

WRITTEN REVOLUTION



VOLUME 2
April 2024 //





About Us

Written Revolution is a publication intended to allow the unempowered voices on campus to share their creative projects in a collective framework. Fundamentally, this publication platforms revolutionary thought on campus - we believe that writing and art are among the most powerful tools for conducting a revolution. We are aligned with the liberation of all oppressed peoples, with global indigenous rights movements, with people-oriented philosophies and practices, and with anti-capitalist sentiment. In particular, we hope to spotlight projects that engage with culture and community by producing radical shifts away from the hierarchical and individualistic.

We share essays, poems, sketches, cartoons, and many other forms of content in order to further the liberatory frame of mind. Written Revolution is open to those who support our cause, and our content submission is open to all MIT community members. We also summarize revolutionary actions and activities taken on campus to further the call to liberation, be it through student unions, grassroots movements and demonstrations, or large-scale organizing. We are here to encourage such collective action on our campus. We are the revolution, and we are writing our own history.

Get involved



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Instagram: @mitwrittenrevolution

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INTRODUCTION

The Palestinian voice has for decades been relegated to a specific narrative, carefully tailored to remove its agency and activism. Palestinians are often brought to the discussion in moments of crisis, whether it be in mainstream newspaper publications or television interviews, only to be asked to condemn their freedom fighters rather than fight for their freedom. They are platformed under a perilous assumption: that the status-quo, the present world that Palestinians inhabit, is somehow peaceful and sustainable, and that the attempts of revolutionaries, be they poets, academics, or militants, to pierce through this facade, must be shut down in order for progress talks to begin.

Palestinians have never been allowed to imagine what a free Palestine would look like. The world does not indulge their dreams, it only disregards their nightmares.

In this edition of the Written Revolution, we aim to change that at MIT. We begin by highlighting the imaginative voices among us, the dreamers who have become movers and shakers in the collective liberation movement. The front and back cover form a cohesive piece contrasting “the Palestine which could be” with “the Palestine which is” today. The pieces we have selected highlight this contrast; the pieces in the front half of this edition of Written Revolution present an alternate vision for a future beyond Zionism and the American academic-military industrial complex, while the pieces in the back half present reality as it is, reminding us what we strive for as a collective.



The

Out

EXIT?

ADULTS ONLY

KIVIA

free at last, free

TO STAND WITH
PALESTINE IS
TO STAND FOR
HUMANITY

PLE

AND If you want to see the most timely movie of the week: 'Happening'

French drama already was rescheduled to premiere last year on the festival, but now see

leads to college, Auden (row) travels to a small hang with her dad (De and stepmom (Kate B somniac who wants to introvert zone, Auden n take nightly outings course, eventually falls mont Cameli), an ed by a

THE NEW SUN

SPECULATIVE IMAGINATIONS

CULTIVATING MOMENTS OF POSSIBILITY IN OCCUPIED PALESTINE

Author: DUSP for Palestinian Liberation

How can we capture **spatial and social moments** which go beyond all boundaries and demonstrate the **resistance** and networks of people on ground? Can we **dream** of an ideal dimension where the Palestinians exist without the limitation of **boundaries**?

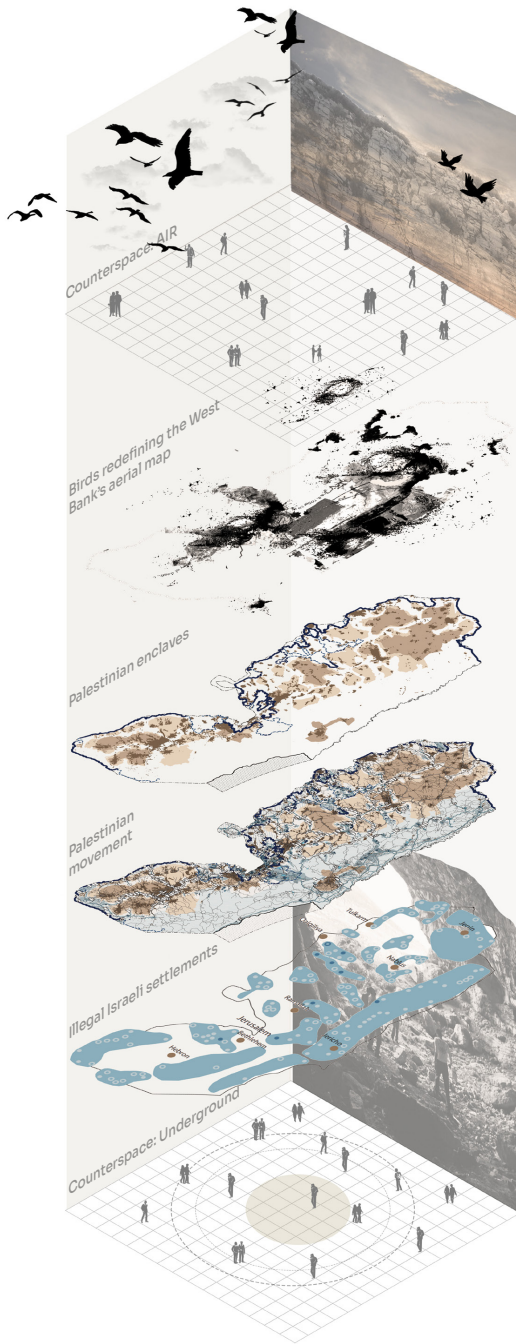
Palestine a country divided by such a geopolitical conflict and countless solutions to solve the decades old issue, it might like there is nothing more left to be said. Solving it through architecture would be a naive belittling attempt for the Palestinians living there. This project therefore aims to explore spatial possibilities to somehow provoke a more deeper form of architectural resistance and view the land from a new perspective. Stripping the land of the dominant power of borders to reveal the hidden spaces born out of necessity.

The project explores these speculative possibilities through maps, collages and narrative diagrams to unfold the hidden power of Palestinian resistance that can subvert spaces of oppression into spaces of freedom and hope. In search of an invisible landscape, the idea of Lefebvre's Counterspace emerged. An expression of grassroots opposition to abstract space and its hegemonic representations, counterspaces embody "counter-plans and counter-projects designed to thwart strategies, plans and programs imposed from above". A counterspace "Air" has been explored with the Palestine-Israel being one of the busiest corridors for bird migration in the world. Thereby making airspace as the new space of possibilities that the Palestinians could share with the birds breaking all borders. Birds are ambassadors of freedom in Palestine, by proving a need to shake the solidity of the world of borders, boundaries and checkpoints. These interventions aim to somehow make an invisible network of resistance to oppose realms of power and oppression.

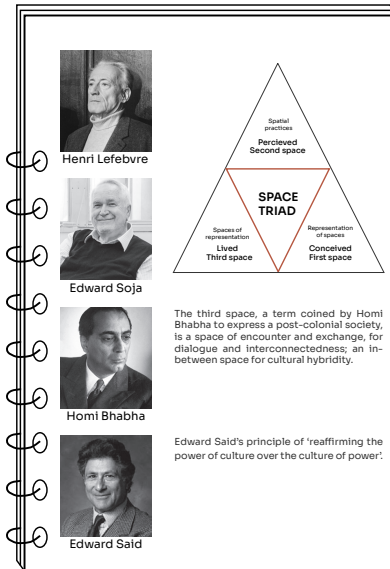


Quest for Counterspace

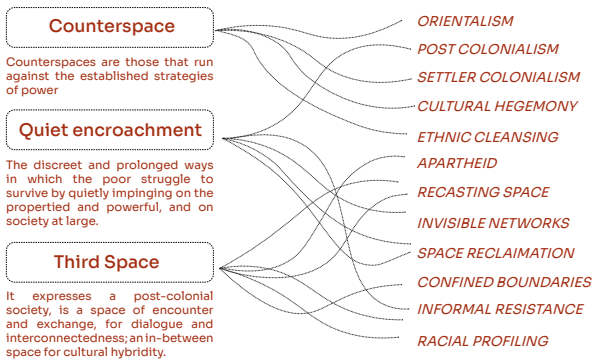
INVISIBLE LANDSCAPES OF RESISTANCE



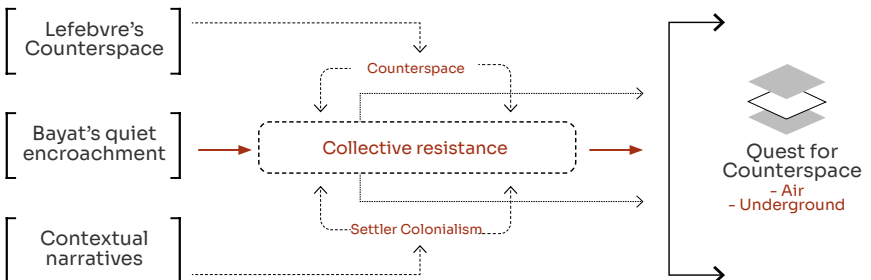
PHILOSOPHICAL MODEL



DIALECTICS



CONCEPT GENERATION



MISSION BRIEFING

- Draw arbitrary borders to cut through ethnic and religious communities
- Introduce settler colonialism of Palestine through Israel

