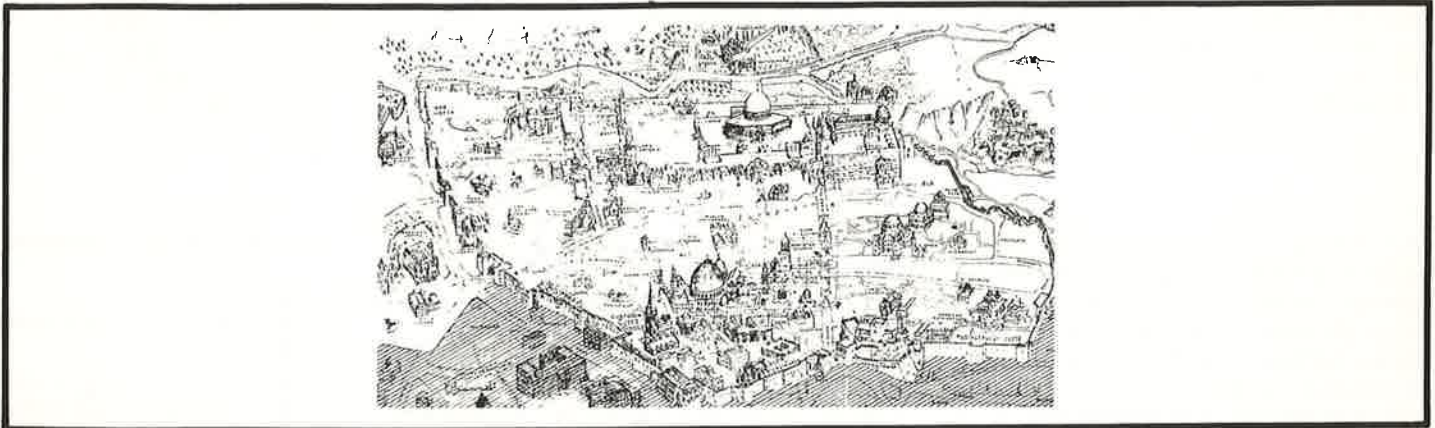




JERUSALEM



This tiny piece of land—the walled city of Jerusalem (often called the Old City)—is symbolic of the religious, humanitarian, and political issues of the Palestinian-Israeli conflict. Within the Old City of Jerusalem are sites of importance to three major religions: the Western Wall (also called the Wailing Wall) of the Temple of King David is a focal point of Judaism; the Church of the Holy Sepulchre is built over the tomb of Jesus Christ; and the Dome of the Rock is the location of the Prophet Mohammad's ascent into Paradise and the expected location of his return.

The status of the whole of Jerusalem has been vigorously debated for many years, especially since 1948. More than any other issue, Jerusalem evokes strong emotional and political responses from both Israelis and Palestinians. Questions of who has jurisdiction over Jerusalem and who is allowed to live there will be among the most difficult questions to answer in any peace settlement.

The founding of Jerusalem is believed to predate recorded history. The Canaanites (regarded as the ancestors of the present-day Palestinians) are generally agreed to have been the city's first inhabitants, and Jerusalem is thought to have been their capital as early as 4,000 years ago. The name "Jerusalem" is derived from the original Canaanite name, *Urushalema*, meaning "city of peace."

Jerusalem was first mentioned in Egyptian records dating back to the 18th century B.C. In the 14th century B.C., the Land of Canaan was a colonial possession of Egypt, and records of correspondence between the Canaanite king of Urushalema and the Pharaoh of Egypt have been preserved.

During its long history, Jerusalem and Palestine were part of the territory of various empires. Those who held Jerusalem for the longest periods of time include the Roman Empire (677 years), Egypt (615 years), the Arabs (447 years), the Hebrew Empire (414 years), and Turkey (401 years).

Today's Jerusalem has two parts: East Jerusalem (including the Old City) and West Jerusalem. West Jerusalem, the home of many Palestinian Jews, became part of Israel after the Arab-Israeli War of 1948. East Jerusalem, the home of many Palestinian Christians and Moslems, became part of Jordan after the War of 1948. In 1967, East Jerusalem was part of the territories militarily occupied by Israel during the June War.

In determining the future status of Jerusalem, many observers favor the continuation of Jerusalem as an undivided city, with Israel controlling West Jerusalem and the Palestinians assuming jurisdiction over East Jerusalem. It has been proposed that sites of historical, religious importance in and around the Old City would come under the administration of an international body because of their importance to people throughout the world.

