Cooking in the Danger Zone

Israel and Palestinian Territories

10.00.00 Cooking in the Danger Zone Theme Music
10.00.07 Stefan Gates I’m a food writer and I’m usually pretty adventurous when it comes to eating.
10.00.12 Music
10.00.17 Stefan Gates But now I’m heading off on a very different kind of adventure; to places where food and how it’s made present some of the world’s biggest challenges and threats.
10.00.28 Music
10.00.29 Stefan Gates This time I’m going to be Cooking in the Danger Zone.
10.00.33 Music
10.00.34 Title Page

Cooking IN THE DANGER ZONE

10.00.37 Music
10.00.38 Stefan Gates Israel’s been a burial ground for Christians, Jews and Muslims but their descendents still fight for its control.
10.00.45 Gunfire
10.00.46 Stefan Gates It’s a place where some want a secular state but to others laws are proclaimed by God.
10.00.50 Music
10.00.51 Stefan Gates Where people are still at war with a barrier between them and where one side’s self defence is the other side’s prison. Where the state of Israel fights for survival and where the Palestinian people fight for an end to occupation.
10.01.02 Abu Sakim

Subtitles

I consider them enemies – enemies to my people, to my homeland.

10.01.08 Stefan Gates

A place where people are losing their land and can’t feed their families and where others have died protecting their homes.

10.01.13 Moshe

This is our land; if we’re letting them live here, we’re offering, reaching out peace to them, they have to be thankful for that.

10.01.19

Music

10.01.22

Cooking in the Danger Zone Theme Music

10.01.30

Music

10.01.31 Stefan Gates

I started my trip in Jerusalem; one of the most disputed cities in the world and a spiritual centre to Jews, Arabs and Christians.

10.01.38 Stefan Gates

East Jerusalem and the old city were captured from Jordan by Israel in the nineteen sixty-seven war. Israel, fearing attack, launched a pre-emptive strike against its Arab neighbours, since then hundreds of thousands of Jewish settlers have moved into East Jerusalem. However, over a quarter of a million Palestinians remain there living under what international law states is an Israeli occupation.

10.02.00

Music

10.02.01 Stefan Gates

I headed to one of the main food markets with Gil Hovav, an Israeli food writer. I wanted to find out how centuries of conflict has shaped how people live and what they eat.

10.02.13 Gil Hovav

So whenever you go to a market in Israel you’ll see at the entrances security forces. Markets are naturally crowded and because of that sadly we have lots of bombings in markets, especially in this specific market, in Jerusalem because Jerusalem is a mixed city so whenever there’s a mixed city there are more bombings. So, whenever you go…

10.02.31 Stefan Gates

So there have been bombs right here.

10.02.32 Gil Hovav

Yeah, sure, sure. Especially in tense times you’ll see people walking around just to make sure that nobody carries a too big a bag.

10.02.41 Stefan Gates

This market has a long history of attacks; in the last twenty years it’s been hit by Palestinian suicide bombers six times, killing forty-five people.

10.02.51 Stefan Gates

The centuries of conflict over Jerusalem and recent large scale Jewish immigration has made this city a mixture of cultures and religions and that’s reflected in the food here.
Just look around you, you’ll find all sorts of fruits and vegetables and fish and, and, and meat and, and it’s all different from all different countries and traditions and cultures. Every wave of immigrant brings its own specialities to the market and since it’s the cheapest place they all meet here and mix.

So, is there such a thing as, as Jewish food?

You’ll get Iraqi food, Egyptian food, Syrian food, Yemeni food, these are all, Jews came from these countries to Israel and they brought their food with them. Then you have the Ashkenazi food or East European food like Poland, Germany, Hungary etcetera and Ashkenazi Jews, especially Polish Jews will go to that little swimming pool over there and buy live carp to make gefilte fish. These terrible ray fish bones that they eat in spring in Passover.

…if you want him to kiss a fish because this brings good luck?

Ok.

Only if you want to.

Yeah, sure.

Will you kiss the fish for good luck for me?

Me kiss a fish? Kiss it yourself!

Most traditional Jewish food is kosher, which means it has to be prepared according to a set of strict dietary laws laid down in the Jewish holy books, the Torah and the Talmud.

So can you buy everything in this market?

Almost everything. You can even find non-kosher food in this market although it’s mainly kosher. You know, the minute you introduce a non-kosher item to a store it becomes non-kosher. Since the big Russian immigration, you can even find pork and seafood in this market.

Was that quite a shocking shift when, when you could suddenly start buying pork.

It was a definite no-no before.

Are traditional Jews offended by the fact that you can buy pork here?

Well what they would do is very politely burn the store and they do it, you know, every once in a while. But if the store survives then you can find pork in it.
Adherence to kosher laws is even stricter if you leave the market and head two minutes south to Jerusalem’s largest Jewish ultra-Orthodox neighbourhood.

So can you describe where we are now?

Well, we’re in Eastern Europe in the eighteenth century. This is Meah Shearim; this is the main ultra-Orthodox neighbourhood in Jerusalem. It’s very big, very, very populated and very poor.

There’s a sign up there saying; to women and girls who pass through our neighbourhood, we beg you with all our hearts please do not pass through our neighbourhood in immodest clothes.

