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Knowledge Encircling as a Strategic Resistance Weapon – Case of Palestine

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Abstract

The Palestinian liberation struggle confronts a sustained epistemic assault that seeks to erase its history, memory, and legitimacy, compounding the impacts of military occupation and political fragmentation. In response, this paper introduces the Knowledge Encircling Lab (KEL) for the Roots of the Palestinian Cause as a strategic intellectual intervention aimed at transforming the nature of resistance. It argues that the Palestinian movement must evolve from reactive opposition to proactive, knowledge-driven resistance through the systematic generation, curation, and deployment of decolonised knowledge.

The paper conceptualises knowledge encircling as a holistic, participatory, and applied methodology that connects historical, legal, cultural, psychological, and economic dimensions of the struggle. Grounded in the principles of Participatory Action Research (PAR) and the RADAR framework (Results, Approach, Deployment, Assessment, Review), KEL is designed as a dynamic, cross-disciplinary lab that bridges the gap between theory and praxis. It proposes a structured knowledge ecosystem comprising a Digital Palestinian Knowledge Commons, a Strategic Intelligence Unit, a Sumud Resilience Framework, and decentralised global solidarity networks.

Through a case analysis of Israeli knowledge colonisation in Africa, the paper demonstrates how KEL can be applied to counter misinformation, reclaim narrative sovereignty, and rebuild international solidarity. The study further contends that institutionalising Strategic Knowledge Management (SKM) is essential to weaponising knowledge across diplomatic, legal, economic, and psychological fronts, thereby accelerating the path to liberation.

Ultimately, this paper posits that in an age of information warfare, mastery of knowledge is not optional but imperative for liberation. KEL represents a paradigm shift—from fragmented resistance to an organised, foresighted, and community-centred epistemic movement capable of enduring, advocating, and prevailing in the long struggle for justice and return.

Keywords: Knowledge Encircling Lab (KEL), Jewish-Zionist Project, Epistemic Resistance, Palestinian Liberation, Strategic Knowledge Management (SKM), Sumud, Decolonising Knowledge, Narrative Sovereignty, Participatory Action Research, Cognitive Resilience

1. Introduction

The Palestinian cause endures as one of the most protracted and symbolically charged struggles for liberation in the modern era. While its dimensions are undeniably political and territorial, contemporary analysis reveals a more profound conflict: a battle over narrative, memory, and truth.

The Jewish-Zionist project has long employed a sophisticated strategy of epistemic violence, systematically targeting Palestinian history, culture, and intellectual life to legitimise dispossession and erase Palestinian presence from both land and consciousness. This epistemic warfare, characterised by the deliberate destruction of archives, the silencing of scholars, and the global propagation of a sanitised colonial narrative, necessitates an equally sophisticated and strategic response, Shbib, (2024)^[19].

Traditional modes of resistance, while courageous, have often been fragmented in their intellectual and communicative dimensions, leaving the movement vulnerable to misinformation and diplomatic isolation. Hawari et al. (2019) [15].

This paper introduces and advocates for the "Knowledge Encircling Lab for the Roots of the Palestinian Cause" as a foundational strategic intervention. It conceptualises "knowledge encircling" as a holistic, deep, and interconnected methodology for understanding and acting upon the Palestinian reality. The paper contends that by systematically generating, curating, protecting, and deploying knowledge, the Palestinian movement can reclaim epistemic agency, build unassailable resilience from within, and transform global solidarity from a sentiment into an informed and potent political force. The ultimate argument is that in the twenty-first century, liberation is inextricably linked to the mastery of one's own story and the strategic management of truth. Shbib (2024) [19].

2. Literature Review

2.1. How Knowledge Provokes Resistance?

The necessity of a knowledge-centric resistance is rooted in both the historical trajectory of the Palestinian struggle and broader theoretical understandings of liberation. Scholars have extensively documented the epistemic dimension of settler-colonialism. Shihade (2016) [20] articulates how the fragmentation of Palestinian society is paralleled by a deliberate undermining of its intellectual infrastructure, a process that demands a concerted response within the realm of knowledge production itself. This intellectual warfare creates an imperative for an autonomous and resilient framework for cultural and intellectual self-determination and hardiness maintenance. Buheji (2023) [4]

Further complicating this landscape is the co-option of knowledge about Palestine and Israel. As Sorek and Ghanim (2024) [24] observe, scholarly knowledge has long been produced and recruited for multiple, often contradictory, political struggles. The emergence of separate, counterposed scholarly associations for Palestine studies and Israel studies reflects and reinforces political divides, raising critical questions about the possibility of decolonised knowledge production outside these partisan frameworks, Polonyi (2021) [22]. This separation often serves to marginalise Palestinian voices and perspectives within mainstream academia, particularly in the West. Hawari et al. (2019) [15].

The academic battleground, especially in the United States, exemplifies the interplay between resistance and repression. Deeb and Winegar (2025) [13] situate the intense campus protests of 2023-2024 within a longer history of advocacy for Palestinian liberation and the organised backlash against it. Their analysis reveals a continuous cycle where resistance provokes repression, which in turn fuels further resistance, all dynamically connected to events in the Middle East and shifting US politics. This history underscores that academia is not a neutral space but a contested arena where knowledge about Palestine is policed, and where institutional neutrality often functions as complicity with settler-colonial violence.

