

Translations / مشاع

Glossary

Critical Practice Studio 21/22

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This is a collective glossary, a set of terms and ideas made or gathered by participants of the Critical Practice Studio.

Collective glossaries are a method of thinking together: a process of building a conceptual toolbox from which all can pick up ideas and concepts to work with. The process of making a glossary involves thinking closely through terms, resisting the way certain definitions have fossilised, and finding new resonances within and across languages.

Right at the beginning of the studio, in June 2021, each of the cluster groups gathered to talk through what they had been thinking through recently, discovering commonality and tensions across each other's thinking. Each group produced an initial glossary, sketches generated from focused conceptual congregation.

What follows is a snapshot of everyone's thinking in January 2022, as the first year of the studio draws to a close. Participants each donated one or two terms to the glossary — things they had been thinking with, or tools they had been using, a gathering of thoughts.

No glossary is ever finished. It is our hope that the study, the imagining otherwise, the collective thinking that surged throughout each of the clusters continues beyond the studio, that these tools continue to be put to use, or — if they are no longer useful — that they be discarded and new ones made in their place.

Jacob Bolton & Jacob Bertilsson ('the Jacobs')

النقوت / Al Naqout

A concept related to Arab communities, that expresses the sense of generosity and family cooperation. It's likened to happy occasions; some may consider it as a gift! But it's true meaning is different; for example, a gift is something that can be a pure choice, while the deep meaning of respect that Al Naqout provides, makes not exercising generosity a shameful and disrespectful attitude, one that is even offensive in some cases, which is totally undesirable in Palestinian communities in particular.

— Nawal Salaymeh

العونة / Al-Owneh

Al-Owneh isn't simply a mass movement of people: it can happen within family, between friends, or even just amongst two people. It can be spontaneous; it is characterized by mutual respect and love of neighbors. When defining Al-Owneh, we turn to illustrative examples which demonstrate it in practice; this is how Al-Owneh shows up.

— Bisan Hammid

Al-Owneh is an Arabic word, it literally means 'the assistance'. The idiomatic meaning of Awneh for us, as a Palestinian people, is to facilitate people's lives in the same society and to solve their problems through collective values. Another meaning is to achieve equality between people in one society. However, there is no fixed definition of Al-Owneh, because it is based on people's experiences. Therefore, we cannot depend on Awneh's definition alone but have to translate it on the ground. Historically, the values and the principles of Awneh stemmed from religion, ethics, and culture. Then, Al-Owneh (as a practice) originated out of necessity. To clarify, people's needs were based on agriculture, and they had primitive equipment; as a result, one could not control their resources alone. So, a person need assistance from their neighbors, and the neighbors need assistance from them to harvest their lands; then they share the benefits of all the lands between them. By adopting these actions as a way of living, the Awneh was established as a daily life practice. Thereafter, it developed through generations, until it became a habit, an everyday lived practice. However, as a result of the industrial revolution, the actions of Al-Owneh are no longer necessary nowadays. So, why is Al-Owneh needed for people? In the project, individuals record their experiences with Al-Owneh in an attempt to answer this question.

— Ahmad Obaid

Bretselhaft

An untranslatable German adjective of Yoko Tawada's own invention that combines the words "mysterious" and "pretzel". It points towards a kind of German soul, or sensibility.

— Raj Chakrapani

Catering

The food supplies that one provides as a type of hospitality.

— Nawal Salaymi

Cooperation

The process of working together to the same end.

— Nawal Salaymi

Generosity

The quality and the manner of giving, which is the leading trait in the Arab Palestinian communities.

— Nawal Salaymi

Home

A physical or non-physical place where the living and the dead coexist; a place where memories are formed. A home might be defined by a street, a wall, a door, or a roof, not just by its size and shape. In the Palestinian refugee camp, for example, the living and the dead exist together amongst the streets.

— Raneem Ayyad & Bisan Jaffari

Hospitality

The friendly and generous reception and entertainment of guests, visitors, or strangers.

— Nawal Salaymi

Loyalty

The quality and trait of belonging.

