

A PROMISE, NOT A STATEMENT;
ORGANIZING FOR PALESTINE SOLIDARITY
1st edition 2/10/2024

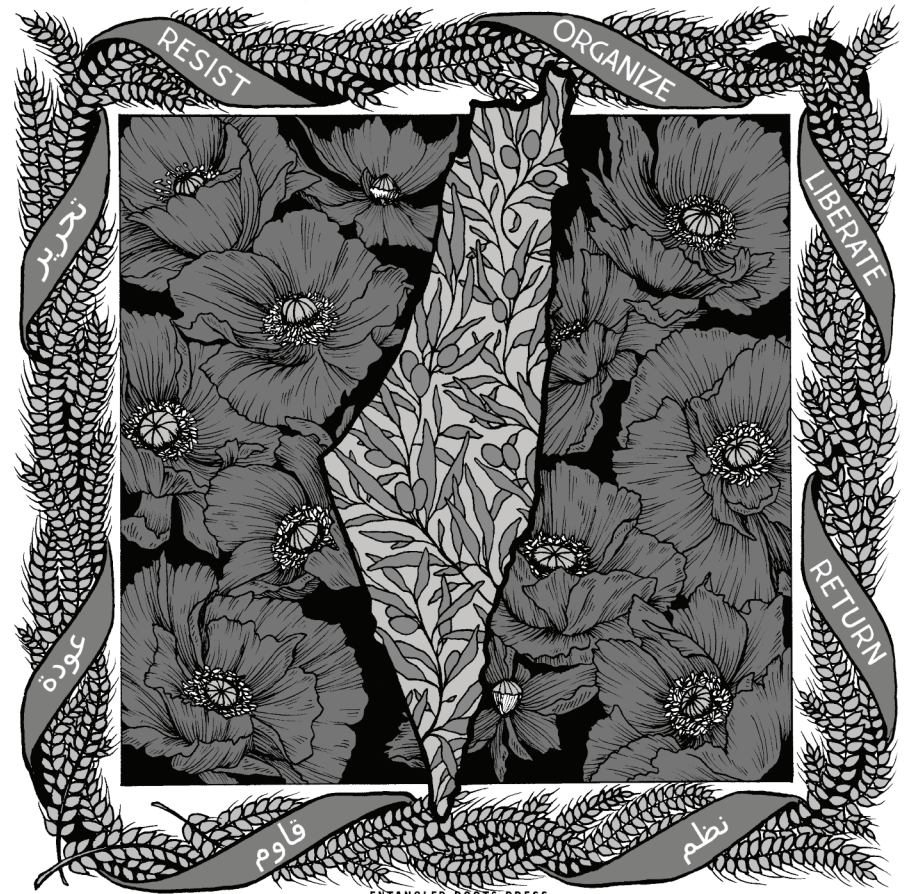


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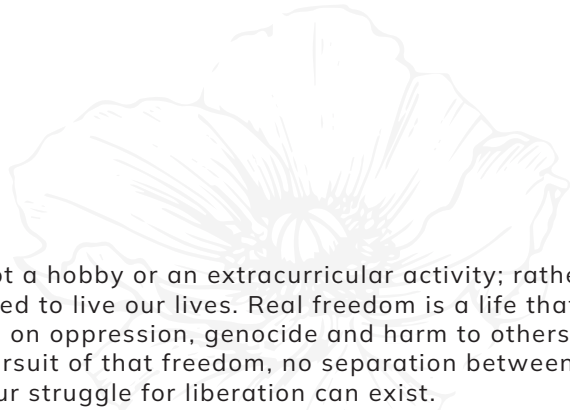
"Free Palestine is a promise, not a statement." - is the original quote of @arabicdunya

A PROMISE, NOT A STATEMENT



ORGANIZING FOR
PALESTINE SOLIDARITY 101

By a Palestinian in Diaspora



Liberation is not a hobby or an extracurricular activity; rather, it is how we need to live our lives. Real freedom is a life that doesn't depend on oppression, genocide and harm to others to exist, and in pursuit of that freedom, no separation between our lives and our struggle for liberation can exist.

It is how we have to live as an oppressed people. We have no choice but to resist. As Palestinians, resistance is our existence.

Tens of thousands of our people had to die just for you to get to where you are in our movement.

Free Palestine is not a statement. It's a promise. If you have made that promise, we expect you to keep it.