Historically, successful liberation movements have recognised that victory is not secured solely through force of arms but through the force of the way of thinking and the ideas produced by it. The Algerian Revolution utilised radio broadcasts and poetry; the South African anti-apartheid movement leveraged cultural boycotts and global media

campaigns; the Vietnamese struggle mastered the art of political communication, Buheji and Hasan (2024) [9]. These precedents establish that controlling the narrative, preserving memory, and shaping international consciousness are strategic imperatives. For Palestine, where the Jewish-Zionist project has invested heavily in narrative control—denying historical presence, appropriating cultural symbols, and manipulating international law—the development of a countervailing, systematic knowledge apparatus is not an academic luxury but a survival necessity. Zouplna (2008) [26]

2.2. The Concept of Knowledge Encircling Lab and Its Contribution to the Palestine Cause

The concept of "knowledge encircling" proposed in this initiative draws from these understandings. It denotes a move beyond superficial information aggregation towards an integrated, systemic comprehension that connects historical roots to contemporary manifestations, legal arguments to cultural expressions, and psychological resilience to political strategy. It is an approach grounded in the principles of the "inspiration economy," which emphasises predictive thinking, analytical balance, and human-centric problem-solving, applied here to the context of sustained resistance and liberation. Buheji (2025a) [6]

The Knowledge Encircling Lab (KEL) is conceived as a transformative space designed to operationalise knowledge as the core engine of the Palestinian newly revived resistance, Buheji (2026) [10]. The labs are natural descendants of the Inspiration Economy multidisciplinary Labs that started to spread all over the world since 2016, Buheji (2019) [3]. It is envisioned not as a static archive but as a dynamic, collaborative, and temporary research community that combines virtual collaboration with field-based experimentation to bring more learning and an innovative environment to the Palestinian struggle, Buheji et al. (2014) [11], Buheji et al. (2015) [12]. Its primary objective is to innovate solutions, develop new methodologies for resistance, and enhance societal resilience through applied knowledge.

The KEL methodology is intentionally structured yet flexible, designed to navigate the complexities of the Palestinian reality. It employs a RADAR framework—a cyclical process of defining Results, designing an Approach, orchestrating Deployment, conducting continuous Assessment, and engaging in rigorous Review. This ensures the initiative remains adaptive and learning-oriented. Central to its ethos is Participatory Action Research, which engages Palestinian communities in Gaza, despite the genocide; besides the West Bank, and within occupied land, and across the world—as co-creators of knowledge, ensuring relevance, authenticity, and ownership, Hasan and Buheji (2024) [14]. KEL also fosters cross-disciplinary teams, bringing together historians, legal scholars, sociologists, psychologists, media experts, and technologists to foster holistic solutions that address the multifaceted nature of the struggle. Finally, it emphasises field simulations and pilots, testing concepts in real or simulated environments to validate their effectiveness and practicality before scaling, thereby bridging the perennial gap between theory and practice. Buheji (2026) [10]

The strategic functions of the lab serve to counter narrative erasure and cognitive colonisation. By focusing on comprehensive historical documentation, the preservation of oral histories, and critical analysis, it builds a fortified intellectual foundation capable of withstanding and

debunking sophisticated misinformation campaigns that seek to displace Palestinian history. KEL aims to build resilient and self-sufficient communities. True liberation requires societal resilience alongside political sovereignty. Therefore, the lab focuses on translating theory into practical projects that enhance sumud (steadfastness) in critical areas such as education, healthcare, community economics, and psychological well-being. Through field experiments, it can model alternative education systems, tools for cultural resistance, and local economic networks to reduce dependency and foster communal self-reliance.

KEL seeks to enhance global solidarity through informed advocacy. International support is often hampered by oversimplified, emotionally detached, or inaccurate portrayals of the struggle. By developing a nuanced, evidence-based, and multidisciplinary knowledge base, the lab can train activists, diplomats, journalists, and communicators to articulate the cause with greater precision, empathy, and strategic impact. KEL addresses the critical front of psychological empowerment. Occupied peoples face systemic psychological warfare designed to induce despair, fragmentation, and identity loss. The lab incorporates principles of collective psychology to explore how shared knowledge, storytelling, and the documentation of resilience can reinforce national identity, nurture hope, and create a sustainable "language of resilience" that fortifies the collective spirit for the long struggle ahead and affects the current and coming generations. Buheji (2024)^[5]

2.3. Knowledge as a Catalyst for Accelerating the Palestinian Cause

To move from concept to accelerated impact, the principles of the Knowledge Encircling Laboratory must be institutionalised through Strategic Knowledge Management. KEL provides a systematic framework to weaponise and deploy knowledge as a decisive force across all fronts of the liberation movement. Buheji (2012)^[2]

The fragmentation of Palestinian knowledge across disparate archives, oral histories, academic papers, and grassroots collections weakens collective memory and hampers action. The foundational KEL intervention is the creation of a centralised and accessible Palestinian Knowledge Commons. This secure, cloud-based platform would categorise knowledge into accessible modules: historical archives with digitised documents and oral testimonies; a legal database of UN resolutions, ICJ rulings, and human rights reports; a resistance media library of films, poetry, and art; and strategic case studies from other liberation movements. These commons would enable real-time access for activists and scholars, counter historical denialism with instant evidence, and preserve intergenerational memory against systematic erasure.

The reactive nature of the movement to crises is a strategic vulnerability. To build predictive capability, a Palestinian Strategic Intelligence Unit should be established, utilising data analytics and AI to monitor Israeli political discourse, settlement expansion, and military movements; track global media sentiment and political alliances; and predict future flashpoints. This shift from reactive to proactive strategy would allow for pre-emptive advocacy, informed diplomatic manoeuvring, and community preparedness for challenges like economic blockades or digital surveillance.

The ad-hoc training can help develop the knowledge narrative framing, digital security, international law, and

trauma-informed organising, which can lead to "Knowledge Ambassadors" who can train others.

2.4. Building the 'Free Palestine' Knowledge Network

The siloed efforts between Gaza, the West Bank, the diaspora, and international allies result in duplicated work and missed synergies. Implementing a Distributed Knowledge Network with local hubs in key diaspora cities and secure communication channels would enable a rapid global response to events. Regular virtual "strategy syncs" would align priorities and facilitate cross-pollination of tactics, such as refining BDS strategies or sharing successful cultural diplomacy models that illustrate the link of the Jewish-Zionist influence.

