

Palestinian Narrative Program

برنامج السردية الفلسطينية

Mayrun



"To Palestinian youth everywhere..."

Palestinian Narrative Program

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Mayraun



رؤى - مركز الدراسات
السياسية و الإستراتيجية
Center for Political &
Strategic Studies - RDA

RO'A Center for Political and Strategic Studies

RO'A Center for Political and Strategic Studies is a Palestinian non-profit association based in Ramallah. Its work is grounded in the principles of justice, inclusion and self-determination. It serves as a collaborative space that brings together Palestinian, regional and international actors to address the political, social, geographical and intellectual fragmentation and erasure experienced by the Palestinian people.

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The Center extends special thanks to Al-Hannouneh Society for Popular Culture and the Kafr Ana Association in Amman, in appreciation of their efforts to preserve Palestinian memory and popular culture in the diaspora and to support the continuity of the collective Palestinian narrative. The Center also extends its appreciation to Palestinian youth around the world, and especially to the participants of Mayroun, the Palestinian Narrative Program, for their role in carrying the Palestinian memory, raising questions and reopening the Palestinian narrative as a living space for learning, exchange and continuity.

Knowledge and Research Contributions

Dr Johnny Mansour

For preparing the historical section of the booklet, Palestine and the Palestinians: One People, One History, which presents a historical narrative spanning from the late 19th century up until the present time, and contributes to building the historical and knowledge framework of this work.

Mr Jihad Harb

For preparing the section on “Possible Pathways and Imagined Tools for Maximizing International Solidarity with Palestinians”, and for his contribution to broadening the scope of the booklet towards questions of solidarity, advocacy and the possibilities of Palestinian action.

Archival and Visual Contributions

Mr Tareq Bakri

In appreciation of his work through the “We Were and Still Are ... Here” initiative, and for his contribution to visually preserving Palestinian memory by documenting the stories of the displaced Palestinian refugees and their depopulated villages and cities, in an effort to reconnect the narrative to space.

<https://tarekbakri.com/ar/we-were-and-we-are-still-there>

Tirazain | طرازين

Visual elements from the Tirazain archive were used. The archive draws on Palestinian embroidery and its visual vocabulary through the website:

www.tirazain.com



Prepared and Curated by:
Sadeen Yousef

Research and Curation Assistant at RO'A Center for Political and Strategic Studies.

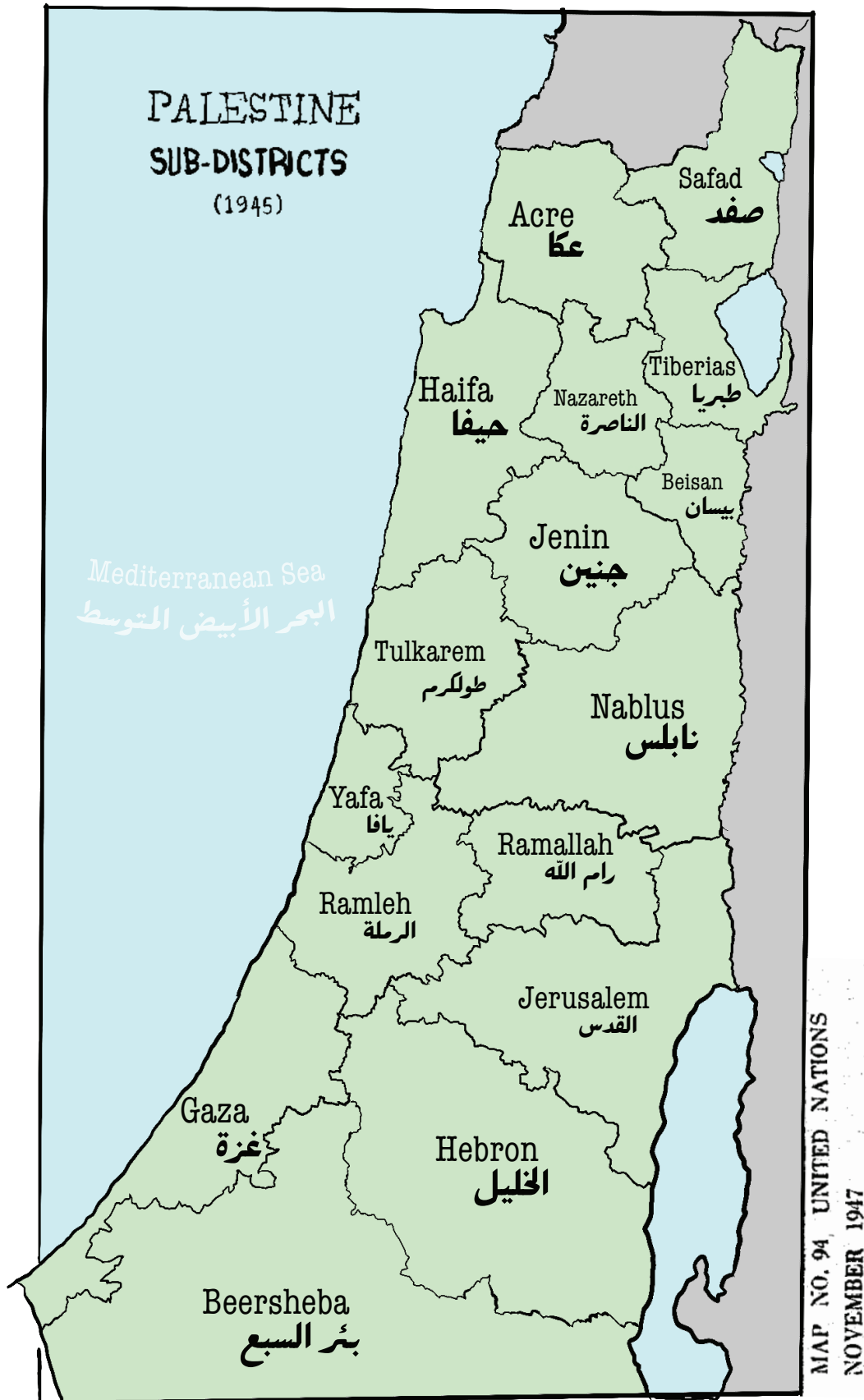
Preparation and visual curation of the booklet, the introduction, design, comics and illustrations.

