



National YWCA of Palestine

Breaking Down the Wall

Resource Guide for Praying, Educating, and Advocacy



Introduction



This booklet is part of the YWCA of Palestine's Peace and Justice work. The Breaking Down the Wall project aims to call attention to the illegal Annexation Wall and provide you with a tool to educate yourself and others about how it is being used to destroy Palestinian life and confiscate land. It is our hope that this mini Wall and booklet will also help you advocate for its destruction and the building of bridges for peace.

The booklet is divided into sections for easy use. It will also be online on our website. We welcome your feedback on how you have used these resources.

Please share at email council@ywca-palestine.org.

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I. Annexation Wall: History and Current status



“Expanding the Wall is constructing more hate”

Issa Al Shatleh from BeitJala

*God of justice and compassion
while history and high walls, prejudice and fear,
barbed wire and locked doors,
divide those who live in the land
that we call Holy,
we pray that we may not
divide them in our hearts
for we are all your children. Amen.*

Jan Pitchard

Israel began building the separation wall with concrete walls, fences, and barbed-wire inside the occupied West Bank in 2002 at the height of the second Palestinian Intifada, claiming the barrier was crucial for security. The Separation Barrier, Annexation or Apartheid Wall is over 8 meters high in some areas and currently runs over 600 kilometers and cuts through 85% of the West Bank. This means only 15% is on the Greenline. It has allowed for approximately 600,000 Israeli settlers to live on Palestinian land in Jewish only settlements or colonies.

Many use the term “settler colonialism” to describe the Wall and all the mechanisms that are used to control, confine, and dominate the Palestinian population. Rashid Khalidi from the Institute of Palestinian Studies says:

Fencing off lands to prevent access by their indigenous owners, or walling in, confining and otherwise restricting native people of the land to reservations. In order to allow settler population freedom of movement and action, all the while imprisoning (or killing) those who actively contest the legitimacy of the colonial project, are typical characteristics of settler colonial endeavors.

The Wall and its “Matrix of Control” of checkpoints and watchtowers, buffer zones and by pass roads, prohibits freedom of movement, divides Palestinian neighborhoods and families, and separates Palestinian farmers from their agricultural lands. In addition, the Wall acts as a barrier to health care violating article 56 of the Geneva 4 Convention by making it difficult for people to get medical care on the other side of the Wall.

The International Court of Justice (ICJ) ruled in 2004 that construction of the barrier was illegal and, along with the UN General Assembly, demanded that it be dismantled. In addition, it stated that “All states are under obligation not to recognize the illegal situation resulting from the construction of the Wall and not to render or assist in maintaining the situation created by such construction.”



Artist: Deb Vanpoolen

II. The Wall and Farmers



*When you destroy the olive trees,
you also kill the people here.*

Fr. Aktham Hijazin, parish priest for Bir Ouna

The ongoing construction of the Wall along with its bypass roads and checkpoints serve to confiscate land for the building and expansion of settlements. It is argued that if the wall is for security it would have been built along the Green line. The reality is that it is built mostly inside the West Bank or on Palestinian land.

Read this story about one of the farmers our Joint Advocacy Initiative (JAI) works with through the Olive Tree Campaign.

Ahmed Baraghouth or Abu Nidal is a farmer from Al Walajeh, village of about 2,000 in the western part of Bethlehem governate. In 1948 75% of the village land was annexed to Israel. Many fled to refugee camps nearby. Those who stayed lived in caves across the Green Line and continued to cultivate their land. They created a new Al Walaja. In 1967 Israel took half of the new Al Walaja to illegally build the settlements of Gilo and Har Gilo and the bypass road between them. In 2007 Israel decided to build the Wall on lands belonging to what was left of Al Walajah.

