

VISION

الرؤية

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CAMPUS IN CAMPS

Campus in Camps is a two-year experimental educational and project oriented program, engaging the participants from the West Bank's refugee camps in an attempt to explore and produce new forms of representation of camps and refugees beyond the static and traditional symbols of victimization, passivity and poverty. The program aims at transgressing, without eliminating, the distinction between camp and city, refugee and citizen, center and periphery, theory and practice, teacher and student.

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The content of this publication does not necessarily represent the views and opinions of the institutions mentioned above.

The “Collective Dictionary” contains definitions of concepts considered fundamental for the understanding of the contemporary condition of Palestinian refugee camps.

The terms proposed emerged as a result of actions and active dialogs with the camp community. Written reflections on personal experiences, interviews, excursions, photographic investigations, and so on constitute the starting point for the formulation of more structured thoughts.

The Dictionary is both the reference and conceptual framework for all Campus in Camps projects, interventions and endeavors.

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Introduction

A wealth of contributions provides the content of this issue of the Collective Dictionary aimed at forcing the perception of the future and, consequentially, that of the present. One of the goals of Campus in Camps is to ground learning processes in rooted experience, to weave together elements for a new kind of project able to transmit independent, personal and fertile approaches to refugee camp communities. Vision is the faculty that must be exercised for the enabling of sound and inventive initiatives.

The following pages offer a range of early results (emerged in the beginning of the programme, between March and April 2012) in the form of tales and narratives, simulations of guided tours and media conferences, spatial essays and reflections, outstanding proposals and declarations. Following a request to visualize the reality of refugees in 2040, starting from the present environment of camps, this collection reflects the challenge and energy of free expression. It manifests the strength within different kinds of intellect as well as the need to place individual stories and potentials in collective, social and historical processes, adopting new ways of translating experiences and ideas for tomorrow's proposals.

Placing the Future to displace the Present

Diego Segatto

The idea behind this experiment began with the will to cross my practice as an architect and facilitator of collective creative processes with the need to get to know the Campus in Camps participants and understand some fundamental questions: Who are they? How do they relate to their living environment made up of spaces and daily practices, perceptions and dreams? What do they mean individually when they speak of *right of return*, particularly concerning their social fabric and their personal experiences? Since we didn't know each other at all, the best way to exchange thoughts was to walk together in their camps, as guides and visitors of Dheisheh, Arroub, Fawwar and Azzah, within the framework of meetings (a cycle) called *Camps of Knowledge*. That's how we discovered, surprisingly, that the differences lay not so much between myself as a foreigner and teacher and them as locals and students, but amongst themselves as human beings and refugees, along with our being part of an transnational network of people pursuing the reduction of political and cultural restrictions.

It is assumed that Palestinian refugees have one

identity, that they claim one single right sought after in one single direction. This already sounds like a clear statement with all the strengths and limitations of a collective cause, certainly manifesting the vitality of a steadfast *community* (again, a slippery term) that after sixty-five years of dispossession, exodus and continuous destruction, still preserves a common dream and recognizes its value in this *common*, providing the word *community* with a wealth of meaning that is rarely found elsewhere. The chance to enter the cracks of an apparently coherent identity-construction was a necessary premise to be more honest and real with each other, in order to unleash the potential of an imagination that promised to be much more colorful and effective than traditionally accepted speech would suggest.

Camps of Knowledge began as a pilot project built around field trips, aimed at producing maps (in a broad sense) in order to take advantage of a representative tool able to connect places and tales. Yet it progressively became necessary to rally new images in order to understand visions and specific projects, according to each participant's urgencies, as well as the contents from other Campus in Camps cycles and interactions. Nonetheless, after four visits, nothing was happening in terms of new texts, images or milestone shifts even if the hotspots were staring directly at us.

A more massively free form of expressive imagination was necessary in a kind of playful mindset, followed by a more structured display. *Back to the Future* took place on April 18th 2012 as an official presentation by the fifteen participants in front of a public composed of partners of the programme and curious visitors, following this track:

It's the year 2040 and you have obtained the right of return to ... (place, civil right or else). In your original camp, you are guiding a group or a person. You are someone with a decisive role here. Describe the environment, the people and what is happening around you. And then describe the other camps – Dheisheh, Fawwar, Arroub and Azzah – where your friends live. Compare it with 2012.

It is a hard request to fulfil considering the status quo of the conflict and the difficulty of admitting that the current situation provides an interesting and fertile ground to be taken at its potential value. But it also reveals that simply by stressing concepts, a range of suggestions for further idea-processing is possible, as well as the possibility to envision how the idea of the *right of return* – in its traditional speech enforced by UN Resolution 194 and by a inter-generational transmission – could affect refugees and camps in future scenarios. The results, in some cases, exceeded the premises, manifesting how many different imaginations are pending within the lives of

refugees in terms of desires, narratives and representations, visible through the different approaches and words of the participants themselves, herein collected under the term *vision*.

The Vision

Saleh Khannah

At that time, year 2040, do I have the right of return? Even dreaming of that does not make any sense for me unless we (Palestinians) make a serious step forward.

In my presentation I'll concentrate on a particular part I think Arrub camp is moving to, the "Urbanization Process".

I am not good at politics, the taste of life in Palestine, also I do not believe in it, because there is no right or wrong in it, only personal benefits.

So, this is my camp, where I've been living for 32 years, enough time to realize what's happening around.

I remember the nature there in the earlier 90's, even little before, I was aware enough to figure it, large green large areas only surrounding the area of the refugees camp.

Mostly before the Oslo Accords, people were not rich enough to buy lands, and still after it they are not rich.

The urbanization process first started inside UN delineated borders, people had used every inch of

their properties, transforming UN shelter-houses to new ones built of stones and blocks. With population growth (reproduction is our job) buildings started to vertically expand and become ugly and crowded. The sun was always a visitor who you wish to visit you, while moisture is your permanent room mate (as in most of houses).

A question which has only one answer ('yes'), if being asked to any resident in the camp "would you like to own a piece of land?"

After the Oslo accords and the birth of the PNA, what has changed? People in the camp became employees in the PNA institutions and are still not rich. But what has made the difference is that they are able get loan from the banks, so they can buy a piece of land and appear to be rich by owning a new car (for example). These people prefer to keep themselves slaves to the banks in order to own a piece of land and build a new bigger and more beautiful house with a garden with maybe a dog sitting on front of it's door.

[While in the past, villagers used to refuse to sell their land to a refugee, today, money talks.]

That's OK, I am a rich refugee with wellbeing and a good life.

I choose images to illustrate my vision of Arrub refugees camp's future (2040<could be<2040) .

I took some pictures of the area around the camp to describe the current Urbanization process, how it was and how it will look like (modified pictures).

My vision is not an exaggeration as much as my perception of a realistic state of the camp.

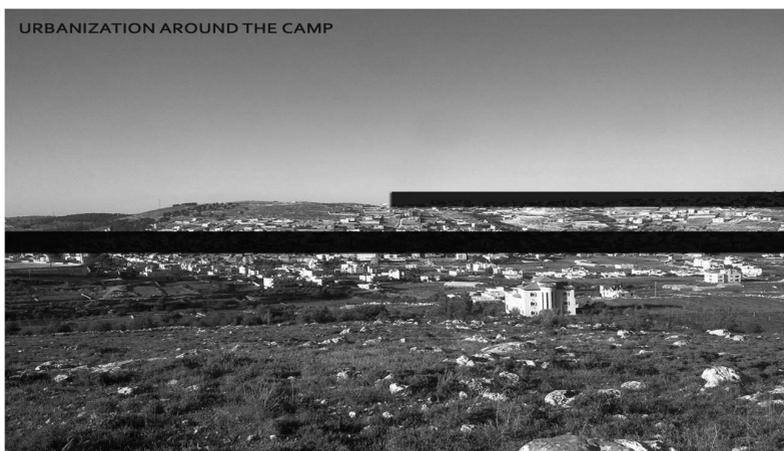
Arroub Camp. Past, present, future.



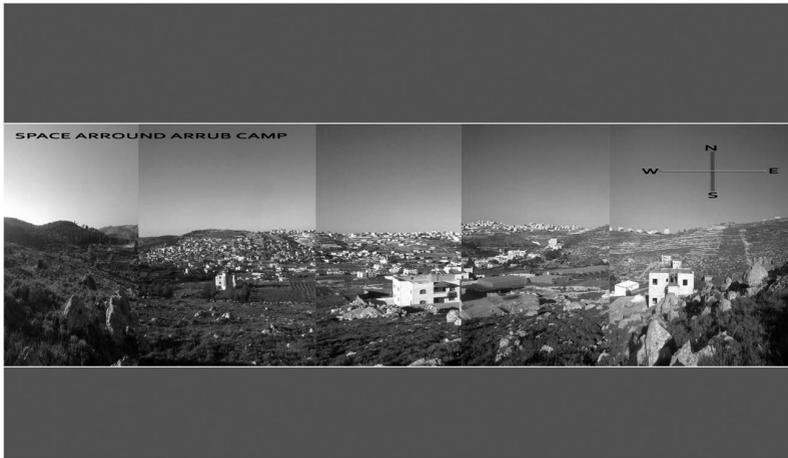
Nowadays.



