



Political Ecologies of Palestine Annotated Bibliography

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POLITICAL ECOLOGIES OF PALESTINE

1. Framing Statement & Key Starting Points

This annotated bibliography focuses on select political ecology scholarship regarding Palestine/Israel. The bibliography was created by MA student Kate Reynolds, as part of an RAship with [EDGES](#) and [ESD](#) at the University of British Columbia. While there are many wonderful resources on these issues, these few articles center on how nature, identity, and gender, and narrative are linked with the ongoing occupation of Palestine and resistance against Israeli settler colonialism. To preface this resource, especially with it being created by someone situated in North America with a Western perspective, the work of Edward Said and his concept of Orientalism is a crucial starting point.

Said, E. W. (1978). *Orientalism*. Knopf Doubleday Publishing Group.

Video: [Edward Said on Orientalism](#)

Annotation: Orientalism exposes and challenges the predominant Western caricatures of the Middle East, Islam, and the "Orient." According to the work of literary critic and postcolonial scholar Edward Said, the West often portrays the Middle East as culturally homogeneous, negating the region's expansive histories by emphasizing caricatures of mystery and exoticism. This fabricates a binary between the West and the "Orient," where the former is cast as strong, masculine, normal, mature, and virtuous, and the latter as weak, effeminate, childish, sinful, and "backward" or "Other." Through contemporary and historical examples, Said discusses the implications of Orientalism in media, literature, scholarship, and international affairs. Being aware of how Western perceptions of this region are shaped by the legacies and continued practice of Orientalism is important as a foundation for contemporary discussions about Israel and Palestine, which echo these familiar discourses that distinguish between the West and the "rest."

Said, E. W. (1979). *The question of Palestine*. Knopf Doubleday Publishing Group.

Video: [Edward Said on Palestine](#)

Annotation: Said offers a historical account of the tensions between Israel and Palestine, specifically the cultural, political, and territorial impact of Western imperialism and Zionism in the Middle East. He defines Zionism as a practice that prioritizes Israeli settlement by dispossessing Palestinians of land, agency, and statehood. Said's analysis provides context on Palestinian history and culture, challenging narratives of "empty land" before the occupation and establishment of the state of Israel. He traces these historical pressure points to show how Orientalism influences the West's treatment of the conflict, such as the ease with which mainstream news media dehumanizes Palestinians.

Pellow, D. N. (2018). The Israel/Palestine conflict as an environmental justice struggle. In *What is critical environmental justice?* (pp. 95-125). Polity.

Annotation: The fourth chapter of Pellow’s “What is Critical Environmental Justice” considers how critical environmental justice provides a useful perspective for analyzing Israeli-Palestinian relations. Pellow engages the four pillars of environmental justice: *Multiple Categories of Difference, Multi-Scalar Analysis of Temporal and Spatial Environmental Inequities, Entrenched Inequity to Question Social Order, and Racial and Socio-Ecological Indispensability*. These four pillars of environmental justice, despite inevitable overlaps, are a useful framework for understanding the Israeli occupation. For instance, a multi-scalar approach can help connect Western, particularly U.S., foreign aid in supporting the Israeli military and sovereignty, thereby enabling the environmental injustices and narratives to which Palestinians are subjected, as explored in the following articles.

2. Justice and Injustice in making “The Desert Bloom”: Role of Narratives and Counternarratives

With a foundational understanding of Orientalism and Environmental Justice as frameworks, other themes and more recent works offer a more comprehensive view of the political ecologies of Israel/Palestine. The rest of this annotated bibliography is organized around two key themes (with significant overlap): (1) Environmental Justice and Injustice + Narratives, and (2) Resistance within Embodied, Emotional, and Everyday Engagements with the Environment in Palestine. The first section highlights work that explore the injustices and temporality of colonial and Western environmental narratives through various case studies.

Alatout, S. (2006). Towards a bio-territorial conception of power: Territory, population, and environmental narratives in Palestine and Israel. *Political Geography*, 25(6), 601-621.

