

# question of funding

18 May 2021

We start with a song

'Smoke of Volcanoes'  
SABREEN

Tell the whole world

Israel took a fully furnished land

# Learning Session on Palestine

question of family can not join because they are protesting on the ground

what's happening in Palestine is happening here

just LONG CONTINUOUS and HARSH in Palestine

VISIBLE VIOLENCE  
(which is mostly invisible)

TO SHAKE KNOWLEDGE FROM WEST-EUROPEAN SIDE

• Palestine accounts are being removed from Facebook at this moment

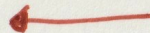
• people deleted the name Palestine

[erasing by technology & apparatus in the West

not recognizing the native land  
Australia, USA, Latin America

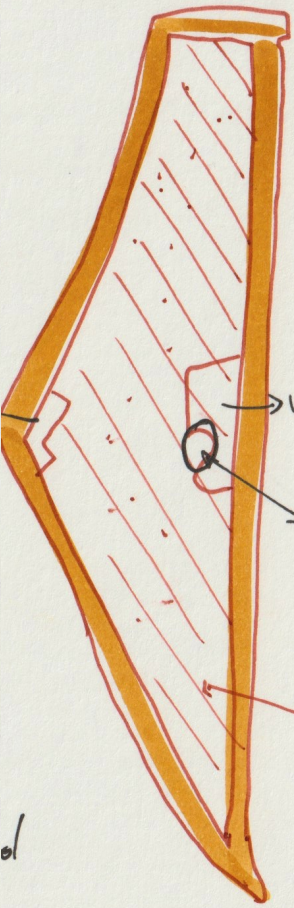
TO KEEP THE WARS PALESTINE

with Blood  
Injuries  
Energy



...  
The land of someone





1917 Palestine promised to Jews in Europe  
by Britain  
(to a land they had no business at)

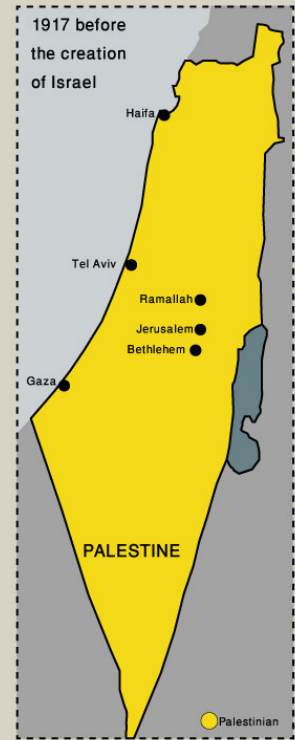
Zionist were trained soldiers

1947 UN decide to split the land  
suddenly no right to the land

1948  
Jerusalem (included in the west bank)

418 village expand  
750,000 removed  
→ a lot of refugees  
now about 6,000,000  
could go back to Palestine  
120,000 who stayed are about 2 million  
(Israeli citizenship)

# LOSS OF LAND

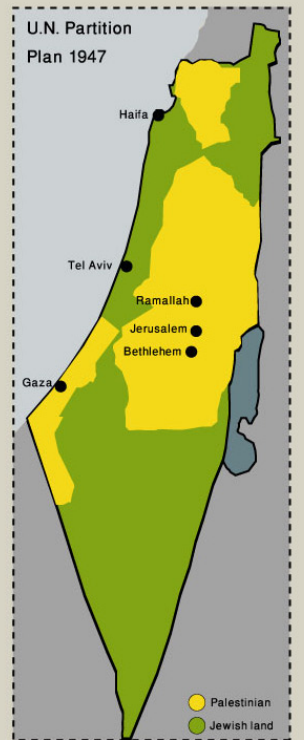


1897

The World Zionist Organization Founded by Theodor Herzl in Basle during 1897; the Basle Program stated: "Zionism seeks to establish a home for the Jewish people in Palestine, secured under public law."

1917

Under the Balfour Declaration, United Kingdom's Foreign Secretary Arthur James Balfour approves the establishment of a national home for Jews in Palestine.



