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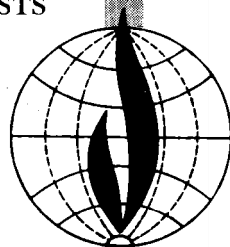
TORTURE AND INTIMIDATION IN THE WEST BANK

the case of AL-FARA'A prison

INTERNATIONAL COMMISSION OF JURISTS

and

LAW IN THE SERVICE OF MAN



Box 8/14

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a report by the staff
of
Law in the Service of Man

INTERNATIONAL COMMISSION OF JURISTS and
its West Bank affiliate LAW IN THE SERVICE OF MAN

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Contents

Preface	5
Introduction	7
I: 1982/83 at al-Fara'a	12
II: Al-Fara'a since January 1984	25
III: Medical Care in al-Fara'a	46
IV: Complaints to the International Red Cross in al-Fara'a	52

Preface

This is the second report by Law in the Service of Man on al-Fara'a Prison. The first was released in April 1984. Both reports emanate from LSM's concern about the condition of detainees and prisoners and about the policy of intimidation which the treatment of detainees at al-Fara'a points to.

A prison is not an intimidation centre. It is a place where offenders serve the sentence imposed on them by courts of law. The evidence which LSM has collected points to the fact that al-Fara'a, which was conceived as a correction centre, is still being used not as a normal prison but as an intimidation centre.

It is difficult to get precise information and descriptions of interrogators at al-Fara'a who exceed the limits and practice torture, because the heads of the detainees are covered for long periods during their interrogation and the interrogators use nicknames. Those who have been to al-Fara'a have given LSM detailed descriptions of their ordeals in statements under oath. LSM has considered it appropriate to describe the conditions at al-Fara'a using the statements under oath of those with first hand experience. None of the affiants knew what had been said by the others, but the information given by each of those whose statements were taken supports that given by the others. In taking down these statements, LSM has taken great care to follow the rules of evidence observed by courts. Some of the affidavits collected by LSM are published here.

Concern has been shown about the use of torture in prisons in general and about the conditions at al-Fara'a by some organizations and individuals in Israel. The Israeli League for Civil and Human Rights convened a press conference on the subject on 26 March 1984 and Israeli advocates have petitioned the High Court of Justice in Israel asking for

“an injunction against the military commander of the area to order him to show cause why those working on his behalf will not be prevented from applying a system of beatings and torture in al-Fara’a and why those responsible for torture should not be brought to trial”. This case (High Court Appeal Number 355/84) is still pending. One torturer, Captain Ghadir, was convicted by a military court of assault on prisoners in al-Fara’a and sentenced to 4 months imprisonment suspended, with a fine. On appeal by the prosecutor this was altered to the still derisory sentence of 2 months actual and 2 suspended with the fine cancelled and reduction in rank by one degree.

LSM is also aware that there is now more concern about prison conditions on the part of the legal advisor to the military government who has responsibility for prisons. LSM commends the actions of those responsible for bringing to trial some of the military officers who have exceeded acceptable norms in the treatment of detainees and prisoners.

The outstanding feature of al-Fara’a — as this report shows — is that confessions are manufactured. The evidence demonstrates that al-Fara’a is intended to operate as an intimidation centre to which groups — mainly of young people — are taken for a certain period, given harsh treatment and later tried on the basis of confessions that appear in many cases to be extracted against their will, then released. This being the case, it is the function which al-Fara’a is intended to serve which constitutes the violation that must be stopped.

LSM’s efforts to monitor conditions in West Bank prisons and al-Fara’a in particular are continuing.

In the Report of the International Colloquium on How to Combat Torture, published by the Swiss Committee Against Torture, Geneva 1983, it was reported that amongst the key ideas which emerged from the colloquium was that information is the most potent weapon against torture.

LSM hopes that this report will contribute to the fight against torture and the inhuman treatment of human beings by other human beings.

Introduction

In the spring of 1982, following the dismissal of several of the West Bank mayors, there were widespread protests and demonstrations throughout the West Bank. These disturbances led the Israeli authorities to rethink their policy in the Occupied Territories. Following a visit made to the West Bank by the Israeli Chief of Staff, Rafael Eitan, in April 1982, a document outlining this new policy was issued by his office. The document called for the adoption of the following methods of control:

"1. It is necessary to act with force against the agitators and to imprison them at every opportunity."

"2. ... When it is necessary, use legal measures which enable imprisonment for interrogation (without a trial) for a period stated in the law, and release them for one or two days and then re-imprison them (*tertur*)."

The existence of this and similar documents was revealed at the trial of seven members of the Israeli army in December 1982, where much time was given over to discussion of the meaning of the Hebrew word *tertur*. The word is Israeli army slang for exercises which are semi-torture and degrading for a soldier. Captain Artiz Mordechai, an Israeli operations officer serving in the West Bank, gave evidence at the trial as to the use of *tertur*:

"In addition to this business where we work to discover the provocateurs, you *tertur* the population. Population *tertur* does not mean that you punish those who did something, but you simply round up everyone, just like that."

The following account of *tertur* appeared in a special feature on political prisoners in *Newsweek* magazine (14/2/83):

"Beyond constant police patrols, the most common manifestations

of *tertur* are the wholesale roundups that take place whenever West Bank Arabs stage nationalist demonstrations. Israeli border police have been witnessed forcing Arabs to sing the Israeli national anthem, slap each other's faces and crawl and bark like dogs. The police also arrest thousands of Arabs each year on 'security' charges, which can range from blatant terrorism to simply reading blacklisted books."

To facilitate this practice of repeated arrest and *tertur*, Rafael Eitan recommended the establishment of a detention/exile camp — "even if it does not have the conditions of a normal prison" — where detainees could be kept for the period stipulated by law (Military Order 378 allows for arrest without warrant and subsequent detention for a period not exceeding 18 days before a court hearing). Such a camp was established in May 1982 at al-Fara'a, some 20 km north-east of the West Bank town of Nablus.

Built by the British as an army camp, al-Fara'a continued to serve that purpose under the Jordanians. After the Israeli occupation in 1967, the buildings fell into disuse until the spring of 1982. Unlike other West Bank prisons, al-Fara'a was run by the army and known officially as Fara'a Correction Centre. In May 1982, Military Order 998 added al-Fara'a to an already existing list of detention camps (see Military Order 43) to which Military Order 29 (concerning prisons and detention centres) applied. Until January 1984, the prison consisted of three sections which were usually referred to as the rooms, the stables and the tents.

The Rooms: these are nine rooms located in the main buildings of the prison in which up to 30 prisoners were held. Each room is just 20 square metres in area and contains no toilets.

The Stables: these are the old stables used by the British and Jordanian armies. Measuring 9 metres by 20 metres, the stables were divided into individual horse pens in each of which as many as five detainees were kept. In total, up to 60 prisoners were kept in the stables which are without running water or toilets.

The Tents: during periods of widespread arrests, when the prison was full, tents were erected outside to contain the overflow. Up to 50 prisoners might be kept in each tent which measures 3 metres by 6 metres.

Until the autumn of 1983, al-Fara'a had been used solely as a pre-trial detention centre, and interrogation and investigation were for the most part carried out elsewhere. In the late autumn, the stables were renovated and cells and rooms for interrogation were constructed. Since January 1984, investigation and interrogation has been carried out

at al-Fara'a.

The testimonies collected here were all made under oath by people who have been detained at al-Fara'a and cover the period from April 1982 to May 1984. They were collected by trained field workers employed by Law in the Service of Man (LSM), who took great care to ensure accuracy and precision. In each case, information was taken down as dictated by the affiant, who had been warned of the legal implications of making false statements under oath. Questions were asked on points about which the detainee might have been unsure. The rule against hearsay was followed, as well as other rules relating to evidence that are observed in judicial inquiries. Finally, the written version was read to the affiant, who was invited to sign it.

These affidavits provide a vivid picture of life at al-Fara'a and form a strong basis for the belief that the main purpose of al-Fara'a has been and continues to be the facilitation of the policy of "population *ter-tur*", aimed particularly at the 15 to 25-year-old age group, which constitutes the majority of those detained at al-Fara'a. A large majority of those detained at al-Fara'a are subsequently released without being brought to trial. Until December 1983, few were even questioned. Conditions at al-Fara'a were made deliberately harsh with the apparent aim of humiliating and degrading the detainees. Since December and the introduction of interrogation, the aim still appears to be humiliation and intimidation, rather than the obtaining of information relating to specific events. Detention at al-Fara'a should be understood, we believe, in the context of other measures aimed at controlling the West Bank population, such as curfews, house demolitions and the withdrawal of basic services from whole neighbourhoods.

LSM's investigations of the conditions at al-Fara'a have coincided with those of other parties and groups. In March 1984, the League for Human and Civil Rights in Israel held a press conference in Jerusalem, during which they claimed that over the previous few months they had received evidence from inmates at al-Fara'a that torture was being used to extract confessions. The conference was reported in the Israeli English language daily *The Jerusalem Post* (26/3/84) and in the Jerusalem Arabic daily *al-Fajr* (26/3/84). *The Jerusalem Post* reported the League's allegations that detainees are subject to "torture, brutality and inhuman conditions to break them", and detailed such methods as hooding, beating, systematic humiliation, detention in a toilet and in cells flooded with water. Such findings correspond with LSM's evidence.

LSM's investigation of al-Fara'a is at present being carried out

through the collection of affidavits from individual detainees, a selection of which forms the basis of this booklet, and through the systematic distribution of a detailed questionnaire to former detainees, the results of which LSM hopes to publish in a later report.

The affidavits in this booklet are divided into four sections, each with a separate introduction outlining the main contents of the affidavits and the reason for their inclusion. It should be noted that the affidavits published here are only a selection of those held by LSM on this subject and have been chosen purely to provide examples of what appear to be routine practices and conditions at al-Fara'a. The first section deals with the situation up to December 1983 and the introduction of routine interrogation.

The second section deals with the situation since December 1983 and includes several testimonies concerning beatings and other forms of ill-treatment during interrogation.

The third section deals with a specific form of ill-treatment, the withholding of adequate medical care.

The final section contains three affidavits by exdetainees who made complaints about their treatment to delegates from the International Committee of the Red Cross and their subsequent further ill-treatment.

In November 1983 the International Center for Peace in the Middle East published an interim report on the situation of human rights in the occupied territories. On page 67 they reported the following:

In the beginning of May 1983 orders of the Chief of Staff R. Eitan were rescinded or changed by the new Chief of Staff M. Levy. This was following the ruling of the chief military prosecutor, who stated that several of the instructions given by the previous Chief of Staff were not legal and were apt to be interpreted improperly and to lead to illegal acts.

At no time during the trial referred to in this introduction did the judges declare the Chief of Staff's policy of *tertur* to be illegal. Indeed the judges actually stated:

From what we have examined, we learn that all the orders in writing were within the "strong hand" policy of the IDF, but all of them were reasonable and in accordance with moral norms. It is true that the orders were to act with forcefulness but they were legal. And the Chief of Staff in document S/12 stated that the *terturim* of the

population should be legal and according to the permissible measures stated in the law such as arrest for interrogation according to the law (without a trial), and re-arrest and release should also be according to the law. The strong hand should also be a reasonable hand which operates according to the law. A soldier who acts within the strong-hand policy will be protected by the fact that it is forbidden to execute an illegal policy.

Even if it is accepted that subsequently the chief military prosecutor found several of the instructions of R. Eitan to be illegal and that they were rescinded by Moshe Levy, from the evidence contained in this booklet, it does not appear that the situation at al-Fara'a has changed for the better.

