Eyewitness Palestine: Moving to the Brink

What follows is the text, lightly edited, of a talk on the Eyewitness Palestine Environmental Delegation of Fall 2018, presented at Boston University on March 7th 2019 by Nancy Murray and Hubert Murray. Mariama White-Hammond also presented reflecting on her role as a pastor in the African American community committed to civil rights and environmental justice. She spoke without notes so we are unable to include her words or the ensuing discussion.

Nancy Murray

In November of last year I co-led an Eyewitness Palestine delegation to the West Bank and Israel – I have made nearly 20 visits to Palestine since my first visit as part of a human rights fact finding delegation in 1988, when the unarmed popular uprising of the entire Palestinian population known as the Intifada was nine months old.

How different things are today! In 1988 the small human rights delegation I was part of moved around and between a West Bank and Gaza Strip that had not yet been forcibly separated from each other, and carved up by walls, ‘Israeli-only’ roads and hundreds of checkpoints. Israeli settlers
numbered a fraction of what they are today. The Israeli army and its armored vehicles and tanks were everywhere, and Palestinians were always being stopped to have their ID cards checked, but unlike today, it was still possible to drive the short distance from the West Bank through Israel to the Gaza Strip, and the Palestinians of the West Bank and Gaza Strip could make common cause together.

We witnessed peaceful marches that were dispersed by huge quantities of tear gas, rubber bullets, bullets with metal cores and sometimes live ammunition. We met with representatives of the hundreds of popular committees that had been set up in every village, refugee camp and town to involve the entire community in activities ranging from growing vegetables and raising chickens, to organizing underground classes so kids could get some education during the nearly two years when schools were shut or severely disrupted, organizing blood drives, being on the watch for soldiers, covering the walls with slogans of struggle at the risk of being shot by rooftop snipers, providing the needy with food and medicine, and finding creative ways to surmount the crippling impact of ‘shoot to kill’ curfews that imprisoned Palestinians in their homes for days and even many weeks at a time. We visited hospitals where beds were full of young people and children who had been kneecapped with bullets or had their bones broken under Defense Secretary Yitzhak Rabin’s policy of “force, might and beatings.” More than 200,000 Palestinians were arrested during the first intifada, and more than a thousand killed.

In spite of the intensity of the repression, everywhere we went in 1988 we encountered hope – Palestinians were convinced that their unarmed struggle would succeed in ending Israel’s occupation, which was 20 years old when the uprising began. And everywhere, we saw evidence of America’s involvement, from the ‘Made in Pennsylvania’ tear gas canisters that caused at least 70 deaths and untold miscarriages during the course of the Intifada to the ‘Made in California’ billy clubs used to break demonstrators’ bones.

The magnitude of US financial support for Israel - $137 billion is the figure given in a Congressional Research Report in early 2018 - and the supply of US made weapons to maintain the occupation have grown considerably since then.

So has Israel’s illegal settlement enterprise. Back in 1988, parts of Jerusalem were flanked by settlements but one could still drive considerable stretches in the West Bank without encountering them. Having observed the settlements
multiply and expand over the last 20 years, I was still not fully prepared for the feverish surge in settlement construction and Israeli-only road network that has been turning the West Bank into a kind of Biblical theme park – this has noticeably accelerated since my last visit 2 years ago, no doubt due to the Trump factor.

For what we saw happening in the West Bank is the going-for-broke Israeli colonization of Palestinian land and confiscation of Palestinian water resources, all of which is illegal under international law. In keeping with the Nation-State law that Israel adopted as a Basic Law last year, Israel is promoting Jewish settlement “as a national value” and seeking to impose the map of ‘Eretz Israel’ on Palestinian land. Eretz Israel is the ‘Greater Israel’ of Biblical Judea and Samaria – which is what religious settlers call the West Bank, and what they claim as a divine right. This image (on the right) is from the website LevHaolam – ‘Explore Judea and Samaria’ – set up to “support local Jewish business owners in Judea & Samaria who are suffering because of the anti-Israel Boycott, Divestment, and Sanctions (BDS) Movement” – those hearts are where those businesses are in illegal Israeli settlements.

