

On Sikelizocracy ¹

(May 2024)

One may read in the Press either of the two statements:

1. “*Stop killing innocent civilians in Gaza*”,
- or
2. “*There are no innocent civilians in Gaza*”.

Both statements are quite perplexing, since:

1. The first one seems to imply that, should civilians not be innocent, killing them could be legitimate,
- and
2. Although the word “*innocent*” is not defined, it would be quite surprising if, out of a population of over two millions of all ages, not a single innocent individual could be found.

The statements say nothing about the innocence or guilt of those civilians who were recently conscripted into the non-civilian, i.e. the military, and seem to imply that the killing of non-civilians is somehow legitimate.

Furthermore:

One would think that, depending on the institutions in force in one's place of residence:

- A. In polities where the death penalty is not in force, the killing of even the guilty is strictly prohibited in all cases;
- B. In polities where the death penalty is in force, the killing of even the guilty is permitted only after due process of law and for the most heinous crimes only.

¹ From Greek σικελίζω, to be in bad faith like a Sicilian (Epicharmus of Kos, 540-485 BC), and κράτος, force

Furthermore:

- i. One would think that the seemingly apolitical protests observed in some parts of the world are indubitably legitimate, since the killing of one, a hundred, a thousand, or a million people is a horror, regardless of race or creed, to wit:



- ii. On the other hand, one could be disoriented by the pertinence of such protests that are manifestly political in nature and seem to imply an association between the horror and a political and national affiliation, and thus may possibly confuse a legitimate outrage with some political or ethnic issues, to wit:

