

# THE JOINT ADVOCACY INITIATIVE MAGAZINE

Volume no. 1 Issue no. 3 Winter 2006



**JAI**

Joint Advocacy Initiative  
The East Jerusalem YMCA  
YWCA of Palestine  
[www.jai-pal.org](http://www.jai-pal.org)



## Avenues of Political Change Violence & non-Violence in the Middle East

A Palestinian girl injured in Gaza  
by Israeli shelling of her house.

January 2005

Since the first days of human history there have been two known ways of coping with conflicts; Violence and Non-violence. And as some of us know, the biblical story of Cain and Abel can be used as one of the ancient references to conflict resolution, as Cain chose violence as his way meanwhile Abel refused to take part in it, knowing he was risking his life.

The psychology of the human is susceptible to the influence of pacifism as a path, but the individual is equally (and paradoxically) prone to attitudes of aggression and violence towards fellow humans and even nature itself.

Moreover, since the existence of the State throughout the world there have been armies. Regardless of the size or budget of the military, the Army has been and remains the tool of the State and the primary method for organized State violence. With an end to protect the interest of the State, its citizens, enforce law and order, fulfill political and economic interests and to guarantee what is known as social stability.

There is a deep rooted historical debate concerning the influence of violence or non-violence. GWF Hegel's approach to the question was that there is no authority without power (violence) and this view has its admirers. Looking back through history and asking oneself if violence is the rule, or the exception (i.e. the primary factor or not) is futile. This question will lead us only to a redundant argument defining violence, how it relates to legalities and its role in the shifts of history.

The constant here is that violence has always been a world-wide phenomenon, varying only in the ability and the will of the aggressor to practice it. It has had countless different social and political justifications, always related to different cultural or ideological goals, but to a greater or lesser extent violence has been present.

The practice of violence has been and is consistently related to human weakness. Not simply physical weakness, but psychological weakness and low self esteem on the part of the aggressor. The violent solution

is sought by those who close their minds and see only the quick-fix of force. Conversely, non-violent practice and activism is founded on a profound strength in core beliefs and values, recognizing creative abilities within humans to solve problems in a sophisticated way. The freedom to choose another way and the nobility of that path elevates humanity above the simplicity of animals and objects, especially given the fact that process may be slower, but the effects more beneficial.

We are now faced with increasing debate concerning the clash of civilizations and the frequent prevention of any positive dialogue - which in turn can lead to violent reactions (either directly or indirectly), as well as a dominant attitude of aggression designed to utterly eliminate and defeat the 'other'. A preferred path is to dignify humanity and the whole world by observing our freedom and right to choose, adhering to the beliefs and morality of the individual and allowing a clearer perspective.

The best breeding ground to create and sustain violence is a State built around extreme nationalism and racist ideology incorporated into its politics and religion. These malign elements, once moulded into the shape of legitimate authority, combine to produce a State not shy of practices tantamount to terrorism, such as the removal of civil liberties, which in turn (by an almost scientific process) prepares the ground for a culture entirely accepting of state terror.

In Palestine, we believe that the crucial elements for change are sound morality and values which preclude any form of justifications for the confiscation of civil liberties or the aggressive pursuit of total dominance of the perceived enemy (whoever they may be). Just as in the philosophies expounded by Gandhi, Al Shirazi and others.

Ultimately, in confronting this topic, we aim to raise questions and promote debate about the unknown.

**By Adnan Ateyah**

## Joint Advocacy Initiative

Issue no. 3

Joint Advocacy Initiative  
The East Jerusalem YMCA  
Beit Sahour-Shepherds field  
P.O.Box 73  
Tel/Fax +972(02)2774540  
YWCA of Palestine  
Jerusalem  
P.O.Box 20044  
Tel +972-2 6282593  
Fax +972-2 6284654  
advocacy@jai-pal.org

The East Jerusalem YMCA  
**President**  
Bishop Riah Abu Al-Asal  
**Acting General Secretary**  
Andrea Batarseh

YWCA of Palestine  
**President**  
Hanadi Soudah Younan

**General Secretary**  
Mira Rizek

**Published by:**  
Joint Advocacy Initiative

**Editors:**  
Adnan Ateyah  
Ibrahim Hannounch  
Michael Whiting  
advocacy@jai-pal.org

**Design & Printing:**  
NOUR Design & Print Co.  
Beit Jala - Palestine  
Telefax: +972 2 2742823  
e-mail: info@nourdp.ps  
www.nourdp.ps

**Cover Photo:**  
By: Bailasan

For information regarding subscriptions, please contact the Joint Advocacy Initiative  
advocacy@jai-pal.org

Sections of articles may be used freely, but please contact the editor before reproducing a whole article. Articles express the opinions of the author and do not necessarily reflect the opinion or policies of the Joint Advocacy Initiative.

# Contents

Palestinian resistance between Disarmament and Non-Violence <i>By: Dr. Walid Mustafa</i>	4
An international perspective to the Nonviolent Resistance in Palestine <i>By: Patrick O'Connor</i>	6
A checkpoint for life <i>By: Amira Hass</i>	8
Israeli Checkpoints and Road blocks <i>By: Machsomwatch</i>	9
A Christian Perspective -Violence against injustice! <i>By: Dr. Kosty Bandali</i>	10
Oslo Kids <i>By: Dr. Kosty Bandali</i>	11
The Chaos Theory <i>By: Dr. Nuba Khalaf</i>	12
The EJ YMCA Rehabilitation Program psychosocial interference against political violence	14
Youth perspective on non-violence	15
Palestinian Prisoners	16
“BDS” - A Non-violent Strategy Which Can Effect Change <i>By: Ingrid Jaradat</i>	17
Security Barrier or Segregation Wall <i>By: Owen Pomwell</i>	18
Letter from Mahatma Gandhi	20
Joint Advocacy Initiative News	22
EJ YMCA / YWCA of Palestine news	23
Christian Peacemaker Teams in Palestine	24

# Palestinian Resistance



By: Dr. Walid Mustafa  
Dean of Arts at Bethlehem  
University, Palestine

## between Disarmament and Non- Violence

From the beginning, the following fact must be stressed: it is the right of occupied people to resist by any means available, if it will bring about the end of the occupation. This right is in accordance with custom and tradition and is guaranteed by international law. However, this right does not allow, during the struggle for freedom and independence, for those occupied people to ignore basic human values by way of such transgressions as the killing of innocent civilians and the premeditated intent to do harm. Resistance, just as in field warfare, is also governed by a set of values and ideals. These values must be taken into account in order to gain solidarity and sympathy from the world.

The most effective form of resistance is governed by the prevailing conditions within the occupied country and its neighbours. An influential factor is the relative balance of power between the occupied and the occupiers. The Palestinian experience of the overwhelming imbalance of power in favour of the Israeli military has obliged the Palestinian people to use creative non-violent methods in the face of arrogant military forces. Since the first moments of the 1967

Israeli occupation of the West Bank and Gaza Strip the Palestinian political forces have practiced this method of resistance. It has run in parallel with some armed resistance of the Palestinian people.

In the early days of the occupation it fell to the political powers in the country to try and organize the resistance. The first efforts were dedicated to helping people remain and resist the temptation to leave the country, in an attempt to avoid a repeat of the mass migration of 1948. Work was done to mobilize the unions, with workers in the fields of trade and industry, education, health and others involved in mass demonstrations. Festivals and workshops gave voice to the Palestinian position and sought to expose the myth of a so called "civilized occupation" and the "pious hand" of the Israeli military. These events culminated in 1976 with municipal election victories for PLO candidates, whose primary agenda was the rights of the citizens. Occupation authorities responded with the arrest of public leaders and the expulsion of hundreds of them from the homeland.

The first Palestinian Intifada of



1987, especially in its early years, was a shining example of the popular non-violent struggle. The Palestinian people expressed firm rejection of the occupation and stuck to the demand for national independence, gaining wide sympathy in the Arab world and amongst the rest of the international community. The PLO took a realistic line and enjoyed broad support for a two state solution for two peoples on the land of historic Palestine, taking into account the impossibility of a resolution through force and choosing instead peaceful negotiations.

Turning now to the second Intifada which broke out in the last quarter of 2000, we see a fine example of how the use of violence is fruitless, especially given the vast gulf in resources between the Israeli military machine and that of Palestine. The negative results and sad state of affairs in the occupied territories are testament to the futility of violence in this situation. In fact it only proves detrimental, as the use of force justifies the use of force in retaliation. Especially since the events of September 11th 2001, and the subsequent "War on Terror" any further violence on the part of Palestinians feeds the flames of the occupation, this

leads to more frustration and a lack of confidence in the future. The current in-fighting and security chaos in the territories makes the situation even more difficult for Palestinians, as certain groups take advantage of diminishing law and order due to the declining ability of the Palestinian Authority to do anything about it.

The situation as it stands would be best served by a campaign of non-violent resistance, for the following reasons.

1. Non violent methods can attract large numbers, and the Palestinians can become part of a real resistance movement, giving it great impetus, whereas only a few can participate in military action.
2. Such a movement exposes to the world the terror of the Israeli military machine and engenders global sympathy. This competes

with the picture Israel shows to the world, which is far removed from the reality. Once the great injustice inflicted upon Palestinians is known and attracting sympathy, in turn this will generate financial support for the economic and cultural world of the Palestinian people.

