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DIVERSITY IN EAST JERUSALEM

Newsletter of the EU Project "Advancing the Rights of Vulnerable Palestinian Women and Children in East Jerusalem"



ADVANCING
THE RIGHTS OF
CHILDREN AND WOMEN
JERUSALEM

HEINRICH
BÖLL
STIFTUNG
فلسطين والأردن

3rd edition | August 2016

Dr. Bettina Marx hbs Director

Dear Friends,

This is the third edition of our bi-annual electronic newsletter on Jerusalem. With this publication hbs Palestine & Jordan, headquartered in Ramallah, is happy to present to you new information about our EU-funded project "Advancing the Rights of Vulnerable Palestinian Women and Children in East Jerusalem".

The situation in Jerusalem is close to despair. Around 372,000 Palestinians live in the Eastern part of the city, unlawfully occupied and annexed by Israel. They are considered residents in their hometown, a status they might lose at any time - and don't enjoy full citizenship rights. The Palestinian neighbourhoods of Jerusalem suffer from misery, lack of municipal services, and uneven distribution of public funds. Schools are severely underfunded, building permits are not issued and cultural activities are restricted. Checkpoints and the Barrier Wall limit the free movement of Palestinians in Jerusalem and beyond. Furthermore Israeli settlers are encroaching on Palestinian quarters with the goal to push the inhabitants out and take over entire streets, as can be seen in Silwan, next to the Old City. Palestinian houses are under constant threat of being demolished and many families have lost their homes in recent months and years.

Our EU-funded project started in September 2014 and will cover a period of three years. It aims at improving the social, psychosocial, economic and cultural opportunities of vulnerable children, youth and women in East Jerusalem. These groups particularly suffer from discrimination, neglect and loss of hope in a city that is divided and shaken by political unrest. Our partner organizations Right To Play, War Child Holland, ArtLab, ACAD, and SAWA implement a wide variety of activities, ranging from support for women entrepreneurs through work against gender-based violence, to the restoration of playgrounds for the youngest. You will find detailed information on these

activities in the Newsletter with a special focus on the opening of new businesses for women entrepreneurs, awareness raising sessions with traditional mukhtars, activities for the integration of disabled children, youth start-up multimedia trainings, psychosocial support activities for children, and much more.

Since our last newsletter our project network was enlarged and strengthened by seven more Jerusalemite organizations who work on a community-based level to enhance and further the well-being of women, youth and children: al-Mortaqa Organization, Jerusalem Center for Women, al-Razi Cultural and Social Association, Old City Youth Association, Nibras al-Quds for Individuals with Special Needs, Sabreen Association for Artistic Development, and Spafford Children's Center. We are honoured to work with these fine organizations which enrich our project. We welcomed them as our new partners with a special ceremony in the Old City of Jerusalem in May with the presence of the governor of Jerusalem, Mr. Adnan al-Husseini. In the following pages we will introduce them to you in more detail.

As we want to draw your attention to the multi-faceted and colourful life in occupied East Jerusalem, you will find in this edition of the Newsletter two interesting articles written by two well-known international journalists, Inge Guenther and Dalia Hatuqa, who reflect on their lives and experiences in Jerusalem. Furthermore we have prepared for you a collection of useful links to additional articles and publications.

I trust that you will find this Newsletter useful and that it will keep you interested and involved in Palestinian Jerusalem.



The Arab Center for Agricultural Development (ACAD) is working towards women economic empowerment by opening collective micro-businesses in East Jerusalem.

The last months enabled the concretization of the businesses as ACAD signed sub-granting contracts with its partners for the purchasing and installation of the business equipment. Burj Luq Social Center Society will open, in its premise, a small urban agricultural business (greenhouse) as well as food processing. The beneficiaries of The Domari Society of Gypsies in Jerusalem will draw on their gypsy heritage in opening a catering business as well as a beauty salon unit within the CBO's premises.

As a preparation for running their businesses, ACAD provided the beneficiaries with training called 'Repair & Care', where women could learn how to repair their own business equipment as well as saving water and energy.

Further, ACAD selected a new organization, Abu Tur-Silwan Women's Organisation, which will be awarded with a sub-grant of 20,000 EUR to open one collective business of women. In order to build group trust, as well as to enhance the women's communications skills and self-esteem, ACAD conducted a 'Life-skills Training' for 22 women at the centre.

