

Contact Palästina Antikolonial.....*Operating from Muenster (NRW), Germany*

Email: Palaestinaantikolonial@protonmail.com

Website: <https://palaestina-muenster.jimdofree.com/>

Facebook: <https://www.facebook.com/PalantiMS>

Instagram: https://www.instagram.com/palaestina_antikolonial/?hl=en

Twitter: <https://twitter.com/PalastinaA>

The Struggle Against Global Imperialism: From Palestine to Münster, Everywhere and In-Between

Information Packet (2021)

Table of Contents:

- I. **NEWS RELEASE (2021)—Abusive Israeli Policies Constitute Crimes of Apartheid, Persecution:** Crimes Against Humanity Should Trigger Action to End Repression of Palestinians—by *HUMAN RIGHTS WATCH (HRW)*.....(2-5)
- II. **REPORT (2021)—Challenging Global Imperialism in Our Local University:** Is Being Told by Student Parliament to Go Back to ‘Your Countries’ if You Don’t like ‘the Way Things are Done Here’—*produced in cooperation with Palästina Antikolonial*.....(6-12)
 - II. A. **UPDATE— A Fourth Protest Demanding Justice for Palestine:** Was Met with Police Repression from the University of Muenster’s Student Parliament on the night of November 22nd, 2021.....(13-16)
- III. **Call to the German Government by 240 Jewish and Israeli Scholars: Do NOT Equate ‘BDS’ with Anti-Semitism**.....(17-26)



This Information Packet and the Report (2021) entitled “Challenging Global Imperialism in Our Local University” were written and/or produced by student-activists in cooperation with Palästina Antikolonial. These projects are now supported through a different collective. To stay up to date on the Report (2021) and its related issues, community initiatives, and ongoing discussions, please email us at: grassrootsjusticepalestine@gmail.com

I. NEWS RELEASE: Human Rights Watch Report (27.04.2021)

*

Abusive Israeli Policies Constitute Crimes of Apartheid, Persecution *Crimes Against Humanity Should Trigger Action to End Repression of Palestinians*



Figure 1 (Above) Snapshot from the short informational video accompanying the release of the extensive HRW report, "A Threshold Crossed." Watch the video here: <https://www.youtube.com/watch?v=6TLe4J7Dvd0>

(Jerusalem) – Israeli authorities are committing the crimes against humanity of apartheid and persecution, Human Rights Watch said in a report released today. The finding is based on an overarching Israeli government policy to maintain the domination by Jewish Israelis over Palestinians and grave abuses committed against Palestinians living in the occupied territory, including East Jerusalem.

The 213-page report, "A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution," examines Israel's treatment of Palestinians. It presents the present-day reality of a single authority, the Israeli government, ruling primarily over the area between the Jordan River and Mediterranean Sea, populated by two groups of roughly equal size, and methodologically privileging Jewish Israelis while repressing Palestinians, most severely in the occupied territory.

"Prominent voices have warned for years that apartheid lurks just around the corner if the trajectory of Israel's rule over Palestinians does not change," said Kenneth Roth, executive director of Human Rights Watch. "This detailed study shows that Israeli authorities have

already turned that corner and today are committing the crimes against humanity of apartheid and persecution.”

The finding of apartheid and persecution does not change the legal status of the occupied territory, made up of the West Bank, including East Jerusalem, and Gaza, or the factual reality of occupation.

Originally coined in relation to South Africa, apartheid today is a universal legal term. The prohibition against particularly severe institutional discrimination and oppression or apartheid constitutes a core principle of international law. The 1973 International Convention on the Suppression and Punishment of the Crime of Apartheid and the 1998 Rome Statute to the International Criminal Court (ICC) define apartheid as a crime against humanity consisting of three primary elements:

1. An intent to maintain domination by one racial group over another.
2. A context of systematic oppression by the dominant group over the marginalized group.
3. Inhumane acts.

The reference to a racial group is understood today to address not only treatment on the basis of genetic traits but also treatment on the basis of descent and national or ethnic origin, as defined in the International Convention on the Elimination of all Forms of Racial Discrimination. Human Rights Watch applies this broader understanding of race.

The crime against humanity of persecution, as defined under the Rome Statute and customary international law, consists of severe deprivation of fundamental rights of a racial, ethnic, or other group with discriminatory intent.

Human Rights Watch found that the elements of the crimes come together in the occupied territory, as part of a single Israeli government policy. That policy is to maintain the domination by Jewish Israelis over Palestinians across Israel and the occupied territory. It is coupled in the occupied territory with systematic oppression and inhumane acts against Palestinians living there.

Drawing on years of human rights documentation, case studies, and a review of government planning documents, statements by officials, and other sources, Human Rights Watch compared policies and practices toward Palestinians in the occupied territory and Israel with those concerning Jewish Israelis living in the same areas. Human Rights Watch wrote to the Israeli government in July 2020, soliciting its perspectives on these issues, but has received no response.

Across Israel and the occupied territory, Israeli authorities have sought to maximize the land available for Jewish communities and to concentrate most Palestinians in dense population centers. The authorities have adopted policies to mitigate what they have openly described as a “demographic threat” from Palestinians. In Jerusalem, for example, the government’s plan for the municipality, including both the west and occupied east parts of the city, sets the goal of “maintaining a solid Jewish majority in the city” and even specifies the demographic ratios it hopes to maintain.

To maintain domination, Israeli authorities systematically discriminate against Palestinians. The institutional discrimination that Palestinian citizens of Israel face includes laws that allow hundreds of small Jewish towns to effectively exclude Palestinians and budgets that allocate only a fraction of resources to Palestinian schools as compared to those that serve Jewish Israeli children. In the occupied territory, the severity of the repression, including the imposition of draconian military rule on Palestinians while affording Jewish Israelis living in a segregated manner in the same territory their full rights under Israel's rights-respecting civil law, amounts to the systematic oppression required for apartheid.

Israeli authorities have committed a range of abuses against Palestinians. Many of those in the occupied territory constitute severe abuses of fundamental rights and the inhumane acts again required for apartheid, including: sweeping movement restrictions in the form of the Gaza closure and a permit regime, confiscation of more than a third of the land in the West Bank, harsh conditions in parts of the West Bank that led to the forcible transfer of thousands of Palestinians out of their homes, denial of residency rights to hundreds of thousands of Palestinians and their relatives, and the suspension of basic civil rights to millions of Palestinians.

Many of the abuses at the core of the commission of these crimes, such as near-categorical denial of building permits to Palestinians and demolition of thousands of homes on the pretext of lacking permits, have no security justification. Others, such as Israel's effective freeze on the population registry it manages in the occupied territory, which all but blocks family reunification for Palestinians living there and bars Gaza residents from living in the West Bank, use security as a pretext to further demographic goals. Even when security forms part of the motivation, it no more justifies apartheid and persecution than it would excessive force or torture, Human Rights Watch said.

"Denying millions of Palestinians their fundamental rights, without any legitimate security justification and solely because they are Palestinian and not Jewish, is not simply a matter of an abusive occupation," Roth said. "These policies, which grant Jewish Israelis the same rights and privileges wherever they live and discriminate against Palestinians to varying degrees wherever they live, reflect a policy to privilege one people at the expense of another."

Statements and actions by Israeli authorities in recent years, including the passage of a law with constitutional status in 2018 establishing Israel as the "nation-state of the Jewish people," the growing body of laws that further privilege Israeli settlers in the West Bank and do not apply to Palestinians living in the same territory, as well as the massive expansion in recent years of settlements and accompanying infrastructure connecting settlements to Israel, have clarified their intent to maintain the domination by Jewish Israelis. The possibility that a future Israeli leader might someday forge a deal with Palestinians that dismantles the discriminatory system does not negate that reality today.

Israeli authorities should dismantle all forms of repression and discrimination that privilege Jewish Israelis at the expense of Palestinians, including with regards to freedom of movement, allocation of land and resources, access to water, electricity, and other services, and the granting of building permits.

The ICC Office of the Prosecutor should investigate and prosecute those credibly implicated in the crimes against humanity of apartheid and persecution. Countries should do so as well in accordance with their national laws under the principle of universal jurisdiction, and impose individual sanctions, including travel bans and asset freezes, on officials responsible for committing these crimes.

Countries should condition arms sales and military and security assistance to Israel on Israeli authorities taking concrete and verifiable steps toward ending their commission of these crimes. Countries should vet agreements, cooperation schemes, and all forms of trade and dealing with Israel to screen for those directly contributing to committing the crimes, mitigate the human rights impacts and, where not possible, end activities and funding found to facilitate these serious crimes.

“While much of the world treats Israel’s half-century occupation as a temporary situation that a decades-long ‘peace process’ will soon cure, the oppression of Palestinians there has reached a threshold and a permanence that meets the definitions of the crimes of apartheid and persecution,” Roth said. “Those who strive for Israeli-Palestinian peace, whether a one or two-state solution or a confederation, should in the meantime recognize this reality for what it is and bring to bear the sorts of human rights tools needed to end it.”