1947

U.N. Partition Plan: The U.N. General Assembly initiates a plan to separate western Palestine into two states. While the Jewish leader accepts, the Palestinian leaders reject the plan, resulting in uprisings.

1948-19

Arab-Israeli The Jewish independ... Neighbor militarily, war. The war three part control of

smoke of volcanoes  
tell the whole world  
question of funding for emerging artist



ETHNIC CLEANSING

MAKING SMALL GROUPS  
FROM GAZA  
FROM RAMALLAH

free Palestine

...

personal & general stories ← not only humanitarian issue

...



PALESTINE

OUR HOME

NO RETURN  
NO PEACE

OUR LAND  
NOT FOR SALE

From a poster series, by Artist SAMIA HALABY



For ex. -  
Arabs living  
in Israel

A ISRAELI  
SETTLER  
CAMP MOVE IN AND  
OUT THE WESTBANK

## APARTHEID SYSTEM

FRUSTRATING  
DENYING EXISTENCE  
PLAYING WITH  
MAKE WORRY

- Deleting
- Palestine
- Narrative



EVERY DAY LIFE

Experiences as mothers

ELLENE BRUG

Bridge Jordan river

cross controlled by ISRAELI  
JORDAN

- specific days and hours to cross the bridge
- Saturday (influenced by the Sabbath)
- Line up in different checkpoints and lines
- Jordan border have also different ways to handle
- give a westbank ID's parents & children

and

and

and

and

and

— CALORIE  
POLICY —

Above death  
under life



CACARE ACCA

ABOVE DEATH

UNDER LIFE



FREE <sup>KEH</sup> Palestine

Why — I mean we know why, there is an attempt to erase Palestinianhood — but why when it comes to Palestinian product don't we say that it's Palestinian? Why do Israeli chefs that write in newspapers across the world offer recipes with freekeh, and the world applauds them, and they never once mention that freekeh is Palestinian?

As for herbs, you have *khobeiza*, *za'atar*, *loof*, *huweirneh*, *silek*, *'ilek*, and I can go on naming them. We have a lot of native herbs that used to be foraged. Israel has this policy of pseudo-protecting the environment by preventing some of the herbs to be foraged either in the West Bank — when, interestingly enough, they are still allowed to be foraged in areas still under Israeli control for Israeli foragers — or across the country. *Akub* is one of them; it is a thorn called *gundelia* in Latin, *chardon* in France where it's often used.

the Funambulist  
Politics of food

interview with chef  
Fadi Kattan  
2020



ERASURE ↑

Settler  
Colonialist

(As in  
Australia  
America  
Happened)

systemic

Wiping out narratives  
removing, kicking out

Beyond Strategy → systemic erasure

↓  
ERASURE

GAZA  
GAZA

FREE PALESTINE

#GAZAUNDERATTACK  
#SAVESHEIKHJARRAH  
#FREEPALESTINE  
#PALESTINE

PALESTINE

FREE PALESTINE



THE RIVER  
TO THE SEA

كل  
التراب  
الوطني  
الفلسطيني

FREE



PALESTINE

## PALESTINE

A FREE / OPEN SOURCE FONT AND A PROTEST  
AGAINST THE WORLD FOR THE FREEDOM OF PALESTINE.  
HOPE TO SEE IT EVERYWHERE.

LINK IN BIO  
[HEYPORTERPOSTER.COM/](https://heyporterposter.com/)





GREEN

FAMILY

ID

HAVE

TO

TRY



ZERO  
RATE  
WV

BLUE  
OLD  
CARD





# 5 different ID cards



decides where you can be and when and who



person 1:

I distance myself from the wording "colonial settler violence" in relation to Israel in this petition (which in my opinion reduces the complexity of the situation, although I want Netanyahu and his coalition partners in the court of The Hague, and condemn the disappropriation of Palestinians and Arab Israelis). I am personally critical about the students' action voicing support of a nation state instead of the people and fiercely disagree with their use of the word 'genocide' in relation to Israel. If colonial violence is being studied, then one needs to avoid the traps of anti-imperialist discourse and of falling into Schmittian friend/enemy schemes, and take good care not to end up with the wrong bedfellows.

