

Gaza REMAINS THE STORY

غزة الباقية

"In living memory of the late Hikmat Shaker Kadhim, may his soul rest in eternal peace"

the palestinian museum

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Soon the invasive pastoral imagination invited a system styled to break kinship and invaders of all kinds.

IMAGINED PALESTINE

IMAGINED PALESTINE

IMAGINED PALESTINE

IMAGINED PALESTINE

Injustice ignored for decades while the powers that be turned a blind eye, blades cutting the bleeding land into bordered bits with a greed that sends shivers down your spine.

PALESTINE BEFORE BORDERS

PALESTINE BEFORE BORDERS

PALESTINE BEFORE BORDERS

MANDATE PALESTINE

MANDATE PALESTINE

MANDATE PALESTINE

MANDATE PALESTINE

MANDATE PALESTINE

MANDATE PALESTINE

BROKEN PALESTINE

BROKEN PALESTINE

BROKEN PALESTINE

PALESTINIAN LAND LOSS

PALESTINIAN LAND LOSS

PALESTINIAN LAND LOSS

A BRIEF HISTORY OF GAZA

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LOOTED HERITAGE

LOOTED HERITAGE

LOOTED HERITAGE

The ancestors witness their legacies being looted from their shrines, their artefacts fetishized, layers of history laid bare, colonial theft legitimized.

DESTROYED HERITAGE

DESTROYED HERITAGE

DESTROYED HERITAGE

THE ETHNIC CLEANSING OF PALESTINE

THE ETHNIC CLEANSING OF PALESTINE

THE ETHNIC CLEANSING OF PALESTINE

THE ETHNIC CLEANSING OF PALESTINE

THE ETHNIC CLEANSING OF PALESTINE

THE ETHNIC CLEANSING OF PALESTINE

Borders severed bloodlines and family ties, refugeehood stories stifled by imposed militarized death lines, as our names on your keyboards stand mispronounced on blood-red fault lines.

There once was a land called Palestine, a cradle of the times that hosted the divine.

The songs of the masses make the people take to the grounds, just as our ancestors once joined forces to compact the mud on the ceilings of their houses, hand in hand, stood in a ceremonial line.

HOW CAN YOU CAPTURE THE VOICES OF YOUR ANCESTORS IN THEIR LOSS AND IN THEIR JOY WHEN THE EARTH'S EMPIRES ARE TRYING TO STEAL YOUR VOICE AND TWIST YOUR TONGUE AND TO MUTE YOUR EXISTENCE

PALESTINIAN VOICES
HAVE ALWAYS SUNG THE STORY OF THE LAND

Ecclesiastical Sounds

Zajal - Folk



PALESTINIAN VOICES
HAVE ALWAYS SUNG THE STORY OF THE PEOPLE

Post 1948

1948 - 1966

PALESTINIAN VOICES
HAVE ALWAYS SUNG THE STORY OF THE IMMIGRANTS

THE VOICES OF GAZA SING FOR THOUSANDS OF YEARS AND WILL ECHO FOR THOUSANDS MORE TO COME

PALESTINIAN DANCE

Dabkeh, the traditional dance in Palestine, was inscribed in 2023 on the Representative List of the UNESCO Intangible Cultural Heritage of Humanity, making it a unique physical form of cultural expression. Dabkeh is a popular group dance in Palestine that is accompanied by traditional wind instruments and popular singing. Dabkeh is performed in several regions during national occasions, festivals, celebrations and social events such as weddings and community gatherings.

Dabkeh is a social event that originates from the collective efforts of human communities. Performances become more structured with drums and music with a local character of music, dance and song. The ability of the soul required the total nature to be incorporated. In the night, the music would play to create the mood of the performance, changing, making the look rhythmic and effective.

Most Palestinians know the dabkeh dance and practice it as a means of sharing their pain, family, friends and neighbors. The form of the accompanying folk songs are a local identity and express emotions related to the occasion, such as marriage, strength, and love.

Dabkeh and the accompanying arts and crafts are transmitted orally, through one-on-one learning and training. Youth learn by participating in social celebrations where dabkeh is performed and by watching adults. Dabkeh is a means of expressing cultural identity, showcasing family traditions and transmitting social ties.