To counter sophisticated, well-funded Zionist disinformation campaigns, a Palestinian Digital Truth Initiative is essential. This would involve real-time fact-checking units, a searchable database of common myths paired with counter-evidence in shareable formats, and collaboration with independent journalists to pre-emptively debunk false narratives, Zouplna (2008)^[26]. This operation protects the moral and factual high ground of the Palestinian narrative and empowers allies with verifiable content across the different generations. Buheji (2024)^[5]

Since the generational trauma and cultural fragmentation are creating more threats to the collective identity in both the Palestinian and Arab World, a "Sumud (Steadfastness) Knowledge Framework" could be another important source for systematic documentation and analysis of Palestinian coping mechanisms, resilience rituals, and healing practices. This type of knowledge encirclement framework would create culturally grounded mental health resources and teach "resistance heritage" through storytelling and digital archives. This strengthens communal bonds, preserves Palestinian identity as a living culture, and builds psychological immunity against propaganda designed to induce despair. Buheji (2025a)^[6]

3. Methodology

This study is conceptual and propositional, employing a mixed-methods research design tailored to develop and validate the framework of the "Knowledge Encircling Lab" (KEL). The methodology is constructed to be both rigorous and adaptable, mirroring the lab's intended operational model. It is grounded in the principles of decolonial and participatory research, aiming not merely to describe reality but to actively contribute to its transformation.

4. Proposed Knowledge Encircling Lab Framework

The methodology proposed for KEL is a Participatory Action Research (PAR) framework. PAR positions all those interested in supporting the Palestinian cause, be it scholars, activists, community leaders, thinking tanks, academics, youth leaders, etc., not as subjects of study but as co-researchers and co-creators of knowledge. This approach ensures that the lab's design, priorities, and outputs are deeply rooted in lived experience and directly relevant to the needs of this type of struggle. Through a series of structured workshops, virtual dialogues, and collaborative writing sessions, the PAR process will identify key epistemic gaps, resilience challenges, and strategic opportunities, thereby shaping the lab's core research agendas. This collaborative process is essential for building ownership and ensuring the initiative's legitimacy across the fragmented knowledge of

the Jewish-Zionist link to the events in Palestinian geographies and the foresighted future. Yadgar (2024)^[25] To structure the KEL operational cycle, the study adopts and adapts the RADAR framework (Results, Approach, Deployment, Assessment, and Review). This cyclical, iterative model provides a disciplined structure for knowledge production and application. The process begins with defining clear, actionable Results aligned with strategic liberation goals, Polonyi (2021)^[22]. An interdisciplinary Approach is then designed, drawing on history, law, sociology, psychology, and technology. This approach is Deployed through pilot projects or field simulations. Continuous Assessment using both qualitative feedback and quantitative metrics evaluates impact and identifies obstacles. Finally, a formal Review phase synthesises the lessons learned, leading to the refinement of the approach and the definition of new results, thus closing the loop and fostering continuous adaptation.

The KEL would employ Cross-Disciplinary Team Synthesis, Buheji (2026)^[10]. Recognising that the Jewish-Zionist impact on the Palestinian and Arab World issue is a condition that cannot be understood through a single lens. Thus, the lab would employ a methodology that mandates the formation of integrated teams combining historians, legal experts, sociologists, psychologists, media specialists, data scientists, and community organisers. These teams work collaboratively on defined problem clusters, such as deconstructing the knowledge that is used on "countering psychological warfare" or "building economic sovereignty," ensuring that solutions are holistic and account for interconnected systemic factors.

A key component is Field Simulation and Scenario Testing. Before wide-scale implementation, proposed strategies and tools generated by the lab are stress-tested in controlled but realistic environments. This could involve tabletop exercises for diplomatic strategies, digital simulations of knowledge disinformation campaigns to test counter-messaging, or pilot projects to model an alternative education curriculum. This applied testing is crucial for bridging the theory-practice divide and identifying unforeseen challenges in the complex, volatile reality of the Jewish-Zionist impact on the prolonging of the occupation. Yadgar (2024)^[25]

Finally, the methodology incorporates Strategic Foresight and Weak Signal Analysis. To move from a reactive to a proactive stance, the study employs foresight techniques to anticipate future colonial tactics, geopolitical shifts, and technological challenges. This involves monitoring "weak signals"—early indicators of potential change—in Israeli policy, international law, media trends, and technology development. By systematically analysing these signals, the lab aims to develop preparatory knowledge and pre-emptive strategies, ensuring the resistance movement is not perpetually caught off guard but is strategically ahead of emerging threats and opportunities.

5. Application of Knowledge Encirclement Lab (KEL)

5.1. KEL Framework on Countering Jewish-Zionist Knowledge Operations-Case of Africa, as an Example

To demonstrate the practical application of the Knowledge Encircling Lab (KEL) framework, a detailed analysis of one of the critical contemporary battlegrounds of fragmented knowledge, Africa, is chosen as a model. Gidron (2020)^[16] Israel has executed a sophisticated and multi-pronged campaign of "knowledge colonisation" across the African

continent, aimed at eroding African solidarity with Palestine by reshaping narratives, creating dependencies, and marginalising Palestinian voices, Segre (1980)^[18]. Applying the lab's methodology provides a structured way to diagnose this offensive and formulate effective counter-strategies that might control the negative spillovers on Gaza and Palestine that doubled since October 2023. Buheji (2025b)^[8].