3. Non-violence will help the cause of the peace camp in Israel and the work of the various groups and communities who seek to achieve a peaceful and just settlement of the Palestinian-Israeli conflict. This is essential for the future of the two peoples who live in this region.
4. It will attract more peace-loving internationals who stand for justice, and the defense of human rights, to come and participate with the Palestinians in their struggle to achieve their legitimate right to live in dignity.

5. The true picture shown to the world reveals that the Israeli occupation authorities misleadingly try to portray the Palestinian struggle as a form of international terrorism. It also removes the claim of Israel to self defense, no longer can their violence be excused in that way.

6. An end to violent methods will have a positive effect upon Palestinian society, especially future generations, whose exposure to violence results in serious malign manifestations at the moment.

In the end, the path of non-violence is not a trade off between one form of resistance and another, but simply the most appropriate given the circumstances and current experience of Palestinians. This is the most suitable way to ensure the protection of Palestinian national and human rights with the establishment of an independent Palestinian state.

#### Demonstration in Beit Jala against the attack on farmers



Photo: JAI staff



Source: ISM - Palestine

ISM group demonstrating in Bil'in village - Ramallah

# An international perspective to the

**By: Patrick O'Connor**

Patrick O'Connor is a New York City-based activist with the International Solidarity Movement (ISM) and Palestine Media Watch. Like hundreds of international activists, he has been banned from returning to Palestine by the Israeli government because of his support of Palestinian rights and Palestinian nonviolent resistance.

The fact that thousands of Palestinians and hundreds of Israelis are together employing nonviolent tactics similar to those of the US civil rights movement and the South African anti-Apartheid movement would come as surprising and welcome news to most Americans.

Americans are largely unaware of the struggling-but-vibrant grassroots nonviolent movement in Palestine, because the US corporate media prefers a simple, flawed story of Palestinian terrorist attacks and Israeli retaliation. In the US media, Palestinians generally aren't allowed to speak for themselves or to articulate their historical narrative. Israelis, however, are permitted to

speak, to explain the Israeli experience and even to explain about Palestinians. As a result, the Israeli story is known in the US while Palestinians are dehumanized.

Over the last four years the New York Times has published only three feature articles on Palestinian nonviolent resistance. This despite the fact that Palestinians have conducted hundreds of nonviolent protests over the last four years throughout the West Bank specifically against Israel's construction of the Wall on Palestinian land, and despite the fact that the Israeli army killed eleven Palestinian protesters, wounded several thousand protesters, harassed and collectively punished villages that protested, and arrested hundreds of protesters, including nonviolent protest leaders.

One of the three Times articles, published October 2005 and titled "At Israeli Barrier, More Sound than Fury", where only six words in the 1,138 word article are quotes from Palestinians, though the article centers on a Palestinian-led protest against Israel's construction of a Wall cutting through the West Bank village of Bil'in. Nonetheless, the writer still quotes twice as many words from Israeli soldiers in Bil'in as from the Israeli protestors. Consequently, as is too often the case

in US media, the explanations of the Israeli military dominate. A seemingly good-natured and oft-quoted Israeli General is the only individual who readers can get a feel for.

Palestinians from Bil'in simply serve as scenery, and are never heard. Perhaps because they generally don't allow Palestinians to speak, the Times and the US media leave out the broader context. Erlanger omits the 80 protests in Bil'in and three years of nonviolent resistance to the Wall in the West Bank that predate the article, as well as the rich Palestinian history of nonviolent resistance and the Israeli military's brutal repression of nonviolent dissent.

Instead Erlanger mentions only that there are weekly protests in Bil'in, and that "There were some injuries and numerous arrests, and one soldier lost an eye from a rock." "Baton-wielding



Source: ISM - Palestine

ISM group facing Israeli soldiers

soldiers and police officers, whose use of stun grenades, rubber bullets and tear gas made it look as if Israel was repressing dissent."

More than 450 protesters have been injured during protests in Bil'in. One young Palestinian man almost died after being shot in the head with a rubber-coated steel bullet.

Three Palestinians and an Israeli were seriously wounded when hit by teargas canisters fired from guns at close range. However, the only specific injuries that are generally noted in corporate media are those incurred by Israeli military, such as that of an Israeli soldier who lost his eye, the single most serious

injury to a soldier during three years of protests against the Wall.

Three weeks ago an Israeli demonstrator was shot in the head with a rubber-coated metal bullet which lodged in his brain and almost cost him his sight. A Danish protestor suffered a severe concussion and spent more than a week in hospital after receiving a blow to the head during the same demonstration. The commander of the military unit present at the demonstration shouted into his megaphone "This is Lebanon!". This has not been covered by the New York Times, despite it being one of the most violent military reactions against the weekly protests in Bil'in.

With the US corporate media's tendency to silence Palestinians, it is no wonder that many Americans see Palestinians as the aggressor in the conflict, even though they live under Israeli military occupation. Alternative and non-US media are currently the only resources for Americans to learn about the Palestinian narrative and grassroots nonviolent resistance in Palestine. Still, just relying on alternative media is not enough. The public needs to keep the pressure on the corporate media and newspapers like the New York Times through letters and critical articles, until they accurately represent both sides of the story in Israel/Palestine.

# Nonviolent Resistance in Palestine



*ISM member arrested by Israeli soldiers*

# A checkpoint for life



Israeli soldier threatening Palestinians at Bethlehem – Jerusalem checkpoint

**By: Amira Hass**

Israeli Journalist-"Ha'aretz", 27.11.02

Shabbat. 7 A.M. At the checkpoint at the northern entrance to Ramallah. Four soldiers are checking cars. It's a checkpoint used only by diplomats, Palestinian VIPs, ambulances, UN vehicles and various international humanitarian organizations.

Passage is forbidden to "ordinary" pedestrians from neighboring villages heading to Ramallah and back. Not even people who live around the corner are allowed through.

Two young women are standing on the northern side of the checkpoint, before the entrance to Ramallah. They are waiting. On the southern side of the checkpoint, an elderly woman is sitting in a wheelchair. Near her is a bewildered young woman. From a short conversation with her, it becomes apparent that the woman in the wheelchair receives dialysis treatment in a Ramallah hospital. One of the young women waiting on the other side of the checkpoint is her daughter. The young woman beside the daughter is a kidney patient, also a regular at the Ramallah hospital. The young bewildered woman is the sister of the elderly woman in the wheelchair. "The soldiers don't

understand Arabic," she explains. The four come from the same village. It's only by chance that the healthy sister pushed her elderly sister's wheelchair to the checkpoint, so the soldiers allowed her through while preventing the other two young women from passing. "We can't let the entire village through," said one of the soldiers. They were surprised to hear that there's another ailing woman. They said such "ordinary pedestrians" aren't allowed through. The young women said they go through the checkpoint on foot, with the elderly woman, once every two days, equipped with letters from the hospital.

An ambulance driver finally shows up and confirms he picks up the women

every other day. He negotiates with the soldiers and finally, they allow the daughter of the woman in the wheelchair and the kidney patient through. But they prevent the healthy sister from passing through.

A 10-year-old boy arrives on the scene from the direction of Ramallah, carrying a large pack on his back. His school, he said, is north of the checkpoint, in Kafr Bitin. The ambulance driver's lobbying doesn't help. The soldiers won't let the boy through and, frightened, he backs away.

If the women from Makhsom Watch (Checkpoint Watch), a voluntary group that sends monitors to observe



Israelis ban car entries at Birzeit University entrance

Photo: JAI volunteer

and take notes at checkpoints, were present, would they have succeeded in persuading the soldiers to let the boy and the healthy sister through? They don't usually go to this checkpoint. Sometimes, at other checkpoints they manage to bring some measure of human judgment into the frequently changing rules and interpretations of the rules. Sometimes their mere presence stops the soldiers from delaying dozens of people and cars for long hours for no operational reason.

Frequently, they see how dozens of people manage to "steal" through the checkpoints. Usually these are young and agile, but desperate adults, and daring children also try.

Last week, just a telephone call from the Makhsom Watch activists to a Jerusalem hospital made the soldiers allow a couple to pass through a checkpoint to reach Jerusalem, where they were to visit their daughter in hospital. Sometimes an appeal by the activists to the duty officer helps. He instructs the soldiers to hand back the ID cards to the dozens of people whom the soldiers have been delaying for no reason.

Many of the activists in Makhsom Watch emphasize their purpose is not to make the occupation more bearable, but to make Israelis aware of it and of the fact that the checkpoints and blockades don't prevent the suicide bombers from reaching Jerusalem, but do increase the sense of outrage and disgust against Israelis in the general Palestinian population. But often their presence, and sometimes their intervention, moderate the brutal scenes and shorten the hours of humiliation. Apparently more than they manage to reach the Israeli public, they enable Palestinians to find out that there are "other Israelis."

In that sense, their contribution to a future of sane relations between nations is greater than their immediate contribution to the debate inside Israel about the occupation and its dangers.

As one Palestinian school principal from a nearby village, who goes through humiliation and harassment at the checkpoint on a daily basis, said, "Knowing there are Israelis experiencing what we experience, if only for a few hours, eases my suffering and gives me some hope for a different future."

# ISRAELI CHECKPOINTS & ROAD BLOCKS

By: Machsomwatch

3<sup>rd</sup> September 2006

Machsomwatch (checkpoint watch) is a group of 400 Israeli women, all volunteers who go out daily to some 40 military checkpoints (CPs) in the West Bank and document human rights violations of Palestinians there. We are all united by the belief that the Israeli occupation must end and our presence in the cps is a protest against it.

