

בִּתְּסֵלֵם

מרכז המידע הישראלי לזכויות האדם בשטחים
'בִּתְּסֵלֵם' מרכז המעוּמָת האִסְרָאִילִי לְחֻקּוֹת הָאִנְשָׁן בְּאַרְצֵי הַמְּחֻלָּה
B'TSELEM - The Israeli Information Center for Human Rights in the Occupied Territories

INFORMATION SHEET: UPDATE JUNE 1991
(English Version)

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B'Tselem, the Israeli Information Center for Human Rights in the Occupied Territories, was founded in February 1989 by a group of lawyers, intellectuals, journalists, and Members of Knesset. The objective of **B'Tselem** is to document and to bring to the attention of policy makers and the general public, violations of human rights in the territories.

B'Tselem's data are based on fieldwork, independent investigations, and official Israeli sources, as well as on the data of Palestinian sources, especially human rights groups such as PHRIC and al-Haq.

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THE DEATH OF A YOUTH: MAHMUD 'ALAYAN

On April 5, 1991, Mahmud Muhammad Salim 'Alayan, a 14-year-old resident of the Far'ah Refugee Camp in the Nablus District, was shot to death following an incident in which stones were thrown at an IDF patrol. The IDF Spokesperson informed B'Tselem in a telephone conversation that the youth had been shot by a soldier in the patrol which had been attacked.

According to testimonies brought to the attention of B'Tselem, of camp residents and of UNRWA personnel who were witness to the incident, there was reason to suspect that the youth had been shot by a sniper positioned on a rooftop-outlook outside the camp. Furthermore, according to these same witnesses, the shooting occurred after the military jeep which had been attacked with the stones had either left the area of the camp or was on its way out, close to the gate of the camp, and after the members of the patrol were out of the range of the stones.

Upon receiving this evidence, B'Tselem again contacted the IDF Spokesperson on April 11, 1991, updating him with the information it had received and requesting that the circumstances of the incident be re-examined. On April 12, 1991, the IDF Spokesperson responded that a rigorous review of the incident was underway. On April 15, 1991, apparently upon completion of the review, the IDF Spokesperson relayed the following response to B'Tselem:

1. The youth who was killed threw stones at IDF soldiers in a manner that endangered the soldiers' lives.
2. The shooting directed at the youth was carried out by soldiers who were part of the force which was attacked.
3. During the time that the youth was shot, the soldiers were carrying out an operational activity in the refugee camp. There is therefore no truth to the claim that the soldiers were on their way out of the camp.
4. The Military Police/CID investigation on the subject is being continued, without any connection to these findings, as is customary in any instance of unnatural death.

The following day, on April 16, 1991, Attorney Joshua Schoffman of the Association for Civil Rights in Israel travelled to the Far'ah Refugee Camp and took the following two affidavits:

Affidavit Transcript

I the undersigned, Muhammad Tsalach Muhammad 'Arjah, ID No. 963031414, having been duly warned that I am bound to tell the truth and that I will face the punishments dictated by the law should I not do so, do hereby declare in writing as follows:

1. I am a resident of the Far'ah Refugee Camp, 56 years old.
2. On Friday April 5, 1991, at approximately 4:30 p.m. (daylight savings time), I was inside my clothing store on al-'Arjah Street.
3. I saw children running into the camp. I asked them what had happened, and they said that an army jeep had entered the camp.
4. I saw a jeep positioned at the end of the road in the square near the infirmary. I saw stones thrown at the jeep. I did not see who threw the stones, since they were apparently standing behind the houses.
5. The soldiers were in the jeep, and they did not do anything. I heard a soldier talking into the army radio. I heard the words, "in a little while," repeated several times. I understood these words in Hebrew.
6. After some twenty minutes, the jeep turned around and left. The youths in the area ran after the jeep.
7. When I could no longer see the jeep, I heard a shot. My friend Sami told me that someone had been hurt. I came out of the shop and saw Mahmud 'Alayan, who had fallen next to the first house on the street.
8. At the time that I heard the shot I did not see any stones being thrown on my street.
9. I declare that this is my name, that this is my signature, and that the contents of this affidavit - which has been translated into Arabic for me - are true.