The shadow hides the area around the camp, while we can notice how very small the camp is when compared to the space around it.



Here is the urbanization process through the last 20 years.



This image seems confusing, just imagine you are standing on a hill located south of the camp and taking a 360 degree pictures. It shows the area around the camp most of it owned by refugees.



Here we can see the new communities appeared not so far from present time. A rich one.

ARRUB CAMP
YEAR 2040



A landscape could be seen in the year 2040.

ARROUB CAMP FUTURE

IT MIGHT BE YEAR

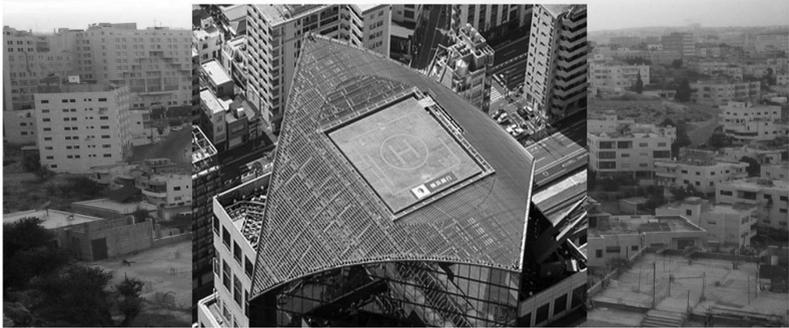


Or this one, the refugees are the new settlers.
So what is that place in the middle of this richness?
Who is the refugee? Should we redefine him?
These question I think will need answers in that year 2040.

AR 2040



AZZAH 2040



Through my experience in Azzah camp, I noticed that the camp is in a cage. Inside the city, horizontal expansion is absolutely not possible. Vertical expansion is the only choice. Buildings will keep getting taller until they seem like skyscrapers with helicopters airstrips (reflecting how bad the situation will be).



Dheisheh, the camp of institutions. Regarding to my visit to Deheisheh and readings I had, I expect an enormous growth of institutions. Here, Abu Ibrahim (just a name) has a house consisting of two floors, one is the Abu Ibrahim institution, the second is his house.

Media Conference

Aysar Al-Saifi

At the beginning I would like to note that 28 years is not a long enough period to change the present system. But certainly there will be concrete changes; most probably it will take a negative path. But I decided to write about what I love and what I want Palestine to be.

Lecturer: At first, I would like to welcome you all to Palestine, and to the House of Wisdom (Campus in Camps) which is one of 27 colleges distributed in all of Palestine. Before I start, I would like to give you some information about Palestine these days in 2040.



Certainly, all aspects of life, whether economic or health or other, are directly related to politics and political stability. After a rich history that our people and our land suffered though from oppression and exploitation that lasted for 92 years, it had to be a fair end for the struggle. This very day and in this date, specifically 15/5, the Nakba day, we stand together as a result of those sacrifices that the people of Palestine paid.

On the economical side, the state of Palestine is considered one of the top producing countries in both industrial and agricultural domains, producing products such as olives, oil, wood and many others.

Despite all the suffering we went through for many years, today we succeeded in building factories, train stations, airports and a comfortable atmosphere for everyone.

On the health aspect, Palestine today has one of the best hospital systems, distributed all over Palestine, providing free services for the people.

Living and settling, our state has rebuilt the houses and expanded the streets in ways that suite the population, so that we keep the natural area far from populated areas.

Visitor 1: What happen to the refugee camps that were replaced by schools?

Lecturer: Before the year of 2012, there were 59 refugee camps across the West Bank, Gaza and host countries. However, nowadays we have 27 geographical areas that used to be called camps but today are Houses of Wisdom. Each place carries the name Campus in Camps with a specific number, the rest were mixed with juxtaposed cities and villages. This House of Wisdom where we are now is the main one. At the very start there were 15 participants and a number of teachers that kept fighting for the sake of knowledge till their death.

Visitor 1: What happened to the refugees that used to live in Dheisheh camp?

Lecturer: In the year of 2019, there was a theory of a writer, which he published through his lectures and books talked about (the end of 2040), that explains how the refugees' issues will end up if the current situation remains as it is. Within his book he notes that the people of Dehaisha will become 20,000, where each family lives in a tall building and schools to open only for refugees. However, his study has never been optimistic for the people of Palestine. In regards to the theory, the people started taking actions till the year of 2020.

Visitor 2: What happened in the year of 2020?

Lecturer: What happened was exactly what the writer mentioned in his book. The refugees went on strike

for six months, because of price hikes, individual decisions from the Authority, and several Israeli military operations on Palestinian areas that came associated with settlement expansion, followed by clashes on the bordering areas. This all led refugees all over the world to gather around the Palestinian border and succeeded in crossing the borders. The revolution lasted for over six months till the Israeli government shutdown. As for the Arab countries, they were pressuring the international law in military and legal ways to take actions. Palestine and the surrounding Arab countries signed an agreement based on no borders between brothers.

Visitor3: Where is the authority for all of that?

Lecturer: At the beginning, the Authority couldn't understand what was happening. But then they joined with the Palestinian to get their right to return back to their land. But this revelation wasn't enough for them so they continued until they forced the Authority step down. Then they asked for new system.

Visitor1: What happen with the Israeli people?

Lecturer: After more than 28 years, both Palestinians and Jews lives in harmony in a democratic country with equal rights and freedom in spite of religion or race. In addition to that, part of them returned to their original countries, others left to other countries like they did before. In terms of settlement, parts of

them were destroyed because its location negatively affected nature. Other parts were expanded and combined with the major cities so as to fit more people.

Visitor 3: How was the prisoner issues resolved?

Lecturer: Yes, after many revolutions all prisoners were released from jail. By the way we have no army and we strongly believe that we do not need such a controlling system like the military simply because we like life without fighting.

Visitor 1: We have heard about the schools and universities that were established in Palestine after its freedom that nowadays is challenging the top global universities, to what extend did it help build a new Palestine?

Lecturer: We call it the House of Wisdom, but not schools. Since the year of 2012 the House of Wisdom has played a large role in terms of improving the Palestinian thoughts and rewriting the definitions of Western terms. Those houses taught knowledge and wisdom without papers or exams, like what you do nowadays, and what our teacher Fasheh said “kemt kl zmr2 fe ma y7snoh”, which means to love what you study. Today, our books are currently used as study resources for international universities.

Visitor2: Do you suffer today from any problems?

Lecturer: Certainly, there is no state without problems, but maybe our problems have taken another shape. We

receive each year students in large numbers of foreign countries. In addition to tourists who come for religious or traditional reasons, as you know Palestine has three religions. So we are trying to account for the budget with the Palestinian infrastructure.

This is how I feel about the FUTURE...

Murad Odeh

It's 2020.

The entire Palestinian situation is still the same (negotiations, more stolen land, more destroyed houses, still asking for the Palestinian state).



Palestinian cries, 2022.

- A very bad economical situation for 90 % from the Palestinians.
- 8 million Palestinian, 7 million Israelis.
- The settlements are very close to the Palestinian cities and villages, more and more lands are stolen (the Palestinian have just 9 % of the land of Palestine).

After 29 years since Oslo the Palestinian authority didn't do any thing new.

Palestinian revolution, 30.03.2024

On land day, all the Palestinians refuse to listen to the orders of the political parties. They go to the streets and demonstrate. The Palestinian Authority is against the demonstration. A lot of people were killed.



Israel continues to put pressure on the Palestinian Authority. The Palestinian Authority is in the middle and won't to decide.





21.09.2024

The Palestinian Authority members decided to step down and unite with the people.



28.09.2024

One decision for the Palestinian parties, one way, one line and one revolution.



15.5.2025

A series of revolutions start in all the Palestinian cities, included Palestinians inside Israel, and also the Arabs around Palestine.



A lot of the Israelis run away from the country.

A lot of Israelis ask for their liberty (freedom) and the liberty of the Palestinians.



America collapses in a very strong economical crisis.

European union collapses after the crises in Italy, Spain, and France.

Egypt leads the United Nations as the center of the world.

China is the county who decides.

