



WEEKS WHEN DECADES HAPPEN

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Letter from the Editors

"There are decades where nothing happens; and there are weeks where decades happen." – Vladimir Ilyich Lenin

Dear Readers,

Time is hardly linear, and progress can be volatile and unpredictable. Since October 7th, 2023, over 100 SJP chapters have newly formed or been re-chartered, answering the call to combat the imperialist and Zionist forces on our campuses that are structurally and institutionally facilitating the ongoing genocide of the Palestinian people of Gaza. Hundreds of thousands of students have worked tirelessly to uphold the Palestinian liberation struggle and challenge the US empire from within.

Students have taken to the streets, occupied offices, organized campaigns, disrupted Zionist propaganda, and mobilized the largest campus anti-imperialist coalitions since the peak of the New Left in the 1960s. Despite facing a resurgence of severe state and institutional repression, the student movement has upheld the core demand of the Palestinian people: the dismantlement of the Zionist entity and the liberation of Palestine—from the river to the sea.

However, this moment requires us to recognize that our progress during quieter periods laid the groundwork for this intense moment of change. The past months underscore the importance of analyzing

the underlying currents of history, which can help inform our actions in times of urgency and crisis. Remember that our transformative potential is ever-present, even if it feels dormant during seemingly "normal" times.

As the editorial board of this publication, it is our honor to platform thoughts and perspectives from students worldwide. The intensity and resilience displayed by students since October and long before have not only been a testament to our power but have also sparked questions able to push the boundaries of our collective understanding. We hope the words of your fellow students and comrades can inform the development of the struggle, both on campus and off.

As we continue to walk in step with our anti-imperialist comrades across the world, the coming months will certainly usher in an era of escalating crisis in the belly of the beast. Already, the gears of the imperial war machine have begun to pick up speed. Yet, through our unprecedented unity and commitment to liberation, our movement will face this turmoil with clear eyes. Onward, comrades, your work is an inspiration to us all.

Until liberation,

Editorial Board - المقاومة المكتوبة
National Students for Justice in Palestine

Rage

Thaer Husien - The Posterity Alliance

In 1841, the American people accepted a court ruling that the men in chains who led a violent revolt against the crew of La Amistad were justified in their actions. How could they then turn, daggers drawn, to form excuses for why those in chains since 1948 must not revolt in Palestine? The abysmal attention span required to consider this as a new conflict or struggle and not an escalation of apartheid is a

testament to their revision of history. From Malcolm X to Albert Einstein, Martin Luther King Jr. to Nelson Mandela, Palestine has been in discourse for over a century. Of these names, only Einstein was spared from colonialist savagery.

There are deeply disturbing, longstanding consequences to abandoning an anti-war, anti-imperialist, or truly international lens within the left's agenda. If we as Americans cannot adopt internationalism at the core of our practice moving forward, then let us drown in the cage we've built, let us die experiencing the same atrocities we've subjected the world to—more than any nation on it.

Sooner rather than later, we must drop our ambivalence and philosophizing and lead by example, not just through abstractions. What is left to do but resist when every international system supposedly put in place to prevent this from happening has failed? Completely. Utterly. God bless and fuck your mitigation. To every person who asks us to consider a silver lining, who tells us we need to consider another hundred years of progress while these crypto-Nazis do what they want, I beg the question: who are you claiming to save? All we have to do is inspire someone more capable than us to take up the mantle. This also means, at some point, each of us must wear it.

We cannot talk of social liberties without first addressing the most important duty we have as Americans: We must do everything in our power to dismantle and reverse the rampaging war machine that is the United States. We as Americans have no higher responsibility to the world than this, and we are failing.

I wish eternal nights without moons on the houses of those complicit in this decades-long cleansing and those complicit in all the other interconnected webs of subjugation, from the Native Nations to the Uyghur people. I rage for those condemned by

signatures and dollars, or worse, confusion and silence. I will never forgive this government or any people who stand by these systemic genocides; may heaven save us from those who refuse to act. I will not forgive them now, nor when they wave their false flags of goodwill by design to pacify us. Not until they face the consequences of their crimes against our collective humanity.

In Palestine, we hold Days of Rage. And we must rage, not just from the river to the sea, but from ocean to ocean. Rage without hate, but rage. What is there left to do when they're killing and killing in our names while we toil like ants for a diluted life? Every one of us struggles within the belly of the beast.

I plead for your rage for the sake of Us and for the sake of yourselves. Wield every expression of outrage in your souls. In Palestine, there is the chant: Bil Roh, Bil Dem, Nifdeeq ya Falastin. With soul, with blood, we will defend you, Palestine. Rage, my people. Rage.

The Palestinian Smile

Nouran Abusaad - University of Texas at Dallas

Saleh Aljafarawi, a journalist in Gaza, hasn't seen his family since October. Committed to showing the world the truth, he covered the events of Al-Shifa Hospital until his forced displacement south. Since then, he has covered the depraved attacks on multiple hospitals in Rafah and Khan Younis. He's seen horrors beyond comprehension. Yet Saleh brings joy to everyone he meets; he is charismatic to the elderly and loving to the children. He's exhausted, yet he keeps on smiling.

Lama Jamous is the youngest journalist in Gaza: only nine years old and determined to cover the tragedy of her people. She's an inspiration to many and was pictured with Al-Jazeera journalist Wael Al-Dahdouh, who's seen decades of tragedy and lost his family and many people dear to his heart. Both were smiling.

Abod Battah—seventeen years old—lives across from the Kamal Adwan Hospital in Northern Gaza. He was recently abducted alongside many others and forced to undergo six hours of torture and humiliation by Zionist forces. Yet, his coverage of Gaza remains light-hearted, poking fun at the occupation and his own experiences. He keeps on smiling. The displaced children of Gaza sleep in makeshift tents on the hard floor, exposed to the elements. The weather is cold, and their clothes get soaked when it rains. Despite all odds, they dance in the water happily and never stop smiling.

Smiling in the face of tragedy is not unique to recent events or the people of Gaza. Videos of smiling Palestinian prisoners have shown the resilience of our people throughout the years. We've watched activists like Ramzi Al-Abbasi smile at his daughter and six boys from Jerusalem send smiles and kisses to their families as the occupation forces pull them away to an unknown fate. It's important to remember that these smiles were not given easily. It takes unparalleled determination and perseverance not to be consumed by tragedy but to push past fear, frustration, and sadness. Palestinians have suffered horrors never seen before in the history of its occupation. Statistically, the death and destruction since October has surpassed that of al-Nakba.

As a Palestinian in the diaspora, living seven thousand miles away, I have lost much joy and innocence these past few weeks. The horrors I've seen through the window of my phone have made me more solemn and less enthusiastic. It's a rare day when I can laugh, when I'm not overcome by mourning. I cannot imagine the energy and courage our people must gather to smile after living in such horrors.

Smiling is often defined as an expression of happiness and joy. But these smiles hold more profound meaning, given to make a powerful statement. The world expects us to feel hopeless and overcome by anguish and anger. Instead, we stand proud in the face of difficult moments. Palestinians have turned smiling into an act of resistance.

