



Food Producers



Handicrafts Producers



Wine & Beer Producers



Community Initiatives



Shops

"This guide introduces you to the concept of shopping ethically in Palestine. It will offer you some guidance during the first steps of becoming an ethical consumer, shopping more consciously, and making informed decisions regarding your eating and living habits. This guide serves as an attempt to document a grassroots movement of change taking place across generations and forums to reclaim our cultural heritage and empower authentic models for resilience and steadfastness."

Muna Dajani and Lina Isma'il



## Conscious Choices

### A Guide to Ethical Shopping in Palestine



## **Conscious Choices:**

A Guide to Ethical Shopping in Palestine

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## A Letter from the Authors

Five years ago, we embarked on a journey to develop a guide to celebrate the heroes and heroines of Palestinian local production. We are two close friends with a passion for authentic produce and local experiences in Palestine, partnering with colleagues and friends at the Heinrich Böll Foundation to map out stories of producers throughout Palestine.

The guide is not at all intended to be perfect, or inclusive of all producers, or to provide a secret panacea for how to solve failing economic structures in Palestine. The first edition provided a glimpse of hope and pride by seeing and hearing producers' stories of their intimate connections to their crafts and produce. Today, after five years, we approached the call to update the guide with excitement and nervousness. Our excitement stemmed from the fact that we witnessed, both on a personal and professional level, an increased interest and investment in reviving cultural heritage and traditions, led by creative individuals and collectives. We were confident that this second edition would include so many new producers, many who are young and motivated, and would complement the first edition's focus on figures who have for decades preserved and protected local traditions. Throughout this edition, you will find a mixture of many young entrepreneurs, activ-

ists, artists, and fresh graduates who defied economic and societal pressure and, with passion, ventured into their projects aiming to preserve cultural heritage while innovating new ideas and concepts. Our nervousness, in turn, stemmed from both having to reach out to many producers who might not be able to contribute to the guide due to illness, old age, and the simple fact that certain crafts may not be produced any more. Coupled with the harsh reality of living under occupation and ongoing settler colonial practices, Palestinian cultural heritage remains under the threat of erasure and theft through cultural appropriation. Many of the initiatives in this guide brilliantly tackle those threats, and forge new ways of preserving our local knowledge, sharing it with the world while investing heavily in transforming local interest in Palestinian production and consumption.

Many lessons were learned during those five years as well. Most importantly, we learned that while it's a worthwhile task to define and separate between consumers and producers, it was impossible to fully distinguish or to pinpoint who has more power and influence. In this edition, we emphasise that we are all active citizens, producing and consuming at all times and on different levels, with the roles continuously shifting. Still, we believe, even more than before, that our actions and lifestyles help shape the world we live in. In the first edition, we asked readers to imagine what a sustainable society in Palestine would look like and we still believe it is 'a harmonious place that respects and preserves its local traditions and crafts, a community that is aware of its actions and influence on other beings, both human and non-human'.

This edition of the guide is a celebration of great milestones which we have reached as



a community. The story of new producers is a story of community triumph in strengthening networks and relationships between producers and consumers, and a defiance of the crippling economic situation we have been drawn into by settler colonial and neoliberal policies.

The guide also showcases stories of Palestinian producers who stayed in their town and villages following the 1948 Nakba. Their stories carry with them an additional significance as they expose how producers are faced with multiple challenges to keep certain livelihood practices alive and thriving. Palestinians living inside Israel, who make up 20% of the population of Israel are living under a series of racist laws and segregation policies, which deprive them from access to land and its natural resources. However, resilient and beautiful stories of handicrafts, food, wine and cultural heritage projects there only remind us of our roots and shared struggle and how agricultural and handicrafts production is indeed an act of defiance and steadfastness.

This guide also celebrates the abolition of artificial borders and military lines, where ideas, products and expertise are being shared throughout Palestine and beyond. The aspiration of individuals and contributors to this guide has been to strengthen solidarity economy and knowledge exchange between shopkeepers, farmers, designers, artisans, and artists as an alternative to the fluorescent-lit supermarket full of products of unknown origins. We can claim that we are slowly but surely realising that aspiration with the great initiatives we have included in this guide. However, they are merely a glimpse of the many more initiatives and ideas taking place on the ground in the different neighbourhoods, cities, towns, and villages of Palestine as well as in the diaspora.

This guide serves as an attempt to document a grassroots movement of change taking place across generations and forums to reclaim our cultural heritage and empower authentic models for resilience and steadfastness.

**Dr. Muna Dajani**  
**Lina Isma'il**



**Lina Isma'il** is an environmental activist working in the fields of community development and food sovereignty.



**Dr. Muna Dajani** is a Palestinian researcher working in the field of environmental and water politics.

## A Word of Welcome by the Heinrich Böll Foundation

Dear Readers,

You hold in your hands the second revised and updated edition of Conscious Choices: A Guide to Ethical Consumerism in Palestine.

The first edition of this guidebook, researched and written by Dr. Muna Dajani and Lina Isma'il and funded by the Heinrich-Böll-Stiftung - Palestine and Jordan came out in 2015. It gained much popularity and was reprinted many times.

Since then, things have changed in occupied Palestine, mostly for the worse, politically and economically. The chance to build an independent state seems more elusive than ever, freedom and security are still unfulfilled dreams. Still, the stressful events of the last years have reinforced the will of the people to stand up to their further dispossession and impoverishment, thus new and creative ideas have sprung up, more and different businesses have opened, while others that were portrayed in the first edition are no longer operating. And so, it was time to write a new edition to this guide.

Fortunately, Lina and Dr. Muna, our two indefatigable and resourceful authors, were ready and enthusiastic to set out to research and write the new edition – drawing on their rich experience and knowledge about Palestinian traditions, sustainability, agroecology and the green economy. They have done a marvellous job as you will see while you leaf through the following pages and read on the vibrant and colourful Palestinian society and their home-made, organic and sustainable products and their exquisite handicrafts. You will find in these pages an abundance of stories and por-

traits of farms, shops and businesses, from agriculture through food production to handicrafts. They will help you to understand the rich Palestinian culture and traditions and the struggle to preserve this national treasure. It will also help you to find original goods of value to buy and enjoy and take home as souvenirs.

The artist Michael Jabbareen has illustrated this guidebook with beautiful and intricate drawings that show you the challenging and complex process of creativity and production in occupied Palestine. Dennis Sobeh has designed this booklet for you to hold in its beautiful form now.

Hbs program coordinator Nidal Atallah, himself an expert on environment and sustainability, has supported the work throughout with enthusiasms and dedication. Without him this guidebook would never have come into being.

I am also grateful to our interns Nikolas Mattheis and Dalia Hashweh who have proofread the manuscript and to the rest of our team who contributed valuable observations and comments. The Heinrich Böll Foundation - Palestine and Jordan is proud to support this guidebook and to present it to the public.

We wish you an interesting read and a successful and rewarding shopping tour.

Sincerely,



**Dr. Bettina Marx**  
**Head of Office**  
Heinrich-Böll-Stiftung -  
Palestine and Jordan

## Introduction:

### Why Shop Ethically in Palestine?

While we write this edition, another Israeli assault on the Gaza Strip resulted in the killing of 34 Palestinians. In the West Bank, Israeli occupation forces continue arresting and detaining Palestinians, illegal Israeli settlements continue expanding at the expense of Palestinian lands, and settlers continue their attack on Palestinian civilians, burning trees, and harming the environment. Jerusalem remains suffocated by illegal settlements and people suffer from home demolitions and an imminent economic collapse. However, life goes on, and both positive and negative patterns emerge that require us to stop and reflect on where we are heading as a community - fragmented, yet still functioning against all odds.

For many decades now, Palestine has been undergoing systematic and institutionalised human rights abuses, belligerent military occupation, and crippling foreign conditional aid. With a struggling economy completely tied to Israel, and decision-makers' lack of vision on how to empower local economies, many of the local handicrafts, *baladi* (local and seasonal, see definition p.12) products, and traditional artworks have lost their place on market shelves. Today, Palestinian markets are flooded with cheap replicas of traditional items such as *kuffiyehs* (traditional scarves), *Han-dala* pendants, pottery, and other products, often carrying a 'Made in China' stamp. Rarely do conscious buyers (consumers who are conscious of the ethical dimensions of their purchase) find what they are looking for in average stores. Thus, they have to rely on word of mouth, personal knowledge of producers, or cultural festivals to get their hands on authentic and high-quality Palestinian products.

At the same time, many producers and consumers, who are still holding onto authentic production methods and products, are highly connected to each other. Thus, a network exists but needs to be more clearly recognized and acknowledged. The guide is a tool to expand this network through providing information on local producers, encourage consumers to buy ethically, and create a web of interactions that go beyond a green product or a seasonal fruit. It builds on existing traditional networks between producers and consumers, which align with principles of ethical consumerism. Our cultural history is full of examples of 'green' practices that some progressive western environmentalists are implementing now as part of a new lifestyle. For example, social practices such as bartering, using local and natural materials for buildings, and rain-fed seasonal farming have been used by our ancestors for generations. These practices are what we as a collective should strive to revive and raise awareness on, while also considering the needs of export markets and the external demand for high quality Palestinian produce.

Our purchasing power - the influence we have when we spend money on a product - is much more powerful than we might imagine. If you start shopping more ethically and encourage your family and friends to do the same, this will have a ripple effect. It can support the farmers to continue to grow their food in a clean and sustainable manner, and the craftspeople to invest in maintaining the high quality of their products. The local economy will be strengthened and can become a "solidarity economy" i.e. a form of interaction that aims to eliminate social and economic injustices and works for the benefit of people rather than corporations. In the case of Palestine, ethical consumption will help build a "resistance economy" where Palestinians will be able to achieve a strong localized economy, food sovereignty, and resource independence. It will be a situation in which we are no longer coerced into being the captive mar-



ket for Israeli goods produced on stolen land with stolen water. An awareness of the values of ethical consumerism can also change our perception about many other global issues, such as poverty, child labour, environmental degradation, climate change, and genetically modified food. Furthermore, it connects Palestinians to communities that are also experiencing exploitative systems and are striving to maintain their indigenous food production methods and way of life.

So, why shop ethically in Palestine? To support local producers, preserve traditional knowledge, revive and strengthen community fabric and cultural heritage.

## Background: The Struggle for a Palestinian Economy

From the water flowing in our taps, to the fuel we fill we use to fill our cars, to the fruits and vegetables displayed in our local food markets, resource theft and exploitation highly impact our everyday life and consumption. Palestine is a region rich in culture, history, and natural resources. While orientalist and politicians continue to describe our region as water scarce and our lands as unproductive, our ancestral existence on the land has proved the opposite: Full of biodiversity, Palestine boasts rich water sources, fertile soils and lovely landscapes. More importantly, it is overflowing with centuries old local and indigenous knowledge and expertise on living in harmony with nature and on using its resources sustainably, way before the term 'sustainability' was trending in the neo-liberal development agendas.

The theft of natural resources in Palestine predates the 1940s and the beginning of the Israeli colonization of Palestine. Ottoman and

British rulers controlled and centralized water and land use. The dispossession of land and livelihoods that occurred in the *Nakba* (catastrophe) in 1948, that turned hundreds of thousands of Palestinians into refugees, had a devastating impact on the farming communities of historic Palestine. It ripped away the core identity that characterised the existence of Palestinians in their villages and towns. An even bigger blow came with the Israeli colonization of the West Bank and Gaza Strip in 1967, when Palestinians were abruptly denied from continuing their agricultural activities through a series of military orders and restrictions. Many farmers were forced into becoming construction labour in illegal settlements throughout Palestine in order to make ends meet.

A social and political awakening occurred in the 1980s with the rise of the first *Intifada*, which was characterised by a heightened awareness of national identity, sense of belonging, and struggle against the occupation. Popular committees were set up by political factions to address people's needs as they endured injustice, violence, and the terrors of the occupation. Household economy and agriculture were among the themes addressed by some of those committees, alongside health and education. Partly because many men were imprisoned by the occupation forces, women played a leading role in mobilizing and running these committees. A campaign to boycott Israeli products was the driving force for so-called "victory gardens", where crops were grown for household and neighbourhood consumption. Other activities included raising animals, producing processed food items, and drying different types of fruits and vegetables.<sup>1</sup>

These popular actions of community resilience triggered alarm in the Israeli army. One example of the hysteria of the army in the late 1980s was the search for the "wanted 18".

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<sup>1</sup> Nassar and Heacock (1990) *Intifada: Palestine at the Crossroads*. New York: Praeger

This did not refer to a group of high-profile freedom fighters but rather to 18 cows! With the first *intifada* at its peak, a group of activists from Beit Sahour, in an act of defiance to the illegality of the Israeli occupation regime, decided to set up a cooperative dairy farm and produce an alternative to Israeli milk and dairy products. To counter this popular grassroots initiative, the Israeli army raided the farm and declared the cows 'a threat to the national security of the state of Israel.' This story was brought to life in 2014 by the award-winning director Amer Shomali in his film "The Wanted 18".<sup>2</sup>

Alas, such accounts by community leaders of that generation seem distant from the reality we are living in Palestine today. After over 25 years of impotent and futile peace negotiations, Palestinians are living in times of uncertainty and weakening of political values, solidarity and social cohesion. Our ways of life and values have shifted us from a productive and cohesive community to a more individualistic and consumerism-oriented society. Our resources are largely out of our reach and our daily lives compel us to be pragmatic, almost robotic, and less attached to our ideals and values and further away from the cultural, social, environmental and economic elements of our community.

Since the occupation of the West Bank and Gaza Strip in 1967, Israel has issued military orders to govern the use and management of natural resources and set policies in place to influence Palestinian economic activity and trade. These were later institutionalized through the Oslo Accords' Paris Protocol, leading to the cutting off of Palestinian businesses and markets from their regional and international markets. These regulations severely weakened the emergence of a Palestinian economy and subjugated it to the Israeli one. Since then, the Palestinian market has become the destination for Israeli goods and products, resulting in the generation of sig-

nificant profits for the Israeli economy in the occupied territory.<sup>3</sup>

The Palestinian economy also faces challenges associated with globalization, particularly with international economic institutions and large corporations dominating global markets, undermining local economies, eroding cultural diversity, monopolizing natural resources, and causing enormous damage to ecosystems all over the world. Globalization has affected social, cultural, economic, and environmental aspects of our lives worldwide, we Palestinians are no exception. Although of course, within the current economic structures, the Palestinian economy cannot develop independently, and thus is limited in its participation in the globalized markets except as a foil to the Israeli economy. This is coupled with the neo-liberal approach that the Palestinian Authority (PA) has been adopting, in its efforts to appease to the international community as a deserving entity in the global market.

Moreover, in the years between 2006 and 2016, Palestine has been among the top recipient countries of foreign aid per capita.<sup>4</sup> Conditional aid has deepened the dependency and reliance on external resources. By putting economic development first, this approach dismisses the precarious context that Palestinians experience under colonization and formulates policies and 'development' agendas, that are geared towards appeasing multinational investors and the demands of export markets. This approach comes at the expense of strengthening and empowering projects contributing to Palestinian steadfastness on the land (*sumud*), and empowering local economies with the vision of achieving self-reliance and self-sufficiency.

<sup>3</sup> Khalidi and Taghdisi-Rad (2009) The economic dimensions of a prolonged occupation: continuity and change in Israeli policy towards the Palestinian economy,

<sup>4</sup> Tartir (2015) International aid to Palestine: Time to change course

<sup>2</sup> Barrows-Friedman (2011) The Wanted 18

Nonetheless, amidst all this chaos, there are conscious citizens who are demanding that this situation change. We can still find farmers working their lands and reviving the diminishing traditional agricultural knowledge and preserving the precious *baladi* seeds. We can still find local crafts that are emerging to provide products from the bounty of the land and its resources, despite the occupation's exploitation and we can still decide how our consumption patterns support a resilient local economy. We see the spirit of the 1980s of collective action and solidarity resurging today with many of the initiatives we highlight in this guide. Through facilitating more environmentally and socially-just consumer choices in Palestine, the impacts of this booklet will hopefully go beyond that of a shopping guide. Its aim is also to shed light on the struggle and hardship local producers are going through due to the occupation and the unequal economic opportunities facing Palestinians. Therefore, it strives to be an alternative guidebook that can educate, provide resources and strengthen solidarity movements in Palestine.

## **Formulating Local Standards for Shopping Ethically in Palestine**

The economic structures that govern Palestine today are disastrous and problematic. The combination of a globalized world, and a suffocating occupation that cripples all aspects of life, are a recipe for disaster.<sup>5</sup> Donor aid may have worsened the situation by making our economic systems more dependent on conditional funding and diminishing any attempt to deviate from their conditions. With the false narrative that our water is scarce, our lands are not enough to sustain our livelihood, and that our products are not of good quality, local and international actors are weakening our

belief in our capacity as a nation, which has survived decades of foreign colonization, and our power to create the change we all long for.

We as Palestinians need to formulate our own strategy to overcome the stagnation and deterioration of values in our society, to rejuvenate our values for living in this land as a resistant community, and to rebuild the social ties that the occupation has repeatedly attempted to destroy. By doing this, not only will we strengthen local producers, but also be able to tell a new and proud story of Palestinian resistance and connection to the land. We will not be starting from scratch, the existent and vital network of workers' unions, local *baladi* producers, activists and popular resistance committees are all key actors in helping us achieve this goal. The local knowledge and wisdom that we have inherited from our ancestors must be preserved and transmitted to educate ourselves and the new generation and help them maintain this treasure.

Until now, our Palestinian society's relationship with food has not completely transformed into a capitalist consumerist one. We are culturally aware of the importance and uniqueness of *baladi* products. We look for seasonal fruits and vegetables and create festivity around them. Many families still have a strong connection to local farmers and Bedouin communities to ensure a regular supply of olive oil, olives, pickles, white cheese, eggs, meat, etc. These connections have been part of the cultural fabric of our society for many years, but they need to be recognized, revived, and strengthened as meaningful pathways to sustainable and holistic living.

In order to preserve our local foods and crafts, as well as to maintain a high level of authenticity, quality, and marketability, we as Palestinians need to define what is considered fair and ethical within our context and local economy. The recent phenomenon of exporting our

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<sup>5</sup> Bahour (2007) Building Economic Independence in Palestine



high-quality products has left us fragile and mere consumers of cheap international and Israeli products that fill our markets. Therefore, local initiatives portrayed in this guide (like Adel (p. 184) and Sharaka (p. 169)) aim to envision a local standard for testing the authenticity and locality of produce, and the social impact it is having on increasing the resilience and steadfastness of local producers. This will also re-establish and strengthen the direct relationship between buyers and producers, which has weakened due the quick pace of modern life and the increasing consumer demand for reliable and easy to access products. Technology can be introduced to connect us better to local producers who might operate closer to our homes and can facilitate easier and faster interaction than going through intermediaries and merchants. Using social media as part of a cohesive marketing strategy has proven essential for some producers, as you will see in this guide.

## A day in the life of Sara, an ethical consumer

### يوم في حياة سارة، كُستهلكة واعية



1 The Domani Society of Gypsies in Jerusalem  
جمعية دوماري للفجر في القدس

2 Mawasem Baladna  
مواسم بلدنا

3 Silsal  
سلسال

4 Nu'eimeh Women Mosaic Cooperative  
جمعية النويمة التعاونية

5 Om Sleiman Farm  
مزرعة أم سليمان

6 Sumbula  
سنبلة

7 Nol Collective  
بيبي فست

8 Sanabel Al Reef Honey  
خالد مكر

9 Al Sawwaf  
الصفاف

10 Maaddi Craft Distillery  
معمل معدي للتقشير

## About this Guide

This guide introduces you to the concept of shopping ethically in Palestine. It will offer you some guidance during the first steps of becoming an ethical consumer, shopping more consciously, and making informed decisions regarding your eating and living habits. We do not offer a magical, all-encompassing list of things to do or producers to buy from, but we aim to raise awareness about the potential we have harnessed in our hardworking farmers and creative artisans. Next time you plan on buying a special present, or cook a seasonal meal, we invite you to flip through the pages of this guide for some inspiration. We feel assured that once you start approaching your shopping choices in this way, you will develop a similar list of producers and artisans that you know in your neighbourhood or town, or ones that you have met in person or heard about from your friends. Take note of these, put extra effort into getting to know their stories, try their products, and make ethical choices about how you deal with them in the future.

The faces portrayed in this guide are not (entirely) the same as in the previous edition. As we began our update of this guide, we contacted many of our original producers. With a heavy heart, we listened to many producers sharing the difficulty of persevering. Some have stopped producing due to old age, like Hajeh Amneh from Salfit, while others struggled to make ends meet and simply gave up or changed their approach to production, opting for mass production or compromising the quality and sources of their input material. Many of the producers we met are carrying out food and cultural preservation 'on the side', as a hobby or a genuine interest rooted

in a sense of responsibility for sharing traditional knowledge across generations. In parallel with that trend, we witnessed emerging initiatives and producers, especially among the young generation, that call for the revival of local and ethical production as a basis for resilience and preservation of identity and culture. Thus, we feel an even bigger responsibility now to highlight their stories and support ethical consumerism in Palestine.

The last five years were also a time for change and transformative work for many individuals and groups on the ground. In the food sector, we have seen a rise in many sustainable and environmentally-friendly farms, Community Supported Agriculture (CSA) and other initiatives. People became more conscious of their purchasing impact, and connected with and supportive of responsible producers, sometimes even by a simple act of word of mouth or sharing a post on social media. The handicrafts sector has also been experiencing a boost in terms of the new lines of production, which blend local and traditional knowledge with technological advancements in product design and execution. Embroidery, pottery, woodwork, accessories, and fashion among other categories are being blended artistically and thoughtfully to bring about a new generation and genre of design. Cultural heritage is also about connecting people, exchanging anecdotes and ancestral wisdom, and celebrating our culinary and artisan excellence. We highlight the stories of some leading community activists who have put Palestine's food, culture and handicrafts back on the map. This not only caters to those who are visiting Palestine or residing here temporarily, but also serves Palestinians as a re-introduction to the flavours, smells, and feel of the authenticity of our cultural heritage. Our last observation for this edition is the centrality of the role of Palestinian woman in all activities related to cultural heritage. Unlike many donor projects, which may force a 'gender' aspect to their projects, our guide celebrates the organic and undisputed leadership and stewardship of



women producers. Without a doubt, they have been spearheading many of the initiatives included in this guide, whether strictly traditional or creative, artistic and courageous.

The guide has been developed to be user friendly, insightful and creative. The two biggest production fields included are food and handicrafts. In our attempt to find out who is active in both fields, we started by contacting friends and visiting cities, towns and villages, where we met amazing producers. Therefore, the guide looks at hotspots of food production and handicrafts in different geographical locations where Palestinians live and work. For this edition, we reviewed each category and

focused our attention on introducing new initiatives, especially those that are taking creative and innovative approaches to cultural heritage production and preservation.

Each producer is described in a profile, listing the background of the trade, their own story of being a producer, and their aspirations. Pictures try to convey what the products look like and who the people creating them are. Contact information is available to help you find their produce and get updates about them.

**The main fields and products in this guide include:**



**Food:** local, seasonal fruit and vegetable producers. We focus on products that you will only find in season and that will keep you healthy, happy, and anticipating the next season's bounty! As for preserved food, the craft of producing canned and pickled food is a specialty of the Levant region. We highlight here the stories of local producers and their quest to protect their seasonal and highly perishable food items by following local traditions of food preservation. Many women's associations and local businesses have led this industry creating innovative and new products and delicacies.

**Handicrafts:** As Palestinian handicrafts go beyond the famously known embroidery and olive woodwork, this section aims to showcase a wider selection of producers; some work in traditional crafts and follow centuries old traditions while others innovate, tweak and transform traditional knowledge to produce modern and upbeat crafts. We believe that both approaches are inspiring and beautiful and find that the ones who blend both approaches produce the most unique works!





**Wine and beer:** Palestine is home to centuries old processes and inventions for wine-making. From Roman times, we can find evidence of complex systems of rock and stone carving showing the traditional production and storage of wine. It is interesting to see so many pioneer projects that show how production - the act of reinventing and rejuvenating this social and cultural ritual - can itself be understood as defiance against continuous efforts to detach and alienate Palestinians from their land.



**Community Initiatives:** Here we look at innovative and creative projects that aim to educate, empower, and engage people in learning and relearning about traditional and sustainable agricultural food practices and environmental preservation in Palestine. They offer demonstration sites, trainings, and recreational activities on how to re-establish the connection with nature in all its elements.



**Shops:** The shops we mention here give a glimpse of social enterprises, that not only aim to sell goods, but also spread a culture that values local production, cultural heritage, and handmade crafts as a means for community steadfastness. Some of the producers in Palestine lack the means to market their products, so shops are a vital channel to promote their goods. Solidarity shops are what we might aim for in the future, where all our food and handicrafts shops are operating in a way to serve their community and empower producers.

Despite attempting to divide producers into categories to make the guide more user-friendly, we realised that it did not reflect how these categories are so interlinked. The lesson learned in this edition is how, at the heart of our work, lies *the source* of the final product itself; the olive tree, grapes, sheep wool, sesame seeds, and much more. The stories we present are shaped by who and how that source is utilised; to make local soap, produce Arak, or produce rugs. The stories therefore vary from telling the story of the source, to sometimes that of the producers themselves, to other times the story of the end product.

To show such interlinkages, we have collaborated with illustrator Michael Jabareen to produce 8 creative illustrations reflecting that interconnectedness. The brilliant drawings illustrate concepts and processes we highlight in the guide. They include a utopia market (p. 195) where the space is open for sharing, exchange of ideas and networking. A traditional Palestinian breakfast (p. 31), tells the story of community so clearly visible in the products and dishes on the table. The Illustration on page 23, shows the stark difference between the industrial agricultural model and the traditional one, allowing us to really envision how each model impacts our health and wellbeing. The illustration on page 12 imagines a day in the life of Sarah, an ethical consumer, and how each action and purchasing decision she makes has direct impacts on producers and the wider community. Have you considered how unique the Palestinian soap is? The Illustration on page 89 tells the life story of soap production, linking it to the olive harvest season and the processes of olive oil production under Israeli colonization. The Illustration on page 176 demonstrates the power of seeds and local crops to entice our senses and produce artistic and creative projects, which open up so much potential for networking and documenting our rich heritage. The Illustration on page 112 tells the story of Bedouin self-sufficiency and how herding and sheep rearing is at

the heart of many production processes which make Bedouin products so rich. With these illustrations, we aim to highlight what the complex network of relations and production processes is all about. It is much more than the characteristics of products or producers, but rather a story of our roots and seeds that have been developing and are propagated by and through people (producers, consumers and all those in between), who have love and appreciation for their roots.

Our selection criteria of producers are also neither rigid nor clearly distinct, however, we refer to three generic criteria of SEE (Social | Environmental | Ethical). We have not attempted to quantify them or provide an evaluation of the products or the producers. All the criteria aim to do is to encourage us to ask these three questions (and many more) when we purchase something:

1. Is the production **socially empowering**? Does it serve the community and generate income for locals? Does it strengthen social cohesion, local economy, and Palestinian resistance?
2. Is it **environmentally friendly**? Are the product and production processes chemical and additive free?
3. Has the product been **ethically produced**? Do you know who made the product and under what conditions? Did it provide a safe environment and just opportunities for the producer?

**We have yet to find a product that will meet all three criteria, but many in Palestine cover at least one of those criteria quite strongly. We urge you to test the next product you buy by using SEE as your reference.**

## Concepts and Definitions

Following, we will present some definitions, concepts, and terms relevant to our guide. Since these concepts are heavily used in studies, policies and even mainstream media, our aim is to clarify their differences. This allows us, as consumers and producers, to reflect on how some can benefit our collective purpose of becoming self-sufficient and resource independent while others might weaken such efforts and keep us dependent on unjust and controlling systems of production and consumption

### Food Sovereignty vs. Food Security

According to the latest estimates by the United Nations Office for Coordination of Humanitarian Affairs (OCHA), 1.6 million Palestinians are food insecure. The UN defines food security as a means to “ensure adequate availability of, and reasonable prices for, food at all times”. Furthermore, food security is a situation “when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life”.<sup>6</sup> Food security therefore focuses on being able to access food. However, where does this food come from? Who grows it? And is this production local, or imported from thousands of miles away? Are farmers’ rights to access resources secured? Needless to say, food security follows a consumption-driven economy and a neoliberal approach to solving the food crisis globally.

Food sovereignty is a concept that departs from the managerial, market-driven concept

of food security. La Via Campesina, an international peasant movement, articulates how food sovereignty serves as a holistic all-encompassing concept:

*“The right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems.” It puts the aspirations and needs of those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations. It defends the interests and inclusion of the next generation. It offers a strategy to resist and dismantle the current corporate trade and food regime, and directions for food, farming, pastoral and fisheries systems determined by local producers and users.”*

Food sovereignty principles align closely with those of Palestinian farmers, producers and many individuals who understand the unsustainable and destructive nature of the market-driven economy and mass agricultural production driven by global greed of multinational corporations and the threat it poses to local livelihood and small-scale producers. In publications on food sovereignty in Palestine, the Palestinian researcher Ubay Aboudi<sup>7</sup> and the environmental specialist George Kurzum<sup>8</sup> highlight how the Israeli occupation is seen as the ultimate threat to food sovereignty, by prohibiting Palestinians from claiming their rights over their lands and resources. Respecting farmers’ decisions and farming choices is essential, where food sovereignty promotes production for the local market, ensuring that high-quality produce is available to all Palestinians as a priority. As both state, food sovereignty is an emancipatory concept that aims to liberate the agricultural sector from its colonial chains and work collectively to achieve liberation of the land and people.

<sup>6</sup> FAO (2002) Chapter 2. Food security: concepts and measurement

<sup>7</sup> Itijah (2018) السيادة على الغذاء من منظور فلسطيني

<sup>8</sup> Kurzum (2013) السيادة على الغذاء

## Fairtrade

Many Palestinian local products are being produced, packaged, and marketed according to international fairtrade standards. This allows local producers to earn more money while maintaining certain environmental and health standards. Fairtrade focuses on commodities that have a market in the West. Traditionally, the most exportable item from Palestine has been olive oil, but now under the fairtrade label, exports have expanded to include many local products such as dried herbs, soaps, olive wood carvings, coffee, spices, etc. Many Palestinian businesses have invested in promoting themselves as fairtrade exporters and this trend is increasing, especially in the food and crafts sectors. Unfortunately, due to the rise of donor-funded projects that invest in high yield and cash crops, such produce is replacing traditional chemical-free and seasonal produce that used to be grown.

The premises and conditions of fairtrade certification are in essence benign, as they offer a progressive alternative to mass production and commit to ensuring producers receive their fair share of the profit from their produce. However, operating and producing for a flawed capitalist system is proving to be counterproductive, especially when considered in the Palestinian context of systematic dispossession inherent in settler colonial rule, where land and water are securitised and seized from the control and ownership of the indigenous population. In the Palestinian context, the fairtrade system creates a standardization mentality that dismisses many *baladi* products that fall short of complying with international standards for various reasons. This is worrying as farmers' ultimate aim becomes to comply with these regulations rather than the conservation and protection of a balanced ecosystem and the continuation of the use of traditional farming methods and indigenous seeds. Moreover, it caters to an international market, mainly European and American, promoting high-quality products

for export, leaving Palestinians with cheap and low-quality imports.

## Baladi Produce

Hearing that a product is *baladi* is like music to our ears. It means the product is local, made from local sources (whether cheese, eggs, bread, fruits or vegetables). It ensures that the produce is fresh, as local as it can get and that it is produced the traditional way, which usually means no chemicals, slow preparation and a rich and distinctive taste.

## Organic

Organic implies farming methods which rely on fertilisers of organic origin, biological pest control (instead of chemical based pesticides), and sometimes uses limited amounts of chemicals in specific periods, referred to as safe farming. Certified Organic farming is regulated and follows international standardisation. It came as an alternative approach to the heavy use of pesticides, fertilisers in traditional monoculture farming, which had detrimental effects on soil fertility, ecosystem biodiversity and human health and wellbeing. However, orienting one's agricultural activities towards receiving certifications has many shortcomings and limitations as they remain internationally controlled and are market-driven, therefore not based on local needs and aspirations of producers, especially in the global south.

## Community Supported Agriculture (CSA)

CSA represents a partnership between farmers and producers, highlighting the act of sharing roles and responsibilities through farming. It celebrates local production, and the transparent relations between farmers and consumers. It usually involves a group of consciously aware consumers who are interested in knowing where their food comes from. They might invest

in a specific farm or pay seasonal membership to receive the season's bounty in a box at their doorstep. It aims to build community, cut food waste, preserve local crops and seeds, and support local small-scale farmers.

### **Monoculture/ industrial agriculture**

Industrial agriculture is an approach to farming that focuses on maximising production, minimising cost and producing crops that are easily sold in the market. Industrial agriculture relies on economic and technological tools to increase production and may involve genetic modification to enhance the characteristics of certain crop varieties; longer shelf life, drought resistance, etc. This poses a risk to the environment as well as the health of humans and animals. This agriculture is also resource intensive, requiring access to large areas of land, water sources, heavy use of fertilisers and pesticides, and a monopoly over seed distribution and propagation. In Palestine, this means heavy reliance on Israeli (and foreign) seeds and chemicals, commercialisation of agriculture to ensure profit, resulting in low quality of produce. Moreover, this leads to the systematic weakening of small-land owners and producers who have to compete with cheap Israeli produce filling our markets, in addition to the monopoly of big companies on mass production of essential produce.

### **Agroecology**

Agroecology is the backbone of Food Sovereignty. It is defined by Saad Dagher, who is considered by farmers and activists in the field, the father of Agroecology in Palestine, as "an agricultural philosophy and application that considers and respects natural systems; it nurtures all forms of life on earth and works in harmony with the ecosystem, without causing any harm to its essential elements -soil, water, air, biodiversity and human beings. It restores life through the restoration of those elements, to produce

healthy food for the wellness of humans and animals. It is agriculture, without materialistic, mental and psychological poisons." Agroecology is derived from the rich traditional agricultural knowledge and practices of farmers and peasants worldwide. According to the Declaration of the International Forum for Agroecology:

"Agroecology is the answer to how to transform and repair our material reality in a food system and rural world that has been devastated by industrial food production and its so-called Green and Blue Revolutions. Among its principles is putting the control of seeds, biodiversity, land and territories, waters, knowledge, culture and the commons in the hands of the people who feed the world"<sup>9</sup>

Agroecology depends on the use of local production inputs, including seeds, and it rejects the use of any chemicals or genetically modified seeds, therefore goes perfectly in line with *baladi* production.

<sup>9</sup> La Via Campesina (2015) Declaration of the International Forum for Agroecology



## Agriculture in Palestine

Reviewing the statistics in any agricultural report on Palestine will show apocalyptic predictions for this sector. With systematic Israeli restrictions on access to agricultural lands and water resources and a lack of a vision by the Palestinian government on how to develop the sector, agriculture is contributing less and less to the national GDP. The sector employs a continuously shrinking share of the workforce that is leading to the replacement of agricultural land with industrial projects, effectively destroying one of the most important elements of Palestinian identity. Competition with Israeli produce is an obstacle to developing sustainable agriculture in Palestine. Every day, tons of Israeli products flood Palestinian markets and compete with local production. In many cases, farmers' only recourse is to watch their produce rot in never ending controls at checkpoints, border checks, or in their farms. This leaves them uncertain about where and how to market their produce and hopeless in being able to compete with the influx of cheap Israeli produce.

Additionally, the industrialization of agricultural land is a global phenomenon haunting small-scale farmers, and Palestine is no exception. The governmental policies to 'foster' and 'develop' the agricultural sector have primarily focused on making rich farmers richer and turning our most fertile land, like Marj Ibn Amer (Jenin district), into multinational industrial zones, where the producers and landowners have been turned into cheap labour working in polluting consumer-driven factories.<sup>10</sup>

Rain-fed agriculture – locally referred to as "*Ba'ali*" – has been the dominant type of farming in Palestine. With only a small percentage of cultivated land being irrigated, rain-fed agriculture has been the backbone of Palestinian agricultural activities. It has, throughout the decades, helped root Palestinian farmers in their land, and preserved ancient knowledge, crop varieties, produce's distinct quality, and taste of our beloved *baladi* products. This approach to agriculture has rested on the concept of *ba'ali*, which refers to the Canaanite God of Rain Ba'al. It has been described as a resilient agroecological system that has helped farmers adapt to restrictive socio-economic conditions, coupled with dire political conditions. However, rain-fed agriculture also remains the dominant type of agriculture due to historical heavy restrictions on water use, through the occupation's denial of Palestinians' right to water from the rich groundwater aquifers. These restrictions have been a long-standing policy by Israel, which has held hegemonic control over water resources in the occupied Palestinian territory since 1967. Israel today extracts 85% of the annual yield of groundwater aquifers in the West Bank, leaving a mere 15% of the water to Palestinians for both domestic and agricultural purposes, far below the rising demand of a growing population. The average Israeli consumption of water is at least 4 times more than the Palestinian water consumption<sup>11</sup>, while some settlements in the West Bank consume, on a per capita basis, 21 times more water than nearby Palestinian villages (the case of Ro'i settlement and Al Hadidiya village).<sup>12</sup>

Moreover, 63% of cultivable land is located in Area C, where it is fully under the control and administration of the Israeli army and where settlers are left in control over large parts of the land and water. The Jordan Valley, with more than 85% of its land designated as Area

<sup>10</sup> Sansour and Tartir (2014) Palestinian Farmers: A Last Stronghold of Resistance

<sup>11</sup> Amnesty (2017) The Occupation of Water

<sup>12</sup> Al Haq and EWASH (2011) Israel's violations of human rights regarding water and sanitation in the OPT – Report by Al-Haq and EWASH to CESC

C, is the epitome of systematic dispossession and destruction of livelihood on a daily basis.<sup>13</sup> Once famed for being the “food-basket of Palestine”, its agricultural communities are now devastated and many Palestinians living there depend on work inside the illegal settlements or on selling their produce through Israeli agricultural companies and individuals, who export dates, vegetables and fruits.<sup>14</sup> This has created a forced cooperation by the Palestinian producers with the illegal settlement enterprise. This indeed causes an identity crisis for the producers who have lost all hopes to maintain their farming livelihood independently.

The farmers of the Jordan Valley are stuck between a rock and a hard place, where they are unable to obtain the water needed to irrigate their crops and make their produce competitive in this unequal market, but where the alternative is to abandon their lands and work in the illegal settlements to secure their livelihood, which in many cases happens to be their own land confiscated by settler colonial expansion. Without proper water allocation, farmers are relying on the traditional rain-fed agriculture, which produces distinct flavours in the seasonal produce. It also requires sound local knowledge and expertise to prepare the land annually. However, with climatic changes resulting in fluctuations in rain, temperatures, and shifting seasons, rain-fed farming communities are becoming increasingly vulnerable and are on the brink of losing their livelihoods<sup>15</sup>. The occupation’s restrictions on the movement of goods and produce and the fragmentation of the West Bank have also cut off local markets from one another.<sup>16</sup>

Gaza was in antiquity an important trading place and port city for the incense trade. Today, amidst the horror of an ongoing blockade and closure, reoccurring wars, assaults, and suffocating restrictions, it has been evident that the occupation not only aims to cause havoc to the civilian population, their buildings and infrastructure, but also to destroy linkages they have to their land, traditional crops and water sources. Livelihoods that depend on natural resources have been systematically weakened and destroyed. This destruction has been used as a tool by the occupation to turn the working Palestinian population into a dependent group. Since the 1995 Oslo II Accords, Israel has set a ‘security perimeter’, known infamously as the Access Restricted Area (ARA), which extends along the borders and is entrenched at least 300 meters from the green line. After the second intifada, the Israeli military gradually extended the ARA to reach up to 1500 meters into the land of the Gaza Strip. The restrictions in Gaza are stripping Palestinians of 35% of the total agricultural area of the Gaza Strip, which also happens to be the most fertile agricultural lands there. Many farmers have been fired at and killed in this no man’s land, many more have been injured and threatened, and crops uprooted and destroyed.<sup>17</sup> Farmers in Gaza who have been struggling for decades to protect and farm their land in this infamous “buffer zone” are among the most vulnerable, alongside fishermen who face a constant threat to their lives when they go out into the small fishing zone, restricted by the Israeli naval blockade.

In the 1950s and 60s, Gaza used to be famous for its citrus production and export, which employed around 30-40% of Gazan work force.<sup>18</sup> After 1967, the Palestinian agriculture in Gaza started transforming towards

<sup>13</sup> B’Tselem (2011) Dispossession and Exploitation Israel’s Policy in the Jordan Valley and Northern Dead Sea

<sup>14</sup> Who Profits (2014) Made in Israel- Agricultural Exports from Occupied Territories

<sup>15</sup> UNDP (2013) Palestinian Climate Change Adaptation Strategy

<sup>16</sup> Stop the Wall Defending Palestinian Food Sovereignty Against Occupation and Expulsion

<sup>17</sup> OCHA-WFP (2010) Between The Fence And A Hard Place: Humanitarian Impact of Israeli-imposed Restrictions on Access to Land and Sea in the Gaza Strip

<sup>18</sup> Roy (1987) The Gaza Strip: A Case of Economic De-Development

the production of strawberries and flowers, due to the encouragement of the Israeli military government in order to meet the demands of Israeli and international markets.<sup>19</sup> During the second intifada, Israeli occupation forces destroyed more than one million trees, most of which were citrus trees, as they restricted farmers from growing low-lying crops especially in the access-restricted areas, coupled with aid projects that pushed for such agricultural production..<sup>20</sup> Sadly, now citrus is imported from Egypt and Israel.

The agricultural sector in Palestine does indeed receive funds from international aid agencies, which aim to develop the standards of production in order to access global markets and get Palestine into the global economy. This comes, however, at the expense of local producers, who are now fixated on the idea of meeting international standards to sell their produce in faraway places, only to come home to cheap, low quality staple food. The western markets therefore benefit from high value cash crops, while in Palestine, we are abandoning local, environmentally-friendly farming practices and local varieties to meet international demand.<sup>21</sup> This destroys local livelihoods, increases competition among producers, and weakens small farmers.

However, agriculture in the Palestinian context is traditionally much more than a mere source of income that the farmers aim to capitalize on and expand. It is also an attachment to the ancestral land and represents a sense of belonging that is part and parcel of the Palestinian identity. *Sumoud* (steadfastness) is a term that was coined to explain the rootedness of Palestinians to their land and extends further than the notions of modern nationhood and statehood. This sentiment identifies

Palestinians as caretakers of the land, to the extent that their dignity and honour are tarnished if their land is taken away, especially if this is done unlawfully.