Dabkeh is transmitted from one generation to another, despite the political circumstances. Dabkeh is a social event that is held in the traditional dance has always been a matter of social cohesion and cultural identity, regardless of the political situation. Dabkeh is a means of expressing cultural identity, showcasing family traditions and transmitting social ties.

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The earth rumbles with every step, the left foot crossing over the right foot, moving towards what's right. The "Lawweeh" is the dance leader, the tradition keeper, and the master of the improvised.

Tatreez stitches the generations' wounds, the Thob sways with the dancing feet. Threads carry their origins in their designs, speaking in code, tongues censored, bodies displaced and confined.

A LABOUR OF LOVE

Palestinian embroidery, Tatreez, documents and narrates changes across time and its symbolic significance can be felt on a material level through visual representations of embroidery motifs inspired by daily life, flora and fauna, and political events. Palestinian folk fashion is a catalyst for exploring the social history of Palestine as a whole, not solely the history associated with women's craft work. Through the centering of women's labour within this narrative, Tatreez is woven into the society's social, economic, and political fabric across the different historical stages that produced and continue to produce it.

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Once upon a time
brides were snatched from their homes

Al Qilada
(Cypress Pendant)

From villages of the Gaza District

Embroidery was a primary craft, village women engaged in it with their hands. It was a form of resistance, a way to express their feelings and to preserve their identity. It was a way to tell their story, to tell their pain, to tell their love.

While the threads of their dresses kept yearning

In the 1940s and early 1950s, embroidery was a primary craft, village women engaged in it with their hands. It was a form of resistance, a way to express their feelings and to preserve their identity. It was a way to tell their story, to tell their pain, to tell their love.

To prepare future brides, in the hopes of return

The needle changed the making of embroidery from a craft to a form of resistance. It was a way to tell their story, to tell their pain, to tell their love.

How will their brides return?

Hijab
(Amal)

Hakha
(Palm Tree)

Magan
(Scissors)

Sarwa
(Cypress)



CINEMA IN GAZA

Filmmaking remained almost unknown in Palestine before the Nakba in 1948. A real breakthrough in filmmaking in Palestine took place after the emergence of the Palestinian revolutionary movement in the second half of the 1960s. Revolutionary Palestinian filmmaking took shape thanks to the efforts of a group of filmmakers including Hani Jawharyyeh, Safiya Mersal, and Mustafa Abu Ali. This unit helped to establish the Palestinian Film Group, which joined the PLO Research Center, and produced a single film in 1973, Mashahid min al-Halal fi Gaza (Scenes from the Occupation in Gaza) by Palestinian director Mustafa Abu Ali, a 10-minute documentary on the harsh reality in the towns, villages, and camps in the Gaza Strip.

Gaza was home to ten cinemas between the 1950s and 1980s. Five of them were owned by the state, and five were owned by private citizens. The cinema was a place of social cohesion and cultural identity, regardless of the political situation. The cinema was a place of social cohesion and cultural identity, regardless of the political situation. The cinema was a place of social cohesion and cultural identity, regardless of the political situation.

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PALESTINIAN ART

Leading innovations were created by men and women dispersed in many locales. Some received academic training; others remained self-taught. Trained and untrained artists both contributed to the creation of a national art, and work by each artist in his or her own way sought to articulate the experience of space, identity, and culture. The nature and quality of each artist's contribution were frequently determined by his or her proximity to political confrontation. Palestinian art is characterized by fragmentation and discontinuities.

The history of Palestinian art can be divided into four periods:

1948-1966

1966-1981

1981-1989

1989-2000

In the past years and throughout the years of siege and blockade on Gaza, Palestinian artists have painted their works with funeral shrouds as canvases. During a genocide, the absurd repression of parallel social connections and the warring of all established meaning and common sense that comprise it, shrouds turn to canvases; as for the frames of surviving paintings, they are dismantled to light a fire to warm bodies saturated by the cruel cold, or to prepare food to dull the sting of hunger.

Visit the virtual exhibition of the new digitalized database for Contemporary art in Gaza.

See the virtual tour of "This is an Exhibition" an artistic intervention in the Gaza Strip in Gaza and the database for Contemporary Art, hosted by the Palestinian Museum.



