



VOLUME IV

September 2024 //

WRITTEN REVOLUTION





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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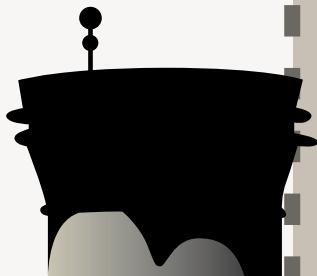
Instagram: @mitwrittenrevolution

Fourth Edition Cover Art Grey Sarmiento

Third Edition Cover Art Dena Mattar (@mattardena)

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WELCOME BACK... FROM THE SUMMER OF RAGE



Photo by Ellie Montemayor

Welcome back from the summer of rage.

The Zionist regime has continued to bombard Gaza, beginning its renewed Rafah offensive in May and expanding to Gaza City. Multiple mass graves were uncovered near the Al-Shifa hospital. The occupiers invaded cities in the West Bank including Tulkarem, Nablus, Tubas, and Jenin and faced brave resistance on the ground. The first polio case in Gaza was recorded for a ten-month-old boy whose leg is now paralyzed. The world mourns a projected 186,000 martyrs of this ongoing genocide, and counted another year of illegal occupation of Palestinian land.

Meanwhile, on Turtle Island, protests continue. The Zionist prime minister and (shamefully) an alum of MIT, Benjamin Netanyahu, spoke to and was applauded by our shameless leaders in the US Congress, who continue to support occupation and genocide abroad while reaping its benefits here. Protestors mobilized to DC and clashed with an incredibly militarized police force, featuring imported pigs from the NYPD.



Photo by Ellie Montemayor

Locally, Elbit Systems, Israel's largest military contractor, succumbed to a people's eviction out of their Cambridge office thanks to the steadfastness and dedication of BDS Boston, who, inspired by the lead of the student intifada, rallied weekly to force the fascist attack dogs out of our city.

At the end of the summer, we also learned of a new challenge we must face at MIT. Post the affirmative action decision by the Supreme Court, the incoming class of 2028 is the least diverse class on campus by a large margin, with representation of Black students cut nearly to a third,

of colonial and racist suffering and powered by a kindred spirit of emancipatory politics. After all, opinion polls in the US and UK suggest that Black Americans and Black Britons express more compassion toward Palestinian life than white respondents and are more likely to approve calls for a ceasefire, criticize their political leadership's handling of the crisis, and support the right to protest for Palestine. A statue of Nelson Mandela stands in Ramallah, and Palestinian refugees once raised charity for black survivors of Hurricane Katrina. Palestinian rappers like DAM sing the praises of Tupac. The Black Lives Matter

I CAN'T BREATHE.

Latinx students cut to about two-thirds, and the Indigenous students cut to half of the representation in the upperclassmen. This blow to diversity at MIT is made even more condemnable by the lack of such a drop at other "prestigious" universities such as Yale and Princeton, whose admission profiles looked remarkably similar to the previous years'. As MIT attempts to pin the blame on national scale decisions, there has also been a marked increase in Zionist propaganda targeting the Black population, claiming that solidarity with the Palestinian struggle is a zero-sum game. We see these intertwined modes of attack as a message - and in this issue, we respond.

In the current narrative, it is tempting to conclude that the solidarity between the Palestinian and the Black community is an old and timeless bond, built on a shared mem-

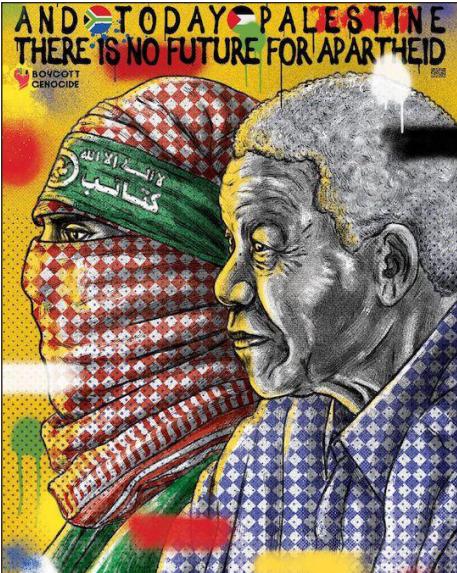
movement in the U.S. embraces the Boycott, Divestment and Sanctions movement against Israel, and a mural of George Floyd by Palestinian artist Taqi Spateen dominates the apartheid wall in Bethlehem with the words "I can't breathe." South Africa has taken Israel to the International Court of Justice on charges of genocide with the support of Zimbabwe, Algeria, and Namibia.

The words of Black radicals such as Frantz Fanon, Malcolm X, Jules Jordan, and Kwame Ture are widespread on pro-Palestine internet fora. As one activist, Tovio Asheke, recently said at a Stop Cop City protest in Atlanta: "You cannot understand what is happening in Palestine without understanding what is happening to Black Atlanta. You cannot understand what is happening to Black Atlanta without understanding what is happening in Palestine."

But this solidarity was far from an inevitable happenstance, a forgone conclusion in the annals of history. It had to be forged and imagined by a few gifted visionaries. Jewish and Palestinian anti-Zionist politics emerged in the late 19th century, but its Black parallel only emerged later, in the mid-20th century, expressed in the idiom of third-world internationalism and Black Power. Its political imaginary had to contend with popular indifference to nationalist or civil rights movements considered distant and irrelevant. On the African side, the alliance had to overcome an Atlantic discourse of Afro-Zionism and the material allure of Israeli guns, technical assistance, and capital investment in the post-independ-

ence era. On the Palestinian side, it required distancing the Palestinian anti-colonial project from Arab anti-Blackness and parochial ethno-nationalist organization.

We affirm that true solidarity requires active work. We recognize that true solidarity is not a noun, but a verb - it is the act of empathy, of compassion, and of mutual struggle toward better conditions for all the oppressed. We cannot stand together as one if we do not work to recognize the humanity and history embedded within our respective struggles. New bonds constantly - here alition for Pal-



Art courtesy of Palestine Poster Project

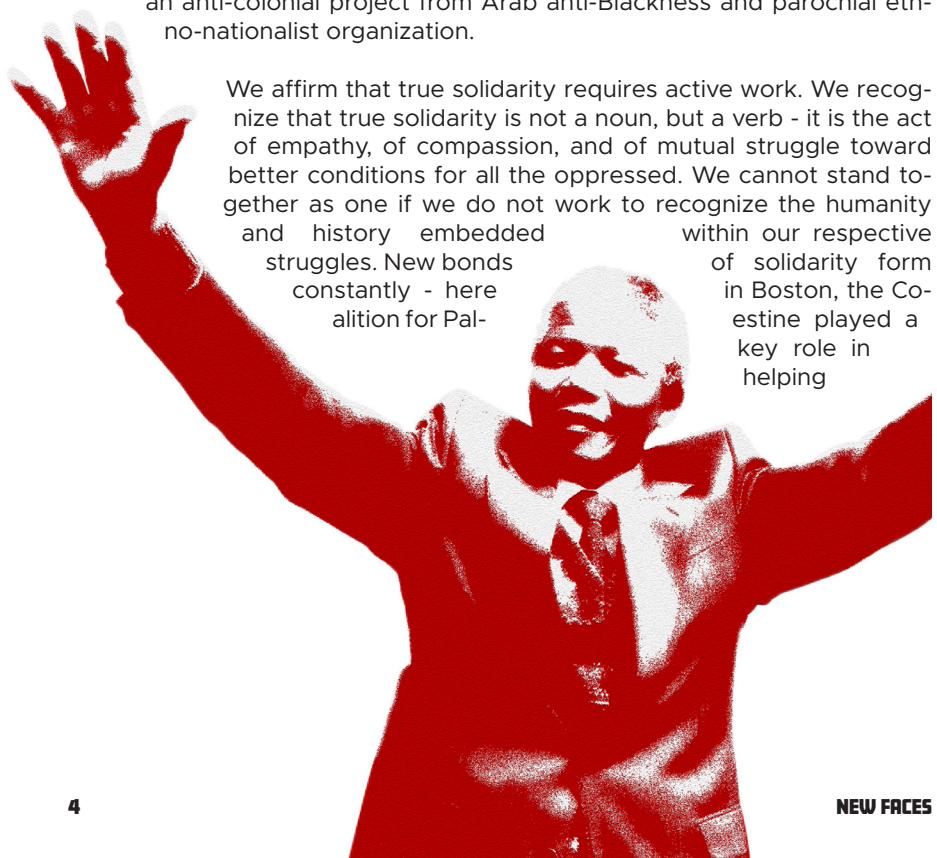




Photo by Ellie Montemayor

the Sudanese community organize a city-wide rally in June to protest the ongoing genocide perpetuated by the RSF and the SAF in Sudan. In July, we worked in solidarity with our comrades in MIT BSA and the wider Boston-Area Bangladeshi community to organize city-wide protests in solidarity with the student protestors murdered in Bangladesh, whose uprising deposed a hated dictator and sent shockwaves throughout the world.

We stand with our Black, Latinx, and indigenous communities. We stand with the Palestinian, Bangladeshi, and Sudanese communities. We are one community. We will not stop, we will not rest, until liberation for all.



WELCOME TO MIT!

This is an independently assembled list of resources you may find interesting. No entities listed were involved in the design or distribution of this flyer, and no compensation was received from any of the organizations mentioned.

Announcements

1. Download Signal App
2. Join at the QR Codes

Forum

Start Here! Palestine 101

ThePalestineAcademy.com DecolonizeMITecon.com VisualizingPalestine.org

Initiatives

linktr.ee/BDSBoston MaskOffMarsk.com PalestinianYouthMovement.com

ScientistsAgainstApartheid.com linktr.ee/PaleActionUS

Tech

NoTechForApartheid.com StopSlyping.org eff.org NoGhostsRobot.info

Finding Community

MIT Coalition Against Apartheid	BDS@MIT	@mit_caa
Scientists Against Genocide Everywhere	mitSAG.Everywhere	@mitSAG.Everywhere
PalGent	palgent.mit.edu	@palgentteam
MIT Graduates & Professionals	linktr.ee/migp	@mitgp
Reading & Revolution	engag.mit.edu/reading/revolution	
Muslim Student Association	mitmsa.mit.edu	@mitmsa
Jews For Collective Liberation	mitjcl.github.io	@mitjcl
Undergraduate Workers Union	UndergraduateWorkersUnion.org	
Graduate Student Union	mitGSU.org	@mitgsu
dormdigest.mit.edu	dormdigest.mit.edu	(you do not have to live in a dorm)

Telegram News Channels

Resistance News Network	t.me/PalestineResist	Quds News Network	t.me/qudsnews
Palestine Action	t.me/pal_act	Eye on Palestine	t.me/eye_on_palestine
Palestine Action	t.me/pal_act	Palestine Action	t.me/pal_act

The flier above was handed out by a group of independent activists allied with the Coalition to introduce new students to the realities of MIT's complicity in the ongoing genocide against Palestine. First years could connect with campus groups engaged in liberation activism, explore public channels for discourse around Palestine, learn about the history of Palestine, and explore complicity both at MIT and beyond in Massachusetts. Written Revolution obtained these renders via anonymous submission.

Palestine 101

The Israeli Colonization of Palestine



What's the problem?

• **Israel colonization of Palestine.**
Israel is a settler colony that has been stealing land from the indigenous Palestinians. 85% of the land is now occupied & under Israeli military control.

How did this happen?

• **The Zionist movement.**
Before 1948, Palestine was under British colonization. Without permission from the native Palestinians, the land was "given" to the Jewish people through the Zionist movement in order to establish a Jewish settler colony named "Israel." This was heavily supported & funded by the West.

As a result, in 1948, more than 800,000 Palestinians were ethnically cleansed from the land through mass murder & forced evacuation. This is called the Nakba, meaning "catastrophe."

How is this still happening today?

• **Through Israeli Apartheid.**
The settler colony of Israel maintains control over Palestinians & continues to steal land through a brutal system of apartheid operated by Israeli Occupation Forces (IOF). Palestinians are geographically categorized into 5 groups—West Bank, Gaza, East Jerusalem, "Israel" territories, & those in exile. Each group has varying levels of freedom & rights.

There are now over 6 million Palestinian refugees in the world, many of whom are not allowed to return to Palestine.

What do Palestinians want?

We demand our land back—all of it. Through collective resistance against the colonizer, Palestine will be free. Take a free course on our history & decolonization movement at ThePalestineAcademy.com.

Components of Israeli apartheid:

- 700+ Checkpoints for Palestinians
- On-going theft of land
- Settlement expansions
- Home demolitions
- Military-backed settler terrorism
- Administrative detention
- Denied right of return for the exiled
- Jewish-only road systems
- Military blockade of Gaza
- Occupation of Al-Aqsa mosque
- Theft of natural resources
- Restricted use of water & electricity

5

NEW FACES



MIT Alumni
For Palestine



Asian American
Initiative



Arab Student
Organization



BGSA



Black Students
Union



Coalition Against
Apartheid



The Disability Justice
Collective @ MIT



MIT Divest



MIT DUSP
Students For Palestine
Liberation



Faculty & Staff
For Palestine

The MIT Coalition For Palestine (C4P) was founded in October 2023 in response to the escalation of the genocide against the Palestinians waged by the occupation forces. Today, the C4P includes 18 student, staff, and faculty groups aligned towards collective liberation for Palestine and all the globally oppressed.



