

“Expectation for Israeli and Palestinian People with Disabilities living in Jerusalem”

Simona Fernandez

Tutor: Andrea Micangeli - CIRPS

Abstract

In any discussion about Israel and Palestine, it's inevitable that anyone starts to discuss about history and politics, but at this point it's common to be on a specific side. It's rare to be neutral, because our nature is inclined to represent who are living weak conditions, as it could be found in both the parties.

I studied Jerusalem, so I know Israel and Palestine on several **aspects**, and maybe for this, I started to study people and not only “right and international convention”.

This is an obligate choice if you live in Israel and Palestine, because every day you are living with persons who have a necessity very similar to both Palestinian's and Israeli's people.

When you meet young people from one part or another we can understand how great the desire of “normality” is.

It's strange this require in a contest where it's usual lessening only reciprocal threats. Nevertheless in this land it's really “normality life” that is lacking.

But, what is a normal life? If we must answer to this question, everybody has a different perception, but if we ask to a person with disability: what is a normal life? We receive a very different answer, because we give as taken a lot of things in our life. This work is a reflection not only on Jerusalem, but a reflection on life, as it could be in Jerusalem, in Palestine or in Italy.

When I started this work, firstly I considered important to contact the association *Disable People International*. This collaboration, that now continues, is teaching me that I must start a new approach with disability and with the people with disability. First of all I studied the UN “*Convention on disability right*”. From this international document I moved my first step towards Jerusalem in order to understand how much the UN Convention is applied.

At this point it’s important to understand as I split Jerusalem, so that it will be clear as it is arranged this work.

Main accent for analyze Jerusalem system is Jerusalem moving on three pillars: East Jerusalem, West Jerusalem and Old City. On these pillars we find four lintels: Armenians quarter, Muslim quarter, Christian quarter and Hebron quarter.

In these four quarters, I have been going to look for structures for disable people, from infancy to major and after. I have been visiting places in which majors can work. I went out from these four quarters when inside there were not this kind of centres.

This choice was originated from the necessity to understand if the population has the possibility to be educated and be supported from infancy in a pedagogical trail.

In the end I analyzed as the Municipality of Jerusalem, Hebron State supply them, and as the State operates on the accessibility of the City (West, East and Old), in the respect of UN Convention.

When we tell about a State connecting with religions, it’s inevitable that we find divisions inside the population. When there are citizens who have right to live in a State and citizen in a *bush league*, we stay in front of a discrimination.

When we start to analyze also into the bush league we can find further divisions, and the analysis became more complicate. The political and economic situation that we have in Jerusalem quarters

generates a great disparity of opportunity between all citizens but in particular between citizens with disability.

It's hard to visit firstly a prominence centre as Tasd Kadima in Reschion Lezion, the house for youths in Ilanot, kinder garden in Ber'sheva and after to visit, at a few kilometre of distance, centres as Elwyn al Qutz, the school of Hamal and many other.

The structure, facilities, and funds created a great disparity. It's not possible to be witness of this difference in particular when the victims of these differences are kids, youths and adult with disability.

In Israel we have centres in which you can find swimming pool only for helping to move arts by disable people, and centres in which kids, youths and adult, stay all the day on carpets because centres haven't money to buy beds.

I found centres in which all the walls are full of colours and toys, and centres in which kids stay on a chair in a little room. There are places in which youths have chairs costumed on themselves, access to state funds and places in which for moving a children from a place to another the only manner is to lift up him, and the same for going in a bus to go home.

At home these children haven't parents that know a manner for communicate with them, or software on their chair for speaking.

Sometimes parents don't know differences between an epileptics attack and tantrums. It's not possible to remain passive in front of all this; it's not possible to ask to operate in a State to warrant equal opportunity and equal right at people and treatment for children.

It's hard that a developed State as Israel, vanguard on technologic sector, doesn't know instinctive share his goal with others. Nobody can create a solution for Israeli and Palestinian conflict, and least of all we can think a solution keep distance as like this. Surpass enmity; admit equal right to all

people without religious or ethnic discrimination, these right arms that can give possibility to advance. Someone, as like Tsad Kadima, has understood all this things and these are centres open at Muslims, Hebrews, Christians and Armenians. Some special school have Arab's teacher for help Arab children, and this centres have a good integration level.

All this support the thesis that in difficultly people find friendship because they have equal necessity. The society starts a progress independently from State's strategy, and, year by year, it takes governing authority to reread their policies.

This is an auspice for all people living in any place where equality it is just an arithmetic symbol.