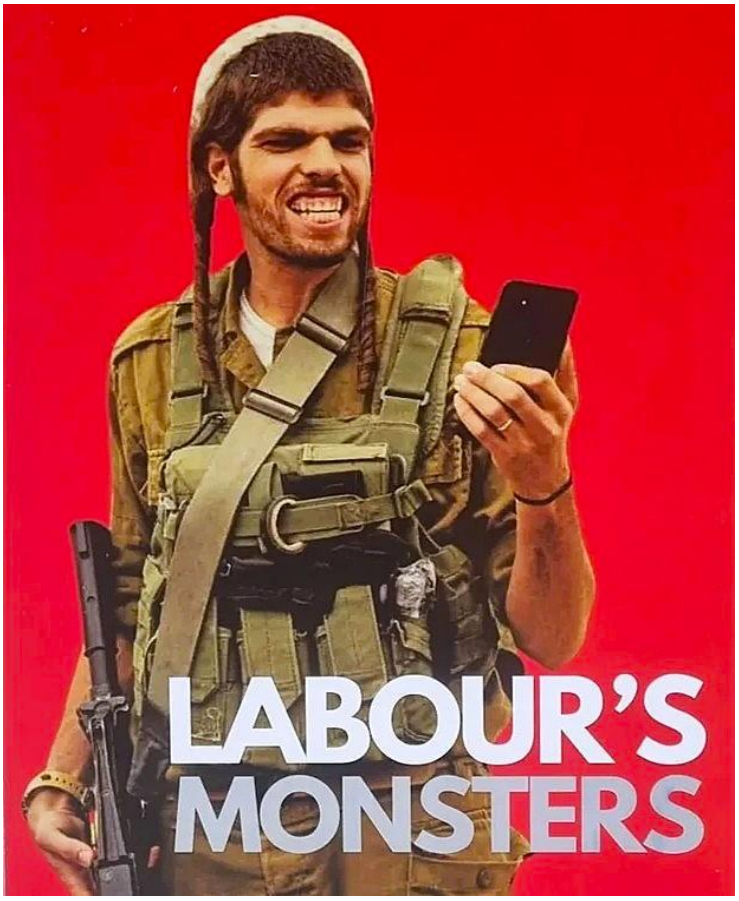
# Palästina-News Nr. 70, November 2026




L'Espresso's image edited and depicting the Israeli settler threatening Pale-stinians in the occupied West Bank (L'Espresso/Pietro Masturzo)

## *What you don't learn in Switzerland*

The aim of this newsletter is to improve information about events in Palestine and Israel, with a focus - but not only - on the German-speaking part of Switzerland. For this purpose, articles from English-language online newspapers, online portals, publications, science journals, etc., are quoted in abbre-viated form.

***References in article*** provide a link to the original article and / or publication medium. The quoted articles have been shortened and therefore may not fully reflect the opinions of the authors. Martin Luzi Büechi (MLB). Translation with the help of DeepL©.

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London police have arrested a man over posters depicting an armed Israeli settler jeering at a Palestinian woman in the occupied West Bank after a complaint into its allegedly antisemitic connotations. The poster, which carried the caption "*Labour's monsters",* showed an armed man in military uniform taunting a Palestinian woman. Italian photojournalist Pietro Masturzo took the photograph in the occupied Palestinian village of Idhna, west of Hebron, on 12 October 2025 - the first day of the olive harvest. Masturzo's photograph appeared in the April edition of L'Espresso, alongside reports on the expansion of Israel's settler movement and its impact on Palestinians in the occupied West Bank. *"The settler's expression is reflected in the gesture he repeats, mimicking the sound a shepherd makes when gathering his flock, addressing the Palestinians as if they were his own animals,"* the photojournalist said. Elis Gjevori, November 2, 2026 in *Middle East Eye*.

