

free palestine

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the jews & the palestinian's

EDITOR'S NOTE: This is the second in a series of articles setting forth Fatab's views regarding Jews within the framework of a proposed secular and democratic Palestine. They were first published in Fatab, the official organ of the Palestine Liberation Movement.

The Palestinian Revolution has officially adopted the creation of a democratic, nonsectarian Palestine where Christians, Jews and Moslems can live without discrimination as the ultimate objective of its liberation struggle.

The adoption of such objective marks a revolutionary change in the Palestinian outlook. The idea itself is not quite new. Palestinians suggested this goal to the Peel Commission in 1937 and to Count Folke Bernadotte, the U.N. mediator in 1948. Moreover, Christian, Moslem and Jewish Palestinians have lived together in peace and harmony for centuries in the past with the minimum of friction.

The Zionist occupation of Palestine and the uprooting of most of its Moslem and Christian inhabitants by the use of terror, deceit and brute force led to a drastic change of attitude. The Palestinians were forcibly dislodged from their homes and deprived of their rights to exist as a national entity on their homeland in order to accommodate a "Jewish National Home." "Jewish" immigrants were to replace them and "Jewish" money and political influence helped make the new state of affairs possible.



The exiled Palestinians learned to hate the "Jews" as oppressors, imperialists and tormentors. They were dismayed to see the persecuted Jews seeking refuge in Palestine turn into persecutors. And it became hard for the average persecuted Palestinian to appreciate the difference between Jews and Zionists. It was hard for any Palestinian in the midst of despair and agony to rise above his sufferings and to clearly define his enemy and his enmity.

In an article which appeared in our issue (Vol.

I, No. 11, March 1970) under "The Palestine Revolution and the Jews," these perceptions and attitudes were discussed and analyzed. The effect of the Palestinian revolution was also reviewed. The greatest achievement of this revolution was also reviewed. The greatest achievement of this revolution was seen to be freeing the Palestinians of their chains and their misery, humiliation and despair. When the Palestinian carried a gun in his hand—and with it his destiny, his very survival—he grew and matured rapidly.

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Editorial

GREAT NEED FULFILLED

Two events have marked the month of February 1970 as a significant turning point in the steady progress of the Palestinian Revolution. The first was the defeat of yet another counter-revolutionary offensive mounted by the enemies of the fedayeen in concert with imperialism. Although the recent confrontation in Jordan was not the first, and will by no means be the last involving the Palestinians and those Arab reactionary elements who feel threatened by the growing Palestinian—and Arab—revolutionary tide, its result was to date the most decisive in its implications.

The second event—which sprung directly from the victorious confrontation but is even deeper in its long-term significance—is the coming together of the fedayeen organizations in the Unified Command of the Palestinian Resistance Movement. Originally formed in order to face the common counter-revolutionary threat, the U.C.P.R.M. subsequently turned itself into a permanent body representing the Palestinian organizations and the

hopes and aspirations for a united Palestinian liberation movement.

It is too soon to judge the effectiveness of an organization that has just come into being. The differences and divisions within the fedayeen's ranks are not easily overcome, especially when they involve contradictions not only within the Palestinian fold, but also the greater contradictions related to the Arab sphere and the links that certain organizations have with Arab governments. Nevertheless, all practical considerations must lead to the necessity of achieving the unity of the liberation forces. This should not mean eliminating genuine ideological differences—which is an impossible and undesirable aim—but uniting on the basis of a common strategic program during the stage of national liberation in the battles against Zionism, imperialism and counter-revolutionary forces.

Already there are hopeful signs that the new command is performing effectively the tasks it has undertaken. Revolutionary self-discipline, an

essential pre-requisite for maintaining and strengthening the links with the masses, is being enforced with great success. Those who in the past had capitalized on incidents involving the individual undisciplined behavior of some fedayeen have little opportunity now to maliciously exploit this former loophole.

Even more important, the uniting of the fedayeen organizations during the recent events in Jordan on the one hand has cut short attempts by agents of the authorities to provoke the organizations against one another, and on the other foiled efforts by Zionist and CIA agents to encourage, through misinformation provided by disunity, a full-scale confrontation between the fedayeen and the Jordanian army. The UCPRM, the embodiment of a united Palestinian Revolution, will maintain the fedayeen's vigilance against future conspiracies, and will intensify the struggle for the liberation of Palestine. This latter point is borne by the number and scale of operations now taking place in all the areas of occupied Palestine.

AT THE FRONT

RESISTANCE IN THE OCCUPIED TERRITORIES

ISRAELI WARNING OR SNIPING?

Zionist occupation troops shoot in the air to warn but, 'with luck' they KILL more Palestinians! (From the Hebrew paper *Ma'ariv* of 15th February, 1970, page 7, column 7).

"On Friday 13th February, 1970, about 11 a.m. an Israeli military patrol spotted a group of Arab women working a grove south of Deir el-Balah in violation of the curfew. The women were asked to disperse but when they refused a few shots were fired in the air to warn them. Unfortunately, one of the women was killed and another was wounded.

On the following day, Saturday 14th February, at about 11 a.m. an Israeli patrol saw a man walking in Al-Wihda street in Gaza in violation of the curfew regulations. When he refused to stop, shots were fired in the air to warn him but a bullet hit and killed him. Another bullet also killed a boy of fourteen."

(From the Hebrew paper *Ma'ariv* of 25th February, 1970, page 8, column 7).

Citrus trees were cut, 22m. deep, on both sides all along the main road in the Gaza Strip, because it was said that shots were fired from those orchards.

Prison Sentences:—

The Gaza Military Court passed its sentence on the two Arabs said to have led a group which planned to assassinate the Defence Minister, Moshe Dayan. The first, Mahmud al-Jabri, aged 36, was sentenced to six years imprisonment, the second, Hilmi Ayyad, aged 32 received 17 months imprisonment. A 24-year-old Christian resident of Nablus, Ya'qub Dawani, was sentenced on 23rd February, to life imprisonment by a military court in Nablus. He was found guilty of plotting to carry out sabotage at the Mirkaz Cinema in Tel-Aviv, of possessing arms and of membership in an illegal organisation. Two others, Mas'ud Zu'aytar and Rabhi Haddad, were sentenced to ten and 25 years' imprisonment. (Israel Radio in Hebrew 20.00 GMT, 23.2.70).