Finally, War Child Holland and ACAD jointly implemented an activity celebrating the International Parents' Day on 1st June 2016 at Abu Tur-Silwan Women's Organisation. The centre hosted more than 100 parents and children who participated in various activities aiming at improving the communication and knowledge between them.

www.acad.ps

<https://www.facebook.com/artlabjerusalem/?fref=ts>



ArtLab Jerusalem

ArtLab component **Youth Start-up Multimedia Training** is structured in three phases: a first technical training in which youth get familiar with the equipment and the techniques; a second part in which contents are developed; and a third phase in which youth actually produce their artistic outputs. ArtLab training professionals believe that equipment and technical skills are useful tools for youth to express themselves, and to actually engage in the cultural and social debate inside their community, and beyond. For ArtLab, the most important thing is that interested youth in the multimedia field be ready and willing to express themselves and promote a social change and an enriching cultural debate.

In order to achieve that, ArtLab multimedia training includes a storytelling module. During this session, youth are encouraged to dig inside themselves to understand where they are standing in relation to the gender identity theme. What does that mean for them as individuals and as members of the wider community? What does it mean to be a female or a male? What

if I were born of the opposite sex? Would I be the same “me”? Would my life be different or would it be the same? What are the gender-related role models that I like on media?

ArtLab is applying this approach because masculinity and femininity are features that all human beings possess. And also because we deeply discovered that we can always learn something about ourselves and the surroundings if we change the perspective with which we look at things. Gender identity is defined in each one of us by a series of infinite shades that are always changing through time and space, but at the end all of this infinite variation is contained in the same person, which is our own self.

Through the participation in the activities of Youth Start-up Multimedia Training and inspired by its outputs, youth are actively involved in challenging the stereotypes, and engage with the local community in a cultural debate designed to open minds and encourage individual expression and freedom.



BUILDING OUR CHILDREN'S LIFE-SKILLS

**RIGHT
TOPLAY**

At Right To Play, we believe that building our children's life-skills will reflect on their academic success, and hence affect their future personal, social, and professional lives. Sport and play activities are essential for giving children and youth the opportunities to have a wide range of skills, knowledge, and values.

The traditional academic curricula form a generation that is neither ready nor well-equipped for facing the future obstacles and challenges. An environment that combines the academic curricula with play activities encourages children to understand the curriculum while playing and having fun. The methodology of Right To Play employs a series of small and fun games to equip students with key life-skills. Through playing together and actively participating, children tend to experience, and hence, learn.

Right To Play games are well-designed to help students control their emotions, build strong and healthy relationships with others, value self-worth and others', and enhance their capabilities in problem solving and decision making. Throughout "Advancing the Rights of Vulnerable Palestinian Women and Children in East

Jerusalem", a project being implemented in partnership with hbs and funded by the European Union, Right To Play aims to improve social, psychosocial, economic, and cultural opportunities, and the well-being of vulnerable children, youth, and women.

Throughout this project, we focus on one essential life-skill component out of the four main life-skills components developed by Right To Play. This component, called 'problem solving and decision making', includes: abilities of children for acting

ethically, setting goals and plans, seek help, refuse provocation, and be responsible. Children start building self-confidence, self-esteem, healthy behaviour, and communication skills.

Throughout the project's implementation, and especially during the second year, Right To Play has been working, in East Jerusalem and its suburbs, towards building our children's life-skills, hand in hand with 11 community-based organizations and youth clubs including al-Azaryya Youth Club, Abu Dees Youth Club, al-Azaryya Cultural Centre – al-Hamawi Center, Jeel al-Amal Community, Shufat Youth Club, Burj Luq Luq Social Center Society, The Arab Society for Physically Handicapped, Silwan Youth Club, Princess Basma Centre, al-Bustan Association Silwan, Sur Baher Youth Club.

Ameer Qara'een, a teacher at Princess Basma Centre said: "Right To Play methodology positively affected our classes. Students started being the centre of the education process and they were the ones leading the classes. Students were happily participating and engaging during class".

Mr. Qara'een added: "I have developed the sense of protecting each and every child right during class, which will hence affect our children's attitudes, behaviours and development of self-confidence".



Between April and June 2016, SAWA raised the awareness of traditional tribal mediators (mukhtars) in East Jerusalem, addressing approximately 25 of them. Mukhtars play an important role in the Palestinian society. They are reputable clan elders or male heads of the families who lead informal dispute resolution and the application of customary law encompassing areas such as contract, labour, land, or even crimes, including murder and rape. A significantly large

number of Palestinians turn to traditional mediators every year. In fact, customary law mediation is the most prevalent form of dispute resolution in Palestine. It is especially true for East Jerusalem, as mukhtars follow religious rules and they can provide an alternative dispute resolution system for Jerusalemites wanting to avoid the Israeli courts.