In order to protect those who have given the affidavits we have consented to their wish not to have their names made public. LSM holds the original signed copies of the statements.

I : 1982/3 At Al-Fara'a

The following five affidavits describe the conditions at al-Fara'a over the years 1982/3, following Eitan's recommendations of population *ter-tur*. During this period, the former stable was used as a mass dormitory for detainees, and in times of severe overcrowding tents were erected to hold the overspill.

The health and sanitation conditions in the rooms, tents and stable are described fully in the affidavits, in particular the lack of remotely adequate toilet facilities, and the practical impossibility of personal hygiene. Such conditions served as a constant reinforcement of the physical humiliation of the detainee — the dirt, discomfort and such measures as the forcible shaving of detainees' heads — deny the detainee his personal dignity by not allowing him even to keep himself clean and by making him aware that he is being treated as a being not entitled to the norms of human respect.

In addition, all detainees were obliged under threat of punishment (individual or collective) to abide by a list of rules apparently aimed at degrading the integrity and dignity of the individual, for example, keeping his hands behind his back, or jumping to his feet whenever a soldier appeared. Two other important points covered in the affidavits are the exceedingly poor food and the inadequacy of the exercise period, the detainee getting no more than half an hour a day in the fresh air unless, as in some cases, they were forced to work for the prison administration.

It will be noted that in none of the following affidavits was the detainee questioned on a specific charge in al-Fara'a, or subsequently put on trial for any offence. In each case they were released without trial after being held for a certain period in the deliberately humiliating and intimidating conditions created by the army in al-Fara'a prison.

Affidavit 1

by a 23-year-old student at Birzeit University who was arrested in December 1982 and spent four days in the rooms at al-Fara'a before being released without trial.

On December 30, 1982, at about 4 pm, I was at home when the doorbell rang. I opened the door and there stood a policeman. He asked me for my name, and when I told him, he asked me if I would please come down to the centre, and showed me a notification he had with him that said I had to go to the police centre in the municipality of Jenin. I asked him for the reason, and he said: "You'll meet him for ten minutes." I obeyed the order and went off, after telling my family I'd be out for ten minutes.

I was accompanied to the police centre by the policeman, and then waited alone for half an hour before an interrogator called me in to the interrogation room. When I went in, the interrogator said to me: "Why are you causing problems?" I asked him to specify the problems for me. He said: "Problems." I answered: "I don't know what problems you have in mind, so tell me exactly what you mean." The interrogator then asked me to leave the room for a little while.

I went out into the corridor and heard the interrogator telephoning Major Moshe, the Arab Affairs Advisor in Jenin, and saying to him in Hebrew: "I've got someone here and he's asking me what exactly the problems are that we're talking about. What shall I tell him?" After saying in Hebrew "Besidor" (O.K.) he hung up.

Then the door opened and the same interrogator called me in and said: "You incite demonstrations." I said to him: "When and where did this act of incitement occur? Can you tell me the name of one person that I incited to demonstrate? Also, I visit Jenin just one day in a month. I came today just two hours before I was summoned to the centre." However, the interrogator stopped questioning me and said: "You're accused of incitement. What do you have to say to that?" I said emphatically: "It's not true." The interrogator gave me a piece of paper and told me to write that down: 'I, the undersigned, state that the charge against me of inciting to demonstrate is not true.' Then he asked me to go out and wait.

I waited until 1 am, during which time six people from the municipality of Jenin were brought at different intervals and went through the same procedure as had been followed with me. Meanwhile a policeman

from Jenin municipality who was in the centre said that we were being detained for 96 hours. I asked him why, and he said that he didn't know, but that what was written on the paper stipulated our detention for 96 hours.

At about 1 am a military vehicle arrived, medium-sized, with a canvas cover and open at the back. In it were five armed soldiers carrying handcuffs. The soldiers came up to us and secured us in pairs with the handcuffs; the seventh person they tied by himself. They put us in the vehicle, seating us on the floor while there were empty seats. The vehicle set off in the middle of the dark and biting cold of December to a place we knew not where. On the way the wind was blowing in our faces and the rain falling on us. The soldier driving the vehicle would drive fast and then stop suddenly on purpose, so that everything bumped and jolted and our heads collided, especially as we were handcuffed. The vehicle kept going like this until we got to a place called al-Fara'a prison, which I learnt about from one of the people with us who had been held there before.

We got to al-Fara'a prison at about 2 am. We entered by one door that was followed by another about 1.5 metres away. I saw two soldiers sitting on a raised platform that looked like the podium in a court. One of the soldiers came in, removed the handcuffs and told us to stand with our faces to the wall and our hands up. We stayed like this for quarter of an hour. Then another soldier came and told us to turn to face him; he was surrounded by ten other soldiers, among them one with the emblem of an ear of wheat on his shoulder. They began to call us up to the platform one by one; each one called by name was told to take off his belt and shoe laces and to hand over any money he had, etc etc.... Then each man was given a number and thus lost his name; he was given a number and told to remember it. The soldier gave me number 1349. These procedures lasted another half an hour, and then we went on about four metres and reached a long corridor flanked by grey iron doors. Each room had a number. We stayed in the corridor for quarter of an hour, during which time they took us into the room of a soldier they said was the nurse.

He asked me if I had any illness and I told him I suffer from rheumatism. He said 'O.K.' and I left. Another soldier came and gave me three blankets and the other six youths got the same; we were taken into a room numbered 6, about two metres wide, with two windows that were open and without glass, so that the cold cut through it all night. We stayed there all night, without food, without being questioned and

without sufficient cover. Despite this, because we were so utterly exhausted, we managed to sleep.

While we were sleeping, there was a loud noise and racket telling us to wake up so we got up. It was still dark. We were told to clean the room and five minutes later were made to stand in the long corridor where there was a long line of detainees, nearly a hundred of them. This huge number was given ten minutes to go to the toilets, of which there were no more than five. This meant a large number of detainees, a small number of toilets and a very short time... In addition to this, we were allowed to go to the toilets only twice a day, once in the early morning and once after sundown, ie. once before the sun rose and once after it set, so that it was impossible to see the sun, the toilets being out of the section we were in. After that Captain Ghadir came to the room to read out the prison rules to the detainees, threatening those who broke the rules with beatings and the cells... The rules quoted by the captain were as follows:

1. The detainee is to put his hands behind his back any time there are soldiers outside the dormitories.
2. All detainees, including the aged, and even if they are sound asleep, must stand up if shouted at to show respect to the soldiers.
3. Talking in the presence of soldiers is absolutely forbidden, except by their permission, especially in the eating room.
4. A stable previously used for horses to sleep in is now the sleeping place for the detainees.
5. No-one is allowed to move from his place to another near the stable.

Also, a new tent was erected opposite the rooms and the stable to cope with the detainees who came in ever increasing numbers by order of the Military Government. The situation in the tent reached as much as 50, and sometimes they couldn't sleep. In the stable, the detainees sleep about two to the place that previously housed one horse, and sometimes the number reached five or six to the place of one horse. The detainees could not leave the stable to go to the toilet and had to use a bucket placed next to the drinking containers. I don't have to talk about the awful smell. As for food, there was nothing but jam and butter and rancid boiled eggs tending in colour to black, potatoes and onion soup, and scraps of meat made like martadilla; altogether, the food made for stomach disorder.

Various punishments were carried out by the prison administration

in response to acts without significance but which they considered represented violation of the prison rules. Anyone seen taking his hands out from behind his back was sent to the cells. One of the people in my room was sent to the cells by the prison authorities as a punishment for getting angry with one of the people doing the cleaning.

I remained in these miserable conditions for 96 hours; it was in reality one long torture trip, being forced to deal with an atmosphere of military terror on the part of the soldiers.

Signed on

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Affidavit 2

by a 22-year-old grocer arrested with friends outside a hospital in Nablus at the end of a day-trip in April 1983. They were detained for five days in the tents at al-Fara'a and were released without charge or trial.

We were coming from Tiberias on the Nablus road at about twelve midnight on the evening of Sunday 3 April 1983. We were a group of friends, some 26 youths and 8 girls and had been on a trip. One of my friends, overstrained from the fatigue of the trip, got a bad pain in his head and collapsed, so we had to take him to the National Hospital in the municipality of Nablus in order to have him treated. When we arrived at the hospital, there were Border Guard, police and secret police vehicles following our bus. We asked one of the soldiers what was wrong, and told him our story — that we were on a trip and one of our friends had fallen ill, so we had had to bring him to the hospital. After that our friend was taken in and given the necessary treatment. He remained in the hospital until his health improved.

After we had waited for nearly an hour in front of the hospital, a soldier asked to speak to one of us, so I got out together with another youth and a girl. They asked us where we had been and we told them we'd been on a trip, but they didn't believe us; despite the fact that we were in the hospital late at night and had a sick person with us, they suspected we were intending to hold a demonstration... The soldiers assaulted one of my friends, hitting him with sticks and clubs...

After that they ordered the bus to go to the police centre and there

they asked if there was space for us to be held in al-Fara'a prison. We stayed waiting to be taken to the prison from 1 am until 3 am on the Monday morning. Then the 25 other youths and I were taken to al-Fara'a along with the bus driver. They kept the bus in the police centre, and held the girls in the Military Government centre until 3.30 am, Monday morning and then released them.

When we got to al-Fara'a prison in the district of Nablus, we met the supervisor of the prison and he ordered us not to break the rules and regulations of al-Fara'a, which stipulate:

1. Anyone leaving the tent had to put their hands behind their back.
2. When any soldier entered the tent, everyone had to stand up, again with their hands behind their back.
3. At meal times, you had to remain standing until given the signal to sit.
4. You had to put your hand up before speaking to a soldier.
5. The flap of the tent was not to be opened at all throughout the day.
6. No activity inside the tent.

Anyone who broke these orders and rules was liable to punishment, either by being put in the isolation cells or being deprived of food — this last applied with respect to rule 3; or having everyone brought out of the tent and made to stand with their hands up for rules 4 and 5. We were in fact taken out of the tent twice and made to stand for 20 minutes with our hands up, the first time because a detainee had laughed loudly, and the second because another had opened the door of the tent for ventilation purposes.

The people being held at al-Fara'a had warned us, with regard to the tent, about the risk of getting infectious rashes of spots on our bodies as a result of the dirt in the tent and the covers, and also because of the lack of soap. While we were there, we 26 youths did in fact get these spots on our bodies and in particular on our faces.

The food was in very limited supply, and was not clean. They used to give us two bowls of soup for all 26 youths, and just three spoons for every ten of us. The conditions were miserable. They would wake us up every day at 4.30 am to wash, and breakfast was at 7.30; this was just to make life uncomfortable. Also next to the tent, there was a bucket used as the toilet.

This bucket stood next to the tent all day, and then at the end of the day its contents would be emptied out beside the tent; the smell stayed

with us all day, especially as we were also not allowed to open the tent all day.

We stayed like that until Friday, 8 April, 1983, and were then released, without being questioned.

Signed in April 1983

* * * * *

Affidavit 3

by a 25-year-old worker arrested in March 1983 for no apparent reason other than that he belongs to the same family as Bassam Shaka'a, the Mayor of Nablus, who was one of the mayors dismissed in the spring of 1982 by the Israeli authorities. In June 1980, Shaka'a was the victim of an assassination attempt, losing both legs when a bomb exploded under his car. A number of Jewish settlers are being tried for the attempted murder this year, 1984. The affiant was beaten in al-Fara'a by a prison officer and made to work in the prison. In September 1983 he was again arrested and detained at al-Fara'a, this time for twelve days, and again without charge or trial.