You may be aware that Israel is an unusual state in that it has no fixed borders, and it never committed itself to specific borders during the so-called Oslo ‘peace process’ that began 25 years ago. Since Oslo, the number of settlers in the West Bank and East Jerusalem has tripled to 750,000. And on February 4, 2019 the Israeli government announced its goal was to settle an additional 1 million settlers in the West Bank – a number that officials have upped since then to 2 million.

Today, throughout the landlocked West Bank, Palestinians are corralled into small enclaves by walls and watchtowers, military checkpoints, a road system that bisects their land but is off limits to them, closed military zones and omnipresent fortress-like settlements that glower over the rural landscape. On many roads, new road signage points the way to settlements, but omits references to Palestinian villages and towns that remain an obstacle to the full realization of the ‘Eretz Israel’ vision.
And large red signs tell Israelis their lives would be in danger if they stray into those towns.

Most West Bank Palestinians can no longer enter East Jerusalem, which contains the third holiest site in Islam and used to be the vibrant educational, artistic, medical and economic center of Palestinian life. All of that has been destroyed by the Wall snaking around and through East Jerusalem.

When I first visited the Old City of Jerusalem the main gate in the Palestinian East Jerusalem – Damascus Gate – was teeming with life – it was where market women from surrounding villages sold their garden produce.

The entrance is now nearly empty, and sanitized, as the Apartheid wall has sealed off East Jerusalem from nearby villages and fields, depriving farmers of the ability to access what used to be their economic beating heart. Here, the apparatus of dispossession is comparatively low profile. Israeli soldiers with their weapons and high-tech equipment are now clustered in two unobtrusive stone encampments and one discreet mini tower erected during this past year. They attract little attention from tourists who pose and take their selfies with the Damascus Gate as a backdrop.

All around us were signs of what Palestinians call the ongoing Nakba, with the Palestinian presence being diminished if not erased altogether through a variety of means, including home demolitions. Some 25,000 homes have been demolished in the West Bank and 2,000 in East Jerusalem since 1967, and 44,000 houses in the West Bank and East Jerusalem have demolition orders. Palestinians are also threatened with the revocation of permits to live in Jerusalem – 15,000 Palestinians have had their permits revoked since 1967. And 35% of Palestinian privately-owned land in Jerusalem has been confiscated to build settlements or create ‘national parks.’

As we drove around the outskirts of Jerusalem with the organization Grassroots Al Quds, we saw where the US plans...
to build its new embassy, which happens to be adjacent to an Israeli settlement. We stopped at an overlook where we could see the settler highway running through what is called E1 to the settlement city of Maale Adumim. You may have heard of Israel's intention to ethnically cleanse E1 of its

Bedouin residents by destroying the village of Khan al Ahmar, enabling its unbroken settlement expansion to the Jordan Valley. This would cut the West Bank in two.

I should point out that it is not just the stateless Palestinians of the West Bank who face expulsion from their land. We visited Al Araqib, a Bedouin community in the Negev desert which is part of Israel. The residents are Israeli citizens. It is one of 45 ‘unrecognized villages,’ many of which have been there long before the state of Israel was formed, but have no water no schools, no electricity and do not appear on maps.

Now Israel wants to remove them so it can ‘Judaize’ the area. Sheikh Aziz al-Tur told us that his ancestors have been here for 500 years. He showed us Ottoman-registered documents to prove this is their land. Al Araqib has been destroyed by the Israeli army 130 times since 1998 and the Jewish National Fund has planted water-greedy but swiftly growing eucalyptus trees in the desert so they can no longer use their land to graze their animals.