The government of Israel has not favored the above proposal, considering the whole of Jerusalem to be Israel's capital and an inseparable part of the country. The Palestinians also consider Jerusalem an inseparable part of Palestine, but it is believed they would be willing to accept the proposed separation of jurisdiction. Numerous international and religious groups, with the Vatican as a major proponent, are also known to favor some form of internationalization for Jerusalem.

HUMAN RIGHTS IN EAST JERUSALEM

Israeli policies in East Jerusalem are policies which the Government of Israel believes are in the best interests of that country. In reporting the actions of the Israeli Government, it is the *Newsletter's* intention to focus on the humanitarian, not the political, problems which have resulted for the Palestinians in East Jerusalem.

After the Arab-Israeli War of June, 1967, the Israeli Government militarily occupied East Jerusalem and on June 27 and 28 approved a decree which extended Jerusalem's city limits further into Palestinian/Jordanian territory and virtually annexed all of Jerusalem to Israel. On June 29, 1967, the Israeli military authorities dissolved the Palestinian-elected Municipal Council and dismissed the Palestinian mayor of East Jerusalem.

Since the occupation of East Jerusalem, Israel has also conducted archaeological excavations in East Jerusalem close to or on sites of religious importance to Christians and Moslems. Many Palestinian homes and shops have been destroyed in East Jerusalem and Palestinians moved to the outskirts of the city. New buildings have been constructed, but these have been for Jews almost exclusively. The Palestinians are offered compensation for the homes and shops destroyed and the opportunity to buy new homes elsewhere. But the compensation, if taken, is invariably less than the value of the old home and inadequate to purchase a new one.

Resolutions and statements have been issued by the International Red Cross, the Vatican, the U.N. General Assembly,

UNESCO, the Security Council, and the Human Rights Commission, among other organizations, stating that these actions are in violation of the Fourth Geneva Convention of 1949. These resolutions and statements have generally protested: (1) the annexation of East Jerusalem; (2) the expropriation of Palestinian land in extending Jerusalem's city limits; (3) those archaeological excavations which have damaged historical sites of religious importance to Christians and Moslems; (4) the destruction of buildings inhabited by Palestinians; (5) the transfer of Palestinians out of the heart of the city, to be replaced by Israelis; and (6) the construction of new buildings which have altered the architectural character of Jerusalem. The United States has consistently opposed Israeli annexation of East Jerusalem and has supported some of the resolutions protesting Israeli actions in occupied East Jerusalem.

In 1977, ten years after the June War, the problem of the Palestinians in occupied East Jerusalem is essentially a question of human rights. It is a question of who is or is not allowed to live in East Jerusalem and under what conditions. The trend continues to be the movement of Palestinian families out of the city and their replacement with Israelis.

The Palestinians don't wish to leave Jerusalem because with them goes the living Christian and Moslem presence in the city. The Palestinians don't wish to leave because, for centuries, Jerusalem has been their home.

"It is in East Jerusalem that the Israelis are now pressing on most urgently....They can only do it by...staking a claim through the accumulation of *faits accomplis*, and obliterating by sheer physical presence the rival Palestinian claim which is based on the abstract legality of immemorial possession of the land....Although the municipal booklets say that the Palestinians are compensated, Mr. Palmon (advisor to the Israeli Mayor of Jerusalem on Arab affairs), when pressed, took refuge in the argument that the Palestinians, insisting on retaining their rights of ownership, refuse to come forward to take the compensation they are due....What the Israelis do, when they cannot persuade some obstinate tenant to accept the inadequate compensation they offer, is to make his life unbearable by demolishing everything around him, even part of the house itself, the entrance steps, or an outside lavatory." (*The Guardian of Manchester, England, April 29, 1972*)

"Moslem residents of Hashalshet Street in the Old City of Jerusalem have recently been receiving eviction notices; the residents are being asked to vacate their houses in order to develop the Jewish Quarter." (BBC, January 11, 1977)

"Israeli officials are not explicit on the exact amount of Palestinian land seized here since June 1967, when Israel annexed East Jerusalem with a Palestinian population of about 70,000. But Western diplomats who have followed the pattern of annexation carefully, estimate the total amount (as of December, 1972) as more than 16,000 dunums, or around 4 thousand acres, within the city limits as extended outward by the Israeli administration....In these areas,..few of the Palestinian owners have accepted Israeli compensation and many have been evicted by force." (*The Christian Science Monitor, December 21, 1972*)

