



## **The Palestinian Bedouin of Barriyat Jerusalem**

Survey Report of 21 Bedouin Community Sites in the East Periphery of Jerusalem;  
Khan el Ahmar, Sahel el Ahmar, Tal'et ed Damm and an Nabi Mousa Areas.



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2015

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# Acronyms

EJ	East Jerusalem
ICA	Israeli Civil Administration
WB	West Bank
IHPC	Israeli Higher Planning Council
GIS	Geographic Information System
OCHA	UN Office for the Coordination of Humanitarian Affairs
PCBS	Palestinian Central Bureau of Statistics
IDF	The Israeli Defense Forces
HCJ	High Court of Justice
PNA	Palestinian National Authority
CLA	Conjugated Linoleic Acid
MOLG	Ministry of Local Governance
MOPIIC	Palestinian Ministry of Planning and International Cooperation

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# Introduction

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## Introduction

The threat of forced displacement has become all too real for Bedouin communities living in the occupied West Bank. This report focuses on twenty-one Bedouin communities living on the eastern outskirts of Jerusalem – or Jerusalem's Barriyat – who face just such a threat (see Map 1).<sup>1</sup> Forced to flee their homes in 1948, most of these communities are originally from Tal Erad, a region of the Naqab (in Arabic) or Negev desert in southern Israel. Many were forcibly uprooted several times before eventually settling on the outskirts of Jerusalem. Today, all face the prospect of again losing their homes and their livelihoods as Israel pushes to relocate Bedouin communities living in Area C (60% of the West Bank area with full Israeli civil and security control) to enable the expansion of Israeli settlements deemed illegal under international law. In particular, Israeli authorities continue to exert pressure on Bedouin communities to leave by making daily life all but impossible. Measures include restricting access to grazing lands on which these communities rely for their livelihoods, routinely demolishing homes and animal shelters, and refusing to issue construction permits for essential infrastructure. Instances of intimidation and violence by Israeli settlers have also increased. Israeli plans to relocate the twenty-one Bedouin communities living in Jerusalem's Barriyat are motivated by a desire to expand Ma'ale Adumin and surrounding settlements.

Under a proposal put forward by the Israeli Civil Administration (ICA), these communities are to be relocated to a site adjacent to the Jerusalem municipal waste dump near Abu Dis, a suburb of East Jerusalem (1627/4/05).<sup>2</sup> Few if any of the

communities have been consulted. Instead, they have been told that they have no choice but to move. Israeli authorities have even tried to present their relocation in a positive light, suggesting that their forced urbanization will modernize and improve their lives. This is misleading: the present site not only poses a serious health risk, but the limited availability of land threatens to undermine the traditional livelihoods and culture of these communities.

This report provides a detailed assessment of the lifestyles, livelihoods and aspirations of all twenty-one communities, and highlights the ways in which the relocation site being proposed by the ICA is incompatible with the traditional Bedouin way of life, which relies on access to large areas of land to sustain herding and grazing activities. It also identifies the role Bedouin communities play in preserving local ecologies and natural assets, such as the wadis, as well as in shaping the cultural landscape of Jerusalem's Barriyat. The prospect of relocation would effectively consign these communities to a future of dwelling on small plots of land with little access to any means of making a living.

Most of the research for this report comes from a planning survey undertaken by IPCC in December 2011, and developed from the efforts of the Displacement Working Group to support Bedouin communities facing displacement. IPCC conducted a full social survey of all the families living in these communities, in addition to the survey of the built environment, IPCC also conducted an update of the

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<sup>1</sup> Barriyat is an Arabic word whose literal translation means 'outskirts'.

<sup>2</sup> This is the same site where approximately 150 families were relocated by Israel in the 1990's.

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survey in March 2015. The survey was the result of a joint proposal put together by the IPCC, UN-Habitat and BIMKOM, and emerged out of cooperative efforts undertaken by the Displacement Working Group to support Bedouin communities facing the threat of displacement.

The survey included a tailored household questionnaire distributed among all twenty-one Bedouin communities, as well as detailed spatial mapping of each community and their surrounding area. As such, it provides the most comprehensive information available regarding the living conditions of these communities, including their demographic and social characteristics. Particular attention has been paid to understanding family, kinship and clan structures, and how social ties are maintained more broadly. The report also addresses access to infrastructure and basic services, traffic and transportation issues, and access to employment opportunities for these communities. This approach also enabled the IPCC to explore the different relationships that exist between these communities and their surrounding areas – including nearby cities, Israeli settlements, and natural resources – as well as to assess future community needs, including the need for more land to sustain traditional livelihoods. These needs will not be met if the Bedouin communities of Jerusalem's Barriyat are relocated to the proposed site near Abu Dis, or any other similar site.

Bedouin communities contribute in multiple ways to the places they inhabit, enhancing both the rural and the urban environments they are connected to, as well as helping to protect their surrounding environment and its sustainable management. The rights of these communities should be respected and their cultural traditions preserved. A more comprehensive approach

is needed when planning for their future, one that incorporates planning initiatives that take traditional Bedouin lifestyles and the close relationship that exists between Bedouin communities and their surrounding environment as their starting point. Like all architectural formations, Bedouin villages are unique configurations that are informed by social and cultural practices. Planning initiatives must necessarily take these factors into account.

The present report begins by outlining the methodology used to complete the planning survey before providing some background information on the Bedouin communities themselves. It also highlights the impact of Israeli policies on the lifestyles and livelihoods of these communities, and ends by making several recommendations as to how the characteristics of the Bedouin life can be best preserved.

### Community "Site" Names

Khan el Ahmar North  
Khan el Ahmar North East  
Khan el Ahmar South East  
Khan el Ahmar South West  
Khan el Ahmar North West  
Abu Ghalia  
Nkheila North "Ka'abneh"  
Nkheila South "Foqara"  
Al Kasarat  
Al Hathrora  
Wadi el Qilt Ka'abneh  
Wadi el Qilt Iktifat  
Wadi Sneysel; This community includes two agglomerations in Bir el Maskoub, and one in Wadi Sneysel.  
Az Z'aïem Zir'ee  
Az Z'aïem Jahalin  
Abu Nuwar  
Al Muntar  
Wadi el A'waj  
Jabal el Baba  
Um al Asawij  
Wadi Abu Hindi

[Box 1]

### Main Characteristics

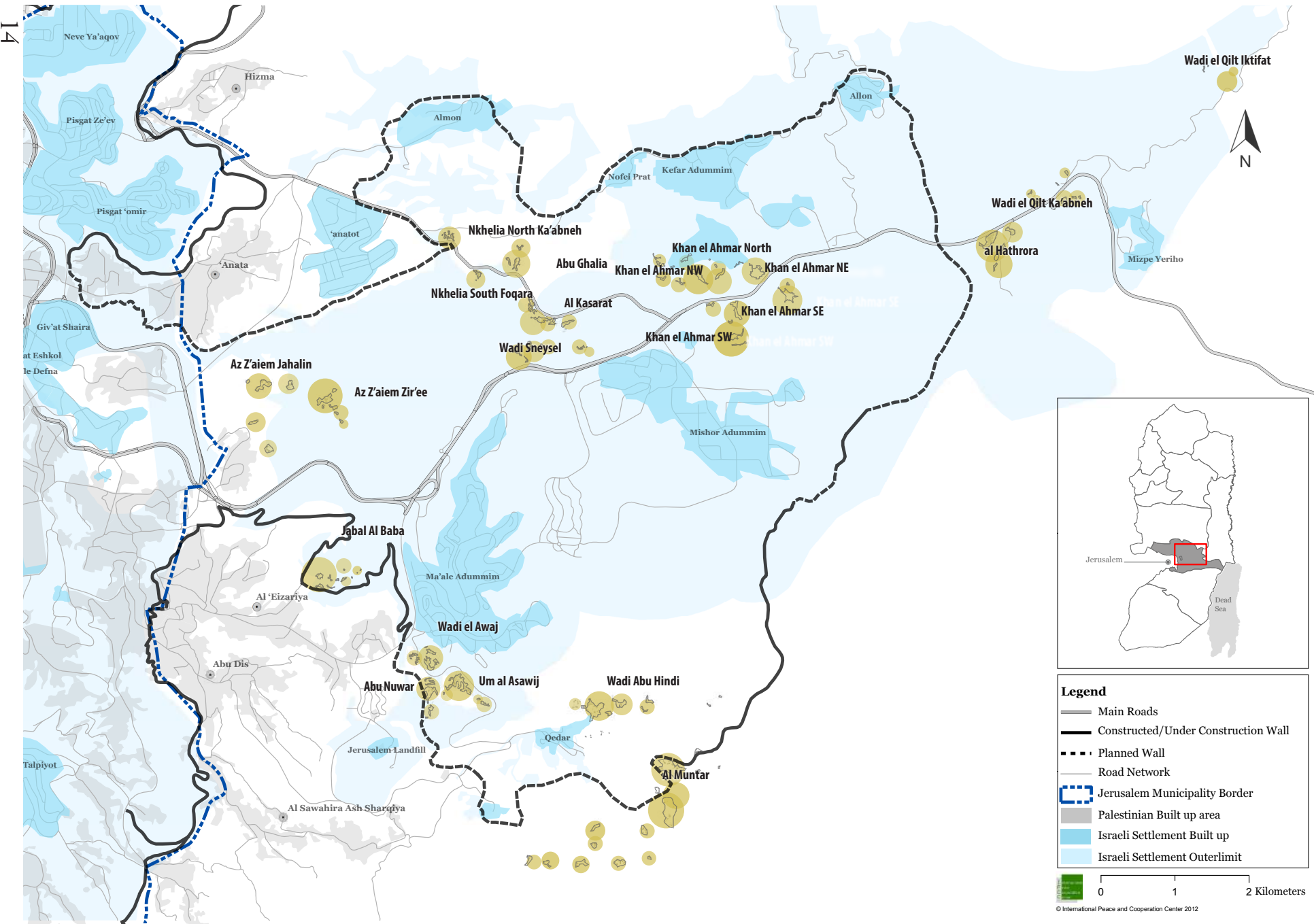
The inhabitants of the twenty-one Bedouin communities have been living in the outskirts of Jerusalem since as early as 1951. Most of the residents are originally from Tal Erad in the Naqab desert. While most are Bedouin, some inhabitants are non-Bedouin from Sawahreh or Hebron. The Bedouin in the communities hail from three different tribes: al Jahalin, al Ka'abneh tribe, and al Azazmeh.

2,743 inhabitants live in the communities discussed in this report, and the populations range from 24 to 270 residents. The communities have an average percentage of 51% female residents, and 49% of residents are under the age of 14. The communities contain around 2,130 built structures. About 65% of which are for residential use, 33% are animal shelters, while less than 2% are for public use.

Most of the communities live in permanent sites as small villages or hamlets. The communities want to preserve their traditional life style, with a strong attachment to their living place. Most of the communities live in sustainable life conditions, although some of them work in the surrounding localities in agricultural activities.

[Box 2]

Map 1: Distribution of the communities' location sites in the Jerusalem Barriya.





Bedouins localities of Khan al Ahmar





# 1

## Methodology

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## Data Collection & Instruments

The planning survey of the twenty-one Bedouin communities living on the eastern outskirts of Jerusalem on which this report is based, was carried out by the IPCC between December 2011 till March 2012. A number of data collection methods were used. In addition to tailored questionnaires completed by households in all twenty-one communities, the IPCC planning team held several meetings with tribal leaders of each community and hosted broader public discussions with community members.<sup>3</sup> Together, the data collected provided a comprehensive demographic picture of each community, as well as more qualitative information about the current living conditions available to community members. Further information was collected through site observations and photographic documentation, as well as mapping of both individual sites and local networks between communities that facilitate cooperation on the social, economic and available services.

Before commencing the survey, community trust had to be won and sensitivities carefully handled, particularly community suspicions fueled by the threat of displacement. The IPCC initially informed community leaders and representatives of their plans to survey each community with a view to gaining their endorsement and permission to proceed. Community leaders were initially weary, and only agreed to consult with their respective communities members. The first community to agree to participate in the survey was the Khan el Ahmar group, which is spread between five communities in the region. The IPCC undertook an initial survey of these five communities, the results of which were used to convince

neighboring Bedouin communities to participate. The pilot survey undertaken with the permission of the Khan el Ahmar community, alongside ongoing discussions with leaders and representatives from the twenty-one communities, also served as the basis on which the IPCC developed the household questionnaire that was distributed to all twenty-one communities to complete. The questionnaire was used to gather data on the following:

1. Composition of each household, including age, level of education and employment status of each household member.
2. Physical and spatial characteristics of each home, including type(s) of structure, building materials used, and general living conditions.
3. Means of livelihood, with a particular focus on number of livestock owned before and after Israel introduced restrictions on access to grazing lands.
4. Access to basic infrastructure, including water and sanitation networks, electricity and transportation.
5. Access to essential services, including health care and education, as well as solid waste disposal.

Nearly 400 household questionnaires were completed among the twenty-one communities being surveyed. They provided a rich source of data covering 2,743 residents and 2,130 physical structures (including homes and animal shelters).

More qualitative data was gathered during discussions with sixteen community leaders focused on both social relations, as well as existing challenges

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<sup>3</sup> Fourteen people trained by the IPCC planning department conducted the survey with the assistance of colleagues at the IPCC, and under the supervision of the director of the planning department.

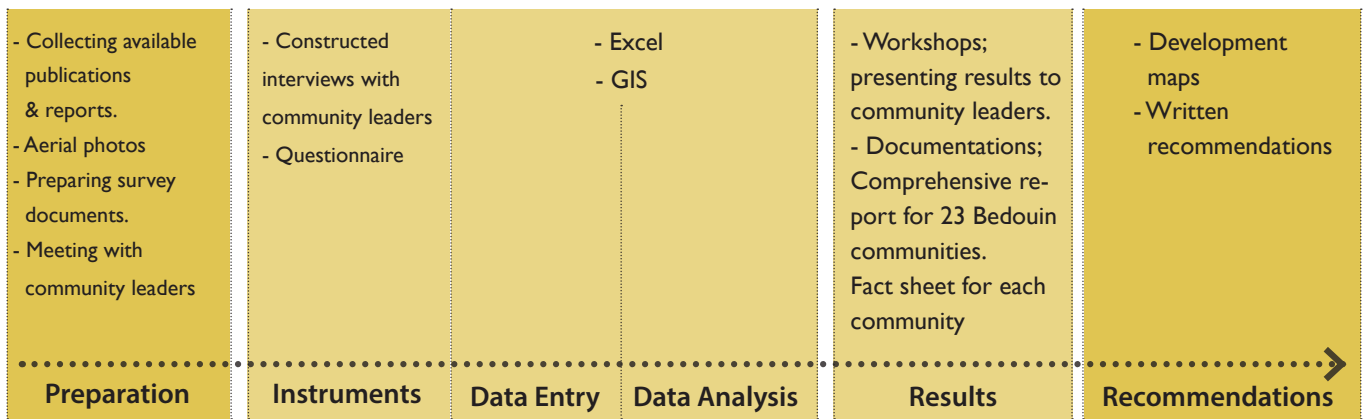


Figure 1: Report Methodology

facing individual communities. During these discussions, the IPCC focused particular attention on exploring:

1. Each community's history of migration to their current location.
2. Existing patterns of social interaction, including tribal and clan connections.
3. Tribal building laws.
4. Community perceptions regarding access to basic services, education, and work opportunities.
5. Access to playgrounds, preschool activities and shopping locations.
6. The impact of Israeli restrictions limiting access to grazing lands, particularly on community livelihoods.
7. How increases in the price of fodder for livestock have affected communities.
8. Community preferences regarding their living situation.

These discussions provided valuable insights into both the lifestyles and socio-economic conditions of these communities, as did more informal discussions with community members during the process of conducting the survey, as well as

observations made by the planning team. Photographic documentation and the mapping of structures, topographical features, and services, were also used to collect data. Once the survey had been completed, a follow-up meeting was organized with community leaders in order to share the survey's findings and seek their feedback, as well as to ask for their permission to use the information. The IPCC subsequently produced and presented individual reports to each community based on the findings of the survey and data collected. Each community was also provided with an easy to read fact sheet on their community (for a sample, see Appendix).

The report at hand provides a comprehensive overview of the data that was collected, as well as an analysis of the survey's findings. Section 6 of the report provides several recommendations based on both quantitative and qualitative data collected, including an assessment of the field survey as well as the results of direct discussions with community members. With respect to the latter included, men and women, youth and children, were all consulted.

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## Mapping & Analysis

Survey data was initially recorded in Excel format. This data was then transferred to the Geographic Information System (GIS) designed to collate, analyze and display cartographic features. Additional data about each site, such as road networks, built-up Palestinian areas, surrounding Israeli settlements, municipal borders, and topographic features, were obtained from a number of official sources, including the UN Office for the Coordination of Humanitarian Affairs (OCHA), UN Habitat, the Ministry of Local Government (MoLG), the Ministry of Planning and Administrative Development (MoPAD), and the Palestinian Central Bureau of Statistics (PCBS). The use of GIS allowed different types of collected data, both spatial and non-spatial, to be managed, organized and stored in a common database, improving analysis and allowing for results to be cross-referenced as well as presented in different ways, including in a visual format (see Figure 2 for a diagrammatic representation of this process).

Physical structures recorded during the survey were drawn and given a numerical code to create a map. Data collected through questionnaires and via discussions with community members – including the number of people per household, construction dates and building materials used for individual structures, access to infrastructure etc. – was then added to this map. A further layer was created detailing existing topographical features of the region, including road networks, Palestinian and settlement built-up areas, and other information. This data is presented in the maps, graphs, tables, and charts that appear in this re-

port.

The maps created for this project illustrate the spatial relationships that exist between the twenty-one communities and their surrounding environment, including other Bedouin communities, nearby towns, Israeli settlements, main roads, and military zones. They also describe the relationships between individual structures within each community, highlighting the way in which structures are distributed according to tribes, clans, and families. In particular, maps developed for individual communities describe:

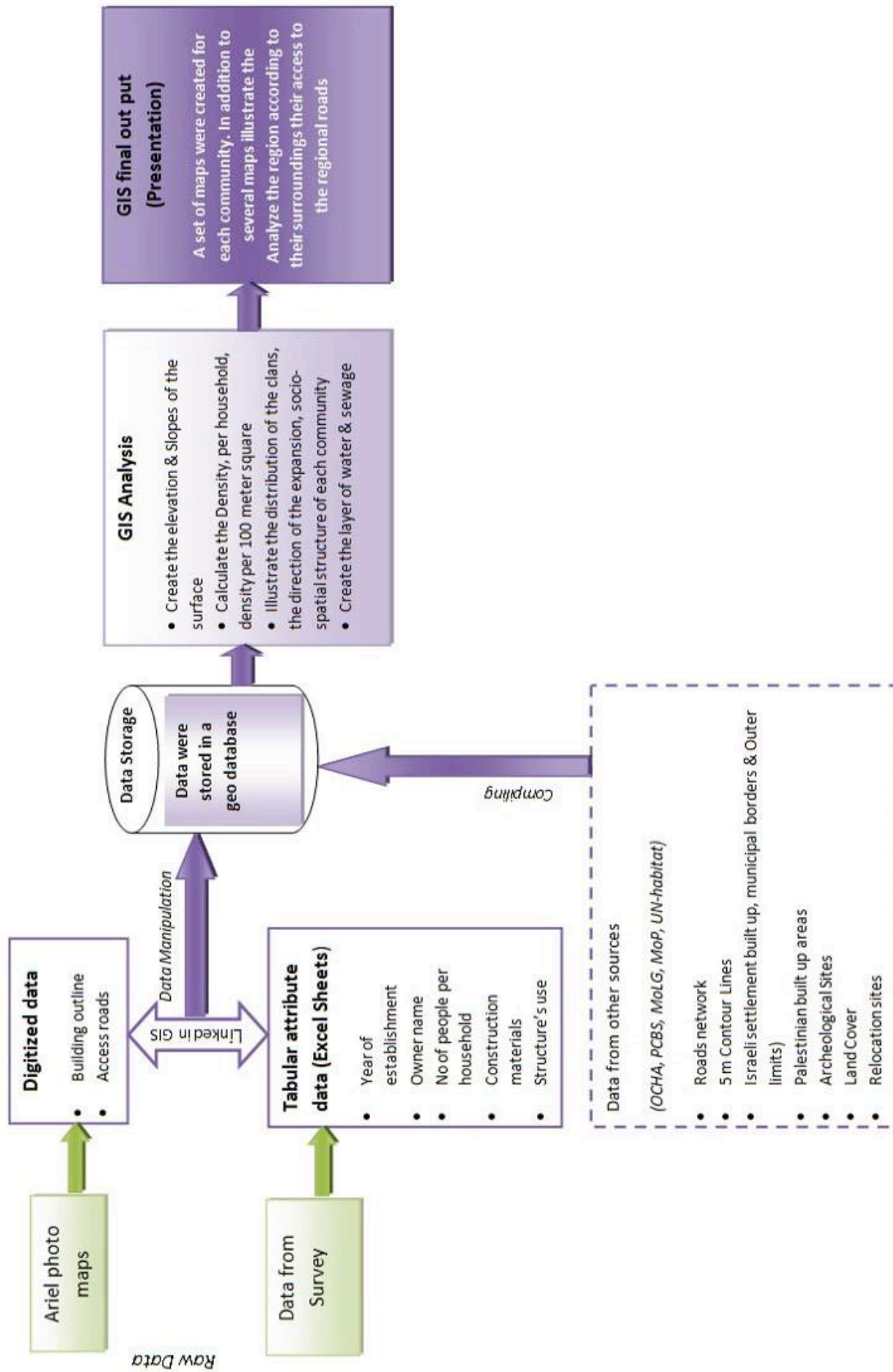
- The migration of each community from Tal Erad.
- Population growth and expansion of each community since 1948.
- The socio-spatial structure of each community, illustrating clan relations and household configurations.
- The physical aspects of each community site, including topographic conditions.
- Density, function and building materials used for individual structures within each community site; and
- Regional networks, infrastructure, and access to regional services.

The different layers of data collected during the survey also provided the basis for a broader, region-wide analysis that included the creation of several maps variously detailing:

- The overall physical context of each community site, including Israeli settlements, Palestinian built up areas, roads, and the Separation Barrier.

- 
- Physical aspects of the area such as topographical conditions, as well as important site features, including archeological and cultural sites.
  - Availability of natural resources, including water reserves and land for grazing.
  - Nature of vegetation and land cover in the region.
  - Mean annual temperature.
  - Percentage of built up area in each community, including living areas, animal shelters, and public buildings.
  - Population and ratio between males and females.
  - Population in terms of tribe and clan affiliation.
  - Israeli built infrastructure as well as proposed plans for the region, including settlement construction, the location of the Jerusalem municipal border, Outer Limit Plans, the Jerusalem Municipal Dump site and the proposed site for the relocation of all twenty-one Bedouin communities, existing roads and their buffer zones, and the Separation Barrier.

Figure 2: Summary of the GIS methodology for producing maps and presenting the collected data





# 2

## Context

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## Introduction

Israel's occupation has long had an important spatial component. Since 1993, control over access and movement has become an ever more prominent feature of Israel's occupation. In the case of Jerusalem's eastern Barriyat, that has included efforts to Judaize the surrounding environment – literally to reconfigure the environment to accommodate circuits of movement and commerce used by Israeli settlers, while simultaneously rendering it inaccessible and hostile to Palestinians. In particular, Israel has sought to limit areas accessible to Palestinians through land confiscation, movement restrictions, home demolitions, and restrictive planning laws, forcibly displacing whole communities and confining Palestinians into ever more isolated enclaves. This policy is matched by the continued expansion of Israeli settlements whose footprint now spans the length and breath of the West Bank. Home demolitions remain an ever-present threat for many Palestinians living in Jerusalem and Area C of the West Bank, where Israel maintains full control over all planning and development, imposing a restrictive permit regime to prevent Palestinian construction. The number of building permits granted to Palestinians does not meet the demand for housing, leading to the construction of illegal buildings, which then face the threat of demolition. Between 2000 and 2007, 94% of all applications for building permits submitted by Palestinians were rejected by the ICA.

Land appropriation has also remained a major factor of Israel's occupation. Since 1979, Israel has declared more than 90,000 hectares in the

West Bank – which had never previously been considered government property – to be state land.<sup>4</sup> In addition to land confiscation and home demolitions, the construction of Israel's separation barrier also serves to fragment and encircle Palestinians, including cutting Jerusalem off from surrounding villages located along its outskirts and in the hinterland, which are now located on the other side of the barrier.<sup>5</sup> The construction of Israeli settlement bypass roads serves to fragment the West Bank and restrict Palestinian movement and construction.<sup>6</sup>

All of these policies are currently in operation in the eastern outskirts of Jerusalem, which has long had important strategic value for Israel. As early as the Allon Plan,<sup>7</sup> Israel has consistently sought to reinforce full control over this area, which serves as the main land route connecting Jerusalem and the Jordan valley (See Map 2), and connects the northern and southern parts of the West Bank, enabling Israel to effectively cut the West Bank in two.<sup>8</sup> It thus serves as a key axis in Israel's "matrix of control" imposed in the West Bank, in which Palestinian areas already vulnerable to Israeli punitive measures are encircled and immobilized, bringing life to a standstill. Alongside a raft of laws that effectively discriminate against Palestinians, this matrix of control has created a clear apartheid system in which Israeli settlements directly benefit from the dispossession of Palestinian rights and confiscation of Palestinian land.

Many of those displaced come from the E1 area (See Box 4, Page 25), which is a planned expansion zone that will link the Ma'ale Adumim set-

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<sup>4</sup> BIMKOM and B'Tselem, 2009 p.10.

<sup>5</sup> IPCC, 2008.

<sup>6</sup> BIMKOM, 2008 pp.137-38.

<sup>7</sup> The Allon plan was drafted by Yigal Allon the former Israeli foreign minister under the first Rabin government, shortly after the Six-Day War in June 1967.

<sup>8</sup> J Halper, 'The 94 Percent Solution. A Matrix of Control', Middle East Report 216 (Fall 2000).



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tlement to Jerusalem.<sup>9</sup> The twenty-one Bedouin communities that are the subject of this report live mainly in Area C, and mostly within the municipal borders of Ma'ale Adumim. Israel claims that these communities are recent arrivals to the area, settling without permission on state lands starting in 1988.<sup>10</sup> However, as this report will highlight, historical records place these communities on the land long before any settlements were built.

## Israeli Territorial Expansion

The political geographer Oren Yiftachel employs the term “Judaizing the homeland” to characterize the way in which Israel has sought to restructure territory in Palestine since 1948. Driven by the premise that the land “belongs” to the Jewish people based on Biblical references, an “ideological and moral project” was instituted to populate the country with a Jewish majority.<sup>11</sup> This included the introduction of a complex set of institutional and legal mechanisms used to confiscate land. If Jewish-owned lands made up approximately 7-8 % of all holdings in Palestine prior to 1948, as of 1999, Jewish Israelis owned approximately 93% of all land located west of the Green Line separating Israel from the West Bank. After the 1948 war, confiscated Palestinian properties were deemed “state lands”, and fell under the ownership of organizations such as the Jewish National Fund, the Jewish Agency, and the Zionist Federation. Yiftachel describes the transfer of Palestinian properties and land to such bodies as akin to a ‘black hole’ from

which Arab-owned lands were nearly impossible to retrieve.<sup>12</sup> As Sandy Kedar argues, Israel’s land possession rules undermined the possibility of Arab landholders maintaining possession over their property, enabling ownership to be transferred to the Jewish state. In essence, the modern western legal system, with its cache of technical and scientific language, became a tool used by Israel to legitimize the confiscation of Palestinian land.<sup>13</sup>

This includes the legal reinterpretation of Mawat land by the Israeli Supreme Court in the 1950s and 1960s. Under the Ottoman Land Code, lands that were left uncultivated and that were far from towns and villages were designated Mawat land or literally “dead land” (See Box 3, Page 25). The Ottoman law provided that Mawat lands could be confiscated for state use after a certain period of time. However, while the original Ottoman law was flexible, allowing for proprietary rights over Mawat lands to be transferred to people who cultivate them, and while opportunities to officially register this land existed during the time of the British Mandate, Israel has interpreted all Mawat lands to be State property.<sup>14</sup> The legal reclassification of Mawat lands as state lands and the way it has been used to confiscate vast swaths of Palestinian land, has had drastic consequences both for Palestinian land owners, as well as for Bedouin communities who use Mawat lands extensively – lands in the Negev from which they were expelled in the 1950s – and lands to the East of Jerusalem, from which they are facing expulsion today (See Box 5, Page 26).

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<sup>9</sup> OCHA, 2009 p.11.

<sup>10</sup> B'Tselem, 1999 p.23.

<sup>11</sup> Yiftachel, 2002 p.28.

<sup>12</sup> Yiftachel, 1999.

<sup>13</sup> Kedar, 2001 p.923.

<sup>14</sup> Kedar, 2001 pp.952-53.

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### Mewat Land

Israel defines and declares every land in the Naqab as Mewat land, which then becomes a state land according to the Israeli land regime. The example of Ha-washle tribe's- Kaser al Ser village is illustrative. They went to the Israel court in 1984 to assert their claim to be the owner of the land. The Israeli court rejected their claim and ruled that this land is Mewat, and must be owned and controlled by the state of Israel. The same decision was taken by the Israeli court regarding al-Arakep land in 2012. Based on this court's decisions most of the land in Al-Naqab is defined and declared by Israel state as state land.