Author’s Abstract: In this paper, I investigate recent Palestinian and Israeli environmental narratives as effects of power. I also read differences between both styles of narration as differences in conceptions and experiences of power. While Palestinian environmental narratives for the most part build on a Weberian perception of power (sovereign-territorial), their Israeli counterparts subscribe to what could be described as a Foucaultian perspective of power (bio-power). These underlying perceptions of power lead to forms of resistance that are focused on property rights and questions of sovereignty in Palestine and on concerns over quality of life of the population in Israel. By constructing theoretical distinctions between territory and population, Palestinian and Israeli environmental narratives continue a strongly entrenched tradition in theories of state, power, and governmentality. In this paper, I provide a critique of this ontological distinction between territory and population and argue that the distinction itself should be recognized as an effect of power: by attending to its territorial forms, power’s exercise on the level of population (gender, class, color) is rendered benign; and, by focusing on quality of life of the population, power’s expression in territorial forms is often deemed irrelevant for environmental knowledge and action. This critique of power calls for further research on and discusses implications of a bio-territorial conceptualization of

power, as well as attendant forms of resistance.

Annotation: Alatout explores how power and territory shape Palestinian and Israeli national narratives of "environmental action." Israel, taking "territoriality for granted" due to its political, military, and economic power, approaches environmental action as apolitical, focusing on regional collaboration rather than political implications. In contrast, the Palestinian perspective, grounded in a lack of sovereignty, emphasizes territory, sovereignty, and occupation in environmental discourse. For instance, while Israelis might advocate for green energy projects to reduce their carbon footprint, Palestinians are concerned about how these projects assert Israeli control over land. Additionally, Palestinian narratives argue that Israeli settler colonialism is the true threat to environmental health, citing deforestation and industrial waste dumping on Palestinian land as examples. The Palestinian perspective on Israeli environmentalism is explored in the following articles.

Other selected works by Samer Alatout on environmental narratives in Israel/Palestine:

[Alatout, S. \(2009\). *Bringing Abundance into Environmental Politics: Constructing a Zionist Network of Water Abundance, Immigration, and Colonization. *Social Studies of Science*, 39\(3\), 363-394.*](#)

[Alatout, S. \(2008\). 'States' of Scarcity: Water, Space, and Identity Politics in Israel, 1948–59. *Environment and Planning D: Society and Space*, 26\(6\), 959-982.](#)

[Kaminer, M. \(2022\). *The agricultural settlement of the Arabah and the political ecology of Zionism. *International Journal of Middle East Studies*, 54 \(1\), 40-56.*](#)

Author's Abstract: Agricultural settlement geared to capitalist commodity production and accompanied by massive ecological interventions has historically been central to the Zionist colonial project of creating a permanent Jewish presence in the "Land of Israel." The hyperarid southern region known as the Central Arabah is an instructive edge-case: in the 1960s, after the expulsion of the Bedouin population, cooperative settlements were established here and vegetables produced through "Hebrew self-labor," with generous assistance from the state. In the 1990s the region was again transformed as the importation of migrant workers from Thailand enabled farmers to expand cultivation of bell peppers for global markets. But today ecological destruction, depletion of water resources, and global warming cast doubt over the viability of settlement in this climatically extreme region. I locate the settlements of the Arabah within the historical political ecology of the Zionist movement, arguing that their current fragility exposes the essential precarity of capitalist colonization.

Annotation: Through this historical case study of the Central Arabah, Kaminer illustrates how colonization's inherently capitalist-inspired land management strategies proliferate ecological and social instability. Israeli agriculture is heavily influenced by the British mandate's legacy of "market-oriented development," which aimed to turn agriculture into private profit. This approach led to the importation of Thai laborers to the Central Arabah region. These workers significantly boost produce yields for Israeli export but face workplace exploitation, severe housing issues, financial instability, and social instability. In addition to supplanting traditional Palestinian agriculture and land, Israeli intensive agriculture has drained nearly half of the

region's natural springs and contributed to severe environmental degradation, threatening Palestinian access to water and rendering the land increasingly uninhabitable. The instabilities produced in the Central Arabah reflect the various forms of vulnerability caused by the values and foundations of the Israeli settler colonial project.