Petrol is exhausted in the Gulf countries.

The war, 20.06.2025



The war finished, 25.08.2025



The International world intervened.

A peace process looms on the horizon.

By force, the one state solution is imposed.
This step took at least 10 years.

With the international organization help to:

- Create a group to help the Palestinians to return to their lands.
- Create a group to take care of the inhabitants organizations.
- Create a new government with an election process.

01.01.2037

After the second election in Palestine :

- Miriam Abdo the President of Palestine.
- Jhony Naser the Prim Minister.
- Shlomo Bengamin the Minister of the Authority.
- Atallah Sbeeh the Minster of Economy.

2038

Palestine refuses to sign an agreement with France that states that Palestine will sell resources in return for international support.

2039

Palestine becomes so rich and developed that it now has to face problems with immigration, although the government wants to give everyone the opportunity of a better life.

12.08.2040

I live in Haifa with my big family in our home, and I wait for my Italian friends in the Gaza International Airport.

Vero: I wish this time to go to the old Dheisheh camp to enter the factory and take photos there.

Murad: That's a good idea, let's go.

After 4 hours of travelling we stopped at the entrance of the camp, next to the statue, which used to be the only entrance of the camp at that time.

Vero: Who had this idea to change the camp into a monument?

Murad: Hehehe, as I told you after the war, the people that were living in the camp decided that each one has to do the part that he can, and each month they come here to meet each other.

Vero: This soap factory here is the most famous one in Italy and I think In all Europe.

Murad: Yes it was a great idea, to connect the past with the future...

A New Year

Nedaa Hamouz

The place used to be called Al-Fawwar Camp. It's the beginning of the New Year, 2040. Celebrations are still being held everywhere, presents are being exchanged, and different toasts are being proposed. I celebrated the New Year in my own way. I decided to be the guide of a visit held at what was called "my camp". It was my first visit after our return and independence. People are supposed to be happy welcoming the New Year, but that was not my case. A flood of different feelings overwhelmed me. I missed the place, the sweet memories, the people, and even the alleyways of the camp... I missed them.

It was a cloudy, windy day, as any day in January. Nothing could be heard but the sound of the wind moving the leaves of the trees, whistling here and there. I stopped the group at the entrance of the camp, and I started recognizing how very different the camp was. Actually, it seemed to me that our camp turned to ghost town. No life could be sensed even though all buildings were still there. We continued our trip, visiting the different neighborhoods of the camp, the UN school neighborhood, Iraq Al-Man-sheyah Neighborhood, our neighborhood, Ajjour

neighborhood, etc. At the first neighborhood, we visited the UN schools, UN clinic, and CSO office, tears came to my eyes- that was my father's office. Now, there is no UNRWA, no Israel, no more humanitarian aid... Now, my father is no longer here...

After the UN school neighborhood, we visited Iraq Al-Manshiya neighborhood. The first time I looked at the houses, I fell into laughter. I remembered how funny the residents of this neighborhood were. I remembered my friend Wissal, and our days at the secondary school. One person from the group asked me why I was laughing. I answered, "here, I witnessed all the joy of life!" I thought I had forgotten everything, that I no longer had a relation with that place, but these were just wrong expectations. I felt my self more "Fawwarian" than any time before. Our next station was my neighborhood, the place where I was brought up, the place that witnessed my joy and my sorrow. I miss my life here. I still hear my mother yelling at me to come to lunch. I still remember our family gatherings, my uncles, my cousins, my childhood, my teenage years and my youth...

We ended the visit by visiting Ajjur Neighbourhood, (my mother's family's neighborhood). The neighborhood was so calm, except some cats exploiting the residents' permanent absence and ruining what remained of their houses. My grandma's house was

still the same, the guestroom, the kitchen, my grandfather's photo on the wall... I wondered how time went so fast, how all these wonderful things turned to memories! The daylight waned, and it was the time to leave. In the past, when I used to visit my village coming from the camp, I always left with tears in my eyes and a distraction in my heart, but now after our dream of return was realized, I was leaving "my camp" with the same tears and distraction. Now, the camp was for me a sweet past and an identity.

Now, I'm 51 years old, married to a man from Acre and an ex-resident of Ein-el-Helwe camp in Lebanon. I have two daughters (Yaffa & Shatilla) and a son (Mohammad). I finally realized those feelings towards the camp are same as my feelings towards my village when it was occupied, and that I will never forsake my right in the camp even after my return, so we decided, my family and I, that we live move between Fawwar, Ein el Helwe and our new home in Acre.

Back to the future?

Mohammed Abu Alia

Sixty-four years after the Nakba, Palestinians are still living in almost-houses in small areas called 'camps.' After some time, they started to leave the camps to live in nearby Palestinian cities, which is called 'internal migration,' or to other Arab or foreign countries, which called 'external migration.' Because of that, the number of refugees was much higher in 1948. So, will there be a camp in another 64 years? And will there be a solution for the refugees to return?

In 28 years, I expect the camp will be as it is now, but with more buildings and an increased population. I expect the role of the UNRWA will be terminated, and the Palestinian Authority will provide services in its place. But all of this remains within the realm of expectation, because the human mind cannot expect what will happen two days in the future because of something called 'faith.' I can go back to the past to imagine what happened by reading books or watching videos. However, I hope there will be no camp in 28 years. I hope that we will be back, back to our destroyed villages.

Remembering

Bisan Al-Jaffarri

I'm your guide today in my past refugee camp, now. I had taken my right to return to my original village that was destroyed in 1948, and I'm originally from Der Raffat, west Jerusalem near all Ramla city . My current life is very different from our life as it was in the camp. Now we have the right to build big houses, own farms and enjoy natural environments. My village gathered all the people and families that were refugees from different camps, from Gaza, the west Bank, Syria, Jordan, and Lebanon. Our life is easy, now, we have access to all the places of free Palestine. My family spends the summer vacation in our house on the beach of Acer and I have an MA degree from Beirut University.

Welcome to Dehisha camp. It was one of the biggest of UNRWA's camps in 2012.

I remember very well how the life was in this camp.

It was established in 1950. According to UN, the population of this camp was 13,000. It was very a active camp composed of refugees from the villages around Jerusalem, Ramallah, Hebron and other Palestinian cities.

The life was miserable with only a few basic services provided to the people from UNRWA, which was the only UN agency that was established for Palestine after Nakba. The camp seems very crowded, without privacy. The people passed through difficult social economic conditions, high rates of unemployment, crowded numbers of students in UN schools, and UNRWA health clinics.

And the camps suffered from a bad sewage system at that time.

We still have the remains of the life in the camp for exhibition. You see the murals that express and reflect the suffering of the people and their hope of return. Houses were developed off the basic shelters that UNRWA built. They expanded them vertically to manage the increased population. And because of poverty, they couldn't buy a piece of land outside the camp. But now we are in 2040 and the situation is very different now. There aren't a lot of people here because many people returned to their original villages.

A few people choose to stay here and took their tazweed (compensation). Life seems easy here for them as they have enough space, and they have many public areas like the areas that used to be UNRWA facilities in the past, except the schools which become government schools with the logo of the Palestinian

state. Other facilities have become community spaces where the people gather to discuss their issues and problems.

UNRWA has left its main services for refugees. Now the people who stay here suffer from the shortage of services because now they lost their identity as refugees, and the government does not care very much for those people. There is no water in the summer. The infrastructure is still bad due to the budget crises for developing those communities that focus of refugees.

There are other camps still located in Palestinian cities and other of places in the Diaspora so their borders will be defined by the local authorities and authorities of the host countries. Refugees' issue of freedom will be complex and there will be limited places for public life.

The people will suffer from health problems because they have bad environments, and they will lack to many social and entertainment places.

There will be 2012 architectural buildings in the camp. There will be no great buildings now in the camp because the people and the leadership are well educated and working on having buildings in the village they return to.

I believe that the people were talking about how to improve their basic life in 2012 in the camp, including infrastructure, education, and health services. And the people who are now are living in the camps still have such dialogues, while the people who returned to their villages discuss the issue of developing their villages technologically.

This is my view and dream. I wish if I could not wake up from living this dream. We have to dream before we our wishes are achieved.

When a refugee dreams of Return!

Muna Al-Lahham

I grew up with the awareness that we are not the owners of the camp, but a beautiful relationship has connected me to the camp, mixed with happiness and sadness at the same moment because of the accumulated events of the Israeli army. We live in fear, fear of being killed, being injured, or being arrested by Israeli soldiers during raids. Despite all of this, we succeed to find moments to be happy because, as we learned, we must not let our sadness control us. If we don't, the occupation triumphs and destroys us.

