Jala today is less than one-third of its original size. What used to be one of the most famous quarries in Palestine, which provided stone for many of Beit Jala’s houses and churches, is today the illegal settlement Gilo (wrongly described as a “Jewish neighbourhood” by the Associated Press). The highest point in the town, from which we could see from the Mediterranean Sea to Amman, is now the Har Gilo settlement, which Israel soon plans to expand from 450 settlers to 3,000 settlers. (This is what Israel calls building for “natural growth” reasons.)

The most beautiful spot in Beit Jala, the Cremisan Valley, is now threatened to be confiscated because of the planned route of the Wall; and the Makhrour Valley area (where my family still has a small home built by my great grandfather) is being left in uncertainty just as the rest of the Palestinian areas that lie to the west of Bypass Road 60, which were also confiscated by Israel in order to build more settlements. It is clearly not an exciting scenario.

To the Israeli oppression we must also add our internal situation. Unfortunately, instead of teaching their children how to love and contribute to the homeland, many people in Beit Jala have encouraged them to join relatives abroad (to literally do nothing). Instead of supporting education, the percentage of people from Beit Jala (particularly males) who are enrolled in universities has been decreasing compared with the rest of the area, for example, Beit Sahour. Some may argue that there is no hope for the future and that this discourages our youth. However, the current dark situation must be an incentive rather than an excuse, and must show how much love we have for
our hometown. If we don’t keep the hope of freedom alive nobody will be able to do it for us.

In this sense, I have to say that Judeh, my grandfather, wasn’t a particularly highly educated man. He was a stonecutter who built some of the most beautiful houses for the upper class in the Palestinian neighbourhoods of Talbiya and Katamon. He certainly didn’t know about Balfour, and had only heard of Ben Gurion during Al-Nakba; and, of course, he supported Yasser Arafat and the PLO, but without understanding their political programme. However, he educated me about the homeland. He wasn’t involved in politics but could never understand why Israel wouldn’t choose peace and coexistence rather than settlements and walls. Very often he would say, “There is nothing like peace,” and his nostalgic eyes would betray the memory of an evening eating za’atar and white cheese. This was probably the most effective means to make me understand and love this Palestine that existed before the occupation.

Is it impossible to get the homeland back? I don’t think so. The time has come for Palestine to be free and for me to spend an afternoon at Makhrou Valley listening to the birds rather than hearing the cars of the settlers going by; watching the sunset from among the olive trees rather than witnessing the destruction of our mountain by the construction of more settlements. Am I dreaming? No, I’m just talking about a promise that a young boy once made to his grandfather. Is it not just another fairytale? No, it is just “learning all the words” to be able to proudly say Homeland.

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The celebration of Christmas is a time of vital importance to the city of Bethlehem, Palestine, as each year, Christmas symbolises a time of hope and peace for the Palestinian community in general. The Christmas story originated in Bethlehem, and thus the celebration of Christmas represents a window to the world for Palestinians. Consequently, this occasion marks not just a day of religious and spiritual importance for the Christian community of the Holy Land, but it denotes a day of national significance. This time of year marks a time of cooperation and unity within the Palestinian and Bethlehem communities, producing a message of peace to the world, along with the causes of reconciliation and unity. Also of importance is the fact that the Christmas period has historically been fundamental to the functioning of the economy of Bethlehem, which depends on tourism at this time of year.

The 2010 Christmas celebration project entitled Bethlehem, the Heart of Christmas reflects the importance of the Christmas season to the Christian community in the Holy Land. Set to become an annual reality, this holy celebration is the initiative of the Holy Land Christian Ecumenical Foundation (HCEF) in cooperation with its various partners, which include the Latin Patriarchate of Jerusalem, the Catholic Archdiocese of Washington, DC, the John Paul II Cultural Center in Washington, DC, the Latin Parish of Bethlehem, the Franciscan Convent in Bethlehem, the Bethlehem Chamber of Commerce & Industry, Catholic Relief Services (CRS), World Vision in Jerusalem, the West Bank, and Gaza, One Voice Palestine, and the Bethlehem Municipality, among others.

This project embodies a commitment to cooperation among the religious, private, and non-profit sectors and will set an important precedent for such partnerships within the local, national, and international communities. It is a key opportunity for Palestinians to promote and take pride in their unique traditions and history, and it represents an important occasion for the Palestinian Christian community to showcase their unity, perseverance, and spirit to local, national, and international audiences.

Bethlehem, the Heart of Christmas counts the following among its general goals:

- Investment in the spiritual, economic, and social capital of Bethlehem and the larger Palestinian Christian community through celebration of local Christian culture; investment in local industry to support the project; and bridge-building among various communities and sectors in the Holy Land and internationally.
- Promotion of Bethlehem, the Palestinian Territories, and the ongoing quest for peace – all of which become more important over the Christmas period due to the increased number of pilgrims and tourists, as well as the general increased attention on Bethlehem.

Such promotions thus become highly significant to Palestinians at the spiritual, cultural, and national levels.

- Celebration of children and their role not only in the festivities of Christmas but also as the bearers of the hope, peace, and joy they symbolise.
- Communication among the various local, national, and international Christian communities, as well as increased communication and cooperation among the different sectors involved in the project. The “beyond-borders” significance of Christmas and the message of peace and community that this project embodies will stimulate
increased social, cultural, and humanitarian communication, vital to the maintenance of a culture of peace and prosperity.

- Development of the economy through increasing the number of visitors to Bethlehem and supporting the income of local businesses. Ninety percent of Bethlehem’s economy is dependent on tourism, and Christmas is the most popular time of year for tourists and pilgrims from overseas as well as from within the West Bank.

- Solidarity among Christian communities by encouraging pilgrimages – the expression of a message of peace – and the shared celebration of the birth of Christ.

- Preservation and celebration of local traditions and culture through the strengthening of the sense of unity and steadfastness of the Palestinian Christian community.

Christmas represents more than a time of festivity and celebration for the city of Bethlehem! It also represents an important period for the local economy; a key occasion to promote the message of peace; a significant national moment as the eyes of the international community fall on Bethlehem at this time of year; and thus a significant moment for the members of the local community as they attempt to increase international awareness of their existence and of the conditions in the Holy Land. Just as the celebration of the Christmas season is multidimensional, so too must be our project in terms of its activities, and more importantly, its partnerships, engaging all relevant sectors for maximum effectiveness. Only under these circumstances can sustainability and efficiency be achieved for the Bethlehem, the Heart of Christmas project.

Regardless of the closure policies that exist around the Bethlehem area, and despite the Wall that enclaves and separates Bethlehem from Jerusalem, we can proudly say that Bethlehem is and will always be the Heart of Palestine and the Heart of Christmas.

Anthony P. Habash is Programs and Development Manager at the Holy Land Christian Ecumenical Foundation in Bethlehem, Palestine.
Green Loan Programme

By Rula Rizik and Fahd Abu-Saymeh

Many householders become confused by the vast array of information they receive about home energy and water consumption. We all recognise that energy costs will continue to rise. Therefore, the reduction of energy and water consumption in the home might be a great start. With growing concerns about greenhouse-gas reduction, even small changes in household energy and water usage can make a difference to our environment and, importantly, to your household energy costs.

The overall objective of the Green Loan Programme is to offer microcredit loans to Palestinians to be used in household modifications that can lead to more efficient use of Palestinian natural resources. This, in turn, will contribute to sustainable development in Palestine and address some of the environmental challenges.

The key objectives of the programme include encouraging wide-scale improvement of energy and water efficiency in existing homes; providing sound advice to households on the most appropriate actions to take to reduce the environmental impact of operating the home; providing financial assistance to help households gain access to the resources they need and to invest in energy- and water-efficient technologies; reducing annual greenhouse-gas emissions; providing better access to natural resources through efficient use of water, wastewater, and renewable energy; helping to ensure food security through encouraging households to establish home gardens or small greenhouses, which could also lead to income generation opportunities for housewives, leading them to greater autonomy and self-sufficiency.

The following outputs are expected:

1. The provision of accurate and timely advice on environmental home improvements
2. The efficient and timely provision of green loans that will be offered to eligible applicants
3. Better access to drinking and irrigation water
4. Improved food security
5. Enhancement of the Palestinian environment
6. Detailed programme monitoring and assessment to quantify environmental impacts, to track progress and achievements, and to inform policy development in the area of home sustainability

The program will focus on the following products:

1. **Small-scale water-treatment units**
   These are designed to treat the wastewater to be used for irrigation so that households will not use the natural resource of water, which is limited in Palestine, to irrigate their farms. This will greatly contribute to the protection of our water resources.

2. **Rainwater harvesting systems** – cisterns – will be constructed or rehabilitated for loan recipients whose houses have a rooftop area of more than 100m². The cistern site will be carefully selected, taking into consideration the distance from the existing septic tanks where the sewage networks are not available and other environmental concerns. The system requires the household roof in order to collect the rainwater, the installation of drainage pipes, and the construction of an appropriate cistern with a capacity of 70m³.

