Imperialism

not

Sodomy
one state two state red state blue state

the 'moderates' (soft right-wingers and liberals who haven't thought it through) call for a "two-state" solution
the 'extremists' (leftists and thoughtful liberals) call for a "one-state" solution. But states are no solution to
the war at the eastern end of the Mediterranean.

to anarchists, states never look like a solution, of course, but the situation between the Jordan river and the
sea shows some of the problems of states even more blatantly than usual. So here's a bit of an opinionated
history, a more analytical look at the current situation, and some thoughts about anarchist participation in
palestine solidarity work, and also a note nudging jewish anarchists in particular to come out of the
woodwork and get visible. All in hopes that it'll help get folks more informed, and everyone more active.

this isn't any kind of news update - there are websites listed at the end that do that better than i ever could
- and it's not an exhaustively detailed piece. it's a rough-and-ready history taking an anarchist perspective
on the larger picture, with my ideas as one anarchist active in this work about what we're doing.
Meretz - secular left party, anti-occupation, but kinda soft, based in ashkenazi (European) Jewish communities. gosser sand is one of the major figures.

Gush Emunim - religious-right movement of the west bank "settlers", virulently pro-occupation, with genocidal overtones. influential despite small size. strong ties to the National Religious Party, which is the largest religious-right party.

Shinui - secularist party young, but right now one of the largest, based in ashkenazi (European) Jewish communities. anti-religious (with a racist anti-Shas spin), very pro-military and pro-occupation. led by gosser "tommy" lapid.

Kach/Kahane Chai - religious-right (Jewish) organizations, currently banned by the Israeli government for terrorist activity and active under other names. founded by brooklyn rabbi meir kahan in the 1980s. anti-arab racists with guns. unfortunately, their symbol is a fist in a star of david, parallel to the Jewish Defense League/Jewish Defense Organization in the u.s.a.

(Zealots worth considering)

Caterpillar makes the bulldozers that the Israeli army uses to destroy palestinian homes. SUSTAIN-DC, and many other chapters are focusing its efforts on them; their products are everywhere... you know what to do.

Boeing/McDonnell Douglas makes the Apache helicopter, a favorite weapon of the Israeli military in the occupied territories. as if you needed another reason to go after them. most other major arms manufacturers also do a big business with the state of Israel (with the money coming ultimately from U.S. taxes, for the most part).

Bank Leumi, Israel Discount Bank, and other Israeli banks have offices in major U.S. cities. they are, like any major financial institutions that handle states' and corporations' money, deeply imbedded in the funding that enables the occupation to continue. they've been targeted with symbolic actions in New York City (and possibly elsewhere).

*settlement*-grown crops (and manufacturers) are under boycott by a wide range of Israeli and palestinian groups. there are all kinds of possibilities for creative (and messy) actions wherever you shop (or don't shop). there's a list of brands and info at www.gush-ahalom.org. some palestinian and palestine solidarity groups have also called for a boycott of all israeli products. i can't quite tell whether this has gotten off the ground much so far.

Divestment campaigns are cropping up all over: there's no reason why your union pension fund, college or university, city government, or whatever shouldn't get some heavy pressure if it's invested in Israeli government bonds or corporations.

Zionism, in its modern political form, began in the late 19th century in the most assimilated segment of the German Jewish elite. following the lead of German romantic nationalists, the early Zionists saw national/racial fulfillment as the only goal worth pursing, and saw it as attainable only through the establishment of an ethnically defined, centralized nation-state (the kind Germany was then becoming for the first time). they said that European anti-Jewish prejudice and oppression was not only understandable but correct, because a people without a state would inevitably be degenerate. the only solution, since their racial theories didn't allow true absorption into other nations, was to find somewhere to set up a nation-state. after exploring other options (at one point negotiating with the British for Uganda), they settled on the Jewish mythic homeland around Jerusalem as their site.

all of this was a huge break with Jewish tradition. Zionism was a secular movement based on racial ideas of a nation that were rooted in Christian Western Europe, and it proposed the idea of a Jewish state - a notion so alien as to be an oxymoron. the Jewish religious tradition had a longstanding 'Zionist' element: when the Messiah comes, he's supposed to set up a kingdom in Jerusalem. but there's a very strong prohibition on doing anything to hurry that day along (except for living a just and righteous life).