In a serious attempt, the refugee youth start to accept reality after they become homeless. They attempt to renew the lifestyle in the camp after they lose the element of living as a result of their emigration from the village of their origins, farming lands and being busy in their responsibility toward their lands firstly. The tragedy began when they got the tent from the Red Cross in 1948 and they became hopeless. This tent only protected them from the heat of summer and the cold of winter. The number of the families living in a limited space was from eight to ten. so how it was possible for the Palestinians to cope with this limited space? How was

it possible for all these people to cope in this limit space with the basic priorities of life, space, water, electricity, and land? How was it is possible for every family to cope with their new neighbors who came from different countries and didn't know each other? The only similarity between them was that they are both refugees forced to become homeless. And their life began with aggression, until the refugees started to formulate a new strategy based on the data and conditions which he surrounded by .

After a long journey of resistance and suffering in the camp, we get a small part of this right which we had been asking for a long time. But not all off our needs, and that does not reduce the value of the right to return to our homelands which were robbed from us. Even if it will take thousands of years to return it back. And these words come from a conversation I heard between two children, 14 and 15 years old. The conversation started about the Nakbah and the other stages that followed, ending with the camp, which began with a tent and finished with buildings. That's what made me strong and not lose the right to return.

Despite the development of the camp, and despite all its strong social relations, our young generation is still insisting on the idea of return. All this development will not change the fact of our catastrophe and the beginning of the camp. We still remember

our lives in the tents. We still remember the cold of winter and the heat of summer, our bad educational situation. I insist that we will never lose our right of return even if we achieve all the possible development of life.

We all have struggled to achieve a sense of safety in our homes.

- Equal basis with others from a human point of non-inferiority of outlook for refugees in particular because it was against their will.
- Provide opportunities for future generations to express their right to return to the land stolen from them without being subjected to attacks by the parties in support of the Israeli occupation.
- The work of the activities and programs for children to document their right to return and adequate space to express and publish their views, if possible.
- Work on respect for refugees, not to consider them as numbers for the services provided by UNRWA but to consider them as individuals who have the right to return to the homes they were expelled from against their will.

My home

Marwa Al-Lahham

It's now year 2040, and at this point, I feel like I'm a new born girl who just opened her eyes to discover her world. Just like a baby, I'm taking my first steps without knowing what I should expect, because everything for me right now is steps into a unknown world. Even if I'm aware, I cannot understand that I home. I'm home. I'm home!

I'm now standing on the land we used to live happily on. The land we once lost. The land which caused death both for my family and my family's neighbors. The land which was taken to let other people live on. The land where happy people lived. The land which made me a refugee. The land which made me resistant. I'm now standing on the field, the sun is setting with its own melody, the wind is blowing softly on me, and the scent of flowers is filling my soul. I still cannot believe that I'm home. I'm looking around, and I do not know if I should cry or laugh. My body is shaking, but my heart has found its peace. I feel so free, I feel like I'm dreaming, I feel so released, and I still feel like a new born baby. The view is beyond beautiful, but it reminds me of everything we, me, my family, my neighbors, what all the Palestinians have

went through. I cannot keep my tears back. I start to cry. I cry and laugh. I still cannot understand that I'm home. I'm on the land I have been hearing stories about, the land which I have been dreaming for, for years. I'm here now.

I do not want to lose any more time. I want to see, I want discover, I want to take my first steps into my world. What comes to my mind right now is the sea. I want to see, hear, smell the scent of the sea I only have heard stories about. I take my car, still overwhelmed that I'm here, I take the car and I drive to the sea. I'm reminding myself that I'm taking the tour I always have dreamed to take, the tour which has been completed with my grandparents stories and experiences, and with my own researches to increase the understanding of what we once lost. I want to see everything.

It reminds me of the old golden days, when I used to have a tour in my refugee camps, the camp I grew up in, the camp where I have history. It reminded me of how I wanted the visitors to see everything, even if this everything was only a small fraction of what my country really is. We lived in a limited area, where we were not allowed to do anything outside the borders. I was not allowed to see the big cities like Haifa, Jaffa, Nazareth, Jerusalem, the sea and the rest of my country.

In this moment, I'm standing on the beach. Even if I

always have been afraid of seas, I'm dipping my feet into the water. I feel like I'm at peace. I feel like swimming. I'm once again reminding myself that I'm on a tour, where I want to see everything. From the sea, I then drive into all the cities. I see the landscape, I see how the Palestinians are living, I feel the different climates, I see the churches, and I see mosques.

I'm now driving home, my home I have been dreaming about for years. I'm finally home in Beit I'taab.

It's year 2040. I have now been living in Beit I'taab for less than a year. I'm happy, but I cannot forget my past in Dheisha camp. I have my history there. I have not visited the camp ever since I started my life in Beit I'taab. But still I have not forgotten my past. I decide to visit Deheisha. I take the car and I drive. As soon as I pass the camps borders, I feel how locked in and limited we all used to live. Still, it reminded me of the happy and sad days I spent with my family, where we all lived as resisters. It's still the land I grew up on. It's my history, my life that I will never forget.

*There's on this land,
The lady of lands,
The mother of the beginnings
and of the ends.
It was called Palestine
Its name later became Palestine
My lady: I deserve,
Since you're my lady,
I deserve life*

Dheisheh Camp 28 years later. It's just a dream.

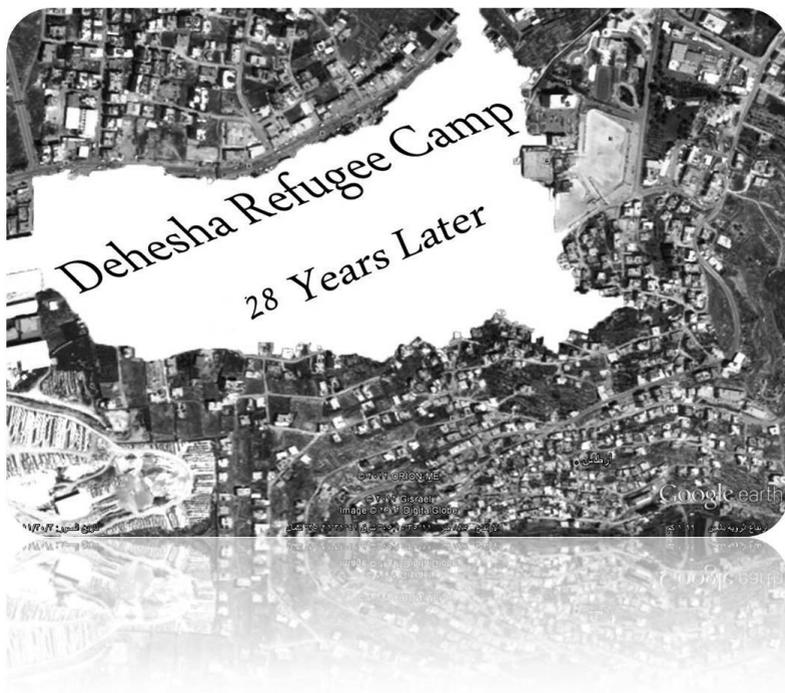
Nabà Al-Assi

Here we are now, 28 years after abandoning the camp and returning to our villages and our cities that were occupied in 1948. This is the form of the camp after these long years.



Through the Palestinian revolution and the modern approach that changed the world after the success of the revolutionary party in coming to power in the Palestinian Authority through the elections, the modern revolution included all parts of the Palestinian people and resisted the Israeli occupation by all legitimate means, which led in turn to liberate the land.

This revolution was the result of the changed global political situation, which became a balance of multiple forces.



After the revolution, there were many proposals by the competent Authorities about the camp. Some of them suggested that the camps remain as museums and take advantage of the suffering of the Palestinian people.

And the others suggested to destroy all of the camps and exploit it for economic projects.

But the original landowners insisted on the recovery of land leased to the United Nations agency, and they began to create their own projects.



Now the land and the buildings in the camp had been changed. Here, the camp had been a modern tourist city with parks and buildings and modern towers.

If we look at this vertical image of the camp we'll see the difference in the population division of the camp.

Perhaps the most striking thing is to pay attention to the University Campus in the Camp because of the independent party that emerged from this university.

It is only a dream.

Perhaps the dream of millions, although a different story.

But the result is the same.

And this is the reality of liberation, the right of return and compensation.



Target

Shadi Ramadan

At first it should be noted that moving from 2012 to 2040 will be a dream, but moving within a novel from 2040 to 2012 will be an expression of reality and a remembering of the images of the past.