The residents of Meah Shearim mostly follow the Heredi Jewish tradition which uses a very strict interpretation of Judaism. Men and women are usually segregated and modern technology is often rejected.

Of course it’s completely kosher; it’s so poor that you won’t find a lot of restaurants here but if you’ll find a restaurant it would be a European restaurant because traditionally the ultra-Orthodox come from Eastern Europe.

Ok, you wanted to know what Eastern European traditional food is. … is the place; look at the counter over there I’m sure that you haven’t eaten such a thing never ever in your life.

Some of these things I’ve never seen before, they’re quite scary.

We’ve got the coogle hair, this potato coogle.

Can you give us the, the most traditional food that you have for lunch please?

Sure.

Google’s traditionally eaten on Saturday, the Jewish day of rest when no work is allowed so food has to be prepared the day before.

This is the Jerusalem Coogle. Coogle is something baked that’s sat in the oven overnight. Now on Shabat you’re not supposed to operate your oven but you can start the oven on Friday and put something in it that’s baking overnight for lunch or breakfast the next day. Since on Shabat you’re supposed to eat hot food, this is the better variety because this doesn’t burn.

It’s very filling.

Come on eat up, make God happy.
I’d say a small as a side dish maybe, that’s quite a lot to have for a whole lunch.

Well think of winter in, I don’t know, Hungary or Poland.

You want exactly that. Yeah.

Yeah. Now think of August in Jerusalem, no air conditioning.

A few minutes walk down the hill are the old Ottoman defensive walls. And inside is the Old City and the Arab quarter. Israel claims all of Jerusalem as its capital but Palestinians also want East Jerusalem as their capital in any future Palestinian state.

It’s quite shocking to me to come from such a strongly Jewish Orthodox area suddenly to find somewhere that’s completely Muslim.

Yeah. Well this is Jerusalem; it’s a mosaic. You really can, you know, travel in time, travel in religion, travel in space and it’s just, it’s amazing.

There’s a lot of conflict around and but then there’s Jewish people walking in this area and there’s, I mean, do you get many Arabs walking in the Orthodox Jewish area?

Sure, sure because the Orthodox neighbourhood is on the way to central Jerusalem so they have to cross it.

So, what’s this building here?

Well, when they talk about Jewish settlements, this is a synagogue in the Muslim quarter in Jerusalem, it’s a mini settlement.

Is, are things like done specifically to, to enrage the Arab residents.

I think so but it depends, you know, they don’t think so. I, I find it difficult to see it from their angle, from the settlers’ angle but they would say that no but it ours and they’re just coming back to it.

Gil took me to one of Jerusalem’s most famous culinary experiences; an Arabic restaurant called Abu Shukri, that’s said to serve the best humous in the Middle East.

Ok, so. What is this?

I hope that this is a holy moment; you are going to face the humous of your life. Even during the Intifada years Jews would sneak in to risk their lives, sneak into the Muslim quarter just to have a vital, really genuine good humous and it’s really humous to die for, I mean literally you could.

In the divide between Palestinians and Israelis even simple humous has become political because both sides claim it as their own.
10.10.16 Stefan Gates But is humous originally Jewish or, or Arabic?

10.10.19 Gil Hovav Of course it’s Arabic. Humous is Arabic. Falafel, our national dish, our national Israeli dish, is completely Arabic and this salad that we call an Israeli Salad, actually it’s an Arab salad, Palestinian salad. So, we sort of robbed them of everything.

10.10.40 Stefan Gates This is bloody great. I think it’s the parsley in it. For me.

10.10.52 Music

10.10.54 Stefan Gates There are two separate Palestinian territories; Gaza and the West Bank. The Palestinians only have partial control over them. Israel regulates all access to both areas for people and goods.

10.11.05 Music

10.11.08 Stefan Gates As you head east out of Jerusalem what’s immediately noticeable is the four hundred and twenty mile long barrier of walls and fences that the Israeli government’s building around the West Bank.

10.11.17 Music

10.11.18 Stefan Gates They say that this is to protect their citizens from Palestinian suicide bombers but the Palestinians say it’s a prison wall that’s being used to cut them off economically and to appropriate land.

10.11.29 Stefan Gates We’re on our way to a village called Bil’in in the middle of the West Bank and Bil’in’s been particularly badly affected by the barrier that Israel’s been building around the West Bank and in Bil’in it cuts off about sixty percent of the village from its land so the villagers can’t farm the land and can’t grow food. And every Friday for the last few years the villagers of Bil’in have been going up to the wall and protesting against it.

10.11.56 Stefan Gates Abu Nadir and his wife and children grew up in Bil’in. He says his family has lived off the land for centuries, mainly harvesting olives from the family’s groves.

10.12.07 Stefan Gates He also used to work in Israel until he was refused entry after the Palestinian uprising in the year two thousand. Now his family’s olive groves are on the wrong side of the barrier.

10.12.18 Abu Nadir Subtitles

This is a fence. The Israelis say that it’s for security... ...but in fact, it keeps the people from their land. We consider it an occupation. It has nothing to do with security.