Hughes, S. S., Velednitsky, S., & Green, A. A. (2023). Greenwashing in Palestine/Israel: Settler colonialism and environmental injustice in the age of climate catastrophe. *Environment and Planning E: Nature and Space*, 6(1), 495-513.

Author's Abstract: Israeli innovations in “green” technology are ostensibly aimed at sustainable resource management and climate change mitigation. But sustainable development and environmental (in)justice in Palestine/Israel need to be examined through interdisciplinary perspectives that account for the broader settler colonial and neoliberal contexts in which they occur. Taking into account the historical and geographic context of Israel's scientific development, we argue that Israel's green technologies are fundamentally structured by the Zionist project of appropriating Palestinian lands. Within settler colonial analysis, environmental injustice comprises part of a broader pattern of settler domination of Indigenous ecological relations, requiring attending not to ‘equity’ in relations with the state and environment but a reckoning with settler privilege and the return of land to Indigenous communities. We analyze the use of environmental infrastructures—specifically in the areas of waste management, renewable energy, and agricultural technologies (“agritech”)—as mechanisms for land appropriation and dispossession in Palestine/Israel. Our analysis of ‘greenwashing’ as a rhetorical strategy asserts that regardless of the ecological impact of individual technologies, in Israel's settler colonial context they further indigenous dispossession and elimination and are therefore incommensurable with long-term socio-ecological resilience. Through this analysis of Israeli greenwashing, we discuss Israeli sustainability initiatives and technological innovations not as ahistorical discourses, commodities, or technologies, but as elements of a historically situated settler colonial project.

Annotation: Hughes et al. use the term “greenwashing” to describe Israeli environmental narratives around Agritech. They build on Alout's work on narratives (highlighted previously in this annotated bibliography) by detailing how Israeli “quality of life” environmentalism may be discursive in its messaging to the international community. For instance, Israel subsidizes and promotes drip irrigation to address ‘water scarcity’ in the region. However, these projects are developed on Palestinian land, which weakens Palestinian mobility and sovereignty. Additionally, by not providing accessible instructions on how to use drip irrigation and associated pesticides, Palestinian farmers and their land are increasingly poisoned. Israeli green-agro tech cannot be separated from settler colonialism, even if the messaging might suggest otherwise. Critically examining Israeli environmental messaging can reveal how the implementation of green technologies further settler occupation by dispossessing Palestinians of their land, mobility, and agency.

Amira, S. (2021). The slow violence of Israeli settler-colonialism and the political ecology of ethnic cleansing in the West Bank. *Settler Colonial Studies*, 11 (4), 512-532.

Author's Abstract: This paper uses the concept of ‘Slow Violence’ in a Palestinian village to

explore the political ecology of the Israeli settlers-colonial paradigm. Slow Violence is violence that manifests gradually and often invisibly, in contrast to spectacular violence that more frequently garners media and political attention. My research explores and maps out the structure of slow violence in Palestine, where the politics of the curtailed Palestinian National Authority and the Israeli settler-colonial enterprise converge. It addresses a significant scholarly gap as attention to these issues focuses almost exclusively on violence as a spectacle, overlooking the centrality of nature as a productive political and developmental space in settler-colonial discourse and practice. Here I focus on three aspects of the slow violence of settler colonialism and its relationship to political ecology: the unleashing of wild boars into Palestinian villages and the decimation of seasonal agriculture, the dumping of sewage waste of Israeli settlements onto Palestinian villages, and the curtailment of indigenous centered modes of production and mobility. These practices transform the meanings of security and stability for Palestinians. They have served to weaponize landscapes against Palestinian inhabitants.

Annotation: Amira's application of "slow violence" provides another lens for analyzing the environmental actions and inactions of Israel, which are often disguised or obscure to those not directly affected. In this paper, Israel's strategic release of wild boars in the Palestinian village of Salfit is framed as an example of colonial slow violence. The wild boars restrict mobility due to safety concerns and destroy seasonal agriculture, exacerbating the economic and social vulnerabilities of the Palestinian population. Due to their rapid reproduction rate and the apoliticization of nature, this violence persists and intensifies. Slow violence underscores the importance of everyday lived experience in narrating violence, as the harms proliferate over time and appear 'apolitical' to observers.