Palestinian women are nearly absolutely excluded from acting as mediators or negotiators. They cannot bring a complaint through the system without the support of their family. In practice this means that women's disputes may never be addressed; or, if addressed, women will not be heard by their peers. Hence, SAWA recognized that it is vital to directly target and sensitize the mukhtars themselves – as a group of influential men, who have a critical, but largely untapped role to play in preventing and addressing violence against women and girls. SAWA has organized eight awareness raising sessions among the mediators on women rights, the rights of the child, and on sexual, domestic and gender-based violence.

Throughout its experience with this group, SAWA faced a number of challenges. It took several months to build trust with each one of them and be able to kick start the sensitization process. In the beginning the mukhtars were hostile, especially when they realized that they were approached in the frame of a project funded by a “western donor”. They considered that in this way, SAWA compromised the traditional Palestinian culture. However, SAWA managed to overcome this challenge through personalized



outreach work, building trust with each one of them separately. In these initial discussions, SAWA was often represented by its Deputy Director – himself a lawyer and a reputable man.

In addition, it was needed to adjust

SAWA's educational approach and methodology in a way which suits the demands and unique characteristics of the group. Awareness sessions were held late at night as this was the only time the participants were able and willing to attend. The meetings were held each time in one of the mediators' home, located in different villages of East Jerusalem (Im Laysoun, Ras al-Amoud, Silwan, Sur Baher, and Im Toubia). Conducting the meetings in the mukhtars' homes generated an intimate and inclusive atmosphere, and helped create 'places of respect' where the men felt ownership over the process, comfortable to listen and share their thoughts. Each session was facilitated by a male and female SAWA staff member. Group works were rather avoided by the participants, as well as the use of more dynamic exercises. Therefore, topics were mostly discussed in the plenary. Time management of the sessions was flexible, their rhythm was adjusted to the participants' moderate and sage pace: The sessions lasted 2-3 hours, and mukhtars were given ample time to express their views.

These adjustments in SAWA's regular outreach and sensitization work paid off as the mediators accepted SAWA and its messages. Their initial suspicion decreased and was largely absent at the end of the process. To our greatest satisfaction, some mediators are now interested in setting up social committees in their villages to be able to detect cases of violence and better address them. Others requested that SAWA continues to provide them with more awareness meetings.



War Child Holland: Empowering Children to Shape Their Own Future

As part of the project "Advancing the Rights of Vulnerable Palestinian Women and Children in East Jerusalem", War Child Holland provides psychosocial support for children in East Jerusalem.

War Child believes that children and young people are agents of change. They are able to use their inner strength to create new opportunities, ideas, and initiatives to realize their rights and change the future, not only for themselves but also potentially for their communities.

We partner with local community structures, to build on the resilience and strength of children and their communities, rather than focus on weaknesses. Our partners in this project are Athori-Silwan Women Centre, al-Bustan Centre, and Madaa Creative Centre, who are trained and supported to implement War Child's I-Deal programme.

I-DEAL is a 19-week programme during which children aged 10-15 learn how to deal with their emotions, how to engage in positive relationships, and how to plan for the future. They gain confidence and self-esteem, make friends, and learn to resolve conflicts.

The community also gains from I-DEAL - the sessions are run by 30 community volunteers who are experienced in working with children, are non-judgmental, are inspiring, and can function as a role model. They were chosen for their interest and affinity with children, and trained on psychosocial support, child rights, and child safety.

30 groups of children are receiving the 19 I-Deal sessions, each group attended by 15-20 children. Through activities such as drama, visual arts, games, and group discussions, children learn to explore important issues in their lives, including:

- Identity
- Dealing with Emotions
- Peer Relations
- Relationships with Adults
- Conflict and Peace
- The Future

Home assignments are integrated into the sessions, stimulating the participants to practise new insights and skills with their families and in their daily lives.

Some of the quotes from the children who participated in the I-Deal Session:

"After participating in the I-Deal session, I learned many things

about respect, love, and tolerance that helped me to deal better with my parents, teachers, peers, and neighbours...I learned so many things from this programme".

"I was feeling lonely and shy before participating in the sessions, now I became more social and I made many friends".

The I-Deal programme is available at: www.warchildlearning.org



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PALESTINE & JORDAN



The hbs recently welcomed more organizations in its EU project network. Seven community-based organizations: Jerusalem Center for Women; al-Mortaqa Organization; al-Razi Cultural and Social Association; Old City Youth Association; Nibras al-Quds Society for Individuals with Special Needs; Sabreen Association for Artistic Development; and Spafford Children Center, were awarded a grant of around 19,000 Euro to implement projects for the benefit of the vulnerable communities in East Jerusalem. The beginning of the new partnerships was celebrated at the signing ceremony that took place on 25th May at Spafford Children Center in the Old City. The ceremony was attended by all the hbs project partners, as well as by the Palestinian Governor of Jerusalem, Mr. Adnan al-Husseini and the EU Head of Cooperation, Ms. Alessandra Viezzer.