3. **Renewable energy:** At the Applied Research Institute – Jerusalem (ARIJ), we are aware of the importance of producing alternative energy rather than relying solely on imported energy sources from Israel and Jordan. The Green Loan Programme will allow the Palestinian community to install renewable energy systems in their houses to produce electricity, thus helping to reduce electricity bills. The most attractive and practical solutions are those that produce energy through wind and sun.

The starting point of this programme is the agreement that was signed last month between Green Palestine Investment Company and the Bank of Palestine. According to the agreement, the Bank of Palestine will offer its clients the loans, and Green Palestine Investment Company will handle the technical side.
The Arab Hotel Association (AHA) was established in Jerusalem in 1962, as a non-profit organisation with the aim to represent all hotels and other tourism sectors in the Holy Land, prior to the occupation in 1967. AHA currently has 65 members in East Jerusalem, the West Bank, and Gaza, and is directed by an elected board that represents the four regions: East Jerusalem, the northern West Bank, the southern West Bank, and Gaza. It is worth mentioning that after the second Intifada, which began in 2000, the Gaza region has been dormant due to the movement restrictions and, of course, the lack of tourism in the Gaza Strip, which has taken its toll on the hotel sector.

The hotel industry constitutes the backbone of the Palestinian tourism sector in terms of income, investment, and employment. This sector contributes 25 percent of total tourism revenues and generates 46 percent of total tourism-oriented employment. Substantial development in the hotel industry has been accompanied by a tangible increase in the level of provided services. The entry of international brand names such as the InterContinental, Mövenpick, and Days Inn chains to the hotel industry in Palestine has added significant value to the growth prospects of this industry.

As with all tourism subsectors in Palestine, hotels have suffered as a direct result of the political conditions under which they have had to operate since 1967. Between 1967 and 1994, the number of Palestinian hotels remained virtually unchanged, with the vast majority of Palestinian hotels located in East Jerusalem. Hardly any permits were granted by the Israeli authorities to any investor in the Palestinian sector to build hotels or convert existing buildings into hotels. Nevertheless, once the Palestinian Authority took control of the major cities across the West Bank and Gaza, investment in tourism experienced a boom. The accommodation subsector saw the highest investment, with new hotels being built and existing hotels being renovated and expanded.

Each region has its unique clientele. The northern region caters mostly to the business traveller, the southern region caters more to pilgrims, and East Jerusalem has a mix of both. This season was distinguished by the fact that hotels functioned at full capacity from mid-September until mid-November, especially in East Jerusalem, Bethlehem, and Jericho. During October, one could not find an empty room in any of these cities and had to travel to neighbouring cities, such as Ramallah. Bethlehem hotels are getting ready for a very crowded Christmas season that is expected to be one of the best yet and will...
run through mid-January. Hotels are booked solid over Christmas.

AHA’s mission is to represent the member hotels and open opportunities in the fields of finance, technical assistance, policy management, and marketing. AHA is a very crucial partner in developing a competitive Palestinian tourism product and is committed to achieving these goals through working closely with the Ministry of Tourism and Antiquities (MOTA) and donors. During the last few years, AHA has been very active in promoting its member hotels within international tourism markets, a fact that is well-illustrated by the results achieved this season. Through its website, which includes direct links to the websites of member hotels arranged by region, AHA has been able to promote all member hotels among prospective agents and travellers in general. The association is currently working to update its own website as well as provide assistance to hotel members to enhance their respective sites.

AHA plays an important role alongside MOTA and other Palestinian ministries in establishing the Palestinian Tourism Board, which will act as an umbrella for all public and private tourism sectors.

MOTA and AHA have begun to establish a team whose task is to implement a very important and crucially needed project: hotel ratings for Palestinian hotels based on international and regional standards.

AHA has its main office in East Jerusalem. Bethlehem University houses the office for the Palestinian Hospitality Resource Center, which was established by AHA and Bethlehem University to support the Palestinian hospitality sector and to serve as a resource and training centre. AHA has been directly involved in carrying out training seminars to better enhance the services provided at the hotels. Furthermore, AHA has recently added another satellite office in Ramallah.

Issa Y. Dahdal, CFP, obtained a degree in hotel management in 1988 from the United States, where he worked until the year 2000. He has been the GM for the Ritz Hotel in Jerusalem since it reopened in 2008. He is board member of AHA and a managing partner with DIYAFA-HMC, a hospitality consultancy group.

Article photos courtesy of Arab Hotel Association.
Bethlehem … An Icon of Fashion … The Paris of Palestine

By George Al Ama and Nada Atrash

Travellers and pilgrims to Palestine have admired and written of the beauty and style of Bethlehemite women, describing in detail their extraordinary costumes, one of which has disappeared and can no longer be seen. This article will bring to light the traditional fashion of Bethlehem ladies – a feast for the eyes of any visitor to this glorious town – and will take us back in time to discover the various components of these fascinating costumes.

The uniqueness of the Bethlehem dress, which made it distinct from the rest of the Palestinian dresses that were famous for their cross-stitch embroidery technique, was the introduction of the couching technique that uses silver, gold, and coloured silk cords, tahreeri – a technique that involves twisting the cords into elaborate floral and geometric patterns, and that became known as Bethlehem Work, shoughal talhami. Chest panels, sleeve panels, cuffs, and side skirt panels were decorated with this embroidery and attached to festive dresses made from malak and ikhdari textiles. A veil, a headdress, a short jacket, and a dress were the four exquisite pieces worn by Bethlehemite ladies as they walked down the street, proud of their culture and identity. Each of the four pieces reflected their origin and social and marital status.

The Dress, Al-Thob: The first thing that comes to mind when the Bethlehemite dress is mentioned is thob al-Malak, or the royal dress: an A-shaped dress with long pointed triangular sleeves, tailored from locally woven textile (a mixture of linen and silk stripes). Taffeta panels were sewn to the sleeves and the skirt sides, which added to the royalty of the dress. The pièce de résistance of al-Malak is the square-shaped chest panel, al-kabeh, always embroidered separately and later sewn on to the dress. Composed of multi-layered taffeta pieces covered with embroidery, the chest panel is considered an amulet to expel the evil eye and protect the fertility of the married woman. The outmost frame of the chest panel always ended with a zigzag pattern, tashreefeh; the inner frame was always embroidered with either geometric or floral patterns separated by herringbones, manajel or sabalat. The internal square has developed from being totally empty to reaching its final form where the lower layers of taffeta can hardly be observed. The increasing density of embroidery over the chest panel reflects both the fine craftsmanship of the embroidery and the prosperity of the panel’s owner. Religious symbols, such as the cross, were usually embedded within the pattern on the chest panels, sleeves, and skirt panels.

Al-Malak is the wedding dress, which was also worn on major religious feasts and special family occasions. A woman would always take care of her thob and store it in her trousseau chest. Bethlehemite women were finally buried wearing al-Malak, the dress that had accompanied them since their wedding day. While other dresses such as Ikhdari and Jiljili resembled other variations of the Bethlehem wedding dress, the Anbar dress was the most simple and the one that was used for daily life.

The Short Jacket, Takseereh: The waist length and short sleeves of this jacket were

Despite the controversy surrounding the origins of the Bethlehemite dress, the Byzantine, Canaanite, and Ottoman cultures have doubtlessly left their influences on Palestinian dresses, including the Bethlehem dress. This journey of evolution reached its peak during the late-nineteenth and early-twentieth centuries, a period that witnessed the flourishing of architecture and handicrafts, including mother of pearl, Dead Sea stone carving, and embroidery. During that period the art of embroidery and dressmaking had become a profession, and workshops started to produce various garments for visitors and locals as well; people from all over Palestine flocked to the town in order to buy these unique items of clothing that were produced by Bethlehemite embroideresses. Also during this period an imitation of the Bethlehemite garments, rashek, became a trend to satisfy the desires of those who could not afford to purchase an original piece.

The rest of the Palestinian dresses that were famous for their cross-stitch embroidery technique, was the introduction of the couching technique that uses silver, gold, and coloured silk cords, tahreeri – a technique that involves twisting the cords into elaborate floral and geometric patterns, and that became known as Bethlehem Work, shoughal talhami. Chest panels, sleeve panels, cuffs, and side skirt panels were decorated with this embroidery and attached to festive dresses made from malak and ikhdari textiles. A veil, a headdress, a short jacket, and a dress
the source of its name, takseereh, meaning short in Arabic. The jacket was made at first from broadcloth or felt, but later on the velvet replaced the broadcloth even though the overall shape remained the same. The short jacket was decorated with heavy embroidery matching that of the dress, which usually reflected the prosperity of the groom who could afford acquiring it for his bride.

The Headdress, Shatweh: A crown that distinguished the Bethlehemite from the rest of Palestinian women, this fez-like headdress resembled a man’s tarboush and was worn by married women only. Densely embroidered and decorated with silver and gold coins given to her as a dowry on her wedding day, in addition to coral beads, the headdress was fastened to a woman’s head using a silver chin chain, znaq. Making the headdress required a group of women each specialised in making a part of the headdress, which was then assembled in its final form.

