

“The sacrifice of life is perhaps the easiest of all sacrifices.”

-Fyodor Dostevsky, *The Brothers Karamazov*

*On Fridays, the young and old gather to sing on the streets, “With our souls, with our blood, we will protect you O Aqsa.” In the days to come, there are more names. We read them in the mornings before the protests resume for the day at the outskirts of almost every Palestinian city. It is as it always has been, these daring displays of resistance. The protestors arrive with slingshots and rocks, sometimes a few tires and matches, and that is all they have to confront a barricade of the most advanced military equipment in the world on the other.*

“An Alternative to Martyrdom” seeks to address the injustice sustained by the Palestinians throughout decades of an unyielding and justified opposition, and the casualties they have suffered from as a result of their efforts to resist through the eyes of a martyr who returns to life in his country. The project is an adamant insistence on preserving what the occupier seeks to reduce, which is the lives of the Palestinian people. The martyr returns to life and resumes what had been interrupted so early on, and through his character, an alternative avenue of resistance is illustrated. He portrays a world whereby the conventional methods of protesting are substituted with the more effective, albeit less common, tools of resistance.

However, I believe that the problem with the Palestinian resistance does not lie in their method, but that the Israeli military has made it the case that protesting means unquestionably risking their life. It almost always poses a very real and indisputable risk to protesters due to the use of live ammunition, rubber bullets, tear gas, and the possibility of arrest. The question remains how to augment the collective voice of resistance in a way that lessens this risk and safeguards the lives that the Palestinian cause desperately needs?

The reasonable conclusion, of course, lies in de-militarizing the occupying force, and by removing their illegal presence from the region. But until then, how can the Palestinian people resume their efforts while reducing the number of casualties?

The revived martyr attempts to answer this. But by resuming the Palestinian’s terminated life, I am seeking, above all else, to present it honestly, and not idealistically. His life stands before us with all its beauty, its unrealized potential, but also, with all its sorrow and acute awareness of its plight as a man bound by the occupation. Yet, despite it all, he is desperate to disrupt this long held idea that the only method available to defend Palestine is one that unquestionably poses a great risk to one’s life. He returns from another world and knows there is nothing, no freedom, no liberty, no progress ever gained with the loss of life, and that simply filling a spirited, moving space in Palestine is, in itself, one of the strongest forms of resistance.