Citizenship, the camp, the return, the establishment of a state, and the demographic, geographic, and life changes are not a mere fantasy or a dream of a person who adopts a cause which has lost the components of its survival despite the fact that what is currently happening does not seem to serve the Palestinian cause. The right of return, the change of the reality of camps, and what I can see from my place suggest that the elements of the right are not related only to dreams or firm convictions, but they also need a change in the balance of powers. The right is always weak unless it is linked with a grid of interests that serve its development and its turning from an idea into a reality.

The camps and houses that Palestinians inhabited in the fifties have changed into a center of struggle and civilizational development. They have occupied a place at the center of the geographic surroundings

on the level of construction, building, education, and political and social engagement.

What is there in our camp, Dheisheh, is vertical urban expansion and a rise of the size of buildings to several stories due to population growth and the absence of a prohibition of such buildings in order to build in a modern geometric style.

The specifications of building within the camp are not significantly different from those of the cities or the surrounding neighborhoods. This was done at the expense of empty spaces despite the fact that the camp also, due to the increase of awareness and education, has left an additional space for the several civil institutions that did not exist in the past whether educational, professional, women-focused, or sport institutions.

The number of institutions is constantly increasing, either with regard to number or size. The reason behind that is the needs that spring from the political developments of the role of camps through political and social engagement and the growing role of the refugee, who has turned from being a party receiving aid to a party making decisions. The expanding horizons and the increase of the space of view were reflected in the details of the everyday culture of the life of the camp's inhabitants. Individual freedom,

independence and awareness have increased and the person's needs have grown. Almost every person now has a private room, a desk, a computer, a mobile phone, and these items are among the requirements of individual life of most citizens. This individualism and its rapid growth maybe more visible in the camp than in the surrounding villages which have open spaces and private houses.

The fact that the services of the agency diminished was not desirable and was unsatisfactory. However, the camp population, through their daily movement and struggle, were able to create alternative institutions through voluntary activities. They practiced development through pressures in order to develop the telecommunication and electricity networks in order to fit with the increasing needs of the population, the growth of their numbers, and the increase of their consumption. They succeeded to develop a water and sewage network that is superior to those of the surrounding areas. The development in all camps may not be similar in details, but in all camps it is increasing rapidly. In many camps, people exceeded the legal limit with regard to the number of stories and the style of building. Building facades in Al-Eza camp had become similar to the rest of the city as if it was part of it, because it is located between two main streets within the city of Bethlehem.

Here we come to discuss the idea of change and the idea that calls for maintaining the style of the camp as it is, as if the Palestinians' rights of return and their right in their home are associated with maintaining the miserable form of the camp, taking into consideration that if the daily life of the population is developed, they will be able to participate widely in the requirements of life and understand them. They will be living at the level of their age and will see their cause through the eyes of the present and the future rather than through the eyes of the past. They will be able to make use of the geographical and behavioral development in order to facilitate their life and increase the efficiencies that deepen their awareness of their rights whether with regard to the establishment of a state or restoring some of their rights fully or partially. Israel was established on a dream or a biblical promise after more than 2000 years. The Palestinian cause ages over the years. The destruction or removal of camps, the changes in their style, the destruction of parts of them such as the destruction of Nahr al-Bared or Sabra and Shatila, and the removal of Tel Zaatar, all of that did not destroy or remove the cause of refugees and it has not been forgotten or ignored, but rather the status of Palestinians has increased since that time till today in 2012.

What we see today in 2040 is that the camp has lost

its old style. The buildings turned from small little buildings into multi-story buildings with balconies and terraces and are decorated with bricklaying and comfortable stairs, with elevators in all or most of the buildings. In addition, some buildings were completely removed and were turned into parks and playgrounds. Internal streets have been decorated, widened and lit at the expense of the residents. That was due to the fact that the Palestinian cause obtained international recognition and the status of Israel has fallen to a level at which it has become unable to confiscate the Palestinians' rights.

It is important to note that we are not talking in 2040 about a refugee camp but rather about a developed residential neighborhood that looks like its surrounding city. This neighborhood has become an integral part of this city. There is a hall for sports, a park, a swimming pool, a wedding hall, flowers, trees, roads, and paved streets. The existing population consists of part of the camp's previous residents as well as part of the people of the surrounding villages and towns whose areas became too small for them to live so they rented and bought houses in what was formerly known as a camp. That's because camps in 2040 are no longer camps and are no longer receiving aid from the United Nations, but rather became part of the large Palestinian home and the modern Palestinian state. Part of the camp's population moved to the surrounding areas and another part

preferred to return to the cities located within what was formerly known as Israel which no longer exists as a Zionist occupying entity. Palestine has become one country in which Jews, Christians and Muslims live. It is part of the Arab World and the modern Middle East. There are no refugees living on their lands. Camps have become a geographical forgotten area, and the place has become part of its surrounding. The areas of the camps have developed more than or equal to the surrounding cities and villages due to the return of many Palestinians from abroad and the need to develop buildings and consider commercial needs. Big companies are supervising the construction and housing projects, and they are constructing large buildings that accommodate many families with modern styles. They are no longer called camps, but rather neighborhoods. Some of these neighborhoods were built in areas owned by the authority of state. They are not settlement or camps because they were built on a humanitarian, urban, and national basis by the national leadership and the international community, which was committed to solve the problem of Palestinians through the return (to their original lands) and compensation. This process was accomplished through civil companies and organizations, the National Authority, the residents, and the returnees through collective participation. This is the reason why the development process was big and fast like a leap. It was a kind of collective central planned

effort rather than individual solutions carried out only by persons and capable families. That is why the solutions were not random.

We can see modern solid infrastructure as well as adjacent housings with enough open spaces, wide roads, parking stations, pavements for vehicles and pedestrians, margins decorated with trees, lighting, amusement parks, and activities that exist only in modern cities.

This change was not achieved over 30 years until 2040 only because Palestinians and refugee people wanted change. Over the 30 years, a lot of things changed in the Arab and international worlds. Global centers of power have changed, like the retreat of the USA's role and its turning from a country leading the world into several countries; the retreat of the European Union countries and the role of Britain; the growth of the role of Eastern countries especially China and India as developing economic powers; in addition to the role of Latin America, especially Brazil, in re-mapping the world and drawing its policies. All of that was reflected on all parts of the world, increased the number of democratic countries and the civilizational integration among different cultures. It gave a space for separating religions from the order of the state and created a better space for the right of citizenship. The world has moved away

from democracy in its western style. Democracy is no longer considered a method of serving Western and foreign interests. Freedom has become a cultural and behavioral concept based on civilizational integration between cultures and respect and acceptance of the other rather than tailoring freedom to fit Western interests. The role of the economy has also retreated while the role of thought and culture grows. The world was re-producing the age of the renaissance again, not only on the European level as it happened previously, but the world has become a small village due to the development of the means of communication. The world has become a place for living and not only a place for struggle and war. This change on the global level was reflected in the Arab cause, especially the Palestinian cause including the issue of refugees and camps, which was solved in a way that even the most pessimistic people never dreamed of in the past. The fact that the Palestinian individual, specifically the refugee, had compensatory needs gradually helped him to be in the lead for all people after being behind all of them for so long. He has become a real participant in making decisions and making changes whether at the public or private level.

A place for Memory

Ahmad Al-Lahham

In the beginning I want to assume that Palestine will be free in 2040 due to a revolution occurred 10 years before. So that, people will be free to go back to their homeland. Most of the *Dheishenians* will leave the camp to live somewhere else in Palestine, but others will stay in the camp because they spent most of their life in the there and they are attached to it.