For Palestinian farmers, maintaining the land is therefore an obligation and an oath they take to solidify their identity. No wonder then that core tactics and policies of the occupation aim to strip this element from Palestinian livelihoods. Palestinians are therefore custodians of the olive groves, fruit orchards, wheat fields, and terraced hills. If we alter our viewpoint about ownership, we will see that in supporting a farmer staying on his/her land, we are actually solidifying our legacy on this land and indirectly shifting economic activities towards supporting local, community-led activities rather than profit-seeking and exploitive individuals and corporate entities.

It is now more urgent than ever to gear our efforts towards achieving food sovereignty in Palestine. Luckily, this is now resurfacing throughout Palestine, with new farms adopting clean farming methods (See *Humanistic Farm*, p. 50-51), and initiatives calling for the preservation of traditional agricultural knowledge, and *baladi* seeds. Additionally, some initiatives are working to re-establish the direct relationship between buyers and farmers, through adopting different means, such as Community Supported Agriculture (CSA) (See *Om Sleiman and Bustana*, pp. 32-33 and 36-37) and farmers markets (See *Sharaka*, p. 169). Other initiatives seek to create a peasants' and active citizens' movement calling for food sovereignty and adopting agroecological practices (See Palestinian Agroecological Forum, pp. 164-165) We are extremely excited to introduce a number of them in this edition.

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<sup>19</sup> Paltrade (2017) Factsheet – Agricultural Sector in Gaza Strip: Obstacles to Development

<sup>20</sup> Abdelnour, Tartir and Zurayk (2012) Farming Palestine for Freedom

<sup>21</sup> Ibid

## عالمين مختلفين، من أيهما تفضل /ين كمصدر لطعامك؟



Two worlds apart,  
where would you rather get your food from?



## Handicrafts in Palestine

Palestinian cultural heritage is inherently connected to the natural environment. For centuries, generations of Palestinians have utilised raw materials from their surroundings to produce a distinct identity for many towns and villages. Such craftsmanship has turned many Palestinian regions into hubs for handicraft production and other economic activities. Meanwhile, Palestinian towns containing religious destinations have marketed and supported an industry for handicrafts (e.g. Bethlehem olive wood carvings, Armenian pottery, Hebron glass, etc...).

Our cultural heritage practices, from handicrafts to arts, have made use of raw materials coming out as 'waste' of other practices and productions. Olive tree clippings, wheat straw, sheep wool, and leather are but a few examples. Traditionally, these products were never perceived as waste. This edition seeks to further highlight the concept of reuse and upcycling as not merely a justification to continue consuming 'guilt free' but to appreciate how traditional handicrafts heavily utilised the waste and leftovers from agricultural and other activities to produce practical and aesthetic goods. Moreover, new producers and community initiatives are challenging our current unsustainable consumption patterns by promoting community work and products which have an environmental and ethical ethos.

Traditional Palestinian handicrafts have had their fair share of revivals and extinctions, depending on trade conditions. The Palestinian Association of Cultural Exchange (PACE) (also listed in our shops section, page 186) has produced a database of information on the history and condition of each handicraft. The ones

that have been revived are pottery, olive wood carvings, embroidery, olive soap, and glass blowing. The reason behind their re-emergence is their ability to enter the globalized market as a touristic craft. The endangered ones are straw and olive branch basketry, wool weaving, and traditional sheepskin tanning. These handicrafts have lost their significance in daily use for the average Palestinian with the introduction of many new varieties and goods predominantly imported from China or Turkey, which quickly replaced and almost stopped the production of these local products.

The Palestinian handicraft industry is under a constant threat from different actors. While the Israeli occupation plays the most active role in diminishing the industry, the flooding of the Palestinian market with replica items at lower prices and higher availability has steered away many artisans from producing traditional handicrafts. The interest and investment in developing local handicrafts by Palestinian governmental institutions has been minimal, with many NGOs taking the lead role by empowering local producers through different workshops and trainings. Similarly, the competition amongst souvenir shops to sell at lowest prices has caused many local artisans financial losses and in the worst cases has caused them to stop their trade altogether.

Small-scale producers and family-run businesses have an added value of being unique, catering to a different type of customer, and being attentive to detail, quality, and end product finishing. The influence of cheap imports has impacted Palestine since the times of Ottoman rule. However, globalization and free markets have changed people's perspectives on products and changed their preferences from high quality and durability to disposable and cheap. This has affected the handicraft industry as well, which underwent a period of diminishing quality and the introduction of synthetics and plastics in traditional handi-

craft production (like weaving baskets with plastic threads). That being said, there is an encouraging new trend, where people who are buying traditional products are attentive to their authenticity and traditional natural elements.

Another encouraging trend is the increased focus of the handicrafts producers on strengthening the intergenerational linkages when it comes to handicraft products. Some of the producers were originally motivated to preserve a certain craft when they found out that the last producer has stopped working or sadly passed away and felt a responsibility to pass it to younger generations. Others were finding it unsettling to see a large divide between the older and younger generations when it comes to sharing anecdotes and traditions of handicraft works. Such concerns have led many community leaders, as you shall read in this guide, to plant a seed of change and watch as their initiatives organically grow and connect generations, different groups and interests. Amongst the rubble lies hope, as Gaza has always taught us. In the aftermath of the 2014 assault on Gaza, innovators found a way to turn the rubble, and the debris of what used to be their homes, and most precious belongings into living things again. For instance, rubble in Al-Nuseirat Camp was recycled and turned into new construction blocks, which became an alternative as Israel's blockage prevents the entry of essential construction materials to Gaza. Furthermore, solar energy projects using available local materials saw a rise, created by engineers from different universities. Even electric cars were produced back in 2008 with the aim of becoming less dependent on the fuel that is minimally allowed into Gaza due to the blockade that Israel continues to impose.

We are happy to find a ray of hope in the three projects we managed to connect with, entitled Atfaluna, Sulafa and Al Sawwaf (pp. 104, 130, and 127), that have shown determination and commitment to join us in this guide.

From our experience in preparing this guide, we can confidently claim that the handicrafts sector in Palestine is undergoing a creative and unprecedented innovation boom. Designers, artists, engineers and community organisers are entering the field and bringing in distinctive creations to a sector, that has for a long time been traditional, predictable, and to a certain extent outdated. This edition of the guide includes many new and promising producers who creatively bring about a twist to local traditions and a much-needed fresh outlook on local crafts. From glass blowing to ceramics, olive wood to embroidery, Palestinian handicrafts today are evolving from their traditional form, thanks to creative energies being injected to it by newcomers from different fields. Again, we have come across so many new producers and products but as this guide could not include all of them, we focused on the better-established ones as well as new and young producers.









## **Production and consumption of Baladi crops is a health, environmental and national necessity**

By Saad Dagher



There is a war raging behind the scenes, a war that is only known to a few in the world who are directly concerned with this matter. It is not exactly about energy and control over oil resources, but rather about control over food and food production. Currently, a number of corporations hold a monopoly over food through their control of seed production. These seeds are engineered to prevent farmers from reproducing them. This monopoly keeps farmers in a state of complete dependency on these corporations and deprives them from the freedom they used to enjoy when they were able to produce food for themselves and others, from the local seeds they produce and store from one agricultural season to the other.

To demonstrate this hidden war, we recall what happened in Iraq immediately following the American aggression in 2003, when decisions were issued by the American occupation's representative in Iraq, Paul Bremer, who was known as the "civil ruler". One of the most serious decisions made by this colonial ruler was the intellectual property law, which aimed to prevent Iraqi farmers from using their local Iraqi seeds, seeds that have been produced and developed by their ancestors over hundreds of years. This law intended to impose the American genetically modified seeds on Iraq and control Iraqi food production. After the Iraqi farmer would lose their original seeds, they would depend on purchasing these American seeds and the pesticides and fertilizers that complement them. Thus, Iraq, like other countries, would become prey to American seed and agrochemical corporations.

This decision has been adopted as a law and is still in effect, under which Iraqi farmers were forced to sign their consent over applying it to guarantee ownership of seed varieties to the entities that developed and produced them (i.e. American corporations). This all happened after the invading American forces took control over the Iraqi Seed Bank, stole

the seeds they wanted and destroyed the rest. Controlling food means controlling people, it is the ability to keep governments and politicians in check and become followers of whoever is in control of food production. With their seeds controlled, countries lose their true independence.

Globally, local heirloom (baladi) seeds have lost a large part of this presence as a result of the systematic invasion and continuous promotion of imported hybrid and genetically modified seeds. As farmers cannot reproduce these seeds, they remain dependent on them and all the other imported agricultural chemical inputs that are needed to grow these seeds. Currently, a whole range of digital technologies is also being marketed to further hold farmers captive to these products. All these efforts contribute to consolidate the control and domination of these corporations and the capitalist states that stand behind them. It is effectively a new form of colonialism where people and governments are controlled through food rather than military force. Although, in many cases, governments and leaders in some countries tried to challenge this domination and change the existing equation, but the colonial states interfered on behalf of the international corporations and assassinated those leaders who have dedicated their lives towards regaining food sovereignty in their countries. Food sovereignty simply means the right to produce food locally and to obtain it in the way and quantity people see fit, at the appropriate time and place. The concept of food sovereignty opposes the chemical monoculture cultivation patterns promoted by neo-liberal policies that perpetuate the “dictatorship” of monopolizing corporations and the imperialist regimes behind them. These policies focus on increasing farmers’ dependence on genetically modified seeds and environmentally damaging chemicals. They also focus on only a few crops; mainly corn, soybeans, rice, and wheat, rather than a diversity of crops.

In Palestine, the agricultural sector is experiencing a continuous decline as a result of the distortion it is being subjugated to, causing its role as one of the essential economic sectors in Palestinian people’s life, to shrink. Rain-fed and baladi agriculture is suffering from clear neglect, despite it making up about 90% of all Palestinian agriculture and the fact that farmers have mainly relied on it for their livelihood and food production. Baladi varieties had the leading role in agriculture and their cultivation depended on the inherited knowledge transmitted through word of mouth between generations. This knowledge was acquired over the years through practice, observation, and trial and error. The changes that occurred in the agricultural sector have affected baladi varieties, and resulted in the loss of their original characteristics and distinctiveness.

The damage resulting from the deformation and in some cases extinction of baladi varieties is not limited to losing them as plants or crops, but rather extends to the loss of a genetic stockpile and an inherited knowledge associated with this type of cultivation and agricultural practices. Furthermore, it has negatively impacted the environment through the shrinking of biodiversity as well as some social and economic impacts on rural communities with the change in food patterns and diets.

Despite this, the most common baladi varieties remained intact in specific environments and locations thanks to a limited number of farmers who continued to preserve, reproduce and store their seeds for the following seasons. These farmers specifically appreciate these seeds because they are highly adapted to the natural environment and are resistant to pests and droughts, in addition to the few and local production inputs needed to produce them. Furthermore, the baladi varieties have remained a preference for consumers, who are in a constant pursuit to find them, due to their unique characteristics and distinctive taste that the Palestinian people are accustomed to.

The farmers who still maintain the production of baladi crops need more attention from us than is currently the case. Most of these producers are rural women who have preserved baladi seeds and have been working hard to make ends meet. They usually own small plots of land and are small-scale farmers who need us to stand by their side, given the marginalization they are facing. They are the real producers of healthy foods at a time where the agricultural sector is systematically being deformed. They often adopt environmental and natural agricultural techniques and practices and sell their produce either in local markets or directly to consumers, thereby providing us with healthy food, that is free of chemical toxins, rich in nutritional elements and has a unique taste. Small-scale farmers are the real producers of food who working their lands as a family unit, keep alive the inherited agricultural knowledge, preserve baladi seeds and exchange them with other farmers, thus creating community seed banks, building social relationships based on cooperation and contributing to the local circulation of capital, which benefits various segments of society.

Buying baladi products supports the steadfastness of farmers in their struggle to live in pride and dignity. This dignity is violated by colonialism on the one hand and greedy merchants, who turn a blind eye to their suffering, on the other. Furthermore, buying baladi products is a contribution to preserving the baladi seeds that were developed and preserved by our ancestors over centuries. It also contributes to the efforts to maintain agricultural biodiversity and the agricultural knowledge inherited through generations.

Movements and activist groups around the world are now active in encouraging the use and cultivation of original local seeds and preserving and reproducing them locally, as these seeds are vital to achieving people's food sovereignty and preventing corporations' monopoly. Palestinians are also active on this front with the rise of initiatives that are work-

ing to recover and spread baladi seeds -original local (heirloom) seeds- among farmers and even revive their status in Palestinian agricultural heritage. These initiatives also aim to reinvigorate the presence of these baladi seeds in people's awareness and consciousness. With the increasing interest in reviving the baladi product and the awareness regarding its importance to health, environmental, social, economic and national aspects, an increasing number of Palestinians have begun to adopt the agroecological cultivation approach in the last ten years. Agroecology is considered the backbone of food sovereignty. Real food sovereignty cannot be achieved if agriculture remains dependent on imported seeds and polluting chemicals, manufactured by transcontinental corporations whose primary goal is to maintain capital in the hands of a few people, through controlling the inputs and materials used for food production. The use of pure baladi seeds is one of the pillars of agroecology which absolutely rejects the use of imported genetically modified seeds.

Let us think which production is more ethical: production from seeds of corporations' that are supported by countries intending to monopolize and control food to subjugate people or the production of a female farmer from the valleys and mountains of our Palestinian villages, who is reproducing her seeds to provide us with clean food and contributing to real food sovereignty?

It is for this reason and much more that we adopt agroecology and choose to consume baladi products.









Om Sleiman Farm is one of the farms that shared with us its story with its own words:

## Om Sleiman Farm

### Location

Bil'in, Ramallah and Al-Bireh

### Telephone

+970595799078

### Email

omsleimanfarm@gmail.com

### Visiting Days/Hours

Monday-Saturday 11:00-23:00,  
Sunday 11:00-16:00

### Facebook

Om Sleiman Farm  
مزرعة أم سليمان  
@omsleimanfarm

### Product Availability

Seasonal

### Product Selling Points

Directly to members upon subscription

The early days of our journey helped mould the farm the way it is today. The farm was born at the intersection of 3 Palestinian stories: A story of displacement that brought Mohammed Abu-jayyab – one of the founders – to a journey of rediscovery of his Fallahin roots after growing up in a refugee camp in Gaza Strip, and later immigrating to the US. Mohammed met Muhab Al-Alami, a Jerusalemite who runs a hostel in Ramallah, and provides political tours in places like Bil'in village. This introduced them to Abu Alaa Mansour, who saw the importance of offering land access to this effort. He offered at least a 5 year access to his 17 Dunums land, which provided a kick off moment to the farm early 2016. Later on, Yara Duwani joined the farm as a farm manager.

The work in Om Sleiman Farm intended to converge economic, social, and ecologic visions, which resulted in farming work that is closer to the Fallahi spirit. This convergence to us was from the start a political effort, which goes beyond the fact that the farm is on Area C lands and being at direct contact with the Israeli Army. The farm to us is a declaration of agency and imagination, and a bridge we want to build between the village and the city. Working together, as folks coming from Jerusalem, Gaza, and the West Bank created a microcosm of Palestine as we see and dream of it to be.

The farm creates a social space for its shareholders where they could see their cooperation with the farmer come to fruition. By selling directly to consumers, we bypass a commercial comprador class that puts its profits ahead of farmers getting a fair share. This creates a sustainable economic relationship that guarantees our continuity on the basis of mutual trust. Our work also seeks to restore the ecological environment as part of Palestinian society by respecting and preserving it. Thus, our vision is in essence based on the complementarity of all these dimensions.



### Volunteering Opportunities

Om Sleiman Farm welcomes volunteers throughout the year, especially in the early summer and winter seasons, as work on the field increases. Areas: Seed germination, irrigation, weeding, preparation of raised beds, crop cultivation, seed collection and saving, in addition to assisting in other projects, such as natural building, medicinal herb production, fermentation and pickling, greening and forestation, and carrying out research on plants.

### Other Services

Political tours are offered where visitors are introduced to the political situation in Area C, and the challenges facing agriculture and farmers in Palestine. They also provide agricultural tours that cover concepts such as community-supported agriculture (CSA), agroecology, among others and explain their practical application.

This vision comes together in what otherwise is called a Community Supported Agriculture (CSA). A community of consumers comes together to buy the season before it starts, where they receive in return weekly shares of the harvest. This economic system gave us the ability to solve chronic marketing and planning dilemmas, and provided enough capital for us to kick off our seasonal work. Through this system, the consumer was able to trust us as farmers and our seasonal and heirloom practices. We encourage our shareholders to come visit us anytime to know and feel that they are an integral part of our production, not mere consumers.

We follow a multiplicity of methods that go beyond organic farming, emphasizing on integration, regeneration, seasonality, and ecological context. We use our surroundings as a guideline and work to steward it not to control it.

Our farm today provides shares to 25 families (we have gone up to 30 in the past) by actively cultivating 2+ dunums. Our team is Mohammed, Muhab, and Yara, in addition to a number of seasonal and part time workers.

In addition to direct seasonal production, we have adopted a model of popular education to duplicate our work. We have worked on training farmers and activists on topics ranging from food justice to food production. To us, popular education is a tool to turn passive and technical knowledge into a political tool for change. We share the space and our experience in Community Supported Agriculture, Natural Building techniques, and Agroecology. Our mission is to go beyond knowledge to active support on the ground, providing seeds and seedlings, consulting, designing, and market sharing. We care to see other farmers adopt these methods in the road to a self-sustainable community.

In our quest for self-sufficiency, a difficult and long journey in the current consumerist and capitalist era, we pay high attention to preserving and propagating baladi seeds. Currently, we have baladi seeds from different regions such as Deir Ballut, Kira, Bil'in, and Palestine Heirloom Seed Library.



## Farmers of Al Battuf

### Location

Al Battuf Valley, Arrabeh, Galilee

### Telephone

Utra Yassin

+972507975839

### Product Availability

Seasonal spring & summer

### Visiting Days/Hours

Prior coordination is advised

### Product Selling Points

Al Battuf Valley

### Volunteering Opportunities

Help during harvest season, prior coordination is advised.

Al Battuf Valley lies in the lower Galilee and is a beautiful and important cultural agricultural area, bordering the villages of Sakhnin, Arrabeh, and Kufr Manda. The Israeli national water carrier, which cuts through the heart of the valley, is a controversial and environmentally destructive project. It was installed by Israel in the 1950s to divert the waters of Lake Tiberias through channels and pipelines to reach the Naqab and provide water for the Israeli towns and villages there. Ironically, the Palestinian farmers of Al Battuf valley are not allowed to use any of the millions of cubic meters of water that flow through their lands every day. It is highly protected by barbed wire fences. Without a drainage system, which the Israeli government refuses to construct, the valley is totally submerged by water in the winter, turning it into a lake of standing water.

Therefore, agriculture is still entirely *ba'ali* (rain-fed) and is dependent on seasonal vegetables. Chemical use of fertilizers and herbicides is very limited, making the produce organic, *bala-di*, and therefore very tasty. Today, there are a handful of active farmers working the land and making sure they collectively develop agricultural roads, work in cooperation with each other and fight together to attain their rights. Women farmers have led a decades-long presence on the land, preserving local varieties of *bamieh* (okra), sesame, watermelon and many more seasonal crops. Al Battuf represents one of the last remaining valleys inside Israel where Palestinian own and grow agricultural produce on the land. Following 1948, a big rupture occurred for Palestinians inside Israel, where most of their land was confiscated and they were forced to turn to labour, abandoning the lands that were left in their villages. It can be rightly claimed that women pioneered the protection of land since then, ensuring to keep farming alive and with that preserving traditional farming methods, crops and rituals. Utra Yassin is one of those women farmers who have been actively farming their land in Al Battuf. She, along with strong and passionate women and their families, are spearheading a strong presence on the land, defying the Israeli government's intentions to turn the valley into a nature reserve, or promote local ecotourism initiatives which aim to normalise the encroachment of exclusively Jewish settlements in the Galilee.

The spring season is said to be the high season for being in Al Battuf Valley, where families gather for picnics and farmers markets and the valley as a whole become bustling with people in a symbolic community celebration of abundance and identity. To meet Utra and other inspiring women and men in Al Battuf, make a visit to this lush valley in May to enjoy a truly warm and welcoming hospitality and beautiful landscape. Palestinian farmers' stories everywhere are stories of resilience, steadfastness, and determination. Our support for them and their struggle makes a difference and preserves the cultural significance of our natural resources.



## Jannati

### Location

Al-Bireh, Ramallah & Al-Bireh

### Telephone

+970599116097

+970599777233

### Facebook

Jannati, @JannatiHerbs

### Product Availability

Year-round

### Visiting Days/Hours

Everyday from  
09:00-17:00

### Volunteering Opportunities

help with harvest and planting  
by season

### Product Selling Points:

Several locations in Ramallah,  
Al-Bireh, Nablus, Jenin,  
Bethlehem, Betunia, Birzeit, and  
Ein Arik (refer to profile text for  
details).

Jannati, which translates to “my heaven”, was launched in 2018, with the vision of Issa Hamayel, a supporter for local and ecological farming. It is a trademark of the Al-Munir Consulting and Food Industries Company, which was established in 2008.

Jannati is the first of its kind in food processing specialized in the production of food flavourings from natural herbs in Palestine and the products are free of any additives or preservatives. The idea of the project stems from the need to provide fresh herbs and vegetables throughout the year so that the product maintains the same authentic taste and ease of use at a cost appropriate for consumers.

Jannati’s products are aimed at meeting the needs of consumers for herbal pastes (basil, coriander, Persian thyme, local green thyme, rosemary, garlic thyme, etc.) and vegetable pastes (minced ginger and garlic paste), in several sizes. Jannati also intends to expand the product list to include new herb and vegetable pastes and juices (thyme and ginger) in addition to the development of unique blends for all uses.

What distinguishes Jannati is its keenness to use local inputs of herbs and vegetables grown using ecologically sound, and chemical-free methods. Jannati selects its crops from different ecological farms throughout Palestine, and supports their production. It has also started to plant some essential production inputs itself in order to assure unfailingly high quality’. Jannati upholds the importance of making local food products of high quality and great taste, that are healthy, natural, and free of preservatives.

Jannati products are available in several locations as follows:

**Ramallah Supermarkets:** Gardens, Bravo, Maxmar, Assal O Basal, Al Reem, Issa Al Khayat, Al-Tal Al-Akhdar, Royal;

**Al-Bireh Supermarkets:** Al Sharafa, Big Sale, Jinan; **Nablus:**

El Forno Bakery, Al Quqa Roastery and in the Supermarkets of Lail Nahar, Al Motamayezoon, Al Baraa, Al-tal Al-Akhdar, Dream Mall; Jenin: Al Maslamani Roastery; **Bethlehem Su-**

**permarkets:** Al Madina, AB, Jack Al-Bandak, Guqman, Zuwa-

deh; Betunia Supermarkets: Gardens, Abu Samra, Rut, Al-Gh-

afari, Al-Sheni; **Birzeit Supermarkets:** Al-Touta, Suleiman,

Harb, and Holy Land; and **Ein Arik:** Gardens Supermarket.



## Bustana Farm

### Location

Iksal Village, Marj Ibn Amer, Nazareth

### Telephone

+972503700400

### Website

bustanafarm.com

### Facebook

Bustana

### Instagram

@bustanafarm

### Product Availability

Year-round

### Product Selling Points

Delivery to subscribers and sometimes sale at the farm site

### Visiting Days/Hours

Prior coordination is advised

### Volunteering Opportunities

Harvesting and building fences

Bustana Farm (Our Garden Farm) aspires to encourage and provide clean food, revive environmentally friendly agricultural and traditional methods, and preserve the agricultural heritage through Community Supported Agroecology. Its focus is to re-establish the direct relationship and partnership between the farmer and the consumer and to encourage ethical patterns in both production and consumption.

After the death of their father in 2008, the owners of the farm, the fourth generation of the Ounallah family who cultivated the lands of Marj Ibn Amer, decided that the method of cultivation best suited to preserve the land for future generations is the Community Supported Agriculture model that adopts agro-ecological practices. The farm, located in Iksal village, covers an area of 400 dunums<sup>1</sup>. Iksal, also known as "Bint El Marj", is a village in the Galilee located 5 km southeast of Nazareth. The farm produces seasonal grains, legumes, and vegetables in addition to the cultivation of olive and almond trees.

The farm believes in the "teikei" Japanese concept that is based on Community-Supported Agriculture (CSA) and it means "relationship" or "partnership". This model of agriculture is the only one in which consumers voluntarily agree to share risks and benefits with farmers. CSA provides a solution to problems related to the intensive agricultural production worldwide, as farmers alone bear the increasingly growing global market risks, which had forced millions of them to leave the land. CSA also offers one of the most aspiring alternatives to prevent the degradation of local traditional agriculture.

<sup>23</sup> A dunum is an Ottoman unit of area that is equivalent to a hectare or 1000 square meters (10002).



### **Bustana farm depends on four ideas for Community-Supported Agriculture:**

**Partnership:** This partnership is characterized by a mutual commitment of farmers to supply food produced during each season to consumers, and consumers who commit to paying for their share at the beginning of the production season.

**Localization:** Promote local production and exchange, as part of an active approach to support the local economy.

**Solidarity:** Entails sharing the risks and benefits of production that is adapted to the natural rhythm of the seasons and respects the environment, the natural and cultural heritage, and health, in addition to fair and sufficient price that enables farmers to live in dignity.

**From producer to consumer:** It is based on direct, trust-based, person-to-person communication, with no reliance on intermediaries or hierarchical structure.

The mechanism with which Amir and his family operate the farm is through membership in a weekly 'Bustana basket', which is delivered to the doorsteps of members, filled with delicious quality food coming directly from farmers. Production is adapted to the natural rhythm of the seasons, and therefore, preserves the environment and the natural and cultural heritage as well as people's health. This means that the yields may be rich and varied in a given week while meagre in another. Accordingly, the buyer shall be supportive, cooperative and help in reviving the local agriculture that is based on partnership and reciprocity.





## Al Ameen Farms

### Location

Al-Bireh, Ramallah and Al-Bireh

### Telephone

+970599787372

### Email

iameen2001@yahoo.com

### Facebook

Al Ameen Farms

### Product Availability

Year-round

### Product Selling Points

Upon order

### Visiting Days/Hours

People are welcome to visit, prior coordination is advised

### Volunteering Opportunities

volunteers are welcome to volunteer in farming and taking care of the livestock.

### Other Services

Will be offering housing during the weekends in the near future

In an area under the constant threat of confiscation by the settlers of Psagot and Bet El Settlements, "Qurtees Mountain", situated east of the city of Al-Bireh is where Ameen Suleiman (known as Ameen Al Shaweesh) started his farm in 1998. The area lies on the central ridge running across the West Bank, with beautiful views that overlook the breath-taking desert hills of the Jordan Valley to the east and extends to reach Mediterranean Sea to the West. Returning from the United States, Ameen was determined to contribute to the prosperity of his homeland through supporting the self-sufficiency of his people and reviving the *baladi* (traditional) way of farming and healthy production.

Ameen started with three livestock of sheep and goats, in a 16 dunum farm where he grows seasonal vegetables, olive trees, and fodder for his sheep, with no use of chemicals. A network of customers buying fresh milk, cheese and meat from him has developed throughout the years, from friends and conscientious people who wish to buy healthy food from a trusted source as well as support the local way of production. The farm has now grown to reach 240 livestock of sheep and goats. Ameen works in the farm and produces milk while his wife Ameena makes cheese, *kishik* (traditional dried yogurt), and other dairy products from milk.

With the blessings and support of his community, Ameen managed to rehabilitate 200 dunums of land around his farm, growing mainly wheat and barley for his sheep and protecting the land from the attacks of settlers. Moreover, Ameen believes in cooperation and collective work, as he welcomed volunteers such as Sharaka volunteer group (p. 169) and others to start a community farm on his land to operate over two farming seasons per year. He still welcomes the idea and is open to these sorts of models to be implemented on his farm.

If you are in the Ramallah and Al-Bireh area, Ameen's farm is close by, make sure to pay the farm a visit and buy your fresh organic milk and meat from there.



## Al Jalameh Women's Association

### Location

Al Jalameh Village, Jenin

### Telephone

+97042413137

+970598476878

### Facebook

جمعية مركز نسوي الجلمة

### Product Availability

Year-round

### Product Selling Points

Association Shop

### Visiting Days/Hours

Every day except on Friday  
9:00 am to 14:00 pm. Prior  
coordination is advised.

### Volunteering Opportunities

Volunteers are welcome.

### Other Services

Organizing tours for groups & introduce them to their work & farming techniques, all while offering a traditional Palestinian lunch.

Al Jalameh, the closest point of departure to the city of Nazareth from the West Bank, is where the ugly checkpoint which carries the name of the village is located, and unfortunately this is what the name has come to be most often associated with. That being said, Al Jalameh has a long history of innovation, community activism, and agricultural activity. Its inhabitants are famous for building cooperatives and working together. The Women's Cooperative in Al-Jalameh is comprised of a collective of 40 women who have invested in 20 dunums to grow pumpkin, luffa, and safflower. They are also planning to start planting strawberries. Now the cooperative owns five dunums and the women are trained in product design and packaging. The cooperative has a gym, a workshop for loofah production, and several greenhouses. Products include pumpkin jam, loofahs, several types of medicinal herbs, homemade traditional Palestinian food like groats (Burghul) and Freekeh, Palestinian thyme *dukkah*, in addition to fresh produce and traditional hand-made products.

Manar Sha'ban is an entrepreneur, artist and mother, who is an example of the determination and women activism in Al-Jalameh. She takes us to the roof of the cooperative to get a panoramic view of the village. The outstanding landscape offers you the chance to see beyond the occupation's imposed boundaries that separate families from each other and from their lands. As we enjoy this panoramic view, Manar explains the local traditions of wedding celebrations that include *zajal* and traditional folkloric songs that all neighbouring villages used to participate in.

The cooperative members were aspiring to turn a caravan into the shop they have always dreamed of, a place that would showcase their produce in a chic way, in addition to a bakery and a stop-and-go-coffeeshop in a strategic location close to Jalameh checkpoint. Sadly, the women of Al Jalameh had to give up this dream when the Israeli army ordered them to reallocate their caravan from its location under the threat of demolition; hence, the idea of the coffee shop and bakery was no longer feasible.

Al Jalameh women are pioneers in growing pumpkins in greenhouses in Palestine and they adopt safe farming practices (e.g. by using limited amounts of chemicals).



## Jerbawi Farm, Gelato Shop

### Location

Jerbawi Farm: Um Al-Tut Village, Jenin and Tarwe'ah Gelato shop: Arab American University (AAUP) campus, Jenin

### Telephone

+97059996650

### Email

mazen\_je@yahoo.com

### Product Availability

Year-round

### Product Selling Points

At source and at Issa Al-Khayat Store and Adel Fair Trade in Ramallah (p. 184)

### Visiting Days/Hours

Prior coordination is advised

### Volunteering Opportunities

Support in farming and production of dairy products

In the picturesque village of Um Al-Tut, outside of Jenin, lies the dream of a Palestinian man with a vision to produce local, chemical-free, and high-quality dairy products and change the culture of food and food production. The sheep, goat, and cow milk produced on the farm are used to produce high quality cheese, both local and Italian types, gelato ice cream, yogurt and *labaneh*. Among the exquisite Italian cheeses produced at the farm are pecorino, scamorza, fresh mozzarella and burrata. Mazen Jerbawi has built an exceptional and pioneer business model that many Palestinians could strive for. From the basics of empowering local families to work on the farm, to paying meticulous attention to cheese-making processes, he exposes the political and social benefits of believing in such work and striving to maintain an organic and beneficial relationship with what is produced. In the farm, Mazen uses chemical-free farming techniques and has moved from the use of small quantities of chemicals to none.

The atmosphere on the farm is uplifting and the quality and taste of the products is out of this world. The years of experience and dedication that Mazen has put into learning the art of cheese and gelato-making resonates in the high quality and uniqueness of his products. Mazen does not believe that mass production or market monopoly is the key to success, but rather believes that the product needs to be respected and cared for to maintain a certain level of integrity and quality. However, his vision is that farmers, businesses and others shift their mode of work from large scale, poor quality production that is the norm to a more organic, identity driven, and quality-based mode of production. To make the farm even more sustainable and self-sufficient, Mazen has installed solar panels that now cover the electricity needs of the farm.

Tarwe'ah Gelato shop: The Gelato that Mazen produces is one of a kind. Fresh, and chemical and preservative free, it has been the talk of the town and nearby university (Arab American University of Jenin- AAUP) where the gelato shop under the name of (Tarwe'ah) is based. The shop is run by locals from nearby towns and has visitors coming from all over Palestine. Mazen is proud to say that the Gelato shop has even created bonds with Palestinians living in '48 areas, who are either AAUP students or visitors from Nazareth, Haifa, and other places. Although the Gelato shop is located on the campus of the AAUP in Zababdeh, it is accessible for non-students as well.

Mazen's products are now sold by placing orders, especially for the cheese. The farm is open to visitors with prior coordination with Mazen.



## Al Okhwah Farm

### Location

Zababdeh, Jenin

### Telephone

Raja'i Fayyad  
+970599353428

### Facebook

مزرعة الأخوة

### Product Availability

Year-round

### Visiting Days/Hours

Everyday  
07:00-17:00

### Product Selling Points

Onsite and through Adel  
Fairtrade (p.184)

### Volunteering Opportunities

Please contact the farm

### Other Services

Agricultural and tours in  
Zababdeh archaeological sites

Hoping to improve their incomes and desire to develop, the owners of the Al Okhwah Farm (Brothers Farm), Raja'i Fayyad and his brothers, began to introduce new agricultural varieties on their farm, benefiting from some projects supporting strawberry farming. They started with cultivating strawberries in limited open spaces, and then expanded to grow them in greenhouses. The brothers were able to achieve significant successes and became famous for producing "strawberries with a Palestinian Flavour"

The farm was established in 2009 on one dunum (1,000 m<sup>2</sup>) and has now expanded to 3 dunums. The brothers gradually expanded their production of varieties that are not available in the Palestinian market. This included pineapples, a product that was greatly welcomed in the market as a delicious tropical fruit that can be used in many dishes and have numerous nutritional benefits. The farm also produces leafy greens, such as parsley, thyme, watercress and celery.

Overall, the farm seeks to provide an integrated model in food production. For example, they have an aquaponic system, which uses the organic-rich water of fish ponds as a natural fertilizer for agricultural crops. Besides fish, the farm also raises local *baladi* chickens.

The farm owners are proud of their gradual transition from safe farming - in which limited quantities of chemicals are used sometimes - to organic farming that depends on natural solutions for pest management. They are also now producing strawberry and pineapple seedlings to help sustain their production.

About 70% of the produce is sold at the farm, while the rest is marketed through Adel Fair Trade. The farm owners believe that the growing interest and consumer demand on the farm's clean products is generally due to people's increased awareness of the diseases and health problems associated with unhealthy diets and the benefits of local chemical-free products on their health. This is in addition to the acceptable fair pricing resulting from the reliance on local agricultural inputs and also having solar systems for energy production which considerably reduce the production costs.

The brothers plan in the near future to open a small restaurant on the farm and provide delicious food from its products. Follow their Facebook page for more information about the opening.

According to the brothers, the farm mantra is "Success attracts success; there is no escape from this great universal law, so, if you want to attract success, make sure to start with small successful steps, whether you are a labourer or a prince."



## Munir Salahat

### Location

Wadi Al Far'a, Tubas

### Telephone

Ali Salahat  
+970597299947

### Product Availability

Seasonal

### Visiting Days/Hours

Everyday except Fridays. Prior coordination is advised.

### Product Selling Points

Al Qal'aa Supermarket

After years of living abroad, Munir Salahat returned to his village eager to start farming his land and re-establishing the deep-rooted connection to it. Blessed with the abundance of water in Wadi Al Far'a, Munir grows different kinds of seasonal fruits and vegetables on his 18-dunum land in the area of Safayen, without the use of chemicals. He sells the produce at his grocery store 'Al- Qal'a' on the main road connecting Far'a with the rest of the northern area.

According to his son, Ali, it is simple; Munir wants to grow healthy, tasty produce that he can enjoy with his family and sell in the market. It is worth noting that Munir was able to sell his produce at the same market price of other produce grown year-round using chemicals.

Check the seasonal produce calendar to know which produce Munir is growing at the moment and visit his grocery store on the main road in Wadi Al Far'a, linking Nablus with Tubas.



## Shafa 'Amr Ice Cream

### Location

Shafa 'Amr, Galilee

### Telephone

Shafa 'Amr branch

+97249865428

Nazareth branch

+97246276707

Kufur Yasif branch

+97249077751

### Visiting Days/Hours

Monday-Saturday 11:00-23:00,

Sunday 11:00-16:00

### Facebook

Boza.Shf بوظة شفاعمر

### Product Availability

Year-round

### Product Selling Points

Shafa 'Amr, Nazareth & Kufur Yasif

Shafa 'Amer Ice Cream has its beginnings rooted in Nablus, where the business owner, Abu Zaytoun Mesha'al, learned the art of ice cream making from his mother, Wadi'ah, who began making ice cream in 1938. In the 1950s, Abu Zaytoun and his brothers started the business of ice cream making in Shafa 'Amr. Since then, the family has been famous for producing the unique *mistaka* ice cream in the north region. *Mistaka* or Mastic plant resin is a famous ingredient in many of the Levant deserts and has a very distinct flavour. The ice cream produced by the Mesha'als is still freshly prepared every day in three flavours: pure *mistaka*, *mistaka* with pistachio, and *mistaka* with lemon. Natural ingredients are what make this ice cream special as it does not contain any colourings or additives. Today, the sons and nephews of Abu Zaytoun have expanded the business to Nazareth and Kufur Yasif and are making the ice cream more available in local markets. The logo of this ice cream is the portrait of the grandmother, whose famous recipe of fresh milk, *mistaka*, and sugar with no preservatives is the reason behind the success of this product. They also have special ice creams served on plates like *Burma* ice cream, *Layali Lubnan* ice cream and *Kunafa* ice cream.





## Om Musa Farm

### Location

Burin Village, Nablus

### Telephone

+970598444649

### Facebook

Doha Asous

### Product Availability

Seasonal

### Product Selling Points

At the farm

### Visiting Days/Hours

All week, in the mornings and late afternoons. Prior coordination is advised.

### Volunteering Opportunities

Support in harvesting, building raised beds and stone fencings, and weeding

### Other Services

Offering traditional meals and a tour of Burin Village

Doha Asous or Om Musa represents a model of Palestinian steadfast women who have a genuine connection to the land and are working to achieve self-sufficiency. Her connection to the land is as deeply rooted as the olive trees on her farm.

Om Musa lives in Burin, a village southwest of Nablus that is surrounded by illegal Israeli settlements. The residents of Burin have witnessed constant assaults by settlers, who on multiple occasions have burned crops and olive trees belonging to Om Musa and many of Burin's families, especially during olive harvest seasons. However, those assaults and atrocities could not break her resilience and determination to continue farming with her usual smile and sense of humour.

"My passion for agriculture began in my childhood. My mother was a farmer who brought our daily bread from the land and was the only breadwinner for our family after my father was martyred. So, we grew up off of the produce on our land and our love for it is carved in our hearts. Since I was a kid, I have always dreamt of having my own farm" Om Musa says.

Indeed, Om Musa established her farm 15 years ago. Today, she owns a 4 dunum property, where she grows seasonal crops such as potatoes, chickpeas, beans, spinach, onions, parsley, mint, watercress, cauliflower, zucchinis, Armenian cucumber 'Faqous', cucumbers, eggplant, bell peppers and chilli peppers, okra, and tomatoes.

Om Musa relies on traditional seasonal agriculture, produces and preserves the seeds of local okra, tomatoes, zucchini, squash, sesame, thyme, sage, and Faqous. She also raises domestic *baladi* chickens and makes *baladi* cheese and delicious bread, which is usually made by women in rural areas, using either the traditional method (Tabun) or the modern one (ovens). Om Musa also produces oil and pickled olives from her olive trees which are now partly located in Area C, close to the illegal settlements. This fact forces her to seek permission from the Israeli occupation to be able to access her land and harvest the olives, which is often rejected or delayed. Nevertheless, she persistently seeks to reach her land.

The love and generosity of Om Musa are evident in her dedication to hosting visitors and volunteers at her home and among her family members. She also coordinates the activities of international solidarity groups who usually come during the olive harvest season to help and provide encouragement and moral support to the farmers, in addition to their role in monitoring of settler violence and assaults of the Israeli occupation forces.



## Ushaq al Ard for Agricultural Production

### Location

Burin, Nablus

### Telephone

Mohammad Omra  
+970598851817  
Mamoun Najjar  
+970599721742

### Facebook

عشاق الأرض للإنتاج الزراعي - بورين  
@landloversburin

### Product Availability

year-round

### Visiting Days/Hours

Friday mornings & Saturdays

### Product Selling Points

- On-site.
- Huwara: Kiosk on the main street, in addition to a number of groceries in the town
- Asira Al Qibliyah: Seasonal produce sold at a kiosk in front of the town Mosque
- Via Facebook

### Other Services

During planting preparations, planting and harvesting times, as well as marketing.

A group of friends from Burin village did not have any previous experience in agriculture, but shared a vision for changing their economic realities and job dependencies as well as a patriotic conviction to protect their village lands from the surrounding illegal Israeli settlements. This is particularly relevant considering their village's vulnerability to daily settlers' attacks and aggression. This is how the idea behind Land Lovers' farm was sparked. The initiative succeeded and the farm was expanded with dedication and belief of its members in cooperative work and connection to the land.

The farm (Land Lovers) was started was started in January 2017 when one of the members provided an area of his land for wheat cultivation. Settler aggression, and ruining of crops by wild boars, affected the progress of the farm but it did not succeed in deterring them from continuing their work and fulfilling their vision. They deducted part of their monthly incomes from their original jobs to expand and build greenhouses on nearby lands they had rented. Within a period of two years of continuous and diligent work, the area of cultivation extended from one and a half dunums to 14 dunums, where they cultivated many crops including thyme, sage, tomatoes, cucumbers, zucchinis, cabbage, cauliflower, and leafy greens. The farm relies on rain-fed and irrigated agriculture and is gradually seeking to achieve an integrated, diversified and chemical-free production.