"For 40 of his 41 years, Ayub Hamis Tutungi has lived in a house with an extraordinary view. From his windows he can look down on the Western Wall, Judaism's holiest site, the Al Aqsa mosque and the shining gold Dome of the Rock, two of Islam's most sacred shrines. Now, precisely because of the situation of his home, Mr. Tutungi, his wife, and 6 children are living under the threat of an eviction order issued by the Israeli Government. They have been ordered to move out because their seven-room home stands in the way of one of the most controversial of all building projects in Jerusalem—the reconstruction and repopulation of the historic Jewish Quarter inside the walled Old City. The project has already forced the eviction of 5,000 to 6,000 Palestinians from their homes over the last four years....Some, including Mr. Tutungi, have lived there all their lives and have family ties to the area that date back over 100 years. They are resisting the eviction orders. In place of the evicted Palestinians, about 1,500 Israelis have moved into renovated and rebuilt apartments....'They say this is a holy place for Jews. What about me? Look out this window,' Mr. Tutungi said, gesturing angrily towards the silver dome of the Al Aqsa Mosque, glinting in the purple sunset. 'I am a Moslem. Nothing is more important to me than that...How can they make me leave here?...I love this place. I am part of it.'" (*The New York Times, April 10, 1975*)

THE GENEVA CONVENTIONS OF 1949

In reaction to German excesses in World War II, the Geneva Conventions of 1949 were established to protect persons during times of war and military occupation. Both the United States and Israel are signatories of these Conventions.

The Fourth Geneva Convention of August 12, 1949, is relevant to the protection of civilians in the territories under the jurisdiction of the Occupying Forces of Israel. The following articles of the Fourth Geneva Convention are particularly applicable to the problems facing Palestinians in East Jerusalem:

"Protected persons who are in occupied territory shall not be deprived in any case in any manner whatsoever of the benefits of the present Convention by any change introduced, as the result of the occupation of a territory, into the institutions or government of the said territory, nor by any agreement concluded between the authorities of the occupied territories and the Occupying Power, nor by any annexation by the latter of the whole or part of the occupied territory."

Article 47, Fourth Geneva Convention

"Individual or mass forcible transfers, as well as deportations of protected persons from occupied territory to the territory of the Occupying Power or to that of any other country, occupied or not, are prohibited, regardless of their motive. . . . The Occupying Power shall not...transfer parts of its own civilian population into the territory it occupies."

Article 49, Fourth Geneva Convention

"Any destruction by the Occupying Power of real or personal property belonging individually or collectively to private persons, or to the State, or to other public authorities, or to social or cooperative organizations, is prohibited, except where such destruction is rendered absolutely necessary by military operations."

Article 53, Fourth Geneva Convention

"Property developers in Israeli-annexed East Jerusalem are continuing pressure to evict and 'relocate' Palestinian inhabitants of the old walled city and to 'modernize' it. Evicted Palestinian families see boxlike constructions of new Israeli housing rising from the debris of their demolished homes. 'This,' says one Palestinian resident of the Old City's Armenian quarter, whose family has lived there for generations, 'is what we are talking about when we say that injustice in Jerusalem is at the core of the Middle East problem. How can you speak of a just peace settlement when about 10,000 people from the Old City alone have lost their family homes since Israel annexed us in 1967?' *The Christian Science Monitor, March 5, 1975*)

"Responding to Arab and Jewish protestors of the evictions, the chairman of the Company for the Resurrection of the Jewish Quarter said that sufficient compensation was given for those evicted to obtain better housing. An Arab, evicted in 1973, said that compensation was not the issue; he wanted to return to his former home." (*Jerusalem Post, January 10, 1977*)

"Objections to the changes in Jerusalem's ethnic and urban character are pouring in, not only from predictably hostile Arabs, but from otherwise friendly Westerners and even some liberal Israelis as well. This issue came to a head recently with the introduction before the Jerusalem Municipal Council of proposals to construct more high-rise apartments on the rocky hillsides surrounding the Palestinian sector of the Old City. But there is also bitter controversy over a plan to build a new town in the Nebi Samwil region of northern Jerusalem. Some 100,000 Israelis would eventually reside in these and other projected settlements in East Jerusalem, thus cementing Jerusalem all the more firmly into the framework of the Israeli State and changing permanently the architectural, ethnic, and political character of the Holy City. (*Newsweek, January 25, 1971*)