[Box 3]

### What is E1?

E1 (derived from "East 1") is a hilly region in the West Bank, spanning an approximately twelve square kilometer area between Jerusalem and Ma'ale Adumim, for which future Israeli development is planned. It is located to the north of Jerusalem - Ma'ale Adumim – Jericho Road, and touches the eastern edge of the municipal boundary of Jerusalem, as well as the neighborhoods and towns of Anata, Abu Dis, al Eizarieh, and az Z'aiem. This area also comprises the only geographical connection between Jerusalem and the West Bank, and the construction of planned developments in E1 will drive a wedge between the city and its surroundings, essentially destroying the integral connections with nearby Palestinian villages. The planned route of the Separation Barrier in the area, parts of which have been built, deviates far beyond the Jerusalem municipal boundary and encircles Ma'ale Adumim and E1. The planned route indicates that the Israeli authorities want to eventually separate this land from the West Bank and annex it. Plans for E1 include at least 3,500 housing units, an economic development zone, commercial areas, hotels, universities, a cemetery, a waste disposal site, and a large park. The construction of this area seems to be geared towards creating an irreversible reality that will be impossible to dismantle – thereby determining future boundaries. (See Map 3)<sup>15</sup>

[Box 4]

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<sup>15</sup> Ir Amim, 2005.

## Arab Palestinians Bedouin Experience in the Naqab-Negev

Many of the Arab Palestinian Bedouin citizens in Israel and the West Bank are originally from the Naqab, or Negev Desert, of which they were essentially the sole residents until the State of Israel was established in 1948. Prior to this the population of this arid region consisted of 90,000 Bedouin belonging to 96 different tribes. As Jewish immigrants began to settle this area, and since the Bedouin did not hold land registration documents recognized by the Israeli administration, they were mostly relocated to a small area, known as the Syag, which consisted of about 10% of the territory they had once inhabited.<sup>16</sup> Today, more than half of the region's Bedouin population, about 129,200 people, has been relocated to towns.<sup>17</sup>

As part of an effort to limit their territory within the Syag, the Israeli government began to build new towns in which the Arab Palestinian Bedouin were resettled. The first such town, Tel Sheva, was built in 1964, using the same planning logic as that followed in Jewish neighborhoods, organized into small plots of less than 500 square meters on which small houses were built. This approach did not take into account the social and cultural living patterns of the Bedouin, nor did it allow for land on which animals owned by these residents could graze. A second new town, Rahat, was built in 1970, and an effort was made to be more responsive to the needs of the residents. The town was divided into neighborhoods which could be organized along clan and tribal affiliations, and the plots were considerably larger, although homes were still built using the nuclear-family model.

This approach was considered to be somewhat more "successful", and five more new towns were built according to these principles. While this planning model was an improvement on that employed at Tel Sheva, it took into account only one aspect of Bedouin life, that of tribal affiliation, while continuing to ignore the other socio-cultural and economic needs of these communities.<sup>18</sup> As a result, the new towns offer an environment that is unsuitable for the rural character of the population, and one that lacks a viable economic base. Over the last few decades the peripheral location of these towns, in conjunction with the loss of the traditional economic herding practices of this population, has resulted in rising poverty, unemployment, and crime.<sup>19</sup> The restrictive planning and building of these new towns allowed the Israeli government to achieve territorial and geopolitical goals through forced physical urbanization without urbanism.

[Box 5]

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<sup>16</sup> Shmueli & Khamaisi, 2011 p.111.

<sup>17</sup> Another 45,000 Bedouin live in the region, but rather than settling in these new towns they live in thirty-six unrecognized villages, regarded as illegal, as they do not meet the terms of the 1965 Planning and Construction Law, which requires that permits be obtained for all buildings. Therefore basic services and infrastructure, such as electricity, water, roads, and health care are not provided, and their houses are under constant threat of demolition (Center on Housing Rights and Evictions, 2008, quoted in Shmueli & Khamaisi, 2011).

<sup>18</sup> Ibid., p.113.

<sup>19</sup> Lithwick, 2002.

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## Ma'ale Adumim: Settlements and Palestinian Displacement

### Establishment on Expropriated Palestinian Land

Located seven kilometers from East Jerusalem inside the West Bank, Ma'ale Adumim was established in 1975 and declared a municipality in 1991. It is one of the largest of Israel's settlements, housing over 30,000 settlers alongside a number of settlement businesses. Originally, the settlement provided housing for a handful of families employed in Jerusalem's new industrial zone established in the early 1970s and located nearby. The settlement initially involved the expropriation of approximately 30,000 dunums of village lands belonging to the nearby Palestinian villages of al Eizarieh, at Tur, al Issawieh, Anata, Abu Dis, Khan el Ahmar, and an Nabi Musa (See Map 4).<sup>20</sup> Lands were also expropriated in order to build roads going to the settlement.<sup>21</sup> The expropriated lands included vast areas to the east and south of the industrial zone, amounting to seven times the land area confiscated for development of the industrial zone itself.<sup>22</sup> While Ma'ale Adumin is located in an area that features a hilly topography and a hot and dry climate, making it largely unsuitable for residential construction, it is strategically located, overlooking the passage separating the northern and southern portions of the West Bank. The municipal borders of Ma'ale Adumin have since been expanded sev-

eral times, including in 1981, 1991, and again in 1994 during the Oslo peace process, when an additional 1,200 dunums were added and linked to the municipal border of Jerusalem and the area known as E1.

### The Question of “Empty” Land

As in the case of other settlements, Israel sought to justify the seizure of Palestinian lands for the construction of Ma'ale Adumin by claiming that they constituted “empty” state land, and that no Palestinian would be affected by the settlement. However, this was based on the assumption that uncultivated lands cannot fall under individual ownership, which runs counter to local land laws, while records show that much of the land was actually being cultivated.<sup>23</sup> Indeed, a report prepared by the Israeli Ministry of Construction and Housing in 1977 states that several wadis [valleys] at the site where Ma'ale Adumin was to be built, were being cultivated, and that it would be “necessary to evacuate an agricultural area and a small number of families.” The report also points to the wide usage of this area by Bedouin communities who planted on land in rainy years, while every few years “the land is re-divided among the members of the tribe. The more arid land is used for communal grazing, moving eastwards during the winter...”<sup>24</sup>

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<sup>20</sup> One dunum is equal to 1,000 square meters.

<sup>21</sup> BIMKOM, 2008 p.26.

<sup>22</sup> BIMKOM and B'Tselem, 2009 pp.9-14.

<sup>23</sup> See B'Tselem's discussion of the Ottoman Land Code of 1858 and the Transfer of Immovable Property Law of 1913 in BIMKOM and B'Tselem, 2009 p.25.

<sup>24</sup> Urban Institute, Z. Zaslavsky and Associated Engineers Ltd., Examination of Location and Development Potential of a Community in the Ma'ale Adumim Area (August 1977), quoted in BIMKOM and B'Tselem, 2009 pp.27.

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## Late 1970s to 2000

By 1968, Israel had already begun to introduce restrictions limiting Palestinian access to lands in the area. In particular, large areas of land were declared closed military areas, cutting communities off from grazing lands and lands where cultivation was possible.<sup>25</sup> Israel declared four military zones in Sheikh Jarrah, Anata, Nabi Ya'coub, and ar Ram. For local Bedouin communities, the closure of these lands undermined their ability to make a living through raising livestock, and also meant that many had to reduce the size of their herds. Some of the communities that are the focus of this report were forced to move to where they now live as a result. Only the Wadi el Qilt, Nkheila South Foqara, az Z'aiem Zir'ee, and az Z'aiem Jahalin communities were permitted to stay in their original locations. By the late 1980s, however, these same communities found themselves facing expulsion from several areas earmarked for the expansion of Ma'ale Adumim.<sup>26</sup> The position of the Bedouin was further weakened after the signing of the Oslo Accords in 1993, when lands on which they were living were classified as Area C, and thus fell under full Israeli control.

In 1994, the Israeli military issued these Bedouin communities with evacuation orders. The communities filed a petition with the High Court of Justice (HCJ) in May of 1995. The petition was rejected, and they were forced to move. Several of the communities covered in this report were af-

ected, including those currently residing in Wadi Sneysel, Um el Asawij, Wadi el A'waj, al Muntar, Wadi Abu Hindi, and Abu Nuwar. Also affected was the al Laton Abu Jum'aa community, which now resides in Bir Nabala in Ramallah (this group is not included in this study). A further push was made by Israel to displace Bedouin communities from Jerusalem's outskirts in 1997 and 1998. Again, affected communities petitioned the HCJ, this time with the assistance of attorney Shlomo Lecker, and again the court ruled in favor of expelling the Bedouin, arguing that they had no legal claims over the land. As B'Tselem rightly concluded, the ruling effectively meant "the only way the Bedouin can comply with the law, given the terms of reference of the IDF and the High Court of Justice, is to cease being Bedouin."<sup>27</sup> However, the ruling did help to raise public awareness of the plight of Bedouin communities facing forced displacement, and has helped to delay their removal, which is currently on hold.<sup>28</sup>

The situation of these Bedouin communities became more difficult following the outbreak of the second Intifada in 2000, when they were denied access to Jerusalem with the construction of the Separation Barrier. With this closure they also lost access to the al Rashidieh market and a livestock market near Bab el Asbat, one of the Jerusalem Old City gates, where they had sold most of their animals and animal products, as well as purchased necessary goods.

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<sup>25</sup> An area is declared a closed military zone after a military order is issued. Palestinians are not allowed to enter these zones, there is no possibility for construction in these areas, and those who break the order and enter are subject to heavy fines and imprisonment (BIMKOM, 2008 p.26).

<sup>26</sup> B'Tselem, 1999 p.24.

<sup>27</sup> B'Tselem, 1999 p.29.

<sup>28</sup> B'Tselem, 1999 p.27.

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## E1

The area known as E1 is located within the borders of Ma'ale Adumin, and lies adjacent to the built up areas of the settlement. E1 has received considerable international attention given its strategic importance to the viability of a future Palestinian state. In particular, E1 is the last land corridor linking East Jerusalem to the rest of the West Bank, and the only area into which East Jerusalem can expand. Like Ma'ale Adumin, it also sits along the strategic axis linking the northern and southern parts of the West Bank. Israeli plans to construct a further 16,000 settlement units there would effectively render a Palestinian state impossible, and permanently divide the West Bank in two.<sup>29</sup>

E1 contains many parcels of privately owned Palestinian land. In theory, landowners should be able to access and cultivate these lands. In practice, however, this is particularly hard. Israel's Separation Barrier means that Palestinians require permits to access these lands and/or to move through them. Displacement of local Bedouin communities has been ongoing since the 1970s, with grazing lands long used by surrounding Bedouin communities closed off by Israel under the pretext of "security needs."

## Bedouin communities of Jerusalem's Barriyat

A semi-nomadic people,<sup>30</sup> the Bedouins that settled in Jerusalem's Barriyat chose locations near water springs or wells, and organized their livelihoods around periodic herding trips to pastures in the region.<sup>31</sup> The twenty-one communities covered in this report belong to three tribes; al Jaha- lin, Ka'abneh, and Azazmeh. All originate from Tal Erad in the Naqab-Negev desert, and had been by and large the only inhabitants of this arid region prior to Israel's establishment in 1948. Both the Ottoman and British Mandate governments respected the customary land rights of these Bedouin communities. They also considered the region to be mawat, or dead land, due to its unsuitability for regular cultivation.<sup>32</sup>

After 1948, as Jewish immigrants enclose several thousand Bedouin from the al- Ka'abaneh, Azazmeh, and Jahalin tribes, triggering the Israeli decision to displace the Bedouin to a site in the village lands of Abu Dis, placing them on the 'Palestinian' side of the wall.<sup>33</sup> In fact, displacees were encouraged to settle this area, many Bedouin were expelled. Some were resettled in the small region known as the Syag, in new towns built by the Israelis, and in "illegal" villages (See Box 5, Page 26). Others migrated farther north in search of lands with suitable grazing areas and water sources that would allow them to continue to live as semi-nomadic pastoralists.<sup>34</sup>

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<sup>29</sup> BIMKOM and B'Tselem, 2009 p.39.

<sup>30</sup> The term semi-nomadic used in this report refers to populations that are generally settled in one location, but undertake trips with their herds to find suitable grazing pastures, usually in the summer months. They return to their more permanent residences from the winter to late spring, at which time they may plant crops that do not require irrigation.

<sup>31</sup> Of the communities under study, only Wadi el Qilt has direct access to water resources in the region with a pipe connection to a nearby spring. In early January of this year, the ICA restricted access to this source to a 30 meter stretch for the handful of families remaining there. No previous restrictions were in place, and these families have no alternate source of access to water.

<sup>32</sup> See Kedar's discussion of policies towards Mawat land under the Ottoman and British Mandate governments (2001, pp.936-938).

<sup>33</sup> BIMKOM and B'Tselem, 2009 p.41.

<sup>34</sup> Shmueli & Khamaisi, 2011.

After being forced to leave Tal Erad, many of these communities first resettled in the hills surrounding Hebron. However, this area proved unsuitable for grazing. Eventually, they relocated to the southern and eastern hills surrounding Jerusalem, where they were able to access lands for grazing near al Eizarieh, Abu Dis, Khan el Ahmar, an Nabi Musa, the Jericho hills, and as far as the Dead Sea (See Map 5). Good pastures and ample water resources enabled the Bedouin to sustain their traditional practices of herding.<sup>35</sup> Access to this land – much of which was unsuitable for regular agriculture – was guaranteed via verbal contracts communities entered in to with Palestinian private landowners. They would return to the water spring areas in their regular semi-permanent areas of residence east of Jerusalem, and would plant wheat and tobacco whenever possible (These seasonal residences are where many of the Bedouin have been permanently settled since the late 1970s).

From the 1950s through most of the 1970s, Bedouin communities located in Jerusalem's Barriyat were unencumbered when it came to freedom of movement and access to lands for grazing. They sustained themselves by raising livestock and through the cultivation of wheat and tobacco, while many men supplemented their income with other work, including road construction and employment as agricultural laborers.<sup>36</sup> Their situation was to dramatically change from the 1970s onwards as Israel began to exert greater pressure on these communities to leave and relocate to Palestinian urban areas. Several

Bedouin encampments were destroyed during this period, and some communities were evacuated.<sup>37</sup>

Most of the 2,743 residents surveyed in this report belong to the al Jahalin tribe (or "al qabila, القبيلة" in Arabic). The Arab el Jahalin form 84% of the Bedouin living in the region to the east of Jerusalem, while an additional 5% are from the al Ka'abneh tribe, and a small group of just 1% are from the al Azazmeh tribe. Non-Bedouin herding people, the Sawahra, as well as non-herders originally from Hebron, can also be found in the region, forming 10% of the study group. Some of them live with Bedouin communities, while others live separately<sup>38</sup> (See Figure 3). Close family relations are a common feature of Bedouin communities, and in the case of the Barriyat communities, most small communities are made up of cousins.

The Arab el Jahalin are comprised of three clans, or al Ashira (العشيرة): Abu Dahouk, Salamat and Saray'a (See Figure 6). Each of these clans can then be subdivided into different family groups, or al fakhth (الفخذ). The Abu Dahouk clan has branched into several al fakhth, mostly al Hjouj, Kurshan, Abu Falah and Bo'ran. Other family branches include the Daiafeen and Gawanmeh families, but they do not reside in the Jerusalem Barriyat. In total, the Abu Dahouk clan in this area consists of 440 people, or 19% of the region's Bedouin population. They live mainly in Khan el Ahmar, as well as smaller communities in Um al Asawij and al Muntar. (See Figures 4 and 5).

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<sup>35</sup> Palestinian Grassroots Anti-Apartheid Campaign, 2008 p.35.

<sup>36</sup> It must be pointed out that some Bedouin left this region after it came under Israeli control after 1967. Some clans left for Jordan and never returned to the region. These groups are not covered in this report, which only focuses on communities that have been living in the Jerusalem periphery since the 1950s.

<sup>37</sup> Palestinian Grassroots Anti-Apartheid Campaign, 2008 p.42.

<sup>38</sup> This information was obtained through the household survey conducted by IPCC.

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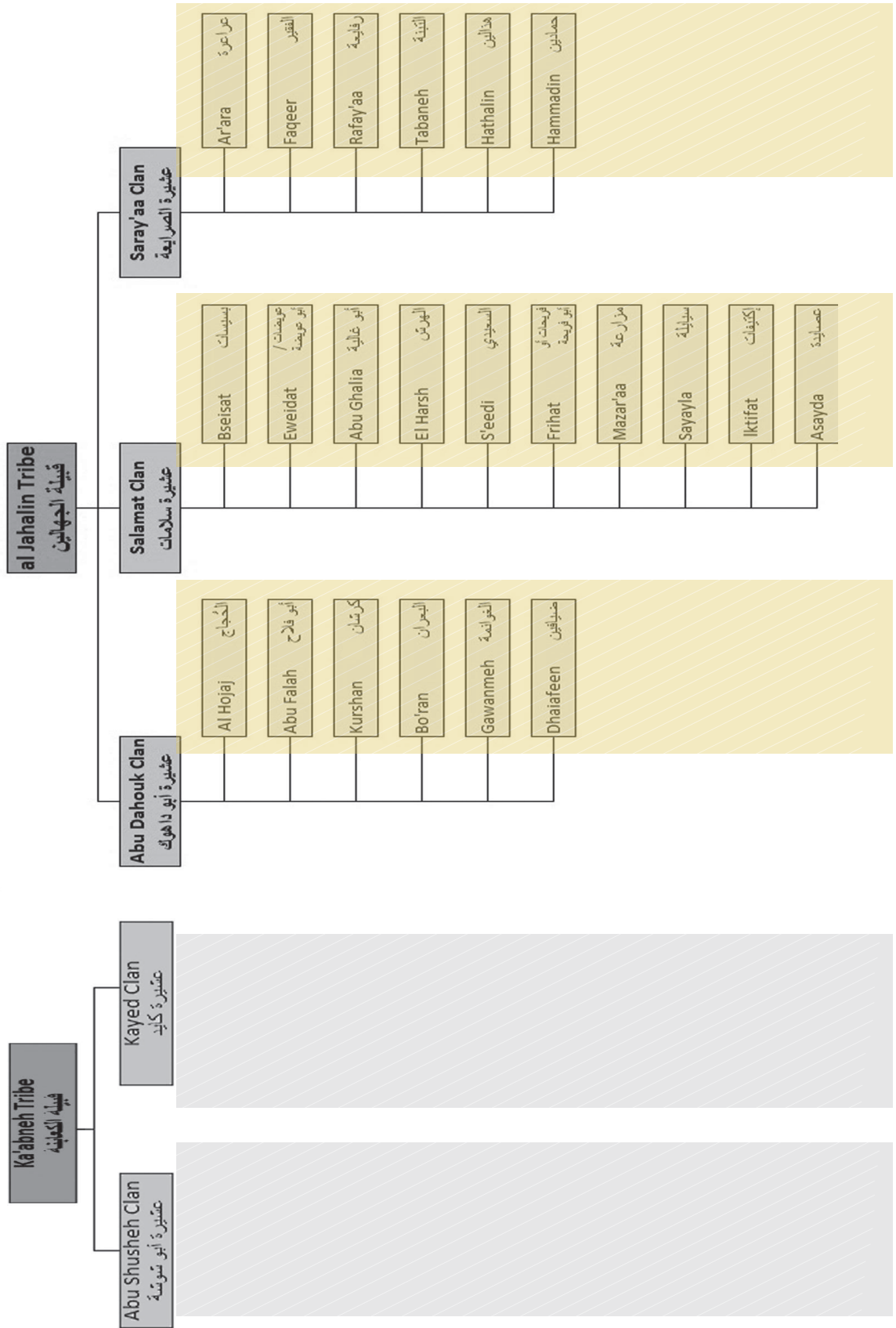
Twenty-eight percent of the population, or 630 individuals, belong to the Salamat clan, which is divided into the largest number of family groups. They live mainly in the center of the region under study, in the Wadi Sneysel and Abu Ghalieh communities, with smaller groups residing in Jabal el Baba and Wadi el A'waj to the south. The Saray'a clan is the largest of all the clans, forming nearly half (48%) of the Jahalin tribe, with a population close to 1,100. The largest family groups in this clan are the Ara'ra and the Hathalin, followed by the Tabaneh and Foqara. This clan resides mainly in the northern communities of Wadi el Qilt and al Hathroura, as well as in the central communities of al Kasarat and Nkheila in the south. Some of the largest communities in the region, namely Wadiabu Hindi and Jabal el Baba near al Eizarieh, can be included within their ranks.

Relations between each of the clans play a large part in determining where they live. For instance, members of the Abu Dahouk clan live in separate communities, or together with the Saray'a clan, but never with members of the Salamat clan. Nor do they live in communities with Bedouins who come from outside of the broader Jahalin family umbrella or tribe. In contrast, the Saray'a clan can be found living with all other clans, and have even been known to reside with members from other tribes, such as the al Azzmeh tribe in the el Hathroura community. In the Jabal el Baba community, the Salamat clan live alongside members of the Saray'a clan, and alongside non-Bedouins in Wadi el A'waj. These are exceptions, however, with the Salamat clan more commonly living in their own communities, usually organized by family groupings. The Ka'abneh tribe lives in two communities: one in Wadi el Qilt and the other on Road

437. Distinct family groups populate both communities, and in this region they have not been known to live with members from another tribe. (See Box 6, Page 33).



Figure 3: Bedouin Tribes in Barriyat Jerusalem



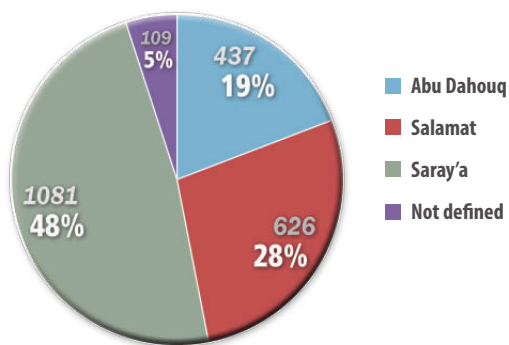


Figure 4: Al Jahalin clans population percentages

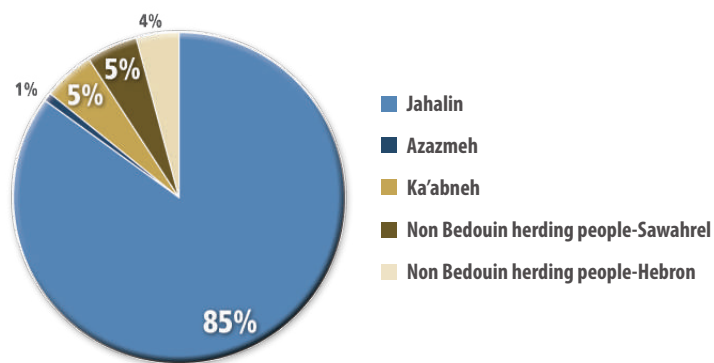


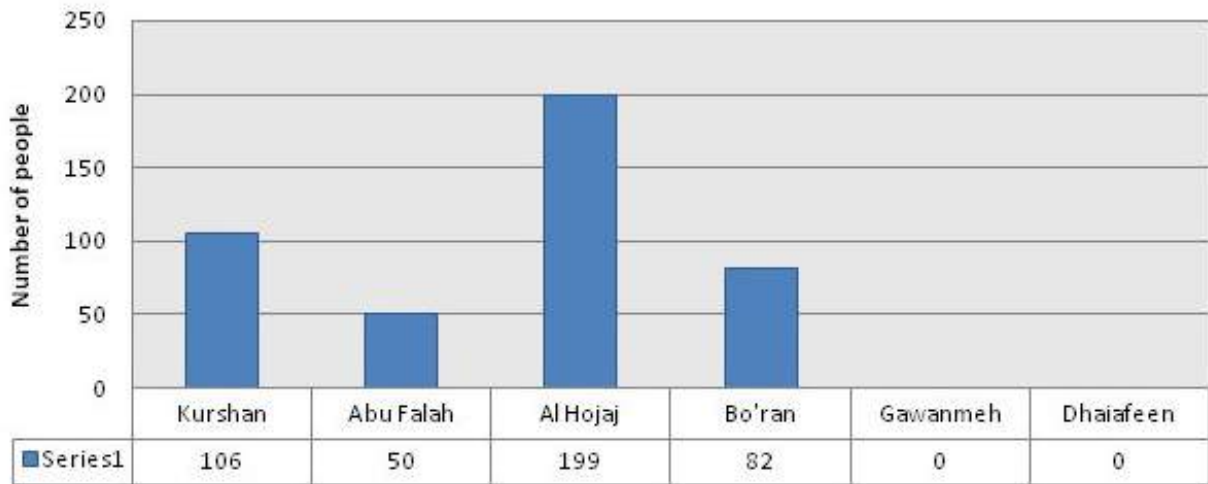
Figure 5: Bedouin tribes' population percentages

### Tribal Relations and Dwelling Patterns in the el Hathrora Community

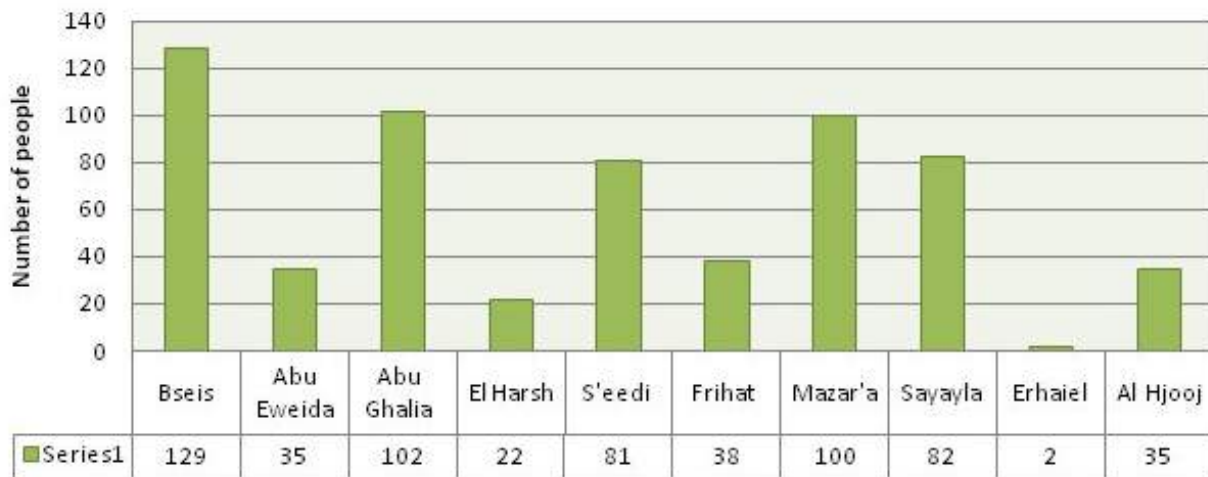
The El Hathrora community is the second largest community in the periphery of East Jerusalem in terms of population. It has more than 227 residents, and half of the population consists of children below the age of 15. The community is also one of the largest in terms of the number of households, with 32 different households, with an average number of 6.97 members. This is one of the few communities in which members of two separate Bedouin tribes are living together: the al Jahalin and al Azazmeh tribes. The residents from the Jahalin tribe are all from the Salamat clan, and come from four families: 'Ara'ra (96 residents or 43%), Foqara (86 people or 39%) and Rafay'a (23 residents, or 10%). There are four households that hail from the al Azazmeh tribe from the same family group, consisting of 18 people, or about 8% of the community. These households are all clustered together on one section of the site, however there is no fence or partition that divides them from the Jahalin residents, and they all share services such as water and electricity.