Radical intersectionality means IMHO not to identify with nations, or to side with one nation against another, but to dismantle the construct of the nation. In addition, the use of the word "settler" as a pejorative is in contradiction to a politics of denouncing borders, and lacks distinction between imperial powers and diasporas. (Next to the Israeli/Palestinian situation, it might be worth studying Liberia - as a colonial project of formerly enslaved African Americans - as another such difficult example that doesn't fit simplifying binaries.)

All that said, I am still signing this petition because I fully agree with its points regarding the political dimension of our education, and of arts practice in general. To leave aside the epistemological, aesthetic and ethical arguments to be made here, and just argue on a formal policy level: if we, as an art school, live up to

education system with its central requirement of educating students as closely as possible to their later professional practice (in our case: of working as artists and designers), we cannot artificially depoliticize our education and thereby create a false image of arts practice that is detached from actual arts practice, and from what society and the professional field of the arts expects from our graduates.

person 2 May 19, 2021

Dear person 1,

First of all, thank you for signing the petition, second of all I find it problematic that you as a tutor come with an enormous accumulation of academic and scholarly background and voice publicly your critiques on the student's terminology, instead of approaching us and challenging our terminology, or educating us otherwise. But since this is the dynamic I have asked scholars for help and here what I have constituted in reply to your points:

- The concept of Friend/enemy by Carl Schmitt you referred to, is not how we see what is happening in Palestine, for us, it is a duality of colonizer/colonized, two sides of a barrier wall that constitutes an apartheid. So questioning this duality means questioning the legitimacy of the liberation of colonized nations after 1945.

- As for your comment "voicing support of a nation-state instead of the people" Palestine is not a nation-state. Unfortunately, it is not recognized as a state in the UN and it is just an observing member, it has no right to vote on anything. So how can we defend a

# ONGOING AN DISPLACEMENT

## THE FORCED EXILE OF THE PALESTINIANS

SINCE THE 1880s, THE ZIONIST MOVEMENT HAS USED **VARIOUS MEANS** INCLUDING LEGAL, FINANCIAL, AND MILITARY TO **DISPLACE PALESTINIANS, APPROPRIATE THEIR LAND, AND PREVENT THEIR RETURN.**

IN 1922, **750,000 PEOPLE** LIVED IN THE TERRITORY OF THE BRITISH MANDATE, INCLUDING **84,000 OF JEWISH FAITH.**

1922  
LAND OWNERSHIP DISTRIBUTION  
**POPULATION**  
PALESTINIAN 570,000  
JEWISH 84,000

1948  
LAND OWNERSHIP DISTRIBUTION

IN 1948, **750,000**, OR **OVER 50% OF THE PALESTINIAN POPULATION** ARE DISPLACED.

BETWEEN 1948 AND 1948, **480,000 JEWISH PEOPLE** SETTLED.



1948  
**POPULATION**  
PALESTINIAN 1,070,000  
JEWISH 720,000

1967  
LAND OWNERSHIP DISTRIBUTION

BETWEEN 1948 AND 1967, **1.3 MILLION JEWISH PEOPLE** SETTLED.

IN THE 1967 WAR, **440,000 PALESTINIANS** ARE DISPLACED. **BY 1967, 1.1 MILLION PALESTINIANS** ARE LIVING IN EXILE.

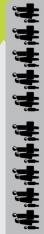


1967  
**POPULATION**  
PALESTINIAN 1,280,000  
JEWISH 2,380,000

2008  
LAND OWNERSHIP DISTRIBUTION

BETWEEN 1967 AND 2008, **1.8 MILLION JEWISH PEOPLE** SETTLED.