MILITARY OPERATIONS

The following is a selection from recent fedayeen operations:

Explosion in Ashdod plant:—

On February 3rd, timed charges placed by an Assifa special group exploded in the canteen of a military factory on the Gaza road in Ashdod, destroying the factory's equipment and canteen and inflicting casualties. According to an Israeli report on the explosion, the plant suffered damage and work was suspended as a result of it.

Assifa—PLF operations:—

A Palestine Armed Struggle Command communique stated that on the night of 15th-16th February, Assifa revolutionaries fought a battle for more than an hour with enemy troops on the road between Manarah and Misgav Am settlement in Upper Galilee. Assifa rockets destroyed two enemy vehicles and killed or wounded several enemy soldiers. On the night of 17th-18th February, Assifa fighters made a 90-minute attack on advanced enemy positions and sources of fire in the Maghtas area, and they joined with Popular Liberation Forces fighters to destroy advanced enemy fortifications and defence lines in the Maghtas area in the central Jordan Valley. They also detonated mine fields in the area with Bangalore torpedoes. On February 18th, Assifa fighters made a violent attack with heavy rockets on Kuneitra in

Preliminary estimates indicated that the enemy's losses in lives, equipment and installations were heavy.

A group from Assifa together with a group of the Popular Liberation Forces at 10:00 p.m. on 19th February, attacked for an hour with rockets and other weapons an enemy camp in Umm al-Awtad area in the Central Jordan Valley. At the same time, another force blew up a mine-field in the same area. At midnight on the same night, the same group launched another one-hour attack with rockets and other weapons on the same camp, causing heavy damage.

Assifa fighters blew up enemy forward fortified positions, defensive lines and minefields round Fardawi camp southeast of Jibbin settlement in the occupied Syrian Heights. The Assifa forces used Bangalore torpedoes. They also silenced enemy sources of fire in the same area.

At 7:00 p.m. on the night of 24th February, Assifa fighters attacked with various weapons an enemy patrol vehicle on the road north of Ramallah. The vehicle was damaged and its occupants were killed or wounded. The enemy admitted the incident.

According to an Israeli broadcast, two electricity pylons and a hut used for storing work tools were sabotaged at about 4:30 a.m. on 28th February on the Rosh Pinah-Qiryat Shemona road near the Mezudat Qoah road junction. The security forces are investigating. A charge exploded under a house in Shumrat settlement near the Lebanese border at about 9:00 a.m. on the 1st of March. ●

the occupied Syrian Heights. The attack was directed at military and vital installations and enemy concentrations in the town. The rockets scored direct hits, setting the town's northern quarter on fire. Fire-fighting vehicles and ambulances were seen hastening to the town to evacuate casualties.



While a small Palestinian schoolgirl, head wounded, enters her school in Gaza, a man holds her popsicle as an Israeli soldier checks her book bag for harmful weapons or explosives!

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ARAB ANTI-SEMITIC PROPAGANDA. We bring you two most significant articles at the beginning of this pamphlet. The first is authored by Amitsiah Gibbori, the consul for information in New York, and it deals with anti-Semitism in the Arab countries; the other contains the minute details of the 'Palestine Covenant.' The facts which appear in these two articles make them worthy of close reading.

In this fashion, the editor of *The Iggeret*, in Vol. 4 of this monthly publication of the Israeli Students Association in the U.S. and Canada, highly recommends the two articles to his readers. It is worth remarking at this point that this publication aims at the enlightenment of the Israeli student, supplying him with rhetorical weapons to counter "Arab propaganda" on university campuses in North America. And enlightening it really proves to be (though in a manner unintended)—especially since it carries the official stamp of the Consul of Information.

In his article "Arab Anti-Semitic Propaganda," the Consul comes through informed and informative. For those who may harbor any doubts concerning the validity of this statement, here are a few of his pearls:

It is true that, relatively speaking, there was less persecution against the Jews under Muslim rule than under Christian rule. The Jews probably occupied more key-positions, particularly professional (physicians like Maimonides), under Islamic rule than under Christian rule in Europe. But the Jews were always subjects of the Islamic government, suppressed and discriminated against as compared with Muslim subjects: If among Christians (under whose rule, too, in various periods, Jews occupied key-positions, as in the case of the court-Jews) it was forbidden for a Jew to occupy a post of authority over Christians—among Muslims, the Jew was always considered a second-class citizen. This attitude reached its apogee during the (Muslim) Ottoman period when the Jew was considered a dhimmi [protected one], an infidel who, despite the special attitude towards him because of his belonging to the "people of the Book," was asked to pay poll tax (as was then the practice to ride for animals). The Jew was forbidden to ride a horse (that he might not rise above a Muslim), etc., etc., etc.

This erudite evaluation of the status of Jews in Muslim lands is the consul's eloquent answer to the "relatively new theme in Arab propaganda,

especially that of al-Fatah, which claims that Arab struggle is not directed against the citizens of Israel as Jews, but against the Zionist State, and that their aim is to undo the Zionist State and to establish a state in which Muslims, Christians, and Jews live as equal citizens. Jews, they claim, always lived well under Islamic rule, and so it is not justifiable to make the Arab states pay the penalties of Christian European anti-Semitism."

An Arab saying translates as follows: "When one runs bankrupt, one begins to search in one's father's old books." Mr. Gibbori searched in his forefathers' books and acquired nothing but dust on his hands. He discovered that the Jews were considered *dhimmis* under Ottoman rule, that they paid poll tax like animals, and were forbidden to ride horses; then comes the "etc., etc., etc." and Mr. Gibbori considers himself fulfilled of his duty. Because Muslims did these nasty things to Jews, Fatah therefore is untrustworthy. So goes his logic. But knowledgeable Mr. Gibbori is not satisfied with this academic gossip. He must try his hand at analysis—and he comes out with an earth-shattering conclusion: "The basic difference between Christian and Muslim reigns with regard to Jews has always been based on the question of anti-Semitism. In Europe, anti-Semitism arose from the people, often against the declared policy of the rulers. Under Islamic rule, they did not call the child by its name because it was not known by rank and file Arab society; defamatory names, parallel to yid in Europe, however, were in existence among 'our cousins.'" One might wish Mr. Gibbori's sense of history were as sound as his grounding in genealogy.

