



HOME FRONT

Portraits from Sheikh Jarrah

DISCUSSION GUIDE

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JUSTVISION

DEAR FRIENDS,

We are delighted that you are interested in organizing a screening of *Home Front: Portraits from Sheikh Jarrah*. *Home Front* is a series of four 8-minute documentaries that tell the story of a remarkable nonviolent struggle taking place in the heart of Jerusalem. The series is now available online at www.justvision.org/homefront.

Home Front is produced by Just Vision, a nonprofit organization that supports Palestinians and Israelis who pursue freedom, dignity, security and peace using nonviolent means. We tell their under-documented stories through award-winning films, multimedia and public education campaigns. Our staff is comprised of Palestinian, Israeli, North and South American filmmakers, journalists, conflict resolution experts and human rights advocates.

This discussion guide is designed to help you host a screening of *Home Front: Portraits from Sheikh Jarrah* and lead a constructive conversation afterward. It offers information and framing questions about the situation in East Jerusalem today and about how Palestinian and Israeli civilians are working toward a future where both societies can live equitably and thrive.

The guide is intended to be a flexible resource. Discussion leaders are welcome to adapt it or use parts of it to facilitate conversations in a wide range of formats. You may choose to screen all four portraits, or only a selection of them, depending upon your audience. Because this guide is intended for audiences from diverse backgrounds and belonging to different age groups, not all questions will be suitable for every audience.

While we have done our best to choose neutral, accurate terms to describe the Palestinian-Israeli context, we realize that this terminology is not universal. We therefore encourage you to use language that best suits your audience.

In the appendices, you will find supplemental materials, including *Home Front* Frequently Asked Questions (FAQ) and a glossary. We invite you to visit Just Vision's website (www.justvision.org) to learn more about our wide range of facilitation and educational tools and encourage you to check back in with us in the future as we expand our resource offerings.

Good Luck,

THE JUST VISION TEAM

HOME FRONT: PORTRAITS FROM SHEIKH JARRAH A DISCUSSION GUIDE



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STATEMENT FROM THE FILMMAKERS

The story we set out to tell in *Home Front* is still largely unfinished. Mohammed's family and their neighbors have yet to regain their homes, and the specter of displacement remains very real for hundreds of others living in Sheikh Jarrah and across East Jerusalem. In the meantime, protests involving both Israelis and Palestinians continue, though it is still unclear how successful they will be in their campaign to halt and ultimately reverse the evictions.

Yet it was precisely the open-endedness of this story, and the urgency of this particular moment, that led us to create *Home Front*. Events in Jerusalem – the geographic, religious and emotional focal point of the conflict – have a way of quickly spiraling outwards and influencing, for better or worse, the atmosphere throughout the region. Jerusalem can either be an unstable powder keg with the potential to ignite the entire Middle East, or, however remote a possibility it may now seem, a shared city that sets a tone of cooperation and mutual respect between Israelis and Palestinians.

Home Front came out of a desire to bring crucial local and global attention to those working towards the latter option, in the hopes that it will protect and empower them at this extremely fragile time. We created the film series with an understanding that these competing visions are being played out on the ground right now, while the city's future hangs in the balance.

BACKGROUND INFORMATION RELATED TO THE FILM AND MAPS OF THE GREEN LINE, EAST AND WEST JERUSALEM AND THE SETTLEMENTS

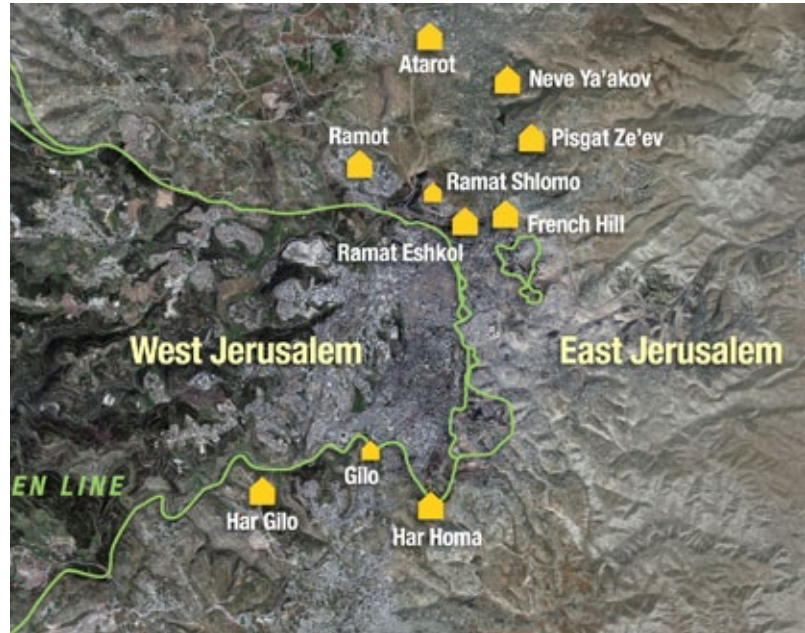


IN THE HEART OF JERUSALEM

Sheikh Jarrah is a neighborhood in East Jerusalem, located entirely to the east of the 1949 Armistice Line (the 'Green Line'), in the area between the Old City and Mount Scopus. There are roughly 3,000 residents in the neighborhood today, nearly all of them Palestinian.