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# *Palestine Talk with Stavit Sinai: The making of a dissident*



Stavit Sinai in Bern, October 2026. MLB

**Israeli Dissident, Jewish, Teacher of Philosophy, Anarchist and Anti-Apartheid Activist (part one)**

**I met Stavit about eight years ago at a lecture at Café Palestine in Zurich. There, she spoke about her research, in which she examined how sociology was utilized to construct collective national identities in Israel in areas where social power plays a role — a topic that is more relevant than ever. She focuses on the role of Zionism's political memory in the formation of ideology within the colonial context of the creation of the State of Israel. She writes about the problems that arise when political myths and historical narratives are incorporated into sociological analyses. These play an important role in indoctrination through Zionism and, consequently, in the creation of a collective Zionist identity. MLB**

**Anyone interested in this topic will find more of it in Stavit's book: *Sociological Knowledge and Collective Identity***

**Life in Israel**

Dr. Stavit Sinai was born in Haifa (Occupied Palestine) in 1985 to a Jewish family. Her parents were born in Romania and immigrated to Israel as children. Her father, born in 1945, is a holocaust surviver, and her maternal grandfather is a concentration camp survivor. She describes herself as an atheist. Her politics and scholarship were developed throughout her education and through her radical activism.

Stavit's childhood was shaped in and by the privileged center of Israeli society, where she was shielded, as she described it, from the external reality. She encountered Palestinians through her father's business, where he employed Palestinians workers, but any contact with Palestinian children was rare for her, as Haifa is a segregated city with a segregated education system. *"I did not know where Palestine is because it was never depicted on the map and I didn't realize that Israel was in fact built on top of Palestine – not alongside it."*

Stavit was raised with a Zionist understanding of the land and the Jewish people's entitlement and exclusive ownership of it after 2.000 years of exile. Her awareness changed while attending Tel Aviv University (built on the ruins of Shiech Munis) and meeting radical students and professors who introduced her to completely new concepts of colonialism and apartheid.

Military service in the IDF is compulsory in apartheid Israel for most Jewish Israelis, including women. Stavit was recruited in 2003 when she was eighteen and a half, but after two weeks, she declared that she would rather commit suicide if she were forced to stay in the military, and she was soon after released from duty. Her decision to dodge the military wasn't based on any political *ideology at the time, but rather on hedonistic reasons: "I wanted to go to the beach with my boyfriend and read poetry, not to have a commander barking commands in my ear. I didn't want to wake up early in the morning, wear an unflattering uniform, or carry a heavy rifle everywhere. My hedonism saved me and taught me that love of beauty and pleasure is liberating."*

*"Looking back",* she says, *"not completing military service meant that I did not have to undergo the military brainwashing and indoctrination that many Israelis experience. I didn't fall into the typical cognitive dissonance that all Israelis experience after three years of military service that won't allow them to shake Zionism off. Dodging allowed me to continue developing my own views at a critical age and not automatically fall into the Zionist cult".*




Sinai studied humanities and Jewish studies at Tel Aviv University and graduated with honors. Apart of being exposed to different ways of thinking about history, some events on campus swept her to join solidarity work in the Occupied West Bank. The killing of Abir Aramin, a

young Palestinian girl, in 2007 profoundly affected her. Abir was shot dead by Israeli soldiers on her way to school and was then subjected to a procedure called "execution after death," which meant that soldiers verified her killing post-mortem. *"This abominable act has shocked me and showed me that everything I grew up on, like the moral superiority of Israeli society, was all an act of political propaganda".*

From that point, Stavit joined *"Anarchist Against The Wall,"* which protested alongside Palestinians in Bili'n and Nihilin, and began volunteering in *"New Profile"*, an organization helping people dodge their military service. The 2009 assault on Gaza was another crucial point in her understanding that a change would not come from within and that Israeli society has fallen into a racism, and that only external pressure could stop the colonial nature of Zionism. This has led her to begin supporting the BDS call, a campaign which proved effective in the case of South Africa

In 2010, she was arrested for the first time at Sheikh Jarrah, East Jerusalem, after blocking a road to prevent settlers from entering the occupied Palestinian neighborhood. While in 72 hours' detention in Al-Moskobiya prison, she witnessed the horrific conditions where Palestinian prisoners were held blind folded and handcuffed. *"Sheikh Jarrah was also the place where I truly discovered anarchism, the idea that people can live without authority and hierarchies, that they can be fundamentally free without the framework of a nation and an army".*

Soon after, she left the country to complete her master's degree in Germany.

