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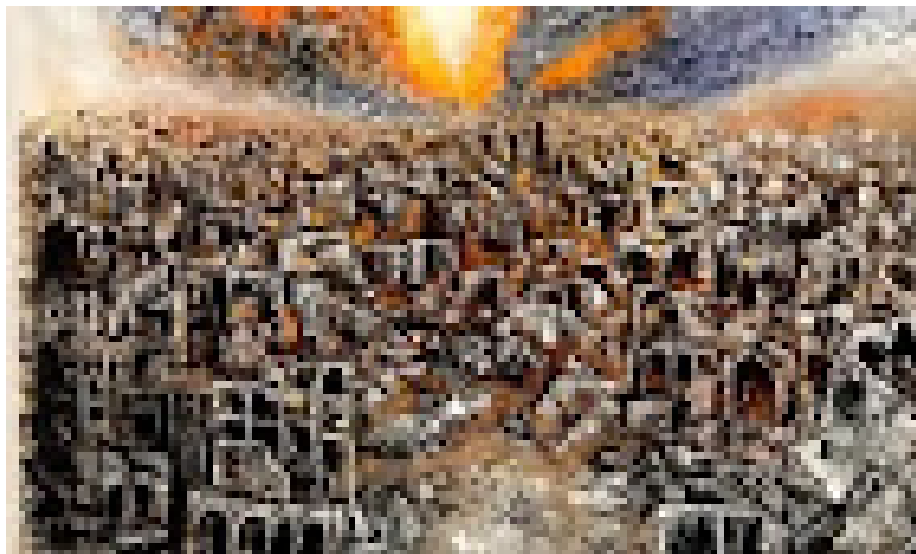
زبانهای اروپایی

The Collective

15.11.2023

Palestine hurts us because the world hurts us

Just as many communities do in Colombia, Latin American Israel, whose local elite shelters itself in gringo power to shamelessly oppress the popular sectors and point its inquisitorial finger at neighbors who dare to question the imperialist practices and plans of the eagle of the north.



In Palestine today, and for almost a century, an agonizing struggle for justice is being waged. It is the struggle between David and Goliath, paradoxically with the roles reversed with respect to biblical history: the weak Jew has become a powerful invader, who gives no respite to the people under his yoke. This shows precisely that in history the weak, when they acquire power or gain power under the shelter of the powerful, tend to exercise their empire against the weaker with the same viciousness with which their former enemies did with themselves. The Zionist State of Israel is dramatic evidence of such a

design: after having suffered dehumanization and contempt for their own humanity at the hands of the Nazis, today they behave towards the Palestinian people as the true heirs of the Nazi spirit and have turned the Gaza Strip into the largest open-air concentration and extermination camp known in the world.



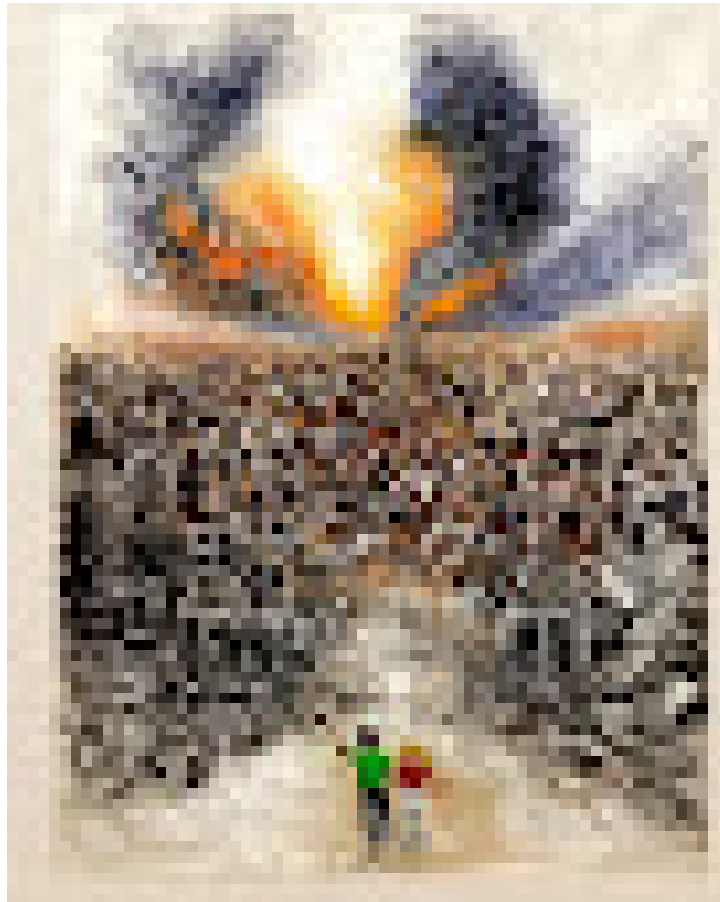
Walter Solon's "Revolution"