[Box 6]

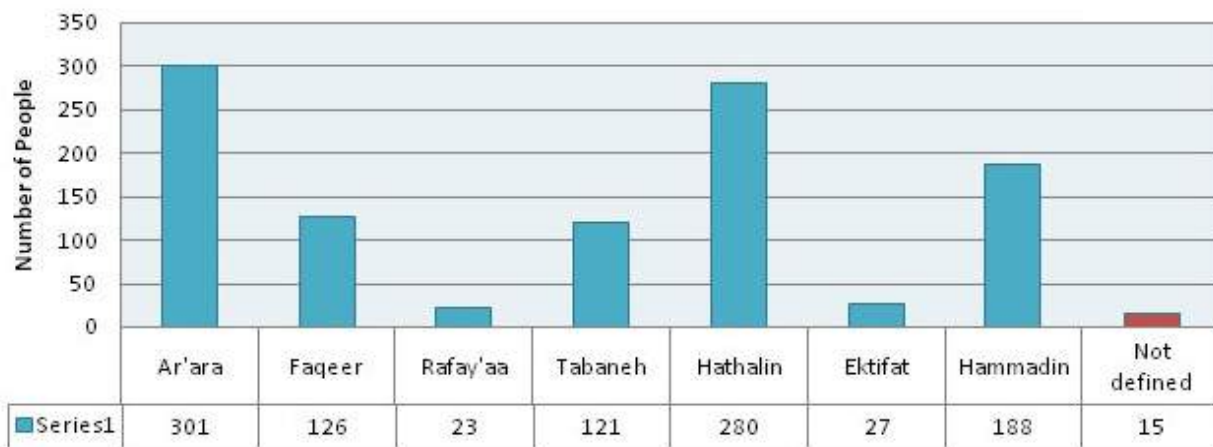
Figure 6: The clans of al Jahalin Tribe



Abu Dahouk Clan



Salamat Clan



Saray'a Clan

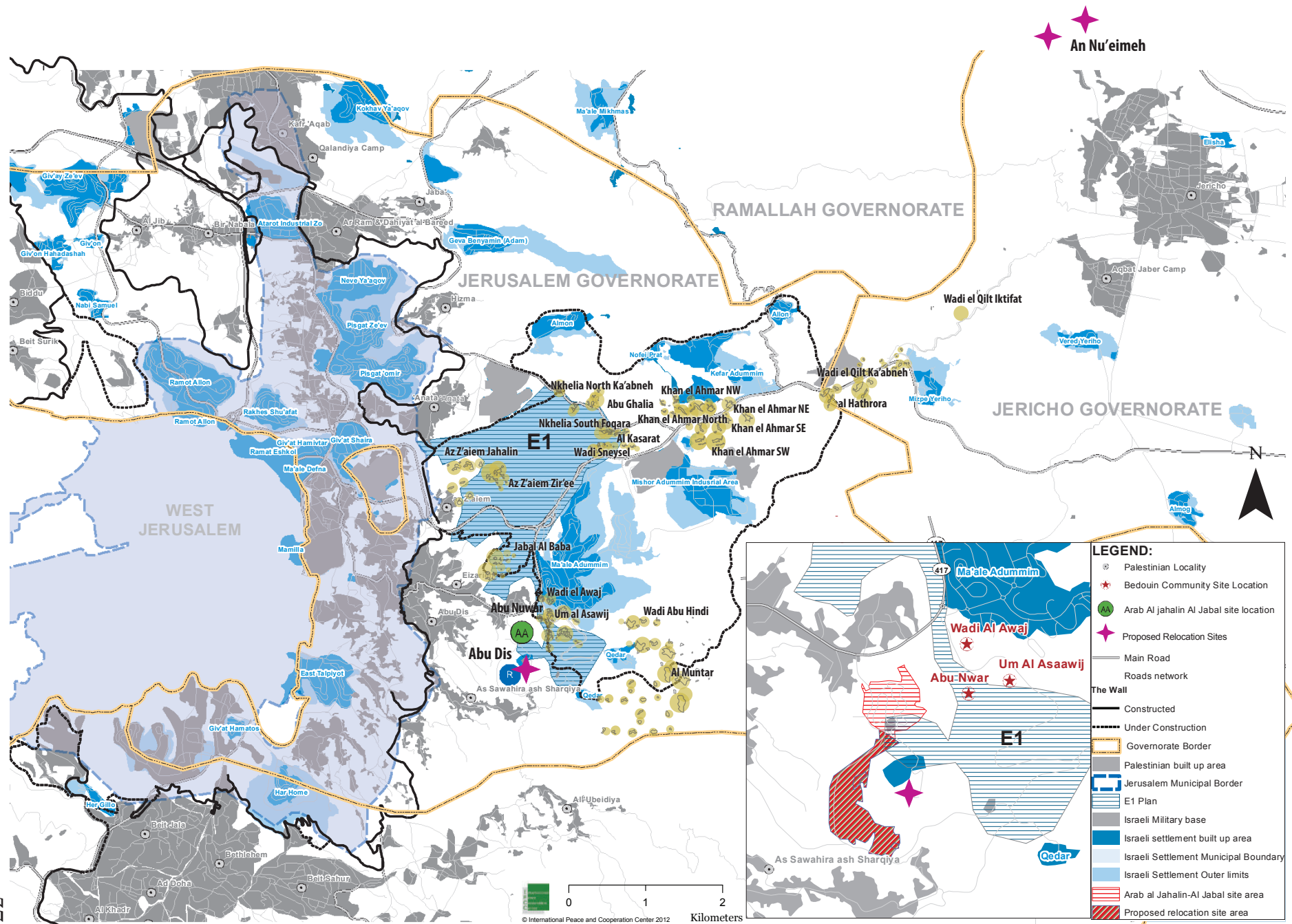


Bedouins Locality of al Muntar

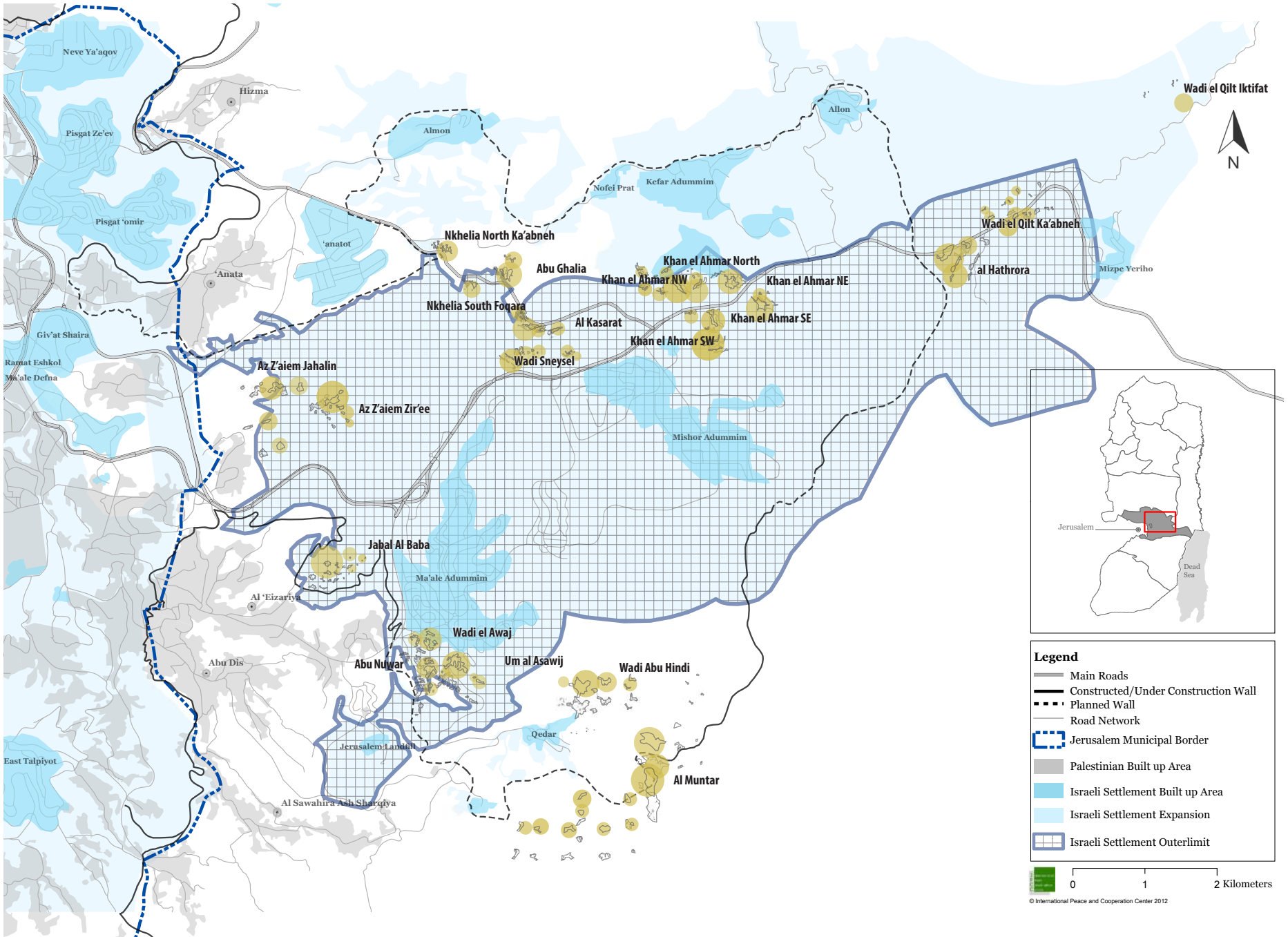
Map 2: Allon Plan 1976; Areas of annexed lands.



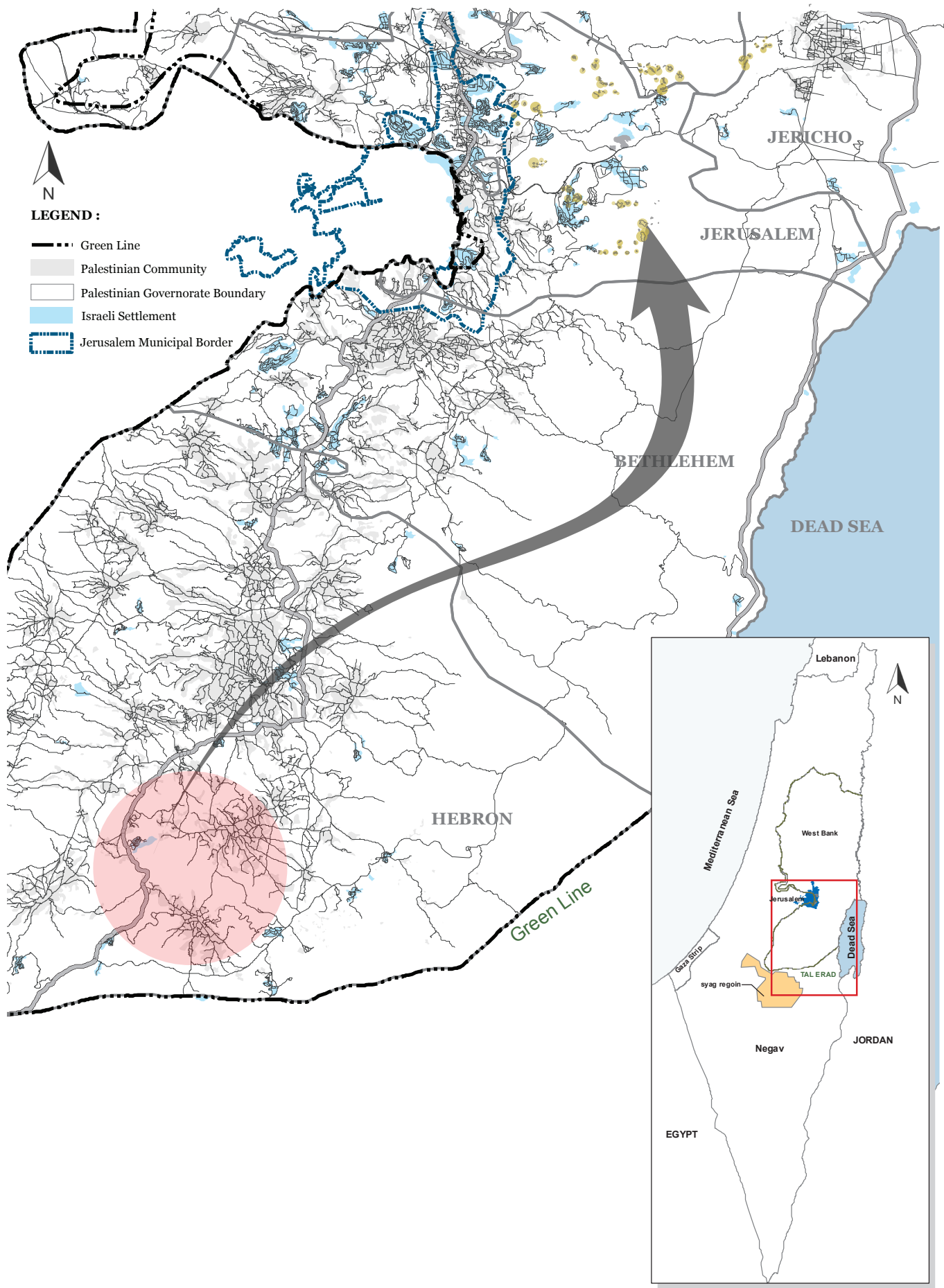
Map 3: Israeli plans and spatial control over the Bedouin area in Barriyat Jerusalem



Map 4: Ma'ale Adumim jurisdiction area boundary



Map 5: The route of forced migration of the Bedouin to Barriyat Jerusalem







# 3

## **Current Situation of Bedouin Communities**

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## Geographical Aspect: Topography and Climate

The area in which the Bedouin communities of Jerusalem's Barriyat live extends eastwards from Anata and al Eizarieh to Jericho and the Aqbet Jaber Camp. The region is hilly, sloping down towards the Jordan valley from a general elevation of 800 meters above sea level in the west, to 210 meters below sea level in the east. Topographical conditions vary greatly given differences in elevation, with the az Z'aiem Jahalin community living at an elevation of 640 meters above sea level, while those living in Wadi el Qilt are 20 meters below sea level (See Map 7).

While the surrounding hills can have inclines as sharp as 40%, Bedouin communities living in Jerusalem's Barriyat are located in areas where the incline is generally between 10-20% (See Map 8). The climate is arid. Summer's are hot and dry, with temperatures averaging around 32°C. For much of the rest of the year, the region experiences mild temperatures, ranging between 17°C to 23°C, while the average temperature in winter is 15°C (See Map 9). While most communities can be found within the temperate zone that ranges between 17°C and 19°C, two communities are in the 19°C and 21°C range, and Wadi el Qilt lies in the 21°C and 23°C temperate zone. The annual rainfall is 100-200mm.

The land generally remains uncultivated, while most of the natural land cover is concentrated along the hills, which in spring are mostly covered with grasses and herbs suitable for grazing. For much of the rest of the year, the hills are bare. Small pockets covered by natural forests can also be found. The region is marked by a gradual tran-

sition, moving eastwards, from a Mediterranean climate, which enables regular cultivation, to a desert climate, suited to grazing animals. The area under study contains a few regions that are suitable for cultivation, most with a low to medium agricultural value. There is one site of high agricultural value, which is located two kilometers from the Khan el Ahmar communities, and is less than one kilometer away from al Kasarat and Wadi Sneysel to the west. (See Map 10).

The Bedouin communities themselves are spread out from east to west along Road One, the region's main transport artery. Several Israeli settlements are also located in the region, the largest being Ma'ale Adumim with a built-up area of 3,063 dunums. The Bedouin communities of Abu Nuwar, Um Alasawij, and Jabal al Baba are all clustered close by. The Abu Hindi community is located near the Kedar Settlement (built up area is 253 dunums), while the Khan el Ahmar communities are surrounded by the settlements of Kefar Adumim (235 dunums) and Almon (169 dunums) in the north, and by the Mishor Adumim residential area and industrial zone in the south. The latter covers an area of 1,195 dunums. To the east lie the Palestinian towns of al Eizarieh, Abu Dis, Anata, and Hizma, and as Sawahra ash Sharqiya. Wadis to the south and north, as well as a number of springs and wells, remain the main sources of water in the region (See Map 6).

## Administrative Aspect

Contrary to Israel's claim that the eastern outskirts of Jerusalem were originally outside of any previous administrative or municipal bounda-

ries, the area was subject to different administrative authorities and different laws/regulations. Three communities, Wadi el Qilt Iktifat, Wadi el Qilt Ka'abneh, and al Hathrora, all located in the east, fall within the boundaries of Nabi Mousa. The Khan el Ahmar communities are located in the Ka'abneh (Tajammu' Badawi) administrative region, which is carved out of the Anata and al Issawieh area. The az Z'aiem Jahalin, az Z'aiem Zir'ee and Wadi Sneysel communities are located within the administrative borders of al Issawieh, while Jabal el Baba is located in the al Eizarieh area. Wadi el A'waj, and Abu Nuwar are located in Abu Dis lands, and the al Muntar community is located in the as Sawahira Ash Sharqiya division.<sup>39</sup> The land on which these communities live has thus long belonged to different administrative arrangements associated with the specific localities as outlined above.

## Demography

The size of each community in terms of population ranges from 24 to 270 inhabitants, with a near equal ratio of males to females (the latter make up 51% of the population). The communities tend to be young, with 49% of all inhabitants under the age of 14. Children living in the twenty-one communities lack adequate access to education and healthcare services. Only 3% of the residents are above the age of 60, highlighting the short life expectancy of individuals in these communities. Population growth rates have remained fairly steady at an average of 4% over the last decade, though this is a drop from an average of 6.8% during the decade before. Both growth rates are significantly higher than the West Bank average of 2.77% (See Figure 7, and Map 11).<sup>40</sup>

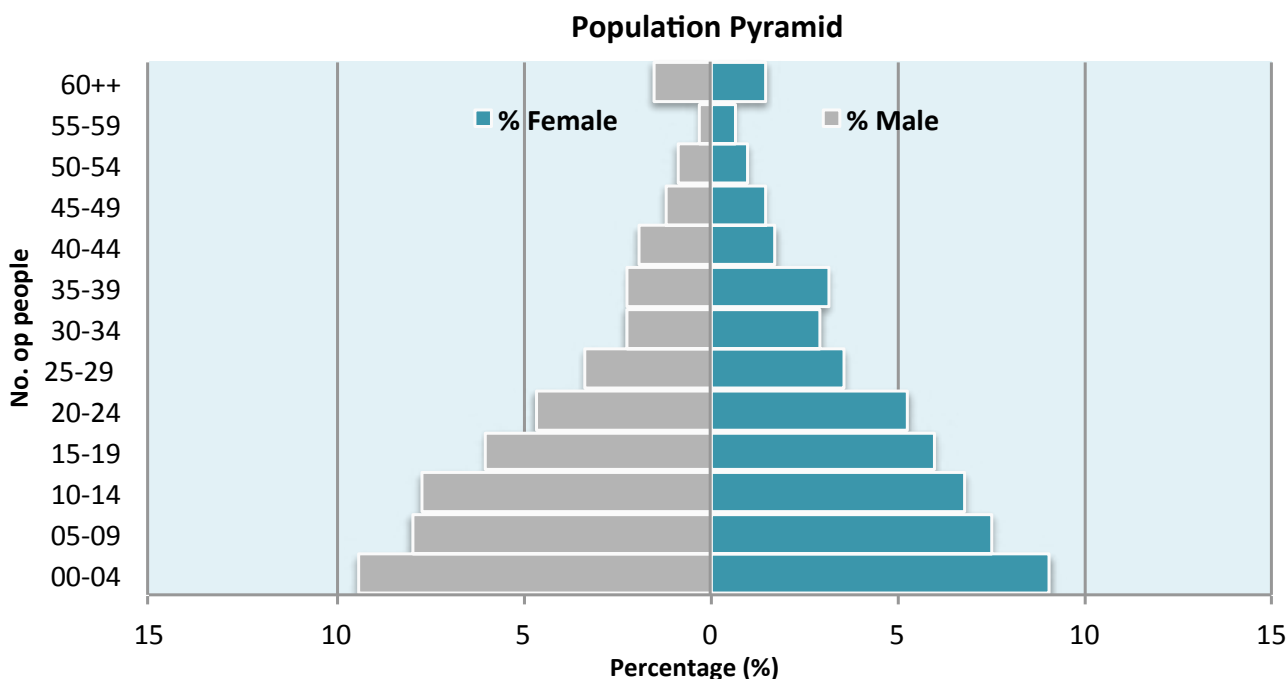


Figure 7: Population pyramid for the 21 communities

<sup>39</sup> Palestinian Central Bureau of Statistics (PCBS), 2007.

<sup>40</sup> Palestinian Central Bureau of Statistics (PCBS), 2007.

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## Built Structures

Bedouin residences often include several structures organized around an open external area that is demarcated by a wooden or wire fence. This serves to mark the boundaries of each household. Residential structures typically include the Madafeh, or guest room, which is separated from sleeping areas by a wooden or fabric partition. Larger households may even have two Madafehs, one for men and one for women. In addition to areas for sleeping, houses may also have a separate structure for storing clothes, which sometimes also includes a shower. The kitchen is always separate, and at times is accommodated in two structures – one for the cooking fire, and the other for the storage of food. Where a toilet exists, it is located far from other areas at the corner of the site.

Animal shelters are also built within the fenced enclosure surrounding each home, though their distance from residential structures often varies. On average, each community has thirty-three animal shelters (See Figures 8, 9). No homes are constructed on grazing lands, which are for common use, to ensure they remain publically accessible, nor for the same reason near water sources or on routes to grazing lands.

Community expansion is related to family growth and change; new structures are built as the family grows, or when additional animal shelters are needed. New structures are also built for each son as he gets older, with a view to serving as a new family home for him once he is married, or which he may pass on to one of his brothers should he choose to build a new structure after marriage. Newly married couples will first live in a single structure containing only a bedroom, while shar-

ing the family kitchen and madafeh, building their own additional structures as their family grows. These new structures are generally built by the son at a distance of around 20 meters from existing family buildings. A more distant relative, such as a cousin, maintains an even greater distance of around 50 meters. These building practices are instituted in order to provide families with privacy, though the topography of the site plays a large role in the location of the structures.

Family homes are arranged in such a way as to provide a maximum degree of privacy. In particular, the opening of each family home faces away from other residences. No construction is allowed between the family residence and the residence of the son. As such, structures of extended families (the parents and their children) are usually clustered close to each other. Currently, the Bedouin of the East Jerusalem periphery tend to build closer to one another: this is mainly due to restrictions associated with the occupation and land seizure, as well as harassment from settlers. The average number of persons living in one household is 6.6, which is above the Palestinian average of 5.5 (See Box 7, Page 45).<sup>41</sup> This ranges from small to young families of two or three people, to larger extended families of up to thirty-three people. The average density of these communities is 7.13 person per 100 square meters. The maximum density occurs in Wadi el A'waj, with 13 person per 100 square meters, while the minimum is at Khan el Ahmar Southwest, with 4 people per 100 square meters (See Box 8, Page 45).

Originally, Bedouin structures in this region were tents built from material created by spinning and weaving goat hair. Today their buildings are mainly clad with thin wood or zinc panels, and sheet-

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<sup>41</sup> Palestinian Central Bureau of Statistics (PCBS), 2007.

ing materials supported by wood or metal poles. Residential structures often have an open façade, and do not feature any fixed doors or windows. Plastic is stretched over the structures where necessary to prevent water infiltration. The roofs are constructed from similar materials. The structures do not have any proper foundations: rather, the ground surface is often simply flattened and overlaid with a layer of compressed base-course, and then covered with carpets.

In addition to residential structures, some of the Bedouin communities also have public buildings,

including mosques and schools. Khan el Ahmar is the only community with its own mosque, which is used by nearby Bedouin communities such as Khan el Ahmar (locally known as Abu Felah). Most communities have a building called the *almadefeh*, or public guest house, where the men meet to discuss community matters. These buildings can be large, and generally hold up to twenty or twenty-five people. In communities that do not have an *almadefeh*, the house where the head of the community resides serves as a meeting place. Temporary structures are built to house wedding festivities.

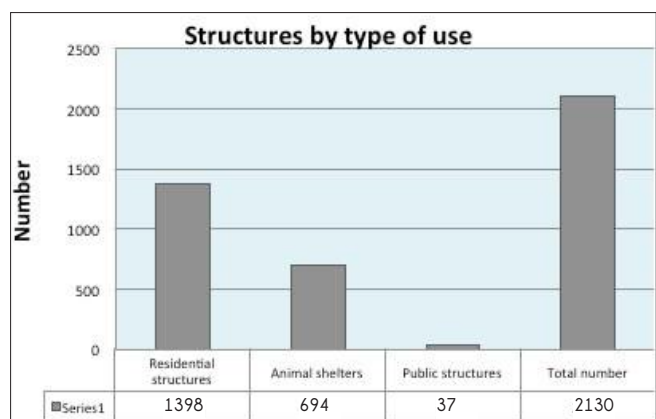


Figure 8: Number of structures by type of use



Figure 9: Household arrangement

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### **The Spatial and Material Composition of Bedouin Communities**

- Bedouin homes are generally built as separate small structures clustered around an open area.
- The average number of people per household is 6.6
- The average density is 7.13 people per 100 square meters.
- Common building materials include wood, zinc sheets, and Plastic.
- The communities have little connection to municipal services, and must receive assistance from UNRWA refugee services.
- The average number of structures used to house animals is 33 per community.

[Box 7]

### **Wadi el A'waj**

#### **The Bedouin Community with the Highest Density**

The community that exhibits the highest density is that of Wadi el A'waj, at 13 people per 100 square meters. This community is composed of five distinct families from the al Jahalin Salamat clan: Bseis, Abu Eweida, Sayayla, Le Hjoj, and Erhaiel. Many residents who were forced to relocate to the Arab el Jahalin 'al Jabal' site near al Eizarieh are originally from this community. They are also from the Salamat clan, but belong to the family groups of: al Hersh, le Hjoj, Salamat, and Abu Ghalieh. While most of those now living at al Jabal had to completely abandon their livelihood as herders, many at Wadi el A'waj continue this tradition. Of the 26 employed people at Wadi el A'waj, 8 continue to make a living through livestock, and the others work as laborers, mostly in al Eizarieh. Still, the women and children in these families continue to engage in tending to the livestock; the average number of livestock is 21 heads per family.

[Box 8]

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## Education

Access to education and the provision of suitable education facilities has remained an ongoing challenge for virtually all Bedouin communities. School structures tend to be makeshift, with attempts to build more durable structures out of concrete often attracting the attention of the Israeli authorities. Some classes are conducted out in the open.

At present, only three communities have built their own schools: Khan el Ahmar, whose 'Abu el Helw' community school holds classes for students in grades 1 to 6 (See Box 9, Page 47); Abu Hindi, whose community school holds classes for grades 1 to 9; and Abu Nuwar, which has a kindergarten capable of housing 50 children (there are 714 children under the age of six living in the twenty-one Bedouin communities). Teachers for the community schools come from nearby towns and cities, such as Abu Dis, al Eizarieh, as Sawahra ash Sharqieh, and Ramallah.

Most children must travel to nearby towns to attend school, especially from grade 6 upwards, with most traveling to Jericho, Aqbet Jaber, Anata, al Eizarieh and az Z'aiem (See Map 12 for the location of these schools, and the routes of travel taken by children in the different Bedouin communities).

In part due to the difficulties these communities face in accessing education, very few members of the community have attended university, while only 66 have finished high school. The school dropout rate is high, with 34% of students between the ages of 6 and 20 not completing their education (a total of 358 students, 55% of which

are female). Most of the males leave school during the 8<sup>th</sup> grade, usually to assist with herding activities, while many females drop out after completing elementary school.

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### **The Khan el Ahmar School**

The school in the Khan el Ahmar North East 'Abu el Helw' community was built in 2009 with the help of the Italian NGO Vento Di Terra (Wind of Earth), and local NGOs. This eco-friendly building was constructed using car tires and mud. In August 2011, a settler organization from the neighbouring settlement of Kfar Adumin filed a petition in the Israeli High Court of Justice requesting that the Court compel the Israeli Civil Administration and the Ministry of Defence to demolish the school. The Attorney General's office submitted a formal response to the court on 19 April 2012 specifying that the Minister of Defence has decided to move the school from its current location to another one. The minister instructed the relevant authorities to try and find an alternative suitable location to the school and to implement the relocation in the upcoming months. Therefore the demolition of the school is on hold for the time being, and it will only be demolished when a new school is built, or possibly even at the end of the current school year.

[Box 9]



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## Health

While many community members have UN welfare cards entitling them to health services, many still make use of health services provided by the Palestinian National Authority (PNA), with 57% of community members in possession of Intifada Insurance and another 14% having PNA insurance. Only 19% use the health services provided by the UN, while an additional 6% use both the UN and PNA health services. Only 3% of the population are without any type of health insurance (See Figure 10). There are no local health-care centers, so community members must go to Jericho, Aqbet Jaber, Anata, Abu Dis, al Eizarieh, and az Z'aiem for treatment. They also use the hospital in Jericho for maternity care. The al Eslah mobile clinic offers community health services once a month (See Map 13).

## Infrastructure and Access to Services

Infrastructure and access to services remains basic. Most communities receive water directly from a PNA network, or from Mekorot, Israel's national water carrier, which charges the PNA for the water these communities use. Others must rely on tankered water, which is often prohibitively expensive, while at least one community relies on a nearby spring for all of its water needs. Most communities have laid a shallow network of water pipes running to individual households. Electricity use is minimal, and is generally provided through a PNA connection, or by diesel-operated generators, while 28% of communities lack any access to electricity (See Figure 11). For those that do have electricity, it is mainly used for lighting and to power small fridges.

Each community creates little waste, averaging 0.26 kg of solid waste per capita per day (not including organic waste; agricultural, animal and human waste, catering and household food waste...) This compares with the Palestinian average of 0.50 to 1.00 kg per capita per day, and the Israeli average of 1.80 kg per capita per day (See Figure 13). Organic solid waste is often separated out and either burned off, used as animal feed, or thrown into a provisional dumpsite usually located in a nearby valley. No communities are connected to a sewage network. Instead, households rely on modified cesspools, or discharge sewerage in nearby valleys using 2-inch diameter pipes.

Pollution from settlements poses a significant problem for some communities. For example, residents of al Kassarat, Khan el Ahmar SE, and Khan el Ahmar SW are directly affected by waste discharged into adjacent valleys by the Israeli settlement of Kfar Adumim. Although in theory this is illegal, a number of settlements continue to dump waste into the surrounding environment, especially after working hours and on Saturdays to avoid detection. These same Bedouin communities are also at the receiving end of pollution from a nearby quarry.

Few communities possess more than one car and/or tractor, which are often used by all residents. Nor are they well serviced by public transport. In total, twenty-eight cars are found among the twenty-one Bedouin communities surveyed in this study, with the al-Muntar community registering the highest number of privately owned cars at seven in total. (See Box 10, Page 50).

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## Economic Situation

Access and movement restrictions associated with Israel's occupation have had a particularly detrimental effect on the economic livelihoods of many Bedouin communities. Particularly after 1993 and the classification of the West Bank into Area's A, B and C, survival for these communities has become increasingly precarious. According to UNRWA, while subsistence on livestock continues to be possible in Areas A and B of the West Bank, it is "reaching a point of collapse" in Area C.<sup>42</sup> This applies to the twenty-one Bedouin communities examined here.

Over recent years, families have had to sell livestock to survive. The number of animals owned by the communities of Jerusalem's Barriyat has fallen from 17,000 to 12,824 in just a few years, a reduction of 33%. Today, most households keep enough animals simply to meet their own needs for dairy products. Few communities are in a position to produce milk or cheese for sale given reduced herd sizes.

Another significant economic setback for these Bedouin communities has been loss of access to the Jerusalem market since 2000, where they previously sold their produce and engaged in trade. Communities now travel to markets in Jericho, Aqbet Jaber, Anata, Abu Dis, al Eizarieh, and az Z'aiem. Loss of income from traditional livestock and grazing has seen a number of men seek work in both nearby settlements, including as laborers in the industrial zone of Mishor Adumim and in Ma'ale Adumim, and also in nearby Palestinian cities such as Abu Dis and Jericho, where some

have found employment as laborers in construction and agriculture.

