

# IPMN ANNUAL MEETING 2018

*Workshop*

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**WHY PALESTINE MATTERS**  
THE STRUGGLE TO END COLONIALISM





## A WORKSHOP IN 3 PARTS

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- Intersectionality
- Settler Colonialism
- Tips on Offering a Course

# PART ONE

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*Intersectionality*



Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied to a single garment of destiny. Whatever affects one directly affects all indirectly...

*-Martin Luther King, Jr.*

# INTERSECTING JUSTICE ISSUES INCLUDE

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Human rights ... Education ... Civil rights ...  
Economic justice...Sex and gender justice ...  
Health/mental health care... Gentrification  
Environmental Justice ... Child welfare ...  
Disability rights ... Police brutality ... Food  
justice... Militarism ... Mass incarceration ...  
gun control ...sex trafficking ... Free speech  
Minimum wage ... labor rights ...

# RECIPROCAL SOLIDARITY

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...if we put identity politics ahead of the requirement to be intersectional and to connect with other struggles, we harm ourselves, our causes, as well as other causes.

~ Omar Barghouti

*WPM page 22*

# DEMYSTIFYING INTERSECTIONALITY

# INTERSECTIONALITY

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...is a new paradigm  
to address injustice  
by linking  
all  
global struggles  
for justice.

# WHAT IT DOES

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- **Intersectionality:**
  - explores common ground
  - connects justice movements
  - to form coalitions
  - to address systemic injustice
  - for empowerment and change

## OUR FIGHTS ARE CONNECTED; OUR RESISTANCE MUST BE INTERSECTIONAL

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- Kimberlé Crenshaw coined the term "intersectionality" in 1989 to describe the phenomenon of combined race and gender bias. She noted that "if you're standing in the path of multiple forms of exclusion, you're likely to get hit by both."

*Kimberlé Crenshaw is a Professor of Law at UCLA and Columbia Law School. Her work has been foundational in two fields of study that have come to be known by terms that she coined: Critical Race Theory and Intersectionality.*



understanding of human beings as shaped by the interaction of different social locations (e.g., ‘race/ethnicity, indigeneity, gender, class, sexuality, geography, age, disability/ability, migration status, religion.’) These interactions occur within a context of connected systems and structures of power (e.g., laws, policies, state governments and other political and economic unions, religious institutions, media.) Through such processes, interdependent forms of privilege and oppression shaped by colonialism, imperialism, racism, homophobia, ableism, and patriarchy are created.

*-Olena Hankivsky, PhD*

*WPM, page 20*

# INTERSECTIONALITY PROMOTES...

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an understanding of human beings

as shaped by the interaction of different  
'social locations'

*social locations are:*

*race/ethnicity, gender, class, age,  
sexuality, indigeneity, religion,  
geography, disability/ability,  
migration status.*

# THESE INTERACTIONS OCCUR...

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- within a context of **connected systems and structures of power**
- e.g. laws, policies, state governments, and other political and economic unions, religious institutions, media.

“

Through such processes, interdependent forms of **privilege and oppression** are created, shaped by colonialism, imperialism, racism, homophobia, ableism, and patriarchy.

*-Olena Hankivsky, PhD*

# INTERSECTIONALITY HAS EVOLVED

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- from a theory of how oppression works to a notion of how people can fight it...

**There is no such thing**

**as a single-issue struggle**

**because we do not live single-issue lives.**

*~Audre Lorde*

*Black feminist poet, civil rights activist*

# INTERSECTIONALITY EXPERIENCE

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- Cross-movement connections create effective alliances critical to building a global movement for justice.
- These four banners depict aspects of moving beyond single-issue organizing to stand in solidarity with people in other justice struggles across movements and borders.

# AS YOU TOUR THE BANNERS

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- Identify cross-movement struggles
- Note interlinking oppressions
- Consider issues represented
- What was surprising
- Recognize where you feel drawn to stand in solidarity
- Implications for education, organizing, advocacy going forward

# WHEN I SEE THEM, I SEE US...

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*Video from Chapter 2*

*see [WhyPalestineMatters.org](http://WhyPalestineMatters.org)*

# PART TWO

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*settler colonialism*



# SETTLER COLONIALISM

*Israel is a settler colonial project*

# ILAN PAPPE ON ISRAEL AS A SETTLER COLONIAL STATE

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*Video from Chapter 3*

*see [WhyPalestineMatters.org](http://WhyPalestineMatters.org)*

# SETTLER COLONIALISM

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who  
what  
where  
when  
why





The logic of settler colonialism is that it destroys in order to replace.