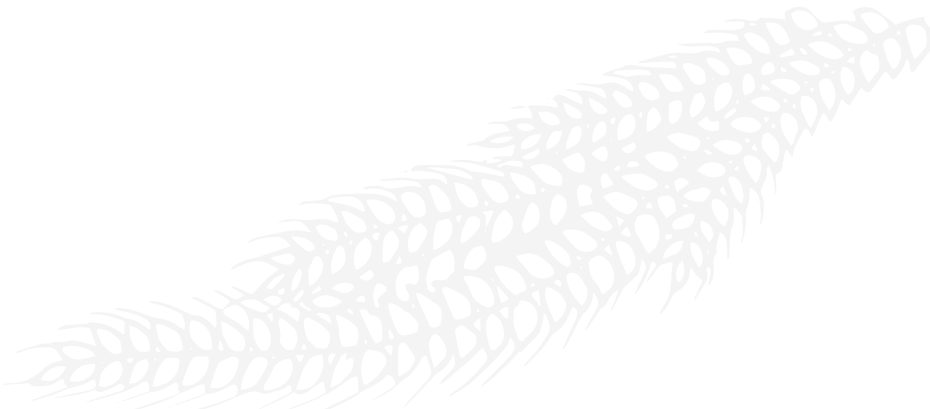
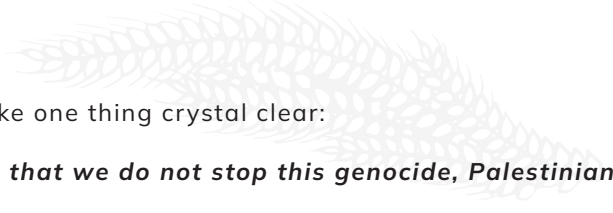


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Let us make one thing crystal clear:

Every day that we do not stop this genocide, Palestinians are dying.

As you are reading this, Palestinians are dying.

What you do during the most well-documented genocide in modern history is who you are as a person.

The things that we do in our daily lives, from the moment we wake up each day, until we go to bed at night, are what defines us as individuals, families, members of communities, as citizens, and human beings. If we are silent about this genocide, that is who we are. If we choose normalcy, distraction, and looking away during this genocide, that is who we are. If we do not live our values, regardless of cost, that is who we are.

If you are reading this zine, we will assume that you want to be affiliated with the Palestinian struggle. It has, however, become clear that a lot of folx who only became aware of that struggle post-October 7th 2023 are confused about how to be effective contributors to our movement for liberation. This guide is for those of you who want to do more, but are—four months into an active genocide of unprecedented proportions—still uncertain about what to do.

We Palestinians did not ask to be the litmus test of the world's morals.

Regardless, we are the litmus test of individual and national politics, because standing for a Free Palestine has direct material consequences for people, groups and countries that do so. For groups, nations and peoples who stand with us, their stance puts them directly on the path of western empires' geopolitical interests and potential military retaliation. For individual people, standing for Free Palestine is not a statement you can make without being willing to risk comfort, privilege, relationships, jobs, and even physical safety.

A CONSTANT STRUGGLE

This genocide did not start on October 7th. It is a 75-year genocide. There has been a 100-year war on our people. And we Palestinians have resisted for 100 years. Black folx and Indigenous folx in the so-called united states have resisted for much longer than that.

There have been other times when our struggle has briefly become visible to westerners. Once their interest has faded, our occupier has always gone back to ratcheting up their genocidal tactics. If by now it is not clear to you that you need to engage in both short and long term building for liberation, then let this be the last time anyone needs to say it. Long term planning doesn't mean we don't take action now in this extremely urgent moment. Short term actions do not negate the need for a long term strategy that is built of liberation for all, not just us Palestinians. If you are committed to do your part to end The Gaza Genocide, you have entered a 75-year-long liberation struggle.



2. Your congressperson is culpable and they're never gonna call you back.

Speaking of pressure, are you noticing we're not mentioning more traditional "political" action, as in talking to politicians? That's because it's been tried and it's been spectacularly unsuccessful. If you are still doing political action, **apply pressure instead of asking politely**. Your politeness to people unwilling to act on genocide is violence. If you claim them, pressure your politicians, and make them understand there are consequences for backing genocide. Tell them you will not vote for them and then actually follow through. Deny them your vote regardless of who's on the opposite side. What is the other candidate going to do if you don't vote for the representative from your own party: commit genocide? Disrupt their events and appearances, demonstrate at their offices, deluge them with demands instead of polite asks. Diversity of tactics may be necessary, but diverting momentum to phonecalls and symbolic resolutions in month five of the genocide is just that: a diversion.

By all means, keep up those tactics, as long as they have clear deliverables and goals. So far what we have seen is that consistent pressure needs to be physical in presence and material in consequences. It does not need to be polite: it needs to be confrontational.

Note: to those of you who feel "uncomfortable" with the idea of confrontation, we have watched for months while you speak over and tone-police radical voices in **our** movement. We have listened to your condemnations of our resistance and witnessed your "sympathy" with genocidal colonizers. We've heard you let people who support our people's genocide have a voice in your spaces. We've heard you speak politely to the very people who hold power over our people's genocide and the lives of Palestinians, Arabs and Muslims in the diaspora. If you are unwilling to support radical Palestinian voices because they are not "nice" or "polite," kindly get the fuck out of our movement. Your "allyship" is conditional on good behavior dictated by white colonial norms. You're not an "ally." You're a collaborator.