AFTER 1967, **240,000 PALESTINIAN RESIDENCES** REVOKED. **BY 2008, 5.3 MILLION PALESTINIANS** ARE LIVING IN EXILE.



Moshe Sharrett  
First Foreign  
Minister of Israel

“WE HAVE FORGOTTEN  
HOW WE WERE **NOT**  
TO BE THE FIRST TO  
LEAVE THE LAND TO INHERIT IT.

“BUT WE HAVE COME TO  
**CONQUER A  
COUNTRY  
FROM PEOPLE  
INHABITING IT.**”

David Ben-Gurion  
Minister of Foreign  
Affairs

1946

“THE ARABS OF THE  
MIDDLE EAST  
WILL NEVER  
HAVE **ONLY  
ONE FUNCTION**  
LEFT TO THEM—

**TO RUN  
AWAY.**”

Moshe Dayan  
Minister of Defense

1967

“THE ARABS WERE  
DESTROYED, NOT  
IN BATTLE, BUT  
AS PUNISHMENT.

“AND IN ORDER TO  
**CHASE  
AWAY THE  
INHABITANTS.**”

Benjamin Netanyahu  
Prime Minister of Israel

2008

source: [www.visualizingpalestine.org](http://www.visualizingpalestine.org)



nation-state when the state isn't recognized in the first place? We are nonetheless, defending national minorities, who under modern law are not recognized as nations, and are in danger to their right to live.

- As for the term 'genocide', we apologize if it triggered any traumatic memories to Jewish communities and other ethnicities all over the world, our intent though is to show the following facts: "Between 1947 and 1949, at least 750,000 Palestinians from a 1.9 million population were made refugees beyond the borders of the state. Zionist forces had taken more than 78 percent of historic Palestine, ethnically cleansed and destroyed about 530 villages and cities, and killed about 15,000 Palestinians in a series of mass atrocities, including more than 70 massacres." And to stress that if a term under the international law was not passed when we speak of Israel, doesn't mean Israel didn't do all the requirements that constitute this term legally.

- As for the term "settler-colonial state": the definition of settler colonialism is: "an indigenous people are thrown out of their native lands so that a new &quot;nation-state&quot; of foreign settlers come into existence there" Zionism, like any colonial discourse, built itself on a divide between civilized European Jewish people, and the Non-civilized Palestinian people. The Palestinian people underwent a dehumanizing colonial process of "not seeing them", here is an excerpt from Gilles Deleuze interview with Sanber called "The Indians of Palestine": &quot;The Zionist movement did not mobilize the Jewish community in Palestine with the idea that the Palestinians were going to leave one day. The idea was that the

country was &quot;empty&quot; right now. There were definitely people who came and saw the opposite and wrote about it! But most of them looked at people on a daily basis who had physical contact with them and shrugged their shoulders as if they did not exist. And this blindness was not physical, no one was deceived, but everyone knew that the people who were there that day were &quot;at the point of disappearance.&quot; Everyone also understood that in order for this disappearance to be successful, one must first act as if it had already happened, that is, through never &quot;seeing&quot; another being who was undeniably present. &quot;In order to succeed, the emptiness of the land had to be accompanied by the emptying of the 'other' from the heads of the colonists themselves."

- It is Enough to read about Plan Dalet to be able to call things by their names, when we speak about colonial settler state such as Israel, It is enough to see the internationally illegal settlements built on Palestinian lands and the expelling of Palestinians from sheikh Jarrah to know what is a colonial settler state.

- Finally, here is a good read recommendation: Lentin, Ronit. "Israel/Palestine: State of Exception and Acts of Resistance"

Please note that even though I am saying "we" in this comment, my reply to you represents myself.

*(this text is a comment + reaction posted at the online petition 'DOUBLE STANDARDS ON FREE PALESTINE BANNER at WdKA/Piet Zwart Institute/Hogeschool Rotterdam', May 2021)*

PERMANENTLY ABANDON THE PALESTINIANS!