On 21 March 1983, Captain Jihad, Abu Wisam and Sha'oul stopped me in a street in Nablus and asked for my Identity Card. When he realized from my name that I was a member of the Shaka'a family, he started to insult me and Bassam Shaka'a, the mayor of Nablus Municipality, and he told me to wait at the 'Imarah (Military Government compound in Nablus). When he came to the compound, he told me to sit down on the ground and wait. I sat there a long time in the cold and rain, from 9 am to 5 pm, and then he told me to follow him to the office. There he finished off his insults and abuse, took down my entire social situation and decided to detain me in al-Fara'a prison. This was without any interrogation or charge. I asked him to clarify the reason and he insulted me again and threw me out (i.e. pushed me out the door) to wait for a police car to take me to the police station to complete a statement and the usual routine measures.

After a wait of at least an hour, the officer Tarfish took down a detailed statement from me and said that I was to be held in al-Fara'a for 96 hours. I stayed waiting for hours for an army patrol to come and take me to al-Fara'a. The patrol vehicle arrived at 12.30 am, but instead

of going to al-Fara'a it took us to the 'Imarah and we sat there in the Military Government compound, out in the rain and bitter cold, until another army patrol came and took us to the prison of al-Fara'a. This was the first time I entered al-Fara'a. In fact, it was the first time I'd ever been detained in an Israeli prison. The day following my arrest, the prison officer known as Ghadir learnt that there was somebody in the prison whose name was Ja'afar, and he summoned me to his room and began to insult me for no reason. I asked him for some reason and he began to whip me with an electric cable. He started ripping hairs out of my moustache and kicking me. He threatened that if I didn't keep to the prison rules — to put my hands behind my back and lower my head whenever I saw a soldier — he'd throw me in the cells. That night, for no reason at all, I was thrown into the cells for 20 hours, with no blanket and not even a place to urinate. I was given neither breakfast nor lunch. The night was freezing cold. I spent twelve days in the prison and experienced at the hands of Captain Ghadir various kinds of physical and psychological maltreatment. He frequently told me to clean the toilets, to sweep and wash and wipe; I'd go back to wash and wipe the same place several times just for the sake of mental pressure. The day came when all the people detained with me were released, while my own release was postponed another day. During my time in prison I was thrown into the cells four or five times for no reason and for different lengths of time.

On 16 September 1983, one day before the commemoration of the massacres of Sabra and Shatilla, a police car came to my house and gave me a paper that read that I had to meet with Officer Faraj in the Nablus Police Centre. I told the police I'd come, but they made me get into the car with them. We went to the police station and without any questions or statement, Faraj decided I should be detained in al-Fara'a for preventative reasons. There were about ten of us in the police station, and we spent about six hours sitting on the ground until an army bus came and took us all to al-Fara'a, where we remained for twelve days. Captain Ghadir learnt of my presence the next day and began constantly summoning me to serve him. He used to send me to work from morning to evening in the prison. We were forced to work on countless tasks — building cells, painting, and cleaning toilets. When we'd ask him if we might take a bath, he'd refuse, and insult us. The second time we were in the prison, the prison authorities used more humiliating methods than they had the first time.

Signed on 14 April 1984.

Affidavit 4

by a 19-year-old student arrested four times over the period 1982/3 and not once put on trial. He spent two of the periods of detention at al-Fara'a, in January and February 1983. He was a high school student studying for his certificate examinations at the time of these arrests, which led to his missing the examinations and having to retake the year at school. That the detentions were aimed specifically at this is made clear by the Nablus officer, who is quoted at the end of the affidavit as telling the affiant it would be better for him to give up the idea of studying altogether.

On 19 December 1982, I was arrested by the authorities and put in Nablus Central prison for 21 days. I was subjected to harsh interrogation from the investigators, with blows and insults and inhumane treatment from the soldiers in the places of detention. The period of detention is supposed to be 18 days unless the detainee is taken to a military court to extend it, but that didn't happen in my case.

The second time I was arrested was in January 1983, when the Military Government detained me and some fellow students in the Military Government compound in inhuman conditions. The weather was awful, and there was heavy rain; they put us outside in the rain and began to insult us: "You yobs...Damn your mother...Your mother's a prostitute..." and other such expressions so foul I can't repeat them. That evening, the interrogator Jihad transferred me and 15 of my colleagues to al-Fara'a prison. On the way there, the soldiers were kicking us and abusing us, and questioning us about incidents that had occurred in the school that day — and that's the job of the interrogator, not the soldier. In al-Fara'a, the treatment was very bad, and anyone who demanded improvement in conditions was kept in a dark room and tied up for hours on end. They beat us up in the cells. Health conditions were dreadful — anyone who complained of any kind of pain was given an Aspirin, nothing more. The time we got outside the dormitories in the fresh air was very short, no more than half an hour a day, and there were other inhuman aspects to the prison conditions.

The third time I was detained was in February 1983. Captain Jihad came at nine in the evening and arrested me for no reason — there were no problems at my school at that time as it had been closed for a month by the Military Government. They took me and seven of my schoolmates to the Nablus police centre and held us there till late at

night, and then they took us to al-Fara'a in a small military vehicle that didn't have enough room for us to sit down, so they put us on the floor, jeered and provoked us, and insulted and hit anybody who told them not to laugh at him. After we arrived we spent three hours standing in front of the securities office in al-Fara'a (until three in the morning) with our hands tied behind our backs and our faces to the wall.

After this, they put us in rooms that were full of detainees. These dormitories were big enough to hold just ten prisoners, but they put all eight of us in one, making eighteen prisoners in the one small room. Each two prisoners had to share a mattress intended for one individual. The next day, Captain Ghadir beat me and my colleagues, Nidal, Nasr and Mas'oud. He beat Mas'oud, standing on his body and kicking him and hitting him with a plastic cord so that he didn't sleep that night from the pain. He beat me too with the same plastic cable and kicked me, and put me in a cell because I protested at this treatment. Once in the cell, he dealt severe beatings to me, Nabil and another detainee who, with me, had protested at the treatment.

In June 1983, at the time of the *Tawjihi* examinations,* Captain Jihad put me in the police centre and then took me and some school-

* The *Tawjihi* examinations are the government matriculation examinations, regulated by Jordanian law, taken under the Jordanian system of education followed by schools in the West Bank. A pass in these examinations is a pre-requisite for entry into West Bank and other Arab universities, and is also mandatory for many professions and white-collar jobs. The examinations are set in two parts, in January and June of each year, and consist of a series of examinations, most of which are compulsory. Failure to sit and pass a single one of the compulsory examinations will result in failure to matriculate that year, since no provision is made for re-sitting individual examinations. This means that the student has to re-take all the examinations the following year.

In recent years, LSM has noted that there has been a disturbingly high incidence of arrests of *Tawjihi* candidates by the Israeli military authorities at the time of the examinations. Typically the student has been held for long enough to miss one or more of the examinations and has then been released without charge and usually without even being questioned. As a result of this brief period of detention, the student will have lost the opportunity to matriculate that year. 54 such arrests were documented by LSM during the June 1983 session of examinations alone.

LSM has monitored and prepared reports on arrests taking place during the last three sessions of *Tawjihi* examinations. On the basis of these reports, local and international organizations expressed their concern about the practice to the Israeli authorities. In the 1984 sessions LSM were pleased to note that the number of those arrested dropped sharply, but some arrests were still made.

In reply to criticisms of the arrests, the Israeli authorities maintained that the timing of the arrests was coincidental. In view of the pattern of arrests, the numbers involved, and the general failure to charge or even question those detained, it is hard to accept this explanation. The conversation reported in this affidavit supports the view that the arrests are intended to seriously disrupt the students' education, as a measure of harassment or intimidation.

mates to al-Fara'a so that we couldn't sit the examination. He told us he was going to release us after the examinations were over. Our families appointed Attorney Felicia Langer to get us released to sit the examination, but she was only able to secure the release of two of the students and the rest of us stayed in al-Fara'a and were released when the examinations were over. This arbitrary decision on the part of Captain Jihad led to me failing in the secondary studies certificate examination and having to retake the year.

NB: Captain Jihad summoned me to the Military Government compound after I'd been released in June 1983, and threatened that he was going to arrest me the following year during the *tawjihi* examinations. He advised me to give up my studies and go to work any place instead of studying. His justification for this was that I had carried out incitement against the occupation. However, I have never been taken to a military court and had such a charge proved against me as Captain Jihad claimed in preventing me from sitting for the *tawjihi* examinations.

Signed on 1 May 1984.

* * * * *

Affidavit 5

by a 21-year-old student from Birzeit University arrested in April 1983 with a busload of other students participating in a voluntary work project in Bethlehem. The students were not charged, but spent four days in the stable at al-Fara'a before being released without trial. During the detention period, the affiant's head was shaved.

On Friday, 22 April 1983, the Birzeit University Voluntary Work Committee arranged some voluntary work in the village of Khadr in the Bethlehem district, the intention being to help improve the land. Forty students set off to participate in the project on the morning of the above-mentioned date.

After work, when our bus got to the entrance of Bethlehem, we were surprised to find a checkpoint at the main entrance to the town. The soldiers stopped the bus, made us get out and asked for our Identity

Cards. They took the cards and kept them. Then the soldiers got into the bus and began to search it. This done, the officer in charge of the soldiers came and gave us back our Identity Cards and ordered the bus driver to follow the soldiers' vehicle to the military centre in Bethlehem.

When we got to the military centre, they got us off the bus, separated male from female students and left us there in the yard. We'd been there for about half an hour when they brought another bus with 30 students from Najah University. Again, they separated male from female students and put the male students of the two universities together and the female students together.

We stayed there in the yard until 3.30 pm, and then one of the soldiers from the Bethlehem military centre began to call us up individually. When he called me, he asked me where we'd been going, and I answered. After the interrogator had finished calling up all the students (both male and female) we were left in the yard again until 6.30 Friday evening. The girl students were then allowed to go home, while all the male students were kept there in the yard, without food or warmth. It was a freezing cold night and we were forbidden to stand up, so we remained sitting on the ground all the time; we could feel the cold from the ground in our bones. At about 12.30, as a result of the severe cold and hunger, we stood up to demand some kind of warmth. At this, the soldiers attacked us, hitting us with sticks and clubs and kicking us with their army boots.

After that, they put us in an Israeli bus which after half an hour took us to Nablus Central Prison. They took us off the bus, stopped us in the prison yard and told us to put our hands behind our backs. We stayed like that without food or cover all night until 6.30 on the Saturday morning.

At around 6.30 am they took us to another prison called al-Fara'a. When we got there, they left us until 2.30 pm still without food, sitting on the ground all the time.

After that we were summoned to the securities office where they took from us all our money and Identity Cards. They took us to a section called the Stable, used for horses in the British Mandate period and the period of Jordanian rule. This place is extremely damp, and there are about 120 prisoners held there. We slept four to the place of one horse, the normal thing for the other prisoners. An officer came and read a series of orders to us, which in brief meant standing up whenever a soldier came to the stable, putting your hands behind your back when walking and not sitting down to eat before hearing the order from the

soldier. Anyone violating these orders would be liable to punishment — either being put in a cell, or being deprived of food. We spent Saturday under these conditions. The first meal we had was in the afternoon, and consisted of a plate of saltless soup, an onion, a rotten banana and rotten meat. I saw one of the soldiers feeding the same meat to the dogs. On the second day, Sunday, while I was walking round the yard, Captain Jedir called me and told the barber to shave my head. I refused the idea, whereupon Captain Jedir set upon me, hitting me on the head and back, and ordered me to submit to his orders and have my head shaved. So the barber shaved my head and when it was done, Captain Jedir began jeering at me, saying: "How are you going to meet your friends at the university, looking like that?" He put one of my colleagues in the cells because he refused to allow his head to be shaved. They shaved some 60 Birzeit and Najah University students in the same fashion.

