

Teaching about Palestine in the U.S. Borderlands during Israel's Genocidal War in Gaza

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Abstract

In this paper, I used the Palestinian feminist methodology of haki (Hamzeh, 2020) to chronicle my meaning-making teaching about Palestine while the Israeli genocidal war in Gaza was happening in real time with unending brutality and horror. The course, an introduction to Palestine Studies, was offered in a new Borderlands and Ethnic Studies department at New Mexico State University in 2024. It was planned to guide the students to feel and learn the history and geography of Palestine, the Nakba as a real and ongoing event, and the Palestinian liberation struggle. This course shaped a powerful Palestine-centered pedagogy cultivated by/from Palestinian-inspired sumud, my Palestinian intuitive ways, and a Palestinian knowledge-based curriculum. It is specifically rooted in the land and the rebellion and resilience of Palestinians. It is a Palestinian soulfelt/bodyfelt/mindfelt intuitive response to the harrowing Israeli-sanctioned scholasticide in Palestine. My Palestine-centered pedagogy was also intertwined with a Palestine-based curriculum that countered the very colonial curricular course offerings outside Ethnic Studies. What emerged is a powerful Palestine-centered pedagogy, a potentially generative pedagogy within critical and applied Ethnic Studies in the U.S.

Keywords: Palestine, Nakba, genocide, scholasticide, haki

My purpose in this paper is to uplift the urgency of teaching about Palestine in the U.S. Borderlands and the power of a Palestine intuitive pedagogy during the Israeli genocide of Palestinians in Gaza.¹ Hence, I chronicled my teaching of a course called "Palestine Studies 1 – History, Land, Resistance, and Justice" at New Mexico State University (NMSU) in 2024 while the Israeli genocidal war in Gaza was happening in real-time with unending brutality and horror. This was the first time a course about Palestine was taught at this university or, indeed, in New Mexico. The Department

¹ The International Court of Justice (January 24, 2024) concluded that Israel's committing genocide on the Palestinians in Gaza was plausible—see case 192, Application of the Convention on the Prevention and Punishment of the Crime of Genocide in the Gaza Strip (South Africa v. Israel), <https://www.icj-cij.org/node/203447>. Also, see the UN General Assembly's Convention 260 A (III) on the Prevention and Punishment of the Crime of Genocide" (December 9, 1948), https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.1_Convention%20on%20the%20Prevention%20and%20Punishment%20of%20the%20Crime%20of%20Genocide.pdf

of the Borderlands and Ethnic Studies (BEST)² offered this course in the second year after being founded.³ Within BEST, we intentionally rooted its founding curriculum, critical and applied Ethnic Studies, in the resistance by Indigenous Peoples and Borderlands communities and in justice and liberation-centered scholarship and pedagogy (Abdulhadi, 2019). It is an extension of the victories of Black, Indigenous, Chicano, and Third-World liberation movements that brought Ethnic Studies to U.S. universities in the late 1960s (Kiswani et al., 2023; Qutami, 2024) and more recent legal wins in New Mexico.⁴ We also framed our curriculum to subvert and teach away from the dominant Western knowledge systems and academic disciplines that enable extraction and death.

As we developed the foundational curriculum for the new Borderlands and Ethnic Studies department, we began thinking of Palestine Studies as a minor with three basic courses; however, given that I teach the new minor on Decolonial Research, my specialty, we decided to just start with one BEST introductory Palestine Studies course is a graduate and undergraduate course, cross-listed with the Honors College.⁵ At this point, the course was offered as a “special topics” course and was on the schedule before the war on Gaza started. Faculty and students were enthusiastic every time we mentioned the course offering.

In this paper, I used the Arabyya methodology and method⁶ of haki (Hamzeh, 2020) to chronicle my teaching about Palestine while witnessing in real-time the Israeli genocide of Palestinians in Gaza and living the politics and history of New Mexico State University and the U.S.-Mexico borderlands. Inspired by Chicanas’ pláticas (Fierros & Delgado Bernal, 2016), I have used haki as an Arab feminist methodology and method similarly grounded in my people’s struggles against colonialism (Hamzeh, 2020). Haki⁷ is an informal, raw, visceral, and emotional conversation engaging one or more persons in good relations. It is the day-to-day Palestinians’ sense-making of Israeli Zionist colonial oppression and violence. Haki is an extension of a long trajectory of the Palestinian tradition of oral history (Abdulhadi, 2019). However, in this reflection, I have used haki as an immediate act of responding to the reality and meaning of genocide on my people in Gaza and in effect on me while teaching this course. I used haki to stay away from silence, debilitating depression, and helplessness in this long moment of colonial direct violence on Palestinians and Palestine. As such, the use of haki was an intuitive and very generative methodology and method during the brutality of an ongoing genocide.

The morning after each class, I weaved my impressions in long conversations (haki) with my thinking partner, a scholar with a line of research on settler-colonialism (Wolfe, 2006).⁸ We

² BEST was founded after more than a decade of organizing and it is the first in New Mexico—see <https://best.nmsu.edu/>

³ This course was included in BEST’s foundational course offerings a year before it was listed on the Spring 2024 schedule.

⁴ Martinez/Yazzie v. State of New Mexico (2018)—for a summary see <https://www.nmpovertylaw.org/subissues/yazzie-martinez-v-state-of-new-mexico/>.

⁵ I am indebted to Dr. Rabab Abdulhadi for her encouragement to include Palestine Studies within Ethnic Studies and guidance to the original conceptualization of this course.

⁶ The tilde (~) between methodology and method of haki is a conduit to the process of generating data guided by the values of the methodology itself.

⁷ Rooted in the Arabic verb haka or weave.

⁸ Wolfe’s foundational article (2006) discusses settler colonialism as a power system, not a historical event like colonialism. It perpetuates the erasure and elimination of native peoples as a precondition to

recorded and transcribed my haki, generating week-by-week archives of my emotions, impressions and takeaways, and students' engagements alongside the rapidly unfolding horrors in Gaza and the emergence of students' resistance at my university.

Furthermore, I used my Palestinianess as a compass to design and teach this course and relate to the learners and their connection to Palestine. My Palestinianess is not a fixed identity label but layered and dynamic experiences, perspectives, feelings, knowledge, language, and literacies of relationships, social contexts, and histories within a complex colonial power matrix (Mignolo & Walsh, 2018). With it, I read the oppressive logic and violent actions of the power of settler colonialism; hence, I navigate my duties individually and collectively. My Palestinianess shapes my struggle for a Free Palestine. As a second-generation Palestinian born in Jordan,⁹ my Palestinianess is formed by the years I lived in Amman as a child and adult. For several years in the 1990s and early 2000, I loved, lived, and worked in Palestine, Gaza, and Al Quds.¹⁰ I witnessed many of the catastrophic events from my childhood in the sixties, the loss of the rest of Palestine in 1967, and the violent crushing of the Palestinian-Jordanian militant struggle against Israel in 1970. My knowledge about Palestine is grounded in my grandparents' stories about their anti-British and anti-Zionist rebellions to free the land of Palestine and their forced expulsion and disposition from Lubya, Nablus, Haifa, and Aa'ka. My deep relationship to/with Palestine is rooted in its land, plants, smells, views, stones, long history, music, and friends living daily in resilience, sumud.¹¹ To me, Palestine is not an imaginary idea but a lived/alive experience, an intentional relationship of love, and a commitment to liberation, justice, and sovereignty.