Graduates For
Palestine



International Stu-
dents 4 Justice



Jews For
Collective Liberation



Muslims For
Justice



Palestine@MIT



MIT Taara



Reading For
Revolution



Written Revolution

OPTIONAL REALITY

In the first week of orientation, we began to get a taste of the level of repression that the MIT administration has been cooking up this summer. In a predictable attempt to divide the campus and cripple organizing outreach, meanwhile undercutting undergraduate culture, MIT admin has made dormspam opt-in for the class of 2028. This move affects recruitment for all clubs and organizations at MIT. Admin will, of course, claim that it has nothing to do with the content of any particular dormspams, but it is clear that this is yet another attempt to enforce the Palestine exception and censor discourse that they cannot control.

Moreover, President Sally Kornbluth continues to abuse her campus-wide communication access; in an unprecedented email to all MIT affiliates, Sally claimed that a flyer distributed by an independent group of activists to the incoming class during orientation was anti-Semitic for providing a link to the Mapping Project of Massachusetts. We doubt that Sally has even visited the website of the Mapping Project, but in a cutting response, coalition member MIT Jews for Collective Liberation (formerly Jews for Ceasefire) criticized Sally's rash email and called out the admin's clear attempts to make Jews in JCL feel unwelcome and unrecognized as part of the Jewish community on campus.

Meanwhile, various upper-level administrators have been receiving weekly emails from a Palestinian member of the Coalition detailing the level of destruction of Israel's genocide against Palestine along with stories of loved ones living under Zionist terrorism back home. Shamefully, none of these emails have received so much as an acknowledgment of receipt. The administration is all too eager to ignore emails when it is convenient for them to shut their eyes and inboxes against the brutal reality enabled by MIT's complicity.

The following pieces address this dystopian virtual reality, where terror rains down from the skies onto children in Gaza and we simply watch on phones powered by cobalt mined unethically from the Congo, turning it all off before bed. This is MIT's "optional" reality in which global awareness and empathy turn from essential human activities to "opt-in" experiences.



WELCOME TO CAMPUS

FROM JEWS FOR COLLECTIVE LIBERATION



Dear new MIT students,

Welcome to MIT! We're writing to correct the record about activism and antisemitism on campus. We are the MIT Jews for Collective Liberation (JCL), a group of Jewish students, staff, faculty, and alumni redefining Jewish life at MIT to extend beyond the confines of an Israel-centered identity. We are also just one group of many within the larger Coalition for Palestine, working together to end MIT's complicity in the Israeli government's ongoing genocide of the Palestinian people. The Coalition for Palestine was founded out of a moment where our collective values were not represented by MIT's actions. Our struggle to be safe and seen has always been done in solidarity with all other oppressed groups on campus because

no one is safe unless we are all safe. We are writing in solidarity with the Coalition groups, which include the signatories below, and we invite you to join us!

By now you may have seen an email from MIT's President Sally Kornbluth regarding some flyers that were handed out during an orientation event. While the flyers were not from any group within the Coalition for Palestine, we want to address the President's response, which we believe to be misguided.

The President once again missed the forest for the trees and focused on a single link while dismissing the flyer. If you are interested in learning about the link in question, you can find an interesting and critical discussion here. We would like, instead, to talk about the forest, and add context to President Kornbluth's email.

Over the past year, as we bore witness to the ongoing genocide in Gaza, we have seen the Institute take repressive, violent action against students peacefully protesting MIT's ties to the Israeli war machine, yet say nothing about the incessant harassment (verbal, physical, cyber) that many Black and Brown members of the Coalition experienced by some in the MIT community. In their communication, the Institute belittled and dehumanized Coalition

members and erased the Coalition's large Jewish contingent while giving an outsized platform to pro-Israel Jewish students. We saw repeatedly that anti-zionist, Diasporist Jews are not the Jews that the Institute is concerned about "feeling welcome."

The President writes, "antisemitism is totally unacceptable in our community." We agree. We believe it is important to discuss what antisemitism is and what it is not. We worked tirelessly last year to convey to the administration that criticism of an ethno-nationalist state is not antisemitic. We were dismissed. You can read about that in our March 18th Open Letter.

Instead of actually engaging with MIT community members, we have learned that MIT cares more about its defense and corporate partners that are profiting from the genocide in Gaza and maintaining the Israeli apartheid system than it does about its Palestinian, Jewish, Arab, Muslim students. It is racist to erase the presence of Palestinian students at MIT and Palestinian identity, to refer to the Gaza Genocide obliquely as a "conflict in the Middle East" and it is abominable to remain silent (platitudes don't count for action) on the genocide that is personally, horrifically, affecting many in the MIT community.

MIT cannot stand against prejudice without standing against genocide. President Kornbluth says MIT wants students to "feel at home." We, as scientists of conscience, do not feel at home at MIT when the Institute continues to conduct research that supports the genocidal Israeli regime in ethnically cleansing Gaza.

We encourage you to read communications from the Institute critically. The Coalition for Palestine rises from a strong tradition of anti-US-war-machine and anti-apartheid student actions at MIT, and we will continue to fight against MIT's complicity in the genocide in Palestine. As long as MIT profits off of racist, ethno-nationalist, genocidal projects, we will continue to fight for our Institute that "works for the betterment of humankind." If you want to learn more, please reach out.

Toward collective liberation,
MIT Jews for Collective Liberation
mitjewsforcollectiveliberation@gmail.com

Co-signed:

Coalition Against Apartheid (CAA)
MIT Alumni for Palestine
MIT Arab Student Organization (MIT ASO)
MIT Black Graduate Student Association (BGSA)
MIT Black Students' Union (BSU)
MIT Global Indigenous Students for Justice (MIT IS4J)
MIT Grads for Palestine (MIT G4P)
MIT Reading for Revolution (R4R)
MIT Taara
Written Revolution

DEAR

— Layal Barakat

From: Sally Kornbluth
August 28, 2024

Rejecting antisemitism

Dear members of the MIT community,

I hadn't intended to start the year with a message like this, but on Monday, an incident occurred that I found troubling. I cannot be the arbiter of every disagreement about speech at MIT, and I do not expect to write often about such things. But as we start a new year together, it's important that you hear directly from me.

On Monday, as first-year students entered Kresge Auditorium for an orientation event, several other students were handing out flyers. "Welcome to MIT!" the flyers announce, next to a drawing of Tim the Beaver, MIT's mascot. The flyers go on to comment on the conflict in the Middle East and the State of Israel in particular, and they list more than 20 additional resources.

I want to make three points very clearly.

First, in case anyone is unsure, these flyers were not created or distributed by anyone in the administration, and they do not speak for MIT.

Second, while I have repeatedly defended freedom of expression, I must tell you that I found some of the websites cited on the flyers deeply concerning. I was particularly disturbed to see that the flyers featured a URL for something called the Mapping Project, which catalogs hundreds of Jewish and other organizations in the Boston area – from a council of synagogues to universities, businesses and museums – and then provides their addresses and, in some cases, lists the names of key officials. The goal of this effort is, in its own words, "to reveal the local entities and networks that enact devastation, so we can dismantle them. Every entity has an address, every network can be disrupted." I believe the Mapping Project promotes antisemitism.

Like every other form of racial and religious prejudice and hate, antisemitism is totally unacceptable in our community. It cannot be justified, and it is antithetical to MIT's values.

Finally: We design orientation to introduce students to our campus and help them feel at home – all of them. Yet over the last two days I have heard from students who felt the flyers sent the message that they are not welcome at MIT.

Do we really want to draw lines on Day One and risk making any of our newest students question whether they belong here? Every student, and every member of our faculty and staff, belongs here. You are welcome here.

And, to the Class of 2028, we are grateful you chose to join us at MIT.

Sincerely,

*Sally Kornbluth
President*

SALLY

President Sally Kornbluth, why'd you start the year with this

You could have let it be, and it would have been dismissed
Maybe you're just scared that you'll be next "asked" to resign
But your clear abuse of power is once more crossing the line

You can send your words to thousands at the click of one "reply"

You can plagiarize a dormspam, pass it off as your opine
(Which don't forget the freshman cannot see by your design)

On the matter of a flyer that I doubt you read this time

If A is subset B, and A's what I'm against
It doesn't mean that it's with B I surely take offense
I really thought at MIT we'd know how logic went
There are bigger issues, Sally, which you seem quick to forget
That students walked through dorms wearing the clothes of IDF
An army killing children, destroying buildings all in jest
How many Palestinians died in the time you read this text?
At the hands of US funding and MIT-sponsored tech
Is it appropriate to wear such clothes which for many equals death?

When someone right in front of you broke down and had to cry
Because she was mourning thousands of civilians that have died
Tell me, how would any human being then reply?
How could any decent person say what you said in reply?
You told her "I wish that you could tell this all to the other side"
As if the other side would hear her cries And finally change their mind

It's not my job to educate, nor is it to explain
Why it's wrong to murder children, why it's wrong to rape and maim
Why the numbers are devastation, why your people tell you "Shame!"
You can quietly meet with students, and put on a fake display
"I'm sorry for your losses, but what can I do or say?"
Like your hands are tied behind your back, why bother with this play?
You're looking for a "pulse" but you know what they will say
You ignore the many emails that they send until today
Do you think that their beliefs when you speak to them will change?
They want MIT to do something, you've sorely missed their aims
Their family is dying, yet you've hardly said their names
They've been doxxed by your professors, but you won't dare direct the blame

They've gotten death threats, public shaming, false reports which are insane

After all of that harassment, and the grief and endless pain

You tell the school at lunch that some flyers are to blame

If you're going to email all, well then tell the truth at least
Tell everyone you play both sides until the tides decrease
Then inflame them once again by picking at one little piece

Out of context, say you're sorry, but the damage is released
Again, this lies with "Palestine" and not the "Middle East"

You're pro freedom of expression 'til expression disagrees

Then you red tape every avenue we utilize for speech
No chance for explanation, no way to defend their means
Call them guilty until innocent behind closed doors it seems

Don't pick a public fight with students looking for real peace
Discipline until assent is not a moral policy

You imply that with these actions, risky lines have now been drawn

"making newer students question whether they belong"
But Sally, you just did that here by sending this along
You're telling us that fighting for what's right is now what's wrong
That fighting for a homeland (if you're Arab) is what's wrong
That calling out the genocide of your people is what's wrong
Because it hurts some people's feelings, while "other" people die by bombs

Welcome, oh welcome, Palestinians of MIT
The admin won't take care of you, they speak hypocrisy
Alas, who you are breaks their newfound policies
(Which they made before you came, what a welcome to receive)

"You are welcome here" but that is only if you cede
Everything you are, and everything that you believe
That sparkle in your eyes tells me we'll have to wait and see

Welcome, oh welcome, Class of 2028,
(At least for those of you who see this, opt in is a hot debate)

In this next year you'll learn about what's real and what is fake
How policies change quickly if you go against their ways
How MIT's "core values," a facade of meager weight
Rest on stilts of shady practices, and donor "advocates"
But know that if you choose, you can live an honest way
Learn all you can and make good friends, hope you enjoy your stay

To Sally Kornlubth

Cc Coalition for Palestine

Draft saved at 9:15 PM

LETTERS TO THE ADMINISTRATION

— Fedaa Alsoufi

Over the summer, when we all left campus and when the visibility of campaign for severing research ties with IMD had reduced, I decided to start writing emails to the MIT administration specifically the following personnels: *Sally Kornbluth; Melissa Nobles; Cynthia Barnhart; Ian A Waitz; Mark P Gorenberg; Mark DiVincenzo; Suzy Nelson; Tamar Schapiro; David Warren Randall.*

The emails were titled “You Are Funding Genocide.”

As I write for Written Revolution, I will be sharing snippets from the emails to which I received no response from any of the admins mentioned above.



You Are Funding Genocide

EMAIL #1

6/21/2024

There's more spilled blood in Gaza than drinkable water.

This is not normal, and it must stop. I shouldn't be waking up every morning to more massacres in my hometown. I should not be living on the edge expecting the killing of my family, friends, loved ones and entire people any second. I should not be trying hard to get a hold of my family to know if they are still alive or not. I should not be fighting the entire world to see my people as humans who deserve to live.

Have you not seen the child who was killed with his mouth open with food still in his mouth? This was probably the only meal he had that day.

Kornbluth in her inauguration promised to work on climate change initiative, the genocide has caused major environmental damages: destroying sanitation systems, leaving tons of debris from explosive devices and causing major pollution, the UN reported. The weapons, which I remind you the institute aids in constructing, have generated 39 million tons of debris, with every square meter of Gaza littered with more than 107 kg of debris on average.

Where is your "sympathy" to Palestinians being murdered in gold blood in broad daylight.

Cut the blood-stained ties now.

Sanction Israel.

End genocide.



no response.

EMAIL #2

6/28/2024

My friend Diyar, who I have not heard from since the genocide started in October, recently wrote:

تضيق بنا الأرض
تختنقنا في الممر الأخير
فتخلي أعضاءنا في نهر
إلى أين نذهب بعذاب الخدود الأخيرة؟
أين نطير العصافير بعذاب السماء الأخيرة؟
أين ننام النباتات بعذاب القواط الأخير؟

*The earth tightens on us
It traps us in the last corridor
Let's take off our organs so that we can pass
Where do we go after the last borders?
Where do the birds fly after the last sky?
Where do the plants sleep after the last air?*

My homeland has become a distant memory even for those of us who are still there. Those of us, Palestinians, who get bombed every minute, constantly escaping death, setting a makeshift tent, praying for survival and an end to the genocide.

Don't you dare look away. This is what your "vibrant" ties are doing to Palestinian children. This is what your "collaboration" is doing to my people. You are complicit in the killing of my people.



no response.

