

CONSCIOUS CHOICES

A GUIDE TO ETHICAL CONSUMERISM IN PALESTINE



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Authors:

Muna Dajani, Lina Isma'il

Editors:

Alice Gray, Chris Whitman, Svenja Oberender

Design:

Dennis Sobeh

Photographs:

Muna Dajani, Lina Isma'il

[Unless otherwise specified with an * at the
end of the text]

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A LETTER FROM THE AUTHORS

*Muna Dajani
Lina Isma'il*

We are two close friends who have a passion for everything related to environment, Palestine, local authentic food, and indigenous culture. We share that passion with many colleagues from organisations such as the Heinrich Böll Foundation, as well as friends and activists around us, who have come to realize the unsustainable economic structures we are forced to live with while living under occupation.

This guide is an attempt to celebrate the heroes and heroines of Palestinian local production. It is not at all perfect, inclusive of all producers, or providing a secret panacea for failing economic structures in Palestine and how to solve them. It is however pushing us all, as consumers and active citizens, to question our daily lives, eating habits, shopping patterns, and therefore the quality of life we are seeking. To close our eyes and imagine the Palestine, we would like to live in is to imagine 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. It is important to realize that our existence and consumption patterns do make a difference and can be geared towards creating change for people who are clinging to ethics of identity, integrity, dignity, and pride that we all believe in.

This guide is trying to invite us to look around us and start forming relationships with our neighbourhood's shopkeepers, farmers, artisans, and artists as an alternative to the fluorescent-lit supermarket full of products of unknown origins. We invite you to give

this guidebook a look every month, look for a producer near you that has a story to share, and organize a visit there with your family, friends, or on your own. You will be surprised how uplifting an experience it could be for you and the producers.

This summer, we have been on a both marvellous and frightening journey of discovery and enlightenment, seeing the ups and downs of Palestinian society, realizing the challenges that lie ahead, and witnessing the horrendous events that shook the Gaza Strip – but also rejoicing in the hope that our rich culture embodies. Meeting farmers who are struggling to make ends meet brought us to tears, but it was with smiles, determination, and promises of future meetings that we parted. Having tea and breaking bread with wise women of the south, we were taught that it is not new possessions that provide us with satisfaction and happiness, but rather a 100 year old wool carpet that has been passed from one generation to the next, and that such items are worth more than gold. The determination of the young to safeguard the soil upon which they stand, or the eyes of the old which tell stories of contesting anecdotes of dispossession, bliss, hope, and yearning is what should guide us to live with more awareness of our being, our choices, and our relationships with one another. With this image, we concluded a summer of meeting producers, hearing their stories and dreams, and wishing that we could all pursue a life full of solidarity, community, and hope. It will be the only path that can help us achieve the long awaited freedom and justice we seek in this land.

A WORD OF WELCOME BY THE HEINRICH BÖLL FOUNDATION

Dr. René Wildangel

The Heinrich Böll Foundation is a German political foundation which shares their views with the German Green Party. It tries to empower initiatives that work towards a vision of more justice, sustainability, solidarity, and equality on a local and global level. Activists and critical consumers around the world who do not only care for our environment but dare to confront corporate interests as well as their own or foreign governments' often harmful policies are a cornerstone in this vision. I am glad that with Muna and Lina we found two authors for this guide who are wonderful Palestinian activists working not only towards a Palestine free from Israeli occupation, but also towards the ideal of a truly free Palestinian citizen.

In the past, we had many visiting groups from Germany who asked us how they can travel responsibly while in Palestine, without doing harm to the local Palestinian economy or, for example, ending up buying settlement products from the Dead Sea without even knowing. I am hopeful, that this little guide will not only be an inspiring read, but also a valuable source of information both to Palestinian consumers and foreigners visiting Palestine with the potential to inspire change. I want to thank Muna and Lina for their commitment to this project, and Svenja Oberender for making sure that this idea actually came into practice.

WHY SHOP ETHICALLY IN PALESTINE?

INTRODUCTION

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

This guide introduces you to the concept of shopping ethically in Palestine. It will offer you some guidance during the first steps of being 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 people to buy from but we aim to educate 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, and put extra effort to know their story, try their products, and make ethical choices about how you deal with them in the future.

Background: The Struggle for a Palestinian Economy

From the water we get from the tap, to the gasoline we fill our cars with, to the fruits and vegetables displayed in our local food markets: resource theft and exploitation highly impact our everyday life and everyday consumption. Palestine is a rich region 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. Quite to the contrary, Palestine is a region full of biodiversity and rich in groundwater, with 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 exploiting resources in a way that preserves them for future generations.

The theft of natural resources in Palestine predates the 1940s and the foundation of

Israel, with successive Ottoman, British, and Jordanian rulers to control and centralize water and land use. The dispossession of land and livelihoods that occurred in 1948 and 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 occupation of the West Bank and Gaza Strip in 1967, when Palestinians were abruptly cut off from working their land through a complex structure of military orders and restrictions, with many farmers being forced into building and working in illegal settlements throughout Palestine in order to generate income to feed their families. A social and political awakening occurred in the 1980s with the rise of the first intifada, which was characterised by a heightened awareness of identity, belonging, and struggle against the occupation. During this period, collective action and solidarity were instrumental to the success and strength of the movement, which are sentiments we miss today.

Popular committees were set up by political factions to address specific issues that Palestinians have been enduring under the layers of injustice, violence, and terror of the occupation. Home economy and agriculture were the themes of some of those committees, alongside health and education. Women played a leading role in mobilizing and running these committees, in part because many men were imprisoned for their resistance against the occupation. A campaign to boycott of Israeli products was the driving force for so-called “victory gardens,” growing food for household and neighbourhood consumption, raising animals, and processing food such as pickles, jams, and drying of different types of fruits and vegetables.¹

These popular actions for community resilience triggered alarm in the Israeli army. One example of the hysteria that was engendered was the search for the “wanted 18” in the late 1980s – a group constituted not of high profile freedom fighters but rather of 18 cows. With the first intifada at its peak, a group of activists from Beit Sahour, in an act of defiance against 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.’²This story has been given life by the award winning director Amer Shomali, where his film, *The Wanted 18*, won as the best documentary from the Arab World at the Abu Dhabi film festival this year³. The film is being screened all around the world and has been hailed as a charming human comedy, using animation, live interviews and sketches to tell the story of the Palestinians.

Alas, such anecdotes from activists and community leaders of that generation seem like a dream in the Palestine we live in today. After 20 years of impotent and futile negotiations, we are living in times of uncertainty and disintegration of the political values, identity, and social cohesion of the Palestinian people. Our ways of life and values have shifted us from a productive and cohesive community to an individualistic and consumerism oriented society. Our resources are largely out of our reach and our daily lives compel us to be practical, almost robotic, and less attached to our idealistic ideas of the Palestinian village and all its cultural elements.

at the Crossroads. New York: Praeger

² *The Wanted 18*, <http://electronicintifada.net/blogs/nora/watch-long-trailer-wanted-18-true-story-bovine-resistance>

³ <http://www.abudhabifilmfestival.ae>

¹ Nassar and Heacock (1990) *Intifada: Palestine*

Since the occupation of the West Bank and Gaza 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 which were later institutionalized through the Oslo Accords' Paris Protocol – with the consequence of cutting off flourishing Palestinian businesses and markets from their neighbouring and international markets. These regulations destroyed the foundations of the Palestinian economy and subjugated it under the Israeli economy. Since then, the Palestinian market has become the recipient of Israeli goods and services, and as a result the Israeli economy managed to generate significant profit from the populations it occupied.⁴ The Palestinian economy is also faced with the challenge of globalization: international economic institutions and large corporations dominate global markets, undermine local economies, erode cultural diversity, monopolize environmental resources, and cause enormous damage to ecosystems all over the world through their obsession with generating wealth at any cost. Globalization has impacted the social, cultural, economic, and environmental aspects of our lives as human beings and we as Palestinians are not excluded. Even so, within the current economic structures, the Palestinian economy cannot develop independently from the Israeli economy, and thus is limited in its participation in the globalized markets except as a foil to the Israeli economy. Through facilitating more environmentally and socially just consumer choices in Palestine, the impacts of this guide book will hopefully go beyond shopping and will shed the light on the struggle and hardship local producers are going through due to the occupation and the unequal

economic opportunities facing Palestinians. Therefore, it will provide an alternative guide book that can educate, provide resources and strengthen solidarity movements in Palestine.

How is this Guide Structured?

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 who in both fields, we started contacting friends, visiting cities, towns and villages, and meeting amazing producers on the way. Therefore, the guide looks at hotspots of food production and handicraft in different geographical locations where Palestinians live and work.

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 behind the profile are. Available contact information is there to help you find their produce and get updates about them. Of course a guide book like this will not be able to provide a comprehensive overview over every one of the amazing people producing goods and working to preserve Palestinian cultural heritage. The 100 producers featured in this book should therefore be understood as a sample and as starting points for your own network of consumption.

The main fields of products in this guide include:

Fruits and vegetables: local, seasonal fruits 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!

Preserved food: the craft of producing canned and pickled food is a speciality of

4 Khalidi and Taghdisi-Rad (2009) The economic dimensions of a prolonged occupation: continuity and change in Israeli policy towards the Palestinian economy, http://unctad.org/en/docs/gds20092_en.pdf

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 preserving food. Many women's associations have led this industry and created innovative and new products and delicacies.

Wine and beer: Palestine is home to centuries old processes and inventions for winemaking. From Roman times, we can find evidence of complex systems of rock and stone carving showing the traditional production and storage systems of wine. It is interesting to see so many pioneering projects, such as Ashkar (page 108) as an example of wineries who have their origin in uprooted villages, or Taybeh wine and brewery (page 109-110). They show how production as the act of reinventing and rejuvenating such a social and cultural ritual is in itself defiance against continuous efforts to detach and alienate Palestinians from their land.

Educational centers: Here we look at innovative and creative projects that in their core aim to educate, empower, and engage people in learning and relearning about traditional and sustainable agricultural food practices in Palestine. They offer demonstration sites, trainings, and consultancies on how to re-establish the connection with nature and all its elements.

Shops: The shops we mention here are a glimpse of social enterprises, aimed at not only selling goods but spreading a culture that values local production, cultural heritage, and handmade crafts as means for communities to remain steadfast. 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.

Companies: Since our guide is focused on small scale producers, we have opted to limit the number of companies we present here. This decision was also based on the fact that only a handful of private sector companies comply with the criteria explained below. Large scale production in Palestine is far from being socially responsible, ethically just to the producers, or environmentally friendly. We handpicked a few examples of leading Palestinian companies that do take one or all of these criteria into consideration.

We tried to follow the generic three criteria of SEE (Social | Environmental | Ethical) although 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 when we shop:

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?

Is it environmentally friendly? Are the product and production chemicals and additives free?

Has the product been ethically produced? Do you know who made the product and under which conditions? Did it provide a safe environment and just opportunities for the producer?

In the guide, we have rated the producer by showing the criteria they adhere to most first, then presented the second and third criteria they try to follow."

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.

AGRICULTURE IN PALESTINE

Reviewing the statistics in any agricultural report will show apocalyptic predictions for this sector in Palestine. With systematic Israeli restrictions on the industry and a governmental lack of vision on how to develop it, agriculture is contributing less and less to the national GDP. The sector employs a continuously shrinking share of the workforce, leading to the replacement of agricultural land with industrial projects and destroying one of the most important elements of Palestinian identity.

Today, rain-fed agriculture is a dominant type of farming, and only 6.8% of cultivated land is being irrigated.⁵ This is due to the dire restrictions on water use, and the denial of Palestinians' right to use sufficient amounts of the water from the rich groundwater aquifers. These restrictions have been a long term policy by Israel, which since 1967 has had a hegemonic control over the water resources of the West Bank. Israel today extracts 80% of the annual yield of underground aquifers in the West Bank, leaving a mere 20% to meet the growing demands of Palestinians for water for domestic use, in addition to agriculture. The average Israeli farmer consumes 10 times more water for irrigation of their crops than Palestinians while the settlements inside the West Bank consume, on a per capita basis, 18 times more water than the Palestinians in the West Bank, producing many water-intensive crops for the international markets⁶.

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 94% of its land designated as Area C, is the epitome of systematic dispossession and destruction of livelihood on a daily basis.⁷ Once famed for being the food-basket of Palestine, now the agricultural communities there are devastated and many Palestinians living there depend on work inside the illegal settlements or on selling their produce through Israeli agricultural companies and individuals, which exports dates, vegetables and fruits.⁸ This has created a forced cooperation by the Palestinian producers with the illegal settlement companies marketing their goods. This indeed causes an identity crisis for the producers who have lost all hopes to maintain their farming livelihood independently.

The farmers in 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 the stark alternative is to abandon their lands and work in the illegal settlements to secure their livelihood. 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, under climatic fluctuations of rain, temperatures, and shifting seasons, rain-fed farming communities are increasingly vulnerable and

5 [http://www.ewash.org/files/library/WB%20fact-sheet%20fianl%20march%209\[1\].pdf](http://www.ewash.org/files/library/WB%20fact-sheet%20fianl%20march%209[1].pdf)

6 http://www.btselem.org/download/201105_dispossession_and_exploitation_eng.pdf

7 <http://www.ewash.org>

8 http://www.whoprofits.org/sites/default/files/agricultural_export__flash_report_0.pdf

are on the brink of losing their livelihoods.⁹ The occupation's restrictions on movements of goods and produce and the fragmentation of the West Bank have also cut off the local markets from each other.¹⁰

The agricultural sector does indeed receive a lot of money from international aid agencies, who aim to develop the standards of production to access more global markets and get Palestine into the global economy. This comes however at the expense of local producers, who are now transfixed 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.¹¹ This destroys local livelihoods, increases competition between producers, and weakens small farmers, in addition to the environmental impacts of genetically modified cash crops which destroy ecosystem balance, leaving our lands barren, weak, and exhausted.

Competition with Israeli produce is also a hindrance to developing sustainable agriculture in Palestine. Every day, tons of Israeli products flood Palestinian markets and compete with our local production. The farmers' only recourse is to watch while their produce rots in never ending controls at checkpoints, border checks, or in their farms, not knowing where and how to market it to compete with the influx of cheap Israeli produce. Israel relies heavily

on Genetically Modified Organisms (GMOs) for food production, a process which basically alters the DNA of the seeds to make them more resistant to environmental stresses. This also gives big corporations the power to control local sources of food that farmers have been using for millennia which destroyed and almost made extinct the rich variety of local seeds in Palestine. However, efforts to preserve this invaluable local knowledge are afoot [see Seed Bank in Educational, page 119]. GMOs continue to pose a threat to Palestinian local and native seeds as today's conventional large scale agriculture is heavily dependent on GMOs, which in turn are dependent on chemical fertilizers and pesticides, all produced by the same giant corporations.

Industrialization of agricultural land is a global phenomenon haunting small scale farmers, and Palestine is not an 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 in Jenin district, into multinational industrial zones, where the producers and landowners will be turned into cheap labour in polluting consumer-driven factories.¹²

However, agriculture in the Palestinian context is much more than a mere source of income that the farmers aim to capitalize on and expand. The attachment to the idea of the land and of belonging 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 which it extends further to notions of modern nationhood and state. 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.

9 <http://www.undp.ps/en/newsroom/publications/pdf/other/climatechange.pdf>

10 <http://www.stopthewall.org/downloads/pdf/FoodFull.pdf>

11 <http://www.noralestermurad.com/2013/02/22/guest-post-donor-interventions-in-palestinian-agriculture-helping-hand-or-slap-on-the-face-by-aisha-mansour/>

12 http://al-shabaka.org/sites/default/files/SansourTartir_PolicyBrief_En_July_2014.pdf

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 that element from our livelihood. Palestinians are therefore custodians of the olive groves, orchards, fields, and hills. If we alter our viewpoint about ownership, we will see that in supporting a farmer staying on his 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 exploiting individuals and entities.

GAZA'S DIMINISHING AGRICULTURAL LEGACY

Due to the latest war on Gaza, we were not able to fulfil our aspiration to include Gazan artisans and food producers in this guide and tell the story of their resilience and steadfastness. Amidst the horror of innocent lives lost, homes demolished, and livelihoods shattered, 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 the core identity and elements of Palestinian belonging.

The farmers who have been struggling for decades to protect and farm their land in the infamous buffer zone are the most vulnerable, in addition to fishermen who face a constant threat to their lives when they go out into the small fishing zone, restricted by the Israeli naval blockade. Livelihoods that depend on natural resources have been systematically destroyed and weakened, which has been used as a tool by the occupation to turn the working Palestinian population into a dependent group. Gaza used to be famous for its citrus production and export in the 1950s and 60s. In the 70s,

citrus production, which employed around 25% of the agricultural working force, was completely transformed into a losing business. Sadly, Gaza today imports citrus from Israel and Egypt.

Since the Oslo Accords, Israel has set a no-go zone, known infamously as the buffer zone, which extends along the borders and is entrenched at least 50 meters (in some places more) into the land of the Gaza Strip. Throughout the years, this buffer zone has expanded, reaching to 300 meters, stripping the Palestinians from 40% of the total area of the Gaza Strip, which also happens to contain the most fertile agricultural land. Many farmers have been killed in this no man's land, many more have been injured and threatened, and crops uprooted and destroyed.

Amongst the rubble lies hope as Gaza has always taught us. In the previous assaults on the Strip, innovators have found a way to turn the trash, the rubble, and the debris of what used to be their homes, memories, and most precious belongings into living things again. Recycled rubble in the Nuseirat camp was turned into new construction blocks. Installation of solar energy projects saw a rise from available local materials created by engineers from different universities. Even electric cars were produced back in 2008, to become independent of the fuel blockade that Israel has created.

We are happy to find a ray of hope in the two projects we managed to connect with, entitled Atfaluna and Sulafa, which have shown determination and commitment by joining us in this guide. We hope future publications will have a full chapter on the fighters of food sovereignty and cultural resistance in Gaza.

HANDICRAFTS

Palestinian cultural heritage is intrinsically connected to the natural environment. For centuries, the Palestinian has lived in harmony with nature, making use of what it offered in terms of raw materials and producing an iconic identity that shaped towns and villages and turned many Palestinian regions into hubs for handicraft production and other economic activities. The religious destinations in many Palestinian towns have in themselves promoted an industry for certain handicrafts to flourish [e.g. Bethlehem olive wood carvings, Armenian pottery, Hebron glass, etc...].

Our cultural heritage practices, from handicrafts to arts, are based on raw materials that are the 'waste' of other practices. Olive tree clippings, wheat straw, sheep's wool, and leather are a few examples. Traditionally, these products were not considered as waste from economic activities that communities used to carry out, since all the basic elements had a use and a role.

Traditional handicrafts in Palestine have had their share of revivals and extinctions, depending on trade conditions. The Palestinian Association of Cultural Exchange [PACE] (also listed in our shops section) has produced a database of information on the history and condition of each handicraft. The ones which 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 tanning¹³. These handicrafts have lost their significance for the average

Palestinian, with the introduction of many varieties and items of imported goods from China, which quickly replaced and almost stopped the production of these local products.

The Palestinian handicraft industry is under 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 costs and higher availability has pushed many artisans from focusing on traditional handicrafts. The interest and investment in developing local handicrafts by Palestinian governmental institutions has been very minimal, with many NGOs taking the role and empowering local producers through different workshops and trainings. The competition amongst souvenir shops to sell at lower prices has pushed local artisans away, and in the worst cases caused them to lose money and 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 Ottoman rule, hence it is not new. 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 handicrafts production (like weaving baskets with plastic threads). That being said, there is an encouraging and new trend, where people are buying traditional products and are attentive to their authenticity and traditional natural elements.

13 <http://www.pace.ps>

FORMULATING NEW STANDARDS FOR SHOPPING ETHICALLY IN PALESTINE

The economic structures that govern Palestine today are disastrous and problematic. The globalized world of today, coupled with a suffocating occupation crippling all aspects of our lives, are a recipe for disaster.¹⁴ Donor aid has worsened this situation by making our economic systems more dependent on conditional money and destroying any attempt to deviate from their conditions. Under the exaggerated pretext that our water is scarce, our lands are not enough to sustain our livelihood, and that our products are not of good quality, we are weakening our belief in our capacity as a nation, which has survived decades of foreign occupation, 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 resistance community, and to rebuild social networks that the occupation has tried repeatedly to destroy. Not only will we strengthen local producers, but we will 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 strong 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 forefathers and mothers must be preserved and transmitted to educate our youth and help them maintain this treasure.

Until now, our relationship with food has not completely disintegrated into capitalist consumerist values. 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 network with local farmers and Bedouins to ensure a monthly [sometimes yearly] supply of olive oil, olives, pickles, white cheese, eggs, meat, etc. These systems have been part of the cultural fabric of our society for many years, but they require reviving, strengthening, and recognizing as meaningful pathways to sustainable and holistic living.

