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RESEARCH PAPER

Camera, Body and Genome: An Ecosocial and Technofeminist Analysis of Villar's*Gaza Medic* and Alaqad's *The Eyes of Gaza*

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ABSTRACT

This research examines the intersection of medicine, technology, and the humanities in contemporary war, highlighting how political violence is experienced, mediated, and embodied in Gaza. Rather than treating war solely as a military or political event, the study views it as a multifaceted issue encompassing medical, technological, and ethical aspects. It highlights how injured people, failing healthcare systems, and different ways of beholding become key to comprehending its influence. This study uses two memoirs for analysis: Richard Villar's *Gaza Medic*, a doctor's memoir recording medical practices under blockade, and PlestiaAlaqad's*The Eyes of Gaza*, a Palestinian journalist's chronicles of gendered and emotive ways of perception in wartime. These works integrate medical occurrences, technologies, and individual testimonies, and foreground a counter discourse to prevalent health, media, and humanitarian discourses. This research employs the Ecosocial lens by Nancy Krieger to express how structured scarcity, degradation of the ecosystem, and conflict-related atrocities are biologically and psychologically epitomized as trauma(s), illnesses, and damages. To examine the role of technologies in creating visibility stratifications and agency, this study uses Judy Wajcman's technofeminism. The results prove that the Israel-Palestine war works as a community-based turbulence in which bodies accumulate violence gradually, while digital and medical technology instantaneously authorize medical and ethical care, and mediate international discernment.

KEYWORDS Epidemiology, Embodiment, Epigenetics, Reductionism, Determinism, Decontextualization, Agency

Introduction

War is not only an armed or geopolitical conflict, it is technological, moral, ethical, and medical in nature. It is experienced through a devastated healthcare system, battered bodies, systemic erasure, and structurally controlled perception. War produces a great number of casualties, chronic health problems like malnutrition, psychological problems, epidemics, and reproductive pathologies. The collapse of health infrastructure makes it a battlefront, who should be treated first, and who is in excess. Healthcare systems become an integral part of wartime survival and authority. It is not secondary to the contest but one of its most strategic parts. Offspring of Holocaust survivors, famines, wars, and genocides have manifold intergenerational trauma shaped by maternal post-traumatic stress disorder (PTSD), paternal germline changes, and extreme sociocultural subjections. Transmission of trauma is a biological and social process located within the cultural

accounts (Lehrner and Yehuda, 2018). War is perpetuated through technology. Technologically centered combat, such as advanced weaponry, Cyber and space warfare, automation, and artificial intelligence, shifts the traditional model of war, rendering focus from manpower to machine. Technology shapes both the power dynamics within a war and the concept of agency. Technology thrives on algorithmic decision-making systems ADM which reinforce hierarchies from data inception to implementation and yield technical fairness resolutions inadequate without broader sociopolitical analysis (Gerdon et.al. 2022, pp.3-5). Machines are complicit in creating surveillance administrations, stratifications, and inequalities that outlive conflict zones. Similarly, ecological settings are employed as weapons and tools of gradual control. Destruction of land, water, and air acts as a political strategy.

This study examines the intertwined nature of medicine, technology, and narratives in war zones. Gaza functions as a site where we can examine the mutually constitutive nature of all these aspects. In Gaza, medical collapse, technological surveillance, and ecological ruin are inseparable. It shows how modern-day conflict politics runs on the basis of health, environment, and ecology as much as it thrives on the basis of manpower. To analyze war as a multilayered catastrophe, new frameworks are needed. Biomedical accounts tend towards reductionism(s), and technological discourses focus solely on data devoid of context (Soto &Sonnenschein, 2018). Similarly, political analyses enfranchise mass destruction and literary analysis can risk romanticizing that destruction. Literary narratives from Gaza are the manifestation of how these layers converge, intersect, and clash to produce meaning and resistance. Literature functions as a hybrid epistemic configuration where historical, ecological, and political experience coincide to claim agency. This paper uses Richard Villar's*Gaza Medic: A War Surgeon's Story* (2024) and PlestiaAlaqad's*The Eyes of Gaza* (2025) to examine the interdisciplinary nature of war. Ecosocial theory by Nancy Krieger examines health, power, and ecology. Wajcman'sTechnofeminism analyzes the intersection of society and technology. The intersectionality of this paper is its analysis of how health is political and technological, how technology reshapes visibility and narratives, how gendered interactions revisit technology, while the humanities provide an ethical and conceptual foundation for it. This study tries to conceptualize embodiment as a medical calamity, ethical problem, and technological mediation. Technofeminism and ecosocial theory help to bridge the epistemological gap between humanities, medical, and technological discourses.