The Veil: In order to cover her head when a woman left her house, a veil was laid on top of the headdress hiding the fine craftsmanship and valuables. The earliest example of the veil, al-ghudtfeh, is a one-metre by three-metre cotton textile, heavily embroidered with colourful silk threads on four sides, and fringes hanging from the shorter ends of the veil. Unlike the development of the chest panel, the embroidery that framed the veil gradually became less ornate until al-tarbeeah became the common veil: a square plain white piece of cloth that contrasted with the dense embroidery of the chest panel.

The assembly of the four pieces together composed a harmonious symphony of rainbow colours, hiding in its folds the artistic touches of women competing with pride to reveal their talents, and reflecting both the beauty and prestigious status of the Bethlehemite woman, a dress that still lives in the memory and dreams of our grandmothers. The few pieces that survived, escaping burial with their owners, are either found in museums or kept in private collections.

The tradition of wearing al-Malak or the other forms of the Bethlehemite dress started to vanish in the mid-twentieth century and was replaced with European outfits. This article has hopefully served not only to bring back to the reader’s imagination the beauty of the traditional dress but also to encourage designers to re-introduce this beauty into the modern dresses of Bethlehem.

All garments and photos are from the private collection of George Al Ama – Bethlehem.

George Al Ama and Nada Atrash are part of the Research and Training Unit at the Centre for Cultural Heritage Preservation in Bethlehem. Both George and Nada can be reached at info@cchp.ps.
Human Rights Day 2010

By Matthias Behnke

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”
– Universal Declaration of Human Rights, Article 1

Every year, on 10 December, the world celebrates Human Rights Day to commemorate the anniversary of the adoption by the United Nations in binding form in international conventions on human rights, such as the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social, and Cultural Rights, and the Convention against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment, to name but a few.

All Member States of the United Nations have, through the adoption and frequent reiteration of the UDHR, recognised that the UDHR is “a common standard of achievement for all peoples and all nations” and that “every organ of society … shall strive by teaching and education to promote respect for these rights.” (Preambular Paragraph 10) Many provisions of the UDHR have been incorporated into many constitutions and basic laws, including the Palestinian Basic Law.

Human Rights Day 2010 – Speak up, stop discrimination!

Every year, the Office of the High Commissioner for Human Rights (OHCHR), the UN organisation charged with the protection and promotion of human rights worldwide, suggests an annual theme for the celebration of Human Rights Day, taking into account human rights developments globally. The theme this year is human rights defenders who act to end discrimination, with the slogan Speak up, stop discrimination!

Article 2 of the UDHR states the principle of non-discrimination: “Everyone is entitled to all the rights and freedoms set forth in [the UDHR] without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs.”

Human rights defenders speak out against abuse and violations including discrimination, exclusion, oppression, and violence. Human rights defenders are from all walks of life, including NGO staff, social workers, journalists, politicians, civil servants, and individual private citizens. They advocate justice and seek to protect the victims of human rights violations. They demand accountability for perpetrators and transparency in government action. In so doing, they are often putting at risk their own safety, and that of their families. Some human rights defenders are famous, but most are not. They are active in every part of the world, working alone and in groups, in local communities, in national politics, and internationally. Human Rights Day 2010 will highlight and promote the achievements of human rights defenders and it will again emphasise the primary responsibility that governments must assume in enabling and protecting their role. The day is also intended to inspire a new generation of defenders to speak up and take action to end discrimination in all of its forms whenever and wherever it is manifested.

Like everywhere else, in Palestine we need to celebrate and honour the work of human rights defenders. Their work is vital in bringing violations to the attention of those responsible for addressing them and taking appropriate corrective action. The work of human rights defenders in calling for accountability in Palestine is particularly crucial. Impunity and the lack of accountability is a critical concern in Palestine, and there is an urgent need to improve accountability for violations. Any and all reported violations must be subjected to investigations that meet international standards of independence, impartiality, thoroughness, effectiveness, and promptness. All too often this is not the case in Palestine, and violations go unpunished. Human rights defenders have an important role in pursuing this issue.

For Human Rights Day 2010 in Palestine, OHCHR and some of its human rights partners will be organising a number of special activities and events both in the West Bank and the Gaza Strip. We hope that these events will help raise awareness about the work of human rights defenders in Palestine – whether they be Palestinian, Israeli, or international – and the necessity of supporting them. These activities will also encourage more people to participate in human rights activities.

Matthias Behnke is the Head of the Office of the United Nations High Commissioner for Human Rights in Palestine.

*You can search by region/language at http://www.ohchr.org/EN/UDHR/Pages/WorldRecord.aspx.
Christmas is here! Dine, dance, play and stay; let’s have a fun filled holiday. A special brunch with Santa, a Christmas dancing party and much more. Join us for the holidays at the Mövenpick Hotel Ramallah and you and your families are in for unforgettable memories.

Holiday Cheers at the Mövenpick Hotel Ramallah.

**Friday 17/12/2010**
Christmas brunch with Santa at Al Riwaq All-Day Restaurant
Open from: 1.00pm - 4.30pm

**Friday 24/12/2010**
Christmas dinner at Allegro Italian Restaurant
8.00pm - 10.30pm

**Saturday 25/12/2010**
Christmas Day brunch at Al Riwaq All-Day Restaurant
Open from: 1.00pm - 4.30pm

**Friday 31/12/2010**
New Year’s Eve dinner dancing Party at Yabus Ballroom
9.00pm

**Friday 31/12/2010**
New Year’s Eve Candlelight dinner at Allegro Italian Restaurant
8.00pm - 10.30pm

**Saturday 01/01/2011**
New Year’s brunch at Al Riwaq All-Day Restaurant
Open from: 1.00pm - 4.30pm

Brunch every Friday & Saturday at Al Riwaq All-Day Restaurant starting at 1.00pm

For reservations and more information please contact the Mövenpick Hotel Ramallah at +970 229 85888
Ongoing Injustice in the Occupied Palestinian Territory
The Plight of Children

By Maarten Barends and Sara Bailey

His hands and feet in shackles, Sami* looks for his parents as he walks into the military courtroom. The Israeli guards show him his seat, shackle him to two younger boys, and tell him to keep quiet. The Israeli court officials argue in Hebrew, and the Palestinian lawyers try to make sense of the proceedings while Sami tries to make eye contact with his mother.

Sami, 16, was arrested eight months ago and has been in jail ever since. He says he was walking around his hometown of Jerusalem with a couple of friends when they were approached by Israeli soldiers. Sami tried to get away, but he fell into a ditch, breaking his left leg below the knee. Sami told a Palestinian human rights group that on the way to the military base, the soldiers punched him in the face and kicked his injured leg. He was taken to hospital later that day, where he was repeatedly assaulted and verbally abused by two of the arresting soldiers.

The following day, after further abuse, Sami signed a statement confessing to throwing Molotov cocktails. A video of the interrogation, obtained by his lawyer, shows an Israeli interrogator prompting a confession out of the exhausted and frightened sixteen-year-old. But, in fact, Sami admitted to actions that could never have happened: he admitted to throwing Molotov cocktails with a friend last year during a time period in which that friend was in Israeli detention. If convicted in Israel’s military courts – a system which tries 16-year-olds as adults – he faces a lengthy spell in prison.

Sami’s attorney works for one of several Palestinian human rights groups that provide free legal advice and representation to the hundreds of Palestinians hauled in front of the military courts each year. Most Palestinians cannot afford legal representation so there is high demand for free legal aid. As the service providers struggle to meet demand, there is a danger that children like Sami could be forced to represent themselves in a language and system they do not understand.

UNDP, through its Rule of Law and Access to Justice Programme, supports Palestinian and Israeli human rights organisations that provide critical legal services to the most vulnerable Palestinian groups, including children such as Sami who face lengthy prison terms. In addition to extending financial support, UNDP aims to strengthen the skills and knowledge of these frontline lawyers, through capacity-building programmes and facilitating the sharing of expertise. As these lawyers struggle to obtain justice, the promotion of advocacy must play a critical role in any legal assistance programme. Therefore, UNDP also supports human rights groups in their national and international advocacy efforts to protect and uphold basic rights and freedoms.

If you would like to find out more about UNDP’s Rule of Law and Access to Justice Programme, or if you would like to get involved, please contact Maarten Barends at maarten.barends@undp.org and/or Sara Bailey at sara.bailey@undp.org.

* Sami is the assumed name of a real 16-year-old who remains in jail awaiting trial.
The Holy Family Hospital

The countdown stopped and a historic birth at Holy Family Hospital marked the sky of Bethlehem. Located only 800 meters from the traditional birthplace of Jesus, Holy Family Hospital welcomed into the world its 50,000th delivery.

After 20 years of operation, under the Sovereign Order of Malta, nineteen-year-old Hafsah, of the West Bank village of Ebiedieh, gave birth to the hospital’s 50,000th delivery at 9:30 a.m., local time, on 18 October 2010. The baby girl, Aisha, weighed 7.5 pounds and measured 19.7 inches at birth.

Holy Family Hospital has become the premier maternity hospital and newborn critical care centre for residents of the Bethlehem region, neighbouring towns and villages, four United Nations refugee camps, and Bedouin encampments in the Judean Desert. After twenty years of operation, births have escalated from 1,000 annually to more than 3,250. Holy Family Hospital provides the region’s only neonatal intensive care unit, which saves the lives of more than 400 premature and low-birth-weight babies every year.

