Reality of the Commercial and Economic Traffic in Jerusalem

Compiled By

Higazi Ar-Rashq
Member of the Board of the Arab Chamber of Commerce and Industry – Jerusalem

December 2010
Contents:

- Introduction
- Affected markets
- Israeli markets and their impact on the commercial traffic in Jerusalem
- Settlement outposts and riotous acts committed by settlers
- Paralysis of commercial traffic under the slogan "restoration and development"
- Oriental Antiques Bazaars
- Taxes (Concerns and Agonies)
Introduction:

Israeli occupation authorities have commenced their scheme for Judaization of Jerusalem since the first day of occupying the city in 1967, under an organized and methodized method and work mechanisms composed of two courses of which the first represents in the bodily expulsion of the residents of the holy city while the second is the economic expulsion which comes for the purpose of proceeding such scheme.

At first, the bodily expulsion represented in the expulsion of families which emigrated away from Jerusalem during the war for fear of massacres of the Zionist movement such as Deir Yassin and Qibya massacres. The bodily expulsion also included families which were expelled and displaced from their homes by force, as what has happened in Moroccan Quarter as the occupation forces commenced as of the first day of occupation to destroy the quarter and displace its residents. Afterwards, they vacated Sharaf Quarter (known as Jewish Quarter) on the pretext of extending their homes and they were moved to Anata Camp. This was followed by Bab Al Silsila and adjacent quarters to the extent that those who did not leave their homes voluntarily left once by intimidation or invitation or for compensation.

Having done this, the occupation completed the vacation of the southern district of the Old City. The occupation commenced then to crawl to possess and seize the Arab houses through the extremist right-wing Jewish organizations. Houses were occupied either by force and carousel under the protection of the police, or under the pretense that those houses have been Jewish properties prior to 1948 depending on forgery and counterfeiting of the title deeds or counterfeiting assignments belonging to deceased people for handing houses over after death, including the districts of Bab Al Silsila, Al-Dabbaghha Market, the Christian Quarter, Aqbat Al-Khaldiyyah, Al-Wad Quarter, Al-Sa'diyya Quarter and Bab Hetta. The settlers were not satisfied with homes they have seized and they also extended buildings and seized any area they considered important in their favor. In fact, all these acts and practices were exercised under the auspices and protection of the Israeli police. The Arabs resisting such practices were jailed and provided a commitment while the settlers free.

Affected Markets:

Jerusalem markets were alive with settlers and shops were full of goods for high demand by residents of the city and neighboring villages and the visitors from the national governorates as Jerusalem is not only a religious and spiritual center but also as a commercial hub for all Palestinian villages and governorates and a political center for tourist groups from all over the world.

Al-Dabbagha Market:

It is located at the southern part of the Old City and overlooks the Church of Resurrection. It is surrounded by Al-Mibayyadin Market, Suwayqat Olwan, Khan Al-Zeit, the Christian Quarter. It is one of the large markets in the Old City as it was characterized by its location and goods. It was known as Jewelry Market for having many jewelry shops and multitude of shops for selling various goods including clothes, shoes and oriental antiques. It has always been alive with shoppers, especially on Fridays, festivals and Islamic and Christian occasions.

Bab Al Silsila Market:
It is a market on an area extends from Al-Bashora Market to the door of Jerusalem. It is being one of the districts that are subject to Judaization as it is the way to the Western Wall (Wailing Wall). It was of great importance to the residents of the city and neighboring villages as it was the main artery for providing residents of the Old City and neighboring places with rations, legumes, milk and its derivatives including cheese and types of milk which were collected every morning from the farmers residing in the villages located at the northwest and south of Jerusalem where they gathering for marketing those products in Khan Al-Sultan Street in the middle of such market.

Al-Bazar Market:

It is composed of two large markets in the middle of Suwayqat Olwan that extends from Jaffa Gate to the beginning of Bab Al Silsila Market. Many markets bifurcate from Al-Bazar Market, such as Al-Hosar, Al-Khawajat, Al-Attareen, Al-Mibayyadeen Markets.

Al-Bazar Market was the center of vegetables for the residents of the Old City and neighboring places as they were shopping for required vegetables and fruits. Al-Bazar Market was also a center for marketing agricultural crops by the farmers residing in neighboring villages.