OK

QUIT GAME

OPTIONS



KEY PLAYERS



francois picot_65

Level of expertise : 0



mark sykes_32

Level of expertise : 0

NEW AVATARS



British controlled



French controlled

KEY MOTIVATIONS

- Ultimate control of major crossroad between Asia, Africa, Europe
- Divide and rule

Esc Back

D Draw

E Attack enemy

C Consult expert

PERCEPTION MAP

From the colonized to the colonizer

"Geography is therefore the art of war but can also be the art of resistance if there is a counter-map and a counter-strategy."
Edward Said, 1994



MOMENTS OF POSSIBILITY

After the 1948 Arab-Israeli war many Palestinian towns and villages were destroyed, abandoned and depopulated. Fazal Sheikh documented these areas in attempt to record the memories of the displaced survivors and their families. In a project where site plans and maps cannot be used as a tool to understand the complexities, these photographs is the best way to assess the situation 'on the ground'. Four of Sheikh's photographs have been taken to propose moments of spatial possibilities.



Salama- Jaffa district



Hebron



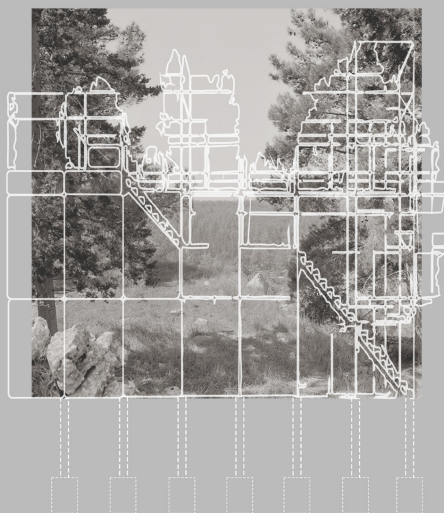
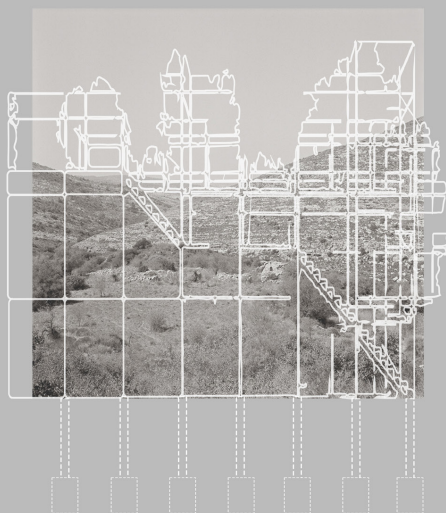
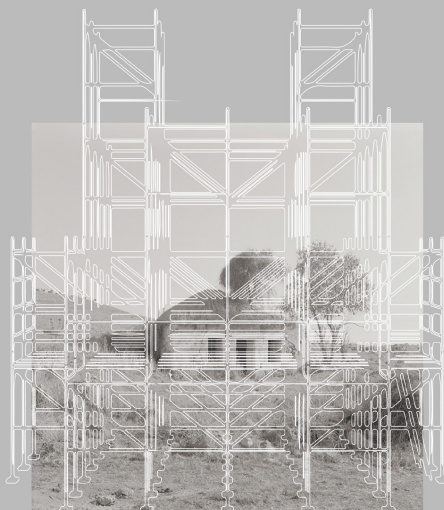
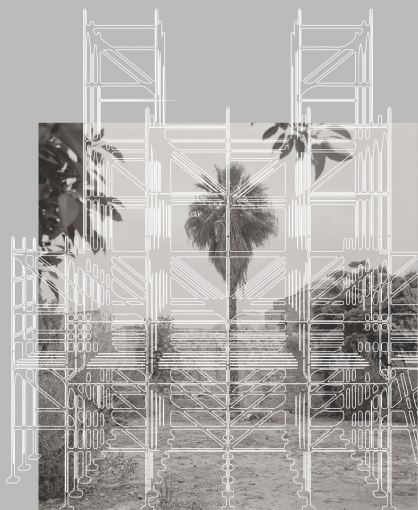
Nitaf- Jerusalem District



Suba - Jerusalem District

A compositional mosaic consisting of elements extracted from Sheikh's four photos taken in Occupied Palestine - Hope, Adapatation, Nostalgia, Resistance

Elevated Urban Realm : Exploring the Airspace



Breaking News

VOL 2 - no.201

New Issue on MIT Issues

UA Referendum #2 for Palestine PASSES!

Authors: Jonathan Anziani, Hannah Didehbani,
Amira Ravshanova

The week before spring break, MIT Undergraduates voted on a binding referendum which called for a ceasefire in Gaza, cutting MIT research funding from the Israeli military, and a show of solidarity with the CAA and pro-Palestine student organizers.

1209 undergraduates voted YES, and REFERENDUM #2 PASSED!

This is a huge win for the movement for Palestine's liberation on our campus. This historic referendum joins other monumental referendums put forth by MIT undergraduates: calling for divestment from South African Apartheid in the 1980s, calling to disclose and divest our endowment from fossil fuel companies in 2022, and now, to stand against the genocide and military siege in Palestine. It also joins universities across the country passing similar resolutions, such as Harvard Law School, the University of Minnesota, and Chico State.

The election had a record turnout with over 40% of the undergrads participating in our referendum, and our community was resilient despite attempts at outside interference and intimidation. This demonstrates the strength of our campus community, and the power of our voices and collective spirit. We must continue to advocate for the change we want to see at MIT.

What's next?

The movement only continues to grow and there are more victories on the horizon. Here are some ways to continue to push for real change on our campus and beyond:

Sign the Scientists Against Apartheid Pledge.

As undergraduate students at MIT, we have the power to withhold our labor from companies and research projects complicit in Israeli apartheid and Israel's genocide of the Palestinian people.

Continue to learn more about MIT's research ties to the Israeli military.

MIT professors have been accepting sponsored research funding from the Israeli Ministry of Defense since 2008, and as recently as this year. Check out the Coalition Against Apartheid's posts about MIT's complicity.

Join a student organization in the Coalition for Palestine

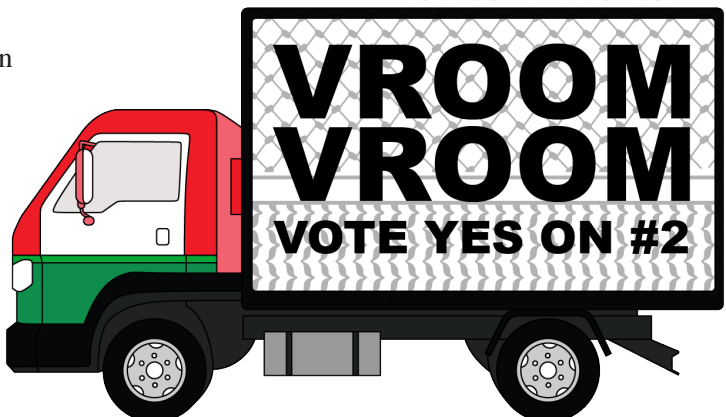
and get involved in campus organizing. Over a dozen student organizations (and counting!) have joined the Coalition to call for an end to MIT's complicity in genocide. Fill out the Written Revolution interest form and respond yes to "Are you interested in getting involved with C4P?" at the QR code on the last page of this edition.

When we work together, we can make the change we want to see, and we encourage all students to organize to push for a better MIT. It was our collective effort that led to this referendum victory!