In 2008 they decided to build a part of the annexation wall on Abu Nidal's land which caused destruction of his crops and destroyed many of his old olive trees including a 70 year old pine tree. Moreover, the Israeli government confiscated a big part of his land in order to add it to the Israeli side. Most of the time the Israeli army announces that these lands are closed for security reasons and so most of the time he and his family are not allowed access to cultivate his own land. The only section they haven't destroyed yet is the burial place of his mother and other members of his family. The state of Israel is building a wall on his 20 dunums of land, leaving him only 2 dunums.

Abu Nidal, has done everything in his power to keep his land, from seeking justice in the Israel courts to getting the media involved to calling on friends to protest against the destruction of his land. But all these actions have not stopped this destruction. The only thing Israel did before

starting the destruction was send personnel from the Israeli Antiquities Authority to check on the site making sure that they won't ruin archeological sites! Makes it seem like Israel cares more about not ruining the past while proceeding in ruining the present and destroying peoples futures.

This destruction is part of the Israeli plan to annex the land of Al Walajeh through constructing a wall around it. 97% of Al Walaja has now been confiscated.

Abu Nidal was one of the very first farmers to plant olive trees from the Olive Tree Campaign (2003) of the Joint Advocacy Initiative (JAI) of the YWCA of Palestine and East Jerusalem YMCA. His family harvests olives from these trees now. The Olive Tree Campaign as well as all other organizations involved with farmers in Al Walajeh know that the Israeli plan is to annex as much land as possible from Al Walajeh and Beit Jala to build another Israeli settlement called Givat Yael.

In July 2015, the Israeli Supreme Court gave the green light for the expansion of the Annexation Wall through the Cremisan Valley. The expansion will surround the Salesian Monastery and Convent including winery and will deprive 58 landowners from access to their land.

On Monday August 17 the army accompanied with bulldozers set to uproot ancient olive trees to continue building the Annexation Wall. Issa al Shatleh is a landowner in Bir Ouna where the Wall is being constructed. Hear his words about the experience of

watching his trees uprooted: “It felt as if someone tore the heart out of my body. The Israelis are uprooting us from our country, they banish us from our dreams and our future. This is not just a piece of land. The olive trees are like our sons.”

Some of the trees were replanted onto his neighbor’s land but many were left on dry ground in the middle of the hot summer. This is the second time he has had his trees removed. The first time was in 2008 when the Wall was expanded in this area.

National Coalition of Christian Organizations in Palestine and Palestine Israel Ecumenical Forum of the World Council of Churches issued a strong statement to representatives of foreign governments to Israel and Palestine. Here is an excerpt from their letter:

Recently the shocking situation in the Cremisan valley and Bir Ouna has come to the attention of the world. Israeli forces have been uprooting hundreds of olive trees in order to clear space for a new section of the Separation Barrier.

In its Advisory Opinion, released in 2004, the International Court of Justice concluded “that Israel cannot rely on a right of self-defense ... or on a state of necessity in order to preclude the wrongfulness of the construction of the wall.... The Court accordingly finds that the construction of the wall, and its associated régime, are contrary to international law” (Para. 142).

III. The Wall and Women



photographer: Raeda Sa'adeu

The impact of the wall is not gender neutral. Since the building of the Wall in 2002 women's economic participation has declined significantly. Women face problems of personal security and harassment at checkpoints when facing soldiers. They face issues accessing hospitals and clinics. Women have also been known to give birth at checkpoints or have died waiting to get through.

Some members of the staff of the YWCA of Palestine have to cross the Wall every day just to get to work. Here are two reflections from our staff about crossing the Qaladiah checkpoint separating Jerusalem from Ramallah.