The foundations of the Israel-Palestine conflict lie in the final years of Ottoman rule and British accreditation. During the final era of Ottoman rule, the Palestinian population was dominating demographically even when there was the rise of Jewish migration as a consequence of the Holocaust and Zionist national consciousness (Khalidi, 2007). As a corollary of the First World War, Britain ruled Palestine under the 'League of Nations Mandate' and committed to make a "Jewish national home" under the Balfour Declaration, simultaneously promising to protect the rights of native Arab Palestinians of the region. This dual obligation was fundamentally unachievable and hence failed miserably (Pappe, 2006). After the end of the British mandate in 1948, the State of Israel declared its independence. Neighboring Arab states like Egypt, Jordan, Syria, etc. attacked to amplify Palestine's right to exist, starting Arab Israel War in 1948. As a result, 7000 Palestinians lost their homes, a tragedy known as Nakba. At the end of this conflict, Israel forcefully occupied more than the allocated land. Gaza came under the control of Egypt, and East Jerusalem, as well as the West Bank, came under the control of Jordan. The Six-Day War in 1967 led to Israel's occupation of East Jerusalem, the Gaza Strip, the Golan Heights, and Sinai. This war completely changed the geographical dimensions of conflict, and now a larger Palestinian population came under the forceful military occupation of Israel. During

this time Palestine Liberation Organization (PLO) in 1964 gained political legitimacy. This occupation caused a decentralized or community-based uprising known as the First Intifada. This led to secret negotiations and the Oslo I Accord in 1993. During Oslo I, the PLO, and Israel, both recognized each other. The Palestine Authority (PA) was formed to administrate Gaza and parts of the West Bank in interim phases. The West Bank was divided into subareas depending on the control of the PA and Israel in the Oslo II accord in 1995. This was meant to bring peace in the area, but the assassination of Israeli Prime Minister Yitzhak Rabin proved as a final blow to this striving for peace. During the Second Intifada in the 2000s, Israel performed more military operations and formed separation barriers in the West Bank. The post-Second Intifada period is marked by the West Bank and Gaza political split, repeated Gaza Wars, expanding Israeli settlements in the West Bank, and a regional diplomatic shift. On 7 October 2023, Palestinian armed resistance groups led by Hamas launched a large-scale operation called Operation Al-Aqsa Floods. This operation involved attacks from land, sea, and air from Gaza to Southern Israel (UN Commission 2024; IAI 2024). According to the UN Commission of Inquiry, more than 1000 fighters participated. Initial attacks caused 1200 casualties, out of which 809 were civilians. Roughly 250 hostages were taken in Gaza, including both civilians and military personnel. This attack was characterized as an inevitable response to Israel's decades-long forced blockade of Gaza since 2007, illegal settlements, and "colonialist Zionism" affecting day-to-day Palestinian life (Wermenbol, 2024). From Hamas's perspective, this attack was an attempt to restore the balance and reassert Palestinian resistance within the broader structures. Drawing on this concrete historical and political background, this research situates itself within the analytical approach of ecosocial theory and technofeminism and probes into two war memoirs from Palestine. These narratives concretize suffering, biologically embedded distress, and gender-specific technological enactments.