We stayed four days in such conditions at al-Fara'a prison — or rather, al-Fara'a stable. Two hours before we were released, Captain Jedir ordered us to clean the prison yard of all the dirt and filth in it. After that we went to securities and were released at about four in the afternoon on Tuesday 26 April, 1983.

Signed on 30 April 1983.

II : Al-Fara'a Since January 1984

The following affidavits have been collected since the beginning of 1984 and on examination reveal a change in the methods used at, although not in the goals of, al-Fara'a. In the autumn of 1983, the former stable was converted into a number of interrogation offices and cells. The affidavits show that detainees are no longer detained without charge in the prison, but are interrogated on a number of counts, usually participating in demonstrations or stonethrowing, and are subjected to brutal physical and mental punishment during interrogation, aimed at procuring a confession. Frequently, the detainee refuses to confess on a false charge and is later released without trial; at other times, he does confess, primarily to avoid further maltreatment, and is usually subsequently convicted and sentenced primarily on the basis of this confession. Many former detainees have stated under oath that they falsely confessed to acts they had not committed in order to stop the punishment.

This, and the substantial evidence of both physical brutality and severely degrading treatment, indicate that despite the introduction of interrogation at al-Fara'a, the aims of the prison remain the same: to degrade the prisoner and his integrity as a human being and to intimidate both him and the society to which he will return, and not to fulfil the normal purpose of a prison — to punish those who are actually guilty.

The process of intimidation starts in most cases, as revealed in the affidavits, with the arrest operation, with sudden and late-night house searches, and the removal to al-Fara'a, with the prisoner often hooded and handcuffed on the journey, and subjected to blows and insults. At the prison itself, maltreatment includes physical disorientation (achieved by hooding and/or extended isolation) and physical and

psychological abuse. The conditions in which the detainee is held are calculated to contribute to the process of terrorization and subjugation; he may be held, handcuffed and in many cases hooded, for hours or even days in tiny cells awash with filthy water; in the corridors, or even in the toilets. The detainees are routinely beaten. They may be given cold showers, stood outside naked in the rain at night, deprived of sleep and food, and psychologically humiliated to the point of dehumanisation, as the forcing of young detainees to masturbate in front of interrogators. Two outstanding examples of the ways in which the detainee's very humanity is worn down are given in the affidavits below; one where the detainee is forced to talk to the wall, describing himself as an idiot, and the other where he is treated literally as a donkey. The combination of individual brutalisation and the prison conditions constitute a system designed to break the spirit of any detainee brought to al-Fara'a, regardless of whether or not he committed any act against the occupation.

Affidavit 6

by a 19-year-old student from the Nablus area. The statement opens with an account of three arrests in 1980/81, when he was detained once in the Nablus Police Centre for 12 days and twice in Nablus prison for 18 and 25 days, for interrogation on the charge of stone-throwing. In each case he was beaten during interrogation, but no evidence was brought against him and he did not confess. Each time he was released without trial.

Over the period March 1982 to December 1983, he was arrested ten times by Captain Jihad of the Nablus command and detained each time in al-Fara'a Prison, without interrogation or charge, for a total of 134 days. In November 1983, on release from al-Fara'a, he was expelled from school on the order of the same officer and although he obtained permission to be officially allowed to continue his school studies, he was forcibly transferred to a school in Ramallah, causing great inconvenience and financial hardship.

The second half of the affidavit is given below. It describes the maltreatment to which he was subjected at al-Fara'a when he was detained there on 1 February, 1984, as a result of which he eventually confessed to something which he states here under oath he never in fact did.

As soon as we arrived at al-Fara'a, they put a cover over my face and manacled my hands. They put me in a room and told me not to sit down — this meant not to sit down until the morning came. I remained standing from 11 pm to 8 am and was then summoned by officer Abu Khanjar. He produced a charge sheet; I replied that I knew nothing of the things he was talking about. He got up and started to insult my mother and sister: "I'll bring your mother and your sister here and screw them" I told him to do as he liked. He said: "I'm going to get some Border Guard soldiers in here to screw you." I said: "So go and get them." Once this discussion was over, he called the guard and told him to put me in the cell. The guard took me, handcuffed and hooded, to the cell, beat me and put me inside. The floor of the cell was covered in filth and water. He told me to sit down, so I asked him how I could sit down in water and filth. He told me again to sit. Now I couldn't actually sit down because the handcuffs would cut into my hands from the pressure on them — and also, the floor was covered with filth. The soldier made me sit down and hit me again.

At two in the afternoon, I found the officer Abu Khanjar behind me. He told me to confess, and I told him I wasn't going to confess to something I hadn't done. He got up from the chair he was sitting on, fetched an electric cable and beat me with the cable in such a way that it began to leave a mark with every blow he dealt. Then he sent me to the cell and told the guard to prevent me from eating and smoking until eight o'clock the next morning.

At eight he came and took me from the cell and asked me if I was going to confess. I asked him how I was supposed to confess to something I'd never done. He told me to take all my clothes off, and when I'd done so he tied me to a telegraph pole outside in the rain until the morning. He sent soldiers out to beat me, and they came out and hit me with sticks until I was half-dead. At eight in the morning he came and untied me and told me to put my clothes on, and while I was getting dressed he beat me on the genitals. The blows were very hard and I fell to the floor and began asking him to take me to the doctor; he answered that when I confessed, he'd bring me the doctor. I implored him, but he wouldn't take me to the doctor, and after about half an hour I passed out from the beating. I came to at the doctor's, with a glucose drip attached to my hand. I was an hour and a half with the doctor and then in came Abu Jabal, the other officer who was competing with Abu Khanjar to see who would make me confess. Abu Jabal took me away from the doctor to his room and said: "You bastard,

aren't you going to confess?" I told him no, not to something I hadn't done. He said: "I'll make you confess. Take your clothes off, I'm going to screw you". There was nothing for it but to take my clothes off... . When he saw me getting undressed, he said: "Put your clothes on, son of a whore, I'm going to bring your sister in now and screw her... and I'll get your mother in and screw her too." I just kept quiet because I knew if I said anything he'd beat me. Then he got up and started hitting me in the face and kicking me with his steel-capped shoes. He beat me on the chest, face and knees, and on my genitals, which were always a target for attack. Then he called the guard to pick me up off the floor and take me to the cell. The guard took me, handcuffed and hooded, beat me and threw me into the cell. An hour later he came and said: "You son of a prostitute! Sit down! No, stand up and raise your hands." I asked him how I was supposed to raise my hands while I was handcuffed, and he swore at me and told me just to do it. I did as he said.

After being beaten by Abu Jabal, who worked on me for two days, another officer, Abu Rami, came and said: "Don't you want to confess now?" I told him I wasn't going to confess to something I hadn't done, and he said he was going to make me. He fell on me with blows until the blood was pouring from my mouth and then he dragged me off like a dog to his room, lit up a cigarette and proceeded to extinguish it on my body, saying: "Don't you want to confess now, you son of a bitch?" I told him I wouldn't confess to something I hadn't done, and he said: "Beating has no effect on you? I'll make you confess." He called the guard and told him: "Put him in the cells and every hour pour a bucket of urine and cold water over him. Make him take his clothes off." The guard did exactly as he'd been told. Abu Rami told him not to let me go out to the toilet — "Make him piss on himself." He told him not to let me sit down and not to give me any food. The guard did as he said, and I stood it for two days and was then taken to the doctor there. I had had 16 days under interrogation.

On the sixteenth day, Captain Abu Saif came and said: "Aren't you going to confess now?" I said, "Confess to what?" He said: "I'll make you confess right now!" and proceeded to extinguish his cigarette on my chest and to beat me. I was in such a state that I just couldn't take the pain, and I confessed to something I hadn't done.

After my confession I was tried and put into the rooms. Life in the rooms was worse than the cells because of the awful way they treated us. When we went out to eat, we had to turn our faces to the wall and put our hands up and count ten times instead of once; then we went on

to the disgusting food, rotten bread and butter, long past its time. Then back to the rooms, where talking was absolutely forbidden, and once in the rooms, each one of us had to sleep, and while we were sleeping they'd come in and start beating us because we were sleeping. If any soldier came in while we were in the room, we all had to stand up and put our hands behind our backs. Besides all this, it was cold and they gave us just two blankets, and they used to throw water under the mattress we slept on. Also, we had to work; they used to get us out of the rooms to move stones or earth, and after doing it we'd ask them if we might have a bath, but they wouldn't allow this, and would order us back in the rooms and beat us. Life there is hell, you're beaten on the way in and the way out.

Signed in April 1984.

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Affidavit 7

by an 18-year-old construction worker who was kept hooded and handcuffed in the toilets at al-Fara'a for two days before being interrogated. Interrogation methods included being stood outside naked in the rain at night, kickings and beatings. After nine days of interrogation, he confessed to having thrown stones at the army and was subsequently convicted by a military court and sentenced to three months' imprisonment.

At about one o'clock on the night of 29 January 1984, soldiers came to our house with the mukhtar. They told me I had to come with them to the Military Government Compound and I stayed there until two in the morning. It was an extremely cold night. At 2 am a soldier came and handcuffed me, and told me to get into an army vehicle together with seven other detainees from the same camp and from Nablus. On the way to al-Fara'a, the soldiers insulted us, and as soon as we got to the prison they made us stand with our faces to the wall. Then they took from us our securities (personal possessions) and led us off for a medical check. After that they put bags over our heads and handcuffs on our hands and took us to the toilets. I stayed in the toilets for two days, hooded and handcuffed, with these being removed only at meal

times. After these two days I was called for interrogation. The interrogator I met with introduced himself as Abu Saif and informed me I would be detained for a month for interrogation. Then some other interrogators came and started trying to force me to confess to something I hadn't done. I spent nine days under interrogation. Twice they put me outside in the rain at night, naked, and every day they put me out in the cold wearing nothing by my pants. They put pens in between my fingers and then squeezed hard on my hand. They kicked me all over my body with their army boots while I was doing the washing up. There was an interrogator called Marzouq who used to force the detainees to masturbate in front of him and some, under pressure, did it, and when they got an erection he beat them with rubber things...Under such pressure, I confessed to them that I had thrown stones at the army, and after that I was moved to the rooms. The treatment in the prison is awful, and the food is awful and consists of only mouldy bread. The rotten food resulted in 17 detainees contracting food poisoning, so they had to bring ambulances and seven doctors and began treating those afflicted. At twelve midnight we were forced to stand while the army counted us; we had to say "Sleep well" to them, and when we tried to sleep they turned the tape recorder on to disturb us. In the morning they banged on the doors to wake us up early and alarm us. Going outside to the yard was forbidden; we stayed inside the rooms 24 hours a day. I was sentenced to three months and remained in al-Fara'a prison until my release.

Signed in April 1984.

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Affidavit 8

by a 15-year-old student who was interrogated for a period of twelve days at al-Fara'a at the end of January 1984. He finally confessed to having thrown stones at an Israeli car and was sentenced to a suspended term of two months in prison.