At the heart of much of the controversy in Sheikh Jarrah today are the homes of several dozen Palestinian residents who first arrived in the neighborhood as refugees in the early 1950s. During the War of 1948, they were displaced from their original homes, located inside what is now the State of Israel. These families agreed to relinquish some of their rights as refugees, and in return were given land and newly-built houses by the United Nations Relief and Works Agency in Sheikh Jarrah (then under Jordanian military control).

Starting in the 1970s and 1980s, religious Jewish settler groups claiming to have deeds to lands in Sheikh Jarrah began turning to Israeli courts demanding that ownership over the lands on which these houses were constructed be returned to them and that the Palestinian residents be evicted. The legal process is complex and differs for each specific family and house. However, in 1999, Israeli courts began issuing eviction orders, and since



2008 several dozen individuals from four separate families in Sheikh Jarrah have thus far lost their homes. Many more are now under ongoing threat of eviction, and a proposed plan exists to turn a significant part of the neighborhood into a new settlement housing 200 Jewish Israeli families.

In the wake of these evictions, neighborhood residents began to organize protests and vigils, which were quickly joined by a growing number of Israeli supporters who refused to accept what was being done in their name. These protests soon grew into large weekly demonstrations, sometimes bringing hundreds, and on occasion thousands, of people out onto the streets of the neighborhood.

For more on the relationship between what is happening in Sheikh Jarrah and the processes in East Jerusalem more broadly, please see the FAQ at the end of this guide. Supplemental resources, including in-depth maps, historical and legal background about Sheikh Jarrah and East Jerusalem and +972's Sheikh Jarrah News Hub are provided at www.justvision.org/homefront/resources.



PREPARING FOR THE DISCUSSION

SUGGESTED ACTIVITIES AND QUESTIONS FOR YOU AND YOUR AUDIENCE TO CONSIDER BEFORE AND AFTER SCREENING THE FILM SERIES

Home Front can provoke strong emotional reactions from viewers. It is a good idea for discussion leaders to think about their own relationship to the Israeli-Palestinian context before leading a discussion. Prior consideration of the following questions may help organizers explore their own biases and prepare to facilitate an open discussion among participants:

- What are my own beliefs about this conflict?
- What are my assumptions about each side?
- Am I open to multiple narratives and experiences on this topic?
- What are some of the gaps in my knowledge about this issue?

The facilitator or discussion leader should set a respectful tone to open the discussion. Remind the group that this is meant to be a dialogue rather than a debate, and ask that people focus on listening rather than simply preparing to make their own points. You may want to set basic ground rules, or ask participants to suggest their own, such as keeping comments to less than two minutes to allow others time to speak.

You may want to pose the following questions for your audience to ponder for several moments after watching the film. These questions will not be answered or discussed, merely considered privately. This is also a useful technique for defusing a potentially explosive conversation while acknowledging the strength and

legitimacy of people's reactions to the film.

- What are your beliefs about this conflict?
- What values, prior history or experiences contribute to your beliefs and perspective?
- What would you want others to know about your beliefs about this conflict?
- What are some of the things you question about your own beliefs on this issue?
- What support would you need to explore your doubts about your own beliefs on this issue?

It can be helpful to develop a clear outline of the questions you intend to ask your audience, along with the sequence in which you plan on asking them prior to the discussion. This applies whether you decide to work with the group as a whole or break participants down into pairs or small groups. You may want to briefly outline the discussion topics for your audience before opening the floor to comments on the first question. As the discussion leader, you should use your own judgment about which questions work with your audience and when to move on to another topic. As the facilitator, you should review the topics ahead and, based on time constraints, you may wish to highlight certain questions you feel are most relevant. If your audience includes two groups who often fall on different sides of the issue, we strongly encourage you to carefully consider which portraits and questions will ensure the participation of both groups without alienating either one.

DISCUSSION QUESTIONS

MODULE 1: MOHAMMED EL KURD

MODULE 2: TERRY BENNINGA

MODULE 3: AMAL QASSEM

MODULE 4: GIL GUTGLICK

THE DISCUSSION QUESTIONS PROVIDED IN THIS SECTION ARE INTENDED FOR A WIDE RANGE OF AUDIENCES AND FACILITATION FORMATS. SOME FACILITATORS MAY CHOOSE TO SCREEN ALL FOUR PORTRAITS IN THE *HOME FRONT* SERIES, OR CHOOSE A SELECTION OF THEM. IN ORDER TO ALLOW FLEXIBILITY IN SCREENING FORMATS, JUST VISION HAS DEVELOPED QUESTIONS SPECIFIC TO EACH PORTRAIT IN THE SERIES, WHICH MAY BE ADAPTED AS NEEDED. BECAUSE *HOME FRONT* REACHES A WIDE RANGE OF AUDIENCES, IT IS UP TO YOU TO CHOOSE THE MOST APPROPRIATE QUESTIONS AND PORTRAITS FOR YOUR AUDIENCE.



