

افغانستان آزاد – آزاد افغانستان

AA-AA

چو کشور نباشد تن من مباد بدین بوم و بر زنده یک تن مباد
همه سر به سر تن به کشتن دهیم از آن به که کشور به دشمن دهیم

www.afgazad.com

afgazad@gmail.com

European Languages

زبانهای اروپایی

Gilberto López And Rivas
07.12.2021

EZLN: 38 years of awareness and construction of autonomy

... the EZLN overcomes the proletarian perspectives on the revolutionary subjects, forming its popular army with the indigenous peoples, who appropriate the insurgent project and transform it



November 17 marked the 38th anniversary of the founding of the Zapatista Army of National Liberation (EZLN), by a small guerrilla group composed of five men and one woman, three mestizos and three indigenous people, in its implantation in the mountainous area of the Lacandon Jungle of southeastern Mexico. This proportion of its composition would have to change: the political-military organization is today mostly indigenous and with a significant presence of women in all its organizational spaces.



Many paths have been walked by the Zapatista Maya during these 38 years of clandestinity, recruitment and exponential growth of their ranks among the Tseltal, Tsotsil, Chol, Tojolabal and Mam peoples, military and political preparation for the uprising of January 1, 1994, dialogue and negotiation of the San Andrés agreements with the federal government (1996) and, after the betrayal of the political class and the three powers of the union, the extraordinary process that opens with the construction and strengthening of local, municipal and regional self-governments, based on autonomy.

El EZLN hace del ejercicio autonómico una estrategia de resistencia pacífica contra la guerra de contrainsurgencia, el crimen organizado, el paramilitarismo y la invasión corporativa de los territorios, que va más allá de los autogobiernos, transformando al sujeto autonómico en varias direcciones: las relaciones intergeneracionales y de género, que promueven una singular participación de mujeres y jóvenes, la permanente concientización política, cultural e ideológica de su membresía, la preparación y el relevo de la militancia en los espacios políticos de sus estructuras y jerarquías.



Esta experiencia de autonomía integral constituye un ejemplo paradigmático de la naturaleza revolucionaria de estos procesos en la forja de comunidades altamente politizadas y participativas, que pueden establecer un nuevo tipo de democracia y de formas de gobierno, que se sintetizan en el concepto mandar obedeciendo, una redefinición con el entorno circundante, local y nacional, un cambio real en el desarrollo de una economía solidaria.

La defensa de los sujetos autonómicos a la acción del mercado y sus agentes estatales significa el control del territorio desde las comunidades. Asimismo, los mayas zapatistas fortalecen en los espacios donde prevalece su hegemonía, un tejido multiétnico de pueblos diversos, superando conflictos seculares por linderos y recursos, a través de consensos, tolerancia y superación de diferencias religiosas, étnicas y culturales.

Likewise, and without pretending to fall into the avant-garde, which also characterized many of the national liberation groups, the Zapatista Maya promoted the formation of the National Indigenous Congress-Indigenous Council of Government (CNI-CIG), which currently embodies the resistance of indigenous peoples against the process of recolonization, continued with special vigor by the current government of historical change.

Like none of the political-military organizations that emerged after the triumph of the Cuban revolution, the EZLN overcomes the proletarian perspectives on the revolutionary subjects, forming its popular army with the indigenous peoples, who appropriate the insurgent project and transform it. This fact means a qualitative change in the conception

of the indigenous world that the national liberation organizations have been supporting, in which indigenous peoples are conceived, at best, as a secondary and subaltern ally of the revolutionary processes, to which a veiled form of paternalistic assimilationism must be imposed.

Far from a stagnant version of Marxism, it applies to the objective and subjective conditions found by the founding group, which, it was to be expected, provoked ruptures, criticisms and disagreements that still emerge today, in equivocal claims, out of place and loaded with resentment that, in the current context, only help the counterinsurgency and the established power.

Despite a counterinsurgency strategy that has not ceased to be active since 1994, intensified today by extreme provocative actions of criminal paramilitarism, militarization and militarism deployed in the extension and depth of the national territory by the current fourth-transformist government, the EZLN celebrates its 38th anniversary with a bold political initiative for life, against capitalism, racism and patriarchy, which brings to the ends of the world its dialogue with the peoples and movements in struggle, starting in the unsuspected land of Europe.

Maintaining the flame of concrete and possible utopia, the ethical congruence of everything for all, for us nothing, is an extraordinary political merit of the EZLN in its 38 years of struggle, without surrendering, without selling out and without giving up.

[Gilberto López y Rivas](#), Cuernavaca, Morelos, Mexico

Edited by [María Piedad Ossaba](#)

Posted by [Vocesenlucha](#)

Source: [La Jornada](#), November 26, 2021

La Pluma. Net 02.12.2021