The group was founded in February 2001 by 3 women and has grown since then. Our goal is to spread information about what is happening under the Israeli occupation to the world and Israeli public, through the media, public meetings, advocacy etc. While standing and documenting in the CPs, we intervene when people are detained, harassed, punished or banned from passing. We regularly send complaints to army officials about human rights violations in the cps.

The reason why we choose the CPs as the focus of our activity is our observation that they are one of the major forms of collective punishment for Palestinians. They are scattered between Palestinian towns and villages and they prevent the free passage of all Palestinian civilians with in the West Bank, who are on their way to school, to work, to the hospital, to visit relatives, etc. All are under the control of a bureaucratic system of passing permits and restrictions. This limitation on movement or siege policy is forbidden by the International law. It paralyses the civil and economic life of Palestinian society and thus it is very destructive.

There are dozens of permanent and non-permanent CPs, hundreds of road

blocks and, with the construction of the Separation Wall, Palestinians are living in small prisons. The military and police CPs in the West Bank violate the right to movement, to education, to medical care, to religious practice, rights all guaranteed by the international law and widely violated by Israel. The CPs are also places where harassment, humiliation and violence towards civilians often take place.

The CPs are considered by most Israelis to be a necessary measure to ensure their security and prevent attackers from entering Israel. The message we are trying to pass on to Israelis is that using this collective punishment which harms Palestinians in so many ways is not only unjust and illegal but is also negative for Israelis. The humiliation, poverty and suffering the CPs cause only deepens the despair and hatred and increases the motivation to resist their presence. We have heard so many times from Palestinians crossing the CPs that in these places the future bombers are born.

The CPs are not the only means of Israeli control in the Occupied Palestinian Territories (OPT). The Oslo agreements created separated "islands" of areas A & B in the West Bank surrounded by area C, an area which covers 60% of the West Bank and which is under full Israeli control.

The CPs, which limit the movement of Palestinians between these "islands" together with the Jewish colonies, by-pass roads for Jews and the Wall, are all part of the Israeli policy to create facts on the ground that will shape future agreements and to maintain a strategic Israeli control of the West Bank.

## The most humiliating experience

Three Israelis who were expelled from Fiji have described their experience as "The most humiliating experience we have ever gone through". Amit Ronen, Eldar Avracohen, and Nimrod Lahav all from Israel, were visiting Fiji as part of their holiday in Australia. On July 13<sup>th</sup>, they arrived at Fiji airport where they were surprised to be asked for their "identity cards" in addition to their passports. Eldar Avracohen said: "we don't understand why we need ID cards" to which the customs officer responded: "You know very well how to ask Palestinians for IDs

and humiliate them for three years". This was a chastening experience for the three tourists who were on vacation after serving in the Israeli army, which is known to routinely humiliate Palestinian civilians on daily basis.

"I don't look like a terrorist and there is no reason to point a gun at me," Nimrod Lahav wrote complaining to Israel's ambassador to Australia; which raises the question 'What exactly does a terrorist look like?'

# A Christian Perspective

## Violence against injustice!



**By: Dr. Kosty Bandali**

Doctor in Psychology and Education – University of France, Lebanese Christian writer and co-founder of the Orthodox Youth Movement of Antioch.

**Prepared and translated by:**

Ibrahim Hannouneh – Joint Advocacy Initiative



*Demonstrating against the Wall in Sawahre* Source: CPT - Hebron

Fighting injustice is a form of self defense used by the oppressed in their struggle against their oppressors, be they a race, religion or a nation. It is self defense because the oppressors started using violence, and the oppressors, by their very nature, are in the wrong.

Oppressors disrupt the lives of the oppressed, by confiscating resources, forcing them into hunger and sickness, ignorance, imposing torture, humiliation, disgrace, early death (on average one child dies from hunger every two minutes in the world), and slow death. They step on and smash fellow humanity.

With this in mind, and regardless of the degree of oppression we are personally suffering from, as Christians, we must consider two commandments which appear to be contradictory but in fact are not: the commandment of loving our enemies: "but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you" (Matthew 5: 44), and the commandment of supporting the oppressed, with whom Jesus unified himself: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren,

ye have done it unto me" (Matthew 25: 40).

Supporting the oppressed OBLIGES us to fight and struggle for the removal of the injustices from which they suffer. It is not adequate merely to declare, in principle, that we support the oppressed, but we should face the oppressors, push them, and fight to change the conditions for the downtrodden.

Therefore, there is no way forward but to enter into the struggle. Just calling for peace is a false call as long as there are wolves and sheep, the oppressors and the oppressed, and peace between them is impossible.



*Palestinian Church leaders*

But what form should this struggle against injustice take? As Christians, it is now that we must consider the commandment to love our enemies, in order that in fighting the oppressors, we do not become oppressors ourselves!

When we look at the oppressors as savage animals whom we must execute, we will be falling into the trap of replicating their actions. We destroy our humanity by neglecting theirs, our souls would be tainted and they would have defeated us because we took their positions! This is what Paul the disciple emphasized when said: "Be not overcome of evil, but overcome evil with good." (Romans 12: 21).

This is what happens most of the time if violent struggle is used against injustice, because violence, even if used for the sake of justice and with righteous motives, has its own logic. That is of the struggle for power and domination; a logic that poses the question: what is achieved by replacing "the wolves" (who were in power) with "other wolves". Who would be the more dangerous, since they would be a wolf in sheep's clothing?

We must therefore acknowledge the importance of non-violent struggle, initiated by Jesus and revived by Ghandi, which is becoming a strong

and increasingly powerful movement, especially with the emergence of weapons of mass destruction and the globalized nature of every conflict.

This kind of struggle (for example boycott, refusal to cooperate with the oppressor in all fields, including refusal to pay taxes, civil strike, peaceful marches and demonstrations, willingness for getting arrested and jailed), exerts pressure on the enemy in different ways without corrupting the life of the oppressed and avoiding, as much as possible, affecting his dynamic source.

It also hinders and weakens the violent struggle, since the authorities' violent oppression creates massive condemnation and disapproval around the world against the oppressors and produces factions and subgroups amongst the supporters of the oppressive regime.

Whereas violence directed against the oppressing enemy compels even the neutrals amongst them to support the oppression and acts as a unifying force.

Using violence could be essential to avoid greater danger in a case where it is proved nonviolent struggle is impossible (although non-violent struggle is always preferred, whenever possible).

In this case, biblically, the following, in my opinion, are required:

- Violence itself must not be glorified, but it must be clearly declared that it is evil, and is being carried out as it is the lesser of two evils.
- Not to accompany violence with hatred.
- The usage of violence must be strictly limited.
- Violence must not be out of revenge.



# Oslo Kids

The incongruous sight of blind-folded and handcuffed children confronted the people of Oslo on the morning of Thursday, August 10<sup>th</sup>, 2006. Around seventy young people from 'Y-Global' (YMCA/YWCA of Norway) shocked Norwegians with a situation more common to the eyes Palestinians; moving stories of Palestinian child prisoners were read as the youth sat tied-up in the streets around the city. Over two hours 1475 passers-by signed a petition aimed at highlighting the plight of child prisoners, and putting pressure on governments, such as Israel, who ignore the rights of children.

The action was part of 'Global Week', a youth festival focusing on democracy and youth participation. The children chose to get familiar with the significant issue of imprisoned children in Palestine because of links with the YMCA and YWCA in the region.

Source: YMCA/YWCA of Norway  
By: Magnhilds Sorfonden



# The Chaos Theory, Creative Destruction & the Birth Pangs for a New Middle East

**By: Dr. Nuha Khalaf**

A Palestinian author living in Tunisia

The world has begun to look at the destruction in the Middle East as if it is a fearful natural disaster and even the President of the United States, in his Radio Address on July 29, 2006, expressed his views concerning the hope that comes out of destruction! Bush had to admit that loss of life is painful and tragic, but he viewed these tragedies as an opportunity for a wider shift in the region towards what he considers the chief goals of Freedom, Democracy, and more importantly; ensuring the security of the U.S.

In an article published in Congressional Quarterly Magazine Craig Crawford criticized Bush's views on the catastrophic destruction in Lebanon and Palestine saying: the president's rosy Middle East scenario is right in line with what has become a governing principle for him. Call it the Bush Chaos Theory. According to Crawford, Bush thinks that the best way to achieve the results he wants for the world is through pushing things to the edge, tearing things down, blow them up and then wait until he gets the positive outcomes.

For Mark LeVine, the concept of violence, chaos and creative destruction form the basis of his analysis of U.S. policies in the Middle East. LeVine is a leader of the new generation of historians and analysts of the modern Middle East. In his recent article "The New Creative Destruction" he mentions that the idea of "creative destruction" was first popularized by the Austrian economist Rudolph Schumpeter more than half a century ago to describe how capitalism simultaneously destroys existing social systems and profits from the economic and social systems that take their place.

One of the first people to start using the concept of creative destruction was the U.S. businessman Tom Peters in his book "Thriving on Chaos" (1988), in which he

advised Americans to consider chaos a phenomenon that they can manipulate for economic gain; as chaos and mystery are opportunities for intelligent businessmen, and only those who actively deal with chaos will benefit.