Literature Review

The idea of biology being a closed and self-enclosed system has been challenged by epidemiologists, social researchers, and biochemists over the previous two decades. Ecosocial theory by Krieger (2001, 2024) shows how the ecological and social conditions of our existences are "literally" embodied in our bodies (2024, p. 336). It holds onto the notion that the health of a population should only be conceptualized through an understanding of historically established control instead of "risk factors" only (p. 335). This view of embodiment as an interaction between social and political dimensions is more elucidated in an interview with Krieger by Palm, Schmitz, and Mangelsdorf (2013, pp.110-111). Meloni (2015) challenges the idea of genetic determinism and insists that seemingly social and natural setbacks in the postgenomic era, like chronic stress, lack of capital, and racism, are complicit in epigenetic changes. Martin et al. (2022) demonstrate that systemically generated inequities constantly change DNA methylation, which risks increased "epigenetic aging" (pp.242-243). Hence, the racially, socially, politically, and economically marginalized groups stand at a greater risk of epigenetic changes. Gilman, Stable, and Das (2024), drawing on the NIH social epigenomic initiative, prove that social, political, and environmental deprivations are all related to epigenetic patterns. However, preventive factors such as nutritional diet, careful parenting, physical exertion, and targeted therapies have the potential to reduce and even reverse the detrimental epigenetic changes, referring to phenotypic plasticity. While these studies regarded health inequalities are a biological embodiment of political, social, and environmental disadvantages, molecular biologists also investigated the construct of "environment" in the field of epigenetics. Muller et al. (2017) insist that "biosocial" aptitude of epigenetics remains partially unfulfilled because most researches in this domain tend to streamline the complexity of societal situations, risking reductionism and essentialism (pp.1667-1668). According to these authors, cross-

disciplinary explanations are required to avert these reductionist approaches and to make sure that research in the field of epigenetics is not complicit in upholding societal inequalities. Chiapperino and Paneni (2022) challenge that epigenetics, although conceptually holds the "biosocial" premise of health distribution, yet in practice it fails to execute that promise. Authors take research in the field of cardiology as an example. In cardiological research, epigenetic patterns such as DNA methylation, non-coding mRNAs, and histone modifications are treated as molecular markers to be fixed rather than manifestations of ecological and systematic inequalities (pp.2-3). Another aspect of embodiment is analyzed by trauma researchers. Fernandez et al. (2015) insist on the role of trauma of war and deprivations in early stages of life in epigenetic mitigation. The changes in the methyl group of DNA, especially in stress regulatory genes such as "FKBP5" and "NR3C", alter HPA axis actions which can disrupt the balance of emotions and neuronic flexibility (pp.708-709). Hence, it increases the risk of PTSD and other psychological illnesses in children exposed to adverse social and political conditions. Bolouki (2024) also examines a similar dysfunction in the HPA axis among survivors and veterans of war, arising from changes in FKBP5, NR3C, and BNDF stress managing genes. It not only enhances the risk of long-term dysfunction of the endocrine system but also enhances the sensitivity of PTSD. Papakonstantinou et al. (2024) also detect that trauma of displacement and war disrupts genetic and epigenetic patterns. Therefore, an increased vulnerability to PTSD is detected among these victims. In this research, the epigenetics of trauma is evaluated as an intersection of political disorder, social disharmony, and ecological conditions at the microscopic level. Interdisciplinary approaches are being used to further prove this relation between the environment and epigenetic pathways. Loi, Savio, and Stupka (2013) find that several assumed epigenetic dysfunctions are consequences of reversible conditions, henceforth collapsing the typical difference between social and natural factors. Tanous (2023) affirmed through the ecosocial analysis of Palestinian health that political adversity and ecological destruction cannot be studied separately (pp.113-114).

As health is not only biological but also political and social, similarly, modern-day technologies also embody the power structures prevalent in society. Later studies have explored the role of algorithms and digital technologies in upholding the persisting social inequalities, particularly in the context of race, class, and gender. Zajko (2022) highlights that complicity of AI and algorithms in inscribing "unequal ground truth" of society and hence underpinning racial, gender, socioeconomic, colonial, and neoliberal inequalities. (2022, p.3). Johnson (2026) positions AI as a sociopolitical system rather than a neutral entity. Recent cyberfeminist studies reveal how contemporary cyber and digital spaces are simultaneously responsible for reinforcing gender inequalities and introducing new feminist resistance domains (Toto &Sarcini, 2021; Javed, 2024). De (2024) examines changes in Instagram's algorithms that subdued women of color activists and destabilized communal care practices, undermining resistance and visibility (2023, pp.2-3). These algorithm injustices are further understood in wider structures of cyber colonization. Tech giants monitor digital administration in developing countries to control power structures and uphold surveillance and domination. (Kwet, 2019, pp.9-10). In the case of Palestine, algorithms subject Palestinians concurrently to hyper visibility and erase their resistance through systemic deletion of narratives. Hence, algorithms embody Israel's colonial projections and enforce colonial political mandate (Cristiano &Distretti 2021, pp.137-139). Algorithms in the Israel-Palestine conflict are serving as a weapon. According to Alamsyah et al. (2024), social media played a pivotal role in amplifying global divergence and escalating conflict. Gorka (2024) theorizes that social media platforms like Instagram, YouTube, X, and WhatsApp served as a vessel for misinformation, propaganda, mobilization, and a tool of domination (2024, pp. 167-169). Tweissi (2025) further classifies

Israel's deliberate systematic deletion and control of Palestinian voice as "infocide" (2025, p.300).