The hbs organized a workshop for its seven new partners to build

their capacities in project management, and now most of the new projects have already started being implemented. Al-Mortaqa Organization will support and train women entrepreneurs through the creation of the first women business incubator in East Jerusalem, while Jerusalem Center for Women will campaign against gender-based violence. Al-Razi Cultural and Social Association will expand the Jerusalem Student Parliament to include more schools; and the Old City Youth Association will provide much needed activities and trainings for the youth in marginalized neighbourhoods of the Old City. Nibras al-Quds Society for Individuals with Special Needs will contribute to the empowerment and integration of people with disabilities, and Sabreen Association for Artistic Development will establish a recreational programme for schools through music and art. Last but not least, Spafford's project aims at enhancing the well-being and self-esteem of vulnerable Palestinian mothers.



Situation In East Jerusalem

Inge Guenther: 63, works for Bureau Chief for Frankfurter Rundschau, Berliner Zeitung, and several other German daily newspapers in Jerusalem. She mainly covers the news of Israel and the Palestinian territory, but also has knowledge of the neighbouring countries from research trips, for example about the Syrian refugee problem in Jordan. She was born in a small city in Rhineland, studied pedagogy in Cologne and Frankfurt before doing a journalistic training at Frankfurter Rundschau. In Jerusalem, she started as correspondent in the late nineties when the Oslo Agreements instilled hope for peace. She witnessed the second Intifada before going to California for a sabbatical break, and returning to Jerusalem in 2005. In Germany, she was awarded two prizes for her journalistic work: in 2003 by the Alexander Foundation in Frankfurt; and in 2006 by the German magazine Medium, which chose her among the ten best reporters.

Opinion: A normal weekday in East Jerusalem on Shufat Main Street:

The light train, crossing from the Israeli settlement Pisgat Zeev towards West Jerusalem, runs through the Palestinian neighbourhood in short intervals ringing from time to time when crossing intersections. A few traffic lights are out of order, and so are the ticket machines at two stopovers - they were burnt down during the days of riots after the murder of the Palestinian teenager Mohammed Abu Khdeir in early July 2014. City workers had covered those automats with metal sheets and had put a sign saying tickets can be bought at the bakery across the street. Days seem to be gone when Palestinians boycotted the train out of anger; and Israelis avoided taking a ride through Arab neighbourhoods out of fear of young and angry kids' stones.

But you still feel the tension. Israeli policemen are always stationed at various corners. Sometimes I can watch them from the window of my office, checking the bags of Palestinian teens

and asking for their IDs. When darkness sets in, a patrol car usually drives along the line to guard the train. Only on Friday afternoons that a different relaxed atmosphere takes over – that is after the sirens from the close-by Jewish settlements signal the beginning of Shabbat and the trains stay parked in the station for 24 hours. Young Palestinians ride their bicycles on the lane between the train tracks; some boys will use them for a race on their bikes. It's time for some fun away from Israeli surveillance.

Most Palestinians see the train, which was built by Israel in violation of international law, as a sign of the occupation. On the other hand, it's Jerusalem and the lives of Jews and Arabs are intertwined. You have to get along with the contradictions if you don't want to risk a confrontation with Israeli authorities. So you'll find lots of East Jerusalemites who express very critical political views of Israel, but then making their private compromise - including using the air-conditioned light train which enables Palestinian women to go on their own for shopping on the lively Jaffa street in the Western part.

Lives of Arabs and Jews are separated, but not completely. Take for example the French Hill neighbourhood which was built after June 1967 when Israel enlarged the city boundaries from 44 to 108 square kilometres. The shopping area, with a cash point, falafel-stand, and pizzeria, attracts a lot of people from Palestinian neighbourhoods. In the meantime, two shops in the upper floor of that little mall are run by Arabs. In the past few years many other Arabs have moved into the apartments in certain areas of the French Hill settlement. This trend started with a few Palestinians from '48, and then they were followed by Palestinian Jerusalemites with the blue residence permit. The post office seems to be always packed with women in headscarves and men with moustache – most of them are inhabitants of al-Issawiyya, a Palestinian village on the other side of the hill, which lacks such a service. The Israeli clerks behind the counter don't seem to be too enthusiastic about the daily taste of the typical Palestinian crowdedness, but they do their job, as frustrated as they may be.

Jerusalem is a microcosm of how a one-state-model would look like, or so they say. The strain and hale loop has been associated with this frontal city like an inherited characteristic. On the surface the old division line is blurred, but in reality, the city is divided between 534,000 Israeli citizens with full rights, and 316,000 Palestinian residents without such privileges. In the Eastern part of the city, the Palestinian residents are surrounded by nearly 200,000 Jewish settlers. Extreme ideologues among those settlers settled even in the middle of the old Arab neighbourhoods. Others of them, some dozens, settled in Sheikh Jarrah, Abu Thor, Mount of Olives. And many more in the Moslem quarter of the Old City.