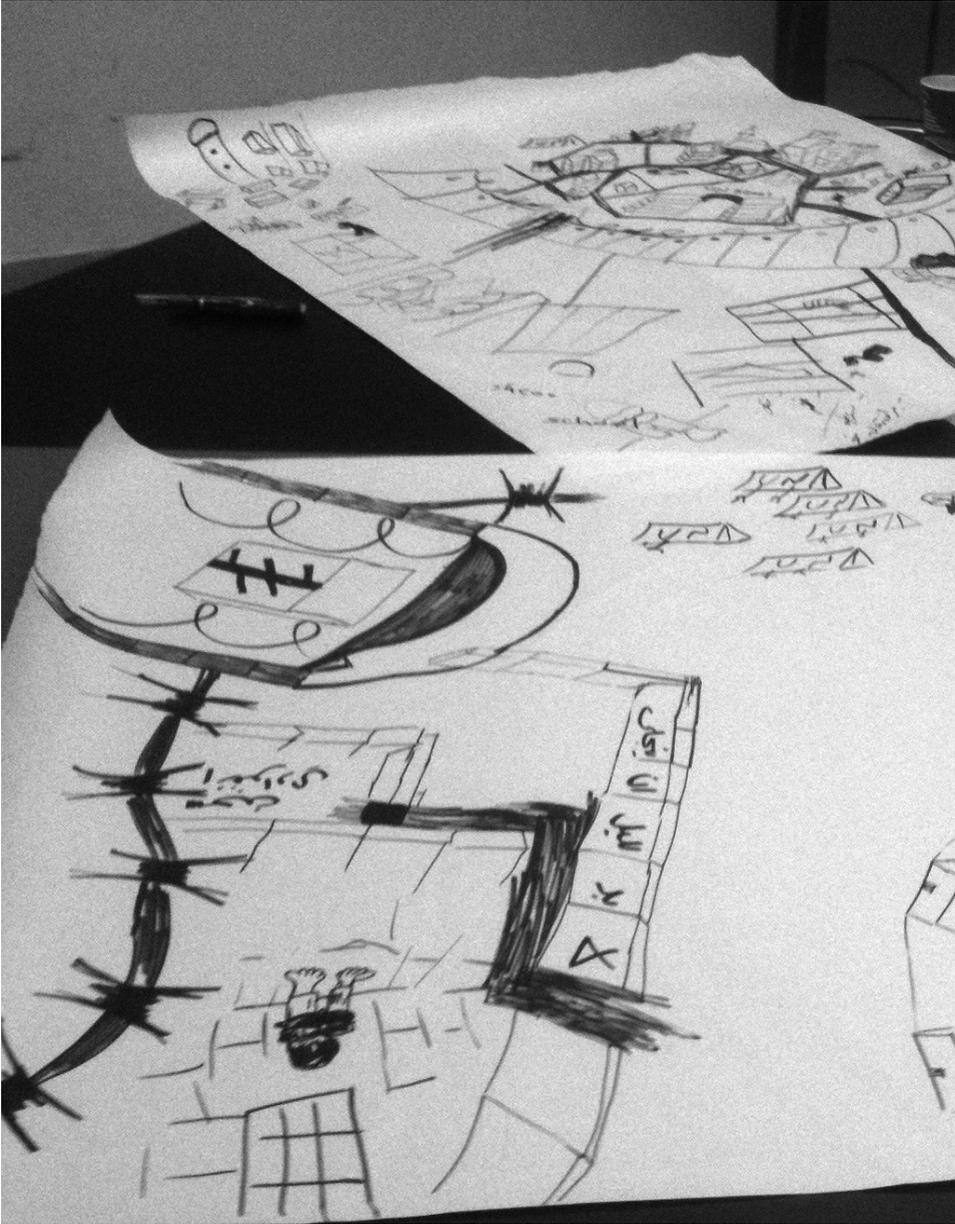
I also assume that we own the land of the camp and we can use it however we want. After all these premises, and after managing the issue with the people who decided to stay, my Idea is to convert Dheisheh into one of the biggest museums in the world.

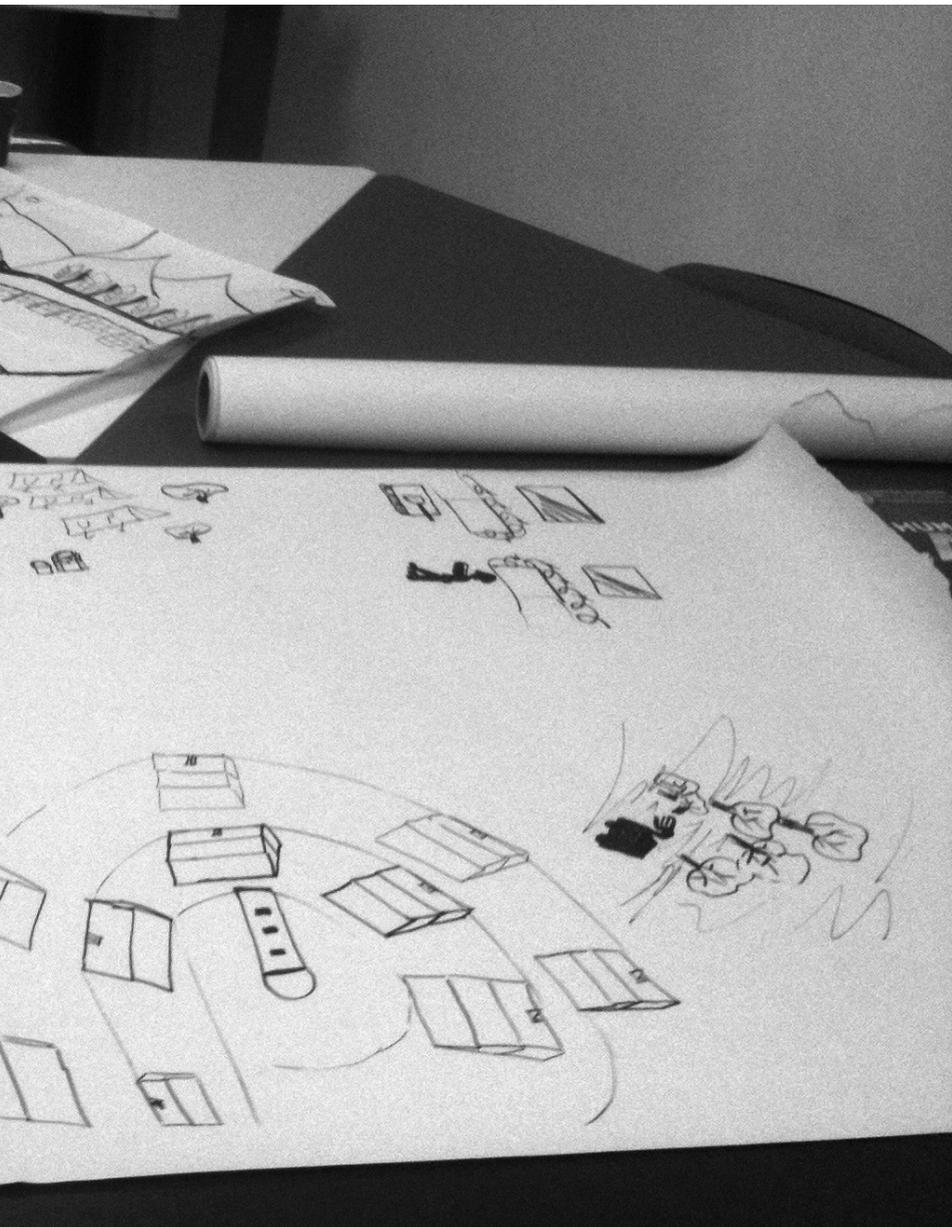
The museum will show the situation that Palestine had under the occupation. In other words, when you enter the museum it will be as if you are visiting Palestine in 2012 or Palestine under the occupation.

The museum will be divided into two parts; the first one (about 85% of the museum) -which is the dark part- will illustrate the Israeli practices against the Palestinian by constructing huge buildings or symbols that mimic each one of these practices. So that

the visitors can live the experience as if it's real. The other part of the museum will be the shining small part which is the camp itself. This part will show how the inhabitants challenged and overcame all the obstacles and suffering to achieve freedom and how they were managing the place even under the occupation, by creating political spaces beside the sacrifices that have been made.

Now, as any group or a visitor enters the museum and starts visiting the places, symbolic automatic devices will talk and display stories through videos, written materials, photos or anything else.





Drafting the museum.

Between Dreams and Reality

Ayat Al-Turshan

In my mind there is a tale I will never forget no matter what: the story of a nation that suffered for years, impatiently waiting for the dawn of a new day, through tough days, tasting the coldness of night, the hardship of time and the bitterness of living in pride until the last breath, insisting on the irreplaceable right, the right of return. What hardship and which struggle do you speak of? This was the first question at the start of the trip with my grandmother and her grandchildren in the way to al Na'eem.

The right of the Palestinians who were expelled or forcibly removed from their homeland for any reason in this cursed world. Their right to go back, regardless of time, their right to go back to their lands and homes where they lived in a normal and comfortable life.

The grandmother's answer was clear when she spoke to her grandchildren, who had cornered her with questions. She looked old and the signs of her age were showing but did not affect the health and determination of her body. This is the trip I promised my dear grandmother with? A trip to the refugee camp?

A great idea, no?

Are you joking? That's unreal.

Questions and comments started to fly, some accepting and some repudiating. The grandmother answered with a firm and tough voice, as if it was decided: yes, a trip to the camp.

The grandmother leaned on her cane and one of her grandchildren, burdened with life and happy about something her grandchildren unaware of. She started to walk slowly, carefully looking and examining the details of her surrounding as if asking them to tell her story. The first thing they faced was a twelve-story high structure. The grandmother gazed up until she saw its top and said: "it's a great thing to witness the accomplishments and success of your country and people and be proud of it."