Assimilation involves the systematic stripping away of indigenous culture and replacing it with that of the dominant culture.

*-Patrick Wolfe*

*Australian historian and author of 1999 seminal work, Settler Colonialism*

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Invasion is a structure not an event.  
... settler colonialism is premised on  
the **elimination of the native**, this  
being achieved through either  
physical elimination or assimilation  
policies that sought to transform  
indigenous populations into “white  
people.”

*-Patrick Wolfe*



Settler colonialism is a form of colonialism that is exclusive. It's a 'winner take all', a zero-sum game, whereby outsiders come to a country, and seek to take it away from the people who already live there, remove them, replace them, and displace them, and take over the country, and make it their own.

*-Patrick Wolfe*

## BUT INDEGENEITY IS ENDURING...

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- The operative logic of settler colonialism may be to “eliminate the native,” yet still

indigenous peoples

exist,

resist,

and

persist.



In an uneven power structure, racism feeds the exceptionalism of the powerful and the dehumanization of the powerless.

*-G.J. Tarazi  
Palestinian teacher  
and author, Chapter 1*

# ZIONISM IS AN EXAMPLE OF MODERN SETTLER COLONIALISM

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- **Domination of one group of people by another**
  - for the purpose of land acquisition
  - and/or resource extraction of colonized by colonizers

# COLONIALISM – TOOLS OF DOMINATION

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- **Methods to gain power**
- **Retain dominance**
- **Interaction with indigenous population**
- **Exceptionalism**
- **Dehumanization**
- **Exploitation of natural resources**