Seven Weeks of Teaching Along the Horrors in Palestine

This mini course met every week for two and a half hours. By the night before class, students had to read scholarly books and articles,¹² listen to podcasts,¹³ view documentaries¹⁴ and academic teach-ins,¹⁵ and engage Palestinian journalists' accounts of the current events in Gaza.¹⁶ They also had to read and write a response to their peers' posts. For the class discussion the next day,

settlement and expropriation of their land. It provides the conditions to destroy and replace the native people and extract their land resources. Important to the learning in this course, Wolfe clarifies that "Settler colonialism is inherently eliminatory but not invariably genocidal" (p. 287).

⁹ Jordan is a modern nation-state/royal regime constructed by the colonial British presence/interest in the early twentieth century. Many Palestinian refugees and their descendants have resided in Jordan since 1948, shaping the social, political, literary, and psychic context.

¹⁰ Jerusalem in Arabic.

¹¹ Sumud is a word/concept that is used to describe the Palestinians' everyday steadfastness in the face of the Israeli colonial regime and their instance on existence in many creative and dignifying ways (Meari, 2014). To Meari, sumud is a philosophy of life and a praxis of living within the Palestinian context—under military occupation, apartheid, and settler colonial regime of what is known now as the state of Israel.

¹² See the reference list below.

¹³ This is Palestine, This Month in Palestine, Rethinking Palestine, PalCast, Status, Sumud, The Electronic Intifada, Democracy Now, and Mondoweiss.

¹⁴ For example, Roof Knocking (2017) on <https://vimeo.com/376354125> and Jenin (2002) on <https://vimeo.com/499672067>.

¹⁵ <https://www.palestineincontext.org/>, <https://www.jadaliyya.com/Details/45823>, <https://www.youtube.com/@amedsfsu2018>.

¹⁶ The Electronic Intifada <https://electronicintifada.net/>, Al Jazeera Arabic <https://www.aljazeera.net/>, Mondoweiss <https://mondoweiss.net/>, Middle East Eye <https://www.middleeasteye.net>.

students had to prepare a question to pose and one relevant Visualizing Palestine¹⁷ infographic to discuss.

With this in mind, the following is a chronological narration of teaching this course and the most important highlights of my recorded haki. Every day, I taught the weekly content assigned with what I carried within me, the morning news from Gaza and the rest of Palestine; how many Palestinians the Israeli killed, wounded, shredded to pieces (dis-membered), un-childed¹⁸ (Shalhoub-Kevorkian, 2019) and orphaned children, starved, trapped under the rubble, deprived of basic medical treatment, and detained and tortured; how many massacres Israelis Offense Forces (IOF)¹⁹ committed in this genocide; how many houses, schools, universities, hospitals, mosques and churches, libraries, cultural centers it destroyed; and how many aid trucks it prevented from entering Gaza, etc. Hence, in the following, my impressions and highlights of every class are framed with the day's main quantitative horrors of the genocide in Gaza.

Class 1 on Day 166 of the Israeli Genocidal War on Gaza

- Israeli forces have killed a total of 31,923 Palestinians in Gaza.²⁰
- Israel bombed and killed civilians in houses in Rafah and Jabaliyyah.
- In northern Gaza, Israeli forces bombed an UNWRA school and Al Shifa hospital, soon after being reconstructed, and killed 99 Palestinians.
- In northern Gaza, Kuwait Circle, Israeli forces killed three aid coordinators, three police people, and the Head of the emergency service. They were the only people on the ground able to distribute aid after UNRWA was decimated.

Ten students showed up to the first class meeting. About three students took classes with me or knew me closely. Undergraduate students were from different departments, including physics, anthropology, and nursing, and one doctoral student from astronomy. I mainly asked them why they were in this class and how they related to Palestine. Several of them participated in the local pro-Palestinian protests, and they were curious and wanted to understand more about Palestine. They sought to know more in-depth about what is happening and how it came to this point. One said she is watching the news and not understanding what's happening. My hope at the start of the course was that learners would identify the logics and strategies of Western/Zionist settler colonialism and use them to understand the history and material realities of Palestinians,

¹⁷ Visualizing Palestine is an accessible source of visuals based on research and analysis that aim to communicate Palestinian lived experiences and provoke narrative change toward a liberated Palestine. All visuals on are downloadable and free <https://visualizingpalestine.org/visuals/>.

¹⁸ Unchilding is a concept coined by Palestinian scholar Nadera Shalhoub-Kevorkian. It is the Israeli-specific sanctioned eviction of Palestinian children from childhood. It is executed and maintained by Israel's violent and sophisticated apparatuses and institutions. In the Israeli settler colonial context, Palestinian children are killable and need to be caged and dismembered physically and mentally. Such practices aim to eliminate the next generation of Palestinians—one of Israel's approaches to the ethnic cleansing of Palestinians.

¹⁹ I am using this term to assert that Israel's military forces are offensive rather than defensive forces. They are the forces of a settler colonial state used against the Indigenous people of Palestine.

²⁰ In the timelines, I used several sources to add total numbers of casualties and daily key events from <https://mondoweiss.net/> or <https://www.aljazeera.com/> since October 8, 2024.

specifically their displacement and dispossession from the land, ethnic cleansing, and now, genocide and their links to U.S. imperialism in Palestine and the surrounding region. The course was planned to help the students visualize and feel the humanity of Palestinians and their insistence on life, understand the Nakba (Massad, 2007),²¹ as a real and ongoing event, and independently learn from credible sources.