The bond to the land inspired the artist to visualize the uprooted scenery, turning back diasporic time on the prickly pear cacti. Art rebuilds terraces and societies, undoing the atrocities of the unkind.

AGRICULTURE IN GAZA

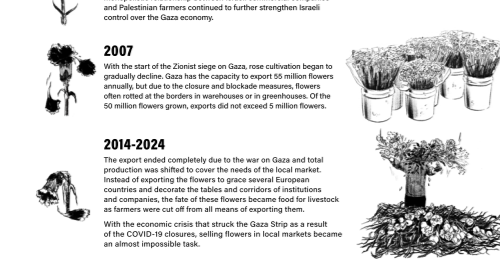
Historically, Gaza was a bustling economy linking Damascus and Jerusalem to Sinai and connecting the east via BeerSheva to the port of Gaza, since Tel-Aviv-Sidon was an Ancient Egyptian fortress built on Canaanite territory to trade agricultural goods in 3300 BCE. In modern times, pilgrims from the south coming to Jerusalem and on to Mecca rested in Gaza as it was strategically located on the route from Africa to the Levant. These ancient trade routes were interrupted with the rise of bordered nation-states.



I shall continue to carve
All the chapters of my tragedy
And all the stages of the disaster,
From the beginning to end,
On the olive tree
—Mehdi Darwish, "The Youth Of Us"

FLOWERS UNDER SIEGE

1991
Gaza was a vibrant and bustling economy linking Damascus and Jerusalem to Sinai and connecting the east via BeerSheva to the port of Gaza, since Tel-Aviv-Sidon was an Ancient Egyptian fortress built on Canaanite territory to trade agricultural goods in 3300 BCE. In modern times, pilgrims from the south coming to Jerusalem and on to Mecca rested in Gaza as it was strategically located on the route from Africa to the Levant. These ancient trade routes were interrupted with the rise of bordered nation-states.



I shall continue to carve
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From the beginning to end,
On the olive tree
—Mehdi Darwish, "The Youth Of Us"

The trees will tell you about the destruction of the land and how the colonial General Edmond Allenby dropped 10,000 chemical bombs on Gaza in 1917, turning the fertile land vile.



AN EXISTENCE PLAGUED BY OCCUPATION
YEARS OF SIEGE AND BOMBARDMENT

DECADES OF WAR AND VIOLENCE

MONTHS OF GENOCIDE AND DISPLACEMENT

GENERATIONS TORN APART BY THE WORLD'S SILENCE

TOWARDS THE END OF WWI TILL THE BEGINNING OF THE SIEGE, GAZA WAS SUBJECTED TO 9 DECADES OF SYSTEMATIC VIOLENCE

1917-1948
The British Mandate until the Nakba
The British Mandate for Palestine was a period of colonial rule over the region of Palestine from 1920 to 1948. It was established by the League of Nations and the British Empire. The mandate was intended to be a temporary arrangement, but it became a permanent one. The British Mandate was characterized by systematic violence against the Palestinian people, including the 1917-1918 Siege of Gaza, the 1936-1939 Arab Revolt, and the 1947-1948 Arab Revolt. The British Mandate ended with the Nakba in 1948, when the Jewish state of Israel was established and the Palestinian people were displaced.

1948
The 1948 Invasion
The 1948 Invasion of Palestine was a military operation launched by the newly formed State of Israel against the Arab population of Palestine. The invasion resulted in the displacement of approximately 700,000 Palestinians, a event known as the Nakba. The invasion was characterized by systematic violence against the Palestinian people, including the 1948-1949 Siege of Gaza.

1967
The 1967 Invasion
The 1967 Invasion of Palestine was a military operation launched by Israel against the Arab population of Palestine. The invasion resulted in the occupation of the West Bank, Gaza, and East Jerusalem. The invasion was characterized by systematic violence against the Palestinian people, including the 1967-1968 Siege of Gaza.

1987
The First Intifada
The First Intifada was a Palestinian nationalist uprising that began in 1987. It was characterized by non-violent resistance, including strikes, boycotts, and civil disobedience. The Intifada was a response to the occupation of Palestine and the systematic violence against the Palestinian people.

2000
The Second Intifada
The Second Intifada was a Palestinian nationalist uprising that began in 2000. It was characterized by violent resistance, including suicide bombings and armed attacks. The Intifada was a response to the occupation of Palestine and the systematic violence against the Palestinian people.