Al-Qataneen Market:

It is a market that bifurcates from Al-Wad Quarter up to the door of Jerusalem. It was restored by the Islamic Endowment Department in Jerusalem in the late seventies and the occupation police refused to transfer the entry of tourists to Jerusalem from Al-Qataneen Gate, leading to this market, to another gate, a matter which caused paralysis of commercial traffic there. Al-Qataneen Market is closed throughout the week except Friday as it is opened for Muslim prayers and in the holy month of Ramadan.

The strange fact is that despite this market is closed, the occupation municipality refuses to grant practice licenses to the shops and does not provide them with any services and collects the Arnona tax (property tax) imposed on them.

In spite of the Islamic Endowment Department in Jerusalem's intervention and continued entreaty for the occupation authorities to transfer entry of tourists from this main gate so as to revive this market, the occupation authorities are insistent on their decision.

Due to this market's location and significance, evening gatherings are held every Ramadan with the participation of scout groups and Islamic chanting groups.

Policy of Economic Expulsion:

After the destruction of Moroccan Quarter, seizure of Sharaf Quarter, Al Silsila Road and side streets, the possession of many houses at Aqbat Al-Khaldyiyyah, Al-Wad Quarter and Al-Dabbagha Quarter by force, fraud and counterfeiting and the expulsion of the indigenous residents, this remarkably reflected on the commercial traffic in Jerusalem markets as the markets were quasi-empty and some of them were empty even of passers-by and the purchasing power greatly declined to the extent that they reached zero in some commercial categories. In addition, the merchants became in a condition of capital erosion as their goods ran out and their shops became empty to the extent that their sales did not cover their expenditures. For continuing the
economic expulsion, exorbitant taxes were imposed on the merchants along with performing raids and attachments against everyone who is in default of payment.

Out of those and other reasons, the merchants were coerced into leaving their shops and seeking other livelihoods. Some of them worked for Israeli hotels and factories, others transferred their business away from the city markets to the neighboring villages such as Al-Ram, Al-Oyzayria and Abu-Dees and to the neighboring governorates such as Ramallah and Bethlehem, others lived next to their business, and others remained in Jerusalem in spite of transferring their businesses; a matter which induced the occupation authorities to withdraw identity cards from those whose residency and business were not proved to be outside what is called "Jerusalem Municipality".

As for those whose businesses were located within the regions of the Palestinian National Authority and hold blue identity cards, the occupation authorities pursued them through imposing taxes on their businesses in pursuance of Paris Economy Pact.

Surprisingly, the occupation authorities collect income tax, value-added tax and Israel television tax from the merchants with no recognition of them as residents of Jerusalem and prevent them from health insurance and allotments of children, inability, senility and widows.

**Israeli markets and their impact on the commercial traffic in Jerusalem:**

The occupation authorities established some commercial clusters around Jerusalem City. The purpose of those commercial clusters is not only to be commercial competitors, but also to attract the Arab purchasing power which shops from Jerusalem, paralyze the commercial traffic there and commercially destroy Jerusalem City. The occupation authorities thus surrounded Jerusalem from the north side Bazaghat Commercial Cluster and many commercial clusters at French Hill, from the south side by Al-Malha Kenion and Katmoon, from the west side by Al-Bab Al-Jadid Commercial Cluster and Jaffia Gate and from the east side by Ma'ali Adumim and Mishor Adumim for commercially surrounding Jerusalem City in general and the Old City in particular.

Those clusters applied marketing policies based on much reduced offerings through mixing imported goods with locally produced ones and selling Israeli goods traded by the Arab merchants for low prices less than the cost price and recovering losses by making excess profits from imported goods.

Such competition becomes fierce on festivals and religious and Islamic occasions such as Lesser and Greater Bairams and Christmas. The merchants realized that fact on the recent occasions as the purchasing power transferred from Jerusalem to such commercial clusters to the extent that such commercial clusters employed Arab salesmen and saleswomen from Jerusalem for facilitating dealing with shoppers.

It is comic and grievous that such commercial clusters publish their commercial advertisements and sales and daily advertisements with wide spaces on Islamic and Christian occasions in Al-Quds Newspaper which is issued in Jerusalem.

**Maor Levi Marketing Network:**

As stated above, the occupation authorities established large and wide commercial clusters with all means of comfort and recreation and various offerings for clothes, shoes, domestic appliances and all family requirements.
In addition, a marketing network, known as Maor Levi Network, was established. This network is specialized in marketing rations and consumable products and it offers new products daily. It has widespread branches around Jerusalem and others at the entrance of Ramallah and Nablus from the north side and of Mishor Adumim from the south side. Those commercial clusters attracted much of the purchasing power in Jerusalem and the residents of Ramallah, the villages in northwest Jerusalem, and those passing from north to south.