While some studies focus on technological interventions and others explore the biomedical facets, to examine the multilayered nature of war. The intersection of the two remains largely unexplored in existent literature. The uniqueness of this paper lies in its effort to bring together the biosocial potential of ecosoical theory and the embodied digital labor of women as ascribed in technofeminim in narratives from Gaza. This study tries to bridge the epistemic divide between biomedical and humanities research, integrating technofeminism and ecosocial theory into the sociopolitical and biological nature of governance, amid global conflicts as in Gaza.

Material and Methods

Contemporary cross-disciplinary scholarship across the humanities has rejected the rigid binaries between body and dialogue, nature and biology, and technological realities and power structures. Forthcoming research domains, including Science and Technology Studies (STS), and the humanities, conceptualize that lived realities, bodily representations, and digital mediations constitute each other amidst social, political, cultural, and racial conditions. Ecosocial theory, as developed by Nancy Krieger, and technofeminism, as explored by Judy Wajcman, serve as the foundational conceptual support for this study and also inform its methodology.

Kriger'secosocial theory was first introduced in 1994 as a leading conceptual framework within social epidemiology. In "Ecosocial Theory of Disease Distribution," Nancy Krieger provides us with a profound notion of "embodiment" as the biological representation of social and political conditions prevalent in society and the influence of those embedded conditions on health patterns of that population across multilayered and temporal trajectories. Krieger interprets "embodiment" as "how we literally incorporate biologically, the material and the social world in which we live, from conception to death" (Krieger, 2001, p.672). This approach towards health patterns of a population directly discards the reductionist(s) paradigms regarding health, which reduce disease distribution to mere biology, single peril constituent, and behaviors devoid of the social and systemic accounts. Biomedical reductionist(s) approaches often benefit imminent factors such as genetics, pathogens, and individual living practices, deliberately ignoring factual, political, and systemic frames of reference that mold vulnerability, immunity, and exposure. Conversely, ecosocial theory classifies health as a product of biological embodiment of history, ecology, and material reality (Krieger, 2001). By accentuating multistep causal links, it incorporates public organizations (racism, class dynamics, and colonial atrocities), environmental circumstances, and biological channels. Consequently, it challenges the notion that wellness disparities are the result of individual failures and can be treated by individual intercessions only. This not only hinders scientific explications but also depoliticizes health inequalities, making them look homogenized. These reductionist(s) approaches undermine the questions of accountability as well (Krieger, 2024). In her recent work *Theorizing epidemiology, the stories bodies tell, and embodied truths: a status update on contending 21st c CE epidemiological theories of disease distribution,* she further clarifies four constructs of ecosocial theory: "embodiment, pathways of embodiment, cumulative interplay of exposure, susceptibility and resistance agency and accountability" (Krieger, 2024, p.336). The nature of Nancy Krieger's account is political. She examines who is harmed, who is benefited, and which institutions and power structures are complicit in creating health inequalities (Krieger, 2001, p.672). Therefore, bodies become vessels of systemically produced and sustained discriminations like colonialism, racism, and economic and material inequities. Trauma(s) is not an isolated, discrete condition but an