AFTER ISRAEL FORCED THE SIEGE ON GAZA IN 2006 THE VIOLENT ACTS AND DESTRUCTION AGAINST GAZA WERE INTENSIFIED FOR 2 DECADES: GROUND, NAVAL AND AERIAL

2006-2009
The 2006-2009 Siege of Gaza was a period of intense violence and destruction against the Gaza Strip. It was characterized by ground, naval, and aerial attacks by Israel. The siege resulted in the deaths of thousands of Palestinians and the destruction of infrastructure.

2012
The 2012 Siege of Gaza was a period of intense violence and destruction against the Gaza Strip. It was characterized by ground, naval, and aerial attacks by Israel. The siege resulted in the deaths of thousands of Palestinians and the destruction of infrastructure.

2014
The 2014 Siege of Gaza was a period of intense violence and destruction against the Gaza Strip. It was characterized by ground, naval, and aerial attacks by Israel. The siege resulted in the deaths of thousands of Palestinians and the destruction of infrastructure.

2018-2019
The 2018-2019 Siege of Gaza was a period of intense violence and destruction against the Gaza Strip. It was characterized by ground, naval, and aerial attacks by Israel. The siege resulted in the deaths of thousands of Palestinians and the destruction of infrastructure.

2020
The 2020 Siege of Gaza was a period of intense violence and destruction against the Gaza Strip. It was characterized by ground, naval, and aerial attacks by Israel. The siege resulted in the deaths of thousands of Palestinians and the destruction of infrastructure.

2022 and 2023
The 2022 and 2023 Sieges of Gaza were periods of intense violence and destruction against the Gaza Strip. They were characterized by ground, naval, and aerial attacks by Israel. The sieges resulted in the deaths of thousands of Palestinians and the destruction of infrastructure.



A human experiment of confinement, a siege and repetitive bombardment to bury the population with experimental tools of destruction, uprooting maimed trees to plant landmines.



AFTER 74 YEARS OF COLONIAL AGGRESSION BY ISRAEL



ISRAEL, IN ITS GENOCIDAL WAR, WITH THE UNCONDITIONAL SUPPORT OF ITS ALLIES, COMMITTED THOUSANDS OF MASSACRES IN GAZA WITHIN MONTHS

Killing thousands of people
The 2022-2023 Siege of Gaza was characterized by the killing of thousands of people, including women and children. The violence was systematic and targeted, with Israel using experimental tools of destruction.

Uprooting maimed trees to plant landmines
Israel uprooted maimed trees in Gaza to plant landmines. This was a deliberate act of destruction and a violation of international law.

To make Gaza unable to heal, trying to kill a phoenix
Israel's goal was to make Gaza unable to heal, trying to kill a phoenix. This was a systematic effort to destroy the Palestinian people and their land.



MOMENTS FROM A DAY UNDER THE BOMBS

**I look inside of me to be patient
But patience is not at the tip of my tongue
as the bombs drop over Gaza...
We Palestinians learn life after they have occupied the last sky.**
—Mehdi Darwish, "The Youth Of Us"



HUMANITY HAS FAILED...

GOODBYE ABU ALWARD, GOODBYE SOSSO

SHE'S THE SOUL OF MY SOUL

PROMISE ME YOU WON'T EAT US WHEN WE'RE DEAD...

I JUST WANT TO PLAY!

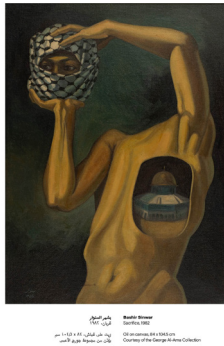


We deserve a better death.
Our bodies are defiled and beset.
Our names are pronounced incorrectly
on the radio and in the news.
Our photos plastered onto the walls of
our buildings, huts and grow poles.
The images of our grandmothers disappear
Covered in the faces of birds and reptiles.
No one writes the lines that give shade
To our graves.
The blessing has been overthrown
our rotting bodies.
—Mehdi Darwish, "The Youth Of Us"

The buried escaped the insufferable surface and found the routes of their roots deep in the sand, the dream of liberation became Vietnamized.