— Nawal Salaymi

مشاع / Masha'a

All that is in common. Masha'a is a common space among people: no one gives it, no one takes it, everyone uses it; it is a shared feel of non-ownership, without division. Masha'a is what is widespread, material or otherwise, and therefore functions as a kind of collective sense or evidence. Masha'a goes beyond the

dichotomy of public/private: it is the (re)affirmation of the existence of a space beyond the public and the private. One verb among many for Masha'a in Arabic is Tashyye' [تشييع], meaning to follow, to seek, keep close to something, and support it. Things are Masha' only by an integrated, involved practice, exercised through collectivism among people.

— Omar Hmidat

متشعبة / Metchacha

From the term 'Sakaba', meaning 'poured', denoting generosity and fertility. A garden or an agricultural piece of land located between the outer fence of a Palestinian home and the exterior walls. In the 80s they're commonly planted, for Palestinians to become self-sufficient during the struggle, blockade, and the colonial political situation.

Memories

A collection of scenes, scents, words, actions, feelings, and food connected with the past. Memories become part of someone's identity and personality. They are stories hidden in the unconscious mind, coming out when similar things happen. They exist at the childhood house, at a grandparents' house, in the streets of the known and unknown cities. They exist in our dreams.

— Sondos Zaghari

(Multi-cultural) Rootedness

The standard definition of cultural roots, especially when linked to the (artificial) construct of national borders, usually provides us with only the capacity for a dualistic growth. This restricts our movements, both physiological and psychological. Thinking beyond this model, through other definitions of 'roots', we can turn to biology for a non-hierarchical, rhizomatic and multi-rooted growth, which resembles our ambiguous, hybrid identities. A combination of both concepts would allow for a much more open-ended, less culturally limited sense of 'rootedness': a multi-layered and porous entrenchment in a fluid, ever-changing sociality.

— Monika Dorniak

Non-place

A term used by Marc Augé to describe a transitory place that renders people anonymous, such as an airport. This term can be used to think about checkpoints in the Palestinian context, as described by Palestinian scholar Helga Tawil-Souri. I am interested in examining the ways in which a nonplace is a place and the potential of nonplaces to hold significance through their transient qualities.

— Abigail Toomey

Object

I've been thinking about what it means to ask someone to link their story to an object. It gets very tricky to express emotions about home and identifying through material. Home is not material, a lot of things in life are intangible let alone expressable in language. I've been thinking about language, how to communicate and translate oneself? In tangible and intangible ways.

— Christine Alhalabi

Revolution

The English word for revolution, i.e "revolution", which originally meant the act of revolving (usually around something, but not necessarily), descends from the Latin verb "revolvere". The following list of meanings can be seen next to the aforementioned verb in a dictionary: "roll back, unroll, unwind; happen again, return; go over, repeat". This rather impressive multiplicity of signification is achieved by combining the all-too-known prefix "re-" (back, again) with the verb "volvere" (to roll). In this sense, we can understand the turning, and re-turning of our planet, the galaxy, the universe, and everything. Everything returns, sun, day, night, memories of mouth-watering rolled up vine leaves in grandma's house, of simpler times in the innocent Anglo-Germanic countryside before the corruption of industrialisation, of that glorious moment when we left the water, shook off our scales, and decided that we like air now.

— Ali Nanah

Sling bag

A piece of fabric to carry a damaged part of your body. A sling bag carries a part of yourself that has been severed but is always there with you, when you walk around, eat, talk to friends and in all other activities.

— Raj Chakrapani

تشيع / Tashyee

In Palestine, when we all walk in the funeral of a martyr, we call that Tashyee', a form of the noun Masha'a, derived from the word 'Sha'a'. Tashyee is a kind of support, walking by and with and for. It is the exercise of someone's ideas, and the commoning of their bodies, so the martyr becomes for all, as he died for all. The Israel government has tried hard to eliminate the Tashyee of martyrs. To them, the funeral walk is the only moment where many people get into a direct interaction with a body of a martyr.

— Omar Hmidat

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2022