

HABIT

ANONYMOUS PALESTINIAN

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Habit is the personal resistance of an anonymous Palestinian artist to the Israeli occupation. He refuses to collaborate with the roles assigned to him as a Palestinian person under Israeli occupation, and demystifies the familiar image of Palestinian heroism or victimhood. He cannot identify himself because of the danger of being harmed and yet his act becomes a tool to restore his human agency.

The anonymous Palestinian artist cannot identify himself because of the danger of being harmed.



Director: **Anonymous Palestinian**
Editor: **Anonymous Palestinian**
Cinematographer: **Anonymous Palestinian**

PALESTINIAN RESISTANCE

Text by Avi Lubin

Ever since the 1948 War, following the Declaration of the Establishment of the State of Israel, and even more so after the West Bank, East Jerusalem and the Gaza Strip were occupied by Israel in 1967, the Palestinian struggle for freedom wore many shapes: demonstrations, rallies, petitions, violence, and the endorsement of political, economic and cultural boycotts.

The Palestinian leadership tried various approaches: involvement of mediators such as the United States, Russia, the European Union, and the United Nations; efforts to gain the assistance of the Arab world and involve the Arab League, who proposed an alternative peace plan; refusing any dialogue with Israel; and attempting to reach a mutual agreement that would lead to the end of the occupation.

The first Palestinian uprising, known as the First Intifada, began in 1987 and ended in 1993, after the Oslo Accords led to the establishment of the Palestinian National Authority. In 1995, Israeli Prime Minister Yitzhak Rabin was assassinated by an Israeli-Jewish citizen who opposed the peace initiative and the Oslo Accords. After several years of unsuccessful negotiations between the new government in Israel and the Palestinian Authority, the Second Intifada, also known as the Al-Aqsa Intifada, erupted in September 2000. The immediate trigger was a visit made by Ariel Sharon, then the Israeli opposition leader and later the Israeli prime minister, to Temple Mount, which was perceived as a provocation by the Palestinians.

During this period of time, a new generation was born under the reality of occupation, suppression and humiliation. Many Palestinians lost faith in the option of dialogue, believing it to be a whitewash mechanism. Many searched for new ways of resistance. Different

people started looking for alternative ways to refuse collaboration with the industry of the occupation, to personally resist. Some individuals supported a more aggressive resistance, others decided to refuse by saying "NO." Parkour in Palestine, especially in Gaza, is an interesting example of resistance, passing obstacles and barriers by running, jumping, and climbing. Over the years, it has become a method of self-expression, an escape, a vehicle to achieve freedom.



SECOND OPINIONS

Rivka Warshawsky

Rivka Warshawsky is a Lacanian psychoanalyst, she was born in India, and since then has lived in England and Israel. She is a founding member of the G.I.E.P., (The Israeli group of The New Lacanian School); a member of I.A.R.R.P (International Association for Relational Psychoanalysis and Psychotherapy); and of Psychoactive (Politically Engaged Psychotherapists for Human Rights in Israel and in the Palestinian Territories). She teaches Lacanian Psychoanalysis at Bar-Ilan University. Together with colleagues from Psychoactive she founded the first Study Program of "Politically Sensitive Psychotherapy" in Israel. Within PCATI (The Israeli Committee against Torture), she trains Israeli professionals in the documentation of state torture on support of torture victims.

Ze'ev Degani

Ze'ev Degani is Principal and CEO of the Hebrew Gymnasia Herzliya and Founder and Chairman of JustSpirulina. He is a teacher and educator, entrepreneur and educational leader. Degani perceives the school as a space that is free of boundaries, that allows for the encounter between young people and adults. A space that provides young people with experiences and a place for personal development. He encourages students and teachers to look critically at society, to identify injustices that harm the disadvantaged, and find ways to correct and heal.