Disclaimer

The knowledge productions included in this booklet reflect the views of their authors and do not necessarily represent the positions or policies of the Center or the participants of the program. Through this publication, the Center seeks to support knowledge production and open space for multiple approaches, while respecting the intellectual property rights of the authors.

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2026





**“Where can we bring Palestinians together,
if not in historic Palestine?”**



Mayrūn

The Palestinian Narrative Programme

Palestine and its people have a long and deeply rooted history, one shaped by many challenges and events across time. More recently, amid the genocide war on Gaza¹ and the repeated attacks on the West Bank and occupied Jerusalem, Palestinians have often been seen only through the lens of their suffering, struggle and resilience. Yet Palestine and the Palestinians are far more than that. Palestine and the Palestinians are a civilization, a geography, a history, a living and ever-renewing identity, a vibrant culture, a rich human heritage, an unbreakable creativity and the story of a people who write their existence every day, despite every attempt that contribute to their erasure. The attempts to strip Palestinians of their original Palestinian identity, and even worse, of their humanity, is not an incidental or exceptional aspect of the genocide war. Rather, it is one of the tools the Israeli settler colonialism use, which is built on erasure. It is a part of a broader plan to fragment the Palestinian people from one another and from their homeland at every level. This is done as a strategy that enables the settler colonial project to control Palestinians and to entrench their atomization. Palestinians, especially the younger generations, carry diverse and different narratives inherited from their grandparents and from the generations before them. It is no surprise that these narratives often begin with the major event, the catastrophe after which, suffering and struggles have continued to unfold until today, the Nakba of 1948.

However, Palestinian history should not begin with the Nakba. The Nakba was not the beginning, but rather a painful rupture within geopolitical, regional and global transformations shaped by the plans of powerful actors at the end of the 19th century, from the late Ottoman period and onwards, and by imperial projects that promised the land of historic Palestine to the Zionist movement.²

Despite the plurality, diversity and differences of the Palestinian narratives, the Palestinian people are united by a history that preceded that “rupture”, which fragmented the nation on more than one level, most importantly geographically. One history, for one people.³ Here, the Palestinian narrative therefore emerges as a fundamental structural element grounded in this history. It positions Palestinians as actors in their cause, not passive subjects. Palestinians and their narrative become the starting point that shapes their choices, struggles, acceptance of difference and change, self-knowledge, culture and connection with their people, and most importantly self-determination.