inscription of the prolonged exposure to established power dynamics. These power structures are biologically imprinted (at biochemical, cellular, somatic, developmental, and population measures) through immunity, neuroregulatory, and epigenetic pathways, allowing past bodily experiences and memory to shape future health. Embodiment classifies bodies as materially, historically, socially, and politically situated rather than decontextualized and autonomous. Health is not only biological but also political and socially structured. It emerges from a plethora of social, political, ecological, and structural factors. It is place and time dependent, ecologically situated, and historically contingent. Krieger (2005) asserts humans are both social and biological beings. Embodiment strengthens three analytic suppositions: (1) "bodies tell stories" of social and political conditions, (2) bodies' reflections may differ from "stated accounts" but not always, (3) bodies highlight what subjects cannot or do not want to enunciate (p.350). Embodiment emphasizes impermanence and accretion as fundamental critical apprehensions. Biological functions are not outcomes of exclusive subjections but persistent, habitual, and additory interaction of material and social realities over the life spans and generations. A long exposure to adverse conditions can lead to epigenetic changes. Epigenetics is the change of the functioning of a gene without altering the sequence of DNA itself as a consequence of hostile situations of existence. These changes in the working of genes can be passed down to next generations, a process known as transgenerational epigenetic inheritance. Epigenetic changes in this respect become the manifestation of the embodiment of sociopolitical and ecological circumstances of existence. Krieger et.al. (2023) assert that "epigenetic accelerated aging may be a biological pathway for embodying racialized and economic injustice" (p.2). From an ecosocial viewpoint, epigenetic modifications are biological pointers of sociopolitical disparities. Whilst ecosocial theory focuses on structurally embedded biological atrocities of war, the domain of gender and technology is undertheorized. To explore this domain, this study uses technofeminism by Judy Wajcman. Employing feminist STS, Technofeminism theorizes the gendered nature of modern technological systems. It asserts that there is a reciprocated correspondence between "gender and technology, in which technology is both a source and a consequence of gender relations" (Wajcman 2004, p.15). Rejecting "technological determinism", she conceptualizes that technologies don't exist in a void. They are guided as gendered accumulations, embedded in power dynamics. She actively opposes the essentialist suppositions of technology, women, and social stratification. She explores the sociopolitical nature of technology: "a technological system is never merely technical" (p.40). Just like health, technology has social, political, economic, managerial, and cultural facets. Technology echoes the interplay of class, gender, and racial hierarchies. Technological changes and mediations reinforce gendered social positions. Technological metamorphoses become a site where class, gender, and racial dynamics coincide. Wajcamn spots the agency of women within these hierarchical constructions that guide technological creation, circulation, and application. For her, agency is a function that exists not outside of these structures. Agency materializes through the use, interpretation, adaptation, and reconfiguration of technologies in embodied experiences. Since technologies are continually evolving, technosocial enactments are the channels through which meanings are disputed and mediated (pp.122-126). Like Krieger, Wajcman interrogates who possesses and takes advantage of technology as well as how it mediates our technosocial practices. Feminists' interactions with technology are resistance and reconstructions in themselves. Together, epigenetic embodiment and technofeminism posit interrelated arenas of power. Both defy biological and technological reductionism(s) and assert that health and technology are historically contingent. During war, bodies function as both beings and emblems, bridging the gap between narratives of medicine, the study of technology in relation to society, and literary studies. Literary accounts formulate these biomedical and technosocial realities with remembrance, resistance, voice, and ethos.

Concurrently, they establish humanities-aligned analysis of war diaries as a site where biological experiences of trauma(s) traverse digital resistance. As a research method, this study uses textual analysis by Catherine Belsey (2013).

Results and Discussion

Above mentioned technological and ecosocial constructs can be used to explore war narratives across literatures, classifying the body as political and biosocial. Literature illuminates the atrocities of war not by simply chronicling violent events but by depicting psychological, ethical, and sensory outcomes. Writers such as Ernest Hemingway, Tim O'Brien, and Wilfred Owen depicted the hunger, fragmentation, silence, trauma, and psychological and emotional restraint of wars in their works. These are not secluded overtones and signs but a collective interplay of biological and social statuses shaped by surveillance, subjugation, violence, and dispossession. It relates the embodiment pathways from macro-scale factors like armed control, financial deficiencies, and obstruction to micro-scale manifestations such as chronic stress, sleep deprivations, and reproductive afflictions. Literature, through its repetitive portrayals of survival and collapse, shows how registering, endurance, and camaraderie themselves act as a site of resistance implanted in the body. The act of writing calls on "agency and accountability", as epitomized by evidence, challenging hegemony, dominant narratives, forced erasure of voices, and epistemic ferocity.