Sasa, G. (2023). Oppressive pines: Uprooting Israeli green colonialism and implanting Palestinian A'wna. *Politics*, 43(2), 219-235.

Author's Abstract: This article provides a comprehensive overview of Israeli green colonialism, denoting the apartheid state's misappropriation of environmentalism to eliminate the Indigenous people of Palestine and usurp its resources. I focus on the violence of 'protected areas', encompassing national parks, forests, and nature reserves. This article argues that Israel primarily establishes them to (1) justify land grab; (2) prevent the return of Palestinian refugees; (3) dehistoricise, Judaise, and Europeanise Palestine, erasing Palestinian identity and suppressing resistance to Israeli oppression; and (4) greenwash its apartheid image. I situate Israeli green colonialism within the broader histories of Western environmentalism – particularly its perpetuation of the human–nature binary – and Zionism. Furthermore, I identify various means through which Palestinians and their land resist this phenomenon. I also explore Palestinian environmentalism, which is influenced by the concepts of *a'wna* (collaboration), *sumud* (steadfastness), and *a'wda* (return), in addition to the Islamic concept of *tawhid* (unity). I offer it as an alternative environmentalism, which is holistic, anti-racist, feminist, socialist, and nonlinear, while rejecting the trope of the ecological savage. Overall, the intrinsic link between all humans, and them and the environment must be recognised, to realize a just and sustainable society, in Palestine and beyond.

Annotation: As Hughes et al. use "greenwashing" and Saad uses "slow violence," Sasa details

how conservation efforts, nature parks, and reserves established by Israel exemplify green colonialism. For instance, while Palestinian towns are dismantled to create Israeli nature reserves, residential development is allowed for Israeli settlers within these reserves. Although the outward narrative justifies Palestinian displacement in the name of environmentalism, Israel benefits territorially. Sasa also explores Palestinian conceptualizations of environmentalism as a sustainable, decolonial tool, focusing on ideas such as a'wna (collaboration), sumud (steadfastness), and a'wda (return). These concepts reject a human-nature dualism and serve as a starting point for imagining how traditional ecological approaches might contribute to decolonization, similar to the ways they have begun to in Indigenous forest fire management in the United States.

[Braverman, I. \(2009\). Uprooting identities: The regulation of olive trees in the occupied West Bank. *PoLAR: Political and Legal Anthropology Review*, 32\(2\), 237-264.](#)

Abstract: Trees in general, and olive and pine trees in particular, perform a pivotal role in the Zionist and the Palestinian national narratives. This article reveals the complex historical and cultural processes that have led to the strong identification between the olive tree and the Palestinian people, arguing that this identification is not only a reflection of the olive's unique economic and cultural status in this region but also an act of resistance to Israel's occupation. The article also explains how Israel's tightening of surveillance, practiced in the name of olive protection, actually ends up forcing an alien set of spatial and temporal regimes on the everyday life of Palestinians in the occupied West Bank. In this sense, the project of resistance performed by Palestinians through the rooting of the olive into the land has become yet another means for Israeli domination.

Annotation: Braverman explores the cyclical socio-political kinship Palestinians have cultivated with olive trees. Initially rooted in economic, cultural, and social reasons, this kinship has gained political significance due to parallels with being uprooted from the land by the Israeli government and settlers. The case study conceptualizes why certain plants and the act of 'rooting' represent forms of Palestinian resistance.