¹⁴ <http://electronicintifada.net/content/building-economic-independence-palestine/6869>

FAIR TRADE & ORGANIC

Many Palestinian local products are being produced, packaged, and marketed according to international Fair Trade standards, allowing local producers to earn more money at the same time as maintaining certain environmental and health standards. Fair Trade focuses on commodities that have a market in the West. In Palestine, the most exportable item has traditionally been olive oil, but exports under the Fair Trade label have now expanded to include many local products such as dried herbs, soaps, olive wood carvings, etc. Many Palestinian businesses in the food market have invested in promoting themselves as Fair Trade exporters and this trend is increasing in the Palestinian private sector, especially in foods and crafts.

The premises and conditions of Fair Trade certification are in essence benign, but operating and producing for a flawed capitalist system is proving to be counterproductive. The small producers are getting little profit from the certification, and in addition to that, the Fair Trade system creates a standardization mentality that dismisses many baladi (local) products that fall short of complying with international standards for various reasons. This is in itself a dangerous state to introduce the farmers to, where the ultimate aim becomes the compliance 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.

In order to preserve our local food and crafts, and maintain a high level of authenticity, quality, and marketability, we as Palestinians need to define what is considered fair in our context and in our local economy. Striving to export our high quality products will leave us fragile and mere consumers of cheap international produce that fill our markets. Therefore, Adel (on page 126) and Sharakeh (p. 117) aim to envision a local standard for testing the authenticity and locality of a certain 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 trust relationship between the consumer and the local products, which have failed so far in meeting the expected standards of the local consumers.

The aim of this guide is not to adopt concepts that have been developed elsewhere and try to fit them to the Palestinian context. 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 materials for building, and rain-fed organic farming have been used by our forefathers for generations.

How to Shop Ethically in Palestine?

The current traditional system needs to become more efficient and responsive to

the quick pace of modern life and provide reliable and easy to access ordering and delivery methods. Technology can be introduced to connect us better to local producers that 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 is a panacea for success for every business nowadays, especially when used in the correct dosage. Many Palestinian producers, as you will see in this guide, rely on Facebook and their website to advertise and market their products and their news. This has proven to be successful in both local and international markets.

Many of the producers you will also get to meet in this guide are highly connected, thus the network exists but needs to be more clearly recognized and acknowledged by consumers. Ethical consumerism creates a web of interactions that go beyond a green product or an organic fruit, and eventually builds a community of producers and consumers, interacting and benefiting from each other along the way. [see p. 18]. Our purchasing power, or the influence we have when we spend a certain amount of 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 will mean that the producer will continue to grow his food organically, and the craftsman/woman will invest in maintaining the high quality of their products. The local economy will be strengthened and will take the form of what is known as a 'solidarity economy,' which aims to eliminate social and economic injustices for the benefit of people rather than corporations. In the case of Palestine, it will help build a 'resistance economy' where

we as 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 market 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 global issues, such as poverty, child labour, environmental degradation, climate change, and genetically modified food. It connects Palestine to communities that are experiencing exploitative economies and who strive to maintain their indigenous food and way of life.



Food



Wine



Cheese



Fruits and
Vegetables



Preserved Foods



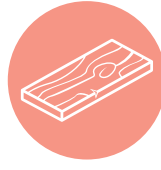
Handicrafts



Baskets



Embroidery



Wood



Copper



Knitting



Leather



Education



Shops



Larger Companies



Community



Social



Environmental



Ethical

NETWORKING AND SOCIAL DYNAMICS OF ETHICAL CONSUMERISM

This graphic illustrates how ethical consumerism creates social dynamics that strengthen the social cohesion and networking within different members of the community while the modern day shopping patterns tend to minimize it. One example is the process of getting the ingredients of a local recipe (like Maqlouba), where the benefits of buying from local ethical producers include: obtaining high quality *baladi* products, interactions and establishing direct connections with local/*baladi* producers, and having the possibility of expanding the network and finding other producers and local products, as opposed to a "one-stop-shop" that limits the shopping experience within its physical boundaries.

Maqlouba / Upside Down

- 1/2 kg eggplant*
- 1 large potato*
- 1/2 kg cauliflower*
- 4 pieces of chicken or lamb
- 1/2 kg rice
- olive oil
- 1 teaspoon allspice
- 1 teaspoon cardamom
- 1/2 teaspoon ground cinnamon
- 1/2 teaspoon turmeric
- 1 tablespoon salt
- 100 g pine nuts
- *can be substituted according to season

**Poultry Farmer /
Lamb Herder
Spice Shop
Vegetable Farmer
Olive Farmer**

Supermarket

This is where the story ends.

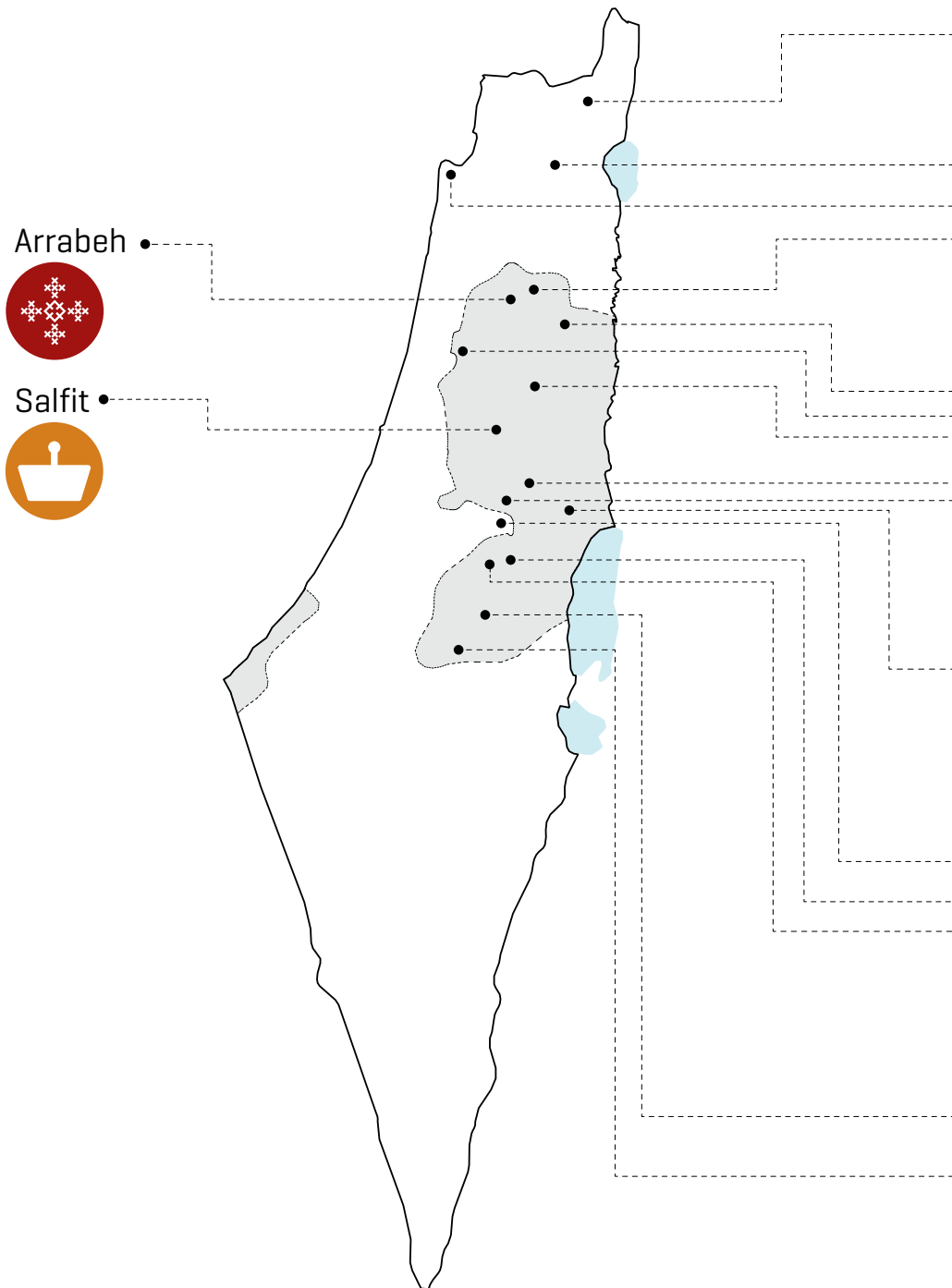
Baladi and high quality ingredients

Expand your network by asking:

What else do they sell?
Who do they work with?

Buying local for one recipe has already put you in contact with four producers / shops!

- **Poultry Farmer**
Eggs
- **Herder**
Milk
Cheese
Butter
Jameed
Leather
Sheepskin products
Wool products
Goat hair products
- **Spice Shop**
Healthy grains
Herbs
- **Vegetable Farmer**
Pickles
Sauces
Maftoul
Freekeh
Straw for baskets
- **Olive Farmer**
Olive oil
Olive oil soap
Olive wood



• Upper Galilee



• Jenin



• Haifa



• Ailaboun



• Taybeh



• Nablus



• Tulkarem



• Tubas



• Jericho



• Ramallah



• Beit Jala



• Bethlehem



• Jerusalem

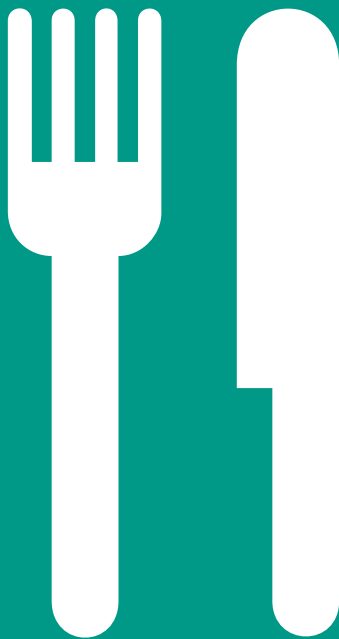


• South Hebron



• Hebron





food

PRODUCING AND CONSUMING BALADI PRODUCE IS A HEALTH, ENVIRONMENTAL, AND NATIONAL NECESSITY



SAED DAGHER
NOVEMBER 2014

There is an emerging war discreetly raging, a war not many of the interested people of this world know or aware of its causes. It's a war not on energy resources or controlling oil sources, but rather it is on controlling food through dominating the production of seeds by corporations. Those seeds are non-reproducible by farmers, hence this leaves them in a status of complete dependency and loss of freedom. This is a freedom that once upon a time was their reason of pride because they were able to produce their own food, as well as others', depending on the seeds they had been saving from season to season. To give an example of this tactic, we can use what happened in Iraq directly after the American aggression, the occupying of its land, and the commencement of issuing decrees by the American envoy to Iraq [Administrator of the Coalition Provisional Authority of Iraq], then known as the "civil governor," Paul Bremer. Among the most important decrees Paul Bremer has issued is the Intellectual Property Law, through which he aimed at disallowing Iraqi farmers to use the Iraqi seeds that are locally produced and that they themselves have been producing. The "civil governor" imposed on the Iraqis

genetically modified American seeds, and as a result controlled food production in Iraq. That way, Iraq, as many other countries, had become a prey to American seeds and agricultural chemical companies. As a result of this decree, which is a decree by law and is still valid, Iraqi farmers are forced to sign their consent on applying the law which states that the proprietary of species belongs to those who have developed it [i.e. the American companies].

Nowadays, several movements and groups around the world actively work on promoting the usage and planting of original local baladi seeds and protecting these seeds. More importantly, these movements have been promoting local propagating of these seeds, given the importance of these seeds in achieving the principle of food sovereignty and in preventing companies from monopolizing seeds.

The Palestinian agricultural sector has witnessed a continuous retrogression resulting from the distortion it's been subject to, thus shrinking its role as a key economic sector in the life of the Palestinian

people. Rain-fed agriculture has suffered from negligence despite forming more than 90% of the Palestinian farming and despite the fact that it was the primary method farmers used to produce their food and to ensure their living. The baladi style of agriculture was the primary method and was generationally taught, through practice, but also through observation and trial and error. As a result of the changes affecting the agricultural sector, there were also changes in the baladi kinds and types, thus losing the original qualities and distinctiveness.

The detriment resulting from the extinction and deformation of baladi species does not stop at the point of only losing these species as plants. It also results in damages emanating from losing the genetic species and losing the ancestral knowledge associated with that kind of farming and farming practices. Additionally, the environmental impact resulting from shrinking biodiversity and affecting some social and economic aspects of the rural population is a result of these practices.

In spite of this, some baladi species maintained to be the most commonly used in specific environments and localities. A small number of farmers kept using those seeds and working on propagating and storing them for due to their environmental adaptability. Furthermore, the baladi types remained at the forefront in terms of consumers' preference. The reason behind this is that their qualities go with the consumers' taste, in particular the unique savour which the Palestinian individual is used to.

These baladi types played an important role in the life of the broad sector of Palestinian farmers, in particular the farmers of the rain-fed areas of the rural Palestine, and those whom planting baladi vegetables comprised an important part of their farming. This kind of agriculture remains a

pivotal role in the lives of farmers, especially small-scale and women farmers who have significantly contributed to preserving the seeds of these types. Moreover, the popularity of these baladi types and consumer demand have kept it at the forefront compared to hybrid types newly introduced in the country.

The farmers, men and women, who have kept producing baladi produce, need higher attention since the majority of these producers are rural women who have preserved these types and work very hard to earn for their families.

The Palestinian consumer benefits from looking for and buying baladi products because they will be getting produce free of chemical toxins, unique in savour, and their nutritional richness. The less chemicals are used in agriculture, the better the quality of food and the amounts of nutrients are present. This is the best way to serve our children safe food and save them from the dangers of agricultural chemicals that cannot be eliminated neither by washing nor by peeling. The demand for baladi produce is a form of support of the steadfastness of those struggling for a dignified proud life, a dignity that is violated by colonialism from one side and from the other side by greedy traders blind to see the suffering of Palestinian peasants. It's also a contribution to the preservation of the seeds developed and saved by ancestors for centuries. It's a conservation of agricultural biodiversity, of farming know-how heritage.

Let's think about which of the two types of products is more ethical: the corporations' seeds backed by countries that are augmenting food monopolies by controlling food? Or the produce from the fields of Deir Ballout by a woman farmer who is reproducing her seeds to feed us clean food? For all that and more, we consume baladi produce.



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AL-JALAMEH WOMEN'S COOPERATIVE

Address: Al Jalameh Village, Jenin

Telephone: 04-2413137 | 0598-476878

Facebook: جمعية مركز نسوي الجلمة

Al-Jalameh, the closest point of departure to the city of Nazareth from the West Bank, is where the aesthetically ugly 'border crossing' which carries the name of the village is located, and 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. They are famous for building cooperatives and working together to achieve a common goal.

The Women's Cooperative in Al-Jalameh is comprised of a collective of 40 women who have invested in renting 20 dunums to grow pumpkin, loofah, and safflower. Manar Sha'ban, an entrepreneur, artist, and mother is an example of the determination and activism of the women of Al-Jalameh. 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, dozens of types of medicinal herbs, and traditional crafts.

Manar takes us to the roof to get a panoramic view of the village. The outstanding landscape offers you the chance to see beyond the occupation imposed boundaries that separate families from each other and from their land. We have a panoramic view of the area and Manar explains the local traditions of



wedding celebrations that include zajal and traditional folkloric songs that all neighbouring villages used to participate in.

Today, the cooperative members are seeing their dream come true. A caravan is the source of their euphoria and excitement. They will turn it into the shop they have always dreamed of, a place that will showcase their produce in a chic way. Additionally, they are thinking of expanding their products to include a bakery and a stop and go coffee shop, where all people passing through the village can stop, relax, and enjoy a local treat by the powerful women of Al-Jalameh.



FAISAL BARGHOUTI

Address: Deir Ghassaneh village, Ramallah

Telephone: 0599-424884

Faisal is an energetic and skilful filmmaker and farmer. His story with his farm is typical but magical. Faisal's grandfather owned his plot of land since 1945 and it was the location of many family visits for 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 uses 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 during 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 tight to their land, from facing down occupation forces to constructing a farming 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 suite. A handful of farmers have returned to the land in the last decade, especially when the 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 for his grandchildren to reap the harvest. He is planning on starting a project that he believes might not reach



its peak point for many years to come 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 their production lines to include cheese, seasonal vegetables, and fruits. Basically, he hopes one day to create a self-sustaining, cultural venue for artists and environmentalists alike.

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, if that is you then get in touch.

Faisal also has his theory of the basic seven products you need in order to survive, which he produces in the farm: eggs, bread, vinegar, olive oil, cheese milk, and meat. Delivery and orders, welcomes visits to the farm.*



AL-MASHROU' AL-INSHA'I (THE ARAB DEVELOPMENT SOCIETY)

Address: Amman Street, Jericho

Telephone: 02-2322401

Email: s.fayad@arabdevsoc.org

Website: www.arabdevsoc.org

Facebook: Arab Development Society الجمعية المشروع الانشائي العربي

The Arab Development Society [ADS] was established in 1945 and worked to assure the welfare of Palestinian refugees following the British withdrawal from Palestine in 1948. Using some remaining funds that had been assigned to the ADS by the Arab League's Economic Committee, combined with some personal capital, Musa Alami launched a project to dig for water on an area of land earmarked for the project north-east of Jericho. After finding and digging 28 wells over the course of a few years, the land was cultivated and a small experimental farm was set up.

By 1951 the farm was more or less established, and it was capable of large scale cultivation by 1955. The farm was used to accommodate, educate, and give vocational training to orphaned children from the neighbouring refugee camps and communities. At the ADS, Palestinian boys learned how to farm, were schooled, and trained in different skills including vocational electrical skills, weaving, carpentry, and metalwork.



Today the ADS operates a cow farm, dairy, and a fish farm. They are about to enter a new phase with the development of a 10-year plan to re-engage with the communities of Jericho and other parts of Palestine, and to open up the farm and modernise its operations and ventures.*



HAJ AMEEN

Products: Milk, Labaneh, Butter, Jameed (dried yoghurt), Seasonal Vegetables.

Location: Al Bireh

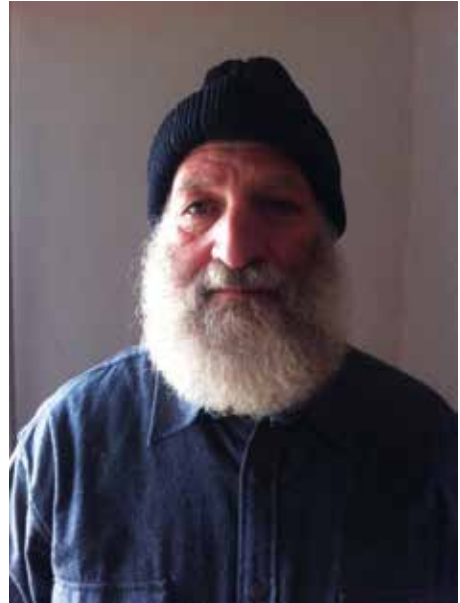
Telephone: 0599-787372

Email: iameen2001@yahoo.com

In an area endangered of being devoured by the settlements of Psagot and Bet El, "Kurteece," east of the city of Al-Bireh is where Haj Amin Suleiman [known as Amin Al Shaweesh] started working on his farm in 1998. The area lies on the central ridge running across the West Bank, with a beautiful view that overlooks the breathtaking desert hills of the Jordan Valley from the east and extends to reach the Mediterranean Sea from the West. Returning from the United States, Haj Amin was determined to contribute to the prosperity of his homeland through supporting the self-sufficiency of his people and reviving the baladi way of farming and healthy production.

Amin started with three heads 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 who buy fresh milk and meat from him has developed throughout the years from friends and conscientious people who wish to buy healthy food from a well-known source and support the local way of production. The farm has now grown to reach 200 heads of sheep and goats.

With the blessings and support of his community, Haj Amin managed to



rehabilitate 200 dunums of land around his farm, growing mainly wheat and barley for his sheep and protecting the land from being encroached upon by settlers.

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



MAZEN JERBAWI

Address: Jerbawi Farm, Um Al-Tut village, Jenin
Gelato shop: AAUJ campus, shops area
Mobile: 0599-996650

In the picturesque village of Um Al-Tut, outside of Jenin, lies the dream of a Palestinian man with a vision. His vision is to produce local, organic, and high quality dairy products and change the culture of food and food production. The sheep, goat, and cow milk produced in the farm are used to produce high quality cheese, both local and Italian types, and gelato ice cream. From the basics of empowering local families to work on the farm, to paying meticulous attention to the processes of cheese making, and striving to maintain an organic and beneficial relationship with your product, Mazen has built an exceptional and pioneering business model that many Palestinians could strive for.