I wait
Babies crying
Birds flying
Wishing I was a bird
No need for permit
No need for discriminatory ID
No need for racist abuse

I wait
Simply cause I am Palestinian
Simply refusing to be extinct
Simply wanting basic human right to self determination

I wait
We stand still in a closed cage that used to be legal for slaughtering animals
While all the world makes illegal the mistreatment of animals and labels its inhumane
The same world watches the illegal inhumane mistreatment of the Palestinians
The world watches in silence

I wait
I stroke
I stand
I walk

I wait
Listening to people fighting due to the long waits
Blaming each other
Misdirected anger towards our own
Unable to vent towards the occupation
To the world

I wait
I reach the final cage and wait for approval from a foreign soldier
to grant me the indigenous person permission and approval to enter
Permission to enter my land my town my home my work
Every day a simple 8 minute drive to my home and work becomes hours of humiliation
Hours of psychological abuse

I wait
Agony and pain keep filling my heart, my mind, my body, and soul
'Till my body could no longer take it and aneurisms that took home in my body

decide that in my body with this situation they no longer can bare
I stroke as the aneurism refuses the occupation pain
Left at Qalandia checkpoint looking to the sky
Looking around me as people walk by
Looking at the illegal separation wall
and the illegal checkpoint post that has caused me pain

I wait
I debate
Fight to stay alive
or just accept the aneurism's decision
I grab my phone
I text my heart
I cry
I don't want to die at Qalandia checkpoint
I don't want to die

Suhair Ramadan June 11, 2015



photographer: Karem Saleem

Waking UP

Waking up every morning, worrying about Qalandia checkpoint and how it will be.
Thinking of what time I should leave for work?
Closed... Open... Too much traffic... How long will it take for me to pass the checkpoint?
Hearing car horns...
Palestinian workers trying to reach their work in Jerusalem...
Children going to schools...
Everyone trying to pass from the same "allowed" entrance.

One day it takes me more than two and half hours to get to work.
Another day it takes only 45 minutes.
Originally, without this illegal military checkpoint and the illegal Apartheid Wall
it is only a 7 minute car ride from my house to Jerusalem where I work.
My house is on the other side of this Apartheid Wall.
I have a Jerusalem ID but still have to pass the checkpoint to move freely
in my city or get to work.

Human beings can be patient for one day... one week... one month... one year
but eventually we will become aggressive... angry... sick...
depressed and feel we might explode from the pressure.

Waking up every morning and looking from my window I watch the ugliest view in the
world ---the illegal Apartheid Wall
Whenever I travel and wherever I go I wake up and look from the window I take a deep
breath and look at the sea, the green trees, and the nature.....
Then I stop for a moment of silence.
I breathe again and I start comparing, then I continue and think to myself
When I go back I must draw this view on that illegal nine meters high Apartheid wall
This way I will have this beautiful scene on the ugliest thing in the world
The illegal Apartheid Wall

My colleague and I are working together in same office and live only 5 minutes away
from each other but in reality there are four sections of the illegal Apartheid Wall
between us which means it takes one and half hours to visit each other.

Palestine is the only country forced to face and live under the word "Illegal"

Illegal Military Checkpoints
Illegal Apartheid Wall
Illegal Settlements
Illegal Violations of Human Rights
ILLEGAL ISRAELI OCCUPATION

Despite all these Illegalities we face,
We Palestinians always believe we must

"KEEP HOPE ALIVE FOR A FREE PALESTINE!!"

Mayadah Tarazi, November 15, 2015

IV. Suggestions on How to Use the Wall



There are many ways to use this mini Annexation Wall for education, advocacy, or worship. You could put up your Wall and use or summarize from the brief history of the Annexation Wall or recount some of the stories from the farmers or the women. Then you can follow with recommendations for actions found at the end of the booklet.

It is suggested that you knock or break down the Wall as you speak or as part of your worship liturgy.

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and ruin pyramids of callousness, hatred, opportunisms, and falsehoods. The liturgical movement must become a revolutionary movement, seeking to overthrow the forces that continue to destroy the promise, the hope, or the vision.