Affidavit Transcript:

I the undersigned, Sami Salim 'Arsan Subh, ID No. 92257324, having been duly warned that I am bound to tell the truth and that I will face the punishments dictated by the law should I not do so, do hereby declare in writing as follows:

1. I am a resident of the Far'ah Refugee Camp, 43 years old.
2. On Friday, April 5, 1991, in the afternoon, I was sitting in a store on al-'Arjah Street, near the entrance to the refugee camp. The

store belongs to my friend Muhammad al-'Arjah. I was seated near the entrance to the store, and I observed the things that happened nearby.

3. I saw a jeep of soldiers enter the camp and stop at the end of the street, across from the UNRWA Infirmary and the entrance to the mosque. I saw the jeep being attacked by stones. The soldiers did not get out of the jeep, and they did not respond. I heard talking through the army radio. They stayed there for some time (twenty minutes or longer). Off and on, stones were thrown. The jeep was enclosed in plastic, and it seemed that the soldiers were not harmed.

4. I did not observe any other soldiers in the area.

5. After about twenty minutes, as I said, the jeep reversed, made a turn, and continued towards the exit of the camp. After that, I did not see the jeep.

6. After the jeep had left and I could no longer see it, I saw a group of people coming out of the mosque. At the same time, I saw about five or six youths running after the jeep in the direction of the exit, throwing stones.

7. Among the people who came out of the mosque I saw Mahmud Muhammad Salim 'Alayan, 14 years old, whom I knew well. He crossed the square near the mosque, and entered the street where I was sitting, in the direction of his home. When he reached the first house on the street, he turned around to observe what was happening in the area around the entrance to the camp. Exactly at that moment I heard a shot. The store owner asked me to come inside, and as I got up, I saw Mahmud fall. Two to four minutes had passed between the time that the jeep had left my sight of vision and the shot.

8. I ran to him, lifted him up, and ran towards the infirmary. But when I remembered that the doctor was not there that day, I set Mahmud down, and called to a UN worker to take him in a UN car.

9. I saw blood coming out of Mahmud's mouth.

10. I went with Mahmud in the direction of the al-Ittihad Hospital. We stopped at the home of the doctor in the village of Bidan. The doctor, 'Akel al-Fares, pronounced Mahmud dead. The doctor rinsed Mahmud's face, and we saw that there was a hole above his right eye.

11. I declare that this is my name, that this is my signature, and that the contents of this affidavit - which has been translated into Arabic for me - are true.

On April 23, 1991, the director of B'Tselem sent a letter to the Minister of Defence, enclosing the affidavits, the medical report of the physician who had confirmed the death of the youth, a photograph of the outlook which had been taken from the site where the youth had been injured, and a map of the camp drawn by UNRWA workers. In addition, the correspondence between B'Tselem and the IDF Spokesperson was included. The director of B'Tselem requested that the Minister order a thorough investigation into the circumstances of the incident.

After a reminder sent on May 21, 1991, Mr. Haim Yisraeli, of the Defence Minister's Office, informed us that the incident was under investigation by the Military Police/CID.

In December 1990, the IDF announced that it had begun to operate undercover units of soldier-snipers in the territories, in order to shoot at stonethrowers. These units were granted permission to shoot to hit if the stone about to be thrown posed a threat to human life. The then Chief of Staff, Dan Shomron, explained to the Knesset Security and Foreign Affairs Committee that the snipers who could shoot at stonethrowers were positioned subsequent to extensive deliberations, and that the order had been carefully written in great detail and had been approved by the Office of the Military Advocate (See, for example, Ha'aretz, December 12, 1990). Approximately one week later, the Office of the Defence Minister instructed the IDF to refrain from using the term "sniper shooting," and to call this "initiated activity" instead.

The IDF Rules of Engagement (open-fire instructions) permit "aimed fire" only in those instances in which "our forces or civilians are being attacked by gunfire or explosives including petrol bombs." In any other case, even if there is an actual and immediate threat to the lives of soldiers or citizens as a result of stonethrowing or of any other means (that is not shooting, explosives, or Molotov cocktails), one is permitted to shoot only at the legs of a specific attacker who has been identified as endangering human life, and this only after a warning is called out and a warning shot fired into the air.

It is quite doubtful that snipers, who naturally are positioned at a distance and perhaps at a height as well, could perform all these steps required by the Rules of Engagement. If in fact sniper units have permission to shoot to hit stonethrowers, this stands in contradiction to the Rules of Engagement and is illegal. Following a report on this topic in the Knesset Defence and Foreign Affairs Committee, MK Yossi Sarid likened such permission to a permit to kill.