EMAIL #3

7/5/2024

There is no reason to be joyful or celebratory when the burned bodies of Palestinians have yet to be buried, when the decapitated Palestinian babies have yet to reunite with their mothers for one last goodbye, when the souls of 38,011 Palestinians have yet to receive a proper mourning, when the number of professors and academics killed has reached 105, when the 21,000 missing children have yet to be found, when the 87,445 wounded Palestinians have yet to heal, when those under the rubble have yet to be rescued, when the 76-year-old occupation have yet to be ended, when the Zionist settler colony have yet to be dismantled.

On top of that, the 3 million Palestinians in the Occupied West Bank have been facing increased settler violence and expansion of illegal settlements. Recently, the largest land theft occurred, with more than 5 square miles of land stolen in the Jordan Valley. The IOF raid in Jenin has killed seven Palestinians and injured several others as Zionist violence escalates in the occupied West Bank.

What am I supposed to tell my friend who lost her fiancé, my aunt who lost her baby girl, my friends who lost their parents, or my friends' parents who lost their children? What can I say to my siblings and friends whose schools and universities were bombed? How do I comfort everyone I know back home who are displaced in tents with limited access to food and water? What am I supposed to tell my sister who is suffering from severe iron deficiency when medical supplies are being blocked? What do I say to friends posting pictures of their homes demolished and leveled to the ground? How do I console my mom, who checks every day to see if our house—a house she spent her entire savings reconstructing over the past ten years, during the worst years of the siege when no construction materials were allowed—is still standing? What am I supposed to tell them when I am part of an institute that aids their oppressor, an institute that funds their pain and destruction?

This is not a cry for help; this is an invitation for you to be on the right side of history. My people and I will rebuild our cities. We will bring life back to the streets as we know it. We will return to the olive trees our ancestors planted decades ago. We will rise again. It is inevitable, and we know damn well that we will return.

It is you who have blood on your hands. It is you who are complicit and complacent in the killing of Palestinians. It is your “vibrant” ties and connections to the Zionist entity that are destroying my homeland. Palestinians don’t have the privilege to choose. They don’t have a choice in either death or life. Palestinians have never lived the life they deserve.

My best friend, Fatima, who aspired to be a human rights lawyer, wrote on July 4th:

“If there is one thing I’ve learned from grief, it’s to take pictures. Take pictures of everything, everywhere, of every single person you love and every single memory you want to keep. Because at some point, that’s all you have left, and it is the only way you feel close to them.”

How can you go about your days and live normally when you are investing in the murder of my people? How do you justify supporting an entity that perpetuates this suffering? Where is the “human” in you?

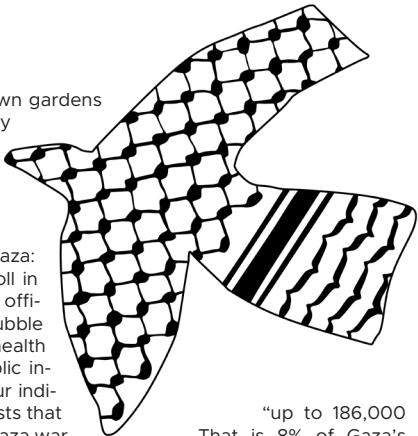
no response.

EMAIL #4

7/12/2024

How can families bury their loved ones in their own gardens amidst genocide and mass ethnic cleansing? Why is my 8-year-old brother able to recognize different types of artillery? And how can anyone grasp the fact that nearly 8% of Gaza's population has been killed?

According to a report titled "Counting the dead in Gaza: difficult but essential" by The Lancet, the death toll in Gaza is likely higher than ~38,000. This is because official counts do not include thousands buried under rubble or indirect deaths caused by the destruction of health facilities, food distribution systems, and other public infrastructure. Using a "conservative estimate" of four indirect deaths for every direct death, the study suggests that or even more deaths could be attributable" to the Gaza war. population.



"up to 186,000
That is 8% of Gaza's

How do you sit with the fact that it's possible that 8% of the entire population in Gaza has been killed? How does one fathom that, let alone be in blatant complicity in the killings of an estimated 186,000 Palestinians? Are Palestinians not human enough? Is the blood of my people not "vibrant" enough for you to come out in full divestment? To publicly cut ties, condemn the genocide, and sanction Israel and the students who serve in the IOF, who brag about blocking humanitarian aid?

I ask you, can memories be packed into a bag? Can the killed ones be brought back to life? How do I go back to a completely annihilated home? I see videos of my neighborhood and I can barely recognize it. How do you want me to care about the advancement of technology when this so-called technology is destroying my home, killing my friends, displacing my family, infecting them with diseases, and turning their lives into hell on earth?

For the past nine months, I watched my homeland be carpet-bombed en masse, fire rockets leveling the streets I walked in, the schools I attended, the mosques I prayed in, the churches I visited, the hospitals where I was born and treated, the hospitals where my dad worked. My family and friends have been displaced multiple times now; some of my cousins, friends, and neighbors have been killed in broad daylight with drones engineered here at MIT.

In Gaza, there are now about 17,000 children unaccompanied or separated from their families. These children are known as WCNSF - wounded child, no surviving family. How do you expect a wounded, traumatized child, still reeling from the slaughter of their entire family, to survive alone?

Palestinians, both men and women, young and old, have been on the frontlines of this genocide—documenting, aiding, building tents, cooking, getting killed, and everything in between. We deserve life, dignity, and to be recognized as human beings, both in life and in death. We will fight like hell to reclaim our humanity and land by whatever means needed.

no response.



186,000

A little girl who doesn't have a jaw

186,000

Women and children in UN schools shot at close range, their bodies piled

on top of each other, while all the men were kidnapped and taken hostage

186,000

A little girl whose body was just ribbons hanging off a building

186,000

Newborns, preemies who the IOF forced to no longer have any electricity. Staff and their families tried to keep them alive using their cell phone lights because newborn babies are such a threat to the Zionist entity. The IOF, at gunpoint, made everyone leave

and "promised" the Red Cross that they would give them access to those babies to take care of them. A few weeks later, when everyone was allowed to return to the hospital, the babies had maggots growing out of them

186,000

Children starved to death by the Zionist entity and by Zionists who stood in front of humanitarian aid trucks, attacking, and blocking their entry

186,000

A father standing on top of the rubble of his house, saying, "I am looking for my four children. They are underneath me. I am looking for my four children."

186,000

A mother who went to get food for her family and came back to find she is the only one left.

186,000

An eight-year-old boy who watched his father melt in a tent

A man who held his two-year-old boy without a head

A little boy with half of his face flapping forward, exposing his brain

186,000

Displaced Palestinian families run over by IOF tanks, leaving only legs and bones visible

186,000

A grandmother holding a white flag, crossing the streets with 100 other civilians also holding white flags, getting shot at point-blank by the IOF

186,000 and you are still entertaining the "academic freedom" nonsense

Shame on you



EMAIL #5

7/19/2024

Just over two months ago, Israel forced over a million Palestinians, including my entire family, who were seeking refuge in southern Gaza to flee once again to a designated “humanitarian safe zone.” Since then, the Israeli military has attacked this so-called safe zone at least 10 times. On Saturday, the IOF’s attacks on the Al-Mawasi “safe” zone, in which the military dropped 8 2,000-pound bombs on a civilian area, killed at least 90 Palestinians and injured 300 more. One of the 90 killed was my 18-year-old cousin Alyan who dreamt of becoming a doctor to help alleviate the pain and the suffering. The stories of horror and tragedy are countless, many untold, yet the killing continues. The genocide is ongoing. It has been 286 days of non-stop bombing, killing, displacement, starvation, and not knowing what’s next.

A witness described seeing a young man carrying a bag to the hospital security. He claimed he had found a severed head and wanted to hand it over. As the bag was opened, the gathered crowd identified the head as belonging to Abu Jamal. Amid the chaos, a man picked up the bag and ran after a coffin that had just emerged from the morgue, shouting, “We have found the head.”

Mohammed, a young man with Down syndrome from Gaza, was brutally killed. Despite raising a white flag as ordered, Israeli soldiers unleashed a trained dog on him. His last words were, “Let go, Habibi... enough.” The dog mauled him to death in front of his family. His family was then forced out of their home at gunpoint, and when they returned a week later, they found Mohammed’s decomposing body.

The destruction in Gaza is vast. International estimates suggest it will take 15 years to remove the 40 million tons of rubble caused by the Israeli war (talk to me about your efforts to mitigate climate change). The devastation has severely impacted Gaza’s healthcare system, leading to interrupted vaccinations and other critical medical care. This has resulted in the detection of the poliovirus in sewage samples, putting thousands in crowded displacement camps at risk. There are no fully functioning hospitals in Gaza. None.

Every family in Gaza has a harrowing story. Innocent citizens, including those riding donkey carts, have been subjected to barbaric killings by Israeli aircraft. The Israeli army has bombed its ninth school shelter in the Gaza Strip in less than two weeks, with the latest attack in Gaza City killing at least two displaced Palestinians seeking refuge there.

Since you might be completely detached from the students you claim to care about, I am bringing to you what some of them have written. These voices represent the majority of MIT students, who have repeatedly demanded, along with hundreds of others, for the institution to completely divest and stop abetting genocide.

no response.

EMAIL #6

7/26/2024

The IOF kills a child in Gaza every ten minutes. Ten minutes and a child's life in Gaza is taken away from them. Ten minutes, a child in Gaza gets killed. TEN MINUTES. This is incomprehensible, an unfathomable loss that defies understanding. How can you not get it? How can you not understand the urgency to stop funding this genocide?

My friend Bisan, whose father was arrested while on duty at the hospital during the ground invasion of Al-Shifa hospital last year, writes: "I miss you so much, Dad. I miss you a lot. I can't stay a minute without thinking about you. Our day is incomplete without you, our life is not pleasant without you. I miss your words, your laughter, and our life together. When will we stop being separated like this? Why will this longing keep killing us? I miss you so much that no one can imagine. I am very proud of you, proud of your strength and perseverance, proud that I am your daughter. You are the most precious father in the world. May God protect you, strengthen you, make your days easier, release you as soon as possible, and return you safely, my love. Do not let us be deprived of each other."

How am I supposed to console her? What am I supposed to say to her in the face of such overwhelming pain and loss? Imagine that it was you or a loved one you care about. Would you accept your own institution being in such glaring complicity in the pain and suffering of your loved ones?

Every day, I think of Hind and her mum. Their last call haunts me. Her voice repeated, 'Come take me. The tank is near me. Please, I beg you, come take me.' Hind was 6 years old. She didn't want her t-shirt to get stained by the blood coming from her mouth. The IOF fired 355 rounds at the car she was hiding in—the same car where some of her family members were killed, their bodies still there. Hind was 6 years old.

24 hours ago, Israel bombed a house in Gaza's Nuseirat refugee camp, throwing 9-months-pregnant Ola Al-Kurd down several floors and killing her. Her baby miraculously survived and is now in an incubator. A baby without a mother. A baby. How hard is it for you to fathom the insanity this genocide has reached? You still welcome genocide deniers and apologists on campus. You still welcome those who are actively serving or associated with the IOF on campus, while you keep talking to me about that damn "safety". No one is safe in Gaza—neither the people, nor the houses, nor the streets, nor the trees, nor the sea, nor the sky. Nothing is safe in Gaza.

People around the world bring toys, food, and presents for their children. People in Gaza hold their kids in their hands and search for a place to bury them. Israel has bombed multiple cemeteries and graveyards. Even the dead must die many times before they can rest in peace.

Palestinians are not pleading for the world to save them. We are here to demand that you stop funding our genocide. We will defend our country and reclaim what has always been ours, from the olive trees standing in the north to the palm trees in the south, from the running rivers to the stagnant waters of the Mediterranean. From the river to the sea.

no response.

EMAIL #7

8/2/2024

Yesterday, August 1st, marked 300 days since the start of the genocide. 300 days of mass murder, ethnic cleansing, displacement, manufactured starvation, and the deliberate and intentional spread of diseases. I honestly don't know what to say or write. Enough has been said, and there is nothing left to say. 300 days of not knowing when I will get to see my hometown again or return to visit. 300 days of not knowing which of my friends and neighbors are still alive. 300 days of demanding that you cut the ties and funding to stop killing my people in broad daylight and in their sleep.

In 300 days of genocide:

- 39,500 Palestinians killed.
- 16,314 children killed.
- 885 medics killed.
- 165 journalists killed.
- 91,000 Palestinians injured.
- 10,000 Palestinians held hostage
- 88,868 buildings destroyed.



And those are not just mere numbers. I repeat, those are lives ended, dreams buried, smiles stolen and memories fading away.

I saw the head of what looked like a 5-year-old child pulled out of a water jug and placed next to the body in a bag. I saw an infant with her intestines exposed. I saw a martyred baby held by his father with his head chopped off. I bear witness to the crimes committed against my people, abetted, and aided by this institution. I read the news of a Palestinian man who was gang-raped in Sde Teiman. The man passed away due to the severity of the pain.

The IOF murdered journalists Ismail Al-Ghoul and Rami Al-Reifi, who worked tirelessly and around the clock for over 300 days, reporting from the ground on Israel's genocide in Gaza. For nearly a year, they seldom slept or ate, and labored tirelessly to ensure that Palestinians everywhere and the people of the world would bear witness to the Zionist entity's crimes. During the funeral of Ismael, journalists removed their press jackets because it makes them a target for Israel.