A similar dispossession agenda is playing out throughout the villages of the 61 percent of the West Bank known since the Oslo ‘peace process’ as Area C, and also in the largest city in the West Bank, Hebron, where now some 1,000 settlers are implanted in the heart of the old city, turning it into a ghost town.

These settlers are particularly aggressive towards Palestinians. The grave of Baruch Goldstein, a Brooklyn-born settler from Kiryat Arba overlooking Hebron is a place of pilgrimage. Why? Because in November 2004 he entered Hebron’s holy site, the Ibrahimi Mosque, and shot dead 29 Muslims at prayer and wounded more than 100. Since 1997 a multinational observer force known as the Temporary International Presence in Hebron (TIPH) has been monitoring settler attacks on Palestinians in the old part of
Hebron. Last February, following the leak of a confidential TIPH report of 40,000 separate cases of abuse, Netanyahu ordered the TIPH out of the country, and in the UN the US blocked a draft Security Council resolution expressing regret at the expulsion of the monitors. The settlers now have a green light to complete their violent colonization of Old Hebron.

Palestine used to be rich in agriculture, but thanks to the various means that are being employed to impoverish Palestinian farmers and drive them from the land, today agriculture accounts for only 3 percent of the West Bank GDP. Let me cite a few of these means: settlers frequently vandalize Palestinian homes and olive groves and attack farmers in their fields, often as Israeli soldiers stand by. The destruction of olive trees and fruit orchards deprives many Palestinian families of their only source of income, eventually forcing them to leave their land.

Thousands of Palestinian farmers have also lost their livelihoods to the $3 billion ‘Separation Wall’ that cuts deeply into the West Bank. Many have been denied so-called ‘visitor’ permits to pass through locked gates to access their fields and sources of water that lie beyond the Wall. Some have permits, but the locked gates are never opened.
If land is uncultivated for 3 years, it is considered neglected land which can be seized by the State.

But the major method Israel has employed to destroy Palestinian agriculture is the weaponization of water. Since 1967, Israel has taken control of the West Bank aquifers and forces Palestinians to buy back their own water. Israelis use 4-5 times as much water as Palestinians – 10 times more than refugee camp residents – and Palestinian access to water is well below the minimum standard set by the World Health Organization. For weeks at a time water taps in villages and refugee camps run dry, while West Bank settlers enjoy green lawns and swimming pools.

In addition, Israel routinely destroys Palestinian wells, cisterns, irrigation and sewage systems and prevents rebuilding. Farmers are often prevented from storing harvested rainwater and cannot afford to irrigate their fields by purchasing at high rates the water that the Israeli National Water Carrier Mekorot has stolen from the West Bank.

Practically everywhere we traveled in the West Bank we heard about a water crisis that has forced farmers off their land. The picture is particularly stark in the Jordan Valley, once the West Bank’s bread basket. Now much of it has been sucked nearly dry by 12 major Israeli wells and Mekorot pumping stations supplying Israeli settlement greenhouses and farms. Most of the Palestinian communities in the Jordan Valley have been declared part of ‘Area C’ where building of any kind is forbidden. Many existing structures have demolition orders.

We visited the site of what had been a major Palestinian water source, the Al-Ouja spring. So plentiful was its volume of water, we were told, that people would come from elsewhere in the West Bank to gaze on the waterfalls carved into the arid landscape and have picnics on the banks of its mighty stream.

Now no water can be seen, and the spring is totally dry. Nearby Israeli settlements and greenhouses are served by a Mekorot pumping station that pumps 2,000 cubic meters of water per hour from a depth of over a thousand meters. Palestinians in the Jordan Valley, including in the city of Jericho, are forced to buy their water back from Mekorot at a rate 6 times higher than the amount Israelis pay.
This Mekorot pumping station may look fairly insignificant, but it is in fact an engine of Palestinian dispossession and environmental devastation. It has increased the desertification of the land, made it impossible for the Bedouin in the region to keep their flocks fed and watered and killed once-flourishing agriculture on Palestinian farms.