10.12.43 Stefan Gates Abu Nadir and the rest of the villagers do still have access to some of their land on the other side of the fence but it’s intermittent. It’s the Israeli Army that decides when and under what conditions they’re allowed to farm the fields.
We were accompanied by Abu Imad of Bil’in’s Ruling Council and an organiser of the weekly demonstration. Access isn’t the only problem; several large Israeli settlements have also encroached on the villager’s property, which they say resulted in the cutting down of some of their olive groves.

So this is old Bil’in land all around here, yeah?

See the settlement there. They built a settlement in Bil’in land.

They’ve basically built three large towns on your old land. When they took this land originally from Bil’in village, how did they justify it?

They said we want to take this part of land because it’s security. They all the time talking about security.

The world thinks…
…that we Palestinians live like everyone else, and that we can support ourselves. But we are enclosed like birds in a cage. Israel has caged us. We are not allowed to travel, build factories or use the water. We’re not allowed the basics and are expected to get on with our lives. We are just prisoners in our own homes.

The villagers say that five of the existing settlements are expanding on to their land and one entirely new one is currently being built. Under international law all Israeli settlements in the West Bank are considered illegal although the Israeli government refutes this.

In the centre of Bil’in lies the town mosque. Every Friday after midday prayers the local residents and their supporters march from the mosque to the fence to demonstrate.

The Mayor of Bil’in, Abu Salim, has walked on every protest.

What effect has the wall had on the village?
The wall is unjust. It strips us of our dignity and our land, and casts a shadow over our lives. We have lived and worked on this land. It is our income and livelihood, and we shall never give it up, no matter what. We shall continue to resist.

The protest happens every week at the same time so both sides now know what to expect. The protestors try to reach the fence and the Israeli Army tries to stop them.

We hope to reach the gate.

And do you think you will?

I don't know.

There's a huge amount of tear gas now, you can already feel it in your nose. I can barely see; my eyes are streaming. It's very hard, very difficult to breathe, it's really disorientating. But, it did the trick, we're going back.

Despite this being a weekly ritual there are nearly always injuries. The Israeli Army regularly uses tear gas and rubber bullets to disperse the protestors whilst Palestinian youths sling stones at them. Three weeks earlier a protestor was left with brain damage after being shot in the head with a rubber bullet.

Since we left, the villagers have won their appeal to the Israeli Supreme Court, which has ordered the government to reroute the barrier so the villagers can gain access to their land again.

Take this to Sharon. Take this to Olmert, to all the Israeli government! Get off the land!

So far, however, the Supreme Court’s ruling hasn’t been implemented and the protests continue.

As well as the barrier the Israeli government’s built other walls, roads and fences within the West Bank; these are used to protect the hundreds of thousands of Jewish settlers who’ve moved in. I was heading for a settlement called Itamar.
We’re deep inside the West Bank at the moment heading towards a small settlement and we’re travelling in an armoured van because this road is very dangerous and there have been numerous attacks along here. It’s a very small isolated settlement of about five hundred Israelis who are living deep inside the West Bank surrounded by Palestinians and they’ve been attacked many times but are still farming and, and, and living up there.

Itamar was established in nineteen eighty-four by a small group of religious Jews. It rests precariously on the mountain tops overlooking the hundred and thirty thousand strong Palestinian city of Nablus. There are frequent attacks; over fifteen residents of Itamar have been killed by Palestinians infiltrating the settlement since it was set up. Most adults here carry a gun at all times.

The last attack left six dead, including a mother and her three children who were shot in their house. Most of Itamar’s one hundred and forty families are members of Gush Emunim, a Messianic settler movement who believe there’s a biblical imperative for Jews to resettle the West Bank.

Moshe Goldsmith, the head of the local council, was born and raised in Brooklyn, New York before moving here with his wife twenty-two years ago. He offered to show me around.

And right now we’re going to start from this lower portion and we’re going to make our way up the hilltops and we’re going to be sitting on top of the Jordan Valley, a beautiful view and you will see how, how much potential these hills have in order to house the entire Jewish nation and many of those Jews that will come home and settle on the land again, that’s our dream.

This is the first ever village tour I’ve been on with an M-16 between my legs.

Ok, hold on to that. Riding shot gun as we say. Right now, we’re at the electric fence and beyond this there’s no more fence anymore.

And what about these guys up here.

These particular areas over here we have special patrols, we have army and we have other patrols patrolling these areas as well. But there’s no fence, as you can see the fence ends here.

Yeah.

Ok, so now we’re leaving the fence now, so you guy’s got to be ready, umm, for action!

Itamar extends along the ridge for several kilometres. The Israeli government has officially recognised the settlement and provides electricity, water and army patrols for security.
Moshe Goldsmith

This land returned to the Jewish people after being buried for two thousand years and we came home again. The fact that hatred exists amongst certain elements comes from people not understanding the situation. This is our land, if we're letting them live here, we're offering, reaching out in peace to them, they have to be thankful for that. What I'm saying; anyone can open the bible and see this is the land given to the Jewish people by God to the Jewish nation. So the other nations are living here, they've got permission by us to be here so they're trying to say, what are we doing here! It's completely, it's completely, I can't understand it!