I cannot bring myself to talk about my Gaza in the past when Gaza is ever-present. When my people are still there, standing tall and strong as the olive trees that affirm our right to the land. When their steadfastness is ever inspiring. When the spirit is unbreakable. When my only ask is to see it liberated once again. But the reality is that the IOF has turned Gaza from an open-air prison into a massive grave, with death marches of displaced Palestinians who have nowhere to go. You are complicit in all of that, and history will not absolve you. It will shame you.

no response.

EMAIL #8

8/9/2024

DOn August 4, I saw a video of a mother in Gaza watching her daughter being burned by the fire of Israel's bombing of a school where refugees were sheltering. A mother standing meters away from her daughter watching her in flames. In what world are we living? How did we even get there? For this mother, will raise hell until this genocide and the settler colony are both ended. I can't stop thinking about the remains of the martyrs after the massacre at the UNRWA Hama School. How can you so easily close your eyes and look away from the scenes of beheaded babies, body parts in bags, and the charred remains of flesh? How can you turn away from this horror?

For them and for their memory, I will not reconcile or forgive. For the bodies of my relatives, friends, and loved ones, I will not forgive or forget. I hope their souls haunt you wherever you go.

It is devastating to witness the ruins of my city, knowing that my people painstakingly rebuilt it brick by brick during the hardest years of the siege. It's estimated that it will take 14 years just to clear the rubble and unexploded bombs in Gaza, and over 50 years to restore all the fully destroyed housing units. FIFTY YEARS! In mere seconds, people's entire lives and hard work have been wiped out.

I remind you that you are complicit in all of this—the corpses of Palestinian men, women, and children. You are complicit in the destruction of an entire city and a whole nation. You are complicit in the erasure of memories, of a vibrant culture and history. Instead of “building a better world”, you are tearing one apart.

As the new school year approaches, I remind you that nearly all 12 of Gaza's higher education institutions have been destroyed or damaged, leaving almost 90,000 students stranded. The loss extends beyond buildings; more than 350 teachers and academics—individuals who dedicated their lives to shaping the minds of the next generation—have been killed. In total, 650,000 students across Gaza will be unable to start their school or college year this fall. These students, full of dreams and aspirations, now face an uncertain future, their ambitions halted by the ravages of the genocide which you are funding. Each of those 650,000 students represents a dream—dreams of becoming doctors, engineers, teachers, artists, and leaders. These are dreams that have been nurtured despite years of siege and constant escalations, only to be crushed under the weight of the genocide. The loss is not just academic; it is the loss of potential, of hope, and of the very essence of what education brings to a society. It is the erasure of opportunities, the closing of doors that may never open again.

Shame on you, MIT, for continuing to maintain ties with the IOF. The dreams of these students are gone because of your complicity and silence. Instead of standing against the atrocities, your continued ties and support of the IOF make you complicit in the destruction of an entire generation's future.

no response.

EMAIL #9

8/16/2024

The Fajr massacre: Every 70 kg bag of human remains is considered a martyr—that's what you need to know. The headline says it all. Our loved ones' bodies are destroyed beyond recognition, leaving doctors with nothing but anonymous bags of remains to give grieving families for burial.

My sister's best friend, Bayan, lost both of her brothers in an airstrike. Since my sister knew her, I've known Bayan too, but I have no way to reach her to offer my condolences. We are deprived of the right to offer one another condolences and be there for our friends.

Over the past week, I haven't been able to stop thinking about the father, Mohamed Abu el-Qumsan, who went to get birth certificates for his newborn twins. When he returned, he found his wife and the twins killed by an IOF missile that struck their home. The ink on their birth certificates is barely dry, and now he must process their death certificates. I can't fathom that we live in a world where a father can obtain both the birth and death certificates of his children on the same day. The twins were only four days old. In

one strike, the family he dreamed of building is gone—the twins and their mother, both gone. You can see him holding his twins' new clothes. The pain is bigger than words can even begin to describe. How can someone who lost his entire family in a single moment ever sleep? There is nothing in this world that justifies killing a man's children, wife, and mother all at once. He went from being the happiest man because of his children to being completely shattered in a single moment.

Burns covering his entire body—that was child Omar Al-Jaabari, speaking to Safa Agency about the moment the occupation committed the massacre at Al-Tabi'in School in Gaza City. Omar was hoping he could make it to another day, but he died because all the crossing points to Gaza were shut down or bombed by the IOF. Omar could have been saved. He could have had a chance to grow beyond his tiny body, to see gray hairs. But Omar was killed by the complicity in the arms you extend to a genocidal state, by being a war machine manufacturer exporting death to our doorstep, dehumanizing us, and destroying everything we have ever known or loved. You have no right to speak about

no resi



leading the advancement of the world when every damn day, you are actively choosing to tear apart my world and the world of 2 million Palestinians—8% of whom have been murdered by the genocidal IOF, with whom you're so comfortable maintaining ties and welcoming onto campuses, giving them a human title when they should be tried and prosecuted for their war crimes. Their crime is your crime unless you make a damn decision and cut those blood-stained ties right now.

On Wednesday, I saw human flesh hanging from a building after the IOF bombed a residential neighborhood in the Jabalia refugee camp in northern Gaza, resulting in many deaths and injuries. I saw a child's legs scattered on the ground and his body hanging from a tree. I saw a little boy with his knees broken open and his entire body split in half.

These are not normal scenes. You should be shaken to the core when you hear or see such news. More and more stories reveal the brutality and heinous, nonstop crimes. I am seriously asking you again—how do you sleep at night when an entire population is being wiped out by an entity you support, by conducting research for them, sending them weapons, and providing them with technology?

My uncle was killed, or at least we believe he is because we can't find his body or get in touch with him. That's what my sister told me. My uncle was a doctor, a father to Janna, Subhi, Duha, and Osama. There's no body to be found, no chance to say a final farewell to his face. This is the reality for hundreds of Palestinians these days: carrying the flesh of loved ones in bags, mourning their deaths without a face to say goodbye to. We search for bodies, match heads, document the atrocities, but who is there to see and stop

the genocide?

We rummage through memories, find a picture of our loved ones, and place it next to whatever 70 kg of flesh remains or a headless body, screaming into the void that they deserved to live, to see another sunset. They deserved nourishing meals, to complain about work and school like everyone else. They deserved to spend another evening sipping tea on the Mediterranean Sea. All of this is stolen from us, snatched away in the blink of an eye by a settler colony that swallows our land. It doesn't make sense; it's utterly unfair. Everything we hold dear, every piece of our lives, is being ripped apart without reason or justice. This is a cruel and incomprehensible theft of our existence. This is genocide — this is ethnic cleansing.

Gaza has every right to spit in your face, to shatter the delusional peace and comfort you indulge in. Gaza has the right to forsake you. We will not forgive. We will not forget.

I am reminded of the words of James Baldwin: "I'm terrified at the moral apathy, the death of the heart, which is happening in my country. These people have deluded themselves for so long that they really don't think I'm human. And I base this on their conduct, not on what they say. And this means that they have become in themselves moral monsters."

Your complicity and stark silence have turned your heart to stone, making you a moral monster actively aiding and abetting in the genocide of my people. I don't forgive you. My demand remains the same: cut the ties. Free yourself from complicity in the genocide of my people: the Palestinian people. Restore your morality. Give life back to your heart. Cease being a moral monster.



no response.

no response.

no response.

no response.

Dear Sally,

Investment is political, and so is divestment. It is time to divest and impose sanctions on the Zionist entity for its war crimes and acts of genocide. This is a moral imperative that must happen now. There is no time left to wait. **The lives of Palestinians killed today could have been saved yesterday. Their blood is on your hands.**

Disclose, Divest. We will not stop. We will not rest.

Until a free Palestine: from the river to the sea,
Fedaa Alsoufi

no response.

no response.

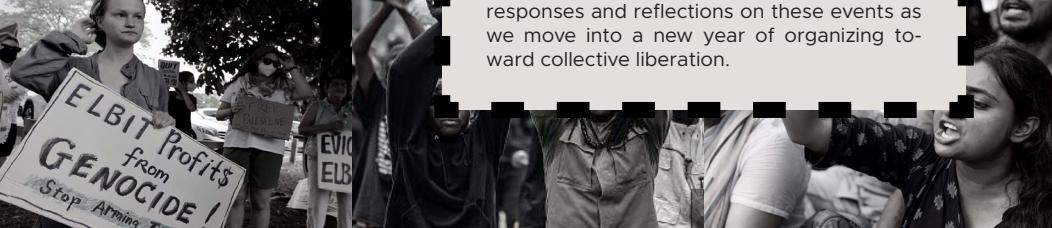
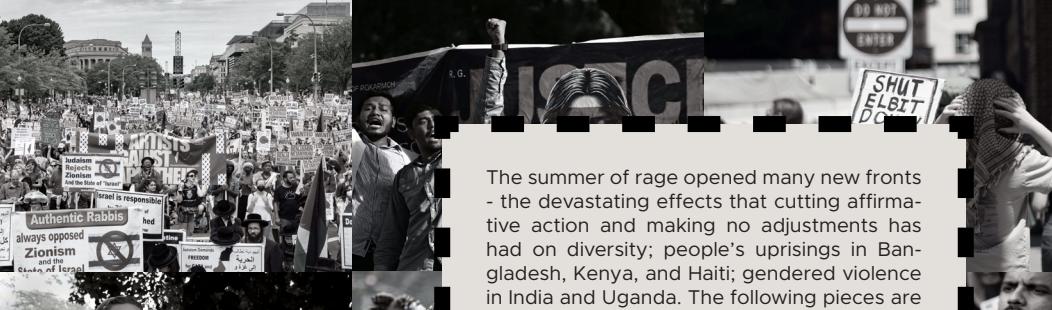
no response.

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CURRENT

FIGHTS



The summer of rage opened many new fronts - the devastating effects that cutting affirmative action and making no adjustments has had on diversity; people's uprisings in Bangladesh, Kenya, and Haiti; gendered violence in India and Uganda. The following pieces are responses and reflections on these events as we move into a new year of organizing toward collective liberation.



AFFIRMATIVE ACTION

BLACK STUDENTS' UNION

X

BLACK GRADUATE STUDENTS' ASSOCIATION

The MIT Black Students' Union (BSU) and Black Graduate Students' Association (BGSA) are deeply concerned by the newly released demographic data for MIT's Class of 2028. As a consequence of the Supreme Court's decision to overturn affirmative action, the percentage of Black students in the incoming class has precipitously declined. While imperfect, affirmative action was instituted as a tool to help combat the centuries of structural racism—slavery, Jim Crow segregation, redlining, mass incarceration—that continues to systematically keep Black and other minoritized people out of higher education.

We understand the gutting of affirmative action to be a part of a wider attack on programs and institutions designed to support minoritized students in K-12 as well as higher education. Beyond the drastic decrease in underrepresented minority students (URMs) on the level of enrollment, the Court's decision has had a sizable negative impact on several URM and DEI-related programming, recruitment, and support initiatives. This summer, MITES and Interphase, both programs targeting K-12 URMs, saw significant drops in participation in comparison to previous years. This past spring, Ebony Affair and Sin LiMITE (admitted student weekend programs for Black and Latinx students, respectively) also had less student participation than in recent years. Furthermore, the current restructuring of MIT's Office of Minority Education (OME) has left the future of the office and its ability to support minority students in question. The OME has been a center for programming and resources to support underrepresented minority students on MIT's campus for decades.



We affirm that racially diverse cohorts are essential to maintaining MIT's academic excellence and its mission to produce the brightest future leaders. MIT cannot fully realize its potential without the richness of perspectives that come from a diverse and multicultural student body.



As organizations committed to maintaining and improving the welfare of the Black community at MIT, we will face this crisis head-on. In the coming weeks, we will engage with our communities, consolidate our efforts, and communicate concrete, actionable next steps.

We stand in solidarity with all Black, Latinx, and Indigenous students as we continue our fight for equitable representation and institutional support on MIT's campus.

AFFIRMATIVE INACTION

— Prahlad Iyengar

As MIT president Sally Kornbluth revealed in an open letter [1], the incoming class of 2028 has a major issue. At an institute which supposedly prides itself on its diversity of thought and background, the incoming class [2] is remarkably lacking in diversity. The number of first-years who reported at least some Black ancestry in their background has reduced from 13% in the composition of the upperclassmen [3] to a ridiculously low 5% in the incoming class. The Latinx population decreased from 15% to 11%, while the population of students with indigenous roots to Turtle Island reduced by a factor of 2, from 2% to 1%. Native Hawaiian and pacific islander students reduced from a mere 1% in the upperclassmen composite to less than 1%. These shifts are as troubling as they are drastic - especially given that the percentage of minority students at some other prestigious universities did not see such precipitous decline [4].

In a subsequent interview [5], Stu Schmill, the Dean of Admissions at MIT, cited plenty of aggregated data to support the fact that diversity has a marked effect on the preparedness of the graduating class to move into the world around them. We agree; the impact that this lack of diversity

will have on the class of 2028 as they move toward graduation is yet to be seen, but will surely include an increased turnover rate at their first round of jobs due to reduced empathetic connections, decreased willingness to experiment with alternatives to current constructs, and it will contribute to historical socioeconomic and racial inequities in access to technologies which will become marketed to an overwhelmingly wealthier and whiter consumer class. These effects have been researched extensively and are not news to the MIT administration nor to those of us who care about changing the world.

As usual, the administration only wishes to paint some of the picture in the hopes that their post-haste callout of their own failure to produce a diverse class can shift the blame to the SFFA v. Harvard [6] Supreme Court ruling in 2022. We write today to fill in the blanks.