MODULE 1



MOHAMMED EL KURD

Mohammed El Kurd is a Palestinian teenager growing up in Sheikh Jarrah. His father, Nabil, built an extension to his home for his growing family, but the courts deemed it illegal in 2009 because it was built without a permit. Nabil asked the courts to demolish it, but instead the court gave the home to a group of settlers claiming to hold original deeds to the land on which it was built. Now, Mohammed and his family live in the original portion of the house and must share their extended home with the settlers. Before Israeli activists began joining the protests in Sheikh Jarrah, the only Israelis Mohammed knew were the settlers and police. Initially, he could not believe Israelis would come to support the Palestinian residents, but then learned that “opinions differ within societies”. He hopes to one day become a human rights lawyer to defend his community’s rights.

DISCUSSION QUESTIONS

- Mohammed expresses anger and deep resentment toward the settlers that have taken over his home. Does this feeling resonate with you? Why? How would you have reacted if you were in Mohammed’s place?
- Mohammed’s grandmother says that after their family’s eviction, Mohammed became “a man older than his age”. What effect does eviction have on individuals? On families? On communities?
- What is Mohammed’s reaction to the presence of Israeli activists in Sheikh Jarrah? What is his grandmother’s reaction to the presence of Israeli activists? Why do you think they react differently?
- How do you feel about Israeli activists’ presence in Sheikh Jarrah? Do you think their presence strengthens or weakens the movement?
- When Israeli activists join the demonstration, Mohammed says that he “learned the difference between right and left and that opinions differ within societies.” What potential role do the protests play in breaking stereotypes of both Israelis and Palestinians?
- Consider the rationale the settlers present for their claim to land in Sheikh Jarrah. What role does religion play in Sheikh Jarrah? In your experience, does religion help to contribute or lessen divisions among people? How do you think religion could be a force for positive change? Just Vision suggests reading a supplemental interview conducted with former Israeli settler, Shlomo Zagman, when considering this question. The interview is available at www.justvision.org/portrait/shlomo-zagman.
- At the end of his portrait, Mohammed says that he would like to be a lawyer one day, and that when he grows up, he “will use the law to remove [the settlers]” from his home. In your view, is there a relationship between law and nonviolent direct action? If so, what is it? If not, why not? What, if anything, can nonviolent direct action do that law cannot and vice versa? In addressing this question, Just Vision recommends reading interviews with community organizer, Ayed Morrar (www.justvision.org/portrait/ayed-morarr), and international human rights lawyer, Michael Sfard (www.justvision.org/portrait/michael-sfard).



TERRY BENNINGA

Terry Benninga is an Israeli-American mother of three who moved from the U.S. to Israel with her husband in 1970. Her children, Sara and Zvi, now university students, have both played major organizing roles in the nonviolent campaign in Sheikh Jarrah. This initially surprised Terry, since they do not come from a politically active family, but she has come to support them. She believes her children are motivated by the values of justice and tolerance and that they are living out their family's ethic of "doing the right thing." Now, Terry takes part in the demonstrations in part to keep an eye on her children, but also due to her own conviction that what is happening to the Palestinian families there is unjust.

DISCUSSION QUESTIONS

- Terry shares that she is "not a political person" and "not an activist." Why do you think it was so difficult for Terry to join the protests? What compels her to ultimately join the nonviolent movement in Sheikh Jarrah?
- As demonstrated by the film, what are the various types of power Terry and her children choose to exert? What are the limitations of their power, if any? How does their positional power differ from that held by the Palestinian residents of Sheikh Jarrah?
- In Terry's portrait, Sara Benninga states, "The settlers rely on the fact that in Israel there are unfair laws that discriminate between Jews and Palestinians." Please reference the definition for "Palestinian Resident" located in the glossary of this guide for more information about the rights of Palestinians in East Jerusalem. Additionally, research the historical and legal background about Sheikh Jarrah and East Jerusalem by visiting www.justvision.org/homefront/resources. What inequality in the law is Sara referring to? Do you agree with her interpretation?
- In Terry's portrait, we learn that "the police are bent on squashing" the nonviolent protests. How do you think law enforcement should respond to nonviolent demonstrations? How would you respond if you were a member of the Israeli security forces faced with nonviolent resistance?
- In *Home Front*, we learn that in Sheikh Jarrah settlers have evicted several Palestinian families from their homes with backing from Israeli courts. What do you think about the court's role in the events taking place in Sheikh Jarrah? What do you think the judicial response to the events taking place should be? In the absence of a government intervention that you agree with, what would you do?
- As a law-abiding citizen, Terry recognizes a tension that exists between respect for authority in a society and civil disobedience. In your view, when is civil disobedience an appropriate response to government action or inaction?
- Terry references the US Civil Rights movement in her explanation of how she perceives the events in Sheikh Jarrah. How is the movement in Sheikh Jarrah similar to or different from other historical and contemporary unarmed movements you are familiar with? In addition to the US Civil Rights movement you may consider movements such as the feminist movement, the gay rights movement, the environmental movement and movements in India, South Africa, Poland, Serbia, Egypt, Tunisia and so forth.
- During the US Civil Rights movement, Terry mentions that nonviolent demonstrations, such as sit-ins, were used because there was "no choice but to call attention to legal discrimination." What do you think she means by this? How might nonviolent movements call attention to legal discrimination? Does our attention matter? Why or why not? Consider watching "Pay Attention to Nonviolence", available at www.justvision.org/budrus/watch/JuliaBachaTED.
- Terry states that "The situation in Sheikh Jarrah . . . speaks so much to the society you live in." In your view, what responsibility do individuals have if the society they live in is not reflective of their values, if any?