Smiling can convey many messages, directed even at media outlets. They not only inspire hope, but they also shatter the stereotype of violence that Western outlets use to dehumanize us. Mainstream media portrays Palestinians and organizers for liberation all over the world as violent, using this portrayal to strip us of the most basic of human rights and manufacture consent for genocide and apartheid. However, the foundations of these stereotypes are fragile, and many fractures have emerged throughout the years.

The occupation is afraid of our smiles. Activists in detention are often interrogated or punished for daring to smile while being



Unity - SJP Chicago @sjpchicago

abducted. The Palestinian smile has been maligned as a display of carelessness, of psychosis. It's categorized as savagery, another feeble attempt by the occupation to control the narrative. The occupation has maintained its military supremacy by equipping its army with terrifying weapons supplied and paid for by our own United States government. Still, they are unable to quash our resilience. They may claim power, but being intimidated by a mere facial expression proves this power is collapsing.

There is much bravery and resilience in Palestinians, who are dehumanized and denied the most basic rights yet still find and express their joy. It is a means of resistance that symbolizes a refusal to accept the status quo, transferring the power to the people. It's also proof of the oppressor's inferiority and cowardice. These smiles have shaken the entire world.

When a Palestinian smiles, it reveals the occupation's failure. It reflects their hopes for liberation and reinforces their power. They will keep smiling.

The Right to Education

Craig Birkhead-Morton - Yale University

On December 20th, 2023, the fall semester at Yale University concluded. This date also marked 75 days since the Zionist entity began its genocidal war against the Palestinian people in Gaza, the Popular Cradle.¹ Yale students have enjoyed the privilege of pursuing their education in peace. At the same time, the Zionist entity has violently denied the simple right of more than two million Palestinians in Gaza to exist on their land.

Currently, an estimated 19,667 Palestinians in Gaza have been martyred, more than the total number of Yale undergraduate and graduate students combined.² Of course, many students and faculty across historic Palestine are included in that number. An estimated 446 Palestinians affiliated with academic institutions—most, but not all of whom live in Gaza—have been martyred.

This is not accidental; on the contrary, it is by design. Throughout history, the colonizer has always understood that education is a powerful weapon in the hands of the colonized. I met with Sundos Hammad, the Coordinator of the Right to Education Campaign at Birzeit University, who stated: "The right to education is the fundamental pillar to reach the rest of our human rights as Palestinians, and it is a tool for resisting the Israeli occupation."

The occupation's outright murder of students and faculty, its bombing of university buildings, and its criminalization of any political organizing on campuses are all tactics within a broader strategy to obstruct the educational process in

Palestine completely and to repress the student movement. This preemptively secures the Zionist settler-colonial project from the threat of an educated, revolutionary population.

This strategy is not unique to the current moment. The repression imposed on Palestinian universities dates back to the 1970s and 1980s when Palestinian students and faculty began organizing against military rule in Gaza and the West Bank. They organized against Military Order 854, which continues to dictate which students can be admitted, which faculty can be recruited, and what educational curricula are permissible in Palestinian universities.³

Historically, Birzeit University—Palestine's most prestigious academic institution—has been the primary target of Zionist repression. According to Wael Hashlamoun, the Vice President for Academic Affairs at Birzeit, the university has been forcibly closed by the Israeli Occupation Forces (iOF) fifteen times since its establishment because of its role as a space for political organizing. During the First Intifada, it was shuttered by the iOF for almost four and a half years. It was in this context that the Right to Education Campaign formed as a movement to "document, research, and raise consciousness about the oppression of Palestinian students, teachers, and academic institutions." Since then, Birzeit has been a particularly central site of struggle in Palestine.⁴

During our conversation, Hammad also stated in the years since the beginning of the Second Intifada more than 2,000 Birzeit students have been imprisoned for their political activities, with more than 40 students imprisoned after October 7th. Following the temporary ceasefire agreement, which secured the release of three female students and ended on December 1st, more than 110 Birzeit students remain indefinitely detained in occupation prisons.

According to the Right to Education Campaign, Birzeit's campus has also been raided by the iOF over 20 times in the past 28 years, with the second to last raid occurring just 13 days before October 7th, a time of so-called "peace." During a raid on September 24th, the iOF abducted and imprisoned eight Birzeit students, including the President of the Student Council.⁵

For decades, it has been beyond apparent that the occupation is terrified of Palestinian academia. Thus, it should be no surprise that while the iOF is massacring

people in the refugee camps of Jabalia and Nuseirat, it has also found the time to either wholly or partially destroy 11 universities across the whole of historic Palestine, shut down 19 universities in Gaza, disrupting the education of more than 88,000 students, and force all 34 universities in the West Bank into remote learning, disrupting the education of more than 138,000 students.⁶

If there is one thing students in the United States must observe from the past 75 days, it is that the Zionist occupation is not only waging aggression against Gaza but on every Palestinian who dares to seek liberation from the Zionist settler-colonial project. That is why Palestinian universities have demanded we fulfill our role in the struggle.

On November 30th, 15 of the most prestigious academic institutions in Palestine published a joint statement calling on us to seek truth, refuse to be silent, and take concrete action to end the genocide.⁷ We have no right to center ourselves, worry about our jobs, or try to protect our privileges. None of these things are worth more than Palestinian lives.

As students affiliated with this prestigious institution, we have extraordinary obligations to our fellow students in Palestine. In the spring semester, we must build connections with Palestinian universities such as Birzeit and organize against Yale's complicity in colonial war crimes, whether it is through challenging its investments in the war industry or its partnerships with Israeli academic institutions. When we all return for the Spring, we must be ready to meet the moment.

In the words of the martyr Refaat al-Areer, Professor of English at the Islamic University of Gaza, "We will win. And Gaza and Palestine will prevail."

¹ Palestinian Youth Movement. (2023, June 13). *We must raise consciousness on Palestinian resistance*. The New Arab.

² As of December 20th, 2023

³ United Nations. (1982, December 10). *Report of the Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Population of the Occupied Territories*. United Nations.

⁴ *Our Mission Statement*. Right to Education. (2015, January 21).

⁵ *Statement by Birzeit University on the Israeli Military Raid on its Campus and Detention of its Students*. Birzeit University. (2023, September 25).

⁶ Ministry of Higher Education and Scientific Research. (2023). *Summary of Violations against the Palestinian Higher Education Sector Since October 7*.

⁷ *A Unified Call for Justice and Freedom in Palestine*. Right to Education. (2023, November 30).