In his interview, Stu is eager to assert that this change in diversity "does not bring any aggregate change in the quantifiable characteristics we use to predict academic success at MIT, such as performance in high school or scores on standardized tests. By these measures, this cohort is no more or less

prepared to excel in our curriculum than other recent classes that were more broadly diverse.” We understand that Stu intends for this assertion to combat the idea that a meritocratic approach would ultimately improve the academic performance of undergraduate students. Indeed, Sally suggests that “if this were a simple issue, Stu and his team would have solved it”. But what Stu and Sally fail to acknowledge is that their own system of admissions was always biased to-

sity, the metrics used to evaluate students remain nearly the same in the aggregate. Thus, the logical conclusion is that the metrics used to evaluate academic success at MIT do not factor in the diversity of the surrounding class nor anything to do with the socioeconomic or racial background of individual students. Paradoxically, Stu later asserts in his interview that there are “substantial educational benefits of diversity” which were highlighted in an amicus brief [7] penned by



Photo courtesy of Beata Zawrel / NurPhoto via Getty Images. Artist: Taqi Spateen

ward homogeneity; that is, MIT’s admissions policy is and always has been profoundly racist and classist.

Let us take Stu’s assertion at its face value. From his statement, we gather that MIT admissions employs “quantifiable” metrics to “predict academic success” at MIT as part of its assessment of the incoming applicant profiles. By his own statement, though the class of 2028 is sorely lacking in diver-

MIT’s Office of General Counsel in 2022. All told, we are expected to believe that MIT’s predictive metrics for success are reliable indicators for academic performance while not taking into account the supposed empirical benefits of diversity.

As scientists, we see this gap in the logic as a testament to the deliberate imprecision and thoughtlessness, masked by performative statement-making, which has



Photo by Ellie Montemayor

long perpetuated the very inequities which such statements purport to address. The truth is that MIT's aversion to conflict, its absolute unwillingness to be a real change-maker in the world, led the administration to bar affinity groups such as the BSU and LCC to get access to the admission profile of 2028 in order to perform crucial outreach during the campus preview weekend in early 2024.

For decades, we have seen evidence [8] that racial and socioeconomic diversity on campus leads to quantifiable improvement in education during university as well as smoother adjustment to the multicultural, diverse world beyond university hallways - these benefits manifest for all students, not just marginalized groups!

Furthermore, contrary to what Stu and his team seem to have internalized, there are very clear, quantifiable predictive metrics that can be analyzed for an incoming student profile which would indeed account for the racial and socio-

economic background of a given candidate in order to construct a diverse class.

Examples of such metrics include, but are not limited to:

- High school matriculation rate
- Geographic variation
- Regional median income
- Participation in community-based programs over individual programming
- Language proficiencies

What Stu and Sally have told us is that, without the single multiple-choice question which requests our racial data, their metrics are effectively blind to diversity even though diversity has empirical benefits for a student body. This is unacceptable and irresponsible.

So the question remains: why did Sally and Stu decide to make such damning statements, clearly indicating the incompetence of the MIT admissions system? Why is MIT coming out with this data now, though they had it available to them as many as three months

ago, and though it was requested multiple times by several different affinity groups?

Sally's statement came right in the midst of the Democratic National Convention and right before the beginning of orientation, when the lack of diversity in the incoming class would become painfully obvious to those who cared to observe it. Both Sally and Stu seek to shift the blame for the appalling trend to the conservative-dominated Supreme Court's 2022 decision. Voting for the presidential election will take place in November for a slew of new, young voters who are now entering their formative college experience with the mindset that it is the national conservative movement that has deprived them of the somehow "intangible" yet beneficial effects of diversity. The message has never been clearer.

We call on Sally and Stu to take ownership of their mistakes. We call on MIT admissions to work with the BSU, BGSA, LCC, LGSA, NAIA, AISES, IS4J, and other affinity groups affected negatively by the lack of diversity to construct new metrics which truly encapsulate the real, empirical effects of diversity. We call on the MIT administration to quit hiding behind electoral politics and face the truth: students of color on this campus are upset.

Students of color on this campus have been upset for decades. From the complete dismissal of the BGSA's 2015 recommendations [9] for campus policing to the wholly unjust punitive action taken against the Coalition for Palestine at MIT, which is comprised mostly of students of color and contains many affinity groups which bring commu-

nity for underrepresented minorities, MIT has consistently shown that it cares for us not because of our diverse thoughts, beliefs, activism, and advocacy, but because of our labels. We are tired of being labels that can be conveniently discarded when the administration sees fit. We are tired of the institute committees and the olive branch administrative meetings that have left us emotionally bare and materially bereft. We are tired of the fake conversations and attempts at dialogue when we are addressing issues that have been discussed for decades, centuries even. We are at MIT. We expect to be movers and shakers in the world. And whether or not MIT is ready, we will move and shake this institute until it can prove itself morally worthy of its academic fame.

The time has come to answer these questions: do you truly value us for our diversity, or for our skin color? Do you see a difference between the two? And above all, are you truly committed to building a better world? We are - and we will. With or without this shameful administration.

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NOTES FROM NAIROBI

SUMMER OF PROTEST 2024

— Niko Odhiambo

My feet were cold underneath my Hello Kitty covers. I took a shower with the heat cranked all the way up, but it didn't feel hot enough. Maybe I didn't wait long enough for it to heat up, or maybe I underestimated how chilly the equatorial dry season could be. I got dressed, but nothing formal because I wasn't going to work that Tuesday morning. My MISTI summer internship supervisor gave everyone on the team a work-from-home day. Code for: go join the protests.



Photo by Niko Odhiambo



Photo by Niko Odhiambo

Public opposition to the proposed 2024 Finance Bill sparked one of the most effective anti-government movements in Kenyan history. The protests started within the first 48 hours after I had landed in Nairobi. That week in late June happened to be one of the critical voting stages for the Finance Bill, which proposed punitive taxes on essential living items, from bread to tampons. President Ruto claimed this hike in taxes was necessary to pull the country out of debt, but in reality, the bill was screwing over Kenyans in the interest of Western powers.

I couldn't join the protests because even though I was born Kenyan, I had become an American citizen, so it would be dangerous if I got mixed up with the Kenyan government as a foreigner. I'm living with my aunt Sophie and her two youngest kids. The older one, Raj, is 21, and the younger one is 15. I'm surprised that Aunty lets Raj join the protests. I know my mother would scream if she ever heard of me participating in any protest anywhere, even though Raj is only 27 days older than me. The movement was effective because it was led by young people. They call it the Gen Z Revolution, but the sentiments are the same ones our predecessors had. We are the ones to articulate them widely and loudly. Whereas older generations of Kenyans

are divided by tribalism, we are united by care for each other and rage against colonialism. We know that the International Monetary Fund, serving Western interests, led ideas on how Kenya's economy should be run. We know that members of Parliament who supported the Finance Bill were paid by Western powers as puppets.



“WE ARE NOT OUR ANCESTORS. **WE WILL FUCK YOU UP**

A banner carried by Gen Z demonstrators in Nairobi's Central Business District on June 20th, 2024.

I flipped through Netflix on the living room TV later that Tuesday morning, though within an hour my aunty had asked me to switch to Citizen TV for the news. My eyes glaze over protest footage from various towns across the nation. I watch but feel distant since I haven't been in the city yet and don't recognize the streets. Someone carries a sign that reads "Colonialism never really ended." The next headline announces the police have fatally shot multiple people. My aunty said I could go back to whatever I was watching. I couldn't.

The movement was strong because it had no leaders. The government felt threatened because we as Kenyans mobilized by word of mouth and social media. Tell your roommate, tell your cousin, tell your best friend we're hitting the streets today. They show up day after day because they're unemployed in this economy and have nowhere else to be. I watched live footage of people my age breaching and setting fire to parts of Parliament, of live bullets and tear gas. I heard my aunty sobbing at the dining room table, sending prayers for the innocent youths under fire. She called Raj, asking where he was, asking him to come back home as soon as possible. He wasn't near Parliament, and he safely found his way back, but he didn't sound worried over the phone. My other cousin Liz, a year older than me, went to her internship in the Central Business District that week. She wasn't granted a work-from-home day and found herself stuck in the office until 9pm because the air outside was clouded with tear gas.

**Demonstration Alert for U.S. Citizens in Kenya**

July 22, 2024

Location: Multiple cities in Kenya

Event: Calls for protests, particularly on Tuesdays and Thursdays, continue, including for demonstrations in central business districts and near government buildings. Roads may be blocked. Even protests that seem peaceful can turn violent at any moment. In previous protests, police have used water cannon, tear gas, and, in some cases, live ammunition in response. Police checkpoints and traffic disruptions are expected.

Actions to Take:

- Monitor local media for highway and road conditions before traveling.
- Avoid crowds.
- Keep doors locked and windows rolled up while in a vehicle.
- Notify friends and family of your whereabouts and safety.
- Review your personal security plans.
- Carry a copy of your U.S. passport with current Kenyan visa.

“ WORK SCHEDULES ARE MEANT TO DISTRACT US FROM TRUE LIBERATION WORK.

By late afternoon, Raj is home and I'm feeling grief. I wonder how I'm going to show up for work the next morning, but that's just internalized capitalism talking. Work schedules are meant to distract us from true liberation work. The TV stops streaming and I can't get a good wifi signal. I switch to data, but that is barely working either. I manage to send a Whatsapp message through to my parents back home in Lexington, Kentucky, telling them I'm ok, but I might not be in contact for a while. No one in the house can connect to the internet for several hours. The last news I saw was the shooting, and now I feel helpless without live updates. Anything could be happening and we'd be in the dark. It became clear that the internet, our generation's tool for connecting and activating movements, becomes a tool of oppression when withheld. Still, the revolutionaries of Palestine and Bangladesh have managed to continue the work without internet connectivity, so we must maintain a fierce sense of hope.

I went to bed uneasily, and woke up to news that a massacre had occurred in Githurai, only a 40-minute drive away from where I lived. The president publicly dismissed and minimized claims of over 100 lives lost to state bullets. This piled on to news of police kidnapping protesters in unmarked vehicles. The wifi was back and I called my dad over Whatsapp. He warned me to keep a low profile and avoid questions from Uber drivers because police in plain clothes were masquerading as drivers.



Photo by Niko Odhiambo

Police violence in the US, I had understood through self-education around anti-Blackness and racial capitalism, but police violence in post-colonial Kenya, where native Black people are a majority, showed me that resisting colonialism requires active conscious effort. My very own aunt, the one who picked me up from the airport and hosted me for a few days before I moved to Aunt Sophie's house for the rest of the summer, works as an administrative police officer. She walks around with many privileges as attributes her invincibility to being part of the government. As much as systems of oppression are driv-

en by soulless governments, they rely on regular people to enact their violence. This reminds us that we, as regular people, have the power to subvert these systems. In my position as both an insider and an outsider, I think people outside of Kenya should take notes on our decentralized, non-hierarchical movement tactics, and people in Kenya should unlearn the ways they've tried to emulate imperial cultures of domination. The Finance Bill ultimately didn't pass, marking a win for the movement, but the next step is building an economy that serves generations of Kenyans to come.

STATEMENT AGAINST GENDERED VIOLENCE

FROM MIT TAARA



TAARA

This statement was written in response to the protests throughout India right now — women have been protesting the brutal rape and murder of a trainee doctor in Kolkata which occurred two weeks ago.

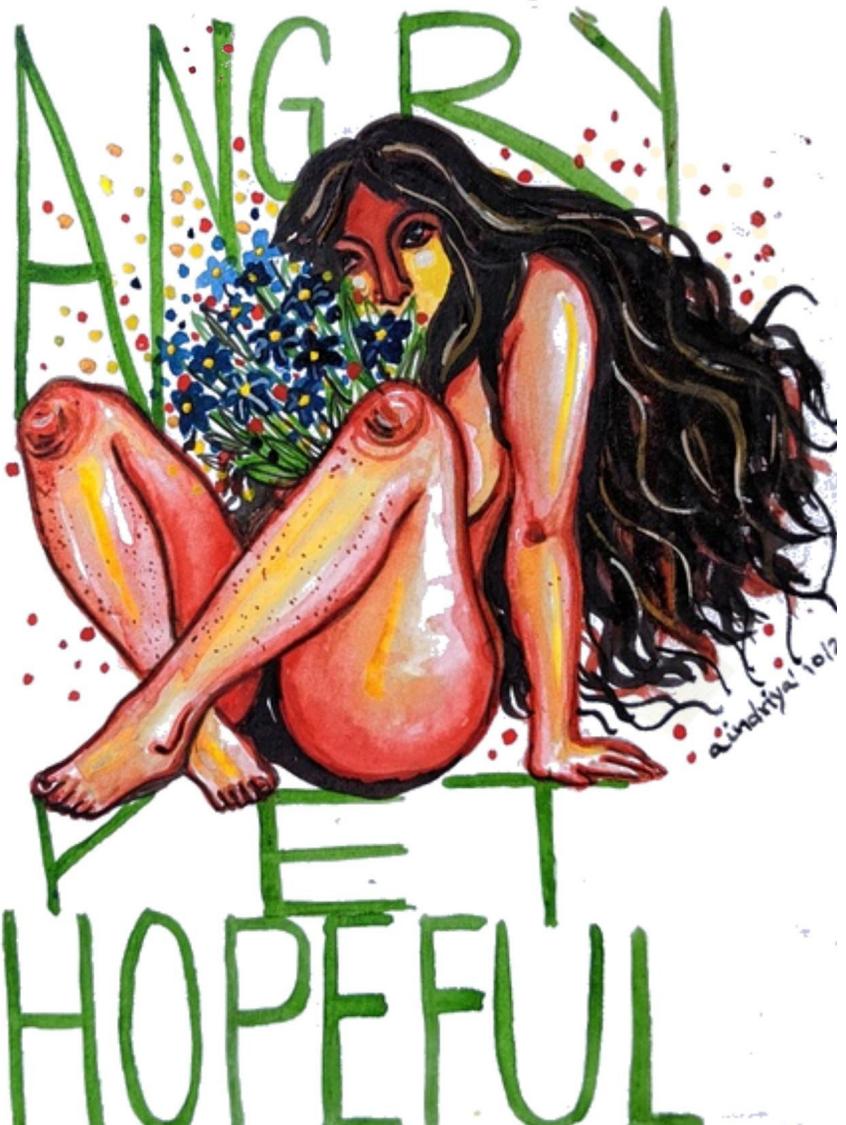
Taara stands with the women of India as they protest the patriarchal violence that they constantly face. Unfortunately, this is far from being an uncommon incident in India. We condemn not only the violent sexual assaults that women in India face every day, but also the patriarchal culture which perpetuates the current environment for all victims of gendered violence.