Rabbi Abraham Joshua Heshel

Here are a few other stories and prayers for you to consider using. The first comes from 2015 World Week for Peace called Testimony:

“The Wall is like a sign to say: ‘Go away from here’. It is intimidating. If you go from the checkpoint toward Gilo you can see all the land that was taken for its construction, and the land that we can no longer access. Some of the land had belonged to my grandparents. Despite everything, we must continue to resist. To continue with our daily life is a form of resistance. One example of resistance is coming every day to the Sumud Story House. The Israelis want to stop our lives by pushing us out. We can resist with any sign of life, and any activity helps, because activities make people want to stay here. You can organize a concert or another cultural activity. These are ways that we can reach the world and the world can reach us.”

Ghada, Bethlehem.



You could use the sticker images for discussion.



or you could use the following images for discussion





When talking about checkpoints consider using the following prayer about the Bethlehem Checkpoint by Rev. Diane Dullin from Kairos USA:

A Church of the Checkpoint prayer

Your presence is here, O God. You are here despite the ugliness of iron bars.

You are here despite the stares of uniformed guards.

You are here despite the metal turnstiles, daily bruises, scarred psyches and broken hearts.

We see you in the faces of workers desperate to reach their jobs.

We see you in the crowded proximity of so many bodies, following a route designed to cause friction and fatigue.

We see you in the lowered eyes of women bringing their children to medical appointments or commuting to reach their workplaces.

Into this place we bring our prayers. Into this place we bring words of truth. We listen for the Spirit who calls us to love and to steadfast faith. We see faces of strangers and pray that we may somehow display support, solidarity, respect and commitment. Bless, strengthen and renew them, O God.

Bless the international workers who monitor the travel here.

Bring a new spirit of dignity and compassion to military guardians of oppression; show them a better way.

Accept our own prayerful repentance for the complicity of our government in this scene of brutal diminishment. Sow within us the abiding fire of determination to bring change. Turn our tears into solidarity. Allow our memories of this place to live within our moral imagination until the day there is reconciliation with true justice. We claim this space as sacred space for healing, reconciliation and peace. All this we pray in your holy name, O God. Let it be so.

Consider using this image of Father Bulos lifting up the gate from the checkpoint that was dismantled at the weekly demonstration in Beit Jala. If Christ can be found at the checkpoint, are we called to dismantle the checkpoints physically?



Consider using these prayers by Arab Christians in your worship liturgy or during your presentations

The Separation Wall

Reconciling God, you call us to resist everything which draws us from you.

You call us to resist the powers and principalities which attempt to occupy our lives and our world.

We pray for the Palestinian people who resist the wall, a symbol of death,

with lives of courage, creativity, and compassion.

Lord, open our eyes to what we, the international community,

can do to resist and challenge the scandal of the wall.

Lord, make us instruments of your peace.

We ask this through Christ our Lord. Amen.

by Salam Qumsiyeh

<http://blog.oikoumene.org/posts/the-separation-wall/>

“The Wall”

A prayer by Retired Latin Patriarch Michelle Sabbah

*O Lord, you came to us to demolish barriers between people,
To establish peace and to unite hearts
And to create a new “human being” who does not know enmity but only love
Look at us all, we who live on this land that you, yourself, sanctified
You made it a land of encounter and reconciliation with all human beings.
Look at us in your sacred land,
We still live separated by walls
Though we believe that you love us all, with the same love for all
Have mercy upon us, O Lord, and hear our prayers (Ps. 4:1)
O God, the walls still exist and they are high
Not for protection but for isolation and separation, ignorance, discrimination
and killing
The walls are silent but they create strife and drive love away
O lord, your children are fighting
Change their hearts,
Change the expenses of building walls and make these expenses for building
fraternity
and love among your children
Have mercy upon us, O Lord, and hear our prayers
They say: they are afraid
They say: They are satisfied and content
They say: They do not want to know anything about what lies
on the other side of the wall
And we say: we are besieged and our life is in a big prison
There is anxiety in our hearts and confusion in our speech*

V. The Wall and Advent



*God who brings light into dark places
in unexpected places in unexpected ways
Fill our hearts and minds with expectation of insight
into possibilities that, hope, peace, love,
and joy can bring. Amen
adapted from Come All You Faithful*

During this season of waiting and preparation, journeying and hoping we focus our prayers on all the walls that separate and divide us, tear our lives apart, keep us locked up or locked in. We use the traditional themes of the season: hope, peace, love, and joy as a framework to address the essential mystery of incarnation, God-with-us..