In the case of the shooting of Muhammad Alayan, the IDF Spokesperson claims that he was shot to death after he endangered soldiers' lives. But according to the IDF rules in practice, cited above, this does not justify killing him.

The contention of the IDF Spokesperson that Mahmud Alayan was shot to death after he had endangered the lives of the soldiers does not

justify his death according to the standard instructions in the IDF, quoted above.

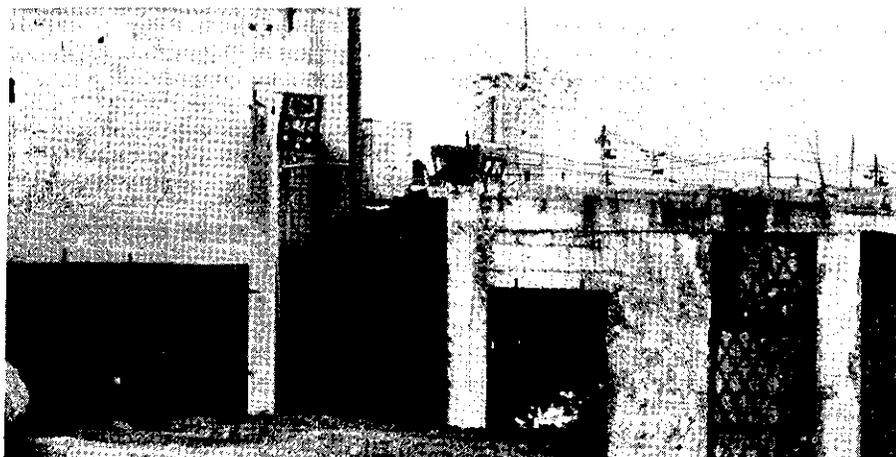
Even if we accept the IDF Spokesperson's version literally, firing at Mahmud 'Alayan, which injured him in the head and killed him, was in violation of the Rules of Engagement. This is especially so, given that the evidence and the sworn testimonies which are in our possession raise grave suspicions that the shooting occurred under circumstances entirely different from those described by the IDF Spokesperson.

From the testimonies, it appears that:

1. The youth had not participated in any way in the stonethrowing, but had emerged from the mosque after the jeep had left the site.
2. The soldiers in the jeep at which the stones were thrown did not respond at the time of the incident.
3. The shot was fired after the jeep was no longer at the site, and in any case, no threat to the soldiers was posed.

In the report *The Use of Firearms by the Security Forces in the Occupied Territories*, published in July, 1990, B'Tselem pointed to the increase in the number of deviations from the Rules of Engagement responsible for the high number of deaths and injuries.

In that same report, B'Tselem warned against the contention that soldiers fire at the legs, according to instructions, but that they miss and hit the upper parts of the body. This contention cannot negate the responsibility on the part of the person who fires nor on the part of those who have granted him permission to use live weapons against civilians when he has not been properly trained for the police assignments imposed upon him.



Army lookout in Far'ah Refugee Camp, photographed from the place where the youth fell.

MALTEMENT BY AN INCOME TAX CLERK

Order No. 1262 of December 1988, signed by the then OC Central Command, 'Amram Mitzna, states inter alia:

Any person authorized to provide a license or service under a provision of the law or security legislation listed in the Appendix may make provision of the service or the license, including its renewal, contingent upon submission of evidence that the applicant has performed all actions imposed on him under any tax law, and has paid the tax that he owes at that time.

This order holds for no less than 23 licenses and permits, and covers all areas of the lives of residents of the territories, from permits to leave the area, to licenses for mining and quarrying, building licenses, telephone, financial accountings, insurance, trades, drivers' licenses and car registrations.

The practical implication of this order is that any person who desires a license or any form of permit must obtain the signatures of seven authorities: the police, the income tax and excise added tax authorities, the Civil Administration, the municipality, the Ministry of the Interior, and the property tax authorities. This entails a long and complicated bureaucratic process, demanding an extensive investment of time and standing in lines in the offices of the various authorities.

The two cases presented below describe the maltreatment which residents of the territories experienced at the hands of an internal revenue clerk upon applying to renew their drivers' licenses.

Khaldun Ahmad 'Abd al-Karim 'Ammar, 21 years old, is a resident of the city of Jericho. His driver's license expired on April 15, 1991. 'Ammar equipped himself with a "travel log," [a form designed for collecting stamps of approval for a given request as the individual travels between the many and various administration offices involved, such as the tax office, the civil administration, etc.] made arrangements to be gone for several days, went from authority to authority, stood in line, and obtained the necessary signatures from the Jericho police, the Magistrates Court, the Municipality, the VAT authorities, and the property tax authorities.