LeVine explains how modern intellectuals and politicians such as Paul Wolfowitz, Robert Kaplan and Samuel Huntington adopted Peters' advice. Since the mid 1990s they began lobbying for a 'new' cold war or Clash of Civilizations; especially between the Islamic world and The West. On top of this, a report from the World Bank was issued in 1995 recommending that in order to modernise the Middle East, the region might need a period of instability and confusion so that it may adapt to the new world order. Some modern conservatives saw an opportunity to create a certain level of chaos, and initiate a new American-led order in the Middle East.

According to LeVine, perhaps the greatest delusion of any strategist, leader, or general is that they are in control. The belief that they can use chaos itself to further their control and strengthen their situation displays yet more hubris. LeVine demonstrates how dangerous this kind of management is; there are many clear examples concerning the Middle East to prove that when violence starts to spread, some things can't be controlled.

While the world's attention and the headlines were focused on the Israel-Hezbollah war, Iraq continued to fracture and spin out of the control of the Bush administration. The truth is though, that since American troops first arrived in Baghdad just over three years ago, it's hard to remember a time when chaos wasn't enveloping parts of the country. And yet the American general Filkins claims; "I don't think anyone could have anticipated the [recent] sectarian violence." - a



statement which is at best naïve.

The pursuit of chaos is evidenced further by the recent news that, more than a year ago a "senior Israeli army officer" was in Washington to inform influential figures "off the record" of a planned "three week campaign in Lebanon". The fact that the Israeli invasion of Lebanon was premeditated, perhaps as much as two years ago and initiated on the pretext of Hezbollah's July 12 capture of Israeli soldiers speaks volumes.

It is clear now that the Israelis underestimated the strength, training, preparation, and resolve of Hezbollah's fighters, leading to unanticipated destruction inside Israel that, in turn, seems to have caused some chaos within the military command structure. No doubt at least in part because of this situation, the last few weeks have witnessed an ever-widening, ever less controlled military campaign - against every aspect of Lebanese society. Both parties in this war misjudged the other's reaction, which has created yet more chaos and destruction, just as in Iraq. Lebanon is currently the focal point for what neo-conservatives once liked to call the "arc of instability".

A further demonstration of how unleashing chaos can rapidly turn into a more chaotic situation is the Bush administration's current mismanagement of Iraq. U.S. strategists saw Iraq as a spring-board for an ideological assault on the rest of the Middle East, especially Shiite Iran. As they put it at the time: "everyone wants to go to Baghdad. Real men want to go to Tehran." The American invasion of Iraq, of course, resulted instead in the empowerment of that country's long repressed Shiite majority; while the violence and

chaos brought on by the invasion and occupation of Lebanon put Hezbollah's Iranian patron in a far stronger strategic position. It is ironic that Israel was, to say the least, extremely supportive of the Bush administration's drive to war with Iraq in good measure because they expected an American presence in Baghdad to "contain" or, better yet, roll back Iran. Now, its unrepentant violence against Lebanese civilian areas is changing the world calculus about which state is the greater threat to peace: the state of Israel, currently occupying and bombing two neighboring countries and violating international law on an hourly basis, or a potentially nuclear-armed Iran. It's hard to imagine that this is the scenario Ehud Olmert and his advisors imagined as they launched their little war.

War has always generated unintended consequences and high levels of social and political chaos. But in the post-Cold War era, new ways of conceiving of the usefulness of violence fused war and chaos in what turned out to be a particularly grim fashion. First, in the mid-1990s, policy-makers began to think of chaos as having an important role in the functioning of the emerging "dominate or die" global economic system that went under the rubric of "neoliberal globalization" (or as it was euphemistically known, "free market democracy").

"Creative destruction," an old term that gained a new life in these years, also came to be seen as an apt way of understanding and justifying the violence and chaos that planners believed would be necessary to move from the old Cold War world of superpowers, dictatorship, and poverty to a new globalized order of progress and democracy. Second, neoconservative strategists in the U.S. began to imagine that wielding the dazzling military power of the world's sole remaining superpower would be the easiest path to creating a global peace by the American way.

This

combination of attitudes still lies behind a revealing comment Secretary of State Condoleezza Rice made on July 21: "What we're seeing [in Lebanon], in a sense, is the growing -- the birth pangs of a new Middle East and whatever we do we have to be certain that we're pushing forward to the new Middle East not going back to the old one."

LeVine's view is that the idea of a "new" Middle East, though essential to the larger neoconservative project, was first conceived by then-Israeli Labor Party Foreign Minister Shimon Peres. It was the foundation upon which the chimera of the Oslo process of negotiations with the Palestinians was built, only to collapse ignominiously less than a decade later. Peres imagined Israel as the future cultural and economic engine of a Middle East, fully incorporated into a neoliberal global system; in fact, the opposite would occur. As the economy of Israel, the West Bank, and Gaza became "liberalized," poverty and inequality in Israel increased to unprecedented levels, leaving a large working and middle class that saw few of the economic and cultural gains promised by the Labor Party. They therefore had little stake in the Oslo Process and were easily persuaded to blame the Palestinians as well as Labor itself for their economic problems and the violence that only became worse as Oslo wore on.

On the "other" side, the liberalization of the Palestinian economy involved closing it off almost entirely to the outside world and making it utterly dependent on Israel. Corruption and monopolies within the Palestinian Authority (made all the more glaring by the rapid expansion of Jewish settlements on the West Bank) helped convince poor and working class Palestinians that the peace process was an illusion. They came to feel that any hope for economic development, or at least protection, would be found only in the network of services,

institutions, and employment opportunities provided by Hamas. With the advent of the Al-aqsa Intifada Israel proceeded to sow enough chaos within Palestinian society to mortally weaken the fabric of its emerging national institutions and social life, and violence only increased.

After Hamas won the elections, a more or less unified agenda of resistance and summud (steadfastness) returned. By feeding off a combination of economic disempowerment and ethno-religious identity a powerful synergy was created between the kind of "resistance identity" that the eminent sociologist Manuel Castells warned would come to dominate the marginalized societies - or sections of societies - of the global era, and a positive "project identity" that would motivate people to take great risks and endure great hardships - great chaos, in fact - to pursue their particular vision of freedom, national or religious identity, and social or economic justice.

The New Middle East was conceived perhaps on the lawn of the White House in September 1993 when Yitzhak Rabin, Shimon Peres, Yasser Arafat, and Bill Clinton shook hands. It was taken up by American, Iranian, Iraqi, Israeli, and Lebanese leaders among others, all of whom have felt at one point or another that it was theirs to control. It now veers between still birth and the arrival of Rosemary's baby.

Now chaos and destruction has spread all over the Middle East, as if it were the epicentre of a massive natural disaster, and this chaos is threatening global security. A number of American and multi-national corporations, such as Lockheed Martin and Halliburton, have taken advantage of the situation. Since September 11, the chaos has become a business opportunity for oil companies, weapons manufacturers and heavy engineering industries that look to secure a large profit. And it will make profit as long as the chaos goes on - the third millennium will serve nothing but their interest.

In conclusion, a great many questions remain and only history books of the future can furnish us with the answers. How will the innumerable victims of the rampant chaos and destruction feature within the success/fail criteria of advocates of the mayhem? Will Mr Bush and Condoleezza Rice successfully reinstate the rotten idea of a New Middle East? And who shall be the ultimate beneficiaries within the "arc of instability", who will reap the rewards of such a "creative" enterprise?





*Counselors dealing with traumatized children.*

Source: EJ YMCA Rehabilitation Program

# The EJ YMCA Rehabilitation Program

## psychosocial interference against political violence

Since the beginning of the first Intifada the Rehabilitation Program has responded to the needs of a wide range of sectors, including children, the youth and those who provide them with care. By intervention on various levels the YMCA hopes to diminish the influence of violence that has affected Palestinian society, its consciousness and behaviour. The program is designed to address the psychosocial side-effects of violence and the specific needs of the individuals and groups.

## Political violence and its impact

This issue has recently come to the fore in Palestinian society – research has shown that children are the most affected by political violence; they lack the experience to deal properly with the stresses induced by violence, which prompts feelings of helplessness and real fear. On top of this, the violent experiences of parents can easily be passed on to their children in all manner of ways, which increases the complexity of an analysis of political violence.

One case involved an eleven year old boy who was woken by soldiers attacking his house, he was then witness to a man being shot dead. The resulting trauma manifested in extreme fear, frequent bed-wetting and nightmares.

Such a case is a stark representation of the conditions Palestinian children find

themselves in. Studies show that most of them have witnessed or been exposed to violent political actions such as beatings, shelling, shootings and killings. Consequentially these children withdraw into a state of isolation, expressing their anger in violent games and a dangerous imagination.

### The program role

The policy of the program is to ensure that every aspect of the rehabilitation is coordinated and that no duplication of services is provided to the child or group. The various organizations and service providers working in psychosocial intervention are contacted and a working team is formed. It is essential to integrate the family in the process and work with them on the prevention and cure within the child's home environment.

After carrying out several workshops with service providers it was discovered that as well as the children, parents too suffer from various violence related stresses including exposure to political violence, direct physical and psychological assault, loss of income and loss of property due to the construction of the wall. As a result, strong feelings of anger, depression and frustration are manifested in the family setting.

Crucially, it is imperative that before intervening with the children's family and setting up a suitable rehabilitation plan, the parents must first be prepared for what lies ahead. So, the implementation of parent support activities, including education workshops and meetings to develop understanding, help to improve their ability to support their child.