Bad as they may have been, Muslims (for Mr. Gibbori) were still better than Christians; for fundamental anti-Semitism, as it was perpetrated in Europe, was not a part of Islamic heritage. Discrimination yea, persecution nay." The author does not let it go at this point without another masterful stroke: "No general persecutions took place against Jews under Islam, except for massacres perpetrated in the campaign for conversion to Islam; these were generally executed under the directives of the Muslim leader." Particulars with regard to where, when, how these events occurred are irrelevant to him; what counts is that they happened presumably. If you don't find something in particular, you invent something in general.

Having acquitted himself so brilliantly with regard to the past, our friend, the Consul from the

Oasis of Democracy in the Middle East, turns to the present and proves to be equally interesting, to say the least. "On the one hand, it has been for some years now, that anti-Semitism in its most appalling form, as in the darkest Middle Ages, is returning to the Arab states. . . . As a matter of fact [emphasis added] the amount of anti-Semitic material which is being published today by Arab states is larger than that of Nazi Germany; and it invariably, despite Arab deflecting maneuvers, preaches the extinction of a people." Good grief, if this "matter of fact" were a fact, than a re-evaluation of the Nazis would be imperative.

To document his allegations, Mr. Gibbori accuses the state of Kuwait of publishing the "protocols of the Fathers of Zion." Jordan uses anti-Semitic textbooks in its high schools. Lebanon, too, is not innocent. Nasser's anti-Semitism is moderate. Arab socialists derive their anti-Semitism from Marx. The author names a few leading Arab thinkers and educators who helped this campaign of anti-Semitism. Dhauqan al-Hindawi, Abdallah al-Tall, Mahmud Nakhlah, etc. It is unfortunate that Mr. Gibbori wrote the article in Hebrew; he has deprived Arabs from hearing who their foremost intellects are!

At the beginning of his article, Mr. Gibbori singled out Fatah as the culprit conducting the thrust of the campaign for a state in Palestine, open equally for citizenship to all Palestinians (Muslims, Christians and Jews), and he set out to discredit them. In the course of his discussion, however, the name of Fatah disappears completely. Rather than judge Fatah on its own merits and pronouncements, he confuses the issue with flimsy "historical" anecdotes trying to make the reader believe that Fatah inherits an "original" sin. Furthermore, by quoting indiscriminately from Arab authors, he wishes to implicate Fatah merely by association. If Mr. Gibbori was able to dig up all these obscure writers, how was it he didn't stumble across any of the abundantly profuse Fatah publications which clearly state Fatah's present-day goals and attitudes. Or is he allergic to light.

Our heart goes out to the victims of such trumpery, to the Israeli students who are asked to lay down their lives in the name of such witless pap. Perhaps, in the last analysis, we should not be too harsh in judging the intellectual quality of *The Iggeret*, for possibly the publishers have done everything possible to champion their Zionist cause. ●

by Ibn al-Balad

YASSER ARAFAT



TALKS TO SIR HUGH GREEN

Sir Hugh Green, former Director-General of the B.B.C., interviewed Yasser Arafat in Amman for London's *The Sunday Telegraph* (March 8, 1970). Following are excerpts from Sir Hugh's article:

Yasser Arafat . . . made it clear to me, so far as lies within his power, that there can be no peace in the Middle East which does not meet the demands of the Palestinian Revolution.

The basic demand of the Palestinian Revolution is for the overthrow of Zionism and the creation of a Palestine State within its historic frontiers in which Arabs, Jews, and Christians would enjoy complete equality. The Arab refugees would return to their old lands.

If by some miracle a settlement based on the United Nations resolution were accepted both by Israel and the Arab States, it would be rejected by the Palestinian commandos and the result would be a bloody civil war in the Arab world. This the Arab rulers obviously know in their heart of hearts.

"We can lose two, three, four times over," said Abu Ammar. "The Israelis can only lose once. We have lost our homes, our farms, our lands, our dignity, our identity, our humanity. All we have (striking the butt of his rifle) is this."

The men around Abu Ammar are not ragged guerrillas, though they all take their turns at the front, but young, intelligent, gay, and (the only word I can find to express their quality) happy men. They are all Palestinians and different in many ways from other Arabs.

Fatah itself completely disclaims responsibility for, or approval of, any terrorist activities outside Israel in the Israeli-occupied areas.

I went on to a girls' school for the daughters of the "martyrs" . . . where the scholars are taught English and Hebrew in addition to their Arabic studies to prepare them, one was told, for their future life in Palestine side by side with Jews and Christians. The Israelis can beat the Arab armies over and over again. It is much more difficult to beat, or contain, a revolution which rejects all compromises.

No matter how history treats the Palestine Revolution, what happened in Jordan on the tenth of February, 1970, is certain to be considered a great watershed—determining the course of future events in that area. If the Battle of Karamah shattered the myth of Zionist invincibility and previous clashes with counter-revolutionary governments in Jordan and Lebanon proved the ability of the revolution to hold its own, a royal decree preceding the recent Battle of Amman acted as a catalyst in the fusion of the revolution and the people in Jordan.

The plot for a renewed attempt to liquidate the revolution was masterful; its planners hoped to take advantage of several ominous events and to move against the revolution under the guise of "law and order."

At a time when Arab lands are occupied and the regimes can do nothing about it, when Arab skies are wide-open and those who consider it is their privilege to defend them can do nothing either, when Arab border villages are being attacked and their populations are deprived of every means of self-defense—King Hussein "to preserve law and order" issued a decree prohibiting the carrying of arms. At a time when these regimes are so reckless and insensitive to the basic needs of the population, Jordanian authorities put a ban on all demonstrations, public meetings, political organizations, mass gatherings, and on the publication of "unauthorized" newspapers and statements. To cripple the active few, the decree prohibited the circulation in unlicensed vehicles or without proper papers. On top of all this, the decree ignored completely the existence of the Palestine Revolution Movement and behaved as though the movement amounted to nothing but Jordanian individuals subject to regulations decreed by His Majesty's Government. The royal decree was issued immediately after Hussein's triumphal return from the Cairo Conference of the Frontline Arab States. The Palestine Liberation Movement did not participate in the conference; nor were the matters discussed in that conference made public. Hussein and his clique wished to create the impression that the new measures were endorsed by the conferees. They hoped thus to sever the movement from its popular support by stirring up considerable confusion.