This booklet, with its rich and diverse components, is intended as an output that presents the Palestinian narrative as an experimental tool for working towards a more cohesive Palestinian nation, despite the diversity of its narratives. RO'A Center for Political and Strategic Studies' Palestinian Narrative Program, Mayroun, is a first step in this direction.



Mayroun

The depopulated village

Mayroun

—named after a depopulated Palestinian village in northern historic Palestine, west of Safad, is a project implemented by RO'A Center for Political and Strategic Studies. It focuses on the Palestinian narrative as a space of knowledge, memory and belonging. The project brought together the historical dimension and chronology of Palestinian events from the late Ottoman period, led by Palestinian historian Dr Johnny Mansour, with this historical track forming the grounding foundation of the project and the basis on which its various components are built. It also brought in the intangible heritage and the nostalgic dimension of the personal experiences of Palestinian refugees, led by researcher Tareq Bakri, founder of the "We Were and We Are Still Here" initiative. Mayroun brought these two dimensions together to explore the Palestinian narrative as a flowing entity, invisible yet deeply felt, one that reveals to the participants their Palestinian identity beyond tangible or geographical presence and draws on collective consciousness and emotional belonging. Mayroun brought together Palestinian participants, with all their diverse experiences, from inside and outside of Palestine, representing different geographical areas, including villages, cities and camps. In this sense, Mayroun became an inclusive Palestinian program, built on historical foundations and facts, rooted in the Palestinian intangible heritage and in what lies beyond the material, especially when the participants did not know one another personally.

The workshop concluded with Mr. Jihad Harb, *-Political Analyst and Founder of Thabat Center for Survey Research and Polling-*, within a space grounded in dialogue, sharing experiences, analysis, reflection and collective storytelling. Participants analyzed the intersection of memory, space and the formation of individual and collective identities, in order to conclude with possible pathways and experimental tools to embody the cohesive narrative seed that had taken root within them. This enabled them to become a cohesive group, united by a shared narrative and held together by different stories and accounts. It also marked the beginning of an effort to fill the social cohesion gaps and strengthen a living Palestinian sense of belonging, towards a brighter future. So, this narrative may hold Palestinians together, both in Palestine and in the diaspora, and help maximize international solidarity with them.

¹ International Court of Justice, Application of the Convention on the Prevention and Punishment of the Crime of Genocide (South Africa v. Israel), Order on Provisional Measures of 26 January 2024, in which the Court found that the allegations concerning Palestinians in the Gaza Strip being subjected to acts that may fall within the scope of the crime of genocide were “plausible”.

² The Balfour Declaration was a statement issued in 1917 by the British Government, through its then Foreign Secretary, Arthur Balfour, pledging support for the establishment of a “national home for the Jewish people” in Palestine, while disregarding the existence of the indigenous Palestinian population. The Declaration is considered one of the key milestones that paved the way for the Zionist project under the British Mandate.

³ Dr Johnny Mansour: “The subtitle of Palestine and the Palestinians, One People, One History, indicates that despite all the geographical and political divisions and fragmentations that have divided the Palestinian people, this people continue to carry one history on its shoulders and remains connected to one homeland: Palestine.”