The atmosphere in 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 acquiring the art of cheese and gelato making resonates in the high quality and individuality of his products. Mazen does not believe in mass production or market monopoly, as he 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 and transform it to a more organic, identity driven, and quality-based mode of production. To make the farm even more organic and self-sufficient, Mazen is planning to install solar panels to make the farm a landmark in self-sufficiency and excellence.

Gelato shop: The Gelato that Mazen produces is one of a kind. Fresh, organic, and chemical and preservative free, it has been the talk of the town and university [American University of Jenin] where the gelato shop 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 Pal-



estinians living in '48. Gelato shop is on the Arab American University of Jenin campus, Zababdeh, and is accessible for non-students as well.

Mazen also sells other seasonal products from his farm in the historical Seibat Market in downtown Jenin. A beautiful Ottoman-era suq, Al-Seibat offers a glimpse into what used to be a bustling and lively market full of traditional Palestine crafts and which is slowly disappearing. Today, it is a center for food products, ranging from pulses, baladi products, cheese, dairy, spices, and other local and seasonal items. Mazen's products are now sold on a by-order basis, especially the cheese. The farm is open for visits with prior coordination with Mazen.



IMM SHIBLI- BEIT JALA

Address: Beit Jala

Telephone: 0599-827434 | 0569-827434

The last thing that comes to mind when visiting Beit Jala is to visit an animal farm in the heart of the town. In 1967, Israel confiscated 22 percent of Beit Jala's land. Now, the construction of Israel's Separation Wall is in full swing and will cut off another 45 percent of Beit Jala's land.

With land confiscation and population growth, there is little land for growing your own food, let alone raising animals in the backyard of your farm but Im Shibli broke all boundaries when she set out on her life project: to be a farmer and a producer. Twenty-five years ago, Im Shibli was devising plans to generate income to support her husband in raising their beautiful family and making sure they receive the best educational opportunities. Her love for traditional food making and cooking encouraged her to start this project. She is focused on producing dairy products; milk, cheese, baladi butter and ghee, jameed, and organic eggs. Her concern for the healthy habits of eating for her family ended up being a source of income generating project, with many neighbours and locals of the area showing interest and ordering her products.

Im Shibli is now experimenting with different types of cheese and proudly states that she now can make the famous mozzarella Italian cheese. She is hoping this business will grow, and allow her to develop her products to sell in more locations and for new buyers. Her



experience in catering work also makes her a great chef, especially in local dishes.

Deliveries and orders, products available at alAjdad bakery and Saad Mukraker fruits and vegetables store.



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AYA MLETAT

AL-OKHUWWA FARM – BEIT FOURIK

Mobile: 0598-206477

Email: aya.mletat@gmail.com

Facebook: مزرعة الاخوة

A passionate, motivated, and ambitious entrepreneur is the least one could say about Aya Mletat, who has a dream of preserving Palestine's nature and reviving the organic relationship between Palestinians and their natural surroundings, connecting her background in sociology with her vision of a sustainable business.

Aya started pursuing her dream in 2010 with the establishment of her sheep farm entering confidently a male dominated sector, with determination, research, and hard work. Throughout her research, she found that the sector is falling short of covering the meat demand, and decided to develop a business that not only covers part of the demand, but also provides healthy organic meat.

Al-Okhwa sheep farm is specialized in breeding and selling organic Merino sheep, a breed characterized with less fat and more meat. Aya is now well known in the area and among her peers in the sector, her customers range from individuals to sheep traders to restaurants searching for high quality meat.

Currently, Aya is working on developing a nutrient rich fodder, called silage, composed of straw that she grows, and the remaining of the cultivation of fruits and vegetables, that she collects from the area. She is also



expanding her sheep farm, with the building of a bigger unit/shelter.

Awarded the best business plan in 2012, Aya is a role model of a young successful entrepreneur who links the local knowledge of sheep breeding with modern methods through her sustainable business approach.



AL-BATOUF VALLEY – ARRABEH

Address: Al-Batouf valley, Arrabeh

Telephone: Al-Ahali Center for Community Development 04-6081401

Al-Batouf Valley lies in the lower Galilee and is a beautiful and important cultural agricultural area, bordering the villages of Sakhnin and Arrabeh. Ahali center for community development is a farmers' led initiative to protect the water rights of the Palestinian farmers inside Israel. Employing community mobilization tactics, the center aims to promote Palestinian agriculture, self-sufficiency, and attain equal rights to water and farming.

Al-Batouf Valley which is on a total area of 50,000 dunums, is generating income for 6,000 farmers. The national water carrier, which cuts through the heart of the valley, is the controversial and environmentally insane project carried out by Israel in the 1950s to divert the water of Lake Tiberias through channels and pipelines to reach the Naqab and provide water for the settlements there. Ironically, the Palestinian farmers of Al-Batouf valley are not allowed to use any of the million cubic meters of water cutting through their lands every day. It is highly protected by barbed wire fences. Without any drainage system, which the government refuses to construct, the valley is totally drained by water in the winter, turning it into a lake of standing water.

Therefore, the land is still entirely rain-fed and is dependent on seasonal vegetables. Being so, it cannot tolerate any chemical



use of fertilizers and herbicides, making the produce organic, baladi, and therefore very tasty. Today, there are 1,000 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. The spring season is said to be the high season for being in Al-Batouf Valley, where families gather for picnics, farmers markets and the valley becomes a bustling community celebration of abundance and identity.

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 resource management.



FARMERS OF BATTIR – RAED QATOUSH

Address: Battir Village, Bethlehem

Telephone: Raed Qatoush 0598-267614

With the multiple scenic villages and towns in Palestine, it's very difficult to agree on which is the most beautiful, but Battir is definitely a village that is captivating and memorable in all of its aspects. Whether it's the ancient stone terracing, or its irrigation systems dating back to the Roman times, or its fascinating traditional agricultural practices and community resilience. No wonder this historic marvel is now one of the protected cultural heritage sites after a strong mobilization campaign and collective efforts to put it on the list. 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 and cut off farmers from their farm land.

Battir's uniqueness is in its community-based water management systems, which are run 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 and their belonging to the land.

Battir is famous for the Battiri eggplant, which is a delicious local type of eggplant famous for its texture and unique tastes. Since the traditional farming methods are intact in Battir, you can get all seasonal baladi products that are unique and tasteful.



Raed Qatoush, is one of the farmers who has been producing seasonal produce for decades. He explains that for him, the land satisfies all his food needs, and that eating from what you plant is a blessing that you can't replace by buying commercial fruits and vegetables. Now, his land is planted with winter specials like beans, spinach, cauliflower, and green onions. Clients come to buy his local 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 produced by the other farmers. We are a community and we support each other."

If you've never been there, you must stroll down Makhrou valley from Ras Beit Jala to Battir in April. The spring season offers the most beautiful and scenic landscapes that will leave you breathless.



AL-BAYDAR - BEIT DOQU

Address: Beit Doqu village (stay on road after Grand Park Hotel, Rafat road, Ramallah)

Telephone: 0598-471066 | 02-2472481

email: beitdoqqo@hotmail.com

Beit Doqu is a beautiful village northwest of Jerusalem, with 2,000 inhabitants and a scenic location overlooking dramatic 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 the Segregation Wall or to settler only by-pass roads. With a long history of being an agricultural village, Beit Doqu used to export their famous grapes to the Gulf States. Its golden days in agricultural production have been severely impacted due to the confiscation of vast amounts of its lands and consequent abandonment of agriculture to work in settlement construction. In 2003, the Segregation Wall snaked its way through the village's lands, permits to work in the '48 area stopped being issued, and locals returned to the land. Much of the work of the Beit Doqu Development Society was focused on the rehabilitation of land. Now the society, through its work with local farmers, has managed to rehabilitate over 2,000 dunums. Al-Baydar is the food production arm of the society and focuses on the production of preserved foodstuffs.

The struggle of marketing large amounts of the produce that the village returned to grow, including grapes, figs, peaches, tomatoes, cucumber, cabbage, and peppers, drove this focus on preservation. The idea was to start a line of dried, pickled, or otherwise preserved products, thus avoiding



huge losses due to the checkpoint or market gluts which plague many Palestinian farmers. The society and women's cooperative 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.

The Development Society has also started rehabilitating lands designated as Area C, where demonstration sites were set up to encourage and educate farmers about 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.

Farmers sell their produce in Hisbet Ramallah, and they deliver orders of fresh and processed food to Ramallah. They also sell their produce through Sunbula and Adel.



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HOLY TREE AGRICULTURAL COOPERATIVE TUBAS

Telephone: 0597-403930

Website: www.htac-pal.com

Facebook: Holy Tree Agricultural Cooperative

In the northeast of Palestine lies Tubas, with its rich soil but scarce water resources, the region relies mostly on sheep raising, with the exception of a specific green area of Tubas where ancient Nabali olive trees are being cultivated. Aiming at producing and marketing high quality olive oil, and preserving the original flavour specific to Nabali Baladi olive oil, olive farmers from six villages in Tubas combined their efforts and established the Holy Tree Agricultural Cooperative in 2010, with the support of an international project.

The products of the Holy Tree Agricultural Cooperative vary from high quality olive oil to pickled vegetables to jams and cheese, but their more special products are the olive paste and ketchup. They also produce handmade camel's milk soap, moringa soap, and herbal soap. All under the TUBASEE brand name.

Try their olive paste, you won't regret it!





JALBOUN RURAL WOMEN'S COOPERATIVE

Telephone: Im Hazem 0597-219411 | 04-2411282

email: sehamabualrub@yahoo.com

Jalboun lies in the beautiful and rich Jenin district, which is abundant in fertile agricultural land. The famous Jalboun product is freekeh, which is a delicious large grain and is an authentic and local ingredient in many vibrant and rich Palestinian soups and dishes.

Previously, local baladi wheat has become threatened in Palestine, with almost %90 of the flour consumed in Palestine being internationally produced. Thirty different types of baladi wheat were almost lost in recent decades due to the introduction of foreign crops and genetically modified seeds from Israel. With the support of local institutions and initiatives like the Jenin Farmers' Association, the National Center for Agricultural Research, and the local seed banks, the baladi seeds are now protected and provided to farmers to keep growing these local, heritage varieties.

Im Hazem is the mover and shaker of the Jalboun Agricultural Cooperative, which was established in 2010. A group of 10 women invested in renting a piece of land and began growing Anbar wheat, a baladi variety. The women will soon be multiplying their harvest tenfold due to the success of the first crop and they are proving the entrepreneurial spirit of Palestinian women. To promote women's empowerment and financial



independence, the Jalboun women's cooperative focused on producing freekeh. Jalboun freekeh is being sold in local markets but they also export their produce through Palestinian companies such as New Farm.

The freekeh season is from April to October, so make sure to get some fresh aromatic freekeh from Jalboun.



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SUHEIL FROM BEIT UMMAR AND MAWASEM BALADNA

Address: Beit Ummar Village, directions by calling Suhail

Mobile: 0599-648050 | 0595-151660

Facebook: Mawasm Baladna مواسم بلدنا

Telephone: 0599-757101

On the farm in Beit Ummar where Suheil and Asmahan have spent most of their lives lies a big graffiti on the wall, which says in Hebrew: "Death to Arabs" and signed by the infamous price tag, a campaign carried out by Jewish fanatics to wreak havoc and perpetuate terrorizing attacks on Palestinians and their property. Suhail's land lies in a very strategic and confrontational location, which lies in Area C, with the Gush Etzion settlement block on the northern edge and a bypass road surrounds the land.

The speciality and uniqueness of the Hebron region in the production of renowned and delicious grapes is incomparable. Apart from the fresh grapes that fill every Palestinian house during the season, many local products from grapes are the ingenuity of local producers, such as Malban. Thin layers made from concentrated grape juice and decorated with small pine kernels [Arabic: Kriesh]. They are the tastiest additive sweets, and help the farmers in making extra income from 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.

Shaddeh, the speciality of Asmahan and Suhail has now kicked off as their most



ordered product. To maximize the benefit they make out of grape products, they have started producing a highly nutritious and healthy product. Shaddeh uses the grape dibs [molasses] which is mixed with a number of spices, herbs, and pulses, like sesame, black cumin seed, olive oil, baladi wheat. Mawasem Baladna, a Facebook page started by Asmahan, is dedicated to share the benefits of grapes and all the products are made from it, with updated news on the small business progress and attendance of bazaars.

Suheil and Asmahan are excellent hosts, and are open for people visiting for volunteering opportunities, farm visits, helping with harvest, or even to enjoy watching malban preparations.



Eth

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FAYEZ AL TANEEB - TULKAREM

Address: Irtah Village, Tulkarem

Telephone: 0599-827434 | 0569-827434

Facebook: حكورثا

Fayez Al-Taneeb hasn't always been a farmer working the land of his family until 1985, when the occupation tried to confiscate the land and use it as a military post. He explains that until 1985, the polluting Israeli factories were operating inside Israel, but with more stringent environmental regulations, the companies closed down the businesses and reopened it inside Tulkarem. Since then, it has brought the environmental and health hazards to the Palestinians, who are paying the price with their health and livelihoods to a colonizing project and its polluting factories working without any regulations or supervision. Now, Fayez is waging a war against the machine, where he is remaining on the land and confronting the occupation forces who tried repeatedly to attack him, destroy crops, and force him to leave and on the other hand fighting the disastrous factories who are poisoning the waterways and soil with toxic chemicals. In his efforts to maintain the land, he started growing crops for the market, but in the 1990s he started becoming aware of the health impacts of fertilizer and pesticide use and made the decision to switch to organic production.

To add to the difficulties of staying on his land, an injustice fell on the land by the building of the Segregation Wall on 20 dunums of his land (out of 32). He and his wife Muna, who Fayez regards as his source of inspiration and persistence, started building the farm and receiving solidarity activists and volunteers from over the world.



Today, they are producing organic seasonal fruits and vegetables, growing baladi crops, experimenting with permaculture and organizing farm visits, volunteering days, workshops, and events.

Fayez and Muna are the example of persistence and resilience. Facing the polluting factories from one side and fighting against the Segregation Wall from the other, he and Muna are true heroes of popular resistance and steadfastness.



Eth

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Soc

ABU JAMAL - AL-LIBBAN

Address: Al-Libban Al-Sharqiyeh, Ramallah-Nablus Road

Telephone: 0569-253783

Off the main road between Ramallah and Nablus lies the village of Al-Libban, the hometown of Abu Jamal. Abu Jamal has been carrying out a one-man fight against the raging machine of settler colonialism in the village. He has inherited a family building, known as the Khan, and has since years resided there with his wife and children, leaving behind them a newly constructed house in the village. Already, that area is infested with a handful illegal settlements, circling around Al-Libban and surrounding towns and villages.

The threats around him are multiple, whether it's the fanatic settlers who claim that the water spring on the land is of high biblical value, or the Israeli authorities who come to him with an open cheque to buy the land from him, or the rich Palestinian business men who see the land as a potential for another meaningless resort or amusement park.

For Abu Jamal, what started as a reactive action to safeguard the land has turned into a lifestyle that he himself finds it impossible to break from. He now is almost always at the land, growing food products, and literally protecting the land from settlers who always come to harass and cause trouble.

Abu Jamal is fighting the Israeli occupation one day at a time, and he is determined to continue in this as his lifetime goal. His experience has been full of challenging



and life threatening situations, but he is one of the few who would stay, clean the damage, and farm the land. The model that Abu Jamal is setting could and should be a model to be extensively developed to provide mechanisms for farmers and activists to reclaim and protect as much land as possible from the threat of confiscation. Abu Jamal products are all baladi and organic and he takes orders by phone. Abu Jamal campaign is always looking for volunteers and activists to stay on the land, help with the farming, write about the case, and promote the case of Abu Jamal as a pioneering example of activism.



IM HASAN

Address: Al Ma'sara Village, Bethlehem
Telephone: Hasan Brijeh 0599-347072

Al-Ma'sara village in the Bethlehem district gets its name from a Byzantine-era olive press which is still located in the village. The main economic activity of the community is agriculture, which accounts for 70% of the workforce. Olive trees are the main crops, in addition to grapes, cereals, and vegetables.

Since 2006, Al-Ma'sara has been leading a popular struggle against the Segregation Wall and the Israeli settlements engulfing its land and threatening its livelihood. What distinguishes the weekly demonstration of Al Ma'sara is the strong presence of women 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.

All the products are baladi, fresh and seasonal vegetables and fruits. Orders only.*





AMORO AGRICULTURE

Location: Jericho

Telephone: Mahmoud Kuhail 0599-337310

Email: info@amoro.ps

Facebook: Amoro

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 initiatives committed to finding alternatives for international/Israeli products that flood the Palestinian market, and answering the needs of the modern day consumer.

'It all started during a barbecue grill when the founders realized the absence of mushroom production facilities in Palestine. The dream began in May 2013. Ever since, the quest for establishing the first mushroom farm in Palestine has commenced.'

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 in the Palestinian market as a leader in the agribusiness sector, but it also aims to contribute to local and national economies, supporting self-sufficiency and reducing reliance on Israeli products, especially the ones with high demand and little to no availability.

Although wild mushrooms grow in the mountains of Palestine, they have not been part of the Palestinian cuisine, until recently,



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. Because cultivating mushrooms requires specific conditions and a highly controlled environment, it has not been possible for the ordinary farmer, with his limited resources, to grow them. Thus, most of the mushroom supply comes from Israel. 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.

After months of research, preparation, and building the mushroom facility, Amoro Agriculture celebrated planting the first batch of mushrooms on the last day of October, 2014. By the time you read this guide, the fresh, locally produced mushrooms will be already on their way to the Palestinian market.



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KHALED MUKARKAR – AL-AUJA

Address: Al-Auja village, Jordan Valley
Delivery and orders | Supermarkets in Beit Jala
Telephone: 0599-757101

Al-Auja thrived for centuries as a water rich haven in the arid Jordan Valley. It attracted indigenous people who used its water to create an agricultural legacy in the area, which was famous for its banana and citrus groves. Little now remains of these, due to the illegal colonial expansion of settlements and the continued theft of water resources by the occupation. The historic spring of Al-Auja, which sustained the community for centuries, is in decline. This has left the farmers of Al-Auja out of water and therefore out of jobs, and has turned the area into a deserted town.

Khaled and his wife Rana lived in and managed a beautiful serene farm in Al-Auja for years. The land was originally bought by his grandfather, who since then established an unbreakable bond between his family and this plot of land. Khaled, from a young age, loved being on the land, growing food, and tending to the animals. Instead of going into trade or other professions like his siblings, he opted to stay and work the land in Al-Auja. What he established is a model farm that strives to produce healthy, chemical free food.

This has proven very difficult under current market demands, where most of the Jordan Valley agricultural areas are using high levels of chemical pesticides and fertilizers. Being an exception to the norm, Khaled is hardly comfortable in his business. Now,



he is halting planting any new seedlings in anticipation of the rehabilitation of a well on his land, which finally received a permit from Israeli authorities. Rehabilitation of wells in Area C is a near impossible endeavour and requires relentless visits, applications, and pressure on the so-called Civil Administration [Israel's military command in the West Bank] to achieve. After years of waiting, Khaled is finally able to rehabilitate the well and make use of extra water to increase his production.

Khaled and Rana tend to the sheds of goats, sheep, chickens, and cows on the farm with extra care and devotion. They have plans for the farm and in the future they would like to continue growing organic produce and open a space for family and group visits.



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MUNIR SALAHAT – AL-FAR’AA

Mobile: 0597-299947

Upon returning to his village after years of living abroad, Munir Salahat, naturally started farming his land, as any Palestinian rooted deeply in the soils of this fertile land. Blessed with the abundance of water in Wadi Al-Far’aa, 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 ‘A- Qal’a’ on the main road connecting Far’aa with the rest of the northern area.

According to his son, Ali, it is simple: Munir wants to grow healthy tasteful produce that he can enjoy with his family and sell in the market. It is worth noting that Munir’s produce is sold at the same market price of other produce grown all 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 main road in Wadi Al-Far’aa, linking Nablus with Tubas.





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MURAD AL KHUFFASH - MARDA

Telephone: 0599-967420

Email: mardapermaculture@gmail.com

Website: www.mardafarm.ps

Murad is from the village of Marda in the Salfeet district. The village of Marda is an ancient town with Roman times olive trees filling its beautiful hills. The illegal settlement of Ariel, which occupies the hilltops, has stolen thousands of dunums of Marda and other villages' farmland. The illegal settlement also causes continuous threats to farmers who have land close to its guarded borders. During winter, the sewage pipelines of the illegal city dump enormous amounts of untreated sewage water into the wadi, and have caused the destruction and erosion of soil, the weakening of foundations of the houses close to its discharge point, and all health and safety hazards it brings. The people of Marda depend on farming for their livelihood, and most of it is planted with olive trees.

Murad, after spending a few years in the US, came back to Palestine to inherit the land of his father, and found out that he has to become a farmer again. After years of looking for works in settlements as manual labour, Murad took the opportunity when he travelled to the US to learn about permaculture, a design tool that aims to mimic nature and produce sustainable models of farming and land use. Returning to Marda, he was amongst the first to experiment with permaculture. With the help of local organizations, Murad gained practical experience and launched his own project, Marda Permaculture Farm, creating a demonstration site for permaculture



techniques and principles. He explains that permaculture is returning to the roots, to what our fore fathers' knowledge and wisdom.

Being a father of four beautiful children and a husband of an ambitious woman, Murad is working hard to develop his farm as an educational center and has committed his time, energy, and money to it for years. His international network of permaculture activists and his determination to develop a unique project in his hometown has made his town and farm an attraction for solidarity activists, volunteers, and students who come to learn about permaculture and discover the rich cultural heritage of the town. Murad produces seasonal produce, in addition to organic products in his greenhouse [all year round]. He sells his products in Marda and many friends and clients help him deliver to further locations like Ramallah and Nablus.



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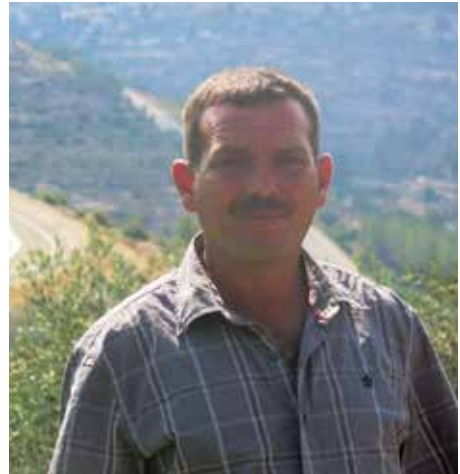
NA'EL KHALIL ALWALAJA

Location: Al-Walajah, Bethlehem
Mobile: 0599-544504

Al-Walaja is another example of steadfast communities despite decades of occupation policies of isolation and disenfranchisement. Lying among olive mountains with a breathtaking landscape, the beautiful village of al-Walaja is located southwest of Jerusalem, several kilometres away from the old Walaja, ethnically cleansed during Nakba. Al-Walaja has been subjected to systematic segregation, and is now completely encircled by the illegal separation wall, turning Al-Walaja into an open prison or an enclave cut off from its surroundings. Al Walaja itself lies under two jurisdictions: that of Bethlehem Governorate and of Jerusalem Municipality. Al-Walaja is also home to powerful popular struggle against the occupation machinery of segregation and isolation, leading weekly demonstrations and ensuring that the world knows about the grave inhumanity happening there and in all Palestine.

Al-Walaja has on its land the most ancient olive tree named al Badawi, which dates back to between 4,000 and 5,000 years old making it, according to experts, the oldest tree in the world! Since the occupation does not differentiate between humans and nonhumans in its collective punishment, the trajectory of the wall which will encircle the village is also planned to cut through this ancient tree.

Deprived from their source of livelihood, the agricultural land, many of Al-Walaja farmers had no option but to become workers in



Israel. Na'el is one of those farmers. After being left with one tenth of his family's agricultural land, he was forced to seek work in Israel, at the same time to try to cultivate what was left of his land with vegetables using the conventional methods of farming. Six years ago, Na'el shifted to organic or Baladi farming, as he came to realise the harmful effects of consuming food grown with chemical fertilisers and pesticides, and how tasteless and dissatisfying if compared to what he was used to at the time of his father and grandfather. Na'el now cultivates one dunum with seasonal vegetables, and he saves the baladi seeds from one season to the next. Na'el is challenging all odds by producing less but better quality food. Visit Na'el, support him, and learn about all the complexities of this magnificent village.



ABU IBRAHEEM WADI FUKIN

Location: Wadi Fukin, Bethlehem
Mobile: 0597-512039

The village of Wadi Fukin is a village of resistance and steadfastness. Situated in the southwest of Bethlehem district, it's a beautiful village nestled in a luscious wadi. Water is plentiful and 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 and largest and fastest growing settlements, Bittar Illit and other nearby settlements which have illegally confiscated thousands of dunums belonging to Wadi Fukin. The cancerous advances of this illegal settlement is horrifying, as it slowly creeps on the village lands.

Abu Ibraheem is one of the the village's 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 sumoud and boundless love for the land. Abu Ibraheem remembers the times when Wadi Fukin and the nearby villages were the food basket for Jerusalem, and how today their market is limited to Bethlehem and Hebron. The traditional irrigation pools and aqueducts serve producing rain-fed agriculture seasonal produce with high quality and exquisite fruits and vegetables. Wadi Fukin has gained 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 clients coming all the way to their land to pick up their groceries from these special producers. Abu Ibraheem also sells his produce in Bethlehem souq [market]. The highlight of the produce is the sweetest grapes, figs and many more seasonal fruits and vegetables. 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.





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WADI QANA FARMERS' ASSOCIATION

Telephone: Qasem 0595- 263156 | Rizeq 0599-116416

Facebook: وادي قانا _ بلدة ديراستيا

Rizeq Abu Naser, a political activist and a farmer, is a fervent fighter against the expansion of illegal settlements stealing thousands of dunums of Deir Istiya and the neighbouring villages. Wadi Qana, a rich biodiversity oasis is a hidden gem in the district of Salfet. A haven of citrus orchids and grapevines, Wadi Qana has been undergoing extensive uprooting of its farming communities by the occupation, who have not only uprooted 3,000 trees already but have been using the nature reserves 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, causing devastating human rights violations, biodiversity negative impacts, and environmental hazardous in the area. Unfortunately, the wadi is never out of sight from the eyes of preying settlers who have been terrorizing students, families, and farmers who have been using the area as a recreational natural space. The farmers' association of Wadi Qana are fighting legally against this injustice and have 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 which were built prior to 1967 and which the farmers are still using on a daily



basis to strengthen their presence in the wadi. Many of the farmers have started farming in the wadi after they were displaced from it.

The farmers' association has been marketing their produce to local clients, through Sharaka and in Hisbet Nablus. Their products include citrus fruit, olive oil, grape leaves, sage, pomegranate, and a very special produce of mushrooms.

For produce from Wadi Qana and to learn more about the continuous struggle to protect the wadi contact Qasem Mansour or Rizeq Abu Naser.



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SHFA'AMER ICE CREAM

Address: Shafa'amr Ice Cream, Shafa'amr
Telephone: 04-9865428 | Suhail 0524-783366

Shfa'amr Ice Cream has its history in Shfa'amr, where the business owner, Abu Zaytoun Mshe'al, learned the art of handmade ice cream making from his mother, Wadi'ah. She began making ice cream in 1938, after that Abu Zaytoun with his brothers started the business of ice cream making in Shafa'amr in the 1950s. Since then, the family has been famous of producing the unique mastaga ice cream in the north region. This spice is a famous ingredient in many of the Levant desserts and has a very distinct flavour. The ice cream produced by the Mesha'als is still freshly prepared every day, with the three flavours of mastaga, mastaga with pistachio, and mastaga with lemon. The natural ingredients is what makes this ice cream special, as there are no colourings or additives added to it. Now the sons and nephews of Abu Zaytoun are running the business 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, mastaga, and sugar with no preservatives is the reason behind the success of this product.

It has reached Jerusalem's supermarkets and hopefully it will reach other Palestinian cities soon.





Eth

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Soc

ABD AL MU'EZ SIDER - HEBRON

Address: Old City of Hebron

Telephone: 02-2228632

Email: sider.sweets@hotmail.com

Facebook: حلقوم سدر

The people of the Old City in Hebron are subject to constant harassment, attacks, and terror by the 500 Israeli settlers who have occupied the most vibrant neighbourhoods of the city, forcing hundreds of families to be displaced and evicting hundreds of shop-keepers from their businesses. Today, Al-Shuhada street is a highly securitized area, with hundreds of settlers allowed access under the protection of the occupation army, and with special Israel-only pathways and routes. Nevertheless, many of the old city merchants are steadfast and refuse to close their shops or leave, although they are barely making ends meet for their families, in addition to enduring the physical attacks they often face from the occupation forces and the armed settlers. Many centuries old shops and factories are based there and one is the famous Sidr Halqoum factory.

Who in Palestine does not love Turkish [or more properly, Palestinian] Delight [Rahet Al Halqoum]? When it's locally and freshly made, and preservative free it's even more special. Abd Al-Muez Sider (Abu Alaa'), 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 in residence to prove that. With his grandfather's expertise in making many Levantine sweets such as simsimeyeh, fust'ieyeh, and halqoum, Abu Alaa' inherited this business and the store that he guards



with his life. He vividly remembers the exact date when the settlers set his factory on fire: 18/6/1990. He states that this incident made him more determined than ever to continue his business in the old city and never leave.

Abu Alaa' focuses on natural production, emphasizing 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, where these delicacies are famously produced. The factory is a popular place to visit with many Palestinian expats making sure to visit Abu Alaa' when they are in town, to stock up on sweets and catch up. He believes that this type of solidarity relationship is what keeps him going. The halqoum factory, and the beautiful old city of Hebron, is a must visit location.



Eth

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TAYBEH HONEY

Address: Taybeh village, Ramallah

Telephone: Bahi 02-2898044 | 0547-486606 | 0597-120944

Whether in medical research, traditional customs, or religious texts, honey is acknowledged to be a powerful remedy for health issues, and is an indulgent bliss for those of us with a sweet tooth. Without honeybees, the environment would be dramatically diminished and campaigns to save the bees have been a priority of environmental advocacy groups, especially in Europe, since recent and potentially catastrophic declines in bee populations have been noticed. This environmental catastrophe is attributed to the use of toxic pesticides by industrial agriculture, which destroys the bees' immune systems.

In the Palestinian market, honey is abundant. However, the quality of honey produced and sold cannot be easily measured, with many merchants and producers mixing honey with sugar, or not being experts in the best conditions to produce high quality honey. From the right elevation, to the existence of local flora around the beehives, and the extra care it takes to keep the bees happy and productive, beekeeping is a complex tradition and requires skill and knowledge to do well.

For Bahi Basir and his family, the world of honey is one of fascination and continuously growing knowledge. They have been producing honey in their village of Taybeh for the past 45 years. Abu Bahi used to make honey for local family consumption and Bahi, his wife, and his siblings started



the branding and packaging of the honey and introduced it to the local market. They also include the bee glue (Propolis), which the honeybees collect from tree buds and sap flowers and has a distinctive dark color. Considered to be of high medicinal value, this unusual product has its market and clients. Taybeh honey has been sold for 15 years in Palestine and Bahi hopes that new products will be soon be developed such as burn ointments and body care products.*



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MUNIR NU'EIRAT - [ABU MUS'AB]

Address: Maythaloan, Jenin

Telephone: 0599-778674

Abu Mus'ab is from the village of Maythaloan, south of the city of Jenin. Maythalon farmers are famous in growing pulses and grains, in addition to olive trees. Abu Mus'ab takes us on a tour of the village, explaining to us the phases that the farmers in the village went through that finally led them to start a committee for organic production. After being forced for decades to industrialize their agricultural production 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. They also grow seasonal vegetables. Many of their products are being processed and packaged by the women cooperative of Maythaloan.

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's the seeds or the oil, it is a delight to taste the fresh seeds surrounded by roman time olive trees.





HAJEH NI'MEH

Address: Beit Doqu, North of Jerusalem
Telephone: 0598-603172

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 on 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 the caterpillar in her quest to halt its destruction of olive groves and ancient terraces.

Her love for the land runs deep, as she had many responsibilities from a young age to care for her siblings and help her father in the field. Her family, Yaqeen, are fervent believers in education. That is why Ni'meh used to attend school in Shu'fat, and sometimes she used to sell some produce or run errands for her father after school.

A brilliant storyteller and a true environmentalist, Hajeh Ni'meh is famous for losing herself while in the fields. Sense of time escapes her as she admits that her love for her trees is immeasurable and she does not tire. Her family house is full of traditional knowledge and tools, from the ancient pottery jars to the cellar where all the Mouneh (store of olives, olive oil, almonds, walnuts, pulses, etc.) of the year



are stored in the cool environment created by the traditional building style.

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



handicrafts

HANDICRAFTS

CULTURAL HERITAGE AND TRADITIONAL CRAFTS

NADIA MUSTAFA/BINT AL-BALAD,
RESEARCHER AND WRITER AND FOUNDER
OF HASAN MUSTAFA CULTURAL CENTER



Humans are in permanent need to ensure their existence and for this reason mankind tames its environmental resources and uses them to fulfill its needs and objectives. Humans turn natural resources into cultural items to be used for spiritual, social, mental, or material purposes. In order for a person to get what they aspire for in their own environment, they should interact with their surroundings by attitude, thought, work, and spirit. This is what produces the material culture and popular arts which can be defined as 'visible tangible material bodies.' They are made with, changed by, or developed by an individual or a collective according to traditional skills and characteristics that serve human needs and the aesthetic, practical, and functional arts.

Here in Palestine, the identity and nature of our culture is an Arab-Islamic one, whether in the cities or the villages or deserts; and everywhere it forms some sort of unity and synergy amongst all residents [urban, rural, and Nomads] and their respective lifestyle and mode of production. As a result, there are numerous forms of popular and cultural material goods. While agriculture and farming prosper among most of the peasant farmers and the rural communities, a special and specific form of art and culture prosper in accordance with their profession and lifestyle. The baskets woven using olive, apple twigs, or straws serve well for farming

and other household duties such as keeping food or transporting tools and materials. The produce is materially artistic and reflects the peasants' personalities in terms of its artistic and functional taste, color, and forms.

Palestinian Bedouin have also left their impression on Palestinian cultural goods. For example, their rug craftwork and goat hair tents [buyout al-sha'ar] are excellent products that rely on the availability of natural resources. Once the wool and fine hair are procured, they are then spun and dyed according to local styles. Therefore, the Bedouin impact on other local traditional goods is also apparent when looking at Hebron, which is famous for its leather making. Manufacturers in Hebron rely upon slaughtered cattle, which come from Bedouin communities, in order to produce Hebron style shoes and bags. A tannery was established there and the use of animal fur and leather was developed and widened, leading people to master several crafts in this line of business. Hebron is also well known for traditional dairy products. Any visitor to Hebron will certainly be eating some of its specific kinds of food because the food culture in Hebron imposes itself on the visitors, so everybody ends up eating the famous and delicious meals of fukhara, mansaf, or qidra. Among the new successful factories in Hebron Governorate are a

number of workshops who excel in making traditional embroidered dresses (thaub), both in terms of aesthetic and quality.

An important example of a local and culturally significant product is olive wood and mother-of-pearls carving in Jerusalem and Bethlehem. These products have seen a recent resurgence in their popularity, especially among tourists visiting the Holy Land. In the village of al-Walajeh, we have an olive tree that is 5,550 years old. The first people to press olives were the Canaanites, who in 3,000Bc developed the practice. Pottery and ceramics have also been developed so that the made items are adapted by shape and taste to suit various ways of usage. People from all over the world buy these both for cooking and for decorative purposes. There are also many other crafts and arts that have vanished, that's why it's our duty to revive such handicrafts in a modern spirit, overcoming any flaws or shortcomings, and to emphasize the necessity and the benefit of high quality and practical usage goods, produced from natural and local materials.

These are examples of the strength and authenticity of the relationship between the Palestinian people and their environment, as well as their love to their homeland. These cultural products also satisfy our inherent need to be consciously mindfully, spiritually, and physically attached to this holy land and its kind people. Whether it is their tasteful food, fresh water, beautiful arts, and embroideries and crafts, or the glittering and gleaming colors, Palestinian identify with their homeland.

I call upon Palestinian society with all its strata to espouse and defend its identity and to support cultural and artistic local products and to bring up the coming generations on self-sufficiency for the benefit of our products and for doing without any imported products. Let us be astounded

by our culture and be creative in our arts and employ our products in resisting the enemy and solving our problems. I also call upon the Ministry of Education to comply with a nationalistic educational project that Professor Sharif Kana'neh once proposed, which is 'cultural literacy in Palestinian society,' because the society, after its Nakba and occupation, is in need of rehabilitation and for being re-educated and re-taught our culture. For this goal, the Hasan Mustafa Cultural Center in Bethlehem Governorate located in the village of Battir, adopts this policy and this idea and hence calls upon the Ministry to cooperate to achieve this goal.

We hope that the publishing of this guide proves to be a positive and useful step that serves the nation and the people, and introduces the world to the Palestinian culture, but also to its complicated crisis – daily, national, social, and economic. As a result, it will attract more supporters to our just cause, and will help us in keeping our steadfastness in the face of those who want to obliterate our identity and steal our heritage.



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ABU AND IMM ISSA

Address: Al-Samou' Village

Telephone: 0595-439919

The village of Samou' in the governorate of Hebron looks out over fields of olives and vineyards. The known history of the village dates back to the Bronze Age, and Canaanite ruins are present everywhere inside underground galleries. It is a village full of rich history and centuries old crafts and traditional knowledge.

Al-Samou' is known for carpet weaving using traditional methods, which is considered to be 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 are a heritage craft that is in danger of being lost.

Imm Issa is a landmark in rug weaving in Al-Samou' and she is legendary in keeping the tradition alive by teaching and training other women in the village. Rug weaving is an integral part of the culture of south Palestine. When a woman gets married, she takes away with her a rug called mizwadeh and bsaat, which has green, red, black, and white colors 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 and are totally unique. As a result, you can never find two identical pieces. Al-Samou' weavers produce high quality and durable carpets, rugs, bags, purses, and much more.

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.

Abu and Imm Issa tell a story of what life in the south of Palestine is all about. Visit them and you will for sure enjoy a beautiful reconnection with Palestinian history, culture, and hope.



DOMARI SOCIETY

Location: Shu'fat Main Road, Jerusalem

Telephone: 02-5324510 | 0542-066210

Website: www.domarisociety.wix.com/domari-society-website

Facebook: Domari Society of Gypsies in Jerusalem

The Domari Society of Gypsies in Jerusalem was founded in 1999 by Amoun Sleem, a Gypsy who has lived in the 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 adult population of this little known community remains largely illiterate because a lot of children drop out of school as a result of discrimination from teachers and other students. It was these issues and a desire to affect 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 center seeks to serve the social, cultural, and educational needs of the surrounding Domari community.

In 2005, The Domari Society opened a community center in the East Jerusalem neighborhood 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 of women's empowerment, the center produces and sells traditional Gypsy handicrafts including embroidery, jewellery, pottery, and handbags to encourage economic independence and improve quality of life.

The community center 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.*



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ABU AHMAD MUHTASIB

TRADITIONAL SHEEPSKIN TANNING

Location: Old City, Hebron

Telephone: Kazem Mihtseb 0599-132037

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 exclaims that this is what people are asking for, traditional and natural sheepskins.

Under normal conditions, the skins of animals from the meat industry would be considered waste but the local industries of Hebron city in particular have been involved in the development of a historic market of tanneries. The merchants buy the skins, where they go through a process of cleaning,

salting and natural and chemical processing to produce the leather that many local Palestinian industries are based on today, especially in the city of Hebron.

His clients come specifically to sample the array of sheepskins he has and sometimes order in bulk. He also sells his sheepskin to Abu Nidal, a blind merchant in the old city who has a small shop full of sheepskin products, from carpets to 'Abayat [traditional men's cloaks] and the most adorable and snuggly slippers.





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AL-SAMOU' ASSOCIATION

Address: Al-Samou' village, Hebron

Telephone: 02-2268006 | 0599-586177

Email: samoucharity75@gmail.com

Website: جمعية السموع الخيرية

Al-Samou' Association was established in 1975 and aimed at working with the women of the village to preserve and safeguard traditional handicrafts in Palestine, especially the unique carpet weaving of the south. The Association has worked with hundreds of women, allowing them the opportunity to gain some income while doing the work from home.

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





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ShamsArd

Address: Ein Misbah, Ramallah

Telephone: 02-2973053

Email: Shamsard@gmail.com

Website: shamsard.wordpress.com

Facebook: مرسر شمس أرض للتصميم البيئي | ShamsArd Design Studio

ShamsArd is a design studio in Ramallah created by emerging architects with the shared goal of using alternative materials and design solutions that hold social and environmental responsibility as a core value. As architects and designers, ShamsArd recognize that they have an important role and responsibility in shaping our future, preserving our natural resources and empowering the local community.