Each Sunday in Advent you are invited to use the prayers suggested and/or reflections as you break down or knock down a piece of the wall. On Christmas Eve when the Prince of Peace is born, there should be no more walls, fences, barriers to separate us from God who has already broken down the dividing wall (Ephesians 2:14).

“Only through the pain of a crucial childbirth will the agonies of human conflict and violence be addressed” says poet/theologian Janet Morley. This season of Advent involves facing our fears, willingness to accept the dark so we can be reborn to do the work of peacemaking. We are all called to remember not only the risk of His birth but the call to let love risk being born in us

The Risk of Birth, Christmas, 1973

This is no time for a child to be born,
With the earth betrayed by war and hate
And a comet slashing the sky to warn
That time runs out and the sun burns late

That was no time for a child to be born,
In a land in the crushing grip of Rome;
Honor & truth were trampled by scorn –
Yet here did the Savior make his home.

When is the time for love to be born?
The inn is full on planet earth,
and by a comet the sky is torn –
Yet Love still takes the risk of birth.

Madeleine L'Engle

First Sunday: Hope



*He came down so we could have hope
Fill us and give us hope enough
to knock down the walls and barriers
that divide and separate us
Let us travel to Bethlehem
where God is born anew each day*

Reflection

“It never ceases to amaze me how, every year, and as we get closer to Christmas, my burdened heart lightens up with joy and hope, as if through a miracle. I take heart from my fellow Bethlehemites, who over the ages, and through many a war and an occupation, have never failed to celebrate Christmas and to honor the newborn prince of peace and love.

My heart lightens in the shadow of the Apartheid Wall, at my doorstep in Bethlehem. The wall is a dark reminder of Israel’s occupation, an occupation that strangulates our lives, devours our land, and denies us the freedom to move and visit friends and family. It reminds me that we simply aspire to live normal lives amidst the abnormality of colonization. (Hind Khoury, Director of Kairos Palestine in Kairos Palestine Christmas Alert, 2013).

Second Sunday: Peace



*He came down so we could have peace
Fill us and give us peace enough
to knock down the walls and barriers
that divide and separate us
Let us travel to Bethlehem
where God is born anew each day*

Reflection

“I send messages of peace from the city of peace, which literally lives no peace. Bethlehem is besieged with up-growing settlements, a horrendous wall that does not only wall the city but its spirit, its faithful, and probably the message of peace itself...

The unwilling of Bethlehem and all it represents needs a genuine reflection on the true meaning of Bethlehem and its global significance.

*From Vera Baboun, Mayor of Bethlehem
in Kairos Palestine Christmas Alert, 2015*

*“Oh broken town of Bethlehem
your people long for peace,
but curfews, raids and closure barricades
have brought them to their knees.
Yet still they make their stand
Their hopes and fears still echo down the years
Come, heal this holy land.”*

*Verse one from “Broken Town” by Martin John Nicholls
dedicated to Nader Abu Amsha and staff of
East Jerusalem, YMCA and Beit Sahour*

Third Sunday: Love



*He came down so we could have love
Fill us and give us love enough
to knock down the walls and barriers
that divide and separate us
Let us travel to Bethlehem
where God is born anew each day*

Reflection on Mary's Magnificat

Mary invites us all to find our song and sing it so we can prepare the way for the birth of love and justice. Mary says we should expect that this birth will turn our lives upside down and inside out. She also asks us to pray for a world without war or conflict or violence. She asks us to hold our leaders accountable for their actions and inactions--their thoughts and their deeds, their votes of support and their votes against dignity and freedom. She asks us to divest from and boycott their stranglehold of economic, social, and political power. She asks us to feed the hungry by lifting their sieges, shaking off their occupation..