To access the full HRW report, “A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution,” please follow this link:

<https://www.hrw.org/report/2021/04/27/threshold-crossed/israeli-authorities-and-crimes-apartheid-and-persecution>

To access the webpage of the above News Release for the Human Rights Watch Report, please follow this link:

<https://www.hrw.org/news/2021/04/27/abusive-israeli-policies-constitute-crimes-apartheid-persecution>

*



*

II. Challenging Global Imperialism in Our Local University:

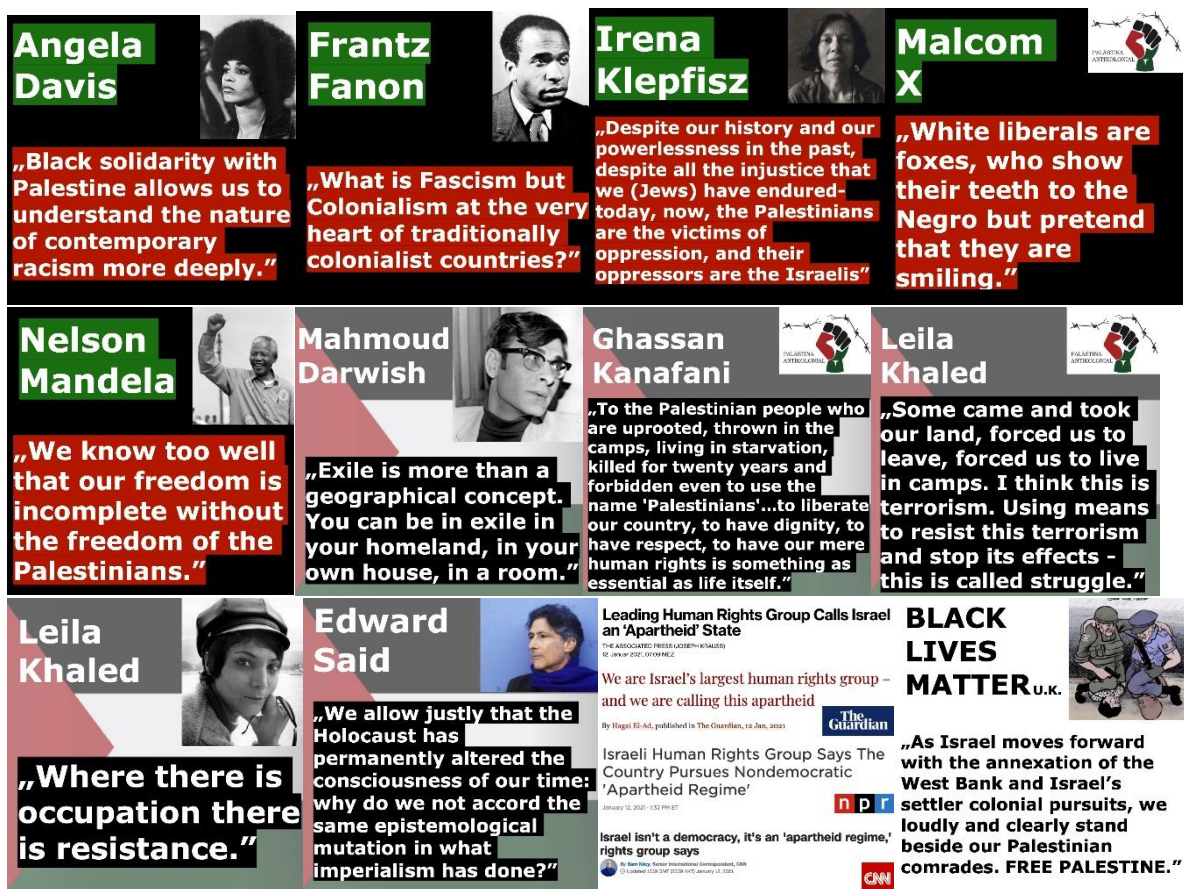
Is Being Told by Student Parliament to Go Back to ‘Your Countries’ if You Don’t like ‘the Way Things are Done Here’

*

Protests that Challenged Racism and Marginalization with the Refusal to be Silenced

Throughout January and February of 2021, the so-called "Kritische Linke" and the Juso-HSG put a ‘Contra BDS motion’ [1] to vote in the Student Parliament (StuPa) of the University of Münster. With this motion, they intended to push through a resolution that would misrepresent the Palestinian-led ‘Boycott, Divestment, and Sanctions’ (BDS) movement as antisemitic, despite its support from BIPOC and Jewish liberation groups around the world. In an effort to prevent this ‘motion,’ or at least to clarify a strong statement against it, Palästina Antikolonial mobilized its allies to cooperate in a reoccupation of the (virtual) space from which StuPa had methodically prepared to marginalize us. Together, we entered the first two Zoom meetings in January/February with visuals that expressed the powerful resistance that has always continued against global imperialism and, therefore, against the projects of settler-colonialism, apartheid, and ethnic cleansing which the State of Israel has visited upon the peoples of Palestine. In all, we expressed that this desire for liberation exists in the polyphony of revolutionary voices around the world that have people move each other into radical empathy, solidarity, and justice.

Examples of the visuals displayed at the StuPa session by members of Palästina Antikolonial:



A ‘Contra-BDS’ Motion Choreographed over Three StuPa Sessions by Practitioners of Imperialism and White Supremacy (Jan, Feb, and July 2021)

“There is a difference between knowledge of other peoples and other times that is the result of understanding, compassion, careful study and analysis for their own sakes, and on the other hand knowledge—if that is what it is—that is part of an overall campaign of self-affirmation, belligerency, and outright war.”

~Edward W. Said (1935-2003)

The Contra-BDS motion first proposed in StuPa throughout January and February 2021 undertook to label Palestinian and BIPoC (solidarity) organizations that support effective Palestinian-led resistance movements like BDS as ‘antisemitic,’ thereby seeking to silence them and exclude these anti-imperialistic student movements from crucial university resources. The recent motion is yet another manifestation of apartheidist attitudes in the overall collusion of Israeli and German authorities to dehumanize and therefore sequester from the public sphere any indigenous Palestinians, Palestinian diaspora, and allies of Palestinians who conscientiously resist against the State of Israel’s decades-long projects of settler colonialism and Zionist supremacy. These are ongoing projects which have been embodied in the formation of the State of Israel itself and which have been altogether imposed over the lands, peoples, and narrative understandings of Historic Palestine. Indeed, from the early 20th century onwards these impositions have been consistently backed by the military machines of global powers such as the State of Israel’s favorite sponsors in British, French, and American Empires and, moreover, have been responsible for the systematic ethnic cleansing and systemic abuse of millions of indigenous Palestinians of all faiths and cultural diversities for over seven decades. The recent motion, consequentially, has also been aimed at segregating, if not wholly ‘sanitizing,’ public discourse from the calls to action made by Palestinian organizations (i.e. BDS) and those of other BIPoC human rights movements who together share in an empowering and historic solidarity against these and other injustices. The ‘contra-BDS’ motion therefore mimics the recent decisions made by the University of Münster’s Student Union (AStA) to place organizations like Palästina Antikolonial on their list of “antisemitic” groups and, likewise, by authorities in the City of Münster to summarily exclude Palästina Antikolonial from the City’s now-ironically titled event, “Weeks Against Racism.” These efforts have been motivated by ahistorical presumptions that repress the decades-long intellectual and human rights discussions that together recognize, on the one hand, the State of Israel as a settler-colonialist vassal to imperialistic powers and, on the other, the Palestinian resistance as one of decolonization that is enjoined by the peoples of progressive BIPoC, Jewish, and anti-authoritarian movements around the world.

The callous decisions made by the StuPa, AStA, and the City of Münster can be understood for their gravity in the context of such historical omissions and misconceptualizations, a problematic situation overall encouraged (if not architected) by the cadres of tendentious German-Israeli lobbying groups. One such example is of the Deutsch-Israelische Gesellschaft (DIG), who have engaged in racist dog-whistling and intimidation tactics much like those of the *Antideutsche* movement, the latter of which often exerting its influence so as to disenfranchise anyone speaking out against the State of Israel (i.e. having people removed from employment based on confused accusations of “antisemitism”). The youth group of the DIG (JuFo), for its part, has non-consensually shared photos on their Instagram of Palästina Antikolonial members participating in the StuPa session, depicting these Palästina Antikolonial

members as wearers of the “trademarks of Palestinian terror” (i.e. their racist term for the *kufiya*) [1]. This broadly orientalist, and perhaps even Islamophobic, language used to pathologize, not least, Palestinians and supporters of Palestinian resistance echoes the discriminatory comments of many StuPa members made directly toward Palästina Antikolonial members during both the initial sessions in January/February 2021. Besides uncritically dismissing every discussion point put forward as “antisemitic”; besides reducing anyone associated with Palestinian resistance movements such as the (strategically decentralized) economic-justice initiative of ‘Boycott, Divestments, and Sanctions’ (BDS) as “terrorists”; StuPa members even went as far as to tell University of Münster students in Palästina Antikolonial to go back to their countries if they did not like the way “things are done here.”

*

The third time that Palästina Antikolonial and their allies attended a StuPa meeting and protested the so-called ‘contra-BDS’ motion via Zoom was on 5 July 2021. After experiencing the first two sessions in January/February 2021, Palästina Antikolonial members had adequate reason to believe that they were entering into an exceptionally hostile environment for students of the University of Münster and, especially, for ethical and intellectual voices addressing the crucial situation of the so-called ‘Israel-Palestine conflict.’ In preparation for the StuPa session, student-activists of Palästina Antikolonial compiled intensive research on the entwined issues and contexts surrounding the situation of Historic Palestine and the Palestinian movement. This intensive research committed itself to the goal of producing a variety of didactic texts that would be read aloud during the StuPa session. The texts cover a variety of aspects, including: (1) information and clarification on BDS and its strategies/goals, (2) the worldwide recognition by human rights organizations/activists of Israel as an Apartheid State, (3) the acute living conditions of Palestinians under Israeli occupation, (4) explanations of the concept of settler colonialism, (5) Palestinian/postcolonial resistance during and since the *Nakba*, (6) edited writings by a South African Rabbi comparing Apartheid in Israel and South Africa, and (7) the history of Zionism’s systemic anti-blackness against, not least, Jewish peoples of Non-European/Western descent as institutionalized and enshrined by the authorities of the State of Israel [2].