The application begins with the PAR and Cross-Disciplinary Team stages. A lab team focused on "Global Solidarity and Diplomatic Resistance" would convene African and Palestinian scholars, former diplomats, journalists, and civil society organisers. Through collaborative analysis, they would diagnose the core mechanisms of Israeli strategy, which include the weaponisation of development aid and technological expertise, the diplomatic reframing of Palestine as a religious or terrorist issue, historical revisionism, strategic media and academic partnerships, and the exploitation of African political fragmentation for bilateral gains. Segre (1980)^[18]

Utilising the RADAR framework, the KEL would define a clear Result: to disrupt Israel's narrative dominance in Africa and rebuild robust, informed pan-African solidarity knowledge with Palestine. The Approach would be multi-layered. The intelligence and foresight function of the lab, using Weak Signal Analysis, would analyse what the academic Africans know about the Palestinian issue and how they realise the Jewish-Zionist link. Also, the study would dig deeper into understanding the Israeli misleading lobbying efforts that are targeting specific African nations, to understand the type of fragmented knowledge used to undermine the previous Palestinian solidarity networks.

The Deployment phase would involve launching several coordinated pilot projects, each acting as a field simulation. One pilot could be the creation of an "Africa-Palestine Knowledge Exchange Platform," a digital hub co-developed by African and Palestinian institutions. This platform would directly counter Israeli-sponsored media tours and academic chairs by offering virtual reality tours of Palestinian towns under threat, online courses on the history of Jewish-Zionist settler-colonialism taught by African and Palestinian scholars, and a searchable database comparing Israeli technologies marketed in Africa with their repressive applications in Palestine. Pappé (2008)^[21]

The Assessment of these pilots would measure metrics such as engagement rates on the platform, the number of African media outlets picking up stories sourced from it, the tangible outcomes of the innovation partnerships, and shifts in sentiment measured through targeted surveys of African policy elites and public opinion polls. The Review would analyse what worked, what didn't, and why—for instance, did certain narratives resonate more in Francophone versus Anglophone Africa? This review would then feed back into refining the approach.

Furthermore, KEL can develop a legal knowledge command centre that could support African civil society organisations in crafting legal and parliamentary appeals that frame accepting certain Israeli technologies as potentially complicit in violations of international law, based on documented evidence of their dual-use nature. The psychological "Sumud Framework" would be applied to co-produce content with African storytellers and artists, drawing explicit and empowering parallels between the Palestinian concept of *sumud* and African traditions of resilience during anti-colonial struggles.

This applied analysis demonstrates how KEL methodology transforms a broad challenge—losing the true Palestinian narrative in Africa—into a set of concrete, knowledge-based interventions. It moves beyond issuing reports or appeals to actively constructing alternative epistemic channels, creating new South-South partnerships, and arming African actors with the evidentiary and narrative tools to deconstruct Jewish-Zionist propaganda from a position of strength and shared understanding. The laboratory thus becomes an active agent in the epistemic conflict, not just a think tank but a "do tank" for liberation. Pappé (2008) [21].

5.2. Redefining the Terminology for Rebuilding the Roots of the Palestinian Issue Textonomy, Taxonomy and Conceptual Clarifications

An effective epistemic framework requires precise and critical engagement with the core terms and concepts that define the intellectual and political terrain of the Palestinian struggle. The strategic deployment of knowledge necessitates a conscious process of terminological decolonisation—interrogating the contested meanings, historical baggage, and ideological functions of key signifiers. Blank (2016) [1].

The case of Zionism serves as a primary example of this necessity. As a central, yet deeply ambiguous and polysemous term within this conflict, its definition is not an academic exercise but a political battleground. A Knowledge Encircling Lab must therefore facilitate a critical examination of its multiple, often contradictory, conceptualisations. This includes analysing its representation in works such as Jacqueline Rose's (2007) *The Question of Zion* or within critical anthologies like *Deconstructing Zionism*, which explore its theological, political, and psychological dimensions. Such analysis reveals Zionism not as a monolithic idea but as a constellation of meanings deployed for different strategic ends.

Furthermore, the framework must confront the productive ambiguity of the term. As Edward Said (1979) argued in "Zionism from the Standpoint of Its Victims," Zionism's self-presentation as a national liberation movement for Jews systematically obscures its reality as a settler-colonial project for Palestinians. This inherent ambiguity—the tension between its internal narrative and its external consequences—is a key mechanism of its power. It allows for discursive slippage that conflates criticism of political Zionism with antisemitism, thereby policing discourse and shielding the project from substantive critique based on international law and universal rights. Zouplna (2008) [26].

Finally, the framework must engage with the revolutionary re-contextualization of related terms, particularly Judaism. A critical knowledge strategy would see the link between Judaism as a religion and/or ethnicity and political Zionism as a nationalist ideology. This involves deconstructing the strategic conflation used to shield the latter from criticism. It also requires engaging with scholarly and demographic analyses that challenge essentialist myths, such as those concerning a unified "Jewish race" or immutable demographic prophecies. Works that examine intermarriage rates, diverse Jewish identities, and the historical construction of Jewish peoplehood (e.g., explorations of "Who are the Jews today?") are crucial. This demystification seeks to clarify the political project of Jewish-Zionism, creating space for solidarity based on universal principles of justice rather than confused or weaponised identities.

5.3. Redefining Jewish-Zionist Ideology: History, Theology, and Political Project

To dismantle the epistemic structures underpinning the occupation, the Knowledge Encircling Lab must engage in a critical, historically-grounded re-examination of Jewish-Zionist ideology. This is not an exercise in religious studies but a necessary political and intellectual deconstruction of a worldview that has been naturalised as an immutable historical truth. This redefinition involves separating three intertwined strands: the modern political ideology of Zionism, the selective instrumentalisation of Jewish history and theology, and the lived diversity of Jewish identity itself. Yadgar (2024) [25].

The lab's historical analysis must contextualise political Zionism as a 19th and early 20th-century European nationalist movement, emerging alongside other romantic nationalisms and colonial enterprises. Its core tenets—the establishment of a Jewish nation-state in Palestine as the sole solution to the "Jewish Question"—represent a radical break from, and not a fulfilment of, traditional Jewish thought. Premodern Jewish longing for Zion was largely metaphysical and liturgical, not a blueprint for political conquest and demographic engineering. By historicizing Zionism as a contingent political project born of specific European conditions (including rising antisemitism and colonial thought), the lab counters the narrative of a timeless, inevitable return, reframing it as a deliberate political choice with profound consequences. Rose (2007) [23].