Written on October 9th, 2023:
A Message to All Palestinian
Prisoners

Nouran Abusaad - University of Texas at Dallas

you've come to expect it
that 3 am knock on the door
soldiers barging in
muddy footprints on clean floors
yelling and handcuffs and blindfolds
you know what's in store

they jostle you through the streets
bullets and sirens a distant, background noise
kick your feet to halt your movement and you stand
back straight, proud and full of poise
the cameras catch your smile and you can't see, but you know
the media resists and the soldiers are getting annoyed

your new address is smaller than a closet
your back and toes touch opposing walls
and you rest your head on your knees
claustrophobic, muscles tensing
take a deep breath fight back tears
بسم الله الرحمن الرحيم
ان مع العسر يسرا
with hardship comes ease

thousands of years ago
in a land not too far from here
they threw prophet Yusuf underground
a cell he sat in year after year
forgotten by the world
determined to persevere
what crime did he commit that was so severe?

history has a habit of repeating itself
seven thousand beautiful souls
imprisoned in a hell of human design
they took you from your family when
loving your country was your only crime
and now you pay the price with everyone else
all united for the cause of Palestine

you love her so much, it makes me jealous
how the world sits still, but you become stronger
So many promises you wish to fulfill
to the orange and olive trees, to every child, every prisoner, every martyr
but I ask you to wait a few seconds longer
your love won't expire
at the end of the tunnel
there's a light shining, every day a little brighter

there will come a day when the chains will fall from your wrists
and you will replace that number on your shirt with the word "free"
nerves gathering in your stomach closing up your throat
its a happy day but your body seems to disagree
you step outside, Was the sun always this bright?
close your eyes because you can't see
and yet there's a stupid grin you can't wipe off your face
if someone saw you they'd surely call you a fool but a fool you'll gladly choose to be
you'll walk so fast in the streets you'll slip and fall

but Palestine's embrace will catch you
don't worry

You Will Call Me
by My Name

Fatikha Khasanova - University of Maryland

Dust. There is dust.
There is a story.
Of me buried under the plastered
walls.
They are my cradles now.
You don't see me
from your tanks, units, and skies.
But I am your witness.
I'll turn into your major worry.

You don't know it yet,
But the dead bodies speak.
They tell stories.
Look. Look at you in the mirror.
What do you see?
Infinity? Fame? Anger?
There will be me.
In those dust pieces
sitting on your windowsills,
mirrors, on your made-up glory.

Your clock doesn't tick in seconds.
It runs in breaths I couldn't take.
You've mastered lying. Loudly.
And I –
I've mastered being. Proudly.

Dust. There is dust.
Here is your worry.
Go wash yourself.
Wash your conscience,
wash your body.
Alas, the water running
will not clear you
from your future trials,
sorrows rising.
Das Lebendge will ich preisen.

In those bits and pieces
of your surviving memories,
You will run to find refuge.
What is it?
There is no help? No solace? No aim?
Come closer. We've finally met.
I am your prayer.
There is no escape.
One, two, three...now,
you will call me by my name.

What is to Be Done? The Role of U.S. Students and Workers in the International Struggle for Palestine

Lena Wang - Princeton University
 Nico Irazú - University of Massachusetts at Amherst

The oppressed and exploited of the whole world have ripped off the veil of Zionist propaganda and joined the fight for a free Palestine. As revolutionary students in the Belly of the Beast, we have a unique role and contribution toward the victory of Palestine, which is now closer than ever.

It is essential to recognize that “israel” is not a *normal* bourgeois state due to its historical development and *raison d’être*. The Zionist state has been a settler-colonial, ethnonationalist, theocratic, and militaristic society from its inception to the present day. It was founded through the violent ethnic cleansing of its indigenous inhabitants, replacing them with Jewish immigrants. This is reason enough for us to support the struggle for a secular, democratic Palestine from the river to the sea. Yet, Palestine represents an extraordinary struggle; the repercussions of their victory would contribute greatly to victories globally.

Israel does not just exist for the benefit of Jewish settlers; israel is the spearpoint of US imperialism in the ribs of the Middle East, a critical geopolitical region not only due to its position between three continents but also its natural resources, primarily oil. Israel’s existence prevents a unified revolution across the region that would sweep away its neocolonial chains.

Furthermore, israel plays a crucial role in maintaining global imperialist control through a long history of backing dictatorships and training the military and police forces of repressive regimes. In Guatemala, it armed the Rios Montt dictatorship, facilitating its genocide of the indigenous Mayan people.¹ In Chile, it trains and arms the military forces that occupy the lands of the indigenous Mapuche people.² In the imperial core, US police maintain an essential partnership with the israeli Occupation Forces (iOF).³ These are just three out of countless examples.

Today, israel is escalating the ethnic cleansing and settlement of Gaza and the West Bank. The US's diplomatic mask is no longer necessary; they back israel to the hilt. We will no longer allow them to hide their crimes; now is the time to strike.

The role of the revolutionaries in the United States

Now, we must consider the question, *what is to be done?* Israel can only exist with

Western (mainly US) economic, military, and political backing. It has an artificially inflated economy and military, insured by the West to maintain its unsinkable aircraft carrier. While this is the most significant source of israel’s power, it is also its greatest weakness: if Western support is withdrawn, the Zionist state will collapse. We have the potential to cut off that support and directly aid the Palestinian people in freeing their land.

Workers: Under capitalism, a united working class is the only real force that has the power to “shut it down.” Unions in Spain and Belgium have already told their members not to handle any shipment destined for israel. Recently, the UAW and other US unions have publicly supported a ceasefire. If workers in the arms industry refuse to make weapons for israel and workers in logistics refuse to handle material destined for—or coming from—israel, the Zionist entity will crumble. We must build a national working-class solidarity movement with Palestine that will have the power to threaten a General Strike. *The ruling class of this country will not budge unless it faces real power: the power of the people.*

Students: Our task is to raise consciousness in our communities, campuses, and workplaces. We must win people over to the cause of Palestine, push them to attend organizing meetings, and go to protests. The administrators of our universities, unelected and unaccountable to us, must feel the heat of a revitalized student movement.

At the same time, we must be conscientious of our tactics. Short-lived sit-in occupations with the full intention of ending in arrests are in vogue, but this is a misguided tactic. We should never willingly hand ourselves over to the State we are fighting. It hinders

our ability to take radical action when the opportunity presents itself. We are not trying to impress the ruling class with our commitment to the struggle; we are trying to fight it.

Furthermore, after such acts of civil disobedience, organizers must shift significant energy to legal defense campaigns, protesting to generate pressure to drop charges, and raising thousands of dollars to hire lawyers—thousands of dollars which could be going to Palestine or fueling the Palestine solidarity movement. However, arrestable actions are not always wrong; every revolutionary movement is illegal (until it wins). We should never act *solely* to hand ourselves over to our enemies.

The tactics we pursue should be those aimed at attracting the broadest layers of people, raising a consciousness of the depths of this struggle (“free Palestine, from the river to the sea,” not just “ceasefire now”), and pushing the movement in a radical direction, based in class struggle. *The most potent weapon in our hands is the student strike.* We must build a student movement that can mobilize a critical mass of our peers, staff, and faculty to create the conditions for such a strike. We will not ask but *force* universities to cut ties with israeli institutions.

We will win only by building a powerful mass movement. We have the historic duty to fight for Palestine, which is at the same time fighting against our own imperialist US state. The victory of Palestine is a victory for the world!