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Ian Pappas

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Every Day Life





## Comedy and Palestine: A Talk with Comedian Amer Zahr

---

Laughter get people listen to you.  
But be sure you relate to jokes you make.

SOUTH AFRICA  
**APARTHEID**

ISRAEL  
**HAFRADA**  
Hebrew [הפרדה]

# ALLOWING VOICES

Exercising models of governing:

We can question what hosting a curator/artist to organise for example a documenta means. This is relevant when ggbmh documenta wishes for a representation of artforms from different parts of the world. How does it allow other perspectives on what art can be and allowing the other insights to act?

Saying keep yourself involved with organising the art part and we'll do the rest dismisses the space articulation needs? If you invite others to speak from different perspectives then you need to allow also their speech to be articulated. There is no universal way and not all models are compatible. How can hosting be genuinely done if one party with its own perspective of operating stays in control?

Being able to act starts from organisation not from servicing. Directing and directorship is needed to be understood as a distributed activity and responsibility.

On another note there is a need for better understanding what modern and contemporary means.

SHARPEVILLE

1960  
**Sharpeville  
Massacre**

**VIOLENT  
REPRESSION**

**of Return**



Yala (the Americas). They manifest forms of thinking and being in the world, that are in touch with the west, but don't belong to the west. They have other trajectories, other routes, other genealogies. What is essential for us to understand is that there are other worlds of meaning, other epistemologies and aesthesis, that cannot be reduced to the history of the west. Particularly in terms of aesthesis, there are ways of sensing the world, of experiencing the world, our bodies, languages, dances, our ways of enjoying life, of experiencing community, of relating to Earth that do not find their roots in the western development of the arts nor their place in modernity's aesthetic order. They clearly have sources that belong to other ways of being in the world, of becoming world. To understand this is to acknowledge the radical diversity of worlds. Therefore, the affirmation of the outside of modernity is not stating a dichotomy but affirming pluriversality.<sup>82</sup> It is a movement towards the humbling of modernity, towards the awareness that not everything can be reduced to the monocultural history of modernity. Defending modernity as the single reality for the world, as a universal epoch is essentialist. Calling for an intercultural acknowledgement of the outside of modernity is a critique of essentialism and an affirmation of non-reducible differences across colonial divides.

Speaking for oneself . . . Speaking for others (1990), by Jayce Salloum and Elia Suleiman, laments the impossibility of speaking as an Arab, particularly a Palestinian, when one is already so utterly spoken for in Western contexts (see Marks 1992). The tone is a jarring pastiche of images of Arabs borrowed from A

SKATEPAL, 2017



...we can still hear their incomprehensible cries rhythmic, terrifying.

"IF THOSE OF US WHO ARE NON-PALESTINIANS, ARE LEARNING FROM PALESTINE, WHAT ARE PALESTINIANS GETTING FROM IT?"



IN: CAURA MARKS, 2000,  
THE SKIN OF THE FILM, P. 50.



The U.N. predicts Gaza will be uninhabitable by next year — 2020. (Was it habitable this year? Last?)

IF you stand  
with  
★ Israel ★  
GIVE THEM  
YOUR LAND  
#GazaUnderAttack

Letter from Maath  
Musleh to Nick  
Estes, 2019

the Funambulist,  
Learning with Palestine

I try to capture the names and terms used by the Natives as they are my lead in search for the buried knowledge. I serve my students these terms to put them a step forward on the path of knowledge. The knowledge about people's struggles; the knowledge about people's histories and hopes for the future. The knowledge about what brings us together as oppressed people. Not only because it is human to empathize with others, but also, it is crucial for our struggle to understand how colonialism today is not a local entity, rather a global network.

"What happens in Palestine is not unique. These are structures that happen everywhere: in Colombia, in what we now call America, in the Netherlands."

Yazan Khalili

## MAHDI SABBAGH PALFEST

The idea of solidarity is often demoted to secondary importance behind urgent questions of humanitarianism. We reject this elision and work to create connections of mutual solidarity, of intellectual exchange, of committed artistic production. We work to highlight not only what is happening in Palestine, but how it intersects with anti-colonial and anti-capitalist struggles around the world.

