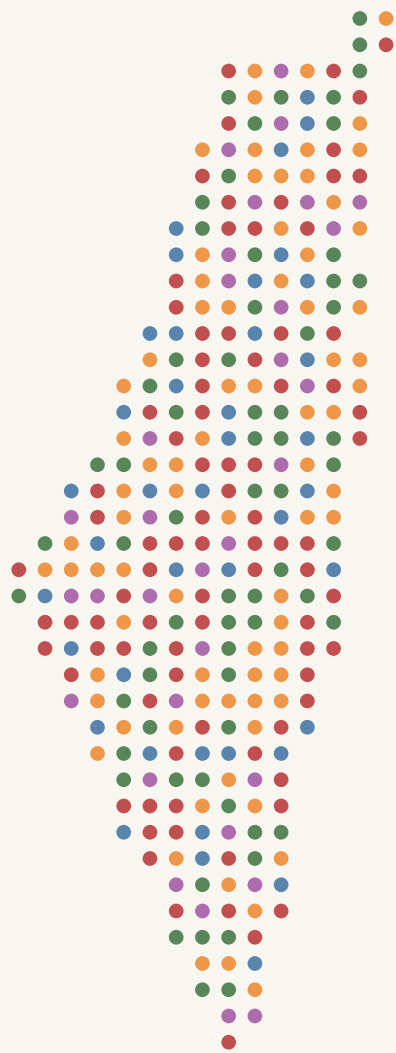


# WE MUST RETURN TO ANOTHER TO RETURN TOGETHER

## PRESENT



### Understanding Radical Ideologies and the Palestinian Problem

“Colonization of the imagination is the most dangerous and subversive form there is: for it is where all other forms of decolonization are born. When the imagination is unshackled, liberation is limitless.”

-Walidah Imarisha

The word "radical" has a negative connotation today, frequently associated with extremism. However, "radical" is derived from the Latin word *radix*, meaning "root." This etymology is fitting, as ideas deemed "radical" often aim to identify and address the root causes of systemic inequity, oppression, and power imbalances. To be radical, in its truest sense, is to get to the root of the problem.<sup>3</sup>

### The Root of the Palestinian Problem

*Radical* → *Radix* → *Root*

The root of the Palestinian problem is fragmentation caused by Zionism, which has fragmented the hearts and minds of the Palestinian people while arming itself with capitalism and liberalism globally to normalize its detrimental effects. This fragmentation has been ultimately aimed at severing the ancestral roots, authenticity, and values of Palestinians.

### Initiation of Fragmentation

The social fabric of Palestine was disrupted in the 1920s when the British disempowered urbanites and took control of resources, export and import. This left the *fellahin* (peasants) vulnerable to external infiltration without central indigenous oversight. Previously, *madanis* (urbanites) and *fellahin* worked within a balance of mutual aid, respect, and protection. British control over agriculture, transportation, and rural communities upset the traditional balance between *madanis*, *fellahin*, and *bedouin*, stifling Palestinian autonomy and resistance.

Urban hubs such as Yafa, Gaza, Haifa, Safad, Nablus, Akka, and Jerusalem, vital for grassroots communication, creative and political thought and trade, were suppressed by the British for resisting Zionist settlement, further fracturing Palestinian society and exploiting the people and the land. The disempowerment of *madanis* and the disruption of communication between clans, left the *fellahin* vulnerable and Palestinian civil society, as a whole, unable to organize effectively against Zionism.

### Fragmentation and the Path to Liberation

Fragmentation of Palestinian clans is the *root* of the Palestinian problem, as it hinders collective communication, action, and recalibration against Zionism. To achieve liberation, returning to the root is essential.