If you are joining **our** struggle, you should remember that it is **our** struggle. Palestine will be liberated by The Palestinian People. Yes, it is one of many interconnected struggles, and our people are in solidarity with Indigenous and Black struggles in the west, the struggles of refugees, poor and colonized people everywhere, and struggles of the Peoples of The Global South; but **this is our people's movement**. You are joining it. Do not come to us as "leaders" or "saviors."

Our movement is not comfortable for people who are still attached to the comforts and benefits of an oppressive system, regardless of their identities and positions.

If you feel powerless to stop a genocide done in your name and with your tax dollars, assume that you are not free. If you feel timid about loudly and publicly opposing a genocide, understand that you are not free. Join us because it is the only moral thing to do at this moment. In the process, you will free yourself.

This guide is a living document. It is written by a Palestinian in the diaspora, with the help of other Palestinians and people in affinity. It is for people in the so-called west. It is a primer, meaning it is a starting point. It offers a few of the simplest things we should have and could have done on October 8th 2023, if we had been prepared. I am writing this on the 4th month of The Gaza Genocide. The first edition is being finished as the occupier prepares to invade Rafah. This guide will shift and change as the months-long genocide in Gaza grinds on, and as the 75+ year genocide of Palestinians everywhere continues.



PRESSURE

So what CAN you do?

If you've been writing and calling your genocidal representatives for over a hundred days, you may have noticed nothing has happened, except for more genocide.

What else can you do? If our tactics aren't evolving as the Gaza Genocide and the Genocide of Palestinians in the West Bank evolves, and the international lack of response goes on, ***why is that?***

As this genocide continues, our dissent against it should become louder, more visible, and more disruptive to daily life. There is no business as usual during genocide.

Actions we take for Palestine should:

1. Listen to and amplify Palestinian voices.

In Palestine and in the diaspora. We Palestinians are the experts on our own experience in the diaspora and in our homeland. For many of us that means we are engaged in liberation struggles, organizing, and solidarity work. While being Palestinian doesn't inherently make you an expert on political organizing, being Palestinian is inherently political.

Listen to Palestinians. Like all peoples, we are not a monolith. The exile, colonization, and 100-year-war on our people have created a uniquely fragmented experience of what it is to be a Palestinian. Yet, in this moment, we have spoken to anyone willing to listen in a consistent voice. You need to do more than just amplify what you perceive to be our voices - you need to seek out and amplify the most radical among us. Those are the voices that have broken through your lifelong exposure to colonial propaganda.

Everything you know about Palestine and our movement is because of Palestinians. It seems right now that a lot of folks new to the struggle heard "Your voice matters" as "YOUR voice matters," not "Your VOICE matters." We don't necessarily need takes and analysis from folks who are new to the struggle, or even seasoned activists who are not Palestinian.

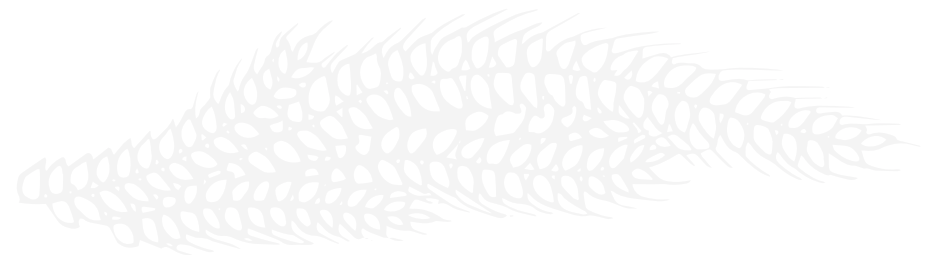
1. Pressure local institutions, organizations, businesses and entities to take an active stand against genocide.

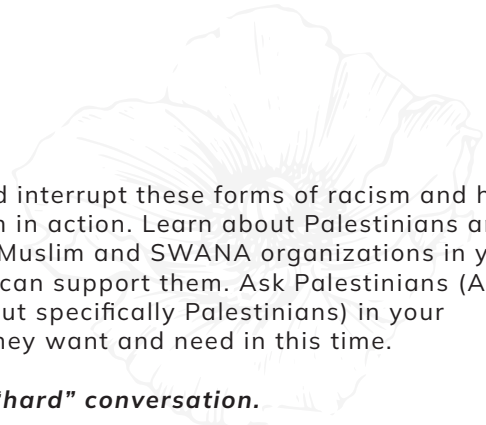
This especially applies to community, political, and art institutions, nonprofits and any institution or business that's made "social justice" statements, or has a visible DEI statement in their mission. Palestine is the litmus test of "social justice" commitments.

Ask for local public institutions like libraries, museums, etc. to feature Palestinian programming by Palestinians, where Palestinians are paid for their labor and contributions.

Boycott anti-Palestinian businesses, institutions and organizations in your community. Do it LOUDLY and intentionally, not passively. Make it clear to them you're boycotting them.

Make it clear to others in your community why.