The topic of the ‘Contra-BDS’ motion was shoehorned late into the evening of the StuPa session on 5 July. Just as in the previous two sessions in January/February, StuPa abruptly changed the rules that would govern the discussion during the topic of the ‘Contra-BDS’ motion. Firstly, StuPa majority members and moderators prohibited any profile pictures which they deemed to be unacceptably ‘political’ without any transparent process of clarifying their definition of what constituted this violation. Secondly, they restricted the speaking time for all students to two minutes each and only once the ‘Contra-BDS’ motion was introduced. Thirdly, StuPa disabled the cameras of only those participants wearing *kufiyas*. The reason given by the moderators for this decision was that they considered *kufiyas* to be a politically inappropriate form of dress, despite the setting of the ‘Contra BDS discussion’ being an explicitly political student forum, which was nevertheless to be affected by this oxymoronic decision.

The constrictive rules that were imposed at the outset and throughout the discussion would set the tone for the anti-democratic embarrassment that would thereby unfold. After two members of Palästina Antikolonial were given just two minutes each to read out selections from the

prepared texts, StuPa majority members attempted to shut down the discussion completely to hinder any students from speaking again. This silencing was moreover followed by the moderators' display of patronizing attitudes towards protesting students. They claimed to the protestors that StuPa was not meaning to actively discriminate students whilst, however, refusing their responsibility of intervening into such situations where the balance of power was inappropriately skewed toward exclusion and majoritarianism. The moderators' promise of ensured speaking time for students at the end of the session was not honored, despite being repeatedly reassured to student members of Palästina Antikolonial via private chat logs throughout the session. This was just one of many indications that the abuses of power displayed by StuPa majority members and complicit moderators throughout the session were frantic acts of discrimination that, however ostensibly 'unintentional,' were rather not "all part of the process 😊," as one StuPa moderator had again claimed in private chats. Finally, perhaps the next detail serves as a fitting analogy for the absurd mishandling of basic democratic processes in this body that claims to be 'for the students'—a claim which is compounded in its absurdity when recalling that the StuPa body that reigned during this period was 'elected' with votes from only 9.7% of the University of Münster's student body. At a pivotal moment in the voting procedures for the 'Contra-BDS' motion, parliamentary members expressed lengthy and significant confusion as to what they were even voting on, which demonstrates (at the very least) that these parliamentary members were not given any adequate chance to get an appropriate grasp on the motion or its crucial contexts so as to responsibly cast their votes.

Calls for Restorative Justice Punished with Exclusion from University Resources

"As a child of four, I found myself burdened by the adult problems of life and death, right and wrong. I, as a dreamer, living on the bare subsistence provided by a UN blue ration card, in a crowded room, on a side street in Sour, stand as a witness to Zionist inhumanity. I charge the world for its acquiescence in my destruction."

~**Leila Khaled** (born in 1944)

Palestinian Refugee and Resistance Fighter

BDS is a Palestinian-led, grassroots movement of resistance that organizes with economic strategies against the State of Israel's imperialistically backed project of settler colonialism, the latter of which callously advanced despite generations of popular protest throughout the region of Historic Palestine. Like all projects of settler-colonialism, that of the State of Israel's is complicit to, and in turn preserved by, such exploitive and authoritarian systemics as the Euro/American-led military industrial complex and, especially, the more recent foray of the US-led 'War(s) on Terror.' Indeed, for over seven decades now, the State of Israel's project of settler colonialism has been advanced by its authorities through seemingly endless military campaigns against, and brutal occupations over, the indigenous peoples of Historic Palestine. Palestinian and other liberationist movements around the world have long recognized from shared historical experience that this kind of ever-advancing military occupation is strategic to the foundationally supremacist aims of imperial-sponsored powers like the State of Israel to impose, and maintain, an 'Apartheid' regime by which one group—i.e. Euro-American Zionist settlers—expropriate a region's resources and exert total domination over all other peoples who have lived together for generations on those lands: the diversity of Palestine's indigenous communities. In the fight against settler-colonialism and imperialism, Palestinian-led

resistance movements like BDS have shared solidarity with veteran members of South Africa's anti-Apartheidist political party/movement, 'African National Congress,' with generations of Black liberationists from the 'Black Panther Party' to #blacklivesmatter, as well as with Jewish peoples of color and conscience, such as those working together in organizations like 'Jewish Voice for Peace.' Moreover, the Israel-based human rights group 'B'Tselem' released a powerful rebuke to the State of Israel in 2021, in which years of research, cooperation, and involvement with Palestinian allies was composed into their report, "This is Apartheid" [3]. Since then, still others have awakened not only to the understanding that the State of Israel has been founded, and maintained, with the atrocities of genocide and apartheid, but also to the absolute necessity of speaking out and acting boldly against imperialism, without exception, and against its systemic elaboration and parasitic delegation into settler-colonial movements, of which Zionism and its resulting Apartheid State of Israel serve as remarkably atrocious examples.

In the past year alone, various international rights groups have (finally) heeded the calls from grassroots communities in Palestine, and elsewhere, to begin working sincerely for restorative justice radically, continually, and without exception. The New York-based 'Human Rights Watch' and 'Amnesty International' (excluding Amnesty International Germany, it seems) are just two examples of international organizations which have made public responses to the intellectual and activist work of intergenerational, Palestinian/BIPoC-led movements with each their own reports that further amplify exposure to the Israeli State's Apartheid Regime [4][5]. And, if we are to direct attention to local and student-led actions in Germany, (solidarity) groups like Palästina Antikolonial have begun increasing the pressure against institutions complicit to the racism and imperialism that underpins such atrocities as the State of Israel's ongoing genocide against the Palestinian peoples. As such, student-activists of Palästina Antikolonial reiterated their impassioned support for BDS, and exposed the forms of racist-antisemitism that are given hypocritical shelter by the University of Münster's Administration, by reading aloud the "Open letter of 240 Jewish and Israeli scientists to the German government NOT to equate BDS with Antisemitism" during the fourth of such Palästina Antikolonial protests against StuPa, which took place at the University Schloss on November 22nd, 2021 (see section II of this document).

Regardless of Palästina Antikolonial's many attempts to discuss these understandings, the University of Münster's StuPa has continued to double down on pathologizing BDS and parroted that it would summarily exclude anyone who associates with the movement or supports even its ultimate aims of Palestinian liberation and worldwide decolonization. The resolved motion now threatens to severely restrict avenues of cooperation between Palästina Antikolonial and other marginalized student groups, including the BIPoC Unit, the Treasury Unit for Financially and Culturally Disadvantaged Students, and Studies with Children (among many others). We expect that StuPa and their cohorts now feel emboldened to expand this exclusionary influence to further harass marginalized students. Unless we as a community challenge this, we could see StuPa expand its practice of the fascist clause that insidiously underlines their 'Contra-BDS' and other related motion(s): that all guest speakers, initiatives, or even literary/curricular recommendations need pass a political litmus test before participating or receiving support in the University and student-body context [1]. The litmus test would be designed to 'uncover' BDS sympathizers, punish them, and thereby manufacture an illusion of ideological 'purity' as a prerequisite for those who are presumed worthy enough

to represent the ‘student-body.’ Therefore, those who StuPa’s majority means to include in this body are only, by default, those who allow sycophantic support for Zionist projects: namely apartheid over and occupation of Palestine, ethnic cleansing and silencing of Palestinians, and the glorification of the State of Israel as an entity immune from criticism. All other views will be increasingly excluded.

Aside from harming Palestinian students and diaspora in Münster, the motion also restricts BIPOC student efforts against imperialism in our university by barring a crucial context—the ongoing occupation of Palestine through settler-colonialism—from meaningful criticism and interconnection with the other contexts of oppression, which the State of Israel and its (especially) Western allies together reinforce. BIPOC and all historically oppressed, marginalized students and people of Münster are systematically silenced by the recent StuPa resolution(s), starting with the motion championed by the so-called “Kritische Linke” and Juso-HSG throughout 2021. Thus, the “Kritische Linke,” Juso-HSG, and StuPa have gone so far as to disingenuously categorize BDS, as well as *any* effective resistance against the imperialistic and settler-colonialist projects of the State of Israel, as examples of “antisemitism.” Thus, concepts of antisemitism are once again abused to advance a whitewashing agenda that, among other things, means to cheapen both the diversity of Judaism and Jewish historical experience by associating them monolithically with the State of Israel and its Zionist authorities. This reductive and exclusionary approach, the majoritarian process of its legitimization in bodies like StuPa, and the virulent obsession with ideological purity amongst supporters of the ‘Contra-BDS’ motion(s) show how White Supremacy and imperialistic thinking both persist, insidiously or explicitly, within universities and throughout other institutions in Germany.

Conclusion: A Brief History of Palestinian Resistance and Israeli Occupation

“When they sing of Jerusalem do you think they mean our own arched streets and cobbled alleys and terraced hills? Never. Christ for the West has become an idea—an abstract idea with a setting, but the setting has lost all geographical significance. For them the Holy Land is a fairyland...But for us the geography is real and inescapable. When they sing of Jerusalem...they do not mean our city.”

~From *Hunters in a Narrow Street*, by **Jabra Ibrahim Jabra** (1920-1994)
Palestinian-Iraqi Writer, Poet, Artist, and Intellectual.

Many have recognized in the dispossession and persecution of Palestinians in Israel and the other occupied territories an ongoing *apartheid*, with a recent example being the report, “This is Apartheid,” by the Israel-based human rights organization B’Tselem [3]. Whichever term we hear, for the millions of Palestinians who have lived under imposed conditions of occupation, discrimination, and exile, the situation is a century-long “catastrophe”—beginning with the colonialist Balfour Declaration by the British Empire in 1917, and continuing still to this day. In 1948 there was the *Nakba*, in which the State of Israel expelled 750,000 Palestinians from their homes, destroyed 530 villages, and massacred 15,000 civilians. In 1967, the State of Israel formally and drastically expanded their occupation of Palestinian territories, namely the West Bank and Gaza, a legacy which continues until the present with the bulldozing of more villages and olive groves, the expulsion of people from their homes, and the colonization of ethnically cleansed land with hundreds of exclusive settlements that are barred to anyone who does not fit the occupier’s definition of ‘Israeli-Jewish.’ Today, Palestinians resist against militarism, police repression, and bigotry, and face dehumanizing violence even

when they reclaim their rights to protest the inhumane situation. According to the United Nations, in 2018 the Israeli Defense Forces killed 180 and wounded or maimed 29,000 Palestinian protestors, many of the casualties including also minors, journalists, and first responders.