They are revolutionary in their design and materials selection. Fervent opponents of cement building and commercial designs that are suffocating our cities, their designs are derived from local construction and building knowledge and architecture, and rely on local resources. Most conventional building materials used locally are neither locally produced nor sustainable.

ShamsArd's objective is to find, experiment with, test, and use building materials and techniques that have a minimal impact on the environment and create a healthy, comfortable and modern space for the client and can return the most benefit to the local economy. The outcomes are breath-taking and exquisite, from the private home of Ahmad in Jericho to the Al-Dyouk restaurant, they offer a refreshing perspective on Palestinian traditional architecture and design.



Their architectural design has attracted the well-deserved attention of local and international news agencies for its ingenuity, creativity, and cultural preservation. It goes without saying that that their furniture products are no less creative, with the heavy use of recycled and upcycled materials that fill our lives and backyards, Shams Ard has managed to turn them into practical and funky pieces that beg to be put in every house.

So if you dream of an authentic Palestinian home, look no further than ShamsArd for environmentally friendly, culturally rich, and politically empowering ideas and designs. Or for handmade pieces made from recycled materials to decorate your home. They will make sure you leave with a beautiful product and a big smile on your face.*



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ALAA' ABU SA'

Location: Majaz, Ein Misbah, Ramallah

Email: alaa_rosol@yahoo.com

Telephone: 0599-777100

Alaa' Abu Sa' is an artist from Tulkarem who now lives and works in Ramallah. A revolutionary spirit and an activist, Alaa' has been actively involved in creating Dar Qandil for arts and culture in Tulkarem, aimed at injecting the city with a cultural and artistic character and encouraging young people to experiment with 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 myths.

Alaa', in addition of being an artist, is a carpenter. Coming from a family who has taken 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. Working with wood pallets, metal scraps, and anything he finds that could be of use, Alaa' crafts creative and unconventional pieces to use in our modern homes. He believes that every item we consider as waste has a purpose and it's 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 that we live in today and will liberate us from many shackles that limit us.



Alaa' is based in Majaz, another cultural and artistic space that he calls home and workshop. For hand carved goods for your home and garden, make sure to pay him a visit and you won't regret it!*



CCRAFTS

CLAUDIA STEPHAN

Address: Beit Jala- Sider Street
Telephone: 02-2765556
Email: claudiastphn@gmail.com
Facebook: Ccrafts

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

Claudia is an artist who works in making souvenirs from olive wood, a craft very

well-known and famous in the areas of Bethlehem, Beit Jala, and Beit Sahour. Stemming from the need to find local and safe products for her children, Claudia decided to make the toys herself from wood. She started in the summer of 2014, working on the designs with her husband and producing lovely wooden puzzles. Claudia uses non-toxic colours which are suitable for children toys and also includes upcycled wood in some parts. 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?





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ATFALUNA CRAFTS

Address: 72 Philisteen St, Gaza City

Telephone: 08-2865468, 08-2828495,

Email: atfaluna@atfaluna.net, ibrahim.almuhtady@atfaluna.net

Website: www.atfaluna.net

Facebook: Atfaluna Society for Deaf Children, Gaza

Atfaluna Society was established in 1992 to improve the quality of life of deaf children and adults in the Gaza Strip and help empower them to lead productive lives and be active members of society. The craft projects an income generating project proposed by the beneficiaries and was established in 1998.

It started as a small scale workshop to produce embroidery developed into a productive unit working on many crafts. The crafts production unit employs 51 people, most of whom are deaf, and in addition, tens of deaf and marginalized women are employed within the 'work from home' program.

The Society provides the beneficiaries with preparatory vocational training courses including carpentry, painting on wood, sewing, embroidery, rug weaving, pottery production, and design. The remarkable talent and commitment in designing the handicraft pieces is remarkable and has led to the establishment of the permanent handicrafts production units.

Atfaluna Furniture is an income generation program run by the Society which aims to empower deaf youth in the Gaza Strip through vocational training in the field of furniture production and marketing of the



products and some additional interior décor items through the Atfaluna furniture shop.

Sunbula is a loyal provider of Atfaluna crafts and furniture products, so next time you are passing make sure to check what they have in store from this inspiring and amazing society.*



ALA' HILU - RESIGN

Location: Beit Sahour

Email: alahilu@gmail.com

Telephone: 0599-125281

Facebook: Resign

After taking one step inside Ala's workshop, you realize the sheer amount of creativity one place can hold. Boxes and shelves full of colourful glass bottles of all shapes and sizes fill the entrance and are the core materials that Ala' 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 table and use it as a desk in his room. His vision has changed since then when he realized what one can do with the 'rubbish' around his/her own room, house, street and beyond. Palestine suffers from the lack of proper management of our solid waste, which is exponentially increasing with our 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.

Ala', an artist with a vision, saw the potential of materials being thrown away as waste, such as glass which is durable, functional, and comes in pretty colors. The work also requires additional raw materials like metal, cloth and wood which Ala' collects to make his artistic pieces. His pieces are unique: from beer and wine glasses turned into cups, shot glasses, nut bowls, oil dispensers, jewellery, and much more. Ala' loves to

experiment and carry out product design. He even designed his own prototype glass cutting machine which works perfectly, saving him money and time on buying an imported one.

Ala', through his art work, aims to change the culture of how we consume and live our lives. He wants to raise awareness of how to make sure our environmental footprint in Palestine and the world is minimal, where our social awareness of our surroundings will be a driving force for liberation from the occupation of our minds.

Ala' is in the process of renovating his workspace in Beit Sahour, aiming to turn it into a training center, an artists working space, and a food producing garden. If you have artistic skills and have been intrigued, pay Resign a visit and get inspired by the ingenious ideas!





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AMNEH AND MUSA AREED - SALFIT

Location: Salfit

Telephone: 09-2519182 | 0599-586935

Salfit is a district in Palestine that is a hidden gem, and is the largest olive oil producer of the entire West Bank. The city of Salfit is ancient, founded during the Canaanite era [3150-1,200 BCE]. The word Salfit [pronounced "Sal-feet"] is composed from affixes "Sal" which means box and "feet" which means 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 the district of Salfit at the time of writing, including one of the largest settlement in the West Bank: Ariel.

In the city of Salfit, we met a local celebrity, "Hajeh" Amneh Areed, who participated in the 2010 "No to Judaization in Salfit" festival with the biggest basket in the world. The basket, which was created by a group of women from the district was made out of 200,000 olive twigs and stood at 2.4m high. The aim of the festival was to strengthen the cultural identity and heritage of the district of Salfit in the wake of the cancerous growth of Israeli settlements and the associated confiscation of land and disruption of rural culture that comes with them.

Amneh is a well-known figure in her city, where she is one of a handful of remaining basketry specialists. The baskets are amazingly sturdy, beautiful, and simple. They can last for decades without breaking and can be used to store food, stationery, and on special occasions for displays and



decoration. The baskets are ornamented with the beautiful mahogany color of the mastic (Sarees) tree twigs and are free of artificial colour.

Amneh makes different products out of the olive twigs, including small and large baskets, vases, and trays. Musa, Amneh's husband and a farmer himself, supports his wife's work and speaks proudly of her achievements. Amneh also sells seasonal herbs like sumaq, wild fennel, and "za'atar" (a blend of oregano, wild thyme and sesame) which she sells to her clients who order it in advance. If you come for a visit, you will be delighted with the Areed's hospitality, storytelling, and delicious aromatic fennel tea.

Hajeh Amneh sells her beautiful baskets in "Bedouin Moonlight" in Ramallah Al Tahta.



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AL-AUJA WOMEN'S COOPERATIVE

Address: Al-Auja, north of Jericho

Telephone: Lubna 0598-027530

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 basket weaving and recycled bags. The women of the cooperative produce beautiful banana leaf baskets, which unlike the traditional straw baskets are very soft and flexible. The other speciality of the cooperative is the making of purses and wallets out of plastic bags.





THE ARAB BLIND ASSOCIATION

Location: Via Dolorosa, Old City, Jerusalem

Telephone: 02-6273535

email: arab_blind_association@hotmail.com

Website: www.arab-blind.org

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 Arab Blind Association established the first Blind School 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 and the freezing of many of the permits for them to reach Jerusalem.

The workshop the producers come to work daily to offer a safe place 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. The craft has been preserved since the inception of the Association, and the craftsmen have developed unique skills in making these products. Even though some materials are imported, all of them are natural and contain no chemicals. 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 give our blind community in Palestine an income and economic empowerment.

The Association is a legacy in Palestine, and requires all our efforts to support them by all means possible.





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BEIT DOQU DEVELOPMENT SOCIETY

Location: Beit Doqu village, Beit Doqu Development Society

Telephone: 02-2472480 | 0598-471066 Ikrema

Email: ikrema2004@hotmail.com

Website: www.beitdoqusociety.com

A small jewellery-making project, this Society began in 2010 with help from Sunbula who trained the women and purchased machinery and tables. Beit Doqu is close to Jerusalem but since 2004 has been totally cut off by the Israeli apartheid 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 been a strong supporter of this project and the final products are beautiful and will catch the eyes of anyone who appreciates handmade jewellery. The pieces are all inspired by either nature or 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 in bigger quantities to generate some income and support their families. Their pieces make the perfect gifts to friends, family members, and loved ones.



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



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BETHLEHEM FAIR TRADE ARTISANS ASSOCIATION

Address: Milk Grotto Street, alAnatreh Quarter, Bethlehem

Telephone: 02-2750365

website: www.bethlehemfairtrade.org

Online Shop: www.bethlehemfairtrade.org

Facebook: Bethlehem Fair Trade Artisans

In the beautifully renovated Al-Bandak building in Al-Anatreh Quarter, overlooking the city of Bethlehem, lies Bethlehem Fair Trade Artisans (BFTA), which was established in 2009 by local community members who work with the Bethlehem handicrafts community. The Association works with independent producers on products ranging from olive wood carvings, embroidery, mother of pearl, olive oil soap, recycled glass, handmade paper, and handmade jewellery. Although Jerusalem and Bethlehem are well known for these, the Association works with a higher purpose, to promote Fair Trade principles among all producers and to develop the craft economy in and around Bethlehem by providing support services for local artisans.

BFTA believes that independent producers must get a fair price for their art and that they should work under acceptable conditions. There is a lack of awareness of such issues in Palestine and local producers often fall prey to greedy merchants or their inability to understand market prices. Independent producers usually therefore get paid much less than they deserve. 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 totally.



The Association therefore is filling that gap by carrying out proper market research, and offering individualized services to local producers. Amongst the services they provide are developing strategies for business growth, product diversification, and creating a healthy work environment, with a focus on marginalized groups of society including refugees, women, and the disabled. The Association is investing in training for local artisans on product finishing, traditional crafts revival, and modernization of certain products that might appeal to local Palestinian consumers. Dar Al-Bandak, the rehabilitated building that BFTA currently uses as its headquarters, has a beautiful gift shop that showcases all the producers' latest work and where you can also ask for bespoke services.



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PRINCESS BASMA CENTER

Location: Sheltered Workshop gift shop, Princess Basma Center, Al-Tur, Jerusalem

Opening hours: Sun-Thurs 8-2 pm

Telephone: 02-6283058

Website: www.basma-centre.org/2016/vacational-training-workshop

The Princess Basma Center 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. They do this through various programs, such as their physical rehabilitation, inclusive education, the development and dissemination of best practices, and influencing policy and legislation.

The Princess Basma Center for Children with Disabilities has a small handicrafts workshop known as "The Sheltered Workshop" that serves people suffering from physical, mental, and cognitive disabilities from Jerusalem and its surroundings. People with disabilities, who are referred from the Ministry of Social Affairs to the center'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 his 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 sea grass products (such as baskets), crafting traditional coffee stools, as well as painting and packaging. In addition to routine 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 sea grass furniture goes to cover the cost of rehabilitation for children with disabilities at the Center.*



L'ARCHE – MA'AN LIL-HAYAT

email: atfaluna@atfaluna.net, ibrahim.almuhtady@atfaluna.net

Location: Antonian Society Road, behind Paradise Hotel, Bethlehem

Telephone: 02-2743345

website: www.maanlilhayat.ps/

email: arche.bethlehem@gmail.com

Ma'an lil-Hayat ['Together for Life' in Arabic] is the first and only wool-felting project in Palestine. Founded in August 2009, Ma'an lil-Hayat brings together people, with and without mental disabilities, who share life through work, celebration, and mutual relationships of friendship and trust. Their objectives are threefold therapeutic, social, and economic.

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

Wool felting uses natural sheep's wool, purchased from local shepherds and shepherdesses, and all products are made in their workshop in Bethlehem. In a world

that often looks with disdain on people with mental disabilities, Ma'an lil-Hayat celebrates their creativity, transparency, and great capacity for joy as important gifts to be shared.

Wool felting products are perfect for holiday gifts as they reflect the spirit of Bethlehem. You can find their products in Sunbula or at their workshop in Bethlehem. You can also order online on their website for international shoppers.*





THE OASIS CENTER

Address: Beit Sahour

Email: theoasis@palnet.com and lousi1974@hotmail.com

Telephone: 02-2772277

Facebook: The Oasis Center Beit Sahour

The Oasis Center was created in Beit Sahour in 1998 in response to the urgent need for a safe place for adults with disabilities. It is an exceptional center for people with mental disabilities because of the high quality services that it provides under the auspices of the Health Work Committees (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. Eighteen mentally challenged adults of both sexes are engaged in paper recycling, ceramic and candle production, recycling baskets, and creating art with sand. They come from various villages and refugee camps in Bethlehem.

The Center 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 which are sold locally and internationally. The Center 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 the opportunity to be productive, appreciated, and responsible.

The Center focuses on the use of natural and recycled materials to produce authentic and special gifts and souvenirs and sells its produce through Sunbula and 'Made in 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 important work the Oasis is doing and will allow the Center to receive online orders. Do consider supporting their work by shopping online next time you need to buy a gift.





PEACE STEPS

Location: Old City, Hebron

Telephone: Hani Ja'bari 0597-848464

Email: hanialjabri14@yahoo.com

This co-operative, which is organised under the auspices of Italian NGO Vento di Terra, started working in 2009. The idea behind the project was to provide the traditional leather making with higher safety standards, fairer wages, and insurance for employees. In addition, any financial benefits obtained by the project would be funnelled back into social services at Qalandia and Shu'fat refugee camps, in the municipality of Jerusalem.

All the raw materials are locally sourced. The soles and leather (cow or camel) come from Hebron. At the moment, they are forced to use chemical glues and colourings as these are the only ones available locally, but Peace Steps management aims to switch to natural alternatives, particularly as they are seeking Fair Trade status for the project.

The project and factory were based in Qalandia refugee camp but have now moved to the old city of Hebron. This is part of an initiative to encourage local businesses to revive the old city and promote the market again as a dynamic area. Peace steps, although they produce mostly to sell in Italy, also have a growing Palestinian market and buyers. They not only specialize in new design of the traditional leather sandals but also have very special and high quality leather bags, belts, and purses.*





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ABDALLAH YOUSEF EILABOUN

Address: Eilaboun, Galilee
Telephone: 04-6785892

Eilaboun is a Palestinian village in the Galilee, and is another gem in the Galilee that requires a visit to the main attractions of the town, which aims to 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 from the village established this exhibition space. He collected traditional tools and equipment used for daily activities in the historical town like wheat grinding, weighing, furniture, in addition to the categorization of medicinal plans 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 craftsmen, operating the House of Copper, since the 1970s. Abdallah produces handmade copper trays and ornaments, 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 beautifully detailed masterpiece on a copper tray.

In its own right, a handmade piece by an artist who has a passion for beauty and style is priceless. Abdallah is 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.

Eilaboun is a village full of treasures, and many of its attractions are worth visiting, such as the Herbs house which specialises in oil essences and medicinal herbs. You can also check Abu Hanna's honey, who has been producing honey for 55 years by him and his family.



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AL-HERBAWI FACTORY

Address: Hebron

Telephone: 02-2220512 | 0599-297028 | 0599557737 | 0599439253

Email: kufiya-hirbawi@hotmail.com

Website: www.kufiyahirbawi.com

Facebook: Kufiya.org

The Herbawi factory was once dubbed “The Last Keffiyeh Factory in Palestine,” with 100 Kuffiyeh factories closing their doors in the 1990s due to the high competition of low quality and price of Chinese Kuffiyeh replicas. Only the Al-Herbawi Factory continued working, with a small percentage of its actual capacity. Fortunately, that reality changed and today the Herbawi factory is running on full capacity.

The Herbawi factory opened its doors in 1961, bringing two machines from Syria to begin the work of Kuffiyeh production, which came in the original colours of white and black or white and red only. In the 1990s, they started introducing coloured versions which have become a fashion hit but also a strong Palestinian statement. The competition does not deter the Herbawi family from maintaining a high quality product through continuing the use of good quality raw materials, such as the silk threads and cotton.

The Kuffiyeh has always been a symbol of identity and steadfastness of Palestinians. Today, it also worn as an act of solidarity with the Palestinian people’s struggle for freedom and dignity. Today, wearing your kuffiyeh from Al-Herbawi factory is defying imperialism and capitalism at the same time. Use it to spread a message, educate

people, and sustain livelihoods of local producers keeping identity alive.

Today, the Kuffiyehs are exported to the world through many activists’ 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.





Soc

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THE PALESTINIAN POTTERY

Address: Nablus Road, Jerusalem

Telephone: 02-6282826

email: nbalian@yahoo.com

Website: www.armenianceramics.com

Facebook: Armenian Ceramic Tile and Murals of Jerusalem - Balian

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. 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.

His 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. 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.

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.*



Soc

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TRADITIONAL TILE FACTORY

ALI WAZWAZ

Telephone: 0568-794636

Facebook: Ali Wazwaz's Traditional Tiles Factory

We 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 the footsteps of his father 'Abd Al-Kareem Wazwaz' who worked in a tile factory at Bab Al Jdeed/ Jerusalem before opening his own factory in Shu'fat in the 60'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 tiles called 'Al Hasma' which is found now in average priced houses or as base tiles to be covered by parquet or cape carpet [mokette]. It is then that they also shifted to making this type of tiles, to accommodate the demand of the market. This had continued until 1993, when he met the renowned Suad Amiry, the founder of Riwaq, 'She was the one who encouraged me to make the traditional tiles once again,' Riwaq was undergoing a documentation project for traditional tiles at the time.

Excited to bring back to life the traditional beautiful tiles, Ali took out the old clichés [moulds] his father obtained from the Al-Tams tile factory in old Jerusalem, which closed during Nakba, and started making these magnificent colourful tiles, manually, one at a time, using his father's old machine. Currently, the traditional tiles customers are mainly agencies working in building-



conservation, like Riwaq, to which 70% of the production goes, as Ali estimates, 10% from Palestinian individuals who appreciate the incorporation of authentic traditional art in modern homes, and 20% from Israelis who, in Ali's opinion, came to realize the cultural and historical significance that this type of tiles carries.

In an article about Ali, he was quoted: '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 tiles, they are eyes; and these colours are not colours, they are paintings, they bring rooms to life and light up any space.'



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HEBRON GLASS FACTORY

Address: Natsheh Glass Factory, Hebron

Telephone: Tel: 2228502 | 0599-212238 | 0522-636836

Email: hebronglass@yahoo.com

Facebook: Hebron glass & ceramics factory

Glass blowing is a traditional handicraft that for centuries has been located in the old city of Hebron's. One especially famous location for this craft was given the name 'Azazeen' [glass workers]. Historically, it depended on sand as its raw material, brought from the barieh [outback] of the Hebron hills. The craft has undergone some major changes in recent years, with only the Natsheh family continuing traditional glass blowing, with their raw material changing from sand to broken glass which is melted and reshaped to make the beautiful glassware they produce. Following their historical technique, the Natsheh family is keeping this tradition

alive, especially since their work has come into demand as a decorative and touristic item.

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





Soc

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FAKHOURY GLASS & POTTERY

Location: Shuhada Street, Hebron

Telephone: 0599-723203 Nidal | 0599-217342 Khaled

email: khald00811@yahoo.com

Nestled on Shuhada Street in Hebron you find the Fakhoury Glass factory. It is almost the only shop you see open due to the presence of Israeli settlers and heavily armed occupation soldiers. The area is covered in signs in Hebrew, solidifying the exclusionary character of the place. Al-Shuhada Street was closed after the Ibrahimi massacre of 1994, when a Jewish settler stormed into the mosque with a machine gun, killing 29 Palestinians in cold blood. This street used to be the central market of Hebron region and was the heart of the old city. Today, a few shops remain open while the rest have been forced to close by the occupation army. That's why Nidal Fakhoury would never close his shop, although business is almost non-existent on this street.