Another critical function of the lab is to analyse how Jewish-Zionist ideology has selectively mobilised Jewish religious symbols, textual interpretations, and historical trauma to legitimise its political aims. This involves deconstructing the theological-political fusion that presents modern state-building as the redemption of biblical prophecy. More crucially, the lab must examine the powerful ideological construct that permanently transmutes Jewish historical victimhood (notably the Holocaust) into an unquestionable mandate for sovereignty and militarised dominance. This "victimhood-sovereignty nexus" functions as a potent shield, rendering criticism of state actions as an extension of historical persecution. The lab would document and analyse this mechanism, exploring works by intellectuals who disentangle the ethical imperatives of remembering persecution from the political justification of replicating oppression.

Since the Jewish-Zionist narrative has often relied on demographic determinism and quasi-racial concepts of a unified Jewish peoplehood to justify its policies, the lab would incorporate critical scholarship that challenges these foundations. This includes demographic studies that complicate narratives of "demographic threats," analyses of intermarriage and evolving Jewish identity that refute rigid racial categorisation, and historical research into the diverse origins of Jewish communities. By demonstrating that Jewish identity is fluid, heterogeneous, and not definable by a monolithic racial or demographic logic, the lab undermines one of the key premises used to justify apartheid-like separation and exclusionary citizenship laws.

5.4. KEL as a Strategic Framework for Liberation

The Knowledge Encircling Lab is conceived as a transformative space designed to operationalise knowledge

as the core engine of the Palestine resistance and resilience. It is envisioned not as a static archive but as a dynamic, collaborative, and temporary research community that combines virtual collaboration with field-based experimentation. Its primary objective is to innovate solutions, develop new methodologies for resistance, and enhance societal resilience through applied knowledge.

The lab's methodology, as detailed in the previous section, provides the engine for its strategic functions. Firstly, it serves to counter narrative erasure and cognitive colonisation. By focusing on comprehensive historical documentation, the preservation of oral histories, and critical analysis, it builds a fortified intellectual foundation capable of withstanding and debunking sophisticated misinformation campaigns that seek to displace Palestinian history.

Secondly, it aims to build resilient and self-sufficient communities. True liberation requires societal resilience alongside political sovereignty. Therefore, the lab focuses on translating theory into practical projects that enhance *sumud* (steadfastness) in critical areas such as education, healthcare, community economics, and psychological well-being. Through field experiments, it can model alternative education systems, tools for cultural resistance, and local economic networks to reduce dependency and foster communal self-reliance.

Thirdly, the laboratory seeks to enhance global solidarity through informed advocacy. International support is often hampered by oversimplified, emotionally detached, or inaccurate portrayals of the struggle. By developing a nuanced, evidence-based, and multidisciplinary knowledge base, KEL can train activists, diplomats, journalists, and communicators to articulate the cause with greater precision, empathy, and strategic impact, focusing on the Jewish-Zionist link.

Fourthly, KEL addresses the critical front of psychological empowerment. Occupied peoples face systemic psychological warfare designed to induce despair, fragmentation, and identity loss. Therefore, this lab incorporates principles of collective psychology to explore how shared knowledge, storytelling, and the documentation of resilience, the Jewish-Zionist foresighted plans, can reinforce national identity, nurture hope, and create a sustainable "language of resilience" that fortifies the collective spirit for the long struggle ahead.

5.5. Strategic Knowledge Management Approach as A Catalyst for Accelerating the Palestinian Cause

To move from concept to accelerated impact, the principles of the Knowledge Encircling Lab (KEL) must be institutionalised through a Strategic Knowledge Management (SKM) approach. SKM provides a systematic framework to weaponise and deploy knowledge as a decisive force across all fronts of the liberation movement.

The fragmentation of Palestinian knowledge across disparate archives, oral histories, academic papers, and grassroots collections weakens collective memory and hampers action. The foundational SKM intervention is the creation of a centralised and accessible encirclement for the roots of the Jewish-Zionist link in a Digital Palestinian Knowledge Commons. This secure, cloud-based platform would categorise knowledge into accessible modules starting with historical archives with digitised documents and oral testimonies; besides a resistance media library of films, poetry, and art; and strategic case studies from other liberation movements. This common would enable real-time access for activists and scholars, counter historical denialism with instant evidence, and preserve intergenerational memory against systematic erasure.

The reactive nature of the movement to crises is a strategic vulnerability. To build predictive capability, KEL would establish data analytics and AI to monitor Jewish-Zionist political discourse and settlement expansion. i.e. including tracking of global media sentiment and political alliances, and predicting future flashpoints. This shift from reactive to proactive strategy would allow for pre-emptive advocacy, informed diplomatic manoeuvring, and community preparedness for challenges like economic blockades or digital surveillance.

To counter sophisticated, well-funded Jewish-Zionist disinformation campaigns, a Palestinian Digital Truth Initiative is essential. This would involve real-time fact-checking units, a searchable database of common myths paired with counter-evidence in shareable formats, and collaboration with independent journalists to pre-emptively debunk false narratives. This operation protects the moral and factual high ground of the Palestinian narrative and empowers allies with verifiable content.

