

# NOT TO HATE THE JEWS

Raúl Cerdeiras

Because that is what the extreme right-wingers who rule the Israel State today are looking for. They want to unleash the antisemitism that easily lurks in the people. The more disastrous the situation in Gaza appears, where this inhumane and unequal battle is being waged, the more the prejudice is fed. It is the preferred argument of those bandits in power; the more hatred against the Jews, the more they enforce their position of eternal victims who cannot but defend themselves.

It is useless and wrong to claim that the rulers of the Israeli state are Nazis or behave like them. The Jewish people had always been persecuted by religious reasons, and also by racial reasons, but the specificity of Nazism is to have been instituted the word "Jew" with a political value. Today the word "Jew" has lost its predominant religious or racial connotation. Hitler was the first to give consistency to this criminal ideological-political project by means of the persecution and extermination. The creation of the State of Israel is a complex political circumstance (nobody thinks it religious or racial terms) that carries the imprint of the singular process by which it became a political, economic and military agent in the Middle East, as part of the Cold War during some time, and then as part of the interests of the imperial powers that rule the world.

Nobody should be surprised that this political condition assumed by the name "Jew" is today used by the Israeli power to base their strategy in a alleged threat to the semitic religion or race. The equation is clear, and we should clearly know why it circulates from one side to the other. The way that the Nazis persecuted the Jews (not in the name of the Cross) has given the Jewish people the possibility of being part of a political category, and now, in order to defend political and economical interests, they resort to this condition of being persecuted by religion or race to justify their actions.

Unfortunately the Jewish people opened up the possibility of living with these two facets. On the one hand they can consider themselves to be the Chosen People, and on the other hand, the exemplary and universal victim. The first aspect has been hatched within their religion, their history and the Old Testament through millennia. Carrying with such name is no small feat. The second aspect is precisely the result of the mark inflicted by the Nazism, which converted "Jew" into a political signifier. The presence of this exemplary victim is the most formidable ideological and political appropriation made by the West to claim that after Auschwitz the world has only one goal: to make sure that the ultimate evil (Nazism) won't be ever repeated.

The decisive factor is not the biblical mandate but the tendency to become the exemplary victim. The political nature of "being Jewish" was gradually taking shape. If the absolute Evil has produced the absolute Victim -and this victim voluntarily accepts its situation- we get into a very dangerous zone. When two "opposed" agents face in the form of two unconditioned absolutes, the difference between them becomes negligible, so that one can not be without the other. Who knows who is the absolute victim or who is the absolute Evil? To the misfortune of the Jewish people, having received that political significance by the grace of the Nazis has given them the chance (that their rulers miserably take advantage from) of being ambiguous in their political action as a state: We never know if it acts as the absolute Victim or as absolute Evil. So I think that seen in depth, it is wrong to accuse the rulers of Israel of being Nazis, because this qualification is made from the "outside" and it makes it difficult to see the inner communion in which the Jewish people has been caught: a people that, instead of politically thinking what happened to them in the camps, allowed the great postwar powers to build a story of their own, so that the peoples of the world abandon any emancipatory idea from their

horizon, and accept that there is no other future than the menace of absolute Evil, the unthinkable horror, so we cannot do anything except defend ourselves to "avoid the worst"

A couple of years ago the actual Minister of Foreign Affairs of the State of Israel was asked about the Palestinian question, and he replied that the solution should be that of Hiroshima and Nagasaki. Isn't this a maximum expression of the community of the victim and the evil? This victim, son of the absolute Evil, cannot be haunted by no other than the reincarnation of this same Evil, whereupon there is no choice but to answer at the same level: wipe them out. Here those in power offers the term to name this resurrection of the absolute Evil: terrorists. But with a twist: no matter how catastrophic this evil is, it will never be at the level of the absolute Evil: Hitler; and no matter how squashed a victim is, it will never be like the absolute Victim: the extermination of the Jewish people.

In line with what Alain Badiou says, when humanity is thought as a victim, we reintegrate ourselves into the order of nature. If we consider ourselves as victims, we have to accept the need of executioners. This is the barbarism we now see everywhere, from the bombing of Gaza to the matrix of our everyday life led by the world of profit and merchandise.

Being a victim is the first condition that the world order demand from the people. Once we accept to be victims, we can demand for our states all the reparations we deem appropriate, and, depending on the circumstances, we might have luck or not in our demands, but those in power will get what they look for: as long as we do not step out of this situation which has been taken as natural.

That is why we must not fall into the error of hating Jews, as the easiest way of opposing this indignant atrocities. We must work as possible to get the Jews out, along with all the peoples of the world, from the humiliating situation of being absolute and exemplary victims. Because the only way out is to think in terms of egalitarian and emancipatory politics destined for all, otherwise we will fall into the trap of the absolute Evil.

The art of music serves Daniel Barenboim to tell the world that the truth of art goes through all identities, and it is aimed at everyone, anyone. The truth of a politics aimed to emancipate the people instead of managing their slavery, must also have that capability. Otherwise it will led to failure. If today it is impossible for Palestinians and Israelis to live together under one common territory ruled between the two, we should never abandon the very idea, to keep trying it as the backbone of a new politics that the people who are committed to it can start knitting, outside the orbit of synagogues and mosques, States and oil.

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