MODULE 3



AMAL QASSEM

Amal Qassem is a community organizer in the Sheikh Jarrah community. Her family is one of the original 28 Palestinian families who were settled in Sheikh Jarrah by the Jordanian government and the United Nations in the 1950s. She was the first (and for a while, the only) woman to join the Sheikh Jarrah Committee, established in Sheikh Jarrah after the first eviction of a Palestinian family by settlers in 2008. She is the founder of the Women's Forum of Sheikh Jarrah through which she provides Palestinian women with leadership and media training. She also offers women guidance on how to deal with settlers and Israeli soldiers in order to protect Palestinian families and their homes. Amal received an eviction notice in January 2011 and is currently preparing her case with her attorney.

DISCUSSION QUESTIONS

- What is Amal's response to the evictions of Palestinian residents from their homes in Sheikh Jarrah?
- When does Amal become involved in the organizing efforts in Sheikh Jarrah? What is the significance of her involvement in the Sheikh Jarrah Committee?
- Why does Amal found the Sheikh Jarrah Women's Forum? What is the significance of women's involvement in the organizing efforts taking place in Sheikh Jarrah? How else might this involvement impact these women's lives?
- During Amal's meeting with the Sheikh Jarrah Women's Forum, one woman states, "We need to be doing a lot more work...not just in Sheikh Jarrah, but in all of Palestine." What is the connection between local movements and a national struggle?
- Amal states, "When a woman goes out to the streets to say 'No to settlements', and to express herself, that's nonviolent popular resistance." How can nonviolent movements pave the way for more inclusive participation of individuals within a society? In addition to reflecting on the role of women in Sheikh Jarrah, we recommend watching a supplemental excerpt from *Budrus*, available at www.justvision.org/budrus/watch/iltezamandwomen.
- Amal explains that the reactions to Israeli activists joining the demonstrations in Sheikh Jarrah differed among the Palestinian residents of the neighborhood. Why do you think this is? Why might some Palestinians welcome Israeli activists in their struggle in Sheikh Jarrah? Why might Israeli activists' involvement be met with reluctance? How do you feel about their involvement?
- As demonstrated in Amal's portrait, what are the competing claims to land in Sheikh Jarrah? Consider the statements made by the settlers and Amal's family's experience. Additional legal and historical background about Sheikh Jarrah is provided at www.justvision.org/homefront/resources.

MODULE 4



GIL GUTGLICK

Gil Gutglick, a Jewish Israeli who grew up in a national-religious family, served in the Israeli army for 20 years. In the wake of a deadly suicide bombing in Israel on Passover, Gil participated in a widespread military operation in the West Bank that brought him face to face with the destruction caused by the Israeli army in the Jenin refugee camp. These experiences began his questioning about the occupation and the conflict. However, it was not until he visited Sheikh Jarrah with a friend in August 2009, just days after Maher Hanoun was evicted from his home, that Gil became politically active. He felt great shame that Jews were evicting Palestinian families from their homes, and he has continued to play a central role in the protests there ever since. Gil also participates in House Talks, which he facilitates with a Palestinian partner, in the homes of Israelis who want to learn more about the movement and what is happening in Sheikh Jarrah.

DISCUSSION QUESTIONS

- Gil says that prior to the events in Sheikh Jarrah he was not politically active and that he lived in the north of Israel, in a community “that was intended to be a bubble.” Why do you think Gil initially felt the need to distance himself from the conflict? How might Gil’s experience be relevant to Israeli society more broadly?
- What life experiences compelled Gil to get involved in the campaign in Sheikh Jarrah? How does he explain his transformation?
- How does Gil respond to the suicide bombing in Netanya? To his service in the Israeli military in Jenin?
- When Gil moved to Jerusalem, he says that things became clearer for him and that he could no longer deny reality. In your view, what do you think is the “reality” Gil refers to? If you were him, how would you respond? You may choose to reference the supplemental materials provided at www.justvision.org/homefront/resources, which include maps and historical and legal background about Sheikh Jarrah and broader East Jerusalem.
- Gil talks about the personal prices he has paid for his activism, and explains that “If you say ‘I disagree with what other Israelis are doing, I protest the injustice against the Palestinians,’ you cross the line.” What does he mean by this? What challenges do Israeli activists face by the government and within their own society?
- As demonstrated by Gil’s story, what challenges do you think Israeli activists face within their own society as a result of participating in the protests in Sheikh Jarrah? What other steps do you think activists could take to gain more support from their society? Do you think support is important or necessary?
- Gil argues, “I am struggling for our society, mine and the police officers’.” What do you think he means by this? Does this resonate with you? Why or why not? How does this fit in with the reasons compelling the other protagonists to protest?
- What does Gil believe Jerusalem can be a symbol of? How does he think this can happen? Do you agree? Why or why not?
- Given Gil’s experiences, do you think nonviolent resistance can change the dynamics between Palestinians and Israelis? If not, why not? If so, how?