Figure (1) represents the six main constructs of the Knowledge Encircling Lab (KEL) that were exploited in this section

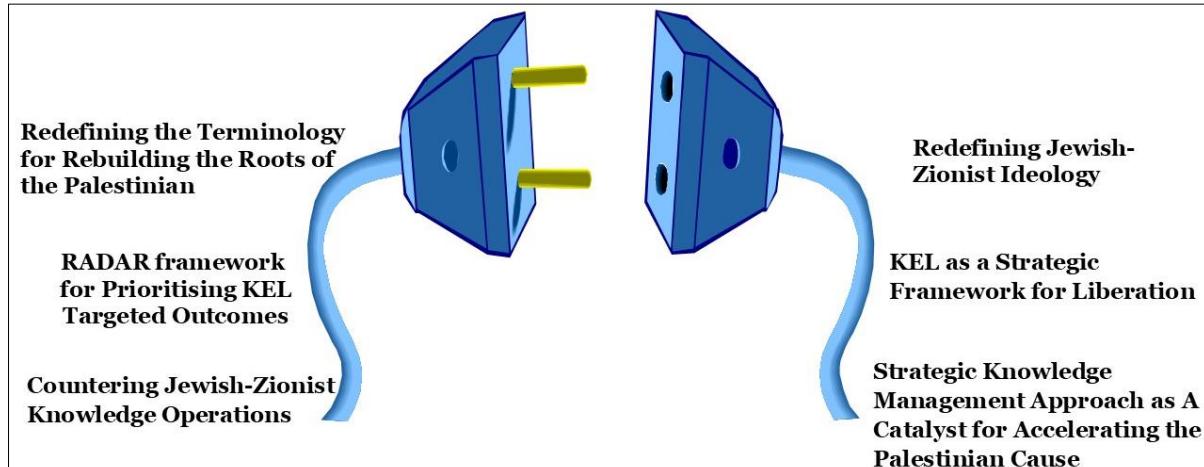


Fig 1: Illustration of Knowledge Encircling Lab (KEL) Constructs

6. Conclusion and Recommendations

6.1. Knowledge Encirclement & Community Needs

Graph (1) visualises the Knowledge Encircling Lab (KEL) framework as a dynamic, reflective process that connects knowledge generation with community needs. It illustrates how knowledge moves from abstraction to application, ensuring that learning is both strategic and community-centred.

The graph represents 'Knowledge Today', which is often fragmented or colonially distorted knowledge about Palestine before the KEL begins. This aligns with the paper's critique of the current state of Palestinian knowledge—scattered, suppressed, or co-opted by Zionist narratives. The KEL starts by diagnosing these gaps and silences. While 'Knowledge Gap' represents the missing or underdeveloped areas of understanding that the KEL must address. It corresponds to the "epistemic assault" and "scholasticide" described in the paper. The KEL identifies gaps in historical documentation, legal advocacy, psychological resilience, and economic sovereignty.

The 'Foresighted Knowledge' represents the predictive and strategic knowledge needed to anticipate future challenges and opportunities. It relates to the paper's emphasis on strategic foresight, predictive analytics, and weak signal analysis. This is the proactive knowledge that allows the movement to shift from reactive to anticipatory resistance. The 'Strategic Knowledge' represents knowledge that is organised, actionable, and aligned with long-term liberation goals. The paper mirrors the Strategic Knowledge Management (SKM) framework proposed in the paper—knowledge that is weaponised, systematised, and deployed across legal, media, economic, and psychological fronts. The Figure (2) brings in 'Reflection Area', which represents the core lab space where knowledge is generated, tested, and refined through participatory and iterative processes. This is the operational heart of the KEL, where Participatory Action Research (PAR), cross-disciplinary teams, and the RADAR framework are applied. It's where theory meets practice and where community input directly shapes knowledge outcomes.

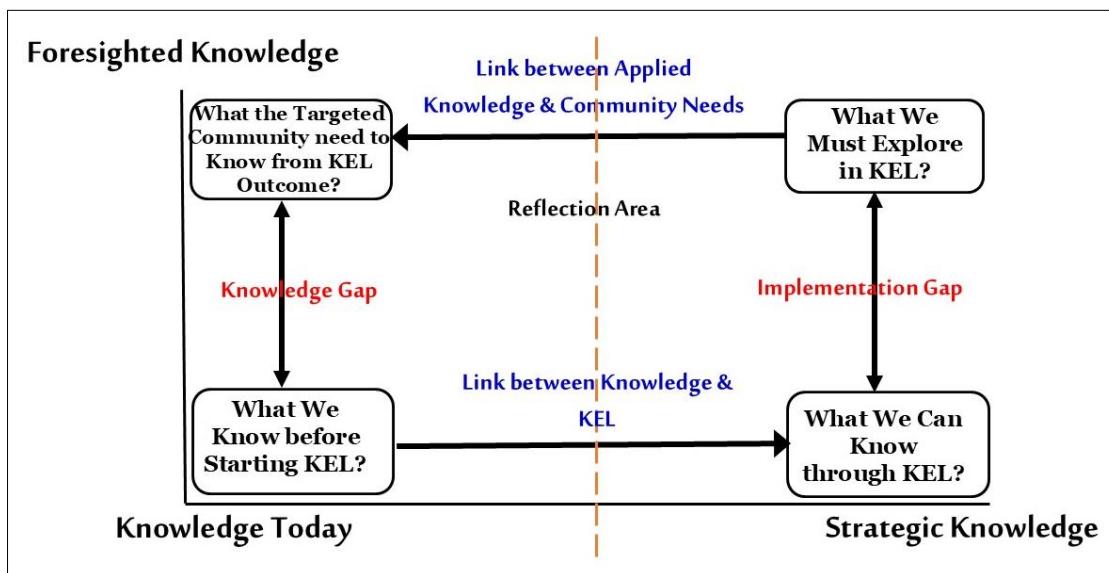


Fig 2: Visualises Knowledge Encircling Lab (KEL) framework with Community Needs.

The link between 'Applied Knowledge & Community Needs' shown in Figure (2) represents the crucial bridge ensuring that knowledge produced is relevant, usable, and empowering for Palestinian communities. This linkage embodies the paper's commitment to decolonial and community-centred praxis. Knowledge is not produced for its own sake but to enhance sumud, build resilience, and support on-the-ground resistance.