so, predictably, the political Zionists found a lukewarm response when they began to propagandize. Most traditional religious Jews (the vast majority) considered them heretics; most secular Jews in Western Europe (socialists and anarchists) thought they were crazy nationalists; and they didn't bother at all with the many Jewish communities who weren't in Europe (including the Arabic-speaking communities in and near Jerusalem) the only part of the Jewish world where they had any success was among the assimilated Jewish elites in Western Europe - who had no intention of moving to the other end of the Mediterranean.

but those elites would fund propaganda and programs for victims of pogroms in Eastern Europe, so by World War I there was a scattering of ideological hard-core Zionists and desperate Jewish refugees from the Russian empire living in the Ottoman province between the Jordan and the sea, amounting to 8% of the population. During the war, back-door negotiations with the British (who hoped to turn Jews and other minority populations in Germany and Austro-Hungary toward their side in the war) got a commitment in 1917 to support some kind of "Jewish national home" in the area.
can focus on confirming that maps the brain's local activity possible.

The experiment and stimuli were administered to the motor cortex. The subjects were instructed to imagine moving their fingers, toes, and other parts of the body. The researchers recorded electrical activity from the scalp using electrodes, which were placed on different regions of the scalp. The data were then analyzed using specialized software to identify the patterns of activity associated with motor and sensory functions. The results showed that the brain's motor cortex was highly active during the imagination of movement, confirming the hypothesis that the local activity could indeed be mapped.

The findings of this study have important implications for the field of neuroscience and neurology. It suggests that the brain's motor cortex can be effectively mapped and targeted for specific tasks, such as controlling robotic devices or prosthetic limbs. This could have applications in the treatment of neurological disorders, such as paralysis or tetraplegia, where patients may be able to control their movements through mental imagery.

Moreover, the ability to map the brain's activity in real-time could also be used to enhance the quality of life for individuals with disabilities. For example, it could help in developing new technologies that allow people to control their environment or interact with others using their thoughts. Overall, this study represents a significant step forward in the understanding of the brain's motor cortex and its potential applications.

---

*Source:*
in 1947, the British, with the help of the U.S.A. (which was rapidly taking over the British colonial role in the eastern Mediterranean), decided to use the newborn United Nations to impose a partition which would have given 56% of the land to the 32% of the population living in the Zionist settlements, and the remainder to the Palestinian 68% majority. The colonial powers wanted to keep the Zionist presence in the area as a permanent foothold—a state that would inevitably be dependent on them for support against its justifiably hostile neighbors, and thus the most reliable of allies. They hoped the partition plan would allow that to happen, while still keeping the Arab nationalists in Palestine and elsewhere somewhat happy. The first half of the plan worked better than the second.

as the partition went into effect, the Arab post-colonial governments of the region, with the support of the Palestinian nationalist movement, tried to revive the Arab nationalist dream by capturing the whole of Palestine. During the war that followed, the Zionist settlers expelled Palestinians (combatants or not) from as much of the land they won as possible—using massacres, destruction of villages, threats, and all the other tools of war. The result was the creation of a state called Israel, bounded by a 1949 cease-fire line (known as the "green line") and alongside it, the creation of a huge Palestinian refugee population, and a large disenfranchised Palestinian population within the state of Israel.
The current proposal, which began in September 2000, is because of the lack of a clear, inclusive framework and the need for comprehensive, data-driven action. The lack of a clear framework is due to the absence of a comprehensive, data-driven approach. The lack of a clear framework is due to the absence of a comprehensive, data-driven approach. The lack of a clear framework is due to the absence of a comprehensive, data-driven approach.

In recent years, the lack of a clear framework has been exacerbated by a new wave of inefficiencies in the current proposal. The lack of a clear framework has been exacerbated by a new wave of inefficiencies in the current proposal. The lack of a clear framework has been exacerbated by a new wave of inefficiencies in the current proposal.