Among the twenty-one communities, there are currently 402 residents who are employed either in nearby settlements or Palestinian towns. Two women are employed as teachers in nearby Palestinian towns, and one is employed as a janitor. Among males who are working age, not in school, and capable of work, 219 have not found or are not seeking outside employment, 113 are engaged in full-time herding. In Wadi el A'waj, 18 individuals are full time herders; this consists of 60% of the people currently working, or 44% of the workforce in the community. Similarly, in al Hathrora community, 17 work in herding out of 28 currently working, and out of a workforce of 48 residents. In the communities Khan el Ahmar SW (Abu Odeh), Nkheila North and Abu Nuwar, there are no inhabitants working in herding (See Box 11, Page 51). The bulk of the employed residents work in nearby Israeli settlements, or in the industrial zone at Mishor Adumim, while the rest are employed in nearby Palestinian localities (See Figure 12).

The majority of the workforce in these communities is thus employed as laborers, rather than herders. A small minority are employed in other professions, including tourism and teaching. Most families also continue to raise animals, with women playing a particularly important role in caring for livestock and making dairy products, as do children, for whom herding remains an integral part of their upbringing.

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<sup>42</sup> UNRWA, 2010.

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## Current Projects

In recent years, a number of aid organizations have targeted additional support to Bedouin communities facing the threat of displacement and deteriorating economic conditions. Both OCHA and UNRWA have been particularly active, focusing their efforts on providing humanitarian and other forms of assistance to herding communities in Area C as well as advocating against forced displacement and offering free legal advice. Humanitarian assistance has included distributing food, subsidized fodder and water as well as supporting a mobile health clinic.<sup>43</sup> With the support of the EU, Oxfam Italia is also implementing a program that seeks to empower Bedouin communities by offering vocational courses and training to open up new possibilities for income generation,, including through the production of traditional food products and crafts. The Jahalin Association offers legal advocacy and health care to Bedouin communities, and aims more generally to raise public awareness about their plight, especially those at risk of displacement.<sup>44</sup>

### The al Muntar Community

The largest Bedouin community in the area to the east of Jerusalem is that of al Muntar. They are widely dispersed across. They are clustered in six different areas in this site, and are generally grouped together by family where each group consists of one or two extended families. There are also two groups of non-Bedouin living in this community, and they live adjacent to each other on the site.

[Box 10]

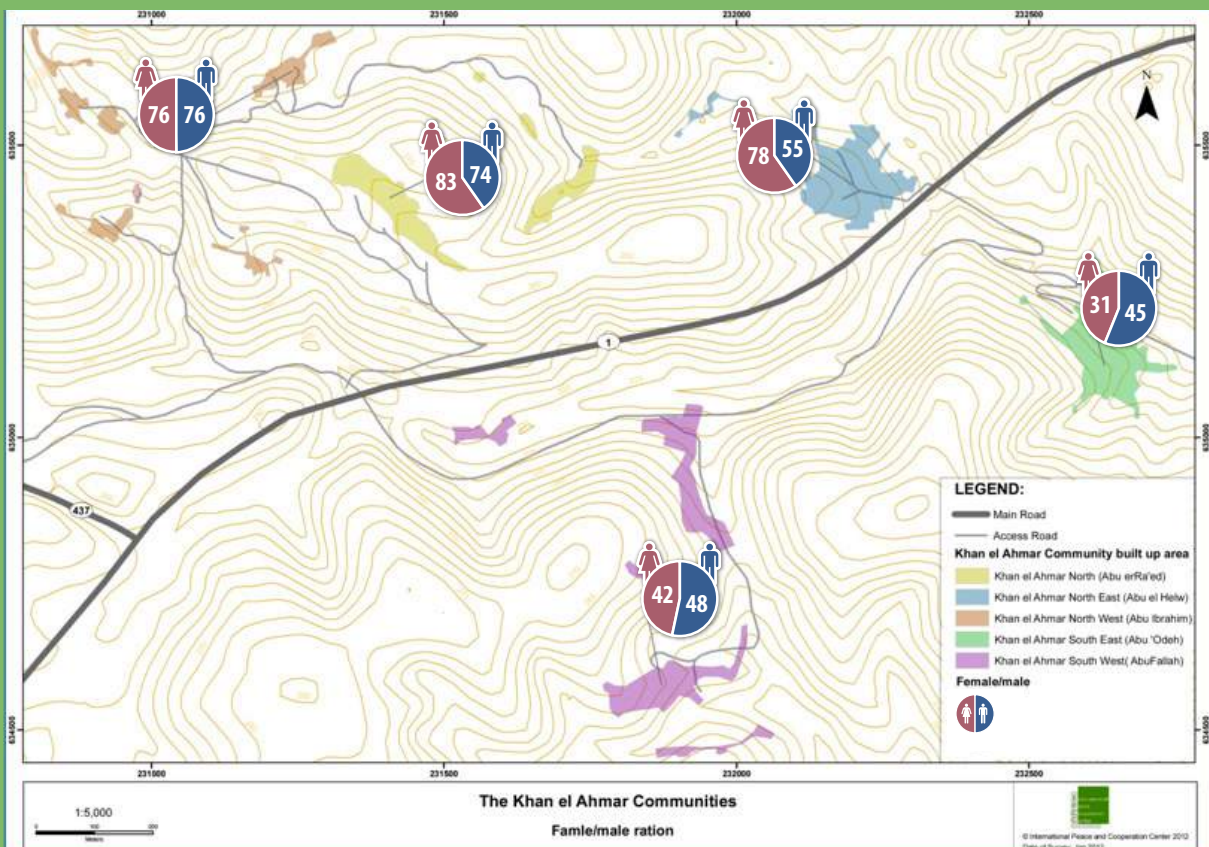
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<sup>43</sup> UNRWA and UNICEF, 2010.

<sup>44</sup> <http://jahalin.org>

## The Khan el Ahmar Communities

There are five communities in Khan el Ahmar: Khan el Ahmar North East (locally known as Abu el Helw), Khan el Ahmar North (locally known as Abu erRa'ed), Khan el Ahmar North West (locally known as Abu Ibrahim), Khan el Ahmar South West (locally known as Abu Fallah) and Khan el Ahmar South East (locally known as Abu 'Odeh). About 80 families compose a residential population of 608 people (51% are females). There are more than 330 children under the age of 15. The population of the five communities is mostly from the Abu Dahouk clan (67%), and the Saray'a clan, both from the al Jahalin tribe. While they once owned over 4000 head of livestock, they now own just a little above 1000 head. The average population growth rate is 6.53%, and the average number of people per household is 7.24. Within these communities there are a total of 67 people working, 11 of whom work in herding livestock. 45 work as manual laborers, and more than half of this number are employed in the industrial zone of MishorAdumim and nearby settlements. These communities suffer from a lack of access to basic services such as electricity and water. They survive by using generators or solar cells, and two of the communities have absolutely no connection to a water supply, necessitating the delivery of water in tanks.



[Box 11]

## Living Preferences

The survey carried out by the IPCC also assessed the living preferences of the twenty-one Bedouin communities in terms of their attitudes about moving to a new location, preferred housing type, and employment sought. When asked during the house-hold survey<sup>45</sup> about their desire to either settle down or to move, 75% of inhabitants responded that they would prefer to settle in permanent communities, and only 13% would not mind relocation (See Figure 14). In terms of housing type, 71% wanted permanent homes built from stone or concrete block, and connected to essential infrastructure like water, electricity, and a sewage system, as well as accessible roads. Twenty percent indicated no preference in terms of type of structure, but were also interested in access to better services (See Figure 15). In terms of work, more than half of the families expressed a preference for the providers of

the family to seek employment in order to bring money into the family, even if this means working outside of the community. Twenty percent of the families would like to maintain their livelihood in livestock and herding, and would prefer to have access to grazing fields and water sources (See Figure 16).

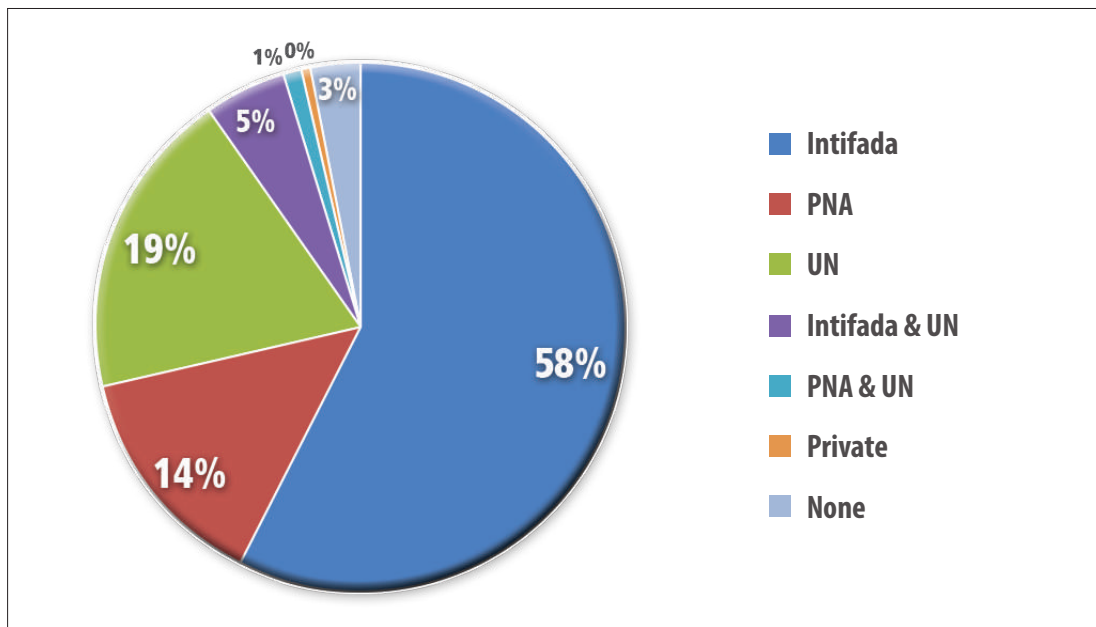
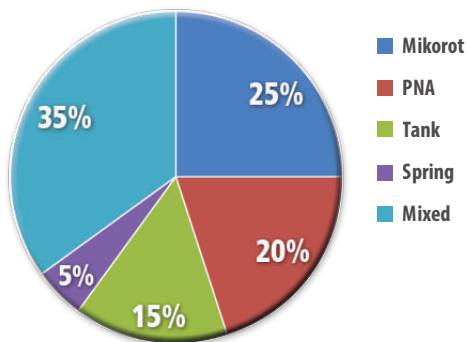


Figure 10: Types of health insurance

<sup>45</sup> These questions were added following the survey in the first community (Khan el Ahmar NE, locally known as Abu el Helw), and thus only the remaining twenty-two communities, including 372 families, were asked these questions.

### Water



### Electricity

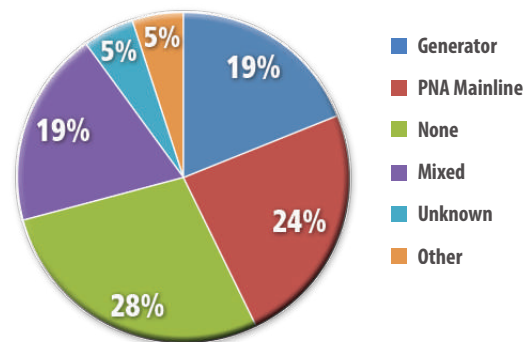
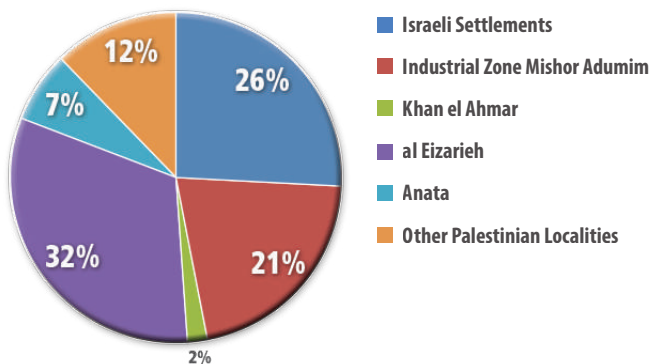


Figure 11: Access to water and electricity

### Work by location



### Work by profession

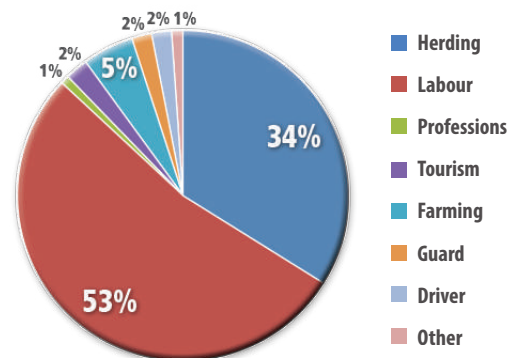


Figure 12: Work by location and by profession

### Solid waste

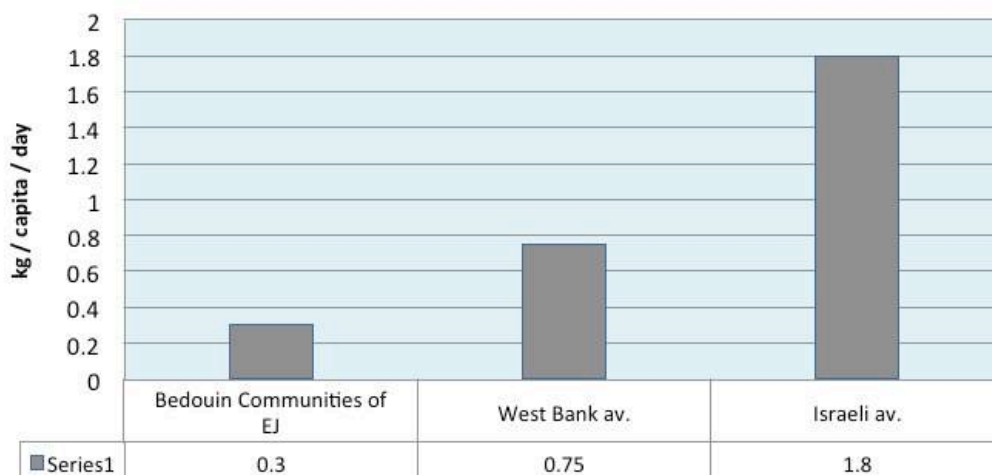


Figure 13: Solid waste in kg per capita per day

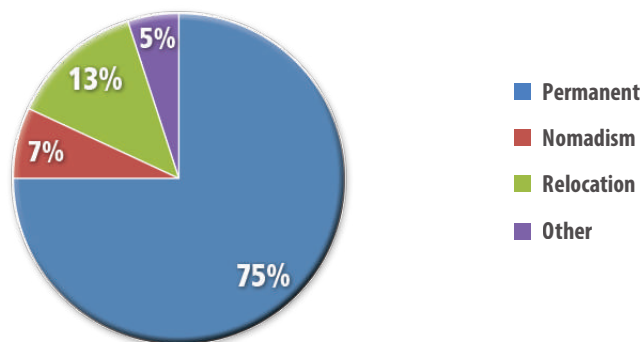


Figure 14: Preference in terms of movement

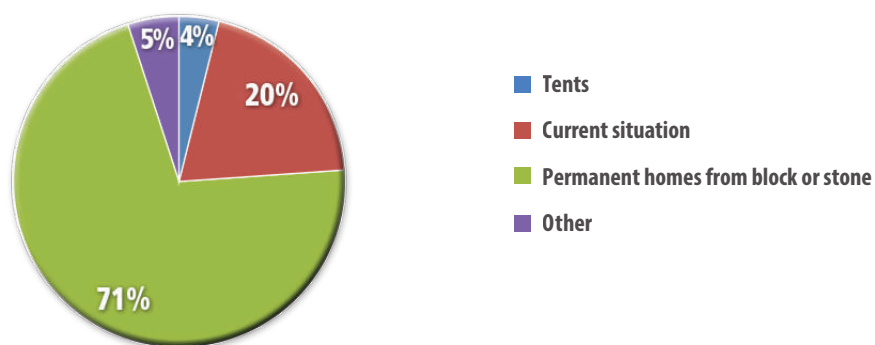


Figure 15: Preference in terms of housing type

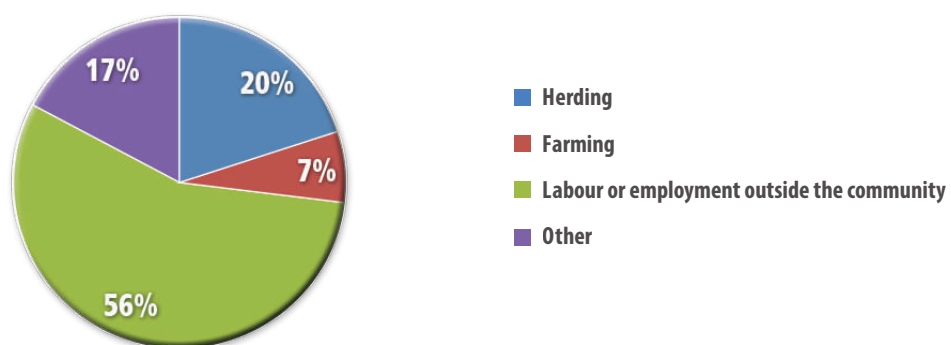


Figure 16: Preference of work



Water tank in Abu Nuwar Bedouin community



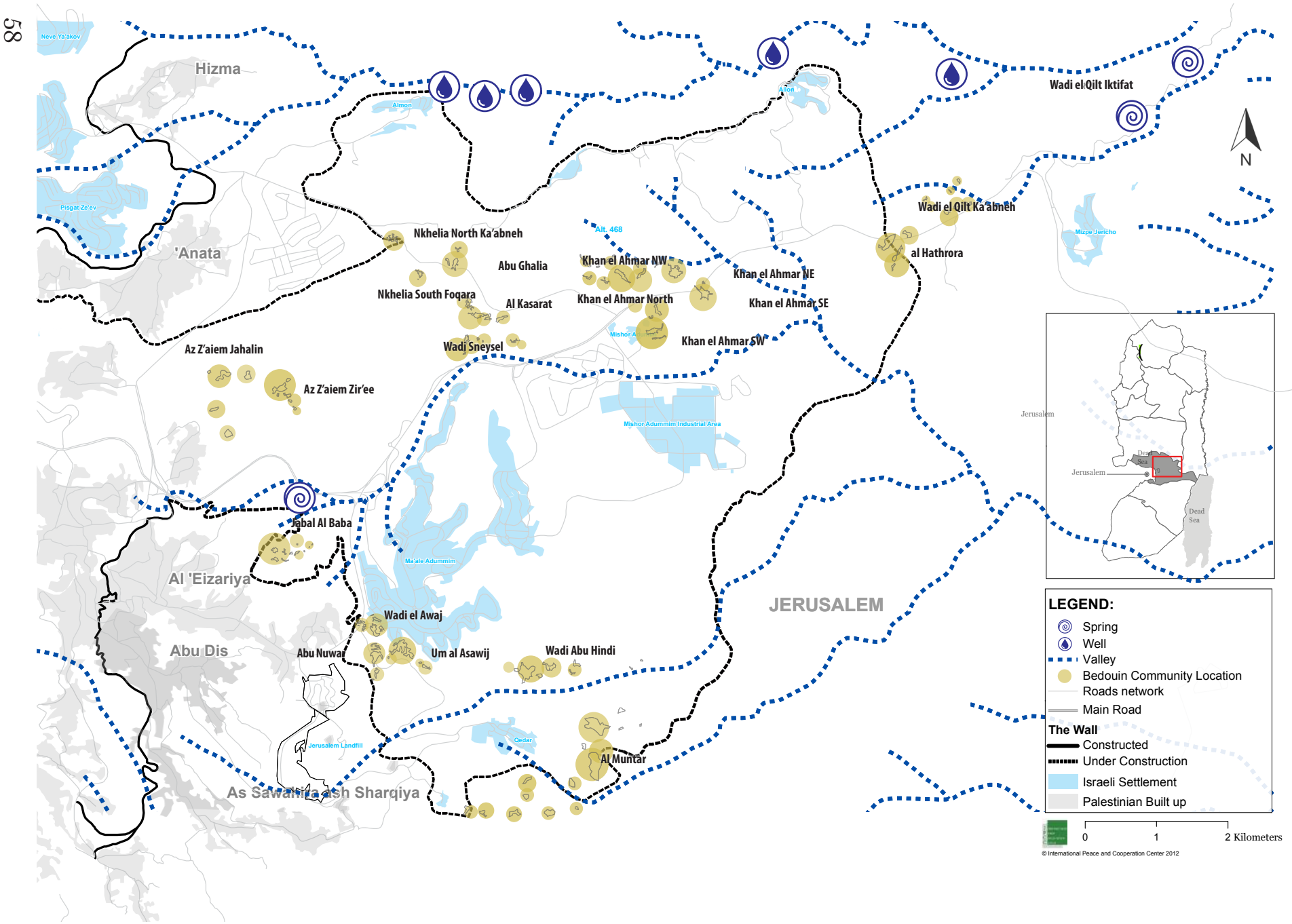


Sample of living section in the Bedouin's home



Sample of Bedouin's kitchen

Map 6: Natural water resources in the area



**LEGEND:**

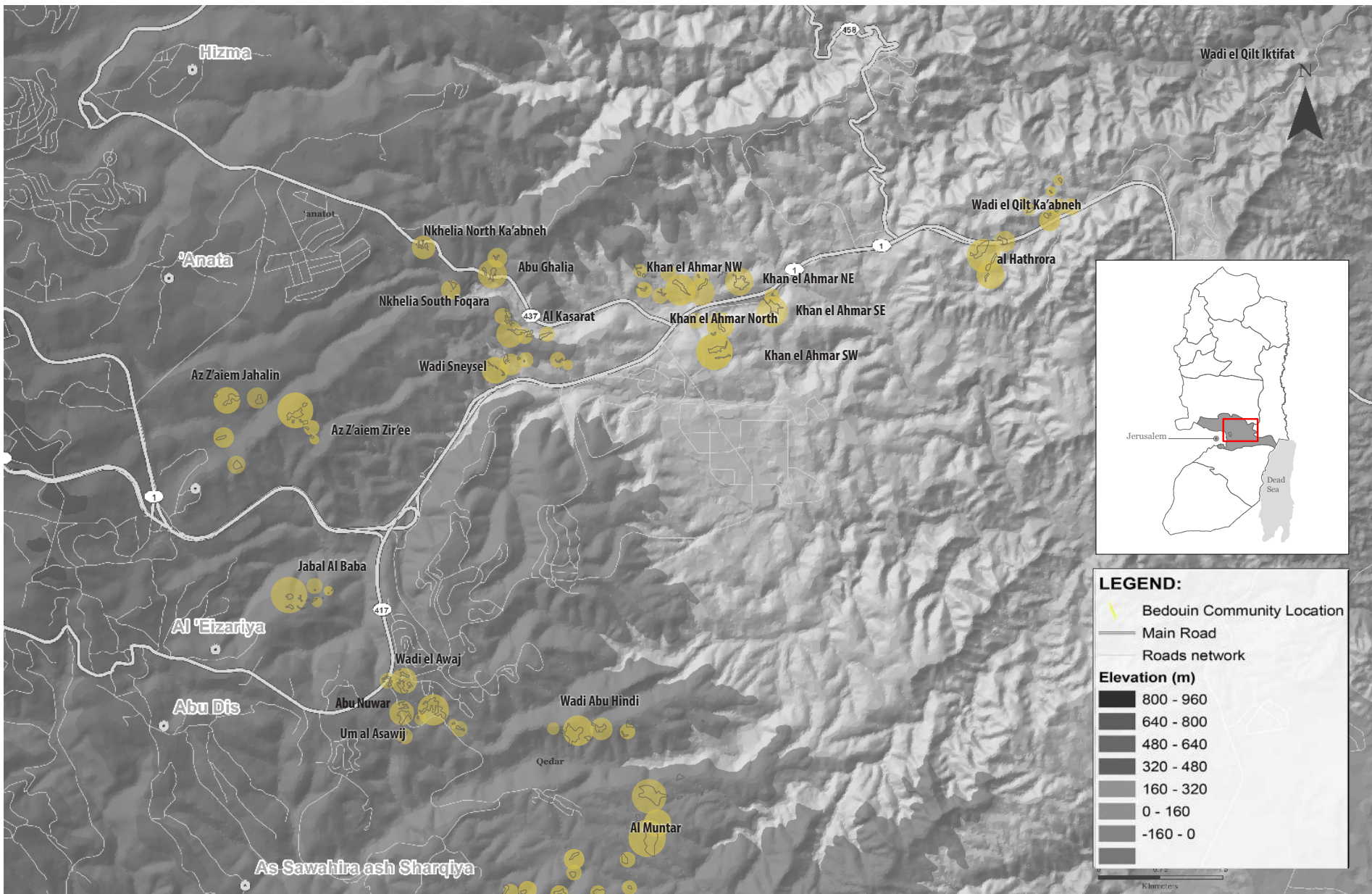
- ⊙ Spring
- ⦿ Well
- - - Valley
- Bedouin Community Location
- Roads network
- Main Road

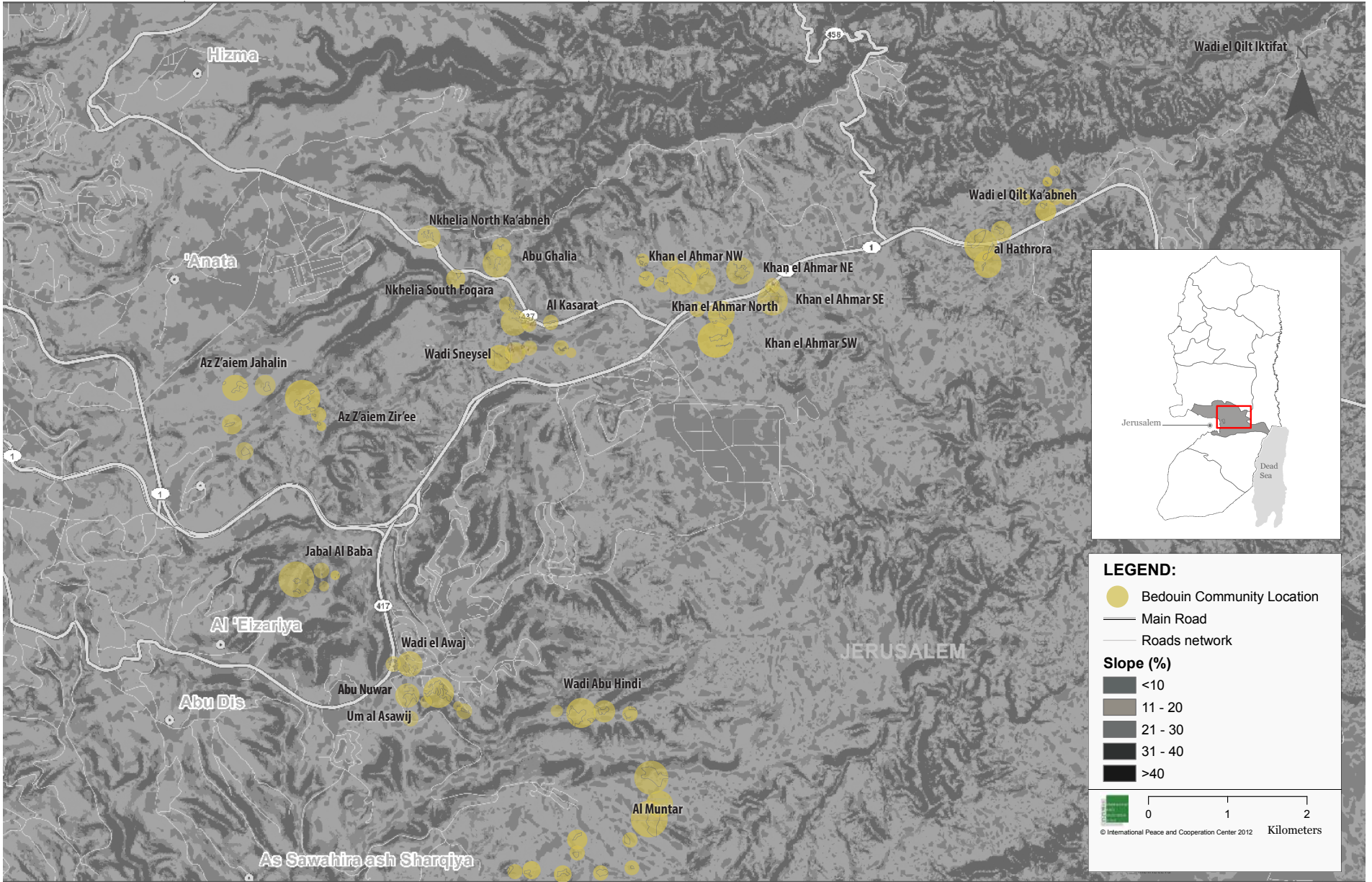
**The Wall**

- Constructed
- - - Under Construction

- Israeli Settlement
- Palestinian Built up

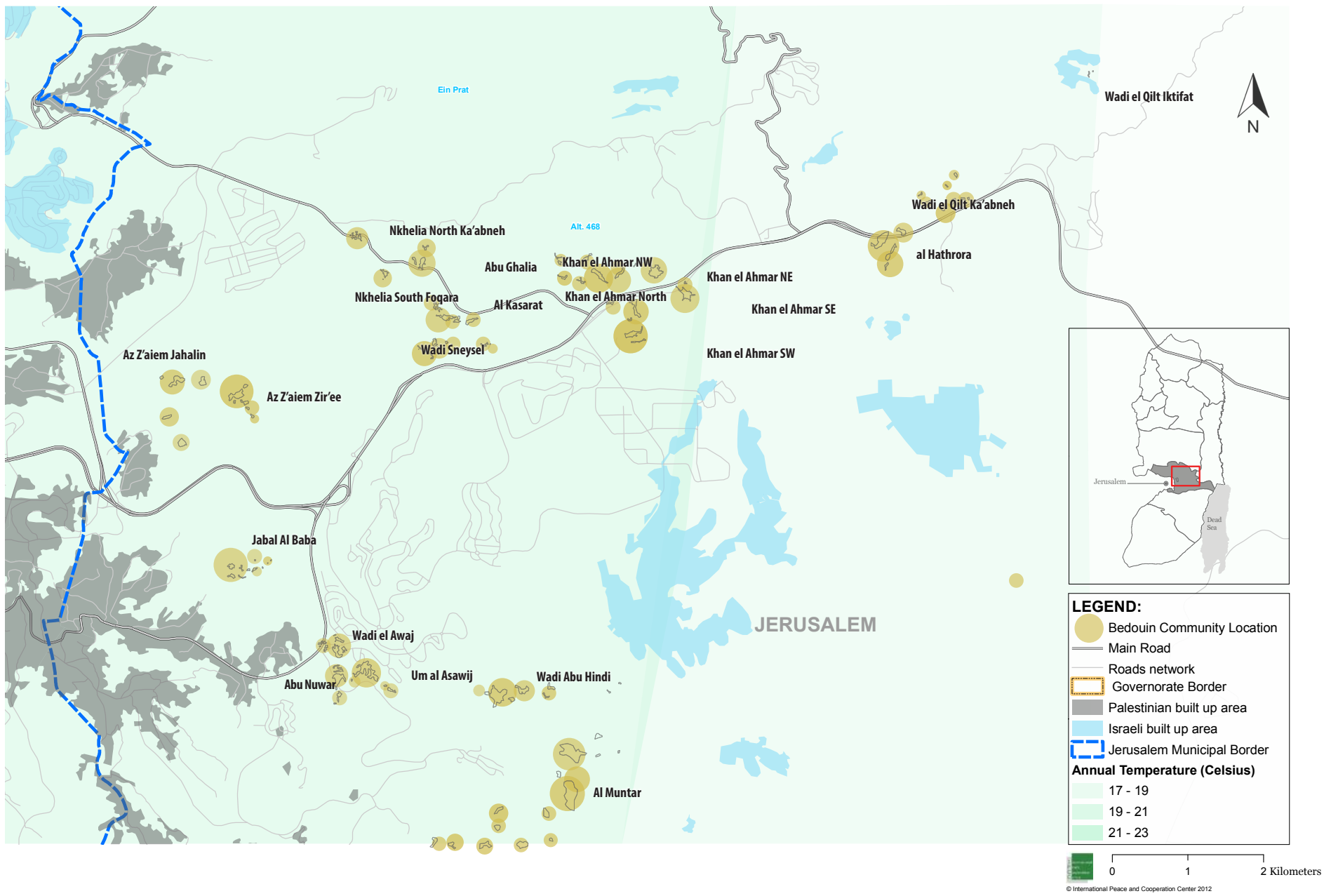
0 1 2 Kilometers  
 © International Peace and Cooperation Center 2012