She asks us to dream about the way the world would look if things were reversed, if the Beloved Community could be made manifest. She asks us to dream it in the past tense as if it were already taking place. Finally, Mary, the mother of Jesus, asks us to affirm God being born not only in her real womb but in the womb of human suffering. She asks us to imagine, to sing, and work to make it so.

From sermon Singing Yes by Rev. Loren McGrail

Fourth Sunday: Joy



*He came down so we could have joy
Fill us and give us joy enough
to knock down the walls and barriers
that divide and separate us
Let us travel to Bethlehem
where God is born anew each day*

Reflection

We are in Lidia's home, where the curtains are drawn and dark shadows are cast across the furniture. Full glasses of Coca Cola sit on a wooden tray before her. She knew that her husband was involved with the struggle when they met, she explains. That made her love him all the more. They had been living together for just four months when he was imprisoned for his involvement in the second Intifada. Pregnant with their first child, she watched as he was taken away.

Many of Lidia's hopes for her future were dashed in that moment - including, she thought, her wish to have more children. But, in that regard, things were not as hopeless as she then imagined. "I remember when I got the [sperm] sample from my husband during our visit to him and our little daughter was with me and she said, 'Dad come on. Give us my brothers.' We were shocked, but happy and worried," Lidia explains as her 12-year-old daughter sits nearby, proudly cradling her baby brother in her lap.

After smuggling the sperm out of prison in a plastic container, Lidia took a taxi straight to the Razan Medical Center in Ramallah where she was inseminated.

It worked. When she shared the news with her husband during a prison visit, he screamed out in joy and disbelief. Months later, Majd was born.

From How Palestinian Women Defy Israel's Occupation, Al Jazeera,

Christmas Eve



*He came down so we could have hope,
peace, love and joy
Fill us and give us enough of all
to knock down the walls and barriers
that divide and separate us
Let us welcome you in Bethlehem
Let us fling wide the gates
and welcome you in our hearts
so we may be born anew
with you*

Reflection from Lebanese Song: Leilat al-Milad (Night of the Birth)

Verses:

*When we offer a drink to a thirsty person,
then we are in Christmas*

*When we clothe a naked person with a cloak or dress of love,
then we are in Christmas*

*When we wipe away tears from the eyes of those who weep,
then we are in Christmas*

*When we warm up or put out a mattress for somebody
and the hearts are filled with hope,
then we are in Christmas*

*When I kiss my companion or friend without cheating,
then I will be in Christmas*

*When my hearts has no grudge,
then I will be in Christmas*

*When my soul melts in God's being,
then I will be in Christmas*

Refrain

During Christmas night no more hate

During Christmas night the soil flourishes

During Christmas night war is buried

During Christmas night love grows

Other Prayers to Use



*There's a candle of hope in Bethlehem
starting afresh in Bethlehem
The light is here through all the pain
so don't put out that fragile flame.*

Garth Hewitt Voices from Little Town Cry Out

We pray for Bethlehem this Christmas.

May the town where the Prince of Peace was born know peace this Christmas.

May mothers in the refugee camps not weep for their children as Rachel wept, but see a future for them free from fear and oppression.

May the people of Bethlehem experience the good news the angels promised and hope be rekindled in a community that sees so few signs of hope.

May the leaders of Israel and Palestine know that their fates are intertwined and pursue the difficult steps toward a just peace.

And may we be resolute in our support of all those who seek to bring peace, justice and reconciliation in a land we long to call Holy.