"A Palestinian woman showed me the order she had received from the Israeli authorities to vacate her house for her own safety's sake. If her house was unsafe, it was, of course, because the municipality, bulldozing all around it, had made it so....One Palestinian girl told me that when a squad of Israeli soldiers and workmen came to her family's house with orders to destroy it, they told her father, in answer to his protests, to go and see Teddy Kollek (Israeli mayor of Jerusalem). He left them carrying out the furniture, but by the time he got back, bearing a stay of execution from Kollek, they had already pulled the house down, with a chain attached to a bulldozer, before his family's eyes." (*The Guardian of Manchester, England, April 29, 1972*)

ANERA'S NEW OFFICE IN JERUSALEM

Increasingly over the past few years, ANERA has focused more attention on the Palestinians in the Occupied Territories. This attention has taken the form of grants to orphanages, schools, and hospitals as well as to community development programs important to the area whatever its future status.

Reflecting the growing importance of the Occupied Territories, ANERA has established an office in East Jerusalem for the purpose of maintaining closer communication with ANERA-assisted programs and potential programs in the area.

The Director of ANERA's office in East Jerusalem is Henry O. Selz. Mr. Selz has extensive experience in living and working overseas. During World II, he served with the American Field Service as a volunteer ambulance driver in Palestine, Syria, Lebanon, and Egypt. This was followed by work in Italy, France, and Germany where he helped evacuate a concentration camp near Tubingen. From 1948 to 1951, Mr. Selz was a staff member of the American Friends Service Committee in East and West Bengal, assisting in refugee relief and in the transfer of populations at the time of the division of India and Pakistan.

Mr. Selz later became the Quaker International Affairs Representative in the Middle East. As QIAR, he has had extensive contacts with the major parties in the Middle East conflict and has furthered communication and understanding among them concerning the problems of the area. Mr. Selz was also the Field Director of Care's overseas operations in India, Yugoslavia, Ceylon, Guatemala, Pakistan, Iran, Turkey, Bangladesh, and Nigeria.

Born in 1923 in Evanston, Illinois, Mr. Selz attended Northwestern University and holds a Bachelor of Arts from Harvard University. He is a widower.

Miss Emily Ohan will assist Mr. Selz in the ANERA office in East Jerusalem. A Palestinian from Jerusalem, Miss Ohan recently retired after many years as a secretary for UNRWA. She served at the Kalandia Vocational Training Center and at the UNRWA field office in Jerusalem.

ANERA's new office is located on the top floor of the old East Jerusalem YMCA hostel and ANERA shares the building with the British Council library and the Near East Council of Churches. The office is just a quarter mile from the Damascus Gate of the Old City. The street address is 29 Nablus Road and the mailing address is: P.O. Box 19982, East Jerusalem, Israel.

ANERA IN JERUSALEM

In Jerusalem, there are several community development, educational, and medical programs assisted by ANERA. Nearly all are run by and for Palestinians. Most of the programs have been in operation for decades and all have compiled respected records of operation. They are old, familiar names to those concerned with the plight of the Palestinians living under Israeli military occupation: the Arab Women's Society and the Arab Women's Union (community development/education), the College des Freres (secondary education), Dar Al-Awlad and Dar El-Tifl (orphanages/elementary and secondary schools), the Four Homes of Mercy (nurses' training program), Industrial Islamic Orphanage (orphanage/vocational training), Makassed Hospital, Project Ryaiat (destitute Palestinian children), Rawdat El-Zuhur (orphanage/elementary school), Red Crescent Maternity Hospital (equivalent to the Red Cross), Spafford Children's Center (medical and relief programs), East Jerusalem YMCA and YWCA (vocational training/recreational programs).

If I forget thee, O Jerusalem, let my
right hand forget her cunning.

If I do not remember thee, let my
tongue cleave to the roof of my
mouth; if I prefer not Jerusalem
above my chief joy.

Psalm 137, Verses 5 & 6

Pray for the peace of Jerusalem:
they shall prosper that love thee.

Peace be within thy walls, and
prosperity within thy palaces.

For my brethren and companions'
sakes, I will now say, Peace be within
thee.

Psalm 122, Verses 6-8

Enclosed is my gift for ANERA's work in Jerusalem:

_____ \$15 _____ \$25 _____ \$50 _____ \$100 _____ \$250 \$ _____ Other

NAME _____

ADDRESS _____

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Contributions to ANERA are tax-deductible and should be sent with this form to the ANERA office. Thank you for your help.



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