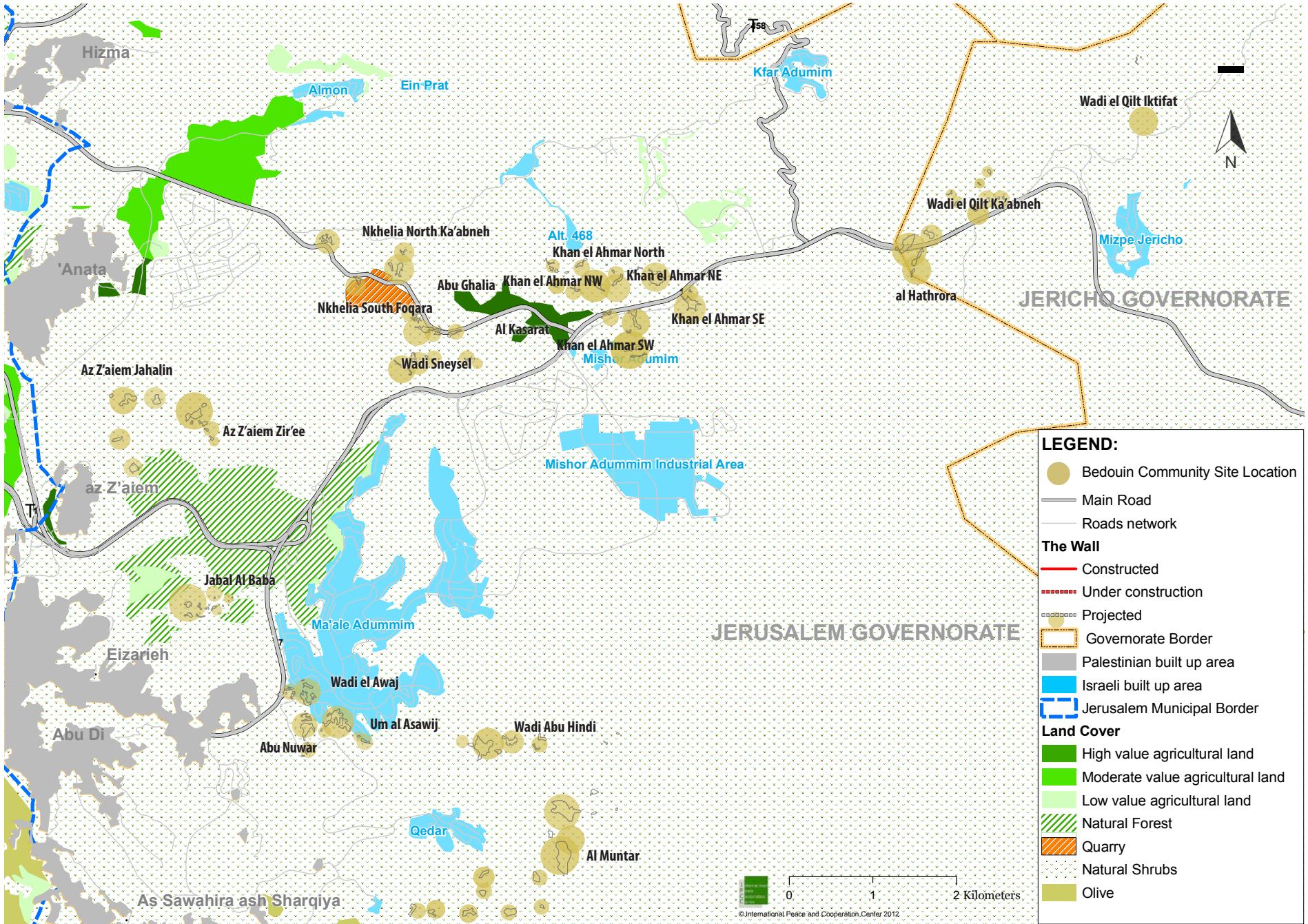




Map 8: Slope map

Map 9: Annual mean temperature

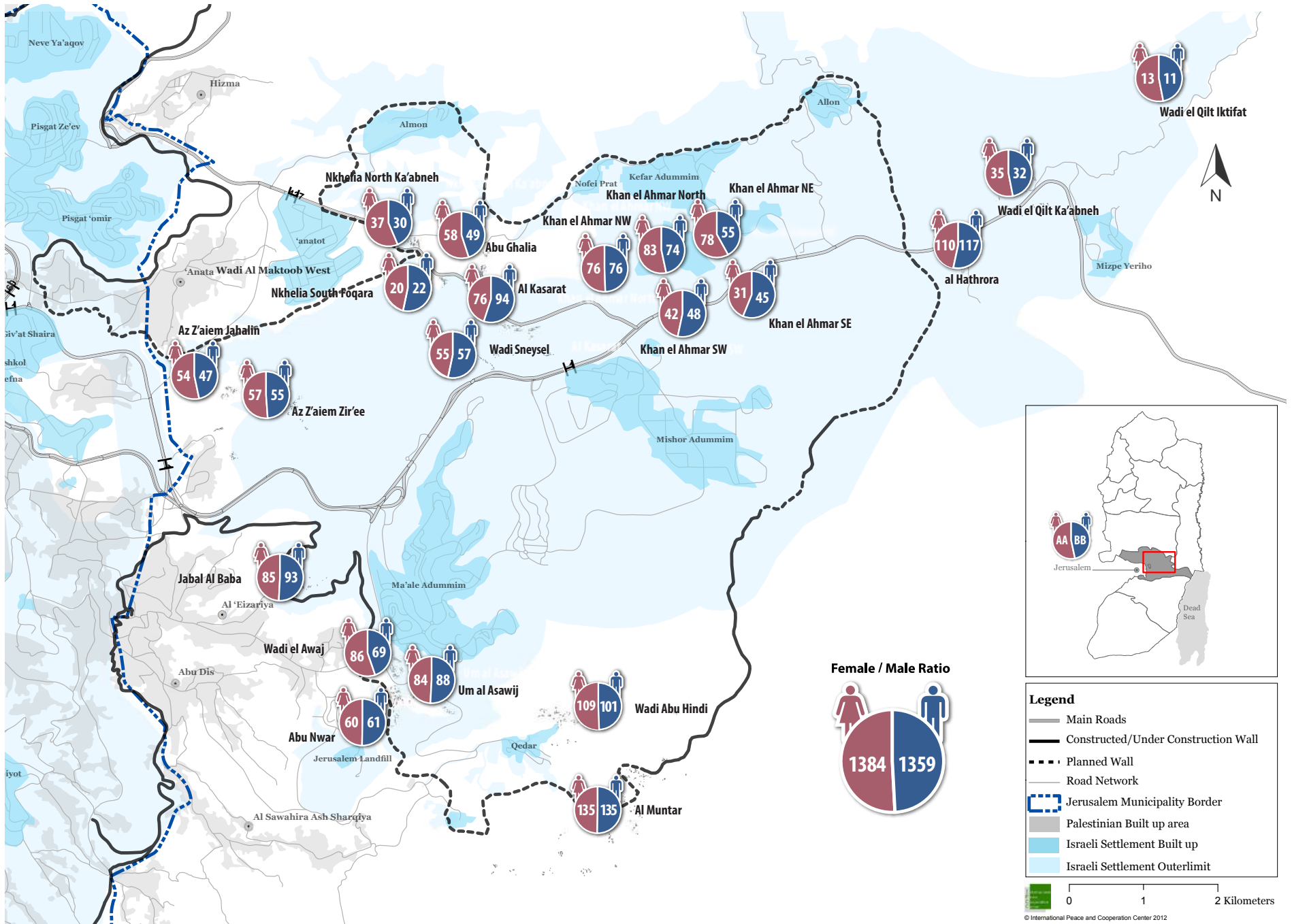




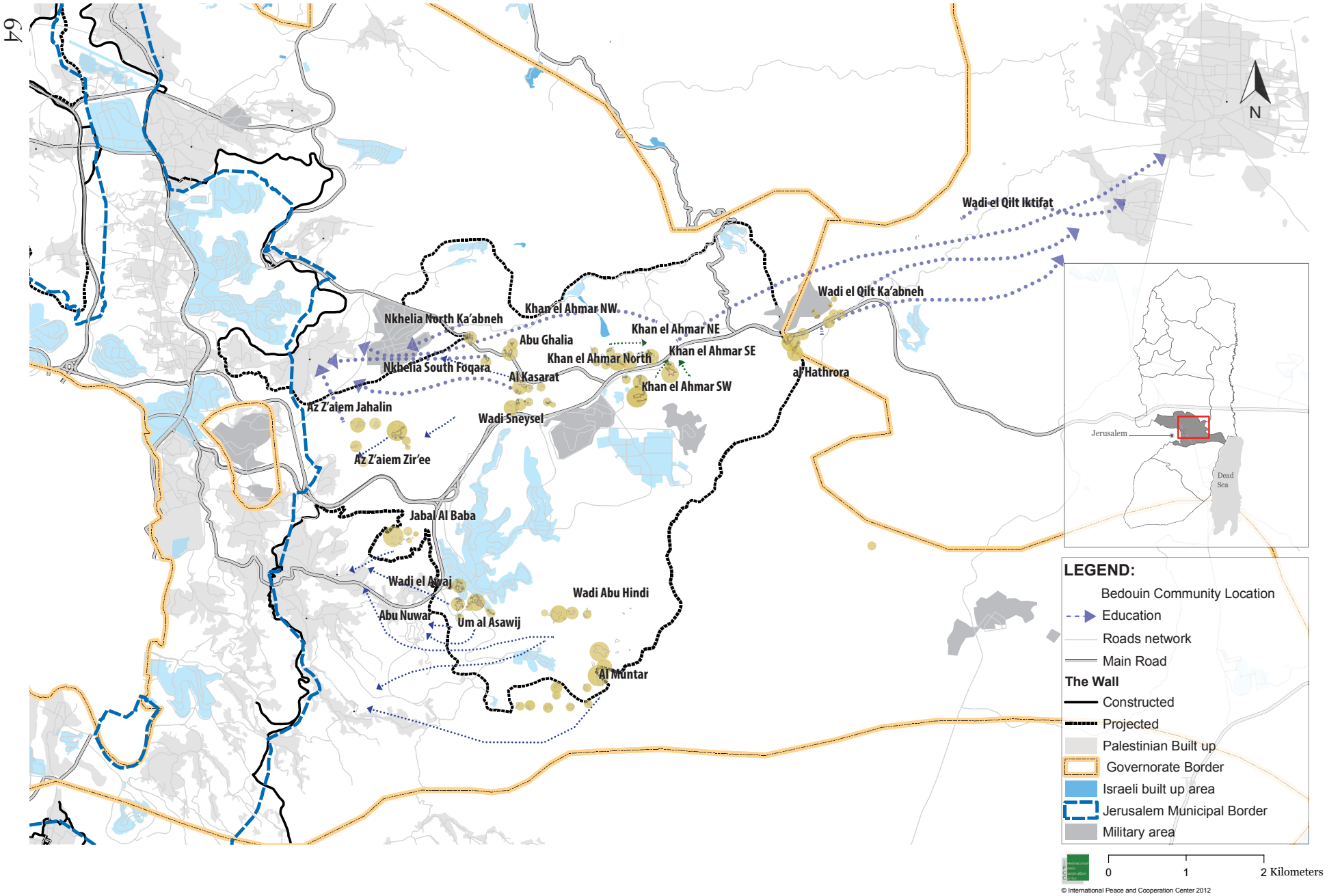
Map 10: Land cover

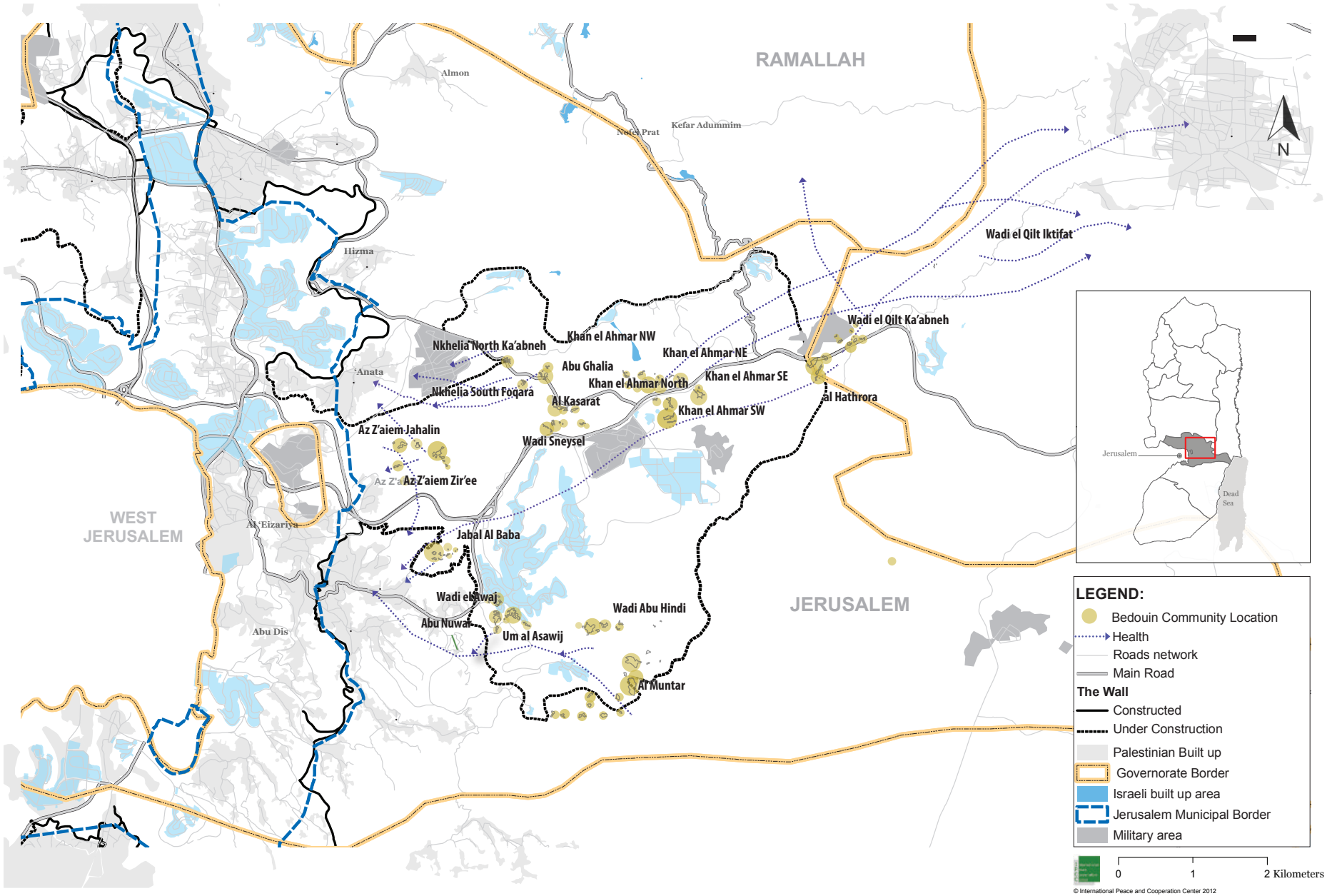
©International Peace and Cooperation Center 2012

Map 11: Total population and gender ratio











# 4

## Results

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## Results

The displacement of Bedouin communities from territory Israel has earmarked for settlement expansion not only violates international law, but also threatens to destroy the unique social, cultural, and economic traditions and way of life practiced by Palestine's Bedouin communities. Empowering these communities, and helping them to withstand the relentless pressures of Israel's occupation, is also about helping them to preserve their culture, which is in danger of disappearing. Bedouin traditions are largely born out of a unique relationship to the surrounding landscape. While the twenty-one communities in Jerusalem's Barriyat have faced uncertainty and change, including displacement as well as modern pressures associated with a more sedentary lifestyle, they have nevertheless managed to maintain many of their traditions. Most communities still maintain herds, and their children still learn how to tend to the animals and make traditional food staples. They continue to build their homes according to tradition, and they still maintain a sustainable relationship to the land on which they live. However, if these communities are again forcefully displaced and relocated to the site Israel has proposed next to the Jerusalem municipal dump, what fragile connections these communities have been able to maintain to their traditions are in danger of disappearing.

## Proposed Bedouin Relocation Sites

Many plans were made for the relocation of the Bedouins of the periphery of Jerusalem, one of the proposed sites was next to the Jerusalem municipal dump in Abu Dis town which included small plots of lands that were unsuited to sustain the traditional livelihoods of these twenty-one communities. They were too small to accommodate the traditional spatial layout of Bedouin households, let alone allow for animal shelters to be constructed and livestock raised. The land on which these communities would be resettled is also contested. While Israel claimed it was state land, Palestinian residents of Abu Dis claimed ownership over this area. The relocation of Bedouin communities to the site could well have caused tensions between the two communities, while further undermining the rights of landowners in Abu Dis.

The site also posed serious health risks, with initial site planning proposed by Israel (1627/4/05) placing some residential structures as close as 150 meters from the municipal dump. In addition, the land is considered unstable, with the Israeli Court of Justice even affirming that "a collapse is liable to cause a severe environmental risk and even endanger human life."<sup>46</sup> In response to the plan Israel put forward, at least one member of the Israeli Higher Planning Council (IHPC) stated that the site is "explosive and liable to cause great damage," and concluded that it was "irresponsible to put people there." Notwithstanding, the IHPC approved the relocation plan for these communities, claiming that while there may be risks associated with the site, there are reasonable ways of dealing with them.<sup>47</sup>

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<sup>46</sup> High Court of Justice 10611/08 (emphasis in the original), quoted in BIMKOM and B'Tselem, 2009 pp.45.

<sup>47</sup> Higher Planning Council Minutes No. 500/4/06 of August 16, 2006. Quoted in BIMKOM and B'Tselem, 2009 p.45.

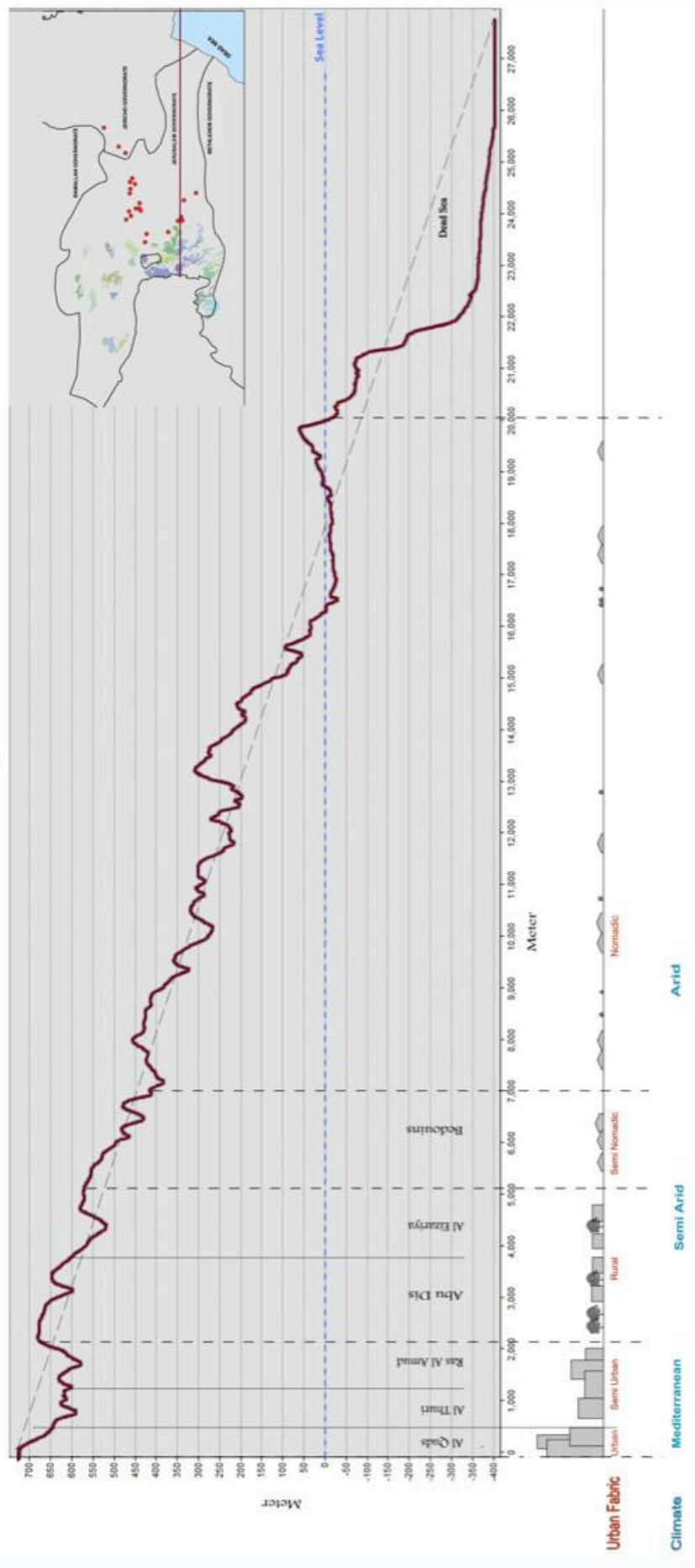
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Figure 17, represents a cross section of the Palestinian topography spreading 27 km from the west to the east at the level of Barriyat Jerusalem. It shows the unique topography of this area which starts from the eastern mountains of Jerusalem at 700 meters asl and ends with the Dead sea 400 m below sea level. The figure also reflects the diversity of the urban fabric and cultural nature of the Palestinian society which varies from urban in the west changing to rural and then to nomadic in the west. The diversity fits in harmony with the climate variability ranging from the Mediterranean climate to desert climate.

In September 2012, according to Btselem two alternative relocation sites were proposed in Jericho – An Nu'eimeh area for the relocation of Bedouins from the area of Khan al Ahmar. In May 2013 ICA approved opening a file for the relocation plans in An Nu'eimeh, while in September 2014 the plans were announced in "al Quds newspaper" for 60-days objection (see map 03).

In summary, the proposed plans for relocating some or all of the twenty one Bedouin communities is unsuitable as described before. The survey has shown a set of needs for these communities which requires immediate interventions that will be explained in the next chapters (See Box 12, Page 70).

Figure 17: Urban to rural ecological cross section



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### **Needs Assessment of the Twenty-one Bedouin Communities in Barriyat Jerusalem**

- Better connections are required to basic infrastructure such as electricity and water for those who currently do not have access to these services (solar cells can serve as a viable alternative to electricity connections).
- More access is required to basic services such as health care and education, especially kindergarten facilities.
- More bus stops need to be provided along Road One to enable easier transportation connections for children to get to school, and for workers to reach their areas of employment in nearby towns and settlements.
- The livelihood needs of the Bedouin must be better addressed in order to enable them to continue to make a living through the raising of livestock. This requires easier access to grazing lands, access corridors to nearby pasture lands and water sources, and the provision of subsidized fodder where necessary.
- The condition of instability and uncertainty with which these communities are living should be alleviated through the immediate halting of demolitions and pressure of displacement from the ICA.
- Residents should be allowed to expand their homes with new structures to accommodate family expansion without being required to apply for building permits.

[Box 12]



Proposed relocation site (dumpsite)





# 5

## **The Experience of the Displaced Bedouins**

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## Bedouins Displaced to the Arab el Jahalin “al Jabal” Site

**“We want to settle down but on our way; we did not stay Bedouin and we are not urban !!!”** Eid Salem Abu Ghaliya, 52 years old, father of 7 children, working as a UNDP project coordinator.

Whole Bedouin communities have been forced to relocate to nearby sites in the past. The results have been nothing short of disastrous for these communities. A number of Bedouin communities already live in the Arab el Jahalin ‘al Jabal’ site adjacent to where Israel is proposing to relocate the twenty-one communities covered in this study. They were uprooted from their homes in two successive waves of displacement in 1997 and 1998 respectively, in both cases to make way for the expansion of Ma’ale Adumin (See Box 13, Page 75).<sup>48</sup> In 1997, 63 families were relocated to the site after losing a legal battle to stay in their homes. They were brought to the site at night; the men were arrested while women, children and livestock were dropped off in several locations on the edge of al Eizarieh. Prior to their forced relocation, they lived in what was known as area 06 in Ma’ale Adumim, where they farmed the land in the winter raising wheat, barley, and beans, paying the land owners a share from the crop. In 1998, a second group of Bedouin families living in Wadi Sneysel, or area 07 in Ma’ale Adumim, were relocated to al Jabal after signing an agreement with the ICA through their attorney Shlomo Lecker.

The al Jabal site where these communities now live has a medley of different structures and living conditions. Each family was given a plot of land measuring about 450 square meters in size. Each plot came with a 49-year lease, which can be renewed for another 49 years. Families of up to six members were given one plot of land and 32,000 NIS (around \$7,000) as compensation for their demolished homes and any animals that died during the transfer. Families with more than six members were given two plots of land and 56,000 NIS (around \$13,000) in compensation.

The ICA was also supposed to provide water and electricity connections for each plot, along with roads and land for public buildings. However only a few plots are connected to water, while electricity is provided by the PNA. Land earmarked as public areas has been left empty, and remains rocky and full of wild plants. The roads provided by the ICA are mostly simple dirt roads no more than four meters wide (rather than sixteen meters as initially planned). An agreement with the ICA in 1998 also promised communities access to grazing lands that could be used in the spring months. However, permission to access these lands has continued to be denied until now.

Depending on the economic situation of each family, individual homes range from small structures built from wood and zinc sheets, to more substantial residences made of brick and stone, all linked by narrow, twisting, dirt lanes. Some families were forced to sell their livestock to finance the construction of new homes, and now struggle to make a living, with most residents working as laborers, and only a few as herders. Unemployment is as high as 50%.

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<sup>48</sup>The people who were forced to move in 1997 (according to the inhabitants of al jabal it was in early January, 1997) and 1998 were given a small amount of compensation ranging from 15,000 to 30,000 NIS. Around fifty families accepted this offer at the time (Israeli Committee Against House Demolitions, 2007 p.18).

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Al Jabal also houses the Abu Horayra Mosque built in 2011, as well as a committee building that includes a health clinic run by the PNA and a youth club. There are also four small grocery stores whose owners are from the community, but with limited stock and variety, many residents must get their groceries in al Eizarieh. They also share a cemetery with other refugees in al Eizarieh (See Box 14, Page 76).