[Braverman, I. \(2023\). *Settling nature: The conservation regime in Palestine-Israel*. University of Minnesota Press.](#)

Annotation: Braverman carefully analyzes the nexus of plants, territory, and identity in her works, highlighting the non-human and ecological aspects of the Palestine-Israel dynamic. In *Settling Nature*, she examines access to land and the conservation or eradication of flora and fauna in relation to Zionist practices and discourses. This provides insight into both the ecological aspects of dispossession and the broader role of ecology in settler colonial structures. Braverman demonstrates how the treatment of different animals and plants by the Israeli Nature and Parks Authority (INPA) reflects rhetoric used to dichotomize Israelis and Palestinians. Like her work on olive trees, rooting, and uprooting, Braverman shows how Palestinian significance of certain non-human natures is altered, reflected, and reproduced through Israeli land management. For instance, the INPA views Asiatic asses as "natural" and entitled to the landscape as an endangered species, while camels are portrayed as a threat to water resources and the environment. This attitude reflects the Judaic significance of the

Asiatic ass and the association of camels with Arab Bedouins. By protecting the Asiatic ass introduced by Israeli state authorities and vilifying the “Palestinian” or “Arab” camels, colonial symbology becomes evident. Braverman complicates this rhetoric, explaining that the reintroduction of the ass has disrupted the environment rather than contributing to the “desert bloom.” Alongside other case studies, this work illustrates how the landscape and associated ecologies are inherently political, with their governance intertwined with territorial and ideological motivations.

Further Reading: Braverman, I. (2009). Planting the promised landscape: Zionism, nature, and resistance in Israel/Palestine. *Natural Resources Journal*, 49(2), 317-361. Available at <https://digitalrepository.unm.edu/nrj/vol49/iss2/3>

Manna, J. (2020). Where nature ends and settlements begin. *e-flux journal*, 113.

Annotation: Manna analyzes the history and social implications of Israel's criminalization of foraging wild za'atar, an herb that holds significant culinary and symbolic value for Palestinians. While the Israeli Nature and Parks Authority (INPA) justifies this criminalization on conservation grounds, Manna argues that the regulation functions as a greenwashing tool to deprive Palestinians of their agency in engaging with the land and to advance the colonial rhetoric of making the “desert bloom” under Israeli control, rather than Palestinian. As Manna writes, “The protection of one form of life—nonhuman life—has been used as an extra tool to suffocate a people who have survived attempts at cultural erasure and ethnic cleansing.” Manna uses the regulation of za'atar and akkoub foraging as an example of the disproportionate harms inflicted on Palestinians concerning agency, cultural resurgence, and colonial environmental narratives. Manna's film *Foragers* reflects these themes in the everyday lives of Palestinians affected by the regulation.

Dajani, M. (2020). Thirsty water carriers: The production of uneven waterscapes in Sahl al-Battuf. *Contemporary Levant*, 5 (2), 97-112.

Abstract: This paper provides an overview of settler-colonial imaginaries of water and how they have cast the area of Sahl al-Battuf as the imagined site of a reservoir and a critical junction for the realisation of the Israeli National Water Carrier. Focusing on the events surrounding the construction of this project, I show how Palestinians inside Israel, at that time living under Israeli military rule, engaged with the state to protest and negotiate their claims over land and water. The findings reveal how settler-colonial imaginaries produce uneven waterscapes and have an enduring impact on Palestinian environmental imaginaries. Narrating and analysing water histories from below allows for a better exploration of indigenous opposition and reclamation of their water use and management. Palestinian struggles for water and land reveal how such mobilisation was shaped by the state's relationship with its estranged Palestinian populations in the midst of citizenship claims, and therefore show how such resource struggles were being constituted through water as a vessel for making claims of recognition.

Annotation: Dajani reveals the environmental injustices arising from the conflicting environmental imaginaries of Palestinians and Israelis. Israeli imaginaries focus on

modernization and "restoration" of the landscape, exemplified by the notion of the "Desert Bloom." In the case of Sahl al-Battuf, this restoration was envisioned as a reservoir to hold diverted water from the Jordan River. Palestinian resistance halted the reservoir's development, which would have flooded existing Palestinian villages and agriculture. However, Israel's unequal water distribution has led to Palestinian economic insecurity. Palestinian farmers seek to modernize water infrastructure, but face barriers imposed by the Israeli state. Dajani highlights this contrast as emblematic of the settler colonial process that dismisses Palestinian needs and agency, resulting in a state of limbo and instability. By emphasizing local history, Dajani underscores the role of sumud in resisting colonial projects like the reservoir and advocating for water access. Local histories, as a decolonial method, challenge the dominant Israeli narratives of "greenwashing," "green colonialism," and "slow violence" explored in the previous articles.