The move, coinciding with the Palestinian delegation's visit to Moscow, hoped to take advantage of the absence of such leaders as Yasser Arafat from the scene. It seems the counter-revolutionary plotters are still under the illusion that the revolution depends totally on this or that individual. With Palestinian leaders out of the country, Jordan's regime fancied it could throw the rest of the Palestinians off balance and force them (and their sympathizers) to come to terms with the authorities. The regime wanted to confront the returning Palestinian delegation with the *fait accompli*.

The clampdown came at a time when Israel was intensifying its air raids on civilian targets in Egypt with the obvious aim of demoralizing the Arab multitude. Threats of a scorched belt along the borders with Lebanon were being aired to frighten the Lebanese population in the south into a massive northward retreat. Rumors were being leaked to the effect that a gentleman's agreement between Hussein and Israel was being arranged under the auspices of the U.S. Embassy in Jerusalem, allowing farmers unhindered use of the Eastern Ghor Canal and the fields surrounding it. At the same time, Rogers was touring Africa, preaching peace and cooperation. Nixon's "most likely affirmative" answer to Israel regarding the purchase of more Phantom jets was being unduly over-publicized. The Big Four were meeting again, and Mr. Gunnar Jarring was being recalled to New York. President Nasser was very busy airing his peaceful solution. All these factors were taken into consideration in the timing of Hussein's move. Hussein expected he could exploit a mood among people of the area favoring the so-called "peaceful solution." A mood which might be turned against the "extremists"—the Palestinians.

POPULAR RESOLVE TO RESIST

The Jordanian minister of information, Salah Abu Zeid, was assigned the honor of publishing the decree. Its publication was followed up by press releases (by the same minister) denouncing the revolution. The aim of the decree was unmistakably clear.

Immediately, all the commando organizations held an emergency meeting and resolved:

- 1) To declare a state of alert to confront any attempted crackdown on the commandos.
- 2) To protect the vital centers accommodating the Palestinians.
- 3) To form a unified command for the Palestinian Resistance Movement.
- 4) To resort to force in order to prevent the Jordanian authorities from implementing their decree.
- 5) To request the frontline Arab states to define without delay their attitude toward the Jordanian decree.
- 6) To issue a statement to the general public exposing the plot.
- 7) To order all commando military sectors to place themselves at the disposal of the newly-formed unified command.
- 8) To announce that the command had been in direct contact with the delegation in Moscow.

POPULAR REACTION

From the moment the Palestinian resolution was made public, the general population began to move quickly. People realized that the plot aimed to liquidate the revolution and nip in the bud all hopes for liberation and repatriation. And on this score, they were not ready for any compromises. But, this time, popular reaction was totally different than it had ever been before. Rather than taking to the streets to demonstrate disapproval and facing traitors' bullets without any means of self-defense, the general public, like the revolutionary groups, were resolved to meet force with force.

The immediate response of the people to the decree had been to ready themselves for the very worst. They began to build barricades and road-blocks on the arteries leading to their quarters. They generously supplied everything they could to the commandos and demanded to be armed in order to fight in defense of their revolution. They were confident in their leadership and in the ability of the revolution to handle the situation, and they acted in accordance with the directives of that leadership.

On the political level, various political and social organizations, professional groups, labor unions, and trade unions, declared their unreserved support of the commandos. Representatives of these groups met in the headquarters of the PLO in Amman and issued an urgent appeal to Arabs everywhere and to Jordanian soldiers in particular. The appeal urged them all to express solidarity with the Palestine Liberation Movement and called upon the Jordanian soldiers to abstain from shedding Palestinian blood in vain.

In condemning the conspiracy against the Palestinian commando movement, the general population in Jordan called for the establishment of a national regime trusted by the people, which would adjust the country's economy to the existing state of war; that could interact genuinely with commando action; that could mobilize the potentials of the people in a war effort; that could secure sufficient, effective and necessary armaments for the Jordanian Arab Army; that could safeguard public funds from theft and dilapidation by investing them in the war effort and to build the national economy.

THE ROLE OF THE MILITIA

Probably the most significant aspect of events preceding the Battle of Amman was the role played by the militia in organizing the popular resis-

tance. In the past, the population had faced the oppressor's tanks with bare hands; this time they countered them with anti-tank rifles, bombs and bullets. But, above all, oppression was met with organized and planned resistance; and it was mounted largely through the militia's efforts. The militia facilitated interaction of vanguard forces and popular backlines. Palestinian women in the militia performed admirably. They participated in the fighting, and some were wounded. They helped the fighters as nurses, guards, and in other logistical and administrative capacities. The role performed by the Ashbal was no less heroic.

UNITY AMONG THE COMMANDOS

No sooner had the Jordanian regime moved to implement its decree than it found all commando organizations welded into a single front, determined to foil the regime's plot by every means at their disposal. The commandos elected a central committee and authorized it to coordinate the military actions of the various groups. The first meeting of the central committee found the organizations unanimously agreed on measures to be taken under the circumstances. From this committee, a unified command was born whose directives were met without reservation by all the commandos. The creation of the unified command was a great achievement for the Palestine Revolution—on its way to liberation.

CLASHES

In the evening hours of February 10, only a few hours after the issuance of the decree, an armored column of the Jordanian army opened fire on a camp of the Popular Liberation forces. This clash, which started with light arms, developed into a fierce battle in the area of Jabal al-Taj. A reinforcement to the beleaguered column was intercepted by the commandos and blocked from reaching it.

The commandos had entered into battle with the army in self-defense and had decided not to exceed the limits of this purpose. But the Bedouin troops did not respond in kind to the restraint of the commandos.

On February 12, at noon, a fierce battle developed between the militia and the Bedouin troops. These troops refused to adhere to the cease-fire that was agreed between the commandos and the authorities. It was impossible to control the outraged population. It mounted an attack on the citadel where Hussein's troops were stationed; a *de facto* cease-fire followed.