In order to obtain the final signature - that from the income tax office - 'Ammar went to an income tax clerk named Avi, at the Civil Administration Building in the Jericho District. The clerk asked Khaldun 'Ammar what his occupation was. 'Ammar responded that he was a student, and presented the clerk with his student card from the al-Ibrahimiya College in East Jerusalem. The clerk claimed that this was insufficient, and demanded that 'Ammar bring him his diplomas and grade reports from all of his years of study, from 1986 to 1991, including certificates from his years in high school.

'Ammar went to much trouble to collect all of the required certificates, including the grades he had received in all of the subjects he had studied, and brought these to the clerk. Even after presenting all of these documents, the clerk refused to sign the form. 'Ammar therefore could not renew his driver's license.

Khaled Ahmad Abd al-Karim 'Ammar, a 27 year old journalist from Jericho, applied to this same clerk, Avi, in order to obtain his signature on his "travel log." Khaled 'Ammar also sought to renew his drivers' license. The clerk checked his computer terminal and informed Mr. 'Ammar that his father was employed as a contractor, and that he owned a store. 'Ammar responded that his father had died in 1985, presented the clerk with the death certificate, and stated that his father had never owned a store and that he did not own a store either. The clerk insisted and 'Ammar asked for the address of the store which was allegedly his. The clerk answered that he had no access to details regarding the store.

On Khaled 'Ammar's "travel log" the clerk wrote in Hebrew "father's debt" (see photograph), and refused to sign the form. Mr. 'Ammar therefore could not renew his driver's license. Needless to say, it is illegal to make the granting of a service conditional upon the payment of a debt of a third party, even according to the orders in force in the territories, and of course such a policy is not practiced within the State of Israel.

On May 21, 1991, B'Tselem approached Freddy Zach, the Assistant Coordinator of Activities in the territories, relaying the details of these two incidents and enclosing all of the relevant documentation. Mr. Zach was requested to verify that all of the documents which Khaldun 'Ammar was instructed to present were in fact necessary in order to obtain the confirmation from the income tax authorities, and to investigate why the clerk would not sign Khaldun 'Ammar's and Khaled 'Ammar's forms. To date, we have not received Mr. Zach's response.

B'Tselem's report on the system of taxation in the territories, published in February 1990, called attention to numerous flaws in the system, and to the use of illegal means to collect taxes. The report cautioned against making the granting of a certain service conditional upon fulfillment of obligations not directly connected with the requested service, and determined that such an instruction was not in keeping with the principles of Israeli law. One of the report's conclusions was that the collection of taxes had become another part of the system of control over the residents of the territories, and was therefore no longer fulfilling its function.

The report stated, inter alia:

The use of an administrative measure for purposes other than those designated, ends in governmental corruptions, cynical disrespect on the part of civilians and - what is most grave - on the part of civil servants, the actual vessels of authority

PRESSURE ON FAMILIES OF WANTED SUSPECTS

Recently B'Tselem has investigated several cases in which the army has applied pressure on families, one of whose members is wanted by the security authorities.

At the end of April 1991, Ha'aretz newspaper published the story of the Shahwan family from Khan Yunis. Their identity cards were confiscated, and for 39 days the nine members of the family were forced to appear at the Civil Administration Building in Khan Yunis and wait there from morning til night, in an attempt to apply pressure on them to turn in a family member who was wanted by the authorities. The identity cards were returned to the members of the Shahwan family after 39 days, following B'Tselem's intervention.

On May 21, 1991, the complaint of Muhammad 'Ammar, also from Khan Yunis, was published in the Hadashot newspaper. His identity card, and the cards of four of his children, were confiscated, and for four months the five were forced to appear every day at the Civil Administration Building, as a means of pressure to force him to turn in his son Mahmud, wanted by the authorities for over one year.

The offices of the Coordinator of Activities in the Territories informed Hadashot that the identity cards had in fact been taken from the family, and that they would be returned on the day that the article was published or on the following day. Despite this promise, B'Tselem has learned that to this day (June 6, 1991) the identity cards have not been returned to the 'Ammar family members and that they are still forced to appear every day, from morning until night, at the Civil Administration Building in Khan Yunis.

Both the Shahwan and the 'Ammar families told of threats, including threats of a sexual nature, beatings, breaking into their houses, destruction of their possessions, and creating disarray in their homes.