Atrocities against Dalits, Bahujans, Adivasis, and Muslims in India are just as outrageous, though not receiving as much attention. Just three weeks ago, a Dalit woman was gang raped and murdered in Haryana. Five days ago a Dalit student was gang raped and killed in Bihar. These are just

two incidents of far too many. Dalit, Bahujan, Adivasi, and Muslim women face the majority of sexual violence in India, and yet their rapes and murders are treated as mere statistics rather than the valuable lives that they are. One of the protests in India even asked Bahujan women from Jai Bhim Nagar to leave when they tried to join. This is not acceptable.

As diaspora South Asians living in the US, it is our duty to amplify the voices of those in India, as well as dismantle the casteist patriarchy here. We reject any and all normalization of sexual violence and Brahminical patriarchy. There will be no liberation for women in India without the annihilation of caste, fascism, and Hindutva.

We unilaterally stand with all South Asian survivors of sexual violence, as well as all survivors from the Global South.



@huesonmycanvas

About the Artist

Aindriya Barua (They/Them), a queer indigenous neurodivergent artist and AI Engineer from Tripura, India, uniquely blends Artificial Intelligence, art, and social justice. Aindriya founded Shhor AI—an intersectional feminist AI initiative that fights doxxing and online hate speech, prioritizing marginalized community safety in the Indian context and languages. They are keen on using their art to make technology more accessible to the people and strengthen the revolutionary counter-narrative. Their work and art has gained attention from many prestigious associations in South Asia. You can support Aindriya's work at <https://www.shhorai.com/donate.html> and @huesonmycanvas on Instagram. Stay tuned at @mit_taara for future collaborations with Aindriya!

U R A C OWARD



Photo by Ellie Montemayor

— Ayat Abodayeh

BB I'm sorry for what's happening in Gaza. I stand in solidarity with you. I know there's not much we can do."

"I support you and I believe in your right to exist, but I'm not going to risk getting suspended by participating in this [protest, rally, encampment, etc]."

"I'm applying for grad school, so it is tough for me to be outspoken, but I condemn this genocide."

"My advisor would not approve of me mobilizing with you, and I really care about my future, but please know we're here for you."

"There are cops in this protest so I will not join."

"I cannot post or raise awareness about this, i want to stay safe."

So many of these statements are recently becoming more rampant, sometimes phrased differently, but all echoing the same uniform narrative: academic institutions, in tandem with the capitalist corporate apparatus, have instilled fear and despair that permeates every facet of every student's and worker's life. This fear serves one purpose. It is to 'pacify' the masses, deterring them from meaningful and tangible work in the name of solidarity. In other words, people are becoming more comfortable with their inaction, with playing 'apolitical', just under the guise of preserving their academic progress or career progress. What they fail to see is that by regurgitating the reactionary policies of these institutions, they are perpetuating the very structures that oppress them. Thus, the ruling class is succeeding in demonstrating that silence is survival in a system built on exploitation



Photo by Ellie Montemayor

and oppression while actually it is the surrender of the revolutionary consciousness.

It is very important for every student and every worker around the world to be able to distinguish between performative activism and the duty to hold oneself accountable to the struggle (acting with such). Solidarity will never manifest if we prioritize our individual material needs. Anything less than the willingness to sacrifice our comfort in the service of the masses is basically complicity in the preservation of the status quo.

Fearmongering is a weapon that we never truly acknowledge- it effectively silences rightful dissent, quashes disruptive action, and fosters complicity in genocide. It hasn't been only used in context of the student uprisings for Gaza. Historically, fearmongering has manifested through police brutality, which was used to stifle Black students' activism in predominantly white institutions. And as it silently slithers among students, a lot of us fall victims. It is astonishing to see people think morally high of themselves while they abstain from mobilizing just because they're not on the side that is denying genocide. Students used to collectively fight for justice through disruptive action, and right now, many tremble as we write a slogan on a piece of cardboard.

To those folks, who aren't doing



Photo by Ellie Montemayor

anything, who are always prioritizing their individual material needs above community and principle, I have a message for you: congratulations, you're a coward, and more complicit in this genocide than you think.

"But it's just one less person- me doing or not doing anything won't change the reality on the ground."

That is one excuse people would pull up for not engaging or actively doing anything. However, we should all keep in mind one thing: it is not about your power as an individual, it is about your contribution to a more collective power, solely based on community and solidarity.

Zionists have long controlled the narrative, always seen as unquestionable sources of truth. This has been

the case not just during the current genocide, but even across different massacres and atrocities that were inflicted upon Gaza and the West Bank. They weaponize their identity to victimize themselves while justifying a colonial ethnosestate. Meanwhile the Palestinian perspective is relentlessly scrutinized, dismissed as controversial and dehumanized. We see the media constantly portraying Palestinians, especially Gazans, as a monolith- stripped of individuality, critical thought and their own voice

Therefore, fighting for Palestinian liberation becomes imperative for all of us. Fighting for Palestinian liberation is not selective solidarity but in-

clusive solidarity. Succumbing to the fear these institutions manufacture through their hollow policies only deepens our complicity in the blood-bath in Gaza. As the power dynamics of corruption become more blatant and unmistakable, while every soul in Gaza endures terror, we must confront the truth: passive solidarity changes nothing. It merely aids Israel and the hegemonic power of the U.S. in perpetuating this genocide, regardless of what you believe you condemn and condone.

The question remains: how do I actively engage in solidarity?

There is only one answer: nothing will be achieved without joining a collective that actively confronts the fascists in power. If you seek to engage in solidarity while staying “safe,” then you must fight for justice through community, not as an individual. Individual efforts are not only risky—they never yield lasting change.

By confronting the Zionist narrative as part of the collective, you are paving the way for other marginalized communities to rise and challenge the oppression imposed by imperialist hegemonies. You are also ensuring that university campuses become spaces where students can fight for justice, and that workers awaken to the status quo, finding hope to dismantle it.

If you are an anti-Zionist Jew, you must be at the forefront of liberation spaces, especially as antisemitism libels are increasingly weaponized against non-Jewish activists and as the very definition of antisemitism becomes warped to shield Zionist oppression. If you are American, you must take risks that international



Photo by Ellie Montemayor

workers and students often cannot, particularly when confronting Zionists in ruling positions with power over everyone working or studying beneath them. If you’re an international student, your role within the activist community is even more crucial.

People of color are impacted in distinct ways by the repressive policies that institutions like MIT are implementing—policies that not only dismiss the genocide in Gaza but also erase safe spaces for other indigenous and marginalized struggles on campus. Institutional reform is impossible without a community empowered to fight for collective, active change.

As academic institutions in the US including MIT are setting a culture of repression, as they stand in our right to resist corruption, as they become more complicit in this genocide by sustaining their ties with the IOF, it is important for us to reflect on our role as students who are part of these institutions and as parts of a community that strives for justice.

If you allow those fearmongering tactics to succeed, you are a coward, and you are complicit in genocide.



Photo by Ellie Montemayor

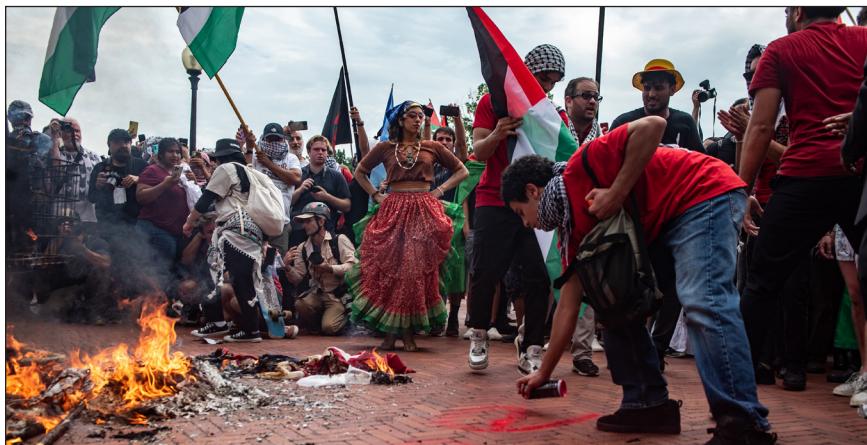


Photo by Ellie Montemayor



Photo by Ellie Montemayor

We are all students of history, even as we write our own chapters of resistance and revolution in the history books during this genocide. History is not our destiny, but a guide for our future actions. As Frantz Fanon observed in Black Skin, White Masks, "I am not a prisoner of history... the real leap consists in introducing invention into existence". In order to become inventive beings, we need to reflect on the histories that have brought us to the present day. These next pieces reflect on the decades-old history of the guerilla struggle for Vietnamese liberation as well as the recent history of, as told from a Jewish student's perspective, the encampment and student uprisings.

HISTORIES



Photo by Ellie Montemayor

LIBERATION IS A MUSCLE, NOT AN EVENT

VIETNAM'S SOLIDARITY: A CASE STUDY

— Grey Sarmiento

The liberation struggle in Vietnam drew many parallels to other global struggles, including Palestine. In yet another fest of imperial ravaging disguised as an ideological “war,” Vietnam saw some of the same devastating tactics employed against Palestinians.

Through indiscriminate area bombing, the US nominally set out to “send the North back into the Stone Age,” as declared by Air Force leadership [1], deploying millions of tons of bombs onto Vietnam, including, through the end of 1971 alone, 3.9 million tons just from the air onto South Vietnam, in a blatant abandonment of the ideological guise of the blood-bath. “Over 90% of the air strikes in South Vietnam were classified officially as ‘interdiction’, which means bombing not carried out in support of specific ongoing military actions, but rather area bombing, frequently on a programmed basis, and attacks on ‘what are suspected’ to be ‘enemy base camps’” [2]. Palestine immediately comes to mind: “there are no innocent civilians” in Gaza, the IOF declares [3]. Israelis call to “flatten Gaza,” [4] because Hamas is under every hospital, every tent and playground – and as of some days ago, a large offensive has been launched

on the West Bank as well. Innocence is revealed as what it is: a narrative tool, to be given and revoked at the oppressor’s convenience.

Damage is intergenerational: it becomes clear that the goal is eradication of the past, present, and future of the people. Agent Orange, an herbicide bioweapon deployed by the US at up to 20 times the intended concentration across south and central Vietnam, impacted around three million people, including at least 150,000 children born with severe birth defects, and continues to directly and indirectly affect millions of Vietnamese people today as it passed into the breast milk and blood of those exposed [5]. Palestinian children today are being shot point blank in the head in the streets and in tents, are targeted and tortured by the IOF [6], are becoming disfigured in the hundreds of thousands by treatable skin conditions due to zero access to healthcare and sanitation [7], are threatened by polio before they have been vaccinated [8].

As an internal tactic, America’s narratives also remain the same, painting itself as a necessary defender of democracy even in the face of falling public opinion – a revelation of how

desperately empire must be upheld even as the mask of morality slips. The media has a tight grip on death counts and reports from the ground (which it says must not come from “enemy” sources, whether that is the VC or UNRWA), ensuring that, in the words of George Orwell, “The nationalist not only does not disapprove of atrocities committed by his own side, but he has a remarkable capacity for not even hearing about them.” [9]

These parallels between Palestine and Vietnam have always been clear – more broadly, the Vietnamese liberation front has drawn parallels in the forms of both ingoing and outgoing solidarity with the larger global liberation movement.

“...your struggle is also our struggle, for we recognize that our common enemy is the American imperialist who is the leader of international bourgeois domination. There is not one fascist or reactionary government in the world today that could stand without the support of United States imperialism.” (Huey P. Newton, 1970, Letter to the National Liberation Front of South Vietnam) [10]

“The Vietnamese people fully support the Palestinian people’s liberation movement and the struggle of the Arab peoples for the liberation of territories occupied by Israeli forces.” – Ho Chi Minh, North Vietnamese President, at the International Conference for the Support of Arab Peoples (1969) [11].

“Standing side by side on the same front of the anti-imperialist struggle, the Vietnamese people and the Algerian people deeply approve and firmly back the struggle of the Arab people, particularly the Palestinian people, against US imperialism and

its lackeys, the Israeli aggressors, and for the independence, sovereignty and territorial integrity of the Arab countries and the legitimate national rights of the Palestinian people.” (Joint communiqué from the foreign ministers of Vietnam and Algeria, 1971) [12].