However, this "learning from" vision of Palestine continues to fall into the traps of a colonial practice insofar as it constitutes an extractive production of knowledge. Or, in the eloquent words of Sabrien Amrov in this issue, it "disseminates and cares for Palestinian life *only* when it is in contact with Israeli violence." This is why the notion of "Learning from Palestine" is not the title of this issue that we had originally thought that it would be. If those of us who are non-Palestinians, are learning from Palestine, what are Palestinians getting from it? To extrapolate further, aren't colonial states the ones who most commonly "learn from Palestine" by acquiring the military and counter-revolutionary competences of the Israeli army and police that regularly promote how their skills and weaponry have been "tested on the ground?"

"Because of different types of Palestinian ID cards, it is impossible for me - and so many other mothers - to travel with my own child. The Israeli government makes it almost impossible to fall in love, to have a family, to be human." Lara Khalidi



## Gentrification:

Mechanism which obstructs public means and (public) investments in neighborhoods.

Stigmatises people who live there.

Individualises common problems and disrupting communities.

Offers small quantities of money to keep people busy and support to prepare for a 'better' future without them in the neighborhood.

Letting people with money gambling and profit.

Gets rid of the non-qualified, unsuccessful and underated folks, often with a migrant background. Those who mostly work hard, who are underpaid, laugh after, demonised etc etc etc.

It underestimate, doesn't value the intelligence of these people. Their intelligence is bluffed away for individual gain, individual success, strategies of remain power.

Collective stories, shared experiences are needed to at least give insight what losing means, what being humiliated means. To find energy to re-organise and not being misled over and over again.



## Wet Bijzondere Maatregelen

Grootstedelijke Problematiek. Deze wet is onder het grote publiek beter bekend als de Rotterdamwet. Artikel 8 uit de Rotterdamwet geeft de gemeente de mogelijkheid om bepaalde mensen te weren uit geselecteerde wijken: Tarwewijk, Oud-Charlois, Carnisse, Hillesluis of Bloemhof. Wie geen werk heeft of inkomen uit pensioen of studiefinanciering, en korter dan zes jaar in de regio leeft, mag zich niet in deze wijken vestigen.



ROTTERDAM  
WET/LAW

Marco Pastors, dan wethouder van Fysieke Infrastructuur namens Leefbaar Rotterdam, wil eigenlijk nog een stap verder gaan: niet alleen de kansarme 'allochtonen' weren, maar alle mensen met een migratieachtergrond; de Leefbaren pleiten voor een hek om de stad en een algehele 'allochtonenstop'.

Met name jonge mensen met een migratieachtergrond zijn op grond van de wet geweigerd in 'slechte' wijken of straten.

In geen enkele evaluatie is echter aangetoond dat de wet bijdraagt aan de leefbaarheid of veiligheid van wijken.

De Rekening van de Rotterdamwet  
Hasna el Maroudi  
Vers Beton

“Those who don’t  
have work or an  
income from their  
retirement or  
studies, and those  
who live in the  
region less than six  
years, are not  
allowed to live in  
these  
neighbourhoods”  
not  
allowed to live in  
these  
neighbourhoods”  
#rechttopde stad



Planten groeien beter door beschermd te worden door andere planten. Ook mensen zijn sterker als ze beschermd worden door anderen en elkaar kunnen beschermen en aanvullen. Door planten en mensen van elkaar los te koppelen, zoals zoveel (machts)systemen proberen worden organismen ontkracht.

Companion planting is the practice of planting two or more types of plants close together for some kind of benefit, such as the control of pests, increased health and vigour, resistance to disease, or higher yields. These are termed "good companions". Some plants are detrimental to each other and must therefore be grown apart. These are termed "bad companions".