On May 24, 1989, Order No. 1276 was signed and published, delineating the instances and the circumstances under which it is permissible to confiscate an identity card from a resident of the territories*:

- (1) For the purpose of securing the execution of a legal order according to Articles 88b and/or 91a of the order with regard to the Order Concerning Security Regulations (Removal of Barricades and Erasure of Slogans).

* Taken from the statement of the State Attorney's Office, as relayed to the High Court of Justice on September 17, 1990, in response to the petition submitted by the Association for Civil Rights in Israel in the name of a Palestinian resident whose identity card had been confiscated.

(2) For the purpose of securing an appearance according to the instruction given by any of the IDF authorities, according to Article 73a of the Order Concerning Security Regulations.

The confiscation of an identity card will be accompanied by the issuing of an alternative document as detailed in the order. When taking an identity card for the purpose of securing an appearance, the card will be returned immediately upon appearance, and its return will not be made conditional upon the execution of any further action, such as payment of taxes, etc.

When confiscating an identity card for the purpose of securing the execution of an instruction, the card will be returned immediately upon execution of the instruction, or at a subsequent date to be noted upon the alternative document which is within the period of time during which the alternative document is valid.

In the announcement by the State Attorney's Office, it was further stated that:

The inclusion of this topic in the security legislation was accompanied by detailed procedural regulations, instructions from the Chief of Staff that activity must be in strict observance of the order and the procedures and under the guidance from the Office of the Military Advocate General, and that anyone violating these instructions would be prosecuted.

It is doubtful whether the behavior of the IDF in the instances described above are commensurate with the criteria defined in the announcement of the State Attorney's Office as relayed to the High Court of Justice. These cases must be investigated and those individuals who violated the instructions must be prosecuted, as the State Attorney's Office had promised.

In addition to confiscating identity cards and forcing family members to appear daily at the Civil Administration Building, the security forces have used additional illegal measures to pressure families to hand over family members who are wanted by the authorities.

On May 13, 1991, Bassem 'Eid of B'Tselem visited the Deheisha Refugee Camp, and took the following testimonies from three women residents of the camp whose family members were wanted by the security forces.

TESTIMONY of MARYAM SHEHADA, RESIDENT OF THE DEHEISHA REFUGEE CAMP, (I.D. No. 93498062-4), 47 YEARS OLD, AS RELATED TO BASSEM 'EID ON MAY 13, 1991.

On April 2, 1991, at 8:30 p.m., soldiers knocked at the door. We opened the door for them, and the soldiers arrested my two children, Jamal, 24 years old and 'Adnan, 19 years old. They took them to tents in the Bethlehem Administration, where they were held for a week. During that week, they were investigated with regard to the whereabouts of their brother, Talal, 26 years old, married without children, who is wanted by the authorities.

Since that day, the soldiers come into the house every day, and throw our clothes on the floor. They come into the house between four and five times a day.

One day, the soldiers came into the house three times between 08:00 and 10:00. Another day, at 4:30 a.m., the soldiers entered the wanted son's house, which is a part of the house. Six soldiers sat on the chairs in the living room, and I sat with them.

The soldiers closed their eyes and apparently fell asleep. They slept for almost three hours.

When they awoke, the soldiers said to me, "[Why] don't you show your guests hospitality and make coffee for them?" I told them that we make coffee for our friends and our acquaintances, and that if you want coffee, you'll have to pay money for it.

On May 9, 1991, there was a general strike, and my children slept later than usual. At 9:30 a.m., five soldiers came into the house and spread out into the rooms. My son Wa'el, 12 years old, was taken by a group of soldiers into one of the rooms. The soldiers began taking our clothes out of all of the closets in the house and throwing them about on the floor.

After they had taken out all of the clothes, they asked us (me and my children) to move the clothes, one by one, to another room. By that time, youths from the camp had surrounded the house and had begun throwing stones at the soldiers inside. A soldier was hurt by a stone, and they left the house.

Bassem 'Eid adds:

On the day that I visited the family, I saw that all of their clothes were strewn over the floor, cans of food were strewn across the floor, there were piles of clothes in the children's room, and in the son's bedroom, all of his wife's clothes were thrown about and the bed was overturned. Books and notebooks had been scattered about and torn, sofa covers had been ripped, framed pictures were thrown on the floor.

When I asked them why these things were not put away, the woman answered, "What's the point in putting things away? We're waiting for them to come back."