We want to thank our fellow students and student groups who helped to support this HISTORIC referendum, and for your commitment to this fight for Palestine.

Until liberation,
Your Referendum #2 Sponsors:
Hannah,
Amira,
and Jonathan

Ref. 2 won by a landslide with no racist voter intimidation used



MIT JEWS FOR CEASEFIRE: VALUES & MISSION



We build the Jewish community we envision at MIT



We create a space for all Jews — especially Jews of Color, Indigenous, Sephardi, Mizrahi, Queer, and Disabled Jews. We bring our unique backgrounds, identities and perspectives, grow in our understanding of ourselves and our place in the world, and strive to make our communities safe and free.

We center our community on the Jewish value of Doikayt, or “here-ness.” This means creating a home for Jews and everyone else, where we are, at MIT — free of antisemitism and all other forms of bigotry. As anti-Zionist Jews, we do not look to or wait on a Jewish nation state to feel safe — we start working right here, right now.

We stand in solidarity with Palestinian Liberation

As Jews, we reject Zionism and demand an end to the genocide, apartheid, and occupation that subjugates our Palestinian siblings. Jewish history teaches us the importance of a people’s self-determination and we stand in solidarity with the Palestinian movement for liberation and we affirm Palestinians’ right to resist. We will not engage in attempts to undermine the fight for Palestinian liberation that draw the movement into endless public debates over the means by which Palestinians dismantle the systems that oppress them. We define our role as Jews at MIT to pressure our institutions to end support for Israeli genocide, apartheid, and occupation.

We are committed to Collective Liberation

As a Jewish group, we fight for Jewish safety at MIT and beyond. We know that our safety is threatened by white supremacist ideologies, including the dangerous confluences of Judaism and Zionism, and pitting of Jews against other minorities, especially our Muslim, Arab, and Palestinian siblings. We must dismantle white supremacy in all its forms – it is impossible to fight antisemitism while embracing other forms of racism. The struggle for Jewish safety and liberation is inextricably linked with those of other oppressed groups around the world. We will not stop fighting until we achieve our common goal of collective liberation.

We take care of ourselves and each other

We create a community in which we care for and collaborate with one another. We step up when others need us and ask for help when we are in need. As a group striving towards justice in the world, we value and nurture each person's well-being. As part of a larger movement, we show up for our allies to sustain each other in collective struggle at MIT and beyond.

We practice Teshuvah

We are committed to the practice of Teshuvah, which roughly translates to returning to something you've looked away from. If we stray from our values, fail to show up effectively, or inadvertently cause harm, we will take accountability for our actions and work to repair and prevent future negligence or harm. To build a just world we must actively work to unlearn and fight against our own ignorance and internalized prejudices. We will return to our values, reflect, and grow. We actively welcome feedback both from within our community and, especially, from our siblings fighting for justice alongside us.



Our Language

Zionism

The belief that the Jewish right to self determination is intrinsically tied to the existence of a Jewish nation state, which can only be achieved through violent occupation, settler colonialism, expulsion, and exclusion of the indigenous population.

Anti-Zionism

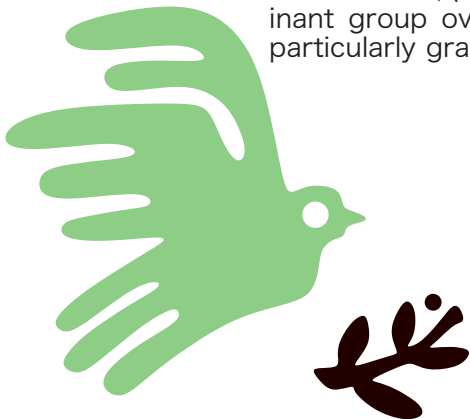
The belief that the Jewish right to self determination is threatened by the illusion of safety under a Jewish nation state, and that a militarized settler colonial regime is in direct opposition of Jewish liberation which is intrinsically tied to the liberation of Palestinians and all oppressed people.

Antisemitism

We embrace the Jerusalem Declaration on Antisemitism (JDA) which defines antisemitism as the “discrimination, prejudice, hostility, or violence against Jews as Jews (or Jewish institutions as Jewish).” The JDA definition further expands on the definition with guidelines under three categories: (1) General, (2) Israel and Palestine: examples that, on the face of it, are antisemitic, and (3) Israel and Palestine: examples that, on the face of it, are not antisemitic.

Apartheid

As defined by Human Rights Watch, Apartheid is a crime against humanity consisting of three primary elements: (1) an intent by one racial group to dominate another; (2) systematic oppression by the dominant group over the marginalized group; and (3) particularly grave abuses known as inhumane acts.





Genocide

According to the Convention on the Prevention and Punishment of the Crime of Genocide, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:



- a.** Killing members of the group;
- b.** Causing serious bodily or mental harm to members of the group;
- c.** Causing serious bodily or mental harm to members of the group;
- d.** Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- e.** Imposing measures intended to prevent births within the group;
- f.** Forcibly transferring children of the group to another group

Diasporism

Diasporism is the practice of creating religious, cultural, social, political, and economic homes wherever we, as Jews, find ourselves. Central to this practice is the conception of Doikayt (here-ness), a commitment to create vibrant spheres of Jewish life and fight for collective liberation in our communities.



QR CODE TO RESOURCES.



FROM COMPLICITY TO RESISTANCE

Honoring Aaron Bushnell's Memory by Dismantling the War Machine

Author: Zeno

When my fellow veteran Aaron Bushnell set himself ablaze outside the Israeli Embassy, he illuminated the depths of moral injury inflicted by a military that promises honor but delivers only betrayal. His final act was no mere cry for help from a lost soul, but a battle cry against the grinding gears of a war machine that turns idealism to ashes. The same machine that led me to don the uniform in hopes of serving a righteous cause, only to realize I was a cog in the very apparatus of oppression I thought I was fighting against. If Bushnell's death is not to be in vain, we must heed his call to resistance – to sever the ties that bind us to complicity and take up the watch fires of liberation.

The gruesome images of Bushnell's final moments are seared into the public consciousness, his Air Force fatigues engulfed in flames as he shouted "Free Palestine!" But the sparks of his anguish were kindled long before, by the slow burn of serving a military that disguises the ugly face of Empire beneath the mask of the American flag. Like so many recruits, Bushnell entered the service full of earnest desire to make a difference, to stand on the right side of history. He took the oath believing he was signing up to sacrifice for a greater good, only to discover he had enlisted as an accomplice to evil.

FREE



PALESTINE

I know such disillusionment all too well. As an Aircraft Maintenance Officer charged with keeping the machines of death in lethal working order, I gradually realized the emptiness behind the high-flown rhetoric of the “Global War on Terror.” With every sortie, every wrench turned, every temporary duty assignment to defend oil and empire, the mirage of American heroism melted away to reveal a machinery of military impunity, fueled by lies and the grinding up of black and brown bodies the world over. Steeped in the institutionalized racism and Islamophobia baked into our training, I watched as the Pentagon’s campaign of forever wars spawned an endless trail of dead civilians and decimated societies from Afghanistan to Iraq to Yemen to Syria. Lives erased, reduced to “collateral damage” in service of Lockheed Martin’s and Elbit System’s bottom line.

All these horrors have reached their pinnacle in Israel’s genocidal assault on the open-air prison of Gaza. With American weapons, aid, and diplomatic cover, a modern-day Warsaw Ghetto is under siege. Over 31,000 killed, including over 14,000 children, their homes and schools and hospitals reduced to rubble by US-made bombs and Caterpillar armored bulldozers. Journalists and paramedics targeted for death, a captive civilian population subjugated to a 17-year blockade depriving them of food, medicine, electricity – all the necessities of life itself. How can we who wore the uniform, who took an oath to protect the innocent against all enemies foreign and domestic, stomach such active complicity in monstrous crimes against humanity?

Aaron Bushnell knew he could not. Stationed with the 571st Cyber Division, he had a front-row seat to the bloody spectacle of American Empire, his top secret clearance granting him access to real-time intelligence exposing the US Air Force’s direct role in raining death on the Palestinians. With US-made F-16s, Apaches, and Reapers unleashing hell from above and US battle management systems guiding every strike, Gaza burns by the hand of Washington. For Bushnell, merely refusing to re-enlist was not enough. His conscience demanded a form of dissent that could match the enormity of the crime.



Around the country, an emerging wave of “service members of conscience” are refusing to stay silent – and in some cases, refusing to stay in the service at all. Under the patchwork of loopholes and half-measures called “conscientious objector” regulations, those who can no longer conform their conscience to the military’s imperatives of empire are seeking an escape hatch. Fellow veteran and friend of Bushnell, Levi Pierpont, was one of them, securing an honorable discharge via conscientious objection after realizing he could not remain complicit.

But Pierpont is the exception, not the rule. For every application approved, an untold number are rejected, and exponentially more never even try, trapped between the Scylla of moral trauma and the Charybdis of losing their benefits, livelihoods, and community. Bushnell himself confessed he wanted to leave, but felt compelled to wait out the remainder of his contract. We cannot rely on the mercy of a merciless institution. True moral courage, true resistance, demands more than working within a system designed to contain dissent.

And no wonder the top brass will go to any lengths to keep their troops in line – the imperial war machine is breaking down. In the ultimate indictment of the state of the US military, every branch except the nascent Space Force missed its recruiting targets this year, falling 41,000 recruits short. With the active duty force on track to sink below even its pre-WWII nadir, the Air Force has fewer airmen at any point since its founding 75 years ago. For all its obscene budgets and corporate largesse, the Pentagon finds itself in a crisis of legitimacy among the very public it claims to defend.

The mask is slipping, in more ways than one. Even as it scrambles to refill its ranks, the Defense Department just failed its sixth annual audit in a row, unable to account for over 60% of its \$3.5 trillion in assets. Billions flow to the pockets of Raytheon and Boeing, but when it comes to keeping track of the taxpayer dollars it squanders on F-35 boondoggles, the best the Pentagon can get is “disclaimer of opinion” – bureaucratese for “incomplete.” Veterans go without adequate housing or healthcare while Northrop Grumman’s profits soar. The greatest threat to our national security is not some foreign boogeyman, but a corrupt



cadre of defense contractors laughing all the way to the bank.

But even more dangerous than the financial malfeasance is the moral rot. Bushnell's final example exposed more than the callousness of a military that shrugs at the incineration of innocents in Gaza. It laid bare the Dorian Gray portrait of an empire in terminal decline, oozing hypocrisy from every pore as it projects the image of a shining city on a hill. A nation that once claimed the moral high ground of a liberator has been unmasked as the last and greatest redoubt of settler colonialism, stretching from stolen Native land to the banks of the Jordan River. The torch of the Statue of Liberty has been swapped for White Phosphorous, and the huddled masses ground under the tank treads of Manifest Destiny.

For what is the Israeli occupation if not Wounded Knee on the shores of the Mediterranean? The same calvary that drove the Cherokee on the Trail of Tears now drives the Palestinians into the sea. The same frontier fantasy of displacing the brutes to build an Exodus mythos requires the same expropriation of indigenous homes and lives. The Nakba is the American Dream reflected in a mirror darkly, and the US underwrites them both. In propping up a Jim Crow apartheid state with one hand while chanting Black Lives Matter with the other, America proves not its exceptionalism but its spectacular talent for self-delusion.

So let us strip off the blindfold and look our national sins square in the face. Let us see our reflection in the shattered rubble of homes demolished by Caterpillar D9s, and the shattered life of a veteran who could not escape the stench of military-corporate decay seared into his soul. If we are to be redeemed, it will not be through the absolution of a constitution written by white supremacist enslavers, but by taking the torch from the fallen hands of a martyr and blazing a trail of our own.

Bushnell's sacrifice must be a rallying cry to transform the military from the inside out. To build networks of resistance within every battalion and squadron, to infiltrate the ranks and break the chain of command that serves only the powerful. To call out and expose complicit leadership. To name our nightmare and awaken our fellow dreamers from the sleepwalk of service



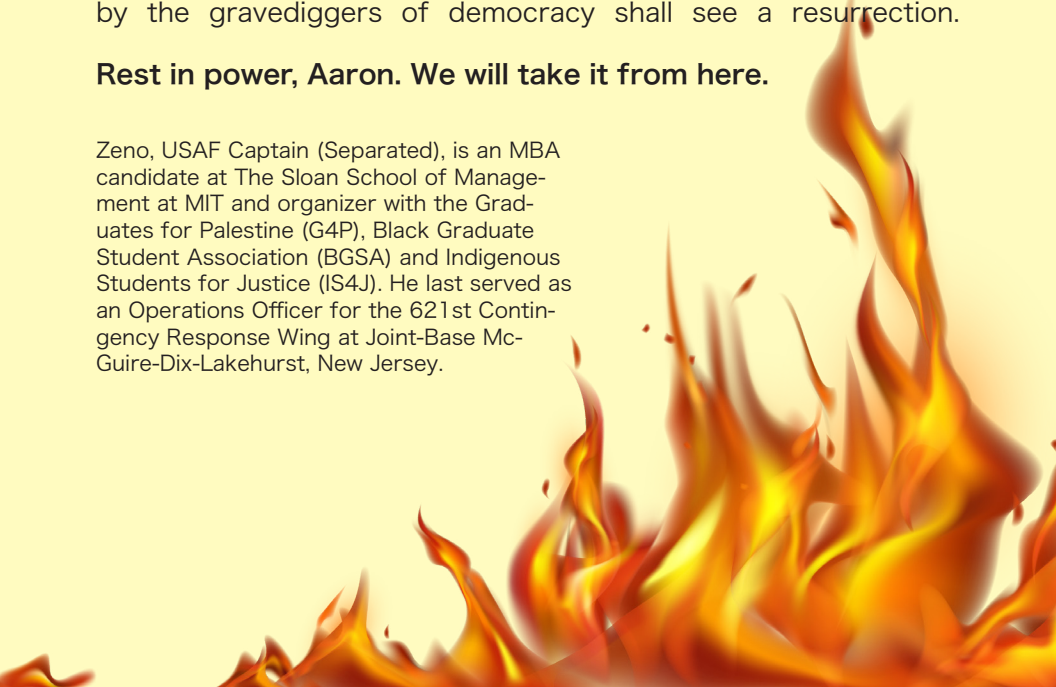
to slaughter. To become the double agents of dignity in the heart of the beast, and to make sedition our new oath of office. For if Gaza is the front line of the war on oppression, our only place is in the trenches with the resisters. It is not enough to come home and hang our uniforms in the closet of our conscience. It is not enough to donate to a veterans charity and call it a day. We who have been the tip of the spear must become a thorn in the side of the hand that wields it. We who swore to obey orders must find the courage to refuse them. We who gave our minds and bodies to Empire must give our hearts and souls to its overthrow.

Let us become refugees from the army of the night, and carry the battle to the doorstep of the death merchants who trade in the coin of our comrades' blood. Let us throw our bodies upon the gears of imperialist institutions, and dare them to strike us down as we cry out for the mothers, fathers, sons and daughters of Gaza. Let us stand with the stone-throwers of Jenin and the hunger strikers of cells hidden in the Negev. Let us go from Bushnell's pyre to Palestine, and from Palestine to everywhere the stars and stripes cast their shadow.

Take heart that every army of the oppressed began with a band of sisters and brothers who had nothing to lose but their chains. As Margaret Mead said, it is always the small groups of committed people that have changed the world. No empire is too big to fail, and no war machine is too mighty to jam. For when we - taxpaying citizens, veterans, scholars and former servants of Empire - who once rolled the stone before the tomb become the angel that unseals it, then a world entombed by the gravediggers of democracy shall see a resurrection.

Rest in power, Aaron. We will take it from here.

Zeno, USAF Captain (Separated), is an MBA candidate at The Sloan School of Management at MIT and organizer with the Graduates for Palestine (G4P), Black Graduate Student Association (BGSA) and Indigenous Students for Justice (IS4J). He last served as an Operations Officer for the 621st Contingency Response Wing at Joint-Base McGuire-Dix-Lakehurst, New Jersey.