Educate others and interrupt these forms of racism and hate when you see them in action. Learn about Palestinians and Palestinian, Arab, Muslim and SWANA organizations in your area and how you can support them. Ask Palestinians (Arabs and Muslims too, but specifically Palestinians) in your community what they want and need in this time.

6. Have a “hard” conversation.

There are only two positions a person can have about a genocide endorsed and enabled by their politicians and committed with their tax dollars: you can either be for it, or against it. If there are people in your life who are for a genocide, you need to make clear where you stand, and why, to them. If there are people in your community who are pro-genocide, you need to build pressure to make that an untenable position. By quietly “disagreeing” with racists, fascists, homophobes, or white supremacists you are not being “tolerant” or “building bridges,” you are enabling them. If there are people running your organizations who are pro-genocide, you need to challenge them. Having an uncomfortable conversation with people in your life is how you prepare to help protect Palestinians and other marginalized people in your life. We see what you do.

We need you to amplify our people’s voices on the ground in the homeland and in the diaspora. We need you to use the language we and people in our affinity (Indigenous, Black and people of the Global South) have created. If you use watered-down, colonized language to speak for our people about our struggle, you are doing the colonizer’s work for them. Examine and acknowledge your position. Decenter yourself in our struggle. Be critical of people who use this genocide and our struggle to center their own “social justice” credentials, build a brand, or make money.

2. Be accountable to actual Palestinians.

I guarantee that there are Palestinians (or at least Arabs and Muslims) in your community. We are a tiny minority within a tiny minority, but we’re also everywhere. Assume that we are in the room with you and act accordingly. Assume that we hear what you say about us, and see what you do. Assume that we have been watching and listening to what you have said and done long before October 7th.

Palestinians are not tokens for “your movement”— we are The Palestinian Liberation movement. You need to be building relationships with Palestinians, Arabs, Muslims and SWANA (Southwest Asia and North Africa) people in your communities, particularly community organizers and activists. If actual Palestinians in your community don’t feel comfortable showing their identity, there’s something wrong with your community. If Palestinians in your community don’t feel comfortable in your movement for Palestine, there’s something wrong with your “movement for Palestine.” If Palestinians in your life don’t feel comfortable talking about their identity and experience with you, you’re probably racist. If you are uncomfortable with actual Palestinians while only amplifying Palestinians you see as victims on screens, your position is white saviorism (everyone living in the west can participate in white saviorism).

3. Have a material benefit for the Palestinian liberation struggle.

Our actions in this movement for Free Palestine need to have clear goals. They should create measurable change in the actions of people who are directly responsible for The Gaza Genocide. They should raise awareness that leads to action, increase visibility and understanding of the Palestinian liberation struggle, build solidarity to the Palestinian struggle in all its forms, create increased safety of Palestinians in the diaspora and in the homeland, support Palestinian culture and lifeways, and offer financial support for Palestinian organizations, institutions and individuals in need. Ask yourself: how do our actions benefit actual Palestinians in Palestine and in the diasporas?

4. Have and build forward momentum

Are the actions you're participating in, or organizing, building something: energy, number of people who are engaged, base of support, community with people with the same values, learning and education, connecting struggles, etc.? Or are they dissipating energy? Actions that dissipate energy often present themselves as "easy," "simple," "do this one thing," and offer an easy out for people who don't have a personal impetus to engage in liberation struggle. Every action we participate in should build on previous actions: there should be more people, they should know each other better, they should be better prepared and have clearer demands.

A reminder: if your solidarity with Palestine and Palestinians isn't costing you something: relationships, opportunities, money, comfort, or time, it's not radical enough.

It is not enough to do "something" during a genocide. It is necessary to do everything in our power and more.

1. Disseminate propaganda. See action 1.

2. Organize a one-off educational event like a movie screening or a lecture.

Lectures and educational events should be focused on Palestine and Palestinians. If you are able to create a space that is safe to do so, invite Palestinian speakers and pay them if you can. Make sure that your educational event facilitates conversation, gives people action items to go home with and helps people show up for other solidarity events.

Note: if you organize a conversation, make sure that you're ready to steer the conversation towards centering Palestinians and Palestinian demands and Palestinian narratives. We do not debate with people about our right to exist, and you should not either.

3. Organize a recurring educational event like a study circle or a book club.

4. Organize an event around remote classes offered by Palestinians and affinity organizers.

5. Learn about anti-Palestinian racism, anti-Arab and anti-Muslim hate in america and how it shows up in your town, city, or community.



EDUCATION, TEACH-INS, STUDY

Note: Studying is different from “learning and listening.”