For the past years, the hospital staff members have been delivering hope weekly to tragically poor families who live in the desert and in the remote areas near Bethlehem. The hospital’s mobile outreach ambulance visits three locations in the Judean Desert where families live in dreadful poverty and isolation in canvas tents or metal shacks with no running water, no electricity, and no sanitation.

The mobile outreach medical team performs prenatal exams, lab tests, paediatric exams and gynaecology exams. During an average stop, the team examines 30 expectant mothers who are in desperate need of prenatal care.

Courtesy of the Holy Family Hospital.
Eng. Ziad Al-Bandak
Adviser to the President for Christian National and International Relations

By Rania Elias

Politics has long been a passion of Ziad Al-Bandak, who was inspired by his own father Abdulla Al Bandak – a national and Marxist Palestinian leader in the 1930s and 40s. Raised in Amman, Al-Bandak started his political involvement in 1975 as a member of his high school student council. He later went on to study electrical engineering at TU Dresden University in Germany, where he became vice president of the Palestinian Student Council (1980–1984).

After obtaining a master’s degree in engineering, Al-Bandak returned to his original hometown of Bethlehem in 1986 where he started a private company, ELEMCO (Electromechanical Engineering Co. Ltd.). Nonetheless, he continued to be politically active as a leader during the first Intifada and spoke in support of it domestically and internationally.

In 1997 he was appointed to serve as a member of the Bethlehem Municipality by the late President Yasser Arafat, and then elected deputy mayor by the Municipal Council. Following encouragement by his family and friends, he became directly involved in the development of Bethlehem. During his eight years of work as deputy mayor, Al-Bandak was the force behind many successful development initiatives, which gained him admiration from his community.

Al-Bandak has shown commitment to his country and its cause by serving as a minister in several Palestinian governments. He served as Minister of Tourism and Antiquities from February 2005 until March 2006. In 2007, he was appointed not only as chairman of the Presidential Committee for Christian Affairs – an advisory body for President Mahmoud Abbas – but also as Minister of Local Government, as part of the 12th Palestinian government led by Prime Minister Dr. Salam Fayyad.

In 2008, Al-Bandak was assigned the task of chairing the Presidential Committee for the Restoration of the Nativity Church in Bethlehem. He worked with a team of experts on this ambitious restoration project in the ancient church that marks the birthplace of Jesus Christ, one of the most significant Christian sites in the world, and one that draws millions of pilgrims and visitors every year.

Al-Bandak was selected by President Abbas to be chairman of the Presidential Preparatory Committee for the visit of His Holiness Pope Benedict XVI to Palestine in May 2009.

Currently Al-Bandak serves as Adviser to the President for Christian National and International Relations and has recently been appointed to lead the PLO negotiation team with the Vatican.

Al-Bandak serves as a board member of several Palestinian organisations, including Spafford Children’s Center for disadvantaged children in Jerusalem and the Palestine Real Estate Investment Co. (PRICO). He is also an adviser to the Portland Trust in Ramallah.

Al-Bandak continues to live in Bethlehem with his wife Dalia Elias and his two children, Salam and Laith, doing what he loves to do most and knows how to do best: serving his beloved country until it rid itself of occupation and becomes an independent, democratic, and economically viable state.

Al-Bandak can be reached at ziadbndk@yahoo.com.
Maurice Michel

By Paola Handal-Michael

Most people who have been in the Bethlehem area for the past 50 years will tell you that, for as long as they can remember, Maurice Michel has always had a camera at the ready. His name is synonymous with photography and with a successful career that spans more than 60 years. Through his camera lens, Maurice Michel has witnessed everything from thousands of local weddings to three official papal visits to Bethlehem.

Maurice Jamil Hanna Michel was born in Bethlehem on 12 April 1933. His father, who was a well-established businessman, passed away when he was just six months old, leaving behind a family without a father. At the young age of 17, Maurice felt it was time for him to start establishing himself and move toward starting a career of his own.

Before he began to take pictures professionally, Maurice worked as an electrician and then learned how to operate the movie cameras at the cinema in Bethlehem (Rex Movie Theatre) back in the 1950s. As a schoolboy, Michel’s hobby was taking pictures with an old Kodak box camera. His ambition for a better future, however, and his love for photography pushed him to develop his hobby and become a full-time professional photographer. At first, he didn’t have enough money to buy a professional camera so he would rent equipment from various friends until he managed to get his own equipment. Although he had often wanted to apprentice with other photographers, it never became a reality; so he decided to learn everything on his own. By creating his first dark room in Hosh Mickel in the Rasafatase area of Bethlehem and reading books on photography, he was able to master black-and-white photo techniques. He then began to take pictures of the Bethlehem landscape and religious sites in Palestine. Gradually he started to make Christmas cards to sell to souvenir shops around Bethlehem.

In 1957, his career started to take hold and the love of the lens that moved Maurice into professional photography further contributed to his ongoing career. He came to be known as a professional photographer in the Bethlehem and Jerusalem areas, and people started contacting him to photograph events and weddings. As well, he became the official photographer of many institutions and hospitals such as Holy Land World Vision and Holy Land Christian Mission. He also became the photographer for most of the schools in Bethlehem as well as in other areas in Palestine. Once business grew, Maurice opened his own photography supply shop and studio close to Manger Square.

Maurice not only focused on weddings and school portraits but was also hired by embassies and the Bethlehem Municipality, where he was able to witness through his lens the historical visits of famous figures such as King Hussein of Jordan, three different popes (1964, 2000, 2009), the Sultan Qaboos of Oman, and Jimmy Carter and Bill Clinton of the United States, among other prominent world leaders.

Maurice is a devoted family man who is married to Rosette Sara Michel. They have five children: Eliana, Jimmy, Diana, Carol, and Marianne. He still resides in Bethlehem and, after 60 years, still works as a photographer.

Maurice’s photos have always been impressive even back when he started. But over the years, he has developed his skills even further to be a master storyteller through his unique and creative vision. He is truly passionate about his work — so much so that it is this passion that defines him. These basic talents, along with a strong work ethic and an unwavering drive to be true to himself, have effectively steered him away from the mediocrity of merely providing for his family to becoming an established professional photographer.

Paola Handal-Michael has been working in the education sector for the past 16 years and is currently living in Canada. She is also Maurice Michel’s daughter-in-law.
The Peace Process
From Breakthrough to Breakdown
By Afif Safieh
Saqi Books, 2010, 288 pages, $25.95

Not another book on the Peace Process! Hasn’t the topic been exhaustively dealt with during the past seventeen years since Oslo? And haven’t many political analysts echoed or at least acquiesced to Afif Safieh’s words: “Instead of a durable peace, it is the process that became permanent – a series of spectacular non-events”?

So what is the added value that this book, The Peace Process: From Breakthrough to Breakdown, brings to the subject?

With graceful realism, Afif Safieh – the intellectual, the scholar, the Palestinian Roving Ambassador who, for thirty years, untiringly shouldered the Palestinian cause – invites the reader to share in his experience in diplomacy, “the art of delaying the inevitable,” and the various challenges he faced as the Head of the Palestinian Delegation and the Special Envoy to the Netherlands, the Holy See, the United Kingdom, the United States, and Russia. Afif’s brilliant analysis, deep insight, objective academic approach, and classy eloquence enriched with a charming sense of humour and a special gift of unique, witty phraseology, captivate the attention of the ordinary reader as much as that of military and religious figures. No wonder that in many of the influential capitals of the world, Afif Safieh is described as the diplomat par excellence.

Throughout the selected 27 lectures, speeches, articles, and interviews, Afif’s unwavering, genuine commitment to the Palestinian cause is clearly evident. His integrity cannot be questioned. He firmly believes in the indivisibility of the Palestinian people and he heartily strives for unity, even today. “We need to rehabilitate the noble functions of a respectable opposition.” He is disappointed in the under-development of Palestinian politics and does not hesitate to state; “I believe that we have neither the establishment nor the institutions we deserve nor the opposition we need.” He unveils the “unreasonably reasonable” attitude of the Palestinians, who naively hope to break through the impenetrable complicated global political world that has delayed, sidetracked, ignored, and too often rejected the needs and aspirations of the Palestinian people. He correctly refers to the quartet as one-tête power and reminds the international family of the lack of Israeli and international will, and their missed opportunities to achieve “an acceptable peace” for all.

On Jerusalem, the author’s birthplace to which he returns after years of nostalgia, Afif offers several options of equal sovereignty in an “undivided” city.

Afif’s book is not only about political encounters and his farewell speech upon leaving his London mission in 2005, but this must-read book includes an interview with Gene Sharp, the expert on non-violent struggle, and two eulogies, one in memory of the late intellectual Edward Said, a living monument and a roving encyclopedia; the second, a sincere tribute to Yasser Arafat, the individual, the idea, and the institution.

What stronger recognition and tribute than that of Avi Shlaim, from the University of Oxford, who testifies: “In Afif Safieh [the Palestinian struggle for independence] found one of its most intellectually powerful, articulate and eloquent spokesmen. His book makes a vital contribution to our understanding of the cause that he has served with dignity and distinction for over three decades.”