**FRAGMENTATION OF THE CLANS IS THE ROOT OF THE PALESTINIAN PROBLEM BECAUSE WE WERE UNABLE TO DEAL WITH THE ZIONISM PROBLEM IN COLLECTIVE. THEREFORE WE, PALESTINIANS IN EXILE, MUST RETURN TO ONE ANOTHER TO RETURN TOGETHER.**

# WE MUST RETURN TO ANOTHER TO RETURN TOGETHER

## Returning to One Another

To return to one another and ultimately return together, Palestinians must revive ancestral values, which, as a natural order, resists fragmentation and rebuilds communication networks. Reviving ancestral practices is central to return home together, for we must return to one another first. Each clan and village in the *Homeland* has its unique traditions and skills, based on the geographic region, whether in farming, urban protection, upkeep of religious sites, artisanal crafts, or cultural expressions like *tatreez* (embroidery), singing, cooking, and storytelling. By reconnecting with these practices, we unlock our creative potential and increase neuroplasticity, *the brains ability to adapt, reorganize and recover*.

Through each practice, it's clear they are done most authentically in a collective and communal manner. Now, for collective liberation to become *attainable*, it is essential to harness the potential of Palestinian youth in *ghurba* (place of exile). This can be achieved through community or grassroots initiatives of *nadis* (clubs) and *muntadas* (forums), which historically served as intellectual hubs for thinkers, writers, and activists to discuss and address various issues in urban Palestine during the 18th, 19th, and early 20th centuries.<sup>7</sup> These spaces were targeted by the British to fulfill the *Balfour Promise of 1917*, a European to European promise to use Zionism as a tool to colonize Palestine and bring catastrophe upon its natives. To encourage activation of youth and return within an individual, Palestinian organizers in *ghurba* must take action in initiating such spaces that promote critical thinking and creativity in collective experience and memory.

*Muntadas*, as spaces not confined to a singular establishment, activate the creative soul of Palestinian youth, returning them to their ancestral roots. This form of *returning within* ignites expression to the full potential, effectively mobilizing them to sustain the movement for collective liberation with the Palestinian cause as the vehicle.

## The Radical Concept of Return

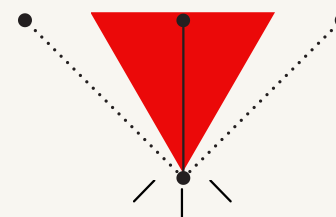
The idea of return, is indeed a radical notion.

The idea of return challenges the existing order and confronts displacement, cycles of violence, and land back. The notion of return is not just a physical journey but also a symbolic and spiritual act that defies the boundaries imposed by Zionist, Imperialist, and Capitalist structures. In historical and religious texts, return and redemption are central themes. The idea of a collective return as a revolutionary act emphasizes the power of unity and shared purpose among those in *ghurba* and those in the homeland, ultimately fulfilling a prophecy.

This struggle for liberation of our homeland *transcends* immediate *temporal constraints*, for the liberation of Palestine is part of a larger, timeless quest for justice and self-determination, ultimately collective liberation. The idea that time doesn't matter is relative to the eternal nature of the cause and the resilience required to pursue it. Proceeding with limitless imagination and collective intent in breaking free from the chain of the current system is required for clarity and urgency. The notion that imagination can be a radical act is powerful. Envisioning alternative futures is the first step towards realizing them. By collectively rejecting the limited and materialistic distractions of the system, a radical transformation becomes possible.

## Radical Change as a Way of Life

Societal changes in contemporary America —such as civil rights, women's suffrage, or labor rights—were once considered radical but are now essential components of a just society. Radical changes stems from grassroots movements, embodying a *bottom-up* process, acting as a continuum.

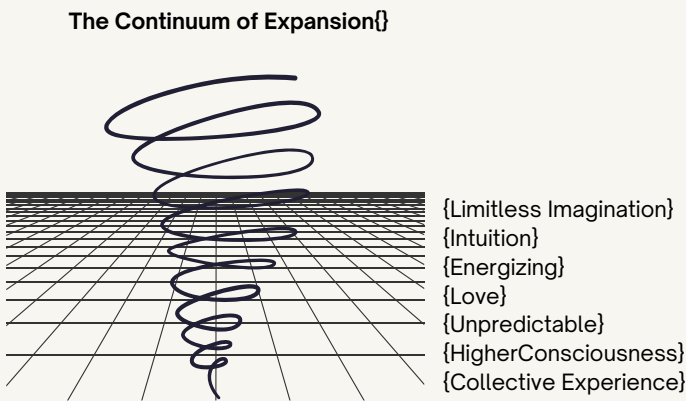


- Gather data from the five senses, building a perceptual experience from the ground up.
- Minimize preconceived notions or expectations, creating an accurate representation of the external world.
- Identify basic elements, gradually combining them to form a comprehensive perception.
- Open to more spontaneous and genuine interaction with the environment, free from prior biases or assumptions.