¹ Middle East Monitor. (2015, October 5). *Israel's Role in the Guatemalan Genocide*.
² Mundo, T. (2018, November 24). *Chile: El Rol de Israel en la militarización Del Wallmapu*. La Tinta.
³ Garwood, E. (2016, August 25). *Where do many police departments train? in Israel*. Amnesty International USA.

WHO WE ARE

AMALY is a California Mental Health non-profit with the goal of challenging the stigma in underserved multicultural communities by providing clinical services. We also offer national services, such as healing circles, trainings, support groups, and consultations.

SERVICES

Therapy Services

Support Groups

Workshops

For More Information

WWW.AMALY.ORG

info@amaly.org

instagram@amaly.mindset

PALESTINIAN HEALING CIRCLES

AMALY offers Healing Circles as an alternative space for healing within our communities. We have been hosting Palestinian Healing Circles for the diaspora as well as allies. Due to high demand, AMALY is now hosting biweekly Palestinian Support Groups alongside our healing circles.

Keep an eye out for dates on our social media and newsletter!

Decolonization is a Practice

Palestinian Feminist Collective

Liberatory resistance in Palestine is a direct response to more than a century of imperial and colonial violence. Zionism as a political project is predicated on the racialized and gendered dispossession, displacement, and ethnic cleansing of Indigenous Palestinians; all resistance to the colonial cages, militarized violence, land theft, massacres, imprisonment, and denial of our full humanity and peoplehood by the Zionist project and its collaborators is justified. The liberal order of reliance on human rights, international law, and nation-state sovereignty has only served the maintenance of the Zionist project. Our relentless will to return to and be free in our homeland is exemplified by anti-colonial acts that uphold the life-affirming traditions of Palestinian resistance and advance our long pursuit of decolonization.

Decolonization is a practice, process, and concrete action that relies on resistance. Mundane, embodied, and organized modes of confrontation with state violence are necessary to disrupt and dismantle settler colonialism. This resistance, however, is also intertwined with the life-affirming praxis of Palestinian dignity, liberation, and belonging; neither of the two may exist without the other. The destruction of our narratives—including those of our Palestinian identity and peoplehood and the archives of our resistance to settler colonialism—attempts to erase our cultural and political values and our righteous struggle. Any attempt to fragment and construct our resistance as “outbursts” of “unprovoked” or “terroristic” violence constitutes a Zionist attempt to malign and deny the collective Palestinian commitment to liberation. This propaganda intends to dehistoricize our struggle and decouple it from its source: 75 years of Zionist settler colonialism and military occupation. Put differently, the continued denial of the Nakba and evasion of this broader colonial context is integral to the Zionist project’s maintenance.

Predicated on the same frameworks used against the Indigenous peoples of Turtle Island and beyond, Zionist and Western propaganda frames the Palestinian people in animalistic terms, outside the hegemonic category of the Human. This inherently racist and exclusionary classification has been leveraged to justify European colonialism and imperialism since its creation. Their dehumanizing rhetoric enables the continuation and normalization of colonial violence and delegitimizes our righteous, liberatory struggle in the public eye. As a result, not only has Palestinian life been demonized on a global scale, but the world is also entirely desensitized to Palestinian death.



Emergency Protest at the Israeli Consulate in Chicago, October 18, 2023 - Laila Zayed | @pettystinian, SJP UIC

This moment teaches us an important lesson: Palestinians are actively articulating new vocabularies of the Human that rupture the categories built through Western civilizational discourse. The reclamation of our dignity through our struggle for freedom is not tied to colonial Humanity; it disrupts this category altogether by creating expansive social imaginaries and alternative futures rooted in successful liberation and decolonization.

Decolonization relies on our intimate knowledge of and connection to the land, air, and sea. Generations of refugees in the Gaza Strip have put this connection into practice by breaking through the colonial borders built to deny them their right to return to their ancestral homeland. Our resistance is an expression of our humanity and a declaration of who we are: protectors of our land and people. Resistance is a physical manifestation of *sumud*: our dedication to Palestinian life and dignity, and our perseverance in our struggle for freedom. Our *sumud* is animated by

our spiritual, emotional, physical, and psychological commitment to liberation. It fortifies our refusal to accept the genocidal violence of colonialism and imperialism quietly and instead states loudly: We will not disappear despite the powerful entities orchestrating our annihilation.

As we speak, Palestinians are sacrificing their lives, intentionally and steadfastly, in the name of preserving Palestinian life, liberating the land, and securing the return of millions of refugees to our homes. Refusing to see our resistance as the ultimate expression of humanity is a brazen erasure of our Indigeneity, dignity, and love for our land. For 75 years, we have endured the consequences of this narrative pitted against us, but our *sumud* and resolve to live with dignity, freedom, and self-determination in our homeland have only grown. Solely through decolonization—the material reclamation of resources and land and the fulfillment of our physical return—will we free ourselves from the chains of colonial violence and reclaim our humanity on our terms.

The People United: A Strategic Recommendation

Elijah Brawner - Emory University

In some ways, student organizing is like casting seeds broadly across a field. Some land on the rocks and are pecked away by birds; others land on dry soil, and although they spring up fast, they wither just as quickly. Some, however, land in fertile soil and settle deeply, not easily uprooted. It may seem that which organizations—both on campus and off—find success is mainly a result of where the seeds landed. One campus may have an active student body that maintains the organization, while another may not. Or, a campus in an urban area may be larger than another, but do these statistics fully explain it?

In reality, the movement for the total liberation of the globally oppressed can take root anywhere and often takes root under the most adverse circumstances and in the most unlikely places. However, it is not because of the arbitrary location or the virility of the “seeds” themselves that they take root. It is the active and coordinated effort of existing bodies of people working together towards a common goal, following a principled anti-imperialist and anti-capitalist line and dedicated to their front of the global struggle. This is our fertile soil.

There are common organizing threads that make liberation movements successful. These threads must be pulled to determine the strategy and direction of all liberatory organizations in our present moment. Through coordination and great effort, we may take steps that can help galvanize our members to support a student movement capable of fighting for and winning the defeat of the global imperialist system.

A good case study would be the struggle against Portuguese imperialism in Cape Verde and Guinea Bissau, led by the African Party for the Independence of Guinea and Cape Verde. These two West African nations were under Portuguese colonial rule well into the latter half of the 20th Century. Portugal stated in 1965 that they were “proudly alone,” a defiant declaration of their status as the only European colonialist nation that was not engaged in even the smallest conciliatory gesture of decolonization in Africa. To contextualize the revolutionary situation, it is crucial to understand the background of the decolonial struggle in Guinea-Bissau and Cape Verde.

The struggle began, of course, the moment the empire’s military forces made contact with the land and bodies of the colonized. However, the African Party for the Independence of Guinea and Cape Verde (PAIGC) represents a significant turning

point in the struggle: organization. PAIGC was founded in 1956 and led by anticolonial icon and revolutionary Amilcar Cabral. In his speech to the Tricontinental Congress in 1966,¹ Cabral lays out the ideological and strategic character of the PAIGC, which he sees as providing the necessary direction and leadership for the national liberation struggle against the Portuguese colonizer, embodied through the Guinea-Bissau War of Independence.