The mother also told me that the soldiers had chased the son's wife a number of times in a military jeep, in order to check whether she was going to meet her husband.

The soldiers had also taken a large picture of the wanted son and his wife. The mother related that the son, Talal, had not been home for approximately three months, and that the soldiers were from the same group that patrolled the camp every day. Each time that the soldiers came into the house, they stayed there for 2 -3 hours.

TESTIMONY OF A RESIDENT OF THE DEHEISHA REFUGEE CAMP, JAMILA 'AL-'ISA, 50 YEARS OLD (ID. NO. 98443112-2), AS RELATED TO BASSEM 'EID ON MAY 13, 1991.

On May 11, 1991, at 2:30 a.m., soldiers knocked on our door. I opened the door for them, there were eight of them. Six of the soldiers entered the house and told me to transfer all of the contents of one room into the next room. I told them that I refused to do so. I am 50 years old, and even if I die, I will not move all of these things. I dared to say that because I had already moved and transferred my things, according to the instructions of the soldiers, several times in the past weeks.

One soldier threatened that he would hit me if I refused, but he did not touch me, although I did refuse. Another soldier woke up Ramez, a six year old child who usually lives with me. The soldier slapped the child lightly on his face a few times in order to wake him up. The child awoke, and when he saw the armed soldier, he began to cry and scream, "Grandma, grandma!" The soldier grabbed the child by the shoulder and picked him up off the mattress. I immediately jumped up and grabbed the child.

The soldier asked him where his uncle Muhammad (the son wanted by the authorities, 20 years old) was. I ran outside, and the soldier called after me that he would arrest me for violating the curfew. (The camp was under curfew that day.) I was afraid, and went back into the house. The soldiers went up to the second floor, where my other son (who is not wanted by the authorities) lives. When I saw them going to the second floor I was afraid that they would do something to him. I got up and began to move things from room to room. The incident continued for approximately one hour. In the past, about 10 days ago, eight soldiers came to the house at 10:00 p.m. and went up to my married son on the second floor. They knocked on the door, my son opened the door for them and they told him to turn on the television because there was a soccer game that they wanted to see. The soldiers sat in the living room and watched television until 1:00 a.m. Afterwards, they left. They didn't look for anything and did not demand that we move things.

TESTIMONY OF KAWTHAR (I.D. NO. 91027174-1), 21 YEARS OLD, THE DAUGHTER OF JAMILA 'AL-ISA, AS RELATED TO BASSEM 'EID ON MAY 13, 1991.

At the end of April 1991, we were sitting and watching a movie on television. The soldiers came into the house. One of the soldiers called my mother and asked her how to change the channel to the Israeli station. Another soldier switched the channel to the Israeli station. I got up and turned off the television. The soldier asked what was going on. I said, "You shouldn't be here," but the soldier replied that he could do whatever he wanted in our house. The soldiers became angry and took all the clothes out of the closets and scattered them all over the floor, and then they left.

Muhammad (the brother wanted by the authorities) has not been at home for a month, from the beginning of March 1991, until now. The soldiers began coming to our house every day, more than once a day.

On March 27, 1991, at 4:00 p.m., eight soldiers came into the house. I was alone. The soldiers asked about my mother and father, and I told them that they were not home. The neighbor came into the house. The soldiers asked me how old I was, and I told them that I was 21. They asked me why I was not married, since I am pretty. The neighbor intervened and told them that that was none of their business. The soldiers chased her out, and I ran outside too, because I did not want to remain alone with the soldiers. They ran after me and threatened me with their guns. I refused to come back without the neighbor. They agreed, and I returned to the house with them and the neighbor. In the house, they scattered our clothes all over the floor and looked for pictures of Muhammad. The incident continued for approximately two hours.

In another incident, while searching the house on May 6, 1991, the soldiers broke our color television, worth 800 dinar.

During another search conducted the next day, on May 7, 1991, the soldiers emptied the containers of their spices, and spilled them onto the floor. They threw the containers out into the street and broke glasses and cups.

Bassem 'Eid adds: During my visit, I saw clothes scattered on the floor, there was damage to the television, but it was in one piece and it worked. I saw broken glass. When I asked why they did not straighten up the house, they responded, "It's not worth it, the soldiers will come back."