# WE MUST RETURN TO ANOTHER TO RETURN TOGETHER

## Spirals and Natural Phenomena

Spirals and tornadoes reflect the complexity and non-linear nature of revolutionary change. Spirals, as symbols of continuity and growth, challenge the linear progression imposed by conventional thinking. Spirals can be seen in both positive and negative lights. In mathematics and nature, spirals are associated with growth, expansion, and continuity (like the Fibonacci Sequence and galaxies).<sup>2</sup>

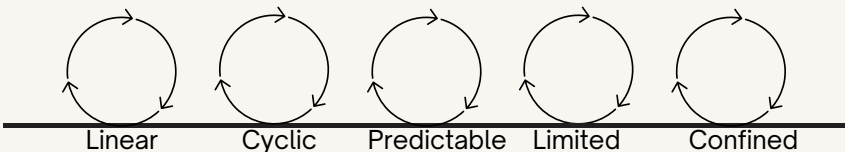


However, in everyday language, "spiraling" has a negative connotation, implying a loss of control or a descent into chaos. This duality reflects how context shapes our perception of concepts. Tornadoes, with their seemingly chaotic but ultimately ordered nature, illustrate how revolutionary forces may disrupt and reorder society in unexpected ways. While appearing chaotic and destructive, tornadoes follow certain atmospheric conditions and patterns. Radical ideas that might seem disruptive or unpredictable emerge from underlying societal conditions and forces. Therefore, the continuum is best represented by patterns identified in collective, with the system presented as cycles seeking to prevent its affliction and success.

## Ancestral Roots and Destiny

Understanding ancestry as a continuum and recognizing the importance of ancestral roots is crucial. Ancestry works similarly to evolution, where everything has a root and changes over time. Embracing ancestral practices and destinies unlocks limitless imagination and disrupts the cycles of violence, confinement, and the materialism that catalyzes it, imposed by the current system.

Ancestry, like evolution, follows a continuum where everything has a root. This continuum is a bottom-up process, where the roots of our identity and purpose are embedded in our ancestral heritage. Returning to our ancestry provides insights into our nature and destiny. It is through this form of *return* to the creative self and ancestral lineage that we reconnect with our true selves and unlock our potential. In nature, continuums represent collective growth and renewal. However, the current system enforced by world imperialism and capitalism, and their imposed limitations *disrupts* this natural continuum. The system functions to *confine and limit our imagination through detrimental cycles*, preventing us from realizing our true potential. To counter this, we must embrace limitless imagination and return to our ancestral roots, which hold the key to breaking free from the cycles of violence bestowed upon us by Zionism, World Imperialism, & Arab Reaction to Capitalism and Feudalism.



## Tools of Limited Imagination

The system, *World Zionist Organization, World Imperialism & Arab Reaction due Capitalism and Feudalism* <sup>1</sup>, enforce limited imagination through fragmentation, disconnecting humanity from the natural order. The system being cyclic, is predictable with its tools easily identifiable. These tools include consumerism, liberalism, superficial distractions, identity and systemic oppression. By recognizing and rejecting these tools, we may proceed with limitless imagination, envisioning alternative futures that transcend the limitations imposed by the current system.

With a majority of us Palestinians living in exile, outside the lands tilled and inhabited by our ancestors before the Nakba, we must aspire in *ghubra* (place of exile) to *return* to our ancestral roots but in new 'times' and places, resuming the continuum and breaking the systems confining cycles.