SUPPORT MATERIALS

APPENDIX A: ABOUT JUST VISION

APPENDIX B: *HOME FRONT* FREQUENTLY
ASKED QUESTIONS (FAQ)

THIS GUIDE WAS PRODUCED BY JUST VISION, THE CREATORS OF *HOME FRONT*, *MY NEIGHBOURHOOD*, *BUDRUS* AND *ENCOUNTER POINT*. WE VALUE YOUR FEEDBACK AND WELCOME ANY QUESTIONS, SUGGESTIONS OR STORIES FROM THE FIELD RELATED TO THIS TOPIC. PLEASE SEND US YOUR FEEDBACK BY FILLING OUT OUR SURVEY AT WWW.JUSTVISION.ORG/SCREENING-GUIDES. YOU CAN ALSO REACH US AT INFO@JUSTVISION.ORG.



APPENDIX A

ABOUT JUST VISION



Just Vision supports Palestinians and Israelis who are pursuing freedom, dignity, security and peace using nonviolent means. Our overarching goal is to contribute to fostering peace and an end to occupation by rendering Palestinian and Israeli civic peacebuilders and nonviolence leaders more effective and valued in their efforts. Our principal areas of work are 1) producing award-winning films and multimedia that garner international attention from press to policymakers and thus become agents of social change and 2) using these films as platforms to implement strategic and sustained outreach campaigns in the U.S and the Middle East. Through our materials, we aim to support ordinary people who act when government officials lack the courage, wisdom, authority or legitimacy to do so.

We offer inspiring models that alter the way activists, community leaders, faith groups, students, journalists and the general public think about and respond to the occupation and the conflict. We are vigilant about creating content that is constructive, compelling and that humanizes members of both societies even as it challenges target audiences. Our materials offer insight into perspectives from the two societies and create connection, empathy and hope – critical elements for the success of any eventual diplomatic or reconciliation process.

Just Vision is comprised of a 12-person team of Palestinian, Israeli, North and South American journalists, human rights

advocates, filmmakers, and conflict resolution experts. Just Vision has earned a reputation for leadership, credibility and excellence. We have built relations of trust among a very wide spectrum of Jewish, Muslim, Arab and Christian communities in the Middle East, North America and beyond.

HERE ARE SOME WAYS YOU CAN USE JUST VISION'S RESOURCES:

- Include an inspiring quote from one of the Visionaries we profile on our website in an upcoming sermon or lecture, or incorporate their interviews into your research or classroom (www.justvision.org/visionaries).
- Connect your community members with the various Palestinian and Israeli grassroots organizations and individuals profiled on our website. Consider partnering with them if you are local, or connect with them on your next trip to the region (www.justvision.org/organizations).
- Show *Home Front*, *My Neighbourhood*, *Budrus* or *Encounter Point*, our various documentary films, in a class or workshop or include our Visionary interviews in your syllabi, reading lists and community resources (www.justvision.org/films).
- Use our classroom exercises and lesson plans with high school and college levels students to teach media literacy, explore notions of peace, nonviolence, religion, hopes and fears and the role of leadership in the Israeli-Palestinian context (www.justvision.org/classroom-exercises-and-lessons).
- Attend a local Just Vision event near you and invite your friends and family to join you (www.justvision.org/events).

Just Vision welcomes you to learn more about our work at www.justvision.org and encourages you to check back in with us in the future as we expand our resource offerings.



APPENDIX B

HOME FRONT FREQUENTLY ASKED QUESTIONS (FAQ)

Q WHEN WAS JUST VISION FORMED?

A Just Vision launched in October 2003 following two years of in-depth research. We are a relatively small team, and are based in East Jerusalem, Washington, D.C. and New York City.

Q DOES JUST VISION HAVE A POLITICAL POSITION?

A Just Vision is a nonpartisan organization, and is not affiliated with any political or religious movement. Our staff is comprised of members who represent diverse backgrounds and hold a myriad of political views.

As an organization, we do not advocate for a particular political solution. However, we do believe that both Israelis and Palestinians are here to stay, and that both have the right to live in freedom, security, dignity and peace in the region. We also believe that the occupation is illegal, immoral and a serious obstacle to any lasting solution. Ending it is a crucial and necessary part of resolving the conflict.

Q WHY DID YOU CREATE HOME FRONT?

A The story we set out to tell in *Home Front* is still largely unfinished. Mohammed's family and their neighbors have yet to regain their homes, and the specter of displacement remains very real for hundreds of others living in Sheikh Jarrah and across East Jerusalem. In the meantime, protests involving both Israelis and Palestinians continue, though it is still unclear how successful they will be in their campaign to halt and ultimately reverse the evictions.

Yet it was precisely the open-endedness of this story, and the urgency of this particular moment, that led us to create *Home Front*. Events in Jerusalem – the geographic, religious and emotional focal point of the conflict – have a way of quickly spiraling outwards and influencing, for better or worse, the atmosphere throughout the region. Jerusalem can either be an unstable powder keg with the potential to ignite the entire Middle East, or, however remote a possibility it may now seem, a shared city that sets a tone of cooperation and mutual respect between Israelis and Palestinians.

Home Front came out of a desire to bring crucial local and global attention to those working towards the latter option, in the hopes that it will protect and empower them at this extremely fragile time. We created the film with an understanding that these competing visions are being played out on the ground right now, while the city's future hangs in the balance.

Q WHO MADE HOME FRONT? WHAT IS THE CONNECTION OF THE FILMMAKERS TO THE CONFLICT AND TO THE REGION?