In 2020 people who wanted to be affiliated with The Black Lives Matter Movement, but weren't Black and often specifically were white, liberal, middle-class people, adopted “learning and listening” as a deflection tactic. Instead of taking a simple action led by Black folx, people gravitated towards saying that they didn't yet know enough to act. This same tactic has been once again adapted by people who don't want to admit they are comfortable while others suffer. If you are entering OUR movement, there is a time limit by which you need to acquire basic knowledge. **As of reading this you have 2 weeks to acquire a working knowledge of why and how this genocide happened on our watch.** Studying is not the same as casually browsing infographics or buying a random book on Palestine. If you are learning, then study. Many folx are making the same exact mistakes they did in 2020. It was unacceptable then and it is unacceptable now. **If you are 75 years late and billions of dollars short, that doesn't mean you can spend more time “educating yourself.” It means you just commit to working harder and learning faster.**

Facilitate these events in addition to other actions. “**Learning and listening**” is not an action. That said, education is a key part of what we need to do to support each other's efforts in learning liberation and unlearning the systems that enable genocide. What you learn should have a ripple effect on people around you.

JOIN

1. Join existing movements, don't start your own.

This is rule number one of organizing for folx just starting out. Find people in your area who are already doing Palestine organizing. Familiarize yourself with them, and ask them about their goals and principles. Be discerning about who you organize with. If there are none, consider affiliating yourself with a Palestinian organization. Make sure to begin your efforts with clear goals about why and how you will support the Palestinian cause. **Define what you stand for and who you stand with** (see above guidelines).

2. Gather people.

Whether you're organizing or participating, make sure you are inviting people to join your actions.

Create fliers and posters, and share information through social media, local media and other channels available to you. Treat the rally, protest, and any other action you're doing like a party you're throwing. People want to be invited.

Grow your numbers. Bring your friends. While rallies are great places to meet like-minded people, it is even more effective if everyone invites people in their circles to join movements that matter to them. If your friends and loved ones are not coming to the actions and events, talk to them about it. If a solidarity movement is important to you, it should be important to people in your life. Ask all participants to keep bringing more people to the next event. Every participant involved in each action and event should try to invite at least one other person to join them. There's safety not just in numbers, but in building relationships with people who share your values and commitments to acting according to those values.

If you invite people to come with you, it is also your job to educate them on Palestine so that they can show up in a meaningful way.

Organizing is about gathering and organizing each other. It is about people. Any and all events you invite people to should have specific aims of growing your numbers, connecting and educating people, and building a movement that is part of a wider movement for Palestine. Organizing is not about individual pet projects, assuaging guilt, or feeling good about “doing something.” Whether you’re an organizer or participant, showing up consistently and for many different types of actions is important.

3. Organize different types of actions

for different people with different circumstances. In capitalism not everyone can come to everything. It is important to make your events accessible to folks with different life situations, experiences and needs. These needs will be specific to where you live and who you are organizing with. You can anticipate them by creating events that are specifically kid-friendly, happen at times that people with day jobs are free, or have virtual options. Consider the messages you’re sending with the events you put on: are they masked to protect folks from an ongoing pandemic? Who do they center? What affinity groups are present? Be prepared to address the needs of the communities and people you’re organizing with, and change your strategies accordingly.



2. Support

Support Palestinian community spaces, arts, institutions, artists, writers, musicians, organizations and businesses.

How are you supporting Palestinians and Palestinian liberation in non-monetary ways? Are you engaging with Palestinians as people with agency and not just victims? Are you learning about Palestinian culture, history, art and lifeways? If more people had been engaged in not just pro-Palestine activism, but supporting Palestinian voices and learning about Palestine from Palestinians, we might not be where we are today.

When you view a people only as victims, you are participating in dehumanizing them. The settler-colonial entity has only been able to commit this genocide because Americans and people in the west do not view our people as human. We are a people with agency in our own struggle. We are people with a millennia-old diverse, beautiful, and complex culture. We are the indigenous people of one of the longest continually inhabited places on earth and we have been its indigenous inhabitants since time immemorial. We are a people with voices. We are a people with stories. We are a people with so much to offer beyond our suffering. If you are lucky enough to live somewhere where Palestinians are sharing their culture with you, make sure to show up and keep showing up.



If you are going to raise money, consider who you are giving it to. Is the money going to direct aid for impacted people? As of this writing, big NGOs continue to struggle to get aid into Gaza specifically. Educate yourself on NGOs that operate in other parts of Palestine/serve Palestinians in the diaspora.

Consider trusted mutual aid projects, backed by personal relationships with Palestinians in your community. Support individual campaigns (such as gofundmes) that are shared through Palestinian networks. As of this writing, there are countless crowdfunding efforts to rescue individual families through the Rafah crossing. Right now those are the most essential ways to offer money in support of Palestinians.

Support Palestinian-led organizations in the country, state, county, or city where you live. Do not support non-Palestinian-led organizations in the west with your money unless they offer material support to Palestinians in the homeland. Question the motives of non-Palestinian-led organizations unless Palestinians are working with them, and they are actively centering Palestinians.