Further Reading:

[Dajani, M. \(2014\). Drying Palestine: Israel's Systemic Water War. *Shabaka: The Palestinian Policy Network*](#)

3. Feminist Political Ecology: Resistance in Embodied, Emotional, and Everyday engagements with Palestinian Environments

Feminist political ecology allows us to see the embodied, emotional, and everyday experiences Palestinians have with environment. The articles in this section focus on Palestinian women in particular, with their role ecological knowledge and land management practices, particularly in decolonial resistance. I would also like to acknowledge the lack of LGBTQ+, non-binary, disabled Palestinian representation in this annotated bibliography, and would invite such articles about engagements with natures and resistance to be sent to me for inclusion in the bibliography.

[Shqair, M., & Soliman, M. \(2022\). Rethinking the everyday domestic sphere: Palestinian women as environmentalists and anti-colonial warriors. *Community Development Journal*, 57\(1\), 40-51.](#)

Abstract: This paper examines the role of rural Palestinian women in the South Hebron Hills (SHH) in fighting back against both Israeli settler colonial practices and environmental destruction resulting from such practices. We contend that Israel is waging a war on the environment as a tool to deprive Palestinians in Area 'C' of what sustains life, land and natural resources. Through their everyday practices of defiance, we argue that, rural women wielding an indigenous lifestyle of farming in the SHH create an agro-ecological structure of sumud, or steadfastness through their domestic everyday practices, where they strengthen their attachment to the land and regenerate the environment.

Annotation: Shqair and Soliman build on the concept of sumud (steadfastness), which is central to discussions about Palestinian resistance. They detail the material and everyday land-based manifestations of sumud practiced by Palestinian women in response to Israeli settler colonialism. For instance, by planting olive trees and maintaining traditional ecological

knowledge of rainfed farming, Palestinian women uphold sumud. This form of resistance is chosen for its symbolic, economic, and social significance in Palestinian cultural resurgence. Additionally, using traditional ecological knowledge instead of chemical fertilizers helps preserve the land's presence and health. Shqair and Soliman's article acknowledges diverse forms of resistance and opens discussions on what 'support' for these women might entail.

Abu Awwad, N. (2016). Gender and settler colonialism in Palestinian agriculture: Structural transformations. Arab Studies Quarterly, 38(3), 540-561.

Abstract: The gendered nature of the agricultural sector is significantly influenced by the political and socio-economic and cultural structure of any society. The division of labor between males and females within the family farm is seriously affected as a response to economic pressures along with the impact of other restrictions imposed by predetermined gender roles. In the Palestinian context, economic pressures were created mainly by the structural transformation in Palestinian agriculture following the Zionist settler colonization of Palestine, along with other minor factors related to the Palestinian neoliberal economic policies dictated by the international financial institution and Zionist interests. This article argues that the gendered nature of the Palestinian agriculture sector has been transformed and has promoted women's exploitation as follows: First, restructure of the agricultural employment by the decline of both women's and men's employment of the total Palestinian labor force within serious exploitive and fluctuating conditions; second, changes in tasks and division of labor, women's property rights for agricultural land resources and services provided by the Palestinian Authority; and finally increasing women's burden by increasing their time allocation for agricultural tasks. The data presented in the article are based on a comprehensive analysis of secondary information on Palestinian agriculture, and primary data collected in 2010 with the help of a few household case studies (life history) from two locations in the central region of the West Bank.

Annotation: Abu Awwad explores the shift in Palestinian agriculture as industrialization and agro-modernization grow under Zionism, focusing on the implications for Palestinian women. As Palestinian men leave traditional agriculture for income-generating opportunities, women are left to maintain farmland and traditional agricultural methods. In traditional agriculture, Palestinian women have formed collective support networks and symbolically distanced themselves from reliance on the Israeli state. However, these women are often underpaid or unpaid for their farming labor due to the economic instability caused by settler colonial development, complicating agriculture as a unilateral source of resistance and agency for women. Additionally, gendered access to land, resources, and support tends to favor men and rarely acknowledges Palestinian women's agricultural labor. This paper contributes to understanding the multiple levels of vulnerability (class, gender, nationality) that influence forms of resistance.