The book is dedicated to Diana and Randa, proud daughters of their father, Afif Safieh, and Christl, his better half.

Review by Nora Arsenian Carmi.
Applied Research Institute – Jerusalem (ARIJ), a non-profit organisation founded in 1990, is dedicated to promoting sustainable development through the application of scientific and technical knowledge for better resource utilisation. ARIJ’s website is available in English only and uses a customised Web-content management system in a two-column layout.

The home page starts with a header that houses the site logo, name, and slogan to the left; and a search box to the top right. A green ruler follows with four menu items aligned to the right: Contact Us has the street address, phone, fax, and e-mail of the three offices as well as a Web form to send e-mail; Get Involved explains how to sponsor certain ideas in renewable energy and wastewater treatment; ARIJ in the News is a monthly archive of newspaper clippings covering ARIJ’s activities, and Sitemap was not working at the time of review.

The main site navigation is provided through a cascading nine-item menu in the left column, some of which are three levels deep. Home is your way back to the main page. About provides detailed information on ARIJ’s Background (history, mission, vision, objectives, values, scope of work, and legal framework), Administration (policies, hierarchy, and administrative bodies), Staff (names, positions, and pictures), Annual Reports (1998–2009 in English and Arabic), ARIJ Awards (three so far), and Newsletters (archived since 1993).

Next is Programs, which covers three submenus: Natural Resources Management, Sustainable Agriculture Program, and Information Technology Program.

Eye on Palestine is a collection of case studies (organised by year and month), maps, pictures, and presentations related to land use and restrictions thereof, which have been collected or prepared by ARIJ.

ARIJ’s work is organised under the Projects menu, which is divided into Ongoing Projects and Completed Projects, each with details and images; Outputs are presented under the Publications menu with sub-categories like websites (eight so far, also repeated under another menu item: Published Websites), Books & Atlases, Papers, Reports, Booklets & Leaflets, and Posters.

Services & Consultancies outlines the fields of consultancy assignments and recent consultancies conducted by ARIJ, while the last item, Jobs and Careers, provides instructions on how to apply for a job or internship. A light-green colour marks an active or selected item.

A box that features new publications follows and concludes the side menu on certain pages.

The content area on the home page and on several other pages features a slide show of images from ARIJ’s activities and scope of work which occupies a sizeable portion of the real estate (expect a delay if visiting for the first time). The site ends with a typical tagline with copyright info, designer, RSS link, and XHTML validation link (two errors at review time).

ARIJ’s website reflects interesting, rich, and important content. An Arabic interface is essential considering the target audience. Visual enhancements and integration of content from sub-sites or the organisation of research findings in a knowledge base are worth a try.

Abed A. Khooli is an IT and knowledge-management specialist. He can be reached at akhooli@arabic2000.com.
CD of the Month
Bayna Aqli Wa Qalbi
(Between My Heart and Mind)
Wissam Murad

By Dr. Basel Husseini

As I sit with Wissam at the American Colony Hotel, contemplating the idea behind the creation of this CD, I find myself drawn to his words that seem to be so passionately expressive. He starts to tell me about his eternal dilemma: how to combine the sound of pure classical Arabic music with contemporary Western music. He says “I had heard people trying to combine these two sounds but the result was a sound that was frail. My mind was telling me that, logically, this could not work, and I had to consult my heart.” People in various contexts who must make a decision stand at this crossroad every day, but I must say that in this work of art, Wissam’s heart won out.

Bayna Aqli Wa Qalbi explores a new sound in Palestinian music in an attempt to move away from what is “common.” It begins as a long journey in search of a mixture of Eastern instruments influenced by Western instruments (specifically, the oud and kanoon with electric guitar and drums) to try to reach a sound that is unique.

Wissam’s journey begins with his choice of lyrics – living the emotions and feeling the idea – then moves on to composition, music arrangement, recording the musicians, the vocals, mixing and mastering. Each has its trials and tribulations.

The lyrics for these songs encompass many varied aspects of life, with no focus on any one aspect in particular. Wissam tries to get the listeners used to this type of musical expression and maintains his own signature.

In two of the instrumental pieces, Wissam expresses his feeling that there is another way of musical expression – one in which a rest from the human voice and word is a relief.

The songs in Bayna Aqli Wa Qalbi were composed in a flexible, easygoing manner under the shade of sweet melancholy. Void of complexity. This is abundantly clear in Wissam’s vocal style, through which his core come alive.

Through Bayna Aqli Wa Qalbi, Wissam attempts to tell listeners that music is much broader than they can imagine; it does not fit into standardised categories. Yet he also makes clear his belief that true creativity and freedom can only emerge from solid grounding in the classical.

Wissam’s upbringing offered him the opportunity to listen to both classical Arabic as well as Western music such as jazz, rock, pop, and reggae. Within this treasure chest he discovered his own unique style.

Traditional Arabic music caters to al-motreb, the lead singer who is always at the centre; everyone and everything else was relegated to a supporting role. In Bayna Aqli Wa Qalbi, Wissam aims to alter this tradition, coaxing al-motreb to become part of the piece of pie rather than the cherry on top.

I left our meeting at the American Colony Hotel with a sense of elation. I was refreshed and much more aware of all that was involved in creating this musical wonder – the pleasures as well as the difficulties.

To Wissam, I say: Thank you, my friend. Thank you from the bottom of my heart for this excellent piece of musical art.
Note: Please make sure to contact the venue to check whether the programme is still running.

**East Jerusalem (02)**

UNDP, tel. 626 200; Sabeel, tel. 532 7136

**ART**

Tuesday 7
19:00 Annual Art Auction organized by UNDP, Al Hambra Palace

**CONCERT**

Friday 17
20:00 Polyphonia, the German Polyphonia Ensemble from Berlin plays a classical music concert, Church of the Ascension, Mount of Olives

**SPECIAL EVENT**

Saturday 18
18:45 Ecumenical Christmas Dinner organised by Sabeel Ecumenical Liberation Theology Center, Terra Santa Center

**Bethlehem (02)**

Bethlehem Peace Center, tel. 2766677; International Centre of Bethlehem (Dar Annadwa), tel. 277 0047

**ART**

Wednesday 1
10:00 Inauguration of an exhibit entitled “Cribs from All Over the World,” Bethlehem Peace Center

Monday 6
10:00 Inauguration of an exhibit entitled “Events in the Life of Jesus Christ,” works by well-known artists from different historical eras and artistic movements. The works depict events in the Life of Jesus as represented in the City of Glasgow’s Art Galleries and Museums (through January 20 daily from 10:00 till 18:00), Bethlehem Peace Center

Saturday 11
10:00 “Jung.de” how do young people in Germany live? What is their normal day like and what are they fond of? (through December 30), Taitha Kumi Schhol

15:00 Inauguration of an exhibit entitled “Metro Bypass,” by the Palestinian Architect Gilbert Atick (through January 4), Dar Annadwa- Al kahf Gallery

Friday 17
10:00 Christmas Tree Exhibition, organised by the Holy Land Christian Ecumenical Foundation

in cooperation with Bethlehem Chamber of Commerce and Industry at Bethlehem Peace Center (through December 19 daily from 10:00 till 19:00), Bethlehem Peace Center

**CHILDREN'S ACTIVITIES**

Wednesday 15
16:30 Christmas Kids event with Ymas and Amal and Al hara Theatre Dar Annadwa, Dar Annadwa- Ad-Dar Hall

**CONCERTS**

Tuesday 21
20:00 “Life and Peace,” Saint Catherine Church, Nativity Square.

Wednesday 22
19:00 “Shibat,” Dar Annadwa- Ad-Dar Hall

**SPECIAL EVENTS**

Tuesday 14
10:00 “Palestinian Fair Trade in Action,” organised by Bethlehem University’s Fair Trade Development Center, OXFAM GB and Palestinian Farmers Union, Bethlehem Peace Center

**CONFERENCE**

Tuesday 14
Festival entitled “Buy Fair Trade” Organised by Bethlehem University’s Fair Trade Development Center, OXFAM GB and Palestinian Farmers Union in cooperation with PALTRADE on Manger Square – the festival will include exhibiting fair trade products; traditional art performances, plays, dabkeh dance, traditional fashion show, scout groups, clowns...etc

Friday 24
17:30 Christmas Eve, Christmas choirs from all over the world, Manger Square.