A Welcoming Pedagogical Space and Introductions

In the initial pedagogical encounter with learners, I think deliberately through the physical learning/teaching space we are placed in and the content and language of my introductions. First, I decide where I end up teaching/learning by using an imaginary barometer to measure coloniality levels in different spaces on our campus. I particularly gauge the levels of racism, microaggression, and specific colonial violence.²² The levels guide me not only to accept or refuse a pedagogical space but also to collectively navigate the inevitable heavy-handed physical structures of coloniality in U.S. higher education. The classroom setup is not the only physical manifestation of coloniality on campus. It is part of the bigger institutional make-up, starting with the fact that the university is built on stolen indigenous land. NMSU claims to be a Land Grant, but it is actually a Land Grab university.²³ It is built on land stolen from the indigenous Apache, Navajo, Dine, the Pueblos, and Piro-Manso-Tiwa peoples. This land theft in this context raises the level of the colonial barometer. Also, most of the old buildings have asbestos, which, to me, reflects the materiality of this toxic space. Additionally, the space setup matters. If there is darkness, I am mindful that it reflects coloniality—what Mignolo (2011) calls the “darker side of modernity.” Can I set up a pedagogical space where students and professors can draw from the light of this beautiful landscape and learn/teach as curious, courageous, calm, generous, and happy people? So, the space itself is not only the materiality and geography of coloniality it but also who sits on the table and in what position. So, I have to be intentional about shuffling the pieces in spaces offered, figuring out how to lower the levels on the colonial barometer or bypass them altogether.

For this course, we were assigned a classroom in an old building.²⁴ It was a small auditorium with steps. To hear each other well, we had to turn around, facing one another, on the edge of every step. It was dark, and we couldn't put the lights on. The atmosphere was cold. That is, my barometer showed high levels of colonial violence in this auditorium, so decided to move our class into our department's space. Some students walked with me to the BEST department and stopped at the murals²⁵ in the lobby and staircase. One said aloud, “Wow, this is very peaceful. I want to

²¹ To Massad, Nakba “. . . has been translated into English as “catastrophe,” “disaster,” or “calamity,” these translations do not fully grasp the active ramifications of its Arabic meanings. The Nakba, as an act committed by Zionism and its adherents against Palestine and the Palestinians, has rendered the Palestinians *mankubin* . . . the Nakba is a historical epoch that is 127 years old and is ongoing.” The Palestinian Nakba of 1947–1948 is a result of the Zionist's expulsion, disposition, and displacement of over 750,000 Palestinians from major cities and over 500 villages.

²² Dr. Dulcinea Lara, co-founder of the Borderlands and Ethnic Studies department at NMSU, reflects this kind of spatial reading in her Public Art Tour on campus by visiting statues, murals, and site plaques as sources of racial microaggression—<https://www.youtube.com/watch?v=VltVikNrWLY>.

²³ <https://www.landgrabu.org/universities/new-mexico-state-university>.

²⁴ Guthrie Hall.

²⁵ This mural is the first of BEST's Public Art Initiative at NMSU, visual expressions of the peoples of Borderlands.

study here.” I responded, “Come, we have a tea bar open for any of our guests, especially students, and we also have nice reading and relaxation spaces.” BEST’s learning/teaching space was outside the colonial violence of higher education’s architectural design. It was a crack made or found on campus by BEST faculty hoping to be an inviting space for learners to question freely and grapple with the heavy lifting of unlearning, away from colonial logics and practices. According to decolonial researcher/educator de Oliveira (2021), attempt to let go of then compost the colonial practices we are addicted to and do the collective healing we need. We’ve built BEST’s space mindful of light, with lots of native plants and beautiful art that reflects the Borderlands and its people, including my office, which also reflects Palestine. My office has two big pieces about Palestine. One is the framed piece of Tareez,²⁶ Palestinian embroidery. It is Palestinian art that represents the beauty and generosity of the land and my belonging to it. It is the daily relational practice of weaving Palestinian stories, memories, and knowledges. The other is Amed Elkhaldi²⁷ graphic art piece of an olive tree with people harvesting. Olive trees are sacred plants and have been there for thousands of years. They are a major part of food sovereignty for Palestinians and a symbol of our love and care of the land, desire, and right of return. Underneath the tree is the calligraphy of Mahmoud Darwish’s²⁸ poem verse, “Good Morning in the Homeland” or “May You Wake Up on Our Land.”²⁹ My office smells like home, too.

The second intention I have for my initial encounter with learners, is the language of introductions—what I speak verbally and write textually in the syllabus. When I first greet the learners entering the classroom, I repeat the Arabic phrase “Ahlan wa sahan.”³⁰ I, the hostess, greet them, the guests, to come into my classroom and signal to them that I have prepared the space so that we are easy on each other’s hearts. This is an opening I use to start the class and an invitation to begin our relationship in this space of learning/teaching. It is an extension of the language in the BEST department with which we welcome our visitors, especially students, to feel at home and intentionally begin a relationship. We say: “May I offer you some tea? Consider this your place. Make yourself comfortable. This is your university, too.”

In my introductions, I also intended to help students begin building a relationship with Palestine. I started by speaking about my relationship to Palestine, familial, academic, ethical, and existentially at this moment of the genocide. I encouraged the students to figure out their relationships to Palestine because they needed to understand who they were and their positions towards settler colonialism in the U.S. A couple of them understood the connection because of the militarism they have recognized and even experienced in this context. So, they had some language to figure out where they were positioned—but they wanted more. By way of beginning their relationship with Palestine, I offered names of Palestinian authors and sources. I also shared an infographic about historical maps of Palestine to use the visuals as they start with the course content.

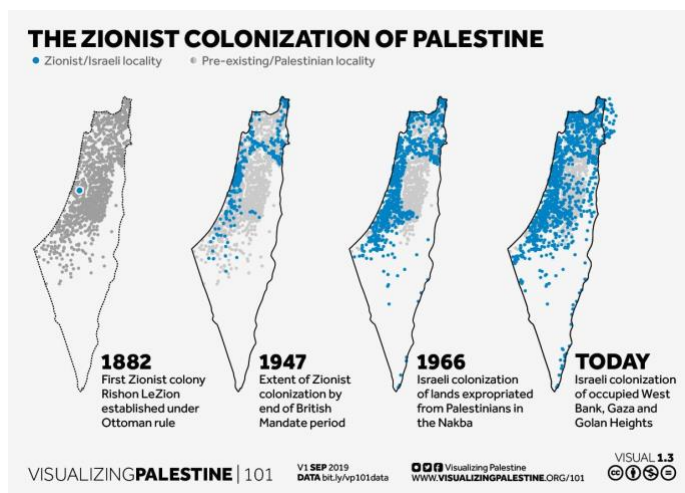
²⁶ See <https://tirazcentre.org/en>.

²⁷ See Instagram account on <https://www.instagram.com/ahmedelkhalidi/?hl=en>.

²⁸ Mahmoud Darwish is one of the most prominent Palestinian poets (1941-2008).

²⁹ In Arabic “tussbihoona ‘ala wattan.”

³⁰ In the syllabus, on the first line after the title of the course is “Welcome/أهلاً وسهلاً/ahlan wa sahan: I welcome you to enter this course (space) into a collective praxis of unlearning/learning and, as kin, easy on each other’s hearts.”