FROM THE RIVER TO THE SEA TO EVERY MOUNTAIN TOP

Author: Richard Solomon

*Colonizers write about flowers.
I tell you about children throwing rocks at Israeli tanks
seconds before becoming daisies.*

*– Noor Hindi, “Fuck Your Lecture
on Craft, My People Are Dying”*

Today I learned my former host-brother is sleeping on the cold, cratered streets of Deir al-Balah in Gaza – his house destroyed by an Israeli missile, his cousins and uncle assassinated, his family surviving off animal feed and mallow, which grows between the gutted concrete and shorn rebar. We’am, a host-sister, told me four months ago the bread lines grow long. I wake up every day wondering if she is dead. Fadi, a dentist student I met in Cairo, is now trapped in Rafah with his elders, his family home destroyed by an Israeli bomb, ‘fighting to preserve the humanity that remains,’ he told me. Ma bdi akl. Bdi aish – ‘I don’t want food; I want to live.’ At least 30,000 people have been killed by the Israeli military since October – among the highest rates of killing in any war of this century. The horror is palpable in the mass graves, the ruins of churches, mosques, schools, hospitals, and libraries, the cries of children buried under rubble which we hear on Instagram every day.



This war is also driven by clear genocidal impulses. “I am personally proud of the ruins of Gaza” said Israeli minister May Golan last month, “that every baby, even 80 years from now, will tell their grandchildren what the Jews did.” This retributive sentiment is not limited to Golan’s mainstream Likud party or MIT alumnus Benjamin Netanyahu. The sentiment is obvious in the smiles of Israeli soldiers who jeer at and humiliate their hostages, in the pride and impunity with which they livestream their favorite collection of dead women’s underwear, in the glee of Israeli counter-protestors who block the few aid trucks into Gaza and eat cotton candy and slushies while Gazans on the other side starve. The sentiment is also shared by the broader Israeli public, two-thirds of whom oppose “the transfer of humanitarian aid to Gaza residents.” This festival of horrors did not begin with the Hamas attack on October 7. Societies do not disfigure into fascist revelry overnight. What is happening in Gaza is the dark fruit of over a century of settler colonialism and apartheid in the Holy Land, consecrated by American firepower, ideology, and institutions.

Agenda Setting and Things Left Unsaid

MIT plays a unique role in this unholy alliance. It is a prestigious academic node of the U.S. military-industrial complex and the head of a \$23.5 billion endowment. When my comrades and I in the MIT Coalition Against Apartheid (CAA) challenge this node, we face a withering campaign of sanctions, hate speech, and misdirection. This is partially manifested in the way MIT chooses to define the relevant issue space. In my field of political science, there is an old insight by E.E. Schattschneider that “some issues are organized into politics while others are organized out.” The people who set agendas decide the institutional arena in which popular contention happens. This is sometimes called the hidden, “second face” of power.

What then are the issues 'organized out' of university politics? First, MIT receives direct funding by the Israeli Ministry of Defense for surveillance and ballistic targeting research. "Our scientific power has outrun our spiritual power," said Dr. Martin Luther King Jr., "We have guided missiles and misguided men." Second, MIT hosts venues such as the Start-up Exchange to connect its students and faculty to weapon manufacturers like Elbit, Raytheon, Caterpillar, Inc and BAE system. These firms are the raw suppliers of Israeli occupation hardware. Third, the MIT Corporation dynamically manages a \$23.5 billion endowment. MIT also holds the unique distinction of being the only American university to host a weapons lab entirely bankrolled by the U.S. Department of Defense; the Lincoln Laboratories currently hold a \$20 billion contract over the 2015-2025 period and conduct classified research in ballistics, surveillance, and "war games." The dark fruits of these innovations are ultimately routed not just to the U.S. military itself but re-packaged in the form of aid to American client states and allies. The state of Israel receives the lion's share of such Foreign Military Financing (FMF) grants.

Of course, none of these issues are on the table when MIT sends campus-wide announcements about the CAA or organizes a seminar on antisemitism. Why would it? There are no institutional incentives absent a vigorous, disruptive anti-war movement among students and faculty. And so the tension between what's said and unsaid slides into a bizarre kind of Orwellian doublethink: MIT condemns the incitement of violence, but then hosts a research lab to perfect state violence.

Motives

We are each moved to support Palestine for different reasons. For me, the Holy Land is a place of profound meaning to my Christian faith. It is where I discovered Oscar Romero's "violence of love" that beats weapons into sickles for work. Palestine is where my friends live under apartheid and occupation. The Israeli occupation is a brutal and degrading regime I have seen with my own eyes over my time living in the Palestinian territories and in Jerusalem itself. I hear it in the stories of Gazan children who stayed in my family home to receive prosthetic limbs and eyes over the years with the Palestine Children's Relief Fund. I support the Pal-



Photos throughout piece are provided by Richard during his trip to the Occupied West Bank, Palestine. Year 2017

Below: images from the Apartheid Wall.

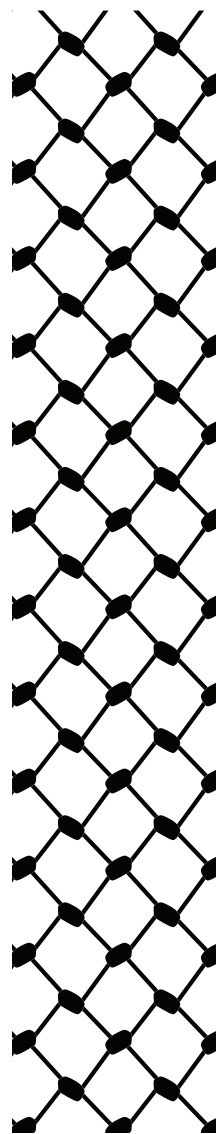


estinian people because I am tired of watching old men and women on video show me scabs and bruises from when they were detained and beaten in Israeli prisons. I am haunted by the orphan in Gaza who tells me in Arabic that all his family were killed and that he sleeps on an unlit road hoping someone will run him over. There are at least 17,000 orphans now in Gaza.

I support the end to apartheid because in Jerusalem, my friend Ahmed lives in annexed Israeli territory, but he and his wife do not have full voting rights. There are 372,000 of them. Because in Ramallah, my friend Iman has never seen the Mediterranean or the Sea of Galilee. To do so requires a permit, like the old South African pass laws. Should she fall in love, she cannot easily marry a Palestinian (or a Jew for that matter) from Haifa, Nazareth, or Jerusalem, without leaving the country.

I support the end to apartheid because my mother's friend Samir lives with his three children in Bethlehem enclosed by checkpoints, walls, watchtowers, and ever-growing Israeli settlements. An Israeli citizen in the same physical space falls under civil law; Samir falls under Israeli military law. There are 2.7 million such Palestinians in the West Bank. I support the end to apartheid because my colleague Dana lives in the diaspora, cut off from the land of her grandparents. Anyone born of a Jewish mother can easily visit or obtain residency rights in the land of Israel and historic Palestine. The Palestinian diaspora cannot, and there are 6 million of them.

I support the end to apartheid because in 1948, more than 90% of Palestine's Christian and Muslim Arabs within the borders of the declared state of Israel were expelled as stateless refugees. The few who remained, many in northern cities such as Nazareth and Haifa, lived under military rule until 1966. Upon winning the 1967 war against its Arab neighbors, Israel then occupied the Sinai, Golan Heights, Gaza and the West Bank – subjecting large, urbanized populations of Palestinians in the latter two regions to a regime of military rule that has lasted now more than half a century.



Some of my fellow MIT students take issue with the chant “from the river to the sea, Palestine will be free.” But do you know what actually exists from the river to the sea? A fractured patchwork of different political jurisdictions, within which about seven million Palestinians live without the same basic rights as seven million Jews. Human rights groups call it apartheid. It is an apartheid of walls, concrete, checkpoints, housing demolitions, settler attacks, censorship, confiscated land, and imprisonment without trial.

I support the end to apartheid because this unholy and precarious arrangement is supported by American weapons, justified publicly by American politicians and diplomats, bankrolled by American taxes, shielded by American military assets, and sanctified by American pastors and rabbis. It is an arrangement papered over by MIT itself, which refuses to divest its \$23.5 billion endowment from Israeli companies or end its partnerships with the Israeli government and weapons suppliers. I follow Noam Chomsky, Willard R. Johnson, the MIT Physics Department and other former lights of the MIT community who took a principled stand against war and apartheid in their own time, and who connected that stand with the policy of the university. It requires me to say, along with the Palestinian Knesset member Ayman Odeh, “Cursed be they who cry out: Revenge. We choose life.” We choose life in Palestine.