## *"Serial Desecration": Remainder of Mamilla Cemetery Slated for Public Park*

### Jerusalem Story

**What remains of Mamilla Cemetery, Jerusalem's second oldest Muslim burial ground, is slated to become a public park after decades of desecration and neglect. Jerusalem's largest Muslim cemetery, Mamilla Cemetery - referred to in some sources as "Ma'man Allah," a gift or sanctuary of God - has gradually been diminished over the last century by neglect, vandalism, encroaching construction, and Israel's accelerating Judaization project. Now the burial ground and a large ancient pool are again slated for another trans-formation. The Israeli-run municipality has published plans to refurbish and alter the pool, raising the ire of the relatives of those buried nearby and advocates for a pluralistic Jerusalem. In mid-September, a group of Israeli archaeologists and architects visited Mamilla Cemetery to survey the area. What they found was scorched earth and damaged graves.** Jessica Buxbaum, October 16, 2026



A damaged gravestone at Mamilla Cemetery, Jerusalem, September 29, 2026. Credit: Jessica Buxbaum for Jerusalem Story

Several tombstones were knocked over. The tombstone of Abdullah al-Alami, designated as naqib al-ashraf, descendant of the Sahaba or Companions of the Prophet Muhammad, was smashed. Omri Alon, an archaeology student at Hebrew University and a volunteer who is surveying the graves, says the damage appears to be vandalism and not the result of neglect.

The volunteers have reported the damage to Israel's Antiquities Authority (IAA) but they do not

Mehrere Grabsteine wurden umgestoßen. Der Grabstein von Abdullah al-Alami, der als „Naqib al-Ashraf" bezeichnet wird und ein Nachkomme der Sahaba, der Gefährten des Propheten Mohammed, ist, wurde zertrümmert. Omri Alon, Archäologie-student an der Hebräischen Universität und ehren-amtlicher Helfer, der die Gräber erfasst, sagt, die Schäden seien offenbar auf Vandalismus zurückzuführen und nicht das Ergebnis von Vernachlässigung.

Die Freiwilligen haben den Schaden der israelischen Altertumsbehörde (IAA) gemeldet, wissen jedoch nicht, ob

know if the government agency will open an investigation. They are continuing to document the cemetery as it exists now, without harming the site. Their efforts add to studies by Emek Shaveh, an Israeli NGO working to defend cultural heritage rights and protect ancient sites, a 1945 survey by the Supreme Muslim Council, records compiled by Palestinian Jerusalemite historian Aref al-Aref (see Aref al-Aref), prominent Jerusalemite qadi and Islamic scholar Mujir al-Din al-Hanbali al-'Ulaymi, and other Palestinian historians, including descendants of those buried there



Defaced with Hebrew graffiti, the Kubaki mausoleum holds the grave of 'Ala al-Din Aydughdi al-Kubaki, governor of Safed, in Mamilla Cemetery, Jerusalem, 2004. Credit: Courtesy of Charmaine Seitz

*"Mamilla Cemetery was probably established around the time of the Crusades, probably after Salah al-Din liberated the city and allowed the Muslim and Jewish populations to return. According to the records that we have, a number of warriors from his army are buried there. So are many, many, many members of Jerusalem families, including my own family -many of my direct ancestors - who are known because they played an important role in the Mamluk judiciary or in the Ottoman administration,"* Rashid Khalidi, professor of Palestinian history and member of one of Jerusalem's most well-known families, told Jerusalem Story.

*"Parts of this cemetery have been desecrated in different ways. Some parts have been turned into parking lots. Some parts have been turned into Independence Park. Some parts have been turned into the so-called Museum of Tolerance - the most Orwellian compilation you can imagine,"* Khalidi said.