Sooner or later Israeli farms too are bound to become unsustainable, as Mekorot pumps the West Bank aquifer dry. So what happens when farmers can no longer get a livelihood from the land? Now some 120,000 Palestinians, mostly with work permits, assemble at 3 am at transit stations like this one at Tulkarem where they go through a dehumanizing cattle run and endure having their fingerprints taken, irises scanned and sometimes their entire skeletons scanned on a daily basis so they could do the dirty and dangerous jobs in Israel, and carry out settlement construction. We witnessed some 20,000 workers passing through this terminal – there are 5 others like it. We were told it could take up to 7 hours to reach a job in Israel. After working all day, Palestinians pass through the cage on the return journey around 7 pm and may spend hours going home. Others who don’t have permits cannot go through the terminals but, we were told, enter Israel by climbing over the Wall.

As bad as all of this is, the situation in the Gaza Strip is even worse. You may know for a dozen years the tiny Gaza Strip – home to 2 million people, over 70 percent of them refugees - has been a closed prison. So we could not enter Gaza – the last time I did so was in 2016 and it took me 6 months to get through the permitting process. But we did Skype with a young Gazan, Rawan Yaghi, and after talking with her some members of our group were in tears.

The UN has reported that the Gaza Strip will be unlivable by 2020 – if it isn’t already – and that 98 percent of its water is not fit to drink. This is the tiny area – 26 miles long and 4 or 5 miles wide – where Israel has conducted 5 major military offenses since 2008, killing thousands of people, 800 of them children, and destroying homes, schools, hospitals, and the vital infrastructure for water, sewage and electricity. After each aggression the Israeli-imposed closure has remained in place, blocking the import of much essential building materials and forcing many people to live amid raw sewage and often in the rubble of their homes.
How many of you are aware that Israeli snipers are continuing to kill and injure Palestinians in what began a year ago, on March 30, 2018, as a non-violent uprising of civil society known as the Great March of Return? In its early days the Great March reminded me so much of the spirited unarmed civil uprising involving women, men, children I first encountered in the Gaza Strip in 1988 – for that is where the first Intifada began, on Dec. 7, 1987. In the years since then, it can be argued that Israel has been using the Gaza Strip as a kind of laboratory for field testing its new weapons systems and finding the breaking point of human beings. So terrible are conditions there now that the Israeli historian Ilan Pappe in his book ‘The World’s Biggest Prison’ has called what is going on in the Gaza Strip is “incremental genocide.”

Let me conclude by saying that the isolation of the West Bank from the Gaza Strip, of one part of the West Bank from another, of one town from another and of just about all West Bankers from the residents of East Jerusalem – is a powerful deterrent to the kind of unified civil uprising of an entire society that I witnessed when I first traveled to the occupied territories in 1988.

But this does mean that there is no hope. On the contrary – Palestinians are still resisting and refusing to be dehumanized and defeated.
I am going to introduce you to many of the people to whom we were introduced during our two weeks in the West Bank. These are people who are not just surviving in the difficult circumstances that Nancy has described, but they are persisting and prevailing against horrendous odds – and resisting.

**Agricultural Resistance**

**The Tent of Nations** is a small family farm just a few kilometers from Bethlehem, located in Area C – 60% of the West Bank that is under the direct control of Israel. The Israeli strategy is to clear these areas of Palestinian inhabitants, achieving this goal incrementally by refusing building permits for any structure (99% rejected, 1% accepted), disallowing any natural water harvesting systems (e.g. collecting rainwater from a roof), and allowing the surrounding settlers to cut down olive and fruit trees and block access roads. All this and more has been endured by the **Nassar family** on their farm encircled now by approximately 60,000 settlers.

Despite the family's having clear legal title to the land with documentation reaching back to Ottoman and British rule, the Israeli government is conducting a long drawn out and costly legal battle in the hope that the family will give up and leave.