Finally, I support the end to apartheid because I am moved by my Palestinian and Israeli comrades: Amjad Iraqi, Mosab Abu Toha, Yuval Avraham, Daniel Boyarin, Gideon Levy, Noura Erakat, Rashida Tlaib. I am guided by the witness of Aaron Bushnell. By leftist Jews in the United States. By the US Civil Rights movement and the black radical tradition. And by the legacies of Irish unification and the anti-apartheid struggle in South Africa.

This is not a utopian or alien position; it is quite possible and rooted in the oldest political visions of the Palestinian national movement and Jewish tradition. The coalitions exist to achieve it. In fact, it's the only future that does not preserve Israel as an ethnic supremacist state. To do this, the anti-apartheid coalition must gain leverage into the American state. This process of course starts locally, in places such as MIT or Cambridge. It is what guided me and my partner to support the MIT CAA and participate in the sit-ins, which I understand as disruptive and conspicuous acts of protest and civil disobedience against the will of the MIT administration. We will likely continue to attend and support the coalition at future direct actions.

Richard Solomon is a PhD student in the MIT Department of Political Science where he studies Middle East politics and the political economy of trade. He is also a member of the MIT Coalition for Palestine and the Boston chapter of the Democratic Socialists of America. Before MIT, he worked as a consular diplomat with the U.S. Department of State in Riyadh, Saudi Arabia. The views expressed above are his alone and do not represent the views of the U.S. government or any MIT organization.



MIT, YOUR RACISM IS SHOWING.

Author: Nadine Zaza

On Saturday, March 2nd, the Cambridge and Boston community gathered for a Hands Off Rafah rally at Cambridge City Hall. This rally was held in the wake of the Flour Massacre of February 29th, in which over 100 Palestinians were killed, and over 1000 wounded, while attempting to secure food for their families from the few aid trucks which were finally able to pass into Gaza City. The occupation forces opened fire mercilessly, slaughtering civilians whom they had subjected to forced starvation by blocking aid trucks for weeks on end. In the wake of this monstrous massacre, the Boston community gathered to mourn and to march. MIT students led the way, carrying a banner at the front of the rally which headed down Massachusetts Avenue. The assembled masses trooped through the rain and stopped on MIT's campus, where graduate student Nadine Zaza, also an editor with the Written Revolution, gave a rousing speech at the steps outside Lobby 7. A selected transcript from this speech appears in the following pages.

Speech Begins:

My name is Nadine. I am a graduate student and worker at MIT and I refuse to have my labor be complicit in the genocide of Palestinians in Gaza and across all occupied Palestine.

I want to share with you all that, although Palestinian blood does not course through my veins, I can assure you Palestine is deep in my heart and forever on my mind. I can share that with every iota of my being I would never comprehend my own humanity and the meaning of life if it wasn't for the humanity and liberation movement of Palestinians. And I know that so many of you feel that too because in our thousands, in our millions, we are all Palestinians.



FREE PALESTINE

FREE PALESTINE

FREE PALESTINE

FREE PALESTINE

STOP GENOCIDE

BRANDON JAMES GRIFFIN

THE WORKER CLASS NEW WORKERS

PALESTINE WILL BE FREE

IN FOOD

ABIM

Now to all my Palestinian family - I wanted to give you all an MIT campus tour and a history lesson to go along with it. In front of me you will see our Student Center and behind me is Lobby 7. In the late 1960s, MIT Students and faculty of conscience held protests in front of that very Student Center against the Vietnam war and in support of the civil rights movement; through the 1970s, they protested nuclear armament; and in the 1980s, they called for the end of Apartheid in South Africa. They demanded MIT heed their concerns - that this campus, our knowledge, and our science were not merely complacent in but complicit in the war atrocities that this imperial machine dawns on the oppressed. It was during 1980's that students at MIT formed the CAA, Coalition Against Apartheid, possibly the single most politically active moment in this Institute's history. Until today.

It is in front of that very student center and in lobby 7 behind me that the revitalized CAA, students and faculty of conscience, gathered yet again to not only mourn our Palestinian brethren that have been killed in Israel and US's Genocide on Gaza, but to fight for the liberation of Palestinians.



(UPI) CAMBRIDGE, MASS., NOV. 6 - ANTIWAR PROTESTS IN THIRD DAY AT MIT - Hundreds of students and supporters at Massachusetts Institute of Technology launch a third day of antiwar protests as they climb stairs of Rogers Building housing President Howard W. Johnson. National Liberation Front flags are at right. Students have demanded a halt to military research by Institute. The Stratton Building housing Student Center is in background across Massachusetts Avenue. (AP WIREPHOTO) (dca31600str) 1969

November 1969
3rd day of Antiwar Protests at MIT where students demanded a halt to military research. Associated Press



March 2024
MIT students demanded Justice for Palestine and ending research ties with Israel.

We are gathered here because of the images and videos that are seared into our collective memory of this genocide. We all know these images well. We witness Palestinians wade through dirty puddles, carrying the remains of their loved ones. Young men and boys, stripped naked, facing the barrel of an IOF soldier's gun. Mothers enduring the heart-wrenching farewell to their unborn children. Children, wounded and alone, without a family or home to return to. The haunting image of half of Jinan's body suspended from the ruins of her home and Hind, trapped in a car surrounded by the lifeless bodies of her family, only for us to know the futile attempt of rescuers who were subsequently killed. The world listened to her cries for help, only for her to be indefinitely silenced by Israeli tanks and found 12 days later. We hear the screams of a mother lamenting her children who died in hunger, and Amina, whose eyes were filled with blood after being struck by Israeli tanks. A father begs his young daughter for forgiveness as he helplessly watches her bleed out from shrapnel wounds, trapped with no way to save her. Babies, born amidst genocide, only to perish in it—like 2 month old Mahmoud Fattouh, whose father lost his sight and only heard his cries. and now just two days ago Israel killed over 120 Palestinians in what has been deemed the Flour Massacre, they were attempting to reach humanitarian aid. Those aid boxes were instead covered in the blood of Palestinians, shot and killed.

These war crimes, these images, these sounds, these videos, These stories, these lives.

THIS IS WHY WE MARCH.

THIS IS WHY WE PROTEST

and why we will continue to return and demand that Palestinians lives not be taken from this earth in vain.

THIS IS NOT A WAR, IT'S A GENOCIDE.

THEY ARE NOT NOT STARVING, THEY ARE BEING STARVED.

THIS IS NOT JUST A HUMANITARIAN CRISIS, THIS IS "LIFE BEING DRAINED OUT OF GAZA AT TERRIFYING SPEED"

and at the hands of Israel and the US. We cannot be adopting the words of the oppressors to tell us what we see every single fucking day. Israel believes it is above the law, above the Hague, above all of humanity and any inkling of scrutiny.

We are gathered here today in the belly of the beast - this is precisely where it begins. It begins in these halls, in these labs and with our students and graduate workers.

In 2023, MIT took \$2 million dollars from the Israeli Ministry of Defense. This money went to fund the following projects, among others: 1. perimeter defense, 2. autonomous robotic swarms, and 3. algorithms for pursuit and evasion strategies.

DOES THAT SOUND RIGHT TO YOU? MIT has been supporting

the Israeli Ministry of Defense with our labor since 2008. A few weeks after South Africa brought charges of genocide against the Israelis at the ICJ, MIT President Sally Kornbluth spoke about this vile relationship MIT has with Israel: she described it as **“VIBRANT”**. Let me ask you something, Sally. **IS THE BLOOD IN GAZA “VIBRANT”? IS THE EXPLOSION OF HUNDREDS OF BOMBS OVER GAZA “VIBRANT”?** I'll tell you what's vibrant, Sally - this movement!

When students of conscience declared to this administration that we follow the legacy of the Reverend Dr. Martin Luther King Jr. through our right to protest, do you know what the admin said? The admin responded saying - **“YES, AND HE GOT ARRESTED.”** These are the same administrators that had the audacity to attend the MLK gala dinner alongside Black people in this country that fought for civil rights and whose rights are consistently still infringed. If these administrators felt that it was right for MLK to have been arrested then they shouldn't have gone to a gala honoring MLK and his civil disobedience.