Indeed, historical analysis of the present situation reveals a telling contrast between, on the one hand, the unbroken mutualism of Palestinian and BIPOC movements of resistance and liberation and, on the other, the consistently authoritarian dependencies both of Zionist thought and the State of Israel to colonialist powers and centuries of orientalist discourse, to over a century of militaristic interventions and imperial projects, and to support from a disturbing and ever-growing list of serial human rights abusers and their servile cadres of apologists (i.e. a list including, not least, the Apartheid Government of South Africa and the US-led military-industrial complex).

Palestinian, BIPOC, and anti-imperialist student organizations in Münster have been routinely silenced, excluded, or called antisemitic by faux-democratic student, city, or University bodies. Not only are we and our activist allies given little chance to clarify our positions, but the ‘official’ exclusion of organizations like Palästina Antikolonial also enables mostly white student groups to strip opportunities for university funding and resources away from our activities and participations. These resources are meant to support all student learning. This is a clear and racist violation of ethics, our rights, and the vibrant humanity shared conscientiously between Palestinian, Jewish, and BIPOC students. We join the world in the fight against state and police violence, against imperialism and (settler-)colonialism, against systemic racism, and we stand in solidarity with the sweeping protests of #blacklivesmatter and other organizations against White Supremacy. Indeed, it is White Supremacy that has systemically led to the manifestation of Zionism and the oppression of Palestinians, and it is the vassalage of Zionism to White Supremacy, as is the case with such essentialisms, that has distorted the name of Judaism/Jewish experience, in some people’s minds, to become a cowardly excuse for the dehumanizing upkeep of lingering injustice.

[1] *To access the webpage of the above report(s) written/produced by student-activists in cooperation with Palästina Antikolonial, **the downloadable file of the appendix**, and updates on the report and/or the situation, please follow this link:*

<https://palaestina-muenster.jimdofree.com/stellungnahmen-reden-dossiers/report-challenging-global-imperialism-in-our-local-university-2021/>

[2] To access the downloadable file of the referenced ‘Researched Speaking Contents/Texts,’ please visit the website version of this report and click on the link that will appear under the reference [2] in place of this description. To access the website (English) version of the report, please click:

<https://palaestina-muenster.jimdofree.com/stellungnahmen-reden-dossiers/report-challenging-global-imperialism-in-our-local-university-2021/>

[3] https://www.btselem.org/publications/fulltext/202101_this_is_apartheid

[4] <https://www.hrw.org/report/2021/04/27/threshold-crossed/israeli-authorities-and-crimes-apartheid-and-persecution>

[5] **Access to Downloadable Amnesty International Report in language of choice:**

<https://www.amnesty.org/en/documents/mde15/5141/2022/en/>

Full Amnesty International Report in English:

<https://www.amnesty.org/en/wp-content/uploads/2022/02/MDE1551412022ENGLISH.pdf>

*



II.A. UPDATE: A Fourth Protest Demanding Justice for Palestine:

Was Met with Police Repression from the University of Muenster's Student Parliament on the night of November 22nd, 2021

*

On Monday, 22.11.2021, members of Palästina Antikolonial attended the meeting of the Student Parliament (StuPa) of the WWU to protest the continued pathologization of the grassroots, Palestinian-led movement of 'Boycott, Divestment, and Sanctions' (BDS). BDS prioritizes economic strategies of resistance against the State of Israel's ongoing apartheid and persecution of indigenous Palestinians and is a movement that takes explicit inspiration from similar Boycott movements that were led by indigenous Africans against the Apartheid Regime in South Africa. At the meeting, among other things, a motion of the so-called 'Kritische Linke' was to be voted on, which was directed against the lecture "The BDS Debate & the German Left" (planned for 15.12.2021 at 7 pm in Lecture Hall S1, Schloss). Despite calls from around the world urging people not to conflate BDS with antisemitism, and despite the desire of many students in Münster to discuss the crucial history and presence of such organized resistances against Apartheid, the StuPa's majority parties have continued the trend of blocking any discussion that would focus on Palestine or its grassroots movements. Specifically, the motion submitted by the Kritische Linke asked the university to withdraw the room reserved by student-activists for the BDS lecture, even though these University spaces are explicitly meant for such student-led discussions and events.

The goal of the Palästina Antikolonial protest was to give the StuPa members information about BDS and to show that labeling BDS as anti-Semitic is wrong, ignores the opinion of numerous scholars in the field of anti-Semitism research [1], and on top of that violates the constitutionally protected right to freedom of speech [2] by silencing students of our university, moreover, on vindictive and/or ignorant reasonings.

The motion was to be dealt with as the last of twelve items on StuPa's agenda, which meant that the discussion about such an important and historically complex topic was to be shoehorned late into the night. This is an exceptional violation of StuPa's precedent to bring forward agenda items for which students (i.e. who are not members of the StuPa) have attended the meeting especially. This sensible precedent, which means to demonstrate respect and hospitality for fellow students, apparently stops short of Palestinian-solidarity students. Palästina Antikolonial members and their allies have already been treated with disrespect

during StuPa meetings over the past year. For example, during one of the first meetings attended by Palästina Antikolonial, student-activists were made to wait over four hours for the topic of BDS/Palestine to appear. Even after having the student-activists wait through four hours of dry bureaucracy, majority members decided on a whim, in the middle of the discussion, that they were “too tired now [to discuss the topic], we will postpone the item and you can come back next week” (meeting of 18.01.2021). We appeared again the following week only to be antagonized over Zoom (01.02.2021), have our video displays turned off mid-discussion, and thereafter be deprived of the right to speak for the rest of the meeting.

Though the discussion of injustice in Palestine requires sensitivity and space, StuPa’s majority members have routinely utilized antidemocratic tactics to avoid hearing whatever dissenting voices they might find discomforting to their preconceived viewpoints—for example, on BDS. Altogether, this qualifies as an attempt to maintain a totalitarian majority by manipulating which information is presented to (or omitted from) the view of other StuPa members and observers. The basic drive of this behavior has NOT been to act on the democratic or intellectual responsibilities for which these student bodies are meant to find purpose. Instead, we are witnessing a compulsion that works to uphold a narrow-minded status quo. For the sake of such a status quo, StuPa’s majoritarian beneficiaries must ensure that student-led groups like Palästina Antikolonial are excluded from financial support and rooms at the University. As exposed already, StuPa enacts this largely through intimidation and through mandating that students perform conformist rites (i.e. reciting loyalty to Zionism and/or the State of Israel) in exchange for mere audience or access to resources that should anyway belong to the diverse agencies of both our student body and larger community. Rather than encouraging transformative student engagement and empathizing forms of conflict, StuPa has instead demanded that students unquestioningly enforce whatever suits the rule of the majority parties, which anyway rests on the repression of both alterior views and humanizing interactions.

With that context discussed, we return to the story of how the StuPa session on 22.11.2021 unfolded. Members of Palästina Antikolonial requested that the BDS topic be brought forward on the agenda in line with the basic precedent of democratic respect toward fellow students. When this was denied (without a vote), Palästina Antikolonial members began reclaiming their rights to speak as students by reading out the “Open letter of 240 Jewish and Israeli scientists to the German government.” This letter warns against equating BDS with antisemitism and describes precisely the effects that diverse groups like Palästina Antikolonial and the AStA’s own Autonomes BIPoC-Referat have been made to endure: that supporters of Palestinian human rights are mislabeled as antisemitic and thus ostracized.

Most of the StuPa members left the room to avoid hearing the letter, while others (like members of the Autonomes BIPoC-Referat) remained to hear Palästina Antikolonial’s representations and to read their information packets, which the student-led organization had distributed to StuPa members before the meeting [3]. Meanwhile, the building’s head custodian was brought in to deal with the situation on behalf of StuPa’s Majority Parties (again, without vote or discussion). The head custodian aggressively tried to kick the student-activists out of the room, to which they refused by stating their rights as students to speak. As Palästina Antikolonial members continued reading out their researched texts [4], and as the head custodian failed to intimidate us with his yelling and remonstrations to authority, StuPa

Majority Members resorted to calling the police (The Autonomes BIPoC-Referat [5] and Mondoweiss [6] have published their own coverage of the deployment of police at StuPa).

Now, this may have been a course of action called for by certain StuPa statutes, or according to the antiquated house rules at the Schloss, or according to bureaucratic droning, blah blah blah. Nevertheless, we ask the StuPa members: What do you presume? You write "Living Democracy" on your website, but you cannot handle protests against your structures and your repressive policies against students in any other way than by calling the cops? You were elected by just 9% of the student body, but then you want to silence students at the university by depriving them of the right to use rooms and funds, by depriving them of the right to speak several times during meetings, and then you call these students anti-democratic?

That StuPa Majority Members felt the need to call the police demonstrates that these members felt under attack and in danger. We ask: what was under attack when Palästina Antikolonial began reading well-researched materials; when Palästina Antikolonial stood their ground as StuPa majority members tried repeatedly to remove us from the room?—Even to the point of urging the use of police brutality! Of course, what was under attack was the narrow, self-restraining egotism of StuPa majority members and their shelter of racist, authoritarian modes of power, to which they still feel entitled at the expense and harm of student and intellectual life. Empathy requires us to resist against such rigidities until they crumble, and our loving desire for resilient and open community motivates us to confront, with consciousness and unapologetic discussion, such palaces of ignorance and systemic racism until their barren walls are rightfully dismantled. So, down with the Apartheid against indigenous Palestinians and down with the mind forg'd manacles which coerce its imposition!