# WE MUST RETURN TO ANOTHER TO RETURN TOGETHER

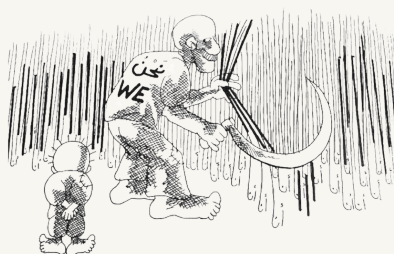
## The Radical Act of Returning

*Radical* —→ *Radix* —→ *Root* —→ *Return*

Returning to our ancestral destiny is the most radical act we can undertake. This return is not just physical but also spiritual and cultural. It involves reviving ancestral practices, preserving our heritage, and reconnecting with the collective values that has been fragmented by displacement and external forces.

## The Key to Liberation

is returning to one another so we return together, steadfast and resilient, on the journey of continuum toward collective liberation and higher conscious. We must *reject individualism* in favor of collective revolutionary thought at a period of rising national liberation, guerrilla movements, protests, and a cultural renaissance among our exiled peoples. Many in exile misassociate Handala, as a boy witnessing the West look away from Zionist crimes. Handala indeed is a boy witness, but is witnessing a barefoot *fala7* cut down wheat shaped as thousands of stalks of 'Ana': the Arabi word for I.



Published at the dawn of the *First Intifada* in 1987, 'Nahnu-We' signaled the key to liberation is in rejection of detached individualism. <sup>4</sup> Embracing grassroots efforts, returning to collectivism and allowing for some chaos is part of the process. Chaos, when navigated collectively, leads to growth and renewal. Overcoming differences and breaking the cycles of violence bestowed upon us by Zionism and World Imperialism are crucial steps in the continuum of expansion. We may view this continuum *bottom-up*, starting from our roots and spiraling up (collective experience + higher consciousness) and out (expansion). This looks like a tree, coincidentally, we are the seeds that must blossom and return to each other for the full bloom.

## The Predictability of the State

The Imperialist and Zionist state, based on a linear, cyclic, & limited system, defy the natural order of the universe, which is spiral, randomized, and limitless. The spatial period of the *Period of Encampments* in Chicago, April - June 2024, helps to predict the cycles of the system that seeks to disrupt the continuum that appears when humanity experiences a sense of collective memory and impact during a revolution.

## Periods of Revolution

During the *Palestinian Revolution of 1936*, *First* and *Second Intifada*, there has been surges in Palestinian cultural and intellectual production in Palestine, and there's reason to believe each surge is an attempt to collectively Return, not only to the Land, but to the continuum via ancestral practice through collective creativity and discussions. These surges parallels the patterns observed during the *Student Intifada*, the first globalized uprising occurring outside of Palestine, for Palestine. We may be in the midst of the *Third Intifada* which I believe may have three ripples, the *Student*, the *Exiled*, and the *Homeland*.

## Period of Alignment

Post-October 7th, 2023, Palestinians in *ghurba* began collectively detaching from Western society, leading to an intense transformation in all dimensions of life. The 3rd largest Palestinian group in *ghurba* is in Chicago, the 3rd largest American city. We have a strong connection to our homeland, experiencing life with an Israeli military ID subject to apartheid and an American passport humourously representing equality.

The vision of a liberated homeland and the dream of return have always been at the core of our lives both in the United States and Palestine.



# WE MUST RETURN TO ANOTHER TO RETURN TOGETHER

The necessity to adapt to different national environments while facing the same oppressive apparatus has enacted for Palestinians in Chicago to rapidly respond to the genocide in Gaza, by a series of call to actions, aligning on a singular urgency, *Gaza*. In the tenth month of genocide, 200,000 have been martyred, and Palestinians in *ghurba* remain steadfast and resilient, determined to continue heeding Gaza's call.

With the *Period of the Encampment* during the *Student Intifada* as a spatial point, these periods illustrate how revolutionary efforts may predict and disrupt the system's cycles and proceed up the continuum of growth and higher consciousness with the ultimate aim of collective liberation.

## *Period of Escalation*

Following the *Period of Alignment*, the period of escalation involves collective strategy and increased mobilization. Escalations range from road blockages, political murals, targeted boycotts, and radical art to public demonstrations, strikes, sit-ins, and social media campaigns. These actions serve to galvanize and unify the movement, leading to heightened visibility and impact. Notable escalations by Palestinians in *ghurba* include *Urgent Call of Palestine 1973* <sup>5</sup>, *Intifada 1987* <sup>5</sup>, and *The Art of War 2024*, albums produced to document the *State of the Struggle*, whilst inspiring Palestinian and oppressed youth to take action.



