

Hi everyone!

Usufrastructures?

Yousufrastructures?

Who will introduce this? It has to be someone who knows how to pronounce the word.



Culture has never the translucidity of custom; it abhors all simplification. In its essence it is opposed to custom, for custom is always the deterioration of culture. The desire to attach oneself to tradition or bring abandoned traditions to life again does not only mean going against the current of history but also opposing one's own people. When a people undertakes an armed struggle or even a political struggle against a relentless colonialism, the significance of tradition changes. All that has made up the technique of passive resistance in the past may, during this phase, be radically condemned. In an under-developed country during the period of struggle traditions are fundamentally unstable and are shot through by centrifugal tendencies. This is why the intellectual often runs the risk of being out of date. The peoples who have carried on the struggle are more impervious to demagogy; and those who wish to follow them reveal themselves as nothing more than common opportunists, in other words late-comers.
-Frantz Fanon

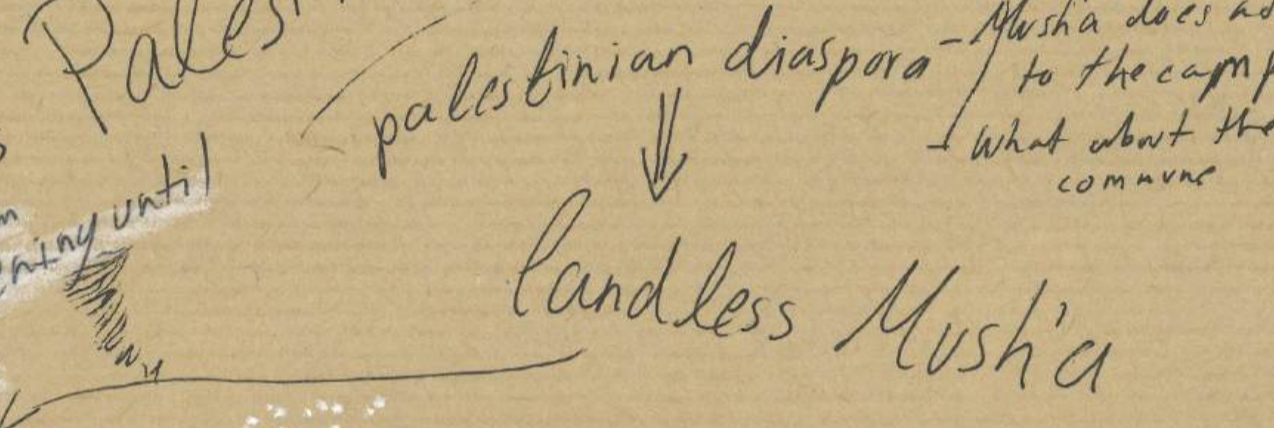
Youzo fruck tanaries

The main thought that runs through this talk, reading, work is the question of Land.

- Ownership.
- Tenure.
- Rights.