TUNNEL WARFARE

It is not a new form of resistance
It was used in liberation movements throughout history and was prominent in the Vietnamese struggle
The tunnels in Gaza are expected to be more complex
Due to their secrecy and constant modifications
Gaza is being constructed underground, mirroring the persistent struggle
The strategy works well because Palestinians know their land, they know how to use it, so much so it belongs to them
THE TUNNELS IN GAZA ARE ICONS OF PALESTINIAN RESILIENCE



ANTI-COLONIAL RESISTANCE

Palestinian anti-colonial resistance predates the creation of the state of Israel in 1948, and dates back to when the British Mandate controlled Palestine after the First World War. The 1920s and 1930s witnessed protests and strikes against the British and its policies, including against Britain's efforts to resettle Jews in Palestine according to its Balfour Declaration and the land grabs that process entailed. These protests and strikes culminated in a six-month-long general strike in 1936. In 1948 and 1967, Palestinians experienced massive forced transfer and ethnic cleansing, land grabs by Israel, massacres, displacement, and new occupations as Israel established itself and moved forward with its colonial project.

Read more about the First Palestinian uprising, 1933-1936.



In light of Israel's continued expansion and annexation of Palestinian land and the social repression on grassroots popular protest, the Palestinian popular movements, including those heavily armed resistance. The continued escalation since the 1960s led up to the 1970 United Nations General Assembly Resolution 242 explicitly endorsing a right to mass "redemption of property to allow self-determination and development" and an explicit recognition of the Palestinian struggle. The UN General Assembly in 1975 passed Resolution 2337 calling the "impairment of the economic, social and cultural rights of the Palestinian people and the speedy granting of independence to colonial territories and peoples for the effective guarantee and observance of human rights."

Twenty years after Israel's 1967 occupation of the West Bank and Gaza, the First Intifada, or uprising, began in Jabalia village camp in Gaza, lasting from 1987 into the early 1990s. In 1988, during the First Intifada, Hamas was created in the Gaza Strip. It was founded as a critique of secular Fatah and the PLO and out of the need to turn an Islamic movement towards resistance against Israel. At the time, Fatah and the PLO were already moving away from the strategy of guerrilla struggle and toward diplomatic relationships and negotiations.

After a period of tension where the government had not established a relation of dual power on the ground, the external Palestinian leadership movement to take control of the uprising, and brought about negotiations with Israel that led to the 1993 Oslo Accords, which set up the Palestinian Authority, allowed for the growth of Israel settlements, increasingly located the West Bank into enclaves or blockades, brought free market capitalism into Palestine, increasing the wealth disparity in Palestinian society.

ANTI-COLONIAL RESISTANCE



the tongue learns all twists despite the occupation of the land, the sea, the theory and the last skies.



THE UNITED NATIONS AND PALESTINE

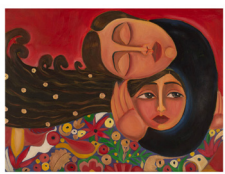
After the Partition Plan of 1947 and Resolution 194, which ensured the Palestinian refugees right of return as an inalienable right, the U.S. has vetoed 89 Security Council resolutions in total since 1945, meaning slightly over half of its vetoes have been used on resolutions critical of Israel. Of the vetoed resolutions, 33 pertained to the Israeli occupation of Palestinian territories on the country's treatment of the Palestinian people.

The U.S. has vetoed resolutions critical of Israel more than any other council member - 45 times as of December 18, 2023. The first time the U.S. used its veto to support Israel was in September of 1947, when it vetoed a resolution that called on Israel to accept the agreement in London. This was the second time the U.S. had ever used its Security Council veto since the UN was first established in 1945. The U.S. has also used its veto to support Israel on 11 November 1975 and several in December 1983, "Opposition that Zionism is a form of racism and social discrimination" with 12 votes in favor, 10 votes against, and 32 abstentions. In 1975 the General Assembly called for the annual observance of 23 November as the International Day of Solidarity with the Palestinian People (Resolution 32/40 B). On that day in 1947 the Assembly adopted the resolution on the partition of Palestine (Resolution 181 (B)).