4. Find your niche.

On a personal level it is important not to not use our life circumstances, personality, or other individual reasons as excuses for not participating. Yes we all have different needs and capacities, but we need to shape our organizing around those. The statement about how “everyone has their role in liberation” is now so ubiquitous that it has become a truism. It’s certainly true, but liberation is NOT about finding what’s “fun” and “easy” for us. Poor folx, BIPOC, folx with disabilities, limited resources and families have always organized because we have to. Well-resourced, privileged white folx (and others) do not have the right to use excuses for not doing more. Finding your niche doesn’t mean just doing things you’re good at, comfortable with, or that give you social clout. Often when non-Palestinians join our movement they want to occupy niches that should be held by actual Palestinians. Ask what is needed, show up, put out the chairs, sweep floors, bring snacks and have hard conversations with non-Palestinians. Do labor for us, instead of asking us for the labor of validating your “activism” in our movement. Find your talents and your niche in this and every movement, for sure, but make sure you’re spending plenty of time doing hard, unglamorous things. We have been doing them for years.

All the actions offered in this zine are meant to be contiguous with each other. You do not get to pick and choose which of them suit you the best. Be very honest with yourself and people in your life about why you’re drawn to certain actions. We may all have different roles, but all of those roles have to include the willingness to be on the frontlines — to put something, or better yet everything, on the line for each other.

PROPAGANDA

1. Visible Solidarity

Visible solidarity is simply showing solidarity for the impacted group through clothing, signs, stickers, statements etc.etc. **If you do visible solidarity, you have to be able to back it up with physical and ideological solidarity.** Visible solidarity is not trivial when it comes to Palestine and it shouldn't be for any other solidarity movement either. That said, slapping a sticker on your car means nothing unless you're willing to defend Palestinians and their cause with your body if necessary.

Note: Propaganda is information with a viewpoint. We've been taught that political information needs to be neutral, when in fact the news, statements and "facts" we consume are not neutral, but actually reinforce the viewpoint of the oppressor. I use the word propaganda rather than information because our information does in fact have a viewpoint and an agenda. That agenda is liberating Palestine.

Disseminate virtual propaganda. Social media activism is real activism. It is, however, not nearly enough as our sole form of activism, propaganda, or dissent. Palestinians on the ground living through an active genocide have asked those of us who live in the west to share their experience, evidence and demands. Palestinians in the west have offered their expert analysis and lived experience. When you're uncertain of what to say, center those shares instead of your own analysis and takes. While this is a solidarity struggle and our people are deeply indebted to and appreciate the messaging created by Black, Indigenous, Global South and other communities, we want to remind everyone to continue to center Palestinians when discussing Palestinians and the genocide we are living and dying through.

Make BDS the central action of your solidarity. Spend time learning about BDS and what it means on federal, state, county, city and individual level and how you can participate in it and effectively support it. BDS means not just boycotting brands on the BDS list, but also looking into how your money and your community's money is tied to oppression and genocide. Does it come from brands on the boycott list, from weapons manufacturers, from institutions that support the colonization of Palestine and The Gaza Genocide?

Divesting from financial institutions and instruments that benefit from genocide is a tactic we don't talk about enough. Sure, boycott Starbucks and absolutely demand your government stop using your tax money to pay for genocide, but we also need to look at how we are, through capitalism, **investing in genocide.** For all the public attention (and not enough attention at that) the multinational brands that support genocide have been receiving and deserving, there are lot of other companies that reap profits from genocide very directly. For middle-class people with 401ks and other investments, a lot of that money is in weapons manufacturing and surveillance industries. Divesting from these companies requires re-examining our role in capitalism, the institutions we participate and how we benefit from extraction and conflict, just like boycotting requires re-examining our relationship with consumerism.

What is the real long-term good of giving Palestinians back a small fraction of the money we make from their oppression?

Have this discussion with people you're raising money with. Examine your tactics.

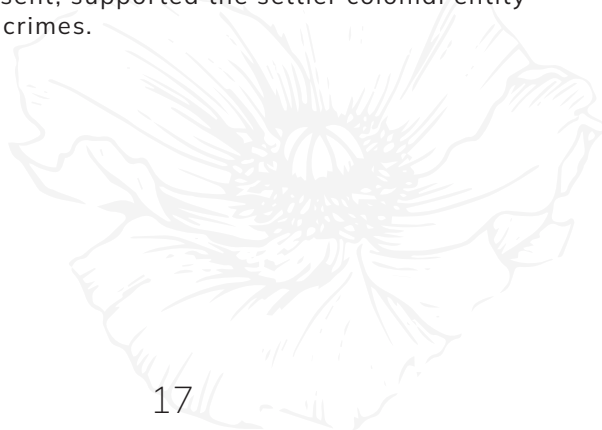
YOUR MONEY AND YOUR SUPPORT

1. *Boycott + Divestment vs. Fundraising*

Palestinians have consistently and for years asked for BDS actions from americans and the western world. Yet as The Gaza Genocide began to unfold, american “allies” rushed to do fundraising instead. While Palestinian organizations both in the homeland and in the diaspora are extremely underfunded, this impulse should be closely tied to discussing where our money comes from. To put it bluntly:

It would be more effective for americans to stop paying for bombs than to try to mitigate the carnage. We cannot collectively outspend the military industrial complex.