Having exhausted all legal means available in Israel to no avail, as part of the Campaign to Preserve Mamilla Cemetery, 60 individuals who stated

die Behörde Ermittlungen einleiten wird. Sie dokumentieren den Friedhof weiterhin in seinem derzeitigen Zustand, ohne die Stätte zu beschädigen. Ihre Bemühungen ergänzen die Untersuchungen von Emek Shaveh, einer israelischen Nichtregierungs-organisation, die sich für den Schutz des kulturellen Erbes und die Erhaltung antiker Stätten einsetzt, sowie eine Bestandsaufnahme des Obersten Muslimischen Rates aus dem Jahr 1945, Aufzeichnungen des palästinensischen Jerusalemer Historikers Aref al-Aref (siehe Aref al-Aref), des prominenten Jerusalemer Qadi und Islamwissenschaftlers Mujir al-Din al-Hanbali al-'Ulaymi und anderer palästinensischer Historiker, darunter Nach-kommen der dort Begrabenen.

*„Der Mamilla-Friedhof wurde wahrscheinlich zur Zeit der Kreuzzüge angelegt, vermutlich nachdem Salah al-Din die Stadt befreit und der muslimischen und jüdischen Bevölkerung die Rückkehr gestattet hatte. Den uns vorliegenden Aufzeichnungen zufolge sind dort eine Reihe von Kriegern aus seiner Armee begraben. Ebenso wie sehr, sehr viele Mitglieder Jerusalemer Familien, darunter auch meine eigene Familie – viele meiner direkten Vorfahren –, die bekannt sind, weil sie eine wichtige Rolle in der mamlukischen Justiz oder in der osmanischen Verwaltung spielten",* erklärte Rashid Khalidi, Professor für palästinensische Geschichte und Mitglied einer der bekanntesten Familien Jeru-salems, gegenüber Jerusalem Story.

*„Teile dieses Friedhofs wurden auf unterschiedliche Weise geschändet. Einige Bereiche wurden in Park-plätze umgewandelt. Andere wurden zum Independence Park umgestaltet. Wieder andere wurden zum sogenannten Museum of Tolerance – der orwellschsten Ansammlung, die man sich vorstellen kann",* sagte Khalidi.



Aerial view of Jerusalem's Rehavia neighborhood and Mamilla Cemetery and Pool, viewed from the west, 1928 Credit: Library of Congress, Prints and Photographs [LC-DIG-matpc 13650]

Nachdem alle in Israel verfügbaren rechtlichen Mittel erfolglos ausgeschöpft worden waren, reichten im Rahmen der Kampagne zur Erhaltung des Mamilla-Friedhofs reichten 60 Personen, die angaben, dass ihre Vorfahren auf dem Mamilla-Friedhof begraben seien, eine Petition bei verschiedenen Gremien der Vereinten Nationen und der Schweizer Regierung ein und forderten dringend „*ein*

that their ancestors were buried in Mamilla Cemetery filed a petition to various United Nations bodies and the government of Switzerland, urgently demanding "immediate intervention to stop the desecration of this cemetery via your sending a delegation to investigate the situation, and putting pressure on the Government of Israel, as was requested by the Human Rights Council resolution of 2010."