The founders of the farm -Mohammad, Mamoun, Jafar, Hisham, Basheer, Waheeb, and Ghassan- believe in the importance of finding direct channels to market their products, stemming from the principle of fair prices for both producer and consumer, in addition to strengthening the relationship of trust between the farmer and buyer. The farm invites those who are interested to visit and harvest crops themselves in addition to marketing the products in Burin and neighbouring villages (Asira Al Qibliyah and Huwara) at a price lower than the market price. Also when possible, they deliver orders via their Facebook page to areas like Ramallah.

The farm, like many farms in Palestine, faces challenges related to the high cost of water, so they decided, as a partial solution, to install a 350 cubic-meter rainwater farm pond. Also, to overcome time constraints related to their commitment to day jobs, the owners connected the farm with electricity to enable them to work at night, which reflects their dedication and belief in the idea. .

The farm welcomes visits from all interested persons, volunteers, and buyers with great love and generosity.



## Oyster Mushroom Farm

### Location

Til, Nablus

### Telephone

+970598206119

### Facebook

خير زمان للاغذية العضوية Kheir Zaman for Organic food, @Kheir.zamaan

### Product Availability

Year-round

### Product Selling Points

- Adel Fairtrade (p. 184)
- Al-Mutamayzoon Supermarket, Nablus
- Al-Tal Al-Akhdar, Nablus
- Per order

### Visiting Days/Hours

Prior coordination is advised

### Volunteering Opportunities

Assisting in marketing and preparing promotional materials on oyster mushrooms

“A small room could start an exciting agricultural adventure,” This is how Nouraldin Shtaya began his adventure to produce oyster mushrooms with the aim of creating an integrated Palestinian project encompassing all production inputs. Nouraldin succeeded in cultivating oyster mushrooms due to a combination of factors; his academic background in food technology and nutrition, the legacy of knowledge from being raised in a rural family and the experiences he encountered with organic farming in Italy.

Nouraldin conducted preliminary experiments in mushroom cultivation in 2014. However, information and knowledge at the time were not enough to make this experiment succeed. After completing his master’s degree in Food Technology and Nutrition at the University of Naples, Italy, in 2018, where he was able to produce the oyster mushrooms seeds in the university laboratories, he moved to work at the Biodiversity & Environmental Research Center (BERC) in Til (Nablus). There, Nouraldin was able to produce oyster mushrooms in one room, marketed it via Facebook, and participated in local exhibitions. The most important market for him was “Akli Baladi Market” (my food is *baladi*), organized by Sharaka volunteer group. Now, his mushroom farm has been expanded to an area of 200 square meters.

According to Nouraldin, “The importance of mushroom production lies in it being one of the foods with high nutritional value, containing proteins and essential nutrients, and is often referred to as the “vegetarian meat”, in addition to it being produced organically, with no use of any chemicals. The importance of this project also lies in creating job opportunities for those interested in starting their own oyster mushroom farms, by providing them with the mushroom spawn I produce at the farm. That’s how the idea began to spread especially that oyster mushroom farming is new and non-traditional in our region. ”

Thanks to youth initiatives like Nouraldin’s that produce food varieties that were not previously available in the Palestinian market, we can now enjoy locally produced oyster mushrooms.



## Faisal Barghouti

### Location

Deir Ghassaneh village,  
Ramallah and Al Bireh

### Telephone

+970599424884

### Email

faisalgrip@gmail.com

### Product Season

Work on the farm is year-round.

### Product Availability

Faisal's products are still not  
available in the market

### Visiting Days/Hours

The farm is open for visitors any  
time but with prior coordination

### Volunteering Opportunities

Volunteers are welcome and the  
work will depend on the needs  
of the farm

### Other Services

Housing and tours can be  
offered upon request and prior  
coordination

Faisal is an energetic and skillful filmmaker and farmer. The story with his farm might seem ordinary at the beginning, but in fact, it is an inspirational representation of Palestinian rootedness in the land, passed down over generations. Faisal's grandfather owned a plot of land since 1945 and it was the location of many family visits during the olive harvest, seasonal preparation of the land, and outings. His memories of the teachings of his grandfather are still vivid in his mind and he deploys them on a daily basis. The flora of the region, the names of medicinal plants, how to deal with wild animals, and how to care for trees are all ingrained in his mind. This knowledge came in handy in 2002 when Faisal was locked in the farm with 2,000 chickens for 40 days during a curfew in the second intifada.

The 40 dunums that Faisal and his family own are on a mountaintop and they have fought hard and creatively to hold on tightly to it, from facing down occupation forces to constructing an agricultural road to stopping settlement expansion by securing the hilltop with plantings and maintaining a presence there. Faisal is proud of his resistance and says it has encouraged other farmers to follow suit. In fact, a handful of farmers have returned to their lands in the area in the last decade, especially when the agricultural road was constructed.

Faisal does not believe in quick results. He compares himself to his grandfather who planted the olive trees with his bare hands only so his grandchildren could reap the harvest. He is planning on starting a project that he believes might not reach its peak for many years but he is determined to start with small steps. His dream is to turn the farm into a multi-purpose ecological village and to expand its production lines to include cheese, seasonal vegetables, and fruits. He also plans to use chemical-free farming in the farm. Basically, he hopes one day to create a self-sustaining, cultural venue for artists and environmentalists alike. Faisal believes that seven basic products are needed for survival, which he produces in the farm. They are eggs, bread, vinegar, olive oil, cheese, milk, and meat. Faisal's dreams are big and he is trying to achieve them the hard way by sticking to his principles of not dealing with interest-laden bank loans, which he believes are serving the Palestinian elite. He is looking for partners who believe in those same principles and if that is you, then get in touch.



## Mutawe' Bouzia Farm

### Location

Kifl Hares, Salfit

### Telephone

+9705992113270

### Facebook

مطاوع بوزية

### Product Availability

Seasonal

### Product Selling Points

- Mutawe' Supermarket, Kifl Hares
- Per Order
- Surplus is sold at Hisbet Beita (central produce market in Beita)

### Visiting Days/Hours

Prior coordination is advised

### Volunteering Opportunities

help with harvest and planting by season

### Other Services

Hosting and tours in the area

In his childhood, Mutawe' dreamed of owning a small plot of land, when he saw farmers go festively to their lands during the olive harvest. His circumstances left him with no choice but to work in the illegal Israeli settlements when he was only 17 years old. Mutawe' describes the workdays back then as very long, and that his dream of the land helped him get through them. As the years went by, he became more determined and closer to fulfilling his dream.

In 2003, after being able to quit his job, Mutawe' purchased a plot of land in his hometown of Kifl Hares and started his dream project. He worked relentlessly on land reclamation and managed to transform it into a garden of different tree orchards such as olives, figs, almonds, citrus, and grapes. He also planted thyme, legumes, potatoes, and other summer vegetables. His success encouraged the other residents to farm their neighbouring lands.

Mutawe' believes that "the land gives you as much as you give it and take care of it". This was evident when the revenue he gained from the farm encouraged him to continue his pursuit to achieve self-sufficiency for his family. Therefore, he bought another piece of land and dedicated it to growing seasonal vegetables for his family's consumption and selling any surplus. This included tomatoes, eggplants, peppers, cabbages, *baladi* cucumbers, lettuce, cauliflower, fennel, and corn. At the end of 2019 Mutawe' devoted a portion of his land to revive wheat cultivation in his village. He recalls how 35 years ago the fields were full of wheat. In his estimation, at that time, half of the village fields were used for growing wheat and the harvest covered all of the village needs throughout the year. Mutawe' also produces seeds of fava beans, melons, safflower, lavender, luffa and pumpkin to preserve for planting in the coming seasons. His produce is marketed in town through direct orders and any excess is sold at vegetable markets such as Hisbet Beita (central market).

Mutawe' relies on clean, chemical-free seasonal cultivation, after numerous attempts and experimentation with using natural solutions such as the inula plant to treat plant disease, which proved to be successful. He also succeeded in finding a solution to protect his farm and crops from the destruction caused by the growing numbers of wild boars in the area.

Farmers like Mutawe' teach us many values stemming from traditional farming culture, such as patience, giving, perseverance, and love of the land, far beyond perceptions of land as merely a source of income.



## Wadi Qana Farmers' Association

### Location

Deir Istiya, Salfit

### Telephone

Rizeq  
+970594662803

### Product Availability

Seasonal

### Product Selling Points

Hisbet Nablus (Central Market)  
or on-site

### Visiting Days/Hours

Prior coordination is advised

### Volunteering Opportunities

Volunteers are welcome to provide any support needed to the farmers. For more details, contact Rizeq

### Other Services

Hosting groups and tours in the area

Rizeq Abu Naser, a farmer and political activist, is a fervent fighter against the expansion of illegal Israeli settlements, and the ongoing stealing thousands of dunums of Deir Istiya and the neighbouring villages. Wadi Qana, an oasis rich in biodiversity and a haven of citrus orchids and grapevines, is a hidden gem in the district of Salfit. However, it is an area that has suffered tremendously from the policies of the Israeli occupation, which has attempted to forcibly expel its farming communities. While the occupation's army has so far uprooted nearly 3,000 trees, it is also using nature reserves land designations and laws to forbid farmers from reaching their lands and tending to their trees, under the guise of turning the valley into a nature reserve. The blatant double standards of the occupation are stark, as nine illegal settlements have been built around the wadi. Unfortunately, the wadi is never out of sight for the eyes of preying settlers who have been terrorizing students, families, and farmers, to use the natural space for their own recreational activities. The aggression of the Israeli occupation is continuous; in fact it is on the rise. In 2018, the Israeli army destroyed an animal shed owned by Rizeq and his partners in the wadi. This is in addition to the obstruction of seven agricultural roads that provide access to farming lands in Wadi Qana by installing road crash guard barriers. They have also transformed the main road leading to the agricultural roads to a high-speed road, which has resulted in several run-over accidents to residents of the area.

Farmers' access to their agricultural lands is getting more and more difficult, as six thousand dunums in Khirbet Shshadeh area are now out of reach. Many other agricultural lands in the wadi have been confiscated for the expansion of the illegal settlements Immanuel and Ginot Shomron. The Farmers' Association of Wadi Qana is fighting against this injustice and has been carrying out solidarity events, actions, and tree planting activities. The wadi lies in Area C, and while walking there you get to see a few small sheds and houses that were built prior to 1967 and that are still being used by Palestinian farmers to strengthen their presence in the wadi. Similarly, many farmers who had been displaced from the wadi have now returned to farming it in an act of defiance to the occupation.

The Farmers' Association has been marketing their produce to local clients through different organizations as well as in Hisbet Nablus (the central produce market). Their products include citrus fruit, olive oil, grape leaves, sage, pomegranate, and wild mushrooms. To purchase produce from Wadi Qana and to learn more about the continuous struggle to protect its lands and people's livelihoods, contact Rizeq Abu Naser.





## The Humanistic Farm

### Location

Mazare' An-Nubani, Eastern Bani Zaid, Ramallah and Al-Bireh

### Telephone

+970597777003

### Facebook

The Humanistic Farm

### Product Availability

Seasonal products are available throughout the year and include various vegetable products.

Olives and olive oil during olive season and some types of fruits are also available.

### Product Selling Points

The produce is mainly sold in the village (Eastern Bani Zaid) and upon order.

### Visiting Days/Hours

Saturday-Thursday, prior coordination is advised.

The Humanistic Farm is one of the farms that shared their story with us, in which Saad Dagher describes the beginnings of his journey with agroecology and how he introduced the concept and implemented it in Palestine.

With my early introduction to agroecology and the establishment of the first agroecological farm Palestine in 2002, using the technique of raised beds, I began to train and promote this type of agriculture. I became fully acquainted with the term "Agroecology" in 2003. I conducted training for farmers and women in their agricultural fields in an attempt to convince people of this agricultural approach. The persuasion process was not easy.

In 2005, during a training provided to farmers in Jenin and while trying to persuade them to stop using chemical poisons, the need for a more "humane" farming was raised by the farmers. The concept of humane agriculture emerged then, and years later, the "humanistic farm" was established to embody the idea.

The beginnings of the establishment of the farm was in 2010 with the first attempts being held in the second section of the farm, the one with olive and fruit trees. In 2014, first section, the seasonal vegetables section, was planted after rehabilitation and rebuilding of *sanasel* (stone terraces). The Humanistic Farm's vegetable section is a 2-*dunums* piece of land while the olive grove section is 10 *dunums*. Although cultivation at the farm is seasonal (i.e. planting crops suitable for each particular season), farming is continuous all year-round whereby not a single day passes during the year without agricultural production. This is attributed to the agroecological approach of production and care of the land.

On the farm, different chemical-free vegetables are produced according to the season. In the summer and autumn seasons, products such as peppers, tomatoes, cucumbers, zucchinis, beans, cowpeas, eggplant, purslane/fumitory, mallow, and basil are available. Raspberries will be an additional product we will plant in this season. During winter and early spring, products such as lettuce, cabbage in its different varieties, cauliflower, spinach, green onions, watercress, cilantro, celery, potatoes, dill, dandelion, radish, asparagus, pomegranate, and walnuts are available. From the olive section of the farm, I produce green olives, olive oil, green and dry thyme, and sage. I'm currently working on adding fig trees, grape vines, sweet

### Volunteering Opportunities

The farm needs volunteers at the beginning of spring (March) to maintain raised beds, distribute farm manure/compost, maintain the irrigation network and preparation for spring/summer season, and in rebuilding walls that are usually destroyed in the winter due to slopes. Then volunteers are also needed during June, July, and August, for the harvesting period and for planting some new crops. The last volunteering period is the end of September until mid-November (planting winter vegetables, picking olives).

### Other Services

- Organizing educational and eco-tours in the farm area in addition to historical sites, the old town, and natural springs.
- Hosting groups and organizations for workshops.
- The possibility of organizing educational summer camps and providing training courses on topics related to chemical-free agriculture and integrated food production systems within the principles of food sovereignty.

apple trees as well as some other stone fruits to this section. On the other hand, the farm started producing local and *baladi* (heirloom) seeds of some crops, with the aim of reaching a closed production circle and full self-reliance. Among these seeds are cowpeas, cucumbers, zucchinis, hawks, tomatoes, eggplants, peppers, and beans.

The farm depends on marketing its produce through a direct selling system on the farm and in the village, ensuring a fair price for both the farmer and the consumer. In many cases, people place their orders ahead of the harvest, which shows their trust in the farmer and the high-quality chemical-free produce.

The farm represents a model in the region that inspires many people including youth. A significant number of people have begun to practice agroecology, inspired by this model of self-reliance in food production, using local inputs. Therefore, the farm plays an essential role in the region and Palestine in terms of introducing innovative methods of agroecological production and utilizing every square meter to produce food. Additionally, it plays an important role in coordinating between farmers in the region to exchange ideas, experiences, and seeds. It also provides a practical model to benefit from the water of natural springs, which is often lost without use. This is especially the case in the village where the farm is located and other surrounding villages, where there are about twenty natural springs. Everything that the farm has to offer goes towards providing an integrated model in food sovereignty.

What also distinguishes the farm is its location, as it is situated in an attractive ecological area falling between two natural water springs. The farm organizes educational and eco-tourism tours, as there are several hiking trails in the area surrounding the farm as well as historical sites, an old town, and many springs.

The farm is also equipped to host groups and organizations to hold workshops in an outdoor open space away from offices. The farm is also currently being developed to be suitable for camping, organizing educational summer and winter camps, as well as training courses in agroecology, rain-fed agriculture, water harvesting, nature restoration, the natural farming method of *Masanobu Fukuoka*, *baladi* seed production, holistic olive grove management, and beekeeping.



## Al Baydar

### Location

Beit Doqu village, Jerusalem

### Telephone

+970598471066

+9702-2472480

### Email

beitdoqqo@hotmail.com

### Production Season

Production of dairy and pickles takes place year-round

### Product Availability

You can find Al Baydar products at supermarkets in Ramallah and through Subula (p.185) and Adel Fairtrade (p.184)

### Product Selling Points

- In Mazare' Nobani Village.
- Per order.
- Farfahina Store, Surda, main road.

### Visiting Days/Hours

visitors are welcome everyday before 13:00 pm except for Fridays.

### Other Services

They offer a tour of Beit Doqu village.

Beit Doqu is a beautiful village northwest of Jerusalem with 2,000 inhabitants and a scenic location overlooking breath-taking hills and terraces. The illegal Israeli settlements are the only eyesore in sight and sadly the occupation has rendered this beautiful village a dead-end location, where its roads lead nowhere but to the Segregation Wall or to settler only by-pass roads. With a long history of being an agricultural village, Beit Doqu used to export its famous grapes to the Gulf states, especially Kuwait.

The village's golden age of agricultural production was brought to an end as the village was severely impacted by the confiscation of vast lands since the 80s. Consequently, agriculture was abandoned for work in settlement construction. In 2003, as the Segregation Wall snaked its way through the village's lands, permits to work in the '48 areas were no longer issued, and locals returned to the land. Much of the work of the Beit Doqu Development Society, which was established in 1987, was focused on the rehabilitation of lands. Now, the Society, through its work with local farmers and NGO partnerships, has managed to rehabilitate over 2,000 dunums of land for farming. Al-Baydar is the food production arm of the Society and focuses on the production of preserved foods.

The difficulty in marketing the large amount of the produce that the village returned to grow, shifted the focus to food processing. The produce includes grapes, figs, peaches, tomatoes, cucumber, cabbage, and peppers. The idea was to start a line of dried, pickled, and other preserved products, in order to avoid huge losses due to checkpoints, marketing restrictions, or market surplus which harms many Palestinian farmers. The Society and women's co-operative produce mouth-watering sun-dried tomatoes, prepare grape molasses (*dibs*), and process other vegetables and herbs, helping local farmers to profit from the productivity of their land. Additionally, Al Baydar's work now mainly focuses dairy products, which constitutes 90% of their production, while the remaining 10% is naturally preserved food.

The Development Society has also started rehabilitating lands designated as Area C under the Oslo accords, which are highly restricted by the Israeli army. They set up training sites to encourage and educate farmers on organic production, compost, and biological pest control. In essence, the farmers realized that returning to traditional methods of farming has its benefits and is in demand in the local market. The cooperative's vision is to establish their own organic shop that would sell fresh produce and preserved foods for the local and international markets. Farmers sell their produce in Hisbet Ramallah (central vegetables market), and they deliver orders of fresh and processed foods to Ramallah. They also sell their produce through Sunbula and Adel Fairtrade (pp. 184-185).



## Farmers of Battir

### Location

Battir Village, Bethlehem

### Telephone

RaedQatoush  
+970598267614

### Product Availability

Seasonal year-round

### Product Selling Points

Battir's market

### Visiting Days/Hours

The farming area in Battir is always open for visits. To meet Raed, prior coordination is preferable

### Volunteering Opportunities

The need for volunteers varies depending on the season. Prior coordination is advised

### Other Services

A number of tours are available for people to discover Battir

With the many scenic villages and towns in Palestine, it is very difficult to agree on which is the most beautiful, but Battir is definitely a village that is captivating and memorable in every way. Whether it is the ancient stone terracing or the irrigation systems dating back to the Roman times or the fascinating traditional agricultural practices and community resilience, no wonder this historic marvel is now considered a protected cultural heritage site by the UNESCO. This status was granted in 2014 after a strong campaign and collective effort to add it to the list of protected heritage sites. That indeed did not stop the Israeli occupation from destroying another cultural and traditional backbone of our history. The proposed route of the illegal Segregation Wall threatens to destroy this heritage site and cut off farmers from their farmlands.

Battir's uniqueness is in its community-based water management systems, which are maintained by the eight families of Battir. The unique eight days per week in Battir is due to the fact that the water is allocated to a family per day, exemplifying the interconnectedness of the community, their belonging to the land and spirit of sharing of its rich natural resources.

Raed Qatoush is one of the farmers who have been producing seasonal produce for decades. He explains that the land satisfies all his food needs and that eating from what you plant is a blessing that you cannot replace by buying commercial fruits and vegetables. Currently, his land is planted with winter specials like beans, spinach, cauliflower, and green onions. Clients come to buy his produce from Bethlehem and Beit Jala every weekend and he is happy to receive more customers. "If you don't find what you're looking for on my land, we will find it for you from other local farmers. We are a community and we support each other". Traditional farming methods and irrigation systems are used in Battir. Manure is used to strengthen crops and little to no pesticides are used. Raed along with other farmers in Battir also preserve local *baladi* (traditional) seed varieties in each season to be used for following ones.

If you have never been to Battir, we advise you to stroll down Makhrour Valley from Ras Beit Jala to Battir in April. The spring season offers the most beautiful and scenic landscapes that will leave you breathless. Battir is famous for the *Battiri eggplants*, which is a delicious local type of eggplant, known for its texture and unique taste. Since traditional farming methods remain intact in Battir, you can get all the unique and tasteful seasonal *baladi* products that you want.



## Al Darb Farm

### Location

Al-Bireh - inside the campus of Friends Boys School, Ramallah and Al-Bireh

### Telephone

Basil Nasser  
+970597219302

### Facebook

Al Darb farm

### Product Availability

Seasonal - Winter & summer crops

### Product Selling Points

Through Facebook

### Visiting Days/Hours

After 16:00 pm on Fridays and Sundays

### Volunteering Opportunities

Seasonal planting, harvesting and distribution of produce in different regions

Believing in the importance of cooperative work and the principle of food sovereignty, especially in Palestine, a group of 11 male and female students from universities and schools, agreed with the Friends Boys School in Ramallah to use approximately one dunum (1,000 m<sup>2</sup>) of its land to establish Al Darb farm. They started using this area of land to grow vegetables in winter and summer in the centre of Ramallah city, in an area that is crowded with cars and pedestrians.

According to Al Darb Farm members, cooperative work on the farm has critical national, social, and economic dimensions: "From our point of view, this farm's importance lies in its role in strengthening the relationship with the land and in providing a minimal income for members on cooperative basis. As Palestinians living under occupation, we sincerely believe in the importance of food sovereignty and in boycotting the occupation and its products. This is where we see the importance of producing crops locally on our farm. On the other hand, working on this farm contributes to strengthening social ties and evoking concepts of cooperation and collective work, that are vanishing slowly from our lives."

The farm began its first season in April 2019, producing local tomatoes, eggplants, lettuce, corn, bell peppers and chili peppers. With this being their first experience in farming, the young farmers, described maternal feelings as they watch their seedlings and seeds slowly growing and then harvest the fruits.

Al-Darb Farm follows organic and seasonal production methods and aspires to transform their farming practices to align with agroecological principles.



## Munir Nu'eirat (Abu Mus'ab)

### Location

Maythaloona, Jenin

### Telephone

+970599778674

### Product Availability

Seasonal

### Selling points

Currently through wholesalers and orders

### Visiting Days/Hours

Everyday: 10:00 am - 16:00 pm.  
Prior coordination is advised.

### Volunteering Opportunities

Volunteers are welcome. For details, contact Abu Mus'ab



Abu Mus'ab is from the village of Maythaloona, south of the city of Jenin. Maythaloona farmers are famous for growing pulses and grains, in addition to olive trees. Abu Mus'ab takes us on a tour of the village explaining to us the different phases that village farmers went through that finally led to the establishment of a committee for organic production. After being forced to industrialize their agricultural production for decades with the introduction of pesticides, fertilizers, and irrigation schemes, the farmers have struggled to make any profit out of their produce, and actually started to realize that their lands are becoming less and less fertile. This is when the decision was taken to return to traditional methods of farming, aiming to grow *baladi* products such as *simsim* (sesame), wheat, beans, barley, and hummus for domestic and market clients. While sometimes when the production of sesame is small, they utilize chemical fertilizers, but their other crops like pumpkins and okra are still 100% chemical-free. They also grow seasonal vegetables. Many of their products are being processed and packaged by the women cooperative of Maythaloona.

What a delight it was to find out how the *baladi simsim* is grown, harvested, sun-dried, and collected. Sesame has been a source of nutrition for thousands of years. Whether it is the seeds or the oil, it is a delight to taste the fresh seeds surrounded by roman time olive trees.





## Ardi Farm

### Location

Ras Karkar,  
Ramallah & Al-Bireh

### Telephone

+970598451339

### Facebook

مزرعة أرضي,  
@MazraetArdi

### Product Availability

Year-round

### Product Selling Points

Ramallah and the west  
Ramallah villages of Safa and  
Kufur Ni'ma

### Visiting Days/Hours

Fridays

Ardi (My Land Farm) is one of the farms where the founders shared their own story with us:

"We are a group of independent, progressive, and democratic youth of diverse genders, interests and academic and professional backgrounds. However, we all share beliefs in the value of connectedness to the land, collective and collaborative work, and the ability of a collective to bring about change. We believe that giving through volunteer work is one of the most important human values that enhances a coherent social fabric capable of confronting the liberal individualism forced on all nations by capitalism. We volunteer and collaborate to create a glimmer of hope for different and alternative possibilities in life away from the capitalist market.

Why agriculture? As the global economic system faces the predicament of producing a better life for people and the accumulation of its chronic failure at the expense of the poor, the question of existence is no longer a metaphorical one, but rather a question about reality and life itself. Therefore, the issue of renewing the relationship with the land emerged as the ultimate answer and a realistic response to this reality, through the restoration of agricultural activities as a direct process tackling food production, and for what it upholds of human, social, and political values.

The farm forms a model for the embodiment of several concepts, most notably the return to the land as a space for work and creating change within the current economic equation. The location of the farm in the west Ramallah village of Ras Karkar holds additional significance as the area is under the threat of expropriation for colonial expansion. Besieged by a colony from the east and confiscated lands to the west that were designated an Israeli military area, this poses a severe challenge to our work. The construction of houses or sheds or even the use of cement for existing structures are strictly prohibited by the occupation in this area.

The farm activities target young people, especially students, and seek to establish an independent and active youth model away from dependence on institutions or donors. The work on the farm also aims to meet the needs of its members in improving their economic, social, and cultural conditions and organizing them according to the principles, values, and cooperative ethics that are based on democracy, equality, justice, and

solidarity. On the other hand, we believe that the protection of Palestinian land is a necessity to support the steadfastness of our people in the face of domination and continued colonial uprooting. Thus, the land here stands as a form of resistance and confrontation. Moreover, the farm provides productive employment opportunities which will give the youth an alternative to emigrating and leaving the country.

At the same level, we aspire to form a body among all cooperatives to regulate and organize their work in a collaborative manner, within an active and influential union, that addresses the threatening conditions on food sovereignty, which is increasingly threatened as Palestinians import their food mainly from the Israeli occupation. This is part of our quest to be part of the global peasant movement against globalization, imperialism, and control over nations.

In 2016, the group initially secured a 2 dunum area of land in Ras Karkar. The property and greenhouses were rehabilitated and the irrigation system and fencing were set. The group has expanded the farm to about 4.5 dunums today and its members reached 15. The farm is cultivated with many crops throughout the year including tomatoes, cucumbers, broccoli, lettuce, cabbage, capsicum, eggplants, and beans using organic farming methods. This was not easy given the little experience the members had in organic farming, which needs many tools and techniques as well as protection. Additionally, so many times, the group faced crop failure or sabotage due to many conditions, including the sensitivity of organic farming. We are marketing our products through our Facebook page as well as through friends and personal connections. In many instances, the quantities we produced were not enough compared to demand, which is gradually increasing, especially with the rising sentiment of rejecting processed foods.

This cooperative model, that we continuously develop and build upon, has contributed to enhancing the values of belonging, commitment, and social relations among the group. The farm also provided a space to activate the culture of volunteering and collective work in this area. In addition, the group is keen on deducting a percentage of the cooperative's profits to give back to the community and support volunteering and cultural activities.

### **Volunteering Opportunities**

Possibility to volunteer is available year-round through coordination with the cooperative members.

### **Other Services**

Volunteering days and gatherings in a rural atmosphere (making tea and bonfires, a Palestinian breakfast, and folk songs).



## Rawabi Falastin Honey

### Location

Al Lubban Al Gharbi Village,  
Ramallah and Al-Bireh

### Telephone

+970598155211

### Facebook

عسل روابي فلسطين  
@othmanradii

### Product Availability

Year-round

### Product Selling Points

Through the Facebook page or  
orders by Telephone

### Visiting Days/Hours

At all times with prior  
coordination

### Other Services

The farm provides instructional  
services, training courses

With the belief in the importance of production independence and making use of local resources, Othman Radi, who primarily works as an ambulance officer, founded his own farm. He started beekeeping and producing organic honey as well as other beehive products. He was mainly interested in the domestic Palestinian bee strain and devised several ways to breed domestic bee queens and promote them among beekeepers for their ability to resist diseases and pests and ensuring organic production free of chemical pollutants. Thanks to this, apiaries spread in various areas of Palestine under the brand name "Rawabi Falastin Honey" and producing various types of honey. Production is not limited to honey, but to all beehive products such as bee gum, royal jelly, pollen, beebread, bee poison, and wax to make creams and therapeutic ointments in addition to honey soap. All this production was possible from Radhi's personal efforts.

Furthermore, the farm's activity was not limited to beekeeping and beehive products, but it also launched innovations in the fields of hydroponic and organic cultivation, in addition to the production of mushroom seeds of the highest quality in the Arab world according to Othman Radi. The production of mushrooms holds a great economic and political importance as the Israeli occupation is monopolizing the production and marketing of mushrooms. By studying and researching the production of all kinds of mushroom seeds, Othman succeeded in producing pure strains of mushroom seeds and helped establish several mushroom farms in villages, cities and rural areas, relying on the local environment for production inputs.

Existing agricultural projects include hydroponics, aquaponics, composting, and production of natural mixtures for pest and disease management that affect crops, which in turn reduce water consumption and constitute a natural alternative that is not harmful to the environment.

Othman hopes to reach self-sufficiency in food production at the personal and national levels. He also calls for the boycott of Israeli products as a means for protecting the land and supporting local production.



## Khallet Al Ain Agroecological Farm

### Location

Aroua, Ramallah and Al-Bireh

### Telephone

+970599240190

### Email

bashar.arouri@gmail.com

### Facebook

مزرعة خلة العين البيئية

### Product Availability

Seasonal

### Product Selling Points

Aroua village

### Visiting Days/Hours

Daily 06:00-10:00 & 16:00-19:00

### Volunteering Opportunities

Donating seeds and seedlings to the farm, building water dams on the sides of the farm and helping in the work on raised beds

### Other Services

Organizing tours around the village and nearby villages, hosting those concerned with farming and introducing them to agroecological farming

Bashar Arouri's passion for agriculture began in his childhood as he watched his grandfather, who worked as a farming guide, while he took the family members with him to help in a land that was leased to him near Birzeit University. He used to sell his products on the main road. These days are engraved in Bashar's memory. Bashar believes in the actual work on the ground and in people's ability to bring about change as long as there is will and intention. For Bashar, change for the better starts with yourself and through the values of *ouna* (aid) and volunteerism. Therefore, you always find Bashar participating in various community activities in his town and in the neighbouring areas.

Bashar was convinced that the agroecological farming approach is the best way to produce healthy crops that are free of chemicals, using inputs from the land and natural resources in the area. As he perceived this approach to present a model for collective action, he joined the Palestinian Agroecological Forum. His reason for joining is to spread the message and volunteer in activities related to agroecological farming, natural water restoration, greening Palestine and preserving its biodiversity.

Bashar started his farm in May 2019, on an area of 3 dunums, half of which was planted in the first season. The production included vegetables and summer leaves and then legumes in the winter. Bashar relies on seasonal agroecological and clean traditional *baladi* farming. He produces and preserves seeds such as okra, zucchini, hawks, cowpeas, beans, and watermelon seeds. From the outset, Bashar's goal was not commercial, but rather to convert an available resource -the land- into a productive resource. He also aimed to produce and collect *baladi* seeds from the same area to plant them in the future. Therefore, marketing was not a hindrance to him, as he allocated one third of his products in the first season to his family's own consumption, another third was used for seed multiplication, and the remaining third was marketed in town. Bashar was surprised with the growing demand for his products through the farm's Facebook page and personal communication, reflecting the people's interest and appreciation for clean seasonal *baladi* crops, and their need to revitalize the *baladi* agroecological farming in Aroua.

With the release of this guide in late 2020, Bashar will be engaged in winter agricultural season with his lively and optimistic spirit. By visiting him and his farm, you will immediately feel his warm hospitality and willingness to share his experience and knowledge of the area and agriculture.



## Amoro Agriculture

### Location

Jericho

### Telephone

Mahmoud Kuhail  
970599337310

### Email

info@amoro.ps

### Facebook

Amoro  
@amorofarm

### Website

www.amoro.ps

### Product Availability

Year-round

While the main goal for the food section in this guide is showcasing farmers who are maintaining the traditional way of farming, it is also important to shed light on local agricultural projects committed to finding alternatives to international and Israeli products that flood the Palestinian market and at the same time meeting the needs of the modern day consumers. "It all started during a barbeque gathering when we realized the absence of mushroom production facilities in Palestine. Our dream started in May 2013 and ever since, the quest for establishing the first mushroom farm in Palestine has ensued." A group of four young, enthusiastic and energetic friends embarked on this journey and worked relentlessly to learn all about mushroom farming using innovative methods and state of the art practices, establishing a one-of-a-kind facility to produce white button mushrooms. Amoro Agriculture aims not only to be recognized as a leader in the agribusiness sector in Palestine, but also aims to contribute to a local economy that is self-reliant, striving for self-sufficiency in mushroom production and reducing reliance on Israeli products, especially the ones in high demand and with little to no local availability. Although wild mushrooms grow naturally in the mountains of Palestine, and is considered a seasonal delicacy, it was not until recently that white button mushrooms became part of the Palestinian cuisine, when international dishes became more and more embedded in the eating habits of Palestinians, especially in urban areas. Therefore, white button mushrooms became increasingly in demand. Since cultivating mushrooms requires specific conditions and a highly controlled environment, it has not been possible for the ordinary farmer to grow them. Thus, most of the mushroom supply comes from the Israeli side. The founders of Amoro Agriculture dedicated all their efforts, time, and resources to researching and applying the most suitable methods of mushroom cultivation, striving to provide locally produced chemical-free mushrooms.

Aiming to have locally provided production inputs, the founders of Amoro contacted local composting facilities requesting a type of compost specific to the production of white button mushroom (Phase III Compost). However, the composting facilities were not able to produce this type of compost, as it requires specific equipment they do not possess and conditions that are difficult to emulate. Another option was to establish a specialized compost facility, but after researching, it turned out that establishing such a facility would be more expensive than the mushroom growing facility itself and would only be





feasible when more mushroom growing farms are established. Until this becomes possible, Amoro decided to import the specific type of compost they need from abroad.

After more than a year of research, preparation, and building the mushroom facility, Amoro celebrated planting the first batch of mushrooms on the last day of October 2014. The Palestinian grown mushroom proved to be of the highest quality in the market, and demand on it exceeded the production capacity, nonetheless it was a tremendous success. Amoro employed 16 women and 8 men from the Jericho area, supporting 24 families.

Unfortunately, the widespread success of the Palestinian grown mushrooms and its competition with the Israeli grown mushrooms in the Palestinian market had its dire consequences. As one of the founders stated, “our reality of living under occupation hit home”. As Palestinian borders are under Israeli control, all shipments to Palestine must go through border and documentary compliance procedures by the Israeli side, which entails payment of customs duties and fees related to any delay resulting from these procedures. In 2018, the Israeli side delayed the entry of two compost containers for 90 days at Ashdod Sea Port, which resulted in a major unexpected loss of around \$48,000 that the founders have not been able to recover from until now. This was the last of a series of delays and fees by Israeli authorities that have drained them financially. According to the founders, the delay was unjustified, as the same type of compost received entry approvals for Israeli producers. So, these complications and fines were deliberate and targeted.

Production has now been put on hold until the financial crisis is resolved. Although Amoro received some donations through crowdfunding and fundraising campaigns from friends and supporters -which helped recover some of the raw materials- it still needs substantial support. As a mitigating measure for the Israeli obstruction of their work, Amoro founders hope to find the financial means to purchase compost storage units (fridges) to ensure the continuity of production. Amoro team welcomes anyone who is interested to know more about the farm and explore ways to support.



## Al Fallah Farm

### Location

Kufur Ni'ma, Ramallah and Al-Bireh

### Telephone

+970568046128

### Email

mo.kh.95@hotmail.com

### Facebook

مَرْزَعَةُ الْفَلَّاحِ  
Al Fallah Farm

### Product Availability

Year-round seasonal produce

### Product Selling Points

The farm and upon order

### Visiting Days/Hours

Fridays and Sundays (prior coordination is advised)

### Volunteering Opportunities

Welcomes volunteers during the harvest season

### Other Services

Organized tours of the farm & village

Mohammad Khweira is an inspiring young man who started farming at the age of 23 in parallel to his work as a yoga and *Dabkeh* (folkloric dance) instructor. He inherited the passion for farming and his healthy lifestyle from his mother who embodies the rich agricultural knowledge and values that Palestinian women farmers practiced for generations. This influenced him deeply and urged him to delve deeper into researching the role of rural women in the agricultural sector in Palestine during his university studies.

He began his journey with farming in his home garden by helping his mother grow vegetables for their own consumption and giving away the surplus to their neighbours. One day, he stumbled upon a course on agroecology in his village. At that moment, his passion for clean farming was ignited and it all became clear to him; farming for freedom and health is the path he wanted to pursue. Mohammad acquired a one-dunum farm and started producing seasonal vegetables using agro-ecological methods. To his surprise, in less than six months of establishing the farm, the demand on his clean produce were already higher than the supply. For Mohammad, this was a sign that consumers' preference is still, to a great deal, in favour of local *baladi* production, for reasons related to their high quality, distinctive taste, health benefits, and longer shelf life. He relies on marketing his seasonal produce directly to buyers in his village, and in Ramallah through orders on his Facebook page and via Telephone.

The farm's produce includes: cucumbers, tomatoes, lettuce, eggplants, legumes and leafy greens, according to the season. Mohammad and his mother make sure no leftovers are thrown away from the produce. For example, they use the smaller unsold cucumbers to make delicious pickles. The same goes for eggplants, which they use to make the best *makdous* (pickled stuffed eggplant in olive oil). They will also start producing *baladi* cheese and *labaneh* (soft cheese made from strained yoghurt) by the time this guide is published.

Make sure you pay the farm a visit. You will be welcomed with the sweetest smile and the warmest heart.



## Jabal Goods

### Location

Ramallah, Ramallah & Al-Bireh

### Telephone

+970598200631

### Instagram

JABAL\_GOODS

### Product Availability

Year-round seasonal produce

### Product Selling Points

9 selling points in Ramallah and Al-Bireh: Saleh Khalaf Shops (Downtown), La vie Restaurant (near Downtown), Al-Zawour Supermarket (Old Ramallah), Karaz Supermarket (Al-Bireh), Al-Khayyat stores (Old Ramallah), Fitafeh Restaurant (Old Ramallah), Bas Baladi (Al-Bireh), Qameh bakery (Al-Tereh), Adel Weekly Market on Tuesdays 8:00 am to 4:00 pm opposite of Khalil Sakakini Cultural Center (Ramallah).

- Qalandia: Adel Fairtrade Stores (p.184), Qalandia, near the checkpoint.
- Beit Jala: Saturdays 8:30 am to 4:00 pm at Adel weekly market, Normandy Building.

Fajr Harb is a community activist who is involved in many community initiatives aimed at strengthening the relationship with the land, preserving Palestinian heritage and supporting the principle of self-sufficiency. His idea came from his interest in finding local healthy and natural products that are not available in the Palestinian market. In 2019, and in response to the increase in demand for such products, he started Jabal Goods with producing two types of almond milk, unsweetened and date-sweetened. Relying solely on local inputs from Palestinian sources, he achieved great success and the almond drinks became a hit in a short period of time.

The “Jabal” project is a pioneer project that is socially, environmentally and nationally responsible. It provides healthy products that are carefully produced to achieve high quality. They are free of preservatives, unnatural additives, colourings, and refined sugar.

The products are also environmentally friendly as they are packaged in glass bottles rather than single-use plastic that is bad for both health and the environment. In Palestine, unsafe methods are used to dispose of plastic, such as burning it or throwing it in nature, and in best cases, they get disposed of in landfills. The “Jabal” project works to collect used glass bottles that people return to the stores, which are then washed, sterilized with natural and environmentally friendly materials, and prepared for reuse. It is worth mentioning that committing to working in this way increases production costs. Glass bottles and the paper poster cost twice as much as plastic, but the project owners believe in the need to change the production and consumption culture to become more sustainable and comprehensive. This is in addition to their belief in the ability to innovate and come up with creative mechanisms to reduce production costs and achieve better competitiveness. Even the labels on products are plastic-free paper. In the future, the project aspires to rely on alternative energy in the production and transportation processes.

One of the most important features of the “Jabal” project is its keenness to create and promote new community awareness and consumer culture. It relies in its production on local raw materials from Palestinian farmers to provide an excellent local alternative to imported and Israeli products. It also aspires to create jobs in society, support farmers and create a new and environmentally friendly consumer culture.

If you are located outside “Jabal” distribution areas, expect their products to reach you soon as they are expanding and increasing selling points to cover the whole of the West Bank.



## Sanabel Al Reef Honey

### Location

Al-Jiftlik Village, Jordan Valley, Jericho

### Telephone

+970598954944

### Email

amna.j@hotmail.com

### Facebook

Sanabel Al Reef Honey

### Product Availability

Year-round

### Product Selling Points

On-site as well as in local markets and fairs and through acquaintances

### Visiting Days/Hours

Harvest/collection season; April, May, and June.

### Volunteering Opportunities

during harvesting season

### Other Services

Hosting and tourist tours

Mrs. Amna Gentaze shared her story with honey production in her own language:

"Today my words come together to write my story with Sanabel Al Reef honey, a story of success and excellence. The story started during my work as a health worker, when one day suffered from a cold and flu. I decided to buy honey from the market because of its health benefits in the treatment of influenza and other diseases. When I tasted the honey I bought, I was surprised that it was messed with and tasted just like sugar. I had questions about why this kind of honey was widespread in the market and why it is not natural and pure. From here, I was inspired and started thinking about starting a beehive project to produce pure and natural honey.

I searched for resources within my community and nature around me and this was a catalyst for turning my idea into reality. Al-Jiftlik is an agricultural area that is rich in Sidr trees and Sidr honey is known as one of the best types of honey in the region. With the great support and encouragement from my family and the financial support of a local institution, I started my project in 2013 with six beehives. Then, I began to develop the project and myself through continuous work and with the help of a person with very long experience in the field.