Source: Bailasan

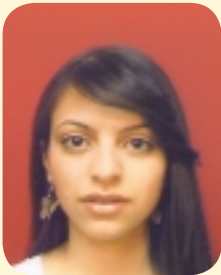


Source: Bailasan



Source: Bailasan

# Youth perspective on non-violence



**By: Loren Bannoura**  
YMCA Youth Group

Nonviolent resistance is a way of self defense, it allows a person to hang on to his rights and not let go without resorting to violence. Nonviolent resistance does not mean giving up nor letting go, but it is a way for change and letting justice roll.

Specifically, nonviolent resistance is an activity which expresses objections by demonstrations and strikes for example, or it might be any action that affects the occupier's emotions. Nonviolent resistance could be through holding on to important aspects of everyday life, and finding dignity in spite of continuous humiliation. Gandhi, the original founder of nonviolent resistance succeeded in using this technique. If there were an oppressed people facing a tough enemy, and they respond violently only a few countries will stand by them and lend help, in this case those people won't be the only oppressed ones. On the other hand, if their resistance was through peaceful demonstrations and spreading their message, the other people will be in their side and help them. If there were a lot of countries who want to help the oppressed people, the easiest way to do so is through nonviolent resistance. It will be the only choice, because if they couldn't give financial or military aid they can give psychological aid.

From another point of view, nonviolent resistance exceeds an oppressed nation. It reaches people who are oppressed by their own governments. Therefore, the demonstrations and strikes are the best way to claim their rights, and not through ruining and destroying the buildings and the streets of the government.



**By: Bissan Qumsieh**  
YMCA Advocacy Desk  
youth volunteer

I believe that the nonviolent resistance movement in Palestine has expanded broadly in the past couple of years. This change in approach by the Palestinians is due to their experiences throughout their recent history and especially since the beginning of the second Intifada.

The years of violent resistance have taught them many lessons. The capacity for violence of the Palestinian parties is dwarfed by that of Israel and the losses on the Palestinian side are substantially more than Israel's – including both the loss of life and damage to infrastructure.

Such a dramatic imbalance between the two sides has made some Palestinians think in different way, and change their methods of resistance.

By peaceful demonstrations, boycotting Israeli products, re-planting the lands, rejecting immigration to more comfortable places, and spreading the Palestinian story to the whole world, the Palestinian people are treading a new path of resistance.

Despite the fact that this new path is not very well known, not widely accepted or respected by many Palestinians and that the movement is still quite small, day after day the statistics show that nonviolent resistance is becoming accepted and welcomed by the international community. All this is helping to raise awareness and show that the world of terrorism and the Palestinian issue are separate.

In conclusion I think that if the Political situation in Palestine stays like this, the Palestinians will choose the path of nonviolent resistance as an alternative and as a way for peace and freedom.



**By: Mariam Jarayseh**  
YMCA Advocacy Desk  
youth volunteer

Since I was a child I have gotten used to falling asleep to the sound of the Israeli plane and tank. We were forced to stay home and not attend classes many days because of the closure of checkpoints. They have arrested many of my classmates while making their way to school.

The question to ask is how peace will come about with wars, violence, and Israeli attacks continuing? Do the violent attacks solve the problems and bring peace? If we look around ourselves we will see the opposite, we will find that violence does not bring peace, it brings more violence, hatred and discrimination.

I can not forget the day the Israel tanks and soldiers stopped in front of my house and brutally killed my neighbor. They did this in front my tender young eyes. This is the most painful event I have ever experienced. They killed this man for no reason; they killed him because he is Palestinian.

Did God create us to kill each other and hurt ourselves? I believe we will get whatever we want if we love each other, and even our enemies. This is exactly what Jesus Christ has taught and encouraged us to do. We have to love and to pray for our enemies.

Pray to let God put peace and love inside of their hearts. We are looking to live in a peaceful country, to live freely and safely. If Jesus forgave his enemies, than so can I... and so can you.

# PALESTINIAN RISONERS

**Prepared by: Mariam Jarayseh**  
YMCA Advocacy Desk Volunteer

It is difficult to find a family in the West Bank or Gaza Strip that hasn't had at least one family member imprisoned by Israeli occupying forces in the past thirty years. Most of the prisoners are subjected to ugly practices and inhuman treatment including psychological and physical torture. Israeli military courts have sentenced tens of thousands of Prisoners without trial, for indefinite periods and in very poor conditions. Thus the cruel treatment is exacerbated by ill health and chronic disease and often results in death of the prisoner. In one hundred and twenty cases, death has even come from the jailer's bullet.

Since 1967 Israeli authorities have arrested more than six hundred and fifty thousand Palestinian citizens (approximately 20% of the total resident population in Palestine) and kept them in prisons and detention camps unfit for living. Israel is the only state that legitimizes and practices torture, as a formal means of interrogation. In 1996 the Israeli Supreme Court allowed Shin Bet (the internal Israeli security apparatus) to use methods of torture such as 'physical pressure' on Palestinian detainees. This act violates international law endorsed by the international community and even Israel itself. The Third Geneva Convention (relating to the treatment of prisoners of war) ruled that: "Prisoners

of war must at all times be humanely treated." And "...Prisoners of war must at all times be protected, particularly against acts of violence or intimidation and against insults and public curiosity." (Article 13) "Prisoners of war are entitled in all circumstances to respect for their persons and their honour. Women shall be treated with all the regard due to their sex..." (Article 14) "No physical or mental torture, nor any other form of coercion, may be inflicted on prisoners of war to secure from them information of any kind whatever. Prisoners of war who refuse to answer may not be threatened, insulted or exposed to unpleasant or disadvantageous treatment of any kind." (Article 17)

For the poet Mahmoud Darwish, the path to a house is more beautiful than the house, so (to paraphrase the poet) the way to prison is often more ugly than the prison itself. The mistreatment of Palestinian prisoners begins from the moment of arrest; brutally handcuffed with tight plastic bonds they are frequently dragged, kicked, beaten with batons and rifle-butts and insulted until arrival at the police station or detention centre. Many times these arrests are made at "flying" checkpoints on the roads, or the victim is taken from a café or street, school or university. Upon arrival at any one of many detention

centres, scattered throughout the West Bank and Israel, prisoners are often exposed to further cruelty and maltreatment. In order to forcibly extract confessions prisoners are made to stand for long periods, forced into very cold temperatures and their medical needs are ignored on top of countless other brutalities even culminating occasionally with murder.

Such brutal practice on the part of Israel is not the path to peace; on the contrary the danger is that it will only serve to sow the seeds of hatred amongst new generations.

Despite all these horrors that the Palestinian people endure, we know that there are many people who love peace and renounce the use of violence against their children and families. Ultimately however Palestinian's are put in a quandary; what price is peace? Parents cry "We love peace, but we love our children more." children cry "We love peace, but we love our parents more" Women cry "We love peace but we love our men more." How can peace come about when loved ones are being treated in such a way? It is the wish of all peace-loving Palestinians that these practices end and that a day will come that a new story is written, allowing the people to live in peace, tranquility and safety.



# PALESTINE BDS CAMPAIGN



BOYCOTT, DIVESTMENT AND SANCTIONS AGAINST ISRAEL



## “BDS”-A Non-violent Strategy Which Can Effect Change

**By: Ingrid Jaradat Gassner**

Director, BADIL Resource Center for Palestinian Residency and Refugee Rights  
Bethlehem, Palestine

The conflict between Israel and the Palestinian people is violent. How can we help to end violence and bring about a peaceful solution? A straight forward question, which has a straight forward answer – if we succeed to de-construct some of the common myths and misunderstandings which have been woven around this conflict since its inception more than 60 year ago.

We often hear that the conflict between Israel and the Palestinian people is an inextricable conflict between people led by fundamentalist ideologies derived from religion or ethnicity. It is argued that the conflict is irrational and, in any case, too complex for outsiders to take a clear stand for one or the other side.

This while in fact the root cause of the conflict is very profane and not complex at all: we are dealing with a classic colonial conflict which has remained unresolved. It was triggered by the expropriation of land and resources - and ultimately by the forced displacement - of the Palestinian people by a colonial settler movement and state. Until today, this state, Israel, subscribes to an ideology which holds that Jewish people in Israel and worldwide can thrive only if Palestinians are expelled and subdued. Neither sharing all of the country with Palestinians as equals, nor full Palestinian sovereignty in part of the country are acceptable options.

There is also a notion that this conflict is being waged between two communities or people. In fact, however, this is a conflict between Israel, a militarily powerful state that enjoys the support of the most powerful governments in the world today, and the Palestinian people who lack the protection of a state of their own, have no conventional army, no nuclear weapons, and enjoy the support of people but not of their governments.

Yes, this colonial conflict between the two very unequal parties has been violent. However, 'violence' is a symptom and not the root cause of the conflict. Violence, or armed force, has been a major means employed by both parties in order to effect change - military violence of the Israeli state, paramilitary violence of Jewish settler colonists, and armed resistance of the Palestine Liberation Organization (PLO) and other Palestinian groups. Violent acts have incurred numerous civilian victims on both sides and have shaped the current geographic and political contours of Palestine/Israel - more than diplomacy and non-violent struggle.