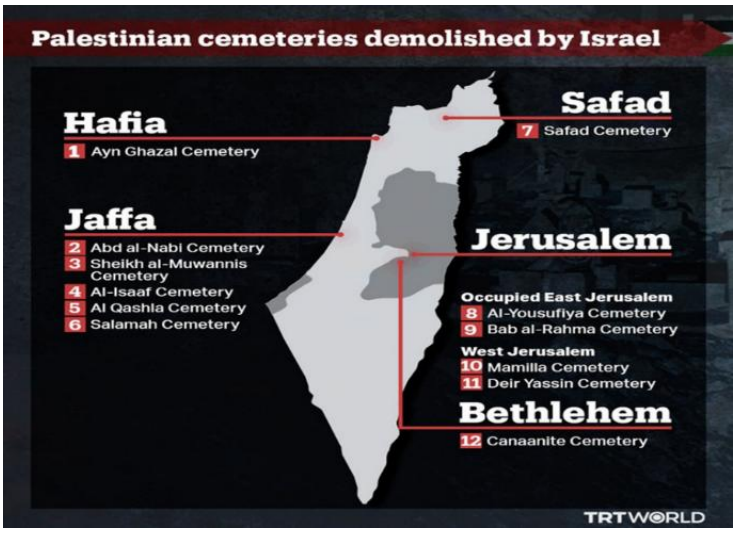
The petition can be viewed online here.

Needless to stay, this did not stop Israel's continued desecrations. Now history is repeating itself as the Jerusalem Municipality pushes forward its plan to renovate the pool, which will destroy what is left of this important historic cemetery. *"We're talking about the second oldest Muslim cemetery in Jerusalem — paved over, dug up, hundreds of graves either buried or exhumed. And nobody emits a peep.* That has been the policy really pretty much since 1948," Khalidi said.

*sofortiges Eingreifen, um die Schändung dieses Friedhofs zu stoppen, indem Sie eine Delegation entsenden, um die Situation zu untersuchen, und Druck auf die israelische Regierung ausüben, wie es in der Resolution des Menschenrechtsrats von 2010 gefordert wurde."*

Die Petition kann hier online eingesehen werden.

Es versteht sich von selbst, dass dies die fortgesetzten Schändungen durch Israel nicht aufgehalten hat. Nun wiederholt sich die Geschichte, da die Stadtverwaltung von Jerusalem ihren Plan zur Sanierung des Schwimm-bads vorantreibt, wodurch das, was von diesem bedeutenden historischen Friedhof noch übrig ist, zerstört wird. *„Wir sprechen hier vom zweitältesten muslimischen Friedhof in Jerusalem – zubetoniert, ausgehoben, Hunderte von Gräbern entweder zugeschüttet oder exhumiert. Und niemand sagt auch nur ein Wort dazu. Das ist im Grunde genommen schon seit 1948 die Politik",* sagte Khalidi.




## No rest for the dead: Israel uproots Palestinian graves and history

**quotes from TRTWORLD)**

**Palestinians see Israel's targeting of historic cemeteries since 1948 as an attempt to rewrite them out of history. The desecration of cemeteries along with Muslim holy sites began directly after the Nakba (the Palestinan Catastrophe) and the establishment of Israel in 1948 on stolen Palestinian land.**

Sara SLEIMAN, Shereena Qazi, Novem-ber 9, 2021






## *Despicable and criminal desecrations of graves and destruction of mosques by Israeli soldiers: two videos*

### Amnesty International

**Upon returning to Kfar Kila, Ali Yehya, another resident of the village, found that the graves of his grandparents, uncle and other relatives had been bulldozed. Ali Yehya showed Amnesty International a video of the destroyed cemetery and said*: "What targets [would be] in the cemetery? We wouldn't have accepted that anyone disturbed the resting place of our loved ones. The whole village, full neighbourhoods, were blown up. The war in Kfar Kila was not about targets; it was about removing Kfar Kila and us from existence."***

## *Bulldozers, glyphosate, white phosphorus: Israel's destruction of South Lebanon's olive groves*

### Mondoweiss

**Lebanese farmers are losing their livelihood as Israeli forces uproot centuries-old trees, destroy olive groves, and demolish entire towns and villages, rendering them uninhabitable**. Vanessa Kallas October 29, 2026



A farmer carries harvested olives in the southern Lebanese village of Kfeir on November 15, 2024. (Illustrative). (photo credit: Anwar AMRO / AFP via Getty Images)

On October 15, Israeli forces expelled residents and farmers from Azariel, an olive grove on the outskirts of Kfarshouba in South Lebanon, ordering them to return the following week if they still wished to harvest their trees. The next morning, an Israeli bulldozer, flanked by two army tanks, invaded the