The story of David's fight against Goliath is told in such a way that we all feel exultation in our hearts when David, against all odds, and armed only with a slingshot, manages to defeat the giant who seemed unbeatable with a stone. And that is a noble sentiment that should always remain with us and endow us with the determination to always take the side of the weak. Not because the weak are right all the time, but because they have historically been denied the possibility of expressing their reasons, of self-determination, and of choosing the way they have chosen to live.

The subjugation of the weak at the hands of the stronger is the daily reality in every corner of the planet, which today is expressed in all its brutality in Palestine, but which has been lived with similar horror in other places and in the face of other realities, as happened with the black South Africans during apartheid and with the Jews themselves at the hands of the Nazis. The same is true of the Native Americans invaded and colonized by Europeans, who stripped them of their territories and enslaved them to plunder the riches they contained, until they almost exterminated these communities. And the worst thing is that the dispossession and subjugation of the native peoples that still persist is maintained in

these territories by the mestizos, heirs to the air of superiority and contempt that the Europeans professed and profess for the indigenous people.

But the struggle goes beyond simply defending the weak against the strongest: it is first a matter of organizing and making a common front against the powerful who seek to bring the whole world under their control, and, after confirming our collective strength, building a world in which our weaknesses are no excuse for subjugation.



Painting by Wafa Adhami

In fact, every weakness in this society built on class domination can prove to be a strength in a just society. In a world controlled by the violent and the power of guns, those of us who refuse violence and refuse to use weapons are tremendously weak and vulnerable to the prevailing power. In a world dominated by the power of capital, workers, even if we produce the wealth enjoyed by the rich, find our weakness in the non-participation of an unjust form of property. In a world dominated by patriarchy, everything feminine is despicable to men unless it can be instrumentalized for their pleasure and benefit.

Además, la dinámica misma del capital, puede hacer que los poderosos de un día sean los sometidos al día siguiente. En la competencia entre capitalistas, todos los días unos

amasan más fortunas y se vuelven más poderosos, mientras los perdedores entran a engrosar las filas de los débiles y oprimidos, porque han perdido la fuerza y el supuesto poderío que les daba su fortuna. En ese sentido este es un mundo que perpetúa en su propio desarrollo el sometimiento de aquellos a quienes ha convertido en débiles, a quienes ha despojado de su fuerza y los ha reducido a la condición de subhumanos, de instrumentos utilizables al antojo del poderoso, que no es más que una personificación temporal del capital.

The Palestinians today remind us, in case the normalization of opprobrium and domination in our environment have made us forget, that this is a world that profoundly despises human life, that is willing to sacrifice it constantly, through planned exterminations, if capital demands it and if the powerful of the day deem it necessary. The State of Israel can do with the Palestinian people what it wants precisely because it has placed itself at the service of world capital, it has brought to its knees the powerful who once humiliated it, and that because it also practices capitalism as a religion and has become an expert first in its cult of money.

That is why the struggle of the Palestinian people is our struggle, which seeks to restore life to its dignity and wrest it from the whims of capital. To build a just world where we can all live according to what we collectively decide, without any difference being interpreted as human deficiency or weakness, without anyone, neither people nor individuals, daring to dominate and subjugate another because they judge that their differences make them stronger: that is the purpose of the struggle in which we commit ourselves and to which we summon sensitive people and peoples who bet on life. Celebrating the extermination of the weak is an expression of sociopathy, signs of the true deficit of humanity in individuals. The righteous life is perhaps closer to the weak, who insist on being, even under the heavy boot of the powerful. Just as many communities do in Colombia, Latin American Israel, whose local elite shelters itself in gringo power to shamelessly oppress the popular sectors and point its inquisitorial finger at neighbors who dare to question the imperialist practices and plans of the eagle of the north.

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Edited by [Maria Piedad Ossaba](#)

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