The series of protests led by Palestinian (solidarity) organizations, like Palästina Antikolonial, against StuPa have exposed the structural discrimination which underpins the establishment, and maintenance, of such majoritarian blocs. These protests have shed light not only on the frequent microaggressions and other insidious forms of systemic racism, but also on the slurs vocalized explicitly by StuPa Majority Members themselves! Indeed, throughout the three meetings which preceded 22.11.2021, StuPa Majority members and their cadres have felt emboldened, likely by continued inaction from University Administration, to call Palestinian-solidarity students 'terrorists,' 'antisemites,' and wearers of the "Palestinian mark of terror" (i.e. their ignorant description of the *Kufiyah*). At one of these initial meetings, one such member even went as far as to tell international students of Palästina Antikolonial to 'go back to your countries if you don't like the way things are done here.'

Not reflective enough to cease this pattern, StuPa majority members continued this verbal abuse against student-protestors on the night of 22.11.2021, all with the encouragement of the University Staff Moderator who mocked Palästina Antikolonial members as they spoke (i.e., this is someone who should know her responsibilities better). There is one particular incident from that night which is characteristic of the racist-misogyny that StuPa members have deployed against students in Palästina Antikolonial, and recalling it foments in us both sadness and anger. From the very beginning of the session, a female PoC comrade was continuously made the target of dirty looks and laughter by male StuPa members. Our comrade reacted cool and waved at the men, who then looked away. Later, as she was being escorted out by the police, one of those men made a derogatory comment to her appearance,

looking her straight in the eye and saying: "you're so hideous". It probably doesn't need to be mentioned that no one from the StuPa, not even the Moderating Staff Member, responded to such insults.

Still, we have no choice but to go to StuPa meetings again and again when attempts are made to pass inhumane, unconstitutional, and defamatory resolutions about BDS and the Palestinian human rights and resistance movement. We will resist wheresoever they attempt to exercise power in such a way as to discriminate against students; We will resist because they frantically misuse their power to repress (student) opposition against the inhumanity of Apartheid (i.e. in Palestine). All our entwining movements for grassroots justice will continue to respond, whether in Palestine or in Münster, with resistance and for the empowerment of diverse community and the open sharing of life-changing discussions and relationships. After all, the members of StuPa should be our representation, but instead attempt to segregate students from each other by spreading misinformation about BDS and invoking definitions of antisemitism that are, at the very least, highly problematic [7] and scientifically controversial, if not outright bunk [8]. So, we as (solidarity) members of grassroots movements of resistance—in full support of, in committed participation with(in), indigenous Palestinian communities—represent ourselves, whether they like it or not.

[1] https://ia803200.us.archive.org/24/items/2019-06-03_Aufruf-von-240-juedischen-u-israelischen-Wissenschaftlern-an-Bundesregierung-zu-BDS/2019-06-03_Aufruf-von-240-juedischen-und-israelischen-Wissenschaftlern-an-die-Bundesregierung-zu-BDS-und-Antisemitismus.pdf

[2] <https://www.bundestag.de/resource/blob/814894/cf6a69d010a1cc9b4a18e5f859a9bd42/WD-3-288-20-pdf-data.pdf>

[3] To access the downloadable file of the referenced 'Information Packet' please visit the website (English) version of this report and click on the link that will appear under the reference [3] in place of this description. To access the website (English) version of the report, please click: <https://palaestina-muenster.jimdofree.com/stellungnahmen-reden-dossiers/report-challenging-global-imperialism-in-our-local-university-2021/>

[4] To access the downloadable file of the referenced 'Researched Speaking Contents/Texts,' please visit the website version of this report and click on the link that will appear under the reference [4] in place of this description. To access the website (English) version of the report, please click: <https://palaestina-muenster.jimdofree.com/stellungnahmen-reden-dossiers/report-challenging-global-imperialism-in-our-local-university-2021/>

[5] <https://www.instagram.com/p/CW51R-LtMu3/>

[6] <https://mondoweiss.net/2021/12/german-police-remove-pro-palestinian-students-from-campus-meeting/>

[7] <https://www.jpost.com/judaism/progressive-jewish-groups-oppose-codification-of-ihra-antisemitism-definition-655293>

[8] https://www.rosalux.de/fileadmin/rls_uploads/pdfs/rls_papers/Papers_2-2019_Antisemitismus.pdf

*



*

Call to the German Government by 240 Jewish and Israeli Scholars: Do NOT Equate 'BDS' with Anti-Semitism

3 June 2019

Mid-May, Jewish and Israeli scholars, many of whom specialized in anti-Semitism, Jewish history and history of the Holocaust, sounded alarm about the growing tendency to label supporters of Palestinian human rights as anti-Semitic. They did so in a call addressed to the German Bundestag in relation to several motions that were being tabled against the Boycott, Divestment and Sanctions movement (BDS). Many of us signed this call.

On May 17, one of these motions, sponsored by CDU/CSU, SPD, FDP and Bündnis 90/Die Grünen, was adopted. We reject this motion, which is based on the false allegation that BDS as such equals anti-Semitism. We call on the German government not to endorse this motion and to fight anti-Semitism, while respecting and protecting freedom of speech and of association, which are undeniably under attack.

As expressed in the earlier statement, we view anti-Semitism and all forms of racism and bigotry as a threat that must be fought, and we encourage the German government and parliament to do so. However, the adopted motion does not assist this fight. On the contrary, it undermines it.

The opinions about BDS among the signatories of this call differ significantly: some may support BDS, while others reject it for different reasons. Yet, we all reject the deceitful

allegation that BDS as such is anti-Semitic and maintain that boycotts are a legitimate and non-violent tool of resistance. We, leading researchers of anti-Semitism included, assert that one should be considered an anti-Semite according to the content and the context of one's words and deeds – whether they come from BDS supporters or not.

Regrettably, the adopted motion ignores the explicit opposition of the BDS movement to “all forms of racism, including anti-Semitism”. The BDS movement seeks to influence the policies of the government of a state that is responsible for the ongoing occupation and oppression of the Palestinian people. Such policies cannot be immune to criticism. In this context, it should also be noted that many Jewish and Israeli individuals and groups either support BDS explicitly, or defend the right to support it. We consider it inappropriate and offensive when German governmental and parliamentary institutions label them anti-Semitic.

Moreover, the three main goals of BDS – ending the occupation, full equality to the Arab citizens of Israel and the right of return of Palestinian refugees – adhere to international law, even if the third goal is undoubtedly debatable. We are shocked that demands for equality and compliance with international law are considered anti-Semitic.

We conclude that the rise in anti-Semitism is clearly not the concern which inspired the motion adopted by the Bundestag. On the contrary, this motion is driven by political interests and policies of Israel's most right-wing government in history.

For years, the Israeli government under Prime Minister Benjamin Netanyahu has been labelling any opposition to its illegal and peace-undermining policies as anti-Semitic. No one can be surprised that Netanyahu warmly welcomed the motion by the Bundestag. This embrace illustrates how the fight against anti-Semitism is being instrumentalized to shield policies of the Israeli government that cause severe violations of human rights and that destroy the chances for peace. We find it unacceptable and utterly counterproductive when supporting “the right of the Jewish and democratic state of Israel to exist” and fighting anti-Semitism in fact encourages these policies.

To make things worse, the adopted motion does not distinguish between Israel and the occupied Palestinian territories. It categorically condemns all boycotts of Israeli businesses and goods – including of businesses in and goods from Israel's illegal settlements. As a result, it would label a campaign to boycott of products of a settlement company complicit in human rights violations, as anti-Semitic. This constitutes a deplorable withdrawal from the unequivocal and consistent opposition of the German government and the EU to Israel's settlement policy.

Furthermore, the motion ignores that statements in the context of BDS are protected by freedom of expression, as also confirmed by the EU, which “stands firm in protecting freedom of expression and freedom of association in line with the Charter of Fundamental Rights of the European Union, which is applicable on EU Member States' territory, including with regard to BDS actions carried out on this territory”. Precisely because of its history, Germany should be very cautious about any retreat from these basic democratic norms.

Finally, the conflation of BDS with anti-Semitism does not advance the urgent fight against anti-Semitism. The threat of anti-Semitism does not originate from Palestinian rights activists, but mainly from the extreme right and from Jihadist groups. Denying that could alienate Muslims and Arabs from the vital struggle against anti-Semitism and hamper the

possibility of building true solidarity between Jews, Israelis, Muslims and Arabs in fighting anti-Semitism and other forms of racism. It also sends a wrong message to those who choose to oppose the oppression of the Palestinian people by non-violent means.

For all those reasons, we, Jewish and Israeli scholars, reject the motion by CDU/CSU, SPD, FDP and Bündnis 90/Die Grünen. Now that it has been adopted, we call on the German government not to endorse this motion and to refrain from equating BDS with anti-Semitism. Instead, the German government must act upon its positive responsibility to promote and protect the freedom of expression and of association.

In addition, we call on the German government to maintain its direct and indirect funding of Israeli and Palestinian non-governmental organisations that peacefully challenge the Israeli occupation, expose severe violations of international law and strengthen civil society. These organizations defend the principles and values at the heart of liberal democracy and rule of law in Germany and elsewhere. More than ever, they need financial support and political backing.