His colourful shop in this ghost street is an inviting beacon amidst the decimation and tangible signs of racism and apartheid around him. The Fakhoury family is a family of potters, and coincidentally their name means 'potter' in Arabic. With such a historical and rich family tradition, Nidal is determined and thrilled to be keeping the factory and the store alive in the face of all the intimidation and threats he faces. His shop literally faces a restaurant that fills with Jewish settlers and 'tourists' that would not set foot in his store but Nidal says that whatever happens, the store will remain open to visitors, shoppers, and solidarity activists.



The pottery being made here is well known and can be found in hundreds of shops in Hebron, Bethlehem, Jerusalem, and beyond. What makes it special is the fact that such families, with a long history of craftsmanship, are still alive and are fighting the competition that would replace their beautiful products with cheap, mechanically produced items. What makes the pottery industry special and alive is that its materials are simple and readily available, yet it requires real skill to produce the handmade painting and colour arrangements that define true quality.

The Palestinian pottery industry is one of a kind, and who among us does not wish for a few items to turn their kitchens or living rooms into vibrant and culturally rich spaces?



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TAMIMI POTTERY FACTORY

Address: Tamimi Pottery Factory, Industrial area, Hebron

Telephone: 02-2220358

Pottery making is an ancient practice in Palestine that goes back to the 4th century BC and was mainly used for storing food staples and preserves and also for cooking. Pottery has its roots in Gaza, and was later produced in Hebron and then Tulkarem. In Gaza City, there is a neighbourhood called Fawakheer [potters] and the name of the Al Fakhoury family in Hebron is due to the long history of the family in the pottery business.

Pottery is one of the threatened handicrafts in Palestine, with less and less people buying them, due to the availability of many other alternatives such as plastic and modern cookery utensils. Nevertheless, the natural raw material needed to produce handmade pottery is unbeatable in terms of health, environmental impact, and aesthetics. It is made from mud clay, mixed with water and sun-dried for a few days. Then it is shaped and moulded to the required size and decorated, followed by baking in a 900 degree 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 the famous mansaf. Pottery is also used to grow plants and comes in different shapes and sizes. This dying trade in Palestine needs revival that could come from an increase in local demand so that historical factories such as Tamimi's grow and develop.



Env

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SALSAL

FATEN NAYROUKH

Telephone: 02-2774582 | 0598-902041

Email: faten_nayroukh@yahoo.com

facebook: Salsal

As an ancient craft, dating back to the Roman and Early Byzantine times, pottery making has been one of the main crafts passed on through generations to this day in Palestine. It was used mainly in making kitchen ware, such as pots and jars. Who doesn't remember grandparents describing the amazing taste of the 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 beauty, artist Faten Nayroukh, started working with pottery in 2005, establishing "Salsal," the Arabic word for the clay used in pottery making. Faten's vision lies in reviving the use of pottery and presenting the Palestinian history through modern styles and designs by making exquisite handmade pottery items that serve as both functional and decorative. Forms are quite diverse such plates, vases, jars, candle holders, and Christmas ornaments. Salsal offers quality work satisfying the customer's taste in shape and colours while maintaining the basic idea that the artist is willing to highlight in her final work.

Working previously as a researcher in the field of environment and agriculture and establishing a database for flora and fauna in Palestine, Faten is very much aware of the importance of preserving the rare and endangered species in Palestine, which is reflected in each of her handmade items. Drawings of olives, wheat, poppy, gazelles,



Palestine sun bird and more can be seen 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.



Env

Soc

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RANIA'S

Address: Haifa

Telephone: 0542-355681

Facebook: رانيا

Creativity, identity, and simplistic beauty are what define the work of Rania Makhlof from Haifa. Rania, who has been working for years in a pharmaceutical company, has always had a passion for jewellery making. Experimenting with clay, she started producing very unique jewellery that everyone she met commented on and asked for their own. This is when Rania's was born, in 2012, as a social project rather than a trade.

From natural clay, Rania prepares the earrings and other jewellery designs and bakes them in the oven. With all her designs in Arabic, ranging from Fairouz's songs to elements from Palestinian folklore, she is sending a message that crosses all man-made borders, reaching Lebanon and Syria

and uniting the identity of the scattered Arab world. With astonishment, she observed how people reacted to the simple act of wearing an earring that had Arabic on it. This thirst for identity amongst youth is thrilling and Rania tries to make her work available to all. The profit that she makes goes to support campaigns and organizations who are working on community development in and around Haifa. She also delivers the jewellery in person if possible, as she likes to create a bond with the consumers as well as overcome their limitations of travel to get to her.

Rania is a cultural activist and has through her work defined a new approach and objective for jewellery making and wearing.*





Soc

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NADYA HAZBUNOVA

Location: Nativity Church Road, Bethlehem open every day except Friday 10-18

website: www.nadyah.com

Facebook: Nadya Hazbunova Womenswear Fashion

email: Nadya@nadyah.com

Nadya Hazbunova is a Palestinian women's wear and jewellery designer who was raised in Bethlehem. Her style is a search for identity, exploring the various heritages the fashion world has to offer.

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 more funky and accessible for people all around the world, giving them the opportunity to carry a little piece of the beauty of our Holy Land with them all the time.



Check Nadya's website for locations around Palestine where you can find her accessories and latest designs.*





Soc

Env

Eth

AL-BADER SOAP FACTORY NABLUS

Telephone: 09-2370065

Website: www.albader.ps

The tradition of soap making is centuries old in the Levant region, due to the abundance of ancient olive trees, that holds a tremendous value for the people of Bilad- Al Sham, not only a historical, cultural, and social value but also a political one especially for Palestinians, where it became a symbol for steadfastness and resistance. With the availability of olive oil, some cities turned into centers of soap production and became known as "Soap Cities." Nablus in Palestine, Aleppo in Syria, and Tripoli in Lebanon are amongst the famous ones.

In Nablus, soap manufacturing flourished in the 19th century as the main elements for production were accessible, olive oil - brought from the surrounding villages-, water, and "qeli" -an alkaline product derived from a semi- desert plant that grows east of the Jordan river, sold to soap manufacturers by Bedouins. It is in that golden age that positive transformations took place in Nablus, mainly due to the soap industry that strengthened the relationships between the city and the villages around.

Soap factories also served as olive oil banks, where the farmers would store their olive oil until it is sold or taken back, reflecting the tremendous trust between the factory owners and the farmers. The olive oil soap was eventually known as 'Nablusi Soap.'

As all industries in Palestine, the olive oil soap industry suffered under occupation due to the division of land, and destruction of olive trees which limited accessibility to markets and lead to an increase in olive oil prices. In the 60's and 70's of the last century, 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' was



much lower in quality, resulting in a low quality soap product.

Al-Nablusi family is one of the main families who worked in the olive oil soap industry for more than 200 years, owning 43% of the soap factories back in the 19th century. Al- Nabulsi family opened the Al Bader soap factory in the 1930's, in a rented 800 year-old building originally built as a soap factory in the old city. Concerned about the low quality of soap products, and honoring the legacy of soap making in his family, the owner, Mu'ath Al-Nablusi, decided to re-introduce the traditional pure olive oil soap as it used to be in the golden age, by using virgin olive oil purchased directly from the local farmers. The transformation started in 2003, which varied from re-establishing relations of trust with the farmers, to changing the perception of the consumers who got used to cheaper soaps, especially in these hard economic times. To their pride, the ingredients of soap making are sourced once again locally, and with high quality, except for the alkaline product that is not available anymore at the local market. Now, the shape of Al-Bader Soap has changed from the cubic shape, to a rectangular one, in order to be distinguished from the rest of the olive oil soaps in the market, maintaining at the same time the most distinctive feature of the olive oil soap, the sharp edges.



Soc

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SIBA SOAP

THE PALESTINIAN HOUSE OF SOAP

Mobile: 0599-307814

Website: www.siba.ps

Facebook: Siba soap

Ikhlas Sawalha decided to enter the soap industry after finding out that the quality of olive oil soap products in the Palestinian market is not the same as it was in the past, plus the import of 'modern' soaps lowered the presence of the local traditional soap. Given her interest in making soap, Ikhlas started experimenting and producing soap, with the vision of developing the industry of traditional olive oil soap and reintroducing it to the international market, placing her product among high quality soap products.

Siba soap was established in 2003, in the town of Aseera Al-Shamalia, famous for its high quality olive oil. With extensive research, testing, and support from experts, Siba soap managed to produce a wide range of high quality, environment friendly soaps. They use the olive oil as a base ingredient and

add local ingredients to it, such as medicinal herbs, honey, camel milk, and others, using the cold press method. The Palestinian house of soap has received several awards for products and business planning.

Ikhlas buys the olive oil directly from farmers, maintaining a good relationship and a fair price for both. She also employs women and female students.

Siba soap products: Natural Olive Oil Soap, Honey Soap, Thyme Soap, Almond Soap, Coal Soap, Camel Milk Soap, Dead Sea Mud Soap, Lavender Soap, Dates Soap, and Lemon Soap.

Make sure to try one these unique organic handmade soaps.





Soc

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MOSAIC CENTER JERICHO AND SEBASTIA SEBASTIA GUESTHOUSE AND SHOP SEBASTIA*

Address: Jerusalem Road, Jericho

Telephone: 02-2326342 | 02-2326342

Email: mosaiccentre@yahoo.com

Website: www.mosaiccentre-jericho.com

Facebook: Mosaic Center Jericho مركز الفسيفساء أريحا

Telephone: 09-2332715 | Shadi 0595-952187

Email: mosaicguesthouse@yahoo.com

Website: www.mosaicghsebastia.com

Facebook: Mosaic Guest House Sebastia

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 center 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 Center 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 center 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.

In Sebastia, the Mosaic Center 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.





Soc

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NU'EIMEH WOMEN'S MOSAIC COOPERATIVE

Location: Nu'eimeh, Jericho

Telephone: Ruslyeh 0598-930027

Mosaic has been used for centuries as a method of decoration and art. It has also been used as an illustrative tool: to document an idea or message, and therefore, to document history. The mosaics in Palestine date back to ancient times and new discoveries are still being made to this very day.

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

Ruslyeh 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 entirely run by women and is an income generating initiative that deserves all 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.



Soc

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YASSER SALAHAT FAR'AA

Mobile: 0598-795266

Yasser Salahat [Abu Shaheer] 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, nowadays for more decorative and outer space shading.

Located in 'Al-Dleb' in Al-Far'aa Valley, where natural reed is abundantly growing on the edges of the water ways, 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' 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 allowing for importing cheap industrial fencing rolls that would bring his business to halt.

Support Yasser and buy his beautiful fencing rolls.





CAMEL SANDALS

Address: Za'tari factory, Hebron

Telephone: 02-2220202 | 0599-428227 | 0522-085127

Email: info@camelsandals.com

Website: camelsandals.com/index.php

The Camel Sandals are one of the last remaining traditional industries in Hebron. The famous sandals production have been part of a strong industry of shoe making, due to the fact that most tanneries have been operating from Hebron. Historically, the tanneries were at its peak during times of trade and commerce as Hebron was located on the silk trade route. Now, it's a dying and polluting industry and is mainly used for shoe and bag making.

The Za'tari family has been in the business for decades and has been producing the unique and high quality leather sandals and shoes, made from local cow and sheep skin. The process of production is now heavily dependent on imported chemicals and is far from being environmentally friendly due to the chemical use. Moreover, the tanneries themselves have a very grave environmental impact in terms of pollution of waterways and groundwater sources. With limited infrastructure for chemical wastewater treatment at source, the industrial zone where the tanneries are based have become an environmental and health hazard.

This shoe and sandal industry that has been the pride of Hebronite industry is experiencing a strong competition with the cheap Chinese products filling 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 production goes to touristic locations like Jerusalem and Bethlehem and is also unfortunately sold under Israeli brands to keep the industry alive.



Soc

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WOMEN IN HEBRON

Open 7 days a week from 9-5

Address: Women in Hebron Shop, Old City, Hebron

Telephone: Idna cooperative 02-2226673 | 02-22254295 | 0598-157346 |
Hebron shop 0598-072267

Email: idnacooperative@gmail.com

Website: www.womeninhebron.com

Facebook: Women in Hebron

The Women in Hebron project, also known as Idna Cooperative Association, is a Fair Trade cooperative initiative initiated by the women of Idna, a village southwest of Hebron in 2005. Starting small to benefit the 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 setting store 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 have a role to share their experience and struggle with the whole world.



Women in Hebron is a revolutionary project for women to take control of their lives and raise their voices against political, social, and economic limitations. They are establishing a creative niche of entrepreneurs and culture enthusiastic producers to expand and develop new products that are both modern and culturally rich.



HERITAGE TOUCH

Address: Ramallah

Telephone: 0599-079999 | 0569-979999

Facebook: لمسة تراثية - Heritage touch

Heritage Touch is an artistic Palestinian handicraft business founded by the Palestinian designer Naema Zayyad in 2011, mixing traditional Palestinian embroidery with a modern touch that suites women of all ages. Specializing in women's jewellery, they are inspired by a deep love of Palestinian heritage. Each of the pieces is unique, made by hand with care and commitment to preserving Palestinian art. What started as a small project is now attracting the attention of big Palestinian companies and organizations and is changing the face of the jewellery industry, adding a heritage touch.

Their products include pendants, necklaces, rings, earrings, phone covers, and handicraft mirrors and are available for purchase by order only.*





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ARAB ORTHODOX SOCIETY [HAMILAT AL-TIEB]

Location: Casa Nova Road, New Gate, Old City, Jerusalem

Telephone: 02-6281377

Website: www.araborthodoxsociety.com

facebook: Wujoud Cultural Center

facebook: Arab Orthodox Society - Helping Women Help Themselves

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.

Ms. 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 both in the past and today.

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. The Society helps women to develop their skills through trainings and workshops,

whilst also ensuring that new market opportunities are found to continue to provide income for the producers and their families.

The Society mainly sells: Palestinian food, jewellery, apparel and ceramics. 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 cafe 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 breathe taking views of the Old City of Jerusalem.





AFNAN AL-JALEEL

Telephone: 0543-364816

email: afnanelgalil@yahoo.com

Facebook: www.facebook.com

Website: www.afnanelgalil.wix.com/afnan, www.etsy.com/shop/afnanalgalil

Facebook: افنان الجليل - جمعية ومشغل

Arrabeh Al-Batuf is a Palestinian village in the western Galilee which is famous for its political activism and is the location where the Land Day demonstrations were ignited in 1976. South of the village is the fertile Batouf Valley, where thousands of dunums are used for rain-fed agriculture.

Afnan Al-Galil is a grassroots, not-for-profit organization located in Arrabeh village. It was founded in 2007 on the initiative of local women, striving for change and improvement in their own and their families' social and economic situations. Women of all ages are involved in conserving and reviving traditional Palestinian customs. They produce artisanal crafts, mainly traditional Palestinian embroidery, which are displayed and sold to visiting tourists both in the village and using related platforms like festivals or bazaars.

By creating income generating opportunities for women, social and economic development is promoted. The tourist project is an ideal tool for defining identity, promoting cultural learning, and for preserving and disseminating Arrabeh's rich heritage.



The organization aims to build the capacity of women and has worked with local organizations on promoting women as farmers and producers and on introducing them to opportunities to develop eco-tourism initiatives in the village.



Soc

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IBREH WA KHAYT

Address: Ramallah

Telephone: 0546-412652 | 0599-920721

Website: www.ibrawakhayt.com, www.etsy.com/shop/Ibrawakhayt

Facebook: Ibra wa Khayt ابرة و خيط

“One day we were having coffee and decided to start a project. We’re bringing together the old and the new, inspired by the feisty women of our families and the dusty sewing machines of our grandmothers, to create a project we call Ibra wa Khayt: ‘Needle and Thread.’ With Wee’am’s obsession with having a thob [Palestinian dress] made, and Tamara’s fixation with the sherwal pants [loose oriental trousers] she added her grandmother’s embroidery to, Ibra wa Khayt was born.”

Wee’am and Tamara are leading this creative project of bringing embroideries back to life. The pieces are, of course, handmade and have been revived from older pieces that represent various phases of Palestinian history and cultural heritage. They tell the story of occupation, dispossession, and the Palestinian Diaspora. The pieces are a celebration of the richness of our culture with a modern twist and a creativity for revival of a centuries old craft.

All their pieces are made locally – from start to finish – “baladi miya bil miya yama!” From the textile used to the work that goes into tailoring, the clothing line of Ibreh wa Khayt is unique and fashionable.*





SILVER TENT

THE WOMEN'S HANDICRAFT CENTER

Address: Anata, Jerusalem
Telephone: 02-2355317 | 0599-682792

The Silver Tent is a Bedouin women's handicraft center established in 2011 in Anata [northeast Jerusalem]. The center operates on "Fair Trade" principles, and makes jewellery from silver, copper, aluminium, stones, and silk. It works with women from the community of Al-Jahalin, a Bedouin tribe who are the largest refugee tribe in the West Bank and continues to face ongoing displacement and forced evictions from their land by Israeli authorities. The Jahalin reside near the infamous illegal Israeli settlement of Ma'ale Adumim in the so-called "E-1 Area," a strategically important block of land to the east of Jerusalem that Israel is currently attempting to greatly expand settlements in.

The Bedouin communities in the West Bank and '48 areas have been undergoing systematic plans to uproot them from their land and eliminate their culture and way of life. Israeli policies today aim to ethnically cleanse the Palestinian Bedouin communities from the Jordan Valley and the area east of Jerusalem through the construction of three apartheid-style townships. Once expelled, these communities would be relocated to these towns.

Silver Tent aims to empower women in the Jahalin communities living in Anata, Abu Hind, and Khan Al-Ahmar, whose livelihoods are under constant threat by the occupation.

The project, which was initiated by the Italian organization of Vento Di Terra, is focusing on the production of jewellery as a preservation tool for the cultural identity elements of the unique jewellery design.

Silver Tent is also a project that is aware of its actions on society and environment. They uphold Fair Trade principals in their work and produce jewellery from local and safe materials. The women work on producing this beautiful jewellery from three basic materials; copper, brass, and sterling silver. Some of their pieces also utilize recycled materials such as glass and plastic.

You can get the latest available jewellery from Silver Tent and arrange pick up through telephone order or by visiting the project.*





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FASHION AND TEXTILE INSTITUTE

Location: Beit Sahour

Telephone: Jane Abed Rabo 0599-183950

email: salmanjane80@gmail.com

Have you ever heard of a fashion and textile institute in Palestine? We rarely hear about innovative and new approaches to business development, but the Fashion and Textile Institute (FTI) in Beit Sahour has been there for decades. It was established in 1994, as an academic center that offers specialization in fashion design and tailoring and it is affiliated with another Palestinian textile factory called Unitex. The graduates are offered the opportunity to work in the factory after they graduate and therefore have the chance to improve and develop their skills.

The Institute has a very exciting project, Kiddy Land, where 20 employees in the factory have been working on producing baby and kids clothing with a special

Palestinian style. With the star of Bethlehem as their logo, the products are all made of organic cotton, and using needlework skills the logo is beautifully embroidered by the women in yellow and pink.

Jane Abed Rabbo, who runs the institute, says it's not easy to market organic clothing in Palestine, but she has been receiving more orders recently that might increase demand and therefore encourage more production for local consumers. Most of their products reach European markets through store owners who have a strong relationship with the Institute. Jane explains if the local market increases the demand for organic clothing items they will be able to hire more people and even start new clothing lines for kids, and adults!





IN'ASH AL-USRA

Telephone: 02-22401123 | 02-2402876

Email: alusra@live.com

Website: www.inash.org/en

Facebook: Society of Inash Al Usra

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 institution of the family, thus contributing to the development of Palestinian society as a whole. Inash Al Usra is a pioneer organization led by powerful women leading the Palestinian society towards freedom, equity and independence.



Inash Al Usra has a long history of women empowerment through the embroidery project, which has supported more than 5000 women with raw materials and trainings to produce embroidered pieces and generate income, and preserve the distinct patterns and designs of Palestinian regions and culture. Today, they have a long standing exhibition which is open daily to showcase the products. The society has also been extensively developing the cultural center, a research and documentation center specialized in Palestinian cultural heritage. Additionally, the society works on food catering, food processing and production of frozen pastries.*





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TASHAKEEL

Address: Assahel Street, Ramallah Al-Tahta

Telephone: 02-2961779

Facebook: تَشَاكِيْل

Hiam Rouhana, trained in biology and medical science, is the artist behind this beautiful and elegant jewellery, which is inspired by the Palestinian folk heritage. Hiam is from Haifa but has been living in Ramallah where her store is located, and her magic pieces come to life.

