

**“Pockets of Resistance to Oppression and Massacres”, lawyer Sapir Sluzker-Amran,
Ezrachion, 31.7.2025**

Introduction

Welcome to this week’s final session of *Eyes on Gaza*. Another week in which horrific news continued to arrive—reports of starvation, mass killings, and violence in the West Bank and Gaza. It is hard not to despair in the face of such scenes, in the face of such realities. Yet the purpose of these *Eyes* sessions is also to preserve the possibility of action even when despair is understandable, and to create a space to think together about potential areas for action and resistance. Today’s session is devoted precisely to that. Our guest is Sapir Sluzker-Amran, a human rights lawyer and activist who has led numerous social and public struggles. She will discuss pockets of resistance to the reality of oppression and massacre. Thank you very much, Sapir.

Lecture

Hi! nice to meet you, and I’m glad to join, even if I would have preferred it under happier circumstances. We have limited time, so I thought I’d dive right in. When I was asked what I wanted to speak about, I realized that we all manage—more or less—to access a lot of information, perhaps even “too much” information, about what is happening in Gaza. What seems to be missing is understanding or practical guidance to plan and engage in slightly more effective actions. Or, to put it differently: many things are happening on the ground, but there can be a feeling I often hear from activists, both veterans and newcomers who can no longer bear what they see—a sense of futility. “What’s the point? What’s the point of organizing? Of a conference, a lecture, a demonstration, direct action?” And this is where I want to start: I want to talk about what I think actually helps, what is effective, and offer a brief glimpse into my worldview regarding political and social activism.

I titled this lecture “Pockets of Resistance” because I see our current actions as opportunities to create small pockets of resistance—to disrupt, provoke, or make noise. Our capacity to resist today is connected both to how we perceive political reality and to how we can resist it effectively. Do I think we can stop what is happening in Gaza in the way we would like? Probably not. Let’s be realistic. But I do think we can constantly challenge ourselves in the actions we take, and challenge others, including the broader Israeli Jewish public that may not hear what we hear or be exposed to it. Looking at political reality, some things prevent us from engaging in what I see as more meaningful or impactful activism. There is a sense of inevitable decline, of shame, of how low things could go. I understand that on a personal level, but politically it is crucial to internalize that there is no “bottom” we will reach where things stop. We are facing people, actors, who have shame. We may feel shame on their behalf, for society, for Judaism, for Israeli identity, or for Zionism—I myself have long moved past that—but the point is that those we confront are pushing downward without restraint. Right-wing messianic organizations, racist groups, a government that upholds Jewish supremacy—they have no shame. If we begin from that premise, we must organize to create effective pockets of resistance, not repeat actions from 10 or 20 years ago or past wars. This is no longer a war in the traditional sense. We cannot act, react, or speak the same way.

Analyzing the reality is key to organize ourselves appropriately. If we accept reality as I see it, we move from struggle to resistance—a way of life, present in everything we do. I see this as effective resistance. It has even a slightly missionary dimension: it confronts, yet constantly seeks to engage the public, colleagues, friends, and family. I call these “pockets of resistance” because each time we create one, we open a small space to infiltrate, disrupt, provoke, and plant seeds of critical thinking, which we then nurture to encourage more people to join, especially those not already exposed. Often this means acting in public spaces rather than retreating into virtual spaces or small groups.

Some practical examples: Since early May, we have organized as an independent civic group, meeting weekly outside air force bases with images of children killed in Gaza, explicit calls for refusal, flyers, and explanations of why the situation requires dissent. These actions confront pilots and their families directly. It is undeniably uncomfortable. They do not necessarily welcome our presence, but they cannot remain indifferent. They are forced to confront the photos, forced into discussion—even if it is hostile, insulting, or defamatory. These discussions happen, whether or not we are called traitors—visibility occurs.

I should add a caveat: standing with these images cannot be an act of self-flagellation, a posture of shame while passersby insult us. It is a stance of responsibility. It is our collective responsibility—families, friends, colleagues, tax payers—and we must resist accordingly. Another example is the way we organize to prevent the blockage of aid trucks, which I participated in a year ago. Settlers block aid deliveries almost every few days now, preventing the transfer of supplies. These are spaces where we must be present, with actions that are confrontational because there is no choice but to act.

I see this as doing what we can, what we feel is effective. If talking with a relative's spouse at a Shabbat dinner is effective, I will do it carefully but deliberately. The challenge is to act, to challenge the status quo. If ten groups are doing the same action, I am not interested in duplicating it. I want to find scenes that are neglected: the media, journalists who have not been approached, even sending messages to editors to disrupt complacency. Finally, actions should constantly open new scenes, new fronts, appear at mass events, festivals, and parties. In this sense, we must act as “party poopers.” Though not fun, this means—conceptually speaking—we must act as the feminist Killjoy described by Sara Ahmed: always present in spaces to insist on what society seeks to forget, so that collective amnesia is impossible.