There are a secret and hidden objectives beyond prices applied by such network as its prices are less 20-30% than the wholesale prices applied by the Arab merchants and distributors for purchasing. In addition, the most of salesmen and saleswomen in those branches are Arab for facilitating dealing with customers. As to offerings made by such network, the most dangerous fact is the products of settlements which apply new method for promotion, i.e. packaging and canning products under the name of Mayor Levi Network for deceiving consumers as to origin. Unfortunately, the most shoppers of such branches are Arab on account of low prices, competitive offers, lack of awareness of the belongingness spirit and rarity of the financial resources due to the difficult economic situations.

**Settlement outposts and riotous acts committed by settlers:**

We have already stated who the settlement outposts are planted in and among the Arab quarters and houses as the extremist right-wing organizations have employed guard services companies for protecting and guarding settlers and their families. The staff of such companies accompanies settlers while they are armed and in direct contact with each other and with the occupation police. The practices of settlers and their guards divide into two types:

1- Daily aggression against the Arab neighbors by means of committing disgraceful acts which are contrary to our manners, making threats and insults, threatening with killing, throwing rubbish and wastes and hitting the Arab women and children using the accompanying guards. Till this moment, it has never reported that the occupation authorities have arrested any aggressor against the Arab neighbors. N the contrary, in case of any aggression, the occupation police arrests the Arab youth and neighbors and releases them for bail and pledges.

The provocations and aggressions increase on Jewish occasions by means of having parties and disturbance-causing dancing using loudspeakers. The quarters which are more affected by such provocations, aggression and riotous acts are Al-Wad Quarter and Hosh Al-Zarba, in particular, which is adjacent to Jerusalem and inhabited by Palestinians and settlers.

2- The second type is the aggression against merchants, shops and the Arab shoppers in markets. This aggression is committed when settlers get out of or return to their outposts and pass through markets as they provoke the owners of commercial shops and passers-by by means of insults and threats.

Such aggressions and riotous acts increase during marches on Jewish festivals, especially on the Unity of Jerusalem (as they call). Markets that are more affected by such practices on daily basis are Al-Attareen and Al-Lahameen markets as settlers seized and settled in those markets and opened a religious school, known as Ghalitsia School. The students of this school molest, aggress and provoke merchants and passers-by. In addition, the students commit destructive acts against the merchants' properties, such as burning and destroying the air-conditioner engines on the roof of
shops, cutting wires, tearing satellite receivers, preventing merchants from restoring roofs from preventing water from reaching shops and damaging goods and putting silicon into locks and doors of the shops for precluding merchants from opening them and causing losses to them.

The fact causing more suffering to those markets, merchants and passers-by is the existence of ventilation windows overlooking such markets, a matter which makes their suffering to be almost daily one.

The students of that school throw stones, spit at and urinate on merchants and passers-by to the extent that they, in the early eighties, threw burning bombs on Al-Lahameen markets causing death of one merchant, Mr. Abu Atef Adkedek. It is unsurprising that those committed acts and practices are supported by the occupation police under the rule stating that the doer is unknown. In spite of filing hundreds of complaints to the police stations, the outcome is always the release for bail and pledge from the Arab merchants.

Paralysis of commercial traffic under the slogan "restoration and development":

In the mid-eighties, Israeli occupation authorities developed repair and restoration project for the infrastructure in the Old City. The hidden objective of that project was in the first place to discover tunnels and to efface the Arab identity of the city in the second place as they stole the historical Mamluki tiles with which the Old City was paved. The Israeli Department of antiques retained, transferred and paved many places in West Jerusalem with such tiles. Instead of the stolen tiles, they installed ordinary stones need daily and constant washing.

While the term of that project was six months, it lasted for three years, a matter which caused paralysis to the commercial traffic and induced many merchants to close their shops after the exhaustion of their goods, the loss of livelihood and the damage of goods on account of dust and dirt.

It is comic and grievous that the occupation municipality did not exempt merchants from paying the Arnona tax imposed on them throughout the project term.

In the early 2010, the extremist head of the occupation municipality implied that the municipality intends to execute restoration and development process in the Old City, including the replacement of the drainage system and water pipes of the Old City, and that the project term will be three years and that the project will be executed after the completion of survey. This project was designed to be executed on stages of which each would cover a distance of 60 meters and that for the project to be executed, Damascus Gate and Herods Gate are to be closed and Jaffa Gate is to be the main entrance to the Old City.

The reality of that project was to issue certificate of death to the commercial traffic and merchants and to cause suffering and toil to the residents and visitors of the Old City. Based on logic and reason, as the project will last for three years, taking into account that the Old City is then overcrowded especially in the month of Ramadan and Christian and Islamic occasions while all its gates are opened, how will be the situation on closing gates and making entry and exist confined only to Jaffa Gate and how can the elderly and patients go to Al-Aqsa mosque for payer? Other questions may be raised relating to the transfer of goods to stores. The project was commenced at Jaffa Gate and the street was dug. The strange matter was that digging amounted six meters and that with unaided eye it was obvious that drainage and water pipes
were in a good condition and not in need of replacement. It was discovered that there were tunnels and ready-mix concrete was poured for reinforcing them.

The actual scheme intended by the occupation authorities from this project lies in:

**First Objective:** is to connect the parts of tunnel network to each other, as it is planned to dig a tunnel under the Damascus Gate and to connect it to King Suleiman the Magnificent Cave. Thus, there will be work will be done in two directions:

**First Direction:** King Suleiman the Magnificent Cave is to be connected to another tunnel at distance of fifty meters to the west of Herods Gate.

**Second Direction:** a tunnel is to be dug from King Suleiman the Magnificent Cave, passing through Sultan Suleinam Street and under Al-Adhamy Mosque and Herods Cemetery, to Saladin Street. Thus, those tunnels are to be connected up to Yapus tunnel under Omariyya School, Al-Alam Road in order to connect them to the tunnel network leading eventually to the Buraq wall.

**Second Objective:** is to economically destroy the Old City by means of closing streets and markets, preventing people from accessing or even passing through the work area, transferring the Old City entrances and exits to Jaffa Gate, a matter which leads to discomfort and difficulty in going into and out of the City and which induces people to close their shops and either to transfer their businesses outside the Old City or to work as workers and employees in West Jerusalem.

**Third Objective:** is to change the geographical and topographical features of the City for the purpose of effacing its Arab and Islamic features through stealing historical stones and judaizing and changing names of the streets.

The Israeli occupation authorities are not concerned for the Arab residents of Jerusalem and endeavor using all means to eradicate them from this city. The destruction of houses, withdrawal of identity cards, imposition of heavy taxes, unlawful seizure of houses, compulsory expulsion and prevention of building are all practices indicate that the objective of project is to vacate the City, evacuate the residents from it and imposing topographical state that is in conformity with their expansionist plan and policy.

**Oriental Antiques Bazaars**

Exceeding 450 shops and constituting two thirds of the total stores, oriental antiques bazaars in Jerusalem represented the largest portion in the occupation scheme to destroy their commercial traffic. This category of merchants suffers from governmental and non-governmental practices; the former practices are, as we know, such as heavy taxes, attacks, seizures and confiscations.

The non-governmental practices are represented in the Israeli tourist companies through which the tourist groups come and the Israeli tour guides accompanying those groups. Those companies prepare a visit program for the tourist groups to cover, over the journey period, the north, middle, and south and assign only a part of the last day of the journey to visit the holy places in Jerusalem and Beth Lehem after those groups will have spent their money on purchases from the Israeli markets. Upon reaching Jerusalem, and before getting off the bus, the tour guide warns them and casts terror into their hearts by saying that they have to take care and pay attention while walking in Jerusalem streets and lanes of the Old City as the Arab inhabitants may steal their handbags, and have to avoid buying anything from the stores as their goods are unoriginal, the gold and silver are plated and unoriginal and the prices are so
expensive; moreover, he warns them of being sexually harassed etc. If the tourist groups are going to buy things from the bazaars, they do so according to prior agreement between the tourist company and the commercial guide which is to be one of the major merchants of oriental antiques as the tour guide brings the tourists directly to the former's bazaars of course in consideration of a commission exceeding 50% of the tourist purchases, such commission turns back to the tourist company and the tour guide.

Kardo Market

In 1975-1976, Authority of Monuments, Government of Occupation, has inaugurated Kardo Market located at the center of the Old City, Jerusalem. This market extends from Al-Bashora in north to the end of Al-Sharaf Quarter in south; it is characterized by its ancient building as it was build in the Roman Age. In the Umayyad Age, a network of water wells was excavated to provide inhabitants with water; this market includes 25 shops dealing in oriental antiques and tools of Jewish prayer and religious ceremonies. One of those shops is a picture hall, something like a museum, in which pictures of how Jerusalem was occupied are shown. This market constitutes a heavy stroke paralyzing the commercial traffic of the oriental antiques bazaars as the tourist groups go to Jerusalem through Jaffa Gate and, according to the tour guide instructions, do not enter any shop or even stand in front of it until they reach Kardo Market where they buy their objects from the Israeli shops.