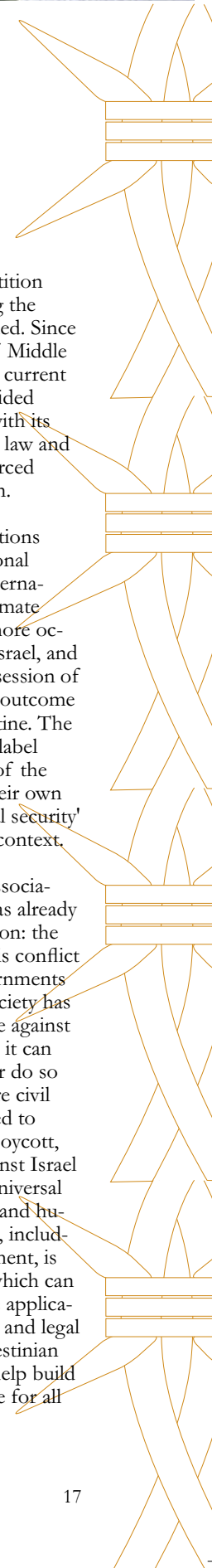
In this unequal struggle, Israeli state violence has prevailed. It has accomplished the establishment in Palestine of the State of Israel in 1948, occupation and colonization of the West Bank and Gaza Strip in 1967, the unilateral annexation of occupied East Jerusalem, and further unilateral expansion and de facto annexation of Palestinian land by Israel's Wall since 2002. Israel's achievements have been accompanied by massive expropriation of Palestinian-owned land and forced displacement of Palestinians, denial of return to those displaced, and imposition of a discriminatory system of Israeli jurisdiction and military rule over those who have remained.

Why has this been permitted to prevail? Why has there been no peaceful solution in the course of almost 60 years? The answer is simple – but it poses a major challenge: the conflict between Israel and the Palestinian people has not been resolved, because the international community of states has failed to recognize its root cause and to uphold its own standards of international law. Political interest led the United Nations in 1947 to endorse Israel's colonial

project and to propose the partition of Palestine without consulting the Palestinian population concerned. Since then, international sponsors of Middle East peace plans, including the current 'Quartet', have persistently avoided to ensure Israel's compliance with its obligations under international law and to protect Palestinians from forced displacement and dispossession.

Frequent and often gross violations of the Laws of War (International Humanitarian Law) and/or International Human Rights Law, a climate of lawlessness and impunity, more occupation and colonization by Israel, and more displacement and dispossession of Palestinians are the deplorable outcome of failed peacemaking in Palestine. The fact that the powerful give the label of 'terrorism' to the violence of the weak while maintaining that their own violence is a matter of 'national security' should confuse no one in this context.

Global civil society - unions, associations, churches and NGOs - has already drawn one important conclusion: the search for a just solution of this conflict must no longer be left to governments and official diplomacy. Civil society has played a key role in the struggle against Apartheid in South Africa, and it can do so also in Palestine. In order do so effectively, however, many more civil society organizations are needed to join the global Campaign for Boycott, Divestment and Sanctions against Israel (BDS) until it complies with universal principles of international law and human rights. This because BDS, including morally responsible investment, is the only non-violent strategy which can effect change: it can ensure the application of universal moral, ethical and legal standards to Israel and the Palestinian people, contain violence, and help build the components of a just peace for all in historical Palestine.





**By: Owen Powell**  
By ARIJ International volunteer

# Security Barrier or Segregation Wall?

## The Role of Language in the Wall as a Geopolitical Tool

As George Orwell once stated, if thought corrupts language, language can also corrupt thought, suggesting that terminology in any political discourse can be actively recruited in shaping the nature of debate and the perception of any political issue. The construction of the West Bank barrier in the Occupied Palestinian Territories (OPT) is one of the most controversial and hotly debated issues in the Palestinian-Israeli conflict. Since the beginning of the wall's construction in 2002, a whole range of terminologies have emerged reflecting the opposing perspectives on the wall's fundamental purpose.

The wall in the West Bank consists of eight meter concrete slabs, watchtowers, razor wire, trenches, foot print tracking paths and electronic surveillance systems. In areas of high population or in the vicinity of the Green Line, the wall consists mainly of concrete slabs with watchtowers placed approximately 250 meters apart. Upon completion the wall is expected to stretch up to 680 km.

The discrepancies in terminology between the Israeli and Palestinian perspectives indicate both the increasing politicization of language and the growing significance terminology plays in shaping the political dialog of the conflict. Furthermore, attempts to monopolize and control language though the media have become a means by which certain political views and ideologies are expressed and widely understood.

The state of Israel emphatically refers to the wall as a security barrier or anti-terrorist fence which supports the claim that the wall is necessary to protect Israeli citizens from

suicide (and other) attacks. According to the Israeli Ministry of Foreign Affairs the wall is a temporary measure and last resort for the protection of its civilians under imminent threat. Israeli statements highlight that construction of wall has saved lives whereby the number of suicide attacks in Israel have since decreased.

Critics of the Israeli occupation however, highlight the wall's illegality under international law and attempts to dictate permanent status solutions overwhelmingly in Israel's favor. The construction of the wall annexes land, isolates wells, separates Palestinian communities and causes wide scale destruction of the environment. A wide variety of other terms are subsequently utilized including annexation wall, segregation barrier or even apartheid wall. According to the Israeli human rights organization B'Tselem, the path of the wall was based on considerations completely unrelated to the security of Israeli citizens and that a major aim was to build the barrier east of as many settlements as possible, to make them easier to annex to Israel.

Israel's emphasis that the wall is a "security barrier" transforms the terminology into a political maneuver to shape the nature of the debate away from territorial expansion. While Israel's security concerns may be genuine, the effective outcomes of the wall clearly indicate wider ambitions. In terms of understanding these, investigating the wall in terms of its geopolitical implications might be useful.

Upon completion, 46% of the West bank will be annexed by the wall and settlement blocks. The wall alone will de facto annex 9.5% of the West Bank whereas settlement blocks in the Jordan valley are

likely to contribute an additional 36.5%. In September 2004, Israeli authorities issued a military order creating a buffer zone 100-200 meters on the Palestinian side of the wall making an additional 252km<sup>2</sup> inaccessible to the Palestinians. In addition to this, the wall has effectively cut Jerusalem off from the rest of the West Bank, severing historical links with other Palestinian cities which have existed for millennia.

The number of Palestinians trapped between the wall and the green line numbers approximately 242,000. Palestinians in these areas suffer significantly due to Israeli policies which encourage them to leave, paving the way for Israeli migration. In 2003, the Israeli Army issued an order declaring all land between the wall and the 1967 border to be closed military zones. The order requires that people have permits to travel in and out of their lands. Residents often receive insufficient water and electricity while in many cases building permits for new housing structures are denied, forcing many Palestinians to build illegally, which are then subject to Israeli demolition orders.

Israel's claims that the wall is solely for security are undermined by a variety of factors. Primarily, if the wall was just a security measure and not an effective attempt to annex land, it would have been built on Israel's internationally recognized border, the pre-1967 occupation line. Furthermore, the path of the wall more than doubles the pre-1967 boundary which would arguably make the border more difficult to patrol.

Another discrepancy in the claim for security is the provocative impact it has on Palestinians. Regarding the "temporary" nature of the wall, serious doubts also



emerge when considering Israeli actions in the past which suggest the opposite. In 1967 when Israel began building settlements in the West Bank, it similarly claimed that these were temporary security measures. More than 39 years later, many settlements have not only remained but have been further expanded.

The Palestinian Liberation Organization (PLO) highlights other discrepancies in Israel's argument especially in reference to the notion that the wall has saved lives. The department indicates that between the September 2000 and July 2005, 4,681 Palestinian and Israeli civilians were killed. A total of 2,707 were killed after Israel began construction of the wall, of which the vast majority were Palestinians living in the Gaza strip where a similar wall has existed since 1994. In other words there has not been a significant drop in the number of civilians killed. Although the number of Israeli casualties has diminished, the wall has not stopped Israel from killing Palestinians. Since the beginning of the Second Intifada to July 2005, Israel has continued to kill Palestinians at a rate of 53 per month.

Regarding the decrease in Israeli casualties a fundamental correlation with the wall has yet to be established. The diminished occurrence of suicide attacks is also likely to be related to the Hamas declared truce. As it stands, there are numerous points along the wall's path which are not completed. The borders between Israel and Palestine can be easily infiltrated, which is indicated everyday by Palestinians working illegally in Israel.

Should another wave of terrorist attacks be declared, the wall will not be able to prevent it. The construction of the wall is inherently tied to the Israeli policy of unilateral disengagement which has been adopted following popular resistance against the occupation. Prior to the first Intifada the Israeli government was opposed to handing back territory to the Palestinians. However, with the increasing costs and difficulties associated with the occupation, as well as the perceived need to preserve an ethnic Jewish majority, disengagement has been assimilated into Zionist strategy. The path of the wall encloses 98 illegal Israeli settlements accommodating 98% of Israel's settler population while simultaneously segregating the 86% of Palestinians east of the barrier. The path of the wall in this respect enables territorial expansion, annexation of key settlement blocks while preserving "Jewish" hegemony in Israel.

When one considers the geopolitical considerations for the wall's construction, the terminologies used by Palestinians appear less pejorative, but reflect a perspective whereby the wall is utilized as a tool of systemized oppression. Despite this, Israel has been highly effective in its manipulation of language in order to distort western media perceptions and avoid criticism. Israel presents a positive image to the outside world which suggests a close affiliation between Israel and "western" values. Since September 11 Israel has been a vocal supporter of the ensuing "war on terror" aligning itself with other western democracies in the apparent defense of

democratic values. The electoral victory by Hamas

and growing concern over Iran's nuclear capabilities has further enabled Israel to portray itself as a country under imminent threat and the only democratic state in a sea of "terror". The apparent legitimacy of the state of Israel juxtaposed to its "unruly" Arab neighbors creates the perception that Israel is acting in a reasonable manner.