The critical lesson of Cabral’s speech is his ideological and theoretical analysis of the struggle. Cabral calls us to understand that the “motive force of history” in this period was the class struggle and the broad development of the mode of production. The change and movement of systems are always propelled by forces internal to those systems. In the case of Portuguese imperialism, which the PAIGC struggled against, this change would be propelled by the antagonistic contradiction between the colonial empire and the colonized nation. The strength of the PAIGC was in their ability to struggle not only on one axis of contradiction but also analyze and struggle within the contradictions of class and imperialism simultaneously.

The second thread that can be pulled from the PAIGC’s struggle was embodied in their practice, not just words. The party was established in every sector of the population where the struggle against the colonizer was being waged. Its strength was its connection to the people and willingness to apply the *Weapon Of Theory*. In the words of Cabral: “We would recall that every practice produces a theory, and [that] nobody has yet made a successful revolution without a revolutionary theory.” The theory of the PAIGC acknowledged the historical role played by the struggle of classes and recognized the necessity of unity among the oppressed to overthrow the imperial system, the primary contradiction.


The question for our modern movement, particularly the student organizers in the imperial core working to dismantle the international system of imperialism from within, is: how can we learn from our predecessors? On many campuses, a wide variety of progressive forces are motivated by the liberation, or at least the representation, of various groups. Labor unions, queer liberation organizations, or socialist, environmental, and cultural student associations are all examples of organizations that can be oriented toward progressive and liberatory ends.

On campuses worldwide, Students for Justice in Palestine should seek to not only form personal relationships with these organizations but also form strong lines of inter-organizational solidarity. This, of course, means inviting others to our events

and discussions but also ensuring we show up for theirs. Yet taking Cabral’s example to heart means more than just showing up; it also means coming to a deep and revolutionary understanding of the global capitalist and imperialist systems and how they affect us differently in the imperial core than our comrades and families outside of it.

Campus organizations should seek to rally behind revolutionary leadership, not only of SJP but of a coalition of as many leaders as possible while maintaining a unified, principled direction. This kind of leadership should understand the theory, put it into practice, and take the bold and forward steps necessary to train a generation of students and youth to become leaders in the global struggle against imperialism. With strong dedication and a commitment to understanding, we will see the freedom of Palestine and all peoples within our lifetime.

¹ Cabral, Amilcar. “Weapon of Theory”. January 1966.



IN LOVING MEMORY OF DR. REFAAT ALAREER

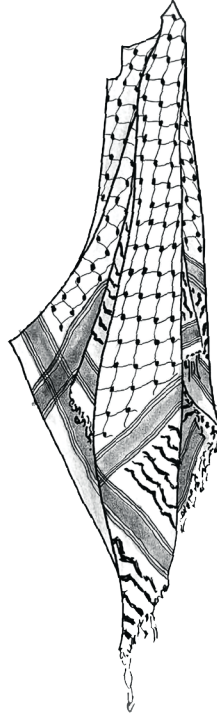
If I Must Die

Dr. Refaat Alareer - Islamic University of Gaza

If I must die,
you must live
to tell my story
to sell my things
to buy a piece of cloth
and some strings,
(make it white with a long tail)
so that a child, somewhere in Gaza
while looking heaven in the eye
awaiting his dad who left in a blaze –
and bid no one farewell
not even to his flesh
not even to himself –
sees the kite, my kite you made, flying up
above
and thinks for a moment an angel is
there
bringing back love
If I must die
let it bring hope
let it be a tale.

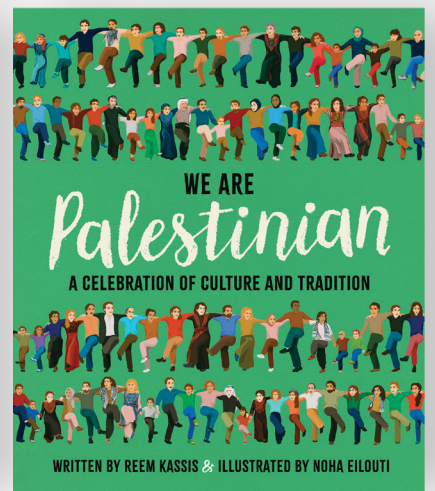
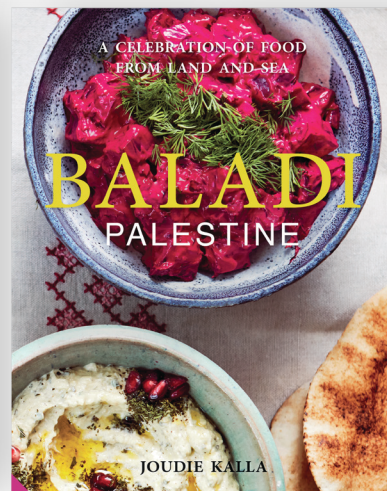
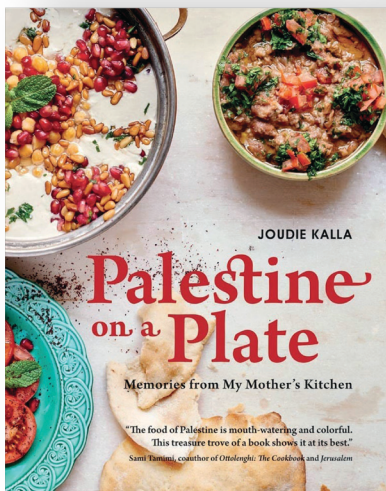
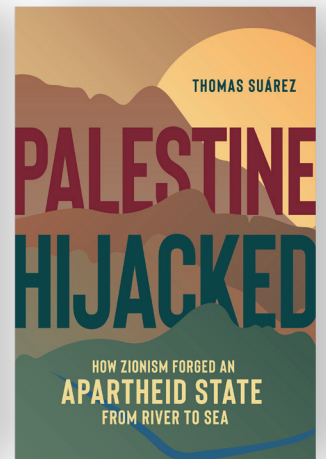
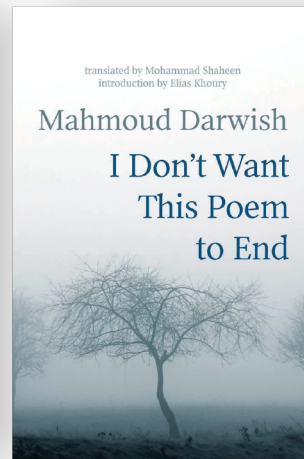
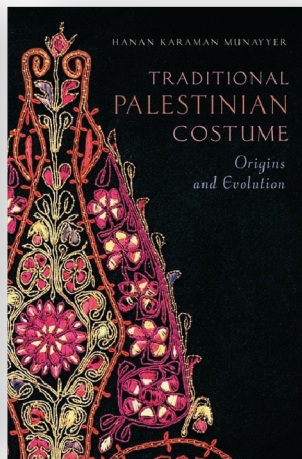
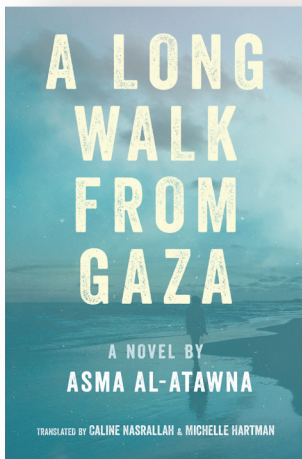


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The Children of Gaza

Anonymous - University of California at Davis

Inna lillahi wa inna ilahi raji'u'n
An Arabic phrase
I have been chanting to myself as I fall
asleep
To the images of
Bloodied
Martyred
Children?