The maps were meant to make Palestine more tangible for the students. Most of them did not know where Palestine is or only had a vague idea. I asked them to go to the website “Visualizing Palestine”³¹ and draw Palestine in their notebooks to begin feeling it viscerally. I also wanted to see the different areas within occupied Palestine, so I asked, “Okay, where is Gaza? Where is the Mediterranean? Where is Jerusalem? Where is Haifa? Where is Bethlehem?” When we discuss anything, I’d say, “Where was that on the map?” It was still difficult, but I’m trying to give them useful visual tools because they operate so much visually.

Then, I introduced the need to use alternative news outlets. They said they usually go on Instagram or Facebook to access news and just feel their way. I shared the criteria for alternative news outlets, which must be non-corporate, not paid by fossil fuel, the military-industrial complex, or big profit-making companies investing in technology to censor people. The outlets must be funded and run by people like us. So, they sat together in small groups to find their alternative news outlets. To understand how the Zionist propaganda machine—what the Israelis call “hasbara”—works in the United States, I asked them to watch the documentary *The Occupation of the American Mind* (2016) and the short animation *Manufacturing Consent: The 5 Filters of the Mass Media Machine* (2017).

With those intentional introductions, I began teaching this course on day 165 of the genocide in Gaza. I was haunted by grief and death. This grief was whirling in the bottom of my heart and the back of my mind all day and night—sometimes with terrible images and sounds. I felt the isolation and loss of friends who have stopped engaging or are afraid to. So, I anticipated this kind of class might bring out students’ ethical and political awareness, not only about Palestinians but also about how they were barely living within the crushing brutality of the U.S. empire. I didn’t want to lay out my emotions but being with people with consciousness moved me out of my isolation in this little far-away town and feeling of helplessness to act together. That week, I began to see movement and perhaps change in Las Cruces—two pro-Palestine groups are offering a new music event to raise funds and awareness.

³¹ <https://visualizingpalestine.org/>

Class 2 on Day 173 of the Israeli Genocidal War on Gaza

- Israeli forces have killed a total of 32,490 Palestinians in Gaza.
- Al Shifa Hospital has been sieged for 10 days.
- Israeli forces killed dozens of Palestinians in Gaza City and Rafah.
- The UN Security Council passed a resolution for a ceasefire in which the U.S. abstained instead of vetoed.
- Manal contacted queer activists in Palestine. They have no connection with any of their peers in Gaza.
- Manal began a WhatsApp exchange with one woman in Gaza, getting to know her to learn more about her day-to-day life as the genocide was on-going.

During this first week of teaching, we read sections from Rashid Khalidi's (2020) *Hundred Years' War on Palestine* and Joseph Massad's (2000) *Palestinians and Jewish History*. Students viewed two films about the Nakba: one, *1948: Creation and Catastrophe* (Trimlett & Muhtaseb, 2017), and another documentary, *Tantura* (Schwartz, 2022), on what happened during the Nakba. I prompted students to think about how the films exemplified specific practices of settler colonialism of the Nakba of 1948, it is continuing at this moment in Gaza and how the U.S. media blinded the American public about Palestine.

Concepts of Settler Colonialism, Ethnic Cleansing & Genocide

Drawing on the assigned readings for this week, the students engaged with the concepts of "genocide" and "ethnic cleansing"³² as building blocks to the theoretical framework of "settler colonialism." Those essential analytical concepts guided their learning/unlearning further by, one, using historicizing and contextualizing as deeper analytical methods in their independent research. Two, the students were using those concepts and thinking with the foundational theoretical framework to see the material manifestation of those two concepts in Palestine, historically, in the Nakba of 1948, and now, especially in the Israeli genocidal war on Gaza. With this foundation and clarity, the students learned how the Palestinians are not exceptional, as people living under the regime of settler colonialism, so their liberation struggle is connected to many liberation movements and groups across the globe. The Palestinians' struggle for liberation is aligned and kin to those of Indigenous peoples here in the so-called U.S., Turtle Island.³³

³² For a discussion of "definitions" of 'ethnic cleansing' refer to Chapter 1 in Pappé (2006) and the UN definition on <https://www.un.org/en/genocideprevention/ethnic-cleansing.shtml>

³³ For more information on the connection between the liberation struggle of the Palestinians and Native People in Turtle Island and their solidarity, see <https://therednation.org/>, <https://therednation.org/statement-of-indigenous-solidarity-with-palestine/>, <https://therednation.org/the-red-nation-podcast-palestine-playlist/>



That took us to talk about empire and the connections between the U.S. and Israel. They had many gaps to fill and foundational language to build for a deep discussion about empire yet, as undergraduates, they're curious. They realized the need to name the U.S. as an "empire," as a "settler-colonial regime." Even as they may not have all the conceptual language, these students are aware of injustices. They are the generation of students going with their bodies into pro-Palestine protests.

Class 3 on Day 179 of the Israeli Genocidal War on Gaza

- Israeli forces have killed a total of 32,916 Palestinians in Gaza.
- 6 months of this horrific Israel's genocide of the Palestinians.
- Israel ground forces attacked hospitals in Gaza and continued a one-week long siege and destruction of Al Shifa Hospital.
- Israel forces openly murdered international aid workers alongside Palestinian civilians.
- In Ramallah, a sole resistance fighter used a WWI rifle, shooting Israeli drones, evading 7 Israeli soldiers for 5 hours.

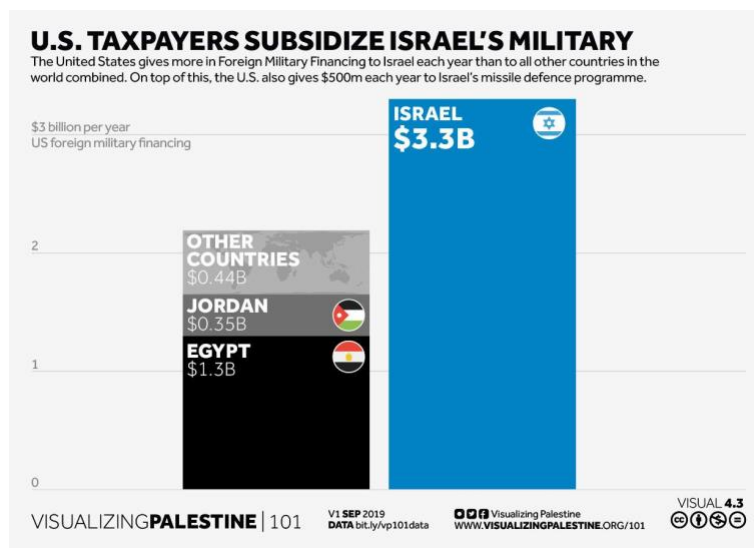
On week two of teaching this course, we focused on the history of Palestine. Students brought in the main historical ideas from Nur Masalha's (2018) *Palestine: A Four Thousand Year History* and Sherene Seikaly's (2024) theorizing of Zionism as a settler colonial ideology, the Nakba of 1948 and the Israeli genocidal war of Palestinians at this moment.³⁴ They were also encouraged to think how demands by U.S. voters may stop the U.S. government funding and enabling Israel's war on Palestinians.