Press coverage of the Palestinian-Israeli conflict generally fails to place any analysis in the context of occupation and this has subsequently led to deterioration in press terminology. In this respect occupied East Jerusalem becomes Israeli "Jerusalem", illegal settlements become "Israeli neighborhoods" and terms like "segregation wall" have been replaced with the Israeli alternative "security barrier". In a conflict where language has been increasingly politicized for ideological ends, the press has adopted seemingly neutral language in its attempt to appear balanced.

However, behind the benign sound of "security barrier", lies a calculated political agenda to blur the lines between Israel's geopolitical interests and safety of its civilians.

Whether knowingly or not, the Western media utilizes the language of expansionist "doublespeak" and in doing so directly assists the political ambitions of the State of Israel.

Several letters have been received by me asking me to declare my views about the Arab-Jew question in Palestine and the persecution of the Jews in Germany. It is not without hesitation that I venture to offer my views on this very difficult question.

My sympathies are all with the Jews. I have known them intimately in South Africa. Some of them became life-long companions. Through these friends I came to learn much of their age-long persecution. They have been the untouchables of Christianity. The parallel between their treatment by Christians and the treatment of untouchables by Hindus is very close. Religious sanction has been invoked in both cases for the justification of the inhuman treatment meted out to them.

Apart from the friendships, therefore, there is the more common universal reason for my sympathy for the Jews. But my sympathy does not blind me to the requirements of justice. The cry for the national home for the Jews does not make much appeal to me. The sanction for it is sought in the Bible and the tenacity with which the Jews have hankered after return to Palestine. Why should they not, like other peoples of the earth, make that country their home where they are born and where they earn their livelihood?

Palestine belongs to the Arabs in the same sense that England belongs to the English or France to the French. It is wrong and inhuman to impose the Jews on the Arabs. What is going on in Palestine today cannot be justified by any moral code of conduct. The mandates have no sanction but that of the last war. Surely it would be a crime against humanity to reduce the proud Arabs so that Palestine can be restored to the Jews partly or wholly as their national home.

The nobler course would be to insist on a just treatment of the Jews wherever they are born and bred. The Jews born in France are French in precisely the same sense that Christians born in France are French. If the Jews have no home but Palestine, will they relish the idea of being forced to leave the other parts of the world in which they are settled? Or do they want a double home where they can remain at will?

This cry for the national home affords a colorable justification for the German expulsion of the Jews.

But the German persecution of the Jews seems to have no parallel in history. The tyrants of old never went so mad as Hitler seems to have gone. And he is doing it with religious zeal. For he is propounding a new religion of exclusive and militant nationalism in the name of which many inhumanity becomes an act of humanity to be rewarded here and hereafter. The crime of an obviously mad but intrepid youth is being visited upon his whole race with unbelievable ferocity. If there ever could be a justifiable war in the name of and for humanity, a war against Germany, to prevent the wanton persecution of a whole race, would be completely justified. But I do not believe in any war. A discussion of the pros and cons of such a war is therefore outside my horizon or province. But if there can be no war against Germany, even for such a crime as is being committed against the Jews, surely there can be no alliance with Germany. How can there be alliance between a nation which claims to stand for justice and democracy and one which is the declared enemy of both? Or is England drifting towards armed dictatorship and all it means?

Germany is showing to the world how efficiently violence can be worked when it is not hampered by any hypocrisy or weakness masquerading as humanitarianism. It is also showing how hideous, terrible and terrifying it looks in its nakedness.

Can the Jews resist this organized and shameless persecution? Is there a way to preserve their self-respect, and not to feel helpless, neglected and forlorn? I submit there is. No person who has faith in a living God need feel helpless or forlorn. Jehovah of the Jews is a God more personal than the God of the Christians, the Musalmans or the Hindus, though, as a matter of fact in essence, He is common to all the one without a second and beyond description. But as the Jews attribute personality to God and believe that He rules every action of theirs, they ought not to feel helpless. If I were a Jew and were born in Germany and earned my livelihood there, I would claim Germany as my home even as

## Letter from:



the tallest gentile German may, and challenge him to shoot me or cast me in the dungeon; I would refuse to be expelled or to submit to discriminating treatment. And for doing this, I should not wait for the fellow Jews to join me in civil resistance but would have confidence that in the end the rest are bound to follow my example. If one Jew or all the Jews were to accept the prescription here offered, he or they cannot be worse off than now. And suffering voluntarily undergone will bring them an inner strength and joy which no number of resolutions of sympathy passed in the world outside Germany can. Indeed, even if Britain, France and America were to declare hostilities against Germany, they can bring no inner joy, no inner strength. The calculated violence of Hitler may even result in a general massacre of the Jews by way of his first answer to the declaration of such hostilities. But if the Jewish mind could be prepared for voluntary suffering, even the massacre I have imagined could be turned into a day of thanksgiving and joy that Jehovah had wrought deliverance of the race even at the hands of the tyrant. For to the god fearing, death has no terror. It is a joyful sleep to be followed by a waking that would be all the more refreshing for the long sleep.

# : Mahatma Gandhi

*A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.*

*First they ignore you, then they laugh at you, then they fight you, then you win.*

*When I despair, I remember that all through history the way of **truth and love has always won**. There have been tyrants and murderers and for a time they seem invincible but in the end, they always fall -- think of it, **ALWAYS**.*

— Mahatma Gandhi

It is hardly necessary for me to point out that it is easier for the Jews than for the Czechs to follow my prescription. And they have in the Indian satyagraha campaign in South Africa an exact parallel. There the Indians occupied precisely the same place that the Jews occupy in Germany. The persecution had also a religious tinge. President Kruger used to say that the white Christians were the chosen of God and Indians were inferior beings created to serve the whites. A fundamental clause in the Transvaal constitution was that there should be no equality between the whites and colored races including Asia tics. There too the Indians were consigned to ghettos described as locations. The other disabilities were almost of the same type as those of the Jews in Germany. The Indians, a mere handful, resorted to satyagraha without any backing from the world outside or the Indian Government. Indeed the British officials tried to dissuade the satyagrahis (soldiers of non-violence) from their contemplated step. World opinion and the Indian Government came to their aid after eight years of fighting. And that too was by way of diplomatic pressure not of a threat of war.

But the Jews of Germany can offer satyagraha under infinitely better auspices than Indians of South Africa. The Jews are a compact, homogeneous community in Germany. they are far more gifted than the Indians of South Africa. And they have organized world opinion behind them. I am convinced that if someone with courage and vision can arise among them to lead them in nonviolent action, the winter of their despair can in the twinkling of an eye be turned into the summer of hope. And what has today become a degrading man-hunt can be turned in to a calm and determined stand offered by unarmed men and women possessing the strength of suffering given to them by Jehovah. It will be then a truly religious resistance offered against the godless fury of dehumanized man. The German Jews will score a lasting victory over the German gentiles in the sense that they will have converted that latter to an appreciation of human dignity. They will have rendered service to fellow-Germans and proved their title to be the real Germans as against those who are today dragging, however unknowingly, the German name into the mire.

And now a word to the Jews in Palestine. I have no doubt that they

are going about it the wrong way. The Palestine of the Biblical conception is not geographical tract. It is in their hearts. But if they must look to the Palestine of geography as their national home, it is wrong to enter it under the shadow of the British gun. A religious act cannot be performed with the aid of the bayonet or the bomb. They can settle in Palestine only by the goodwill of the Arabs. They should seek to convert the Arab heart. The same God rules the Arab heart, who rules the Jewish heart. They can offer satyagraha in front of the Arabs and offer themselves to be shot or thrown in to the Dead Sea without raising a little finger against them. They will find the world opinion in the their favor in their religious aspiration. There are hundreds of ways of reasoning with the Arabs, if they will only discard the help of the British bayonet. As it is, they are co-sharers with the British in despoiling a people who have done no wrong to them.

I am not defending the Arab excesses. I wish they had chosen the way of non-violence in resisting what they rightly regarded as an unwarrantable encroachment upon their country. But according to the accepted canons of right and wrong, nothing can be said against the Arab resistance in the face of overwhelming odds. Let the Jews who claim to be the chosen race prove their title by choosing the way of non-violence for vindicating their position on earth. Every country is their home including Palestine, not by aggression but by loving service. A Jewish friend has sent me a book called *The Jewish Contribution to Civilization* by Cecil Roth. It gives a record of what the Jews have done to enrich the world's Literature, art, music, drama, science, medicine, agriculture, etc. Given the will, the Jews can refuse to be treated as the outcaste of the West, to be despised or patronized. He can command the attention and respect of the world by being man, the chosen creation of God, instead of being man who is fast sinking to the brute and forsaken by God. They can add to their many contributions the surpassing contribution of non-violent action.

**Written by: Mahatma Gandhi  
On November 20, 1938**



## Olive Picking Program 2006

34 participants from various countries including the UK, Belgium, the Netherlands, Ireland, Japan, Australia, Romania, USA and Norway joined the 2006 Olive Picking Program,

For the 4<sup>th</sup> consecutive year, The East Jerusalem YMCA and YWCA of Palestine Joint Advocacy Initiative, in partnership with the Alternative Tourism Group (ATG), planned and organized the program for civil international solidarity with Palestinian people and farmers. The program lasted from the 26<sup>th</sup> of October till the 4<sup>th</sup> of November.