My eyes jolt awake.
No, it couldn't be.
Just a bad nightmare.
For the 100th time just this night,
I turn my phone back on
Ya Allah, it was just a bad dream, right?

The screen awakens from slumber
Flashes of
red, gray, brown
blood, dirt, soot.

Behind all the chaos.
There they were.

The masses of massacred Gazan children.
Open wounds that just won't scab
Because their
6th
7th
8th
9th and
10th year was celebrated
With bloodshed instead of a birthday cake.

My cheeks are wet.
My fingers flick off the saline droplets
Falling down
My unwounded skin.
I will never understand the pain
Of an unhealing scab.

LAILA

Francisco Castro Videla - Universidad
Nacional de Tres de Febrero

For Laila Saeed Atta Abu Safra, 3 y.o.
ID 443120241 - killed in Gaza

take the night in your arms
lift her broken body
and put it on the stretcher
made of cloth and broomsticks

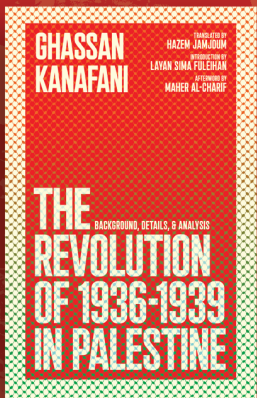
you'll feel how light the night is
when you carry her without effort
you'll see how tiny she is
when she fits in a refrigerator

upon the mortuary table
the night is but a small thing
upon the cold steel surface
she's as brief as a memory

close her eyes with warm water
wash her face with Sidr leaves
kiss her hands with camphor
tuck her to sleep with the kafan

it's just a journey of return
this little swallow has to make
it's just a flight back to spring
a soar to the green bosom

from which she first bloomed



THE REVOLUTION OF 1936-1939 IN PALESTINE

By Ghassan Kanafani

See how a revolutionary leader studies the victories and defeats of struggle to fight for liberation today

PALESTINE, ISRAEL AND THE U.S. EMPIRE (2ND EDITION)

By Richard Becker

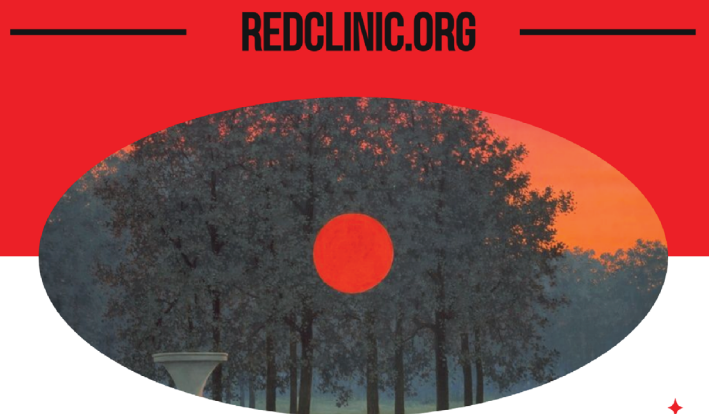
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US imperialism and Israel to
understand our common
enemy!**

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The Red Clinic 2024 Campaign

The Red Clinic is a collective of communist mental health workers united for a radical psychotherapy, for the care of the oppressed, and for uniting the two in the service of communist politics. We aim to develop truly accessible and sustainable provision of psychotherapy for the working-class and the oppressed in the broadest senses of the terms, attentive to the interrelations between axes of oppression, and transcending national borders. This practice works in tandem with our efforts to develop a novel theoretical basis for psychotherapy today, informed by Marxist, anti-racist, queer feminist, indigenous, decolonial, and radical disability theories, learning from our collective experiences in theoretical application, and honing psychotherapy into a critical component of the communist movement.

At this moment we are expanding our free psychological support groups for Palestinians within Palestine and across the diaspora, while also offering free individual psychotherapy to those affected by the ongoing genocide.

Solidarity donations help us expand the number of people who can receive our services.

To support our work please visit www.redclinic.org/support



The Nakba

Zehra Wasif - Lahore University

“The court wants nothing from you. It receives you when you come and dismisses you when you go.’ In other words, ‘The court does not accuse you; it only gathers the accusations you make against yourself’”

—Giorgio Agamben, Nudities

The dilemma of the modern-day atrocity the world is witnessing lies within the fact that the witnessing itself may not be innocuous but criminal. The Genocide Convention of 1998 is well-circulated and frequently cited by genocide scholars such as Omar Bartov and Raz Segal. When terms like “human animals” have been used to describe the Palestinian people and Zionist officials openly express their “intent to destroy” through collective punishment, it seems as though all of us have been anesthetized into resignation or complicity. The facts are not only transparent and documented, they are plastered onto our television screens. The second dilemma is the definition of the crime against the Palestinian people is generally rooted in genocide and apartheid frameworks, respectively theorized and framed using the specific events of the Holocaust and South African struggle.

With scholars producing an absence of arguments in favor of labeling recent events as Palestinian genocide, one notable voice is that of Rabea Eghbariah. Eghbariah is a Harvard-based human rights attorney whose recent article was rejected by the Harvard Law Review—and later published in The Nation.¹ He expressed that the present-day Zionist atrocities could owe themselves to a specific denial of Palestinian oppression as a whole, oppression historically rooted in the particular denial of the Nakba of 1948. The term “genocide,” however, is not adequate to describe the crime unfolding in the present time. This inadequacy is evident when viewing genocide through its definition as a legal framework based on intent. I will choose my terminology of sympathy carefully to avoid conflating the phantom of Nazism with Palestinians. Palestinians are victims of an entirely different, unique paradigm: Zionism.

