

## Editorial

At the time of the writing of this editorial, it seems likely that Jerusalem is not going to figure in the Trump administration's so-called "deal of the century." All evidence suggests that Jerusalem – including the Old City and the eastern part of the city annexed by Israel after the 1967 occupation – will remain under full Israeli sovereignty. Jerusalem has for millennia had an enchanting hold on imaginations as an eternal sacred city, inspiring people in the old world and, with colonialism's spread, the new. During its long history, with brief exceptions (most notably the Crusader period), Jerusalem was an open city to the followers of the three Abrahamic religions (Judaism, Christianity, and Islam), all of which have important holy sites in it.

Under Israel's occupation, however, access for Muslims and Christians from many countries, and since 1992 for Palestinians in the occupied territories, has been restricted. Settlement activities within and around Jerusalem, coupled with severe restrictions on Palestinian life in it, continue to change its face and landscape. And although the city has been subject to political debate and negotiations since the Madrid Peace Conference in 1991, the Trump administration's latest steps, including the relocation of the U.S. embassy and the long-sought recognition of the city as Israel's capital, have undermined all such efforts. Donald Trump himself and, even more notably, his vice president Mike Pence gave the embassy move a biblical significance that contributed to the strong sense among the Christian right in the United States that the announcement was a step toward Armageddon and the coming of the Messiah.

Not only will such steps lead to even greater restriction of access to Jerusalem for Palestinians, but they will accelerate Israeli plans to empty the city of its native inhabitants.

Attempts to strangle the Palestinian presence – through revoking residency rights, denying building permits, and confiscating land and houses – and Judaize the city through various policies that only benefit Israeli settlers continue on a pace faster than ever before. These developments raise serious concerns about access to the city for non-Jews generally and in particular for Palestinians, who view the city as their own and declare it as their future capital. When Israel seized and occupied the West Bank from Jordan in June of 1967, the world community viewed the occupation as an illegal act and took no position that would exclude Jerusalem from being a part of the occupied territories, as evident by numerous UN General Assembly and Security Council resolutions, including the pivotal Resolution 242 passed in November 1967. Moreover, in accordance with UN General Assembly Resolution 181 of 29 November 1947, the city and its environs were designated a *corpus separatum*, conferring on it a special status due to its shared religious importance and recommending that it be placed under an international regime. The concept of *corpus separatum* remains the basis of the international community’s perception of its relationship to the city. The Trump move to “remove Jerusalem from the table,” as he put it, violates these two resolutions as well as the U.S. position maintained since the occupation of Jerusalem’s eastern part in 1967.

Consistent with *Jerusalem Quarterly*’s goal of highlighting the city’s past and present, and considering its future, this issue includes a number of forward-looking studies and documents. In our documentary section, we are publishing recommendations for empowering women of East Jerusalem as proposed by Juzoor for Health and Social Development. The document highlights the necessity of addressing issues of gender equality in terms of education and work, as well as the need for greater coordination among civil society organizations in Jerusalem. Walid Salem, meanwhile, suggests reviving the idea of a Palestinian municipality for Jerusalem as a step toward empowering the people of the city. In light of the Israeli municipality’s supremacist and discriminatory practices, Salem suggests a number of possibilities for recreating a meaningful Palestinian municipality.

This issue also continues *JQ*’s commitment to resurrecting the Palestinian history of the city, here as in the preceding issue, by focusing on life narratives (biographies, autobiographies, memoirs, and the like). Five essays focus on the lives of Jerusalemites or individuals who spent significant time or shaped life in Jerusalem. Emanuel Beška contributes a biography of the pioneering journalist Yusuf al-‘Isa, coeditor of the newspaper *Filastin*, established in the last decade of Ottoman rule in Palestine. Beška highlights the exceptional role al-‘Isa played in Palestine (despite often being overshadowed by his cousin, and partner in *Filastin*, ‘Isa al-‘Isa), pointing out that his writings reflected progressive modernist thinking and an aversion to dogmatism. Yusuf al-‘Isa, according to Beška, was an Ottoman and a Palestinian patriot and an advocate for religious tolerance and inclusiveness, first within the empire and then within Palestine after the breakup of the former. In his essay on early feminism in Palestine, Salim Tamari examines the life of Adele Azar, a forgotten figure from the 1920s and 30s, who fought for the education of girls and their vocational training in post-World War I Jaffa. Known as “Mother of

the Poor,” Azar revitalized charitable orthodox associations in Jaffa and Jerusalem, and transformed them into instruments for serving the education and training of families devastated by war and exile.

Rona Sela writes about another pioneering figure in Jerusalem, the photographer Ali Za‘rur, who photographed events during the British Mandate period and the war of 1948 and continued his work during the Jordanian period in Jerusalem and the early years of the Israeli occupation of 1967. His collection was looted by the Israelis and was unearthed later in the Israeli military archives. Vicken Kalbian narrates the visit, and then the exile, to Jerusalem of Ethiopian emperor Haile Selassie during the British Mandate period. Kalbian’s contribution is not only significant for the wealth of knowledge that it presents about the Ethiopian community in Jerusalem and its religious connection to the city, but also for its inclusion of rare photographs of the Ethiopian presence in Palestine. Richard Cahill, meanwhile, examines the biography of the British colonial police official Charles Tegart, whose reputation in Palestine lives on after him in the various police buildings called Tegart forts; these were conceived during Tegart’s stint as a counterinsurgency advisor to Mandate authorities during the 1936–1939 Revolt and three decades later became Israeli security headquarters and prisons in which Palestinians were detained and tortured. This is the first part of a longer biography of Tegart, the second part of which will be published in *JQ* 75 focused on policing.

This issue also includes memoirs of a number of Palestinian Jerusalemites, including historian Bayan Nuwayhed al-Hout’s recollections of her years at Schmidt’s Girls College outside of the walls of the Old City in Jerusalem. Al-Hout attended the school in the pivotal years of the 1940s, just before Palestine was dismembered and the city partitioned between Israel and Jordan. Fauzi Mantoura transcribes a selection of the memoir of his grandfather, the renowned Palestinian physician and ethnographer Taufiq Canaan. Canaan has already been the subject of a number of studies published in previous issues of *JQ* (see, for example, *JQ* 20, *JQ* 22, *JQ* 24, and *JQ* 56–57), and this part of his memoirs – which will be published in multiple installments – covers the last Ottoman decade in Jerusalem and Palestine. In an unusual autobiographic narrative, Jerusalemite historian Tarif Khalidi continues his life’s journey through the books that influenced him and which he himself produced – the first part of these memoirs was published in *JQ* 73 and a third and final part will appear in *JQ* 75. The issue closes, appropriately enough, with Saliba Sarsar’s review of a recent autobiography – Bernard Sabella’s *A Life Worth Living: The Story of a Palestinian Catholic* (2017).

Editor’s note: In the paper-issue of *JQ* 73, some paragraphs are missing from the Editorial. The mistake was corrected in the online version, which can be reached at: [palestine-studies.org/jq/issue/73](http://palestine-studies.org/jq/issue/73).