With increased knowledge and extensive continuous efforts, I am proud to say that I have succeeded in producing 100% natural honey that passes the Ministry of Agriculture quality standard in each production season. In fact, the production received a first-grade and extraordinary evaluation and a seal from the Ministry of Agriculture. The number of beehives was increased and production was boosted from 70 kilograms in the beginning to a ton and a half now. Furthermore, I have produced different types of honey, which depend on the transfer of the beehives between different areas depending on the seasons such as citrus season, the *Marar* fruit (Star Thistle) season in Al Nassariya village and the *Rabat* fruit (*Cephalarialeucantha*) season in Jenin.

The success of Sanabel Al Reef honey has attracted the attention of various institutions to disseminate the experience among other women and women groups and to exchange skills and knowledge in the field. The most suitable visiting times of the year are in April, May, and June. I talked about my world and the world of bees. Whenever I write about bees, my words and phrases fall short of my feelings and experience. Bees have become members of my family and an important part of my life. I wish that this success and development would continue. Finally, I would like to say that I have learned from bees that patience is the key to happy endings."



## Al-Amal Ecological Farm

### Location

Rabud – Dora, Hebron

### Telephone

+970598958001

### Facebook

مزرعة الأمل البيئية

### Product Availability

Currently seasonal

### Product Selling Points

Directly to the consumer,  
Al Hisbah (Central Market)  
in Hebron, and through the  
Facebook page

### Visiting Days/Hours

Please contact the farm in  
advance

### Volunteering Opportunities

Planting, harvesting, and  
establishing new raised beds.  
Please contact in advance.

### Other Services

Tours of the village for tourists

Bayan Iqtait grew up in a family that is fond of organic farming and practices it. She grew up listening to her father's stories about *Hawakeer* (home gardens) and their connection to Palestinian heritage, which ignited her love for agriculture, especially planting roses. Although she studied and received training in practices other than agriculture, she soon found her calling and learned ecological farming through an educational course in her village "Rabud" in 2017. She began planting her house garden with the support of her father and family members.

Despite the difficulties she faced, including community doubts about her ability to produce, she achieved a stunning success. She managed to produce 1,000 kilograms of vegetables in the 200-square meter house garden in the first summer season. The production included zucchinis, cucumis, string beans, tomatoes, cucumbers, bell peppers, chili peppers and other types of produce.

In the beginning, it was not easy for Bayan to market her chemical-free products, even when she sold them in Al Hisbah (the local farmers market) at less than the market price. At the time, she felt the need to raise awareness on the importance of healthy chemical-free products. Therefore, she started visiting her acquaintances and gifting them some of her produce to increase their knowledge on agroecological farming. She also promoted her agroecological products through her Facebook page and sold them directly in her village and in neighbouring villages. Months later, Bayan wanted to expand the scope of her agroecological farming by adding fruit trees to her farm. She made the longest raised bed in Palestine using agroecological methods, with a length of 100 meters, where she grows a number of rain-fed crops such as grapes, zucchinis, and cucumis.

In addition to her agroecological production of chemical-free and healthy products, Bayan produces and stores various *baladi* (heirloom) seeds such those of string beans, zucchinis, squash, peppers, and pumpkin. She seeks to expand and develop this dream, and create her ecological farm on one *dunum* of land, that she has named "Al Amal Farm" which translates to "Hope Farm".

Bayan is proud to be the youngest agroecological farmer in Palestine, as she began her journey in Agroecological farming at the age of 22. It is worth mentioning that Bayan was among a group of women in the village of Rabud who adopted the approach of agroecology and implemented it in house gardens and backyards. Most of the agricultural activities in the village have become clean and chemical-free. Thus, Rabud has set a successful example for the adoption of agroecology at the scale of a village.





## Abu Ibrahim Farm

### Location

Wadi Fukin, Bethlehem

### Telephone

+970597512039

+972522174084

### Product Availability

Seasonal fruits & vegetables  
year-round

### Product Selling Points

Bethlehem central market

### Visiting Days/Hours

People can visit anytime, but  
prior coordination is advised

### Volunteering Opportunities

volunteers are welcome in  
certain harvest seasons like  
olive picking season

The village of Wadi Fukin is a village of resistance and steadfastness. Situated southwest of Bethlehem district, it's a beautiful village nestled in a luscious wadi. The water is plentiful and the land is fertile, producing the tastiest fruits and vegetables. Wadi Fukin is a valley of 11 springs where traditional farming made use of this water to develop the unique agriculture associated with this area. Similar to the fate of numerous villages and towns, Wadi Fukin is plagued with the most notorious, largest and fastest growing settlements such as Beitar Illit and other nearby settlements which have confiscated thousands of dunums belonging to the village. The constantly and rapidly expanding settlements are swallowing up what is left of the village lands, throwing the inhabitants into destitution.

Abu Ibrahim is one of the village's well-known figures. With his relentless efforts to stay on the land and pass on the ancestral knowledge of farming and protecting the land, he and his father and son are the epitome of a generational steadfastness and boundless love for the land. Abu Ibrahim recalls the times when Wadi Fukin and other nearby villages were the "food basket" of Jerusalem and how today their market is limited to Bethlehem and Hebron. The traditional irrigation pools and aqueducts are used to irrigate *rainfed* high quality seasonal produce including exquisite fruits and vegetables. Wadi Fukin has garnered attention throughout the years because of its fight against settlement encroachment and water theft. This attention has benefited the farmers who sell their produce to loyal customers who come all the way to their land to pick up their groceries from these special producers. Abu Ibrahim also sells his produce in the Bethlehem Souq (central market). The highlight of the produce are the sweet grapes, figs and many more seasonal fruits and vegetables. Abu Ibrahim also grows the original Palestinian white cucumbers that are indigenous to this area in order to preserve it, as only a handful of farmers still grow this type of cucumber. Traditional farming methods are used by Abu Ibrahim, but he also uses limited amounts of chemicals in farming.

Wadi Fukin's continuous struggle against land and water theft has become a trademark of the village and its inhabitants and has drawn Palestinian and international activists alike to stand in solidarity with a remarkable village and a steadfast farming community.



## West Bank Salt Factory

### Location

North of the Dead Sea, Jericho

### Telephone

+97029948964

### Email

westsalt@hotmail.com

### Facebook

Salz Jericho  
@West.Bank.Salt

### Website

www.salt.ps

### Product Selling Points

Supermarkets in Ramallah

The West Bank Salt Factory is an inspiring story of the only Palestinian economical activity present on the shores of the Dead Sea. The Dead Sea area has been occupied since 1967, and the Palestinian land in the area was completely confiscated by illegal settlements. The distinct characteristics and rich mineral content of the Dead Sea area makes it a goldmine, which currently is being unlawfully marketed and promoted by illegal settlement companies as "Israeli".

Engineer Othman Hallak, the owner of the salt factory, founded the company in 1960 and started operating in 1964. However, after the 1967 war, the factory was in the middle of an Israeli declared closed military zone. From its humble beginnings of producing basic salt from salt evaporation ponds owned by the Hallak family, today the factory has 20 full-time employees and 80 seasonal and has developed its refining processes to produce high quality salt. Othman Hallak's son Hussam works with his father to continue the legacy of the factory. With lack of opportunity and tight Israeli grip on the Dead Sea area, which after the Oslo Interim Peace Agreement fell under the categorisation of Area C or full Israeli control, Hussam Hallak tells us about the company's challenge with getting access to electricity, which was finally granted in 2010. Before that, all the work in the factory relied on diesel generators.

The West Bank Salt Company employs people exclusively from the local community who have high qualifications in manufacturing, packaging and marketing, and ensures that it's compliant with Fairtrade standards. The company has two production facilities; the first is the sea salt refinery and the second is the packaging house where the salt is packaged as well as a range of other products such as cosmetic body and facial care products out of Dead Sea mud, sea salt and water brines. Hussam aspires to ensure self-sufficiency in the Palestinian market and is currently exporting the salt products in the international market, branded as a Palestinian gourmet salt - high quality, chemical free and mineral rich. Hussam tells us that salt is "the new white gold" and that he thinks it is more precious coming from the sole Palestinian producer on the shores of the Dead Sea. It is refreshing and empowering to hear the story of the Hallak factory and its legacy in the area.



## Abd Al Mu'ez Sider

### Location

Old City of Hebron

### Telephone

+97022228632

### Email

sider.sweets@hotmail.com

### Facebook

حلقوم سدر

### Product Availability

Year-round

### Product Selling Points

Exclusively at Sider Sweets Store

The people of the Old City in Hebron are subject to constant harassment, attacks, and terror by some 500 Israeli settlers who have occupied the most vibrant neighbourhoods in the city, forcing the displacement of hundreds of families and eviction of hundreds of shopkeepers from their businesses. Today, Al-Shuhada Street has a high military presence as settlers are allowed to enter the Old City under the protection of the occupation army, while Palestinians are only permitted to use certain pathways and routes which are reserved only for them. However, many merchants of the old city have remained steadfast and refuse to close their shops or leave. This is in spite of the fact that they are barely making ends meet for their families and are enduring constant physical attacks by both the occupation forces and armed settlers. In 1994, Baruch Goldstein, a Jewish settler in Hebron, walked into Al-Ibrahimi Mosque with an automatic rifle and opened fire on worshippers as they prayed. Twenty-nine Palestinians were killed and more than 120 were injured. Ever since the massacre, the Israeli army, who protect an estimated 500 settlers who have occupied several areas in the heart of the Palestinian city, began to implement severe closures across the Old City. Many centuries-old shops and factories are based there and one of them is the famous Sidr Halqoum factory.

Who in Palestine does not love Turkish Delight (*Rahet Al Halqoum*)? When it is local, freshly made, and preservatives free, it is even more special. Abd Al-Mu'ez Sider (Abu Alaa'), who is the owner of this generations-old family business, is a very proud and visionary man. The factory first started operating in 1820, and much of the old machinery is still on display at the shop to show the long history of this factory. With his grandfather's expertise in making many Levantine sweets such as *simsimeyeh*, *fust'ieyeh*, and *halqoum*, Abu Alaa' inherited the business and store that he guards with his life. He vividly remembers the exact date when the settlers set his facto-



ry on fire; 18th of June 1990. He states that this incident made him more determined than ever to continue his business in the Old City and to never leave. Today, his sons are also helping him in developing the business.

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#### Visiting Days/Hours

Saturday - Thursday from 11:00 am - 5:30 pm, Fridays 11:00 am - 2:00 pm

#### Volunteering Opportunities

Volunteers are welcome depending on the need with prior coordination

#### Other Services

People who are interested in taking a tour inside the sweets factory are welcome.

Abu Alaa' focuses on natural production and says that the commercial *halqoum* you get from Turkey and other places is full of chemicals and artificial colouring. In contrast, he uses natural flower petals and extract from *zhurat* (rose essence) to give the *halqoum* the special aroma and flavour that sends you back to centuries-old culture, food, and traditions of the Levant. The machine he has in store was brought from Aleppo in Syria, where these delicacies are famously produced. The factory is a popular place to visit as people come from all over the world to taste and buy the special sweets. Many Palestinians living in the diaspora make sure to visit Abu Alaa' when they are in Palestine and visiting the Old City to stock up on sweets and catch up with Abu Alaa'. He believes that this relationship of solidarity is what keeps him going.

The halqoum factory and the beautiful Old City of Hebron are a must visit. Spending the day there is a treat for the senses; the sounds, smells, and stories of steadfastness and determination filling the air.



## Mawasem Baladna

### Location

Beit Ummar village, Hebron

### Telephone

+970599771645

+970586893901

### Facebook

مواسم بلدنا

### Product Availability

Seasonal vegetables and fruits year-round.

### Product Selling Points

Orders are made through the Facebook page and delivery is available throughout the West Bank

### Visiting Days/Hours

With prior coordination

On the farm where Suheil and Asmahan have spent most of their lives, there is a big writing on a wall that reads in Hebrew “Death to the Arabs” and is signed below by the term “price tag”. This is a sign that the vandalism has been carried out by a group of fanatic Jewish settlers in order to wreak havoc and perpetuate attacks on people and property aiming to terrorize Palestinians. Suheil’s land lies in a strategic location Area C where confrontations often take place. To the northern edge lies the Gush Etzion settlement block and a bypass road surrounding the land.

The specialty and uniqueness of the Hebron region in the production of delicious grapes is renowned and incomparable. Apart from the fresh grapes that enter every Palestinian home during the season, there are many local products made out of grapes that reflect the ingenuity of local producers, such as *Malban*. Imagine layers made from concentrated grape juice and decorated with small pine kernels (Arabic: *Kriesh*) that are the tastiest and most addictive sweets that helps farmers generate an extra income from the fresh grapes they cannot sell during the season.

In his efforts to highlight the plight of the Palestinian farmer, Suheil designed a Palestinian flag made out of *Malban*. He stressed that his family has always been working the land, educating his children, and making a decent living out of the produce he and his wife grow. Asmahan is ever so creative and tries to come up with new products from grapes all the time. For instance, she created *Hala Dibs* out of grapes molasses, a sweet that resembles chocolate in taste and texture. Suheil and Asmahan also created *Sumac El Husrom*, which is a powder with an acidic taste that can be added to food to give it that acidic punch. *Shaddeh*, the specialty of Asmahan and Suhail, has now kicked off as their most ordered product. The ingredients of *Shaddeh* include grape *dibs* (molasses) mixed with a number of spices, herbs and pulses, like sesame, black cumin seeds, olive oil, and



**Volunteering Opportunities**

Volunteers are welcome depending on the season and will be mainly working in farming and making dairy products.

**Other Services**

tours can be arranged with prior coordination

*baladi* (traditional) wheat. Moreover, they have created *Shaddeh* without using grapes molasses for people with diabetes, in which they use verjus (unripe grapes) or *Husrum* molasses and honey instead. This is believed to be an important food supplement that boosts the immune system. She has also worked on developing a new juice product from cactus, custom made for a seller in Germany.

Suheil and Asmahan are excellent hosts and are welcoming of people coming to volunteer, visit the farm, help with the harvest, or even to enjoy watching the process of making *Malban*. Their farming method is traditional, without the use of chemicals and they produce and preserve the seeds from the previous season.

Working for decades now with women cooperatives, Asmahan shares her frustration with how many of them replicated each other's work and most of them failed to continue operating after the donor support of their project ended. The lack of commitment and thinking in a project-oriented mentality weakened any long-term support for women in cooperatives and only a few active ones remain in business today. Asmahan believes that innovation knows no boundaries and encourages producers, especially women, to keep trying to invent and produce distinct and unique products.



## Susiya Cooperative Association for Livestock Development

### Location

Susiya, South Hebron Hills,  
Hebron

### Telephone

Nasr Nouajaa  
+970599240585  
+97252446871

Susiya constitutes a living witness to the occupation's policy in its attempts to uproot Palestinians from their land. The people of Susiya have been displaced several times since the *Nakba* (catastrophe) in 1948. In 1983, Susiya settlement was built on its lands and in 1986 the occupation army expelled the Palestinian residents from their homes after the Israeli Civil Administration declared the original village a national park under the pretext it is located at the centre of the archaeological site Khirbet Susiya. The residents had to leave their homes and moved a few meters away from the original site, where they built their new village. Meanwhile Israeli settlers took over the archaeological site. Under the Oslo II Peace Accords of 1995, Susiya village lands were designated as "Area C", where Israel would retain full control over security and civil affairs during the 5-year interim period until the final status agreement, which never came. Thus the residents of Susiya and other villages in Area C are still to this day not allowed to construct any facilities nor connect to the water and electricity networks, unless they obtain a license from the occupation. As is the case for most villages, this license was not given to the residents of Susiya, forcing them to live in tents. However even the most basic installations of tents, water wells and animal sheds have been demolished several times by occupation forces. Susiya residents constantly receive demolition orders to their installations. Water and electricity lines feeding settlements and military bases pass by their tents, but they are prevented from using them in an attempt to push them away and expel them from their lands.

With all the attempts to displace them, the steadfastness of the people of Susiya to remain in their lands presents a model for *sumud* (resilience) and land preservation. Their livelihood depends on grazing and cultivation of olive trees and field crops. They are farmers and not a Bedouin community, yet the occupation's policies have forced them to live a nomadic life.

The Susiya Cooperative Association for Livestock Development started as a collective effort by residents of the village to find a source of income to sustain their steadfastness to remain on their lands. It was established by 75 men and women, but after some withdrew from the cooperative, there are 55 remaining mem-



bers. They purchased a 4-dunum plot of land in an area adjacent to their area of residence between Yatta and Susiya. Part of that land is designated as Area C, while another part is Area B. The latter allowed them to build a headquarters for the association on it as those areas are technically under Palestinian civil jurisdiction. Since building their headquarters, they have attracted some agricultural projects from local and international organizations. The association was established based on cooperative principles through the personal efforts of its members. Since most members had sheep, each member donated two sheep to start implementing fattening and livestock raising projects. The association faced financial difficulties due to the drop of meat prices after the Palestinian Ministry of Agriculture's decision to import livestock from abroad. Other challenges like restricting laws as well as the formation of a new governmental body for cooperatives led to complicated bureaucratic procedures and additional financial losses incurred by the association.

After this, the association resorted to agricultural projects such as growing cucumbers and zucchinis in greenhouses. In the winter of 2019, they experimented with the cultivation of 8,000 strawberry seedlings as strawberries are a profitable commodity. They tried to rely on natural methods in pest control and soil fertilization as much as possible and are now researching how to produce organic compost from the village's food scraps, which typically goes to waste.

The outcome establishing the association far exceeded the material returns from it, as the construction of the association's headquarters and connecting it to the electricity network and roads to the area led to the prosperity of the surrounding area. Additionally, residents of the village were encouraged to defy the occupation by building houses in areas that are threatened with confiscation. In one year, 14 residential units were constructed, some in Area B and others in Area C next to the association's headquarters.

We encourage you to dedicate one day of your time to visit Susiya and get to know its hospitable residents and the members of Susiya Cooperative Association.







Handicrafts



## Cultural Heritage & Traditional Crafts

By Shirabe Yamada



**Shirabe Yamada** is the executive director of Sunbula, and has worked extensively in economic empowerment through craft production in Palestine.

Photo by: Luna Viera\*

Crafts heritage of Palestine is rich with history influenced by cultures and civilizations that passed through this land since ancient times. Embroidery, the most recognized craft that is almost synonymous with the Palestinian cultural identity, adorned women's dresses in styles differing from region to region across historic Palestine. Bedouin women in the Naqab (Negev), Jordan Valley and Tiberias areas wove sheep, goat, and camel wool into tents, rugs, and ornaments. In the agricultural villages of the north, *fellaheen* (farmers or peasants) women made baskets and trays with *qash* (wheat stalks) and olive twigs from their surroundings. While many of the crafts made by women were for personal use, there was also a thriving crafts industry in Palestine's ancient cities, from glassblowing in Hebron to olive oil soap production in Nablus. In the coastal Majdal, a city that once boasted more than five hundred looms, the craftsmen and craftswomen wove *Majdalawi*, indigo-dyed cotton fabric for dressmaking. In Bethlehem, local olivewood has been carved into religious relics and souvenirs sold to pilgrims for centuries.

This crafts heritage survives in today's Palestine in modernized forms, with the adaptation of traditional designs and methods in contemporary handicrafts. While generations-old family businesses continue to supply their specialties, mostly to tourist market these days, handicrafts production has become a popular method of income-generation for grassroots initiatives that work to address economic needs in the local community. Many such projects sprung up in response to the turmoil that befell Palestine: *Al-Nakba* ("the Catastrophe" the creation of state of Israel and the mass dispossession of Palestinian communities in 1948), *Al-Naksa* (the occupation of the West Bank and Gaza Strip in 1967), and the two *Intifadas* (Palestinian uprisings in 1987-1993 and 2000-2004).

Handicrafts production is one of the few sources of livelihood available to women with limited means; those who gave up schooling at an early age, married young, lack employable skills, or live in remote areas. Producer groups in refugee camps and villages run workshops where women can work in sewing, felting, pottery, jewellery, silk-screening, and weaving, or distribute embroidery work that mothers can take up from home between family responsibilities. Producer groups also include centers for people with disabilities, who are provided with an opportunity to learn skills and earn an income.

Producer groups in the West Bank and Gaza Strip operate with numerous challenges under Israeli military occupation that obstructs economic activity and the development of Palestinian society. Under the tight web of movement restrictions on people and goods, it is extremely difficult for the producers to access Jerusalem, the primary touristic destination with the most prominent handicrafts markets in Palestine. Additionally, the availability of raw materials and crafts-making tools or equipment is limited, especially in the besieged Gaza Strip. Fair trade organizations such as *Sunbula* work to support the producers by facilitating market access and procurement of materials.

Handicrafts production has made an impact on women's lives across generations. Through acquiring skills and earning money, many have broken away from complete financial dependence on their spouses. Some have become the first woman in their community to obtain a driver's license or learn accounting. University students would cover their expenses with their earnings from embroidery work, while some mothers managed to put their daughters through higher education, something that was not afforded to them. Crafts production also offers people with disability meaningful participation in society.

The traditional crafts have endured a volatile last century in Palestine. Today, it faces the threat of modernization as traditional heritage around the world does, the aging of the skilled artisans, the gradual loss of time-honoured knowledge and local materials, and the scarcity of young generation entering the trade. Still, the hope for revitalization is found in the new generation of designers and artists who work to incorporate tradition in their creation, and in the unwavering love, passion, and pride that Palestinians hold for their cultural identity and heritage.



## Camel Sandals

### Location

Za'tari factory, Hebron

### Telephone

+97022220202

+970599428227

+970522085127

### Email

info@camelsandals.com

### Facebook

Camel Sandals

### Instagram

camel\_sandals

### Website

www.camelsandals.com

### Visiting Days/Hours

Contact factory

### Product Selling Points

on location

Sandal making is one of the last remaining traditional industries in Hebron. The famous sandal production has been part of a strong industry of shoe making in Hebron, which holds most of the tanneries in Palestine. Historically, these tanneries were at their peak of production when Hebron was on the silk trade route. Now, it is a dying industry and is mainly used for shoe and bag making. The shoe and sandal industry that has been the pride of the Hebronite industry is experiencing a strong competition from cheap imported products flooding the market. Although the local sandals and shoes are much more durable and of better quality leather, the local market is declining and most of the products are sold to tourists, especially in Jerusalem and Bethlehem, where they are unfortunately sold under Israeli brand names.

The Za'tari family has been in the business for decades and has been producing unique and high-quality leather sandals and shoes made out of local cow and sheep skins. They inherited the business from their forefathers and continue to produce leather products with the unique camel stamp which we have all become familiar of since decades. If you're walking in the alleyways of the old city of Jerusalem, Bethlehem or Ramallah, it is hard to miss these trademark products.

Today, with the lack of stringent environmental regulations and the inadequate wastewater treatment systems, the tanneries have unfortunately become problematic on an environmental level. The process of production is highly dependent on imported chemicals. Moreover, without strict regulations on water treatment, the tanneries are causing negative environmental impacts in terms of pollution of waterways and groundwater resources. In order for such an industry to become environmentally safe, a reallocation of existing tanneries and a long-term plan for proper wastewater treatment should be put in place.

Despite these conditions, the Za'tari family continues to ensure their products are all handmade and that they use the highest quality leather available. The family continues innovating with new lines of products and a wide array of colours and designs. Sandal making in Hebron is a trademark industry that continues to gather local, national and international fame!



## Rania's Road

### Location

Shivat Tsyon 19, Haifa

### Telephone

+972542355681

### Email

raniasroad@gmail.com

### Facebook

رانيا  
RaniasRoad

### Instagram

raniasroad

### Product Selling Points

Etsy Shop, Fattoush store (Haifa), Hilweh Market (Yafa), Yabous Art Shop (Jerusalem)

### Other Services

pottery and ceramic workshops,  
private consultations and design

Rania is a creative artist and ceramist from Haifa. Four years ago, when interviewed for the first edition of this guide, Rania was creating earrings and other accessories from ceramic as a hobby while working as a representative at a pharmaceutical company. She started experimenting with clay and producing very unique jewellery that everyone she met complemented and wanted to have. In 2012, *Rania's road* was born as a social project rather than for commercial purposes. With astonishment, Rania observed how people reacted to the simple act of wearing an earring that had Arabic on it. The thirst for identity symbols among the youth is thrills her and she continues to try to make her work available to all.

Today, Rania is a professional ceramist who runs workshops from her studio in Haifa. From the beautiful beginnings of producing earrings with motivational and powerful Arabic messages, her work has become trendy. Pursuing ceramic trainings and workshops abroad, Rania began her journey of learning the art of ceramics, focusing on natural processes and techniques. She focused in her learning journey on a Japanese Wabi Sabi traditional approach out of her belief in natural, unprocessed and imperfect creations. Rania is not only drawn to ceramics and porcelain, but is also an avid gardener, growing food in her garden and finding inspiration from nature's patterns and processes. Talent and passion know no borders and Rania is a fine example of that. She has just published a children's book called *Haneen al Tineen* (Haneen the dragon). Today, Rania produces jewellery, home and kitchenware and accessories. She also runs workshops, which are fun, inspirational and empowering as she focuses on working with women victims of violence and abuse. She sells her beautiful work online on her Etsy shop and has items on sale in Nazareth, Haifa, and Jerusalem. Check her online accounts to see what is new as Rania is active in participating in events all over Palestine.



## Nasijona Cooperative

### Location

Nazareth Old City, Nazareth

### Telephone

+97246885494  
+972523222165

### Email

nasijona.nazareth@gmail.com

### Facebook

Nasijona  
جمعية نسيجنا

### Product Selling Points

on location

### Visiting Days/Hours

Monday-Saturday 10:00 - 18:00

### Other Services

customised knitting and needle-work workshop

### Volunteering Opportunities

welcome volunteers to support with technical, financial and logistical tasks.

The beautiful story of Nasijona is at the heart of what this guidebook is all about. Strengthening the social fabric of society by connecting and empowering women through the revival of traditional handicrafts. Violeta Khoury, the founder of Nasijona, was determined to do something about the dying craft of needle work. After a woman approached her and shared her concern that she might be one of the last women who specialised in the needle work, Violeta decided to take the initiative and start Nasijona in 2014. Nazareth is a melting pot of people from different religions and backgrounds as it has become the de facto Arab-Palestinian capital after the Nakba in 1948. About 75% of the population of Nazareth is made up of internal refugees from other Palestinian areas, bringing an abundance and richness of cultural practices and traditional knowledge. After decades of systematic dispossession of Palestinians and attempts to erase their identity and belonging, Violeta explains how “we [Palestinian] are the best asset we have left”. Nasijona came as heed to the call to save what remains of the unique societal bonds and traditions of Nazarethan families. Nasijona is much more than just women working with fabric (*Nasij*), but aims to strengthen and revive the social fabric (*Nasij Ijtima'i*) which ties a wonderful group of ladies from Nazareth together. Nasijona aims to preserve local culture, develop it, produce it and market it with a focus on women. One of the most heart-warming and inspiring activities by Nasijona is one where grandmothers introduce stitching practices to their grandchildren, sharing and passing on ancestral knowledge about the craft, Nazarethan and Galilee history, and traditions while connecting the younger generations to their land and history.

The main objective of the cooperative is to preserve the cultural traditions unique to Nazareth and passing them on to the next generation as a tool of preserving Palestinian identity. Rejecting the spiralling descend to becoming consumer societies, Nasijona empowers women of the Galilee to become independent and use their traditional knowledge for the common good. The result of years of work is a revival of traditional methods of knitting, strengthening of social bonds, narrowing the intergenerational gap about Palestine and providing tourists and locals alike with an opportunity to buy handmade products that are purely Palestinian. Today, the cooperative is a powerhouse; its multi-purpose hall is used for workshops, hosting book launches and cultural events, and teaching school children local crafts, among many other uses. The cooperative is a true example of cultural preservation, one stitch at a time.





## Salma Bouziyeh

### Location

Kifl Haris village, Salfit District

### Telephone

+970598455637

+970568423515

### Facebook

احياء التراث الفلسطيني

### Product Selling Points

On location

### Visiting Days/Hours

Contact Salma in advance

### Other Services

Hosting small groups for a tour of the workshop through prior booking

Salfit is a district in Palestine that is the largest olive oil producer of all the West Bank regions. The city of Salfit is ancient, founded during the Canaanite era (3150-1200 BCE). The word Salfit (pronounced "Sal-feet") is composed of the two affixes "Sal" meaning box and "feet" meaning grapes. This is due to the fact that the city of Salfit was famous for grapes, which are still grown extensively today. There are 17 illegal Israeli settlements in Salfit district at the time of writing, including "Ariel", the largest settlement in the West Bank.

Salma was one of the women who took it upon herself to revive and develop basket making in her villages and region. Salma remembers that as a child all the women of the village were making baskets regardless of your social status and financial capabilities. Making baskets, which are known as *Qirtaleh*, was a necessity and an art for every household that was especially used in the fields when harvesting grapes and figs. A concern amongst many community leaders like Salma is that such crafts are dying out as the older generation who used to make them are passing away as well as due to the new fast pace of life, whereby the younger generations are not keen on learning the craft, preferring to look elsewhere for income generation. However, Salma believes that proper investment of time, effort and skill could develop the craft of basket making and even raise its value. Since 2011, she has been working with women to develop their skills in basket making from straw, olive and mastic (Sarees) twigs. It goes without saying that the challenges faced by the agricultural sector directly impact crafts such as basket making. For example, when farmers stop growing local varieties of wheat and replace it with high value crops, it means less straw is available for baskets making. Moreover, the widespread attacks by wild pigs also cause destruction of crops and eventually leading those suffering from it to abandon farming altogether.

Nonetheless, Salma believes basketry is a craft, which if allowed to develop and is supported officially by civil society and the government could be a reliable income generating activity for many women in the region. Salma also shares how throughout her work to preserve the handicraft of basketry, she has come across unique pieces that date hundreds of years, which also incorporate animal leather in the basket to add to its sturdiness and durability. Salma continues to run workshops on the art of basketry and hopes to continue providing a platform for marketing what she believes is a simple yet beautiful and creative piece of handicraft.



## Alaa' Abu Saa'

### Location

Dar Qandil, Tulkarem

### Telephone

+970599777100

### Email

alaa\_rosol@yahoo.com

### Other

customised furniture design,  
customised art workshops

Alaa' Abu Saa' is an artist from Tulkarem. An activist with a revolutionary spirit, Alaa' has been actively involved in founding of Dar Qandil for Arts and Culture in Tulkarem aiming to introduce a cultural and artistic character to the city and encourage young people to get involved in art, music, and culture. Dar Qandil has been met with many challenges and limitations due to social and cultural constraints, which resist some forms of self-expression. However, Alaa' and his colleagues continue to break down these stereotypes and misconceptions out their belief in the arts.

In addition to being an artist, Alaa' is also a carpenter. Coming from a family who has taken up carpentry as a business, he enjoys producing furniture and loves working with wood. His love for the profession coupled with his activist spirit has inspired him to work with waste to produce beautiful pieces. Using wood pallets, metal scraps, and anything else he finds of use, Alaa' crafts creative and unconventional pieces to be displayed in our modern homes. He believes that every item we consider as waste to have purpose and it is up to us to think wisely and consciously about our choices on how we consume, live and think. In his view, this consciousness will lead us to a different type of society than the one we live in today and will liberate us from the many shackles that limit us.

Alaa' is based in Dar Qandil and is working around the clock to preserve the last cultural centre and historic building in the city by collaborating with institutions and local youth groups. For hand-carved goods for your home and garden, make sure to pay him a visit and you won't regret it!



## Abdallah Yousef

### Location

Eilaboun, Galilee

### Telephone

+97246785892

### Product Selling Points

On location

### Other Services

Hosting small groups for tour of workshop thorough prior booking

Eilaboun is a Palestinian village and a gem in the Galilee that is worth visiting for its attractions that preserve the Palestinian identity and the rich cultural heritage of the area.

Eilaboun has a distinct cultural museum called the Heritage House, where Nayef Sam'an, a local resident established this exhibition space. He collected traditional tools and equipment that were historically used for daily activities in the town such as wheat grinding, furniture making, in addition to the categorization of medicinal plants and spices. The museum aims to revive old crafts, games and music that belonged to a community that lived in harmony with nature.

Abdallah Yousef is another artist and craftsman who is operating the House of Copper since the 1970s. Abdallah produces handmade copper trays, ornaments and coffee dispensers, and caters to clients who come for different types of gifts. He is keeping the craft of brass making alive, since much of the meticulous work has been abandoned for a more modern alternative. Nothing beats a beautiful, shiny, and magnificently detailed masterpiece on a copper tray. A handmade piece by an artist who has a passion for beauty and style is priceless. Abdallah is also an amazing violinist and if you become friends, he will be more than happy to play an enchanting piece or two. Abdallah has a gift shop next to his workshop, where he showcases beautiful coffee dispensers, trays, engraved brass decorations, and much more.



## Yasser Salahat

### Location

Wadi Al Far'a, Tubas

### Telephone

+970598795266

### Product Selling Points

on location

Yasser Salahat (Abu Shaher) is one of the few people still making reed rolls for fencing and rooftops, using his ancestral way of making them by hand. Palestinians used to have reed fencing and roofing rolls in their traditional houses but nowadays they are merely used for more decorative and outer space shading purposes.

Located in 'Al-Dleb' in Al-Far'aa Valley, where natural reed is abundantly growing on the edges of the waterways, it was natural for Yasser to develop a passion for this craft as his father used to weave baskets, but he decided to make reed rolls. It's such an enjoyable experience to watch Yasser making them, tying the reeds with metal wires so skilfully. It is the main source of income for Yasser and his family, along with a small '*basta*' (stall) for selling vegetables and fruits to support with the income. Yasser wishes that more attention and support would be given to this craft and more people would buy from him.

Yasser's main concern is the flooding of the market with cheaply imported industrial fencing rolls that would bring his business to halt. Support Yasser and buy his beautiful fencing rolls.

Photo credit: Bernat Mestres (White Horse)



## Al-Auja Women's Cooperative

### Location

Al-Auja,  
north of Jericho

### Telephone

Lubna  
+970598027530

### Facebook

مركز نسوي العوجا

### Visiting Days/Hours

Call before visiting

### Product Selling Points

On location

### Other

Hosting groups

The Al-Auja Womens' Cooperative was established in 2008 and aims to empower women in Al-Auja and the Jordan Valley. What makes the cooperative special are its two main products: banana leaf baskets and recycled bags. The beautiful banana leaf baskets produced by the women of the cooperative are unlike the traditional straw baskets as they are very soft and flexible. The other speciality of the cooperative is the making of purses and wallets out of plastic bags. Recently, the cooperative started producing banana leaf baskets on demand.

Due to water restrictions, Al-Auja farmers no longer grow banana trees, and have substituted them for less freshwater-intensive crops, like palm trees. While palm trees are still a water-intensive crop, it can tolerate much more saline water. However, banana trees are still grown in Al-Duyouk and Ein il Sultan, where water is more accessible for farmers. This allows the cooperative to still produce these very unique baskets and preserve a local tradition in the Jordan Valley.



## Aisha Design

Nablus city is historically famous for having a well-established and professional community of craftspeople and producers. Aisha Dweikat takes pride in her city's heritage and is determined to use her talents in promoting Palestinian culture while contributing to the global efforts towards sustainability and ethical production.

### Location

Nablus

### Telephone

Aisha Dweikat  
+970568403490

### Email

aishadesignps@gmail.com

### Facebook

Aisha Design  
عايشة ديزاين

### Instagram

aishadesignps

### Product Selling Points

Contact Aisha

### Visiting Days/Hours

Call Aisha to arrange

### Other Services

Customised items, design consultation, recycled material use

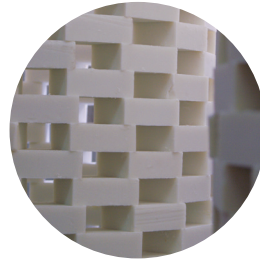
### Volunteering Opportunities

Support with events and tree planting activities

Determined to produce products that help preserve heritage while at the same time protecting the environment, she ventured into the production of environmentally friendly pieces. Aisha had started producing her own line of accessories from silver and olive wood when she was assigned a design consultancy at Jenin Refugee camp. This is where her interest in recycled products was sparked and was keen to design a set of educational tools for refugees using the only materials available, scraps of fabric. Her main objective was to raise awareness on over-consumption behaviours and its negative impacts on the environment. Aisha started introducing olive wood and sponge in her designs and with her team used fabric and leather that would otherwise end up in landfills.

Aisha has a wide range of products such as accessories, bags, cushion covers, table runners and many more eco-friendly products. Aisha Design is also a community project as it provides job opportunities and a steady income to women. All products are handmade and stitched by refugees and low-income women artists in Palestine. In 2015, Aisha Design won the Best Business Plan Award in a local competition and was also nominated for best project in a Mediterranean region award. Aisha is also very active in her community and believes in the power of volunteerism. She makes sure to put aside a portion of the profits she makes to mobilise her community to plant trees. Her future plans include setting up an online shop to promote her eco-friendly products worldwide.





## Muath Al-Nabulsi Soap Factory (Al Bader)

### Location

Al Naser Street, Old City, Nablus

### Telephone

+97092370065

### Email

info@bader.ps

### Facebook

Albader Soap Factory

### Website

www.albader.ps

### Visiting Days/Hours

Everyday except Friday from  
9:00am-2:00pm and 4:00pm-  
7:00pm

### Product Selling Points

On location and online orders  
through email and facebook

### Other Services

customised furniture design and  
customised art workshops

Soap making is a centuries-old tradition in the Levant region due to the abundance of olive oil that is used in soap making. Olive trees hold a tremendous value for the people of *Bilad- Al Sham* (The Levant), not only from historical, cultural and social standpoints, but also from a political one especially for Palestinians, where the olive tree has become a symbol of deep rootedness, steadfastness and resistance. The abundance of olive oil gave rise to what is known as the “Soap Cities” that became central locations for soap production. Among the most famous ones are Nablus in Palestine, Aleppo in Syria and Tripoli in Lebanon.

With the main elements of production available, soap manufacturing in Nablus flourished in the 19<sup>th</sup> century. These elements were olive oil brought from the surrounding villages, water, and “*qeli*” which is an alkaline product derived from a semi-desert plant that grows east of the Jordan River and was sold to soap manufacturers by Bedouin communities. Soap factories also served as olive oil banks, where farmers would store their olive oil to be either sold by the soap factory on their behalf or for later use, reflecting the trust-based relationship between the factory owners and farmers. It is in that golden age and largely due to the soap industry that economic and social activities flourished in Nablus, representing a remarkable model of economic and social complementary relationship between the rural and the urban, and highlighting ethical and fair transactions between farmers and manufacturers. The olive oil soap eventually became known as ‘Nabulsi Soap’.

As is the case with all industries in Palestine, the olive oil soap industry suffers under occupation due to the division and confiscation of lands and the uprooting of olive trees by the Israeli

army and settlers alike, which limits accessibility to markets and leads to an increase in price of olive oil. In the 1960's and 1970's, soap factories started importing cheaper olive oil from Lebanon and Syria, and then Spain and Italy. The cheaper imported olive oil, named 'industrial olive oil' is of a much lower quality, resulting in lower quality soap product.

In Nablus, the Al-Nabulsi family is one of the main families involved in the olive oil soap industry, in which they have worked for more than 200 years and owned around 43% of the soap factories back in the 19th century.. The family opened Muath Al-Nabulsi Soap Factory (formerly known as Al Bader) in the 1930's in a rented 800 year-old building, from the outset constructed as a soap factory, in the old city.

Concerned about the low quality of soap products and honouring the legacy of soap making in his family, the owner, Mu'ath Al-Nabulsi, decided in 2003 to re-introduce the production of the traditional pure olive oil soap as was the case in the golden age, when virgin olive oil from local farmers was used. The transformation faced many difficulties, which varied from re-establishing relations of trust with local farmers to changing the perception of the consumers who got used to cheaper soaps. To their pride, the ingredients of soap making are once again sourced locally, and with high quality, except for the alkaline product that is not available anymore in the local market.

Now, the shape of Al-Bader Soap has changed from the cubic shape to a rectangular one to be distinguished from the rest of the olive oil soaps in the market, while maintaining the sharp edges, which is the most distinctive feature of the olive oil soap. It is worth noting that the price of the soap bar is still low considering the high quality of the olive oil and the manual labour invested in producing it, in order to make it accessible to a wide range of customers. Muath Al-Nabulsi handmade products include: traditional virgin olive oil soap, liquid virgin olive oil soap, and goatmilk soap.

The story of olive oil soap production and its struggles under prolonged Israeli occupation is beautifully illustrated in the drawing on the following page.





## The Palestinian Pottery

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### Location

75 Nablus Road, Jerusalem

### Telephone

+97226282826

### Email

nbalian@yahoo.com

### Facebook

Armenian Ceramic Tile and Murals of Jerusalem - Balian

### Instagram

armenianceramicsbalian

### Website

[www.armenianceramics.com](http://www.armenianceramics.com)

### Visiting Days/Hours

Monday to Saturday 09:00 - 17:00

### Other Services

Customised ceramic design

The story of Armenian pottery and ceramics is enchanting and worth documentation for its unique history and development. The art and craft of ceramic tiles and pottery, especially decorated ones, did not exist in Jerusalem prior to the arrival of the Armenians. Commissioned to renovate the ceramic tiles of the Dome of the Rock by the British government during the Mandate period, the Balian and Karakashian families moved from Turkey to Jerusalem to commence the work.

The Jerusalem Armenian pottery and ceramics industry was therefore born in 1922 when both families established their businesses and began pioneering the production of high quality and decorative ceramic pieces. Surviving multiple wars and cycles of violence in the city, the Balian factory and shop on Nablus Road has been producing exquisite products and receiving guests for 90 years. Nishan Balian is the current manager of the factory he inherited from his late grandfather and father, who played a key role in keeping this legacy alive in Jerusalem.

Balian's business strategy is not to try to appeal to tourists who are looking for cheap souvenirs, but instead to set a high standard for work that attracts clients with an awareness of the quality and authenticity of his products. He sets important criteria for testing the authenticity of pottery in Palestine. If it has the Balian or Karakashian name, then you have a high quality product that is carefully designed and produced. This respect for the heritage and history of the craft lends the products of the Armenian ceramics factories a charming and authentic appeal, and the craftsmanship that has gone into them is apparent.

The Balian factory and shop are open to visitors wishing to view the pottery and ceramics products. In addition, the factory caters to clients in Palestine and the world, and has created masterpieces in every corner of the globe, which you can view online by visiting their website and Facebook page.