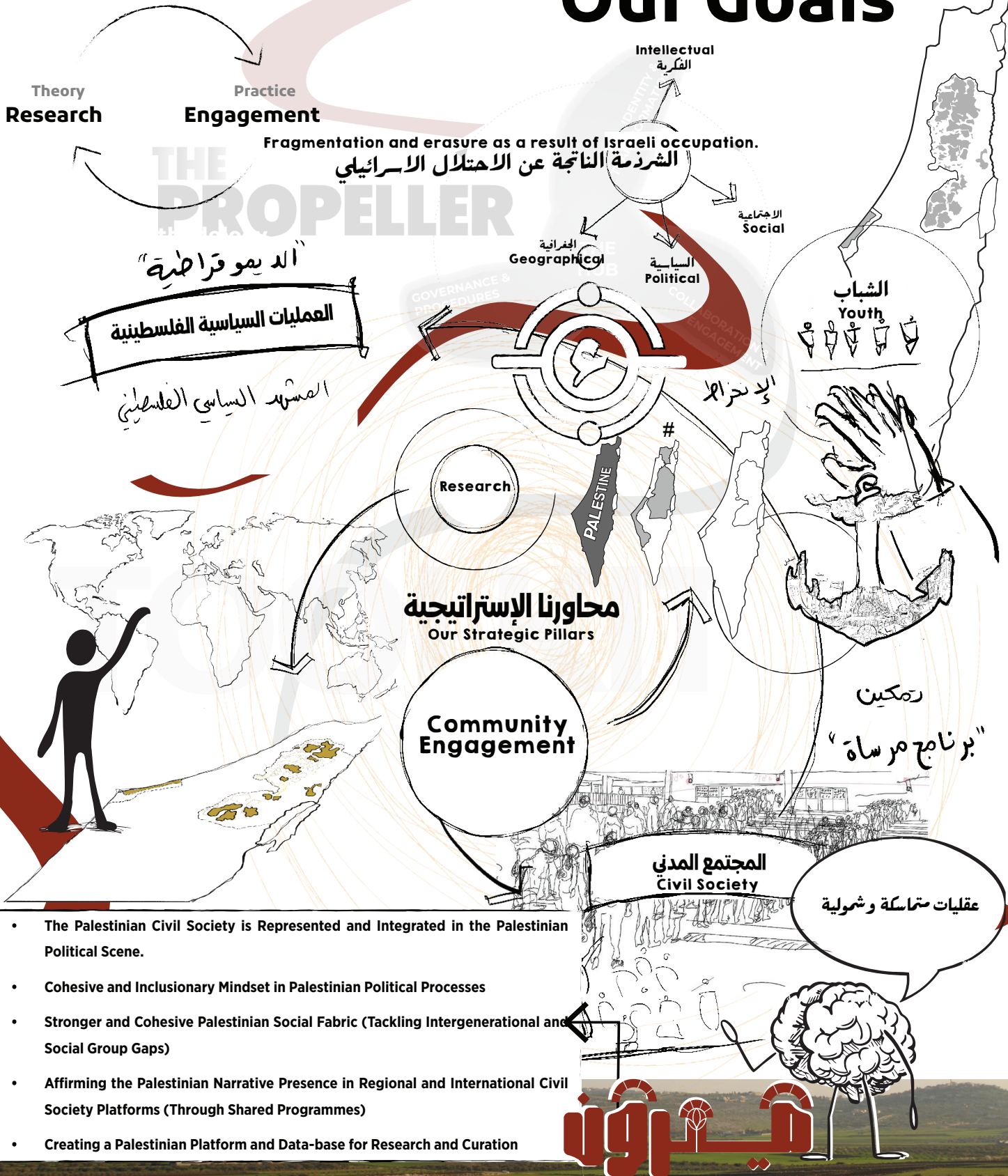


About RO'A Center

RO'A Center for Political and Strategic Studies is a Palestinian non-profit association headquartered in Ramallah. Founded in early 2024 by researchers and specialists, the Center is guided by the principles of justice, inclusion and self-determination. It provides a collaborative space that brings together Palestinian, regional and international actors to address the systematic political, social, geographical and intellectual fragmentation and erasure experienced by the Palestinian people as a result of the Israeli settler-colonial occupation.

RO'A Center's work is built around two strategic pillars: conducting evidence-based research and implementing community engagement programs rooted in communication and collaboration. This work is guided by a "theory and practice" approach. Through this methodology, the Center provides a foundation for relevant Palestinian, regional, and international stakeholders and creates safe spaces where pluralism is valued and channeled towards constructive change. These efforts contribute to laying the foundations for fair socio-political representation, strengthening cohesion among Palestinian generations and across geographical diversity, and developing stronger regional and international partnerships.

Our Goals



Tareq Bakri
(Abu Ziad)

Jerusalem

Ziad

Mr Jihad Harb
Tayr Dandan
(Ramla)

The program will be led by three trainers who form its intellectual and experiential pillars. Dr Johnny Mansour will frame the historical dimension by presenting the Palestinian timeline and laying the knowledge foundation on which the project is built. Tarek Bakri, founder of the "We Were and Still Are... Here" initiative, will explore the emotional and nostalgic dimension through the personal experiences of refugees and the connection between memory and belonging. Jihad Harb will lead an analytical dialogue on the intersections of memory, place and identity, enabling participants to develop a deeper understanding of the Palestinian narrative as a shared collective experience.