*Urgent Call for Palestine*  
1973



*Intifada*  
1987



*The Art of War*  
2024

## *Period of Action*

When those whom align in the struggle for collective liberation proceed with the appropriate action, breaking a mass confinement off the system and exposing it bare.

Here, the *Period of Encampments* is prevalent. Although starting at Columbia University in New York City 2024, it sent a domino effect breaking the systems cycles with encampments and students uprising globally.

## *Catastrophe*

When decisions in regards our liberation are not made by Palestinians with roots as fellahin and workers, with support from the Palestinian petite-bourgeoisie, catastrophes will occur. These catastrophic misalignments disrupt the continuum causing it to ricochet, creating non-randomized targeted chaos and setting the collective back, whom is at risk for cyclic confinement.

It is crucial the Palestinian vehicle for collective liberation is led by Palestinian youth from fellahin ancestry for they are most effected by the systems oppression, and therefore will know how to proceed in dismantling the system for the collective benefit without the system's tools of capitalism, liberalism, and feudalism, factored into decisions. As people of the land torn from the land, what else do we have to lose? *Nothing, nothing at all*. If a difficult decision needs to be made, it will be made in clarity for the collectives benefit.

## *Period of Recalibration*

When a collective experiences catastrophe, fractures are seen across the spectra in every micro and macrocosm. The collective is no longer a collective and individualism begins to visibly resurface. However, during revolution, catastrophes may be viewed as a pivotal opportunity for recalibration and alignment.

The challenge lies in maintaining the continuum, the recognition of class context, and striving for higher consciousness despite these disruptions. This is effectively done in *muntadas* which promote critical thinking and creativity, in collective experience and memory.

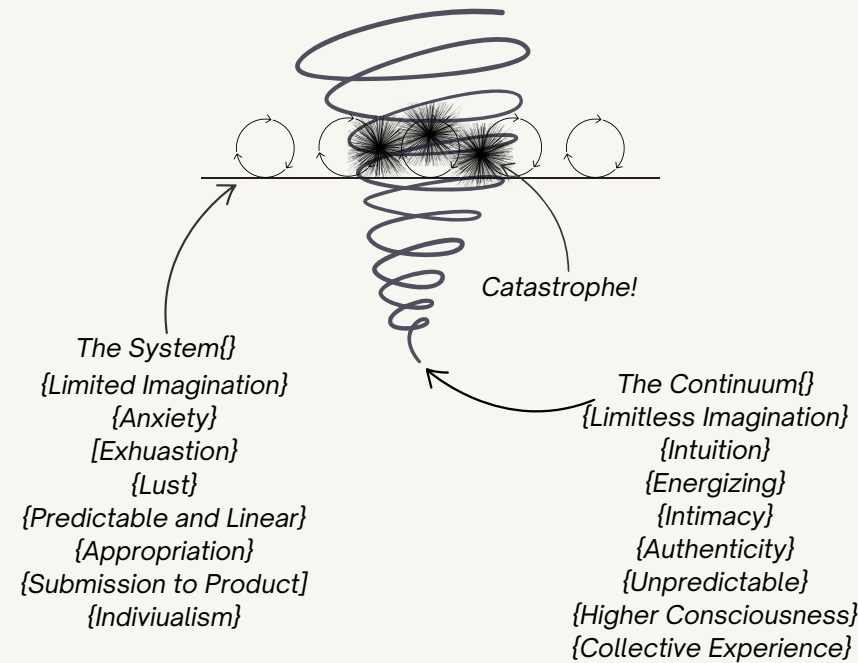
# WE MUST RETURN TO ANOTHER TO RETURN TOGETHER

Critical thinking and creativity uses the left hemisphere of the brain [logic, analyzation, objectivity, reason, written and verbal language] and the right hemisphere of the brain [imagination, intuition, 3D shapes, subjectivity, emotion, and awareness of music and art].