## Turabi

### Email

info.turabi@gmail.com

### Facebook

turabiceramics

### Instagram

turabiceramics

### Website

www.turabistudio.com

### Product Selling Points

Living Cultures in Ramallah, Art Shop at Yabous Cultural Centre in Jerusalem, el-Bustan online store UK

In almost every culture, there is a long history of ceramic art, and ceramic objects are sometimes the only evidence left from vanished cultures. The ability of fired clay to withstand time makes it a material capable of preserving history, culture and tradition, which is also the case in Palestine. Inas Halabi, who is a Palestinian artist (and now part-time ceramicist) and the founder of Turabi says "When I started Turabi, I was thinking of the ability of my ceramics to tell stories from Palestine. This is especially important in a place like Palestine, where our history is constantly threatened to be erased. It is important for me to make my pieces in the heart of Jerusalem. I see this as a form of political resistance, amidst the influx of cheaply produced or imported goods, and the decline of the Palestinian economy as a result of the occupation."

Besides the fact that she loves ceramics, what motivated Inas to start Turabi in 2016 was her wanting to provide her community with a local product that carries the history of this place, while ensuring the that pieces she makes are environmentally friendly, durable and safe to use (using entirely lead-free glazing which is not always a guarantee in commercial ceramics' production). She also wanted to produce designs that are catered towards local customers rather than just tourists, as is generally the case with the ceramic industry in Palestine. Minimalist, functional and simply beautiful, Inas's work is inspired by traditional pottery technique as all her ceramics are made by hand without the use of any machinery (except the furnace, of course!). In order to minimise her impact on the world, she reuses materials whenever she can and recycles all her unfired clay to create new pieces. Her beautiful work further integrates another handicraft beloved to her, that is Palestinian embroidery (*Tatreez*), producing exquisite pieces which are hand-carved into the clay through a very labour intensive and delicate process. Turabi's collection includes a range of mugs, plates and serving bowls in various sizes. The collection also includes unique ceramic jewellery.

Inas currently produces all her ceramics in their different designs at her home studio in Jerusalem. With the support of her family and close friends, she is able to ship order both locally and internationally from Jerusalem and Amsterdam. Delivery across Palestine is free of charge. Currently, Inas takes both small and large orders, including unique orders for wedding occasions and other events. You can also contact Turabi directly via email to request an updated catalogue and place an order. Make sure to follow Turabi's social media accounts to find out more about available products.



## Mosaic Centre

### Location

Al Quds street, Jericho

### Telephone

+97022326342

Iyad Njoum

+970597488797

### Email

mosaiccentre@yahoo.com

### Website

www.mosaiccentre-jericho.com

### Facebook

Mosaic Centre Jericho

مركز الفسيفساء أريحا

### Other Services

Stay, organized tours and hikes,  
group hosting



## Mosaic Guesthouse

### Location

Sebastia

### Telephone

09-2332715

Shadi

0595-952187

0599117027

### Email

mosaicguesthouse@yahoo.com

sebastiamosaicgh@gmail.com

### Website

www.mosaicghsebastia.com

### Facebook

Mosaic Guest House Sebastia



## Mosaic Nisf Jubeil

### Location

Nisf Jubeil village

### Telephone

09-253-4522

059-913-0405 (Rami)

### Facebook

MosaicGhNisfJubeil,

NisfJubeilKitchen





## Nisf Jubeil Ceramic

### Location

Nisf Jubeil village

### Facebook

09-253-4522

### Email

nisfjubeilceramic@yahoo.com

### Instagram

nisfjubeilceramic

### Facebook

NisfJubeil.Ceramic

Jericho is a city that is evocative of all sorts of beautiful memories: orange season, lovely early summer evenings and family gatherings, beautiful mountains, and a lovely climate. It is also rich in its archaeological and historical importance.

Hisham's palace (*Qasr Hisham*), which is an iconic archaeological site, is one of the main highlights of the city's multiple attractions. The Mosaic centre aims to raise awareness of this cultural heritage, which requires preservation and community protection. The project came about in order to train local personnel in mosaic production, and even more importantly, in ancient mosaic restoration. The Jericho Mosaic Centre was established following the first training session in 2003 as part of a project to develop the touristic and archaeological resources of Qasr Hisham.

Today, the centre is working on raising awareness of cultural heritage preservation and training artists and promoting the craftsmanship of mosaic production and the marketing of replicas of ancient mosaic artefacts and modern designs, using traditional methods and equipment. However, the centre offers much more than the mosaic pieces, but has worked throughout the years to develop on the mosaic craft by producing new designs, providing trainings and customising tours and hikes to natural and archaeological sites.

In Sebastia, the Mosaic Centre has just inaugurated the "Mosaic Guesthouse," another archaeological gem in Palestine, with many historical buildings dating back to the time of the Crusaders'. The beautiful guesthouse has been renovated and has a gift shop filled with heart-warming goodies produced by the women of Sebastia: from local fruit jams, to olives, honey, dates and handicraft items, and of course locally produced mosaic pieces.

In NisfJubeil, a charming, small village next to Sebastia, the Mosaic Centre has established the second Mosaic Guesthouse and NisfJubeil Ceramic, both housed in the renovated historic buildings. NisfJubeil Ceramic gives an opportunity for young women to develop the skills in ceramic-making and earn income from their products, including kitchenware, home décor items, and ornaments. Their ceramics adorn the interior of the two Mosaic Guesthouses, and available for sale at the Mosaic Centre locations and local outlets such as Sunbula. The Mosaic Guesthouse also operates the Kitchen of NisfJubeil, which offers a special dining experience of home-cooked Palestinian dishes in their lovely courtyard (by reservation only). Another location of the Mosaic Centre opened in Bethlehem in 2018, on the historic Nijmeh Street in the old market.

(Photo: Sunbula / Ahed Izhiman)



## Arab Orthodox Society (Hamilat Al-Tieb)

### Location

Casa Nova Road, New Gate, Old City, Jerusalem

### Telephone

+97226281377  
+97226260916

### Email

aoswujoud@gmail.com

### Facebook

Wujoud Cultural Center

### Instagram

wujoud.museum

### Product Selling Points

On location

### Visiting Days/Hours

Monday-Saturday  
09:00 - 16:00

### Other Services

Hosting groups

The Arab Orthodox Society is one of the oldest women's organizations in Jerusalem. It was established in 1926 to provide Palestinian Orthodox Christian families with health and medical care.

Nora Kort, the chairwoman of the society, is a determined and visionary leader who strives to preserve Palestinian traditional crafts and food and to illustrate the historical presence of the Palestinian Christian community in Jerusalem and throughout Palestine. The Arab Orthodox Society seeks to keep Palestinian traditions and culture alive through the establishment of five main projects: Melia Art & Training Center, Wujoud Museum & Cultural Center, St. Benedictos Medical Center, Bint Al-Balad Café, and Al-Balad Training Workshop. In 2011, Ms. Kort launched Wujoud Museum and Cultural Center, displaying and highlighting the rich history of the Palestinians and the strong Christian presence in Palestinian society in both the past and present.

The Society has established a strong bond of friendship with women producers all over the West Bank and Gaza and is dedicated to empowering Palestinian women through generating opportunities for economic self-reliance and encouraging entrepreneurship. They help women develop their skills through trainings and workshops, whilst also ensuring that new market opportunities are reached to continue to provide income for the producers and their families.

The Society mainly sells jewellery, apparel, ceramics and delicious homemade Palestinian food. They also have customized gifts for parties, engagements, weddings and other events. Bint Al-Balad Café is now open to enjoy a cup of coffee, pies, sweets, or a Palestinian meal while overlooking the Old City of Jerusalem. The café also provides external catering services, specializing in Palestinian delicacies and meals.

The next time you are in Jerusalem, make sure to visit the Melia arts and crafts shop, and take a stroll to visit the Wujoud Museum, with its rich collection of artefacts and breath-taking views of the Old City of Jerusalem.



The Domari Society  
of Gypsies in Jerusalem

## Domari Society

### Location

10 Shu'fat Road, Jerusalem

### Telephone

+97225324510

+972528022895

### Email

domarisociety@gmail.com

### Facebook

Domari Society of Gypsies in  
Jerusalem

### Instagram

domari\_society

### Website

www.domarisociety.com

### Product Selling Points

Sunbula (p. 185)

### Visiting Days/Hours

Sunday - Thursday 09:00 - 18:00

### Other Services

Hosting groups in the centre,  
food and accommodation

### Volunteering Opportunities

Volunteers are welcome!

The Domari Society in Jerusalem was founded in 1999 by Amoun Sleem, a Gypsy who has lived in the Romani community her entire life and knows its needs well. She has seen and experienced first-hand the severe discrimination, cultural marginalization, poverty, and adult illiteracy that the Gypsies in this area face.

Amoun Sleem is the protagonist for the preservation of Gypsies' cultural heritage. Her feisty and powerful presence, her passion for cultural preservation and her welcoming spirit have established a tangible and lasting presence for the Gypsy community in Jerusalem. The population of this little known community remains largely illiterate because a lot of their children drop out of school as a result of discrimination from teachers and other students. It was these issues and the desire for change that moved Amoun to action. She started the Domari Society to advance and empower the Gypsy community and preserve its unique cultural heritage through programs that provide economic empowerment, child development, and support for women. Working at the grassroots level, the centre seeks to serve the social, cultural, and educational needs of the surrounding Domari community.

In 2005, The Domari Society opened a community centre in the East Jerusalem neighbourhood of Shu'fat. The center provides after-school tutoring, job skills training, literacy courses, humanitarian aid, and programs that foster cultural pride. Further, as part of its mission for women's empowerment, the centre produces and sells traditional Gypsy handicrafts including embroidery, jewellery, pottery, and handbags to encourage economic independence and improve quality of life.

The community centre and Domari Society in general are funded by donations from individuals and organizations as well as through the sale of their handicrafts. The beautiful handicraft pieces are unique in their embroidery style and patterns, striking colours, and authentic Gypsy designs. Visit the beautiful office and garden of the Domari society to enjoy a cultural experience of food, art, crafts, and music.



## Sheltered Workshop at Princess Basma Centre

### Location

15 Rubi'a el-Adawieh street, AL-Tur, Jerusalem

### Telephone

+97226283058  
Ext. 402

### Facebook

The Jerusalem Princess Basma  
Sheltered Workshop

### Website

[www.basma-centre.org/2016/  
vacational-training-workshop/](http://www.basma-centre.org/2016/vacational-training-workshop/)

### Product Selling Points

On location, Sunbula (p.185)

### Visiting Days/Hours

Sunday –Thursday 09:00 - 15:00

### Other Services

Customised furniture design

The Princess Basma Centre was established in 1965 as a home for children with physical disabilities, mainly those suffering from Polio. Historically, it has worked on community-based rehabilitation and the integration and empowerment of children with disabilities and their families in their communities. The centre does this through various programs such as their physical rehabilitation, inclusive education, the development and dissemination of best practices, and influencing policy and legislation programs.

The Princess Basma Centre for Children with Disabilities has a small handicrafts workshop known as "The Sheltered Workshop" that serves with physical, mental, and cognitive disabilities from Jerusalem and its surroundings. People with disabilities who are referred from the Ministry of Social Affairs to the Centre's sheltered workshop are trained in various skills and work in a safe environment.

The aim of this program is to provide avenues for capacity building and job creation for people with disabilities that will help them gradually become independent and integrated in the community. A personalized vocational training program is prepared for each participant, based on their disability, functioning level, needs, and interests.

The 22 people with disabilities currently employed at the Sheltered Workshop carry out different activities, such as carpet making, knitting seagrass products (such as baskets), crafting traditional coffee stools, as well as painting and packaging. In addition to work, the participants also enjoy daily meals, social activities, holiday celebrations, and recreational trips. The revenue from the sale of the workshop products, such as ceramic trays, coffee tables and seagrass furniture goes to cover the cost of rehabilitation for children with disabilities at the Centre.



## Nu'eimeh Women's Mosaic Cooperative

### Location

Nu'eimeh village, Jericho

### Telephone

Rusayla Obeidat  
+970598930027

### Facebook

جمعية النويمة التعاونية لتطوير  
الحرف التقليدية

### Product Selling Points

At the cooperative

### Visiting Days/Hours

All days, call prior to visit

### Other Services

Hosting groups

Mosaic has been used for centuries as a form of decoration and art. It has also been used as an illustrative tool to document ideas and messages reflecting cultures, and therefore is an early tool of historical documentation. Mosaics in Palestine date back to ancient times and new discoveries are still being made to this very day.

Rusayla is a hardworking and visionary woman who runs the Nu'eimeh Womens' Mosaic Workshop from her home. Women gather there to work on orders for both local and international markets. She explains how mosaic is making a comeback in the Palestinian market, with many clients looking for hand-made and customized designs to decorate their homes and gardens. Additional products of the women's co-op range from tapestries to tables, chairs, and much more.

Rusayla explains that this traditional craft is environmentally friendly as the main materials used are local stone cuttings, which are usually acquired from stone quarries. Basically, it is the waste of stone cutting workshops and quarries, which these women take and use to produce their beautiful pieces. Some chemical-based products are used to colour some of the tiles, depending on the design of the piece and the clients' needs. However, the most beautiful mosaics, we concur, are the ones that have natural colours in them, with the famous '*Tree of Life*' as an example.

The Cooperative is run entirely by women and is an income generating initiative that deserves respect and support. The women have a vision to continue producing for the local market and to encourage people to preserve and promote this enchanting aspect of Palestinian cultural heritage.





## Beit Doqu Development Society

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### Location

Beit Doqu village, Jerusalem

### Telephone

+97022472480

Ikrema

+970598471066

### Email

ikrema2004@hotmail.com

### Website

[www.beitdoqusociety.com](http://www.beitdoqusociety.com)

### Product Selling Points

Sunbula (p. 185)

### Other Services

Hosting groups

The society operates a small jewellery-making project, which began in 2010 with the assistance of Sunbula (p. 185) who provided training to the women and purchased machinery and tables for the project. Beit Doqu is close to Jerusalem, but since 2004 has been totally cut off by the Israeli segregated road system, preventing access to Jerusalem and stopping many people from reaching their work. At present, only seven women benefit from this project.

The small workshop in Beit Doqu Development Society is a safe haven for the women, where they are always learning new skills in jewellery design and finishing. Sunbula has remained a strong supporter of this project since its establishment. The final products are beautiful and will catch the eyes of anyone who appreciates handmade jewellery. The pieces are inspired by nature and traditional culture, from the beautiful pomegranate earrings to the pendants that have Jerusalem and Bethlehem inscribed on them. The women are always looking for new and inspiring ideas and designs to attract more customers and start producing larger quantities to generate income and support their families. Their pieces make perfect gifts to friends, family members, and loved ones.

The products are available in Sunbula in Jerusalem, 'Made in Palestine' Shop in Ramallah and upon order.

Photo credit: Sunbula/Steve Sabella



## Hand Made شغل ايدين

### Location

Kobar village, Ramallah

### Telephone

+970562095909

### Email

jdaraghmeh@gmail.com

### Facebook

HandMade970

### Instagram

palhandmad

### Product Selling Points

On location, online

### Other

Customised furniture design

Shughol Ideen (literal meaning Hand made) was established in response to a gap in the furniture making market that Jameel Daraghmeh and his friends identified after graduating. They realised that furniture was almost always exported from abroad and lacked any distinct characters and features that are inspired by the Palestinian rich cultural heritage, artisanship and distinct identity. Jameel notes how there aren't any vocational schools in Palestine in upholstery and wood works.

Along with his friend and partner Mohanad Al Azzeah, he set up Hand Made and began experimenting with furniture making in their workshop in Kobar in 2017. Developing organically, the project was limited to the production of furniture items for friends, but soon the word got out and more people liked their work and began making orders. Today, the workshop employs 6 people who continue experimenting and organically developing ideas for new products in wood works, calligraphy and painting. Although the products they create have a very distinct Palestinian characters and design, Jameel shares that the main challenge for the project remains its dependence on exported raw materials such as wood and paint. Despite this, Hand Made produces some items using local materials, such as olive wood and limestone. Moreover, they have also invested in producing items using scrap materials, such as wood and used fabric. As they venture into the production of children's toys and furniture, they explicitly use natural dyes and non-chemical ingredients.



## The Arab Blind Association

### Location

Via Dolorosa, Old City,  
Jerusalem

### Telephone

+97226273535

### Facebook

جمعية المكفوفين  
العربية بالقدس الشريف  
Arab Blind

### Website

[www.arab-blind.org](http://www.arab-blind.org)

### Product Selling Points

On location

The Arab Blind Association in Jerusalem is a non-profit organization that was established in 1932 during the British Mandate period. The aim of the Association is to create a network for blind people in Palestine and Jordan and to provide employment and income generating opportunities for the blind in Jerusalem. The Association established the first school for the blind in 1938, which was followed by the establishment of the first braille printing shop in the 1950s. Since the 1967 war, the Association has been focused on creating educational and employment opportunities for the blind in the West Bank and Gaza.

The Association runs a workshop in the Old City of Jerusalem. It is a beautiful, traditional space where they have been based for many years. It is housed in the *waqf* (plot of land donated for a charitable purpose) of the Al-Nashashibi family, which used to be a girls' school. Today, the workshop is filled with handmade products by the beneficiaries of the Association who come from Hebron, Bethlehem, Ramallah, and beyond. Unfortunately, the number of producers is currently dwindling due to the occupation's restrictions on movement and the extremely difficult process of applying for permits to enter Jerusalem.

The producers come to work daily to make brooms and brushes of all kinds. Some of the products are made with 100% local materials such as straw, but many other brooms are made from imported materials, such as the yucca plant from Mexico. Even though some materials are imported, all of them are natural and contain no chemicals. The craft has been preserved since the inception of the Association and the craftspeople have developed unique skills in making these products. The simple but essential products they produce are of high quality for use in industrial facilities, homes, offices, and gardens. A conscious investment of time and money for your home or business can help give our blind community in Palestine an income and contribute towards their economic empowerment.

The Association has a long history in Palestine and is worthy of all our efforts to support them to carry on their important work.



## Traditional Tile Factory

### Location

Al Ram, Jerusalem

### Telephone

Ali Wazwaz

+972522591069

+970568794636

### Facebook

Ali Wazwaz's Traditional Tiles Factory

### Product Selling Points

On location

### Other Services

Customised orders

We had assumed that the art of making traditional tiles, like the construction of traditional style houses, had vanished, until we came across Ali Wazwaz, the owner of a traditional tile factory still operating in Al Ram.

Descending from a family working in tile artisanship since 1953, Ali followed in the footsteps of his father 'Abd Al-Kareem Wazwaz', who worked in a tile factory in *Bab Al Jdeed* "New Gate" in the old city of Jerusalem before opening up his own factory in Shu'fat in the 1960's and moving it some 20 years later to Al Ram.

Ali explains how the industry was on the verge of disappearing after the introduction of a cheaper type of tile called 'Al Hasma', which is used as a base tile to be covered by parquet or cape carpet (mokette). This change left them no option but to shift to making this type of tile to accommodate market demand. This continued until 1993, when Ali met the renowned Suad Amiry, the founder of Riwaq, the Centre for Architectural Conservation. Riwaq was carrying out a documentation project for traditional tiles at the time. "She was the one who encouraged me to make the traditional tiles once again", Ali recalls.

Excited to bring back to life the traditional beautiful tiles, Ali took out the old moulds (clichés) his father had obtained from Al-Tams Tile factory in the old city of Jerusalem and started making these magnificent colourful tiles, manually, one at a time, using his father's old machine.

Layers of dye mixtures, fine limestone, white cement and regular cement mixture are poured into the clichés and pressed manually in this machine to produce the beautiful tiles. Ali also makes new clichés based on traditional designs in hopes of reintroducing the tiles in Palestinian market by catering to different tastes and combining modernity with tradition.

Currently, the primary customers of Ali's traditional tiles are agencies and organizations working in building-conservation such as Riwaq, which purchases nearly 70% of the production. Ali estimates that 10% goes to Palestinian individuals who appreciate the incorporation of authentic traditional art in their modern homes and 20% from Israelis customers.

In an article about Ali, he was quoted saying "My dream is to have a large tile factory that is able to produce high quality tiles and employ tens of crafts people. I wish all people knew about the beauty of these tiles and loved them as much as I do. These tiles are not mere tiles; they are eyes, and these colours are not colours, they are paintings, they bring rooms to life and light up any space. It is time that we also realize the value of these tiles and reconsider including them when decorating or renewing our homes."



## Saddlecloth & Carpetbag Industry - Abu Ayed

### Location

Mazare'a An Nubany,  
Ramallah

### Telephone

Abu Ayed Mustafa Dagher  
+970599814576

### Visiting Days/Hours

By appointment

### Product Selling Points

On location and on a demand basis

Traditional crafts are closely related to the ways of life and needs of a community. These are regarded as complementary to the region's production cycle. Palestinian society is primarily an agricultural society and traditional crafts have evolved to suit and meet its needs. One of the traditional crafts is the saddlecloth and carpetbag industry. Saddlecloth is a blanket, pad or fabric inserted under a saddle and upon which a carpetbag is fixed. A carpetbag is a specific bag for carrying luggage and crops. It was traditionally used for carrying water from springs as well as other agricultural products and crops. Abu Ayed is proud of his knowledge and experience in making saddlecloth and carpetbag, which, in his opinion, requires special skills. Saddlecloth is made from burlap bags, which are stuffed with straw from wheat crops and then stitched with plastic threads and ropes, while carpetbag is made entirely from burlap bags.

The saddlecloth and carpetbag industry is one of the endangered crafts in Palestine today. Abu Ayed is one of the few who still practice this craft and striving to transfer it from one generation to the next. He felt a passion towards the craft from a young age as he spent time with his uncle who mastered it. He kept training until he himself learnt and eventually mastered the craft. Abu Ayed says that the income generated from this craft used to be enough for the family's expenses. He used to sell 70-80 pieces of saddlecloth a year in different regions, including Deir Dibwan, Al-Jib, Nablus, Fandaqumiya, and Jericho. However, during the last five years, demand on saddlecloth products has decreased to a mere 10 pieces a year. Carpetbag sales faces a similar decline. According to Abu Ayed, the reason for such a drop in demand are several. To begin with, the change in our way of life and the introduc-





tion of modernisation plays a big role. Our need for mounts (horses, donkeys and mules) to carry water or transport goods have dwindled, and therefore the need for such items became very limited. Moreover, no attention or investment has been given to such a craft by the authorities. Decreasing number of producers and lack of young trainees and workers in this industry are the main causes for this decline in this artisanship. However, maintaining this craft is important as it still serves farmers in rugged and inaccessible areas, especially during harvest seasons such as the olive season.

Abu Ayed also makes horseshoes from iron sheets for mounts. He also fixes horseshoes. What distinguishes these horseshoes from other foreign horseshoes is their suitability for rough roads. He also makes cardans, which were used for ploughing purposes, but no longer are. Abu Ayed's talents for crafts go beyond making saddlecloth and carpetbags, as he is a professional in building stonewalls, one of the crafts that are not practiced as much despite its importance in agriculture and its prominent and special presence in the mountainous landscape of Palestine. As a hobby, Abu Ayed decorates horses for weddings in his town, a beautiful habit that shows his love for horses and his contributions to this unique artisanship.



## Atfaluna Crafts

### Location

72 Philisteen St, Gaza City

### Telephone

+97082865468

+97082828495

### Email

atfaluna@atfaluna.net

### Facebook

Atfaluna Society for Deaf Children, Gaza

### Instagram

atfaluna.society

### Website

www.atfaluna.net

### Visiting Days/Hours

Sunday-Thursday 08:00 - 15:00

### Product Selling Points

Sunbula (p. 185)

Atfaluna Society for Deaf Children was established in 1992 to improve the quality of life for children and adults with hearing disabilities in the Gaza Strip, help empower them to lead productive lives and be active members of society.

One of the society's programmes is Atfaluna Crafts, which is an income-generating program established in 1998 to fulfil the needs of youth with hearing disabilities to develop and strengthen their skills. It started as a small-scale workshop to produce embroidery items, but has over the years expanded to employs 51 women and men with hearing disabilities. It is now made up of five main workshops that are operating according to a comprehensive production system incorporating design, production, and marketing. The workshops include carpentry and wood painting, sewing and embroidery, rug and fabric hand weaving, painting on wood, pottery production and design. The programme also successfully trains thousands and identifies job opportunities for hundreds of youth with disabilities in the local job market in addition to supporting the establishment of small businesses for them.

Atfaluna Furniture is another an income-generation programme run by the Society, which aims to empower youth with hearing disabilities in the Gaza Strip through vocational training in the field of furniture production, upholstery and marketing of products, in addition to interior décor items.

Sunbula is a loyal provider of Atfaluna Crafts, so feel free to stop by Sunbula's store in Jerusalem the next time you are in town for a wide range of unique Atfaluna Crafts items.



## Shireen Salman Designs

### Location

Jerusalem

### Telephone

+972549808357

### Facebook

Shireen Salman Designs

### Instagram

shireensalman.com

### Website

www.shireensalman.com

### Product Selling Points

Participation in bazaars

### Other Services

Customised orders & interior design consultations

Shireen Salman is a designer based in Jerusalem. Design is in Shireen's blood as her great grandfather was a jeweller, and the craft was passed down her family. An active contributor to design in Palestine, she worked in interior design offices, and it was during that time that she discovered she likes making crafts. From there, she went on to design lampshades and ceramic tables. Characterized by Palestinian pride and heritage, Shireen's work often employs elements native to Palestine. Her philosophy lies in taking the traditional and reinterpreting and presenting it in a modern way while also producing high quality products. The craftiness of olive wood and ceramics have been sources of inspiration for Shireen. They do not only spark ideas for her design but she also them in her final products. Employing an eclectic approach to choosing the material she works with, Shireen uses versatile materials such as steel, ceramics and wood. Her products are handcrafted and custom-made. Each item she creates is a collector's item and is one of a kind. Thus, she seeks out to use high-quality material and chooses to work with craftsmen who are top in their field and pay much attention to detail. Shireen worked with craftsmen and women from Princess Basma's Sheltered Workshop to produce her table and furniture items, and with Bedouin women from Khan il Ahmar to produce a special collection of animal toys and coasters with needle felting. The work process is a back and forth one, where Shireen comes up with the idea of the design and collaborates with the artisans to produce one of a kind work that involves no mass-produced material.



## Nol Collective

### Location

Ramallah al Tahta  
(Old Ramallah)

### Telephone

+97022985798

### Email

yasmeen@baby-fist.com

### Instagram

Nol Collective

### Facebook

Nolcollective

### Website

[www.nolcollective.com](http://www.nolcollective.com)

### Visiting Days/Hours

Sunday, Wednesday Thursday  
11:00-19:00, Monday-Tuesday  
11:21:00

### Product Selling Points

Hilweh Market (p.182), Nol  
Collective Gift Shop (p. 106), Bab  
eldir gallery, Yabous art shop  
(p.191)

### Other

Catered workshops

Nol Collective is a perfect example of a conscious apparel born out of and based in Palestine. Working with local communities and businesses, Nol Collective devotes itself to raising awareness about and challenging gendered oppression. It is a community initiative to have open and honest conversations about gender-based issues, while also working with Palestinian manufacturers to support the local economy. The forward-looking project uses fashion to challenge stereotypes by producing garments featuring artwork designed to shed light on social justice issues. Nol Collective strives to commit to ethical consumerism by making their consumers aware of where their apparel comes from, which is why they collaborate with a Gaza textile factory to produce almost all of their merchandise.

Yasmeen Majalli, the founder of Nol Collective, explains how having most of their production in Gaza has had an indirect impact. Because of the unlawful siege and the unpredictable conditions of transport of goods imposed by the Israeli occupation, customers from outside of Palestine are given an insight into the intricacies and complexities of running a business under occupation. Moreover, 10% of their funds go to their Menstrual Education Project in addition to them carrying out workshops on gender-based violence, mental health and sexuality.

Nol Collective is much more than apparel, it is a cry for representation and justice and its message is loud and clear: The young generation is demanding social change, justice and a new perspective on consumerism and they will not be silenced!



## Abu Nuwar Bedouin Charity for Development and Cooperation

### Location

Abu Nuwar Bedouin community,  
near Al-Azzariyeh, Jerusalem

### Telephone

+972584338420

### Product Selling Points

Sunbula (p. 185)

Abu Nuwar Bedouin Charity is a new organization established by the women of Abu Nuwar Bedouin community, which has become an officially registered non-profit in the summer of 2019.

Abu Nuwar is located in Area C that is under full Israeli civil and military control and is prohibited from developing the most basic infrastructure, such as water and electricity. They are also at the heart of the E-1 area, where there is a mass Israeli settlement expansion plan aiming to annex a large swath of land on the eastern slope of Jerusalem, effectively dissecting the West Bank into two halves. Due to its strategic location, the area's Bedouin communities, such as Abu Nuwar, frequently experience the home and school demolitions by the Israeli army. The bedouin families in this area live in vulnerable conditions and the women and children are especially affected by the lack of economic opportunities.

The women of Abu Nuwar have been actively engaged in grassroots organizing to address their needs. In 2013, a group of volunteers started a small kindergarten, which became a community hub that led to the establishment of a primary school in 2015. In 2018, they launched "Khayma 35" (tent 35), a silk-screen printing workshop with the support of the fair trade organization Sunbula and PolishAid. A group of young women underwent the training with the artist Ayed Arafah, and created an original T-shirt collection in cooperation with Ayed and the graphic designer Mahran Ismail. Khayma 35 also produces custom order tote bags for local businesses and organizations.

(Photos: Sunbula / Ahed Izhiman)



## In'ash Al-Usra

### Location

Samiha Khalil Street,  
Old City, Al Bireh

### Telephone

+970222401123  
+97022402876

### Visiting Days/Hours

Sunday-Thursday  
08:00 - 15:00

### Email

alusra@live.com

### Facebook

جمعية إنعاش الأسرة  
Inash Societ

### Instagram

inashalusra

### Website

[www.inash.org/en](http://www.inash.org/en)

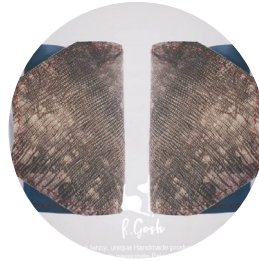
### Product Selling Points

On location

The Society of Inash Al-Usra is a Palestinian voluntary organization established in 1965 in Al Bireh near Ramallah by Sameeha Khalil, a pioneering figure in social and political change. The Society offers services and programs to Palestinian women and other marginalized sectors of the community as a means of empowering them and enhancing the family institution, thus contributing to the development of Palestinian society as a whole. Inash Al-Usra is a pioneer organization led by powerful women who are tirelessly working towards achieving freedom, equity, and independence in Palestinian society.

Inash Al-Usra has a long history of women empowerment through its embroidery project, which has supported over 5,000 women with raw materials and trainings to produce embroidered pieces, generate income and preserve the distinct patterns and designs of Palestinian culture and its different regions. Today, they have a fixed exhibition that is open daily to display the products. The Society has also been extensively developing the cultural centre, a research and documentation centre specialized in Palestinian cultural heritage. Additionally, the Society works on food catering, food processing and production of frozen pastries and much more.





## R.Gosh

### Location

Jerusalem

### Telephone

+972544475503

### Email

rawan.awni@gmail.com

### Instagram

r.gosh.design@gmail.com

### Product Selling Points

Contact Rawan online to order and follow them on her social media to find out about available products

While obtaining a degree in fashion design, Rawan Abu Ghosh designed a special collection of modern jackets in which she blended leather and wool. After finishing producing the collection, she was left with extra leather that she thought to put to good use, and this is how r.gosh came to life in 2018. Rawan was interested in continuing her modern take on fashion by producing functional wallets, blending classical designs with modern looks.

What started out as an idea to reuse the surplus leather she had by making small gifts for friends has become a project with high and growing demand from customers who appreciate her artistic and unique style. Her line is relatively new, as she has launched it in April 2019, but Rawan has future plans to expand her work and reach out to Palestinians in the diaspora.



## Noor Al-Qamar: Bedouin Jewellery

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**Location**

Anata Bedouin community,  
Jerusalem

**Telephone**

+972529550416

**Product Selling Points**

Sunbula (p. 185)

Noor Al-Qamar is a jewellery-making workshop by young women from the Bedouin community of Anata. It was established in 2011 under the umbrella of Bedouin Silver Tent Association and the Italian NGO Vento di Terra. Noor Al-Qamar provides an income-generation opportunity for the women of Anata who have very limited access to work, while helping them learn and develop new skills.

The women make original earrings, necklaces, bracelets, wall hangings, and Christmas ornaments using the metalsmith techniques and beading from brass, semi-precious stones, wood, and hand-spun natural sheep wool. Noor Al-Qamar's latest collections have been produced in cooperation with Palestinian designers Amir Salameh, Shireen Salman, Maro Sandrouni and the fair-trade organization Sunbula, who also markets them.

(Photos: Sunbula / Ahed Izhiman)



## Habaq

### Location

Jerusalem

### Telephone

+972527991859

### Email

marwa.a.bakri@gmail.com

### Instagram

habaqtart

### Product Selling Points

Online on Instagram

Marwa Bakri shares the story of the unique name she chose for her art work. Marwa, originally from Al Bi'ineh village in the Galilee, was inspired by her Grandmother's beautiful aroma to call her project Habaq. Habaq in Arabic means Basil and Marwa shares how she imagines it as the aroma of all grandmothers and the immortal tales they tell. Preserving traditions and stories is the effect she wanted to have with her products.

Purchasing a piece from *Habaq* guarantees that the buyer will get a unique piece with a distinct habaq (aroma). Although she is a professional photographer, her passion for glass, which started at a young age, remained with her. After joining a course on glassmaking, she decided to start Habaq. Marwa enjoys producing all types of accessories, from brooches to earrings, necklaces and ornaments. She also works with wood and other natural materials. What Marwa loves about glasswork is that each piece is unique, and even when she attempts to replicate it, no product will come out exactly the same as another. She works from home and currently sells her products on Facebook and Instagram, but sometimes participates in local bazaars.

## Bedouin life – a tale of sumoud and sustainability

### الحياة البدوية حكاية صمود واستدامة



- 1 Abw Nwar Bedouin Charity  
جمعية أبو نوار البدوية الخيرية
- 2 Tahhadi: Bedouin Wool-felling  
تحدي - تلييد الصوف البدوي



## Tahhadi: Bedouin Wool-felting

### Location

Al-Mehtwish community, Al-Khan Al-Ahmar area

### Telephone

+972523169782

### Product Selling Points

Sunbula (p. 185)

Tahhadi (translating to “defiance”) is a women’s income-generation project that produces needle-felted crafts from natural sheep wool and is located in Al-Mehtwish, one of the five Bedouin communities in Al-Khan Al-Ahmar area in the Jerusalem Bariyya (wilderness) between Jerusalem and Jericho. The project was established under the umbrella of the Bedouin Silver Tent Association with the support of the fair-trade organization Sunbula and the Raymond Davis Foundation in 2017.

Bedouin communities in Al-Khan Al-Ahmar area have been forced to abandon their traditional way of life in herding because of the encroachment of Israeli settlements on their lands. In recent years, they have been increasingly threatened with the demolition of the entire community and its forced displacement. Due to the occupation’s policies, a majority of Bedouin men seek out employment in urban areas, while women have lost their economic status as the producers and sellers of dairy products.

Tahhadi was born out of the need for economic resilience for the families living in this coercive environment. The women received needle-felting training by the designer Shireen Salman and use locally available sheep wool and the simple production method suited for their settings where there is no regular supply of water and electricity. Tahhadi’s products have adorable animal figures inspired by the Bedouin life and are marketed through organizations like Sunbula.

(Photos: Sunbula / Ahed Izhiman)



## Salsal

### Location

YMCA Street, in front of Al Suhad Company, Beit Sahour

### Telephone

Faten Nayroukh  
+97022774582  
+970568950107

### Email

faten\_nayroukh@yahoo.com

### Facebook

Salsal.palestine

### Website

www.salsal.ps

### Visiting Days/Hours

Monday-Saturday 11:00-20:00

### Product Selling Points

On location, Dar Zahran in Ramallah (p.187), Crafts Gift Shop in Bethlehem, and Oda gift shop.

Pottery making is an ancient craft dating back to Roman and Early Byzantine times in Palestine and is one of the main crafts passed on from generation to another until this day. In the past, pottery making was practiced mainly to produce kitchenware such as pots and jars. For those of us growing up in Palestine: Who doesn't remember our grandparents describing the amazing taste of fresh cool water from clay water jars and comparing it to the taste of water in the terrible plastic containers we use nowadays?

With her sense of creativity and appreciation for beauty, artist Faten Nayroukh, started working in pottery making in 2005 and established "Salsal," the Arabic word for the clay used in pottery making. Faten's vision lies in reviving the use of pottery and presenting Palestinian history through modern styles and designs by making exquisite handmade pottery items that serve for both functional and decorative purposes. The items produced are quite diverse including plates, vases, jars, candleholders, and Christmas ornaments. Salsal offers quality work satisfying the customer's taste in shapes and colours, while maintaining the fundamental idea that the artist intends to highlight in her final work.

During her previous work as a researcher in the field of environment and agriculture, Faten developed a database for flora and fauna in Palestine, so she is very much aware of the importance of protection and preserving rare and endangered species in Palestine. This is reflected in each of her handmade items as she features olives, wheat, poppy, gazelles, Palestine sunbird, and much more in her artistic pieces, constantly reminding the owner of the beauty of Palestine's nature with its diversity and richness. Faten makes sure to use non-toxic colours and glazes that are suitable for kitchen and dining ware. Her elegant and colourful pieces of art can be found in her own workshop in Beit Sahour in addition to Dar Zahran in Ramallah, Craft gift shop in Bethlehem, and Canaan Fair Trade show room and in Oda gift shop in Haifa.





## Tamimi Pottery Factory

### Location

Tamimi Pottery Factory, Industrial area, Hebron

### Telephone

02-2220358

### Facebook

Tamimi Ceramics

### Product Selling Points

on location

### Visiting Days/Hours

Contact factory

**Products Selling Points:** Pottery making is an ancient practice in Palestine that dates back to the 4th century BC and was mainly used for cooking and storing food staples and preserves. The roots of pottery making are in Gaza that expanded to Hebron and then Tulkarem. In Gaza City, there is a neighbourhood called Fawakheer (potters), named after the craft. Similarly, in Hebron the family name “Al Fakhoury” was derived from the family’s long history in the pottery business.

Pottery is one of the threatened handicrafts in Palestine as less and less people are buying locally produced pottery. This has resulted from the availability of many other alternatives such as plastic and modern cooking utensils. Nevertheless, the natural raw material used in handmade pottery remains unbeatable in terms of health and environmental impacts in addition to aesthetics. It is made from clay particles that make mud, which are mixed with water and sun-dried for a few days. It is then shaped and moulded to the required size and decorated, followed by baking in a 900-degree Celsius oven. The natural colours of the pottery are warm and inviting and in its simplicity it surpasses many products we use today that are full of harmful chemicals. Pottery is made for different purposes: *Fukharra* for cooking meat and poultry, *Zeer* and *Mashrabeh* for large and small water containers, and one called *Ma’janeh* for preparing *mansaf*, a famous dish in the Levant. Pottery is also used to grow plants and comes in different shapes and sizes. This dying trade in Palestine needs revival through encouraging people to return to using pottery in their home, which would increase the local demand needed for historical factories such as that of the Tamimi’s to persist and develop.



## The Oasis Center

### Location

Isteeh street, near Abu George housing, Beit Sahour

### Telephone

+97022772277

### Visiting Days/Hours

Monday-Friday  
08:00 - 14:00

### Email

theoasis@palnet.com

### Facebook

الواحة للأشخاص ذوي الإعاقة

### Instagram

oasis.star

### Product Selling Points

On location

### Other Services

Hosting groups

### Volunteering Opportunities

Volunteers welcome!

The Oasis Center was established in Beit Sahour in 1998 in response to the urgent need for a safe place for adults with disabilities. It is an exceptional centre for people with mental disabilities because of the high-quality services that it provides under the umbrella of the Health and Work Committee (HWC), a Palestinian non-governmental health and development organization.

The Oasis workshop provides opportunities for adults with mental disabilities to engage in productive activities and contribute positively to Palestinian society. Twenty-four intellectually disabled adults, both male and female, are engaged in paper recycling, ceramic and candle production, recycling baskets, and creating art with sand. They come from various villages and refugee camps from the Bethlehem area.

The Centre caters to the needs and capacities of all its beneficiaries, and provides them with continuous physical and mental health support throughout their time there. The workshop focuses on developing skills and tools to engage the beneficiaries and empower them to produce handicrafts that are sold locally and internationally. The Centre provides transportation to the workshop on a daily basis and also offers the beneficiaries pocket money in recognition of their artistic work and efforts. This has given the group an invaluable boost to their self-esteem, allowing them to be productive, appreciated, and responsible. The latest development is the purchase of a laser printer, which is used by the group to produce different wood products.

The Centre focuses on the use of natural and recycled materials to produce authentic and special gifts and souvenirs that are sold through Sunbula (p.185) and 'Handmade Palestine' Shop as well as by order (wedding cards, occasional greeting cards, candles, etc.).

Unfortunately, this great project is currently struggling to stay afloat. Lousi Jubran, the assistant manager, hopes that developing an interactive website will help in spreading awareness about the centre's important work and to help it receive more online orders. Do consider supporting their work the next time you need to buy a gift.



## Bethlehem Fair Trade Artisan (BFTA)

### Location

Wad Abuu Saada Street, Dar Sababa, Beit Sahour

### Telephone

+97022750365  
+970599899204

### Email

info@bethlehemfairtrade.org

### Facebook

Bethlehem Fair Trade Artisans

### Instagram

craft\_village2017

### Website

www.bethlehemfairtrade.org

### Product Selling Points

On location, online

Bethlehem Fair Trade Artisans (BFTA) was established in 2009 by local community members who work in handicrafts. The Association works with independent producers on wide range of products such as olive wood carvings, embroidery, mother of pearl, olive oil soap, recycled glass, handmade paper, and handmade jewellery. The production of so many items is not new for either Bethlehem or Jerusalem as they both the epicentres of souvenir production in Palestine. In fact, a short walk in the old cities of either one will overwhelm you with the souvenir options available. However, the Association works for a higher purpose; to promote Fair Trade principles among all producers and to develop the crafts economy in and around Bethlehem by providing support services to local artisans.

BFTA believes that independent producers must get a fair price for their art and that they should work under good conditions. There is a lack of awareness on such issues in Palestine as local producers often fall prey to greedy merchants or their lack of experience in deploying marketing techniques to themselves. Independent producers usually therefore get paid much less than they deserve and end up investing more in raw materials and working more hours than they are paid for. The problem of finding the right market is another stumbling block, and without proper guidance the producer will either produce too much, too little, or just give up the craft altogether.