Having a mix and variety of plants together creates a more resilient ecosystem if pests or adverse weather conditions weaken or wipe out a particular variety, or type, of plant. This provides a form of security that ensures that the whole ecosystem does not collapse because one type of plant is attacked or fails.  
source: <https://deepgreenpermaculture.com/companion-planting/>



Hij roept er een vriend bij die schaaftachtig een oranje ID-kaart tevoorschijn haalt, de gebruikelijke kleur voor inwoners van de Westbank.

'Groene kaart - intifada,' zegt mijn nieuwe makker, wuivend met zijn kaart... 'Oranje kaart - geen intifada,' zeg hij, en houdt die van zijn vriend omhoog.

Oranje Kaart trekt zich met een rood hoofd terug, terwijl Groen Kaart glimt van trots. Ik glim terug, ik leef met hem mee, echt, want het zit me niet lekker, zo'n onvoorichtig ventje... Die

is voorbestemd voor een slachtofferlijst, denk ik; hij heeft waarschijnlijk al een afspraak met een flinke kogel.

▣ Jaburo heeft een slaapplaats geregeld. We logeren bij ene Jabril, die behoorlijk goed Engels spreekt. Jabril neemt ons mee naar huis. We gaan op ons gemak in de huiskamer zitten. De keuken is meeten in reep en roer, samen met zijn broer brengt hij het ene na het andere gerecht binnen. 'Echt een feestmaal! Weet je, ik eet altijd vorstelijk

in vluchtelingenkampen, alle remmen gaan daar los. Ik blaas kusjes in de richting van het onzichtbare vrouwenvolk. Nu zitten we vol, en Jabril zet de kerossinekachel tegen onze voeten aan, we worden gestoofd. 'Koffie?' vraagt-ie. Jezus, ze zijn gek op ons in Palestina!

▣ Ondertussen vult de kamer zich met burens. Ze hebben over ons gehoord en willen best wat vragen beantwoorden. Ik pak mijn blocnote.

A few years back, I had a conversation with a Palestinian boy in Beirut. He lived in a refugee camp there — the only place where he was allowed to live. His parents fled from Palestine to Syria. They had built a life there, and then the war started. So they fled again — to Lebanon this time. Palestinians are treated like animals here. With a Palestinian (or Syrian) refugee card or ID, a person is not allowed to work. And so people work illegally, and risk their lives by doing so. By trying to stay alive.





In Israël en Apartheid  
partijen in de war, en  
hebben Apartheid en sie recht

Apartheid?

chf.nl

G4S



HIGH

SCIENCE

HIGH  
TECH

SURVEILLANCE

TECH

MONITORING

HIGH  
TECH

COMPUTER

ARMY TACTICS

HIGH

INFRASTRUCTURE

HIGH  
TECH

HIGH  
TECH

Palestinians are being attacked and killed with impunity by Israeli soldiers and armed Israeli civilians who have been roaming the streets of Jerusalem, Lydda, Haifa, Jaffa and other cities chanting, "Death to Arabs." Several lynchings of unarmed and unprotected Palestinians have already taken place in the last two weeks. Families in the Jerusalem neighborhood of Sheikh Jarrah continue to face ethnic cleansing and displacement from their homes. These acts of murder, intimidation, and violent dispossession are protected, if not actively encouraged, by the Israeli government and police.

This May, the Israeli government committed yet another massacre in Gaza by indiscriminately and relentlessly bombing Palestinians in their homes, offices, hospitals and on the street. The bombing of Gaza is part of an intentional and recursive pattern where entire families are killed and local infrastructure is destroyed. This serves to exacerbate conditions that are already unliveable in one of the most densely populated places on earth, which, despite the temporary ceasefire, remains under military siege. Gaza is not a separate country: we are one people, forcibly separated by the architecture of the Israeli state.

To frame this as a war between two equal sides is false and misleading. Israel is the colonizing power. Palestine is colonized. This is not a conflict: this is apartheid.