A *Home Front* was directed by filmmakers Rebekah Wingert-Jabi and Julia Bacha, and produced by Just Vision, an Israeli, Palestinian and North and South American team of filmmakers, journalists, conflict resolution experts and human rights advocates.

The filmmakers have a personal relationship to the region, and most of Just Vision's staff has either grown up or lived in the Middle East for a substantial period of time. Some of our families are Israeli or Palestinian and have lost dear friends, homes and freedom to conflict. We are all committed to promoting nonviolent efforts to resolve the conflict and to end the occupation.

For more information about the filmmakers, please visit www.justvision.org/homefront/filmmakers.

Q WHEN DID YOU BEGIN WORK ON THE FILM? WHO SHOT THE FOOTAGE?

A Rebekah Wingert-Jabi, the Director of *Home Front*, began filming in the Sheikh Jarrah neighborhood in 2008, when Palestinian families started receiving eviction notices. In partnership with Rebekah, Just Vision's team conducted extensive research into the history of the neighborhood and the evictions that were taking place there. Our team interviewed the protagonists and several residents, activists and lawyers who have been present and active in Sheikh Jarrah for the last few years.

The story captured in the film series is dedicated to the late Wally Marks, who expressed deep concern about the events taking place in East Jerusalem, and helped support Rebekah in her early stages of filming.

Q WHAT WERE THE LEGAL GROUNDS FOR THE EVICTION OF THE FAMILIES IN SHEIKH JARRAH?

A The legal battle in Sheikh Jarrah has been long and complex, and each family has had to deal with separate circumstances. However, in most cases the settlers relied on a key provision within Israeli law, which allows and in some cases encourages Jews possessing pre-1948 deeds for lands

east of the Green Line to submit a formal petition in court to get the lands back. Palestinians, on the other hand, have not been able to use such deeds to regain lands that they owned prior to 1948 to the west of the Green Line. The key Israeli laws establishing these terms are the Absentee Property Law from 1950, and the Legal and Administrative Matters (Regulation) Law from 1970.

Based on these provisions, beginning in the 1970s, Israeli settler organizations began turning to Israeli courts claiming that they had obtained Ottoman deeds for the lands on which many of the houses were built, and that they are the rightful owners of those lands. While the authenticity of the documents has been disputed, in many of the legal cases the Israeli courts have recognized them and ordered the evictions to proceed.

For more information regarding legal background about Sheikh Jarrah, please visit www.justvision.org/homefront/resources.

Q WAS THERE A JEWISH PRESENCE IN THE NEIGHBORHOOD PRIOR TO 1948?

A Yes, though the exact size and location of the lands they owned and lived on is unclear.

Prior to 1948, significant Jewish and Arab populations lived in both East and West Jerusalem. The Tomb of Simeon the Just, located near the homes in question in Sheikh Jarrah, has been a site of Jewish pilgrimage for centuries. At least as far back as the 19th Century, there were several Jewish homes around the site of the tomb. The residents of these homes either fled or were forced to leave their property in the lead-up to the War of 1948.

The Palestinian homes in question today, however, were built in the 1950s by the United Nations Relief and Works Agency in Sheikh Jarrah (on lands then under Jordanian military control). The homes were built on a previously uninhabited olive grove, at a time when there was no Jewish presence in the neighborhood. The status and ownership of the lands on which the homes are built is being disputed in court.

Q WHY DO YOU NOT INCLUDE MORE OF THE SETTLERS' POSITION IN THE FILMS?

A *Home Front* is intended to be a film about an ongoing nonviolent movement in Sheikh Jarrah, the urgent situation in Jerusalem that is threatening the fabric of Palestinian communities, and thus, the stability of the region, and the lessons that can be learned for the future. It is by no means intended to be an exhaustive account of the history of the Israeli-Palestinian conflict or a catalogue of the narratives of every Jerusalem resident. As with all of our films and

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multimedia resources, *Home Front* was produced to bring attention to the individuals who are taking courageous nonviolent steps that are crucial to resolving the conflict and ending the occupation, yet are nevertheless being largely overlooked by the mainstream media.

While it was important to us to include the voices of all those involved in the events in Sheikh Jarrah, including the settlers, we placed our emphasis in the limited space these short pieces provided on critical voices that have not yet been sufficiently heard or understood.

Q WHAT IS HAPPENING IN SHEIKH JARRAH RIGHT NOW?

A As of early 2012, protests involving Palestinians and Israelis in Sheikh Jarrah are continuing, though at a smaller scale than they had been in the past. While there have been no further evictions since 2009, the court battles are ongoing, and dozens of additional families, including Amal Qassem's and Mohammed El Kurd's, are currently under threat of displacement.

The families who have been evicted have been forced to move in permanently with relatives, and relationships between the neighborhood residents and settlers have become increasingly tense, with occasional outbursts of violence.

Q HOW IS WHAT IS HAPPENING IN SHEIKH JARRAH RELEVANT TO DEVELOPMENTS IN JERUSALEM MORE

BROADLY?

A The events in Sheikh Jarrah are part of a broader process of Israeli settlement-building and Palestinian displacement occurring throughout East Jerusalem. In most cases, these processes are led by well-funded Israeli settler groups working in close coordination with Jerusalem municipal and Israeli government authorities.

Since 1967, when Israel extended its authority over East Jerusalem, it has been continuously expropriating land and building settlements to the east of the Green Line, with the stated goal of strengthening Jewish presence and sovereignty over all parts of the city.