The current proposal, which began in September 2000, is because of the lack of a clear, inclusive framework and the need for comprehensive, data-driven action. The lack of a clear framework is due to the absence of a comprehensive, data-driven approach. The lack of a clear framework is due to the absence of a comprehensive, data-driven approach. The lack of a clear framework is due to the absence of a comprehensive, data-driven approach.
some of my favorites & things I’ve found most useful

Ami Alcalay, After Jews and Arabs: Memories of Our Future - great, especially on the ties between arab jews and the rest of the arab world.

George Antoniou, The Arab Awakening - arab nationalism through the 1930s: he was there and talked to everyone involved.


Daniel Boyarin, Undecorous Conduct - the bizarre roots of zionism, and its relationship to heterosexism, patriarchy, and gender deviance...wow.

Roane Carey (ed.), The New Intifada: The Other Israel (With Jonathan Shainin & Tom Segev) - the first full-length anthology on the september 2000 uprising & an anthology on Israeli resistance, both quite good.

Ilan Halimi, History of the Jews - amazing, revisionist, non-zionist, focused away from european jews. he makes it all make sense.

David Massey (ed.), It's All Lies - collection of israeli anarchist writing, fliers, punk rock, etc. fabulous.

Rela Mazali, Maps of Women's Comings and Goings - amazing, more relevant than it looks at first sight, though you shouldn't read it expecting information, exactly.

Shaul Mintz & Ayrahim Sela, The Palestinian Hamas - informative, but not as good as it should be.

Don Peretz, Intifada - a good rundown on 1987-1992, not the most exciting read.

Tanya Reinhardt, Israel/Palestine - why the Oslo accords were a bad joke; why 1948 is still the key, by a radical israeli academic.

Edward Said - overexposed, but usually insightful, died in exile during the editing of this zine; he'll be missed.

Tom Segev, One Palestine, Complete: The Seventh Million - the grand old revisionist historian of zionism. exhaustive, but often worth it.
with the permission granted, the more we can do to carry both forward.

In the face of these circumstances, the question arises: How do our beliefs as Muslims and Arab are to be realized in our time, given our current world's challenges? If we are out there to protect our interests, we have to have a clear understanding of the situation we are in and the role we need to play. We need to be realistic and pragmatic in how we approach our goals.

In the context of the current situation, we need to be clear about our goals and objectives. We need to be pragmatic and realistic in our approach. We need to be proactive and take steps to ensure that our interests are safeguarded. We need to be clear about our position and our stance on issues.

In conclusion, we need to be clear about our goals and objectives. We need to be pragmatic and realistic in our approach. We need to be proactive and take steps to ensure that our interests are safeguarded. We need to be clear about our position and our stance on issues.
states are no solution

it's very important for anarchists getting involved in palestine solidarity work to think through very carefully who we are working in solidarity with, and towards what goals. as anti-state, anti-nationalist individuals and collectives, we stand in solidarity with palestinians as people who have lived under the most severe oppression for over fifty years. our solidarity with them must be as deep as it is with any other group of people facing similar oppression - kurds in turkey, turks in germany, zapotecós in oaxaca, jews in argentina, oneida in new york state. but as in all these cases, it is solidarity with their struggles for liberation, not with their national/collective movements. the risk, for anarchists, is in sliding from solidarity with resistance against imperialist and colonialist attacks toward support for the nationalist positions of some of those involved in that resistance.

what we hope to see for palestinians is what we desire for ourselves and for everyone: a world in which people - as individuals or groups - make the decisions which affect their lives, free from coercion and mediation. which is to say a world in which all the inhabitants of the eastern end of the mediterranean can live in just and peaceful conditions of freedom. this is not a vision in which nationalism (zionist or palestinian) or states ('jewish', palestinian, binational, or any other kind) have a place. it is a vision which is impossible without the end of israel's occupation of the west bank, gaza strip and east jerusalem; without the return home of every palestinian refugee who wishes it; without the dismantling of the colonial 'settlements' in the occupied territories; without an end to the militarism which clogs israeli society, and it is a vision that is not likely to come about without a number of intermediate 'solutions' - most likely some kind of two-state model followed by some form of one-state model. but if it is the vision we believe in, it is the one we need to struggle for.

proposed partition and ceasefire
british-controlled palestine - 1947
state of israel & palestinian territory - 1949

source: palestinian academic society for the study of international affairs
...which leaves us to copy...