On May 15, 1991, B'Tselem referred these testimonies to Lt. Colonel Shlomi Tzipori of the Military Advocate's Office, requesting that the circumstances described therein be investigated. On June 7, 1991, we received the Military Advocate's response, in which he stated that B'Tselem's request had been referred to the Legal Advocate of the Central Command, and that an opinion would be rendered upon conclusion of the investigation.

We demand that the investigation into all of the incidents described above be pursued to its fullest conclusion and that those responsible for these illegal activities be brought to trial.

FATALITIES IN MAY - DATA ANALYSIS

In the month of **May, 1991**, according to B'Tselem's data, **12** Palestinians were killed by security forces' gunfire in the territories, **9** of them in the West Bank (including East Jerusalem), and **3** in the Gaza Strip. (Of those who died of their wounds, two were wounded in April, 1991, and the third was wounded in May, 1990). Among those killed were **3** children, **1** aged 12, from the West Bank, and **2** aged 15, one from the West Bank and two from the Gaza Strip.

An **additional** Palestinian was shot to death by a collaborator.

According to the **Associated Press**, **19** Palestinians suspected of collaborating with the authorities were killed in the month of **May, 1991**.

Within the Green Line, **one** Israeli citizen was stabbed to death, apparently by a Palestinian resident of the territories. **One** Palestinian resident of the West Bank was shot to death, apparently by Israeli civilians.

INTIFADA FATALITIES - TOTALS

From the beginning of the Intifada through the end of May, 1991, 768 Palestinian residents of the occupied territories have been killed by Israeli security forces. Of these:

- * **Shooting deaths** (including plastic and "rubber" bullets) 741
- * **Non-shooting deaths** (beatings, burns and other) 27
- * **Children: 163, including**
 - Aged 12 and younger 45
 - Aged 13 to 16 118

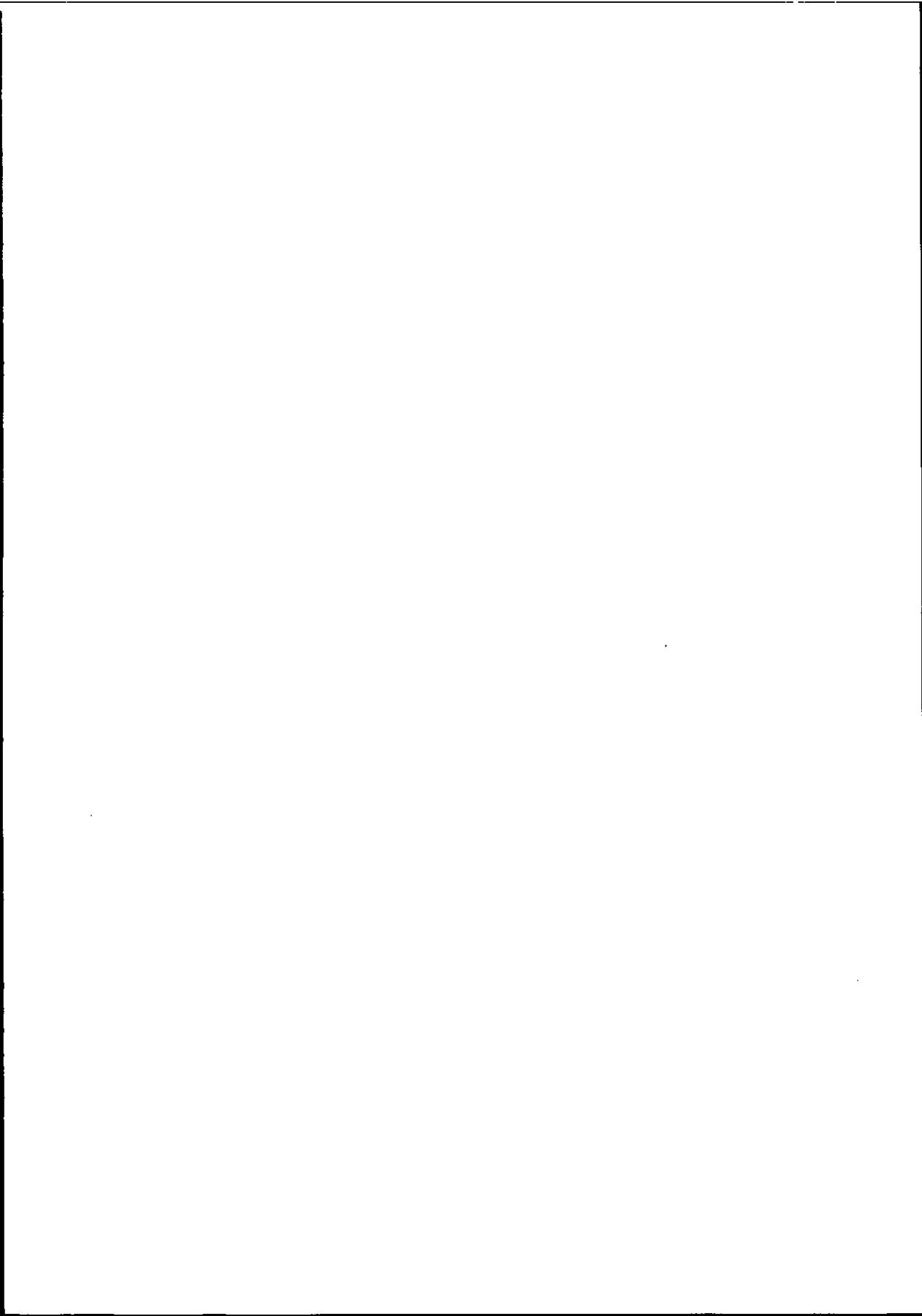
At least 86 additional people, including more than 30 infants, died a short time after exposure to tear gas. From a medical standpoint it is difficult to pinpoint exposure to tear gas as a direct and sole cause of death.