At exactly 1.30 on the night of 22 January, 1984, four Border Guard patrol vehicles and a car from the intelligence forces came to the house. They banged threateningly on the door and when it was opened they

proceeded to search the room I was living in. They found nothing, but informed me of an order for my arrest. I was taken to the main street and from there to the Bassa centre in Bethlehem. I was there for half an hour, and during this time the soldiers there beat me without any justification. Then I was moved to al-Fara'a prison with three other youths from Dheishah camp.

When I got to al-Fara'a, my personal possessions were taken and I went to the doctor's room for a check — I didn't have any illness — and was taken from there to the Stable. There, I was handcuffed with one hand over my shoulder and the other behind my back, and they put a bag over my head. Then they took me into the toilets where they forced me to sit down in the water. I stayed there for two days. During this time I was subjected to ugly methods of interrogation: they beat me with electricity cables and ordered me to turn round and round for a long time so that I got giddy and nauseous. They made me stand cross-like in the middle of the interrogation room for an hour and a half, after which I simply wasn't aware of what was happening to me, as I was in a heavy faint due to the interrogation. When I came to, I found a nurse beside me calling me by name. He gave me some tablets. Half an hour later I was taken back to interrogation. They used extremely unpleasant techniques of interrogation; they kicked me with their army boots on my shins, and used insults and bad language, saying for instance that they were going to bring my sister and do what they liked with her. This went on for a long time. I told them I was innocent, but they didn't believe me and kept on torturing me for twelve days. During this period, many charges were made against me, but I only confessed to one, which was throwing stones at a car with Israeli number plates. After twelve days they put me in the rooms and I stayed there for two months. During these two months, I was taken to court four times, and on my fifth appearance was sentenced. The judge was satisfied with my term of detention (two months) and sentenced me to two months suspended for three years. I was released at 7.30 in the evening on 22 March, 1984.

Signed in April 1984.

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Affidavit 9

by an 18-year-old student who was arrested in February and interrogated in al-Fara'a for 16 days before being sentenced to a fine of 7,000 shekels for having been present at a cultural celebration at Bethlehem University.

At about 10 pm on 21 February 1984, some soldiers from the Border Guards came to the house and made a search of my room. There were ten soldiers and men from the intelligence forces. They took me to a Jeep and told me to point out for them a certain youth's house in the camp. I told them I couldn't, but the mukhtar did it for them and then the Jeep went to the el-Bassa Military Government centre in Bethlehem. They took us to the cells, me and another youth from the camp and other boys from the village of Sa'ir in the Hebron district, and there we stayed until three in the morning. Then we were moved to al-Fara'a in a bus. We arrived at about seven in the morning on 22 February and they took our personal possessions from us and told us to stand with our faces to the wall. A short while later we were taken to the Stable, where canvas bags were put over our heads and our hands fastened behind our backs. I heard them beating the boy from Dheishah camp — I could tell what they were doing from his screams. They said: "This is morning exercise." I was taken after this to the toilets and stayed there nearly two hours. A man from the intelligence forces came — Abu Radwan — and interrogated me about participation in demonstrations and voluntary work committees. When he'd done, I was taken back to the same place by a soldier. Abu Radwan repeated the interrogation with me about two hours later. He told me I should confess to the charges being made against me. They poured water over my face, and after that I heard them pouring water over the other youths. The next day I was taken to a man from the intelligence forces called Abu Samra, who asked me if I'd ever been to the university in Bethlehem. I told him I'd only ever gone there once and he told me to write that down. When I'd done as he said, I was taken to the corridors, being beaten viciously along with the other youths. At night we slept on the floor which was wet with water and urine, without cover or mattress of any kind. We weren't allowed to smoke or go to the toilet, and were brought the leftovers of one kind of food. They put us in rooms with collaborators, who told us that sometimes people who entered this prison never got out alive, or else were carried out to

hospital, and they renewed the detention continuously. This was a kind of terrorisation. On the tenth day, as on all the others, Abu Radwan and Abu Samra told me to confess; interrogation was repeated more than once a day, each time lasting two to three hours. On the fourteenth day they brought me into the interrogation room where there were more than five interrogators, all with false names. I was there from 12 pm to 2 pm with uninterrupted interrogation and beating. Then they took me back to the cell and their officer in charge, Abu Saif, came and said to me: "Forget the interrogation. I want you to cooperate with us and bring us news from the school. You've got a night to think it over." I refused. The next day a policeman came and took me out to a bus, and together with a group of other youths I was taken to Nablus military court. In the court, a number of the youths were given various sentences, but I wasn't tried and they took me back to al-Fara'a by bus. While we were in the bus, the soldiers beat me and the other youths and forced them to put their heads on the floor. The day after, I was taken to the Jenin court and was sentenced to a fine of 7,000 shekels on the charge of having participated in an "ugly gathering" (as they put it) in which a Palestinian flag was raised. By this they meant a cultural festival that had taken place at Bethlehem University. At 8.30 pm on 9 March, 1984, they gave us back our personal possessions and told us to go home. It was hard to get home at that time of night, so I slept in a house in the Fara'a camp and left the next morning.

Signed on 32 March 1984.

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Affidavit 10

by a 23-year-old carpenter who was arrested in March and taken to al-Fara'a where he was kept for seven days in a cell, hooded and handcuffed, with water on the floor of the cell. He refused to confess to any of the accusations being made against him despite the maltreatment to which he was subjected (including cold showers and beatings on the genitals) and was ordered released on his second appearance at court.

I was arrested on 5 March 1984, when Captain Da'oud came to the house with some Border Guards at exactly 11.30 pm. They searched the house and notified me of an order for my arrest. I went to the prison and was interrogated for two hours, and was then taken to al-Fara'a.

When I got to al-Fara'a they took all my personal possessions away and I was taken to the doctor's room. He checked me — I didn't have any illness — and when the medical examination was over they moved me to the Stable and put me in handcuffs with a bag over my head for two days. Then I was taken to an interrogation room where there was an interrogator called Abu Dani. He proceeded to make various charges against me — closing stores in Ramallah, incitement, preparing Molotov Cocktails and internal recruitment. I had done none of these things and told him so. I told him I owned a shop and looked after my family — my wife, two daughters and a son. After this, I was moved to a cell for seven successive days, with interrogation continuing day and night. There were handcuffs on my hands and a bag over my head, and there was always water on the floor of the cell. They also restricted my food. I underwent a long period of interrogation and extremely ugly techniques were used. More than once they used cold showers on me during the bitterly cold nights when there was heavy rain. Another method was for the interrogator to rub and pull at my genitals. Then I was taken to the cell for two hours and then back to the rooms. After this, I went on trial and my detention was extended for seven days. During the seven days I was taken once at random to the court, and after the session the judge ordered me released.

After I left prison I had pains in my throat, stomach, right knee and genitals. During interrogation, I was told that I wouldn't be able to father children because of the treatment they'd dealt to my genitals.

Signed on 22 March 1984.

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Affidavit 11

by a 20-year-old plumber arrested in March 1984, and released without trial 48 days later. At al-Fara'a he was kept for four days in the toilets and badly beaten. At one point tear gas was sprayed in his face by one

of the interrogators, causing him to vomit blood. He was held for ten days in a cell and towards the end of his detention two of the interrogators put a rope around his neck and tried to make him behave like an animal, one of them riding on his back.

At about 8.30 on the evening of 3 March 1984, Israeli army troops came to our house in Dheishah refugee camp and asked my mother where my room was. She pointed it out and they came in and started to search it, and after the search took me off to a Border Guards vehicle parked about 300 metres from our house. The car took me to the Bassa military government centre in the town of Bethlehem. At about eleven o'clock that same night I was moved by car along with another detainee to al-Fara'a detention centre. The first night, all the things we had with us were taken off us as 'securities' and we were handcuffed and had bags put over our heads. At about ten the next morning I was taken for interrogation and a number of charges were made against me, which I denied. The interrogators punched and kicked me; they got hold of me by the hair and banged my head against the wall. For four days I was kept in the toilets. On the night of 8 March 1984, they tried to put me under a cold shower, and when I refused to go the interrogator, Abu Jabal, sprayed tear gas in my face. I was then taken to the doctor because of the injuries I had sustained from this measure — I was vomiting blood. I stayed there sick in the detention centre for four days but nevertheless the interrogator came and took the blankets from me and I was moved outside the rooms and spent one full night out in the rain and bitter cold. Then I spent ten days in an isolation cell. They used to come into the cell to get confessions from me, and kick and punch me while I was lying on the floor. Fifteen days after I had been arrested, the interrogator called Abu Jabal came, called in another one called Abu Marzouq, and asked him for a rope. He brought one, and Abu Jabal tied it around my neck and began to pull me along with it while Abu Marzouq sat on my back, with me on all fours on the ground. He told me to crawl along the floor, but I refused so he beat me violently, put a bag over my head and took me back to the cell. Various insults were also directed at me. At about 7.30 pm on 22 March, I was released and returned home by night.

Signed on 7 April 1984.

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Affidavit 12

by an 18-year-old student who was arrested in February 1984 and spent nine days in al-Fara'a, during which he was subjected to a variety of ill-treatment. He confessed to having participated in a demonstration in 1982 and was sentenced to 27 days imprisonment. Since his release he has not been allowed to resume his studies.

On the night of 27 February, 1984, at exactly half past ten, there was a ring at the doorbell, and when my elder brother went to open the door, he found a number of soldiers there, headed by Hayim, a Civilian Administration officer. They broke into the house without permission and with no order for it. Hayim asked me my name and told me to get up and get dressed and give him my identity card. I put my clothes on and followed them outside. A few paces from the house they began to terrorise me, insulting me and pushing me about. He told me to hold my hands out and tied them up. He ordered me to sit on the floor of a military vehicle. There were a number of vehicles there, two from the army and one a police car. Then they took me off and arrested some other youths and took us all to the military government compound, where we were put up in the Raks quarters. It was extremely cold that night and on the point of raining; it was February, after all, a month of severe cold and heavy rain. They went away for an hour and a half and then put us in vehicles, covered our faces with some kind of bag and took us to al-Fara'a military prison. They took us somewhere (I don't know where we were at this point) and terrorised us physically and psychologically. Then they put me in a room. I sat down on a chair and an officer called Captain Abu Sami sat down opposite me. It was about one o'clock in the morning. He began to put questions to me, asking me things I didn't know, like the names of certain people he claimed had carried out demonstrations. When I told him I didn't know them, he dealt me painful blows and uttered abuse relating to my mother and sister and the honour of my family. Then he tied my hands behind me, put a bag over my head and dragged me off. He threw me in a narrow cell full of water, and thus I stayed for four days and nights, coupled with beatings and abuse. They were trying to extract from me a confession that was entirely false. On the fifth day I met Captain Abu Dani, Captain Abu Sami and Captain Sharouq, all of whom fell on me with painful blows and obscene abuse. The force of the blows I received in my stomach caused blood to flow from my mouth. They were de-

manding that I confess to ten things I'd never done; how was I to put a stop to this torture?... I told them that I had participated in a demonstration in 1982, and they took me back to the room. The next day, they weren't satisfied with my confession and wanted me to confess to things I'd never in my life done — being recruited, writing anti-occupation slogans on walls, distributing publications and belonging to a voluntary work committee. They tried to force me to confess to these things even though I had never done them. I stayed in a cell until the ninth day, hooded; more than once, they poured water over my naked body, and again, they took my clothes off to stand me in the cold and rain for an hour or more. This gave rise to pains in my chest and in the joints of my legs. Then they put me in the rooms because of the damage done to my health by the dreadful, inhuman practices used against me during interrogation.