The Association therefore is filling that gap by carrying out proper market research and offering individualized services to local producers. These services include developing strategies for business growth, product diversification and creating a healthy work environment with a focus on marginalized groups such as refugees, women, and the disabled. The Association is investing in training local artisans on product finishing, traditional crafts revival, and modernization of certain products that might appeal to local Palestinian consumers. Through the commitment to Fair Trade principles, the Association believes they can create sustainable futures for artisans and the community at large.

BFTA has a beautiful gift shop that displays all the producers' latest work and where you can ask for tailor-made services.



## L'Arche - Ma'an lil-Hayat

### Location

Al Anatrah neighbourhood,  
Bethlehem

### Telephone

02-2743345

### Email

arche.bethlehem@gmail.com

### Facebook

Ma'an lil-Hayat/ L'Arche  
Bethlehem

### Instagram

larchebethlehem

### Product Selling Points

Dar Annadwa, Bethlehem

### Visiting Days/Hours

Monday 07:30 - 13:30, Tuesday-  
Friday 13:30 - 17:00

### Volunteering Opportunities

Support with marketing and  
fundraising

Ma'an lil-Hayat (translating to 'Together for Life') is the first and only wool felting project in Palestine. Founded in August 2009, Ma'an lil-Hayat brings together people, with and without intellectual disabilities. At L'Arche, they become a family as the project provides a platform for work, celebration, and mutual relationships of friendship and trust. L'Arche objectives are threefold: therapeutic, social, and economic.

L'Arche is an international organization founded in 1964 by Jean Vanier that is dedicated to the creation and growth of homes, programs, and support networks for people who have intellectual and developmental disabilities. Today, it operates in 40 countries and is represented on every continent.

Natural sheep wool is used in felting works and is purchased from local shepherds and shepherdesses. All products are made in their workshop in Bethlehem. In a world that often looks with disdain on people with developmental disabilities, Ma'an lil-Hayat celebrates their creativity, transparency, and great capacity for joy.

Wool felting products are perfect for holiday gifts as they reflect the spirit of Bethlehem. You can find their products in Sunbula (p. 185) or at their workshop in Bethlehem. For international shoppers, you can also place orders online on their website.



## Nadya Hazbounova

### Location

Central bus station mall, Nativity Church Road, Bethlehem

### Telephone

+97022770522

### Email

Nadya@nadyah.com

### Facebook

Nadya.hazbounova

### Instagram

nadya\_h

### Website

www.nadyah.com

### Product Selling Points

On location, on social media handles

### Visiting Days/Hours

Saturday-Thursday 10:00-18:00

### Other Services

Customized clothing and dresses

Nadya Hazboun is a Palestinian women's wear and jewellery designer who was raised in Bethlehem. Her design is a search for identity and an exploration of how the fashion world could be used as a tool to preserve heritage and culture through bold and powerful statements.

The handmade jewellery collection of olive wood from Bethlehem was born out of Nadya's passion for both ancient traditions and today's fashions. Her vision is to give the traditional Bethlehem handicraft of carving olive wood a modern edge, allowing it to be modern and accessible to people all around the world, giving them the opportunity to carry a little piece of the beauty of Palestine with them at all times.

Nadya also produces dresses and casual wear, blending Arabic calligraphy and Palestinian *tatreez* (embroidery) and the special Bethlehem Tahrirah, which is the main technique of embroidery from Bethlehem. She is taking fashion design to the next level as she just began teaching at Birzeit University. Check Nadya's website for locations around Palestine where you can find her accessories, latest designs and information about her fashion shows and events.



## Ccrafts

### Location

Sider Street, Beit Jala

### Telephone

Claudia Stephan  
+97022765556

### Email

claudiastphn@gmail.com

### Facebook

Ccrafts

### Product Selling Points

On location

The idea of Ccrafts emerged when Claudia Stephan was searching for good quality toys for her children, fearing from the uncontrolled market of kid's toys flooded with low quality harmful toys. Scientific research has proven for several years now that many of the toys in the market contain high levels of toxic heavy metals and lead paints. In general, it is advised to avoid plastic toys as they might be made of certain types of plastic like PVC, which may contain harmful chemicals. Alternatively, it could be concluded that most safe toys are made of natural materials like wood, bamboo, organic cotton, hemp, and wool.

This is what makes Ccrafts special and unique. She is an artist who works in making souvenirs from olive wood, a well known craft that is famous in the areas of Bethlehem, Beit Jala, and Beit Sahour. In the summer of 2014, she started working with her husband on designs and producing lovely wooden puzzles.

Claudia uses non-toxic colours that are suitable for children's toys and also includes upcycled wood in some of her productions. On Ccrafts' Facebook page it is stated: 'All toys are lovingly handcrafted out of natural and eco-friendly materials that are safe for children and for the environment.' Wouldn't you want to get one right away?





## Handicraft Cooperative Association

### Location

Wadi Ma'al Street, Near Nativity Church, Bethlehem

### Telephone

+97022764141

### Facebook

الجمعية التعاونية الحرفية\_بيت لحم

### Visiting Days/Hours

Contact the Association in advance

### Product Selling Points

On location

The Handicraft Cooperative Association in Bethlehem was established in 2010. It is made up of twenty female members, each experienced with a specific handicraft. The Cooperative came in response to the lack of organized work in the handicraft industry, where women felt that they were not receiving a fair price for their products or were not able to produce the high-quality finished products of their competitors. Thus, the Cooperative purpose is to develop the individual capacities of women, enhance their participation in the market, and improve their abilities to be able to compete.

Mariam runs this small but important cooperative as it aims to promote the women's work in a very competitive market. Located just a few meters from Nativity Church and Milk Grotto Street, Mariam is trying to make sure that the women producers from marginalized villages in Hebron and Bethlehem can generate income through selling their work to tourists and pilgrims visiting this world-famous site.

If you are in the area, do pass by to see and buy from the collection of high quality handicraft products that include beadwork, ceramics, embroidery, glass, mosaic, olive wood, and silver.



## Hollow Forms

### Location

Bethlehem

### Email

sroujidima@gmail.com

### IG

hollow.forms

### Website

[www.hollowforms.org](http://www.hollowforms.org)

### Products Selling Point

Contact Hollow Forms via links above

### Other services

Design consultations

Dima Srouji, founder of Hollow Forms, is a Palestinian architect and artist working in interdisciplinary research-based projects. At the end of 2016, Dima returned to Palestine after graduating with a Masters degree in Architecture from Yale University. She worked with Riwaq to re-familiarize herself with the larger context of Palestine and its rich rural landscape.

Dima visited the village of Jaba' on multiple occasions where she met the village's glassblowers, father and son, Abu Marwan and Marwan Twam. The majority of the glassblowers' work is technical with a focus on chemistry sets, and they shared with her their desire to experiment and produce new items.

Today, Dima has learned the art of glassblowing. After exchanging ideas and deploying her skills as a trained architect and in using 3D computer software and spatial thinking, Dima's collaboration with the glassblowers creates a new medium of interaction. Merging traditional glassblowing with an intuitive and abstract designs, the distance between the designer and object dissipates and the result is stunning and powerful art work.

Collaborating with local glassblowers, Dima produced 5 collections of glass that have been exhibited in London, Dubai, Amman, and Palestine. The products are beautiful and unique vessels that give this centuries-old tradition a contemporary twist. As Dima once said in an interview, "This is not a sentimental or nostalgic project. It is an attempt at reactivating the industry and reviving traditional craft while learning the ancient techniques used to draw inspiration from them."

Throughout this journey, Dima has also engaged in archaeological research on the history of glassblowing and has dug up remarkable traditions and connections. For example, Dima explains the source of silica for glassmaking used to come from a river south of Akka/Acre called Na'ameen river. This is part of her new project, in which she researches the archaeology of glassblowing and replicates artefacts of glass products displaced in museums in London and New York. Dima emphasizes that there is still so much to learn, research, and document about our traditional handicrafts and glassblowing is only her first step into preserving and reviving local heritage.

Her glassmaking project became a much more personal experience when after three years of collaboration with the glassblowers, Dima realized by coincidence that Abu Marwan was the one who produced wedding giveaways for her parents' wedding some 30 years ago. This project has developed from its initial purpose of shedding light on the history of our cultural heritage into a much deeper personal story.



## JELLD

### Location

Hebron

### Telephone

Ashraf Za'tari  
+970594033301

### Email

jellld.info@gmail.com

### Facebook

jellld

### Instagram

jellld.leather

### Website

www.jellldshop.com

### Visiting Days/Hours

Contact Ashraf

### Product Selling Points

Ghada's Corner (Nazareth)  
(p. 181), Hilweh Market (Yafa)  
(p. 182), Handmade Palestine  
(Ramallah)(p. 188), Sunbula  
(Jerusalem) (p. 185), Yabous Art  
Shop (Jerusalem) (p. 191), Sing-  
er Cafe (Bethlehem), Bab Iddeir  
(Bethlehem)

### Other Services

organised tours to the tannery,  
customised workshops

Ashraf Za'tari, 26 years old, is continuing the legacy of his family in leather tanning. His grandfather, Shams Za'tari, was one of the first founders of tanneries in Palestine. Founded in 1928 and registered officially in 1948, the Modern Company for Leather Tanning was one of three tanneries in Hebron. Today, there are between nine to eleven tanneries. However, leather tanneries are a dying profession, with production capacities dropping at a staggering 70% according to Ashraf. Continuing the legacy of his grandfather and developing the business based on the modern taste of the young generation, Ashraf set out with a group of his friends to start the project "JELLD" (Leather).

The inspiration for the new line was also to make items based on the daily needs of Palestinians. For instance, most wallets are designed for small-sized cards and do not fit the relatively large Palestinian Identification card (ID), which Palestinians have to carry at all times, so there was a need for wallets with wider pockets. This very realization actually drove Ashraf and two of his friends to launch the project in 2016. They worked closely with three women to develop their first products. Started with only four products, today they produce 21 products and in 8 different colours.

In the spirit of producing local and handmade products, JELLD deploys traditional methods such as manual cutting, threading and assembling. However, Ashraf explains how all designs are first sketched electronically so the project is also a modern one that aims to preserve traditional methods, thus integrating the best of the two worlds.

Today, JELLD employs 17 people who are mostly women, people with disabilities, and fresh graduates in order to support these marginalized groups. Not only do they have selling points across Palestine, they also deliver their products abroad and make sure to be participate in different exhibitions as they strive to raise awareness about the Palestinian cause through their products.

JELLD is also working on developing personalized experiences for customers by organising tours and visits to the tannery to observe the local artisanship. JELLD also offers workshops to customers who would like to produce their own items. They are now considering new ideas as well, including the production of high-quality sandals and opening a shop in Ramallah.



## Resign For Recycling Design

### Location

80 Karama St/ Old Town Beit Sahour

### Telephone

Alaa' Hilu  
+970599125281

### Email

alahilu@gmail.com

### Facebook

Resign.pal

### Website

resignforrecyclingdesign

### Product Selling Points

Resign Studio, The Citadel for culture and information (Beit Sahour)

### Visiting Days/Hours

Most days/ Please call before

### Other Services

Offers training and workshops

### Volunteering Opportunities

Volunteers welcome!

Immediately after taking your first step inside Alaa's workshop, you realize the sheer amount of creativity that one space can hold. Boxes and shelves full of colourful glass bottles of all shapes and sizes are the core materials that Alaa' uses to turn junk into treasure.

His passion for handmade products has been with him since he was a teenager. When he was 16, he decided to make his own computer desk. His vision has changed since then, especially when he realized what one can do with the 'rubbish' around one's own room, house, street and beyond. Palestine suffers from the lack of proper management of solid waste, which is exponentially increasing with the continuous move towards a consumer industrial society where disposables have become the norm. With no proper infrastructure to manage such solid waste, we as Palestinians are contributing to the deterioration of our own landscapes and our quality of life.

Alaa', an artist with a vision, saw the potential in the materials that are considered waste. For instance, the glass that is thrown away is durable, functional, and comes in pretty colours. Alaa' also collects other raw materials like metal, cloth and wood to make his artistic pieces. His pieces are all unique; he uses beer and wine glasses to make cups, shot glasses, nut bowls, oil dispensers, jewellery, and much more. He loves to experiment and carry out product designs and even designed his own prototype glass-cutting machine, which works perfectly, saving him money and time on buying an imported one. Through his artwork, Alaa' aims to change the culture of how we consume and how we live our lives. He wants to raise awareness of how to make sure our footprint on the environment in Palestine and the world is minimal, strongly believing that our social awareness of our surroundings will be a driving force for liberation from the occupation of our minds.

Alaa' has renovated his workspace in Beit Sahour, turning it into a production and training centre for artists and people who want to create and make a difference. If you have artistic skills and have been intrigued, or if you are simply curious, pay Resign a visit and get inspired by the ingenious ideas! Handy volunteers with experience in using tools and machinery are always welcome, in addition to those who can support with social media and networking.



## Fakhoury Glass and Pottery

### Location

Shuhada Street, Hebron

### Telephone

Nidal

+970599723203

Khaled

+970599217342

### Email

khalid00811@yahoo.com

### Facebook

خزف وسيراميك الفاخوري

### Visiting Days/Hours

Contact factory

### Product Selling Points

On location

Nestled in infamous Shuhada Street in Hebron, you find the Fakhoury Glass factory. It is one of the few shops you see open on a more regular basis, due to the restrictions of the Israeli army and the presence of armed Israeli settlers. The area is covered with signs in Hebrew, showing the intended exclusive character for the area, as Israeli settlers are only allowed to roam freely while the Palestinians are denied access. Al-Shuhada Street was closed off in the aftermath of the Ibrahimi massacre of 1994, when a Jewish settler stormed into the Ibrahimi Mosque with a machine gun killing 29 Palestinians in cold blood. This street used to be the central market in Hebron and was the heart of the old city. Today, a few shops remain open while the rest have been forced to close by the Israeli army. In an act of defiance to the occupation and its policies, Nidal Fakhoury asserts how he would never close his shop despite the fact that business has become practically non-existent on this street.

His colourful shop in this ghost street is an inviting beacon amidst the destruction and noticeable signs of racism and apartheid around him. The Fakhoury family is a family of potters, as the family name means 'potter' in Arabic. With such a historical and rich family tradition, Nidal is determined and proud to keep the factory and store going in the face of all the intimidation and threats he faces. His shop faces a restaurant that is filled with Israeli settlers and 'tourists' that would not consider setting foot in his store, but Nidal says that whatever happens, the store will remain open to visitors, shoppers, and solidarity activists.

The pottery industry in Hebron is well known and colourful products can be found in hundreds of shops in Hebron, Bethlehem, Jerusalem, and beyond. It is astonishing to see how these factories, run by families with a long history in the artisanship, are still operating, producing beautiful products, and fighting off competition from cheap, dull and mechanically produced products. What makes the local pottery industry special and helps it persist is that its local and readily available raw materials. Nonetheless, it requires real skill to produce the hand-made paintings and colour arrangements that define its true quality, something that we should strive to preserve.

The Palestinian pottery industry is one of a kind, and who among us does not wish to own some of it to turn our kitchens or living rooms into vibrant and culturally rich spaces?



## Al-Herbawi Factory

### Location

Habayel El-Riyah, Hebron

### Telephone

+97022220512  
+970599297028  
+970599557737  
+970599439253

### Email

kufiya-hirbawi@hotmail.com

### Website

www.hirbawi.ps  
www.kufiya.org

### Visiting Days/Hours

Contact factory in advance

### Product Selling Points

On location or online

The Herbawi factory was once dubbed “The Last Kuffiyeh Factory in Palestine” as 100 kuffiyeh factories have closed their doors in the 1990s due to competition from low price and poor quality imported kuffiyeh replicas. The Al-Herbawi Factory was the only one to continue operating, however with a small percentage of its actual capacity. Fortunately, due to wide international support and a revival of local awareness to the importance of supporting local producers, the Herbawi factory is running with full capacity.

The Herbawi Factory opened its doors in 1961, bringing two machines from Syria to begin producing Kuffiyehs, which came in the two original colour patterns of white/ black and white/ red. In the 1990s, they started introducing coloured versions as they became a fashion hit worldwide, but also tried to maintain a strong Palestinian identity to their products. The competition has failed to deter the Herbawi family from maintaining their high-quality products through continuing to use good quality raw materials such as the silk threads and cotton.

The kuffiyeh has always been a symbol of Palestinian national identity and their steadfastness in the face of occupation. Today, it also worn worldwide as a statement of solidarity with the Palestinian people’s struggle for freedom and dignity. We believe that wearing a kuffiyeh specifically from Al-Herbawi Factory is a statement of defiance not only to the Israeli occupation, but also to imperialism all around the world and capitalism’s “free market” that nearly wiped out this craft in Palestine. Use it to spread a message, educate people, and sustain livelihoods of local producers keeping Palestinian identity alive. Today, Al Herbawi’s kuffiyehs are exported to the world through many activist networks and the Herbawi factory is open for visitors to see the processes of production and pick from an array of different patterns and colours in the Bedouin style gift shop.





## Abu Hanafi Al Sawwaf

### Location

Salah Addin Street, Gaza

### Telephone

+970599636198

### Facebook

Alsawwaf handmade الصواف  
للسجاد اليدوي

### Product Selling Points

On location

Al Sawwaf Company specialises in an endangered weaving method of rugs and carpet making. The Sawwaf family, which literally translated to “the wool weaver”, has preserved this profession for generations. The craft actually dates back to the times of prophet Daaoud (David). The carpets are handmade from sheep wool using a traditional tool known as *Nol*.

Abu Hanafi became a legend as he was dubbed “the last *Sawwaf* in Palestine”. He inherited the work and skills from his father and he states that the profession has been running for hundreds of years in his family. What remains unchanged is the traditional weaving using the *Nol*, which has been used for generations and produces the distinct rugs he and his family have become famous for. The family also produces the wool used for the rugs as they rear sheep for a continuous supply, thus both professions have developed in parallel to one another. However, wool was also imported from Egypt, which was processed and prepared into threads in Gaza until 1967. Since the *Nol* is a manual machine, the electricity cuts and shortages facing the Gaza Strip due to the Israeli siege do not affect the production and preservation of this local artisanship.

Abu Hanafi remains one of the last few weavers using the *Nol*. He shares his concern that this hand weaving is a dying profession, especially with the flooding of the market with imported poor-quality rugs. Despite this, he also shares how Palestinians and foreigners alike continue to visit his shop and purchase these unique rugs. This is why Abu Hanafi does not always stick to traditional patterns or colours but creates customised pieces depending on customers' request and style.



## Hebron Glass Factory

### Location

Natsheh Glass Factory, Ras al  
Jora Street, Hebron

### Telephone

+9702228502  
+970599212238  
+970522636836

### Facebook

Hebron Glass & Ceramics  
مصنع زجاج وخزف الخليل

### Product Selling Points

On location

### Visiting Days/Hours

Every day from 09:00-19:00

Glassblowing is a traditional Palestinian handicraft that for centuries has been especially prominent in the old city of Hebron. One particularly famous neighbourhood for this craft in Hebron was given the name “Azazeen” (glass workers). Glassblowing depends on sand as raw material and in Hebron it has historically been sourced from the *barieh* (outback) of the Hebron hills. The craft has undergone some major changes in recent years, but the Natsheh family were the only ones to maintain traditional glassblowing methods. However, their raw material was changed from sand to broken glass which is melted and reshaped to make the beautiful glassware they produce, which is a beautiful example of recycling in Palestine. Following their historical technique, the Natsheh family is keeping this tradition alive, especially since their work has come into demand for decorative and souvenir items.

Today, the Natsheh family has moved from its factories in the old city to the northern entrance of Hebron. There you can watch the entire process of glassblowing and buy from the colourful selection of exhibited products that includes glasses, pots, plates, decorative items and much more. The factory now also produces items in the Phoenician glass style, which is an ancient glassmaking technique that they have studied and mastered.



## Women in Hebron

### Location

Women in Hebron Shop,  
Old City, Hebron

### Telephone

+970598072267

### Email

idnacooperative@gmail.com

### Facebook

Women in Hebron

### Website

www.womeninhebron.com

### Visiting Days/Hours

All days from 09:00 - 17:00

### Product Selling Points

On location

### Other Services

Hosting groups

The Women in Hebron project, also known as Idna Cooperative Association, is a fair trade cooperative initiative started in 2005 by the women of Idna, a village southwest of Hebron. Starting small to benefit Idna women with additional income to support their families, today the Women in Hebron has a store in the old city of Hebron and is joining other initiatives and businesses in the threatened old city. Today, the initiative benefits hundreds of women from different localities in Hebron.

The Women in Hebron initiative sees its role in strengthening community and acknowledging the role of women in the struggle for justice and freedom. They believe that the women of Hebron can play a role in raising awareness about the situation in Palestine by sharing their experiences and struggle with the whole world.

Women in Hebron is a revolutionary project for women to take control over their lives and raise their voices against political, social, and economic injustices limitations. They are working to establish a space to join entrepreneurs and culture enthusiast producers to expand and develop new products that are both modern and culturally rich.



## Sulafa Embroidery Project

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**Location**

Mustafa Hafez Street, Gaza

**Telephone**

082861450

**Email**

[sulafa@unrwa.org](mailto:sulafa@unrwa.org)

**Facebook**

Sulafa Embroidery Centre

**Website**

[www.sulafa.org](http://www.sulafa.org)

**Visiting Days/Hours**

Contact Centre

**Product Selling Points**

Sunbula (p. 185)

Sulafa Embroidery Project is located in Gaza City and has been working with hundreds of women from eight refugee camps in the Gaza Strip, providing them with opportunities for income generation through the production of embroidered pieces. The United Nations Relief and Works Agency (UNRWA) initiated the project in 1950. Today, it is facing many challenges stemming from the inhumane siege on Gaza that not only imprisons the population but also imposes restrictions on the entry of raw materials into the Strip, heavily restricting the marketing of their products to local and international markets.

Sulafa's embroidered shawls and scarves have been in high demand according to Sunbula, who stock their products constantly. Despite the siege, you can still support the Sulafa project by visiting Sunbula. Their products include purses, computer covers, cushion covers, and ornaments.



## Om Issa and Abu Issa

### Location

Al-Samou' town, Hebron

### Telephone

Raqaya  
+970597408982

### Visiting Days/Hours

Contact Om and Abu Issa

### Product Selling Points

on location, through  
nativenaseej (p. 189)

Al-Samou' is known for carpet weaving using traditional methods, which is one of the oldest industries in Palestine, mainly concentrated in Hebron and Gaza. Traditional ground loom carpets are made with 100% local sheep's wool and their making is a heritage craft that is in danger of being lost. Rug weaving is an integral part of the culture of south Palestine. When a woman gets married, she brings with her a rug to her new home called *mizwadeh* and *bsaat*, which has green, red, black, and white colours, while the groom gets a white and red *bjaad*. The wool is felted and coloured at home using natural dyes. The rugs take a few months to make, depending on their size. They are each unique and you can never find two identical pieces.

Om Issa is a prominent figure in rug weaving in Al-Samou' and she has had an outstanding contribution to keeping this tradition alive by teaching and training other women in the village. Al-Samou' weavers produce high quality and durable carpets, rugs, bags, purses, and much more. But rug weaving is not all you can find at Om Issa's home. Abu Issa, who has been a farmer for as long as he recalls, is a specialist in preparing Innabeyeh (grape jam). He raises cattle and has seasonal produce of *jameed* (sun-dried cheese), sheep milk, ghee, and many other *baladi* treats.



## Al-Samou' Association

### Location

Al-Samou' town, Hebron

### Telephone

+97022268006

+970569313142

### Email

samoucharity75@gmail.com

### Facebook

جمعية السموع  
الخيرية قلعة البساط البلدي  
Samoucharity75

### Visiting Days/Hours

Contact Association in advance

### Product Selling Points

On location

The town of Samou' in the governorate of Hebron overlooks vast fields of olives trees and vineyards. The village has a long history dating back to the Bronze Age (3000-1200 BC) and contains an abundance of Canaanite ruins from those times that are displayed inside several underground galleries. It is a village rich in history and centuries-old crafts and tradition.

Al-Samou' Association was established in 1975 with the aim of working with the women of Al-Samou' village to preserve and safeguard traditional Palestinian handicrafts, especially the unique carpet weaving of the south. Over the years, the Association has worked with hundreds of women giving them the opportunity to generate income while working from home.

Their gift shop at the Association offers a vast array of products, all handmade and produced by women of Al-Samou', with a few modern items, such as Telephone holders and many other home accessories.





## Abu Ahmad Muhtasib - Traditional Sheepskin Tanning

### Location

Old City, Hebron

### Telephone

Kazem Muhtasib  
+970599132037

### Visiting Days/Hours

Contact Kazem

### Product Selling Points

On location

Abu Ahmad Muhtasib has been in the business of sheepskin crafting for 40 years, working from a beautiful 400-year-old stone building. He is very fond of the traditional and natural sheepskin processing methods in comparison to what he calls “foreigner tanning methods” and he proudly shares that people are asking for the traditional and natural sheepskins rather than the foreign alternative.

Usually the skins of animals from the meat industry are considered waste, but local industries, especially in Hebron, have been involved in the development of a historic market of tanneries. The merchants buy the skins and put them through a process of cleaning, salting and chemical processing to produce the leather that many local Palestinian industries are based on today.

Abu Ahmad’s clients come specifically to sample the vast array of sheepskins he produces and sometimes order them in bulk. He also sells his sheepskin to Abu Nidal, a blind merchant in the old city of Hebron who has a small shop full of sheepskin products such as carpets, *Abayat* (traditional men’s cloaks) and the most adorable and snuggly slippers.



## Hassan Odeh, a Mintar Builder in Palestine

### Location

Aroua village,  
Ramallah

### Telephone

+970592294654

### Facebook

Hassan Odeh,  
Art Restoration Services

### Visiting Days/Hours

By appointment

"Hassan Odeh is one of the last builders of *Mintar* in Palestine" exclaims artist Suleiman Mansour. *Mintar* (also known as watchtowers) building has captivated Mansour ever since he was a child, and inspired many of his paintings since the 1980s.

*Mintar* building is yet another artisanship that is endangered and under the threat of disappearing from our landscapes. A *mintar* is made from normal stones found in the surrounding environment. No cement or other supporting materials are used in building it and the whole work depends largely on the skills of the builder. *Mintar* were built on farmlands as summer houses used by farmers in so-called "cropping" months, when grapes and figs were harvested for drying and making raisins and *quteen* (dried figs). Mintars were also used for storing wheat and barley crops.

Hassan's story with *mintar* building and restoration began during the 1980s when he worked on restoring his father's *mintar* in Aroua village, north of Ramallah. Since then, he has been interested in restoring and constructing traditional architecture. He used to construct stone buildings according to ancient Roman and Islamic styles. He felt very happy when he was called in 2019 to build a *mintar* in the garden of the Palestinian Museum in Birzeit as part of the Palestinian artist Suleiman Mansour's vision to create a living model of the *mintar*, which is no longer constructed or used by farmers.

In addition to his work in building restoration and construction, Hassan adopts a lifestyle that is in harmony with nature and the changing seasons of Palestine. He believes that he lives the old Palestinian way of life away from current ways of work. He managed to achieve personal self-sufficiency. He depends for his living on the harvest seasons of almond and olive, ploughing, building stonewalls, and picking and selling wild thyme to mills. In winter, he works in stone-cutting workshops, and in summer, he reclaims lands and restores old buildings. Hassan also builds traditional and modern ovens and raises livestock. Hassan Odeh is a living example of self-sufficiency and living in harmony with nature.





Wine & Beer

فلسطين





## Guest Introduction: Wine In Palestine

By Nasser Soumi



1- Sinuhe the Egyptian in the 14th century BC said that “In Palestine, wine is more abundant than water”.

Around the 13th millennium B.C., the first agricultural civilisation appeared, which was named by archaeologists “the Natufian civilisation”, after a valley situated north-west of Jerusalem. A Natufian site located in the Raqefet cave south of Haifa (northern Palestine) served as a burial place for the Natufian men and women from 12,500- 10,000 BC. This is evidence of the beginning of human settlement and the oldest evidence of alcohol production of any type in the world<sup>22</sup>.

These ancestors of the Palestinians, the Natufians, were the first to cultivate land, domesticate animals and above all the first to construct habitation. The British archaeologist, Kathleen Kenyon believed that Palestine had reached an advanced stage of agricultural production during that period (8th millennium BC). According to her, the techniques of irrigation inside the oasis in Jericho must have been so well developed that she believes there must have been a centralized system with laws and a body responsible for management. In view of the degree of social complexity, one could imagine Jericho in the 8th millennium as a real city<sup>23</sup>.

In the lowland region of the Jordan Valley, where the wild vine probably never grew, domesticated grapevines that were probably imported from the upland regions had been planted there by at least the Chalcolithic period (ca. 4,000- 3,000 B.C.). Already since that time, Palestine produced wine for export. One of the earliest rulers of Egypt, Scorpion I of Dynasty 0, was buried with some 700 jars of wine in a tomb at Abydos, hundreds of miles up the Nile River, around 3,150 B.C.

<sup>22</sup> Perrot, Jean. Kempinski Aharon. AVI-Yonah, Michael (1979) *Archaeologia Mundi: Syria-Palestine I: From the Origins to the Bronze Age*. Nagel.

<sup>23</sup> Kenyon, Kathleen (1957) *Digging up Jericho: The Results of the Jericho Excavations 1952-1957*. Praeger: New York.



The inhabitants of Palestine, at that time, were known as “Canaanites” and they gave their name to their country. The archaeologist Jonathan N. Tubb had noted the existence of a real wine industry consumed locally or exported through merchandise to Egypt or Mesopotamia.<sup>24</sup>

One of the messengers of the Canaanite God, Baal, was named “Jafnah”. The origin of this word, in all the eastern languages, means vine. The Canaanites celebrated his feast during a festival dedicated to the vine, which, according to the Lebanese historian Anis Freiha, corresponds with the time of vine trimming during the month of May. Today, the name of Baal’s messenger is given to a village in Palestine, situated north of Ramallah.

The Canaanite texts mention wine several times, calling it also the blood of the vine, which was consumed in very fine glasses, poured out of jugs and kept in jars. It accompanied meals or was taken with the sacred bread in the temple. In brief, its use was more or less similar to that of today. It is interesting to note that a particular form of Canaanite jar was made specifically for the storage and transport of these goods.

During the Roman period in Palestine, a minister of Ptolemy II (247 – 283 B.C.) owned a village for the production of wine in Palestine. The last meal of Christ recalls the powerful symbolic stature of wine in the new religion. Jesus, during his Last Supper, broke the bread and told his apostles: “Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them and they all drank of it. And he said unto them, this is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day I drink it new in the Kingdom of God” (Mark, chapter 14, 22 –25).

Many places were known for their quality production, such as Gaza, Askalan, Deir El-Balah, Bissan, Ramallah, Al-Khalil (Hebron), Al-Jibe (near Jerusalem), and Al Quds (Jerusalem) itself, which was named the “mountain of wine” as reported by the Arab historian Yakout. The Romans appreciated Gaza’s wine, which was also exported to Bordeaux in France in the 6th century.

Many Palestinians cities and villages carry names related to the vine and the wine, such as Carmel, Karma (vine), Toulkarm (mountain of vineyard), Anabta (grape), Jafna (vine), Majd Al-Kouroum (glory of the vines), Daliyat Al-Carmel (hanging vine of Carmel), Assira (the juice of grape), Jet near Nablus (the word Jet is a Canaanite word that means wine or olive press), Marousse (a Syriac word meaning he who presses the wine or the olive), Fara near Safad (an Aramean word meaning grape press).

2- During the Islamic period, the export of Palestinian wine to the rest of the world stopped, but the production continued for local consumption. A wonderful royal wine press founded in Hisham palace, the 10th Omayyad caliphate (724-743) holds witness to the important consumption of wine during this period. Many other evidence concerning wine making were found all over Palestine.

Closer to modern times, in the 19th century, the Franciscans built the Latroun monastery in 1890 - 15 kilometres south of Jerusalem and next to it their winery. The Cremisan winery was also built next to the Salesian Cremisan Monastery in 1885, located five kilometres from Bethlehem.

In 1935, the German anthropologist Gustav Dalman published seven volumes about the work and the traditional life in Palestine. He started his research in the beginning of the twentieth century, about wheat, olive and wine. In the photos that illustrate his books, we can see winemakers from Bethlehem press-

<sup>24</sup> Tubb, Jonathan (2002) *People of the past: Canaanites*. British Museum Press: London.

ing wine with their feet, as was the method at that time. He noticed that the wild grapes still existed in the Galilee and the Palestinians called it “Barrieh”, which means wild. He also noticed that the settlers imported European grapes with them while the Palestinians continued to use their local grapes.

The new Palestinian generation found their way to the prestigious ancestral liquid. Beside the producers of beer and arak, there are more than ten professional wineries in historical Palestine. The common interest between most of them is their passion for wine, because the majority have other jobs. The Palestinian wine is the wine that is produced by Palestinian people, whatever their assigned identification cards (IDs) may be. Those who have an Israeli ID do not have the same rights as Jews. For example, Palestinians cannot rent or buy land from the state, while a Jewish newcomer from Ukraine or Ethiopia can! The winemaker Nemeh Askar from Iqret buys the grapes from a Jewish farmer in his village. He said that the other problem for Palestinian farmers is the water; they cannot even use the grey water from the sewer, which the Israeli farmers are allowed to use.

One of the most important aspects concerning Palestinian production is that they are increasingly using indigenous Palestinian grapes. Some of them use it partially, like the Cremisan winery and more recently, Taybeh winery and Adam Kassis. Sari Khoury is the first and only producers who uses Palestinian grapes exclusively for both red and white wine. On his labels however, Sari, preferred not to mention the name of the variety of grapes used because he is afraid that Israeli wineries would copy him. The appropriation of the Palestinian tradition has been foregone with falafel and hummus, amongst many other Palestinian dishes. It could now easily be said that these indigenous grapes are “from the land of Israel”! The most well-known Palestinian wineries are: Latroun winery (in the name of destroyed Palestinian village in West

Jerusalem; wine-maker: Adam Kassis), Cremisan winery (5 km west of Bethlehem, wine-maker: Fadi Batarseh), Ashkar winery (Nemeh Ashkar, Kufur Yassif, Galilee), Taybeh winery (Canaan Khoury, Taybeh), Jascala winery (Nasr Krech, Jesh, North Galilee), Philokalia (Sari Khoury, Bethlehem), Domaine Kassis (Adam Kassis, Bir Zeit), Holy Land (Tamer Moin Bsharieh, Aboud), Chateau Laffey (Ghassan Kassis, Bir Zeit), Mony Vineyards (West Jerusalem, Artoul family) and Julia Winery (Anan-Georg Jamil Arraf, Meilia, Galilee Highlands).

**Nasser Soumi** was born in Palestine in 1948. He studied art at the National School of Fine Arts in Damascus, Syria, from which he graduated in 1977, and at the National School of Fine Arts in Paris, France, from 1980 to 1982. Soumi is a multidisciplinary artist, whose work primarily consists of paintings, installations, video and performances. He works and lives in Paris. You can find more about his art can be found here: [www.nassersoumi.com](http://www.nassersoumi.com). Nasser is currently writing a book on the history of wine in Palestine, due to be published in 2021.



## Ashkar Winery

### Location

Kufur Yasif, Galilee

### Telephone

+97249964966

Ni'meh +972545484016

### Email

ashkarwinery@gmail.com

### Website

www.ashkarwinery.com

### Visiting Days/Hours

By appointment

The Ashkar family, originally from the village of Iqrith, now lives in Kufur Yasif in the Galilee. The story of Iqrith, a Palestinian Christian village in northern Galilee, is a story of resistance and identity. The inhabitants were forced to leave their village in 1948 and were transferred by buses to nearby villages. The area was declared a military zone and the villagers were forbidden from returning. The people of Iqrith appealed their case before Israel's Supreme Court, which ruled in July 1951 that their evacuation was illegal and that they must be permitted to return. However, on Christmas Eve of that year, Israeli soldiers demolished the village, leaving only the church and the cemetery intact, which are still used by the people of Iqrith today.

In recent times, the grandchildren of those expelled have been returning to the village, holding an annual youth camp and a group of youth are now living there permanently in an outpost, in an effort to claim their right of return and rebuild their village. Members of Ashkar family, young and old, speak passionately about Iqrith and even though they are well established in their respective fields and careers, they all commit to spending time, energy, and money on maintaining the village as well as being physically present there at least once a month.

In an effort to preserve the local traditions of their ancestors, the family developed an interest in winemaking. Their project started on a very small scale with the purpose of producing wine to meet the needs of the family and their friends, but production has grown from 3,000 bottles in the first few years to 12,000 bottles per year today.

Ni'meh Ashkar is a networking professional and has established contacts with local restaurants that offer the Ashkar wine products as a speciality wine in Nazareth, Akka, and Haifa. He is also aiming to establish agreements with restaurants in Ramallah, Bethlehem, and Jerusalem, where Ashkar wine's unique story can be told and where Iqrith's activism can inspire refugees and internally displaced people who lost their homes and villages.



## Jascala

### Location

Al-Jish village, Upper Galilee

### Telephone

+97246990559

Nasr

+972523833261

### Facebook

Jascala Winery

### Visiting Days/Hours

Open on weekends, and weekdays upon appointment

The Galilee is a piece of heaven. With its sloping hills and beautiful nature, it is truly captivating and serene. Al-Jalil (Arabic for 'Galilee') is also full of lively and rich Palestinian cities, towns, and villages such as Akka, Nazareth, Shafa Amr, Shaghur, Tamra, Sakhnin, and many more. However, all this beauty masks a dark and turbulent history. Some of the inhabitants of one Galilean village, Al-Jish, have their roots in the uprooted village of Kufur Bar'am, which was purged of its residents by the Haganah in 1948. The Haganah was one of the main pre-state Zionist paramilitary groups. The village was later razed to the ground by Israeli authorities. This is just one example among the many Palestinian villages that suffered the same fate. Today, Kufur Bar'am is experiencing a surge of activism by its original residents to return and restore it. The residents of Kufur Bar'am were absorbed into Al-Jish following their expulsion from their homes and lands.

Today, the population of Al-Jish consists of a mixture of Maronite Christians, Catholic Christians, and Muslims. An interesting campaign was recently initiated by the residents to revive the Aramaic language, which is an important component of Maronite identity.

The Khreish family comes from a long line of farmers who have cared for the land for generations. On the slopes of Mount Meron, situated 800 meters above sea level, they cultivate their vineyards in addition to a variety of other fruits and vegetables. In 2003, the Kreish brothers, Nasr and Richard, already passionate farmers at the time, began making their own wine. The Khreish family had a history of winemaking and the knowledge of the production process has been transferred from generation to the next. In addition to this, Richard completed a professional winemaking course to ensure a high-quality product. They have now transformed their business into a boutique winery in Al-Jish, near the Al-Jurmuq Mountain just a few kilometres from the border with Lebanon.

Al-Jish possesses a century-old cellar where the wine is preserved, located in the centre of town with a panoramic view of Mount Meron and the vastness of the upper Galilee. Jascala, the Roman name of Al-Jish, is the name given to this family winery. Since its inception in 2003, the business has flourished and in 2019 28,000 bottles of wine were produced. Al-Jish is a unique place to visit to enjoy the beautiful landscapes and rich history of the Galilee.



## Taybeh Beer

### Location

Taybeh Factory, Taybeh village,  
Ramallah

### Telephone

+97022898868  
+97022898022

### Email

taybeh@palnet.net

### Facebook

Taybeh Beer

### Instagram

taybehbeer

### Website

www.taybehbeer.com

### Visiting Days/Hours

Monday-Saturday 08:00-16:00

### Other Services

Tour of the brewery,  
hosting groups

The West Bank village of Taybeh, a village with historical and religious significance located northeast of the city of Ramallah, has a recently acquired fame for being the site of Palestine's only beer festival, a one of a kind "*Oktoberfest*." The unusual experience of participating in a beer festival in Palestine is enough of a reason to celebrate the event, aside from the great music and dance performances by Palestinian artists, ranging from hip-hop to *dabka* (traditional dance). You can also enjoy a large display of Palestinian handcrafted products from local woman organizations as well as a variety of Palestinian and international foods.

Upon returning from the United States in 1994, Nadim and David Khoury set out on this bold business venture and established the Taybeh Brewing Company, inspired by their late father Canaan Khoury. The idea of becoming the first micro-brewery in the Middle East was alluring and exciting, especially since the product is natural and hand crafted, without preservatives or additives. Even the water used to produce the beer is from the nearby spring of Ein Samia, which is a key ingredient in giving Taybeh its distinct flavour.

The Khourys take pride in putting the name of Taybeh and Palestine on the map when it comes to beer production, with Palestinian beers being exported to Germany, Belgium, Japan, USA, Canada, France, Sweden, Switzerland, Italy, Norway and Chile. Madees, Nadim's daughter, is the only female brewer in Palestine and the Middle East, and is a shining example of a successful, ambitious, and passionate Palestinian woman. She is now running the business with her father and uncle.

Taybeh's slogan is "Taste the Revolution" and you can now do that by drinking dark, golden, amber, white, IPA, winter lager, or even non-alcoholic varieties of beer, brewed to meet all tastes.

Taybeh Brewing Co. is now opening a brewpub and beer garden onsite for beer lovers to enjoy the beautiful atmosphere of the village of Taybeh along with a wide variety of special limited edition Taybeh brews.



## Taybeh Winery

### Location

Taybeh village, Ramallah

### Telephone

+97022898868

### Email

info@taybehwinery.com

### Visiting Days/Hours

Monday-Saturday 08:00 – 16:00

### Facebook

Taybeh Winery

### Instagram

taybehwinery

### Website

www.taybehwinery.com

### Other Services

Tour of the winery, hosting groups

### Volunteering Opportunities

Grape harvest (seasonal)

Canaan Khoury used to help his father Nadim in preparing wine at home, a tradition practiced by many Christian families in Palestine. Since then, Canaan had the dream of starting a winery and producing high quality wine that will put Palestine on the 'wine map' globally. He has seen how high-quality Palestinian grapes are being used by Israel to promote the exquisite taste of 'Holy Land' wine. After finishing his Bachelor's degree in mechanical engineering and studying winemaking extensively, Canaan was ready to launch the Taybeh Winery in 2013 along with other members of his family. Since then, they have strived to produce and maintain a high-quality product that mimics their standards in of their beer micro-brewery, which is a boutique business that puts quality above quantity.