Used to having more room and privacy, most households in al Jabal report discomfort with their present living arrangements.<sup>49</sup> Some residents have to share facilities with other families, such as a kitchen. Such conditions put new pressures on family and clan relations. Quarrels between neighbors are more common given the close proximity of each plot, while the Madafeh has all but lost its meaning, and it is no longer used as it was in the past for important gatherings. It is now used only occasionally for guests. Rather than building separate structures adjacent to the family home as they had done in the past, sons who marry now build a second floor on top of the family home given space constraints.

Most homes are built to the absolute limits of individual lots, such that there is barely enough space left to walk between them. A look at the layout of structures at Wadi el A'waj illustrates just how dramatic a contrast exists between their previous manner of dwelling and inhabitation, and the conditions that they must now endure (See Map 14). Additionally, those who received plots located in the valley suffer from major problems with water flow from rainfall. As there is no solid waste collection service offered to this community, residents have mainly relied on their old

system of burning waste. This has become quite difficult due to the small size of each plot and the close proximity of the burning sites to houses and areas where children play. Thus a significant amount of garbage can be seen piled up at the sides of the plots, creating a potential health hazard.

At al Jabal then, forced urbanization has proved detrimental to the welfare of the Bedouin communities who were forced to relocate there nearly twenty years ago. Prospects for economic development are few and far between, while their social and cultural traditions are under threat. Additionally, these resettlement areas do not take into account the projected population growth of the community and their need for future expansion.<sup>50</sup> In brief, it can be concluded that the al Jabal community has been given just enough to enable its survival, but there has been no thought given to what they need to be able to thrive. The conditions at the proposed relocation site next to the Jerusalem municipal dump do not allow in any way for growth or development, but simply provide a site where it is likely that the Bedouin will atrophy in every sense of the word: their homes, their herds, and their connection to the landscape must shrink to fit this narrow space that they have been allocated. Now only able to gaze upon the hills their herds once used to graze, their expansive way of life has been reduced to a minimal state. The twenty-one communities described in this report face a similar future if their proposed displacement by the ICA is allowed to go forward.

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<sup>49</sup> Israeli Committee Against House Demolitions, 2007 p.9.

<sup>50</sup> The proposed resettlement area is on lands that belong to the village of Abu Dis. Before 1967 the village owned around 28,000 dunum; a number that has today been reduced to around 4,000 dunum (Palestinian Grassroots Anti-Apartheid Campaign, 2008 p.54). The arrival of a large Bedouin community in this area could potentially cause social and economic problems for this community as well, and could easily result in tensions between the Bedouin and the local residents, as they might be seen as a strain on already tight resources.

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### **The Arab el Jahalin 'al Jabal' Site**

- The residents are originally from Tal Erad, and by 1967 had partially settled in Wadi el A'waj.
- They were forced to move to this location due to the expansion of Ma'ale Adumim settlement in 1997 and 1998.
- Land plots sizes range from 450 to 1000 square meters, and are rented from the state for forty-nine years, to then be renewed for an additional forty-nine years.
- There are about 200 families in the community, or around 1,400 people.
- The community has a local committee, The Arab el Jahalin Committee, and a selected representative, or mukhtar.
- They built the Abu Horayra Mosque last year, and have an Arab el Jahalin School and a kindergarten, which serves about 40 children.

[Box 13]

### **Problems Faced by the al Jabal Community**

- The residents experienced a forced relocation to this site, and are still struggling to acclimateto their new environment.
- The plots given to the inhabitants are too small, and cannot accommodate their previous lifestyle. They are not accustomed to living in such close proximity to neighbors, or in having windows that open onto neighboring homes, and this has resulted in a number of quarrels.
- There is a high dropout rate from school, especially for males, who work as garbage collectors at Ma'aleAdumim from a young age. The school is in bad condition, lacks a social worker, and the children and their families are uncooperative with the teachers and the school.
- Unemployment rates are high: Since many Bedouin did not receive vocational education or training, only having knowledge and skills related to raising livestock, the move to al Jabal caused increased unemployment. Many young people search through the nearby dumpsite for items they can sell for money, with a negative impact on health.
- More than 90% of the residents sold their livestock as there is no place for housing animal shelters on the site, nor is there access to grazing land.
- The current residents fear the displacement and forced relocation of other communities to this site, and the social problems that this will create.
- The municipal dump is located very close to this site, and residents can see and smell it from their homes.
- There is no garbage collection at the site so the residents are forced to burn the garbage, causing problems for all neighboring homes due to their close proximity.
- There is no sewer system at the site, and this is facilitated only by shallow cesspools. Due to the high slopes and steep topography of the site, this causes problems with leaks affecting neighboring properties.
- There is no authority responsible for repairs to the roads or water networks.
- There have been disputes over several empty plots of land, over which ownership has been claimed by residents from Abu Dis.

[Box 14]

Map 14: A comparison of the physical environment between Arab al Jahalin and Wadi el Awaj



The Palestinian Bedouin of Barriyat - Jerusalem

A comparison of the physical environment between Arab al Jahalin and Wadi el Awaj

1:1,500

0 50 100 Meters

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# 6

## Recommendations

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## Introduction

The recommendations provided below take into consideration the basic needs of the twenty-one Bedouin communities living in the Jerusalem Barriyat, including the need for better service provision, while also seeking to simultaneously conserve the Bedouin lifestyle as much as possible. Planning should be both sensitive to their cultural and social traditions, while also prioritizing their economic wellbeing and future development. These communities must be involved in determining their future, and should play a role in the development of plans that will impact their living conditions and livelihoods. Such plans need to recognize that Bedouin villages are unique social and cultural formations, and should ensure that spaces are configured in such a way as to allow for a particular set of social relations. The ultimate goal must be to work to prevent the destruction of the unique Bedouin social, cultural, and economic system, which has developed over the centuries in relation to the landscape. This can best be achieved by following the set of guidelines outlined in the following five sections: Immediate Interventions, Maintaining a Bedouin Way of Life, Sustaining Livelihood, Freedom of Choice and Gradual Development, and Wadi el Qilt Cultural Landscape Plan.

## Immediate Interventions

While the PNA's development of long-term planning strategies is a crucial component to providing these communities with a viable future, more immediate interventions are needed by the inter-

national community to ensure that they enjoy a minimum standard of living. Currently, community members live in constant fear of displacement, with the threat of demolition looming over them at all times. This creates a constant state of anxiety, which is contrary to the basic human need for physical and psychological security. The international community must also exert more pressure on Israel to freeze all demolition orders until a more durable solution is reached, as well as insist that these communities be allowed to build new structures to accommodate new family members and newly married couples. This will help provide these communities with greater stability.

Improving access to water and electricity is also important. Currently, a number of households (affecting approximately 400 individuals) rely on tankered water, while those connected to a water network have little assurance as to how clean the water they receive is. An even larger number of households (affecting approximately 730 individuals) have neither an electricity connection, nor solar cells. With half of all inhabitants under the age of 14, the need for kindergartens and playgrounds is particularly acute. While there are nearly 700 children below the age of six living in these communities, only one kindergarten exists with the capacity to accommodate 50 children. Also needed is better access to health services, including a clinic within the community that remains open over night. It is estimated that nearly 96% of the inhabitants rely on public transport though no communities have a bus stop located nearby. Thus, men, women and children must



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walk on the main roads, which for the most part do not feature sidewalks, and accordingly most public transport vehicles are unable to stop for them. (See Box 9, Page 47, for an assessment of these immediate needs).

## Maintain Bedouin Way of Life

Bedouin communities have long been a part of Palestine's physical and cultural landscape. The Bedouin way of life has its origins in "pastoral nomadism," which refers to a land-use system based on raising livestock, and herding in search of fresh pastures. Rather than living isolated lives, Bedouin communities are often closely integrated into village and city life due to economic necessity. For many communities, economic interdependence and opportunities for trade and employment have led to close economic relations with farmers and towns, where goods and services are exchanged for mutual benefit.<sup>51</sup> It may not even be accurate to think of these communities as having been purely nomadic. *Badu al-rahalah*, Arabic for "mobile Bedouin," suggests that some Bedouin groups were nomadic while others were more sedentary. The Bedouin in Israel and the West Bank today are referred to simply as *Badu* (See Box 15, Page 81).

Indeed, the distinction between nomadic and sedentary lifestyles is more fluid than often imagined. Recent research on nomadic communi-

ties suggests that they "operate along a continuum of economic and social activities" that vary throughout the year and often include farming.<sup>52</sup> Yet while some Bedouin communities live a more sedentary lifestyle than some many imagine, they remain connected to "a persistent nomadic identity even in the context of residential stability,"<sup>53</sup> whereby this essential component of mobility continues to inform the community's social structures.<sup>54</sup> Suleyman Khalaf suggests that the Bedouin have been undergoing a process of transformation in which "they are adjusting their material and political life to rapidly changing modern conditions and yet they continue to respect and adhere to a range of traditions that help them define and perpetuate their ethnic integrity, their Bedouin-ness."<sup>55</sup> Planning by both the Israelis and the Palestinians for these communities must take this into account, and cannot address their needs in the same way as other, more settled, Arab populations (See Box 16, Page 82).

The lifestyles of Bedouin communities in Palestine is both sustainable and has a minimal impact on the environment, meaning that these communities constitute a minimal burden on the state and its services. When allowed to engage in their traditional economic practices, Bedouins are productive people. Yet, as the example of those Bedouin communities who were forcibly relocated to the al Jabal site in 1997 and 1998 illustrates, they become less productive and more dependent once urbanized under conditions not suited to their traditions.

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<sup>51</sup> For instance, the work of Salzman describes the large number of non-herding activities engaged in by nomads in Iran, which include: gathering activities, raising of crops, trading, wage labor, and service as guides (Salzman, 2000). Cole refers to this socioeconomic system as "complex and multifaceted." It includes household, kin-ordered, tributary, and mercantile modes of production, where "no single mode was dominant; they were all present in varying degrees" (Cole, 2003 p.240).

<sup>52</sup> Szuchman, 2009 p.3.

<sup>53</sup> Ibid.

<sup>54</sup> Porter, 2009.

<sup>55</sup> Khalaf, 1990 p.241.

### Maintaining a Bedouin Way of Life

- While the Bedouin living to the east of Jerusalem are living in a fairly settled and sedentary condition, planning for these communities must pay attention to certain nomadic aspects of their culture which they continue to maintain, even when living in permanent settlements.
- Bedouin communities are a crucial part of the Palestinian cultural landscape, contributing to diversity of the social, cultural and physical environment.
- The Bedouin way of life imposes a minimal burden on the state and its services, and their sustainable living and herding practices have minimal negative impact on the environment.
- When allowed to engage in their traditional economic practices, the Bedouin are productive people. But the experience of the Bedouin who were forcibly relocated to the al Jabal site illustrates that they become less productive and more dependent once fully urbanized.

[Box 15]

Bedouin communities have long inhabited valleys and natural reserves throughout Palestine without harming the environment or permanently changing the landscape. Their system of livestock management is generally practiced in regions with little arable land. While some have accused animal herders of following destructive land management practices, in truth they cause almost no degradation to the environment.<sup>56</sup> In particular, planners and state land management authorities continue to struggle to understand the dynamic nature of their system of pastoralism.<sup>57</sup> In reality, traditional herding practices have little adverse impact on the environment, in large part because the size of the herds, and their mobility between pastures, does not generally place local resources under prolonged pressure.<sup>58</sup> This is a system that is beneficial both to the herders and local farmers; when herds graze on fallow agricultural land, the soil benefits from manure deposits, which return valuable nitrogen to the soil (See Box 17, Page 83). Additionally, local populations can also

benefit from the wild plants provided by nomadic groups for eating or medicinal purposes, and from the knowledge that nomadic groups may have of local flora and fauna.<sup>59</sup> Through this system of pastoralism, the Bedouin provide important food products to consumers in the Jerusalem area, including good quality dairy products and mutton, which is much needed since currently only about 25% of the red meat consumed in the West Bank is produced there.

<sup>56</sup> Douglas & Lewis, 2007 p.223.

<sup>57</sup> Ruddle & Manshard, 1981 p.124.

<sup>58</sup> Douglas & Lewis, 2007 p.220.

<sup>59</sup> Recently, established herders have looked to pastoral nomadic communities for knowledge and advice on herding practices, such as with the knowledge exchange between Maasai from Kenya and American ranchers. (Curtin & Western, 2008).

## Changes in Planning Approaches to Indigenous Populations

Planning paradigms have changed drastically since previous approaches, where it was believed that residents' behavior is informed by the spaces in which they resided, and that this behavior could be changed through spatial restructuring. The reorganization of space was seen as a precondition for social restructuring and societal transformation. Recently scholars have described such practices of forced urbanization as "equivalent to destruction," arguing that it is critical that indigenous people are allowed the right to live in a manner that is consistent with their traditions and, most importantly in the case of the Bedouin, in a manner that facilitates their unique relationship with the land. Indeed current planning discourse suggests that a more participatory approach should be followed, especially when planning for indigenous communities.

A number of recent planning initiatives in the Syag region have attempted to redress the problems created by the imposed conditions of living in the new towns, including the establishment of the Regional Council of Unrecognized Villages in 1998, as well as legal petitions by Bedouin groups. A different solution must be found for planning for Bedouin communities, since the experience with new towns built by the Israelis such as Tel Sheva and Rahat, as well as other settlements built by Arab governments, have proven to be unsuccessful models.

There is a similarity between the Bedouin in Naqab and those in Barriyat Jerusalem; both are indigenous people, coming from the same tribes and culture. And just as the Bedouin in Naqab struggled to achieve equality and equity and to have their right recognized on the land they live on as well as in their existing villages, so too the Bedouin in Barriyat Jerusalem seek to achieve these same goals, in addition to ending the occupation and the de-colonization policies held against them.

[Box 16]

## Natural Soil Replenishment compared to Synthetic Fertilizers

Natural fertilization through animal manure allows for soil replenishment in a manner that is more sustainable, from both an economic and ecological standpoint, than chemical fertilizers. The use of such methods of fertilization, where farmers introduced manures or compost and relied upon soil microbes to make nitrogen available to plants, were common until the 20th century. Synthetic fertilizers were introduced in the early 1900s, using industrially fixed nitrogen derived from natural gas, and are not sustainable since they rely upon non-renewable fossil fuel sources. Significant environmental damage is also caused as large quantities of nitrates are released, creating “dead zones” in coastal waters. Oxidized forms of nitrogen contribute to smog and acid rain<sup>60</sup>. In contrast, the symbiosis between nomad and farmer allows for natural and sustainable agriculture and livestock rearing that is beneficial to both parties.

[Box 17]

## Sustaining Livelihood

For the Bedouin, the connection between community and livestock is fundamental, and has long played an important role in shaping social and cultural norms as well as dictating economic wealth. Usually, the entire family is involved in activities related to raising livestock, while the household in general relies heavily on the dairy products and meat that is produced.<sup>61</sup> Several types of livestock may be herded. The Bedouin communities discussed in this report generally have herds of cattle, sheep or goat, and a few have camels. If raising and herding livestock is central to Bedouin identity, the cost of doing so has risen dramatically due to increasing restrictions on access to important grazing lands imposed by Israel, which has forced many herders to start purchasing fodder to feed their animals (or to sell part of their herd). Livestock has become as much a financial burden as a source of

profit. Despite this, many communities continue to hold onto their traditions and raise animals.

The international community has an especially important role to play in pressuring Israel to ease restrictions on access to grazing lands and water springs for Bedouin herders, whose impact on the environment is minimal. A number of countries in the Middle East and North Africa (MENA) region have introduced a variety of programs geared towards ensuring Bedouin communities are able to continue practicing their traditional lifestyles in an economically sufficient way. For example, Syria created cooperative societies and provided subsidized fodder for herds, as well as drilled modern wells and banned plowing of the steppe in an effort to support Bedouin communities as well as promote natural conservation.

<sup>60</sup> For more information about synthetic fertilizers, see (<http://woods.stanford.edu/woods>)

<sup>61</sup> Cole, 2003 p.239.

In part, these changes were geared towards facilitating larger-scale commercial production of mutton for Syrian and Gulf cities. However, it enabled Bedouin communities to pursue a livelihood related to their traditional skills and lifestyle.<sup>62</sup> While state intervention has also transformed pastoralism in Jordan, Rowe argues that Bedouin communities there are still able to maintain con-

tinuity with tradition. They continue to eat a diet based on products from their own household animals, while social organization remains rooted in kinship (See Box 18). The Bedouin continue to prefer pasture-feeding their herds, which they believe contributes to the health of the animals and improves the quality of their milk.<sup>63</sup>

### Superior Nutritional Profile of Grass-Fed Dairy Products

Research at the Harvard School of Public Health by Hannia Campos has shown that milk from grass-fed cattle has a superior nutritional profile compared to milk from cattle fed on fodder. Grass-fed cattle produce milk with five times the amount of an unsaturated fat called conjugated linoleic acid (CLA). CLA is beneficial to heart health. Campos told Reuters that “because pasture grazing leads to higher CLA in milk, and it is the natural feed for cattle, it seems like more emphasis should be given to this type of feeding”.<sup>64</sup>

[Box 18]

### Sustaining Livelihood

The Palestinian Authorities through all its institutional bodies with the support of the international organizations and UN agencies should plan for the needs of the Bedouin;

- The planning cannot be accomplished simply through a plan that delineates plots, residences, and roadways, but it is crucial that the livelihood needs of the Bedouin also be considered, also
- The communities require access to grazing lands and to water springs which can only be accomplished by the International organizations, as well as
- Subsidies by the PNA on animal fodder are required.
- The Bedouin need access to markets where they can sell their meat and dairy products, including the development of seasonal spring bazaar.
- Cultural tourism initiatives can be instituted which spread awareness about the Bedouin culture by bringing student and university groups to these communities, and through longer overnight stays which include participation in traditional Bedouin household activities.
- The provision of vocational training by the UN agencies is required to allow Bedouins to find work in fields other than basic labor.

[Box 19]

<sup>62</sup> Cole, 2003 pp.243-44.

<sup>63</sup> Rowe, 1999.

<sup>64</sup> American Journal of Clinical Nutrition, online 12 May 2012.

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As these examples show, the PNA can do a number of things to support these Bedouin communities. It can and should provide subsidies for animal fodder, thus helping these communities remain on the land. The Ministry of Health should introduce health codes on the dairy products these communities produce, supported by training on the importance of hygiene and improved production practices. These communities and the locations where they live should be actively included in the Ministry of Tourism's cultural tourism plans as a unique indigenous culture, allowing them to benefit from visits by student groups and overnight stays. With the help of the PNA, as well as support from NGOs, these and other Bedouin communities can also organize seasonal spring bazaars to present and sell their products. Lastly, providing vocational training for community members who did not complete their education, but who need to find sources of income other than herding, will help support these communities. Such training could be provided by UNRWA, and will open up employment opportunities outside of menial labor. (See Box 19, Page 84)

## Freedom of Choice and Gradual Development

The Bedouin communities living in Jerusalem's Barriyat should be provided the right to participate in determining their future, and must be consulted in regards to decisions made about their communities. They should choose how and where they would like to live. They have the right to develop their communities and way of life, and to improve their lot, without being forcibly urbanized. Any future development of the Bedouin way

of life should be the result of a gradual process, one that will allow those communities concerned to maintain social and cultural continuity between generations, and allow for the transmission of cultural practices and traditions.

In particular, these communities should be supported to maintain the connections they have forged over time with local communities and regional networks. They should not be treated as nomads who can easily be shuffled to new sites, and who have little attachment to where they live.<sup>65</sup> The linkages between community and place are no less important in the case of Bedouin communities, particularly given the close association between clan and tribal relationships and connections to the land, as well as their longstanding economic dependency on land-based forms of production. Indeed, for Bedouin communities, attachment to place is framed by long standing traditions concerning family and clan lands and the idea of the hamula more broadly – a unit based on family relationships – as it appears in Arabic culture. For Bedouin communities, the hamula is equivalent to the ashira or clan.<sup>66</sup>

Many Palestinians maintain a connection to the villages and lands of their hamula even when they move elsewhere for work or education opportunities. Especially due to the loss of many Palestinian villages and lands after 1948 and 1967, it can be said that their attachment to the land has intensified. While they may not 'own' land in the traditional sense, the Bedouin hold a strong sense of belonging to particular areas, and similar to Palestinian communities, are not willing to forsake these lands. (See Box 20)

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<sup>65</sup> Halbwachs, 1992.

<sup>66</sup> The number of people belonging to a hamula can vary, and at times an entire village can be from the same hamula. Its members will generally live in the same quarter of the village, from which that quarter takes its name. The hamula provides protection and security, it is an important social grouping, and disputes and quarrels are often settled by the head of the hamula (Baer, 1964 pp.169-70).

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Rassem Khamaisi has argued that for Israel's Arab communities, belonging and attachment to place are consolidated along several lines of affiliation, including family, clan, tribe, locality, and region. The connection these communities have to a certain place is thus often strong and enduring, while community members are often not willing to move to new areas. Khamaisi argues that planners working in these communities are thus more restricted, and need to show more sensitivity to the specific social and cultural dynamics that tie these communities together; Israeli planning policies of-

ten fail to do just this. They do not differentiate between the needs of different groups within the Arab community, such as Bedouin communities, while plans are often developed without regard to the geographic location, religious affiliation, or lifestyles of these communities.<sup>67</sup> Planning for these communities should take into consideration their unique spatial, cultural, and economic needs, and allow for alternatives for their development that do not necessitate displacement or urbanization (See Box 16, Page 82)

### **Freedom of Choice and Gradual Development**

- The International organizations and the UN agencies should support the Bedouin of Barriyat Jerusalem right to choose their sites of dwelling and way of life.
- These organizations should support the Bedouin's right to be consulted about decisions regarding their communities, and be actively involved in determining their future.
- This support should extend to allow the Bedouin to maintain, as much as possible, the connections they have made with local communities and regional networks. They should not be treated as nomads who can easily be shuffled to new sites, disconnecting their relationship with their sites of residence.
- These communities have the right to develop and keep pace with civilization without becoming urbanized.
- Alterations to the Bedouin way of life should be seen as a process of development, rather than change; and this must proceed gradually in order to maintain social and cultural continuity between generations, and to allow for the transmission of cultural traditions.

[Box 20]

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<sup>67</sup> Khamaisi – 2012

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## Wadi el Qilt Cultural Landscape Plan and Bedouin Involvement

UNESCO's World Heritage Committee has defined "cultural landscape" to refer to distinct geographical areas which uniquely "represent the combined work of nature and man."<sup>68</sup> In many ways, this describes the east-west corridor of the Wadi el Qilt region, along with the band of existing Bedouin communities running just to the south of this area (See Map 15), which represent an "organically evolved landscape," and a "continuing landscape" that "retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time."<sup>69</sup> The IPCC thus supports efforts to have Wadi el-Qelt designated a mixed cultural and natural heritage area by UNESCO.

The Wadi el Qilt area boasts a spectacular and diverse environmental, natural and cultural landscape, including many features of historical significance and aesthetic value. It encompasses an area of around 6,000 dunums (6 km<sup>2</sup>), and runs west from Jericho, one of the oldest cities in the world, towards Jerusalem, a city holy to the three Abrahamic faiths. The uniqueness of this site is enriched by its indigenous inhabitants – the Palestinian Bedouins – who contribute to this cultural landscape. While it lies near a major road that connects the west and the east of the region, due to the topography of the area and its many mountains and valleys, it remains an oasis far away from the noise and the pollution of the city.

This site has been designated as an "important archeological area" by the PNA, and is home to some 180 sites, as well as natural springs and wildlife.<sup>70</sup> The topography is terraced by natural rock and cave formations, a sharply inclined valley, and evergreen trees. Elevations range from 200 meters below to 800 meters above sea level. The presence of water, natural caves and shade has meant that Bedouin communities have used this area for centuries. Small shelters and ruins from the Byzantine period, as well as the remains of a Roman aqueduct, appear along the valley, which was once used as a major pilgrimage road during the Byzantine period, when many of its caves were used by monks. Several of these caves still contain remains of mosaic floors.

The site has many natural springs, including Ein el Qilt, Ein fara and Ein el Fawwar. As explained by the Jericho municipal council, "Wadi el-Qelt is one of the Jordan River's major western tributaries carrying rain water from the eastern slopes of Jerusalem and al-Bira 35 km down to the valley of Jericho."<sup>71</sup> Thus in winter and spring, and at times in summer, streams and waterfalls run down along the valley, reviving plants and trees, and creating a relaxing environment suitable for hikes and picnics. Furthermore, Wadi el Qilt lies within a natural reserve, one of 36 in the West Bank designated by Israel and adopted by the Palestinian Ministry of Local Government and MOPIC (Palestinian Ministry of Planning and International Cooperation).

The significance of Wadi el-Qelt means that careful consideration must be given to what kind of development is allowed close to this site. The

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<sup>68</sup> UNESCO, 2005.

<sup>69</sup> Rossler, 2000 pp.27-28.

<sup>70</sup> Palestinian Ministry of Planning and International Cooperation (MOPIC), 1999.

<sup>71</sup> <http://jericho.ps/QeltTrail>



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construction of settlements and development of urban centers poses a particular threat to this fragile environment, and threatens to pollute surrounding springs in the wadi. The system of pastoral nomadism has long been a sustainable approach to the use of arid and semi-arid landscapes, and the use of the site by Bedouin communities would both contribute to its ecological sustainability, as well as allow the Bedouin to continue with their traditional livelihood activities. Such a site provides an ideal location for the Bedouin to use for grazing pasture due to natural water supplies, and suitable vegetative land cover. Preserving this site as a cultural landscape to which the Bedouin have open access will contribute to the stability and maintenance of their traditional way of life, and will allow for sustainable

preservation of the area due to the ecological benefits of pastoral nomadic practices. In turn, access to the grazing lands contained within this area will allow the Bedouin to preserve their traditional culture, and local communities will benefit from the products that they will again be able to supply.

In order to nominate and designate this site as a mixed cultural and natural heritage area, a thorough survey and documentation of the Wadi el Qilt area is required: including all its monuments, caves, natural features, water sources, and plant and animal life. In the interim, the Ministry of Culture should play an active role in supporting Bedouin culture by promoting excursions to Wadi el Qilt and the surrounding area, and engaging the resident Bedouin communities through:

### Wadi el Qilt

The wadi starts just south of Anata from EinFawwar, a natural spring located at the bottom of a gorge. Approximately 250 meters to the east are the ruins of a Byzantine cistern. Five kilometers further lies the spring of EinQilt, as well as the remains of an early monastic inhabitation of caves known as Deir Abu Alassi. A further six kilometers to the east sits the Monastery of St. George, located on the northern cliff wall of the wadi, which has its origins in 420 A.D. This monastery underwent several changes, and what is visible today is the result of extensive reconstruction works executed by the Greek monk Callinic from 1878-1901. The monastery consists of three main sections including the Cave Church of St. Elias, The Church of the Holy Virgin, and the Church of St. John Thebes and St. George Choziba.

[Box 21]

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1. The organization of Bedouin Cultural Nights.
  2. The organization of cultural and educational visits to local Bedouin communities for school and university groups, as well as visitors from nearby cities and tourists.
  3. The organization of hiking trips that include Bedouin communities in their itineraries as rest points along the hike.
  4. The creation of living museums in the Bedouin communities, where traditional Bedouin tools and cultural objects can be displayed in a traditional Bedouin tent structure. This will provide opportunities for both tourists, as well as Bedouin youth, to learn more about Bedouin traditions and heritage.

### **Cultural Landscape of Wadi el Qilt**

- The Wadi el Qilt area, and its resident of Bedouin communities, should be adopted by the UNESCO's protection as a mixed natural and cultural heritage site.
- The Bedouin communities should be engaged with the support of UNESCO and other UN agencies as part of the cultural landscape of this region through the organization of activities such as Bedouin cultural nights, educational visits from various groups, hiking trips which include Bedouin communities in the itinerary, and the creation of living museums in these communities.
- The Palestinian and Israeli regional planning schemes must consider the Wadi el Qilt area as a natural and historical corridor, and this area and its periphery should be kept free of major urban developments' of the settlements.
- The provision of grazing lands for the Bedouin should be thought of in conjunction with a sustainable approach to the Wadi el Qilt site.

[Box 22]

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## Final Thoughts

Efforts to support Bedouin communities under threat, and to preserve their traditions, remain ongoing. These efforts have taken various forms, including Bedouin theme parks and other forms of tourism, which have “commoditized the image of the Bedouin.”<sup>72</sup> Cole argues that the meanings of “Bedouin” have changed over the past century, and continue to change: “Bedouin” previously denoted a way of life that was specialized and revolved around steppe-based herding. Today, “Bedouin” refers less to a “way of life” than to an “identity.”<sup>73</sup> While way of life is grounded in ecology and economy, identity is grounded in heritage and culture. This has been the standard approach to Bedouin heritage, but there are ways to bring these two aspects together. Better alternatives can be found. This includes viewing Bedouin communities and the areas where they live as cultural landscapes, while seeing to build partnerships between cultural preservation and conservation of a natural area. Bedouin communities should be allowed to adapt and merge with regional economies, as research shows they have been doing for decades.