Richard Villar, a prominent orthopedic and former military surgeon whose humanitarian work in war zones like Gaza, Haiti, Java, and Libya formulates the groundwork of *Gaza Medic: A War Surgeon's Story* (2024). Villar's expositions of emergency medical care under war conditions reflect how wartime medical expertise is reconfigured differently when devoid of technological advancements and plentiful resources. From Kreiger's perspective, philanthropic services are never decontextualized. They are framed within the ecological, sociopolitical, and economic settings. Humanitarian volunteers come across bodies that are hitherto characterized by swelling loss, trauma(s), and deprivations. Therefore, recognizing the organizations that reinforce humanitarian crises is essential. Villar highlights this need for shared obligation and a promise to resistance by saying: "Humanitarian work is not simple and international tolerance is imperative" (Villar, 2024, p.138). Extended exposures to surgical operations, combined with the emotive and psychological fatigue of treating civilian casualties, represent how bodies of medical workers are literally affected by biosocial and structural environments. As he says, "Healthcare workers were also affected, and that included me. Many could not sleep as they thought that at any moment they might die" (Villar, 2024, p.121). War functions as a summating social and ecological phenomenon which becomes biologically submerged not only in human but in biotic life as well. Bodily existence in Gaza amid extremism and violence bears not only an extreme toll on physical and psychological health but also promptly assimilates it. Ecological destruction affects bodies at molecular levels as well as broader scales. Air pollution is embodied as an invisible and measured form of violence deliberately designed by the aggressor through the destruction of the infrastructure and ecology of the conflict zone. Villar mentions the acceptable levels of CO2 and other vaporizable elements: "The acceptable level of Volatile Organic Compounds in the air is <0.3mg/m3 while at Al Aqsa hospital I measured it at 0.927mg/m3" (Villar, 2024, p.118). The excessive exposure to beyond safety levels toxics materials can lead to increased risk of eye, nose, and throat infections, hypersensitivity, and amplified vulnerability to cardiovascular issues and lung carcinoma. He further comments on the dire situation of air pollutants: "the hospital's carbon dioxide (CO2) levels were also way above acceptable, as the atmospheric global average is 421 parts per million (ppm) while by an open window at Al Aqsa Hospital it was 1004ppm" (Villar, 2024, p.118). The ecological destruction of Gaza

at various levels intersects with each other, forging ways for different pathways of embodiment. Pollutants in the air produced due to air strikes seep into soil and water, leading to the demolition of sanitation foundations of affected areas. The destruction of fertile, able to be cultivated farmlands, built infrastructure, and large-scale emission of greenhouse gases worsens the situation. Villar draws attention to the contamination of water reservoirs as an aftermath of the war: "There is water pollution with up to 100,000 cubic metres of sewage and wastewater being dumped into the sea daily, which is the rough equivalent of 30 Olympic-sized swimming pools" (Villar, 2024, p.119). He calculates the role of debris and emission of global warming gases in polluting the environment, which acts as a war strategy by the aggressor to further weaken and undermine the situation for the oppressed. As it is highlighted by Villar: "This is the equivalent of burning approximately 450,000 tonnes of coal, with 99 per cent of this air pollution being attributed to Israel's aerial bombardment and ground invasion of Gaza" (2024, p.119). For the oppressed, crises of water are not only restricted to water contamination but structurally sustained scarcity as well, "as a result of Israel's siege, Gazans' access to water from all sources, including desalination and external Israeli sources, quickly dropped by 95 per cent after the beginning of the war" (Villar, 2024, p.83). The destruction due to bombing is twofold, as double bombs are used. According to Villar, "The first begins the destruction, and the second waits until rescuers arrive to sort out the mess, or in this case, for the primary target to retrieve their possessions" (Villar, 2024, p.138). Ecosocial embodiment implies that war devastations are totalizing. They are outwardly and inwardly inscribed, damaging land, bodies, memory, and futures from micro to macro levels. These inscriptions can lead to epigenetic changes. A change in the functioning of DNA without changing its sequence, as a reception of embodiment compellingly demonstrates how social, political, and ecological structures are biologically translated into bodies. Epigenetic changes involve DNA methylation, histone modifications, and non-coding mRNAs. Chronic exposure to ecological and social adversity has been linked to changes in stress regulatory genes such as FKBP5 and NR3C. Alterations in these genetic combinations disrupt the normal HPA axis functioning. Henceforward, an increased intergenerational susceptibility of PTSD is observed among people and offspring of those who experience wars and other extreme social conditions.