# CONSIDER

*Settler colonialism as a structure*

# SMALL GROUP DISCUSSION

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APPLY THIS TO

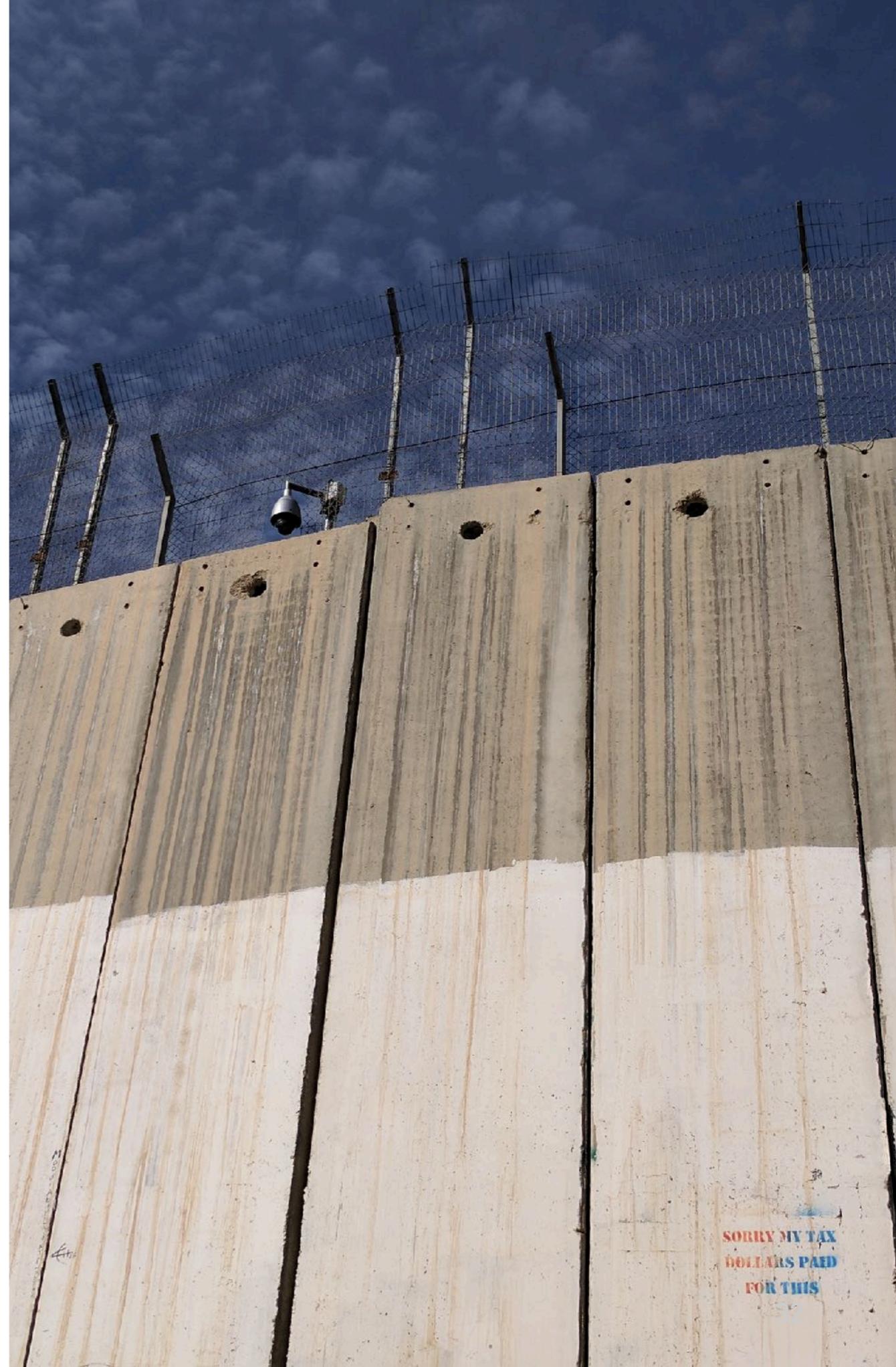
*African American experience in the US*

*Native Americans in settler-colonial US*

# CONSIDER

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*How do these insights from  
Native American  
and  
African American  
experiences  
inform our understanding of  
settler colonialism  
in Palestine?*



# COLONIALISM IN OUR OWN BACKYARD

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*Video from Chapter 1*

*see [WhyPalestineMatters.org](http://WhyPalestineMatters.org)*

# PART THREE

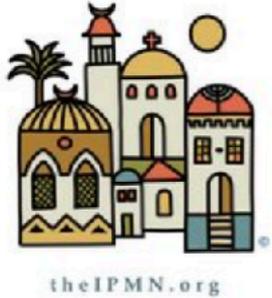
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*tips for offering a course*

# HANDOUTS

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- **Grounding Principles**
- **Tips for Offering a Course**



## For Your Group's Consideration

### Discussion Guide

The *Why Palestine Matters* Discussion Guide is intended to open a space for engaging the cross-currents among some contemporary global justice issues through looking at the history and present-day experiences and outcomes in Palestine.

### HOW TO USE THE DISCUSSION GUIDE

There are several ways to create a self-study or group learning experience using the Discussion Guide in book *Why Palestine Matters* in combination with the material and videos on this web site. There is no one size fits all. Based on the context and goals of your group, consider from among the following options for designing a course best suited to your needs:

#### Options #1 & #2

The book *Why Palestine Matters* contains a Discussion Guide that provides material for a 4 or 5 session course, mostly covering the information contained in chapters 1, 2, 5, and 7. Four sessions can offer a valuable learning experience. In the book, a fifth session is provided as an additional session or as a bonus.

*Note:* Options 1 & 2 are based on building a strong experiential base that will strengthen the study of Chapters 3, 4 & 6.

#### Option #3

The Discussion Guide on this site offers substantive sessions for Chapters 3, 4, and 6. Any of these chapters can be substituted for the material in the 4-5 session course outline in the book.

#### Option #4

# WE COULD BE FREE

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*Video from Chapter 1*  
*see [WhyPalestineMatters.org](http://WhyPalestineMatters.org)*

# WHY PALESTINE MATTERS

## THE STRUGGLE TO END COLONIALISM

Q & A

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