Signed by **240** Jewish and Israeli scholars (institutional affiliations mentioned for identification purposes only):

Prof. Aaron J. Hahn Tapper, Mae and Benjamin Swig Professor of Jewish Studies, Director of the Swig Program in Jewish Studies and Social Justice, Department of Theology & Religious Studies University of San Francisco

Adam Hochschild, Author and journalist, Lecturer at the Graduate School of Journalism. University of California at Berkeley, winner of the Theodore Roosevelt-Woodrow Wilson Award (2008)

Dr. Adam Kossoff, Reader at the School of Art, University of Wolverhampton, specializes in the context of Israel-Palestine

Prof. Adam Sutcliffe, Department of History, King's College London, specializes in Jewish History

Prof. (emerita) Alice Shalvi, English Departments, Hebrew University Jerusalem and Ben-Gurion University of the Negev, former Rector Schechter Institute of Jewish Studies, winner of the Israel Prize (2007), co-winner of the Leibowitz Prize (2009), winner of the Bonei Zion Prize (2017)

Prof. Alon Confino, Pen Tishkach Chair of Holocaust Studies, Director of The Institute for Holocaust, Genocide, and Memory Studies, Department of History, University of Massachusetts

Dr. Alon Liel, International MA in Security and Diplomacy, Tel Aviv University, former Ambassador to South Africa, Consul General in the south-east of the USA and Head of Diplomatic Mission in Turkey, former Director General of the Israeli Ministry of Economy and Planning and of the Israeli Ministry of Foreign Affairs

Dr. Amir Minsky, Assistant Teaching Professor of History, New York University, Abu Dhabi

Prof. (emeritus) Amiram Goldblum, School of Pharmacy- Institute for Drug Research, the Faculty of Medicine, The Hebrew University of Jerusalem, one of the founders of the Israeli NGP "Peace Now" and its former spokesperson

Prof. Amos Goldberg, Former Chair of the Department of Jewish History and Contemporary Jewry, Hebrew University of Jerusalem, specializes in Holocaust History

Dr. Anat Matar, Philosophy Department, Tel Aviv University

Dr. Andre Levy, Senior Lecturer, Department of Sociology & Anthropology, Ben-Gurion University of the Negev, specializes in the concepts of diaspora and ethnicity

Prof. Andrew Stuart Bergerson, History Department, University of Missouri-Kansas City, specializes in history of modern Germany

Prof. Aner Preminger, Filmmaker and professor at the Department of Communication, The Hebrew University, Jerusalem and Sapir Academic College

Dr. Annie Pfingst, Independent Scholar, specializes in the context of Israel-Palestine

Dr. Anya Topolski, Associate Professor of Ethics and Political Philosophy, Radboud University Nijmegen, specializes in racism in Europe

Dr. Ariel Salzmann, Associate Professor, Islamic and World History, Department of History, Queen's University

Assaf Gavron, Writer, winner of the Israeli Prime Minister Award for authors (2011) and the Bernstein Prize (2013)

Prof. Audrey Macklin, Director of the Centre for Criminology and Sociological Studies, Professor of Law and Chair in Human Rights, University of Toronto

Prof. (emeritus) Avi Shlaim, The Department of Politics and International Relations, St Antony's College and The University of Oxford, Fellow of the British Academy, specializes in Zionism and the Israeli-Palestinian conflict

Prof. Avner Ben-Amos, Department of History, Tel Aviv University, specializes in nationalism and collective memory in Israel

Avraham Burg, Former Member of the Israeli Knesset, Speaker of the Knesset and Chairman of the Jewish Agency and the World Zionist Organization

Dr. Ayelet Ben-Yishai, Department of English Language, University of Haifa

Prof. b.h. Yael, Filmmaker, Professor and former chair of Integrated Media at the Ontario College of Art and Design, specializes in the context of Israel-Palestine

Dr. Barak Kalir, Assistant professor in the Department of Anthropology and Sociology, University of Amsterdam, specializes in migration in the Jewish-Israeli context

Prof. Barry Trachtenberg, Michael R. and Deborah K. Rubin Presidential Chair of Jewish History, Department of History, Wake Forest University

Dr. Ben Silverstein, School of History, Australian National University, specializes in indigenous histories and settler colonialism

Prof. (emerita) Benita Parry, English and Comparative Literary Studies, Warwick University

Prof. (emeritus) Ben-Tzion Munitz, Department of Theatre Arts, Tel Aviv University

Prof. (emerita) Bilha Mannheim, Professor of Sociology, Technion - Israel Institute of Technology, winner of the Israel Prize (2003)

Dr. Brian Klug, Senior Research Fellow & Tutor in Philosophy, University of Oxford, honorary fellow of the Parkes Institute for the Study of Jewish/non-Jewish Relations, University of Southampton

Alex Levac, Photographer, winner of the Israel Prize (2005)

Prof. Bruce Rosenstock, Department of Religion College of Liberal Arts & Sciences Administration, University of Illinois at Urbana-Champaign

Prof. Catherine Rottenberg, Foreign Literature and Linguistics, Ben-Gurion University of the Negev

Prof. (emeritus) Chaim Gans, The Buchmann Faculty of Law, Tel Aviv University, specializes in political and legal theory of nationalism and Zionism

Prof. Noy Chaim, School of Communication, Bar-Ilan University, specializes in the context of Israel-Palestine

Prof. Chana Kronfeld, Hebrew, Yiddish and Comparative Literature, UC Berkeley

Prof. (emeritus) Christiane Schomblond, Department of Mathematics, Université Libre de Bruxelles

Prof. Colin Dayan, Robert Penn Warren Professor in the Humanities, English Department and Professor at the Law School, Vanderbilt University

Dr. Cynthia Franklin, Department of English, University of Hawai'i, specializes in race and ethnicity

Prof. (emeritus) Dan Jacobson, the Department of Labor Studies, Tel Aviv University

Dr. Dana Kaplan, Department of Sociology, Political Science and Communication, The Open University of Israel

Dr. Dana Mills, Department of History, Philosophy and Religion, Oxford Brookes University

Prof. Dana Ron, Computer Science, Tel Aviv University

Prof. Daniel D. Blatman, Head of the Avraham Harman Research Institute of Contemporary Jewry, Max and Rita Haber Chair in Contemporary Jewry and Holocaust Studies at the Department of Jewish History and Contemporary Jewry, The Hebrew University of Jerusalem

Prof. Daniel Boyarin, Taubman Professor of Talmudic Culture, Departments of Near Eastern Studies and Rhetoric, University of California at Berkeley

Prof. Daryl Glaser, Department of Political Studies, University of the Witwatersrand, specializes in the South African context

Prof. David Blanc, Department of Mathematics, University of Haifa

Prof. David Enoch, The Faculty of Law and The Department of Philosophy, The Hebrew University of Jerusalem

Prof. David Harel, Computer Science, The Weizmann Institute of Science, Vice President of the Israel Academy of Sciences and Humanities, winner of the Israel Prize (2004) and of EMET prize (2010)

Dr. David Ranan, Pears Institute for the Study of Antisemitism, Birkbeck University of London

Prof. David Comedi, Director of the Physics Institute of Northwestern Argentina, INFNOA, National University of Tucumán and CONICET

Prof. David Shulman, Department of Asian Studies, The Hebrew University of Jerusalem, Member of the Israel Academy of Sciences and Humanities, winner of the EMET Prize (2010) and of the Israel Prize (2016)

Prof. Debórah Dwork, Inaugural Rose Professor of Holocaust History, Founding Director of the Strassler Center for Holocaust and Genocide Studies, Distinguished Research Scholar, Clark University

Dr. (emeritus) Dennis Kortheuer, Department of History at California State University, Long Beach

Prof. Diane L. Wolf, Department of Sociology and former Director of Jewish Studies Program, University of California, Davis

Dr. Dimitry Shevchenko, Post-doctoral fellow, Department of Asian Studies, The Hebrew University of Jerusalem

Dr. Dmitry Shumsky, Department of Jewish History and Contemporary Jewry, Director of the Cherrick Center for the study of Zionism, the Yishuv and the State of Israel, The Hebrew University of Jerusalem

Prof. (emeritus) Donald Sassoon, Comparative European History, Queen Mary, University of London

Dr. Dorit Naaman, Alliance Atlantis Professor of Film and Media, Queen's University, Canada, specializes in the context of Israel-Palestine

Dr. E. Natalie Rothman, Department of Historical and Cultural Studies, University of Toronto Scarborough

Dr. Elizabeth Freund (emerita), Department of English Literature, Hebrew University Jerusalem

Prof. Elizabeth Heineman, Department of History, The University of Iowa, specializes in gender, war, and memory in Germany and in the Holocaust

Dr. Erella Grassiani, Department of Anthropology, University of Amsterdam, specializes in the context of Israel-Palestine

Prof. (emerita) Elsa Auerbach, English Department, University of Massachusetts Boston, daughter of German Holocaust refugees

Prof. (emeritus) Emmanuel Farjoun, Einstein Institute of Mathematics, The Hebrew University of Jerusalem

Dr. Eric Kligerman, Associate Professor of German and Jewish Studies, Department of Languages, Literatures and Cultures University of Florida

Prof. (emerita) Esther Dischereit, Writer, poet and Professor of Language Arts, University for Applied Arts Vienna, winner of the Erich Fried Prize (2009)

Prof. Eva Illouz, The Department of Sociology and Anthropology, The Hebrew University Jerusalem, The European Centre for Sociology and Political Science, Paris, winner of the EMET Prize (2018)

Prof. Eva Jablonka, Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University

Dr. Eyal Clyne, Department of History, Politics & Philosophy, The University of Manchester, specializes in Israel-Palestine and in Jewish and Zionist thought

Dr. (emerita) Florence Lederer, Laboratory of Physical Chemistry, Université Paris-Sud

Prof. (emeritus) Francis Lowenthal, Cognitive Sciences, University of Mons

Prof. Gabriele Bergers, Department of Oncology, University of Leuven

Prof. Gadi Algazi, Professor of Medieval History, The Department of History, Tel Aviv University, and associate fellow at Re:Work: International Research Center Work and Human Lifecycle in Global History at Humboldt University in Berlin

Dr. Gal Levy, Department of Political Science, Sociology & Communication, The Open University of Israel, specializes in the context of Israel-Palestine

Prof. (emerita) Galia Golan, Darwin Professor, The Department of Political Science, The Hebrew University of Jerusalem

Dr. Gayle Levy, Associate Professor, Foreign Languages Department and director of UMKC Honors College, University of Missouri-Kansas City, specializes in Nazi-Germany and the Holocaust

Prof. (emeritus) Gideon Freudenthal, The Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University