I see the 1948 Nakba in front of my eyes, just as my grandfather once described it to me. I remember him telling me how he was forcibly displaced from his home, and how Israel's goal was to ethnically cleanse Palestine of Palestinians. And here I was, seeing it for myself. Where are all these people supposed to go? (Alaqad, 2025, p. 45).

Memories of Nakba function as transgenerational epigenetic embodiment, suggesting the body as a material repository of memory, loss, and trauma(s). The early childhood encounter with these conditions makes people more prone to autoimmune, psychological, and genetic autoimmune pathologies. Both Villar and Alaqad show the heightened sensitivity of children, which makes them prone to extreme psychological and biological illnesses. "The sound of crying babies haunts me. The images of injured and amputee kids live rent-free in my head. Nowadays, I often wonder which is better, consciousness or sleep. Both are a nightmare, and I don't know which one is real" (Alaqad, 2025, p.58). Villar highlights the material deficiencies of children in internally displaced groups of Palestinians: "Each morning, I would see children scrabbling through the piles of rubbish, doing their best to avoid broken glass and toxic waste, as they collected scrap metal and plastic that might be sold to earn a living" (Villar, 2024, p.154). McEwen (2022) advocates that a combination of stress neurobiology and sociology should be used to analyze the trauma epigenetics at a cellular level. The author calls this combination "an unlikely collaboration", later adding that toxic stress is produced by adverse social

conditions, biological mechanisms embody those conditions to project disrupted health trajectories and inequalities (2022, p.1). Houses are collapsed, so are the schools, hospitals, and memories. "Warfare, just or unjust, is a tragedy for the innocent. It is bad enough for the fighters but a true disaster for the innocents." (Villar, 2024, p.160). Villar profoundly addresses the human toll of war, particularly for the people who don't start or sustain it.

In modern-day warfare, weapons are not the sole tools of creating political, social, and digital hegemony. Rather, it is waged through engaging with technology, which constructs public image, controls narratives, and restricts agility. From infrastructural blackouts and aerial surveillance to philanthropic work, war is sociotechnical in nature. This sociotechnical nature of technology is essentially gendered. Feminist STS drawing on Judy Wajcman'stechnofeminsim provides a crucial foundation to conceptualize how wartime feminist interactions with technology not only unveil disproportionate power dynamics but also restructure them. PlestiaAlaqad's journalistic activism in "The Eyes of Gaza" foregrounds that feminist engagements with gendered technology like online navigations, digital content, censorships, archiving, and visibility, etc., do not function allegorically. Her activism becomes a site where gendered and colonialist dominations are questioned, and new meanings are created.

Wajcman rejects the suppositions of "technological determinism", the belief that supposes that technology is autonomous and it affects society in a linear, fixed, and straightforward manner. According to Wajcman, this notion of technology as an "external, autonomous force exerting an influence on society, narrows the possibilities for democratic engagement with technology" (Wajcman, 2004, p. 39). This approach projects the reductionism by limiting interaction with technology to three courses of action: "uncritical embracing of technological change, defensive adaptation to it, or simple rejection of it" (Wajcman, 2004, p.39). The embracing of social connotations of technology rejects technological determinism and decontextualization. The "sociology of technology" proves that "technological artefacts are socially shaped, not just in their usage" but especially with respect to their pattern and content (Wajcman, 2004, p. 39). Technologies are historically situated, discursively maintained, and embody power dynamics. Technology, being rooted in capitalism, imperialism, and patriarchy, reinforces these social structures. "A technological system is never merely technical: its real-world functioning has technical, economic, organizational, political, and even cultural elements" (Wajcman, 2004, p.40). Agency and authority in capitalist, imperial, and patriarchal technological mediums are concerned with collective social performance and use. Alaqad relies on the same sociotechnical avenues that global media uses, yet reconfigures those avenues to depict Palestinian narratives. Alaqad does not redesign the social media platforms like Instagram, X, and YouTube, but reconstructs the agency of the oppressed through the use of these platforms. Alaqad asserts this by stating: "the only difference is that now we have cameras and social media to share and post about what's happening" (Alaqad, 2025, p.18). Being a journalist, her routine technosocial exercises become a way to reclaim agency and create counter discourse to the colonial technological hegemony.