Safeguarding the welfare of Bedouin communities in Palestine demands serious action and support to thwart the impending demolition of their shelters. They hold the keys to an important cultural heritage. Their socio-economical practices are indicators of their cultural identity. Displacement of these communities will only lead to a severe loss of those features of their lifestyle that cannot be adapted in urban or in rural settings. Nor will they be able to support themselves. Accordingly, implementing modern means, which

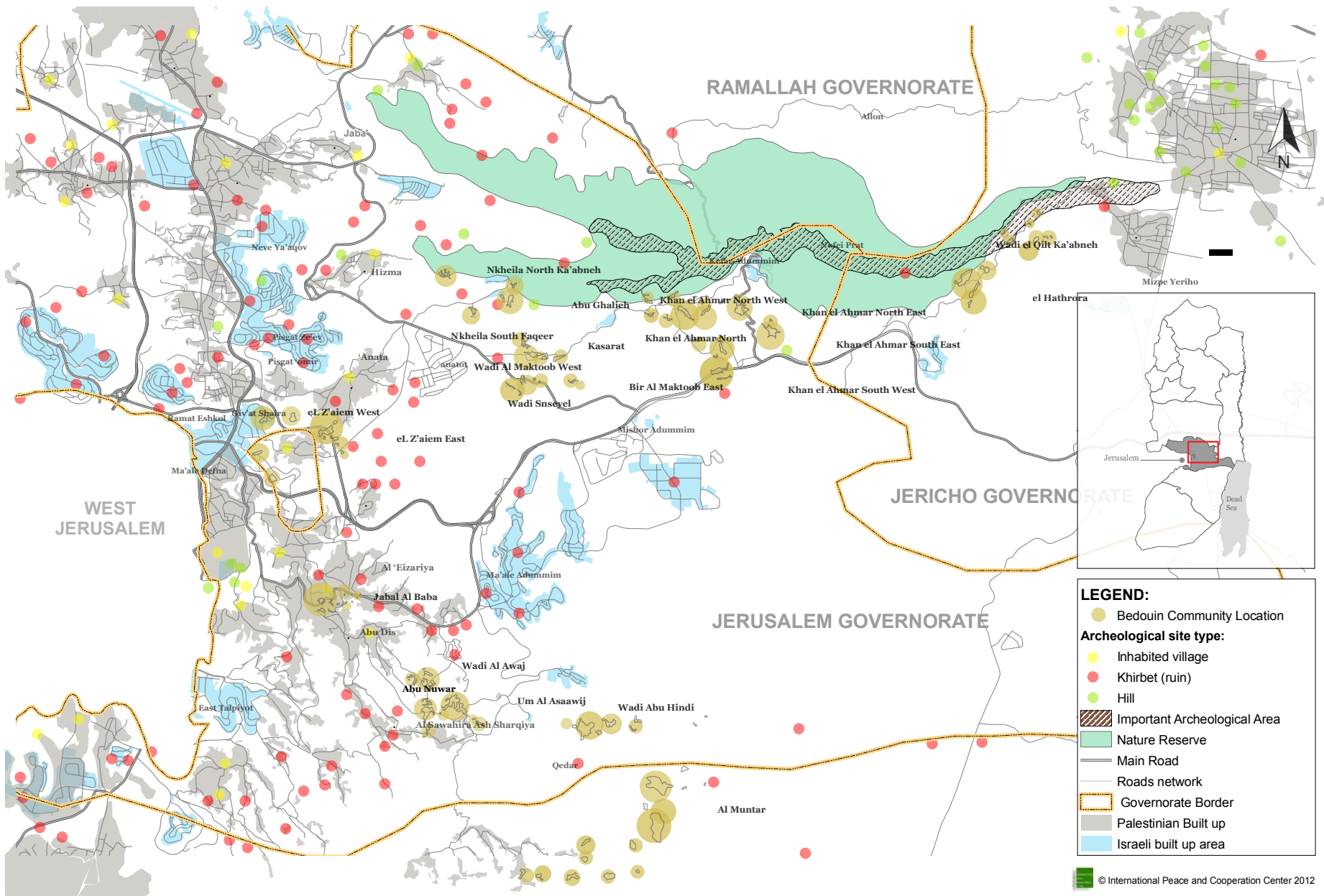
aims to harmonize the area with the global trend of planning and to rearrange the Bedouin environment will lead to a process of gentrification, that will transform and erasing the socio-spatial environment of the Bedouin and inevitably sacrifice the authenticity of an existing heritage (See Map 15).

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<sup>72</sup> Cole, 2003 p.254.

<sup>73</sup> Cole, 2003 p.237.

Map 15: Important cultural sites in Barriyat Jerusalem and Wadi el Qilt (as identified by PNA)



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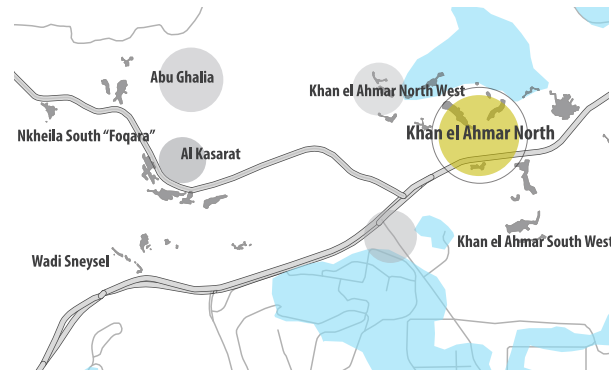
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# Appendix

Community fact sheets



# Khan el Ahmar North Bedouin Community, commonly known as “Abu er Ra’ed”



## Educational facilities

Only one person (female) in the community has a university degree, and only 4 females finished high school. About 31.8% of the inhabitants between the ages of 6 to 18 dropped out of high school (11 males and 15 females).

## Health facilities

Community members use health centres in Aqbet Jaber refugee camp, and Abu Dis. Women go to Jericho Hospital to give birth. A mobile clinic named “al Eslah clinic” offers the community health services once every month.

## Other facilities

The community has no mosque, but has a public guest house “madafe” (65 m<sup>2</sup> and a capacity for 30 people).

## Water

The community gets its water from the Israeli water network “Mikrot”, who charges the PNA for the water it provides.

## Electricity

The community is not connected to the main electricity network, though electricity lines pass close by; there is more than one generator operated by diesel; one is publicly used and two are private.

## Sanitation & Solid Waste

Households in the community collect solid waste in a thick nylon bag that is reused frequently, or in a large bucket. Some of the houses have a modified cesspool, some use the house for sewage discharge.

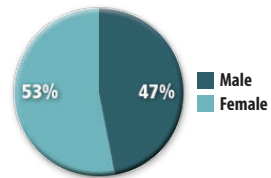
## Economic Status

18 males in the community work, while 2 females work as teachers. The following chart shows the distribution of people in community according to their activity status.

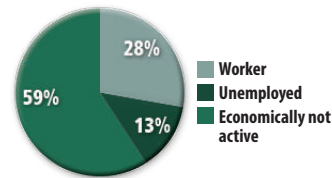
## Population

157 people; 74 males and 83 females, over 59% are children under the age of 15, while 39% is between 15 and 60 years of age. Only 7 individuals are above 60. There are 13 families in the community. 69% of the households are nuclear. The community has a high population growth rate of 7.38%.

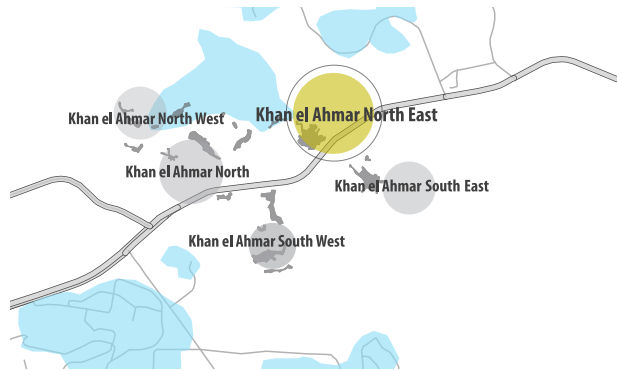
% Demography



Male Occupation %



# Khan el Ahmar North-East Bedouin Community, commonly known as “Abu Hilw”



## Educational facilities

The community has one school (“Khan el Ahmar”) which was built in 2009 by the Italian NGO Vento Di Terra. With an initial enrolment of 45 students, the school now has 72 students, with an equal number of male and female students.

## Health facilities

Community members use health centers in Aqbet Jaber refugee camp, and Abu Dis. Women go to Jericho Hospital to give birth. A mobile clinic named “al Eslah clinic” offers the community health services once every month.

## Other facilities

One Mosque built in 2003. Since then, the ICA has rejected all applications to build additional structures. The mosque has an area of 70 m<sup>2</sup> and a capacity of 60 people.

## Water

The community gets its water from the Israeli water network “Mikrot”, while the PNA pays for water used. The community has built a makeshift network of water pipes that lay just below the surface.

## Electricity

The community relies on a diesel generator. The generator itself is in need of repairs, and frequently does not work. When this happens, the community uses gas lighting.

## Sanitation & Solid Waste

The community has a modified cesspool, namely a barrel buried in the ground and open from below, so its contents can leak out.

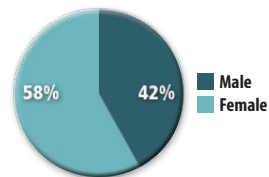
## Economic Status

While the community still partially depends on herding, most of the economically active males work as laborers part time. The average daily wage is 50-100 NIS, mostly earned from farming, construction work, tourism and factory labor.

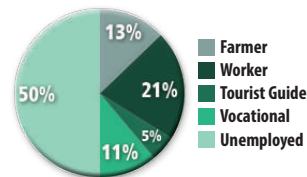
## Population

One of the largest Bedouin communities living along Jerusalem’s periphery. Population of 133; over 59% are children under the age of 18. There are 19 families in the community, all from the “Abu Dahoq” clan.

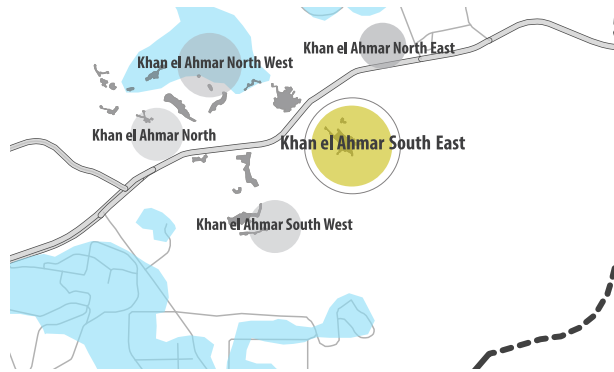
% Demography



Male Occupation %



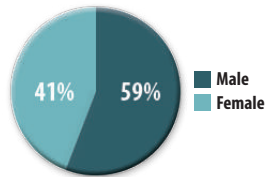
# Khan el Ahmar South-East Bedouin Community, commonly known as “Abu Odeh”



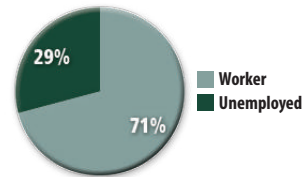
## Population

76 people; 45 males and 31 females. The community is considered young, with over 52% of the population under the age of 15, while 29 people, 15 males and 14 females (41%) are between 15 –50. None of the inhabitants are above 50. The community has a population growth rate of 4.79% over the last decade.

### % Demography



### Male Occupation %



## Educational facilities

There are 23 students in the community, 8 of which are females. They go to al Khan school, or to schools in Anata and Abu Dis.

## Health facilities

Community members use health centers in Jericho. Women go to Jericho Hospital to give birth. The Al Eslah mobile clinic offers the community accessible healthcare once a month.

## Other facilities

The community has no school and no mosque, but has three public guest houses, or “madafe,” owned by three families.

## Water

The community gets its water from the Israeli water network “Mikrot”, while the PNA pays for water used. The community has built a makeshift network of water pipes that lay just below the surface.

## Electricity

The community relies on a diesel generator. The generator itself is in need of repairs, and frequently does not work. Electricity is used mostly for lighting.

## Sanitation & Solid Waste

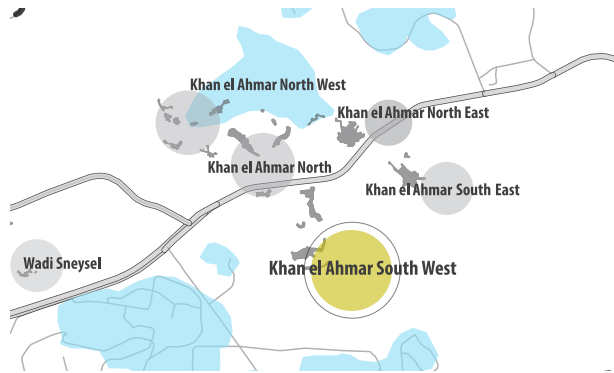
Households in the community collect solid waste in a thick nylon bag that is reused frequently, or use large buckets. Each family burns its waste separately in a designated site. Some of the houses have a modified cesspool, others just use a house for sanitation disposal.

## Economic Status

14 people in the community are economically active, there are 4 people are unemployed, 4 have a full time job. 10% Work as mere labours in construction.



# Khan el Ahmar South-West Bedouin Community Commonly known as “Abu Falah”



## Educational facilities

There are no schools in the community: the students have to go to Khan el Ahmar School, and other schools in nearby cities.

## Health facilities

Community members use health centers in Jericho, and Eizariyeh. Women go to Jericho Hospital to give birth. The “al Eslah” mobile clinic offers the community health services once every month.

## Other facilities

The community has no school or mosque, but has public guest house “madafe”.

## Water

The community gets its water from the Israeli water network “Mikrot”, passing right through the community. Mikrot charges the PNA for the cost.

## Electricity

The community is not connected to an electricity network, though electricity lines run adjacent to the site where they live. Nor does the community possess a generator. Two families use gas for lighting.

## Sanitation & Solid Waste

Households in the community collect solid waste in a thick nylon bag then waste is burnt in a designated site. The community has a cesspool for sewage, while 2 inch hoses are used to discharge kitchen waste.

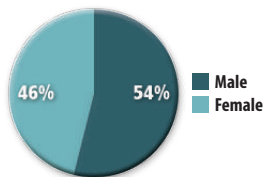
## Economic Status

Only two men in the community work, one as a farmer and one as a worker. There are 18 people who are unemployed. The Bedouin women only work in raising the sheep and household matters.

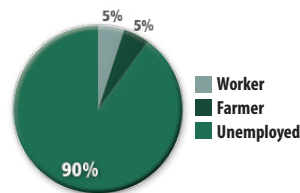
## Population

90 people; 48 males and 42 females, and 16 families. Over 50% of the population is under the age of 18, while 48% of the population is between 15 and 60 years old. Only 4 inhabitants are above 60. The community has a population growth rate of 4.79%.

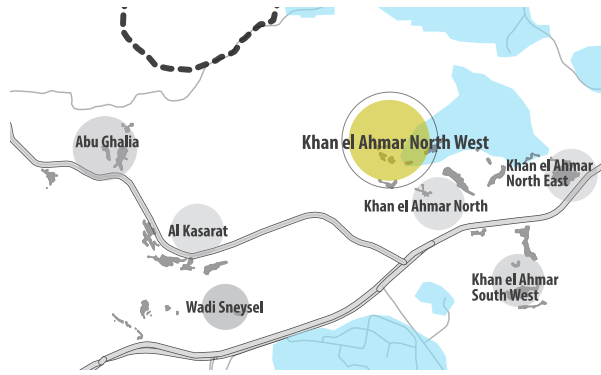
% Demography



Male Occupation %



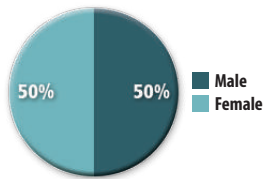
# Khan el Ahmar North-West Bedouin Community Commonly known as “Abu Ibrahim”



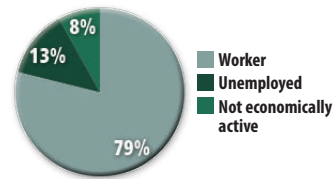
## Population

152 people; 76 males and 76 females, the community is considered young since over 54% of the population is under the age of 15. 39% of the population are between 5–60, and 7 people above 60. The community has a very high population growth rate of 7.38% for the last decade.

% Demography



Male Occupation %



## Educational facilities

There are 31 students in the community, 18 of which are females; they go to al Khan school or schools in Anata, Abu Dis and other neighbouring localities. There is one male student at the University.

## Health facilities

They use health centers in Jericho, and Eizariyeh. Women go to Jericho Hospital to give birth. A mobile clinic named: “al Eslah clinic” offers the community health services once every month.

## Other facilities

The community has no mosque, but has three public guest house “madafe” for the main families, and no schools.

## Water

The community gets its water from the Israeli water network “Mikrot”, who charges the PNA for it, the community built its own temporary network slightly deep underground – half an inch-, it reaches all the houses.

## Electricity

The community has no electricity, it is not connected though the main lines pass by it; there are two generators – private generators- operated by diesel in the community. The cost is around 50 NIS per household for the solar; it is filled every five days and powered for a couple of hours at night.

## Sanitation & Solid Waste

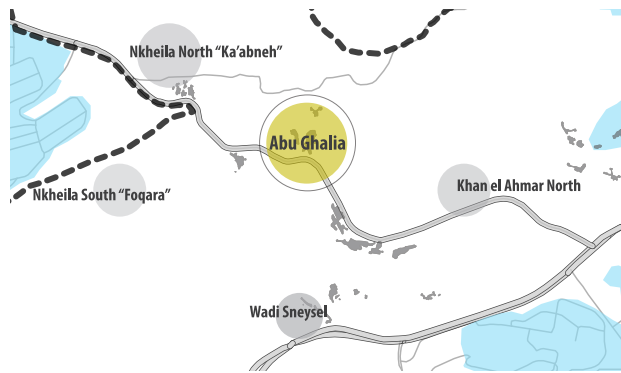
Household solid waste is collected in thick nylon bags or a large bucket, and then burnt in a designated site. Nylon Bags are often reused. Some households also have a modified cesspool.

## Economic Status

8 People in the community have a full time job. The average monthly income for those who do work is a little above 1700 NIS. The Bedouin women only work in raising the sheep and household matters.



# Abu Ghalia Bedouin Community



## Educational facilities

There are 30 students in the community, 15 females and 15 male; they all go to 'Anata to study. Only 2 males finished high school, and only 1 male and 1 female has a university degree.

## Health facilities

All the inhabitants have UN refugee health card and use the clinic in 'Anata refugee camp. Al Islah mobile clinic comes once every month.

## Electricity

The community used to have a generator but most of the time is out of order. The generator is used for lighting a few hours at night; which needs 2 liters of diesel and costs 15 NIS.

## Sanitation & Solid Waste

Household solid waste is collected in thick nylon bags or a large bucket, and then burnt in a designated site. Nylon Bags are often reused.

## Population

There are 107 people in Abu Ghalia community; 49 males and 58 females, the community is considered young since over 47% of the population is under the age of 15. 49% of the population are between 15–60, and just 4% people are above 60. The community has a very high population growth rate of 4.37%.

## Other facilities

The community has no mosque, but has a public guest house "madafe", but no schools since the Israeli authorities forbid them to build a school.

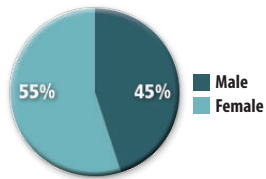
## Water

The community does not have a water network; it is not connected to any water network. They buy water by tank from nearby town "Anata".

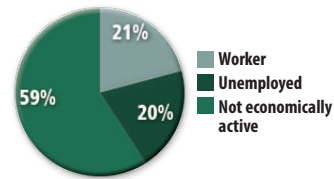
## Economic Status

21 people in the community are economically active, 10 of these people are unemployed. The Bedouin women only work in raising the sheep and household matters. 8 people of the working force are employed outside the community in a full time job. The average monthly income for those who do work is a little above 1100 NIS.

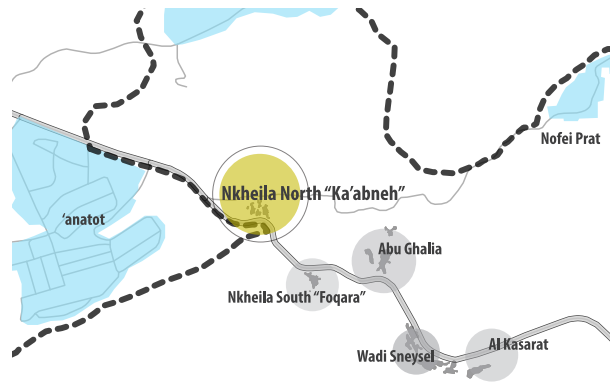
% Demography



Male Occupation %



# Nkheila North "Ka'abneh" Bedouin Community



## Educational facilities

There are 12 students in the community, 11 females and just 1 male; they all go to Anata to study.

## Health facilities

All the inhabitants have UN refugee health card and use the clinic in 'Anata.

## Other facilities

The community has no mosque, but has a big guest house "madafe", and no schools.

## Water

The community buy water from someone from Anata, they paid a bills for him, because no main line for the community. There is also a few water tanks used in the community to get the water to the animals when they are distant from the homes of their owners.

## Electricity

The community owns a generator operated by diesel, but it's in a bad shape and out of order most of the time. The community needs the electricity mostly for lighting.

## Sanitation & Solid Waste

They have minimal solid waste discharge, mostly when compared with urban people. Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket.

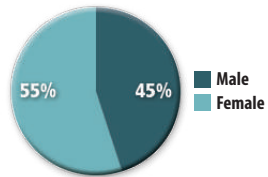
## Economic Status

17 people in the community are economically active. There are 11 people are unemployed. 6 people of the working force are employed outside the community as laborers. The average monthly income for those who do work is a little above 900 NIS.

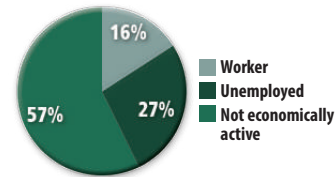
## Population

The community consists of 67 people; 30 males and 37 females, the community is considered young since over 46.9% of the population is under the age of 15. 50% of the population are between 15-60, and 13% are above 60. The community has an above average population growth rate of 3.62% for the last decade.

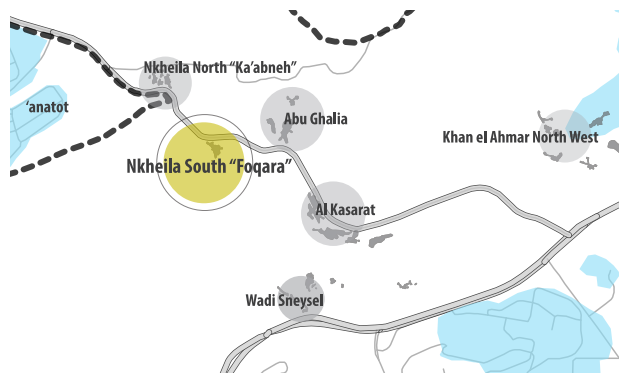
### % Demography



### Male Occupation %



# Nkheila South "Foqara" Bedouin Community



## Educational facilities

There are 16 students in the community, they go to school in Anata Locality.

## Health facilities

Most of the families in the community have the UN Card health insurance. They mostly use the health center in Jericho, al-Eizariéh, or Ramallah city.

## Electricity

The community is not connected to an electricity network, they have one generator only supplied by solar energy, which is sufficient to supply their mobiles, and TV with electricity for only 3 hours.

## Sanitation & Solid Waste

They have minimal solid waste discharge, mostly when compared with urban people. Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket, then each family burns its waste separately in a designated site. Some of the houses have a modified cesspool.

## Population

Nkheila South "Foqara" is a small community with only 42 people; 22 males and 20 females, half the community are children under the age of 18. There are 7 families in the community all related from al Foqara family part of "Arara" clan.

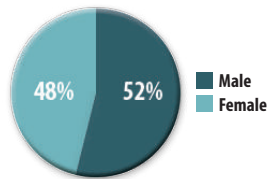
## Other facilities

The community has no mosque, but has a public guest house "madafe" (and it gathers from 15-20 people), and no schools.

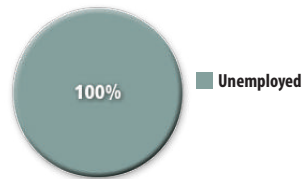
## Economic Status

There are 12 economically active persons in the community, who can be a source of income to their families; 2 or 3 of them work in small professions like building, and the rest don't work. There are 9 women who can be economically active but they work only inside their homes due to culture and traditions.

% Demography



Male Occupation %



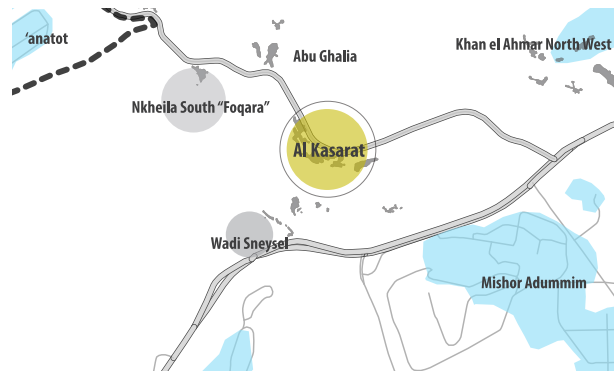
## Water

There is no water network in the community, they purchased water and then fill it in reservoirs.





# Al Kasarat Bedouin Community



## Educational facilities

There are 44 students in the community, 19 are females and 25 are males. The little children studying in Anata 15 and 10 minutes respectively by car.

## Electricity

The community is not connected to the main line, though these lines pass by it; they get the electricity from the quarry for a couple of hours at night for lighting.

## Health facilities

Most of the families in the community have the Intifada health insurance provided by the Palestinian National Authority (PNA). Those who don't have the Intifada health insurance have a UN welfare refugee card.

## Sanitation & Solid Waste

Has minimal solid waste discharge, mostly when compared with urban people. Households in the community collect solid waste in a thick nylon bag.

## Population

There are 170 people in Al Kasarat community; 94 males and 76 females, over 30.3% of the population is under the age of 15. 48.7% of the population are between 15–60, the inhabitants are above the age of 60. The community has an above average growth rate of 3.81% for the last decade

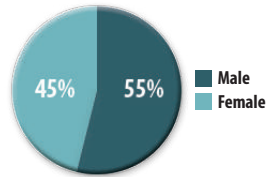
## Other facilities

The community has no mosque, but has a public guest house "madafe", and no elementary school.

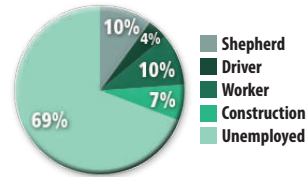
## Economic Status

There are 29 males in the community who are capable of work; 20 of which are currently unemployed. 2 people work in construction another 3 people work as workers and 4 in other jobs. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products. In many occasions some children drop out of school to help in these chores.

% Demography

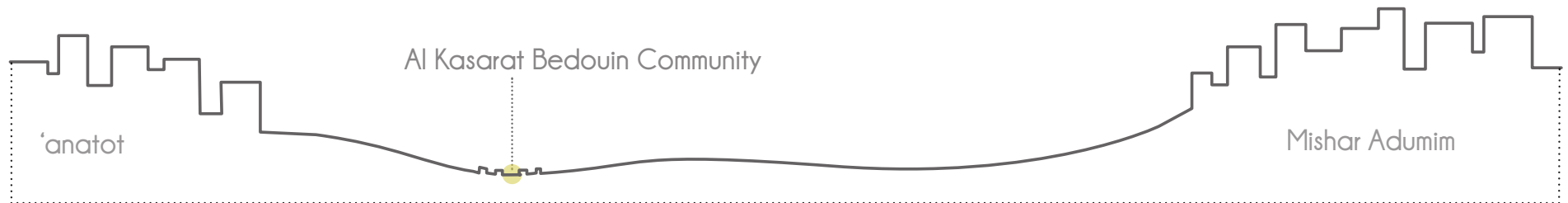


Male Occupation %

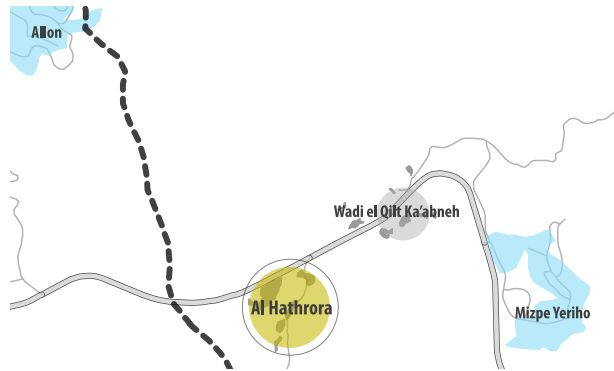


## Water

The community does not have a water network; they have been withdrawn from Israeli line. of the community built its own slightly deep underground -half an inch- temporary network.



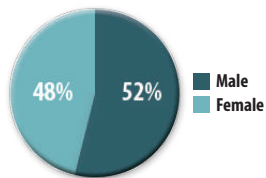
# Al Hathrora Bedouin Community



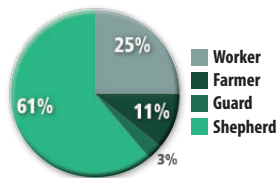
## Population

Al Hathrora is one of the largest Bedouin communities in the area. There are 227 people in Al Hathrora community; 117 males and 110 females, the community is considered young since over 51.6% of the population is under the age of 15. 44% of the population are between 15-60, only 9 of the inhabitants are above the age of 60. The community has an above average growth rate of 5.82% for the last decade.

### % Demography



### Male Occupation %



## Educational facilities

There are 57 students in the community, 20 are females and 37 are males. The little children go to school in Aqabt Jabr and Jericho 15 and 10 minutes respectively by car.

## Health facilities

Most of the families in the community have Intifada health insurance provided by the Palestinian National Authority those who do not have the Intifada insurance have a UN card. They use the health center in Jericho and Al Eizaria. Some of them use the health center in Anata, Ber Nabala and Ramallah city.

## Other facilities

The community has no mosque, but has a public guest house "madafe", it does not have a school.

## Water

The community gets water from the Mikorat network.

## Electricity

The community owns a generator operated by diesel, some families have their own generator.