Chris Rose, Director of Amos Trust 12

*From God's fullness,
we all receive room.
Life and light
divine access and grace-filled flesh
belong to us all.
We give thanks for the Word
who assures us that the light
will never be overcome by darkness.
May this light widen our vision.
May we become welcoming fires
in empire's shadows.*

*May we see how the story
of God-with-us
invites our participation.
May we live Christmas
all year long.*

Rev. Loren McGrail

VI. Resistance and the Wall



“Are you able to get our freedom back?”
Kairos Palestine, *Moment of Truth Document*

“The message to the Christian world, the international community and the Arab world is that this Holy Land is burning, dying, and being destroyed, and if you really care about justice and equality; you have the obligation to stop this war, killing, and destruction.

Retired Latin Patriarch Michelle Sabbah

There have been many forms of nonviolent resistance against the Annexation Wall. Some of the actions are organized by Popular Struggle Committees within the villages where the route of the Wall threatens their ability to live off their own lands. Some villages like Bi'lin and Budrus have had some success in rerouting the Wall after years of demonstrations.

In 2012 the women of Nabi Saleh decided to do their own action without men. They went to the Wall and had a picnic. The soldiers didn't know what to do and allowed them to stay.

The Mission of the YWCA of Palestine is to empower women and youth to demand, exercise, and protect their political, economic, and social rights.

The call to our partners is for you do the same by standing with and for us in our struggle for peace and justice. As a "rights based organization we call on you to influence your states and their representatives to put pressure on Israel to uphold human rights and comply with international law.

The International Court of Justice (ICJ) ruled and Advisory Opinion against the Separation Barrier in 2004. The Annexation or Apartheid Wall as it is sometimes called and all its watchtowers, checkpoints, and surveillance apparatus are illegal under international law. The Wall is not a security precaution, especially since 85% of it separates Palestinian Christians and Muslims from their land, water resources, and destroys the fabric of Palestinian Society.

Towards holding Israel accountable, Palestinian civil society including Palestinian Christians in their Kairos Palestine document, *A Moment of Truth*, have called for nonviolent resistance in the form of boycott, divestment, and sanctions (BDS). Boycott and divestment are time proven ways for people and institutions like churches to resist and to remove their complicity with ongoing actions of injustice.

With regards to the Annexation Wall specifically, there are a number of companies that have called out as profiting from the ongoing construction and functioning of the Wall.

The following are recommended actions:

Pursue the implementation of the International Court of Justice Ruling that requires the Wall be demolished and Palestinians compensated for their losses;

- Dismantle parts already built
- Return all confiscated land
- Compensate people for their losses

Call the United Nations and all countries to implement the UNGA resolution regarding the Wall by excluding from their contracts all companies involved in the construction of the Wall;

Divest from companies who are involved in the Wall or settlements.

- Three companies are explicitly participating in the theft of Cremisan Valley: JCB from UK, Doosan from South Korea, CAT
- (caterpillar) from the USA.

Resources

Carried by the Wind (HD): a music film from divided Bethlehem
https://www.youtube.com/watch?v=_HBVA1qOBKc

Bethlehem: Hidden from View. Amos Trust film featuring Palestinian Christians talking about life behind the Wall. DVD for purchase.
<http://www.amostrust.org/resources/dvd/bethlehem-hidden-from-view/>

The Separation Wall
<http://blog.oikoumene.org/posts/the-separation-wall>

Statement on Land Confiscation in Cremisan
<http://www.kairospalestine.ps/content/statement-land-confiscation-cremisan>

WATCH: Christian, Muslim Palestinians protest separation wall route
<http://972mag.com/watch-christian-muslim-palestinians-protest-separation-wall-route/110940/>

The Last Nail in Bethlehem's Coffin: The Annexation Wall in Cremisan by Society of St. Ives
<http://www.saintyves.org/downloads/reports/20150902063619.pdf>

U.S. Bishops Condemn Cremisan Valley Barrier: "Such Actions Undermine the Cause of Peace"
<http://www.cnewa.org/blog.aspx?ID=2478&pagetypeID=35&sitecode=HQ>

Read more on Al Walaja
http://proxy.arij.org/vprofile/bethlehem/pdfs/VP/Al%20Walaja_vp_en.pdf



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