Stefan Gates

A large part of Itamar's economy is based on farming. Fruit and vegetables are trucked out from the West Bank to markets in Israel.

Alon Zimmerman

This is the, the secret of our success here.

Stefan Gates

Yeah, that's good stuff is it?

Alon Zimmerman

Organic chicken manure and it's good stuff, it's strong.

Stefan Gates

And what are you doing right now?

Alon Zimmerman

I'll show you.

Alon Zimmerman is one of the founding settlers of Itamar. He and his wife have raised nine children here.

Stefan Gates

Alon grew up in California and until his twenties he was mainly interested in surfing but then he developed a strong belief in Judaism and moved to Israel. He joined the Israeli Army and fought in Lebanon and when he returned he decided to settle in Itamar. Since then he's had to defend the settlement twice in fire fights with Palestinian attackers.

Alon Zimmerman

Nice of you to help me. Thank you.

Stefan Gates

Yeah, pleasure. Nice of you to talk to us.

Stefan Gates

We were pulling up a fresh crop of colrabi.

Stefan Gates

Just chew into it like that. It's like a really solid cucumber.

Alon Zimmerman

No, it's...

Stefan Gates

Actually, suddenly gets a bit turnippy inside.

Alon Zimmerman

We have a tremendous amount of ladybugs and their larvae, I think, eat even more than the ladybug itself.

Stefan Gates

Do you feel that when you're planting things in here that you're planting it into a substance of biblical significance?
Of course, if you dig in the ground deep enough, after you get below the, the remains of the, the Christian era and the Muslim era, you’re going to find the dust of my forefathers here.

It’s risky being here isn’t it, there’ve been lots of attacks on, on people.

Right.

Is it, is it fair to bring your children to somewhere that’s, that’s, that is dangerous? They don’t have a choice?

You know that life is very dangerous. But umm...

Uh huh. But life in Tel Aviv would be less dangerous wouldn’t it?

I think, I think Israel is, is as weak as its weakest link. Not too many people want to live in this area; a lot of people want to live in Tel Aviv. And it has, someone has to do it.

Why are people attacking you here?

People that feel that this is their land and they feel that we are a threat to their existence. I mean obviously there are other reasons but the underlying reason is the person on the other side wants the food of the other one and everything else he owns. So if you understood Hebrew you’d see that the root word of war is bread. …..is the middle word of war so in other words all wars are basically based on bread.

Tonight was an important occasion for the Zimmermans; the whole family was gathering to celebrate the birth of Alon’s first grandson in a religious ceremony called Pidyon. I went to help Alon’s wife Rachel prepare the feast but before I could handle any raw food I had to obey kosher rules to cleanse myself of impurities.

Just from a tap isn’t enough, it has to be in a vessel and poured on both hands.

There’s a bug in there; is that bad?

That’s a problem, yeah, so start again….

So start again?

Dry your hands and start again because a bug, it passes on impurities.

Back to impurity again. OK.

Anything dead passes on impurities.

What about live bugs?

No live bugs don’t; just dead bugs.

Food seems to be incredible important to Jewish people, why, why is that? Is it a sort of integral part of faith?
Rachel Zimmerman: It's, it probably is about twenty to thirty percent of the commandments; you cannot eat anything, an animal that hasn't been koshered properly. The blood, the kosher, where it is, how to clean out the blood, to salt it, it's very, very detailed and very, very strict.

Stefan Gates: Eldest son Michael left home to study outside the settlement but he's come back for the party. His mother's well aware that her children didn't get a normal upbringing here.

Rachel Zimmerman: My children have been through one terrorist attack after another. I've had, one daughter who was in two terrorist attacks and she's had her face sewn up, she's had plastic surgery and this son has been in two terrorist attacks. All my children have had very, very close friends murdered and that's how they live, that's how they live. They live, they live here, I mean they live deep in the ground.

Stefan Gates: Your mother and father have made the choice for you and I wondered how, how you feel about, about being here, is it, would it be your choice?

Michael Zimmerman: Subtitles
I like this place...
I don't want to say this in front of my mum.
OK, I'll say it...
Frankly,
I would like this place more and I would want to live here all my life if we weren't fighting the Arabs.

Stefan Gates: You don't like settlers, you don't like Arabs, you don't like which, which part of it?

Michael Zimmerman: Subtitles
Two of them, because...
Because both sides fight, both sides are extreme. Each side comes with hatred. You can see it in their faces. I don't like living like that.

Stefan Gates: As evening fell the guests began to arrive. There weren't as many as Alon hoped because some were too afraid to come, even though an armoured bus had been hired to bring them. But at least all their neighbours had turned out for baby David's big event.

David's father: Subtitles
Because he is the first-born boy, he is supposed to belong to God. Because he now belongs to God, on his 30th day, we have to buy him back from the chief Kohen.

Music
The Kohen who’s the person who would be officiating the ceremony hasn’t arrived yet so it’s, it’s quarter to eight and everybody’s tucking into the food already. We can’t wait around for him.

This is the chicken that my son made. This is the peas with some sort of a tomato sauce and this is rice with dried fruit and nuts. And that’s pitta bread.

Do your friends think it’s quite funny that we’re here?