³⁴ <https://www.youtube.com/watch?v=xtp1SAHoYSc>

U.S.-Israel Military Industrial Complex

Again, I asked students to see where Palestine is on the world map and how small it is. Then we discussed why the U.S. and, before that, Britain fought to possess this small place in the heart of the SWANA region.³⁵ What is so valuable and attractive to the U.S. empire or capitalist interest there? Then, they figured out that the colonial powers were after the region's natural resources, mainly oil. In the case of Gaza, they are after the natural gas fields right across its shores. So, then they realized that they should not frame the colonial wars on Palestine as a conflict between two sides who are not equal or even as a religious dispute, a conflict between two religious groups.

We discussed a few relevant infographics they chose from Visualizing Palestine. Their presentations of the infographics were engaging as they clearly related their content to the main ideas of the week; for example, the U.S. interest in Israel as a military base and the aid, free public money, it offers to maintain it.



They were all shocked; I said, “Do you know that such spending is made without people’s (our) approval?” You need to understand the process whereby the U.S. president can decide about funding and aid to Israel. Imperialism and capitalism work together here, where a global power like the U.S. uses money to kill other people for land grabbing and resource extraction, at the same time, deprives its people of resources and leaves the majority of them in destitution.

The students also discussed what they learned about the massive imports of Israeli cybersecurity and digital technology, its main export, to the U.S. and other countries. Israel's experimentation of this “occupation” technology on the Palestinians is marketed as test-proof (Loewenstein, 2023). One of the students explained, “They don’t give it to the Americans for free.” We continued our discussion on how Israel tests its military weapons and security technologies on Palestinians,

³⁵ SWANA, Southwest Asian and North African, is a decolonizing term that I insisted on using to counter the colonial and Orientalist terms, the Middle East, Near East, and Arab or Islamic World. Those terms erase the SWANA peoples’ pluriversality and are hence meant to dehumanize and contain them.

specifically how Israel has used Gaza as a weapons laboratory in successive military attacks, invasions, and air strikes since 2000.

Palestinians' Long History on the Land

As we grounded our discussions in history, I emphasized how our critical understanding depends on whose history we read and draw on. To historicize and contextualize, students began to learn from the people below, that is, not from the point of view of the powerful, the colonizer. Drawing on Palestinian scholars highlighting how Palestine is not a new geographical area, and Palestinians have inhabited for millennia, so they are not “new” people, but they are Indigenous to the land, also helped the critical historical reading students embarked on. As they read about the four-thousand-year history of Palestine (Masalha, 2018), they learned how Masalha’s methodology of understanding history is not based on biblical scriptures or orientalist Zionist colonial claims, nor the liberal “new historians” of so-called Israel, who perpetuate colonial narratives. They realized this anti-colonial methodology is based on sources from below—people’s narratives, archives, memories/memoirs etc. They understood how they must scrutinize the sources perpetuating a settler colonial project, that is, the modern nation-state of the so-called state “Israel.”

Some students said they were very interested in the idea that Palestine was urbanized from the Bronze Age (Masalha, 2018). This helped them understand how the Palestinians have had a long history on the land. They were thinking about where the urban centers were and why. They thought of urbanization as very modern or Western, yet they realized most Palestinians had developed urban areas and lived there for a long time. This contradicts the Zionist colonial narratives that Palestinians were not even on the land when the Zionists colonized or that they were “underdeveloped.” In these class discussions, students continued to develop their conceptual understanding of dispossession, Zionism, and, of course, the Nakba.

Teaching Beside Overwhelming Brutality

That week I didn’t start by sharing the main news from the day, but we started with Palestinian music and poems. I didn’t ask the class, “What is happening this week?” I questioned myself for this silence. I was very, very nervous and anxious that week for some reason. I was teaching the class while preparing to present at the *Scholars Against the War on Palestine* forum in Houston with other scholars and activists from South Africa, Ireland, Palestine, and, of course, Turtle Island.

Additionally, I had just begun WhatsApp with a woman inside Gaza. One of my friends in Ramallah connected us. All that was going on, so I was overwhelmed, but at the same time, I felt that my teaching was an urgent duty that I had to continue. Also, what kept my fire was that the students and I were part of thousands of teaching and learning efforts, teach-ins, and public education initiatives in high schools, universities and pro-Palestine campus encampments in the U.S.

By this time in the course, I realized I was living and trying to process layers of grief, but at the same time, I felt energized. I had been overwhelmed for months by Israel’s genocidal acts and utter brutality towards Palestinians. Israel was kicking back hard because, still, they think they have impunity. At the same time, I knew this Zionist settler colonial regime, with its sadistic behavior, is on its way to collapse. Emotionally, it was hard for me to process those two extreme realizations, especially while I was awake. Maybe I was processing some of it while sleeping, but it is

overwhelming and somehow impactful on my psyche, hence, my well-being. I don't want to say it is unbelievable because I do understand what those deranged Zionists are programmed to do and feel entitled to. So, I had to straddle all my feelings and the appalling outcomes of every single day with deliberate planning, attending to Palestine as a moral compass, and centering the students to provide them with a space that wasn't overwhelming for them, too.

Class 4 on Day 187 of the Israeli Genocidal War on Gaza

- Israeli forces have killed a total of 33,482 Palestinians in Gaza.
- Israeli forces have killed 94 university professors.
- 378 schools in Gaza destroyed by Israel.
- All 12 universities in Gaza destroyed by Israel.

On week three of teaching, I was not present for class because I had COVID right after traveling to present at the Genocide in Gaza: World Academic Forum for Palestine organized by Scholars Against the War on Palestine.³⁶ The students met without me and addressed the main reading themes of this week, land and settler colonialism. Students delved into historians' work of Ilan Pappé (2007), *The Ethnic Cleansing of Palestine*, and Hatem Bazian's (2023) presentation about the colonial Zionists' justification to the British to take over Palestine.³⁷ Students also engaged with Rifaat Alareer's poem "If I Must Die,"³⁸ rainbow-washing, and other analytical concepts presented on the Decolonize Palestine and the BDS websites.³⁹

Class 5 on Day 193 of the Israeli Genocidal War on Gaza

- Israeli forces have killed a total of 33,843 Palestinians in Gaza.
- Israel killed 46 and injured 110 Palestinians during the past 24 hours.
- Israeli settlers killed 2 Palestinians in the West Bank.
- UN reports Israel imposed unlawful restrictions on aid entering Gaza.
- Israeli court orders expulsion of 35 Palestinians from their homes in Jerusalem.