ARAB SUPPORT AND SOLIDARITY

While bloody clashes were going on in Amman, official and popular support for the Palestine Revolution was being voiced throughout the Arab world. The attempted crackdown was rapped by Syria, Iraq, Egypt, Algeria, Sudan and Libya. Solidarity with the Palestine Revolution was expressed by large numbers of telegrams sent from various Arab countries to the Voice of al-Assifa.

COMMUNIQUE

Tension and clashes continued until late Thursday, February 12, when it was announced, in the wake of a meeting between commando leaders and the Jordanian authorities, that agreement had been reached to stop actions and provocations and to freeze action on measures indicated in the decree.

On February, February 13, the newly formed Unified Command for the Palestinian Resistance Movement issued the following communique:

—The Council of Ministers issued an 11-point decree which the commando movement considered an attempt to besiege it and crack down on it, as was reported in the communique issued by the commando organizations Tuesday evening, February 10. During the past three

(Continued on Page 6)

Justine Harris

ZIONIST LIES & THE PEOPLE OF ISRAEL

Many prominent Jewish intellectuals have seriously questioned the choice of self-segregation in a Zionist state. Nonetheless, present-day Zionists refuse to consider even the possibility that Zionism may not only be impractical in the long run but also morally damaging and materially destructive in the short. The concrete disasters of Israeli policy since 1967 raise crucial questions about the real goal Zionism pursues, and its justifications.

At best the Israeli government is in deep error. The perpetration of errors which commit the lives of millions to tragedy and deprivation is a very serious matter—as much for the Israelis themselves as for the Palestinians, especially now that the conflict is stepping up.

Israeli internal propaganda is simply government-released justification for short-sighted policies, and it duplicates the myths concerning Israel that are circulated throughout the world. Whether for home or foreign consumption, Israeli propaganda seeks to place the blame for a shattered Zionist dream elsewhere than where it truly belongs.

HOW DOES THE ISRAELI GOVERNMENT LIE TO ITS PEOPLE?

It tells Jews at home and abroad that the Arab World is tyrannical. This shift of blame for Jewish persecution from Western to Arab shoulders conveniently takes the burden off policy-makers and community leaders around the world whose expansive desires and delusions are in great part responsible for the condition of Israel's seriously sick society—a society kept from seeing its course and future realistically. And so: Israeli policies of expansion, exploitation and aggression are purported to be wholly in the interest of "survival."

In its dogmatic insistence on "survival" as the greatest good of the society, the Israeli government is perpetrating a mammoth hoax on its people. During the late 1940's when Jews were scarcely out of Nazi concentration camps, just remaining alive—just surviving—seemed essential. However, those survivors who learned compassion from their horrendous experiences valued the quality of life as well; and this meant that they rejected or seriously questioned the deprivation of another nation's land in order to secure their own place in the sun. If a new generation of people living in Israel should also feel this way, it would be a severe threat to Israel's *status quo*. So, the ritualized clamour for "survival" amounts to a desperate attempt to drown out the growing chorus of voices who ask: "Is Zionism worth all this?" Is continued theft and usurpation of another's land, suppression and oppression of the Palestinian nation, a legitimate goal? Can it indeed be justified in the name of Israeli survival?

The Israeli people are paying dearly now for the pat answers their leaders proffer to agonizing questions. Just as official propaganda seeks to delude the world into believing in the righteousness of the supreme Zionist goal—survival; it fulfills its most important function in deluding the Israeli people themselves into believing there are no other alternatives.

BUT WHY DOES THE ISRAELI GOVERNMENT LIE TO ITS PEOPLE?

The answer may lie in an analogy: the U.S. justification of the Vietnamese war to the American people. Intervention was promoted in exactly the same manner and for the same reason. If Vietnam were to fall to its own people, the security of the U.S. would be at stake; but more than that, the U.S. has a moral duty to uphold democracy there and to ensure the right of a struggling people (south Vietnamese landowning aristocrats) to survive. The U.S. presented an animated-cartoon version of the war: Yankee democrats vs. subversive Communists from the north; and it effectively

killed the reality of the nationalist movement going on in Vietnam for millions of Americans. In like manner, U.S. policy and rhetoric on the importance of Israeli democracy, the civilizing role of the Zionists in the Middle East, and justice for the Israelis have blocked out the strong and just claims of the Palestinian people—who are involved in an equally staunch nationalist movement. But, just as the South Vietnamese government has "the right to exist" so, according to vocal government officials in the U.S., Israel has "the right to exist."

Here it must be strongly asserted that no one debates the right of any human being or group thereof to "exist"; it is the manner in which they do so that is crucial. If a minority "exists" with coercive power over a dissident majority, bolstered by foreign support, then such *existence* (or more accurately, such *exploitation*) is debatable if not down-right objectionable. It must also be recalled that the existence of Jews in Palestine was never debated by Arabs until revelation of a clear Zionist plan to deprive the Palestinian inhabitants of political rights was evidenced by massive immigration of foreigners into Palestine followed by massive evacuation of the indigents.

However, concerning U.S. involvement in both aggressive situations (settlement of Palestine by European colonizers with blatant disregard for native Palestinians, and the attempted deprivation of the Vietnamese people from participation in their own national movement by a Western clique), the magnitude and immorality of American collusion in bad policy has twice been kept from the U.S. people by official spiritual garbage. And, particularly with regard to Vietnam, there has been a deliberate misleading of U.S. citizenry into reckless and bloody support of a misguided and disastrous policy. The toll in American lives has been enormous. For the U.S. the signs of disaster in Vietnam have long been clear. They are now just emerging in the Middle East.

The Israeli government, following the same imperialist policy in Palestine, must also steer clear of the truth in order to achieve popular support. Doubts about the legitimacy of government goals must not be permitted to surface; meanwhile, men must bleed, women weep, and children grow to an unsound adulthood fed by lies. Constant aversion of the truth upon which the state of Israel is based will breed a nation of moral dwarfs. The answer to the question ("Why does the Israeli government lie to its people?") is all too obvious. The Zionist machine is not as concerned with the slow crippling of Israeli life, the maiming of Jewish souls, the gradual erosion of world sympathy already beginning—all justified in the name of survival—as it is with its own survival. The Zionist machine knows that it must lie to preserve itself. But the Zionist system must die in order for its people to survive in a manner worthy of the sacrifices they have made in order to live a contented and righteous life. Survival of the Zionist structure in Israel at the expense of Jews who desire not only a good life, but an honest one too, can only be condemned.