They’re asking a lot of questions; who’s these guys?

I’m not surprised.

What are you doing here? They’re very suspicious.

With dinner over it was time for David’s big moment.

Which one do you want more? Your first-born son or the five coins you’ve pledged to pay for him?

When the coins were finally paid the baby was handed back to the parents and the disco could begin.

Middle-aged blokes dance exactly the same all over the world; it’s kind of a shuffle to the right, a shuffle to the left.

Once a month a United Nation’s World Food Programme truck arrives in the Palestinian village of Yanoun to drop off food supplies.

The village lies just a few hundred metres below one of Itamar’s outposts. Twenty-four families live here and twenty-three of them rely on food handouts to get by.

Abu Nazim receives a ration of beans, oil and flour but it’s only enough to meet his family’s basic calorific needs.

The family’s surrounding land has been seized by the settlers for what they say are security reasons. This has left the families with only a few acres of fields to graze their sheep.

Most of their olive groves are also off limits so they have almost no income left.

Abu Nazim invited me to come and stay at his house. Most of the village was abandoned for several years after intimidation from settlers and Abu Nazim only recently thought it was safe enough to bring his family back.

Along with his wife Omnazim and six kids we settled down for a lunch of rice, goat’s yoghurt and bread.
10.29.52 Stefan Gates Is your wife a good cook?

10.29.55 Abu Nazim Subtitles
Yes, otherwise I would have sent her back to her family!

10.30.05 Stefan Gates The meal was delicious but I wondered how the family coped living off food aid.

10.30.11 Stefan Gates Does the family have enough food to eat?

10.30.13 Omnazim Subtitles
We suffer from shortages – cornflour, rice and sugar.

10.30.19 Stefan Gates Does the lack of food affect the health of your family?

10.30.22 Omnazim Subtitles
Look at my daughters. They don’t have any teeth. My daughter tells me when she returns from school, “They ask me at school what’s wrong with my teeth.” I just burst into tears. There’s nothing I can do.

10.30.35 Stefan Gates How do you feel about the food aid?

10.30.38 Abu Nazim Subtitles
I am not comfortable getting it. When I look to the past, we used to have a lot of crops. The settlements have tied us up. We only have one way in and one way out. We are in prison. It’s like being in Abu Graib.

10.30.59 Stefan Gates One of the few sources of income the family still has is a small herd of sheep. The milk is a valuable source of calories and any excess is made into cheese and sold. But because they have almost no grazing land left the family can’t afford to increase the size of the herd.

10.31.16 Stefan Gates Abu Nazim says he used to graze his sheep right up to the crest of the ridge but now the settlers have claimed that area.

10.31.25 Gunshot

10.31.27 Man 1 A shot.

10.31.28 Man 2 Yeah, what was that?
A gunshot.

Subtitles

Maybe they've shot a sheep or a shepherd. You see Yanoun there? Maybe a sheep strayed too far...

Subtitles

Do you, do you hear that quite a lot?

Subtitles

We hear a lot of shooting. We hear shooting daily. If a deer passes by at night, and they suspect something they open fire like crazy. They start some kind of battle.

The shepherds in Yanoun say they are constantly harassed and there have been many documented attacks by settlers. Several years ago one of the villagers was stabbed to death while out herding his sheep.

Subtitles

This is as far as you can go. Twenty metres beyond this tree is too dangerous. You feel the pressure. If you go up there, they either beat you and break your bones, or they shoot at you or your sheep. It's down to chance. Even if the herd were starving, I wouldn't let the children go up there.

Music

Yanoun and Itamar lie just a few kilometres south of the biggest Palestinian city in the West Bank.

Music

We're heading for Nablus which is pretty much one of the most troubled cities in the whole of the Occupied Territories. It's a renowned centre for militants and it's completely surrounded by the Israeli Army and you can only go in and out through checkpoints and every night, pretty much at the moment, the Israeli Army makes incursions into the city to try and arrest militants or, or their relatives. And we're going to have to stop filming now because we're not allowed to, to show any of the, the military checkpoints.

Music
The moment you cross the checkpoint and enter Nablus you’re under the Palestinian Authority’s control. However, it’s immediately clear who holds ultimate power. The main police station in Nablus has been hit repeatedly by Israeli air strikes. Our guide Allah, a local journalist has lived here for fourteen years.

Subtitles

The first time they attacked, they destroyed the Palestinian security headquarters around the West Bank. The second time because of a Palestinian attack inside Israel, a bomber. And the last time, they surrounded five gunmen. They hid inside it. It was unused. They hid inside, after it had been destroyed. They killed three of them, and two of them escaped.

Although Nablus is the largest city in the West Bank, it’s also a closed city, it’s overlooked by six Israeli checkpoints that monitor all movement and control all access for people and goods. Many haven’t been allowed to leave since the second Intifada in two thousand.

Nablus is one of the main centres for Palestinian militants in the West Bank. A large number of the suicide bombers who have attacked Israel come from here.

Allah took us to an anti-Israeli demonstration organised by the largest Palestinian party here called Fatah.

They were commemorating a group of eight gunmen who were killed in Israeli raids on the city.

Now they will start.

Where, where should we go?

Where we want. That’s it, you choose to the camera, it’s ok.

What are they singing about?
They are singing specially for Fatah.
They say like,
“Welcome to Fatah gunmen.
“Welcome to all the people
who carry the gun.”
It’s a new song for them.

Whilst Nablus is under the political control of the Palestinian Authority various armed groups also hold power in many neighbourhoods.

To a large extent nobody really controls Nablus. The Israeli Army regularly conducts night raids to capture or kill these gunmen.

Palestinians claim that those gunmen willing to show their faces at rallies are already marked out for capture or death.

Nearly all the food in Nablus is grown outside and it crosses the Israeli checkpoints to get in.

There’s plenty of it but the problem for Nablus residents is that many of them can’t afford it. Because of the closure of the city, food prices have been rising and nearly half the population is now unemployed.

The UN says many people in Nablus are now selling their belongings to buy food. And there’s been a slow but steady rise in cases of malnutrition.

Just inside the entrance of the Kasbah, the old walled part of Nablus, I met Abu Sakim, a baker who sells his flatbreads to passers-by.

So is today going to be a busy day or a quiet day?

Today is a normal day.
There’s no difference between Saturday, Sunday or Monday.
The siege and the closures and the economic blockade – it has all affected us.

The streets seemed pretty quiet but it’s not always this calm.

As well as the sudden arrests, it has become dangerous even for bakers. We had a bakery worker who was killed on his way to work.
That evening Abu Sakim invited me to have dinner with his son Mohammed and three grandchildren. They have to eat early in order to get back to their own houses before the ten o'clock curfew.

What are these?

Subtitles

They’re vine leaves. We stuff them with rice and meat and herbs, and cook them in tomato sauce, sometimes with potatoes.

It’s very intricate isn’t it, it must take forever to make.

Yes, yes.

The Sakim family’s lucky; their bakery just about allows them to get by but they’ve noticed that many people are struggling.

No, there isn’t as much food around, because of the economic situation. The way people eat has changed. The economic situation is forcing people to eat less. They are eating less meat and cutting down on costly foods.

The family home lies in the centre of the old town and it’s overlooked by one of the Israeli Army observation posts. Behind the tree line is an Israeli settlement.

How does it feel always having the Israelis looking down on you from there?

People don’t usually like their neighbours. So, what am I to think about these settlements monitoring me in my own house?

What do you think about the settlers?

Subtitles

I consider them enemies – enemies to my people, to my homeland. They are like a cancer. Cancer starts small, and then spreads everywhere, exactly like the settlers.
As we left Abu Sakim told us that a few days before, during an Israeli raid into the city, a pregnant woman had been hit by a stray bullet and her unborn child had been killed.

Despite the checkpoints and barriers some Palestinian suicide bombers still make it out of Nablus.

In October two thousand and five Hassan Abu Zaid, a twenty year old from a village near Nablus managed to make it to the Israeli city of Hadera.

There he found a falafel stall and detonated the two pounds of explosives around his waist.

Aaron had just taken over the shift from his brother and he was busy serving customers when the bomb went off.

On the day of the bombing was, was, was it like this, was it busy with people out on the street?

At that moment, there weren’t too many people, but they were people I knew – especially an old lady, a regular customer. She came here every day to eat while her husband did the shopping, and she was killed.

What are your feelings towards the bomber?

Look, I’m 60 years old. I know about the Arabs’ living conditions, why the bombers are being sent and who is sending them. They have been taught to have a certain mentality, and I can’t change that, but I hope that the next generation won’t study it, and that they’ll move towards peace.

Aaron has only just come out of hospital after spending two years recuperating. Five people died in the bombing of his store and twenty-eight were injured. He’d always thought that his shop was safe, if only because many of his customers were Arabs.
An hour south of Hadera is the capital, Tel Aviv, which is startling different from the more Orthodox Jerusalem.

Despite the constant threat from suicide bombers for most people in Tel Aviv life carries on as normal.

Here you’re reminded that Israel also has a large secular population and it doesn’t follow all the strict religious rules of Judaism. And nowhere is this more obvious than with food.

Along the sea front you can find almost every kind of restaurant and many of them serve food that goes against even the most basic kosher rules. The Torah explicitly bans shellfish of any kind and fish that don’t have scales. Benny runs one of Tel Aviv’s most popular seafood restaurants.

This doesn’t look very kosher.

No, it’s not kosher.

Can you eat kosher food here at all?

The fish is kosher, but we open on the Sabbath and sell shellfish, so we are not kosher.

So can you, can you cook for me a completely non-kosher, you know, really un-kosher meal?

I cook for you. Ok.

The secret of Benny’s success seems to be a huge dollop of garlic and butter.

So Benny, Benny, what’s the story of your life?

Huh?

What’s the story of your life?

My life? I’ve been a fisherman all of my life...

He now has a whole fleet of fishing boats and he’s built a restaurant empire based on Israel’s more adventurous eating habits.
In the last 20 years, things have changed. You couldn’t sell seafood before. People wouldn’t buy it. We used to throw it away.

So why have things changed so much?

Young guys started going abroad and developed a taste for it. Israel wasn’t as cosmopolitan before. Then it changed. People came back with a new take on stuff like seafood and other things and that’s how it came in slowly.

Now it was time for me to sample a non-kosher feast.

Wow! It’s, it’s like the centrepiece of a, of a wedding. We spent a lot of time in Jerusalem and there seems to be a totally different atmosphere there and especially when you go out at night and, and watch people eating. It’s a very different feel, it’s very serious and people are very rude, food isn’t that great. Tel Aviv seems to be on a different planet.

They don’t have the sea in Jerusalem. We have the beach here. It’s summer. Summer, sailing and fun – that’s Tel Aviv. Summer, sailing and fun. Jerusalem is the Holy City. People there are a bit different. You go there to pray, to visit. People who come here from Jerusalem don’t want to go back.

Benny then took me to another restaurant he owns that caters to a very different clientele. This place is strictly kosher and the job of making sure it stays that way falls to Raffi. He’s what’s known as a Kosher cop.

This flour is kosher. This is stamped kosher. I just check that it has the stamp on it.
Raffi’s job involves more than just checking the labels. One of the biggest food sins in the Torah is to eat a bug so every single item of food has to be checked.

So what are you looking for here, Raffi?

I’m looking for cockroaches or worms or any other bugs. Very often, there is a hole in the chickpea. But it’s not just a hole. Someone’s living in it!

There are hundreds of specific kosher rules but the main ones are: no pork and no shellfish, no mixing of meat and dairy and no bugs of any kind.

It also goes against the Torah to eat any meat that still has blood in it.

By cooking food on the grill with salt you extract the blood.

You’re actually cooking the food.

Alongside Raffi in the kitchen is the chef, Malik.

Malik; who’s in charge of the kitchen, is it you or Raffi?

The food is my job. The kosher concerns are his.

Does Raffi get in your way, does he, does he slow you down do you think?

In the beginning, yes.

Until he learned the ropes it was difficult, but now we work as a team.
Do you, do you ever have arguments together?

No.

No. Malik; are you Jewish?

No, I am an Arab.

And does that affect umm, the way that a kosher restaurant is seen?

No, they know there's a kosher supervisor.

But do you ever look at the food you’re making and wonder why on earth they need to go to this kind of trouble?

We also have our religion and our laws, so I respect other religions.

God bless this meal.

Amen.

Benny had joined us, this time for a fully kosher lunch.

What’s the reasoning behind having to follow all of these rules, what, what does it achieve?

We are commanded by God who told us what we can and cannot eat. By eating only kosher food, I fulfil God's will.

So if somebody doesn’t eat kosher food it’s possible that they could go to hell rather than heaven.

That's not for me to judge. But food wise, I feel that by keeping kosher I improve my chances. You won’t go to hell automatically for eating non-kosher food.
10.47.42  Stefan Gates  Is Benny going to heaven or is Benny going to hell?

10.47.45  Raffi

**Subtitles**

Sorry to say this, but according to religious law, a man that opens a non-kosher restaurant is leading people astray. But a man who opens a kosher place helps people to do good, as religious people have to have a place to eat instead of going to a questionable restaurant.

10.48.04  Benny

**Subtitles**

Everything is weighed – how much good, how much bad. That’s how you are judged.

10.48.09  Stefan Gates  You’ve been bad haven’t you, you’ve been bad. Did you open this place for spiritual reasons or economic reasons?

10.48.14  Benny

**Subtitles**

I opened this place because my daughter eats kosher and I love my daughter too much, and I eat kosher, but sometimes, you know…

10.48.25  Stefan Gates  **Raffi had one last kosher product to show me; his mobile phone.**

10.48.30  Stefan Gates  So, so what is this?

10.48.31  Raffi

**Subtitles**

Approved! It’s been checked to ensure that there is no internet or text messaging, and no way to access unsuitable things. You can’t do anything with it. No internet, no camera. It’s good for the spirituality of children and parents, not to expose them to bad things.

10.48.56  Music

10.48.57  Stefan Gates  **I decided to leave the elegant restaurants of Tel Aviv and headed south.**

10.49.01  Music
We’re heading into the Negev Desert now, which is a vast, vast tract of, of very barren hostile land towards the south of Israel and there’s about a hundred and forty thousand Bedouin tribes people who live here and their way of life is changing dramatically as they begin to get incorporated into modern Israel.

The nomadic Bedouin have lived in the Negev for centuries, grazing their livestock all across what is now southern Israel and they’ve laid claim to large tracks of it. But now they’re in dispute with the Israeli government who want to use the land for development. About half the Bedouin have sold their land and moved into government housing but many have refused to sell and live in what are called unrecognised villages like Tel Arad.

I’ll be honest, I wasn’t expecting anything like this, umm, my romantic ideas of tents haven’t transpired at all, there’s camels, there are camels but umm, it’s, I mean it’s desperately poor, it’s a mess.

Many of the Bedouin are refusing to move until their claims are met. They’ve been denied access to basic amenities by the Israeli government and their houses are under threat of demolition.

The Bedouin claim their land is being appropriated to build housing for Jewish immigrants. It’s a stalemate that’s been going on for decades.

Abu Khaled has lived here since he was a boy.

I am an Israeli citizen.
But only on paper.