The Nassar family is not only fighting the government in court, they are determinedly farming their olives and almonds with support from volunteers, refusing to give in. Turning down “blank check” offers, they say their "mother" (the land that has nurtured them) is not for sale. As brothers **Daoud** and **Daher** each told us, they encourage visits by international volunteers to work on the farm since that has proven to be the most effective human shield against attacks by settlers. Because they are not allowed to build, they live and work in a series of eight caves and a handful of surface
structures that may be physically or legally attacked. Their strategy is encapsulated, cast in stone, with the dictum “We refuse to be enemies”. Daher explained that if a person starts to hate the people who are uprooting your trees, burning other trees and crops, that hatred can easily consume your life and being – “with hatred we will destroy ourselves”.

North of Ramallah is the village of Bil’in, also in Area C. Bil’in may be known to some of you through the film “Five Broken Cameras”. This curious title refers to the cameras used to record the regular Friday peaceful protests against the Occupation and the apartheid wall, cameras successively broken by the IDF. After 14 years of Friday demonstrations – organized and led by the Burnat family - they are now up to something like twenty broken cameras. The dirt road approach to the Om Sleiman farm is littered with tear gas canisters and flanked by an 8-meter high (26 feet) concrete wall leading to the farm itself, faced on the other side by the vast – and illegal - Modi’in Illit “settlement”, a dense medium-rise European-style conurbation of more than 45,000 inhabitants.

The Om Sleiman farm is a CSA (Community Supported Agriculture) initiative started by Muhab al-Alami in 2016. The land was initially annexed by Israel’s Occupation wall but after a series of weekly demonstrations on the ground backed up by international pressure in 1997, Israel had to back off and about 50% of the land was restored to its owners in 2007. One of those owners donated this restored land to the start-up enterprise. The economic model is that consumers collectively invest in the crops raised and managed by Muhab and his colleague Mohammad Abu Jayyab. They now have 30 participating families and 50 raised beds under cultivation with a wide range of fruits and vegetables. The farm lives under constant threat of demolition (there are 44 demolition orders in Bil’in alone) but Mahab takes the view that food self-sufficiency is an important part of the resistance to
Occupation. In his words: “We are here and won’t give up – we are prepared to pay the price for freedom.”

Not widely publicized is the prohibition of fertilizers on Palestinian land on the grounds that it could be used for explosives. A beneficial result of this is that many Palestinian farmers have resorted to true organic farming and in that sense are ahead of many of their European competitors in the production of organic olives, figs and nuts.

**Cultural Resistance**

In 1948 the Nakba caused 750,000 Palestinians to be made refugees, 100,000 permanently displaced within what is now Israel. More than 600 Palestinian villages were demolished, not only physically but erased from memory with a changing of names from Arabic to Hebrew and the ruins planted with trees to conceal the past. The Palestinian town of **Lifta** just outside Jerusalem was one of the few not demolished but evacuated of its Palestinian families. The name has been Hebraized to Mei Naftoah. What was once home to hundreds of reasonably prosperous Palestinian families is now a ghost town, a ruin surrounded by high density Israeli urbanization, officially proclaimed a “nature reserve” and now gradually being repossessed by Orthodox Jewish Israelis who use the ancient spring as a bathing hole. Throughout Palestine hundreds of villages have been destroyed, their inhabitants
dispersed and place names changed, a technique used by colonists as a means of fully taking possession.

**Umar al Ghubari** is one of the founders of **Zochrot**, an Israeli organization dedicated to resisting this erasure of memory through mapping and historical record, written and oral. As Umar has written, “…signs serve as a means of occupation, oppression, and erasure. Palestinians come upon these signs and feel helpless, made to understand that they are absent, erased”.

Zochrot marks **Land Day (March 30th)** with demonstrations and maintains a website with historical information, a cultural resistance to colonial erasure.

**The Deheishe refugee camp** south of Bethlehem, has about 13,000 inhabitants in about 1.5 square kilometers. **The Laylac Center** is a grassroots organization that invests in the capacity of youth so that they can help themselves and their community, combining activism and professionalism. **Naji Ali**, founder and executive director, talked to us after supper on the roof terrace. There is only one paid member of staff – all the others are volunteers, a strategy designed to resist NGO-dependency as well as the Occupation. Any young person is welcome to come for support on any matter. There is a lot of art.
The Lajee Center is located in Aida Refugee camp on the edge of Bethlehem (serving a population of about 8,500 in Aida and Al-Azzeh camps). Aida camp, according to a 2018 report from the Human Rights Center at Berkeley, *No Safe Space*¹, found that “the tear gas exposure was widespread, frequent, and indiscriminate;” and that “there were no safe places in the camp”. The same report stated that Aida camp suffered the most intense concentration of tear gas of any place in the world. In response to this situation and the desperate circumstances in which young people found themselves, the Lajee Center was founded in 2000 and has developed programs for community health, for water treatment to make it clean and potable, for healthy diets, and the development of roof gardens – all in an environment where there is food insufficiency and no open space at ground level.

After creating a successful music program for various ages, and a new playground, Lajee is now in the process of developing a kindergarten for pre-school children. The founder and Director, Salah Ajarma is an unpaid volunteer but the leader for each of the programs is paid a modest salary.

¹ No Safe Space, Human Rights Center, School of Law, University of California at Berkeley, January 2018
The last section on cultural resistance relates to **street art**. It is all pervasive. As in revolutionary China, or in Paris in 1968, Israel’s separation wall is background for posters and paintings that are public newspaper, library and gallery.

**Political resistance**

Art is also the medium for commemoration and compassion. In our walk through Deheishe camp we were invited into the home of Abu and Um Ghasan, the parents of **Martes**, a young man who initiated a demonstration in protest at the approaching death of his imprisoned brother. Martes was shot and killed by an Israeli sniper. His parents talked of the great gap that had left in the family, clearly in evidence as we looked at the walls of the living room on which were hung mementos and images honoring and memorializing the slain son.

What you see from the few samples shown here, is that some are quasi-historical and documentary – recording children killed in the struggle, villages destroyed, and olive trees uprooted. Others are commemorative and laudatory of those engaged in the struggle past and present.
Another brother, **Ghasan**, came into the house as we were in discussion. He had only recently been released from 9 years administrative detention (meaning without trial) and was at first highly suspicious of a group of Americans in his parents’ house. “Palestinians are allergic to the word USA”, he told us. “Whether the Democrats or the Republicans are in charge we have been suffering from their system from the beginning until today”.

He told us that over a million Palestinians have been in Israeli jails. Almost every family has a son or daughter in jail. The existential pain – and anxiety - was made especially clear as he told us that on his release, he was warned by the Shabak that he would either be re-arrested within two months or killed.

In addition to the personal, family and community anguish imposed by the oppression of the Occupation, he also talked of the political situation. The existing political parties are weak and ineffectual. We also heard, here as elsewhere, that a dependency on NGO’s had created a sort of moral rot from within the community. BDS was considered an important tactic but no more than that. The way forward is through international solidarity with, for instance, Black and Indigenous peoples’ struggles in the US and elsewhere, the “intersectionality” implied in mutual support. “Individualism is breaking us,” he said, “we must get back to our collectivism. It will take sacrifices for the human to be free – we want humanity to live.”

We went to **Nabi Saleh** (north of Ramallah) to talk with **Bassem Tamimi**, his daughter **Ahed** and **Lana Ramadan**, a lawyer from the legal group Addameer. The village of Nabi Saleh is in Area C and has a population of only 500, all named Tamimi. They have been exercising non-violent Gandhian-style resistance, to the Occupation in general and to house demolitions in particular, since 2009 when settlers, backed by the army, seized their water source. Four people have been killed since the start of their demonstrations and about 400 arrested. Another 400 have been injured, 40% of them children. Israeli snipers aim to shoot at the knee. Bassem has been arrested and jailed countless times.