Alqaisiya, W. (2023). The decolonial wor(l)ds of Indigenous women. Social & Cultural Geography, 1-19.

Abstract: This article focuses on Indigenous women's narrative and storytelling tradition and its relation to decolonial ecologies. It argues that Indigenous women's narratives, both written and

orally transmitted, constitute sites of defiance to the eco-social structures of settler colonialism and imperialism. Drawing on the case of Palestine, the article reveals that ‘zoocentric environmentalism,’ as represented by an Israeli installation at the Venice Biennale, incarnates the material and symbolic constituents of Zionist blooming enterprise. That is, such presumed forms of progressive ‘non-anthropocentric’ engagements with ecological calamities unveil the historical continuity of the Zionist project that aims to erase Indigenous Palestinians and their multigenerational, more-than-human place thought. To counter universalising environmental projects and their inherent colonial violence, the article engages with place-based stories of a Palestinian woman’s novella; more-than-human ancestral knowledge shared by Palestinian women elders; and a visual-media project showing Palestinian refugee women returning to their ancestral villages. The article’s overall aim is to advance an Indigenous situated approach to decolonising today’s environmentalism and to centre Palestine in the wider social and cultural geography debate on Indigeneity, decolonial ecologies, and storytelling.

Annotation: Previous articles in this annotated bibliography have detailed the prevalence of greenwashing, green colonialism, and slow violence in the environmental narratives and justifications of Israeli settler colonialism. Alqaisiya advocates for an Indigenous feminist narrative approach to counter the influence of colonial narratives in shaping the region’s environmental ‘historiography.’ Palestinian women, Alqaisiya argues, are uniquely positioned for this role due to their involvement in intergenerational knowledge sharing and storytelling. This storytelling is crucial for maintaining Palestinian environmental values across generations, such as the interconnected and cyclical relationship between human and non-human natures. This reading is methodologically significant and effectively incorporates American Indigenous scholarship in its discussion of decolonizing history.

Meneley, A. (2021). Hope in the ruins: Seeds, plants, and possibilities of regeneration. *Environment and Planning E: Nature and Space*, 4(1), 158-172.

Abstract: As space in the West Bank is increasingly threatened, Palestinians are turning to agro-activism to reclaim it. Alongside the established olive activism, there has been a flourishing of generative projects by which my interlocutors attempt to reclaim their space from the environmental damages of the ongoing occupation. I situate these regenerative practices in anthropological discourses about imperial ruins and the blasted landscapes of capitalist ruins. In Palestine, the debris of Israeli military incursions and the ruination of the environment with “security” infrastructures like the Wall produce ongoing occupation ruins. However, as in Tsing’s work—where ruins are presented as productive of new possibilities—here, too, hope underpins my interlocutors’ projects of planting, saving, and regenerating seeds. Their projects involve reclaiming nature through heritage seeds, eco-farming initiatives, farming cooperatives, and food circulation initiatives, thereby encouraging Palestinian food reclamation. Through their activism, Palestinians regenerate a sense of value in themselves and their futures as they attempt to reclaim their landscapes in an embodied way, rather than giving in to ruination.

Annotation:

Annotation: Meneley’s use of cultural, social, and environmental ‘regeneration’ details how Palestinians are contributing to cultural resurgence through their embodied engagement with

memory and land. This engages imaginaries of what Palestinian a'wda (return) (see Sasa, 2023) might look like given current these current efforts. One of the case studies that Menely draws upon is [Vivian Sansour's Seed Library](#), which uses a collaborative and creative effort in identifying and communicating culturally significant plants that require regeneration. The according seeds are then preserved alongside the traditional ecological knowledge of their maintenance and uses. This is one of many projects that practice an embodied approach to resistance through food and plants.

Tesdell, O., Othman, Y., & Alkhoury, S. (2018). Rainfed agroecosystem resilience in the Palestinian West Bank, 1918–2017. *Agroecology and Sustainable Food Systems*, 43(1), 21–39.