Am 15. Oktober vertrieben israelische Streitkräfte Anwohnerinnen und Bauern aus Azariel, einem Olivenhain am Rande von Kfarshouba im Südlibanon, und wiesen sie an, in der folgenden Woche zurückzukehren, falls sie ihre Bäume noch ernten wollten. Am nächsten Morgen drang ein israelischer Bulldozer, flankiert von zwei Panzern, in

olive grove and uprooted the trees. A few days before the expulsion, Chebli, a farmer from Kfarshouba, had watched an Israeli bulldozer uproot 70 olive trees belonging to his neighbor. *"I went over to him and found him crying,"* he told Mondoweiss. *"He spent more than 20 years plowing this land and pruning the trees, and he hadn't even harvested them yet."*

Olive groves cover around 62,000 hectares of land in Lebanon – nearly a quarter of the country's farmland – making it one of the most vital crops in the country. The autumn harvest, which peaks in October and November, yields around 19,000 to 20,000 tons of olive oil per year, according to the International Olive Council. One of the oldest olive trees in the world, estimated at 1,100 years old, reportedly resides in the northern part of the country. In Kfarshouba, Chebli's village, now occupied by the Israeli army, the olive trees range from 300 to 500 years old.



Israel's Destruction of Southern Lebanon Intensified After the Cease-Fire - The New York Times

Across South Lebanon, farmers and residents describe a pattern of bulldozed groves, ancient trees uprooted and stolen, and Israeli troops expelling anyone who tries to reach their land. On October 11, the Lebanese Army said Israeli fire killed Ali Abdel Hassan Sweidan, a retired chief warrant officer, as he was inspecting his property in Yater, in Bint Jbeil district, during the olive harvest.

The South produces around 38 percent of Lebanon's olives, most of which have been destroyed or harmed. According to Greenpeace, Israeli attacks burned or bulldozed at least 65,000 olive trees in the 2023–2024 war alone. Officials and environmental groups have accused Israel of ***ecocide,*** with some campaigning to recognize the intentional environmental destruction as a crime under international law.

In February, Israeli aircraft sprayed glyphosate, a weedkiller that kills plants down to the roots, over

den Olivenhain ein und entwurzelte die Bäume. Einige Tage vor der Vertreibung hatte Chebli, ein Landwirt aus Kfarshouba, mit ansehen müssen, wie ein israelischer Bulldozer 70 Olivenbäume seines Nachbarn entwurzelte. *„Ich ging zu ihm hinüber und fand ihn weinend vor",* erzählte er Mondoweiss. *„Er hatte mehr als 20 Jahre lang dieses Land gepflügt und die Bäume beschnitten, und er hatte noch nicht einmal die Ernte eingebracht."*

Olivenhaine bedecken im Libanon rund 62'000 Hektar Land – fast ein Viertel der landwirtschaftlichen Nutzfläche des Landes – und sind damit eine der wichtigsten Kulturpflanzen des Landes. Die Herbsternte, die ihren Höhepunkt im Oktober und November erreicht, bringt laut dem Internationalen Olivenrat jährlich etwa 19'000 bis 20'000 Tonnen Olivenöl ein. Einer der ältesten Olivenbäume der Welt, dessen Alter auf 1'100 Jahre geschätzt wird, soll im Norden des Landes stehen. In Kfarshouba, In Cheblis Dorf, das derzeit von der israelischen Armee besetzt ist, sind die Olivenbäume zwischen 300 und 500 Jahre alt.




Im gesamten Südlibanon berichten Landwirte und Anwohner und Anwohnerinnen von einer sich wiederholenden Situation: mit Bulldozern zerstörte Haine, entwurzelte und gestohlene uralte Bäume sowie israelische Truppen, die jeden vertreiben, der versucht, sein Land zu erreichen. Am 11. Oktober teilte die libanesische Armee mit, dass Ali Abdel Hassan Sweidan, ein pensionierter Oberstabsfeldwebel, durch israelisches Feuer getötet wurde, als er während der Olivenernte sein Grundstück in Yater im Bezirk Bint Jbeil inspizierte.