I'm sure you all notice the MIT police around us. For Black, Brown, and disabled students on campus, involving the police isn't just an overreaction; it fundamentally contradicts all DEI efforts they claim to have embraced since the Black Lives Matter movement. Well, **THAT MOVEMENT ISN'T DEAD - YOU JUST STOPPED GIVING A SHIT.** What comes as no surprise is that MIT's very own Chief of Police was part of a deadly exchange police program between the US and Israel. These programs are meant to promote and extend discriminatory and repressive policing in both countries. After being trained in this very program, our MIT Chief of Police said “we have many Internationals and many from not so friendly countries,” thanking Israel for its generous support for racist tactics.

MIT, your racism is showing

MIT students and orgs invited former Israeli Foreign Minister Tzipi Livni, who said about Gaza, “Is there a humanitarian crisis? There is no humanitarian crisis in Gaza”, and who suggested that calling for a ceasefire right now is immoral. What is immoral is the killing of over 30,000 lives in less than 150 days. On average 8 people are being killed each hour.

Given MIT's vibrant relationship with Israel I'm sure it wouldn't shock you to learn that MIT's honored guest Tzipi Livni is a war criminal and had international arrest warrants in Belgium, Switzerland and the UK. But this is not a unique case, because as some of you may know - MIT produced Benjamin Netanyahu, the war criminal of war criminals.

MIT, your bigotry is showing.

Sally hides behind the label of academic freedom to justify and keep the academic contracts that aid and abet genocidal research. But Sally's administration has suspended the CAA for their emergency rally for Rafah in the very lobby behind us, despite providing them with a speaker system; even further, they are trying to suspend the students from this institution. This administration thinks they can suspend each and every organizer on this campus, but what they are truly suspending is every ounce of legitimacy they have.

MIT -- every decision you've made about the students of conscience has been at the expense and infringement of our rights. Every rule you've installed and enforced with partiality has been at the expense of your reputation.

I want to end with a message to our administration, and I want to make sure they don't mince my words.

MIT, YOU CAN TRY TO UNJUSTLY AND WITH DEEP COWARDICE SUPPRESS AND SUSPEND STUDENTS OF CONSCIENCE ON THIS CAMPUS, BUT

YOU WILL NEVER SUSPEND THIS MOVEMENT.



SLEEPLESS IN PALESTINE

Author: Zehra Imam

It is around 2 am when a Palestinian mentor shares an article to give me hope; a friend texts a poem titled Sleep Study No. 3 by Palestinian poet Hala Alyan. "It's not night that's the problem," Alyan writes, "It's war." Even when worshippers wish to prostrate for night prayers at Al-Aqsa in exchange for sleeplessness, they are met with scathing violence that further tethers them from their dreams. None of us can sleep, but we are not alone.

For months, I haven't been able to sleep because of the ongoing genocide. Whenever I would check in with my friends in Palestine, it was hard to really get a sense of how they were doing. But one day I decided to ask them, "How have you been sleeping?" And the stories poured out - their testimonies became a starting point for this piece.

In a Palestine that is known for its night journeys, in a place where prophets have traversed the skies, we keep witnessing Palestine's beloved people meet the heavens. In his poem titled Sleeping in Gaza, Palestinian poet Najwan Darwish writes,

*"Fado, I'll sleep like people do
when shells are falling
and the sky is torn like living flesh
I'll dream, then, like people do
when shells are falling:
I'll dream of betrayals*

For my Palestinian friends who cannot sleep because Darwish mentions in his poem they "collect their people's suffering," sleep is a right that has long been violated, often due to night raids, violent arrests, and now genocide. Sleep deprivation is a form of torture that has historically been used by the IOF, the CIA, and similar agencies. It transcends the prison space into villages, refugee camps, and further permeates into the homes of Palestinians - even those living across the world in the diaspora.

The occupation has consistently stripped Palestinians of the rest that they deserve, yet sleeplessness is a testament to the hearts of Palestinians that are very much alive. Palestinians may have lost their sleep but they have not lost their humanity. Their care and concern for each other keeps them awake amidst the atrocities that the IOF unceasingly commits.

How has sleep been for Palestinians since the genocide began? How was it before October 7th? Here are some testimonies from Palestinians in the diaspora, Gaza, the West Bank, and East Jerusalem.

Voices from Gaza - How does everyone sleep?

“Last night was terrible, it was worse than the night before. The bombing is like nothing we’ve heard before they’re using new weapons on us. The children sleep, from the anxiety, in between us. We don’t sleep as we guard their bodies with our own. Always ready to run. It is false, the sense of security in running [because] if the house is bombed, the only place we go is to God.”

“Our house is full now, so some of us sleep against the wall sitting up. There aren’t enough mattresses or blankets. Four people sleep on one mattress, half their bodies on the mattress and half on the floor. We aren’t sleeping, no one sleeps in Gaza. One of the two-year-olds, before he sleeps, says a prayer with his hands up in the air every night, ‘Ya Allah, let us sleep and wake up, and not die.’ But this time it’s different, the bombing does not stop. It’s every two minutes, every two minutes. We always wake up, and we are never asleep.”

One time on a WhatsApp video with a loved one, she talked quickly with rapid breaths after she woke up, her anxiety was palpable. We heard what sounded like an approaching missile and it was approaching. Her newly awakened eyes quickly fixated on the ceiling and she began to repeat, “Yama, yama, yama!”

Her voice competed with the sound of the missile as it got nearer and louder. When it finally hit we waited for the phone which she had dropped now to relay her face back to us. She picked it up. Her eyes were still wildly searching the ceiling. Voices echoed around her, “It wasn’t us, it is the neighbor’s two houses down.” Several repeated the same lines as they peeked through the curtains to see the unfortunate home nestled with its inhabitants in the heart of its ruins.

Nour - Is this the ground invasion of Rafah?

I receive updates from a medical student in Rafah named Nour who tells me that she is remaining steadfast. She sleeps “none to maybe four hours and it’s mostly interrupted. During the day, there isn’t much time for us to make up our sleep,” she explains. “It’s either me going to volunteer at the hospital, working on our humanitarian aid project, or going to stand in line for hours to buy bread, get water, or take care of our family.”

“The night before last night was intense, we tried to rest but after less than one hour, we woke up to these bombings everywhere, we had no idea what was happening,” Nour said. “We were looking at the news, we had no idea what was happening. Did they come in? Is this the ground invasion of Rafah? Is it not? Too many questions, no answers. A lot of bombings and death felt too close. It always feels very close, but at some points, it gets too, too, too close. And that night was one of those nights. We were ready to die that night. We still can’t believe we survived it.”





Fedaa Alsoufi - Guilt in the Diaspora

"I am writing this past 5 AM which should be a solid indicator of how bad and inconsistent my sleeping schedule has been... I find it hard to sleep with thoughts running through my head non-stop. I wish I could make them stop. I think about my city, my family, and my friends a lot," shares Fedaa Alsoufi, an undergraduate student at the Massachusetts Institute of Technology. Alsoufi is a fifth-generation refugee from Gaza. Her entire family is still there.

Alsoufi's gold necklace, the shape of Palestine engraved with the poetry of Mahmoud Darwish, will be your entry point to her because she wants the world to know where she is from at first glance. Her quick smile and sense of humor might deceive you, but Alsoufi resides in a place that is beyond rest. In October 2023, she gave the world a glimpse of her anguish and courage when she published a piece through *We Are Not Numbers*: "I can't keep pretending that I am strong enough to take it all in... When I go back home, I'll meet a city I don't recognize. But the sea is still there, standing steadfast."

"When I sleep, my dreams are foggy and ominous," she tells me. "Physically, I am at MIT but in my head, I am always back home even in my sleep. I have been dealing with constant headaches because of the lack of adequate sleep. However, my problems are nothing compared to what my people are experiencing so I don't complain about knowing that I am not the one under the bombings. I am ashamed of myself and I feel guilty every time I get a decent meal or enough amount of sleep to function."

Shahnaz - Psychological Warfare for a Palestinian-American

“For the first few weeks, we slept in shifts of three to four hours at a time. And when we slept, images were streaming from our phone screens, haunting us. I remember one night when I quietly got into bed I lay there and felt nothing but absolute dread and guilt that I was able to feel safe.