Abstract: Research has shown that rai-fed (*Ba'li*) cultivation provides a resilient agroecological structure. Recent work in agroecology has refined our understanding of agroecosystem resilience, but both temporal and geographical scales are often limited. Due to largely inaccessible and dwindling water resources, an examination of change at the scale of an agroecological landscape is required to better understand how rainfed agroecosystems remain resilient over an extensive period of time. Our article examines the relationship between agroecological landscape change and resilience in the face of powerful social-economic transformations. Our study combines the novel approach of geospatial, field and interview data in order to understand the long-term resilience of an entire agroecological landscape in the Palestinian West Bank. We argue that the study area has experienced a high level of resilience for over 70 years, perhaps for as long as 100 years, and this resilience is attributed not to a stability in production practices, but to a dynamism in practices that have enabled cultivators to adapt to broader political-economic shifts. In doing so, the paper calls for attention within agroecology and food systems research to the dynamism and resilience found within rainfed agroecosystems.

Annotation: Building on previous articles that detail challenges faced by small-scale traditional Palestinian agriculture under Israeli settler colonialism, Tesdell et al. highlight the resilience of embodied, rain-fed agricultural practices in the central West Bank. Their findings underscore the role of traditional ecological knowledge in maintaining resilient ecosystems and societies. They focus on how women, who are “almost exclusively” involved in rain-fed agriculture, manage the agroecosystem of the study site and contribute to its historical trajectory and persistence. Methodologically, they demonstrate how interdisciplinary, participatory research can contribute to writing narratives of resistance.

For those interested, I also recommend browsing through Tesdell's collaborative guide to Palestinian Wild Food Plants <https://archive.org/details/palwildfoodplants2018/mode/2up>

Juman, S. (2017). Olive growing in Palestine: A decolonial ethnographic study of collective daily-forms-of-resistance. *Journal of Occupational Science*, 24(4), 510-523.

Abstract: This article describes a study of the daily lives of Palestinian olive growers living under military occupation. Framed in de-colonial theory and occupational justice concepts, and using critical ethnographic methods, the research explored how land colonisation influences the daily occupations relating to olive growing, and how olive-growing families respond to the

experience of occupational apartheid through their daily occupations and their shared values. In-depth interviews were conducted with four participant-families, and observations were made, in the West Bank, Palestine, during key periods in the olive farming cycle. Family stories and thematic analysis pointed to three themes, which were analysed in relation to Wilcock's 'occupational determinants of health'. These themes, identified as Sutra, A'wna, and Sumud, challenge and extend Western-oriented notions of doing-being-becoming-belonging, and illustrate communal Palestinian ways of knowing and resisting. Decolonial ethnographic methods highlight Palestine as a conceptual space, illuminating a set of values and means of action that move beyond the individual as the main area of concern, and perceive human communities as a continuation, and in mutual relation to, their environment. This article provides insights on collective occupations learnt from a global South group, potentially widening occupational science's understanding of people, their environments, and occupations, which may also be useful in other fields of study. More research on collective occupations, using decolonial theory and methods, is needed in different groups within Palestine and other global South societies to substantiate the insights resulting from this research.

Annotation: Simaan's ethnographic study of Palestinian olive growing highlights how environmental kinship practices—sutra, a'wna, and sumud—act as forms of resistance. While Israeli authorities and settlers frequently uproot Palestinian olive trees, the ongoing replanting of these trees symbolizes the Palestinian value of staying present and rooted on the land (sumud). The practice of a'wna (collaboration) emphasizes the interdependence between humans, nature, and communities in Palestinian land management. This concept is evident in the tradition of intergenerational olive harvesting despite Israeli-imposed land-use restrictions. Additionally, a'wna extends to international solidarity, as illustrated by a Palestinian farmer who uses overseas volunteers to challenge international media stereotypes and raise global awareness about Palestine. The olive trees, along with previous discussions on seed saving, agricultural methods, and storytelling, exemplify the multifaceted manifestations of Palestinian resistance and the creation of decolonial imaginaries through engagement with the land.