I was sentenced later by a court decision to 27 days on the charge of the demonstration I spoke about earlier. After serving the sentence, I haven't been permitted to resume my studies. I don't know the reason for this. Also, I have to present myself to Captain Jihad every day.

Signed on 25 March 1984.

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Affidavit 13

by a 16-year-old student who was arrested in March and held for nineteen days in al-Fara'a. During interrogation, he was subjected to extreme forms of psychological and sexual humiliation; he describes his forced conversation with the wall, and the time he was forced to masturbate in front of the interrogator who then beat him on his genitals.

I am a Grade 11 secondary science student at the Halhoul Secondary School for Boys. I was arrested on 6 March 1984 and taken the same night to al-Fara'a prison. I was tied up with a bag over my head and stayed on the floor where I'd been thrown until the morning, when one of the interrogators came to me and introduced himself as Abu Dani. He began to interrogate me on many charges, for example demonstrating, incitement and writing slogans. As they were all untrue, I denied

them. He started telling me I should obey his orders and confess to these charges even though they were false, so I explained that I wouldn't confess to something that simply wasn't true.

After that, I was subjected to various kinds of maltreatment at the hands of more than one interrogator. This was intensive for the first nine days and for the other nine less concentrated. Abu Dani beat me very seriously, on my face and stomach in particular; then on the next day Abu Ghazalah came and used the same methods plus a new kind of psychological pressure — he told me to talk to the wall, ordering me to say: "I'm an idiot. I've done nothing. Good morning, wall." I refused to obey the order for the first time and he beat me; I couldn't take it, so I began to repeat the words. More than one hour went by with me doing this, and whenever I stopped he'd order me angrily to continue. Then he told the guard to bring him a pen and a notebook, gave me a piece of paper and told me to write the same sentence down to the bottom of the paper. I did as he said, and when the paper was full up, he gave me another, going on to the third and fourth until the notebook was eventually used up. About three hours passed while I was writing continuously; he wouldn't let me take a rest for even five minutes, and every time I tried to talk or plead with him, he just got angry.

Then there was the interrogator called Abu Sahra. One night I was in the cell. I'd been in al-Fara'a for six days. He dragged me off to the bathroom and told me to take my clothes off and go under the water. I did as he said. It was nearly midnight and the water was extremely cold. After this, he ordered me to masturbate until I ejaculated. This I refused to do — I couldn't — and when he insisted, I tried, but wasn't able to do it, so he brought an elastic band and began to beat my penis until I screamed so loudly that he stopped. He told me that I had two minutes to get dressed. I started putting my clothes on and was just getting the last thing on when he said: "You are too late. Take your clothes off again." It went on like this for more than an hour, and when it was nearly morning he left me in the cell. There were other nights like this, with repetition of the same methods, sometimes more, sometimes less. When the Red Cross delegate visited me, I talked about all these techniques and he noted a lot down, but I didn't notice any change in these inhuman methods.

Signed in April 1984

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Affidavit 14

by a 20-year-old labourer arrested in February 1984 and eventually sentenced to three months in prison and a fine of 40,000 shekels for having participated in a demonstration. He was kept for 40 days in al-Fara'a before being taken to court.

At about 8.30 pm on 20 February, 1984, I was at home and heard a knock at the door. My mother got up to open it and a number of soldiers rushed in asking for me. I went to them to explain that I was the person they were looking for. They took me out of the house, put handcuffs on my hands and a cover over my head and put me in a military vehicle with three other youths from the camp. They took us to Ramallah military headquarters and we stayed there for two or three hours, being subjected to blows and insults. Then they put us in a military bus and took us to al-Fara'a detention centre. When we got there they handcuffed us and put a bag over my head so that it was completely covered. They put us in very small rooms, measuring something between one metre square and one by one and a half metres. Some of the other rooms were larger than this, two or three square metres. The rooms were completely empty — no toilet or water or mattress or cigarette. Naturally enough, I realised from the surroundings that I was in the interrogation cells. The interrogation process was started on me the first day. I was taken to an office very near to the cells and there I found an officer called Abu Khanjar and another called Ghazal. They were sitting in a room that was empty but for a table and three chairs. During interrogation, I was standing while they sat. They began to ask me questions and accused me on exactly 25 charges, and were trying to get me to confess to all of these. They used various kinds of maltreatment; they'd put me under a cold shower and then sit me next to the stove to warm me up, then put me back under the cold shower, and so on. They beat me on the sensitive areas of the body, and I was hooded continually and dealt the usual beatings and types of abuse common to all. You start to suffer in every part of your body... I was forced to confess after I was shown pictures of myself taken during a demonstration in which I was injured. I spent eight days in the cells of the intelligence forces and was then put in the normal detainees' rooms, which were full of prisoners who had suffered as much as me, or more. Forty days after my arrest I was taken to court for the first time. I was taken more than twice a week for a while and after going seven times was sen-

tenced to a fine of 40,000 shekels, three months in prison and a suspended sentence for one and a half years. After two months in prison I got out by paying a fine of 10,000 shekels in lieu of the remaining month of my sentence.

Signed on 11 May 1984.

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Affidavit 15

by a 25-year-old student arrested in March 1984 and held for some 30 days in al-Fara'a before being released without trial. His arrest coincided with that of a large group of other students from the same university and was carried out at a time when the university was undergoing a month's closure by order of the Military Government. The student describes in detail the treatment to which he was subjected, including sexual threats and humiliation, severe beatings, hooding, and handcuffing for long periods in various positions. The claim that the accusations and confessions made at al-Fara'a are largely irrelevant to the real reason for detention is borne out by this student's description of the subjects on which he was questioned — for example, the murder of Egyptian President Anwar Sadat. Such accusations are obviously not made as serious charges, but serve to provide more scope for the interrogators to achieve the basic aim of intimidation.

At about midnight on 13 March 1984, a month after the death of my father, the mukhtar knocked on the door. My mother answered it, and they asked for me. I was sleeping in an inside room, and my mother in the passage. I went out to them. With the mukhtar was an Arab policeman and soldiers. I gave them my ID card when they asked for it, and they took me out with them. In front of the house there were about 20 to 25 soldiers and five medium sized army vehicles. The soldiers were completely surrounding the house. They handcuffed me and led me to one of the vehicles, inside which I saw two Arab youths. The soldiers put a blindfold over my eyes and sat me next to the two youths. After the car had set off, I asked the other youths what their names were, and when they said Ahmad and Ribhi, I recognised them, because they study with me at the same university. After moving my head around

and pushing the blindfold up a bit, I was able to see them. After a journey lasting about 20 to 30 minutes, I realised we were in the village of Zahariya, which neighbours my village. They stopped and brought one of the mukhtars, who led them to a house in the village. The army vehicle got stuck and broke a water pipe. They brought a youth and sat him down next to me. He was crying. I asked him his name and about quarter of an hour later he answered he was Ahmad; I knew him too, as he studies at the same university as me.

At the same time of the dawn call to prayer we arrived at the Military Government building in Hebron. They sat us down in a roofed area. There was a nice soldier there who we talked to in English, and he brought us coffee and lit us cigarettes from his own packet, and explained his own indignation at our situation and the treatment we got as Arabs. When dawn broke a military bus came; they changed the cloth thongs for plastic ones and drew them extremely tight round our hands, and put us in the bus, one to a seat. The bus took us from Hebron to Bethlehem, Jerusalem, and Ramallah, where we stopped at the (military) compound while they brought some more youths, also from the university. Then we went on up to Nablus and arrived at al-Fara'a at about one in the afternoon.

They stopped us in front of the 'securities' and took our things from us. They put us in a room, all eight of us from Bir Zeit University, and we took our clothes off. A soldier came and examined us to make sure we were free of diseases and asked us if we smoked hashish. We said no, we didn't. Then we were taken to the Stable.

As soon as we entered, we were met by a religious soldier,* who put iron handcuffs on us and green sacks over our heads. He told us to say that we were rubbish, so we repeated: "We're rubbish" three times. From then on, I don't know what happened to the rest of the lads. I myself was dragged off by the religious soldier who started banging me into the frame of every door we passed. Then he stood me at the door to the toilets until supper time. I heard Ribhi groaning because the handcuffs were all cutting into his hands. After supper they allowed us to go to the toilet, after taking the bag off and releasing the handcuff from one hand. However, they didn't give us enough time to meet our needs in the toilet, so all the time I was in al-Fara'a I ate very meagre portions of food, both so that they couldn't use my need to go to the toilet as a means of pressure on me, and also because the food was rot-

* The affiant means the soldier was wearing a skull-cap.

ten and awful. As a result of this, I lost sixteen kilograms in weight over the one month.

The soldier allowed me to sit down, and I stayed there in front of the toilet, hooded and handcuffed, from Friday to Sunday, without being interrogated. There were people there who used to beat me every time they passed by. I later learnt that they were Arab collaborators who had been recruited in the prison.

On Sunday, one of the interrogators came, took the bag off my head and took me to an office. He asked me about "the story" so I told him I didn't know what he was talking about. He said: "The story of Land Day." I told him I was in Dura (Hebron district) that day as it was the first commemoration of my late father's death. He then sat me down outside, handcuffed and hooded, came back and brought me into the office again and asked me "What's your major?" I told him it was Middle Eastern Studies and at this he began to make stupid comments about Muslim victories, Muslim history, etc... After this he informed me he had proof that I was in the Land Day demonstration on 30 March, and brought out a picture, a small palm-sized, black and white photograph of the university area. In the picture there was a black smudge in the shape of a human head, nothing of the face showing. I said: "Get the picture enlarged, and if it's me, I'll confess to it." Then he took me out and put me in a cell measuring one metre square with no covers. I wasn't handcuffed or hooded at this point. I stayed in that cell for 48 hours. From the two cells on either side of mine, I could hear the voices of Ribhi and Faraj and we talked idly during the two days. Also during this time, as I speak Hebrew, I heard the religious soldier talking to another soldier in Hebrew about a story from the Torah. The religious soldier was trying to convince the other one that Rabbi Kahane and his activities were good. The other one was saying that "The Arabs are people, just like us" and the religious one answered: "We have to slaughter them and drive them out", and went on to tell him about his activities with Kahane.

On Tuesday (the seventh day) they took me to Abu Saif's office and he asked me about the same demonstration. With him was the whole interrogation team, about ten individuals of whom I recognised Abu Khanjar, Abu Jabal, Abu Fathi, Abu Sami, Harzouq and Abu Samra, together with someone from the prison administration called 'Akit'. I was sent outside for about five minutes, then he called me in: "Come in, son of a whore." He showed me the photograph of me from my old prison file and asked me who the picture was of. I said it was of me

and he said: "Then this must be your file." I said it must be the file of the case I was sentenced for at a previous time. After intimidation and threats, Abu Khanjar told me to take a piece of paper and to write down that I was a member of a student movement and had been expelled from it because I supported a different internal line. I refused. He continued to interrogate me on a number of different charges, including participation in all the university demonstrations. Then Abu Khanjar took me to his office and continued his interrogation of me on the same charges. He beat me and tried to block my breathing. Then he sent me back to the cell. One of the interrogators came and ordered me to sit on the blanket. Another came and told me to get off it. A third came and ordered me to sit on it again; a fourth came and told me to put it on my head... they went on like this for an hour and a half, and then they took me to Abu Khanjar's office. I was at that moment absolutely worn out, physically, psychologically, and mentally. I understood they were trying to hang charges on me, including one to the effect that I support the revolutionary line of Khomeini.