What do they want the land for?

They want to divide it up.
They bring in people
from Russia, from Britain...
...from all over the world.
And I, whose people have been living here for centuries...
...since the time of Abraham,
I don’t have the right to live
on my own land or build a house.

The Bedouin of Tel Arad try to maintain some aspects of their traditional culture. Livestock is essential and every bit of the animal is used in cooking.
In honour of my visit a goat had been slaughtered for the evening meal.

Before supper though I was taken to meet Om Mohammed, who was making the flat Arab bread that’s the staple of the Bedouin diet. She seemed to have something she wanted to get off her chest.

Are men any good at cooking?

Subtitles

They don’t get involved at all.
They don’t touch one single thing.
They just bring in the money,
and the women do everything else.
Even to do the housework,
we wait for them to go out,
and then we do everything.

In my house I do almost all of the cooking.

Subtitles

He cooks and helps
around the house?
Your wife is a very lucky woman!
They could be dying from hunger
and they still wouldn’t do anything.

And is that…

Subtitle

No, turn it.

...because men are no good at cooking or because, or
because they’re lazy.

Keep turning it over.
He will burn it!
Do it like this.
OK. Enough. Put it on there now.

Ok. Oh no!

Bedouin culture dictates that male guests aren’t invited into the home so that they don’t mix with Bedouin women. The evening dinner was an all male affair in a shed reserved for visitors.

This looks very good. This is stewed goat on a bed of flat bread with a kind of yoghurt, yoghurt and water. It’s very simple, it’s very goaty. Umm, really, really good. Really good.
What realistically do you think is the future for, for your family and for this village?

Our future is full of problems, and if the policy of our government doesn't change, it will be even more difficult. Each day that passes is more difficult than the day before.

What are my dreams? I don't want much. I'm like a hungry man. First of all, I have to feed myself. If I'm thirsty, I need to drink. It's only after that that I can have bigger dreams.

It was my first, first night sleeping in the desert and it got a bit chilly during the night but they provided us with these huge blankets so it's like having a massive polyester cow sitting on top of you so, it makes it quite cosy. But very lovely, very beautiful apart from the aged Subaru sitting in front of me, beyond that is a, is a view of the desert.

It was nearly time to leave but first the Bedouin had one last culinary treat for me.

I've asked if they can teach me how to milk a camel. I've never done it before, I thought it would be quite fun. We've first got to find the camel.

Camels used to be the main transport and food supply for the Bedouin but now they're really just status symbols. A good young camel can cost the same as a second hand car.

Their milk is very high in vitamin C and it's richer than either cow or goat's milk so it's often used to nurse Bedouin children.

She's, she's a little bit grumpy, a little bit nervous because her baby's over there and she, she can’t see it.

Once the mother was reunited with her calf we spotted our chance.
Hey, that’s ours!

When a camel has a calf the Bedouin traditionally reserve one row of teats for the calf and one row for themselves, although this mother didn’t seem very keen on the arrangement.

Ok, come on.

She’s not enormously happy about it but we did manage to get a little bit. Nobody wants very much in their cup.

It has got a deeper, deeper kind of gutsier flavour to it, but not too bad, it doesn’t. I thought it would smell of camel but it doesn’t because goat, goat’s milk smells of goat really doesn’t it but this doesn’t smell of camel.

Music

It was almost the end of my trip but there was one more place I wanted to visit. I headed towards Gaza with Kirsty Campbell from the World Food Programme. However, getting into Gaza was going to prove difficult. Israel had closed Gaza off completely after the two main Palestinian parties, Hamas and Fatah, started fighting each other.

So, and what’s happening here, there’s a barrier across the road?

We’ll just have to find out, actually. I think this is a temporary checkpoint they’ve put up, to try and stop people getting any farther.

You can stay at this point, but you can’t go any farther.

Yeah, ok, ok, thank you very much.

The World Food Programme has run food supplies to Gaza for years. Decades of conflict has left three quarters of the population reliant on external food aid. Israel controls all access for people and goods in and out and it has a stranglehold over the economy.

There are also fierce military exchanges. Palestinian groups regularly launch rocket attacks into Israel and the Israeli Armed Forces regularly launch strikes inside Gaza.

The World Food Programme, however, was worried about the thousands of Palestinians inside Gaza. Food supplies were beginning to run out.
So, we're looking here onto Gaza and Khani Crossing here. Now Khani Crossing is the main goods entry point between Israel and Gaza. In fact, right now it's the only entry point, which altogether makes it Gaza's economic lifeline. At the moment Khani's been closed for several days, we don't know how much longer it's going to be closed for. At the moment there's no authority on the Palestinian side that can enable this, this crossing point to open.

I could hear the calls for Friday prayers but even that hadn't stopped the fighting.

It's widely seen as absolute chaos there at the moment. People have been using terms like civil war; there keep being reports of a ceasefire. When we left to come filming this morning I read that there was a ceasefire going on. I mean, it's clearly not working here.

Ok, I think there's something just went overhead, I think it's time to leave the area.

I think it's definitely time to …

That week Hamas took full control of Gaza. The territory has become even more isolated and the food and land situation for Palestinians has become more desperate than ever.

Music

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