In recent decades, private settler groups, often funded by large donations from abroad, have gone a step further, initiating a series of court-mandated evictions of Palestinian families in order to set up new settlements in the heart of Palestinian neighborhoods. Along with Sheikh Jarrah, these include the Muslim Quarter of the Old City, Silwan, Abu Dis, and others.

For more on the broader context of settlement building and evictions in East Jerusalem, please visit www.justvision.org/homefront/resources.

Q HOW CAN I OBTAIN A COPY OF HOME FRONT?

A You can stream for the film series for free online at www.justvision.org/homefront. DVDs can be purchased for \$20 by emailing dvd@justvision.org.

Just Vision will be holding national screenings and Skype discussions around *Home Front*. To find out more about upcoming events in your area, or ones that you may join online, please visit our events calendar at www.justvision.org/events.

If you are interested in arranging a screening of *Home Front*, there are several opportunities to do so. You may choose to screen it (no restrictions apply) in any community or campus setting by streaming the film directly online at www.justvision.org/homefront. If you choose to host a screening on your own, the *Home Front* discussion guide, which provides a plethora of discussion questions and background information about the film and Israeli-Palestinian context, may be a helpful reference. Additionally, for a modest fee, you may invite a Just Vision speaker to host an online Skype Q&A after the screening.



HOW CAN I GET INVOLVED?

➤ SPREAD THE WORD

Join Just Vision on Facebook (www.facebook.com/JustVision) and Twitter (@JustVisionMedia) and sign up for our mailing list at www.justvision.org or by texting “JUSTVISION” to 22828. Urge your friends, family and colleagues to do the same.

➤ CONTACT LOCAL ORGANIZERS

There are several organizations that are working directly on issues related to Sheikh Jarrah and East Jerusalem. A few that are locally organizing include the Sheikh Jarrah Committee (website coming soon), Sheikh Jarrah Women’s Forum (www.sheikhjarrah.com), Sheikh Jarrah Solidarity (www.en.justjlm.org) and Rabbis for Human Rights (rhr.org.il/eng). For a full list of organizations working on issues related to Jerusalem, please visit www.justvision.org/homefront/resources.

➤ ORGANIZE A SCREENING & USE OUR RESOURCES

Organize a local screening of *Home Front* in your community or school, and work with Just Vision to make it a meaningful event. Encourage your teachers, professors or religious leaders to bring the stories and quotes of Palestinian and Israeli grassroots leaders profiled on our website into their classrooms and congregations. Write an op-ed about *Home Front*, the situation in East Jerusalem, Just Vision or Israeli and Palestinian nonviolence leaders. Look at the database of Visionaries on our website at www.justvision.org/visionaries to learn about different ways you can support them and their organizations from abroad or when visiting the region.

➤ SUPPORT OUR WORK

We are a small nonprofit organization, and we provide our films and other materials to Israelis and Palestinians for free. We rely on the generosity of people like you to continue our work. You can make a tax-deductible donation online at www.justvision.org/donate or by mailing a check made out to ‘Just Vision’ to us at 1616 P St. NW, Suite 340, Washington, D.C. 20036.

GLOSSARY

GREEN LINE

Refers to the internationally recognized 1949 Armistice Line following the War of 1948 between Israel on the one hand and Jordan, Lebanon, Syria, Iraq and Egypt on the other. Following the War of 1967, it denotes, in most international opinion and UN resolutions, the boundary between territory recognized as part of the sovereign State of Israel and the Occupied Palestinian Territories.

ISRAELI

Refers to a citizen of Israel, but when used on its own, most commonly refers to a Jewish citizen of Israel. Palestinians living in Israel who hold Israeli citizenship are usually referred to as Arab-Israelis, Palestinian-Israelis, 1948 Palestinians or Palestinian citizens of Israel. Palestinians do not usually identify themselves solely as “Israelis.”

JERUSALEM

A city located in the center of both Israel and the West Bank portion of the Occupied Palestinian Territories. Home to approximately 770,000 people from all three monotheistic religions, as well as sacred sites from these faiths within close proximity in Jerusalem’s Old City. The Green Line, or 1949 cease-fire line between Israel, Egypt, Jordan, Syria and Lebanon, demarcates the unofficial boundary between Israel and the West Bank, and cuts through Jerusalem. Israel declared Jerusalem its capital in 1948, and enshrined this in its Basic Laws in 1980. Palestinians aspire to declare Jerusalem the capital of a nascent Palestine. Following the War of 1967, Israel both extended its sovereignty to the Eastern half of the city (then approximately 6.5 sq. km), including the Old City and holy shrines, and simultaneously expanded the municipal boundaries of the city to include nearly 64 sq. km of territory that had not been previously considered East Jerusalem (these lands had been controlled

by Jordan from 1948). Most countries do not recognize Israeli sovereignty over all parts of the city. Rather, they regard Jerusalem’s status as undetermined, pending final status negotiations between Israel and the Palestinians.

OCCUPATION

The occupation is used to refer to Israel’s military, infrastructural, economic and political control of the West Bank, East Jerusalem and Gaza Strip since June 1967. Occasionally, it is also used to refer to Israel’s occupation of the Syrian Golan Heights.