Canaan explains how the grapes used for their wine are sourced from the vineyards of local farmers in Aboud, Birzeit, and Taybeh. He tries to ensure that the grapes that are rain-fed and grown using only organic fertilizers (*baladi*). Taybeh Winery is also introducing table grapes, of which Palestine has 21 indigenous varieties, to the winemaking process and are preparing a blended wine. The first line of production is called Nadim, after Taybeh founder Nadim Khoury but also referring to Um Kulthoum's song, Al Atlal, where she refers to Nadim as the drinking companion.

Taybeh winery is open for visitors and Canaan is eager to raise awareness amongst Palestinians on the science of winemaking and start a culture of wine tasting and appreciation. Taybeh wines are available in hotels, shops and restaurants in Palestine and currently being exported to the US and France.





CREMISAN  
*Wine Estate*

## Cremisan Winery

### Location

Cremisan Wine Estate, Beit Jala

### Telephone

+97022744825

### Email

ibrahim.cremisan@gmail.com

### Facebook

Cremisan Wine Estate

### Website

[www.terrasanctatradings.com/cremisan](http://www.terrasanctatradings.com/cremisan)

### Visiting Days/Hours

Monday-Friday 08:30-14.30,  
Saturday 08:30-14:30

### Other Services

Winery tours/ Wine tasting

The Cremisan monastery stands on a hilltop between the village of Al-Wallajah and the city of Bethlehem. Its ancient terraces of fruit trees and vines plunge into Wadi Ahmed (Ahmed Valley), an area of outstanding natural beauty where gazelles still run to this day.

The Cremisan cellars have been in operation since the establishment of the Cremisan Monastery in the 19th century. Today, besides the winery, the site also houses the Salesian Sisters' Convent and School. The land on which the winery lies is one of the only large agricultural areas remaining in the district of Bethlehem, with 55 families owning land there, along with the Salesian Sisters.

The story of the wine produced in Cremisan goes back to the times of the Roman-Byzantine empire, when rock outcrops were cut and shaped for the different winemaking processes in the area where the monastery now stands, leaving behind the 'tools of the trade.' Wine production was introduced to the monastery in the 1880s, when the Salesian father Antonio Beloni planted the vineyards, which persist to this day.

Initially, Cremisan wine was transported to Bethlehem and Jerusalem on the backs of mules. With the increasing numbers of pilgrims, there was an increased demand on the wine and since the mid-1990s Cremisan wine has increased its production exponentially. In order to meet demand, the winery has recently acquired new machinery, rehabilitated the land, and sent the young men of the monastery to Italy to acquire the skills of fine winemaking. Today, the demand for the Cremisan wine comes from both local and international markets. The blend of the indigenous *Hamdani* and *Jandali* grapes is a speciality of the Cremisan Winery.



## Philokalia

### Location

Bethlehem

### Telephone

+972546068650

+972508555992

### Email

philokaliawines@gmail.com

### Facebook

philokalia

### Instagram

philokalia\_wines

### Visiting Days/Hours

by appointment only

### Product Selling Points

Zuwadeh (Beit Jala and Beit Sahour Branches), Automatic Grocery-Jerusalem, Karkar Wines & Spirits - Jaffa Gate - Jerusalem, Sweidan-Haifa, as well as several restaurants/bars in Bethlehem, Jerusalem, and Nazareth

Philokalia is a Bethlehem-based wine project that focuses on the native grape varieties of Palestine. Philokalia, an ancient Greek word, translates to “the love of the beautiful/ the good”, a name that reflects the intention behind this winemaking effort that began in 2015. Philokalia appreciates working with bare hands and the charm it brings about to produce exquisite products, without the unnecessary interventions of machinery, chemicals and preservatives; all while maintaining and being familiar with international and quality-oriented winemaking standards.

Sari Khoury, the founder of Philokalia, shares with us how a meeting with Nasser Soumi, a Palestinian artist and wine connoisseur and researcher in 2005, sparked his interest and fascination with the history of winemaking in Palestine. Since then, he travelled through some of the best “old-world” European wineries to discover that it’s always the perseverance of growers and application of ancient knowledge and techniques together with pure dedication that makes the best wines. Sari eloquently explains how for every local wine there should be a relationship with the local climate and cuisine.

At Philokalia, custom-made clay jars help preserve a distinct form and taste which complements the spicy and rich cuisine of the region. Sari works with old, non-grafted and non-irrigated native grapevines in the Bethlehem area. Sari, who is an architect by profession, shares how his journey of discovering the intricacies of winemaking was one of soul searching and discovery of deeper connections to the land and its more colourful past. Currently, Philokalia is a two-person team, as Vicky Sahagian joined in 2016. They continue to develop the wine by applying practical knowledge and experimenting in winemaking, combined with meticulous research, investigation and an appreciation of local farmers’ knowledge and expertise. Philokalia, in its 4th vintage (years of production) since 2018, produced about 5,000 bottles of wine and spirits. It strives to grow by adding new wines and continue to refine the blend of varieties used, while maintaining the ancient methods and the distinct terroir (the complete natural environment in which a particular wine is produced, including factors such as the soil, topography, and climate) of Palestine. The wines and spirits are available in select locations in the Bethlehem area, Jerusalem, Ramallah, Nazareth and Haifa.

Photo credit: Sari Khoury



## Muaddi Craft Distillery

### Location

Beit Jala, Bethlehem

### Telephone

+970592700343

### Email

info@muaddi.com

### Facebook

Muaddi Craft Distillery

### Instagram

muaddi\_craft\_distillery

### Website

www.muaddi.com

### Visiting Days/Hours

By appointment only

### Product Selling Points

Distillery Tour

Muaddi Craft Distillery is a family owned and operated boutique distillery specialising in handcrafted small-batch *arak* (also referred to as raki or ouzo). Nader Muaddi returned to Palestine to find that the only available *arak* options were commercial ones that were very distant from the original taste of a well-made *arak* using local ingredients. This is when he set out to produce his own high quality authentic *arak* based on traditional methods. Since 2010, Nader has worked tirelessly to research and preserve Palestine's unique distilling heritage and sourcing the best local ingredients. The sources the grapes from Bethlehem and Hebron, the aniseed from Jenin, the water from springs in the Jordan Valley and the clay amphorae (used for maturation) from Hebron and Jerusalem. The *arak* goes through a triple distillation process and then a 12-month aging period. The 2017 vintage (year of production), Muaddi's debut batch, hit the market in 2018 with 480 bottles produced and sold out in several months. While Muaddi Arak is in high demand, Nader is committed to keeping his production low-volume, seasonal and non-commercial to maintain the quality and superiority of his *arak*.

The Muaddi Craft Distillery's website claims that "Arak Muaddi is the result of an obsessive pursuit of perfection". Muaddi revives national pride in Palestine's produce, appreciates traditional methods and heritage, and uses local authentic ingredients and quality. Muaddi aims to connect and nurture "local *arak* enthusiasts and Levantine diaspora communities". These objectives reflect a commitment to preserve local heritage and transcend geographical and political borders that are imposed on us when we speak about a Palestinian product. Nader also proved how superior Palestinian products can be made when crafted with precision, passion and attention to traditional methods and ingredients. Muaddi was awarded five international prizes in 2019, among them the Berlin International Spirits Competition (Gold Medal and "Arak of the Year"), New York International Spirits Competition (Silver Medal and "Arak of the Year") and London Spirits Competition (Bronze Medal). Arak Muaddi is the first alcoholic beverage from an Arab country to ever win in any of these prestigious contests.



## Wise Men Choice Beer

### Location

Arafat Street, Beit Sahour

### Telephone

0569 031 505

### Email

rhouary@gmail.com

### Visiting Days/Hours

by appointment only

### Facebook

Wise Men Choice Beer

### Other Services

Tour of brewery, tasting sessions

Ra'fat Houary is behind an exciting craft beer brewery that is one of a kind in Palestine. A few years ago, Ra'fat decided to follow the world revolution in craft beer production. With no local craft beer in Bethlehem, he decided to start brewing beer at home and enhance the flavours with local herbs, spices and fruits. Wise Men Choice developed from a hobby to a side project keeping him busy outside of his day job as a carpenter. Using his carpentry skills, he began assembling his own brewing kit, with a determination to transform beer making in Palestine. What distinguishes Ra'fat's beer from other brands is that it is fully handmade and carefully produced. His beer is unfiltered and bottle conditioned, as opposed to the commercial types that are carbonated in barrels. Ra'fat explains how you have to be wise in choosing what you drink and this is how the name came about - Wise Men Choice Beer.

Ra'fat experiments with different flavours depending on the season; pumpkin, ginger, blood orange and sage. While the main ingredients used in the beer are almost entirely imported (barley and hops), Ra'fat's unique contribution to craft beer making has been the ingenious use of miramiyeh (sage) to produce his Bethlehem IPA. Another great combination is using organic pumpkin from Battir to produce his Pumpkin Ale. During the wheat harvest season, he also produces unmalted wheat beer, which one of his specialities. The sky is the limit as he continues to explore and expand his unique beer collection. Ra'fat hopes to develop his brewery and have a tasting room to host beer enthusiasts and share the passion for good quality produce.









Community initiatives



## Hakoritna

### Location

Irtah Village, Tulkarem

### Telephone

Fayez Taneeb  
+970599-827434

### Email

rhouary@gmail.com

### Facebook

حكوريتنا  
Hakoritna

### Volunteering Opportunities

volunteers are welcome

### Other Services

hosting groups, workshop  
space, accommodation

Hakoritna is Fayez and Muna Taneeb's initiative that aims to produce and promote chemical-free produce in Palestine as well as to raise awareness on the ongoing violations of environmental rights and food injustice.

Fayez and Muna's son Odeh produced a beautiful documentary entitled "Everything About My Mother", which talks about the struggle and resilience of his mother in the face of the occupation's attempts to confiscate the family land and destroy their livelihood. While Fayez was imprisoned by Israel, Muna continued to run the farm in addition to managing the women's centre in Irtah village. The film can be found on Hakoritna's facebook page and on a DVD entitled "Unknown Soldiers", which brings together stories of popular resistance in Palestine by young Palestinian film producers.

Hakoritna is a centre for volunteering and solidarity activities. Over the years, it has welcomed hundreds of political activists, environmentalists, university students, and many others. Many innovative sustainable agriculture techniques can be seen on the farm such as the use of solar dryers, biogas production to raised beds and straw mulching. The farm is also used as a space for workshops, conferences, and trainings on environmental issues and holistic living. It has hosted several "Global Campus" events bringing international and Palestinian youth together to learn about permaculture design and aims to carry out more events in the future.

However, Fayez shares how producing high standard organic produce is not that easy in light of the absence of governmental institutions and bodies to oversee and support organic producers. This has resulted in the transformation of his plot from being fully organic to using 'safe' chemicals in his farming techniques. Today, only 6 dunums are cultivated to produce purely organic produce. Despite the difficulties faced by Fayez, he is determined to live up to the principles and standards that have kept him deeply rooted in the land.

The famous 'hanging' strawberry is a favourite product of this family-run farm because of its colour and beauty. Lettuce, cucumbers, tomatoes, mloukhiyeh (jute leaf or nalta jute), eggplants, and green beans are amongst the many other seasonal products that are produced and ordered from Hakoritna Farm. Check their facebook page for updates on events, produce and Volunteering Opportunities.



## Qamar Al Balad Educational Environmental Observatory Farm

### Location

Farkha, Salfeet

### Telephone

+970598921764

### Email

Bakerh2011@gmail.com

### Visiting Days/Hours

Year-round, pre-coordination required

### Volunteering Opportunities

Harvest days, building stone chains, building educational models, cultivation

### Other Services

Guided tours, environmental trails, hosting volunteers year-around

Farkha village is at the forefront of cooperative work and volunteering activities. For 26 consecutive years, it has been the only village in Palestine to organize an international volunteering festival. Every year, volunteers from Palestine and around the world gather in the village for a week to take part in volunteering activities such as beautifying the village, land rehabilitation, and development of infrastructure. These activities help entrench the values of giving and belonging to the land. Additionally, the village hosts women's cooperatives and organic olive oil cooperatives, which are a testament to the success of this income-generation model in supporting the local economy and achieving social justice.

This experience led to the idea of transforming the village into an integrated ecological village, a model promoting self-sufficiency and living in harmony with nature. The work started with the establishment of a model ecological educational farm in 2014 to spread the culture of agroecological farming and different solutions to production and consumption of energy, water, and healthy food from locally available resources. These activities are conducted with the help of local and international experts and institutions that share the belief in an integrated sustainability approach based on community resources and that ensures a decent and self-sufficient way of living.

The area of the farm is 14.5 *dunums*, with 5 *dunums* being rehabilitated for traditional and seasonal agroecological farming using various methods. These include raised and spiral beds in addition to environmental models such as biogas units for natural gas production, solar energy unit, thermal dryer, dry baths, fermentation basins, organic residues for compost production and water collection wells. As a complement to an agroecological community educational model, a shaded seating area, an attic and a grotto have been prepared and allocated as spaces for accommodation and for the storage of *baladi* (traditional) seeds. The farm seeks to expand and add new educational models to include livestock and increase and diversify its agricultural activities, in an attempt to be a comprehensive station for the exchange of international and local experiences in agroecological farming.

The farm receives hundreds of local and international volunteers annually, providing accommodation to host voluntary delegations in the village and hopes that in the future it will be able to host them on the farm to promote rural tourism and revive popular dishes made from the land's produce.



## Beit Al-Karama

### Location

Old City, Nasser Street, opposite the big mosque, Nablus

### Telephone

+970597959924  
+970568394806

### Email

baitalkarama@gmail.com

### Facebook

Bait al Karama

### Instagram

www.baitalkarama.org

### Visiting Days/Hours

Sat -Thur 10:00-17:00

### Volunteering Opportunities

Volunteers are welcome

### Other Services

Food-tasting tours in the old city of Nablus.

Beit Al-Karama is a women's centre located in a beautiful renovated building in the heart of the Old City of Nablus. It is run and managed by women as a means to generate income to support their families and hosts the unique project of a female-run Palestinian cookery school. Beit Al-Karama provides an inviting and friendly atmosphere filled with cultural heritage, beautiful architecture, and the company of determined and powerful women. In addition to hosting a women's salon and a community centre, the beautifully decorated kitchen is the place where the magic happens.

The cookery school offers courses on the preparation of traditional Palestinian and Nabulsi dishes. The classes are one day or longer. Guests get a culinary experience of Palestinian food and learn about the techniques, recipes, and secrets of aromatic and taste-bud-tempting treats. The school caters to the needs of its clients, whether be it for a tourist group visiting for a day or individuals interested in mastering the craft of Palestinian cuisine. The centre also provides local tours, with a focus on food and spices, and arranges visits to local farmers and producers around Nablus.

Beit Al-Karama is the first women's centre in the Old City of Nablus and aspires to combine a culinary social enterprise with art and cultural activities. Beit Al-Karama is also the first Slow Food group in Nablus. Slow Food is an international movement founded in Italy in 1986 that aims to promote alternatives to fast food and to preserve traditional and regional cuisines all over the world.





## Sakiya - Art Science Agriculture

### Location

Ein Qinya village, Ramallah

### Telephone

+97022460601

### Email

admin@sakiya.org

### Facebook

Sakiya - Art Science Agriculture  
ساقية - فنون علوم زراعة

### Instagram

sakiyaorg

### Website

www.sakiya.org

### Visiting Days/Hours

Call Sakiya

### Volunteering Opportunities

Contact Sakiya for Volunteering Opportunities

### Other Services

Art residency, consultancies, hosting groups, events

Sakiya is nestled in the beautiful village of Ein Qinya, a few kilometres away from the city of Ramallah. Long famous for its picturesque landscapes and beautiful *sanasel* (stone terraces), Ein Qinya is an ideal location for the transformative and revolutionary work of Sakiya. As its founders state, Sakiya is a progressive academy and a field for experimental knowledge production, blending together the traditional knowledge and heritage with contemporary forms of expression of art and culture.

Sakiya's vision describes it best as "liberation through a society whose confidence is rooted in traditional and contemporary ecological practices, whose tolerance echoes nature's diversity, whose generosity springs from collective labour, whose creativity is enriched by the intersections between art, science and agriculture and whose prosperity is shared beyond boundaries."

Sakiya's unique vision of re-establishing connection and relationships with the natural world expands its projects to include artistic collaborations that are in direct conversation and harmony with local practices, knowledge and rootedness. Natural ink making, permaculture, natural earth crayons and dyes, music production and many more are the topics of art residencies hosted at Sakiya. Sakiya is a visionary project that brings together artists, researchers and practitioners to reflect on and rekindle the emotive and practical connections and relations with the land and its bountiful produce. Not only does Sakiya serve as a haven to escape the chokingly crowded city but also as a platform for critical reflection on the status of our ecosystems and our collective wellbeing. Make sure to follow their Facebook and Instagram pages for details on workshops, events and calls for collaboration.



## Palestine Hosting Society

### Location

Ramallah/Jerusalem

### Telephone

+970595932646

### Email

mirnabamieh@gmail.com

### Facebook

Palestine Hosting Society

### Instagram

palestine\_hosting\_society

### Website

www.palestinehostingsociety.com

### Volunteering Opportunities

Project-based Volunteering Opportunities

### Other Services

Art consultancies, catered tours and events

Artist Mirna Bamieh has been working on the politics of disappearance throughout her artwork, so her passion with understanding the politics of food and the disappearance of traditional recipes comes as no surprise. Mirna recalls how an encounter with Palestinian chefs while commissioned to work on a research on restaurant culture in Palestine frustrated her, as chefs were claiming that there was no distinct Palestinian cuisine. Mirna was determined to debunk this myth, which she believes is normalised by many due to decades of systematic dispossession and colonial theft of resources and culture. She set out on a learning project, which led her to centre her work on food practices, delving into a beautiful journey of exploration, sharing and collaboration with the aim to construct and reconstruct relationships between people, place, history, society and politics.

To date, Palestine Hosting Society has carried out several projects, including "Family Dinners", "Our Nabulsi Table", "Our Jerusalem Table", "A Wondering in Flavors: The Old City of Jerusalem, a table, a tour and a map", "The Wheat Feast", "The Edible Wild Plants of Palestine Table", "Fermentation Station", "Trails of Taste-telling", and "Menu of (dis)appearance". After an intensive research period for each project, the collective creates a menu that is shared with 40-60 guests over one long table, with dishes carefully selected to create spaces of reflection on socio-political realities, attitudes, historical practices, and the suppressed elements of history. Through this project and her online social media presence, Mirna has connected and collaborated with Palestinians from all over the world and from different generations to uncover those forgotten Palestinian recipes and to reveal how the Palestinian cuisine goes beyond the conventional Musakhan and Ma'loubeh and is far richer, more complex and full of history, flavour and beauty.





## Marda Permaculture Farm

### Location

Marda Village, Salfit

### Telephone

+970599967420

+972525169189

### Email

mardapermaculture@gmail.com

### Facebook

Marda Permaculture Farm,  
Palestine

### Visiting Days/Hours

For day visits, open all days except for Fridays. For longer stays: available all days except in the winter time (December 20th to February 15th). Prior coordination is needed.

### Volunteering Opportunities

Weeding, farming, preparation of land, composting, support in building rooms on the farm using natural building techniques. Price is NIS135 per night (covers meals and night stays).

### Other Services

Murad provides tours to historical sites in the village. Night stays are provided.

If we think about how we as individuals use our resources to sustain ourselves, from food to energy to shelter, we should realize that we could do much better, and use and consume much less. Permaculture is all about designing an ecologically balanced way of living that goes beyond our food production to the way we run our households, businesses, and communities. By cooperating with nature rather than exploiting and fighting it, we are contributing to a strong, healthy, and caring society.

Initiated in 2006, Marda Permaculture Farm has developed into a model for permaculture design principles applied to Palestinian problems. It models core permaculture techniques including organic farming methods, food forest design, composting, greenhouse polycultures, water-retaining landscaping strategies, agroforestry, and integrated livestock management. Based in the picturesque ancient village of Marda near Salfit, the project promotes food sovereignty, health, and empowerment.

Every year, Marda Permaculture Farm offers a 14-day intensive Permaculture Design Course with internationally recognized and acclaimed teachers who work alongside Murad, the owner of the farm. This course provides an important opportunity to learn about permaculture design theory and how it can be applied within the Palestinian context. It is also an opportunity for foreign students to visit and learn about Palestine. Check theirfacebook page for the latest news about registering for upcoming courses.



## Manjala

### Location

Ramallah

### Telephone

Raya Ziada  
+970599727865

### Email

manjala.agriculture@gmail.com

### Facebook

Manjala  
منجلة

### Instagram

manjala\_agricultural

### Volunteering Opportunities

pre-coordination through the Facebook page for Volunteering Opportunities

"The idea of Manjala (which means sickle) arose when the members of the initiative realized the presence of a real crisis in the agricultural sector, in food sovereignty and the relationship with the land among the youth in Palestine. The main motivation behind the establishment of this initiative in 2017 was to strengthen people's bonds to the land and soil. The founders, Raya Ziada and Yara Al-Dawani, were determined to reach out and motivate the youth and children to return to the main component of their identity and sense of belonging to the place. As young women, they believe that agriculture and land represent philosophical concepts based on agriculture of liberation and daily practices. Together with their fellow comrades, they aspire to create an agroecological movement that depends on production and food sovereignty, which are the cornerstone to ending economic dependency and building an economy of resistance.

Manjala's first experience was the launching of the first Palestinian agricultural (environmental) camp in 2017, which targeted young women and men from different geographical areas. This agricultural camp was held in the mountains of Ein Qinya village, away from all features of the fast paced lifestyle, without Telephones or lights, in order to return to the origin, the soil. Participants learned about environmental agriculture through both theory and practice. They learned about ways of making different types of compost and participated in discussions on topics like water resource issues and global warming.

For Manjala, it is also important to reach the heart of the city and its concrete blocks, where capitalism and neoliberalism cast a grey shadow over all that is green and brown. The idea was to create a community garden through an action known as "guerrilla gardening" by targeting a neglected area and turning it into a community space. A garden was set up in a neglected area in the Khalil Sakakini Street in Ramallah, where the garbage was cleaned, trees were planted and vegetables were grown. The neighbourhood community reacted positively to the idea.

This activity and the idea behind it tackle issues of urban public space and debunks the claim made by states that "there is no space for agriculture" when in reality agriculture is possible everywhere.

In 2018, in partnership with the Palestinian Agroecological Forum (PAF), Manjala Initiative began planning the launch of a national campaign for the rehabilitation of water springs that have in recent years dried out. Mazare' An-Nubani village was selected to become a model for implementing these water harvesting actions. Specifically, the campaign worked to apply rainwater harvesting through techniques such as increasing the vegetation cover and the construction of small crescent dams to hold water longer in the land, all done with the efforts of young men and women. Raya and Yara are determined to continue the work in the coming years "out of the conviction that we will not let the occupation, which already controls our water resources, to conquer our imagination as well. We will continue to collect rainwater and irrigate our plants and trees."

In addition to this, Manjala has implemented agricultural and cultural activities for children, integrating art and using creative means to teach children how to connect with nature and land. One example of these activities was "The Insect Hotel", which was carried out in both the Khalil Sakakini Cultural Centre and the Palestinian Museum, as well as other activities for teaching the principles of agroecology.

In the coming period, Manjala Initiative will work under the grant of the Palestinian Ruwa Fund to establish the first environmental farm in Al Wallajeh village and will organize the second agricultural farm camp in Mazare' An-Nubani area.. Since Manjala Initiative is a voluntary group, its success is only possible with collective communal work, restoring the spirit of volunteerism among Palestinian youth. The partnerships they have with like-minded initiatives seek to create an agricultural reality away from the colonial and capitalist paradigm. To learn more about Manjala, contact them and join their volunteering opportunities to be present in the land and for the land.



## Mashjar Juthour

### Location

Thahr al-Okda, Ramallah

### Telephone

+97022976561

+970569813714

### Email

Info@juthour.org

### Facebook

mashjarjuthour

### Instagram

mashjar\_juthour

### Website

www.juthour.org

In the ever-expanding construction site that Ramallah has become, it is difficult to find green spaces amidst the concrete blocks and to breathe fresh air. Moreover, our increased distance from nature means increasing threats to wildlife, nature and our traditional knowledge.

With this in mind, Mashjar Juthour (Arboretum) was born and now the project is in its first stages. In 2013, Saleh Totah and Morgan Cooper began this project with the vision of creating an arboretum and eco-park. The 10 *dunums* arboretum is located in Thahr Al-Okda area, in Area C just outside Ramallah. The beautiful piece of land was decorated with traditional terraces, planted with olive trees encircled by wild oak trees, hawthorns, and filled with all the glory of Palestine's diverse flora and fauna.

In addition to being committed lovers of trees and nature, the founders of Mashjar Juthour believed that there was a great need for a natural green space in Palestine that contained a collection of Palestine's unique trees where they could host educational activities and that would be open to the public. It is a special place where the trees of Palestine and other native plant species are safe from annihilation by so-called "development", where families and friends come to learn while having fun. A comprehensive native tree guide is available on Mashjar Juthour's website alongside a pocket guide to the wildflowers of the area.

Mashjar Juthour offers a great experience for the whole family, offering guided walks, hiking, and picnicking, volunteering days, educational activities, children's summer camps, and much more. Visit nature and experience the beauty of Palestine, learn about our rich wildlife, natural heritage, and all the ways we can work together for a greener future.

ت د م ف  
DDFP



## Disarming Design

### Location

Hosh Jalsa, Municipality Road  
24, Birzeit

### Telephone

+97022810694  
+970568887878

### Email

contact@disarmingdesign.com

### Facebook

disarmingdesign  
hoshjalsa

### Instagram

disarmingdesign

### Website

www.disarmingdesign.com

### Visiting Days/Hours

All days except Friday

Disarming Design from Palestine (DDFP) is a thought-provoking design label for the presentation and development of contemporary design from Palestine. Their main premise is to empower local producers and artisans by building and nurturing collaborations with designers and artists. The products vary from ceramics to toys and from fashion to household items. Each of the designs evokes alternative narratives about life in Palestine as it is today, emphasising that Palestine is rich with stories of perseverance, hope, and dignity.

“Disarming Design believes that design practices function as an instrument for social change, emancipation and self-empowerment. Through the act of design, Palestinian and international practitioners engage in complex politicized realities and empower design as a way to resist oppression. To that end, they design their activities to be community focused and invest in academic and vocational support for designers and artisans. Students and practitioners can learn from professional designers and specialists using peer-to-peer education methodologies. These small-scale courses focus on the local community to empower people with design skills and thinking.”



## Terra Fidea

### Location

Trafidia Palestinian Historical Nature Reserve, Ramallah

### Telephone

+970598584183

### Email

info@terrafidea.org

### Facebook

Terra Fidea

### Website

www.terrafidea.org

### Visitng hours

Visitor groups welcome at all times and days, prior coordination required

### Volunteering Opportunities

Maintenance and cleaning of the Terra Fidea reserve and surrounding areas. Prior coordination via Facebook

Terra Fidea Historical Palestinian Nature Reserve is the only natural area and last remaining “breathing lung” in the city of Ramallah. Its area extends from Al-Tira neighbourhood to the industrial zone from one side and from Batn Al-Hawa and Wadi Al-Dalab areas on the other. The name “Terra Fidea” derives from Latin, which means fidelity land, a name that was given by the Romans to the narrow valleys that flow between two mountains.

The Terra Fidea Reserve is a national treasure as this green area holds historical, natural, environmental and heritage aspects of Palestine. The area is characterized by its Roman olive trees and oak, mulul, pistacia, maple, eucalyptus, crataegusmonogyna trees among many other trees and herbs. It contains old wells and olive presses carved into stone, *Manatir* (plural of mintar, watch towers), rock carvings, coral fossils and other features revealing the distinctive biological diversity of the area. Since the sixteenth century, successive generations have taken care of our Palestinian land, protected it from occupation, cultivated it, ploughed it, planted it and built its *sanasel* (stone terraces). We adore it and pass on from generation to the next as a national Palestinian treasure. Our steadfastness on the land challenges Zionist ambitions to erase our memory, heritage and history.

As the last remaining reserve within the vicinity of the city, Terra Fidea, for decades now, has defied several plans to damage it and threaten its very existence. The most recent challenge has been the encroachment of the city through its random urban expansion as well as the dumping of backfill and rocks from the waste of construction sites. The dumping is taking place on large areas of the reserve, which contains old Roman olive trees and vintage stone terraces. Moreover, the construction of large 22-meters wide roads on the sides of the valley increased the amount of backfill resulting in the destruction of the environment, natural areas and fruit-bearing trees.





Furthermore, the area surrounding the reserve was turned into an industrial zone, which has resulted in significant damage, as thousands of car tires are dumped on its lands and two wastewater pipes were extended from the industrial zone towards the reserve. This reflects the struggles Palestinians face as they resist not only the occupation but also local authorities when it comes to protecting and preserving their land and environment.

This is what drives Zahran Jagab, Terra Fedia's owner, to protect, promote and raise awareness of the importance of the preservation of such nature reserves. He took on the initiative to renovate the reserve's *manatir*, create tourist paths and revive both the farms within it. Zahran started planting organic seasonal vegetables and distributing them to visitors and families. He also hosted many students, volunteers, families, and visitors to introduce the reserve and the importance of organic agriculture and to enhance people's bond with the land.

The reserve hosts visitors, researchers, explorers and volunteers to get to learn more about it and about Palestine's environmental, agricultural and historical heritage. Zahran welcomes visitors to the area, and also volunteers who can help maintain and clean the Terra Fidea Reserve and the surrounding areas.

Terra Fidea Reserve is a historic *natural* reserve in Ramallah and a legacy that must be preserved for future generations.



## Palestinian Agroecological Forum (PAF)

**Location**  
Ramallah

**Telephone**  
+970597777003

**Email**  
pal.agro.forum@gmail.com

**Facebook**  
ملتقى الفلستيني للزراعة البيئية  
Palestinian Agro-ecological  
Forum-PAF

**Volunteering Opportunities**  
All activities are open for volunteers. Follow the group on Facebook.

The Palestinian Agroecology Forum (PAF) is one of the community initiatives that shared their story with us in their own words:

"Agriculture in Palestine is deteriorating at an alarming rate. It is being transformed into a large-scale, chemical-based agriculture, fully reliant on external production inputs and technologies. In the past, no one enjoyed the individual freedom as much as Palestinian farmers, but nowadays they find themselves chained to giant agrochemical companies that control their production and livelihoods through sterile and genetically modified seeds and agrochemicals.

This transformation has contributed to several hard-to-resolve problems. The biggest of these problems is the damage to soil and biodiversity, the recent spread of diseases related to the extensive use of chemicals, and the overexploitation of water resources needed in chemical-based agriculture.

This is in addition to the loss of the rich traditional agricultural knowledge, accumulated over many generations. The system this has created is socially and economically unjust, with the loss of direct interaction between farmers and consumers, and the creation of middlemen, who pose a financial burden on farmers and consumers alike, by minimizing the revenue of farmers and increasing the cost on consumers.

The Palestinian Agroecological Forum emerged in 2018 by a group of volunteers whose aim is to provide a platform for all those who believe in rethinking our current food systems and want to reconnect to the land. We aspire for a just food system that ensures the dignity and independence of our farmers, preserves our natural resources, and provides clean and nutritious food to people. We consider agroecology to be the "agriculture of freedom and liberation", with that it holds in its deep humanistic values, as it leads to freedom from disease, freedom from the control of major industries producing GMO seeds and agrochemicals, and freedom from the price control



by middlemen. It is the freedom of choosing our food, the freedom of farming and the freedom of production of seeds. It is the road to food sovereignty.

Out of this belief, we started planning for different activities to promote agroecology such as volunteering with families and farmers to apply ecological farming techniques. We are also in the process of building a database for agroecological farmers, the first database of its kind in Palestine, in order to facilitate access to those farmers for knowledge exchange and direct purchase of produce.

Preservation of natural resources is another goal we are working towards as part of a holistic approach to achieve food sovereignty. In winter of 2018, in cooperation with Manjala initiative and with the support of volunteers, we started a popular campaign for the revival of springs in nature. In this campaign we are piloting simple water retention techniques combined with planting trees on a piece of land in Mazare' An-Nubani, for the purpose of increasing water absorption in the soil and eventually recharging groundwater and reviving dried up springs.

Additionally, we hold activities aiming at increasing biodiversity and the vegetation cover through making and distributing seed balls (of local wild plants) in nature. Different hiking groups answered our call for support and provided us with seeds they either gather in their hikes or even buy. They also participated in the making and distribution of seed balls in nature.

The Palestinian Agroecological Forum strives to unite all the efforts and expertise in Palestine with the aim of ultimately creating a strong movement in this field. In the future, we look forward to the adoption of agroecology in conjunction with community-supported agriculture as a practical alternative for the advancement of the agricultural sector in Palestine and towards achieving food sovereignty."



## Hajeh Ni'meh

### Location

Beit Doqu, North of Jerusalem

### Telephone

Tahseen Yaqeen  
+970598603172

### Visiting Days/Hours

Contact Tahseen to arrange a visit

### Other Services

Hosting small groups, accommodation

### Volunteering Opportunities

Support in harvests in May, August and October

The most prominent figure of Beit Doqu and possibly the oldest environmentalist in Palestine is Hajeh Ni'meh. We met her while she was picking up litter from the street near her house. She is a true activist who goes the extra mile to live up to her beliefs and principles. She has gained wide media attention for being a guardian of the land. During protests against the construction of the Segregation Wall, Hajeh Ni'meh showed incredible courage and determination by climbing up a bulldozer in an attempt to stop its uprooting of olive groves and destruction of ancient terraces.

Her love for the land runs deep, as she had many responsibilities from a young age to help her father in the field, along with taking care for her younger siblings. Her family, the Yaqeens, are fervent believers in education, which is why Ni'meh attended school in Shu'fat at a time when not many girls received an education. Sometimes she would sell produce or run errands for her father after school.

A brilliant storyteller and a true environmentalist, Hajeh Ni'meh admits that she loses sense of time when in the field and her love for her trees is so immeasurable that does not tire from working. Her family home is full of traditional knowledge and tools; from the ancient pottery jars to the cellar where all the year's *Mouneh* (typically olives, olive oil, almonds, walnuts, pulses, etc.) are stored. The latter is a space created in the traditional building style to have the cool environment specifically intended for storage of food.

Her skills in trade lend her a reputation of being a good business woman and she puts up a hard bargain while selling her sweet and delicious grapes, which the village of Beit Doqu is famous for. Hajeh Ni'meh represents a walking, talking, living museum of what life in Palestine used to be like. She exemplifies what land means to Palestinians and all the values of living a balanced rich life that is in harmony with nature.

Visitors are welcome to stay with Hajeh Ni'meh's family and volunteers are welcomed in May, August and October to help in the grape and olive harvests.



## Right to Movement

### Location

There are “Right to Movement” communities in Bethlehem, Jerusalem, Ramallah, Hebron, Haifa, Jaffa, Jericho, and Nazareth

### Telephone

+972543446571  
+970598907511

### Email

george@palestinemarathon.com

### Facebook

Right to Movement Palestine

### Instagram

Right To Movement Palestine  
(rtmpalestine)

### Volunteering Opportunities

Volunteering is available at all times

Right to Movement (RTM) is a volunteer-based social enterprise that advocates for the basic human rights of freedom of movement and gender equality through sports, running and marathons. It depends mainly on creative fund-raising through selling t-shirts and gala dinners, in an effort to emphasize the importance of creating an alternative local model for self-reliant initiatives, driven by commitment, effort and passion, rather than relying on foreign funding.

RTM started in late 2012 as a project by two Danish women (Signe Smidt, Laerke Hein) and a Palestinian man (George Zeidan), and it expanded to become a social enterprise of hundreds of members. They are the founders of the Palestine Marathon, which they have organized for four consecutive years. It is now being organized by the Palestinian Ministry of Youth and Sports.

RTM sent delegations of runners to marathons in 21 different countries including Switzerland, the United States, Chile, Denmark, Jordan, Zanzibar, England, Scotland, Northern Ireland, Wales, South Africa, Zanzibar, Italy, Turkey and Germany. In 2019, RTM organized a 400 Kilometer march from New York City to Washington D.C., during which they raised \$60,000 for UNRWA.

RTM members meet up two to three times weekly for running practices, exercising, and yoga. Additionally, every few months they organize nature hikes in different locations in Palestine.

In 2018, inspired by a group of Swedish runners, RTM activists started “plogging” campaigns – activities that combine jogging with picking up litter. They aim, through their plogging activities, to raise awareness and inspire others in the community to find solutions to waste problems. RTM’s main plogging activities are being held in Makhrou area in Bethlehem as well as in Ramallah. RTM plans to organize more frequent plogging activities in Bethlehem, Ramallah, Jericho and other areas in addition to publishing awareness-raising material on the topic.



## EcoPhillics

### Location

Ramallah

### Telephone

Fatima Idris  
+972527322394  
Aseel Dzdar  
+970585011996

### Email

Maysan Al-Nashashibi,  
maysan.nashashibi@gmail.com

### Facebook

EcoPhillics

### Volunteering Opportunities

Participating in activities announced on the Facebook page that includes tours and cleaning in Palestinian nature reserves.

EcoPhillics is an environmental hiking group that highlights the importance of preserving nature reserves by organizing environmental hiking tours and activities to clean up preserved areas and springs. The Group calls for reconsidering the current consumption patterns representing the increased use of plastics and other hard-to-decompose materials. It also organizes activities to collect these materials and eliminate their harm to wildlife.

The idea was initiated by six Biology graduate students at Birzeit University along with their professor Dr. Emilia Rabocholo. The initial objective was to learn about ecosystems and get to know the classification of plants and organisms in Palestine's nature reserves. With that, the idea of ecotourism and natural conservation through touring was born. However, while hiking the different routes of Palestinian reserves, they noticed the huge accumulation of waste, whether from the reserve visitors or other groups using these routes. In response, since 2018, the group has organized 14 tours during which litter was collected from several areas including Wadi Al Azraq, Al Alwi Reserve, Wadi Al Qaf Reserve, Um Al Tout Reserve, Marj Bin Amer valley, and Ain Areeq Village.

The group's activities target all segments of society and all age groups. Tours are organized on a monthly basis and are announced on EcoPhillics' Facebook page. The group aspires to expand its involvement in environmental awareness activities and advocating for the reduction of plastic waste. In fact, the participants in the tours organized by the group are always requested to bring along their own plates, utensils and to use cloth bags instead of plastic ones. In the coming period, they hope to spread this idea on a wider scale in Palestine and abroad.

The impact of the group's activities has now reached Germany as one of the group's founders currently resides to complete her studies in evolutionary science, ecology, and classification of organisms. The first tour for EcoPhillics in the German state of Bavaria (Bayern) was conducted in early 2020.





## Sharaka in Palestine

### Location

Ramallah

### Telephone

+970599673005

### Email

sharakainpalestine@gmail.com

### Facebook

شراكة: مبادرة مجتمعية لحفظ  
الموروث الزراعي  
Sharaka  
slow food/palestine  
اكلي بلدي

### Volunteering Opportunities

All activities are open for  
volunteers

Sharaka ('cooperation' in Arabic) is a volunteer-run initiative that aims to revive consumer-producer relationships in Palestine by promoting seasonal and *baladi* produce and traditional methods of agriculture. Since 2010, the group has set out on a path to redefine and reintroduce the concept of food sovereignty in Palestine by highlighting the need to return to local modes of production and consumption. Sharaka believes in the rejection of conditional aid and funding as a way of overcoming our cultural impasse and reaching meaningful self-reliance and independence.

Their activities include community outreach, education on traditional food preservation techniques, and volunteering with farmers. Several times a year, Sharaka facilitates produce orders for consumers in the Ramallah area by promoting specific seasonal products, such as freshly pressed olive oil during the olive harvest season and grapes molasses, and arranging their delivery. In their quest to raise awareness about issues of food production and consumption in Palestine, the group set up an "Akli Baladi" market, a weekly farmers' market where you can find *baladi* products and meet local producers. The market is currently held during the summer season. The atmosphere of the market attracts a large number of buyers and committed clients who await this weekly celebration with their families. The most recent location of the market is at Al Bireh Cultural Centre. Sharaka also holds a local seeds exchange market at the beginning of farming seasons. Follow them on Facebook to find out the dates of the upcoming markets.

The group finds creative and innovative ways to celebrate seasonal change and to fundraise for their activities. Two to four times a year, they open their 'Majhoul Restaurant', a mobile banquet with seasonal food prepared by the volunteers themselves and made out of ingredients grown by local producers. The objective from this activity is to encourage the purchase of local seasonal produce from Palestinian farmers and to feature traditional dishes that celebrate the seasonal abundance of traditional Palestinian farming. The restaurant has been a hit, as it offers the unique experience of offering fresh ingredients and seasonal flavours. Sharaka is also part of the Slow Food Movement, which is an international movement founded in Italy in 1986 that aims to promote alternatives to fast food and to preserve traditional and regional cuisines all over the world.

The shift that this group of volunteers is achieving is invaluable for the communities where they are working. In addition to the activities they run, they have established a strong network of *baladi* farmers who are producing seasonal and traditional food. Sharaka's work has been extremely helpful to us in getting acquainted with some of the farmers in this guide in addition to the seasonal planting and harvesting calendar (pp. 196-197).



## Arts and Seeds - Palestine Heirloom Seed Library

### Location

Battir village, Bethlehem

### Telephone

0597220828

### Email

elbeirartsandseeds@gmail.com

### Facebook

El Bier, Arts and Seeds

### Instagram

arts\_and\_seeds

### Visiting Days/Hours

contact Vivien directly

Vivien Sansour is behind the empowering project of the Palestine Heirloom Seed Library. She is originally from Beit Jala and an anthropologist who has had a love for nature since an early age. After learning about the food and cultural identities in multiple locations around the world, Vivien was determined to address a growing concern in Palestine. That is the loss of land, the extinction of native crops and the cultural impasse amongst Palestinians and decades of settler colonialism. This is when she started the Palestine Heirloom Seed Library (2014) and the "Traveling Kitchen" project that seeks to preserve and promote traditional and threatened seed varieties, traditional Palestinian farming practices, and the cultural stories and identities associated with them.