**Haifa**

Jeel Publishing, tel, 02 295 1262

**ART**

Sunday 12
16:00 Inauguration of an art exhibition entitled “Palestinian in the Eyes of Young Artists”
ART

Wednesday 1

A Tale of Love and Revolution, collection of Karkuli’s epreuves d’artiste dedicated personally to his German friend Jorg Lang a supporter of the Palestinian Revolution who spent ten years in Beirut, Lebanon, ELECTRONIC EXHIBITION AT http://virtualgallery.birzeit.edu/exhibitions_exhibitions

The Young Artist of the Year 2010, organised by the A.M.Qattan Foundation’s Culture and Arts Programme, ELECTRONIC EXHIBITION At http://virtualgallery.birzeit.edu/exhibitions_exhibitions

Landscapes of Desire, drawings by Johan Halaka, ELECTRONIC EXHIBITION AT http://virtualgallery.birzeit.edu/exhibitions_exhibitions

Young Palestinian Artists, (The Jerusalem Show IV ) by The Palestinian Art Court alHoash Gallery, ELECTRONIC EXHIBITION AT http://virtualgallery.birzeit.edu/exhibitions_exhibitions, Virtual Gallery online

Artist of the month, Layan Sahwabkeh at http://virtualgallery.birzeit.edu/exh_artist_of_the_month

CONCERT

Thursday 16

20:00 Polyphonia, the German Polyphonia Ensemble from Berlin plays a classical music concert, Al-Kasaba Theatre

FILMS

Sunday 5

18:00 KinoKlub “Tatort”: Taxi nach Leipzig, (German with English subtitles), followed by a “Tatort”-livestream at 20:15 (German), Franco-German Cultural Center

Sunday 19

18:00, KinoKlub “Tatort”: Tod im Häcksler, (German with English subtitles), followed by a “Tatort”-livestream at 20:15 (German), Franco-German Cultural Center

LITERATURE

Saturday 18

17:00 Louz Akhdar youth literature forum, seventh session, organised by Jeel Publishing/Filistin Ashabab in cooperation with Khalil Al Sakakini Cultural Center, Khalil Al Sakakini Center

SPECIAL EVENTS

Wednesday 1

10:00-17.00 Bazaar and open house at Star Mountain. Bazaar selling homemade products, second-hand clothes, embroidery and Christmas cards made by the children at Star Mountain, Main St. Abu Qash, Ramallah

Sunday 12

14:00 Christmas Market: Christmas tradition from Germany and France with traditional bazaar, kids program, and German/French Christmas food and drinks, Franco-German Cultural Center

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

TOURS

Sunday 5

9:00 Tour to Nablus, PACE

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

TOURS

Sunday 12

9:00 Tour of Hebron, PACE

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

TOURS

Sunday 26

9:00 Tour of Jericho, PACE

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

CONCERT

Saturday 18

20:00 Polyphonia, German Polyphonia Ensemble from Berlin plays a classical music concert, Cinema Jenin

TOURS

Sunday 19

9:00 Tour of Sebestia and Jenin, PACE

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

TOURS
East Jerusalem (02)

Al-Jawal Theatre Group
Tel: 626 0855
info@el-funoun.org, www.el-funoun.org

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

Al-Ma’mal Foundation for Contemporary Art
Tel: 629 3457, Fax: 627 2312
info@almamalfoundation.org

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

Ashar for Theatre Productions & Training
Tel: 586 7218
info@ashar-theatre.org, www.ashar-theatre.org

British Council
Tel: 629 7111, Fax: 628 3021
information@ps.britishcouncil.org

Center for Jerusalem Studies/Al-Quds University
Tel: 629 7517
cjs@planet.edu, www.jerusalem-studies.alquds.edu

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

Educational Bookshop
Tel: 627 3638, Fax: 628 0614
info@educationalbookshop.com, www.educationalbookshop.com

El-Hakawati Theatre Company
Tel: 583 8836, Mobile: 0545 835 268
info@alharah.org, www.alharah.org

French Cultural Centre
Tel: 628 2451 / 626 2236, Fax: 628 4324

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

Issaf Nashashibi Center for Culture & Literature
Tel: 581 8323, isassafalqudsnet.com

Jerusalem Centre for Arabic Music
Tel: 628 2451 / 626 2236, Fax: 628 4324

Palestinian Child Arts Center (PCAC)
Tel: 240 8023, Fax: 240 8017
info@pcac.net

Ramallah and Al-Bireh (02)

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

Al-Kamandjâti Association
Tel: 297 3101
info@alkamandjati.com

Al Kasaba Theatre and Cinematheque
Tel: 296 5292, Fax: 296 5294
info@alakasaba.org

Al-Mada Music Therapy Center
Tel: 241 3196, Fax: 241 3197
info@almada.org

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

ArtSchool Palestine
Tel: 255 9837
info@artschoolpalestine.com

Ashar for Theatre Production
Tel: 298 0037, Fax: 296 0326
info@ashar-theatre.org

Baladna Cultural Center
Tel: 295 8435

Birzeit Ethnographic and Art Museum
Tel: 298 2976, www.virtualgallery.birzeit.edu

British Council
Tel: 256 3299, Fax: 256 3298
information@ps.britishcouncil.org

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

El Funoun Dance Troupe
Tel: 240 2853, Fax: 240 2851
info@elfunoun.org

Jericho (02)

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

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

Jericho Community Centre
Tel: 232 2417, Fax: 232 2604
info@jerichocommunitycentre.org, www.jcr.ch

Jericho Culture & Art Center
Tel: 232 1047
info@jerichoartcenter.org, www.jcr.org

KudusTur (K. Tur)
Tel: 274 3071, Fax: 276 7446
info@yabous.org, www.yabous.org

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

Palestinian Heritage Center
Tel: 274 9131, Fax: 274 8052
info@almamalfoundation.org

Ramallah and Al-Bireh (02)

Al-Sanabl Centre for Studies and Heritage
Tel: 274 3071, Fax: 276 7446

ArtSchool Palestine
Tel: 256 3299, Fax: 256 3298
information@ps.britishcouncil.org

British Council- Al Najah University
Tel: 237 2863, Fax: 237 8275, arafah24@yahoo.com

Cultural Centre for Child Development
Tel: 238 6290, Fax: 239 7518

Cultural Heritage Enrichment Center
Tel: 237 2863, Fax: 237 8275, arafah24@yahoo.com

Cultural Centre
Tel: 238 5914, Fax: 238 7593
culturalcentre@alharrah.org

French Cultural Centre
Tel: 237 2863, Fax: 237 8275, arafah24@yahoo.com

Nablus (09)

British Council- Al Najah University
Tel: 237 5950
information@ps.britishcouncil.org

Cultural Centre for Child Development
Tel: 238 6290, Fax: 239 7518

Cultural Heritage Enrichment Center
Tel: 237 2863, Fax: 237 8275, arafah24@yahoo.com

Delegation of the French Republic to Jordan
Tel: 237 5950
information@ps.britishcouncil.org

Dura Cultural Martyrs Center
Tel: 228 3663, nader@duramun.org
info@al-mada.org

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

The Freedom Theatre/Jenin Refugee Camp
Tel: 250 3345, info@thefreedomtheatre.org
Sareyyet Ramallah
Tel: 295 2690 - 295 2706, Fax: 298 0583
sareyyet@sareyyet.ps, www.sareyyet.ps

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

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

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

Khali Sakakini Cultural Center
Tel: 298 7374, Fax: 296 8820
sakakini@sakakini.org, www.sakakini.org

Manar Cultural Center
Tel: 296 7937, Fax: 298 7986

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

Palestinian Association for Contemporary Art PACA
Tel: 298 7601, fax: 295 1849
paca@pal-paca.org, www.pal-paca.org

Palestinian Association for Cultural Exchange (PACE)
Tel: 240 7611, Telefax: 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

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

Shashat
Tel: 297 3326, Fax: 297 3388
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: 296 6121/ 2, Fax: 296 8160
tamer@palnet.com, www.tamerinst.org

The Danish House in Palestine (DHIP)
TeleFax: 296 8457, info@dhip.ps, www.dhip.ps

The Edward Said National Conservatory of Music
Tel: 296 9070, Fax: 296 9071
info@ncm.birzeit.edu, www.birzeit.edu/music

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

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

The Spanish Cultural Center
Tel: 296 0893, chp@panoramacenter.org

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

Gaza Strip (08)

Al-Qattan Centre for the Child
Tel: 263 9929, Fax: 263 9949
reem@qcc.qattanfoundation.org
www.qattanfoundation.org/qcc

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

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

Fawanees Theatre Group
Telefax: 288 4403

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

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

Gaza Theatre
Tel: 282 4860, Fax: 282 4870

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

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

Holst Cultural Centre
Tel: 281 0476, Fax: 280 8896, holst@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

Caesar Hotel
Simply ... a high quality lodging in Ramallah

Available Conference Halls
Rome ... Alexandria ... Cleopatra up to 250 people HOTEL

Caesar Hotel
Tel 297 9400
Fax 297 9401
info@caesar-hotel.ps
www.caesar-hotel.ps

Eithar Insurance Agency Co. Ltd.
Manager: Elias Tams
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 Resort (02)
---
Hebron Hotel
Tel: 225 4240 / 222 9385, Fax: 222 6760
hebron_hotel@hotmail.com

Nablus (09)
---
Al-Qaser Hotel (48 rooms; 7 regular suites, 1 royal suite; bf; cf; mr; res)
Tel: 2341 444, Fax: 2341 944
alqaser@alqaserhotel.com, www.alqaserhotel.com
Al-Yasmeen Hotel & Souq
(30 rooms; cf; mr; res)
Tel: 233 3555 Fax: 233 3666
yasmeen@palnet.com, www.alyasmeen.com