In the face of the increased mortal danger of the past two weeks, Palestinians are uniting once again. In Palestine and across the world, vast numbers are taking to the streets, organizing on social media, defending their homes, protecting each other, and demanding an end to ethnic cleansing, apartheid, discrimination and dispossession. Our communities have been systematically denied their right of return and forcibly fragmented and erased since An-Nakba, the dawn of Israeli settler colonial rule in 1948, and this recent coming together has given us some much-needed confidence amid the rage and grief of the past two weeks. We are starting to feel, in spite of all that is happening, in spite of years of dehumanization, some hope.

Finally, the world has started calling the Israeli system by its name. Earlier this year the Israeli human rights organisation B'Tselem followed the example set by decades of Palestinian intellectual and legal advocacy work in demonstrating that there is no separation between the Israeli state and its military occupation: the two form a single apartheid system. Human Rights Watch, in turn, published a thorough report accusing Israel of "crimes against humanity of apartheid and persecution."

We, the undersigned Palestinian artists, writers and our listed allies in the arts ask you to join us. Please don't let this moment pass. If Palestinian voices are silenced again, it



may take generations for another chance for freedom and justice to arise. We ask you to join us now, at this critical juncture, and show your support for Palestinian liberation.

We call for an immediate and unconditional cessation of Israeli violence against Palestinians. We call for an end to the support provided by global powers to Israel and its military; especially the United States, which now provides Israel \$3.8 billion annually without condition. We ask all people of conscience to exercise their agency to help dismantle the apartheid regime of our time. We ask governments that are enabling this crime against humanity to apply sanctions, to mobilize levers of international accountability, and to cut trade, economic and cultural relations. We call on activists, and especially our peers in the arts, to exercise their agency within their institutions and localities to support the Palestinian struggle for decolonization to the best of their ability. Israeli apartheid is sustained by international complicity, it is our collective responsibility to redress this harm.

We have seen how governments in Europe and beyond recently have instated policies of open censorship, and fostered a culture of self-censorship, towards Palestinian solidarity. Conflating legitimate criticism of the State of Israel and its policies towards Palestinians with antisemitism is cynical. Racism, including antisemitism, and all forms of hate, are heinous and not welcome in the Palestinian strug-

gle. It is time to stand up to these tactics of silencing and overcome them. Millions of people around the world see in Palestinians a microcosm of their own oppression and hopes, and allies such as Black Lives Matter and Jewish Voice for Peace, along with indigenous rights, feminist and queer activists, among many others, are increasingly vocal in their support.

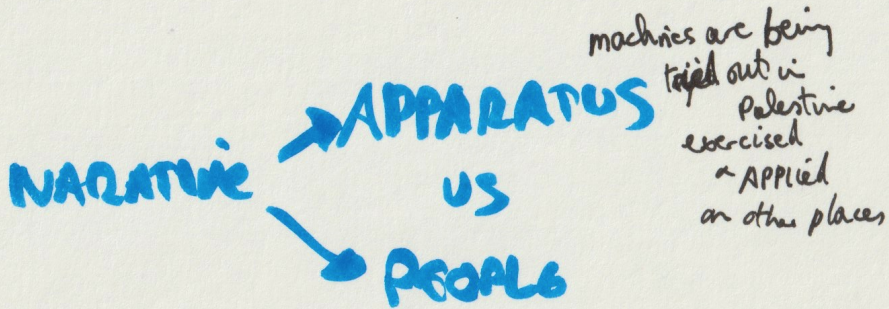
We ask you to be brave. We ask you to come forward, speak up and take a clear public stand against this ongoing injustice in Palestine. Apartheid must be dismantled. No one is free until we are all free.

*this text was written by Palestinian artists and writers in 2022*

## AGAINSTAPARTHEID.COM

This Zine is made by Pris Roos, Judith Leijdekkers and reinaart vanhoe to learn from and to support the Palestinian struggle for decolonization. (A first try-out for lumbung tarwewijk, may 2021). Thanks to 'Question of Funding' for the learning session.

- Speak
- Beyond
- Algorithms



ALSO LOOSING  
though carry on telling the story - Lived experiences