The U.S. has used its veto to halt resolutions critical of Israel frequently. Between 1982 and 1995, the U.S. used its veto in support of Israel 27 times, nearly half of the U.S. total vetoes in support of Israel. The second resolution criticized Israel's aggression in Lebanon and its occupation of Palestinian territories. Since 2005, the U.S. has used its veto in support of Israel 14 times.

The bias against the Palestinian right of return and the right to self-determination has become a staple within in four generations of Palestinian identity formation, independently having Palestinians world-wide to have had in the legal process under international law.

The recent developments regarding the Palestinian case in the highest UN court, the International Court of Justice (ICJ), including South Africa's case against Israel accusing the latter of genocide, as well as the advisory court's opinion on the illegal Israeli occupation of Palestinian territories, reveals a long-standing decision and a continuation of the decades long bias against Palestinian rights and freedom.



IN OUR THOUSANDS

The origins of the Palestine solidarity movement trace back to the Baku Congress of 1920, convened by the Soviet Communist Party and incorporating diverse leftist and labor groups worldwide. This solidarity movement encountered challenges with the rise of the Zionist labor force, which utilized the narrative of international worker solidarity while simultaneously contributing to the colonization of Palestine.



During the Spanish Civil War, from July 16, 1936, to April 1939, numerous Palestinians fought alongside the Spanish people against Francisco Franco's dictatorship. This participation bolstered solidarity with the Palestinian people in Spain. Numerous international solidarity movements emerged in Africa, Asia, and Latin America, particularly among the Black liberation and socialist people, especially with the rise of national liberation movements in Asia and Africa. Motivated by Latin America. This contributed to the unity of colonized peoples' struggle against British and French colonialists, whose Palestine was under British colonial rule.

The momentum for solidarity with Palestine increased after the Nakba in 1948, notably at the Non-Aligned Movement conference, established in 1955 in Bandung, Indonesia. It also paved the way for Che Guevara, one of the leaders of the global revolution, who visited the Gaza Strip in 1959 in support of the Palestinian people, just months after the triumph of the Cuban Revolution that shook the Americas and contributed to a shift in the role of America's imperialism.

After 1962 African Americans and the Vietnamese people declared their solidarity with the Palestinian people. In Algeria, Palestinians and Algerians mutually supported each other during the Algerian War of Independence.

A group of Black intellectuals, activists, and academics issued one of the first statements published in the New York Times on November 1, 1970. This statement clearly linked the liberation of Palestine with the decolonization of Africa and the liberation of Black people in America from the legacies of slavery and colonialism.

AN APPEAL BY BLACK AMERICANS AGAINST UNITED STATES SUPPORT OF THE ZIONIST GOVERNMENT OF ISRAEL

Active actions alleviate the heaviness of the heart, the art of protest, feet on asphalt, conviction universalized.

IN OUR MILLIONS

Extensive images of the Nakba in forms of illustrations, such as the November 1947 Black liberation movement, the South African anti-apartheid struggle, and the 1968 Black Power movement, are visible in the background of the poster. The poster is a collage of images and text, including the title 'IN OUR MILLIONS' and the subtitle 'Solidarity with the Palestinian People'.



WE ARE ALL PALESTINIANS

Extensive images of the Nakba in forms of illustrations, such as the November 1947 Black liberation movement, the South African anti-apartheid struggle, and the 1968 Black Power movement, are visible in the background of the poster. The poster is a collage of images and text, including the title 'WE ARE ALL PALESTINIANS' and the subtitle 'Solidarity with the Palestinian People'.



An infrastructure of compassion archived, compiled by consecutive generations with humane guidelines.

Every voice that amplifies Palestinian vocal chords supports what bias media distorts, and it's up to you to learn what's true and show your stance on Palestine.

THIS IS HOW YOU CAN BE PART OF THE GLOBAL ACTION FOR PALESTINE

Visit Palestine Get first-hand experience of the Palestinian culture.

Amplify Palestinian voices Post on social media and highlight Palestinian news resources.

Explore the history and context of the Palestinian cause.

Learn more about the effective tools of the global Boycott, Divestment and Sanctions movement (BDS).

Download Gaza Remains The Story and share it to encourage your community to learn more about Palestine.

Donate for more exhibitions. You, our supporters, make the Palestinian Museum possible.



The mixture of suppression, injustice and destruction revolutionize.