Ramallah and Al-Bireh (02)
---
Al-A’in Hotel (24 rooms and suites; mr; cf)
Tel: 240 5925 - 240 4353 Fax: 240 4332
alaainhotel@hotmail.com
Aladdin Hotel
Tel: 240 7689, 240 7921, Fax: 240 7687
aladdinhotel1@gmail.com
Al-Bireh Tourist Hotel (50 rooms; cf; res)
Telex: 240 0803
Al-Hajal Hotel (22 rooms; bf)
Telex: 284 7858
AI Hambra Palace (Hotel Suites and Resort)
Tel: 295 6226 - 295 0031, Fax: 295 0032
www.aihambrapalace-hotel.com
aihambrapalace1@gmail.com
Al-Muruqj Pension (Aljna village) (6 rooms; res)
Tel: 281 0881
Al-Wihda Hotel
Telex: 298 0884
Dorset Hotel
Tel: 295 5555, Fax: 295 5556
dorset@ramallah.moevenpick.com

Key:
---
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

Tel: 282 5070 - 285 2431
Rocky Hotel
(22 rooms; cf; res; ter)
Tel: 296 4470, Telefax: 296 1871

Merryland Hotel (25 rooms)
Tel: 298 7176, Telefax: 298 7074

Pension Miami (12 rooms)
Tel: 295 6808
Ramallah Hotel (22 rooms; bf; mr; res)
Tel: 295 3544, Fax: 295 5029
Retno Hotel (15 rooms & su; res; mr; gm; sp)
Tel: 295 0022, retrohotel@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)
Tel: 262 3521/19
Al-Deira (11 suites; cf; mr; res; ter)
Tel: 283 8100/200/300, Fax: 283 8400
ADEIRA@P-I-S.com
Al-Quds International Hotel (44 rooms; 2 suites; bf; mr; res)
Tel: 282 5181 - 282 6223 - 286 3481 - 282 2269
Al-Waha Hotel
Tel: 287 0880, Fax: 287 0889
Beach Hotel (25 rooms; bf; mr; res)
Tel: 282 5492 - 284 8433
Cliff Hotel (24 rooms; bf; mr; res)
Tel: 282 3450, Fax: 282 0742
Commodore Gaza Hotel (120 rooms; su)
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 9498/9468, Fax: 284 9497
grand_palace@p-i-s.com
Hotel Sea Breeze
Tel: 283 0277 - 284 2654, Fax: 282 4231
Marna House
Tel: 298 7176, Fax: 298 7074
Mövenpick Hotel Ramallah (171 rooms and Su; bf; mr; cr; res; ter; cf; gm; pf; sp)
Tel: 298 5888, Fax: 298 533
hotel.ramallah@moevenpick.com
hotel.ramallah.reservation@moevenpick.com
www.moevenpick-ramallah.com
Palestine Hotel
Tel: 282 3355, Fax: 286 0056

Cinema Jenin Guesthouse (7 rooms; 2 su)
Tel: 250 2455
guesthouse@cinemajenin.org, www.cinemajenin.org
Haddad Hotel & Resort
Tel: 241 7010/1/2, Fax: 241 7013
haddadbooking@gmail.com
www.haddadtourismvillage.com

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<table>
<thead>
<tr>
<th>Restaurants in East Jerusalem (02)</th>
<th>Restaurants in Bethlehem (02)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goodies</strong></td>
<td><strong>Abu El Restaurant</strong></td>
</tr>
<tr>
<td>Fast Food</td>
<td>Middle Eastern and Barbecues</td>
</tr>
<tr>
<td>Tel: 585 3223</td>
<td>Tel: 274 1897</td>
</tr>
<tr>
<td><strong>Kan Zaman</strong></td>
<td><strong>Abu Shanab Restaurant</strong></td>
</tr>
<tr>
<td>(Jerusalem Hotel) Mediterranean</td>
<td>Barbecues</td>
</tr>
<tr>
<td>Cuisine</td>
<td>Tel: 274 2985</td>
</tr>
<tr>
<td>Tel: 627 1356</td>
<td><strong>Atfeem Restaurant</strong></td>
</tr>
<tr>
<td><strong>Lotus and Olive Garden</strong></td>
<td>Oriental Cuisine</td>
</tr>
<tr>
<td>(Jerusalem Meridian Hotel)</td>
<td>Tel: 274 7940</td>
</tr>
<tr>
<td>Middle Eastern and Continental</td>
<td><strong>Al-Areesah Palace</strong></td>
</tr>
<tr>
<td>Cuisine</td>
<td>(Jacir Palace – InterContinental</td>
</tr>
<tr>
<td>Tel: 628 5212</td>
<td>Bethlehem)</td>
</tr>
<tr>
<td><strong>Nafoura</strong></td>
<td>Middle Eastern and Barbecues</td>
</tr>
<tr>
<td>Middle Eastern Menu</td>
<td>Tel: 276 6777, Fax: 276 6154</td>
</tr>
<tr>
<td>Tel: 628 0034</td>
<td><strong>Al-Hakura Restaurant</strong></td>
</tr>
<tr>
<td><strong>La Rotisserie</strong> (Notre Dame Hotel)</td>
<td>Middle Eastern and Fast Food</td>
</tr>
<tr>
<td>Gourmet Restaurant, European and</td>
<td>Tel: 277 3335</td>
</tr>
<tr>
<td>Mediterranean Menu</td>
<td><strong>Al-Khaymeh</strong></td>
</tr>
<tr>
<td>Tel: 627 9114, Fax: 627 1995</td>
<td>(Jacir Palace – InterContinental</td>
</tr>
<tr>
<td><strong>Dina Café</strong></td>
<td>Bethlehem)</td>
</tr>
<tr>
<td>Coffee and Pastry</td>
<td>Snack Bar</td>
</tr>
<tr>
<td>Tel: 626 3344</td>
<td>Tel: 276 6777, Fax: 276 6154</td>
</tr>
<tr>
<td><strong>Papa Andreas</strong></td>
<td><strong>Akkawi Café</strong></td>
</tr>
<tr>
<td>Barbecues</td>
<td>Western Menu</td>
</tr>
<tr>
<td>Tel: 628 4433, Fax: 627 5224</td>
<td>Tel: 274 8447</td>
</tr>
<tr>
<td><strong>Pasha’s</strong></td>
<td><strong>Al Makan Bar</strong></td>
</tr>
<tr>
<td>Oriental Food</td>
<td>(Jacir Palace – InterContinental</td>
</tr>
<tr>
<td>Tel: 582 5162, 532 8342</td>
<td>Bethlehem)</td>
</tr>
<tr>
<td><strong>Patisserie Suisse</strong></td>
<td>Snack Bar</td>
</tr>
<tr>
<td>Fast Food and Breakfast</td>
<td>Tel: 276 6777, Fax: 276 6770</td>
</tr>
<tr>
<td>Tel: 628 4377</td>
<td><strong>Balloons</strong></td>
</tr>
<tr>
<td><strong>Petra Restaurant</strong></td>
<td>Coffee Shop and Pizza</td>
</tr>
<tr>
<td>Oriental Cuisine</td>
<td>Tel: 275 0221, Fax: 277 7115</td>
</tr>
<tr>
<td>Tel: 627 7799</td>
<td><strong>Beit Sahour Citadel</strong></td>
</tr>
<tr>
<td><strong>Pizza House</strong></td>
<td>Mediterranean Cuisine</td>
</tr>
<tr>
<td>Pizza and Oriental Pastry</td>
<td>Tel: 277 7771</td>
</tr>
<tr>
<td>Tel: 627 3970, 628 8135</td>
<td><strong>Bonjour Restaurant and Café</strong></td>
</tr>
<tr>
<td><strong>RIO Grill and Subs</strong></td>
<td>Coffee Shop and Continental</td>
</tr>
<tr>
<td>Italian and French Cuisine</td>
<td>Cuisine</td>
</tr>
<tr>
<td>Tel: 583 5460</td>
<td>Tel: 274 0406</td>
</tr>
<tr>
<td><strong>Rossini’s Restaurant Bar</strong></td>
<td><strong>Dar al-Balad</strong></td>
</tr>
<tr>
<td>French and Italian Cuisine</td>
<td>Continental Cuisine</td>
</tr>
<tr>
<td>Tel: 628 2984</td>
<td>Tel: 274 9073</td>
</tr>
<tr>
<td><strong>Shababek Restaurant</strong></td>
<td><strong>Grotto Restaurant</strong></td>
</tr>
<tr>
<td>Mediterranean Menu</td>
<td>Barbecues and Taboon</td>
</tr>
<tr>
<td>Tel: 532 2626, Fax: 532 2636</td>
<td>Tel: 274 8844, Fax: 274 8889</td>
</tr>
<tr>
<td><strong>Shalizar Restaurant</strong></td>
<td><strong>Golden Roof</strong></td>
</tr>
<tr>
<td>Middle Eastern, Mexican, and Italian Cuisine</td>
<td>Tel: 274 3224</td>
</tr>
<tr>
<td>Tel: 582 9061</td>
<td><strong>Il’iliyeh Restaurant</strong></td>
</tr>
<tr>
<td><strong>The Gate Café</strong></td>
<td>Continental Cuisine</td>
</tr>
<tr>
<td>Fresh Juices, Coffee, and Tea</td>
<td>Tel: 277 0047</td>
</tr>
<tr>
<td>Tel: 627 4282</td>
<td><strong>La Terrasse</strong></td>
</tr>
<tr>
<td><strong>The Patio</strong> (Christmas Hotel)</td>
<td>Middle Eastern and Continental</td>
</tr>
<tr>
<td>Oriental and European Menu</td>
<td>Cuisine</td>
</tr>
<tr>
<td>Tel: 628 2586, 628 4418</td>
<td>Tel: 275 3678</td>
</tr>
<tr>
<td><strong>Versavee Bistro</strong> (Bar and Café)</td>
<td><strong>Layar Lounge</strong></td>
</tr>
<tr>
<td>Oriental and Western Food</td>
<td>Snack Bar</td>
</tr>
<tr>
<td>Tel: 627 6180</td>
<td>Tel: 275 0655</td>
</tr>
<tr>
<td><strong>Mariachi</strong> (Grand Hotel)</td>
<td>Seafood and Mexican Cuisine</td>
</tr>
<tr>
<td>Seafood and Mexican Cuisine</td>
<td>Tel: 274 1440, 274 1602/3</td>
</tr>
</tbody>
</table>
### Population and Demography

