



Our Charter

The lines that follow set out, for Nessij, a frame of thought — political, ethical, and artistic — always in the making. A direction or horizon; an anchoring and a source.

1. Nessij is a platform, a tool for sharing resources, networks, possibilities.
2. Nessij seeks to strengthen exchanges, to interweave and consolidate lianas¹.
3. Nessij is the fruit of a constantly renewed desire for relation, circulation, and hospitality.
4. Encounters are both the driving force and the objective of its actions.
5. Nessij finds its inspiration in the artistic ferment of Tunisia and other countries in the region; and seeks to act against the isolation affecting the country's artistic scene.
6. This isolation is, among other things, the result of border policies imposed by the North, which seriously hinder the freedom of movement of citizens of the South(s)².
7. These policies push us to shift our gaze, to change paradigms.
8. Nessij dreams of other cartographies, and joins a growing network of cultural actors from the South(s).
9. Nessij is rooted in a pluriversal vision of the world³. It seeks to multiply centers, and to break with the hegemonic matrices of "modernity" and "development"⁴.
10. Nessij seeks to anchor its actions in the long term, shaped by the pain and urgency of the present.

¹ We draw inspiration here and pay tribute to the thinking of Dénètem Touam Bona, *La sagesse des lianes. Cosmopoétique du refuge, 1*. Post-éditions, 2021.

² This isolation is also the result, on the one hand, of the divisions that exist within our regions (including on the African continent) and, on the other hand, of the Tunisian state's disengagement from culture.

³ The pluriverse (as opposed to the universe) is an idea originally promoted by Zapatista thought, according to which there are a multitude of worlds within the world.

⁴ The Eurocentric dogma or myth of modernity carries with it the idea of the moral superiority of the West. The foundation and driving force behind colonization, it originated in the 16th century with the conquest of America. Associated with that of modernity, the term coloniality refers to the latent colonialism that continues to operate in the "post-colonial" world, particularly through the ideology of development, deployed in the second half of the 20th century. On this subject, see *Decolonial Thoughts. An Introduction to Latin American Theories* (2023) and *Pluriverse: A Dictionary of Post-Development* (2022).

11. Palestine embodies both this present and the idea of the future⁵.
12. Nessij fully and without concession supports the struggle for the liberation of Palestine, and with it all struggles for liberation at work against imperialist systems of destruction, erasure, and dispossession.
13. Its actions are guided by the values of mutual aid and solidarity: by a desire for otherness.
14. Nessij is wary of identitarianism and nationalism; it abhors anti-black racism and all other forms of racism and discrimination⁶.
15. Nessij fears dogma and doxa, and advocates for thinking in motion.
16. Nessij defends a non-mercantile relationship to art⁷.
17. Nessij prioritizes the safety and professional well-being of artists and art workers, and commits to doing everything possible to guarantee them.
18. Nessij is an experiment; it finds its form in the making.
19. Nessij is an invitation to find a shared breath.

⁵ The present is one of genocide perpetrated by Israeli occupation forces, following decades of dispossession, destruction, and colonization of the Palestinian people and land. The future is one of collective liberation, free from the constraints of imperialism and colonialism.

⁶See our code of conduct [\[link\]](#)

⁷ While defending the professionalization of artists and art workers, as well as decent working conditions for our professions, we strive to contribute to breaking free from market logic that stifles, molds, and poisons creativity. All Nessij members are volunteers.