Trainers

تاريخ
شعب

Dr Johnny Mansour
Haifa

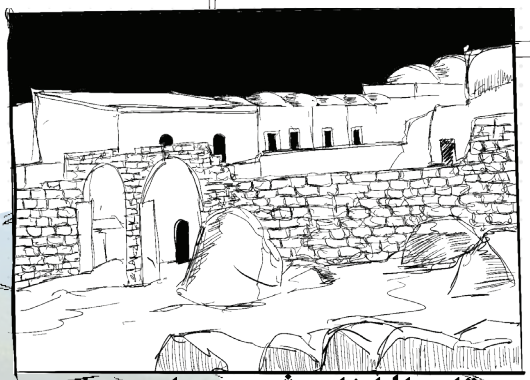


جمعنا الفلسطينيين
بعد ما قسمتنا ١٠٠ سنة من
الاستعمار!

ماذا يعني لك أن
تكون فلسطينياً؟

شعرون

جبل الجرمق
(أعلى قمة في فلسطين)



مقام الحاخام شمعون بار يوحاي

DAY 1

صباح الفل والورد جميعاً!

للمرافق في الداخل، انا بكرة رح أطلع من حيفا
٧:١٥، المفروض اوصل النقطة ٨:٤٠، وكيف حكت
نؤار رح يكون باص بانتظارنا ٩:٣٠
بالجانب الأردني. و د.جوني منصور رح يبقى
بنفس هابي الاوقات!

سجى
هيش
سجد
الشبح هيش
جسر
رؤى
بيروت

1 hr 9 min
76.1 km

1 hr 46 min
96.2 km

أهل الداخل (الحتل)

الوقت الكلي: ٣ ساعات

(ساعة على الجسر/ساعتين على الطريق)

الرحلة الوجهة:

خارج فلسطين

31 min
28.6 km

أهل الضفة والقدس
(الحتل)

الوقت الكلي: ١,٥ ساعة
(ساعة على الجسر/نصف ساعة على الطريق)

الوقت الحقيقي ٤-٦ ساعات++

بالأحلام

يا الله!

شو بكرة الجسر

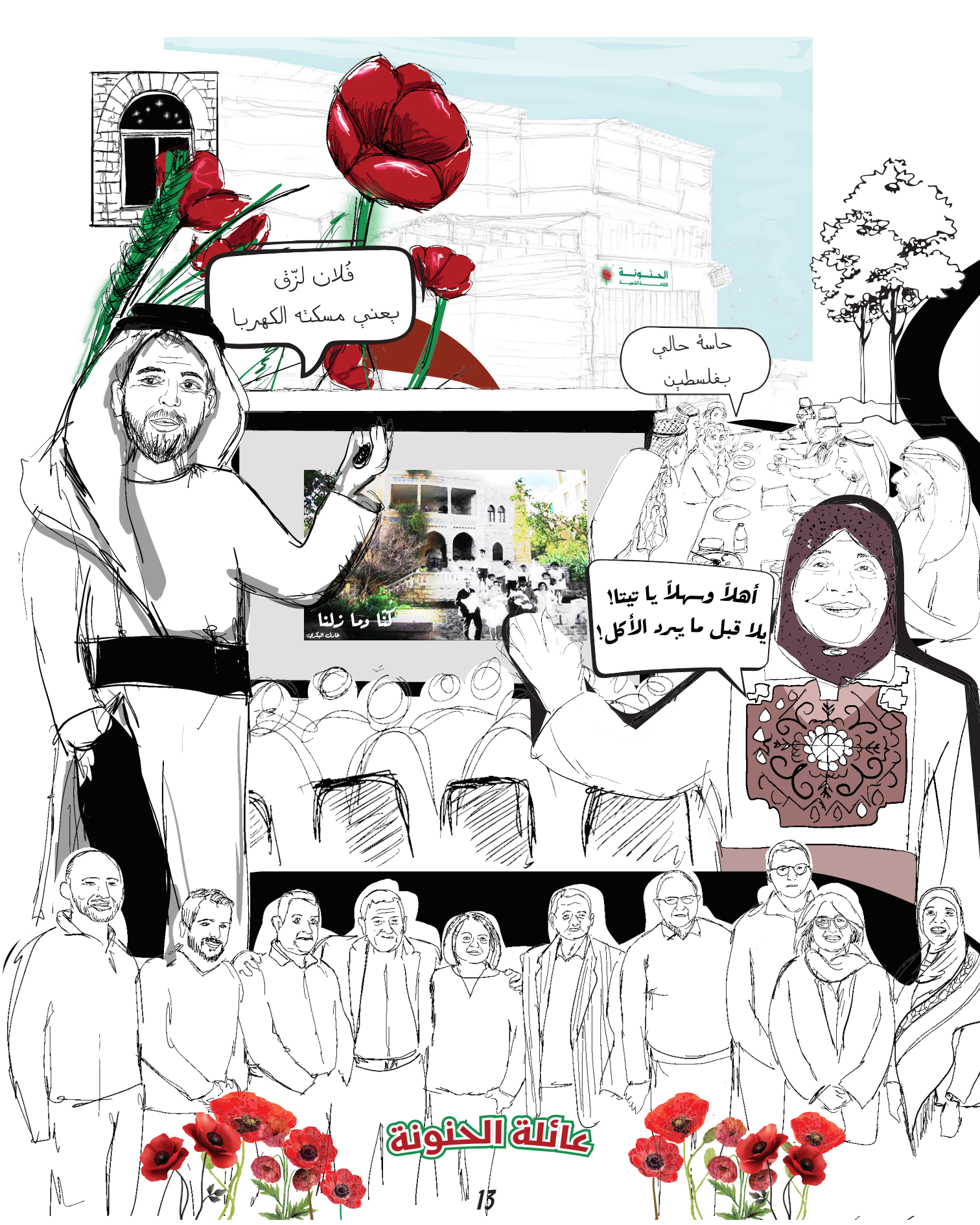
اسبقوني!