Nor does it make sense for us to try to. If you are spending money to murder people, you don't make it right by fundraising for band aids. While we should absolutely raise and donate money that is desperately needed, we have to start divesting our own money and our communities from industries that support this genocide. This genocide is paid for by our tax dollars. While we the responsibility to examine our culpability in countless crisis around the world, those of us in the united states and the rest of the west, have a very clear level of involvement in the occupation, colonization and genocide of Palestinians. For decades our government has, with our tacit consent, supported the settler colonial entity committing these crimes.



Disseminate physical propaganda. Feel alone? Help make it look like Palestine is an important issue to lots of people in your community. Peer pressure works in multiple ways: people who see it will be more likely to consider the issue, people who are nervous about their position will be encouraged, and visibility can reduce the potential of racist violence in your community.

Put up propaganda and hand out propaganda. There are lots of free resources available online. Make sure your propaganda is strongly worded, simple, accessible and diverse in topics and angles. It can also be fun and beautiful.

It should go without saying that it is best to disseminate and amplify propaganda created by Palestinians. Use clear language.

Create posters, pamphlets and fliers. Take them to public notice boards and offices that have other information. Offer them to businesses.

(Note: there's lots of great art about Palestine made by Palestinians and people in affinity who have a track record. Consider that before creating your own visual art or writing about Palestine. We legit don't need more white people writing bad poetry about our people's genocide, thank you.)

Large art installations. Create banners, multiple art pieces on a theme (such as Palestine flags, poppies, kites, etc.), or installations that you bring to your actions or place prominently in your community spaces. Ask institutions in your community if they will host Palestine art and propaganda. Make them have a public stance on Palestine.



2. Wear Palestine

Pro-Palestine signs, flags, clothing, etc.

Palestinians have consistently asked for visible solidarity. This is both for raising awareness of our struggle in our communities and also for our safety in the communities we live in. By having pro-Palestine signs, flags, stickers, etc. on your window, in your business, your workplace, you are signaling solidarity both to your community and Palestinians. It must be backed up by actual solidarity. "Free Palestine!" is an action, not a passive statement. **Note: If you buy Palestine solidarity merchandise, buy it from Palestinians or people with a track record of pro-Palestine solidarity who are donating the profits.**

Wear clothing that states support for Palestine. The primary point of this action is to normalize such clothing which creates safety for Palestinians to exhibit their cultural dress. It can also help start conversations. Wear t-shirts, pins, sweatshirts, hats, patches, totes, etc. with pro-Palestine messages.

Purchase pro-Palestine items from Palestinian artists and creators or allies who donate the profits.

A note on **Keffiyehs** - Palestinians have asked non-Palestinians to support them by wearing a Keffiyeh, the black and white (comes in lots of colors) checkered traditional scarf of the SWANA region specifically affiliated with Palestinian liberation since the 1930s. We are asking you to wear them so that it is safer for us to wear them in public. I don't need to tell anyone that anti-Palestinian hate crimes have occurred because the victims were wearing a Keffiyeh. Signal solidarity AND make it safe for us to wear our traditional clothing by wearing one.

Note: if you buy one it should be bought from a Palestinian source.

Visual solidarity is not an action item on its own. It has to be backed up by other solidarity actions.

If you're not Palestinian it is safer for you to fly a Palestinian flag, or wear Keffiyeh than it is for Palestinians.



Small, disruptive and visible actions like work-stoppages can be effective in normalizing interrupting business as usual. While there is relatively little that we can do to disentangle ourselves from capitalism individually, we need to practice participating in collective actions and we certainly need practice in helping each other create those actions.

Boycotts invite us to interrogate our relationship with consumerism. Work stoppages invite us to interrogate our relationship to the system of capitalism, our place in it, and what we would need to be able to strike, or how we could support others in striking.

Note: Try to coordinate actions you do with national and international calls for actions. This shows you're part of a wider movement. If there is no wider movement, consider what local actions would be effective.



(An unpopular opinion on vigils: don't have a vigil unless Palestinians request it and it's led by Palestinians and for Palestinians. Vigils are for impacted people. Murderers do not get to grieve their murder victims. Americans and westerners are directly responsible for this genocide. Fight it. Don't dissipate that energy by mourning for our dead. If Palestinians don't have time and space to grieve, no one else gets to either. Take your cues from Palestinians in the movement. In the face of an unfathomable, nightmarish grief, we are still organizing. If you are in our movement, you should be able to do the same. **Pray for the dead by all means, but focus more of your energy on fighting like hell for the living.)**

3. Strike and picket

Organize a strike for Palestine. Organize for the business or institution you work for to disrupt its regular functioning in clear and vocal solidarity with Palestine.