On week four of this class, many wonderful insights were revealed. We were getting to know each other more, building on our relationships and knowledges gained so far. We read Nahla Abdo's (2014) *Captive Revolution*, Nur Masalha's (2012) *The Palestine Nakba*, and Rabab Abdulhadi's (2019) *Israeli Settler Colonialism in Context*. The readings were an invitation to make connections between settler colonialism practices within the history of Palestine and the context of Palestinian lives. Students discussed Palestinians' approaches to storytelling and oral history, countering

³⁶ To view the speakers and themes of the forum open the program on <https://scholarsagainstawar.org/worldacademicforumforpalestine/>

³⁷ <https://www.youtube.com/watch?v=5qj-AqPNyTU>

³⁸ <https://www.commondreams.org/opinion/refaat-alareer-poet-gaza> and <https://www.palestinechronicle.com/israel-killed-refaat-alareer-in-gaza-these-are-some-of-his-last-words/>.

³⁹ <https://decolonizepalestine.com/rainbow-washing/> and <https://bdsmovement.net/>.

memoricide, as decolonizing ways of reclaiming the history of Palestine, women's anticolonial struggle in Israeli prisons, and Palestinian feminist theorizing of settler colonial normalization of Palestinian death and gender and sexual violence.

Artistic Forms of Palestinian Resistance and Centering Palestinians' Affirmation of Life

I wanted students to understand the different kinds of Palestinian resistance and, therefore, discuss the Palestinians' multiple sites of their struggle for justice and liberation. I did not want them to get hung up on military resistance. So, for example, they thoroughly discussed artistic knowledge production by sharing works and names of poets, writers, and journalists that they have been learning or following.

We delved into what Palestinian poets say about the big concepts students have been learning. We listened to Fady Joudah, a Palestinian American poet, translator, and physician who spoke at the beginning of the conference, "Genocide in Gaza: World Academic Forum for Palestine," organized by Scholars Against the War on Palestine the previous week.⁴⁰ They were able to understand his message and listened to his words with sincere emotions. Many of them were choking because it was heavy, of course. I would say they are in a place where they can see now how Palestinians have been erased from their psyche and knowledge. By reviewing the website "We Are Not Numbers,"⁴¹ reading more poets and reading the poetry together, bringing in Palestinians inside Gaza who are posting on Instagram, students realized that these are actual people that they could both read more about and be in contact with Palestinians in Gaza. Students began delinking from the logic of dehumanization and erasure of Palestinians by understanding that they are not numbers but people who they can relate to and even make friends with. They are breaking away from the ignorance about Palestine and the Palestinians and undoing the propaganda occupying the American mind to begin to think about Palestinians as people.

Centering Palestinians' affirmation of life emerged in my pedagogy because, as Ilan Pappé explained, schooling in Israel had done a sure job dehumanizing the Palestinians in Israelis' minds, and it is going to take generations to reverse it. So, I thought, how will this teaching be impactful if young Americans have learned to believe that Palestinians are terrorists? What would it take for these students to realize, as poet Rafeef Ziadah (2011) asserts, how Palestinians teach life and insist on living and celebrating life?⁴² So, part of my teaching was how it became possible for students to unlearn the tropes and stereotypes about Palestinians and learn them anew, relate to them as dignified people who insist on life and struggle for liberation.

⁴⁰ <https://www.youtube.com/watch?v=48m1VbffdKc>.

⁴¹ <https://wearenotnumbers.org/>.

⁴² <https://www.youtube.com/watch?v=aKucPh9xHtM>.

Class 6 on Day 199 of the Israeli Genocidal War on Gaza

- Israeli forces have killed a total of 34,151 Palestinians in Gaza.
- Israel killed 208 and injured 313 Palestine over the weekend.
- Every 10 minutes, the Israeli forces kill one Palestinian child in Gaza.
- Amnesty International calls for investigation into mass graves in Gaza.
- Today is my parents 65th anniversary. Both re-narrated to me what it means to be living this genocide after witnessing the Nakba of 1948 then the complete loss of historic Palestine in 1967.

On the fifth week of teaching this course, we read Noura Erakat's (2020) *Justice for Some* and viewed her latest talk, "In This Moment" (2023), at the Palestine Festival for Literature.⁴³ We also explored the toolkit on scholasticide in Scholars Against War on Palestine, Human Rights Watch, and Palestine Legal websites.⁴⁴ We discussed the readings focusing on international law, how Palestinians live in an apartheid regime and illegal occupation by Israel for 57 years, and the rise of settler violence and land theft. We also made connections to how Americans can protect their civil and constitutional rights when targeted for supporting Palestine.

Scholasticide in Palestine and the United States

The readings and the discussion invited students to think of scholasticide, epistemicide educide, and memoricide, all colonial structural practices that have intensified to an unprecedented scale with the current Israeli genocide of Palestinians. Scholasticide (school killing) is the systemic destruction of schools, universities, research institutions, publishing houses, libraries, academics, and researchers. It is a term coined by Palestinian academic, activist, Oxford don, and expert on laws of war Karma Nabulsi in 2009.⁴⁵ With the 2009 Israeli assault on Gaza, Palestine, Nabulsi (2023) began theorizing the "pattern of Israeli attacks on Palestinian scholars, students, and educational institutions," a building block of the Israeli deliberate ethnic cleansing of Palestinians in the Nakba of 1948, continuing after 1967 and intensified with the Israeli invasion of Lebanon in 1982.⁴⁶ Scholasticide includes epistemicide, killing, erasing, silencing, and banning of the knowledge of those colonized and any sources or forms of knowledge creation. Similarly, educide (education killing) is the systematic extermination of learning and teaching practices and the demolition of educational institutions, including schools, students, and teachers. Additionally, memoricide is the systematic destruction of the collective memory of a group held in oral traditions, archives, museums, land-related rituals, names of places, or archeological and urban sites (Masalha, 2012).

⁴³ <https://www.youtube.com/watch?v=1YavyF186PA> or the transcripts on https://speakingoutofplace.com/podcast_blog_posts/in-this-moment-noura-erakats-speech-at-palestinian-literature-festival-new-york-nov-1-2023/.

⁴⁴ <https://scholarsagainstawar.org/toolkit/>, <https://www.hrw.org/> and <https://palestinelegal.org/>.

⁴⁵ For a comprehensive presentation of the concept of "scholasticide," review the International Actions Against Scholasticide Tool Kit on the Scholars Against the War on Palestine on <https://scholarsagainstawar.org/toolkit/>.

⁴⁶ Same as above.