On the ninth day I was put in room 11, from where I was taken to Abu Saif's office. In the office were Abu Fathi and Abu Jabal. Abu Fathi got hold of my fingers, put a pen in between them and started to squeeze my fingers and turn the pen round until it reached the bone. This went on for about an hour. He began interrogating me about the murder of Sadat and of Bashir Jemayal, and about the operation in Jerusalem's Yaffa Street. After he'd finished with my fingers, he started to slap and punch me in the face. Then he took me back to room 6, where I met some of the lads from Bir Zeit University.

At about 4 pm, Abu Jabal came and said in Arabic: "Aren't you going to talk about this business?" They had put an informer in with us, who tried all he could to get us to say something, telling us that he was a "leftist nationalist". Then they took the informer away, and it seems he gave them some false information about me; some of the lads heard, for example, that he said I was the most dangerous of the detainees. They took me to Abu Jabal's office. He told me: "We're going to make a deal — you get a punch for every lie you tell." The issues he talked about were as follows:

- the murder of Sadat
- the murder of Bashir Jemayal
- membership in a student movement
- opposition within a student movement and distributing books

- student activities
- demonstrations, possession of weapons and Molotovs.

My answer to all these issues was "No". Then Abu Jabal said to Abu Fathi: "Screw him". Abu Fathi said to me: "I'm Bruce Lee and you're a queer", and started to punch me with his fist in my stomach, then moved on to my face for another ten. I was bent over from the blows, and he started kicking me with his army boots in my face and mouth, causing my teeth to be pushed into my lip. The blood began to pour out in profusion, and he brought a floor cloth and told me to wipe my mouth, which I did. He took me back to the room half dead.

On the twelfth day Abu Jabal came and put me in the toilet next to Abu Saif's office. He handcuffed me crossed over in an 'X' position, right hand with left leg and left hand with right leg. I stayed like this in the toilet for ten hours. Then Abu Jabal came, released my hands from the handcuffs, leaving them on my legs, and took me to Abu Saif's office. He questioned me on the same charges as before and began to insult and abuse me. He asked if my sisters were married, so I said yes, they were, and he said: "I want you to bring them here so I can screw them." I said fine, so he asked if my mother was still alive, and I told him she was. "I want you to bring her here too, so I can fuck her," he said. I said: "Fine, when I get out of prison I'll bring them to you." He said: "Okay... I want you to suck my penis." I said fine, opened his zip and got hold of his underpants (they were white)... he rained blows down on me and said: "My God, you really are a queer! Nobody with any honour would do that!" I told him "You people have left us with nothing." He beat me hard on all parts of my body, in a frenzy, then handcuffed me in the same crossed-over position and put me in the toilet. Every now and then he'd come in and beat me while I was in the toilet; I started to scream as soon as he came in. At about 9 pm, Abu Jabal told the soldier to move me, meaning to another cell. The soldier was about to undo the handcuffs when Abu Jabal roared at him; the soldier got a real fright and seemed harassed. He said: "Sir, I can't carry him." So Abu Jabal and the soldier proceeded to drag me along by the shoulders. It felt like the handcuffs were breaking my bones to pieces, and my head was bursting from the pain. He put me in the cell and stamped on my head and beat me about. At about one o'clock the same night he took me to Abu Saif's office, sat me down on the floor (still handcuffed) and began to kick me with his army boots all over my body, on my head, back and shoulders. Then he told me to go back to

the cell. I was still tied up in the same position as before, and as I crawled along the corridor he beat me. I was in such a state that when I got to the cell I seriously considered committing suicide when they took the handcuffs off, thinking I would beat my brain against the wall as hard as I could, because I believed there could be no end to this torture and these men had no human feelings.

On the Wednesday I was taken to court. There were about 34 of us, and they sat us in the yard at the small Nablus court, handcuffed, with no food or water, from 6 am to 6 pm. There were no lawyers there whatsoever. The judge said: "Birzeit, come over here" and everybody started to laugh, including the judge, the prosecutor and the soldiers. The judge told us we were accused of demonstrating and incitement, and we denied all charges. Then the court decided we should be detained a further 15 days and we went back once again to al-Fara'a.

On the 25th day, they proposed that I join them as a collaborator; they'd make me headmaster of a school before I'd even graduated from university, get me a job at the university, and give me cash and a permit to go and visit any country I liked in the world.

During interrogation, I used to say to them that their intention was to get confessions, and no matter whether they were true or false. Other things I saw at al-Fara'a included a mentally subnormal boy from the village of Halhoul in the Hebron district, who had been arrested because of demonstrations. Everybody in his village knows he's been retarded since he was a child. Finally, besides the torture and oppression and brutality at al-Fara'a, and the lack of humanity, I also witnessed the exploitation of the psychology of children when confessions were taken from them through their fear of the brutal maltreatment.

At the end, the interrogators all came to the room where the Birzeit University students were being held and tried to show themselves to be a little bit human. On the 30th day I was released at 6 pm.

Signed on 24 May 1984.

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III : Medical Care in Al-Fara'a

The following three affidavits illustrate a particularly disturbing form of ill-treatment carried out at al-Fara'a — the withholding of necessary medical treatment. In the first two cases the affiants complain of illness at the medical examination carried out upon entry to al-Fara'a. But instead of receiving treatment, the two were deliberately kept in conditions which aggravated their complaints. When they requested medical treatment, they were told that it would only be provided after they had signed a confession. Both detainees were subsequently released without charge. The third affidavit is provided by a 16-year-old student who developed a contagious skin complaint while in detention — he was examined by a doctor who told him that his condition was serious but did not provide any treatment. The student subsequently confessed to having thrown stones, solely, he states, to put an end to his ill-treatment.

It should be noted that such denial of medical assistance contravenes both the UN Standard Minimum Rules for the Treatment of Prisoners, articles 22–24, and also Israeli military order 29 which governs prisons in the West Bank, section 5 of which states that all prisoners shall receive necessary medical treatment.

Affidavit 16

by a 20-year-old construction worker.

On Sunday 4 March 1984, at nine in the evening, the doorbell rang so I went out and asked who was there. Someone said, "Me." When I opened the door, I saw the mukhtar with an officer called Hayim and a number of soldiers. He asked me my name and I told him, and he said

"There's a summons for you." I went to my room to get dressed, and they came in too and began to search it although they didn't have an order for this. They found nothing except a picture of Lenin, a picture you can find in bookshops as it's to do with books. He tore the picture off and my mother said: "Is that forbidden?" He said: "No, but I want to put it in my library." We left the house, and in the street one of the soldiers grabbed me roughly and put handcuffs on my hands. We walked on for about a hundred metres until we came to two patrol vehicles and a police car, a very frightening sight. They ordered me to get into the Jeep and took me to the eastern (military government) building. There they put me in the Tanakiya quarters and after about an hour they brought in another person and took us to the al-Fara'a detention centre. When we got there, they took me into the doctor's room, and he asked me if I was suffering from any illness. I said yes, I was, and he asked me what. I told him I had rheumatism in my legs and joints, and I'd had an appendix operation. He told me to take my clothes off so that he could examine my body. After this a soldier came and took me to the interrogation area which was in the Stable. He took me to his room and began to ask questions about the picture — why had I drawn it? I told him it was a kind of hobby. He said I was a communist but I denied this; he threatened that if I didn't confess to this, he would "do me". I said that, contrary to his claims, I wasn't a communist. Several soldiers came and began to beat me and accused me of having been recruited, but I denied this. They proceeded to use obscenities and beat me severely while I was still handcuffed. Then they moved me to the toilets with a bag over my head, and every moment somebody was hitting me, and I stayed there until the fifth day, when they moved me to an individual cell. I still had the handcuffs on and the bag over my head, and I wasn't allowed to go out to relieve myself. After a day like this in the cell, they put me in the corridor, where those passing would hit me. It was cold and rainy. There was nothing inside the cell except water on the floor. My hands were handcuffed and I had a bag over my head.... I had told them that I was ill, and couldn't take the cold because I suffered from rheumatism; I asked the interrogator for the doctor, but he told me I should confess and then they'd bring me the doctor. The next day, the interrogators Abu Ghazzal and Harzoun came in and proceeded to torture me with blows and insults; in the middle of the night they took me and put me under cold water, after which I began to feel a sharp pain in my side and my legs began to hurt a lot. The day after, interrogators Abu Ghazzal and Marzouq came and told me to put my fingerprint on

an empty piece of paper and to write my name. I did it and then asked them what it was for. He told me it was so they could check my prints. When I'd finished doing it, he tried to threaten me with the fact that he was going to fill out the paper and write what he wanted on it. I began to shout that I was innocent and he fell on me with blows and said: "Write that you drew a picture of Lenin." They took me to court to extend my detention and I met with the lawyer Raghīb Abu Ghazaleh, and asked him to take my case. I went back to al-Fara'a and the attack started again, the inhumane practices. On 19 March the court ordered my release, requested by my lawyer, and I was set free.

Signed on 23 March 1984.

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Affidavit 17

by a 24-year-old field worker

At exactly 9 pm on 18 March 1984, the Israeli army of occupation came and arrested me. There was a policeman with the army. The same night, they took me to al-Fara'a detention centre along with another detainee from the village of Sa'ir. We got to al-Fara'a at three in the morning. Before we went into the detention centre or into the interrogation area, a nurse came and examined us. He asked me if I had any illness, and I told him I had a muscular problem in my left side and rheumatism in my left leg. Then they tied me up and put a cover, a 'bag', over my head.

In the morning one of the interrogators came and introduced himself to me as Abu Sami. He began to ask numerous questions, all of them accusing me and concentrating on three charges, of incitement, demonstrating and raising the flag. I denied all these charges as they were not true. The interrogator then began to use various methods of maltreatment, including abuse and insults, humiliation and beatings; however, the methods I would like to stress were their preventing me from sleeping and resting, and depriving me of covers and mattress for a period of five days on end. During this period, the illness from which I suffer got progressively worse; I used to ask him every time to put me on trial for

all the charges, even though they were untrue, to stop the pain. From time to time I was affected by dizziness which caused me a lot of pain. I told the interrogator that I wanted a doctor, and he refused the request every time. I requested from him a meeting with the lawyer Raja Shehadeh; he asked me the reason for this request and I told him that I wanted to appoint him to my defence. He refused. I used to repeat the request with every interrogator that came to me, and every time it was refused.* I asked Abu Saif, the person in charge of them, and he also refused, despite my poor state of health which was very obvious and plain to see. Once when one of the interrogators was beating me, he began to hit me on the spot that troubled me — that interrogator was called Abu Jabal. The interrogation continued for five days, and I was left the rest of the time just suffering from isolation. Once they gave me a mattress and another night they took away the cover. When I met with Abu Saif from time to time, I used to tell him I was in great need of a doctor, as I had been seeing one when I was outside prison and now my health was getting worse and worse... sometimes he'd promise me this and sometimes he'd refuse even to promise. When I told him of the interrogators who beat me on those parts of my body that were already troubling me, or of the one who took the mattress from me and left me on the ground without anything, he used to say I should "manage myself" with these interrogators. I despaired of these requests and started to scream every time I felt an increase in the pain. Sometimes the interrogator would come to work and other times the guard would come and ask me what was wrong and when I told him I wanted a doctor, he would say: "He'll come now to see you."