The passion that Hiam has for her work is due to growing up learning embroidery art from her mother and grandmother, and she has since been passionate about how to creatively maintain this traditional art and introduce it in a jewellery line. She started collecting handmade embroidered dresses, and to infuse their creativity and colour into her work, producing authentic and handmade jewellery inspired by the traditional and cultural heritage of Palestine. In 2000, Tashakeel was born as a business that is striving to unite the emerald colour of the Galilee hills with the turquoise of the Mediterranean Sea in a creative and inspirational way.*





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SULafa EMBROIDERY PROJECT

Address: Mustafa Hafez Street, Gaza

Telephone: 08-6777388

Email: h.el-arabi@unrwa.org

Website: www.needleprintociety.com

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 producing embroidered pieces. The project was initiated by the United Nations Relief and Works Agency (UNRWA) in 1950. Today, it is, of course, facing many challenges stemming from the inhumane siege on Gaza that not only imprisons the population but also imposes restrictions on raw materials entering the Strip, in addition to totally cutting them off from local and international markets.

Their embroidered shawls and scarves have been in high demand according to Sunbula, who stock their products. Visit the Sunbula shop where you can find the latest from Sulafa project.

Their products includes, purses, computer covers, cushion covers, and ornaments.*





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HANDICRAFT COOPERATIVE ASSOCIATION BETHLEHEM

Address: Wadi Ma'al Street, Near Nativity Church, Bethlehem

Telephone: 02-2764141

Website: hca2012.wordpress.com

Facebook: الجمعية التعاونية الحرفية بيت لحم

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 to fill the gap of 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 producing the high quality finished products of their competitors. The Cooperative therefore came about to develop the individual capacities of the women, enhance their participation in the market, and improve their abilities to compete. This is a small but rich cooperative, and it aims to promote the women's work in a very competitive environment. Just a few meters from Nativity Church and Milk Grotto Street, Mariam is trying to make sure that the women producers in marginalized villages in Hebron and Bethlehem can generate income through selling their work to the thronging tourists and pilgrims visiting this world-famous site.

Do pass by if you are in the area to treat yourself to an array of high quality handicraft products including bead work, ceramic, embroidery, glass, mosaic, olive wood, and silver.





HANAN ELFANNAN

Address: Al Bireh

Telephone: 0598-238023

Email: info@hananelfannan.com

Website: www.hananelfannan.com

Fresh out of the oven and a few hours before this guide was sent for the designer and print shop came this exciting and exhilarating project. Hanan Elfannan means “Compassion of the Artist”, a project that seeks to bring together visual beauty with global consciousness. The entrepreneur behind it, Hanan Hamoudeh from Al Bireh, describes that this project responds to the environmental waste issues and heritage preservation limitations that Palestine is going through. Making beauty out of recycled materials, Hanan Elfannan aims to raise environmental conscientiousness and preserve the Palestinian heritage.

From coin purses to bags and pillow cases, the beautiful pieces show the potential of creating art out of waste materials. Through this project, Hanan inspires to create new products that will play a role in recognizing our identity and cultural heritage and tell a story of Palestine.

With these one-of-a-kind products, the authenticity of the pieces is preserved in addition to the fair prices the seamstresses receive for their work.

This exciting project, although in its first steps, is participating in a competition for social innovation, we wish them all the best of luck!*





wine & beer

WINE AND BEER

WINE IS ART – THE RENAISSANCE OF WINEMAKING IN PALESTINE UNDER OCCUPATION

BY ULRICH NITSCHKE



Winemaking in Palestine can be traced back thousands of years. The ancient land of Canaan was one of the earliest regions to cultivate grapes for wine. It's no coincidence that grape clusters and wines were frequent motifs on ancient pottery, mosaics, and coins which give evidence of the old tradition of winemaking in Palestine.

The first evidence of wine production was found to be in Georgia and Iran, 6,000 BC and 5,000 BC respectively. Wine played an important role in the development of ancient Egyptian civilization. It most likely engendered the trade between Egypt and Canaan in the 3rd millennium B.C. Wine was to be offered to the priests as a drink offering and the abundance of wine was considered to be a great blessing [Deut. 7:13]. The prosperity of the Land of Canaan was measured by the size of its grapes [Numbers 13:23]. In His parables, Christ often likened the church [kingdom] to vineyards [Luke 20:9; Matt 21:28]. He even likened Himself to a vine and His father to a vine dresser [John 15:1-4].

Nowadays the growing of wine grapes and winemaking is experiencing stimulating renaissance in Palestine even under conditions of occupation. There are four wineries located in ancient Palestine called Cremisan in Beit Jala, Ashkar and Jascala in the north close to the Lebanon borders, as well as the youngest winery of Taybeh where a young winemaker with the promising name of Canaan Khoury is testing his luck.

The grapes are coming from the occupied territory of Palestine. The existing varieties coming from Europe, like Cabernet Sauvignon, Merlot, Syrah, as well as rarely found grapes as Petit Verdot, Carrigan or even newly discovered white wine grapes like Sauvignon Blanc. The grapes are growing here in Palestine under wonderful conditions, more than 200 sunny days average a year, on soil full of minerals needed for quality grapes, enough wind on the heights of Birzeit, Abud, or in Taybeh as well as in Bethlehem region to fight potential diseases - let alone on the borders to Lebanon. Perfect conditions exist to grow quality grapes and develop new varieties of fruity and well matured wine grapes. So come and discover yourselves the new taste and flavor of Palestinian Wineries.

Brave wine farmers nowadays want to try autochthon grapes in their different varieties, an experiment which should be carefully supported, since the region and its conditions are not experiencing enabling environment, but as was said winemaking can even overcome the artificial borders, if not dismantling the wall.

All the best and have fun with the finest wines in the Middle East.

Ulrich Nitschke

Ulrich is an expert in wine visiting wineries in different parts of the world since 20 years



CREMISAN WINERY

Address: Cremisan Wine Estate, Beit Jala
Telephone: 02-2742605
email: info@cremisan.com
Website: www.cremisan.org

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 steeply 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 building 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, in addition to the Salesian Sisters.

The story of the wine produced in Cremisan goes back to the times of the Roman-Byzantine empire, when rock was 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 Belloni planted the vineyards, and continues until this day.

Initially, Cremisan wine was transported on mules' backs to Bethlehem and Jerusalem. With increasing numbers of pilgrims, there was an increase in demand, 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 is from local and international markets. The blend of the indigenous Hamdani and Jandali grapes is a speciality of the Cremisan winery.*





ASHKAR WINE

Address: Kufur Yasif, Galilee

Telephone: 04-9964966| Ni'meh 0545-484016

email: ashkarwinery@gmail.com

website: www.ashkarwinery.com

The Ashkar family, originally from the village of Iqrit, now live in Kufur Yasif in the Galilee. The story of Iqrit, 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 bus to nearby villages. The area was declared a military zone and the villagers were forbidden from returning. The people of Iqrit appealed their case to Israel's Supreme Court, which ruled in July 1951 that their evacuation was illegal and they must be permitted to return. But 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 Iqrit 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 effort to reclaim their right of return and rebuild their village.

The Ashkar family, young and old, speak passionately about Iqrit, and even though they are well established in their respective fields and careers, they all commit to spending their time, energy, and money on maintaining the village and being physically present there at least once a month. Through preserving the local traditions of their ancestors, the family ritual of winemaking came about. This project



started on a very small scale, with the aim of producing wine to meet the needs of the family and their friends, but has now grown from 3,000 bottles in their first 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 line 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 Iqrit's activism can inspire return actions in all of Palestine.



TAYBEH WINE

Address: Taybeh, Ramallah

Telephone: Canaan 0599-313027

Email: cinfo@taybehwinery.com

Website: www.taybehwinery.com

Facebook: Taybeh Winery

Canaan Khoury used to help his father Nadim in preparing wine at home, a tradition followed 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 material engineering, and studying winemaking extensively, Canaan was ready to launch the Taybeh winery in 2013 along with other members of the Khoury family. They strive to produce and maintain a high quality product that will follow in the footsteps of the micro-brewery of Taybeh; a boutique business that puts quality above quantity.

Canaan explains that the wine grapes used are from the vineyards of local farmers in Aboud, Birzeit, and Taybeh and as much as possible, Canaan picks the ones that are rain-fed and grown using only organic fertilizers [baladi]. They are also introducing table grapes [of which Palestine has 21 indigenous varieties] to the winemaking process and 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 of the science of winemaking and start a culture of wine tasting and appreciation. Taybeh Wine will be distributing their line in hotels and restaurants in Palestine.*





TAYBEH BEER

Address: Taybeh Factory, Taybeh village
Telephone: 02-22898868, 02-2898022
Email: taybeh@palnet.net
website: taybehbeer.com
Facebook: Taybeh Beer

The West Bank village of Taybeh, northeast of the city of Ramallah, has acquired a recent fame, in addition to its historical and religious significance, 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 in itself enough reason to celebrate the event, not to mention the opportunity to enjoy music and dance of all kinds by Palestinian artists, from hip-hop to dubka [a traditional dance].

In 1994, upon returning from the US, 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 the first micro-brewery in the Middle East is alluring and exciting, especially since the product is natural and hand crafted, devoid of preservatives and 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 markets in Germany, Belgium, Japan, and Chile. Madees, Nadim’s daughter, is the only female brewer in Palestine 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 so in Dark, Golden, Amber, White, and non-alcoholic beer to meet all tastes.*





JASCALA

Address: Al-Jish village, Upper Galilee
Open on weekends, and weekdays upon appointment
Telephone: 04-6990559 | Nasr 0523-833261
Facebook: Jascala Winery

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 (Akka, Nazareth, Shafa Amr, Shaghur, Tamra, Sakhnin, and many more). However, all this beauty masks a dark and turbulent history. 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 and was later razed to the ground by Israeli authorities. The residents of Kufur Bar'am were absorbed into Al-Jish following their expulsion from their homes and lands. In 2003, the Kreish brothers, Nasser and Richard, already passionate farmers, began making their own wine. The Khreish family come from a long line of farmers who have cared for the land for generations. On the slopes of Mount Meron, at 800m above sea level, they cultivate their vineyards in addition to a variety of other fruits and vegetables. The family had winemaking as a family ritual, with the wisdom of the process transferred from father to son and in addition, 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 mountain, Al-Jurmuq, just a few kilometres from the Lebanese border. Al-Jish has a century old cellar where the wine is preserved, located in the center 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 this year the grapes will be used to make 28,000 bottles of wine.

Al-Jish is a unique place to visit and take in the beautiful landscapes and rich history of the Galilee.



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ABU JAMEEL RANCH THE ARAB TRADITIONAL VILLAGE

Address: Baqa Al Gharbiyeh
Telephone: 0525-446399
Email: h.abu.jameel@gmail.com
Website: www.abujameel.org
Facebook: القرية العربية التراثية الفلاحية

Abu Jameel, Atef Abu Mokh has spent a number of years in Germany working as an engineer. He returned back home to Baqa Al Gharbiyeh. Baqa with its eastern twin sister lying inside the West Bank is a city of almost 20,000 inhabitants, now totally separated by the segregation wall but where houses on both sides are almost touching. The city has ancient olive and wine presses which show the traditional agricultural practices of the area.

In an effort to protect his land and make a sustainable investment in it in light of land confiscation threats, Abu Jameel together with his wife Hanan launched their dream project in 2007 of establishing a traditional Arab village model on their 30 dunums of land. With thousands of native trees and shrubs, the ranch is the example of a rich and vibrant Palestinian micro-ecosystem. The educational village aims to educate and inspire school kids to learn more about their Palestinian identity, heritage and resources. "Preparing manakeesh from scratch takes the student through a journey of understanding where the food comes from, in addition to highlighting the role of traditional agriculture, belonging to the land and the identity symbolism of food in the Palestinian culture", explains Abu Jammal. The projects run in seasons as well, so activities depend on the season, whether it's



olive picking or pasture season or harvest season. Set stations take the students through Palestinian historical natural buildings, spices station, natural candles and soap making, old water wells to highlight all the basic elements of the traditional Palestinian life.

Abu Jameel ranch also employs 30 women from the city and surrounding areas, in an effort to include those women in productive work that meets their needs and limitations. Abu Jameel ranch also produce essential oils, soap, za'tar and spices. Their future projects include launching a research and development center, and a heritage museum.

The farm encourages living simply hand in hand with nature while maintaining a healthy way of life, revolving around the Palestinian identity and culture.*



HAKORITNA

Address: Irtah Village, Tulkarem

Telephone: Fayeze 0599-827434

Facebook: حكوريتنا

Hakoritna is Fayeze and Muna Taneeb's project which aims to produce and promote chemical-free produce in Palestine and to raise awareness of the grave ongoing environmental rights violations and food injustices.

Fayeze 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's land and destroy their livelihood. While Fayeze was imprisoned, Muna continued to run the farm, in addition to managing the women's center in Irtah. The film can be found on Hakoritna's Facebook page and also on a DVD entitled "Unknown Soldiers", which brings together stories of popular resistance in Palestine by young Palestinian film producers.

Hakoritna is a center for volunteering and solidarity activities, and has welcomed hundreds of political activists, environmentalists, university students, and many others. Many innovative sustainable agriculture techniques can be seen on the farm, from the use of solar dryers to biogas production to raised beds and straw mulching. The farm is used for workshops, conferences, and trainings on environmental issues and holistic living. It has hosted several 'Global Campus' events, bringing together international and Palestinian youth to learn about permaculture design, and it

aims to carry out more events in the future. Check their Facebook page for news and updates!

The famous 'hanging' strawberry is a favourite product of this family-run farm because of its magic colour and beauty. Lettuce, cucumbers, tomatoes, mloukhiyeh, eggplants, and green beans are amongst the many other seasonal products which can be found at and ordered from the Hakoritna farm. Hakortina cooperates with Adel and its products can be found in the weekly market in Ramallah [see Adel's profile in the "Shops" section of this guide].*





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MARDA PERMACULTURE FARM

Address: Marda Village, Salfeet

Telephone: 0599-967420

email: mardapermaculture@gmail.com

Website: www.mardafarm.com

Facebook Group: Marda Permaculture Farm, Palestine

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 and extends 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, the Marda Permaculture Farm has developed into a thriving 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 Salfeet, the project promotes food sovereignty, health, self-reliance, and empowerment.

Farm Founder and Director Murad AlKhufash had long dreamed of a teaching building using natural materials and techniques such as earth bag construction, cob, adobe, and local building technologies. The building would maximize space at two stories and provide a much needed office,



indoor space for workshops, and lodging for interns and volunteers. With a successful crowdfunding campaign, the permaculture farm has managed to raise the money to make this dream come true. The facilities provided by the building will hopefully attract more Palestinians and internationals to this inspiring project that aims to rebuild resilience and sovereignty, starting with our sources of food.

Every year, the Marda Permaculture Farm hosts and conducts a 14-day intensive Permaculture Design Certificate course with internationally recognized and acclaimed teachers who work alongside Murad. This course provides an important opportunity to learn about permaculture design theory and how it can be applied to the Palestinian context, as well as for foreign students to visit and learn about Palestine. Check the website for the latest news about registration for upcoming courses.



Eth

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SHARAKA IN PALESTINE

Telephone: 0599-673005

email: sharakainpalestine@gmail.com

Facebook: Sharaka: مبادرة مجتمعية لحفظ الموروث الزراعي

Facebook Group: Sharaka - Community Supported Agriculture

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 through panel discussions and other events, and the creation of school gardens. Sharaka also works with restaurants in Ramallah area 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 group finds creative and innovative ways to celebrate seasonal change. Four times a year, they open their ‘Majhoul Restaurant,’ a mobile banquet with seasonal food prepared by the volunteers themselves and made of ingredients grown by local producers. The restaurant has been a hit, with fresh ingredients and seasonal flavours and it is a unique experience in Ramallah.



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 the producers. The atmosphere of the market attracted a large number of buyers and committed clients who awaited this weekly celebration with their families. It turned the Ottoman court in Ramallah Al-Tahta to a cultural meeting point, with live music, baked goods, and fresh produce.

Several times per year, Sharaka facilitates produce orders for consumers in Ramallah area by promoting specific seasonal products [like freshly pressed olive oil during olive season] and arranging their delivery.

In addition to the activities they run, they have established a strong network of baladi farmers who are producing seasonal and traditional food.



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BEIT AL-KARAMA

Address: Old City, Nasser Street, opposite the big mosque, Nablus
Saturday -Thursday from 10AM-5PM

Telephone: 0597-959924 | 0568-394806

email: baitalkarama@gmail.com

Website: www.baitalkarama.org

Facebook: Bait al Karama

Beit Al-Karama is a women's center 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 very unique project of a female-run Palestinian cookery school. Beit Al-Karama provides an inviting and friendly atmosphere in the combination of cultural heritage, beautiful architecture, and the company of determined and powerful women. In addition to hosting a women's salon and a community center, the beautifully decorated kitchen is the location where the magic happens.

The cookery school offers courses on the preparation of traditional Palestinian and Nabulsi dishes. The classes have a length of 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 their clients, whether it's a tourist group coming for a day or individuals interested in mastering the craft of Palestinian cuisine. The center 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 center in the Old City of Nablus and aspires to

combine a culinary social enterprise with activities of art and culture, run entirely by women. Beit Al-Karama is also the first Slow Food group in Nablus. Slow Food is an international movement founded in Italy in 1986 which aims to promote alternatives to fast food and to preserve traditional and regional cuisines all over the world.*





UNION OF AGRICULTURAL WORKS COMMITTEES (UAWC) SEED BANK

Address: UAWC, Hebron City

Telephone: Doa' Zayed 02-2227447

email: uwac@p-ol.com

Website: www.uawc-pal.org

A seed bank is a place where seeds are stored in the short-term in order to be used in agriculture or for long-term preservation. The need for seed banks arose in Palestine and the Arab world in order to preserve local seeds which are the result of centuries of careful selection by farmers. Hybrid and GM seeds, which recently have been introduced in Palestine, are produced by commercial seed companies to give the highest possible yields under 'ideal' conditions. Seeds are often specially developed to be used as a 'package' along with certain agricultural chemicals and indeed the largest and most dominant biotech companies sell both seeds and agrochemicals.

This high input farming has dire environmental consequences. It destroys the natural fertility of soils, erodes biodiversity, poisons the groundwater, and contaminates whole food-chains within ecosystems. It is also dependent on having reliable access to large amounts of water for irrigation. Baladi crops, on the contrary, have been selected to withstand environmental stresses such as droughts and pests and are inherently genetically diverse. While they may not deliver the highest yields under 'ideal' conditions, they contain the genetic variety that is crucial for crops to be able to adapt to a changing climate. Baladi seeds also breed from season to season and are thus suitable for seed saving, unlike hybrids and GM seeds which must be purchased anew each season. It is thus vital that baladi varieties are preserved.

Local seeds, just like generations of Palestinian farmers, have centuries of



wisdom, local knowledge, and richness that no 'modern' replacement can compete with. Local seeds are crucial for a community's food sovereignty and independence. They are also cheap, available for every farmer's use, and a good social practice that keeps the community connected and strong.

UAWC has been working to reproduce and improve local seeds for vegetable crops since 2003 and up until now, 35 kinds of vegetable and field crops have been reproduced and improved and their hereditary sources are being preserved in the seed bank. They have worked mainly on preservation and documentation of local vegetables and grain seeds in the Hebron region. UAWC also have extensive knowledge of local seeds, traditional seed bartering, and swapping practices by generations of Palestinian farmers.

The seed bank in Hebron is a must-visit location where you can see the methods of seed preservation and the abundant Palestinian local seed types of wheat, barley, and vegetables. If you are planting, grow baladi crops next season, save the seeds, and share them with your neighbours.



MASHJAR JUTHOUR

JUTHOUR ARBORETUM

Address: 5 Qastal St. Ramallah, Palestine

Phone: 02-2976561

Email: Info@juthour.org

Website: www.juthour.org

Facebook: مشجر جذور: حديقة بيئية في فلسطين

In the ever expanding construction site that is Ramallah it has become difficult to find a place to disconnect from the city, to breathe in some fresh air, and to recharge our energies after weeks of hard work and intense lifestyles. The hilly landscapes of Palestine never grow old and the stunning sunrises and sunsets under an olive tree are what it takes to lift your spirits.

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. Situated on 10 dunums in Thahr Al-Okda, it is located just before Ein Kinya in Area C. The lovely piece of land is beautiful, with traditional terraces and ancient olive trees, surrounded by wild oaks, hawthorns, and all the glory of Palestine's diverse flora and fauna.

In addition to being committed lovers of trees and nature, the founders of Juthour believed there was a great need for a natural space in Palestine where they could host an educational collection of trees that would be open to the public. It is a special place where 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 Juthour's website and a document can be found in Shop Made in Palestine.