OCCUPIED PALESTINIAN TERRITORIES

Also known as the “Territories,” “Palestinian Territories,” “the West Bank, East Jerusalem and Gaza,” the “Occupied Territories” or as “Judea, Samaria and Gaza.” The term generally refers to two non-contiguous territories captured by Israel following the War of 1967. They comprise the territory slated to be the basis for an independent Palestinian state, and are generally considered occupied by the international community and under international law. Some members of the Israeli government refer to the Occupied Palestinian Territories as “disputed territory,” and certain factions in Israel consider the territory an integral part of biblical Israel and, thus, modern political Israel.

PALESTINIAN

Refers to someone of the primarily Arabic-speaking people who live or trace their cultural and/or geographic heritage to what had been Palestine until 1948, and which is now the area comprising the territory of Israel and the Occupied Palestinian Territories.

PALESTINIAN RESIDENT

Refers to Palestinians living in East Jerusalem. Palestinian

WE RECOGNIZE THAT THIS BRIEF GLOSSARY CANNOT ENCOMPASS THE ENTIRE RANGE OF NUANCES, NARRATIVES AND HISTORICAL EVENTS FROM THE ISRAELI-PALESTINIAN CONTEXT GIVEN THE RAPIDLY SHIFTING POLITICAL LANDSCAPE OF THE REGION. SOME DEFINITIONS MAY REQUIRE UPDATING. WE THEREFORE INVITE YOU TO USE THIS GLOSSARY AS A STARTING POINT, AND ENCOURAGE YOU TO CONTINUE YOUR EXPLORATION OF THIS TOPIC THROUGH FURTHER RESEARCH.

residents are issued Jerusalem IDs, also known as “blue IDs”, which are required to live and work in the city of Jerusalem. Palestinian residents are technically provided with municipal services, health insurance and building permits, but are not allowed to vote in Israeli elections nor hold an Israeli passport. In practice, services provided to Palestinian residents living in East Jerusalem are limited as compared to those provided to Jews in the city, and building permits are almost impossible for them to obtain (since 1967, an average of only 140 permits per year are given to a population of more than 300,000).

SETTLEMENT

Refers to a Jewish community in the West Bank, East Jerusalem, and prior to 2005, the Gaza Strip. Those ideologically in support of them do not call them “settlements”, and may often refer to them as “communities” or “neighborhoods”. The settler movement began following the War of 1967, when Israel occupied the West Bank, East Jerusalem, Gaza, the Golan Heights in Syria and the Sinai in Egypt. Many proponents of the settler movement claim that settlement of these lands is a divine right, mandated by religious texts. Other less theological proponents regard settlements as a security necessity for Israel. Still others choose to live in them primarily because of economic incentives and subsidies provided by the Israeli government. Opponents argue that settlements annex Palestinian-owned land and predetermine the final status before a negotiated agreement has been reached between Israelis and Palestinians. International law prohibits occupying powers from transferring citizens from its own territory to occupied territory. Thus the international community generally regards Israeli settlements as illegal under international law. Settlements generally receive Israeli government funding and/or military and infrastructural support.

SETTLER

Refers to a Jewish Israeli living in a settlement. Settlers often receive government-sponsored incentives to live in settlements, including subsidies and tax breaks.

WAR OF 1948

Commonly referred to as the “War of Independence” by Israelis and “Al-Nakba” (Arabic for “the catastrophe”) by Palestinians. The war was fought between Israel on the one hand and Jordan, Iraq, Syria, Lebanon and Egypt on the other. It lasted from the time of the passage of the United Nations (UN) Partition Plan on November 29, 1947 until July

1949, by which point Egypt, Lebanon, Jordan and Syria had each entered into individual armistice agreements with Israel. The war resulted in an expansion of the territory of the State of Israel in Mandatory Palestine beyond that allocated under the Partition Plan. Jordan took control of the West Bank and East Jerusalem, and the Egyptian military took control of the Gaza Strip. As a result of the war, hundreds of thousands of Palestinians were expelled or fled, resulting in a diaspora and creating hundreds of thousands of Palestinian refugees. Thousands of Jews fled or were forced to leave their original homes and were provided new homes within the newly formed State of Israel. Today, there are more than four million Palestinian refugees, many of which continue to live in UN-administered refugee camps in Gaza, Jordan, Syria, Lebanon and the West Bank.

WAR OF 1967

Commonly referred to the “June War” or “Al-Naksa” (Arabic for “the setback”) by Palestinians, and the “1967 War” or “Six-Day War” by Israelis. The war was fought between Israel and Egypt, Jordan and Syria. The war lasted six days, during which Israel captured the Egyptian Sinai Peninsula, the Syrian Golan Heights and the rest of Mandatory Palestine, comprised of East Jerusalem, the West Bank and Gaza Strip.

1967 BORDERS

More accurately termed the pre-June 1967 border. Also referred to as the “Green Line.” Refers to the internationally recognized 1949 Armistice Line following the War of 1948 between Israel on the one hand and Jordan, Lebanon, Syria, Iraq and Egypt on the other. In relation to Gaza, East Jerusalem and the West Bank, following the War of 1967, it is often used to denote the boundary between territory recognized as part of the sovereign State of Israel and the Occupied Palestinian Territories.

For Just Vision’s complete Glossary, please visit www.justvision.org/glossary.

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