No one could imagine how relaxed she was as she went back in her memories to the distant past. A past that is close to her body and soul.

"I remember we used to suffer a lot when one of us needed urgent medical assistance. They had to wait to exit the camp borders and leave to get medical care. How many people lost dear ones as they waited for that Zionist soldier and his mood to allow them to pass. I remember how many children were born at

the checkpoint and that same Zionist soldier witnessed their births. How many.

“The weakness of your occupation and the greatness of our will to make it look small can be read in the faces of our steadfastness. Look at this tall building in this little place. It’s the hospital in our camp. No more suffering and casualties.

The grandmother continued the tour, victorious and happy, moving between the narrow alleys of the camp to reach yet another landmark of victory in the camp worth stopping at.

“How lucky you are my children,” the grandmother said, “our suffering was enough for you to have this ways of comfort available for you today. A turning point that made our roots stronger and immune that can’t be affected easily.

“A university that is flourishing with staff, faculties, and students that can’t be matched by education or intellect.

“This image took me back to the time when I was unable to take my final exam due to the same mad soldier manning the checkpoint at the entrance of the camp and refusing to allow anybody to leave, shouting words that are not easy on the ears, because one young man hurled stones at him.

“Now you can realize how much the enemy is afraid and weak” then the grandmother continued to walk with the same steady confident steps as if she had renewed her force and did not need anyone or anything to lean on.

At first it looked as if she was going towards another landmark of victory of some sort. “The place does not look so strange to you but the strange thing is that you do not know its secrets. You can’t imagine how much I am humbled standing at this place. This is the place that housed my hopes and dreams. Everything about it represented me.

“Its success was apparent to all Palestinian refugees, to ambitious youth. This place was able to utilize their dreams and serve all.

“The accomplishment of this project was like a dream for me. I only saw the full extent of it when I saw home, how much it helped in changing and leading to the success of many students and affecting the course of their lives by adding perhaps a unique and different style of education rather than the old traditional ways.

“It used modern ways and electronic mediums. I was in your age when I dreamt, proceeded, planed and implemented, so I realized my dream, and I still feel

its sweetness till my last breath.

“If the occupier knew how much their weakness made us stronger, and their siege and oppression made us more liberated and more faithful, how we discovered our potential energy that was inside of us.

“Look at those tall buildings which are near to European skyscrapers in their height and design. Look how the residents of this besieged small place have used the space, how they made the key to their freedom by themselves.

“Take a look at those bridges up high, how beautiful it is, and how it is connecting places and keeping them tangled with each other.”

The moment of enthusiasm was cut short by one of the grandchildren “I see you are very connected to this place, but I can’t understand your insistence that your world, dreams and home is not here but far away from this place.”

The grandmother leaned on his shoulders and looked at him with tears in her eyes that looked as if they were mapping the borders of this place. It appeared as if the grandmother was waiting for this question to be asked. She answered, “my son, we do not deny this place that was forced on us. We made it look like

heaven. We colored it so as to not lose hope and keep desperation from infiltrating our souls.

“We were the ones who overcame hardships and became ready to face the hardest task- to go back home, our real haven. Because the texture of human beings and identity is connected to the birth place, where our grandfathers were buried, its history and livelihood, the place where dignity comes.”

The grandson answered “but a long time has past, and you were unable to return. How this will be easy?”

“The right of return is not connected to time. What every it takes, and as long as it takes, this struggle has been carried by two generations so far and you will be the third to finish this long road. You will have the responsibility to teach your children all that there is about our country- towns, villages, and lands, our history and identity- by using education, knowledge and emotions.

“You are the generation responsible to study the books and maps then know the law and history and to finish the way. I know the fight is long, and we have frightening enemies, and they will continue to attack using all methods, so we have to be always ready for it.

“We have to always remember that ‘no right will be lost if you keep demanding it.’”

With those words the journey ended, and the grandsons considered it a journey of strangers in their own country.

Tour in Dheisheh, Sunday 15th May 2040

Qussay Abu Aker

First World United Nations Group

Hello everybody, my name is Qussay Abuaker. I am 54 years old, living in Doha town, where I moved from Dheisheh refugee camp 40 years ago, and I am originally from a destroyed village called Ras Abuamar, which was part of the Jerusalem district before 1948.

We are now in one of the 27 Palestinian refugee camps, which are spread across the West bank and Gaza. For some of you maybe it's hard to understand the green line of 1967 these days because it's no longer there.

Palestinian refugee camps used to total 59, across Syria, Jordan, Lebanon, West bank and the Gaza strip.

People of Dheisheh come from almost 46 destroyed villages, and it has been 92 years since what was called the United Nations, and their resolution 194. But as we all know, now it's called the Third World United Nations.

Anyway, resolution 194 assured the right of return for the Palestinian refugees to their homeland and compensation, which had never been implemented because Israel is a country above the international law, and no one can impose anything on it. Besides, it became a member of First World United Nations, and is no longer a responsible authority, which is clear in 194 that's it's the responsible authorities to implement it.

So, Dheisheh has 20,000 people living in it, 65% are children under 16 years old. And before a child was someone under 18 years old, but then Israel suggested to the Third World United Nations to make it less than 16 years old to help these countries have better control on their community's actions.

Dheisheh till today and since 92 years still does not belong to any municipality; authorizations and permissions for building for example are taken from the camp manager, which is a position in the TW-UNRWA (Third world United Nations relief and works agency for Native Palestinians) and he is from South Africa.

10 years ago the first United Nations gave billions of dollars to TW-UNRWA to re-build the 27 refugee camps, the plan was to move the people temporarily out of the camp, demolish all the houses and the infrastructure, and rebuild it again, and just 2 years ago people of Dheisheh came back to the camp with its

new buildings and infrastructure, and the difference they made was to build high buildings for each family and their relatives in one or two building depending on how many they are. As you see we have very high buildings, and this idea is to contain the huge number of people living on the 1 km square area.

Thinking of why this happened 10 years ago, we all remember that in 2020 there was the Palestinian Refugee Spring, which implemented an open strike of all Palestinian refugees in all parts of the world, including the West Bank and Gaza. Besides, all refugees should move toward the borders of historical Palestine to implement their right of return as they fade away from the international law and the previous UN resolutions This strike lasted for 6 months, leading to the falling of the Palestinian Authority, and the world was busy with dividing countries into first, second, and third world united nations, which gave Israel the chance to kill 30,000 Palestinian refugees, and the strike was ended when the TW-UNRWA was established and running, as they interfered to have a ceasefire and propose their future actions toward getting the Palestinian refugees' rights back from the first UN.

And as for today, people of Dheisheh are still waiting to return to their homelands. The keys they have which represent the right of return are not as

a substantial or property return, but as a full right with all it means for a right to go to their land, use roads, sea, air, borders, every single part of historical Palestine, which they no longer refer to international law or international resolutions but only refer to how they want it, how they will take it, and how they will impose it.

Do you have any questions? If not, we shall start our walk inside the camp.

Visitor 1: I have a question

Yes!

Visitor 1: According to what all you mentioned, I got to a point that the return you are talking about means clearing Israel from the map, am I right?

Well, if my right was taken and gaining this right affects others because they are the one who have taken it, all consequences are open before justice.

Visitor 1: But this would mean that you are anti-Semitic and terrorists as you will be attacking a first United Nations country member.

Anti-Semitic and terrorists... the world has always been good in sorting things according to these defi-

nitions, but if there was justice, sorting also should be for Palestinian refugees rights, and right of return. I just don't understand how you would have a reflection on anything that leads to Anti-Semitic and terrorists, but you have no reflection on the words that gives Palestinians their rights.

Any questions?

Okay, let's start our walk and you can ask questions through the walk, and afterwards we also will open another space for questions again.

We are on the main street of Bethlehem city. This street is called Jerusalem- Hebron Street, because it's connecting Jerusalem with Hebron, but it's not allowed for Palestinians to drive on it, only to move through service cars which takes a permission to have from the Israeli civil-military administration. And this street is the end of the refugee camp borders from this side.

You can see on your right the educational institutes of the camp. As you notice it's two very high buildings. It's separate institutes (males and females) as conservative community, each building is 30 floors. The first 10 floors are for a basic school, second 10 floors are for elementary and high school, the last 10 floors are the University of Dheisheh.

These schools are managed by the TW-UNRWA, and it's one of developing steps which were taken in the camp to improve the life of its people, but the Israeli civil-military administration had an order that said "no one from Dheisheh shall study outside of these institutes, and students from other areas cant register in it", which shows the preventing of mixing and interfering with other people on the educational level who are living in the Bethlehem area for example.