If one needs proof of the effect of government lies on the people, one need only turn to the November 1969 issue of *Israel Magazine*. The full tragedy of the Israeli people—laborers, teachers, merchants—is revealed in an article called "The Hemorrhage," which would raise the spirits of the Palestinian resistance forces and Arab sympathizers if it were not so sickeningly illustrative to the Israeli government's inhumanity to man.

Death is its topic—death as a result of the achievements of Palestinian guerrilla forces and Arab conventional forces. The article explains in detail bureaucratic death rituals of Israeli society. A civilian is in charge of informing families of the death of their relatives in Tel Aviv; and this person

had to swear to his boss, the town mayor, "that he would go about his work with the efficient detachment of a professional undertaker." This man is very active, "all day long the telephone is busy. Another tinkle and it turns out to be a tolling bell—somewhere in Sinai, on the Suez front, in the winding Jordan Valley, in the mountains and caves of the Judean desert, on the windy Golan Heights, on snow-capped Mt. Hermon, a man, more usually a boy, has fallen hit by a bullet, blown up by a shell, shattered by a mine."

The article goes on to describe the civil servant's job in all its ghastliness, including the intimate details of family reactions to his visits. "Many have swooned or shrieked, or had a spasm, or torn at their hair, clawed their cheeks... little children would stoke their sobbing mothers." Reading this account, one finds oneself torn between rage and compassion. Rage, for the fact that no Jewish suffering seems to be private—every tragedy must be skillfully exploited by the Zionists for its propaganda value. Rage, for the fact that the agonies of Palestinians consigned to living-deaths in refugee camps, the horrors of the men, women and children scorched to death by napalm, go largely unpublicized, due to efforts of the Israeli government. Yet there is deep sadness for the Israeli mother; for the simple worker who believes in the lies of his government, in its phony goals, and gives his sons for the survival of an anachronism.

Further on in the article, there is testimony to the effectiveness of the Palestine popular resistance: "Anyone and everyone is liable to be hit, crushed utterly at any moment. The slow hemorrhage Israel has undergone since the Six Day War is by now roughly equal to the bloodletting in that memorable campaign of June 1967—Israel's losses have been staggering. But it is a case of no alternative. Israel has no choice other than to offer total resistance. Israel will meet every challenge with every drop of its blood."

And so the article reveals the sadness and tragedy of ordinary lives and the disastrous government policy which prolongs their suffering by holding, illegally and immorally, lands which do not belong to them.

Blood is cheap to government officials. Have the Israeli people really no alternative to this suicidal course? Answers to this question are problematic, but this does not preclude the existence of a solution. Can the Zionist government actually prefer executing its youth to considering the solution posed by the Palestinian nation: the creation of a multi-ethnic, secular state?

Surely, the people of Israel will continue to search for truth. Surely they will see that the preponderance of misery and death, long claimed by Zionists to be their historical lot, has pursued them through the false promises and lies of their leaders. Indeed, their "refuge" Israel is both a spiritual and mental ghetto as well as a contemporary "vale of tears." The Israeli government must be on guard, for the masses will some day discover that the contemporary fact of their dreadful existence is perpetuated by none other than their own government—not by the traditional intolerance of the West or the "terrorism" of the Palestinian nation. Palestinians, they will be made to realize, are in pursuit of their stolen birthright.

THE PALESTINE GUERRILLAS

Their credibility and effectiveness

By DR. HISHAM SHARABI

This is an important study of Palestine resistance, perhaps the most comprehensive to appear in English to date. Based on his first-hand observations and discussions, Dr. Sharabi examines a host of topics related to the movement and its achievements. The appendices include texts of interviews with Palestinian leaders and translations from political writings by Fatah and the P.F.L.P.

Copies may be procured from:

CENTER FOR STRATEGIC AND
INTERNATIONAL STUDIES
810 - 18th Street, N.W.
Washington, D.C. 20006

—Continued from Page 1—

The Revolution undertook serious studies of its enemy and of itself. A progressive liberation movement cannot be motivated by revenge and cannot suffer from the racism that characterizes the very enemy it is trying to conquer. Therefore, study of the history, suffering and achievements of the Jews took place. Jewish thinkers such as Buber, Ha-am, Magnes, Rodinson, Deutcher and Menuhin were read and reread. Serious discussions with progressive Jews in Europe and America helped also foster a new image for the Jew at large, the Jew as Zionist and the Jew as a Palestinian citizen: a human image. No supermen, monsters or pygmies, but people who were persecuted by European racist Nazis and then manipulated by European racist Zionists into Palestine and the vacation of its people.

The Revolution has succeeded in making a fundamental change in the attitudes of the Palestinians and in their perception of the enemy. The Palestinians no more hate — or love — the Jews qua Jews (as Jews) but view them as they view other co-religionists; Christians or Moslems. How they behave, where do they stand, and what is their position towards the Palestinians and their revolution become more important than their names, language or religious belief.

The Palestinians are fighting to create a tolerant, democratic and liberated land for "all of us," Jews, Christians and Moslems. This change in attitudes was seen as a first pre-requisite for the creation of the new state. A change of Jewish attitudes and their perception of the Palestinians and their revolution is another major pre-requisite.

A plural, open, tolerant Palestine for Jews, Moslems and Christians is a vastly superior country than an exclusive racist state built on the forced exclusion and misery of any part of its population.

To what extent this goal is attainable and realistic will be determined by the attitude of the Jews in Palestine and outside it and by the progress and escalation of the revolution. As the attitudes of the Moslem and Christian Palestinians were explored, it is quite important that an attempt be made at exploring and analyzing Jewish attitudes and perceptions.

AN APPROACH TO THE STUDY OF JEWISH ATTITUDES

Any attempt at studying and interpreting the attitudes and perception of any group of people must be met with difficulties and be subjected to accusations of bias and distortions. We don't claim any immunity from such shortcomings, but we shall try to minimize their effect. Our approach will be the use of direct quotations—and documentation—whenever possible. No attempt is made here at using Marxian dialectics or purely sociological models. Political motivation is the basic frame of reference.