لازم ارجع، ماخذ الجواز
المتنهي!

علاء

خوية!

تصريح!



فلان لّزق
بعندي مسكنه الكهربي

حاسة حالي
بفلسطين

أهلاً وسهلاً يا تيتا!
يلا قبل ما يبرد الأكل!

تيتا وما زلتنا
طابت ليكتات

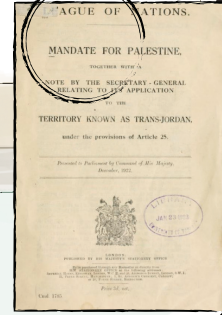
عائلة الحنونة

DAY 2



الإنتداب كرامة
ناعمة
للإحتلال

تاريخ فلسطين



كفر عانة
العباسية سلمة

عقار

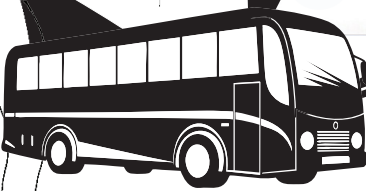
جمعية رابطة أهالي كفر عانة
تأسست عام ١٩٧٧

وقفوني ع الحدود... قال بدن هويتي
قتلنن إن بيافا... مخبيتها تي

من لپس له تاريخ
لپس له حاضر



الوقت الكلي
(ساعة على الطريق)





ما بدّي احكّي بالموضوع
بفدرش، عاطفيا...

اعطي محمد الكشاش



أول مرة بشوف
بحر



علاء طابش



اعطي محمد الكشاش

محمد الكشاش

الكشاش

اعطي محمد الكشاش

اعطي محمد الكشاش



انثو ملح الأرض..

يا شوفير دوس دوس!
الله بيعثلك عروس!

رئيس جمعية الحنونة
د. موسى صالح

عرض
رائع..

أيوا إذبك
يا خالد دبك

دبكة الحنونة

ACTIVITIES

HAHA!

KETCHUP

يا رايح على روبين سلم على الخلوبون

هناك؟

ببيتي
هنا

كنا وما زلنا

طارت البقرة

وين ممكن يكون
الفاستيني لو ما في احتلال؟

روبين روبين روبين..
يقام له ويقعد..

منى رح بفنح
كازينو روبين؟

أدوات التوثيق
فلسطين في الذاكرة

إجماع واسع بين المشاركين على
أن قيمة الورشة الأساسية هي
الاستمرارية.

التأكيد على أن الورشة ينبغي ألا تكون
حدثاً عابراً، بل نقطة انطلاق لمسارات
عمل يقودها الشباب بدعم ومرافقة.

مُخرجات البرنامج

DAY 3

فلسطين هي فلسطين..
فلسطين واحدة!

نحملها في اليد
على البلاد؟

أكبر!

العلم الفلسطيني يجب
أن يُرفع الوحدة العربية..



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لحم



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