Zionist colonialism in Palestine operated not only through terrestrial and bodily occupation but also through knowledge and history. What was recorded and regarded as history projected the dominant colonial discourses. Palestinian resistance, loss, displacement, and suffering were deliberately underrepresented. This absence of narrative is not coincidental but ideological. This colonizer's attempt to remove colonial epistemologies and resilience enacts Spivak's epistemic violence (Spivak, 1988). Through the use of contemporary sources such as the camera and phone, Alaqad reclaims the past. She disrupts the linear colonial and patriarchal authority, actively implying that the past persists in the present. Her representation of Al Aqsa Flood becomes a way to highlight the

atrocities of Nakba. "I start vlogging, comparing our situation to Al-Nakba; I wasn't there, obviously… I am re-living the stories of Al-Nakba" (Alaqad, 2025, p. 48). Her role as a journalist becomes a feminist attempt to recover the history from systemic colonial control and structured erasure. Mass media function as a colonial apparatus of representation. Palestinian accounts of war struggle for visibility across sociotechnical platforms. As Alaqad brings it to attention: "People in Palestine have lost faith in the media, and how can I blame them?" (Alaqad, 2025, p.61). Alaqad critiques the role of mass media in weaponizing narratives, leading to the designed erasure of Palestinian endurance. "It's difficult to believe in impartial journalism when facts and narratives have been weaponized and distorted, and lies and propaganda have found stable ground" (Alaqad, 2025, p.61). Alaqad's distrust of "impartial journalism" corresponds with technofeminist rejection of objectivity and impartiality. As technology and society are "are bound together inextricably", the claim of neutral, pure, and objective representation becomes null. The claim of objectivity works as a tool to naturalize power dynamics (Alaqad, 2025, p.43). Alaqad's account also bears the embedded cost of being a journalist in a warzone. The cost of cognitive and affective labor on the basis of which sociotechnological practices thrive is expressed by Alaqad in the following words:" sick of repeating the same sentence again and again, reporting that the situation is just getting worse" (Alaqad, 2025, pp.84-85). Access to technology is also political and social in nature. Effective reporting requires a stable communication infrastructure like an internet connection, fuel, and electricity. Availability of technology is uneven and molded by social circumstances. Like Alaqad Villar also illuminates this biased nature of technology and its role in subsuming the dominant narratives, "more than 100 journalists and media workers had been killed in the first six months of the war, and plenty had difficulties in having their written works published overseas" (Villar, 2024, p.149). Alaqad's hindrance towards connection to the world outside Palestine illuminates the biased nature of technology.

I'm supposed to be the eyes of Gaza, to show the world what's happening. But how can I? I'm in Gaza, and I have no idea what's happening – there's no internet, or cell connection, or fuel, or electricity, or anything! (Alaqad, 2025, p. 67).

Without a theoretical and conceptual framework, bodies and resilience are prone to becoming a decontextualized and depoliticized merit. Examined through ecosocial theory and technofeminism, resilience and bodies become historically contingent, politically situated, ecologically sedimented, and mediated through gendered and systemically saturated technologies. Palestinian resistance is stoic and sociotechnical tenacity. Villar and Alaqad refuse to romanticize the Palestinian spirit, save it from becoming aesthetic. It becomes linguistic, sociotechnological, and embedded when analyzed through Krieger and Judy's lens. Both of them preserve the Palestinian resistive spirit without reducing it to a reductionist approach.

Conclusion

This study contests the reductionist(s) approaches that analyze war as either humanitarian, political, or military spheres. It encapsulates the failure of prevalent technological, biomedical, and social analytics to signify the Gaza war as a simultaneous medical, humanistic, and literary tragedy. Biomedical exercises in Humanitarian crises, as seen in *Gaza Medic*, become more than a routine medical practice. It is embedded care within systemically sustained medical, moral, and emotive limitations. Ecosocial theory strengthened the humanities' emphasis on agency and accountability. It enabled the analysis of Gaza as a humanitarian as well as epidemiological crisis. Technofeminism further clarified that the interaction of the oppressed with technology becomes a vessel of resistance. It subverts those technological structures, which were intentionally designed to

control the oppressed by the aggressor. Humanities offer explanatory tools to elucidate trauma and suffering. Medicine reveals the material cost of violence on bodies, and technology shows the mediation of perception through its use. Ultimately, this research advocates the need for interdisciplinary lenses to study war from both humanities and medical aspects.

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