Prof. (emeritus) Graeme Segal, Mathematics, All Souls College

Dr. Hadas Leonov, Software Developer, Bruker BioSpin GmbH, Rheinstetten, Germany

Hadas Pe'ery, Composer, sound artist, educator and activist, teaching fellow at The Buchmann-Mehta School of Music, Tel Aviv University

Prof. Hagit Borer, FBA Chair in Linguistics, SLLF Queen Mary, University of London

Prof. Haim Bresheeth, Centre for Media and Film Studies, SOAS University of London and Director of Camera Obscura Films

Dr. Halleli Pinson, The Department Of Education, Ben-Gurion University of the Negev

Prof. (emerita) Hanan J. Kisch, Department of Geological and Environmental Sciences, Ben-Gurion University of the Negev

Dr. Hannah Safran, Feminist Research Center, Haifa, specializes in the context of Israel-Palestine

Dr. Heidi Grunebaum, Associate Professor at the Centre for Humanities Research University of the Western Cape, specializes in memory and reconciliation in Germany, South Africa and Israel-Palestine

Dr. Hila Amit, Independent scholar of Queer Theory and Migration and Diaspora Studies

Dr. Hilla Dayan, Sociology, Amsterdam University College, specializes in the context of Israel-Palestine

Dr. Idan Landau, Department of Foreign Literatures and Linguistics, Ben-Gurion University of the Negev

Dr. Ilan Saban, Faculty of Law, University of Haifa, specializes in minority rights, international law, and Nationalism

Dr. Ilana Hammerman, Writer, editor, translator and activist, winner of the Yeshayahu Leibowitz Prize (2015)

Dr. Inna Michaeli, Independent scholar and activist

Dr. Irit Dekel, Research Associate, Jena Center for Reconciliation Studies Friedrich Schiller University, specializes in memory politics in Germany and Israel

Prof. Ishay Rosen-Zvi, Head of the Talmud and Late Antiquity section in the department of Jewish Philosophy, Tel Aviv University

Prof. Isaac (Yanni) Nevo, The Department of Philosophy, Ben-Gurion University of the Negev

Dr. Itamar Kastner, Humboldt University, Berlin

Dr. Itamar Shachar, Marie Curie Post-doctoral fellow, Department of Anthropology, University of Amsterdam

Dr. Itay Snir, Political Philosophy, Tel Aviv University, Ben-Gurion University of the Negev, The Open University of Israel

Prof. (emeritus) Jacob Katriel, Chemistry Department, Technion - Israel Institute of Technology

Prof. James Cohen, Anglophone World Department, Université de Paris 3 Sorbonne Nouvelle

Dr. Jared Margulies, Post-doctoral fellow, Department of Politics, University of Sheffield

Prof. Jason Stanley, Jacob Urowsky Professor of Philosophy, Yale University

Dr. (emeritus) Jeanne Fagnani, Senior researcher at The French National Centre for Scientific Research, associate researcher at the Institute of Economic and Social Research, member of the scientific committee of the Nicolas Hulot Foundation for Nature and Mankind

Dr. Jeffrey Melnick, American Studies Department, University of Massachusetts

Prof. (emeritus) Joel Beinin, Donald J. McLachlan Professor of History and Professor of Middle East History, Stanford University

Prof. Joel Gordon, The Department of History, University of Arkansas Fayetteville

Prof. Judith Butler, Maxine Elliot Professor of Comparative Literature and Critical Theory, University of California, Berkeley

Prof. Judith Norman, Department of Philosophy, Trinity University San Antonio, Texas USA

Prof. (emeritus) Jules Chametzky, Department of English, University of Massachusetts

Dr. Karel Arnaut, Associate Professor and Research Coordinator of the Interculturalism, Migration and Minorities Research Centre (IMMRC), Katholieke Universiteit Leuven

Prof. (emerita) Karen Brodtkin, Department of Anthropology, University of California, Los Angeles, specializes in anti-Semitism and racism

Dr. Katharina Galor, Hirschfeld Visiting Associate Professor of Judaic Studies, Brown University

Kathy Wazana, Documentary filmmaker, Master's student at the Department of Cinema and Media Arts, York University

Dr. Katy Fox-Hodess, Lecturer in Employment Relations, Accreditations Management School, University of Sheffield

Prof. Kobi Peterzil, Department of Mathematics, University of Haifa

Dr. Kobi Snitz, Mathematics Department, Weizmann Institute of Science

Prof. (emeritus) Laurence Dreyfus, Faculty of Music, University of Oxford

Prof. (emeritus) Lawrence Blum, Professor of Philosophy, and Distinguished Professor of Liberal Arts and Education University of Massachusetts Boston, specializes in anti-Semitism and the Holocaust

Dr. Les Levidow, Faculty of Arts & Social Sciences, Open University, UK

Dr. Lin Chalozin-Dovrat, The Cohn Institute for the History and Philosophy of Science and Ideas and Minerva Humanities Center, Tel Aviv University

Prof. (emerita) Linda Dittmar, The English Department, University of Massachusetts, specializes in the context of Israel-Palestine

Prof. Linda Gordon, Florence Kelley Professor of History, New York University, specializes in right-wing populism

Dr. Lior Volinz, Post-doctoral researcher at the Crime and Society (CRiS) research group, Vrije Universiteit Brussel

Prof. Lisa Baraitser, Department of Psychosocial Studies, Birkbeck Institute, University of London

Dr. Lisa Stampnitzky, Department of Politics, University of Sheffield, specializes in political violence

Prof. (emeritus) Louis Kampf, Literature and Women's & Gender Studies, Massachusetts Institute of Technology

Prof. Louise Bethlehem, English and Cultural Studies, The Hebrew University of Jerusalem, specializes in South African apartheid

Prof. Lynne Segal, Psychosocial Studies, Birkbeck Institute, University of London

Prof. (emeritus) Marc David, Department of Mathematics - Computer Science, Universiteit Antwerpen

Prof. (emeritus) Marc Steinling, School of Medicine, University of Lille Nord de France

Prof. Marianne Hirsch, William Peterfield Trent Professor of English, Department of English and Comparative Literature, co-director of the Institute for Research on Women, Gender and Sexuality, Columbia University, specializes in politics of memory, the Holocaust and Jewish memory

Prof. (emerita) Marianne Lederer, Former director of the School of Interpreters and Translators (ESIT), Université Paris 3 Sorbonne Nouvelle

Dr. Marie-José Durand-Richard, Associated researcher at Laboratoire SPHERE, Université Paris Diderot and honorary lecturer of Mathematics and History of Science, Université Paris 8

Dr. Mark Levene, Parkes Centre for Jewish/non-Jewish Relations, University of Southampton

Prof. (emeritus) Mateo Alaluf, Institute of Sociology, Université Libre de Bruxelles

Prof. (emeritus) Maurice Pasternak, Artist and Professor at L'École nationale supérieure des arts visuels de La Cambre

Prof. Menachem Klein, Department of Political Studies, Bar-Ilan University, former advisor for Israeli officials regarding negotiations with Palestinian counterparts and participant in several Israeli-Palestinian peace talks

Prof. Michael Chanan, Department of Media, Culture and Language, University of Roehampton

Prof. Michael Keren, Department of Economics, The Hebrew University of Jerusalem

Prof. (emeritus) Micah Leshem, The Department of Psychology, University of Haifa

Prof. Michael Rothberg, 1939 Society Samuel Goetz Chair in Holocaust Studies, Department of Comparative Literature, University of California, specializes in Holocaust studies

DipEd. Michel Staszewski, Visiting Researcher Department of Education Free University of Brussels

Dr. Mir Yarfitz, Associate Professor of History, Jewish Studies, Latin American and Latino Studies, Women's, Gender, and Sexuality Studies, Wake Forest University

Dr. Miriam Ticktin, Associate Professor of Anthropology, The New School for Social Research

Prof. (emeritus) Mordechai Shechter, The Department of Economics and The Department of Natural Resource & Environmental Management, University of Haifa, former Rector of the University of Haifa, former President of Tel-Hai Academic College, former head of Israel's National Parks and Nature Reserves Authority Council

Prof. (emeritus) Moshe Zimmermann, Former director of the Richard Koebner Minerva Center for German History, The Hebrew University of Jerusalem, specializes in the German Jewry during the Second World War and anti-Semitism

Prof. (emeritus) Moshe Zuckermann, The Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University, son of Holocaust survivors, specializes in Zionism and anti-Semitism

Prof. (emeritus) Moshé Machover, Professor of Philosophy, University of London

Dr. Na'ama Rokem, Associate Professor of Modern Hebrew Literature & Comparative Literature, University of Chicago, specializes in Zionist and Israeli literature, and German-Jewish relations

Dr. Nadia Valman, Reader in English Literature Co-director, of the Raphael Samuel History Centre, Queen Mary, University of London, specializes in Jewish History

Dr. Naor Ben-Yehoyada, Assistant Professor, Department of Anthropology, Columbia University

Prof. Neve Gordon, Department of Politics and Government, Ben-Gurion University of the Negev, specializes in human rights and the Israeli-Palestinian conflict

Prof. Nicholas Stargardt, History Department, Magdalen College, specializes in the history of Nazi Germany

Dr. Nina Caputo, Associate Professor, Department of History, University of Florida

Prof. Nir Gov, Department of Chemical and Biological Physics, Weizmann Institute of Science

Prof. (emeritus) Nira Yuval-Davi, Honorary Director Centre for Migration, Refugees & Belonging, The University of East London

Dr. Noa Roei, Literary and Cultural Analysis, University of Amsterdam, specializes in the context of Israel-Palestine

Prof. (emeritus) Noam Chomsky, Department of Linguistics and Philosophy, Massachusetts Institute of Technology, and Laureate Professor, The Department of Linguistics, University of Arizona

Prof. (emerita) Nomi Erteschik-Shir, Department of Foreign Literatures and Linguistics, Ben-Gurion University of the Negev