But hundreds of Jewish religious right-wingers settled in Silwan, or what they call Ir David (City of David). Their houses, mostly bought in clandestine way by straw-men, are surrounded by security fences with cameras on top and armed guards on stand-by. An intensified presence of Israeli police and army men comes in addition. Many young boys of the village share the experience

of being arrested under the claim of stone throwing, often put in jail for long hours and days. The elderly inhabitants live in fear of the settler-neighbours, whom not only have their pistols peeking out of their hip pockets, but also have the Israeli government on their side. Rumours circulate and a kind of mistrust roams: which house will be sold next to settlers and who will be the next unfortunate family which is forced to move out. Whenever you talk to Palestinians in Silwan, the fear of being taken over by the Ir David followers is the constant and everlasting topic that keeps popping up.

The settlers built a costly 'visitor's centre', on a site where they continuously excavate and invest. They don't seem to be disturbed at all with the fact that most of Palestinians next door live in destitution and poverty. Despite the special Israeli interest in the "City of David", Silwan is no exception in being neglected by the authorities. Some parts even look like a slum.

There is no question whether or not the Arab sector is being systematically discriminated against by the municipality. Some more, like Silwan; some less, like Shufat and Beit Hanina. The lists of shortages among the Palestinian parts of the city are facts. They are even documented in official statistics: shortages of needed new classrooms, parks, sidewalks, sewage collecting, street illumination, etc. Not to forget the problem with building permits for Palestinians: getting such permits is next to impossible. But beside the Israeli dominance, there is undercurrent interdependence: 35,000 Palestinians work in West Jerusalem. Without those Palestinian workers many Israeli hotels and restaurants would not continue to function. Just imagine what if Palestinian Jerusalemites would use their political power in municipal elections – no mayor could ignore their needs in such an extended way, the way the city administration does today. Jerusalem is a mosaic of different faces but so is the conflict. Above the bottom line of being occupied there is a need to act, not only as victims, but as political subjects.

Impressions and Thoughts About the Old City

Dalia Hatuqa is a print, radio, and TV journalist based between the U.S. and the West Bank. Her work has been published in Foreign Policy, the Economist, Foreign Affairs, the Atlantic, and others.

Opinion: The Old City of Jerusalem has a storied and even mythological place in world history, occupying a unique status as a central geographic point in the Abrahamic religions of Judaism, Christianity, and Islam. Continually inhabited for more than 6,000 years, destroyed and rebuilt several times, Jerusalem's Old City and its walls are also designated as a world heritage site by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Walking the cobblestone streets, breathing in the fresh scents of spices for sale, hearing the salesmen hawk their wares to passersby, one is immediately transfixed. A bygone era when the Old City was a microcosm of the larger Middle East as it was home to different communities from around the world. Today, micro-communities from Africa, India, as well as the Roma people, can still be found within the Old City's walls – in addition to its Christian, Armenian, Muslim and Jewish quarters.

Each of these unique peoples has their own back-story about what brought their ancestors to the Holy City, generations ago. Some came on the way to or from Mecca while on the Muslim pilgrimage of Hajj and decided to stay. Others were persecuted in their home countries and fled to Jerusalem in search of refuge. Still others came largely for economic reasons and have owned businesses there for generations.

Though previously home to a plurality of ethnic and religious communities; since the 1967 war, and its subsequent annexation by Israel along with the rest of East Jerusalem and the West Bank, the Old City has been subjected to a campaign to rid it of its Palestinian inhabitants and character. Daily life in the Old City is now characterized by military occupation for Palestinians – their homes are at risk of takeover by Jewish settlers, their businesses fined for minor infractions, and subjected to frequent ID checks,

stops, and searches.

Though tourism is a livelihood for many in the Old City, its Palestinian inhabitants endure extremely hard circumstances. Like other Palestinians from East Jerusalem, they face a “centre of life” policy imposed by Israeli authorities to keep their residency status—always having to prove that they work and live within the Jerusalem municipal boundary, as they are not citizens. Further, though they must pay taxes, they do not receive adequate public services like water and trash collection, and rarely are they issued building permits, despite their growing numbers.