The PFLP studied guerilla warfare tactics used by the Vietnamese National Liberation Front, with the explicit goal to create an “Arab Hanoi,” an analogue base for revolutionary action [11]. In 1967 Fatah published a series of 14 pamphlets, “Disarat wa Tajarub Thawriyya (Revolutionary Studies and Experiences)”, including “al-Tajruba al-Vietnamiyya (the Vietnamese Experience)” and “al-Thawra al-Vietnamiyya (The Vietnamese Revolution)” as well as studies on China, Cuba, and Algeria [13]. In 1970 Yasir Arafat and the PLO established tactical connections with General Vo Nguyen Giap and North Vietnam, allowing for exchange of resources and resistance strategy with the NLF as well as other networks across Cuba and Algeria among others. As these global connections strengthened, Palestinian tactics shifted to the Vietnamese and Cuban guerilla models of warfare [11].

After reunification, Vietnam was one of the first countries to recognize the State of Palestine and establish ambassador relations with a Palestinian embassy.

Despite this, history is not a shield. Today’s Vietnam is well at work climbing the imperialist ladders of power, and this has shown through the country’s thinning global solidarity. On the surface, Vietnam’s stance is as it was: the country joined the UN resolution for humanitarian ceasefire in Palestine, Vietnam’s UN

representative released a statement in May supporting Palestine's right to self-determination and joining of the UN, and in November President Vo Van Thuong announced in a statement, "The State and people of Vietnam strongly support and unite with the Palestinian people in their just struggle." [14]

However, this support stops just short of material conditions. Indeed, when we come to inspect the material relations between Vietnam and Palestine, we find the country squarely profiting off of genocide. Despite ranking 35th in GDP worldwide, Vietnam comes in globally as the 5th largest country in weapons imports from Israel, totalling \$180 million between 2018 and 2022 [15], and has a contract with Israel Aerospace Industries for military drones [16]. In 2015, the Vietnamese and Israeli Ministries of Defense signed a security memorandum of understanding promising cooperation between the two countries [17], and have continued to hold policy meetings affirming their shared strategies and resource exchanges.

We would do well to believe Vietnam's actions over their Western-facing words. The country's partnership with Israel, a leader in fascist violence, also serves internal interests. As Vietnam's government has continued its policy of harsh repression of dissent, journalism, and activism toward worker rights and environmental justice, Israeli surveillance tech has had a large hand to play. The Israeli surveillance companies Cellebrite and the NSO Group have provided products and services allowing for intense digital surveillance, which Vietnam has bought to equip their police and internal security forces [18].

Vietnam is a country grasping at fascist connections to pull it up onto the global stage of capitalism. But what we think is a ladder leading us up out of the ruins of colonialism is really a snake: we slip deeper into the hands of the colonizer, padding him in moral cover as we do his work for him. Just like there is no such thing as an injustice independent from those around it, there is no such thing as liberation where others remain subjugated.

This snakes-and-ladders game is also played within the diaspora. During the Vietnam War, those admitted into America with refugee status were often staunchly anti-communist, which, at the tactical level, offered a form of protection by distinguishing moral, "saved" refugees from immoral, communist Vietnamese nationals. Riding a wave of refugee exceptionalism, the Viet-Ams of the generation actively lobbied for "anti-Communist" zones in Southern California [19] and played into saviorist narratives in an attempt to integrate and survive. This has been a survival conditioned on a pledge to American colonial violence.

Stinging from homeland exile and the material conditions of living in America, this new Vietnamese refugee nationalism developed based on rewriting America's defeat: in a wave of militant anti-communism, Vietnamese refugees committed extralegal assassinations of fellow refugees they suspected to be Viet-Cong and raised funds for resistance organizations meant to return to Vietnam and defeat the North.

In an ironic and ahistorical twist of fate, parallels were even drawn to the Zionist exile narrative as Vietnamese Americans tried to reconcile their situation [20]. As militarism faded into a

more palatable assimilationist mindset, Viet-Ams clung to right-wing politicians who were willing to engage with them as a way to assuage the guilt of America's wrongdoing. Today, Vietnamese Americans remain the most right-wing Asian American demographic and the only one with a majority Republican voter base [21].



We are ravaged by colonial violence. We die, we die, we die. Our futures die, are poisoned with bioweapons, bear the intergenerational scar of trauma. Our pasts are lost, erased, rewritten. For those of us who made it to America, we had a new job: the function of the Vietnamese refugee, the condition of their "saving," is to soothe the inflamed morality of the colonist. We don the costume of the wretched called to the way of the white man, the "necessary burden" of a "necessary fight" against evil. The Vietnamese refugee is created by American colonial despoiling and then imported directly into the heart of empire. The fabrication of our ex-

istence insists: we were not ravaged and driven here, we were saved. The veil is preserved: over there, over here.

This same veil is drawn between American money and Israeli atrocity. The veil conceals the exchange of police tactics, weapons, and technol-



ogy between the IOF and American police forces and prisons. The veil allows people to come online and say, "Israel's genocide is terrible, but we must vote with American interests first," as if Israel's genocide is not being committed with the same scythe that kills, imprisons, and starves Americans at home.

It is this American ability to separate "the fighting over there" from the happenings at home which has ALWAYS failed the Vietnamese American: when it comes to Palestine, the dissonant rhetoric used to demobilize us should be crystal clear.

Liberation is not an event that be-

gins and ends. Liberation is a muscle, which must be sharpened, interrogated, and chosen anew every day. Just as the current Vietnamese government turns its back on Palestine in favor of an allyship with Israel's colonial violence, Vietnamese-Americans turn their back on the global freedom struggle that they stand on. Our histories cannot absolve us from the responsibility to fight for each other. Our histories do not shield us from bearing the mantle of the oppressor.

Morality is the weapon of the colonizer to hold us in constant opposition. When there are "militant extremists" over there and "peaceful refugees" over here, when there are "good" and "bad" ways to resist, the colonizer has succeeded in promising silence when the "bad" is stripped of rights, murdered, and erased. This is the only practical function of the colonial moral system: to abstract away colonial violence as a choice made by its victim. The colonizer has built a monopoly on violence and deceived us into self-enforcing it. The model of morality and the very concept of punitive justice, upheld by the violence of property and material condition – that is to say, the good deserve rights (life, food, housing) and the bad do not (prisons, state murder, houselessness, starvation) – keeps us clawing at each other like crabs in a bucket.

Solidarity withers into lip service as a "third world" country fights to maintain its material footing. Solidarity is held behind conditions that resistance be "nonviolent" (lest we threaten the colonial monopoly). If we can already agree that our own rights are conditional on upholding the colonizer, then we are all but lost in any meaningful capacity to protect each other.

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A JEWISH STUDENT'S EXPERIENCE

— Asya Aizman

On November 9th, I walked into the Rotunda of MIT's grand, domed Building 7 to absolute chaos. I was there to join a quiet sit-in calling MIT to drop its contracts with Lockheed Martin, a weapons manufacturer complicit in the atrocities in Gaza. But by the time I got to the building, the protest was anything but quiet. The anti-war, pro-Palestinian demonstrators, now chanting, were drowned out by amplified Israeli pop music bouncing off the 100-foot columns of the building's lobby. The original protest was split in two by a group of counter-protesters who were standing in the center circling blue and white Israeli flags that they had laid out on the floor. Many counter-protesters had draped themselves with the Israeli flag, too. Blue and white, blue and white, blue and white.

The blue and white colored my childhood. Growing up in Israel, I learned to feel complete devotion to the Israeli flag. This was a complicated feeling for a seven year old to put into words, but what I was sure of was that I would be happy to die in service for my country, if it came to that. The prospect of death was made real to me through schooling and culture alike: in school we read about the holocaust, watched movies about World War II, learned to identify with Anne Frank, and were taught that we were surrounded by

enemy states; outside of school we were vigilant on buses, stood in lines to exchange old gas masks for new ones, heard casual stories about the Arabs (what Palestinians are called in Israel) wanting Jews dead for no reason other than pure, irrational, ancient hate. Perhaps it's easier now to convey this to a generation of students growing up with active shooter drills that whole schools of kids lived with the prospect of imminent death. But for my first decade in the United States after we immigrated in the 90s, it was simpler to walk away from this part of my otherwise blissful childhood than examine it from afar.

As an immigrant in Israel, and later as one in the US, I excelled at what immigrants the world over are tasked with: assimilation. In Israel, I embodied the spirit of religious zionism. I demanded my family perform religious and cultural customs with precision, embraced the flag uncritically, and tried to hide my identity as an immigrant. Later, in the United States, I excised this fervent nationalism from my life. Judaism is a religion rooted in questioning and doubt, and yet the reasons for "the Arabs'" supposed profound hatred for us, peace-loving Jewish Israelis, were never clearly explained. The enemy states (and enemy people residing within the country's borders) were simply antisemitic, blood thirsty,



Photo courtesy of Nate Lamkin (@nateliterally)

hateful. But this earlier version of “they hate us for our freedom,” never felt sufficient. In the United States, with the distance of an ocean and the hindsight of a childhood that no longer made sense, I simply walked away. I was Jewish, but Israel had nothing to do with my identity. I had that option, I thought.

But I was wrong. As I joined the pro-Palestinian protesters who were now marching in a picket line after being shoved and stepped on by the counter-protesters, a flag-wearer locked eyes with me: “you are Hamas,” he seethed. Another flag-wearer yelled at a female student in front of me, “you will be raped.”

That day, the pro-Israel faction may not have known that a large contingent of Jewish students was taking part in the protest on the side of Palestinian liberation. Maybe that’s why they chose to lie about Jewish students having their access to classes blocked by the pro-Palestinian protesters (a lie that quickly took on a life of its own in mainstream media and

Congress). We, Jewish students, did not have a campus group, then. But we formed an organization quickly, taking inspiration and our name from a similar collective at Brown: MIT Jews for Ceasefire, J4C.

J4C members come from all walks of life, but what ties us together—other than our opposition to the genocide in Gaza—is being pushed away from our religion, our culture, and our shared identity. Non-Jews may not know this, but the centering of the state of Israel in secular and religious Jewish life is a relatively new phenomenon, emerging only in the last fifty years. Today, to be Jewish is to be forced to make a choice: fall in step with uncritical Israeli nationalism or be shut out of religious services and community organizations. This is true at MIT, too, where its two Jewish institutions, Hillel and Chabad, have become increasingly fervent in their nationalism.

In forming J4C, we created a place for anti-zionist Jews to freely talk about the relationship between our Jewish identity and our politics in a way that

is just not possible in the existing campus institutions. We began meeting with administration to show them that while we don't have the resources or institutional backing of the existing organizations, we deserve to be heard, as a large and growing Jewish constituency at MIT. We published statements, we participated in protests. We repeated the Jewish movement cry "Not in Our Name!" But, though amicable and empathetic to our cause in person, the administration did not acknowledge us publicly.

We joined the newly formed Coalition for Palestine, made up of all the pro-Palestinian organizations on campus. Our mandate was clear. The Coalition had learned that MIT was not just involved with weapons manufacturers, but the state of Israel's Ministry of Defense itself. The Ministry is funding MIT research projects like "Autonomous Robotic Swarms" which make it easier for a military to track moving targets, a horrifying fact in light of Israel's recent deployment of drone swarms in its genocide of Palestine. We called for an immediate end to all research contracts sponsored by the Israeli Ministry of Defense.

In response to the admin's silence on its research contracts and the genocide, and in solidarity with similar student movements gaining momentum around the country, the Coalition set up an encampment on the lawn across the street from Building 7 in late April. We called it the Scientists Against Genocide Encampment, MIT SAGE. Our escalatory tactic, intended to pressure administration into action, took on another meaning for me, too: the encampment became a safety blanket from the collective madness of MIT's administration—the same admin that swiftly dropped its academic ties to Russia the day after the country's invasion of Ukraine now claimed

that calling for similar considerations with Israel was impossible. At SAGE, and at similar encampments across the country (and the world!), students set up mutual aid-based communities. We established a library, a medic tent, and an extensive food pantry (stocked with Kosher food, too)—students described experiencing real food security for the first time during their time at MIT. While media called the encampments dangerous and antisemitic, we Jewish students spent much of our time on the lawn, doing homework, holding Seder and Shabbat, making posters, chatting, dancing, playing soccer, sleeping, singing, eating, and being together.

As a Jewish student at SAGE, my quiet days spent in the sun doing homework on the lawn were punctuated by concern and disgust as the Israeli nationalist flag-wearers—now donning Israeli and American flags as capes, headbands, hair accessories, jackets, and so on—strode into the camp en masse and attempted to trigger altercations. Though these tense incursions began relatively peacefully, with Israeli nationalists eating the encampment's food and quietly taking up space at our picnic tables, their tactics escalated in aggression with each visit. One day, they sat down for a drumming circle and sang antagonistic songs ("If you're a zionist and you know it, clap your hands," was particularly memorable). Another day, as I and other Jewish students were painting a large poster ("Jews for Palestine"), they announced a poll: did we support the 9/11 attacks? Al-Qaeda? Hamas? The campers' decision to not engage was met with snide remarks calling our lack of engagement a clear show of support. "How interesting!" the poll taker would exclaim sarcastically following every unanswered question.