A final problem besets our study: Most of the attitudes and "images" studied were basically engineered by the Zionists through their propaganda machinery, and they may not have been accepted by all, or a majority, of the Jews in the world. However, one must concede that the Zionists have succeeded to a great extent in identifying Judaism with Zionism in the eyes of a vast majority of Jews, especially in the Western countries. Nazi horrors and anti-Jewish threats in several countries helped the Zionists maintain their hold over Jewish minds everywhere. Without Jewish money, political influence votes in certain sensitive places and overall support, "Israel" would not have survived and the Zionist imperialist occupation would not have lasted. In the final analysis, it is the power and influence of world Jewry under Zionist manipulation that perpetuated the tragedy of the Palestinians, their oppression, subjugation and exile. It is thus quite important to find out how do the Jews feel about the Palestinians, how do they view them as people and to what extent was this view essential to the act that led to the expulsion of the Palestinians? What is even more important: Can this view be changed and how?

HOW ZIONISTS VIEWED THE PALESTINIANS

The early attitude of the Zionists towards the Palestinians was simply to ignore their very existence. Israel Zagwill's famous phrase about "a land without people to a people without land" epitomizes this attitude. Chaim Weizmann had a more colorful statement: "There is a country which happens to be called Palestine, a country WITHOUT a people, and on the other hand there exists the Jewish People and it has no country. What else is necessary then, than to fit the gem into the ring, to unite this people with this country?" Uri Avnery notes that T. Herzl in his book "The Jewish State," which launched the modern Zionist movement, dealt with working hours, housing for workers, and even the national flag but had not one word to say about the Arabs of Palestine. For the Zionists, the Arab was the Invisible Man. Psychologically he was not there. However, this attitude became obviously untenable. Palestine—it was discovered—was a prosperous country measured by the standards of the day. Its population was extensive and carried out its tasks of cultivating the soil in relative peace and made its contribution to the Arab community at large.

Achad Ha-am, the Russian Jew and Hebrew philosopher, tried to draw attention to this fact as early as 1891. He stated that Palestine was not an empty territory and that this posed problems.

In fact Ha-am reported after a journey through Palestine in 1891 that it was difficult to find any still uncultivated farmland there.

Max Nordau, the prominent Zionist leader, hearing for the first time that there was an Arab population in Palestine, ran to Herzl crying: "I didn't know that—but then we are committing an injustice."

Several reports appearing in the late 19th century and the early 20th century confirmed this fact amply. The Arab Palestinians had a prosperous citrus industry. They grew oranges of exceptional size which attracted attention as early as the 18th century.

Zionist image-making subsequently turned to another theme which was to be accepted by a large number of Jews as well as Christians in Europe and America and thus became a major force in shaping the attitude of Jews toward the Palestinians. The Palestinians were "natives" or "inhabitants" who happened to live in Palestine. There people were subnormal. They lacked any national entity and civilization. Such image was imbedded in the in-

famous Balfour Declaration which designated the Palestinians as inhabitants who may have religious and civil rights but no political rights. They were not "real" people. Later, however, a further character-assassination of the Arabs was added. These "inhabitants" were really bedouins, i.e., roving nomads, pillaging the fertile soil of Palestine and bringing about increasing devastation of that beautiful land of milk and honey. European Jews coming to Palestine would indeed be a blessing. "For that European Jew was the carrier of a superior civilization, the master of European technology and was in a position to bestow the blessings of that civilization on the nomadic population of Palestine." A typical "mission civilisatrice" would be attempted by the Jews in Palestine.

A vivid picture of this "native" Palestinian and a depiction of the attitudes engendered by such an image is revealed by Herzl, the Father of Zionism in his famous "Memoirs". "We must expropriate gently the private property on the estates assigned to us. We shall try to spirit the penniless population across the border by procuring employment for it in the transit countries while denying it any employment in our own country. Such process shall be carried out gently and circumspectly." Herzl goes further: "If we move into a region where there are wild animals, to which the Jews are not accustomed: big snakes, etc., I shall use the natives prior to giving them employment in the transit countries, for the extermination of these animals. High premiums for snake skins, etc., as well as their spawn."

Herzl goes on in his Memoirs discussing tasks he would assign to the "natives" before spiriting them away across the borders. He would let them drain the swamps since they are accustomed to the fever. To the modern reader this all seems fantastic coming from a "Jew", a man who knows about the suffering of people because of racist discrimination. But, of course, Herzl was as much a European colonialist, a German imperialist as a Jew. Herzl himself states: "With the Jews, a German cultural element would come to the Orient. Evidence of this: German writers—even though of Jewish descent—are leading the Zionist movement. The language of the Congress is German. The overwhelming majority of the Jews are part of German culture." and further: "If it is God's will that we return to our historic fatherland, we should like to do so as representatives of Western civilization, and the well-distilled customs of the Occident to this plague-ridden, blighted corner of the Orient." ●

—To be continued next issue.

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days, a series of clashes took place and many commandos and army men lost their lives and the country was on the brink of civil war. —As it is engaged in a fierce struggle against the Zionist enemy and world imperialism, the Resistance Movement pledges to its people to continue the struggle for liberation and not to relinquish its inalienable right to the freedom of armed and mass struggle until victory. —Following the bloody clashes, the Resistance Movement entered, through a delegation representing the Unified Command, into discussions with the authorities to stop the bloodshed and to cancel the ministerial decree and the measures taken by the authorities, which were at the origin of what has taken place. —Following these talks, the Unified Command agreed to a joint statement putting an end to all the measures resulting from the Council of Ministers' decree. The statement provided clearly for the freezing of said measures and causes of tension. —Realizing fully that all the causes of tension were an outcome of the ministerial decree and the military measures taken by the authorities, the Resistance Movement reiterates that ending the prevailing tension and stopping of the bloodshed require:

1. Defacto cancellation of the cabinet decree.
2. Withdrawal of the army from the cities and their surroundings and a halt in military operations.

3. That the Fedayeen movement continue to exercise its complete freedom and mobility and that conditions between the commando organizations and the authorities be restored to what they were before the issuance of the cabinet decree.

4. That the Fedayeen movement continue to exercise its complete freedom in bolstering the arming of the general population as well as national and political mobilization by all possible means.