**Projected Population (1/6/2010)**

<table>
<thead>
<tr>
<th>Area</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palestinian Territory</td>
<td>4,048,403</td>
</tr>
<tr>
<td>West Bank (All governorates)</td>
<td>2,513,283</td>
</tr>
<tr>
<td>Gaza Strip</td>
<td>1,535,120</td>
</tr>
</tbody>
</table>

**Jerusalem Governorate**

- Sex Ratio: 103.1
- Population by Sex (1/2/2009): Male 1,973,503, Female 1,916,023
- Fertility rate (2007): 16.3%
- Average Household Size (1/12/2007): 3.9
- Palestinian Territory: 5.8%
- West Bank: 5.5%
- Gaza Strip: 6.5%

### Land Use and Agriculture

- Palestinian Territory (PT) Area (Km²): 6,020
- Area of PT by Type of Use (different reference periods):
  - Agricultural Land (2007): 25.1%
  - Forest and Wooded Land (2009): 1.6%
  - Palestinian Built-up Land (2006): 6.6%
- Area of built-up land in Israeli Settlements of the total area of West Bank (2006): 3.3%

### Cultivated Area (Km²)

- 2007-2008: 1,854.0

### Education (2007/2008)

- Illiteracy rate for persons 15 years and over (2009): 5.4%
- Illiteracy rate for persons 15-29 years (2009): 0.8%
- No. of school teachers (2008/2009): 1,109,126
- Students per class (schools) (2008/2009): 32.3%
- Drop-out rate (schools 2006/2007): 1.2%
- Repetition rate (schools 2006/2007): 3.0%

### ICT (2008)

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

### Health (2008)

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

### Culture (2006)

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

### Information & Communication Technology (2006)

- Availability of TV sets: 95.3%
- Availability of satellite dish for households with TV sets: 80.4%
- Availability of computers at home: 32.9%
- Availability of Internet at home: 15.9%
- Persons (10 years and over) who have access to the Internet: 18.4%
- Persons (10 years and over) who have access to the Internet (2009): 50.9%
- Percentage of households that have a mobile phone: 81.0%
- Percentage of households that have a telephone: 50.0%
- Percentage of households that view Palestine TV: 29.9%

### Living Standards and Humanitarian Aid (2006)

- Percentage of Households below poverty line: 47.3%
- Number of individuals below poverty line: 2,303,840
- Percentage of households that lost more than half of their income during Al-Aqsa Intifada: 51.6%
- Percentage of households that indicated their need for assistance: 67.0%
- Average monthly per capita expenditure in the Palestinian Territory (2007): 95.4

### Labour Force (4th quarter of 2009)

<table>
<thead>
<tr>
<th></th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labour force participation rate</td>
<td>66.7%</td>
<td>41.1%</td>
</tr>
<tr>
<td>Unemployment rate in Palestinian Territory (PT)</td>
<td>21.5%</td>
<td>26.2%</td>
</tr>
<tr>
<td>Unemployment rate in West Bank</td>
<td>15.9%</td>
<td>19.1%</td>
</tr>
<tr>
<td>Unemployment rate in Gaza Strip</td>
<td>31.7%</td>
<td>46.0%</td>
</tr>
<tr>
<td>Average net daily wage for employees working in PT (US$)</td>
<td>20.8</td>
<td>20.1</td>
</tr>
</tbody>
</table>

### Percentage of working children (10-17 years), (4th quarter of 2009): 5.0%

### Economics

- GDP (2009-millions US$)-at constant prices (RWB and GS)**: 5,147.2
- GDP Per Capita (2009- US$)-at constant prices (RWB and GS)**: 1,389.9
- CPI and percent change in Palestinian Terroity in May 2010 Compare with April 2010 (base year 2004=100): 1.27
- Average monthly per capita expenditure in the Palestinian Territory (2007): 95.4

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

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

### Imports of Goods (2008 million US$)

- 3,466.2

### Exports of Goods (2008 million US$)

- 558.4

### Hotels (1st Quarter, 2010)

- Room occupancy rate: 31.1%
- Bed occupancy rate: 29.7%

### Environment

- Connected households to wastewater network (2009): 52.1%

### Housing Conditions (2009)

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

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

** Primary Results
*** Revised Figures

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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)

**Business and Economy:**

**Government:**

**Health and Mental Health:**

**Human Rights Organisations:**

**Research and News:**

**Tourism:**

**Travel Agencies:**

**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](http://www.alazhar-gaza.ps), Arab American University: [Bethlehem University](http://www.bethlehem.edu), Bethlehem University: [www.bethlem.edu](http://www.bethlem.edu), Hebrew University: [www.hebrewu.edu](http://www.hebrewu.edu), The Islamic University: [Gaza](http://www.englishpal.ps), Lugsada: [www.lugsada.com](http://www.lugsada.com), Palestine Polytechnic: [www.ppi.edu](http://www.ppi.edu), The Palestinian Centre for Human Rights: [www.pchrgaza.org](http://www.pchrgaza.org), BADIL: [www.badil.org](http://www.badil.org), englishpal: [www.englishpal.ps](http://www.englishpal.ps), Ma’an News Agency: [www.maannews.net](http://www.maannews.net)
The Last Word

O Little Town of Bethlehem

The town of Bethlehem invokes personal memories which I will cherish as long as I live. A good number of my family have lived there, including two loving uncles, a great-uncle, whose father established Boulos Meo Stores at Jaffa Gate back in 1872, and my affectionate maternal grandparents, Abu Ali and Im Ali Haddad, in whose home I spent a good part of my childhood between the early 1960s and early 1980s.

Before 1967, I can even vaguely remember our drive to Bethlehem through, I assume, what is now called Wadi Al-Nar, the long eastern road that all West Bank Palestinians must take today to get to Bethlehem since they are not permitted to drive through Jerusalem. East and West Jerusalem were divided then and we could not drive through Bakaa. Bethlehem to me, however, was where the action took place for almost two decades. My memories of those years, which are concentrated mostly on my grandparents’ home, reflect a combination of joy as well as sadness – having great fun during the big family lunches on Sundays, spending Christmas and New Year’s Day in Bethlehem, listening to the oud and piano music played by my uncle Husni, or simply playing with my cousins; contrasted with the sad memories of attending the funerals of folks from the older generation or the anguish of my family because of the imprisonment of my freedom-fighter uncle Husni. Overall though, Bethlehem played a major role during my impressionable years and will always remain an essential part of my character.

As a Jerusalemite, I am still privileged to drive through West Jerusalem to get to Bethlehem. However, I fume every single time I do so since I am almost never allowed to drive in the “easy” way, through the monstrous Israeli barricades at the main entrance of Bethlehem. I am forced, rather, to drive an extra ten kilometres to get into Bethlehem through Beit Jala. My anger is not due to the inconvenience of the longer drive but rather to Israeli belligerence and arrogance in blocking access to the birthplace of Jesus Christ. The truth is that when I also consider the eerie silence of the so-called free world and of most of the 1.7 billion Christians on this planet, my anger quadruples! Bethlehem today is the only major Palestinian town, rather city, where direct access is denied to Jerusalemites and 1948 Palestinians. Why is it that a Palestinian from Nazareth and I are allowed to drive directly into Nablus and Jenin but not into Bethlehem? Why?

When asked about his opinion as to why the Israelis have opened up Nablus, Munib Al Masri, a prominent Palestinian businessman from Nablus, said: “A conscious effort by the Nabulsis, mostly through exerting external pressure, played a major role in achieving this goal.”

There is no place for complacency, and Bethlehemites should not accept the status quo. I know it is easier said than done; but I believe that if an international campaign is launched to open up Bethlehem, the city would once again be open to the world and Bethlehemites would be the first to benefit from such a change.

O, indeed ... O little town of Bethlehem. My prayer this year is that your walls will fall and that the Church of the Nativity as well as the Shepherds Field of Beit Sahour and the magnificent town of Beit Jala will all reap the benefits of peace and prosperity.
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