Picket businesses/institutions that participate in the genocide. Disruptive actions can include disrupting the functioning of these kinds of places.

There's currently no consistent international or national calls for strikes, but local strikes/pickets are a disruption technique.

It has been said often that we "are not organized enough for a general strike." This is true, but kindly fuck off with stating what we do not have, and show up with ways for us to begin practicing for the things we need to do, even as we learn how to create structures that would support huge actions like a general strike. It is absolutely accurate to say that most (white and/ or middle-class) people have spend the four years since The George Floyd Uprisings, doing absolutely nothing when it comes to organizing. If that's you, own that, and start doing what you should have been doing all along right now.

3. Use clear language that amplifies Palestinian demands.

Visual solidarity that's unclear or doing "both sides" (for example vague statements about "peace") waters down our demands and makes us less safe. Palestinians have had clear messaging since long before October 7th. Our messaging has only gotten clearer, but also many of our demands have been downgraded because of the enormity of the genocide. We have gone from demanding a Free Palestine to begging for a ceasefire. A ceasefire is necessary, but it does not end the genocide. If you are speaking for a Free Palestine, make sure you understand what that means to Palestinians. Language matters, because there's a long history of Palestinians being silenced through violence in the homeland and through censorship in the diaspora.

If you have been part of Palestine solidarity for the past five months, by now you've likely experienced the kinds of censorship we have lived with our whole lives:

Denial of our peoplehood, denial of our right to our homeland, denial of the very genocide you are witnessing through your phone. You've seen the consequences that speaking out can have for people's careers, social acceptance and physical safety. If this is the first time you've had to experience that, you are very privileged. This current iteration of our ongoing genocide, The Gaza Genocide, has taught us Palestinians one thing: no matter what we say, or how much evidence we provide, we will always be called racist against the very people murdering us. We have begun to speak our truth as it is, not give caveats, stipulations, or issue condemnations. Do not think that you can enter our movement and speak in some milder language, just because this is the first time someone has called you a racist.

If you are uncomfortable with any demand, message, slogan or tactic Palestinians have or use, that is your problem, not ours.

CHAPTER 3
ACTIONS

Any and all events you are part of or help organize should function as places for like-minded people to meet, make connections and plan for next actions. You should not limit your participation to any one type of action. If you're an organizer, your tactics should evolve as the situation evolves.

1. Rallies + Protests (rallies and protests can be disruption actions but aren't necessarily)

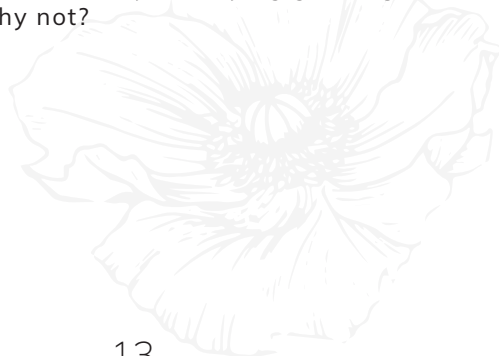
Rallies and protests are a tactic for visibility. It is your job as a participant or an organizer to make sure that your rallies have a clear message. The rallies all around the world are seen by Palestinians in Palestine and have been cited by them as a source of encouragement that helps them know the world is with them.

If you're going to rallies/ protests:

Who is organizing the rally? Are Palestinians involved? What are the stated goals and demands of the rally? How can you help support the organizers?

If you're organizing rallies and protests:

What are the goals of your rally/ protest? Who are you organizing with? Who is trying to "lead"? What is your messaging? Are you rallying FOR Palestine? Protesting against genocide? Are your rallies safe for BIPOC folx, specifically Palestinians? Are you disseminating information? Who sees your rallies? Are you rallying growing numbers of people? If not, why not?



2. Disrupt business as usual.

100 years and 130 days into a genocide is not the time for politeness and niceness. If you haven't been able to rally people to care with protests, education, art, community events, perhaps it is time to consider disrupting business as usual. **People unwilling to protest a genocide they are complicit in do not deserve peace.** Blockading and disrupting traffic, commerce, and events are tried and true techniques. There are also other forms of disruptions: reading the words of Palestinians in public places, confronting elected officials, dropping banners in high traffic areas, creating public art installations, shutting down or disrupting frivolous public events, regular meetings, and events that host or are affiliated with people responsible for genocide. Bringing up The Gaza Genocide at unaffiliated events and then distributing information can be a helpful direction towards getting people to consider their engagement with business as usual. I'm sure you can come up with more ;)

Making actions public, rather than private (such as phone calls and letter writing - now proven to be a remarkably ineffective action) are an important escalation technique.

If people are unwilling to acknowledge a genocide publicly, they must be reminded of it publicly. Disruptions force the conversation since they impact people's daily lives.

Note: if you're worried about "alienating" people with disruptions, ask yourself: **what kind person is more angry about a disruption to their daily life than a genocide?** Was that person going to join our solidarity movement anyway?