POPULAR MASSES:

Your revolution has emerged from the crisis stronger and more united than before. The Unified Command shall continue to shoulder its responsibilities, taking into consideration that the worth of the joint statement depends on the practical and tangible implementation of the agreement. Now, more than ever before, the Resistance Movement requires all its armed and popular organizations as well as the struggling masses to assume their responsibilities with utmost vigilance and restraint in the interest of revolution, curbing any individual errors that might harm the Resistance Movement. They are asked to bolster national unity and the brotherly ties among the commandos, officers, soldiers and masses. The Resistance Movement hails the national, vocational, trade union, women, student, and mass organizations on their heroic national stand in support of the national struggle for liberation. ●



OBJECTIVES OF THE PALESTINIAN RED CRESCENT ASSOCIATION

1. Relay the health needs of Palestinian Arabs to various interested individuals and organizations in the United States. This will prevent duplication of efforts by these various organizations and help in coordinating their activities in the health field.
2. Establish a "reference index" of all Arab physicians and health personnel in the United States detailing their specialties and fields of interest. Thus a quick-reference index will be available from which names of individuals can be obtained who can supply information needed for the health care of Palestinian Arabs.
3. The Association will act as a "Brain Trust" to the Palestinian Red Crescent Society and other organizations in the health field. It will help solve special problems and meet certain challenges that these organizations face.
4. Initiation of a program whereby Arab physicians and health personnel in the United States can rotate for short periods of time through the Palestinian Red Crescent facilities in Jordan. They can help treat patients and conduct classes for nurses, aides, and orderlies. The establishment of a "Medical Corps" of trained personnel would be a possibility.
5. The Association will act as an authoritative source in publishing information on the health needs of Palestinian Arabs. Such factual information would help in collecting medical supplies and drugs.
6. A large number of Arab physicians and health personnel in the U.S. would be involved in a positive and pragmatic fashion in helping Palestinian Arabs.

THE PALESTINIAN RED CRESCENT ASSOCIATION

P. O. BOX 1356
KLAMATH FALLS, OREGON 97601

Dear Friend:

The Palestinian Red Crescent Association is collecting the names of all Arabs and Americans of Arab descent in the United States who are engaged in the fields of health and medical sciences. The enclosed copies of the By-Laws and Objectives of the Association explain what we are trying to accomplish. Please fill out the enclosed questionnaire and mail it to us at your earliest convenience. Thank you.

Sincerely,

MUNIR J. KATUL, M.D.
President, the Palestinian
Red Crescent Association

QUESTIONNAIRE

(Please return to P.O. Box 1356, Klamath Falls, Oregon, 97601)

NAME:

ADDRESS:

AGE: SEX: TELEPHONE (Include Area Code):

COUNTRY OF ORIGIN:

SPECIALTY:

PROFESSIONAL DEGREE(s) (include year and place of graduation):

Please check one of the following:

- I am very interested in helping the Association and am willing to devote time to help it accomplish its objectives.
- I am interested in helping the Association but unfortunately my time does not allow me to participate in its activities. I would like to stay informed of what the Association is doing.
- I am not interested in the Association and please remove my name from your mailing list.

If you wish to become a member of the Association, please check one of the boxes below:

Regular Member or Associate Member

(No dues are necessary but contributions to cover administrative expenses are welcomed. Such contributions are not tax-exempt.)

Please list below and on the back of this page the names and addresses of Arabs and Arab-Americans in the United States who are engaged in the fields of health and medical science. (This includes physicians, dentists, pharmacists, public health personnel, nurses, technicians, and scientists in the field of medical sciences such as pharmacologists, microbiologists, physiologists, etc..)

ISRAEL AS A MAD DOG

The barbaric attack by Israeli Phantom fighter-bombers on an Egyptian scrap metal plant with its resultant loss of at least 70 Egyptian civilian lives is both one more example of Israel's utter disregard for laws of war and the vaunted "even-handed" policy of Mr. Nixon. Israel's explanation, as in the case of the Israeli attack on the U.S.S. Liberty, was that it was all a mistake, but a not so terrible one. Her long heralded "crack, precision-honed" Air Force had erred, despite the fact that there were no military installations in the area and that the attack came just at the time of the laborers changing shifts. Immediately, the U.S. State Department, once again evidencing its "even handedness," issued a statement condemning the attack but equating it with the attack by several individual Palestinians on an El Al Airline Bus in Germany. Further evidencing its even-handedness, the U.S. statement called for the restoration of the cease-fire between Egypt and Israel, the announced goal of Israel in initiating its raids against targets within Egypt.

The truth of the matter is that Israel is rapidly approaching the mad dog psychology of one who is militarily superior being unable to impose its

arab civilian victims.



NAZISRAEL

will on the people of states which are militarily inferior. The mad dog psychology exhibits itself throughout the world, be it in Southeast Asia or the Middle East, under the banner of making war to make peace, or, in other terms, the war to end all wars. An integral part of this psychology is to demoralize your adversary by showing him you mean business. Business can be translated into saturation bombing, fragmentation bombs, time bombs, napalm bombs, bombing purely civilian targets, forcing large civilian population migration in the territory of the adversary in an attempt to burden him, conducting search and destroy missions, and carrying out "spectacular" military feats which, however small their military value, are of alleged prime psychological value. These are all shared components of Israeli and American military strategies in their respective attempts to subjugate the Arab and Vietnamese people.

The value of spectacular military feats for Israel is somewhat greater than for the U.S., however, because Israel's continued existence depends on its ability to convince the Israeli people and its supporters and benefactors in the Western Imperialist hinterland that the Jewish State is a viable entity and can take care of itself, given sufficient material, political and immigration support (unless, of course, the chips are down). This does not mean that Israel does not seek to create a defeatist mentality in its adversary by, to quote Dayan, "hitting and hitting hard" even if hitting means to hit civilian targets and hitting hard means to use time, napalm and fragmentation bombs.

The Palestine Revolution and the Arab masses understand that they will be called upon to make sacrifices, no less than those made by the heroic Vietnamese people, in the struggle against Zionism and imperialism. The forces against which they struggle will use all sorts of barbaric and uncivilized tactics in their attempt to crush the will of the people and subdue them. All of this they know and that theirs will be victory.

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