Vivien's mission is to bring those seed varieties and traditional knowledge on farming back to our everyday life to be able to taste the ancient flavours, learn about our culinary heritage and empower us to reclaim and recover our pride in native crops and way of life. From the native Jadu'l watermelon seeds of Jenin to those of the white cucumber of Battir, Vivien has unearthed seeds that were facing the threat of extinction. This has given us new meanings and connections to our identity and sense of belonging.

The library is based in the Battir, a UNESCO World Heritage site near Bethlehem. The library provide a platform for farmers as well as artists and journalists to engage with each other on the politics of food and cultural heritage, creating networks of collaboration, inspiration and reclaiming a sense of identity. Arts and Seeds, the physical space that hosts the seed library is worth a visit to learn about traditional farming, indigenous varieties and an invitation to reassess our relationship with the land. Furthermore, the Library has launched a global platform for conversations about biocultural heritage. Its creative "Traveling Kitchen" is a mobile venue for social engagement in different communities, promoting cultural preservation through food choices. Keep an eye on Vivien's equally enchanting writings online that inspire and incite positive change and reclamation of pride and dignity in our heritage.



## Farayek

**Location**  
Bethlehem

**Email**  
info@farayek.com

**Facebook**  
Farayek

**Instagram**  
fa.ra.yek

**Website**  
www.farayek.com

**Visiting Days/Hours**  
Every day from 10:00 – 17:00  
except Fridays; Minimum 4  
participants for the tour to  
proceed)

**Volunteering Opportunities**  
media outreach, writing of  
blogs, documenting experiences

What could be better than a true and authentic Palestinian dining experience and meeting the women and men working hard to grow fresh and delicious produce, the ingredients of a unique Palestinian culinary? Through Farayek, Nadeen and Christine want to bring back food to the central stage of Palestinian cultural and social life.

The name Farayek refers to a special pastry made by the local women of Bethlehem. The recipes of Palestinian grandmothers that stood the test of time inspire Nadeen and Christine. These recipes, with a few tweaks and sometimes with a bit of a modern twist are gems in every family. Farayek aims to bring those recipes out into the open, from the homes to local and international visitors of Palestine.

Since starting this culinary experience in 2018, they have targeted mainly foreign visitors of Bethlehem offering two different food experiences. The first is the “Bethlehem Market Experience”, which starts with a visit to the local farmers’ market alongside local chef Fadi Kattan of the Hosh-Al Syrian Guesthouse. The second experiences is the “Taita’s Kitchen” (Taita in Arabic means Grandma), which starts with a visit to the local market and is followed by a traditional Palestinian lunch at the home of a local grandmother.

Since starting the project, Nadeen and Christine started receiving requests from Palestinians themselves who wanted to join the tour and learn more about the producers, seasonal produce, artisan shops and growers. They see this as an organic growth of their initiative, revealing a need in the local sphere that they are eager to cater to as the core objective of their initiative is to preserve Palestinian culinary culture. They have also received numerous invitations from local producers to visit their fields, farms and workplaces, so they expect that Farayek’s work to expand and grow in the near future. The tours are offered in English, French, Arabic and Armenian.



## Mostadam Ecodesign

### Location

Bethlehem

### Telephone

+972532286759

### Email

mostadamecodesign@gmail.com

### Facebook

Mostadam مستدام

### Instagram

mostadam\_eco\_design\_palestine

### Visiting Days/Hours

Call Mohammed to arrange

### Volunteering Opportunities

Volunteers welcome!

### Other Services

design consultations, workshops and trainings

Mostadam is a creative permaculture consultancy founded by Mohammed Saleh, an educator, designer and activist. After spending five years in Turkey operating an off the grid ecological education centre, it became his vision to bring back concepts of self-sufficiency, sustainable living and resilience to Palestine. Mostadam Ecodesign was born, providing complete solutions through holistic ecological design and education for gardens, rooftops, terraces and profitable farms.

Mohammed envisions Palestinian emancipation to be tied to a transformation in perceptions about ecological sustainability, holistic living and environmental protection. It requires fundamental shifts in our beliefs, daily practices and livelihoods. Mostadam's projects vary in scale and scope from rooftop gardens in urban areas and refugee camps to schools and private companies.

Mohammed sees Mostadam not just as a design consultancy, but also as an approach to reconsider and transform our relationships with the environment. Through Mostadam, Mohammed developed many creative projects that have continued to expand and grow well after his interventions. From rooftop gardens in Aida refugee camp to Aquaponic farms in Jericho and Al Issawiya, Mohammed has collaborated with many local communities to develop different projects. He collaborates with people who have a high sense of ownership and stewardship to keep the projects up and running. Mostadam has also been leading the development of a "Food Forest" project in cooperation with the Palestine Heirloom Seed Library. Mohammed is also currently doing an art residency in Dar Jacir in Bethlehem, through which he is laying the foundations of the first urban farm in Palestine.

For creative, practical and conscious garden and farm designs and educational consultations, Mostadam Ecodesign is a powerhouse of ideas, experimentation and success stories!



## Om Hasan

### Location

Al-Ma'sara village, Bethlehem

### Telephone

Hasan Brijeh  
+970599347072

### Visiting Days/Hours

Contact Hasan to arrange a visit

### Volunteering Opportunities

hosting groups and giving tours

Al-Ma'sara village in the Bethlehem district gets its name from a Byzantine-era olive press that still exists in the village today. The village's main economic activity is agriculture, which employs 70% of the community's workforce. Olives are the main crops produced, in addition to grapes, cereals, and vegetables.

Since 2006, Al-Ma'sara has been leading a popular struggle against the Segregation Wall and Israeli settlements engulfing its land and threatening its residents' livelihoods. What distinguishes the weekly demonstration of Al-Ma'sara is the strong participation of women who are leading the marches, especially Im Hasan.

Im Hasan introduces herself as a farmer and a fighter for justice and freedom in Palestine. She produces *baladi* products and relies on the local traditional knowledge she inherited from her parents. Being Palestinian for her is about preserving *baladi* products and continuing the traditions of Palestinian farming of the land. Im Hasan shares how she believes that *sumud* (steadfastness) on the land is the most esteemed type of resistance. She recalls how since 2015 the weekly demonstrations have stopped, the only true exercise of rootedness and opposition to the Israeli occupation is re-establishing the connection with the land, growing local crops and preserving seeds, and consuming seasonal produce directly from the farmers. Im Hasan hosts groups who come to visit Al-Ma'sara and is interested in mobilizing women on the topic of *baladi* farming and popular resistance on the land.

All her products are *baladi*, fresh and seasonal.



## Local Seed Bank- Union of Agricultural Work Committees (UAWC)

### Location

UAWC, Hebron

### Telephone

Doa' Zayed  
+97022227447

### Website

[uawc-pal.org](http://uawc-pal.org)

### Visiting Days/Hours

Saturday-Thursday 8:00-16:00

### Product Selling Points

Available in Local Seed Bank unit and in the field in nursery and multiplication units. Prior coordination needed

A seed bank is a place where seeds are either stored short-term to be used in agriculture or for long-term preservation. The establishment of seed banks in Palestine and the Arab world arose out of the immediate need to preserve local traditional seeds that are the result of centuries of careful selection by farmers. These seeds are facing the threat of extinction as more and more sterile and genetically modified (GM) seeds are taking over the agricultural sector. Sterile and GM seeds are produced by commercial seed companies that claim their purpose is to give the "highest possible yields" under "ideal" conditions. These seeds are specifically developed to be used as part of a "package" along with agricultural chemicals. The largest and most dominant agrochemical and biotech multi-national corporations producing these seeds, such as Monsanto, Syngenta, Bayer etc., sell both seeds and agrochemicals.

This high input farming has dire consequences on the environment. It destroys the natural fertility of soils, threatens biodiversity, poisons groundwater, and contaminates whole food-chains and ecosystems. It is also dependent on having reliable access to large amounts of water for irrigation, as the seeds are designed to be water intensive. On the contrary, *baladi* crops have been selected to withstand environmental stresses such as droughts and pests and are inherently genetically diverse. *Baladi* (heirloom) seeds contain the genetic variety that is crucial for crops to be able to adapt to a changing climate. They can also be reproduced from season to season and are thus suitable for seed saving, unlike sterile and GM seeds that must be purchased every season. It is thus vital that *baladi* varieties are preserved.

Local *baladi* seeds, just like generations of Palestinian farmers, encompass centuries of wisdom, local knowledge, and





richness that no “modern” replacement can provide. They are crucial for a community’s food sovereignty and independence. They are also cheap and available for every farmer’s use. Equally important, saving and exchanging *baladi* seeds is a social practice that keeps the community connected, engaged and strong.

The Local Seed Bank at UAWC has been working to reproduce and improve local seeds since 2003. Until now, 45 types of vegetables, field crops, legumes and medicinal wild plants have been successfully reproduced and improved and their hereditary sources are being preserved in the seed bank. The staff work mainly on preservation and documentation of local vegetables and grain seeds in the West Bank. Over the years, UAWC has also acquired extensive knowledge on local seeds, traditional seed bartering, and swapping practices by generations of Palestinian farmers and much more. Additionally, the Local Seed Bank at UAWC has reproduction units in different locations in order to provide sufficient quantities of *baladi* seeds to farmers.

Farmers are encouraged to receive seeds from the Local Seed Bank for both winter and summer agricultural seasons and to return part of the reproduced seeds to the Local Seed Bank to be preserved for upcoming seasons.

The Local Seed Bank in Hebron is a must-visit as you can witness the methods of seed preservation and the abundant Palestinian local seed types. If you are planting, consider growing *baladi* crops next season, save the seeds, and share them with your neighbours. Be a part of the movement to keep Palestine’s indigenous crops alive.

## معارف تراثية واستكشافات فنية



- 1 Palestine Hosting Society  
إستضافات فلسطين
- 2 \* Manjala  
منجلة
- 3 Bustana  
بستانا
- 4 Farayek  
فرایک
- 5 Palestine Heirloom Seed Library  
مكتبة البذور البلدية الفلسطينية
- 6 Sakiya  
ساقية





Shops







## Fattoush Store

### Location

38 Ben Gurion street, Haifa

### Telephone

+97248555035

+972543384406

### Email

Maysan Al-Nashashibi,  
maysan.nashashibi@gmail.com

### Facebook

Fattoush store  
متجر فتوش

### Instagram

Fattoush.haifa

### Visiting Days/Hours

Sunday-Thursday 11:00-19:00,  
Friday-Saturday 09:30-23:00

On the corner of Carmel Avenue or the German Quarter in Haifa, locals and visitors drank their coffee in an Arabic coffee shop for the first time in Haifa. Fattoush is a multicultural coffee shop and restaurant, with an atmosphere bringing together details from the Mediterranean basin, the Far East and various other places. This you can see and feel in its outdoor patio whether under the orange tree or next to the large trunks of the olive trees. The area with the Arabic style couches resonates with a deep Levant intimacy with its low ceiling and many colours.

During the over two decades since it was first opened, Fattoush has not only been a coffee shop and restaurant, but has rather become a cultural space and hub in Haifa. In its gallery, you can enjoy the constantly changing artwork exhibitions. In 2016, Fattoush store was founded, and began organizing several cultural activities and art galleries, in addition to starting its annual book fair.

Nowadays, Fattoush is a home of books, music and handicrafts. It offers the city and its visitors books from more than 25 Arab and Palestinian publishing houses, music albums of local and Arab artists, and artistic hand-made products, all under one roof. In October 2018, Fattoush opened an additional space in Haifa, Fattoush Bar and Gallery, a large bar that hosts musical performances and a professional independent visual arts showroom.





## Ghada's Corner

### Location

Old City, Nazareth

### Telephone

+972545717774

### Email

boulosghada@gmail.com

### Facebook

Ghada's corner  
زاوية غادة

### Instagram

ghadascorner

### Website

www.ghadaboulos.com

### Visiting Days/Hours

Monday-Saturday 10:00-15:00

Ghada Boulos has been a tour guide for more than 20 years and one of her rituals has been to take tourists to local gift shops to encourage them to buy from local artisans and producers. She believes that a tour guide is a storyteller, the reason why ten years ago she began a journey of exploration of the beautiful stories of humans and their produce. She is fascinated by telling the stories of ancient practices, rituals and customs and introducing both locals and internationals to the rich Palestinian heritage. Being from Nazareth, she always dreamt of opening a store in the old city market and this is how the story of Ghada's Corner began.

She started with a small space that fits 15 people at once, where she hosted groups and shared stories of local traditions, such as first communion, celebrations of baby's *snuniyeh* (emergence of the first tooth) and condolence rituals and traditions of the local community. Through her storytelling, she has incorporated the stories of the tools used traditionally for harvest and preparing seasonal delicacies (like Carob molasses or sesame), while also showcasing products that preserve and creatively recreate local handicrafts. In 2017, she moved Ghada's corner to a bigger space that hosts up to 70 people. In it, she collects lovely merchandise and produce from across Palestine, where she visited cities, towns, villages and refugee camps and with the gathered items narrates stories of rootedness, connection to the land and the resilience of the people who make them. Ghada's Corner has become exactly as she intended it to be - just like home!



## Hilweh Market - Yafa

### Location

32 Yeffet, Yafa

### Telephone

+972543310558

### Email

boulosghada@gmail.com

### Facebook

Hilweh Market

سوق الحلوّة

### Instagram

hilwehmarket

### Visiting Days/Hours

Tuesday-Saturday 10:00-19:00

Adrieh Abu Shehadeh radiates hope, beauty and positive vibes as she tells us the story of Hilweh Market that situated in the heart of Yafa city. Adrieh, who has been working as a director of a women's cooperative, decided to change her career and dedicate her time to combine her long-time passion of handicrafts and community empowering projects. For her, an ideal project is one that is developed by the community, for the community, and whose impact is felt by those who have worked hard on it.

Souq il Hilweh is the original name of the bustling central Yafa street where Adrieh's store is located and Adrieh called the store after it to pay homage to the city and its cultural and artisan history and heritage. The store's beautiful stone interior and Adrieh's fine eye for details as well as her curating uplifts the pieces sold in the store to a high level of elegance and style. For her, the story of the producers is at the heart of the store, which she uses as a platform to empower Palestinian and Arab presence and identity in Yafa. Before the store was opened one had to travel to Jerusalem, Bethlehem or further to purchase high quality Palestinian handicrafts, but now Hilweh Market brings many of those fine pieces to Yafa. She handpicks the pieces herself and networks with Palestinian and Arab women artisans, even bringing products from Palestinian refugees outside of Palestine who have never been able to return. Her commitment to empowering young designers is also reflected in the graphic design of Hilweh Market's logo that was done in collaboration with a designer who is originally from Ramleh.

Next time you are in Yafa, make sure to stop by this beautiful store, entice your senses and support such a great community-based initiative. As Hilweh Market was shortly opened before we finished gathering material for this guide, we are delighted to include this true gem in the heart of Yafa, the bride of the sea!



## Dar Annadwa Cave - Al-Kahf Gift Shop

### Location

Dar Annadwa, Paul VI Street,  
Bethlehem Old City

### Telephone

+97022770047

### Email

mkhamis@diyar.ps

### Facebook

Diyar Consortium مجموعة ديار

### Website

cave.annadwa.org

Diyar is a Lutheran-based, ecumenically-oriented organization serving the whole Palestinian community, with emphasis on children, youth, women and the elderly through unique programs that are contextual and holistic in nature. Founded in 1995 as the International Center of Bethlehem, Diyar Consortium serves several thousands of members and reaches to more than 60,000 people annually. *Diyar* is the plural of *dar*, which means "home" or "homeland" in Arabic.

The Cave Artisans seek to empower Palestinian women by employing the arts as a vehicle for nurturing their creativity, enhancing their economic sustainability and giving them a voice through advancing their productions as their personal unique expressions. The Cave is a gift shop that aims at reviving the local community's sense of beauty, strengthening the cultural identity, and cultivating artistic talents. Each piece in the store is unique and tells the story of a producer, their dreams and aspirations.

The Cave realises the dire need to create an infrastructure that is necessary for the rejuvenation of cultural life in Palestine, conserving traditional handicrafts, creating alternative job opportunities and promoting creativity in design and production.

The Cave gift shop offers on-site shopping as well as through the online store, making beautiful handicrafts available for purchase to people worldwide.



## ADEL Fair Trade Corporation

### Location

Qalandiya Checkpoint, beside  
Al-Khabbaz Bakery  
Wadea Shatarah Street, Batn al  
Hawa (Behind Abu Raya Centre,  
in front of Al Ajlouni Garden),  
Ramallah

### Telephone

+970569140212  
+9722351936

### Email

adelfairtrade@gmail.com

### Facebook

Trade Adel Corporation

### Website

[www.adelfairtrade.com](http://www.adelfairtrade.com)

ADEL aims to be the pioneer national marketing program for the products of marginalized families and cooperatives in terms of Fairtrade and fair price principles for both producers and consumers. Its goal is to improve the economic situation of marginalized families by creating job opportunities. Adel invests in recognition and promotion of locally made, healthy, and preservative-free products. It aims to consolidate the relationship between local consumers and producers in order to strengthen the local economy. Today, Adel works with 470 producers and an ever expanding number of a customer base. Adel works also implements trainings, workshops, and projects that help Palestinian producers. Additionally, by taking responsibility for marketing their products, Adel spares producers the concern that their products might not be sold and that their expenses would not be recovered, especially considering the time, effort and money they put in their production. Through a home delivery program, Adel is responding to orders from consumers and they have also opened a Fairtrade shop near Qalandiya refugee camp to market these goods. Since 2018, Adel has been running a centre for quality control, packaging and packing in Dura Al Qare' village near Ramallah to ensure meeting the standards of their products.

Furthermore, the very successful markets that Adel is organizing are contributing to a change in people's habits in terms of what we buy, from whom, and how. Adel organizes fresh produce market days: Saturdays and Tuesdays in Ramallah at their brand-new location (check address above) and Saturday in Beit Jala at the Arab Orthodox Sports Club. Both markets are receiving praise and are meeting local demand for a place to find local produce and to enjoy encountering like-minded individuals and initiatives. Adel is also launching the "Charter of Fairtrade under Occupation", a document aimed at raising what they call "economic awareness" to correct market relations and build healthy relationships between buyers and producers. Concepts such as solidarity economy, integrity, and economic justice are stated in the charter in a quest to create a definition of Fairtrade that first and foremost fits the Palestinian context and serves its producers and consumers and their respective needs. Through ensuring equitable and fair prices, Adel believes it is contributing to achieving the goal of Palestinian economic independence from the occupation and the injustices of the 'free market' system.

Follow Adel on Facebook for updates on new products and market announcements, or visit their online shop and start ordering now.



## Sunbula

### Location

15 Nablus Road, Sheikh Jarrah,  
Jerusalem

### Telephone

+97226721707  
+972547378430

### Email

info@sunbula.org

### Facebook

sunbulafairtrade

### Instagram

sunbulapalestine

### Website

www.sunbula.org

### Visiting Days/Hours

all days except Fridays  
12:00 – 18:00

Sunbula is a Jerusalem-based, non-profit, Fairtrade organization that supports Palestinian craft producers, be they women's groups, artisan cooperatives, and disabled people's organizations. Sunbula was established in 1996 in Jerusalem and supports approximately 2,000 artisans through 19 Palestinian cooperatives to preserve and modernize ancient cultural art forms that ensure the survival of traditions that are at the heart of a resilient community. By promoting traditional handicrafts locally and internationally, Sunbula supports economic self-help efforts by those living in difficult conditions throughout Palestine. Sunbula helps to ensure that the artisans have access to the raw materials, equipment, training, and markets they need to sell their products.

With the aim of preserving Palestinian cultural heritage and creating a job market for women, Sunbula is helping artisans develop their skills and products to be economically empowered and able to start and develop their own projects. Many producers in this guide have benefited and developed from Sunbula's support in marketing, production and training.

Sunbula's website is an invaluable source of information on the craft traditions of Palestine, including embroidery, weaving, olive woodcarvings, ceramics, and much more. Guiding the consumer how to shop ethically, Sunbula is a great project to support and follow. They also hold regular open days in their beautiful garden in the Sheikh Jarrah neighbourhood of Jerusalem, where artisans have the opportunity to showcase their latest designs and shoppers have the chance to support producers, especially during holiday seasons and annual festivals.

Sunbula is also located in a beautiful old building in Sheikh Jarrah neighbourhood in Jerusalem. In this location, Sunbula hosts artisan markets to showcase the work of its partners in its small but beautiful and offer traditional Palestinian food. Make sure to pay them a visit next time you're in Jerusalem and looking for some inspiring artisan products.



## PACE

The Palestinian Association  
for Cultural Exchange &  
PACE Traditional Handicrafts  
Exhibitions

### Location

Jerusalem Road, opposite Al-  
Ain Mosque, Al Bireh

### Telephone

+97022407611  
+970592370080  
+9705969648221

### Email

info@pace.ps

### Facebook

PACE - Palestinian Art and  
Crafts Exhibition

### Website

www.pace.ps

### Visiting Days/Hours

saturday to Thursday 12:00-  
00:00, Friday 16:00-00:00

### Other Services

Tours, hosting groups

PACE is a Palestinian NGO with a mission to protect and promote Palestinian cultural heritage through education, preservation work, research, and exchange programs. The organization is committed to the rich history, diversity, and resources of Palestine and therefore supporting an agenda that protects heritage and promotes change.

PACE strives to make a positive impact on the country by protecting its cultural heritage and natural resources, especially in rural areas. PACE believes that protecting heritage goes hand in hand with protecting the environment. They initiate public awareness campaigns, deliver lectures, and organize tours and other cultural programs oriented towards heritage education and heritage preservation.

PACE aims to revive the various traditional Palestinian handicrafts by encouraging and educating artisans, especially in rural areas and refugee camps, to practice the ancient crafts that have been passed on to them from previous generations. In addition to preserving this precious heritage, PACE helps Palestinian women and youth in marginalized communities in the West Bank to generate income for their families. Products at PACE's handicrafts shops include embroidered articles, ceramics, pottery, glass, baskets, traditional jewellery, olive oil and olive oil soap, olive wood carvings, carpets as well as publications and posters. PACE currently operates four handicrafts shops, one at the organisation's headquarters in the city of Al Bireh and the three others at the women's cooperatives of Deir Ghasaneh, Rantis, and Al-Jib. Plans are underway to open up more of these handicrafts shops in other villages to help promote and distribute Palestinian traditional handicrafts.





## Dar Zahran Heritage Building

### Location

Old City, opposite Arab Bank (Al-Balad branch), Ramallah Al-Tahta

### Telephone

+97022963470  
+970599511800

### Email

info@darzahrn.org  
darzahrn@gmail.com

### Facebook

Dar Zahran Heritage Building

### Instagram

darzahrn

### Website

www.darzahrn.org, www.terra-fidea.org

### Visiting Days/Hours

Monday to Friday 11:00-17:00,  
Saturday 11:00-19:00

### Other Services

Hosting groups

The Dar Zahran heritage building is an attractive historic building in Ramallah Al-Tahta. The house is a distinctive symbol of Palestinian life and culture and of a return to authentic cultural heritage. For 250 years, this building has been the property of Ramallah's Jaghab family, serving as a family home, guest chamber (*Al-Madafeh*), and the place of residence of Ramallah's elder (*Mukhtar*).

Today it hosts an art gallery, a photo gallery of Ramallah from 1850 to 1979, a souvenir shop, and a Fairtrade corner selling authentic Palestinian food products, embroidery, pottery, books, and jewellery.

Local artisans are handpicked by Zahran Jaghab, the founder of the gallery and shop, who is passionate about Ramallah's history, current developments, and the project of Terra Fidea (pp. 162-163). Terra Fidea, "The Land of Fidelity", is an historic area in Ramallah situated between two mountains and dotted with ancient olive trees, figs, apricots, pines, and much more. It is a beautiful ecosystem that tells the story of heritage, ancient agricultural practices, and biodiversity. The olive oil of Terra Fidea is sold in Dar Zahran. Zahran leads a campaign to preserve this piece of heaven from destruction by plans to build streets in Al Tireh neighbourhood. With a passion for the preservation of cultural heritage, the gift shop at Dar Zahran handpicks high quality products made by local Palestinian artists and those in the diaspora.



## Handmade Palestine

### Location

La Vie Restaurant, 5 Qastal St.  
Ramallah, Palestine

### Telephone

+97022964115

### Email

majdi@handmadepalestine.com

### Facebook

handmadepalestine

### Instagram

handmadepalestine

### Website

www.handmadepalestine.com

### Visiting Days/Hours

Sat-Thur 12:00 - 00:00

Fri 16:00 - 00:00

Handmade Palestine brings you the best of Palestinian handcrafts, proudly showcasing the work of more than 20 talented artisans, cooperatives & designers from Palestine and to showcase their handicrafts.

Handmade Palestine is a non-profit company that supports local artisans and craftspeople in Palestine through marketing their products in a shop located in Ramallah and online through [handmadepalestine.com](http://handmadepalestine.com). The profits of the shop are 100% used to plant trees at Juthour Arboretum (see page 160) - a nature reserve that encourages greater individual and communal responsibility towards the environment and natural heritage of Palestine through educational programs and eco-tourism.

Handmade Palestine promotes fair trade and encourages producers to use eco-friendly packaging and sustainable practices. When you shop here, you get a meaningful gift that keeps giving. The products they sell include handmade soaps, *kef-fiyehs*, leather crafts, embroidered accessories, hand-carved olive wood, and handmade ceramics and jewellery.



## Native Naseej

**Location**  
Jerusalem

**Email**  
info@nativenaseej.com

**Facebook**  
nativenaseej

**Website**  
nativenaseej.com

Native Naseej is a socially responsible business that aims to revive the threatened native Palestinian craft of rug weaving through optimizing access to the market by employing best-practice marketing strategies and technologies.

Native Naseej specializes in new, vintage, and antique Palestinian *Kilims* (woven rugs and carpets) that are known for their warm rich colours and homey character. The carpets that are handpicked and sold by Native Naseej tell the story of the weavers who make them, like Om Issa, who is featured in this guide (see page 131). Native Naseej's vision is to market Palestinian carpets that are one-of-a-kind and hand-woven from 100% natural wool. Native Naseej was founded by two young Jerusalemites, Ihab Barakat and Shadi Qawasmi, who are committed to increasing the demand for these rugs to help preserve this Palestinian heritage craft and encourage further investments in its development.

Native Naseej believes in empowering women, especially from marginalized communities, who have no alternative access to work. By maintaining a fair price for the weavers, they also promote value and appreciation for this skill craft. Additionally, they have a committed to contributing 10% of their profits to the benefit of the communities they are working with.



## Living Cultures

### Location

Al-Khawaja Building, 5th floor,  
Al-Tyreh Main Street, Ramallah

### Telephone

+97022972090

### Email

info@livingcultures.ps

### Facebook

thelivingcultures

### Instagram

showroom.livingcultures

### Visiting Days/Hours

Monday to Thursday,  
Saturday 09:00-17:00

It can be claimed that Ramallah has been providing a creative platform for many artists and designers to innovate and showcase their talents and products. However, there has not been a designated space to host the work of such designers and connect them with each other and with wider audiences. Living Cultures addressed this gap, and since May 2018, has opened its door as a showroom to promote fashion, design, arts and culture. Living Cultures focuses on adapting cultural heritage to suit the rapid transformations that our societies are undergoing, without producing repetitive icons and products. Living Cultures is not just a designers' shop or showroom, it is a cultural space for networking, sharing ideas and promoting dialogue between designers, artists and the public.

Photo credit: Arine Rinawi (first photo), other photos: Living Cultures



## Art Shop Yabous

### Location

Yabous Cultural Centre, 10 Al Zahra Street, Jerusalem

### Telephone

+97226261045

### Email

artshop@yabous.org

### Facebook

دكان الفنون  
Art Shop

### Instagram

art\_shop\_yabous

### Website

www.yabous.org

### Visiting Days/Hours

Monday to Thursday,  
Saturday 10:30-17:00

### Other Services

Hosting groups

Yabous Cultural Centre is an emblem of cultural preservation that has a dear place in the hearts of Jerusalemites and Palestinians. Established in 1995, Yabous has been spearheading the revival of a cultural life in Jerusalem by hosting the well-known annual “Jerusalem Festival” along with many other cultural events and most recently establishing a cultural centre in the heart of the city. Situated where Cinema al Quds used to be since the late fifties, Yabous Centre is a hub for artists, musicians and art enthusiasts. The art shop at Yabous is a great showroom hosting the work of emerging and established artists and designers. You can never leave empty handed when visiting this lovely shop as it always has great products and fun gift ideas on display. It also a great place to meet emerging talents and artists.



## Huwwara Cultural Shop

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**Location**

Huwarra Main Street, Nablus

**Telephone**

+970595992995

+9725276907771

**Visiting Days/Hours**

all days except Friday

On our way from Ramallah to or back from Nablus, we noticed a shop that has many straw baskets on display. Out of curiosity, we decided to stop by the shop and ended up meeting the owners of the Huwwara Cultural Shop. They told us that the basketry products displayed in the shop are made by women associations in Jama'in and Bathan. The straw basketries are simple but original and every Palestinian home has one either for kitchen use or as decoration. The work of the women associations is meticulous and time consuming. They usually produce these products from home and rely on shops such as Huwwara to market their products. The shop owner explained how they try to pay these women well for their work because if they weren't, the shop would also be losing, so it is a win-win situation.

He then took us across the street to another shop that serves as an extension of the basketry shop and where an antiques and souvenirs shop used to operate. He explained that due to the political situation and the lack of tourism in this area, the shop had to close its doors and now only opens for clients who know the place and arrange a visit beforehand. This shop has traditional farming tools and equipment on display and is full of cultural items such as jewellery, pottery, and ceramics.

Next time you're travelling on the Ramallah-Nablus Road, make sure to stop at the Huwwara Cultural Shop.





## Bedouin Moon

---

### Location

Issa Ziadeh Street, Opposite of the Ottoman Court, Ramallah Al Tahta

### Telephone

+97022985753  
+970599282307

### Email

bedouinmoon@hotmail.com

### Facebook

Bedouin Moon

Bedouin Moon is a family business run by Ramallah's Abu Mariam family. The shop specializes in selling traditional handicrafts from all over Palestine. Adel Abu Mariam (Abu Khalil), the shop owner, explains that for him the aim of the shop is to encourage every Palestinian house to own an item that has cultural and heritage significance. Om Khalil, who works together with him in the shop, explains how "our homes are becoming too modern and we are losing our cultural identity."

For the Abu Mariam family, the manufacturing of traditional handicrafts is an industry that should be supported by every family in Palestine to keep it from diminishing. The local knowledge and skills will therefore be passed on to new generations that will innovate and create new uses for traditional products. The shop has antique pieces of brass and copper, Bedouin rugs, basketry, and many other local artefacts, and is well worth a visit next time you are in the area.



## Blozty Falasteniah

### Location

Nijmeh Mall, Second Floor,  
Ramallah

### Telephone

Ali  
+970568777195,  
Hussein  
+970599283392

### Email

falastinefalastine@gmail.com

### Facebook

BloztyFalasteniah

### Instagram

blozty\_falasteniah

The famous “Falastini” and “Falastiniyeh” (translating to “Palestinian”) T-shirts we see many people of all ages wearing were not an idea that originated from a typical commercial mind-set, but rather from a group of very creative and innovative youth. Starting in Haifa, a group of Palestinians initiated a campaign to encourage the youth to take pride in their Palestinian and Arab roots and to express their daily concerns and issues in Arabic. This campaign was followed by Blouzti Falastiniyeh (translating to my T-shirt is Palestinian), which started working in 2011.

The idea behind it was simple; many brands have used their consumers as free advertising tools by putting their brands on their shirts and therefore making a statement and making more money. Blouzti Falastiniyeh adapted this type of branding to serve the Palestinian cause and introduce Palestinian issues through apparel. Many shops followed suit and now the “Falastini” T-shirt is all over Palestine and can even be found worldwide.

However, it is also worth highlighting social and environmental responsibility of Blouzti Falastiniyeh in producing their clothing lines. What differentiates them from many commercial clothing lines is that they are committed to using 100% local Palestinian materials and Palestinian manufacturers from the textile company to the factory producing the tags to the producer of cardboard boxes they use for packaging. The textile factories they work with are all Palestinian and women’s cooperatives are in charge of sewing and manufacturing.

Another reason to choose their products is the social element of their business: the profits they make go to support local charity organizations that do not receive international aid. In addition to this, university students are supported by providing them with the T-shirts to sell and cover their tuition fees by their sale.

Blouzti Falastiniyeh aims to spread awareness about Palestine through their products and that is why they have an on-line shop to reach Palestinians all over the world. Check their Facebook page for updates and the locations in Palestine where you can find their products.

## سوق البلد، عافية وسند



# Palestine

● Planting ● Harvest ● Planting & Harvest

Plant	1	2	3	4	5	6	7	8	9	10	11	12
Asparagus	🟢		🟡	🟡						🟢	🟢	🟢
Basil			🟢	🟢	🟡	🟡	🟡	🟡	🟡	🟡	🟡	
Broad Beans			🟡	🟡	🟡				🟢	🟢		
Borage		🟢	🟡	🟡	🟡				🟢	🟢		
Broccoli			🟢			🟡	🟡				🟡	🟡
Cabbage			🟡	🟡	🟡				🟢	🟢		
Cauliflower			🟡	🟡	🟡				🟢	🟢		
Capsicum / Peppers				🟢	🟢	🟢	🔴	🔴	🟡	🟡		
Carrot	🟢	🔴	🔴	🟡	🟡		🟡	🔴	🔴	🟢	🟢	
Celery		🟢	🟢				🟡	🟡				
Chilli Peppers				🟢	🟢	🟢	🔴	🔴	🟡	🟡		
Climbing beans				🟢	🟢	🔴	🔴	🟡	🟡	🟡		
Coriander	🟡			🔴	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡
Cucumber				🟢	🔴	🔴	🔴	🟡	🟡			
Dill	🔴	🟡								🔴	🔴	🔴
Chickpeas				🟢	🟢	🟡	🟡	🟡				
Eggplant				🟢	🟢	🟢	🔴	🔴	🟡	🟡		
Fennel	🟡	🟡	🟡						🟢	🟢	🟢	
Garlic				🟡	🟡	🟡			🟢	🟢	🟢	
Gundelia	🟢	🟢	🟡	🟡								🟢
Lettuce		🟡	🟡	🟡								🟢
Luffa					🟢					🟢	🟢	
Mallow						🟢	🟡	🟡	🟡			
Melon				🟢	🔴	🔴	🔴	🟡	🟡			
Mint			🟢	🟢	🟡	🟡	🟡	🟡	🟡	🟡	🟡	

**www.sharaka.ps**

Plant	1	2	3	4	5	6	7	8	9	10	11	12
Okra				🟢	🟢	🔴	🟡	🟡	🟡	🟡	🟡	
Onion						🟡	🟡			🟢	🟢	
Oregano	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟢	🟡	🟡
Parsley	🟡			🔴	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡
Peas	🟢			🟡	🟡					🟢	🟢	🟢
Potato	🟡	🟡	🟡	🟡					🟢	🟢	🟢	
Pumpkin & Squash				🟢					🟢	🟢	🟢	
Purple/Red Carrots		🟢			🟡							
Radish	🔴	🔴	🟡	🟡	🟡				🟢	🟢	🔴	🔴
Rocket	🔴	🔴	🟡	🟡					🟢	🟢	🟢	🔴
Rosemary	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟢	🟡	🟡
Sage	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟢	🟡	🟡
Spinach	🔴	🔴	🟡	🟡						🟢	🔴	🔴
Spring Onions	🔴	🔴	🔴	🔴	🔴	🔴	🔴	🔴	🔴	🔴	🔴	🔴
Sunflower				🟢				🟡				
Sweet Corn			🟢	🟢		🟡	🟡					
Swiss Chard	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟡	🟢	🔴	🔴
Thyme				🟢	🟢	🔴	🔴	🟡	🟡	🟡	🟡	🟡
Tomato	🟢	🟢	🟡	🟡	🟡					🟢		
Turnip	🟢	🟢	🟡								🔴	🟡
Watermelon						🟢	🟢	🟡	🟡	🟡		
Wheat						🟡	🟡			🟢	🟢	🟢
White Cucumber				🟢	🔴	🟡	🟡	🟡	🟡	🟡		
Zucchini				🟢	🔴	🟡	🟡	🟡	🟡	🟡		

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## Center

### Wine & Beer Producers



### Community Initiatives



### Shops



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# South

## Food Producers



## Handicrafts Producers



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## South

### Wine & Beer Producers



### Community Initiatives



### Shops



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## سوق البلد، عافية وسند





## عالمين مختلفين، من أيهما تفضل/ين كمصدر لطعامك؟



Two worlds apart,  
where would you rather get your food from?

## Palestinian Breakfast فطور فلسطيني



1 Arab Blind Society  
جمعية المكفوفين العربية

2 Seed Bank  
بنك البذور

3 Al Amin Farms  
مزارع الأمين

4 Palestinian Animal League  
الجمعية الفلسطينية للرفق بالحيوان

5 Salma Bouziyeh  
سلمى بوزية

6 Adel Fairtrade Corporation  
شركة عدل

7 Im Musa Farm  
مزرعة إم موسى

8 Turabi  
ترابي

9 The Humanistic Farm  
العزرة الإنسانية

10 \* Al Fallah Farm  
مزرعة الفلاح

\* Khallet al Ayn  
خلّة العين

\* Al Amal Farm  
مزرعة الأمل

11 Alaa Abu Saa'  
علاء أبو هناع

12 Princess Basma Sheltered Workshop  
الورشة المحمية في مؤسسة الأميرة بسمة

## A day in the life of Sara, an ethical consumer

### يوم في حياة سارة، كُفستهلِكة واعية



1 The Domari Society of Gypsies in Jerusalem  
جمعية دوماري للعجر في القدس

2 Mawasem Baladna  
مواسم بلدنا

3 Silsal  
سلسال

4 Nu'eimeh Women Mosaic Cooperative  
جمعية النويمة التعاونية

5 Om Sleiman Farm  
مزرعة أم سليمان

6 Sunbula  
سنبلة

7 Nol Collective  
بيبي فنست

8 Sanabel Al Reef Honey  
خالد مكركر

9 Al Sawwaf  
الصفاف

10 Mwaddi Craft Distillery  
معمل معدي للتقطير



## Bedouin life - a tale of sumoud and sustainability الحياة البدوية حكاية صمود واستدامة



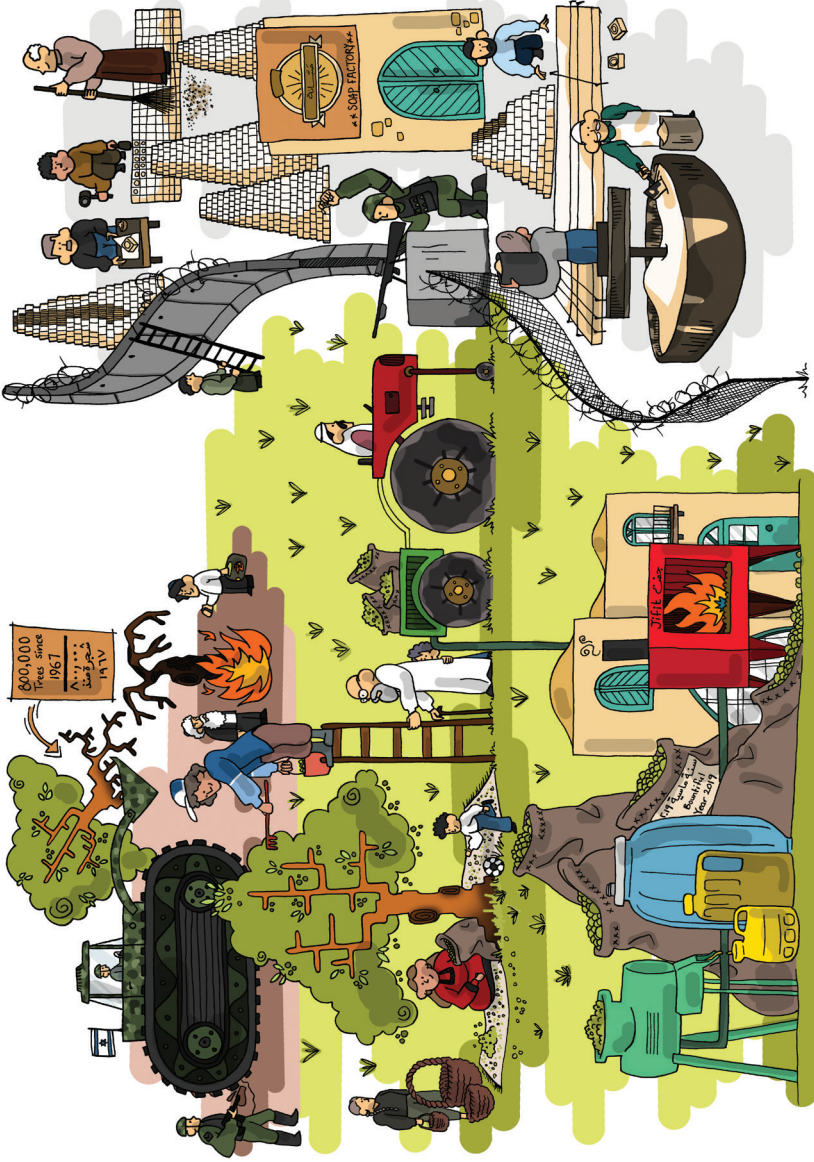
- 1 Abu Nuwar Bedouin Charity  
جمعية أبو نوار البدوية الخيرية
- 2 Tahadi: Bedouin Wool-felling  
تحدى - تلييد الصوف البدوي

## معارف تراثية واستكشافات فنية



- |   |   |   |  |   |                 |
|---|---|---|--|---|-----------------|
| 1 | Palestine Hosting Society<br>إستضافات فلسطين                            | 3 | Bustana<br>بستنا   | 6 | Sakiya<br>ساقية |
| 2 | * Manjola<br>منجولة   | 4 | Farayek<br>فرابيك  |   |                 |
|   | * Palestinian Agroecological Forum<br>الملتقى الفلسطيني للزراعة البيئية | 5 | Palestine Heirloom Seed Library<br>مكتبة البذور المحلية الفلسطينية |   |                 |

Palestinian soap is not just soap, but a product that tells the story of tradition, defiance and resilience  
 الصابون الفلسطيني ليس كأي صابون بل هو منتج يروي حكاية تراث وتحدي وبقاء



\* Jiftir is the rejected residue of olive oil pressing, traditionally used as an alternative fuel in winter  
 الجفت هو بقايا الزيتون بعد عملية عصر الزيت ويستعمل تقليديا كمصدر للتدفئة في الشتاء





[illegible]