An event co-sponsored by the Israeli consulate called “Never Again is Now: Jewish Students You are Not Alone” took place on the steps of Building 7 on May 3rd. That morning, MIT police enclosed the encampment with tall fencing hiding it entirely from public view, and stationed police outside its only remaining entrance, thus creating a walled-in surveillance state. As the rally began, hundreds of encampment participants sat in a circle in the grass and sang Jewish songs about ceasefire, peace, and solidarity inside the

tionalist rally was pumping electronic music and Building 7’s entryway was awash with Israeli flags.

When some rally-goers attempted to walk into the encampment, they were stopped by SAGE students. A non-MIT attendee was outraged by this: “you cannot tell Jews where they can or can’t walk!” he screamed at the police. “This is private property,” someone attempted to intervene. “Shut the fuck up!” he screamed. “These are terrorist supporters! They are supporting



Photo by Asya Alzman

encampment walls. Outside, the rally speakers proclaimed the encampment antisemitic and “illegal.” The effect was a mix of calm and frenzy: as we sang “Ceasefire now” (Little Song, Melody by Sol Weiss) we watched the arrival of more and more police; as we harmonized Lo Yisa Goy (Isaiah 2), we scribbled the National Lawyers Guild number on our arms with sharpies to prepare for the event of arrests. By the last verse of Ashrei (Psalm 145, Aly Halpert), I quietly made my exit to defend my thesis. I walked by the Israeli rally trying to switch my mind to the daunting task ahead. By then the na-

Hamas! I am a law abiding citizen!” The morning of the Israeli consulate rally, the MIT president sent a school-wide email referring to the rally goers as “in support of our Israeli and Jewish students,” and us as “an opposing protest nearby.”

A few days later, unsatisfied with our continued nonengagement to various provocations, the MIT Israeli nationalists threw a party immediately adjacent to the encampment celebrating the Israeli Independence Day almost a full week early. Another fence was erected which they promptly decorat-

ed with more Israeli flags.

On the other side, the flag wearers were visible, playing lawn games and dancing along to the Israeli trap song, “Harbu Darbu,” the speaker pointed at SAGE, its volume cranked. The song’s lyrics: “A bunch of fucking mice coming out of the tunnels/[...]Who do you think you are? Coming and shouting ‘Free Palestine’?/[...]We brought the whole army on you and I swear there will be no forgiveness/[...]/We write names on the shells/To the kid who lives near Gaza.”

Again and again, we, Jewish students at SAGE, were silenced and dehumanized by students, faculty, and the administration. We witnessed the targeting of our nonwhite encampment friends by administration, professors, and MIT police; We saw blatant acts of racism by professors toward observing faculty. And we watched as zionist students, faculty, and research staff claimed to feel unsafe and threatened by the encampment in social media posts while simultaneously taunting, belittling, and laughing at us.

A J4C member proposed a processing session: “there has been lots of conversation about how disturbing it is to see Jewish counterprotestors say and do vile things to us and our friends, and [I] think it could be helpful to work through some of those emotions in a Jewish space together” but there was no time to process, because soon another campus emergency happened (violent arrests), and then another (4AM militarized camp sweep and arrests). But we kept going as best we could, because every day there were hundreds, thousands more children and adults dead in Gaza, killed by the bombs, starved to death, murdered by curable diseases in a manufactured crisis.

We keep going because the MIT administration calls this “academic freedom.” The academic freedom to involve a genocidal government in one’s academic research developing autonomous weaponry. Too stupid for a Vonnegut novel, too dull for an Orwell reference.

Before the encampment was indiscriminately trashed and cleared by police in riot gear, a series of large cardboard posters hung on the fencing which faced Building 7: red tally marks filled them, line, line, line, line, cross. They were posters marking the dead, diligently created by several students over many days. 6,800 five-lined tally marks. 34,000 dead babies, children, adults. 34,000 lives. One day, the flag-wearers came back. They brought with them extra flags, big and small. They started hanging them everywhere—covering a “Let Gaza Live” poster, covering posters calling for MIT to divest from the genocide. The zionists hung an Israeli flag over our Jews for Ceasefire poster. Then they came to the tally posters. They book-ended these with one large standing Israeli flag and one large American flag, planted into the ground.

And finally, they unfurled a monstrosity: a half-American, half-Israeli flag. They hung it up to cover the tally of the dead.

When I was little, I loved seeing the blue and white flag. I thought it was beautiful. It meant safety, community, home. Now, all I am able to see when I look at it is the flag amalgam hanging over 34,000 murdered Palestinians, erasing them from our eyes; the sneering faces of flag-wrapped students dancing to a genocidal song. All I see when I look at it is violence.

POETRY



As revolutionary poet June Jordan put it, "Poetry is a political act because it involves telling the truth." The truest words from Gaza have come from its poets: Refaat Alareer, martyred in the second month of this ongoing genocide, reminds us that the stories told in poems are just as crucial to building the future as they are to remembering the past. In his book *Gaza Writes Back*, he wrote: "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." Written Revolution continues to document the story of our movement through poetry, raw expressions of the homeland we wish to build.

LITTLE TOWN OF BETHLEHEM

— Richard Solomon

Little town of Bethlehem,
I remember the smell
of my wet paint
on concrete
and how the wind rolled
the tear gas cans
across the empty playground.
I remember the adhan echoes
in the olive trees
and the sunset on Manger Square.

Jesus, were you born again,
would Mary
hand her identity card
to a soldier who reads
“Nazareth, Israel.”
and would she say
like the poet thundered
write down, I am an arab
or would the angel warn her
like the magai to go
a different way.

If you were born again Jesus
would it be
in an animal trough
or an UNRWA hospital,
with dim, dirty halls
full of birth pains
but no midwives
because the budget cuts
make america great again
and which would you prefer?

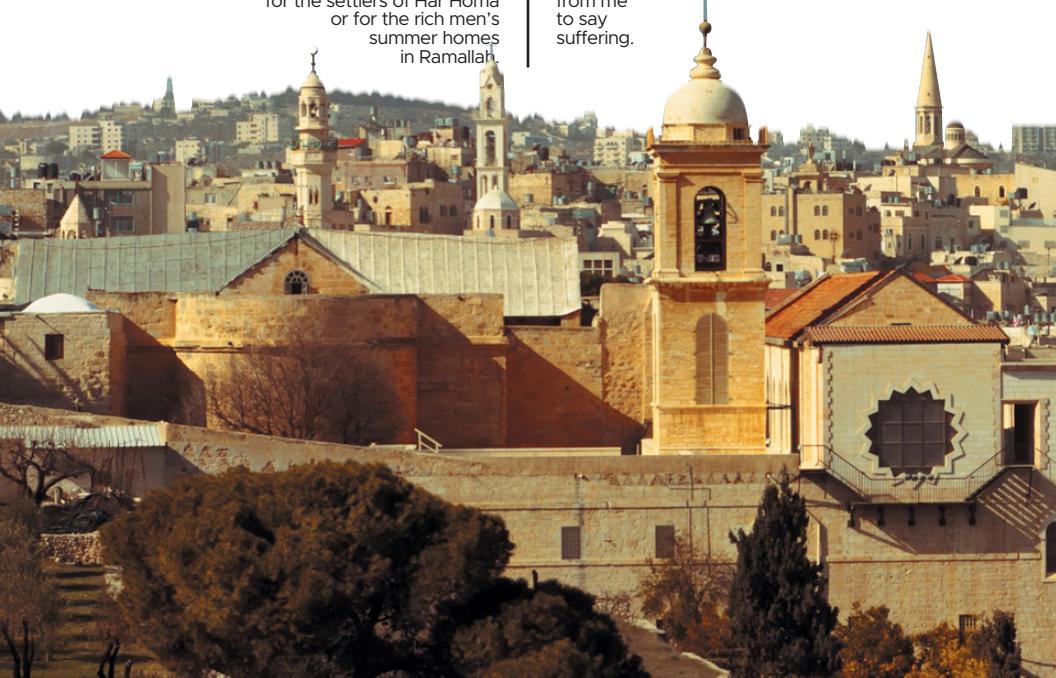
Would you
say today “יענה טבה”
or “كُل عام وأنت بخير”
and would Joseph cut wood
for the settlers of Har Homa
or for the rich men’s
summer homes
in Ramallah.

Would you join
the most moral
army in the world
with a gun
or throw stones
at tanks
in a Santa Claus suit
a David or Goliath
I mean,
purity of arms
or terrorism.

And would you really
hold a shekel
in your hand
and say to
give to Caesar
what is Caesar’s
or was God against
state violence, too.

I pause to shiver and
adjust my ladder
and think what to paint
because that one sign says
ich bin ein Berliner
but Mr. Kennedy
the American
was not
a Berliner.

I remember how
the wet paint dripped
with no design.
I went home
because the wall
needed nothing
from me
to say
suffering.



NOTES FROM THE FACULTY & STAFF FOR PALESTINE

— T.W.

THE ABNEGATION OF MYSELF IS AN INDULGENCE I HAVEN'T BOUGHT

Nobody wants to read poetry
you say into your coffee.
Nobody wants to
be stardust tossed haphazardly across a thou-
sand thousand galaxies.
But here we are
aghast at reality.

It's all
too cliche,
it's all
too much this
monotony of daily wonder.

I watch other people's children
some give their mothers a bouquet of pansies,
some's hands twitch beneath a pile of
bombed out rubble.

In a cave glow-worms hang above me
in constellations bluer
than the city's lights.
Rescued cats shiver in their cages
before feeding,

below me multiple people
are carving paths inside the earth.

I open another door to sorrow.
Not turning off the phone at night,
the light in my window
causes dozens of geese to migrate
to my room in confusion.

SELF CARE

I am shuddering my eyes
to children and animals
my allegiance is only to
my own body

when I cocoon my heart
from the world
I eat honey from the jar
I breathe clean air
feel the day peel off me.

Do not remember this -
you who will have
no wild figs this autumn
no confusion of sparrows this spring
no prism of light caught in the corner of
your loved one's eye -

months later I'll come
knees scraping through the streets
the mud still hot on the ground and
my mouth thick with regret.

Where was I when
the remains of poppies rained down
on the shattered road?



DISABILITY WRATH

— Rin Desikan

i am not *proud* of my broken body

not *proud* to lie in bed while gazans receive wounds far more terrible than i

they say my illness is caused by stress
heat
trauma
as if these things just happen

no, the colonizers choose to inflict this pain on us

occupation is traumatizing

war machines maim and hurt and destroy

colonization causes climate change causes disability

and yet palestinians continue to resist the occupation, attacking the iof where it hurts; their bodies are
not lesser.

and they set up revolutionary mutual aid networks, uplifting each other's bodies
as sacred.

i could go on.

folks across the global south continue to practice traditional medicine; where doctors ignore us
we heal our bodies.

our bodies may be broken but
they are strong enough to fight.

i am not *proud* of my broken body
i am filled with *wrath*
that the bodies of my people, of the global south
are systematically broken
and then disposed of

fuck disability pride.

there is only disability resistance.

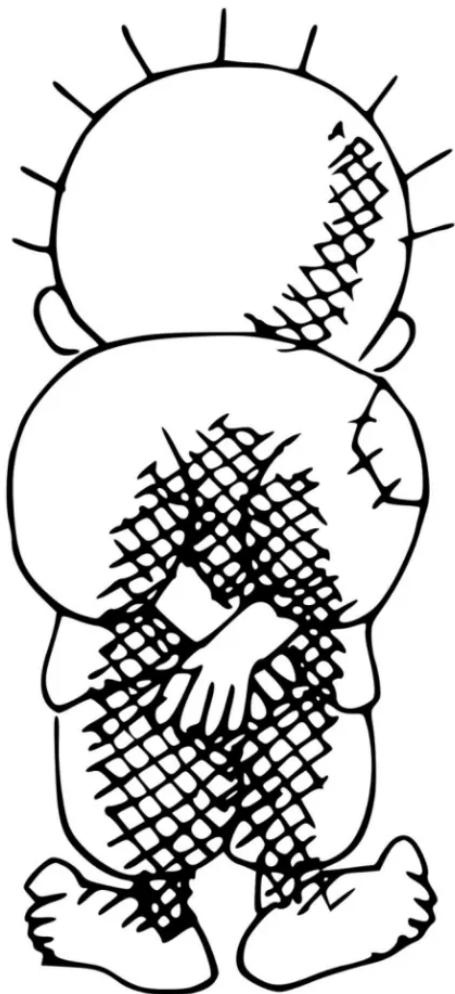
until liberation.



Photo by Ellie Montemayor



Photo by Ellie Montemayor



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.

LONG LIVE THE STUDENT INTIFADA

PRODUCED AT MIT FOURTH EDITION, SEPTEMBER 2024

This publication is funded by
students for students

Editors

Megha Vemuri
Sophie Green
Prahlad Iyengar
Ellie Montemayor

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About the Artist (3rd Ed. Cover)

Dena Mattar was born in Al-Shati refugee camp in Gaza in 1985. In 2007 she obtained her Bachelor's degree in Art Education from Al-Aqsa University. Dena is a school teacher, has also worked as a lecturer in Fine Arts at Al-Aqsa University, and is a founding member of the Contemporary Art Convergence Group in Gaza. She was awarded an art residency scholarship in Paris, Cité Internationale des Arts, in 2012 and in 2018 was awarded a Humanitarian Award by the Czech Government for Fine Arts. Dena's works have been exhibited in Palestine and abroad, receiving invitations to exhibit her work in Britain, Italy, Switzerland, France, Austria, Japan, Egypt, Jordan, Dubai and Qatar, among others.



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THE PEACE.

JAMES BALDWIN



MIT COALITION
FOR PALESTINE