Im Süden werden rund 38 Prozent der libanesischen Oliven produziert, von denen der Grossteil zerstört oder beschädigt wurde. Laut Greenpeace wurden allein im Krieg von 2023–2024 durch israelische Angriffe mindestens 65'000 Olivenbäume verbrannt oder mit Bulldozern zerstört. Regierungsvertreter und Umweltorganisationen haben Israel des ***Ökozids*** bezichtigt, wobei einige sich dafür einsetzen, die vorsätzliche Umweltzerstörung als Verbrechen nach internationalem Recht anzuerkennen.

Im Februar versprühten israelische Flugzeuge Glyphosat, ein Unkrautvernichtungsmittel, das Pflanzen bis zu den

roughly 8.5 square kilometers (3.3 square miles) near the border. Lebanese authorities reported that Israeli strikes have also used white phosphorus, a chemical that ignites in air and can burn skin to the bone. Human Rights Watch said the Israeli military unlawfully fired white phosphorus over homes in the southern town of Yohmor al-Shaqif on March 3.

Wurzeln abtötet, über einer Fläche von rund 8,5 Quadratkilometern in der Nähe der Grenze. Libanesische Behörden berichteten, dass bei israelischen Angriffen auch weisser Phosphor eingesetzt wurde, eine Chemikalie, die sich in der Luft entzündet und die Haut bis auf die Knochen verbrennen kann. Human Rights Watch erklärte, das israelische Militär habe am 3. März unrechtmässig weissen Phosphor über Wohnhäuser in der südlichen Stadt Yohmor al-Shaqif abgefeuert.

## *Thousands of centuries-old olive trees are scattered across the Galilee in Israel. Their landowners aren't allowed to care for them*

**Haaretz** (quotes)

**The history of the olive industry in Israel shows that 95 percent of the olive grove land in Israel belonged to Arab farmers and growers in 1948. Of a total of about 147,000 dunams of olive groves, roughly 70,000 dunams were owned by Arab farmers who remained in Israel after the War of Independence. Another 70,000 dunams were groves owned by Arabs who left or were expelled during the war. Those groves were deemed "abandoned property" and were transferred to the Israeli Custodian of Absentee Property. Seven thousand dunams were owned by Jewish farmers.**



**A conference in Tzippori spotlighted the tangled legacy of ancient Galilee olive groves, many of which were owned by Arab families before 1948 and nationalized as "absentee property" after their expulsion. Today, Jewish families lease and tend these neglected trees, often working alongside descendants of their original owners, who remain legally barred from reclaiming their land – a reality both sides acknowledge but rarely discuss openly.** *Moshe Gilad*, November 02, 2026

The Arab village of Saffuriya (Zippori) was located on the southwestern slopes of the hill, 6 kilometers (less than 4 miles) north of Nazareth. The place has been continuously inhabited for the last 2,500 years. After the First Jewish Revolt in 70 C.E., Zippori became a Jewish center and later Christians and then Muslims settled there. Modern Saffuriya was the largest village in the Nazareth area at the beginning of the 20th century. About 5,000 residents lived there in 1948. Olives were the main crop and the most important source of the residents' livelihood.

Das arabische Dorf Saffuriya (Zippori) lag an den südwestlichen Hängen des Hügels, 6 Kilometer (weniger als 4 Meilen) nördlich von Nazareth. Der Ort ist seit 2’500 Jahren ununterbrochen bewohnt. Nach dem Ersten jüdischen Aufstand im Jahr 70 n. Chr. entwickelte sich Zippori zu einem jüdischen Zentrum; später liessen sich dort christliche Bewohner und Bewohnerinnen und schliesslich muslimische nieder. Das heutige Saffuriya war zu Beginn des 20. Jahrhunderts das größte Dorf in der Umgebung von Nazareth. Im Jahr 1948 lebten dort etwa 5’000 Einwohner und Einwohnerinnen. Oliven waren die Hauptanbaupflanze und die wichtigste Lebensgrundlage dieser Menschen.