The semantic difference between “genocide” and “genocidal” should also be legally clarified. In Case No. IT-05-88/2-A of the International Tribunal for Prosecution of Persons Responsible for Serious Violations of Humanitarian Law in The Territory of Former Yugoslavia Since 1991, victims of genocidal acts were delineated from genocide victims: victims of genocidal acts may experience indirect victimhood, while genocide victims must

be direct members of the targeted group. In the case of the Bosnian genocide, the Muslims of Srebrenica, Žepa, and Eastern BiH all constituted members of a protected group. Even though the Muslims of Žepa and Eastern BiH experienced atrocities indirectly connected to the murderous campaign in Srebrenica, they were considered victims of genocidal acts—this precedent created the needed space for the legal framework of genocide to be employed for indirect victims associated with their distinct memory of an atrocity and not dependent on death.²

I would also like to posit genocide may not be the “crime of all crimes,” and the real aberration is the aberration of war, although genocide has been defined as an act that can take place in war-time or peace-time.³ This classification of war as a crime has not been prevalent since the Kellogg-Briand Pact of 1928; perhaps, to use genocide as a preventative term, the prevention of war itself should be a higher prerogative. Genocide generally does not take place in stable societies, requiring crisis conditions such as a loss of values or a totalitarian leader.⁴ War is the primary comparative terrain under which rare acts of genocide can take place. From a historian’s perspective, genocidal intent can form and gain grounds for legitimacy during wartime conditions. Examples of this include the response to the Palestinian act of resistance on October 7th, the war of 1971 between then East Pakistan and current Pakistan, and the Tutsi genocide, which took place while Rwanda was fighting against French rule.

This is not to say that war necessarily has to counteract ideology to create conditions of genocide, but instead that the condition of war itself results in the “peer pressure” that encourages one group to act against an “enemy” group. Christopher Browning’s work on the Nazi Police Regiment 101 also references the idea of war conditions as a source of radicalization, where “ordinary men” consented to carry out a voluntary massacre of European Jews. The conditions and hierarchies under which the men worked determined individual willingness to commit these acts, reaffirming group-making as the first phase of genocide, as posited by Becirevic.

The Rome Statute of 1948 does denote differences between Genocide and Crimes Against Humanity, primarily to establish different forms of punishment for each crime. This differentiation is helpful when considering intent; for instance, Isaac Chotiner contrasts Soviet war crimes and Nazi war crimes, focusing on intent as well as historical precedence.⁵ However, the International Criminal Tribunal of Rwanda did not want to create a hierarchy between these crimes, an important outlier to the international pattern.

Untitled - UCLA SJP @sjpatucla



Soviet war crimes were distinct from Nazi war crimes in Chotiner’s eyes, a differential based on the principle of the “victor’s justice.” The aftermath of the Nuremberg Trials was the deliverance of justice on the terms of the victors: “No one was being put on trial for carpet-bombing German and Japanese cities in which hundreds of thousands of civilians died.” Nazi war crimes were classified as genocidal because the clear intent was the extermination or displacement of Jews—an intent mirrored by the Israeli government. Thus, the punishment for genocide differed from the punishment for the crimes against humanity “necessary” to achieve wartime victory, a distinction necessary to consider when formulating a legal response to the Israeli government and defense forces’ indiscriminate killing of Palestinians. However, the argument that the killing of German and Japanese civilians did not constitute genocide because the motivation was militaristic and not ethnic excuses criminal acts of collective punishment.

Classifying mass killings as non-genocidal in wartime conditions frames these deaths as an acceptable tradeoff to maintain the status quo. Israel asks the international community to dismiss or ignore an apparent genocide in return for the maintenance of the Israeli satellite state. In this case, the violence must be clearly defined through

legal frameworks, more than just an abstraction or symbol. As Walter Benjamin states, “Empathy with the victor invariably benefits the ruler.”⁶ The term genocide offers, in my opinion, an abstraction of violence that enables the world to say: “War is terrible, and these things happen,” an attitude that suits the needs of the rulers.

To use the term Nakba, as argued by Eghbaria and Saree Waksidi, may provide a more compelling legal framework to describe the violent oppression the Palestinian people have faced since 1948.⁷ Eghbariah references Edward Said’s declaration that Zionism must be understood from the point of view of its victims. The history of Zionism is inseparable from and defined by the atrocities that Zionism and Israel enacted upon Palestinians and the subsequent denial of said atrocity, the ongoing Nakba.⁸ Zionism as a crime must be viewed genealogically as well as through its practical application—to investigate Zionism genealogically would also require us to investigate the Nakba in the same terms. The legal framework of genocide arises from the same martial politics that normalize the crime and the conditions of the crime itself—war—as discussed above. Because of this, we must take the one-of-a-kind nature of Palestinian suffering into account during any attempt to leverage legal or academic terms to describe Palestinian trauma.

¹ Eghbaria, Rabea, *The Harvard Law Review Refused to Run This Piece About Genocide in Gaza*, 21 November 2023.
² UN IRMCT. *Victims of genocidal acts vs. victims of genocide*. Case Law Database, 8 April 2015.
³ United Nations. *UN Convention on Genocide*. The American Journal of International Law, vol. 43, no. 2, 1949.
⁴ Becirevic, Edina. *Genocide on the Drina River*. Yale University Press, 2014.
⁵ Chotiner, Isaac. *How to Define Genocide*. The New Yorker, 16 November 2023.
⁶ Benjamin, Walter. *Illuminations*. Schocken Books, 1986.
⁷ Makdisi, Saree. *Tolerance Is a Wasteland: Palestine and the Culture of Denial*. University of California Press, 2022.
⁸ Said, Edward W. *Zionism from the Standpoint of Its Victims*. Social Text, vol. 1, no. -, 1979, pp. 7-58.

Hate Us

Anonymous - University of Georgia

We feel it,
The fear and disdain,
You can hate us, wish us away,
Yet here we remain,
Shatter,
our roads
our homes
our bones
Fill our lungs with mortar and brimstone,
Hate us, eliminate us,
Yet still we haven’t gone away,
With our blood, this land is stained,
Forever here we will remain.



**FROM ADC,
THANK YOU, SJP.**



**We express gratitude to SJPs
nationwide for your courage, resilience,
and refusal to stay silent.**



Aloha is Grief

Wailana Medeiros - University of Hawai'i

For Palestine, in Solidarity

What is aloha?

Aloha is breathing grief into the world
And from that grief exhales joy,
Right into the noses of our brothers and sisters.

We must not ignore the scent of arsenic and hot shrapnel.
Instead, inhale the bitter smoke that triggers tears
And press our foreheads together.

Look into the eyes of our faraway kin,
See the 'āina that lives in the craters of their cornea.
And let us weep together,

Creating rivers of tears that we travel over.
Tears to soothe the open wounds,
Tears that rain away the ash that lingers,

Tears to cleanse our lands of bombs and bullets
We will make our own holy water;
Consecrating koa, and olive trees.

They will create for us new air
So that we might breathe in joy,
And not just cry.

*'āina=land



Battir and Jerusalem Superimposed - Sarah F, University of Massachusetts at Boston





Chasing Dreams in War-Torn Gaza

Isam Idden Naim - Al-Azhar University

Dear university students around the world, fasten your seatbelts for an extraordinary journey into a black hole that will swiftly swallow your dreams after prematurely aging them.

Allow me to introduce "The Human": Isam, a university student from Gaza. In a few months, I'll turn 20. I have several hobbies associated with this presumed characteristic of being "human": I love playing chess, coding, drawing, and perhaps I love life.