The students further illustrated their understanding of scholasticide by naming Palestinian scholars who Israel killed, like Professor Rifaat Alareer, who was bombed by Israeli warplanes with his family in Gaza in December 2025, and author Ghassan Kanafani, assassinated by a bomb planted in his car by Israeli Mossad secret forces in Beirut in 1972. The students also gave the recent example of the Israeli firing, rehiring, arresting, and detaining of Palestinian scholar Nadera Shalhoub-Kevorkian (Odeh, 2024). I asked them to also look into what scholasticide looks like against Palestinian faculty in U.S. universities. I also asked to contemplate that “we are just teaching one class on Palestine, for the first time and just by me? Why is this not taught in U.S. schools and universities along with other liberation struggles?” The students began to recognize how the colonial education they received in U.S. schools and universities actively made them more ignorant, especially about the ideologies and practices of settler colonialism and the “founding” of both Israel, and the U.S. Then, they had a good discussion about living in a space built on past and present colonial (racial, gendered, and classist) violence that erases and not addressed. Students began to recognize the constant subtle violence happening in the university. They expressed that they now see that the university is operating with colonial violent logic disguised with their promising mantras about higher graduation rates and social mobility. They added that they also realize that teaching is a crucial site of resistance, here and in Palestine, along with writing poetry, essays, fiction, and translation. Then, we continued discussing how people in Gaza and the rest of Falastteen,⁴⁷ insisted on using many and creative ways to resist all the violence against them, ethnic cleansing, and genocide and that they insisted on exiting through their love of life—sumud.

Ahed Tamimi, the Palestinian Lioness

To learn about Palestinian resistance on/for the land, we focused on the story of Ahed Tamimi, a young Palestinian liberation fighter from the village of Nabi Saleh in the occupied West Bank, Palestine. The students first Googled her name in English to learn more about her and had propagandistic results from Israeli media. So, I typed her name in Arabic and asked them to use it for a second search. Up came the video of her, at 17 years of age, slapping an Israeli soldier and portraying her as a Palestinian shero. This video was taken the day and right after Israeli occupying forces shot her young cousin in the head. We viewed it a couple of times and then started to unpack what it means when a massive armed force is being insulted by a kid’s slap on the face of one soldier with full combat gear. We saw a couple more videos when Ahed was younger, small, and thin-bodied—just ten years old—and raising her fist in the face of a fully armed Israeli soldier. Another one of her wrestling Israeli soldiers while they pinned her younger brother to the ground, kneeling on his head. We talked about why Ahed is resisting and how the illegal Israeli settlements are stealing her village’s land, kilometer by kilometer. Then we reviewed the history of the “land back and land protection” movement in Nabi Saleh, especially since Israel began building the illegal apartheid wall,⁴⁸ stealing Palestinian land, and zigzagging through villages and towns from the

⁴⁷ Palestine in Arabic.

⁴⁸ United Nations International Court of Justice advisory opinion on the legal consequences of Israel’s construction of a separation wall (2004), <https://press.un.org/en/2004/icj616.doc.htm>. For contextual details, see <https://stophthewall.org/international-law-2/> and <https://visualizingpalestine.org/visual/icj-separation-wall-legality/>.

south to the north of the western side of the West Bank.⁴⁹ I wanted students also to see that such kinds of Palestinian resistance—even if an individual is highlighted—are always part of a collective movement.

But I also asked students to look up and examine Ahed Tamimi’s pictures. When I asked if they thought the English or the U.S. media saw Ahed Tamimi not as a terrorist, they all froze. Then they described her face with blue eyes and blonde hair. I said:

The Western media were perplexed of how to portray a Palestinian woman who is not with dark skin and does not wear a head cover. Though, Palestinians come in all colors and many faiths, yet often reduced to a racialized visual representation, Western media this time had to elevate Ahed from the classification of a terrorist because she’s not dark to a courageous young woman—which, of course, added to the anger of the Israelis. Palestinians called her “the lioness” because she is courageous, and she looks like the lioness with her long, curly blond hair.

I encouraged them to read her memoirs, *They Called Me a Lioness: A Palestinian Girl’s Fight for Freedom* (Tamimi & Takruri, 2022).

Class 7 on Day 206 of the Israeli Genocidal War on Gaza

- Israeli forces have killed a total of 34,535 Palestinians in Gaza.
- Every 10 minutes, the Israeli forces kill one Palestinian child in Gaza.
- Half the water wells in Gaza city destroyed by Israel.

For our last class, the seventh week of teaching, we read Richard Becker’s (2023) recent book on Palestine and the U.S. empire and viewed Naomi Klein’s (2024) talk about the False Idol of Zionism.⁵⁰ We also explored the websites of Palestinian Adalah and Al Haq and Israeli B’Tselem human rights organizations.⁵¹ Students connected the U.S. empire and the satellite client state of Israel as two settler colonial and militarist regimes, with a common project to end Palestine. They understood their symbiotic relationship of resource extraction, militarism, capital, and dominance in the SWANA region. The readings were intended to be closures for this short course, but they brought about a wide opening for learning beyond the course. For example, the students were more interested in pursuing knowledge about Palestine through reading the many types of Palestinian resistance, like pursuing legal cases in international and national courts, poetry, music, participating in available forms of Jewish and Palestinian solidarities to end Zionist settler colonialism, and designing teach-ins on “anything Palestine.”

⁴⁹ United Nations advisory opinion International Court of Justice (2004)
<https://www.un.org/unispal/document/auto-insert-205577/>.

⁵⁰ <https://www.youtube.com/watch?v=v2PIhGI2Z4k>.

⁵¹ <https://www.adalah.org/en>, <https://www.alhaq.org/about-alhaq/7136.html> <https://www.btselem.org/>.

NMSU Palestine Solidarity Encampment

Before this last class, I emailed students to catch up with their final project work and check on their progress, answer their questions, and help them complete it on time the next week. Additionally, the discussion of the content in class that day revealed how everybody was deeply focused and engaged, perhaps because this class was a day after the first protest on campus. There was a shift in the momentum in their learning, showing in their more complex and connected written responses online and the questions and the examples of Visualizing Palestine they brought to class. Though a few students were part of the protests in the city or organizers of the campus encampment, this was the most attended class, and everybody was present. I felt everybody was in a place of clarity about what we learned and how it related to reality on the ground and their lived experiences—the state of higher education in the U.S. and their peers’ demands for disclosing and divesting from all funds, projects, and activities enabling the so-called state of Israel, its occupation of Palestine and intensified genocide of the Palestinians the past few months. We cut the class an hour short and walked together to the pro-Palestine solidarity encampment that started the day before on Monday, April 29.