The Old City's Damascus Gate was a main flashpoint during the most recent round of violence, which witnessed more Palestinians and Israelis killed at any time since the end of the Second Intifada, according to the UN. In October of last year, Israeli authorities even took the unprecedented step of barring all Palestinians from the Old City if they did not work or live there. Al-Aqsa mosque and its compound have also become a flashpoint for violence, as Israeli authorities have increasingly allowed religious Jews to enter the site under armed guard – a change to the long-standing status quo, which triggered protests throughout the West Bank, East Jerusalem, and the Gaza Strip.

Through all of its troubles, the Old City is still the vibrant heart of Palestinian life in Jerusalem. It is home to vaunted cultural institutions like the Khalidi Library, esteemed places of learning like al-Quds University's Centre for Jerusalem Studies, and renowned religious schools in the al-Aqsa Mosque compound. The Old City's Sufi lodges, hospices, and small churches of varying sects continue to thrive in the face of adversity, carrying on their traditions as distinctive pieces of Jerusalem's spiritual mosaic.



Home Confinement is an Advanced Weapon for Punishing Jerusalem Children

Shireen Thafer Sandoqa, works as field researcher and reporter in Jerusalem since 2008, she monitors the Israeli violations against Jerusalem and the holy sites.

Opinion: The childhood known to most children in the world is different from the one the Palestinian child knows, in particular the Jerusalemite child. While any normal child would dream of the future life, the Jerusalemite child is deprived from such dreams - dreams that are being completely destroyed by the Israeli Government.

More than 400 Palestinian children under the age of 18 are jailed at Israeli prisons, whether convicted or arrested. This averages about 4-5 children arrests per day. Furthermore, since the beginning of the year, 10 children were deported, away from their families in the city of Jerusalem, to either the West Bank or to the occupied lands in 1948. This happens at a time when tens of children serve sentences of home confinement, ranging from 15 days to 6 months, and might even sometime reach the maximum which is one full year. The accusation is as always: 'violating order and infringing security'.

Home Confinement or House Arrest is the Israeli Government's Weapon for Punishing Children

Home confinement is considered the most influential in its negative effects on the child's psyche. This decision basically means: banning the child from leaving his house, except to visit the doctor and be escorted by the guardian. That is of course after informing the occupying authorities, whom are to decide whether to grant approval or deny the outgoing. That means a halt of all normal life aspects for these children, such as pursuing their educational and social life. It also means them being isolated from their surrounding society, hence turning their own

house into a small prison.

Home confinement is *"an action taken by the occupation to restrain the child's movement till the judicial proceedings against him are completed, and the court has issued its verdict. Therefore, the period the child spends in home confinement will not be considered as part of the actual sentence, which pursues home confinement"*.

Home confinement, however, does exclude neither men, nor women, nor children, particularly in Jerusalem. According to The Palestinian Information Center, 300 children were arrested in 2015, 48% of them were subjected to home confinement after the actual arrest, whereas 23% of these cases were subjected to open home confinement, meaning they do not have to report to the authorities when they leave to pursue studying or to work.

Stolen Childhood

Today, M.N. is 17 years old, and he's awaiting the Tawjihi (high school matriculation) results. He's sat for these tests while in Israeli jail, since he was imprisoned for more than a year. M.N. tells his story: *"I was arrested on my way back home from school, under the pretext of throwing stones at a military patrol. Back then, I was in the 11th grade. After I was detained, I was sentenced to home confinement for 13 months, and fined fifteen thousand Shekels. At that point my studying life stopped completely. I felt my childhood was instantly stolen from me. My life is no longer as it used to be. My freedom is completely robbed. I felt as trapped in a jail. In fact, home confinement and imprisonment are the same in the sense that our freedom of movement and ability to live naturally are both stolen"*.

He adds: *"Just as I was concluding my unjust sentence of home confinement, an Israeli court issued to arrest me for 16 months"*.

Arrest, then Home Confinement, then Deportation

Ubada Najeeb, 18 years old from the Old City, was arrested more than three times, and he was sentenced to home confinement. After serving his sentence, he was deported, away from his house and family, to the West Bank for 6 months on the charges that he was a *"threat to the security of Israel"*.

Ubada, who have experienced the three forms of arrest, says that home confinement was the hardest to him. He would have preferred the prison instead of having to stand at the front door of his house, facing al-Aqsa Mosque where he had spent his childhood, without being able to step out.

Psychological Impact of Home Confinement on Children

The Spokesperson of the Palestinian Prisoners Center for Studies, Mr. Riyad al-Ashqar, explains that home confinement has psychological effects that are not bound to restricting the child's freedom of movement and depriving him from freely practicing his life, playing with his mates outside the house, and normally going to school. Such kind of arrest has psychological implication on the child, thus making him a growler, continuously tensed and hostile. The child watches his mates playing freely and having fun outside, while he's incapable of joining them, so he becomes nervous and often screams at his parents for no apparent reasons, showing stubbornness and contention, for he considers them his direct warders and jailers. In many cases, out of fear for him, parents are forced to hit and rebuke him. This has social effects on the nature of the relationships within the household, thus erecting a barrier between the child and his family. Furthermore, and out of the parents' fear that the child gets arrested again by the Israelis, they might forbid him from going to school, thus resulting in impeding his studies to the extent of dropping school altogether.