The village of Saffuriya was conquered two months after the establishment of the Israel in 1948. Its houses were destroyed and its residents expelled. Moshav Tzippori was established on the village's land a year later, in 1949, when Kibbutz Hasolelim was also founded west of the site. In the

Das Dorf Saffuriya wurde zwei Monate nach der Gründung des Staates Israel im Jahr 1948 erobert. Seine Häuser wurden zerstört und seine Bewohner und Bewohnerinnen vertrieben. Ein Jahr später, im Jahr 1949, wurde auf dem Gelände des Dorfes der Moschaw Tzippori gegründet, während westlich davon der Kibbuz Hasolelim entstand. In

1980s, the village of Alon Hagalil, as well as Hoshaya, a religious moshav. and Kibbutz Hanaton were also established. Saffuriya's land was declared absentee property and nationalized by the State of Israel.



Palestinian women, wearing traditional embroidered dresses, pick olives during a ceremony marking the start of the olive harvest season in Deir el-Balah in the central Gaza Strip on October 23, 2022 [Said Khatib/AFP]

The trees were left untended. Thousands of beautiful olive trees, were abandoned for decades and their condition deteriorated. The previous landowners weren't allowed to return to them. The olive industry has doubled since then. Today there are 330,000 dunams of olive groves, more than any other orchard crop in Israel, and 250,000 dunams of that, most of which is unirrigated, are cultivated by Arabs. The irrigated groves are managed by Jews.

The lectures at the conference, mostly delivered by Jewish and Arab academics, dealt with the history of olives in Israel, their place in local culture and olive-based agriculture in the past and present. Contemporary topics such as settler violence against olive pickers in the West Bank or efforts by Religious Zionism party leader Bezalel Smotrich's efforts to bring in Jews to live in Arab-majority areas of the Galilee weren't mentioned.

den 1980er Jahren entstanden ausserdem das Dorf Alon Hagalil sowie Hoshaya, ein religiöser Moshav, und der Kibbuz Hanaton. Das Land von Saffuriya wurde zum Eigentum von Abwesenden erklärt und vom Staat Israel verstaatlicht.

Die Bäume wurden vernachlässigt. Tausende wunderschöner Olivenbäume wurden jahrzehntelang sich selbst überlassen, und ihr Zustand verschlechterte sich zunehmend. Den früheren Landbesitzern wurde die Rückkehr zu ihren Grundstücken verwehrt. Seitdem hat sich der Olivenanbau verdoppelt. Heute gibt es 330’000 Dunam Olivenhaine – mehr als jede andere Obstkultur in Israel –, und 250’000 Dunam davon, die grösstenteils nicht bewässert werden, werden von Arabern bewirtschaftet. Die bewässerten Haine werden von Juden bewirtschaftet.

Die Vorträge auf der Konferenz, die überwiegend von jüdischen und arabischen Wissenschaftlern und Wissenschaftlerinnen gehalten wurden, befassten sich mit der Geschichte der Oliven in Israel, ihrem Stellenwert in der lokalen Kultur sowie der Olivenanbauwirtschaft in Vergangenheit und Gegenwart. Aktuelle Themen wie die Gewalt von Siedlern gegen Olivenpflücker und -pflückerinnen im Westjordan-land oder die Bemühungen des Vorsitzenden der Partei des religiösen Zionismus, Bezalel Smotrich, Juden und Jüdinnen in Gebiete Galiläas mit arabischer Mehrheit zu holen, wurden nicht angesprochen.



The olive harvest at Tzippori, The olive sector has doubled in size since 1948.

## *Uprooting olive trees, burning farmland, stealing crops in the occupied West Bank: Terrorism by Israeli settlers, supported by the army*

**Video by TRTWORLD**

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