Prof. Nurit Peled-Elhanan, The School of Education, The Hebrew University of Jerusalem and The David Yellin Academic College of Education, co-winner of the Sakharov Prize (2001)

Prof. Oded Goldreich, Computer Science, Weizmann Institute of Science

Dr. Oded Na'aman, Martin Buber Society of Fellows in the Humanities and Social Sciences, The Hebrew University of Jerusalem

Prof. Ofer Aharony, Faculty of Physics, Weizmann Institute of Science

Dr. Ofri Ilany, Post-doctoral fellow, The Polonsky Academy The Van Leer Jerusalem Institute, specializes in German history and in German-Jewish relations

D.Arch Olivier Tric, Honorary teacher at School of Architecture of Nantes

Prof. Oren Yiftachel, Department of Geography and Environmental Development, Ben-Gurion University of the Negev

Dr. Orian Zakai, The Department of Classical and Near Eastern Languages, The George Washington University

Prof. Pascal Lederer, Honorary research director at The French National Centre for Scientific Research

Dr. Patricia Schor, Department of Social Sciences, Amsterdam University College, specializes in nationalism, race and racism

Prof. (emeritus) Paul Mendes-Flohr, Dorothy Grant Maclear Professor Emeritus of Modern Jewish History and Thought, Associate Faculty in the Department of History, The University of Chicago Divinity School

Dr. Peter Cosyns, Post-doctoral researcher, Art History and Archeology, Free University Brussels

Pierre Getzler, Artist, "Pupille de la Nation", his father died in July 1940 fighting with the French Foreign Legion against Nazi Germany and received The Cross of War decoration, his mother was deported to Auschwitz where she died in 1943

Dr. R. Ruth Linden, UCSF School of Medicine, founder of the Holocaust Media Project

Prof. Rachel Giora, Department of Linguistics, Tel Aviv University

Dr. Ran Greenstein, Associate professor, Department of Sociology, University of the Witwatersrand, specializes in the context of Israel-Palestine

Dr. Ran HaCohen, Department of Literature, Tel Aviv University, specializes in German-Jewish literature

Dr. Raya Cohen, Department of History, Tel Aviv University and The University of Naples Federico II, specializes in the history of the Holocaust and in the context of Israel-Palestine

Rela Mazali, Independent scholar, writer and peace activist

Revital Madar, PhD candidate, The Cultural Studies Program, The Hebrew University of Jerusalem, specializes in the context of Israel-Palestine

Prof. (emeritus) Richard Falk, Milbank Professor of International Law, Princeton University and former UN Special Rapporteur for Human Rights in Occupied Palestine (2008-14)

Prof. Robert C. Rosen, Department of English, William Paterson University

Dr. Roi Livne, Department of Sociology, University of Michigan

Prof. (emeritus) Rolf Verleger, Psychologist, Member of the Central Council of Jews in Germany 2005-2009

M.D. Rony Brauman, Director of Studies at the Fondation Médecins Sans Frontières, associate professor at the Institute of Political Studies in Paris, and director of the Humanitarian and Conflict Response Institute at the University of Manchester, United Kingdom.

Prof. Roy Wagner, Department of Humanities, Social and Political Sciences, ETH Zürich

Dr. Sagi Schaefer, History Department, Tel Aviv University, specializes in the history of modern Germany

Dr. Sara Roy, Senior Research Scholar, Center for Middle Eastern Studies, Harvard University, specializes in the context of Israel-Palestine

Prof. Sergio Tenenbaum, Department of Philosophy, University of Toronto

Dr. Seth Anziska, Department of Hebrew and Jewish Studies, University College London, specializes Jewish-Muslim relations and in the context of Israel-Palestine

Prof. Seth L. Sanders, Professor of Religious Studies, Director of the Graduate Group for the Study of Religion Member, Jewish Studies Program University of California, Davis

Prof. Dr. Shani Tzoref, School of Jewish Theology, Hebrew Bible and Biblical Exegesis, University of Potsdam

Prof. (emerita) Sherna Gluck, Director of the Oral History Program, Department of History, California State University Long Beach, specializes in the context of Israel-Palestine

Dr. Sheryl Nestel, Independent Scholar, Toronto, specializes in race and racism

Dr. Shir Hever, Political Science, Free University of Berlin, specializes in the context of Israel-Palestine

Shira Havkin, PhD candidate in Political Sociology, Centre d'Études et de Recherches Internationales, Sciences-Po Paris

Prof. (emerita) Shlomith Rimmon-Kenan, English Department and the Department of General and Comparative Literature, The Hebrew University of Jerusalem

Prof. (emeritus) Shlomo Moran, Computer Science Department, Technion - Israel Institute of Technology

Prof. (emeritus) Shlomo Sand, History Department, Tel Aviv University

Prof. Sidney Corbett, composer and teacher at the Mannheim University of Music and Performing Arts

Prof. Simona Sharoni, Director of the Women's & Gender Studies Department, Interdisciplinary Institute, Merrimack College

Smadar Ben Natan, PhD candidate, Zvi Meitar Center for Advanced Legal studies, Buchmann Faculty of Law, Tel Aviv University

Dr. Snait B. Gissis, Cohn Institute for the History and Philosophy of Science and Ideas Tel Aviv University, specializes in racism

Prof. (emerita) Sonia Dayan-Herzbrun, Social Sciences, University Paris Diderot-Paris 7

Prof. Stephen Clingman, Department of English, University of Massachusetts

Prof. Stephen Deutsch, Professor of Post-Production, Department of Media Production, Bournemouth University

Prof. Stephen R. Shalom, Political Science Department, William Paterson University, member of the executive board of the Gandhian Forum for Peace & Justice

Prof. (emeritus) Steve Golin, History Department, Bloomfield College

Dr. Steven Levine, Associate Professor of Philosophy, University of Massachusetts

Prof. (emeritus) Steven Rose, Neuroscience, The Open University, UK

Prof. Susan Slyomovics, Department of Anthropology, University of California, Los Angeles, specializes in human rights, German Reparations and Israel-Palestine

Dr. Sven-Erik Rose, Associate Professor of German and Comparative Literature, chair of the Department of German and Russian, University of California, Davis, specializes in German and German-Jewish literature and thought and Holocaust Studies

Dr. Tal Shuval, Department of History, Philosophy and Judaic studies, The Open University of Israel, specializes in the context of Israel-Palestine

Dr. Tamar Blickstein, Post-doctoral researcher, Affective Societies, The Free University of Berlin

Prof. Tamar Rapoport, The Paul Baerwald School of Social Work and Social Welfare, The Hebrew University of Jerusalem

Prof. Tamir Sorek, Sociology and Jewish Studies, University of Florida, specializes in the context of Israel-Palestine

Dr. Terri Ginsberg, Assistant Professor, Department of the Arts, The American University in Cairo

Dr. Tom Pessah, Independent scholar and activist

Prof. (emeritus) Tommy Dreyfus, Mathematics Education, School of Education, Tel Aviv University

Udi Aloni, Writer and filmmaker, specializes in Jewish and Zionist thought and in the context of Israel-Palestine

Prof. Uri Hadar, Head of Gerontological Clinical Psychology department, Ruppin Academic Center

Prof. (emerita) Vered Kraus, Department of Sociology, University of Haifa

Prof. Victor Ginsburgh, The European Center for Advanced Research in Economics and Statistics, Université Libre de Bruxelles

Prof. Willie van Peer, Intercultural Hermeneutics, Ludwig Maximilian University, Munich

Yaara Benger Alaluf, Post-doctoral fellow at The Center for The History of Emotions, Max Planck Institute for Human Development, Berlin

Dr. Yael Politi, Max Planck Institute of Colloids and Interfaces, Potsdam

Dr. Yair Wallach, Head of the Centre for Jewish Studies, Department of the Languages and Cultures of the Near and Middle East, SOAS, University of London, specializes in the context of Israel-Palestine

Prof. Yakov Rabkin, The Montreal Centre for International Studies and the Department of History, Université de Montréal, specializes in history of Jewish and Zionist thought

Dr. Yali Hashash, Haifa Feminist Research Center, Women and Gender Studies Program and The Oral History Laboratory: Life-stories under oppression at The Zvi Yavetz School of Historical Studies, Tel Aviv University

Dr. Yann Guillaud, Lecturer at The Paris School of International Affairs (PSIA), Sciences Po

Prof. (emeritus) Yehoshua Kolodny, Institute of Earth Sciences, The Hebrew University of Jerusalem, winner of the Israel Prize (2010)

Prof. Yinon Cohen, Yosef H. Yerushalmi Professor of Israel & Jewish Studies, Department of Sociology, Columbia University

Prof. (emeritus) Yonathan (Jon) Anson, Department of Social Work, Ben-Gurion University of the Negev

Prof. Yosef Grodzinsky, The Edmond and Lily Safra Center for Brain Sciences, The Hebrew University of Jerusalem

Prof. Yosefa Loshitzky, Centre for Media Studies at the School of Oriental and African Studies (SOAS), University of London

Prof. Yuri Pines, Director, The Louis Frieberg Center for East Asian Studies Department of Asian Studies The Hebrew University of Jerusalem

Dr. Yuval Eylon, The Department of History, Philosophy and Judaic Studies, The Open University of Israel

Dr. Yuval Yonay, Department of Sociology, University of Haifa

Dr. Zvi Bekerman, The Seymour Fox School of Education, The Melton Centre for Jewish Education and research fellow at The Harry S. Truman Research Institute for the Advancement of Peace, The Hebrew University

*



*



*This **Information Packet** and the **Report (2021)** entitled “**Challenging Global Imperialism in Our Local University**” were written and/or produced by student-activists in cooperation with Palästina Antikolonial. These projects are now supported through a different collective. To stay up to date on the **Report (2021)** and its related issues, community initiatives, and ongoing discussions, please email us at: grassrootsjusticepalestine@gmail.com*