Mr. al-Ashqar adds that there are two kinds of home confinement imposed by the occupation on the Jerusalemites. Some are forced to home confinement at their own houses, without being

able to leave the house, not even to school. Others are forced to home confinement at relatives' house away from their own house and neighbourhood. The latter is harder than the former because the child is obliged to live with persons whom he's not accustomed to, resulting in lots of psychological and social problems, especially if the confinement period is long.

The Palestinian Counselling Center comments: "Children are usually the segment most affected by wars and crisis. The depth of the impact is proportionally related to the children's closeness to events: the closer they are the deeper and stronger the effects are. The same applies to home confinement, leading to engraved feeling of the loss of security and protection. Some of the most important psychological effects are:

1. Bedwetting
2. Permanent feeling of fear
3. Sleeplessness because of constant nightmares
4. Loss of appetite
5. Difficulties in focusing and concentrating
6. Absentmindedness
7. Solitude and alienation
8. Constant fear of arrest
9. Constant thinking of death
10. Nail-biting

Palestinian experts and researchers think that targeting Palestinian children, whether by arrest or home confinement or otherwise, is becoming evident and wide spreading.

At the same time, they reiterate the importance and necessity that the human rights international organizations hold Israel responsible. Such organizations should also work towards immediate release of children prisoners, as their abusive arrest is considered to be a breach to international law.



Bringing Change into Our Children's Lives

The Jerusalem Princess Basma Centre for Disabled Children was established in 1965. The centre envisions providing all the Palestinian children with disabilities with access to quality health services and inclusive education, where they can participate and have influence, hope and opportunities.

During 2016, Princess Basma Centre started using Right To Play methodology of play and sport to teach children, and include those with disability amongst their classmates. Six teachers at Princess Basma Centre got Right To Play training as part of "Advancing the Rights of Vulnerable Palestinian Women and Children in East Jerusalem" project that is being implemented in partnership with hbs and funded by the European Union.

The teachers got a comprehensive training that included both technical training and capacity building training. The technical training included training teachers for empowering children's life-skills and how to effectively communicate with others. The capacity building training, on the other hand, focused on child protection and the importance of protecting children's well-being. It also integrated inclusion and how to include children with disability with other children, especially those who may be marginalized for different reasons or disabilities, and how to provide them with equal opportunities.

Ameer Qara'een, a teacher at Princess Basma Centre comments: *"Right To Play training was fruitful as it helped me adopt a new approach with children that provide children with equal opportunities to participate. This positively affected children in my class".*

Teachers started implementing Right To Play methodology during their sessions at Princess Basma Centre. Consequently, they have recognized a huge difference on children's attitudes and behaviours. Children started linking and thinking of different situations, they started accepting and respecting each other's differences.

Doa Bayoomi a teacher at Princess Basma Centre says: "I have realized that children were taking care of other children who have a disability; they started including them in the games and they even sometimes tried to change the game to suit their classmates".

Doa continues: *"Children started respecting each other, and I have touched a difference in how they look to others and how they deal with each other".*

Today, Princess Basma Centre is working on training more and more teachers on Right To Play methodology to positively affect a wider number of students.