## Sanitation & Solid Waste

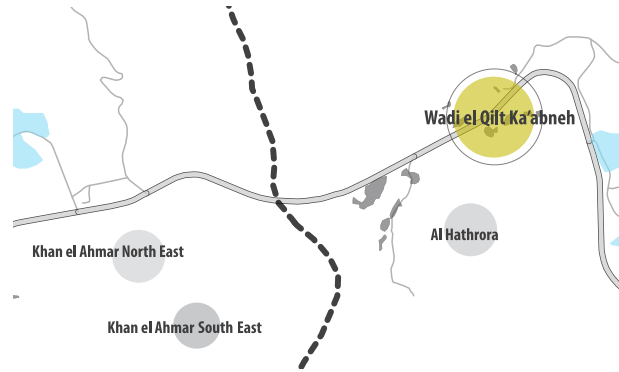
Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket. There is no sewage system, many household use the bucket of a hose to discharge toilets sewage.

## Economic Status

There are 47 males in the community who are capable of work; 19 of which are currently unemployed 3 people work in farming, another 7 people work as workers, and 17 work in herding, 3 in farming, 1 as guard.



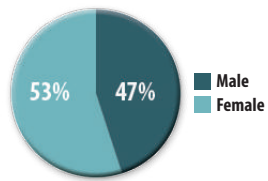
# Wadi el Qilt Ka'abneh Bedouin Community



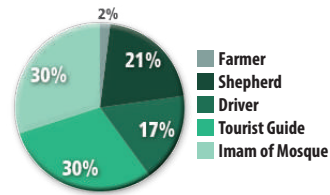
## Population

There are 67 people in Wadi el Qilt Ka'abneh community; 32 males and 35 females, the community is considered young since over 44.7% of the population is under the age of 15. 52.2% of the population are between 15–60, only 2 of the inhabitants are above the age of 60. The community has an above average growth rate of 4.38% for the last decade.

% Demography



Male Occupation %



## Educational facilities

There are 8 students in the community, 5 are females and 3 are males. The little children go to school in Jericho and Anata 15 and 10 minutes respectively by car. Al Eizaria and Anata is where the inhabitants get their groceries as well.

## Health facilities

Most of the families in the community have a UN welfare refugee card since they are refugees from Tal Erad in Naqab; those who do not have the UN card have the Intifada health insurance provided by the Palestinian National Authority.

## Other facilities

The community has no mosque, but has a public guest house "madafe", and no an elementary school.

## Water

The community is not connected to water network, they buy water by tank.

## Electricity

Wadi el Qilt -Ka'abneh- is not connected to electricity. The community needs the electricity mostly for lighting, the people in the community use gas lighting.

## Sanitation & Solid Waste

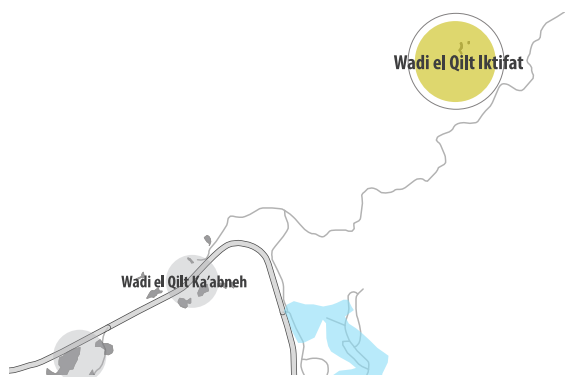
Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket. Most households use the hose directed to the valley, a few use cesspool.

## Economic Status

There are 17 males in the community who are capable of work, 3 of which are currently unemployed. There are 4 work as workers and one in farming and 10 in other jobs. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products.



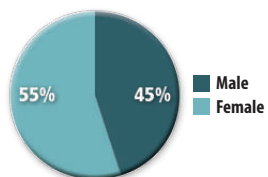
# Wadi el Qilt Iktifat Bedouin Community



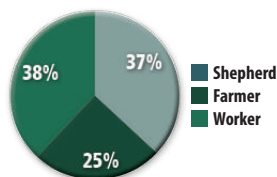
## Population

There are 24 people in Iktifat community; 11 males and 13 females, the community is very small, there are 26% of the population is under the age of 15. 74% of the population are between 15-60, none of the inhabitants are above the age of 60. The community has a growth rate of 3.08%.

## % Demography



## Male Occupation %



## Educational facilities

There are 5 students in the community, 4 are females and only 1 is male. The little children studying outside the community would have to wait on the road and wait to reach their schools in Aqabet Jaber.

## Health facilities

Most of the families in the community have the Intifada health insurance provided by the PNA. Those who don't have the Intifada health insurance have a UN welfare refugee card since they are refugees from Tal Erad in Naqab.

## Other facilities

The community has no mosque, but has a public guest house "madafe", and an elementary school.

## Water

The community gets its water from the fountain in the bottom of the valley, they carry out the water from the valley with buckets.

## Electricity

The community is not connected to electricity; the community needs the electricity mostly for lighting, so the people in the community use gas lighting. The people in the community have minimal appliances that need electricity.

## Sanitation & Solid Waste

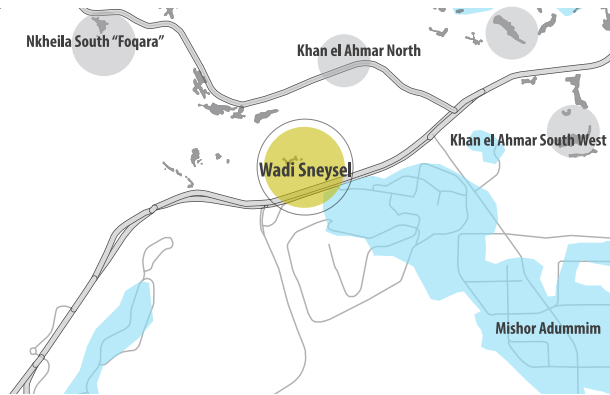
They use the bucket for sewage disposal.

## Economic Status

There are 10 males in the community who are capable of work; 2 of which are currently unemployed, 2 people work in farming another 3 people work as workers, and 3 work in herding.



# Wadi Sneysel Bedouin Community



## Educational facilities

There are 43 students in the community, half or 22 of which are females; they all go to school in al Eizarieh since the PNA provided them with transportation. 35% of the inhabitants between the ages of 6 to 20 are dropouts.

## Health facilities

Most of the families in the community (69%) have the Intifada health insurance provided by the PNA. They use the health center in al Eizarieh. A mobile clinic named: "al Eslah clinic" offers the community health services once every month.

## Other facilities

The community has no mosque, but has a public guest house "madafe", but no schools since the Israeli authorities forbid them to build a school.

## Water

The community gets its water from the Israeli water network "Mikrot", from a connection for Ma'ale Adummim Settlement and they bill them for it. The community built its own above-ground - half an inch- temporary network, it reaches all the houses in the community, and each house distributes it around the house as needed to the kitchen, shower and toilet, mostly by a hose or pipe, which can be moveable sometime.

## Electricity

The community owns a generator operated by diesel. The community needs the electricity mostly for lighting (87.5%) and television (75%).

## Sanitation & Solid Waste

Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket. Only one household in the community actually has a toilet; it has a modified cesspool.

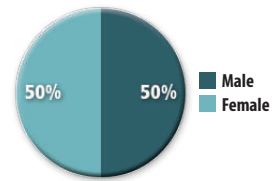
## Economic Status

There are 13 males in the community who are capable of work; 35% of which (7 people) are currently unemployed. Most of the working males work full time in herding (4 people), another 3 people work as workers, 2 people work in farming in Jericho, 3 people work in the settlements nearby as janitors, while only one person has a grocery shop in al Eizarieh.

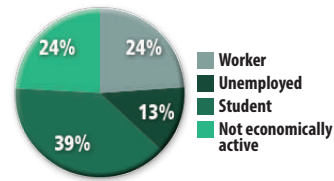
## Population

There are 112 people in Wadi Sneysel community; 57 males and 55 females, the community is considered young since over 50.5% of the population is under the age of 5. 47.7% of the population are between 15-60, and just .9% people are above 60. The community has a very high population growth rate of 5.97% for the last decade.

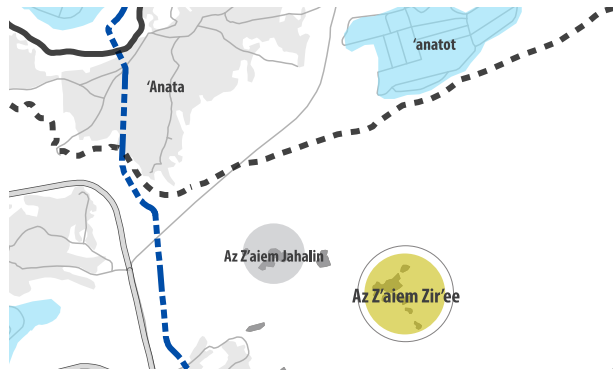
% Demography



Male Occupation %



# Az Z'aiem Zir'ee Bedouin Community



## Educational facilities

There are 21 students in the community; 13 males and 9 females, the students have to go to Z'aiem town to study; an average of 1.5 kilometres walk (20 minutes walk) on a rocky dirt road.

## Health facilities

Most of the families in the community have a UN welfare refugee card; those who do not have the UN card have the Infada health insurance provided by the Palestinian National Authority (PNA). They use the health center in Aqbet Jaber refugee camp.

## Other facilities

The community has no mosque, but has a public guest-house "madafe", and no schools in the community.

## Water

The community gets its water from the Palestinian Authority Water network; they have one connection for one part (the more recent one nearer to Az Z'aiem) of the community.

## Electricity

The community used to own a generator but it's out of order now; so currently they get the electricity from the main electricity lines from the house of a relative living in Az Z'aiem town.

## Sanitation & Solid Waste

Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket. Some of the houses have a modified cesspool; it is a barrel buried in the ground, open from below so it leaks its contents in the ground, it has never been emptied.

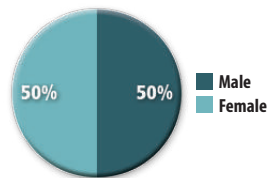
## Economic Status

There are 11 men work only, 9 as workers, 2 work other professions. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products. In many occasions some children drop out of school to help in these chores.

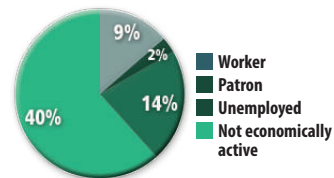
## Population

There are 112 people in Az Z'aiem Zir'ee community; 55 males and 57 females. 44.5% of the population is under the age of 15. 51% of the population are between 15-60, and just 5 people are above 60. The community has a very high population growth rate of 4.21%; for the last decade.

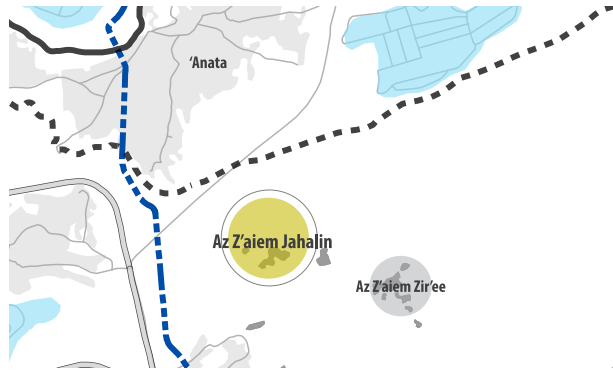
% Demography



Male Occupation %



# Az Z'aiem Jahalin Bedouin Community



## Educational facilities

There are 35 students in the community, 15 are females, and 20 male. Students have to go to Z'aiem town to study; an average of 1.5 kilometres walk (20 minutes walk) on a rocky dirt road.

## Health facilities

Most of the families in the community (55%) have health insurance provided by the Palestinian National Authority (PNA).

## Other facilities

There are no schools in the community, and no mosque, they go to Az Z'aiem especially for the Friday noon prayer, but has a public guest house.

## Water

The community gets its water from the Palestinian Authority Water network; they have one connection coming from az Z'aiem town, and a hose (half an inch) reaching each part of the community, the further parts added a tank in mid way.

## Electricity

The community is not connected to the electricity main lines; the people in the community connect from neighbours at az Z'aiem town and pay them directly for their usage around 200 NIS per month.

## Sanitation & Solid Waste

Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket. Some of the houses have a modified cesspool.

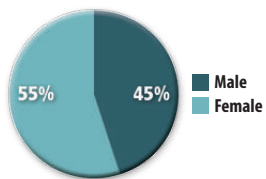
## Economic Status

There are 15 men work only, 9 as workers, 1 as a farmer and 5 as drivers and patrons. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products. In many occasions some children drop out of school to help in these chores.

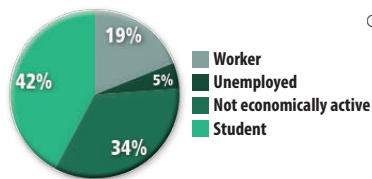
## Population

There are 101 people in Az Z'aiem Jahalin community; 47 males and 54 females. 49.0% of the population is under the age of 15. 49.0% of the population are between 15-60, and just 2 people are above 60. The community has a very high population growth rate of 4.96% for the last decade.

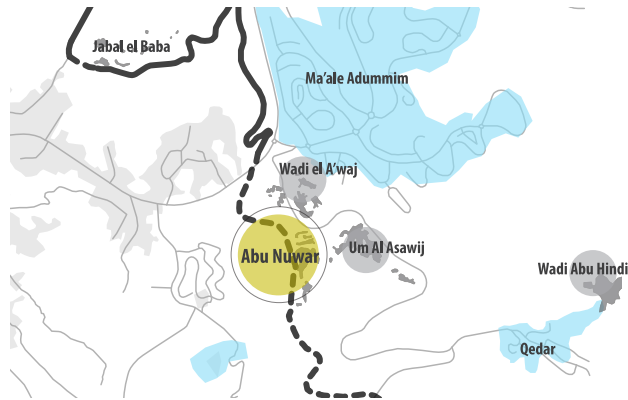
% Demography



Male Occupation %



# Abu Nuwar Bedouin Community



## Educational facilities

There are 40 students in the community, 18 are females and 22 are males. The little children studying outside the community go to school in Eizaria and Arab al Jahlin camp and Abu Nwar.

## Health facilities

Most of the families in the community have a intifada health insurance provided by the Palestinian National Authority (PNA).

## Other facilities

There are no schools in the community, but has a public guest-house "madafe".

## Water

The community gets it water from the PA water network and them paying the bills. The community built its own slightly deep underground -half an inch- temporary network .

## Electricity

The community owns a main line of electricity, but it's in a bad shape and out of order most of the time. Some of the people don't have a line of electricity.

## Sanitation & Solid Waste

Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket. Have a modified cesspool, others use the hose.

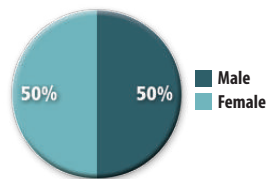
## Economic Status

There are 20 males in the community who are capable of work; 10 of which are currently unemployed. 10 people work as workers. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products.

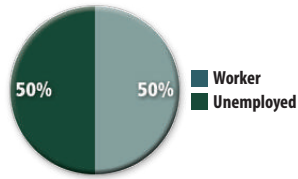
## Population

There are 121 people in Abu Nuwar community; 61 males and 60 females, the community is considered young since over 47.3% of the population is under the age of 15. 48.4% of the population are between 15-60, only 3 of the inhabitants are above the age of 60. The community has an above average growth rate of 8.54%; for the last decade.

% Demography

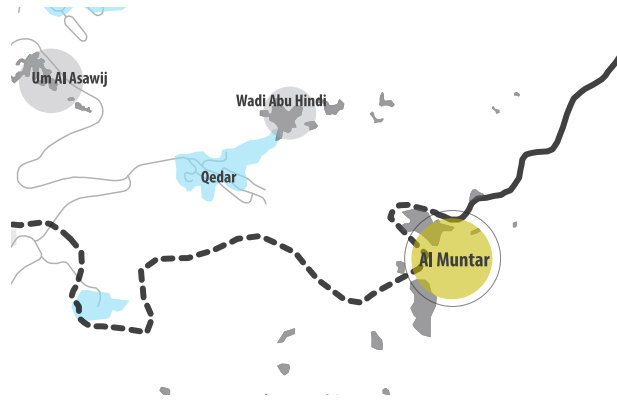


Male Occupation %





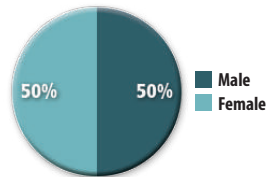
# Al Muntar Bedouin Community



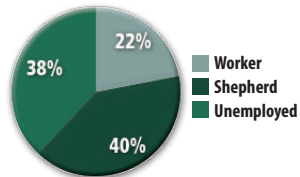
## Population

The largest Bedouin community in the Periphery E], there are 270 people in Al Muntar community; 135 males and 135 females, the community is considered young since over 45.6% of the population is under the age of 15. 49.9% of the population are between 15–60, only 12 of the inhabitants are above the age of 60. The community has an above average growth rate of 4.38% for the last decade.

% Demography



Male Occupation %



## Educational facilities

There are 81 students in the community, 32 are females and 49 are males. The little children go to school in Al Sawahra and Arab el Jahalin camp 15 and 10 minutes respectively by car.

## Health facilities

Most of the families in the community have the Intifada health insurance provided by the Palestinian National Authority (PNA). Those who do not have the Intifada health insurance have a UN welfare refugee card.

## Other facilities

The community does not have a mosque, but has a public guest house “madafe”, and no elementary school.

## Water

The community gets its water from the Palestinian water network who charges the PNA for it, the community built its own slightly deep underground -half an inch- temporary network.

## Electricity

The community is not connected to electricity so they need the electricity mostly for lighting, so the people in the community use gas lighting “shamber”.

## Sanitation & Solid Waste

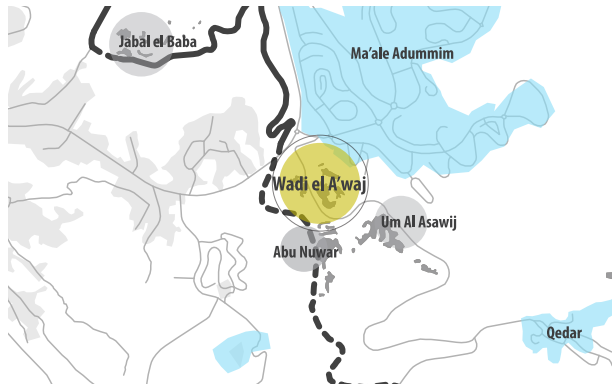
Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket, others use the hose.

## Economic Status

There are 39 males in the community who are capable of work; 21 of which are currently unemployed. 14 people work as workers and 25 in herding. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products. In many occasions some children drop out of school to help in these chores.



# Wadi el A'waj Bedouin Community



## Educational facilities

There are 33 students in the community, 18 are females; have to stand and wait on the main road (no. 1) to commute to Jericho, 'Eizaria or Abu Dis to go to school.

## Health facilities

Most of the families in the community have the Intifada health insurance provided by the PNA. They use the health center in al Eizarieh. A mobile clinic offers the community health services once a week

## Electricity

The community owns main line of electricity despite some of the people in the community does not have a line. However, it is in a bad shape and out of order most of the time.

## Sanitation & Solid Waste

Has minimal solid waste discharge, each family burns its waste separately in a designated site. Some of the houses have a modified cesspool.

## Population

There are 155 people in Wadi el A'waj community; 69 males and 86 females, the community is considered young since over 44.7% of the population is under the age of 15. 52.6% of the population are between 15–60, only 4 of the inhabitants are above the age of 60. The community has an above average growth rate of 2.77% for the last decade.

## Other facilities

The community has no mosque, but has a public guest house "madafe", but no schools since the Israeli authorities forbid them to build a school.

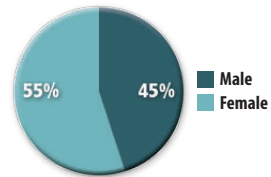
## Economic Status

There are 36 males in the community who are capable of work; 27% of which are currently unemployed. Most of the working males work full time in herding (8 people), another 17 people work as workers, 2 people work in farming, 1 as a driver. The women in the community take a major role in raising the livestock.

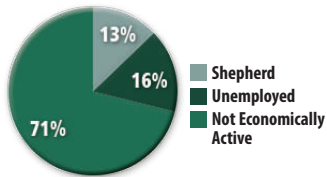
## Water

The community gets its water from Mikrot, who charges the PNA for it, and they pay the bills. The community built its own slightly deep underground -half an inch- temporary network, it reaches all the houses in the community, and each house distributes it around the house as needed to the kitchen, shower and toilet, mostly by a hose or pipe, which can be moveable sometime. There is a tank and then a bucket is used in transferring the water.

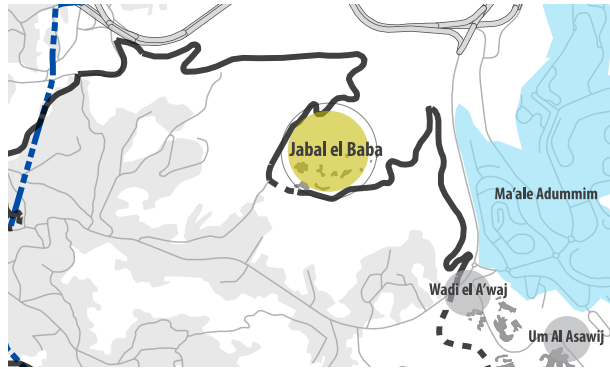
% Demography



Male Occupation %



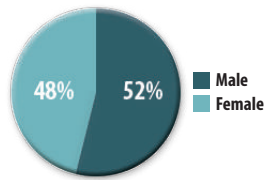
# Jabal el Baba Bedouin Community



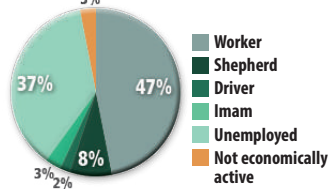
## Population

There are 178 people in Jabal el Baba community; 93 males and 85 females, the community is considered young since over 46.8% of the population is under the age of 15. 50.8% of the population are between 15–60, only 4 of the inhabitants are above the age of 60. The community has an above average growth rate of 4.38% for the last decade. There are 27 households in the community. The community has an average of 6.48 people per household.

### % Demography



### Male Occupation %



## Educational facilities

There are 53 students in the community, 27 are females and 26 are males. The little children studying outside the community would have to wait on the road and wait to reach their schools in Eizaryeh and Abu Dis.

## Health facilities

Most of the families in the community have the Intifada health insurance provided by the PNA. Those who don't have the Intifada health insurance have a UN welfare refugee card since they are refugees from Tal Erad in Naqab. They use the health center in al Eizariyeh.

## Other facilities

The community has no mosque, but has a public guest house "madafe", and an elementary school.

## Water

The community gets its water from the Palestinian water network who charges the PNA for it. The community built its own slightly deep underground - half an inch - temporary network, it reaches all the houses in the community, and each house distributes it around the house as needed to the kitchen, shower and toilet, mostly by a hose or pipe, which can be moveable sometime. In a few houses, there is a tank and then a bucket is used in transferring the water. There is also a few water tanks used in the community to get the water to the animals when they are distant from the homes of their owners

## Electricity

The community has a main line of electricity the line was withdrawn from neighbors and they pay bills. The community needs the electricity mostly for lighting, so when electricity cut off, the people in the community who depend on it use gas lighting "shamber". The people in the community have minimal appliances that need electricity, other than fans in summer.

## Sanitation & Solid Waste

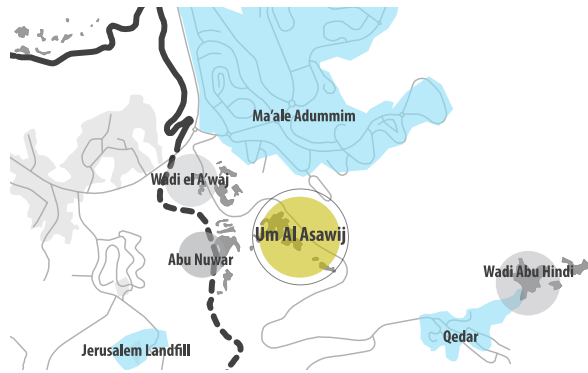
Household solid waste is collected in thick nylon bags or a large bucket, and then burnt in a designated site. Nylon Bags are often reused. Some households also have a modified cess-pool (basically a barrel buried underground that is open from below to allow for its contents to leak into the ground).

## Economic Status

There are 37 males in the community who are capable of work; 14 of which are currently unemployed. Most of the working males work full time in herding (3 people), another 18 people work as workers. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products. In many occasions some children drop out of school to help in these chores.



# Um al Asawij Bedouin Community



## Educational facilities

There are 45 students in the community, 20 females and 25 males; They go to school in Arab al Jahalin camp and Eizaria.

## Health facilities

Most of the families in the community have an Intifada health insurance provided by the Palestinian National Authority (PNA). Those who do not have the Intifada health insurance have a UN welfare refugee card.

## Other facilities

The community has no mosque, but has a public guest house "madafe", and no elementary school.

## Water

The community gets its water from the Palestinian water network who charges the PNA for it, the community built its own slightly deep underground -half an inch- temporary network, it reaches all the houses in the community, and each house distributes it around the house as needed to the kitchen, shower and toilet, mostly by a hose or pipe, which can be moveable sometime. In a few houses there is a tank and then a bucket is used in transferring the water.

## Electricity

The community owns main line of electricity. The community needs the electricity mostly for lighting. The people in the community have minimal appliances that need electricity, other than fans in summer; more than ten houses have a small fridge.

## Sanitation & Solid Waste

Some of the houses have a modified cesspool; it is a barrel buried in the ground, open from below so it leaks its contents in the ground, it has never been emptied. They have minimal solid waste discharge, mostly when compared with urban people.

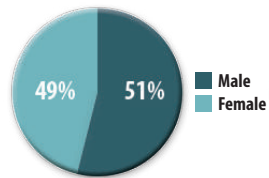
## Economic Status

There are 36 males in the community who are capable of work, of which (14 people) are currently unemployed and 1 female works. Most of the working males work full time in herding (3 people), another (17 people) work as workers. The women in the community take a major role in raising the livestock; they feed the livestock, clean underneath them, milk the sheep and make the dairy products.

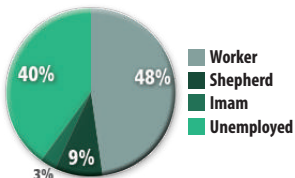
## Population

There are 172 people in Um al Asawij community; 88 males and 84 females, the community is considered young since over 55.8% of the population is under the age of 5. 40.8% of the population are between 15-60, and just 6 people are above 60. The community has a very high population growth rate of 5.85% for the last decade.

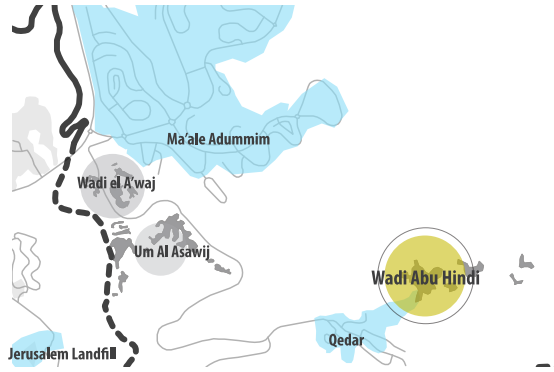
% Demography



Male Occupation %



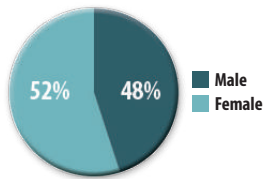
# Wadi Abu Hindi Bedouin Community



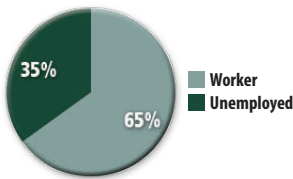
## Population

There are 210 people in Wadi Abu Hindi community; 101 males and 109 females, the community is considered young since over 44.12% of the population is under the age of 15. 54.90% of the population are between 15-60, and just 2 people are above 60. The community has a very high population growth rate of 2.77% for the last decade.

% Demography



Male Occupation %



## Educational facilities

There are 65 students in the community, 33 females and 32 males, most of them go to school inside the community. There are also 6 students who have to go to school outside the community – Aqabet Jaber and Jericho.

## Health facilities

Most of the families in the community have the Intifada health insurance provided by the Palestinian National Authority (PNA). Those who do not have the Intifada health insurance have a UN welfare refugee card.

## Other facilities

The community has no mosque, but has a public guest house “madafe”, and an elementary school which teaches 130 students.

## Water

The community gets its water from the Palestinian water network who charges the PNA for it. The community built its own slightly deep underground –half an inch- temporary network, it reaches all the houses in the community.

## Electricity

The community is not connected to electricity, the community needs the electricity mostly for lighting, so depend on it use gas lighting.

## Sanitation & Solid Waste

They have minimal solid waste discharge, mostly when compared with urban people. Households in the community collect solid waste in a thick nylon bag that is reused frequently or in a large bucket. Some of the houses have a modified cesspool.

## Economic Status

There are 42 males in the community who are capable of work; (17 people) are currently unemployed. Most of the working males work full time in herding (14 people), another 10 people work as workers. The women in the community take a major role in raising the livestock.





## **About IPCC**

The International Peace and Cooperation Center (IPCC) is a Palestinian research, training, and planning organization based in Jerusalem. Founded in 1998, IPCC's activities have focused on Jerusalem issues; many IPCC projects seek to establish data and information bases that bear on the complex problems that will have a bearing on future negotiations on the final status of Jerusalem; these projects frequently result in publications that are distributed to a broad array of local, national and international decision-makers within governmental and NGO organizations. IPCC also conducts training projects designed to raise the information, competency and involvement levels of various civil society groupings, including journalists, urban architects and planners, youth, labor and women. IPCC is a nonprofit organization whose efforts are supported by various international foundations. IPCC frequently partners with European and American universities and Middle East institutions in its projects.