On your left, the statue of Palestinian martyrs who were killed by Israeli soldiers. It was built by the people of the camp almost 42 years ago, and it was one of the issues that people of the camp fought to keep in the re-building process of the camp.

Visitor 2: How many Palestinians from the camp have been killed by Israeli soldiers?

Well, we don't have clear statistics about that because there are missing people, there are people who were taken to Israeli prisons, and we never knew what happened with them, also Israel has the "Numbers Cemetery" which we don't have records of or information's about it. So I can't give you a clear number.

Also, I want to clear something, I mentioned that there are 20,000 Palestinian refugees who are living in Dheisheh, but these are the registered number at

the TW-UNRWA office for the people who are actually now living in the camp, but it is a fact that there are people who left the camp to live in the surrounding areas. They still have their status as refugees but are not included in the numbers that the TW-UNRWA office of Dheisheh has or on in their publications. They are included in the total number of refugees general publications and statistics of TW-UNRWA headquarter.

Now we get inside the camp, after the re-building process as you see there are wide streets, but before it we had only narrow streets, and the building process created space to have these streets, which is for sure an improvement.

You can see lots of shops inside the camp with different goods; I can say that in the camp you can find everything you would need to buy for your daily life, which means people of the camp don't have to go to the surrounding areas to buy, which will cost them transportations or effort.

Also, we notice children who are playing in the streets, and this is one of things that the building process couldn't solve because of the lack of space, since the camp can't expand wider, it only goes up as you can see. So there are no playgrounds for children to practice their simple basic childhood the way it should, and their way to do it is the streets. Thanks to

the TW-UNRWA they made it wider!

Visitor 3: What's all this sound of music? And why there are lots of black flags from all the windows and cars?

Today is the 15th of May, it's the date when Palestinian refugees commemorate the Nakba all over the world. At 2:00 pm there will be a demonstration toward the First United Nations office protesting their ignoring the rights of Palestinian refugees. It has been 92 years to this date that Palestinian refugees raise black flags and Palestinian national songs to express the suffering we still live in and our aim to end it by our hands.

Visitor 1: It's a celebration?

Celebration..?! Would this work for sad memory?

Visitor 4: I can notice there are old walls not new as buildings, and it has all these drawings and writings what is that?

These walls are part of the old camp, which wasn't included in the process of re-building because the people of the camp refused demolishing them as its part of the camp and refugees' history and facts. These drawings and writings are the ways people of the camp used to express 40-50 years ago, and they

refused the re-building process to remove them, and this stopped the process for quite a short period until the decision was to keep them.

Visitor 4: Also, the buildings, it's new, it's shape isn't organized, and it's colors aren't similar.

That's true, when the TW-UNRWA came up with the idea of implementing the building process, it was refused by the people of the camp as it changed the facts, and modernizing the camp as normal place for living for citizens. After long discussions that lasted for a couple of years, the people of the camp gave one condition for this process to be implemented, that the houses shape, space, color and location should stay the same, but with more floors, but there should be no change in the outward appearance of the camp, which the TW-UNRWA accepted. And here the issue is- the old houses couldn't hold this number of floors, and the demolishing was in order to make the bases of the building strong to hold all these floors. So the look of the houses, colors, places, and shapes is exactly how it was before the re-building process.

Visitor 1: Who preserves security inside the camp?

What kind of security do you mean?

Visitor 1: Crime, drugs, and civil cases?

Okay, these issues aren't considered by anyone, not the TW-UNRWA office nor the Israeli civil-military administration. To make it more clear for you, the idea of the refugee camp now is just like a French movie was made 32 years ago, where the French government decided to isolate the unacceptable communities in cantons, one of which was called B13. I don't know if you have seen the movie, but the idea is similar to it, these cantons are responsible for all their needs and requirements, their jobs, and every single matter in their life, except their action and possible threats against the Israeli civil-military administration. And by the way in the TW-UNRWA records Dheisheh called "PR6" (Sector number 6 of Palestinian Refugees)

(Walking around in the camp)

Visitor 3: What are these black faces that are drawn on the walls?

As I mentioned before, we don't have clear records of missing people, or those killed by Israeli soldiers, or even prisoners, so the new presenting of this matter was to draw black faces with the name as their situation isn't known, but they are not around.

We will have to get to the Arafat Family building so we can have a general view of the camp, let's go.

(Walking up the stairs)

Okay everyone, from here you can see the whole camp, borders and shape, around us, Doha town, what's left of Ertas village, because the other part of this village was included in Efrat City.

(Have some tea)

Visitor 1: You mentioned before that there were 59 refugee camps, and now it's 27, where did the 32 refugee camps go?

After the changing in the world system and the dividing of the United Nations into three, Palestinian refugee camps which were outside of the historical Palestine its populations were forced by the hosting countries either to join the communities and become citizens or be sent to jail for long time. And people by then were forced to be citizens, moving out of the camps, accepting a small amount as a compensation, and those who refused went to jail never to return back. And in this way, hosting countries have replaced the refugee camps areas with public parks.

So guys we should move on so we can catch the demonstration at the front of First United Nations office lets go...

(Walking up the camp)

Here we are standing next to one of the more important places. Here we used to have Campus in Camps' headquarters. This institute was established in 2012 in Dheisheh refugee camp, and through the years and because of the success and trust it gained from the community, different branches were opened in other Palestinian refugee camps within the West Bank and Gaza upon the request of the young generations of these camps.

But today as you can see, its closed and abandoned, and the building is the way it was, no changes were made like the rest of the camp.

Visitor 3: It was trusted and vital, why is it closed?

After the collapse of the Palestinian Authority in the six months strike, and the returning of the Israeli civil-military administration, they considered this place a huge threat to their plans for the native Palestinians, as its existence took part in the community realizing the need to move, which resulted in the strike. So what they did was to transfer all the internationals who works in it to their homelands and prevented from returning back, and all Palestinian participants and members were sent to jail, besides closing the branches and the headquarter which is this one, and

prevented anyone from cleaning, taking care of or fixing any parts of it till today.

Shall we...

Visitor 2: What's the possibility of changing this situation?

Well, this situation isn't new for us as Palestinians, as since 140 years we have been living this situation- British mandate, Israeli occupation, Palestinian Authority, and now back under the direct Israeli occupation. Many attempts from the Palestinian people were made to stop this situation, and to change it to a better situation, but all our attempts failed because the world refused to admit to our rights. The weakness of our leaders who once decided to go into negotiations had no result for more than 25 years but rather more Israeli control over our lives and resources.

And the last time people attempted was the six month strike. But the world this time had changed, United Nations was divided without concern for the Palestinian rights because they thought the big issues could remove the small issues, and from their perspective our rights and hope were small issue. So it was just a different way of the international community and law to put Palestinians aside, but it's always been like that. Many times we ran after their prom-

ises just like the TW-UNRWA promise after the six month strike. Seems we don't learn from history!!

Visitor 1: Seems you are not an optimistic person, even toward your life situation, which is in your hands. How come you expect others would do something to you?

For you, it's possible to say so, but for us as Palestinians we didn't lose the sense of life, hope, dreaming, or even humanity. Even if the world lost its purpose of being human with humans, with the same level and same rights, for you as one coming from First world countries, for sure you have problems you consider it as important issues, which is similar to how we see our rights. But it's a different issue that you have than what we have. We did have actions to change this situation. We always had the belief in our ability to change it to be what we want. But first world would always come and say "we can help" and all they do is speak misleading words, change facts and impose their views about life on our lives, which became a clear issue to the people.

I will take you now to a very special place to show you something, follow me...

(Walking down the camp)

Here we can see on this old wall, with writing in Hebrew. This writing has been there since 60 years. It means “ fork street”, and it was writing by the Israeli soldiers to know the directions in the camp, and still till today it’s here as the people of the camp has decided.

(Noise everywhere)

(People are running toward the main street)

Visitor 6: What’s going on?

I don’t know maybe they want to participate in the demonstration... let’s walk.

(Asking one of the youth who is running)

What going on?

Youth 1: I am going to Walajah.
I am going to my homeland...

Visitor 1: Is he crazy?

I am not sure about that.

(Asking another one)

Stop ... stop... what’s happening?

Why is everyone running?

Youth 2: We have made it this time. We have crossed the borders, and refugees are flowing in and returning to their homelands on foot.

What about Israelis? What about soldiers?

Youth 2: They are shooting everywhere. They are shooting randomly, but people keep walking, seems this time it worked. This time we are going home. No more of this, no more fear, no more waiting for solutions from others. We did it... let me go... Salam.

2040 was the last year Palestinian refugees commemorated the Nakba...

VISION

Collective Dictionary

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