USEFUL RESOURCES ON JERUSALEM

- As the 100th anniversary of the Balfour Declaration approaches, Ahmad Samih-Khalidi takes the occasion to claim the UK's responsibility for its crucial role in the dispossession of Palestinian land during the Mandate time. <http://www.palestine-studies.org/institute/fellows/palestinians-mourn-their-nakba-uk-must-acknowledge-its-responsibility>
 - Report by the UN Committee against Torture on "Concluding observations on the fifth periodic report of Israel" — sheds light on the forms of detention that Palestinian minors are exposed to. <http://goo.gl/YsyUx>
 - Article by the "Electronic Intifada" on the report and recent developments on Israel's use of torture against Palestinians in detention. <https://goo.gl/OisN9R>
- The Palestine-Israel Journal**
- The Palestine-Israel Journal publishes quarterly in-depth analyses and articles around the Palestinian-Israel conflict. With its office in East Jerusalem and an editorial board comprised of equally Israelis and Palestinians, the Journal puts a focus on understanding the viewpoints of both sides and works on a balanced exchange and communication between the two people. <http://goo.gl/lwtuDX>
 - **"Laws Targeting East Jerusalem: Discriminatory Intent and Application"** (2016) Aseil Abu Baker explains recent changes in the Israeli legislation towards the Palestinian population in East Jerusalem, which are particularly felt by the youth. It is shown that in the wake of recent events, political considerations resulted in a tightening of the Palestinians legal status, disproportionately hitting the youth. <http://goo.gl/35Or7g>
 - **"A UN Perspective on the Status of Jerusalem"** (2011), written by Adnan Abdelrazek, gives a well-developed and exhaustive overview on the history of Jerusalem after the First World War, particularly focusing on the UN attempts to peacefully settle the conflict and putting forward its concept of an "international regime". <http://goo.gl/ZBcC3S>
 - A shortcut overview of the official EU positions on the Middle East peace process which describes the main points of issue in the region, ranging from the status of Jerusalem, the Right to Return and Israeli settlements. <http://goo.gl/kE5yke>
 - **Restrictions on Movement in Bab al-Majiles in Jerusalem's Old City Place Neighbourhood in Chokehold, B'Tselem, 28 February 2016.** Being a highly frequented passage between Damascus Gate and the entrance to the Western Wall, the Old City neighbourhood of Bab al-Majiles is particularly hit by the recent worsening of the security situation and increasingly confronted with restrictions of movement. Witness reports of locals as well as detailed maps and pictures give an impressive overview on how abstract terms such as "security concerns" have a lasting impact on local residents. <http://goo.gl/0FbMt5>
 - A recent report by the Palestinian Human Rights NGO Addameer, titled **"Deportation as Policy: Palestinian Prisoners and Detainees in Israeli Detention"** (April 2016), sheds light on the precarious situation for Palestinian detainees and how Israel violates their basic human rights. <http://goo.gl/M7m2T4>
 - The rather short article **"Law is not Enough to Protect Palestinian Children"**, published in the +972 magazine, takes two examples of Palestinian minors who got arrested for throwing stones and describes on behalf of all Palestinian youth the precarious legal status.
 - **"Palestinian Children in East Jerusalem Exposed to Various Forms of Violence", Palestine Monitor, April 2016.** Once again, the testimonies of arrested Palestinian minors serve as a mean to explain the worsening of the legal status for residents of East Jerusalem in a quite impressive article which does not spare out the psychosocial consequences. <http://goo.gl/U8vuJ4>
 - The official website of the World Humanitarian Summit offers an overview on everything one needs to know about the summit in May: its main documents, an interactive history, official statements and a well developed blog which gives an insight into the work of humanitarian action. <http://goo.gl/ANA1jV>
 - **The Idol, Hany Abu-Assad's New Movie.** The new movie of the well-known Palestinian director Hany Abu-Assad, The Idol, tells the life story of Arab Idol's winner of 2013, Mohammed Assaf. Being born and raised in Gaza, Assaf's childhood only seems to know one relief, which he finds in music. <http://goo.gl/pjomBO>
 - **Photo Essay: Humans of Jerusalem**, a collaborative work of Palestine Square, the blog of the Institute for Palestine Studies. The "Humans of" is series by Palestine Square, the blog of the Institute for Palestine studies, collects in collaboration with the online travel guide PalTrips photos and testimonies of Palestinians in both Jerusalem and other cities, such as Bethlehem, Ramallah and Nablus. Letting Palestinians contribute their photos and tell their stories, an interesting insight into their lives is offered. <http://goo.gl/YRu2kY>
 - **Wither the "Children of the Stone" - An Entire Life under Occupation, Brian K. Barber, in the Journal of Palestine Studies (Vol. 45, Winter 2016).** Interwoven by testimonies of numerous members of the so-called "Children of the Stone", the first generation which grew up entirely under the Israeli occupation, this intriguing report, conducted by the Palestinian Center for Policy and Survey Research (PSR), gives both a scientific and an emotional insight into what life under occupation actually means and which limitations there are. <http://goo.gl/vPLJF7>
 - **From Killing to Burial: Questions Left Unanswered, Al-Haq, 10 March 2016:** Giving the example of Mus'ab Mahmoud Al-Ghazali, who was allegedly shot for attacking Israeli security forces in the Old City, the article sheds light on the Israeli practice of shot-to-kill and its excessive use of force after the recent outbreak of violence in October 2015. The holding back of diseased bodies to collectively punish the perpetrators' families is also criticized and declared contrary to international law. <http://goo.gl/nwg0gG>
 - Brief overview on **"Individuals with Disabilities"**, conducted by the Palestinian Central Bureau of Statistics (PCBS) in 2011 (most recent numbers available) <http://goo.gl/QHN4az>



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ADVANCING
THE RIGHTS OF
CHILDREN AND WOMEN
JERUSALEM

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