Once they sent a nurse to me when I was on the point of going on hunger strike. He examined me and seeing my condition said: "Take this tablet for now and the doctor will come in the morning." He went off and I never got to see the doctor at all.

On 2 April 1984, they took me to the court in Nablus to extend my detention. The judge, however, found nothing of which to convict me and my interrogation had finished, so he didn't extend the detention but ordered that I be released and on 3 April 1984, I was set free.

Signed on 14 April 1984.

* Raja Shehadeh, the lawyer mentioned by the affiant, and a co-director of LSM, was never contacted with regard to this request.

Affidavit 18

by a 16-year-old student.

At about 8.30 pm on Thursday 23 February 1984, some ten soldiers came to my house and knocked on the door. When it was opened up, they asked for me and ordered me to accompany them and to bring with me a headscarf (hatta) or any piece of cloth. I went out and they handcuffed me and put me in an army patrol vehicle that was waiting in a certain place in the alleys of the camp. They put my jacket over my face. Meanwhile, the soldiers arrested about five other youths from the camp. The patrol then took me and the other five to the Barracks in Ramallah prison where we stayed, without being interrogated, until the Friday morning.

At about 2 am on the Friday morning, myself and the five youths from Jalazoun Camp together with some nine other youths (detainees from various areas of the West Bank) were put in a bus with some soldiers who proceeded to kick and beat us. They kept this up throughout the whole journey until we reached al-Fara'a prison.

On my arrival at al-Fara'a I was summoned by military intelligence, who wore military-type clothes; they put a bag over my head and manacled my hands — the handcuffs were extremely tight — and thus I remained until one in the afternoon. I was summoned for interrogation and questioned by Captain Abu Samra, who made numerous charges against me — writing on walls, throwing stones, Molotovs, demonstrations, membership, raising the flag... I can't remember the rest. I denied all these charges. He then drew up a paper with the word "not" added to all the above-mentioned charges: "I did not write on walls, I did not throw stones... etc." He then asked me to sign it and I did. Thereupon the captain proceeded to strike out the word "not" and threatened to put me on trial. He put the paper away and returned me to my former state with a bag over my head and my hands manacled. I was summoned several times and during interrogation was subjected to various kinds of torture. Several times I was given 'hot showers'. I was interrogated on the subject of various charges and then hooded and handcuffed. I was hooded thus for five days on end, standing up; sometimes I'd be ordered to sleep on the floor hooded and handcuffed, and while stretched out, other policemen would come and shout at me and I'd be ordered to stand up. During these five days I was placed for 24 hours in a cell with ten to fifteen centimetres of water in it covering the entire floor and

giving rise to severe chill, cold and headache. Afterwards I observed a pustule on my stomach that began to increase in size and spread over my entire body. I was very frightened by this, but the interrogation continued and I was thereby forced to confess that I'd thrown a stone, despite the fact that I'd done no such thing; I merely confessed to put an end to the torture, having begun to fear for my life. After my false confession, the prison doctor came and examined me, and told me my condition was serious. He did not however give me any kind of treatment, but simply took my temperature, although by now the pustule, inflammations and pus had spread over most of my stomach and back. I was taken back to the cell and stayed there until the morning of the next day, when I was taken to the army hospital. There, I was seen by a doctor who said that my disease was contagious and I should be put in a room by myself. Once again I received no treatment.

On 2 March, as a result of extreme physical pain, two Jewish doctors were called in and, upon examining me, were taken aback. My disease had become critical and was being daily aggravated due to lack of treatment and the wretched conditions in the cell — the damp, and the dirt arising from lack of bathing or washing. A trial was therefore held the same day, 2 March 1984, although I hadn't had a lawyer appointed for me. I was sentenced to one year in prison, suspended for four years, and was released immediately. I am still suffering from this disease.

Signed on 6 March 1984.

* * * * *

IV: Complaints to the International Red Cross in Al-Fara'a

The final section consists of two affidavits which describe what happens to those who complain about their ill-treatment. Under an agreement made between the Israeli authorities and the International Committee of the Red Cross in 1978, and amended in 1979, delegates of the ICRC are to be notified of all detentions in the West Bank within 12 days after arrest, and are allowed to visit the detainees within 14 days. For some time after the opening of al-Fara'a, ICRC delegates were denied access. Subsequently visits took place in the same manner as at other West Bank detention centres.

The two affidavits included here have been chosen to illustrate a situation which has been reported to LSM by several other former detainees, namely the taking of reprisal action against those who make complaints to the Red Cross delegates.

In the two affidavits below, the affiants tell how they described their treatment at al-Fara'a to the Red Cross delegates, and were later subjected to beatings as a result. In the first case, the affiant was persuaded by the Red Cross delegation to complain to the commander of the prison about his treatment and received an assurance that there would be no reprisals. Later that same day, after the delegates had completed their visit, the affiant was taken from his cell and severely beaten, solely, he believes, as a result of his making a complaint.

The second affiant, who has been detained at al-Fara'a on seven occasions, also testifies to the fact that he was beaten after complaining to a Red Cross delegate about his treatment in the prison.

Affidavit 19

by a 22-year-old student.

On 10 March 1983 I was released from the Nablus Central Prison where I had spent 48 days under interrogation. When I got out I found to my surprise that there was a summons waiting for me to see Captain Jihad on 21 March 1983. On that date, I went to see him and was amazed to find the charge of incitement and throwing stones being made against me for the period during which I had been detained. Captain Jihad wasn't convinced by my explanation, that I'd been in prison at that time, and he ordered me to be detained for eleven days in al-Fara'a prison, as of 21 March. In al-Fara'a prison, treatment is cruel, health conditions are wretched, and just everything is awful. I stayed there eleven days and experienced the most cruel and violent beatings from Ghadir, who is in charge of the prison. The first time I was beaten because one of the people in the detainees' room where I was being held had been singing; the person in charge heard the voice from our room and came to find out who it was who'd been singing. We refused to answer so he proceeded to beat all twelve individuals in the room. When my turn came, he asked me where I was studying, and when I told him "An-Najah National University" he ordered me to be handcuffed, brought electricity cables and began to beat me all over my body. When he left me the marks of the beating were evident. Two days after this a delegation from the International Red Cross visited the prison and asked me to explain in detail what had happened to me. They saw the marks of the beating on my body and were astonished; they asked me to go and see the overall head of the prison in person (this man is known as El Basha) and to show him the marks of the beating. I told them that if they could guarantee me protection, I had no objections. They said they would ask El Basha first, and when they asked him, El Basha called me in and promised I'd come to no harm from doing that. I showed him my body in the presence of the delegation from the International Red Cross. At midnight that same night Ghadir came and took me to the cell; he threw me on the floor and began to beat me like a madman, heedlessly and heartlessly, with electricity cables. He heaped abuse on the International Red Cross, and the end result of his wild and brutal methods was that I lost consciousness. Besides all that the food was unhygienic and sparse and the toilets and bathroom and everything were just foul. All this happened over the

eleven days, and on the charge of incitement and throwing stones while I was in prison!!! I raised complaints against al-Fara'a prison and against Ghadir through the Red Cross, but they didn't come to anything and I returned a second time to al-Fara'a prison on 11 June 1983 and stayed there ten days. I got out by way of the University lawyer, Jawwad Bulis. The treatment and the food were the same as before, the rooms are crammed with detainees and there are no books or papers or any form of diversion. That was the second time I visited al-Fara'a prison on charges of incitement, in the absence of any form of material proof or evidence. This detention had a large and negative effect on my studies, as I was always arrested during the period of final exams, which meant that my studies were delayed.

I was arrested again the same year, for a fourth time, on 26 October 1983, and released on 5 December 1983; thus I spent a total of nearly four months in detention in 1983.

Signed on 11 April 1984.

* * * * *

Affidavit 20

by a 19-year-old student.

In September 1982 I was summoned to the Nablus Police centre and interrogated by Officer Faraj. He began to insult me and accused me of throwing stones on a date I'd been working with my father. I told him to call in the workers who had been in the press to prove that I'd been there. He refused and ordered that I be detained for 17 days and I was taken to al-Fara'a military prison. On the way there in the vehicle, a soldier called George beat me with the butt of his gun and insulted me profusely. When we entered the gates of al-Fara'a we were ordered to face the wall and raise our hands, and thus we stayed for more than three hours, with them kicking us. From there we were taken into the rooms. The food was awful, most of it leftovers from the soldiers. They used to take us out to work burning the rubbish and laying stones, out under the burning sun. At night they used to come into the rooms and insult us.

In November 1982 I was arrested from home by the Nablus police

who took me to the police centre. The officers interrogated me, hitting me and accusing me of raising the Palestinian flag over the Daqa school (though I myself was studying in Malik Talal). They ordered that I be detained for four days in al-Fara'a.

In December 1982 I was summoned by a notification from the police station. The officer Faraj detained me for 11 days in al-Fara'a. I got out of prison just two days before the tawjihi exams, which severely impaired my studies and was a reason for my failing the first semester of the academic year.

In February 1983 I was summoned by the police and interrogated by the officer Jamal. He made the routine charges against me — throwing stones and incitement — and ordered me detained for 11 days in al-Fara'a.

In March 1983 I was arrested at home by the police. I wasn't interrogated, but stayed two nights in the police centre and was sent to al-Fara'a and stayed there eleven days.

In June 1983 I was arrested by the Border Guards together with officer Jihad. It was during the time of the second semester exams for the secondary studies certificate, so I wasn't able to sit the exams and lost a whole year's study. I spent eleven days in al-Fara'a.

In September 1983 I was arrested by the Border Guards together with officer Jihad and they took me to the military government compound in Nablus. I spent one night inside the bus. In the morning I was sent to al-Fara'a for eight days. One night, at 3 am, an officer came and introduced himself as Abu Adil. He woke us up, alarming us by throwing our shoes that were lying at the door. The next day he summoned us and ordered us to turn and face the wall, whereupon he beat some of us.

In January the officer Jihad together with a force of Border Guards arrested me from my house and ordered me to be sent to al-Fara'a for eleven days. During this period, the Red Cross visited the detainees and during the night officer Ghadir took me out and beat me up because I had talked to the Red Cross about the conditions in the prison, the nature of the food and the harsh treatment.

On 30 March 1984, at twelve midnight the mukhtar delivered to me a summons to meet officer Jihad at six the next morning. I went along and officer Abu Wisam interrogated me. He started to insult my father, so I told him it was me he wanted to question, so he should leave my father out of it. He then hit me and ordered me to stand with my face to the wall outside his office, and there I stayed for over seven hours,

out in the sun. This went on for three days, me coming at 6 am and going home at 8 pm.

On 9 April 1984, I went to meet officer Jihad as he'd told me to do the time before. He started to tell us: "Come back to your senses, enough of these problems." Then he ordered us out and said he didn't want to see our faces. Three days later a police car came to deliver a summons to meet an officer called Rabi. We went along and waited for hours until he met with us. I got a summons to come on 25 April 1984, and when I asked him what he wanted, he said: "You'll be about to take the exams and we know how to deal with you."

Signed on 15 April 1984.

The International Commission of Jurists

The International Commission of Jurists is a non-governmental organisation devoted to promoting throughout the world the understanding and observance of the Rule of Law and the legal protection of human rights.

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Law in the Service of Man, an affiliate of the International Commission of Jurists, was formed in 1979 by a group of West Bank Palestinians to develop and uphold the principles of the Rule of Law in the West Bank, carry out legal research, and provide legal services for the community.