This first protest on campus started at the lawn in front of the western entrance of the main administration building. The protestors walked through the lobby chanting, then handed a letter of their demands to the President’s office personnel. I walked along with them, watching out for agitators and, at the same time, feeling proud to see such courageous action on our campus for the first time in my twenty years there. The protest ended at the encampment on a forested grassy area on the east side of the campus next to the beautiful round building of the American Indian Program, the campus spiritual center, and the student union building, a significant location. Students and community supporters set up the encampment as a small living community. The colonial barometer was at its lowest level in this tiny and new place on campus. The creation of this encampment was a momentary victory that disobeyed the interest of the violent spaces on campus. It set an example of a space closer to ways of living collectively and attempting to approach decoloniality or perhaps a temporary breathing space away from coloniality.

At the start of the course, eight weeks earlier, I couldn’t have predicted how significant pro-Palestine protests would be on university campuses in Las Cruces and Albuquerque, alongside the massive national student encampments and protests that spread throughout universities across the United States and Canada, and the SWANA region. This context added generativity to the vitality of teaching about Palestine in real-time as the Israeli genocide of Palestinians in Gaza was ongoing. Moreover, I was surprised that this Palestine Studies course was not scrutinized or shut down. For a total of eight weeks, it was miraculously unnoticed by countering right-wing and Zionist forces that are always ready to block the academic freedom of Palestinian faculty or close their courses, often by threatening university administrations with lawsuits or pulling their funding.⁵² Throughout, I held my breath until the last minute of the final class because I was mindful of the potential for such risks. Hence, on the last day of finals week, I took down all the

⁵² Review the writings of Professor Rabab Abdulhadi at San Francisco University on <https://mondoweiss.net/author/rabab-ibrahim-abdulhadi/>.

course content from university's online learning platform because I was aware how Zionist forces could come at us.⁵³ I did not want to put myself, or anyone else, in danger.

Group Project

By the end of the course, five students formed a group to work together on the final class presentations for the next week.⁵⁴ They decided to include an action to share with the pro-Palestine encampment on campus. The encampment opened another learning/teaching site outside the classroom and a moment to make even more sense of what they have been learning and how it is connected to the locale, the space here, and their relationships and education at NMSU. So, their final group project was not a closure on their learning but an opening that could go beyond the semester. The encampment could continue to be their teaching and learning site for some time—however long it's going to last, and however they maintain relationships throughout.

As things were moving fast on campus the week before their final presentation, the group decided to create a website with resources on Palestine and share it with a QR code whenever they encountered an inquisitive person or did a teach-in. The website looked great. It had the keffiyeh design in red, green, black, and white but they put a red triangle in the middle of it. I asked, "What is the red triangle?" None of them knew. "Perhaps you don't know," I said, "because you don't read or see the Arabic media." I explained how Hamas,⁵⁵ one of the many resistance groups in Palestine, used the red triangle to point out targets in videos of their guerrilla battles. It became a symbol of resistance in the Arab world. I suggested that since they didn't know that it was about military resistance, then perhaps, they could use instead the more recognizable watermelon or strawberry.

Palestine-Centered Intuitive Pedagogy

This introductory course on Palestine is one example of an emerging a powerful Palestine-centered pedagogy kindled by a specific context and a Palestinian sumud, fugitive, intuitive, and urgent praxis. First, this course and my Palestine-centered pedagogy emerged during real-time, televised live, unending, and fast-paced brutality of the Israeli genocide of Palestinians in Gaza. Additionally, it was spontaneously cultivated within the newly formed Department of Borderlands and Ethnic Studies at NMSU after a struggle of 50 years, the most recent historical rupture in the long history of failed colonial education in New Mexico. Besides those two contexts, this Palestine Studies course and my Palestine-centered pedagogy emerged from Palestinian-inspired sumud, my Palestinian intuitive ways, and a Palestinian knowledge-based curriculum. My Palestinian-inspired sumud pedagogy comes from a lifetime of fugitive pedagogy shaped in exile and outside

⁵³ See one reader's comment in the campus newspaper <https://nmsuroundup.com/25161/news/breaking-pro-palestine-rally-and-encampment-demands-ceasefire-lists-demands-for-nmsu-officials/>.
<https://nmsuroundup.com/25161/news/breaking-pro-palestine-rally-and-encampment-demands-ceasefire-lists-demands-for-nmsu-officials/>.

⁵⁴ The rest of the students individually reviewed and presented books and novels written by Palestinian authors.

⁵⁵ Hamas is an acronym of the Arabic full name, haraket al-muqawamah al-Islamiyyah, or the Islamic Resistance Movement. The first sound of the word is pronounced with a voiceless glottal Arabic /h/ and not voiced one /kh/.

academic disciplinary formulations. This sumud pedagogy is rooted in land, intimate relations, and an intention to ease hearts, bring joy, celebrate love, uplift rebellion and affirm refusal. In this sense, sumud is the Palestinian fugitivity, where I have intentionally uplifted Palestinians' resilience and insistence on life. Sumud, Palestine-centered pedagogy, is then a subversive pedagogy that emerges and shapes within the fissures away from colonial institutions, universities, and beyond the necro-practices of empire and, in this case, in and against the painful moment of the genocidal Israeli war against the Palestinians.

Moreover, the power of this Palestine-centered pedagogy emerged from/with the curriculum I offered and my emotions during the eight weeks. The actual content, mainly Palestinian-sourced content,⁵⁶ was creatively adaptive and dynamic because of my visceral and immediate response to the Israeli-inflicted scholasticide in Gaza, hence, drove my pedagogy. My emotions surfaced with the haki with my partner, as I was processing each horrific moment of this genocide. I was viscerally feeling death and dismembering every day. Hence, my feelings shaped the weekly content and the flow of my pedagogy in the class and asserted my urgent duty to teach about Palestine. This synergy of content and feelings is what I want to assert as a "Palestinian intuitive pedagogy," similar to Delgado Bernal's (1998) "culturally intuitive pedagogy." That is, the Palestine-centered pedagogy is specifically intuitive, soulfelt/bodyfelt/mindfelt, from Palestine and by Palestinians. It is also my specific spontaneous response to the harrowing scholasticide in Palestine, which is, in turn, derived from the colonial practices of epistemicide and memoricide. Palestine-centered pedagogy is a pedagogy intertwined with Palestine-based content and my affect and intuition, rebellion all rooted in Palestinian ways of sumud, and resistance that countered the very colonial curricular course offerings outside Ethnic Studies. Palestine-centered pedagogy is a potentially generative pedagogy within critical and applied Ethnic Studies in the U.S.

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⁵⁶ The weekly readings in the course consisted of recent and classic academic books and articles written by Palestinian authors and about the main themes addressed—except Becker (2023) and Pappé (2007), both anti-Zionists. Other online Palestinian, anti-Zionist, anti-colonial, etc., websites of independent intellectuals, legal and medical organizations, film institutes, journalists, poets, musicians, and novelists, etc. were used as on-the-ground and applicable examples of theoretical and historical content read weekly—see website links in footnotes above.

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