The link between knowledge and community needs represents the feedback loop where community needs inform knowledge priorities, and knowledge outcomes inform community action. The linkage reflects the paper's emphasis on inclusivity and relevance. KEL ensures knowledge serves tangible needs—from economic survival to psychological well-being.

The implementation gap represents a challenge of translating knowledge into effective, scalable action in a complex and oppressive environment. The linkage acknowledged by KEL is addressed through field simulations, pilot projects, and iterative testing to ensure strategies are viable before scaling. Figure (2) also illustrates 'What we can know through KEL?' and 'What we must explore in KEL?' They show the

transformative potential of the KEL to generate new insights, methodologies, and solutions that were previously inaccessible. This is considered as the innovation and liberation science outcome of the KEL. It includes new resistance methodologies, decolonised historical narratives, legal strategies, and community-based economic models.

The outcome of Figure (2) focuses on the 'Targeted Community Needs to Know from KEL Outcome'. It shows that the ultimate purpose of the KEL is to produce knowledge that empowers, protects, and mobilises the community toward liberation. This shows knowledge as a tool for resilience, a weapon against erasure, and a pathway to freedom. Communities need actionable intelligence, historical clarity, psychological tools, and economic alternatives to sustain the struggle.

The overall interpretation of the diagram in Figure (2) explains the context of the paper and how it visually encapsulates that knowledge must be systematically encircled—gathered, analysed, applied, and reflected upon—in direct dialogue with community needs. It shows the KEL not as a linear process, but as a cyclical, interactive system where knowledge and community reinforce each other.

The outcome, as reflected in the Figure (2) is a living knowledge ecosystem that starts from the real gaps in today's understanding, engages communities in the knowledge-creation process, produces strategic and foresighted knowledge, ensures that knowledge is applied to meet real needs, and continuously reflects and adapts through implementation. This mirrors the paper's vision of the KEL as a decolonial, participatory, and strategic engine for Palestinian liberation—turning knowledge from a scattered resource into an organised force for resistance, resilience, and eventual freedom. In essence, Graph (2) operationalises the paper knowledge encircling as the method, the community need as the compass, and liberation as the destination.

6.2. KEL and SKM Framework

Both the Knowledge Encircling Lab (KEL) for the roots of the Palestinian cause and the broader Strategic Knowledge Management (SKM) framework constitute a vital strategic evolution in the Palestinian freedom movement. They acknowledge that in the twenty-first century, verified knowledge, clear databases, and improved algorithms are another form of resistance, a tool for resilience, and a bridge to global justice. This initiative aligns with the historical truth that oppressed peoples who master their narrative and systematise their understanding are those who ultimately shape their destiny.

The path forward requires deliberate, phased action. The foundational phase, spanning three to six months, must focus on establishing the core Digital Knowledge Commons platform and onboarding a dedicated, cross-disciplinary core team. The subsequent network-building phase, within six to twelve months, should launch the first knowledge hubs and initiate the flagship training programs. The operational phase, within twelve to eighteen months, would activate the rapid-response units for legal, media, and analytical work, translating knowledge into immediate action.

The scaling phase, within eighteen to twenty-four months, would expand the decentralised network globally and integrate advanced AI and predictive analytics tools. Finally, the long-term sustainability phase, beyond twenty-four months, must focus on transitioning to a community-owned and funded model, ensuring the knowledge ecosystem becomes a permanent, self-sustaining pillar of Palestinian society.

In asymmetric struggles, the side that best manages knowledge gains a decisive advantage. For Palestine, SKM is not a luxury but a force multiplier. It promises a movement that can anticipate rather than merely react, unify rather than fragment, innovate rather than stagnate, and advocate with evidential precision rather than pleas. By mastering the management of its greatest asset—the truth of its cause—Palestine can forge an unstoppable engine for liberation, turning knowledge into the ultimate guerrilla tactic for freedom.

6.3. Implications of the Paper

This paper carries profound and far-reaching implications across multiple domains, offering a paradigm shift in how the Palestinian liberation struggle is conceptualised, strategised, and operationalised. Its core argument—that purified knowledge must be systematically weaponised as a primary instrument of resistance—transcends academic discourse to offer a new strategic doctrine with tangible impacts.

6.3.1. Implications for the Palestinian Liberation Movement

This work positions the 'Free Palestine' movement efforts from being reactive to being more proactive. The paper challenges the movement to evolve beyond reacting to colonial aggression. It proposes a forward-looking framework where predictive analytics, strategic foresight, and scenario planning allow Palestinians to anticipate Israeli and geopolitical moves, formulate pre-emptive advocacy, and design resilient systems before crises occur.

The author calls for moving beyond ad-hoc knowledge efforts to building a permanent, institutionalised "knowledge ecosystem." This implies creating new roles: knowledge archivists, narrative strategists, data analysts, legal-evidence engineers, and psychological resilience coordinators. It professionalises and systematises the epistemic dimension of resistance.

By proposing inclusive, participatory methodologies and a decentralised but coordinated network, we can build a framework that directly addresses the geographic, political, and social fragmentation of Palestinians and the Palestine empathisers all over the world. The proposed Digital Knowledge Commons and distributed hubs that illustrate the Jewish-Zionist link can serve as a unifying platform, creating a shared, accessible narrative and strategic reference point for those keen to know the true Palestinian narrative.

The focus on transforming knowledge into practical tools for economic sovereignty (incubators), psychological resilience (the Sumud Framework), and community self-reliance shifts agency from external aid to internal capacity. It implies a liberation movement that builds the foundations of the future state during the struggle, not after.