Palestinians as movement

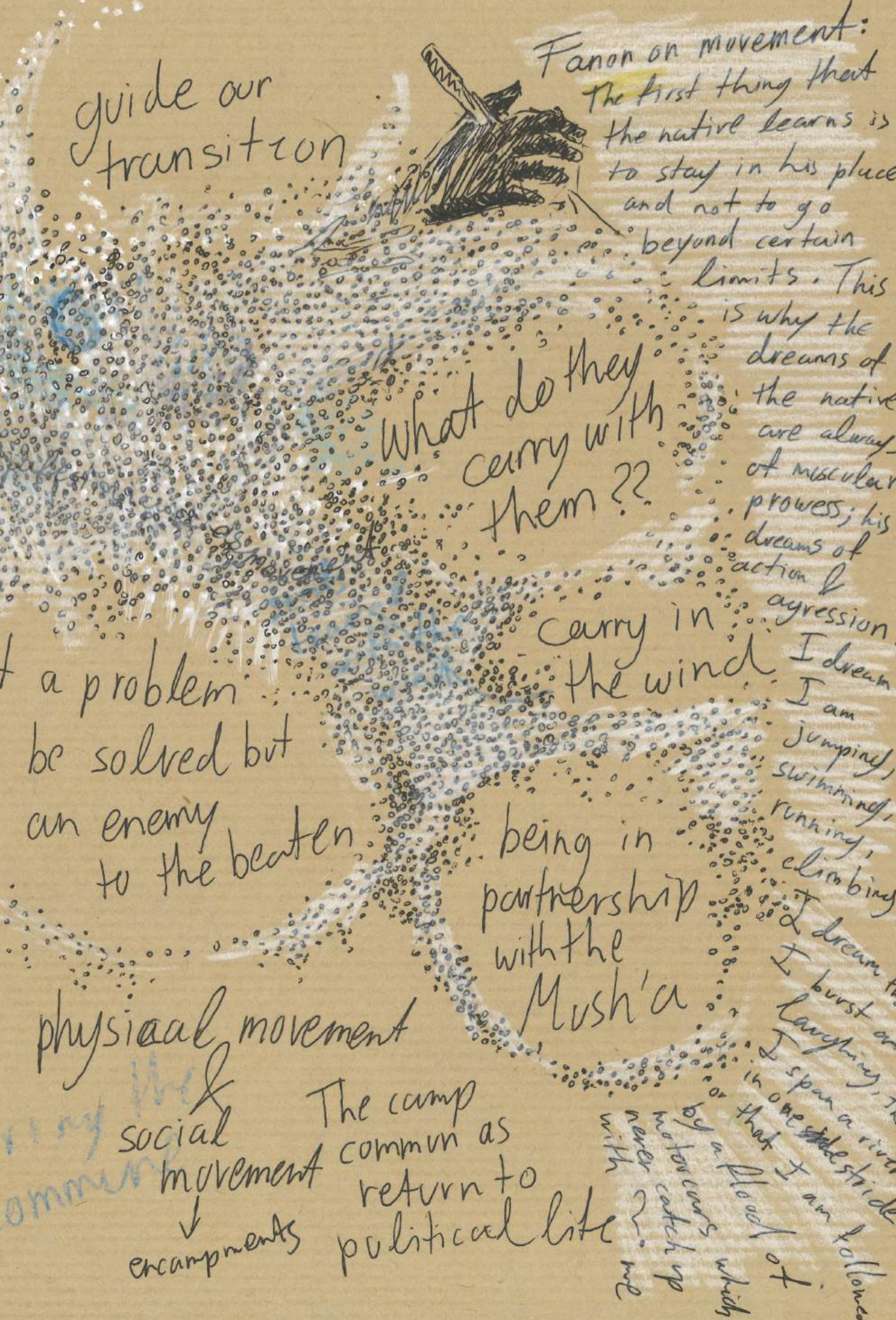


During the period of colonization the native never stops achieving his freedom from nine in the evening until six in the morning.

What are practices of the Mush'a that constitute the commune?

it's the practice of Mush'a that makes the commune

a boy from Gaza the occupation ended my dream, cut of my legs



Relat private profits

Shah as historical form

Communism & the commons

revolution & anti-colonial imperatives

Overthrew neither State structure nor praxis

European & French left

Is the Mush'a



What makes the Palestinian revolution, revolutionary?

What about ongoing settler colonialism?

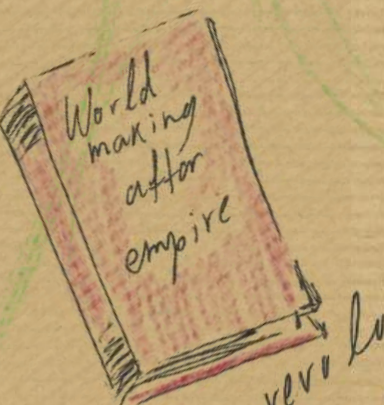
What is the line between historic colonialism and contemporary extraction?

How can we think of Mush'a as a historical form and organisational principle?

What do we mean by revolution?
How to overcome the grammar of defeat?

European / projecting fantasies of non-palestinian statehood / resistance

a project of post-nation / national liberation



could the revolution still be situated in the communal relationship to land?

historical location

The russian example statehood

The text speaks from the Ottoman space
PRE FORMATION OF STATES

document of usership / documents of ownership
no land survey but discern from a rope delineating the land
so it is fluctuating

Is the space of agriculture still a space for revolution?

Now listen!! What are the Zapatistas' Dead saying? What is in the demand that does distinguish a subject (everyone is us) and an object (everything or nothing), or I and Other: "For everyone, everything," say our dead. "Until it is so, there will be nothing for us." Heed the call from the Zapatistas' Dead, who speak history in the voice of the earth, their flesh and blood nurturing the mountains and rivers of the Mexican southeast, demanding everything to everyone or nothing, the return of the total value yielded by Native lands and slave labor; calling for the end of the rule of state-capital; because global capital is postcolonial capital, that is, it lives off the value yielded by the productive capacity of Native lands and slave bodies, so that the end of the anticolonial struggles, decolonization, will only be accomplished if the line separating the colonial present from the colonial past is erased because this is the only way to seize the colonial future.

-Denise Ferreira da Silva



-Something bothers me about this text. I feel like it is very dated. It misses every sense of contemporary nihilism - one that fuels right wing populism.

-You find it too optimistic?

-No, I find that it is lacking an analysis of structures relevant to the ways in which society is organised. We need to think about what is working - what drives people to do certain things in this moment?

-I'm not using "nihilism" as an internalised defeat of collective forms.

-It is a force that looks non-active - spontaneous - disorganised. Taking advantage of a moment in which things are collapsing.



As long as Palestinians remain hostage to Israeli wages or donor money and import their food, they will remain hostage to the fluctuations of a market controlled by Israel. As a result, their political thinking will be limited by their economic interests, and they will never be able to develop the independent political will that is necessary for liberation.