Participants helped farmers to pick their olives in areas that are situated near to Israeli settlements and by-pass roads, which the farmers cannot access easily on their own.

Besides picking olives, participants visited areas and sites to gain a deeper understanding of the current situation, including examining the effect of the Apartheid Wall, tours in the old city of Jerusalem and the nativity church in Bethlehem, a tour in Hebron, cultural evenings and social gatherings.



## Journey for Justice Oct - Nov 2006

Between the 27<sup>th</sup> of October and 5<sup>th</sup> of November, 16 young YMCA/YWCA leaders from Norway and Denmark participated in the "Journey for Justice Oct – Nov 2006 Program", where together with the Palestinian YMCA youth, they worked their way through a challenging program.

The Journey for Justice is an annual program, allowing participants the chance to share the experience of Israeli occupation with the Palestinian youth, travelling around Israel and Palestine to witness the various effects of this occupation and aspects of the Palestinian struggle.

### The program also includes:

- Meeting with ordinary Palestinian people: including refugees, farmers (whom they helped pick their olives) and even staying with families.
- Visits to uprooted and replanted olive tree fields,
- Site seeing in religious, historic and cultural areas.
- Meeting organisation representatives and activists.
- Introduction to the Joint Advocacy Initiative work and campaigning.

## Olive Tree Calendar 2007 released

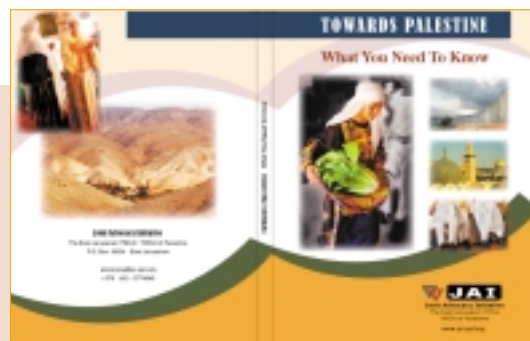


Calendar includes, in addition to the farmers calendar in Arabic, the various Christian, Muslim, and Palestinian national and international memorials, events and feasts. It also includes topical information, with photos, on the various threats facing Palestinian land and olive trees, Palestinian life and conflict related issues.

**Copies of the calendar are available at the advocacy desk.**

Large numbers of copies can be shipped, upon request and money transfer, at the cost of 5 USD per copy, including shipping costs.

## "Towards Palestine" Information booklet



The booklet, consisting of 184 pages, covering:

- Historical background.
- Political terms.
- Maps and Population in Palestine vs. Israel.
- Israeli colonies (settlements) information.
- Palestinian refugees' statistics.
- Geography, natural resources and economy.
- Palestinian casualties.
- How to travel to Palestine through Israel.
- Useful words and phrases in Arabic

**Copies are available at the Joint Advocacy Initiative offices**

## Ramallah YMCA Centre Construction



Construction continues at the new East Jerusalem YMCA centre in Ramallah, where phase I is about to end. The project includes:

- Two indoor swimming pools.
- Several sport and gym halls.
- Youth and women training centres.
- Mothers and child center.
- Restaurant.
- Multi purpose halls.
- Other facilities that serve all family members.

The centre will be also providing direct and indirect services and activities to the public in Ramallah and Palestine in general.



## YWCA of Palestine Preparing for New Challenges in 2007

As the year 2006 is coming to an end, the YWCA of Palestine is currently preparing to introduce, share and implement new changes on the management, programmatic, outreach, media, communication and advocacy levels.

In April, Ms. Mira Rizek, former President of the YWCA of Palestine and long term member, joined the YWCA of Palestine as the new General Secretary. A new Operations Coordinator, and a Media, Communication and Advocacy Coordinator, have recently joined the Council Office. The main goal of the Council office is to represent the organization nationally and internationally, consolidate planning processes and provide technical assistance to the three Branches and Centers in Jericho, Ramallah and Jerusalem.

Ms. Fadya Salfiti resumed her work in September 2006 as new Executive Director of Jerusalem YWCA. The branch is currently undergoing reconstruction works, that will be carried out through 2007, based on a master-plan that aims at revitalizing the YWCA premises in Jerusalem to better serve YWCA members and provide the space for Palestinian women, youth and children to enjoy new and dynamic educational, social, cultural, and sports programs and activities.

The YWCA of Palestine is currently preparing to participate in the World YWCA Council Meeting in Nairobi, Kenya from July 3-11 2007. The theme of the Meeting is "Changing Lives, Changing Communities" whereby the YWCA of Palestine is taking the lead in drafting a new Middle East Resolution calling upon "... the continued commitment of the of the World YWCAs to all previous Middle east Resolutions issued between 1967 and 2004 in order to achieve Peace with Justice and Dignity."



## EJ YMCA Rehabilitation Program Yes for Life Children's Festival

In cooperation with UNICEF, the East Jerusalem YMCA Rehabilitation Program has carried out numerous projects throughout the West Bank, targeting children and families who are victims of political violence.

One of the achievements of these projects was forming a team in each district of the West Bank, representing the organizations that are working in the sphere of psychosocial counseling. The teams are trained and prepared to be ready to intervene during crises and to carry out counseling and ventilating activities with children and their families. Each team consists of 25-27 specialists who are supported by the supervisors of the YMCA Rehabilitation Program.

The latest project with UNICEF, namely "Child Protection Project", was a festival for children under the banner "Yes For Life" and was held on the 23rd of August 2006. The festival focused on children of the eastern area of Nablus, who are under 12 years of age, and was organized in the aftermath of the Israeli incursion into that area on July of this year when hundreds of families were harmed and houses damaged.

Upon carrying out numerous urgent interventions with these families and their children, the idea of the festival was hit upon; to give children the opportunity to regain their psychological balance, to play and to have fun within a safe atmosphere.

The festival encompassed a theatre show, songs, dancing with clowns, face painting and flying balloons. At the end of the festival gifts were distributed to children. Currently the rehabilitation centre runs a monthly children's activity, after the success of the children's festival.



# Christian Peacemaker Teams in Palestine

## Working in Palestine:

CPT is not a humanitarian organisation, giving material or monetary aid, however good the cause. Nor is it an evangelising group. We respect everybody's right to their own religion. Here, we work closely with Palestinians, Israelis, and other internationals, whether Muslim, Jewish, Christian or secular, for an end to the Occupation, and peace with justice for all inhabitants of Israel/Palestine. We are supported by donations from individuals, churches and other peacemaking groups, but never from Government Agencies.

CPT has been working in the Hebron District for eleven years, since June 1995, when we were invited here by the Hebron Municipality. A team has lived in the Old City in Hebron ever since. There had previously been a small team in Gaza in 1992. For two years, there has also been a team in the village of At-Tuwani in the South Hebron Hills, staffed jointly by CPT and the Italian group Operation Dove (Operazione Columbo)

### In practice, our work has five aspects:

1. Simply as a presence alongside the Palestinians, who have invited us here, sharing in their lives to the extent that we can.
2. Accompaniment, for instance, of shepherds and schoolchildren near settlements and through checkpoints.
3. Monitoring Human Rights abuses, by both soldiers and settlers, and visiting families during or after traumatic events, such as home invasions.
4. Non-violent direct action, such as protests against closures and the Wall.
5. Publicity and advocacy overseas, in the countries we come from, and in Hebron, organising fact finding delegations, and hosting tour groups and individuals.

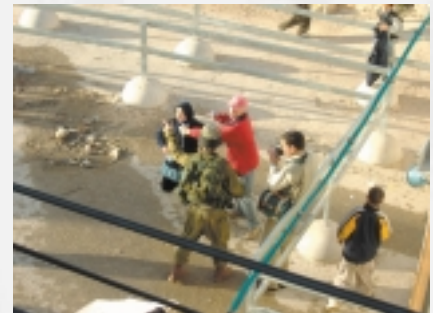
Christian Peacemaker Teams (CPT) is a small international Christian organisation, started in the USA about 20 years ago, by churches which have always had a strong commitment to peacemaking and non-violence. It now includes members from Canada, Great Britain, Columbia and New Zealand, from a great variety of Christian Churches

CPT puts trained violence-reduction teams into militarised areas and situations of crisis and conflict, where they are invited by the local people suffering from the situation. CPTers must be prepared to take the risks of injury, arrest, imprisonment, deportation, and even, as happened to our team in Iraq last year, of being kidnapped or murdered.



*CPT demonstrating*

Source: CPT Hebron



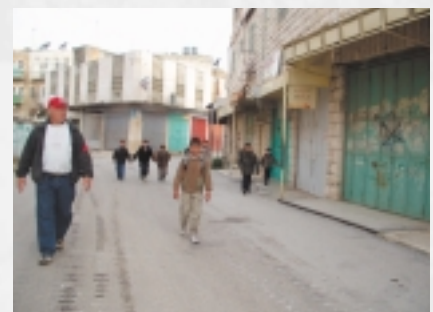
*CPT member defending Palestinian children*

Source: CPT Hebron



*CPT member monitoring house attack*

Source: CPT Hebron



*CPT member accompanying Palestinian students to school*

Source: CPT Hebron