6.3.2. Implications for International Solidarity and Advocacy

The paper provides a blueprint for transforming global solidarity from a moral or emotional stance into a structured, knowledge-driven partnership. International allies can plug into specific nodes of the proposed knowledge ecosystem. By creating centralised, evidence-based repositories and counter-disinformation toolkits, the Pro-Palestine movement can equip its global supporters with consistent, verifiable, and compelling talking points. This raises the efficacy of advocacy, moving it from generalised condemnation to precise, legally-grounded, and narrative-powerful interventions.

This project redefines the Battlefield. It frames the conflict not just on land or in diplomatic chambers, but equally in the realms of the purified knowledge to be in the digital space, academic journals, media narratives, and cultural production. This broadens the scope of solidarity work to include hacking disinformation algorithms, supporting decolonial scholarship, and engaging in cultural diplomacy, thereby attracting a wider range of allies (technologists, academics, artists).

6.3.3. Implications for Academic and Intellectual Practice

The paper champions a new, transdisciplinary field of study that is openly partisan, action-oriented, and grounded in the lived experience of oppression. It challenges the myth of academic neutrality, arguing for scholarship that is explicitly in service of decolonisation and liberation. This has implications for research ethics, methodology

(e.g., prioritising Participatory Action Research), and the valuation of knowledge. It provides a concrete program of action to counter the systematic destruction of Palestinian educational and intellectual life. The lab model is presented as a form of "epistemic sumud" (steadfastness), a way to protect, regenerate, and weaponise knowledge under conditions designed to eliminate it.

By insisting on cross-disciplinary, community-co-created knowledge and challenging the centre-periphery model of Western academia, the lab framework offers a model for decolonial praxis that can inspire other marginalised and indigenous groups fighting similar epistemic erasure.

6.3.4. Implications for Geopolitical Strategy (The African Case Study)

The application case in this paper exposed the Asymmetric "Knowledge Colonisation". The section on Africa performs a critical service by systematically revealing Jewish-Zionists strategy not as benign diplomacy but as a form of cognitive imperialism. This reframes African-Israeli relations as a battleground for narrative control, with direct implications for African policymakers, urging them to view partnerships through the lens of epistemic sovereignty.

The paper moves beyond critique to offer a detailed, actionable counter-strategy for regions like Africa. It implies that winning back global support requires matching and exceeding the adversary's sophistication in knowledge operations, through South-South knowledge exchanges, parallel institution-building, and strategic messaging that connects with local histories of anti-colonialism.

6.3.5. Broader Theoretical and Strategic Implications

The paper argues that in the 21st century, informational and narrative power can offset material and military asymmetries. It contributes to theories of asymmetric warfare and non-violent resistance by placing organised knowledge systems at the centre of strategic theory. The framework expands the concept of national security and resilience beyond physical defense to include epistemic security—the defense of a people's history, narrative, and cognitive sovereignty. This has implications for any nation or people facing hybrid threats involving information warfare.

While focused on Palestine, the "Knowledge Encircling" and Strategic Knowledge Management framework is inherently transferable. It provides a potential blueprint for other indigenous, occupied, or systematically misrepresented peoples to structure their own intellectual resistance.

6.4. Challenges and Considerations

While the proposed knowledge-based framework holds transformative potential, its implementation might face significant challenges. Sustainability is a primary concern; the initiative must be designed to endure beyond an initial project phase, requiring long-term funding models, institutional partnerships, and community ownership to ensure continuous knowledge production and renewal. Inclusivity is equally critical; the KEL as a lab and knowledge system must actively represent the vast diversity of Palestinian experiences, ensuring the voices of those in Gaza under siege, in the West Bank under occupation, within Israel facing systemic discrimination, and across the fragmented Arabic and Islamic communities are all integral to the knowledge-creation process.

Security presents a formidable obstacle. The digital

infrastructure and participants will be targets for cyber-attacks, surveillance, and sabotage by hostile actors. Robust digital security protocols, secure communication channels, and decentralised data storage are non-negotiable prerequisites. Finally, bridging the implementation gap between theoretical models and on-the-ground application in a context of extreme volatility, mobility restrictions, and violence requires exceptionally flexible and resilient operational methodologies. The lab's field-based, participatory approach is designed to mitigate this, but the friction between ideal models and harsh reality will remain a constant challenge to navigate.

6.5. A Call for Strategic Reorientation

6.5.1. More Demand on Terminology and Theology Work

The reviving of the terminological work is foundational for the knowledge encirclement lab. By encircling these contested concepts—exposing their multiplicity, deconstructing their ambiguity, and insisting on precise, ethical distinctions—the Knowledge Encircling Lab builds a lexicon of liberation. This lexicon empowers advocates to navigate the discursive minefields of the conflict with clarity, and to articulate a vision of justice that is intellectually rigorous and morally coherent.

The exercise of redefinitions is a core act of epistemic resistance. By encircling and deconstructing the historical, theological, and ideological foundations of Jewish-Zionism, the lab does not seek to negate Jewish history or identity, but to liberate the discourse from a singular, politicised interpretation of it. This creates the conditions for a more honest historiography, a more robust ethical debate, and ultimately, a solidarity movement grounded in justice rather than inherited, unchallenged narratives.

6.5.2. Other General Reorientation Needed

The ultimate implication of this paper is a call for a fundamental strategic reorientation. It asserts that the Palestinian struggle, and indeed any modern liberation movement, cannot be won without first winning the war of knowledge encirclement and purified narratives. This requires a dedicated, resourced, and sophisticated commitment to building intellectual capital with the same seriousness accorded to political or humanitarian work.

The paper implies that the future of the Palestinian cause may hinge less on a single diplomatic breakthrough and more on the sustained, collective project of reclaiming, organising, and deploying Palestinian truth. Success would be measured not only in territorial gains but in the irrevocable anchoring of the Palestinian narrative in the global conscience, the unshakeable resilience of Palestinian society, and the emergence of a liberated Palestinian epistemic community that guides its own destiny.

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