During the *Period of Recalibration*, people may lack energy or experience a set back into the system's cycles. This presents as inaction, despair, or anxiety. Activating our youth by returning to ancestral practices will presume the natural order and resume a collective flow towards higher-consciousness, an escalation in itself. The encampments were infiltrated and repressed violently because youth from lower and middle class backgrounds, supported by community organizers from the middle and upper class, demonstrated a return to natural order and a collective break from the system within the system.

## Cycles and Catastrophes

Linear and cyclic infiltration by the system onto a collective leads to catastrophes, causing ricochets that disrupt the continuum during revolution. After such disruptions, a period of recalibration is necessary.



## The Concept of De-Escalation

De-escalation in the context of war and violence is often seen as a solution. However, from a revolutionary perspective, the opposite may be true. Limited imagination and confinement hinder progress, while returning to the continuum and embracing natural order and randomized chaos as a collective that critically thinks and creates leads to radical transformation, maintainment, and further progression of the continuum.

The system is actually disorder to the natural order, and if the natural order is chaotic and unpredictable, the system is predictable. Breaking the chains off Palestinians and the cycles that normalize them are humanity's final test to reconnecting to Mother Nature.

## The System is Disorder

The system works to confine and exploit humanity to repeat cycles that manipulate their perception of natural order. Natural order, i.e the continuum, is felt through intuition and creates experiences based off limitless imagination. The system, *a machine that embodies a beast*, is felt through anxiety and exhausts the individual due to limited, confined, imagination creating barriers in thought and processes, essentially fragmenting ones flow of consciousness.

A colonized heart and mind may be defined as the lack or depletion of an ancestral set of skills, in a particular hemisphere of the brain due to Zionism and World Imperialism's tool of fragmentation, not only severing those from the land, but also those from their mother tongue, writtern language, natural order and structure, kinship, craftsmanship, and creative self. A fragment of the collective self is simultaneous with a fracture itself. The brain has two hemispheres, the left hemisphere of the brain [logic, analyzation, objectivity, reason, written and verbal language] and the right hemisphere of the brain [imagination, intuition, 3D shapes, subjectivity, emotion, and awareness of music and art].



# WE MUST RETURN TO ANOTHER TO RETURN TOGETHER

**LIMITLESS IMAGINATION** is the most dangerous tool against the system, and limitless imagination is defined as the free will to express collective thought with the whole sphere of the brain.

Fragmentation is a fracture in the collective self, severing the brain's connectivity for the systems need to overstimulate the left hemisphere of the brain, where reason and language function. In the West, individuals describe themselves as only 'Artists' or in 'STEM', restricting their ability to proceed in the 'opposite' action or strategy. The consistent theme in revolutionaries such as *Malcom X, Mahmoud Darwish, Fred Hampton, Ghassan Kanafi, & Leila Khalid* is that they each were artists, activists, and scientists, proceeding with limitless imagination and intellectual creative strategy.

Palestine's forums were spaces to come together to critically think and create, essentially, the left hemisphere and right hemisphere, and they were purposely targeted by the British to stage a Zionist endorsed catastrophe. Palestinians experience high rates of ADHD and we, as a people, have continuously experienced catastrophe for over 78 years, a never-ending traumatic stress. The condition we appear in may be disorder due to the colonization of the mind and disruption of natural order, or our disorders are neurological attempts to return to natural order, and we experience panic, fraught between the system and the continuum.

Colonization involves the systematic erasure of indigenous languages and cultures, leading to a loss of ancestral roots, enforced identity, and the need to individually survive and care for oneself. Oppressed peoples often experience pain, stress, and inflammation on the right side of the body. The left hemisphere of the brain; *executive function and expressive language*, governs the right side of the body.

Therefore, when one reconnects with their ancestral language and artisanal practices, these "unexplainable" pains may cease. Bilingualism and multilingualism enhance a collective's neuroplasticity, problem-solving skills, and overall brain function. Thus, the severing of language and land by colonizers hindered the ability to function executively and remember effectively. This has led to a collective loss of memory across generations.

We may categorize Palestinians whom experienced the *1948 Nakba* as the *Nakba generation*, their children, the *second generation in catastrophe*, and us the *third generation in catastrophe*. With each generation, we were spread as seeds across the globe in *ghurba* (place of exile). Palestinians of the *second generation in catastrophe* experienced creative and intellectual forms of return, after the *1967 Naksa*. In this period, Zionism occupied the West Bank, Gaza, Syrian Golan Heights, and the Egyptian Sinai. All whom weren't expelled, experienced military law imposed by the Zionist entity in collective, with 'Israel' possessing the largest Palestinian population at the time. Our parents were *permitted* to go to Yafa for seafood, Gaza's beaches with friends, and meet other Palestinians and Arabs, though displaced and still under military law, capable of *returning to one another*. Grassroots organizing surged, and so did the arts, athletics, youth organizations, choirs, bands, and intellectual discussions. Collective critical thinking and creativity curated a revolutionary atmosphere among our peoples, spurring the emergence of armed *muqawama* (resistance), vowing to take back Palestine by force throughout the 1970s and 1980s.

In response to Palestinians returning to another under 'Israeli' military rule, the system imposed *the David Catastrophe in 1978* to cut off our brethren in Gaza from our brethren in the rest of Palestine.



With the *Oslo Catastrophe of 1993*, we were further fragmented and confined to fractures of Palestine, given an ID based on fissure, West Bank, Gaza, 48, or Jerusalem, restricting our movement and preventing our return to one another. The systems fragmentation is cyclic with intent to separate the people from the land and the people from each other. Each catastrophic cycle led to a collective loss of memory, evident in the second-generation in exile. When raising us—the *third generation in ghurba*—our parents confined our imagination, influenced by the repetitive cycle of *military law => forced assimilation => if return in creativity, thought, collectivism emerges => fragmentation through systemic catastrophes => an entrenching occupation*, in continued defiance and ignorance of natural order. We may be frustrated our parents haven't told us about their lives as youth or the practices they've left behind, but their memory of being singers, scouts, oud players, poetic geniuses and athletes prior to exile, is *confined* just as *we are chained*. With each catastrophe and fracture of the land, came fragmentation of our peoples, leading to confinement of creative thought and memory or confinement to the systems disorder.

Now, the *third generation in ghurba* is returning to their roots through collective critical thinking and creativity. What began as a series of actions in response to calls from *Gaza*, transformed into collective sense and realization. The land, *From the River to the Sea*, is calling upon us to return. In order for us to return, we must return to another to return home together. As the *second-generation in exile* witnesses their children's blossoming from the seeds they treadfully watered, they too will remember and reconnect with their past, experiencing *return within*, to *another*, and *then together*. It is our duty *as youth in exile* to act as catalysts, *returning within* by reclaiming our heritage, identifying the land our clans and practices were exiled from, *returning to another* by reviving these practices and reconnecting with kin, and doing so *urgently*, for the *Nakba generations* leaves have begun to dimmer.

Indeed, *We, The People*, are *natural order*, and the system, ~~Zionism, World Imperialism, and Arab Reactions to Capitalism and Feudalism~~, are the *disorder* and *defy nature*. Nearly 80 years of *Nakba*, we have remained steadfast and resilient in the *Homeland* and in *Exile* and how to *return* has never been more clear.

*Oh Gaza Gaza*  
*We Will Rise*  
*Long Live Palestine*

**WE MUST RETURN TO  
ONE ANOTHER  
TO RETURN TOGETHER**



<sup>1</sup> PALESTINE LIBERATION ORGANIZATION 1967  
<sup>2</sup> L. DABBOUR , GEOMETRIC DESIGN 2012  
<sup>3</sup> T. TANISHA, BLACK RADICAL IMAGINATION 2023.  
<sup>4</sup> L. BERHONY, PALESTINAN MUSIC IN EXILE 2023  
<sup>5</sup> M. SWAITAT, MAJAAZ PROJECT 2024  
<sup>6</sup> ALHUB, ART FOR THE HEART 2024  
<sup>7</sup> B. ABUN-NADI, PREOCCUPATION PODCAST 2024  
NAHNU  
WE