It wasn't solely my high academic performance throughout my school years that prompted many teachers to label me as a "genius" or "outstanding." Perhaps it was the profound impression I left in every participation of mine in local math competitions held among students in the Gaza Strip and Palestine.

My passion veered towards the realm of programming at the start of high school. I was accepted into the Code for Palestine scholarship program. It wasn't just about learning programming from American university students volunteering in the program; we were like a family. We spent the most beautiful three years learning together. They were true inspirations, motivating me and other students to make the world a better place.

My mental health dramatically deteriorated towards the end of high school. I couldn't leave Gaza to study abroad. The dismal educational environment in this geographically isolated space from the technological, scientific, and even social

world aborted my dream of becoming an AI expert and contributing to a better world. I lost connection with myself as I'm currently losing connection with the world.

I entered the prison of "depression" for the first time and the antidepressant particles became a persistent, ghostly companion to my bloodstream. I didn't expect to meet many of my colleagues and friends in the same prison, facing the same accusations related to possessing a "dream". However, that spectrum, nicknamed "dream," didn't cease to haunt my absent soul during the year and a half I spent at Al-Azhar University in Gaza. Throughout it, my heart persisted in its relentless attempts to break free from that prison and catch up with its inevitable destiny.

Anything that can go wrong will go wrong.

It's October 7th, the second week of the new academic year. The countdown begins; only 40 days remain until my graduation from the depression therapy course, culminating in a certificate of resilience for the sake of my dream.

Unexpectedly, at 6 in the morning, terrifying explosive noises overshadowed the Palestinian national anthem echoing from the neighboring schools around our apartment in Tal El-Hawa, central Gaza. Unconsciously, we fled to my grandfather's house in the far north of Gaza. At 2 am that night, we were asked to evacuate the village. This marked the beginning of the assault, manipulating our lives like a ping-pong ball.

We were relocated to another village in the north. After two nights, we returned to our apartment in Tal El-Hawa, only for one night before seeking refuge at Al-Quds Hospital close to our apartment. We spent a night

and then fled again with the break of dawn to a health care center in the north. War is educational; I confirmed that humans can stay awake for more than a week.

Miraculously, we ended up in a vocational training college affiliated with UNRWA in Khan Younis, southern Gaza.

I can easily convince myself that I'm in the climax of an apocalyptic movie.

A strange tragic music mixed with fear plays continuously in my subconscious mind. An entire society with all its layers, thousands of families, relocated to this place. I'm with my family in a cramped space inside the college's table storage, using tables as makeshift 'tents.' We are fortunate as others sleep in the open air.

Drinkable water is as scarce as genuine smiles, and food is incredibly hard to come by and prohibitively expensive. Hunger is a constant companion. We cook over wood fires even in the rain; the smoke is the only salve for the tears frozen in our eyes from excessive crying.

I finally learned patience, but this time, in the queues of the bathrooms that lack cleanliness. Trash, sewage water, and diseases are the unwelcomed decor everywhere.

Children's screams serve as the loud music to lull us to sleep.

When we return, I will tell my university colleagues that I grasped the practical benefit of electrical circuit lectures. Without them, I wouldn't have been able to extend the electrical lines to 'our tent.'

The accurate definition of a nightmare is the panic attacks that plagued my family each time the blast fragments pierced the building's windows. The sudden heart palpitations will accompany the scene your memory will involuntarily summon throughout the night, urging you to flee.

A shattering shock engulfed my soul when we were told that the residential tower containing our apartment in Tal El-Hawa was leveled to the ground. The roof, a sanctuary where my mother dedicated 15 years of tireless work as a physiotherapist to secure it as our refuge, was reduced to ashes and merged with nothingness.

Thanks for robbing my youth; I'll spend what's left of it rebuilding the basic necessities for myself and my family.

I can only see my dream through a space telescope, blurred by my cascading tears.

My feet move, and my body operates like a soul-numbed biological machine. I walk around the college, encountering many familiar faces: high school teachers, university professors, and even some shadowy figures that I struggle to

recognize... I remember! They are the same people I met before in the prison of depression, as if fate gathered us again, but this time with a doubled force to ruin everything.

My university in Gaza was not exempt from the equation turning to ashes. Many of its landmarks, the books within, even the roads leading to it, have turned into piles of rubble. The few remaining parts have become a refuge for the displaced.

What am I to do?! What is the fate of my academic life?! I can stay in Gaza and disregard my aspirations. I can transform into a canvas without colors, devoid of meaning. Or perhaps I can flee abroad,

sacrificing all my past academic years to start anew among students years younger than I. I'll ponder over all these options in front of the mirror while gazing at the silver strands in my hair. I console myself that thousands of other students will face a similar fate.

I'll reconcile boldly with the screams of my shocked heart. I'll confess the bitter truth... the truth that we've lost everything: our homeland and home, belongings and wealth, places and memories.

But you know what? None of that means anything to me compared to losing the meaning of my life...the so-called "dream."

Closing Remarks

"If Palestinians had to hold vigils every time our people were massacred, we would be bankrupt from buying candles...there is no respite for us." — Hisham Awartani

Our hearts weigh heavy with the pain and strife inflicted upon the Palestinian people in Gaza. The sacred grief experienced firsthand by Palestinians has grown exponentially through the ongoing genocide and severe escalation of the Zionist project's ethnic cleansing. For those in the diaspora, our continued exile positions us as far-away witnesses to the apocalyptic catastrophe plaguing our people.

We have witnessed the death toll in Gaza surpass that of al-Nakba in 1948. The Zionist invaders in Gaza continue to deny Palestinians the right to grieve and to a dignified burial. Meanwhile, in the diaspora, we spend every waking minute refreshing WhatsApp, hoping to hear a word from a loved one in Gaza. The dissonance many of us feel as unwilling patrons of the empire is only compounded by the ever-shrinking confines imposed on us within the belly of the beast. Despite this, we must persist.

The United States and its allies are deeply invested in the continuation of this colonial violence, if not entirely reliant on it. US imperialism and Zionism dominate nations, strip the people of their autonomy, and slaughter millions to preserve the status and comfort of the global ruling class. Yet the masses of the world, our siblings in struggle, have declared that this parasitic endeavor will end.

Despite our debilitating grief and genocidal trauma, we have proven our power. The West may vilify our struggle in the public eye, but our commitment to liberation will not be extinguished. The flames of our generational rage burn brighter than any candles we would bankrupt ourselves buying for vigils. We are not just witnesses; we are active participants in the fight against imperial domination.

Our hearts bleed for Gaza, for the camps, and for every Palestinian across the world continually denied their right to mourn, to return, and to live. The empire may thrive on the back of our people's suffering, but our unity is a force they cannot comprehend. We will persist, we will resist, and we will attain justice for every soul lost to this ruthless colonial violence.

Until liberation,



Within Our Lifetime Outside the W. R. Grace Building, Manhattan, NY - @JoshPachecoPhotography