Ahed, his teenage daughter, described her own experience of being imprisoned; of the callous indifference of her jailers; of her great appreciation of the solidarity of women in jail and of her renewed determination to become a lawyer and to make connections with other struggles. In response to a question from one of our African American delegates, her message to Black youth in the United States was “stay strong. You must fight for all the oppressed, not just for Palestinian rights.”
Lana Ramadan from Addameer represents about 6,000 Palestinians, many arrested and jailed for minor traffic violations, many “administratively detained” meaning held indefinitely without charges and without trial. Charges, arrests and imprisonments are noted for their capriciousness, a tactic used to keep the population constantly on edge. Her message was: “It would be easy to despair – but think of Ahed and her example of strength. We lose people and others get de-motivated. But we don’t have the option to abandon hope.”

The last visit to mention was to listen to Omar Barghouti talk about the current state of the Boycott Divestment and Sanctions campaign of which he is co-founder. In his historical sweep he talked of the parallels with the boycotting of South African economic products and international cultural and sporting events. Three major points he made were:

- BDS is gaining a lot of traction with democratic countries; none with authoritarian regimes
- Netanyahu and Trump have managed to associate Israel and the Zionist project with some of the most abjectly right wing regimes (e.g. Trump’s America; Orban’s Hungary; and Bolsonaro’s Brazil)
- The affinities between the Black and Native American movements in the US and the Palestinian struggle are strong and can be mutually beneficial in their respective campaigns.

This has been a necessarily very short presentation on the number of places we visited, the people we met and the issues we were introduced to and discussed. Here is a collage of some of those we have mentioned and many of those we didn’t have time to talk about.

We met farmers, teachers, students, trade unionists, grandmothers, lawyers, a doctor, community health workers, conscientious objectors, LGBTQ activists and others. We met Palestinians and Israelis resisting the occupation by fighting for land rights, water rights, rights to food, demanding freedom of movement, freedom from arrest, freedom to live, freedom from occupation.
Why do these people tolerate talking to Americans when it is the United States that is the supporter and enabler of Israel in their oppression? Time and again we found that Palestinians can readily distinguish Americans, including Jewish Americans, from their government. Quite apart from the human contact, they see it as worthwhile to invest in talking, in representing their case, relying on our ability, in turn, to represent their case to our neighbors and colleagues and elected representatives. As Omar Barghouti and others repeatedly point out, all they are asking for is that Palestinians should enjoy freedom, justice and equal rights – just like anyone else.

On a wall in Deheishe camp:
Projects and Organizations

Adalah (working with Al Araqib)
https://www.adalah.org/en

Addameer (legal aid and advocacy)
http://www.addameer.org

Al Qaws (gender diversity)
http://alqaws.org/about-us

Badil (refugee rights)
http://www.badil.org/en/

Battir – UNESCO World Heritage site
https://whc.unesco.org/en/list/1492

BDS (Omar Barghouti)
https://bdsmovement.net/what-is-bds

Canaan Palestine
http://www.canaanpalestine.com/

Gaza Community Mental Health Programme
http://www.gcmhp.com/

Grassroots alQuds
https://www.grassrootsalquds.net

Israeli Physicians for Human Rights
https://phr.org/countries/israel/#top

Lajee Center, Aida Refugee Camp
http://www.lajee.org

Laylac Center, Deheishe Refugee Camp
https://www.facebook.com/Laylac.Center/

Orfud – Druze refuser organization
https://www.afsc.org/resource/orfud---refuse-your-people-will-protect-you

Palestine Heirloom Seed Library
https://viviensansour.wordpress.com/about/

Palestine Hydrology Institute
https://www.facebook.com/pg/PalestinianHydrologyGroup/

Tent of Nations
http://www.tentofnations.org/

Youth Against Settlements
https://hyas.ps

Zochrot
https://zochrot.org