Juthour offers a great experience for the whole family, offering guided walks, hiking, and picnicking, volunteer days, educational activities, kids' summer camps, and much more. Visit the 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.*



Env

Eth

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BEIT QAD ORGANIC FARM

Address: Beit Qad Village, Jenin

Telephone: 02-2954451 (Ramallah) or 04-2501803 (Jenin)

Email: beitqad@maan-ctr.org

Facebook: MAAN Permaculture Center مركز معا للزراعة المستدامة

MA'AN Development Centre established the Beit Qad farm in 2013 as a location for permaculture research, demonstration, and training. The farm is located in the Marj Ibn Amer region of Jenin governorate. The site aims to combine traditional Palestinian farming with new techniques in natural farming.

At Beit Qad, the aim is to conserve the rich biodiversity of Palestine and at the same time provide a space for competitive agricultural production. A mixed farming method is used on the 11 dunum plot of land in the fertile Ibn Amer Plain, so that tens of original kinds of plants are planted to produce organic baladi food. The farm also has different kinds of trees. The rationale behind this is to create a sustainable ecological system where the soil becomes, year after year, more fertile and humid. The production also becomes more feasible as the soil is enriched with the plants' waste and compost, thus maintaining the ecological balance. In order to prevent excessive water evaporation, the soil is being covered with green mulch.

The farm has water pools to collect rain and round pools for some medical herbs, in addition to hundreds of fish. These fish rely on organic breeding which makes the waters permanently full of nutrient manure.



At the entrance, a greenhouse was erected to serve as a hub for aquaponics farming. Various kinds of vegetables and herbs are grown there, in addition to strawberries. Bees also have their space on the farm, producing 100% natural honey. In an effort to make the farm even more sustainable, MA'AN has recently installed solar panels to provide clean sources of energy in addition to introducing livestock to further enrich the farm outputs with animal products.



shops



SUNBULA

EMPOWERING PALESTINIAN ARTISANS BY PROMOTING TRADITIONAL HANDICRAFTS

Location: 7 Nablus Road, Sheikh Jarrah, Jerusalem

Email: info@sunbula.org

Telephone: 02-6721707 | 0547-378430

Website: www.sunbula.org

facebook: Sunbula

Sunbula is a Jerusalem-based, non-profit, Fairtrade organization that supports Palestinian craft producers: women’s groups, artisan cooperatives, and disabled people’s organizations. By promoting traditional handicrafts locally and internationally, they support economic self-help efforts by those living in difficult conditions throughout Palestine.

With the aim of preserving Palestinian cultural heritage and creating a job market for women, Sunbula is helping artisans to develop their skills and products and to be economically empowered so they can start to develop their own projects.

Sunbula’s website is an invaluable source of information on the craft traditions of Palestine, including embroidery, weaving, olive wood carving, ceramics, and much more. Guiding the consumer on where and from whom 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 works with local producers and artisans to produce high quality products

that are sold locally and internationally. Sunbula was established 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. Sunbula helps to ensure that the artisans have access to the raw materials, equipment, training, and markets they need to sell their products.*





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SHOP MADE IN PALESTINE

Location: La Vie Restaurant, 5 Qastal St. Ramallah, Palestine

Telephone: 02-2976561

Email: info@juthour.org

Facebook: Shop Made in Palestine

Shop Made in Palestine is a non-profit company that aims at supporting local artisans and craftspeople in Palestine, through marketing their products in a shop located in Ramallah and online through Etsy. The profits of the shop go to a project run by the its owners called 'Juthour Arboretum' which is a nature reserve that models and encourages greater individual and communal responsibility towards the environment and natural heritage in Palestine through educational programs and eco-tourism.

Shop Made in Palestine seeks to support organic, chemical-free products and encourages producers to use eco-friendly packaging. Shop Made in Palestine also targets community-based and women's cooperatives to support the integration of local craftsmen and women in their communities. The products they sell include handmade soaps, kuffiyehs, handmade recycled paper, blown glass items from Hebron, and handmade jewellery.*





ADEL FAIR TRADE

Address: Qalandiya Checkpoint, beside Al-Khabbaz Bakery

Mobile: 0599-271419

Tel: 02-2351936

Email: email: info@adelft.com

Website: www.adelft.com

Facebook: Fair Trade Adel Corporation

ADEL aims to be the pioneer national marketing program for marginalized families' and cooperatives' products in terms of Fairtrade and fair price principles for both producers and consumers. Its goal is to improve the economic situation of the 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 consumer and producer in order to strengthen the local economy.

Adel works on training, workshops, and projects that help Palestinian producers. By taking responsibility for marketing their products, Adel spares producers the worry whether the products they spent so much sweat and money to grow will find a buyer and if their expenses will be covered. Through a home delivery program, Adel is responding to orders by consumers, and they have also opened a Fairtrade shop near Qalandiya refugee camp to market the goods.

The very successful markets that Adel is organizing are contributing to a change in habits in terms of what we buy, from whom, and how. Adel organizes two market days: Tuesdays in Ramallah at the Ottoman Court and Saturdays in Beit Jala at the Arab Orthodox Sports Club. Both markets are receiving praise and are meeting a local demand for a place to find local produce, and



enjoy encountering likeminded individuals and initiatives.

Adel is also launching a 'Charter of Fairtrade under Occupation', a document aimed at raising what they call 'economic awareness' to correct market relations and build healthy relationships between buyer and producer. Concepts such as solidarity economy, integrity, and economic justice are stated in the charter in a quest to create a Palestinian 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 occupation and free market oppression. Follow Adel on Facebook for updates on new products and market news, or visit their online shop and start ordering now.*



SALEH KHALAF

Address and Telephone:

Ramallah - Old City - Main Street 02-2957088 (8:30 am - 8:00 pm, 7 days a week)

Ramallah - Al-Manara - George Sa'a St. T: 02-2956337

[8:30 am - 8:00 pm closed on Fridays]

Al-Irsal Street - Al Bazaar Building 1700-629627 (9:30 am - 12:00 midnight, 7 days a week)

Email: info@salehkhalf.com

Website: www.salehkhalf.com

Facebook: Saleh Khalaf & Sons Co.

The store was founded by the late Saleh Khalaf in 1935. For over 75 years, the historic store located in the old city of Ramallah has offered a large variety of food and non-food items and has been a popular shop for locals and expats to get their hands on local produce, spices, and other healthy and organic items.

Saleh Khalaf Stores [now with additional shops at Al-Manara and on Irsal Street] are known for grinding and mixing large amounts of zaatar, with a special recipe which has been made fresh the same way every day for the past 75 years. The stores also offer a good selection of herbs, herbal mixes, coffees, teas, honey, dried fruits, and raw and mixed nuts. In addition, they offer many high quality Palestinian products, like Nabulsi soap bars and liquid soap, shampoos, essential oils, dates, and much more. Many local medicinal plants and herbs are also found here.



Organic and healthy foods are hard to find in Palestine, and at Saleh Khalaf you can find quinoa, chia seeds, and many other special foods for the health food enthusiast. The staff are very helpful and friendly and are happy to assist you. Their Facebook page is very interactive and informative, and even offers recipes for healthy and organic meals. This company is also socially responsible and carries out community work, educational workshops in schools and universities, and extensive promotion of local Palestinian producers.*



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PACE

THE PALESTINIAN ASSOCIATION FOR CULTURAL EXCHANGE & PACE TRADITIONAL HANDICRAFTS EXHIBITIONS

Address: P.O. Box. 841, Ramallah – Palestine

Tel: 02-2497610 **Tel/fax:** 02-2407611 **Mobile:** 0596-9648221

Email: pace@p-ol.com

Office: Al-Bireh, Jerusalem Road, opposite Al-Ain Mosque

Website: www.pace.ps

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 to 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 believe that protecting heritage goes hand in hand with protecting the environment. They organize public awareness campaigns, deliver lectures, organize tours and other cultural programs including heritage education and heritage preservation to achieve that goal. 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 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 opened 4 handicrafts shops already including one at the organisation's headquarters in the city of AL-Bireh, and three others at different women cooperatives including; Deir Ghasaneh, Rantis, & Al-Jib. Plans are underway to open more of those handicrafts shops in other villages to help promote and distribute Palestinian Traditional handicrafts. PACE's main Handicrafts exhibition is open daily from 8 A.M to 6:30 P.M except Friday.*



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DAR ZAHRAN HERITAGE BUILDING

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

Opening hours: Monday through Saturday, 11am-7pm

Tel/Fax: 02-2963470 | 0599511800

E-mail: info@darzahran.org, darzahran@gmail.com

website: www.darzahran.org, www.terrafidea.org

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 the Ramallah 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 jewelry. 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 Terrafidea. Terrafidea, "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 Terrafidea is sold in Dar Zahran. Zahran leads a campaign to preserve this piece of heaven from destruction by plans to build streets in Al Tيره neighbourhood. With a passion for cultural heritage preservation, the gift shop at Dar Zahran handpicks high quality products, made by local Palestinian artisans and those in the diaspora.*





NATIVE NASEEJ

Email: info@nativenaseej.com

Website: www.nativenaseej.com

Facebook: 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 that are known for their warm rich colors and homey character. The carpets, which are handpicked and sold by Native Naseej, tell the story of the weavers who make them, like Imm Issa, who is featured in this guide. Native Naseej's vision is to market Palestinian carpets that are one-of-a-kind, 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 rug weaving activities, to preserving this Palestinian heritage craft, and therefore investing in its adequate 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 skilful craft. Additionally, they have a commitment of contributing 10% of their profits to the benefit of the communities that work with them.*



Hand-spun, Hand-woven, 100% Natural Wool



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HUWWARA CULTURAL SHOP

Address: Huwarra Main Street, Nablus

Telephone: 0595-992995 | 0527-6907771

On our way to or back from Nablus, we noticed a shop that has many straw baskets on display. We stopped the car and so met the owners of the Huwwara Cultural Shop, who sell basketry products made by women associations in Jama'in and Bathan. The basketries made out of straw are simple but original and every Palestinian house has one 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 they rely on shops such as Huwwara to market their products. The shop owner explains that if the women are not paid well for their job, the shop will also be losing, so it's a win-win situation.

He took us across the street to another shop that serves as an extension of the basketry shop, and this is 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 it opens only 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.





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MOON COUNTRYSIDE

Address: Opposite of the Ottoman Court, Ramallah Al Tahta

Telephone: 02-2985753 | 0599-282307

email: bedouinmoon@hotmail.com

Moon Countryside is a family business run by the Abu Mariam family from Ramallah. 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. Imm Khalil, who works together with him in the shop explained: "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 skill 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.*





DAR ANNADWA CAVE GIFT SHOP

Address: Dar Annadwa, Paul VI Street, Bethlehem Old City

Telephone: 02-2770047

email: mkhamis@diyar.ps

Website: www.cave.annadwa.org

Diyar is the plural of Dar, which means “home” or “homeland” in Arabic. 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.

The Cave Artisans seeks to empower Palestinian women by employing the arts as a vehicle for nurturing their creativity, enhancing their economic sustainability and giving a voice through advancing their productions as their personal unique expressions.

Al-Kahf Arts & Crafts Center is a gift shop that aims at reviving the local community's sense of beauty, strengthening the cultural identity, and cultivating the 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 the cultural life in Palestine, conserve traditional handicrafts, create alternative job opportunities and promote creativity in design and production.



The cave gift shop offers on-site shopping and also through the online store, making beautiful handicrafts available for purchase to people worldwide.



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BLOUZTI FALASTINIYEH

Address: Nijmeh Mall, First Floor, Ramallah

Telephone: Ali 0568-777195, Hussein 0599-283392

Website: www.palestinewear.com

Email: falastinefalastine@gmail.com

Facebook: بلوزتي فلسطينية

The famous “Falastini” and “Falastiniyeh” T-shirts we see many babies, young and old people wearing were not an idea that originated from a typical commercial mindset 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 up by Blouzti Falastiniyeh, 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, Blouzti Falastiniyeh also require highlighting for their social and environmental responsibility in producing their clothing lines. What differentiates them from many commercial clothing lines is that they are committed to using 100% local Palestinian materials from the textile company to the factory producing the tags, and the carton boxes they use. 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 profit they make from selling their clothing goes to support local charity organizations which 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.

Blouzti Falastiniyeh aim to spread awareness about Palestine through their produce and that is why they have an online shop to reach Palestinians all around the globe. Check their Facebook page for updates and the locations in Palestine where you can find their products.*





larger companies



CANAAN FAIR TRADE

Address: Burqin, Jenin

Telephone: 04-2431991 | 0599-699684

Email: info@canaanfairtrade.com

Website: www.canaanfairtrade.com

Facebook: Canaan Fair Trade

Canaan Fair Trade hopes to re-establish traditional sustainable farming as an avenue for Palestinian farmers to earn a livelihood whilst protecting the environment and preserving culture. They enable small farmers and women organized in village cooperatives to pool their resources and have direct access to long-term global market opportunities.

Canaan combines traditional farming practices with cutting edge innovations in farming and production through research and development to enhance product yield and quality, resulting in high quality products that are competitive in global markets. As a result, small farmers and women are able to earn a living, maintain their relationship to their land, and provide a future for their children. With their team of designers, they package and market local produce from farmers who are committed to growing the indigenous fruits of this land.

Canaan focuses on export markets but also caters to local demand, especially of their processed food specialities. In addition, they host an olive harvest festival every year, attracting people from all over the world to visit Burqin, experience this vibrant facet of Palestinian culture, and to meet and support their producers. The festival is well worth a visit to sample olive oil fresh from the press, soaked up with freshly baked taboun bread,



and to appreciate the beauty of the ancient orchards that surround the Canaan Fair Trade factory.

Their delicious products are wonderful additions to any store cupboard as well as making ideal gifts and include: olive oil, olives, tahini, honey, almonds, thyme, infused olive oil, tapenade, couscous, and sun-dried tomatoes.*



AL-ARD

Address: Beit Iba, Nablus

Telephone: +970 9 2348035

email: info@alardproducts.com

Website: www.alard.ps

Facebook: Al'Ard Palestinian Agri-Products

Al-Ard ['the land' in Arabic] is a Palestinian Fairtrade company specializing in the production of olive oil, za'atar [a special dried herb mix including thyme, oregano, sesame and sumac], dried sage, dates, and olive oil soap bars and liquid. Al-Ard's priorities lie with the welfare of the producing communities. They work closely with farmers and small producers, and provide them with the tools and training they need to produce high quality premium products. Al-Ard also works to support farmers' cooperatives in the villages of Till and Sabastiya.

Al-Ard is committed to providing a luxurious quality of products and services that cater for the new emerging standards of modern lifestyles, with a keen emphasis to develop Palestine's natural resources.

Al-Ard products are not only tailored for international markets but also hope to promote safe and healthy practices in olive oil packaging and storing. They aim to raise awareness among local producers and consumers of the importance of packaging to maintain the olive oil and reduce chemical contamination.

Al-Ard products can be found in local supermarkets and they also have an online shop.*





NEW FARM

Address: Ein Sinya, Ramallah

Telephone: 02-22819557

Email: info@new-farm.ps

Website: www.newfarm.ps

Facebook [1]: New Farm processing and marketing company

Facebook [2]: مواسم خير تجمعتنا

New Farm is owned by its founding members – a group of socially conscious Palestinian agricultural cooperatives, the Peasants Union, and three local NGOs, all dedicated to social and economic agricultural development. They are especially focused on empowering rural women to create change in their lives and therefore women's cooperatives are prioritized when deciding who can hold shares in the company and draw dividends on its profits. Therefore the producers benefit directly from the fruits of their own labour.

New Farm Company's main purpose is to assist their cooperatives with processing and marketing, thereby establishing better conditions, marketing possibilities, and profits. They carry the Fairtrade label and comply with international food safety standards, making their products suitable for export as well as for sale on local markets. They guarantee both safety and quality, and their lines are attractively packaged. Available products include olive oil, olive paste, pickled olives, labaneh in oil, pickled almonds, grape or carob molasses, honey, chilli sauce, maftoul, freekeh (green wheat), and dried herbs among many other things.



Shop online via their informative website in English and Arabic, or watch out for their products in your local supermarket. New Farm markets products of Al Jalameh Women Center, Jalboun Women Center, and many other producers.*

SEASONAL CALENDAR

	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Asparagus	●		●	●						●	●	●
Basil			●	●	●	●	●	●	●	●	●	●
Broad Beans			●	●	●				●	●		
Borage		●	●	●	●					●		
Broccoli			●	●		●	●	●	●		●	●
Cabbage			●	●	●				●	●		
Cauliflower			●	●	●				●	●		
Capsicum				●	●	●	●	●	●	●		
Carrot	●	●	●	●	●		●	●	●	●	●	
Celery		●	●				●	●				
Chilli				●	●	●	●	●	●	●		
Climbing beans				●	●	●	●	●	●	●		
Coriander	●			●	●	●	●	●	●	●	●	●
Cucumber				●	●	●	●	●	●			
Dill	●	●								●	●	●
Chickpeas				●	●	●	●	●				
Eggplant				●	●	●	●	●	●	●		
Fennel	●	●	●						●	●	●	●
Garlic					●	●	●		●	●	●	
Gundelia	●	●	●	●								●
Lettuce		●	●	●						●	●	
Luffa					●				●	●	●	
Mallow						●	●	●	●			
Melon				●	●	●	●	●	●			
Mint			●	●	●	●	●	●	●	●	●	



Planting



Harvest



Planting and Harvest

A copy of Sharaka in Palestine Seasonal Calendar

	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Okra				Planting	Planting	Planting and Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	
Onion						Harvest	Harvest			Planting	Planting	
Oregano	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Planting	Harvest	Harvest
Parsley	Planting			Planting and Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Planting	Harvest	Harvest
Peas	Planting			Harvest	Harvest					Planting	Planting	Planting
Potato	Harvest	Harvest	Harvest	Harvest					Planting	Planting	Planting	
Pumpkin and Squash			Planting			Harvest	Harvest	Harvest	Harvest	Harvest		
Purple/red carrot		Planting			Harvest							
Radish	Planting and Harvest	Planting and Harvest	Harvest	Harvest	Harvest				Planting	Planting	Planting and Harvest	Planting and Harvest
Rocket	Planting and Harvest	Planting and Harvest	Harvest	Harvest					Planting	Planting	Planting	Planting and Harvest
Rosemary	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Planting	Harvest	Harvest
Sage	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Planting	Harvest	Harvest
Spinach	Planting and Harvest	Planting and Harvest	Harvest	Harvest						Planting	Planting and Harvest	Planting and Harvest
Spring onions	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest	Planting and Harvest
Sunflower				Planting				Harvest				
Sweet corn			Planting	Planting		Harvest	Harvest					
Swiss chard	Planting and Harvest	Planting and Harvest	Harvest	Harvest	Harvest					Planting	Planting and Harvest	Planting and Harvest
Thyme	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Harvest	Planting	Harvest	Harvest
Tomato				Planting	Planting	Planting and Harvest	Planting and Harvest	Harvest	Harvest	Harvest		
Turnip	Planting	Planting	Harvest	Harvest	Harvest					Planting	Planting and Harvest	Harvest
Watermelon						Planting	Planting	Harvest	Harvest	Harvest		
Wheat						Harvest	Harvest			Planting	Planting	Planting
White cucumber				Planting	Planting and Harvest	Harvest	Harvest	Harvest	Harvest	Harvest		
Zucchini				Planting	Planting and Harvest	Harvest	Harvest	Harvest	Harvest	Harvest		

USEFUL LINKS, CAMPAIGNS, AND READINGS:

Palestinian Products Guide: <http://albadeel.ps/default.aspx>
Ethical Consumerism: <http://www.ethicalconsumer.org/>
Slow Food Movement: <http://www.slowfood.com/>
International Peasant Movement: <http://viacampesina.org/en/>
Exposing Israeli Occupation Industry: <http://whoprofits.org/>
Hasan Mustafa Cultural Center: <https://www.facebook.com/pages/Hasan-Mustafa-Cultural-Center/278663845595819>
March Against Monsanto: <http://www.march-against-monsanto.com/>
Permaculture International: <https://www.permaculture.org.uk/international>
Network for Experimental Palestinian Tourism Organization: <http://www.nepto.ps/>
Palestine Fair Trade Association: <http://www.palestinefairtrade.org/>
The Freedom Bus: <http://freedombuspalestine.wordpress.com/>
GrassRoots Environmental Action Network: <https://www.facebook.com/GREANPalestine>
Meat Atlas – Facts and Figures about the Animals We Eat: <http://www.boell.de/en/2014/01/07/meat-atlas>
15. Resource Politics for a Fair Future: <http://www.boell.de/en/2014/05/28/resource-politics-fair-future>
Research collective on agriculture, environment and labour in the Arab World, <http://www.athimar.org/>
Arab Group for the protection of nature, <http://apnature.org/en/content/arab-network-food-sovereignty>
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