One of the greatest supporting hands to that market is the American Jews as they buy their objects from those shops and pay for them tens of times than their original prices as a kind of support to the Jewish merchants to sustain in that market among the Arab merchants.

For those reasons, and others, many owners of the oriental antiques bazaars closed their bazaars and searched for another means of living, changed their profession, or left their shops and leased excessive-rent shops in the hotels of West Jerusalem to market their goods, until the number of the closed oriental antiques bazaars reached 350 shops (2000-2004); then, this number decreased as certain owners of bazaars changed their activities. Moreover, many of bazaar owners were obligated to close their shops coercively and were not allowed to reach Jerusalem as they hold West Bank identities. This category of merchants suffers extremely from the occupation practices as to issuing Jerusalem entry permits and reaching their shops since the military authority asks them to meet baseless requirements. Each time while renewing the permit, the military authority asks for the same documents plus new documents and certificates although they already have them in hand. Furthermore, although they procure the permits, those merchants are not allowed to reach their shops in case of closures, securities emergencies, Jewish religious feasts and occasions.

Taxes (Concerns and Agonies)

Taxes are historically known as the most prominent practice of colonization and occupation so as to degrade peoples and politically and socially exert pressure on them. However, the taxes imposed on the Palestine people in Jerusalem by the Israeli occupation forces are different from those imposed on any people colonized or succumbed under occupation before; they are advanced and developed ones in terms of ways of collection and extortion from the original inhabitants. Every year, there is a development and renewal of the tax definition, increase rate, and relation to the high cost of living and the budget of the state and its economic shortage. May be one of the
most significant concerns and agonies experienced by the Jerusalem resident is a tax imposed by the Occupation Municipality called:

**Arnona Tax (Property Tax),** which is an annual tax imposed by the Occupation Municipality on citizens and merchants for every centimeter of their houses or stores or even the exploited open areas; the greatest injustice befalls the Jerusalem merchant while classifying that tax.

Occupation Municipality considers that the stores are under A classification which is the highest tax rate as the meter is charged at 296 Shekels, equivalent to US$ 80, other than the interests and increases later required by Ministry of Interior. This oppressive classification is made under the allegation that the tax rate imposed on the Jerusalem people are the same as that imposed on Israelis.

Occupation Municipality and Ministry of Interior consider that Jerusalem people are equal to Israelis in terms of duties required and that, politically, the former are residents and not citizens. Under this oppressive classification, they consider that Al-Sultan Suleiman is equal to Jaffa St. in terms of duties and services, that Salah El-din St. is equal to Dizengoff St. that operates round the clock with the same purchasing power, and that the services rendered are the same rendered in Al-Rasid St. in Jerusalem. Here is injustice, discrimination and racialism in way of treatment with the original inhabitants in terms of the services rendered.

The amounts paid by Jerusalem people to the Treasury of Jerusalem Municipality constitute 33% of the Municipality income, while the services rendered by the Occupation Municipality for these payments constitute only 5%, whereby the Occupation Municipality violates the International Law, other than fines, interests and penalties especially those imposed on unlicensed buildings. The one-meter building license amounts to US$ 90 – 100, in case of a license for future building, and US$ 200, in case of the already-built unlicensed building other than penalties, fines, and judicial fees.

Regarding the services rendered, the facts are self-evident on the clear difference between the West Jerusalem and East Jerusalem in terms of: Education, kindergartens, public gardens and parks, child gardens, clubs and sports courts, elderly care centers, drug addict care centers, lighting, and street paving. Salah El-din St. in Jerusalem has not been paved since the 1967 occupation. The commercial street outside the walls lack services especially public toilets; the services rendered are not balanced with the taxes paid.

If the Jerusalem resident fails to pay this tax, he shall be referred to the Municipality attorney-at-law who, in turn, takes the quickly legal proceedings of seizing his balances and properties; consequently, the seized value is many times as much as the required amounts. These proceedings cannot be settled except after paying the attorney and judicial fees and excessive interests that have been accrued due to the nonpayment in the date stated by Occupation Municipality.