An additional 37 Palestinians have been killed, apparently by Israeli civilians, and 11 were killed by collaborators.

During this period, 12 IDF soldiers and 13 Israeli civilians, including 3 infants, and one female tourist were killed in the occupied territories by Palestinian residents.

According to the **Associated Press**, 394 Palestinians suspected of collaborating with the Israeli authorities have been killed in the occupied territories since the beginning of the Intifada.

During the same period, according to the IDF Spokesperson, 32 Israeli civilians, 4 female tourists, and 8 soldiers were killed **within the Green Line** by Palestinian residents of the occupied territories. At least 17 Palestinians from the territories have been killed **within the Green Line** by Israeli civilians, and one was killed by policeman's gunfire.



the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion.

As a result of the demographic changes, the number of people in the world who are 65 years of age and older is expected to increase from 250 million in 1990 to 500 million in 2020. The number of people in the world who are 75 years of age and older is expected to increase from 100 million in 1990 to 250 million in 2020.

The number of people in the world who are 85 years of age and older is expected to increase from 20 million in 1990 to 100 million in 2020. The number of people in the world who are 90 years of age and older is expected to increase from 5 million in 1990 to 30 million in 2020.

The number of people in the world who are 95 years of age and older is expected to increase from 1 million in 1990 to 10 million in 2020. The number of people in the world who are 100 years of age and older is expected to increase from 0.5 million in 1990 to 5 million in 2020.

The number of people in the world who are 105 years of age and older is expected to increase from 0.1 million in 1990 to 1 million in 2020. The number of people in the world who are 110 years of age and older is expected to increase from 0.05 million in 1990 to 0.5 million in 2020.

The number of people in the world who are 115 years of age and older is expected to increase from 0.01 million in 1990 to 0.1 million in 2020. The number of people in the world who are 120 years of age and older is expected to increase from 0.005 million in 1990 to 0.05 million in 2020.

The number of people in the world who are 125 years of age and older is expected to increase from 0.001 million in 1990 to 0.01 million in 2020. The number of people in the world who are 130 years of age and older is expected to increase from 0.0005 million in 1990 to 0.005 million in 2020.

The number of people in the world who are 135 years of age and older is expected to increase from 0.0001 million in 1990 to 0.001 million in 2020. The number of people in the world who are 140 years of age and older is expected to increase from 0.00005 million in 1990 to 0.0005 million in 2020.

The number of people in the world who are 145 years of age and older is expected to increase from 0.00001 million in 1990 to 0.0001 million in 2020. The number of people in the world who are 150 years of age and older is expected to increase from 0.000005 million in 1990 to 0.00005 million in 2020.

The number of people in the world who are 155 years of age and older is expected to increase from 0.000001 million in 1990 to 0.00001 million in 2020. The number of people in the world who are 160 years of age and older is expected to increase from 0.0000005 million in 1990 to 0.000005 million in 2020.

The number of people in the world who are 165 years of age and older is expected to increase from 0.0000001 million in 1990 to 0.000001 million in 2020. The number of people in the world who are 170 years of age and older is expected to increase from 0.00000005 million in 1990 to 0.0000005 million in 2020.