I breathed deeply, then my husband started to cry while he was asleep. I turned to my side and sobbed quietly so as not to wake him. We are haunted by thoughts and dreams of the suffering, murders, and destruction which are thousands of miles away but they make sure that, like the lives of Palestinians, sleep remains as distant as the thought of safety. Days into the war on Gaza, our sleep has settled among the rubble of tombs we absorb into our hearts, every day and night.

It’s psychological warfare. They’ve destroyed our sense of security, by hindering our ability to speak to them. Waking every couple of hours, I pick up my phone and look for news that signifies some hope. There is none, I go back to the “new” sleep that I now embrace. The kind that is not steady, the kind that is filled with shame, the kind that is filled with fear, the kind that tortures you so much that you don’t want it anymore.”



Mohammad Alazza - Night raids in Aida Refugee Camp

Alazza, Executive Director of Lajee Center and photojournalist, shares that he sleeps four hours on average, and wakes up in between. He has woken up several times thinking that the IOF is in the camp or coming to his house because of the night raids on the camp. These suspicions are not unfounded as he has previously found 70-80 soldiers at his family's home to brutally arrest him for doing his job as a photojournalist. This is his testimony:

“Before the 7th of October, we are always worried. We, as Palestinians, never get 100% rest. We are always worried, especially here in the West Bank. At any moment the soldiers can enter our homes, and this is the thing that we are always thinking about. I don't know what's the right word because I feel I am cheating my people in Gaza when I go to bed and sleep and, at the same time, think of more than one million people who don't have a house, they don't have a bed, they cannot sleep, they don't have enough clothes and it's cold. Now, even in the West Bank, we are feeling more in danger because, since the 7th, lots of people were arrested, lots of people were shot, and a few were killed. Easily, as I said in the West Bank, they can enter our homes. There are invasions every day, as well as lots of people who are arrested who did nothing, nothing at all. But they just arrested as many as they could to scare Palestinians as much as they could.



NO
FREEDOM
ALLOWED

IRELAND

JALAZ
JUNGLE

Athal - A Sniper Kills a Boy in Aida Refugee Camp

Since the 7th we have been unable to sleep for a long time. The IDF is always in the city or the camp. Many people have been arrested from Aida Camp, almost 50+ people in administrative detention orders, and with each time they enter – which is twice a week, sometimes more – no one can sleep. Everyone will be looking through the windows to see where they are or checking on their phones to see any updates from the others if they can see the IDF locations. Sometimes they shoot for no reason, and this happened here in Aida when a Palestinian youth, Mohammad, was on the roof of his home. He heard that there was IDF inside the camp, so he wanted to go down to his family home, I think this is fair for a youth who is 17 years old, to be able to reach the stairs he turned his phone flash on, and he did not know that there was sniper on the watch tower that is located in the middle of the camp, and they shoot him.

Since my home is next to the way the IDF walks through to go back to the military, I sat by the window for hours listening to the voices of the Palestinian youths who got arrested on that day, screaming. At the same time, they were being handcuffed and beaten by the IDF, hearing the voices of the IDF stopping the ambulance and the car that Mohammad was in, and fighting with his father to get him out of the car. They got him out to the ground leaving him for 20 minutes bleeding until death. Everyone in the camp was awake at that time, and at 6:30 am, everyone was in front of Mohammad's house and with his family when they heard the news of their child's death.

The three hours or less that I do sleep, I feel guilty knowing there are more than 2 million Palestinians who are unable to sleep for even a few minutes, when there are aircraft bombs around them, the feelings of fear that your turn is going to be next. I feel guilty when I sleep while the IDF is in Jenin camp, and I am on the phone all night trying to read all the news so I can do my role to show the real picture of what is happening in Palestine: the ethnic cleansing, the genocidal war, the collective punishment, the ongoing Nakba.

Photos throughout piece are provided by Zehra during her trip to the Occupied West Bank, Palestine.

Left: Image of the Apartheid Wall and Watch Tower.

Dina - The Night is Treacherous in Bethlehem

How can we love the night, which is the source of calm and tranquility for the whole world except the Palestinians? It is a time of love and comfort for all the world except the Palestinians; it is a time of sudden loss of loved ones and episodes of panic and treachery.

My sister can't sleep without closing the windows tightly and the curtains, even the aluminum cover of the net, so that you don't hear the sounds of clashes and bombs; we have had to turn on the air conditioner even on cold nights just to sleep and not hear external sounds!

During this war, the occupation behaves with absolute brutality, entering the houses at 4:20 am and breaking doors. Once during this war, the door of our house was broken. The occupation soldiers entered angrily asking about a young man we did not know, so panic and horror were spread in the hearts of my sister, my little brother, and my little cousins, who were unable to go to school the next day because they failed to get rid of the shock from when they broke into our house without taking our privacy into account.

However, we are ashamed every day of our fear, which we consider trivial in front of the nights in Gaza. The night is bad, we hate it, not for treachery because, according to the Israelis, treachery is present in the day as well as the night, but it comes to you while you are sleeping, and when you try to rest from this world, it comes to you double.

Areen - Violence at Checkpoints Near Ramallah

Our sleep is affected by the terrible things happening in Gaza and the videos we watch every day make us feel sad and helpless. You keep checking your phone as you are worried hence your sleep gets affected all through the night and sometimes you have insomnia, worried that you will wake up to find the soldiers around, especially now that they are also bombing some cities in the West Bank. We live near a checkpoint. We always hear gunshots and sound bombs during confrontations. This isn't only due to what's happening now, it happens all the time and now it has become worse.

School Principal - Students Struggle to Find Rest in East Jerusalem

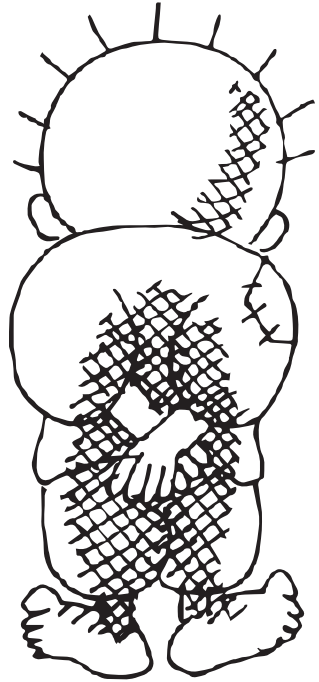
Everything around us impacts our sleep. We, as Palestinians, because of all of these tests and panic we have because of the situation, for sure it affects our sleep, especially our [students]. They have nightmares, they have many stressors. So after Isha prayers, they can't sleep. On the other side, we must wake up so early, sometimes at 4:30 am to go to school. All the Palestinian students must wake up at 4:30 or 5:00 am because there are many checkpoints. Sometimes we waste about one and a half hours waiting at the checkpoints.



Student - Increased Sleep Disturbances in Al-Aroub Refugee Camp, Hebron

The situation is still tense here in Hebron and the roads are still closed, forcing us to study remotely and stay at home. We suffer daily from sleep disturbance due to the repeated occupation raids on our camp at night. With the beginning of the war, these disturbances increased significantly. We had many days where we didn't sleep through the night at all. One night, the occupation army stormed our house at two o'clock at night, and we stayed in the house until nine o'clock in the morning, we never closed our eyes. Other days, we did not sleep in fear of the raid. I am going through a very difficult psychological time.

In sleep, Palestinians become equals across space. Beyond the walls and across continents, Palestinians discover that the distances created by checkpoints and exile have been momentarily suspended when it comes to sleeplessness. Sleep during a genocide becomes a place that, once reached, resurfaces fresh horrors or a reminder to bear witness - a responsibility if relinquished in waking hours, the night becoming a steady reminder of losses fresh from that day, thereby invading the life of every Palestinian. This care and concern for one another as well as for Palestine, one that leaves Palestinians perpetually restless and sleepless, can be likened to the eternal and undying love between a lover and their Beloved.



Handala, created by Naji al-Ali in 1969, is a young refugee symbolizing Palestinian defiance. Depicted facing away, he vows to turn only when Palestine is free—a lasting emblem of resistance.



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**WRITTEN
REVOLUTION**



**“SOMETIMES A HOMELAND BECOMES A TALE.
WE LOVE THE STORY BECAUSE IT IS ABOUT
OUR HOMELAND AND WE LOVE OUR HOMELAND
EVEN MORE BECAUSE OF THE STORY.”**

REFAAT ALAREER