For paying the annual Arnona Tax, the merchants were relying on equal installments, of course for excessive interests, to mitigate the burden and obligation imposed on them. However, on early 2010, Occupation Municipality passed a Law importing the immediate payment of the annual Arnona Tax in cash or through bank transfer and guarantee so that it secures its revenue promptly, a mater which puts the merchants and inhabitants in a critical financial position, especially that many of them have no
bank accounts and incur huge cumulative debts with high interests and fines for the benefit of the Occupation Municipality.

**Income tax: heaviest concern**

The Israeli Income Tax Authority puts on daily pressures on traders in the City of Jerusalem, supported a rubber like tax law biased entirely in their favor. The biggest problem faced by traders is that the Authority is not convinced or does not understand the existing economic situation with all its economic deterioration and recession; it believes in one rule, that is, a trader is guilty and has to prove his innocence.

The Tax Authority does not recognize budgets or annual [financial] statements even if they are submitted by a certified auditor. There is no trust or credibility between an Arab trader and it, which is attributed to two things:

1. Errors made by a trader for his ignorance of tax laws and bookkeeping.
2. Errors made by accountants and auditors in not following up or carrying forward; or mistakes in annual financial statements and balance sheets.

**Raids and searches**

One of the worst practices exercised by the Israeli Tax Authority is the technique of raids and searches. Three to five tax employees, accompanied by a number of border guards or Special Forces elements armed with weapons, would break into a store in a way that would strike fear and terror and cause confusion, looking all over the place, examining contents in a provocative way. Then, they would make an inventory of the cash registers. If the cash matches money in the cash register, then they would move on to bills and goods on display, and question the trader about the bills, and demand documents; they would make entries for changes and alter the trader's account. The usual regulation:

- The Tax Authority would search for differences between declared income and actual income in the present year, in the previous years.
- The trader would be demanded to pay the differences adopted by the Israel Income Tax Authority. Of course, these amounts would be retroactive and burdened with interest and costs of living.

- The National Insurance Institute: The charges imposed on the trader would be the result of an audit conducted by the Israeli Income Tax Authority, which would estimate the added value sales and other deductions.
As a result of these practices, dozens of traders in Jerusalem have been declared bankrupt due to their inability to pay. In addition, hundreds of traders have accumulated huge debts, these institutions estimated in millions of shekels.

**Tax Assessments**

The Israeli Income Tax Authority has lately adopted a tax income of 24% for companies, which was 30% before. This is applicable to the profits of the company from the last audit report. However, if profits are distributed, these companies are assessed.

As for the income tax imposed on individuals, they are progressive starting from 10% up to 48% following the tax ladder.

The Israeli Tax Authority has divided living standards into three levels according to the information provided by the Israeli Central Statistics Department. These divisions are related to income and number of family members. It treats Arab traders at an equal footing with the income and living standards of Israeli families.

These conditions have produced the following effects:

1. Burdening people with excessive taxes without consideration for their income level;
2. The increasing phenomenon of street hawkers and stalls as a result of high unemployment in Jerusalem and adverse impacts of such stalls on stores.
3. Low per capita income, which reflected on the volume of his shopping.
4. Absence of Israeli purchasing power in Arab Jerusalem with almost full disappearance.
5. Preventing tourists from entering the Al-Aqsa sanctuary, and reducing work hours, thus bringing the tourist activities to a grinding halt.
6. Several businesses have laid off some of their staff as a result of business paralysis.
7. Restrictions are imposed to prevent introduction of Palestinian products, especially dairy products, eggs, and meat.
8. Sales have plummeted to almost 40% for some categories of business. For others, such as oriental antiquities stores, it sank to 100%.
9. High costs of transporting goods due to the apartheid wall.
10. High costs of clearing goods in Israeli ports due to security inspection, which, in turn, raises prices for consumers.
The Apartheid Wall and Its Economic Repercussions

1. Long distance between suburbs and Jerusalem
2. Over-crowdedness and humiliation at military check points
3. Rise of transportation expenses by 30- 40%
4. Self sufficiency in terms of daily use commodities in suburbs of Jerusalem
5. Cheap prices for commodities and consumer goods in the suburbs
6. Rise of housing expenses as families returning to live inside the wall, which reflected on their expenses and purchasing power.
7. Family scattering and communications among them disconnected
8. High transportation costs for goods, with adverse impact on consumers
9. Prohibition of entry of Palestinian goods into Jerusalem
10. Smuggled goods and goods with expired dates thriving