

# Free Palestine

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Lea Tsemel Speaks

## Political Repression & Torture in Israel



Lea Tsemel

"To live in Israel is like living in a big ghetto. You are checked by police day and night. Mr. Begin's election is the outcome of racist Zionism, of ignoring other people's rights, of believing in mysticism and arguing that the West Bank and Gaza are ours because the Bible says so." Thus spoke Lea Tsemel, the thirty-two year old Israeli attorney who is on tour in the United States. Tsemel's recent activities in Israel make her well-qualified to speak about political repression in Israel. She helped defend

Palestinians in Ashkelon Prison when their hunger strike brought world attention to the intolerable treatment of political prisoners in Israel. Several of her clients were the focus of an investigative report in the London *Sunday Times*, which charged Israel with torturing Palestinian prisoners. Shortly after the publication of this report, the Supreme Court of Jerusalem accused Tsemel of "identifying herself with the enemies of Israel" and she was harrassed by the Israeli government and threatened with withdrawal of her law credentials. In her lecture at Washington, D.C. on October 12, 1977 Tsemel explained the methods used by the Israeli military against the Palestinian population in the West Bank and Gaza. She said more than one hundred and eighty Palestinians are in Israeli jails without trial under the so-called "administrative detention" regulations. Torture is practiced in jails against prisoners who are interrogated by security agents and by military intelligence officials. Most of the confessions are obtained through torture and after confession the lawyers can see the prisoners. She said that in an article in the *Jerusalem Post*, an Israeli security official was asked about prisoners' charges of torture through frequent use of

electric shocks. He replied that it takes only one electric shock to make them testify. She also reported that an Israeli judge, when asked if he knew of torture against prisoners, replied that he usually takes that in consideration when he makes a judgment. Tsemel said that Palestinian prisoners were on hunger strike not for political reasons or to ask for treatment as political prisoners, but simply to ask for equal treatment with Jewish prisoners. Even these simple demands were not met. She said that before she left Israel, there were strikes in three jails (in Jenin, Nablus and Shatta). The Palestinian prisoners were asking for mattresses, medical care, and books and newspapers. She described the oppressive methods used by the Israeli military in the occupied West Bank and Gaza where censorship is imposed on Arab newspapers, and where the Israeli police raid high schools to beat and arrest students. Collective punishment is imposed frequently and homes of relatives or friends of those suspected of resistance are blown-up. Innocent people are thus punished without committing any crime. The military governors of the occupied West Bank have unlimited powers and can expel

(Continued on p. 3)

### Editorial

## South Lebanon: Israeli Invasion Palestinian Resistance

For more than two weeks, the Israeli army's tanks and infantry units fought inside South Lebanon in an unsuccessful attempt to defeat the Palestinian Resistance Movement. While General Dayan continued to deny in Washington, D.C. that his troops were involved in South Lebanon, hundreds of Israeli tanks crossed the border into Lebanon and began to shell the small villages and fields. Dayan was speaking of peace in Washington, D.C., but his artillery and bombs were bringing death and destruction to hundreds of innocent civilians in South Lebanon.

Faced with this massive Israeli invasion, the small Palestinian Resistance Forces decided to remain and defend their camps and villages. They fought back with limited ammunition and at the village of Khiam the few Palestinian-Lebanese defenders were able to stop the Israeli tanks and prevent them from entering the strategic village. Yasser Arafat, Chairman of the P.L.O., visited the fighters in the South and personally directed some of the military operations. He appealed to the Arab governments and people to support the Palestinian Movement and assist it in its battle with the superior Israeli forces. He told the Palestinians to hold on to their guns, to continue the struggle because it is the only means to achieving liberation, self-determina-

tion and independence.

The heroic Palestinian fighters in South Lebanon have proven once more that the Palestinian people exist, that they possess military and political power and therefore cannot be ignored or dismissed by American-inspired plots and plans.

The terrorist Menachem Begin and his General Dayan continued to deny the Palestinians the right to be represented, and denied their "national rights." But by standing up to the Israeli invasion, the Palestinian Movement has proven that the Palestinian people are masters of their own destiny, that the P.L.O. is their representative, and that they are determined to continue the struggle until they achieve liberation and freedom.

It is tragic that Israel invaded Lebanon with American tanks, and used American napalm and phosphorous bombs to bring death and suffering to hundreds of civilians in South Lebanon. It is time for the American peace movement to protest the use of American weapons in South Lebanon. All American military and economic aid to Israel must end since it continues to commit aggression against Lebanon, and since it continues to violate the human and civil rights of Palestinians in the occupied West Bank and Gaza.



# Revolution Until Victory

*A report on the Celebration of the 12th Anniversary of the Armed Struggle in Palestine by the CIS Medical Delegation to Palestine.*

On the first of January this year the Palestinian resistance movement, under the leadership of the Palestine Liberation Organization (PLO), celebrated its 12th year of armed struggle. This year's celebration, which commemorated the people's movement and re-emphasized the road of people's war as the main road of revolution, took place after the Palestinian movement had just defeated a vicious imperialist-Zionist conspiracy. This conspiracy was planned a long time ago and its main goal was to put the Palestinian movement under such pressure that it would be annihilated or seriously weakened. But, the heroic Palestinian people's resistance, as exemplified by the heroic battle at Tel Al Zaatar, destroyed the dreams of the two superpowers and other reactionaries. As Abu Amar (Yasser Arafat), in his message on the occasion of 12 years of armed struggle, said, "The Palestinian movement cannot be domesticated or tamed and nothing can take away its claws." This year again the Palestinian people all over Lebanon, openly and with guns in their hands, celebrated the beginning of their armed struggle and for the 12th time emphasized the continuation of this struggle.

Twelve years ago, on January 1, 1965, the first shot of the Palestinian revolution was fired against the Zionist occupationists. Al Fatah, after 8 years of preparation and underground organizing, declared its existence by firing this shot. Afterwards, other organizations joined them on this road. The defeat of the Egyptian, Jordanian, and Syrian armies in the June, 1967 war, clearly indicated that only by undertaking the road of mass armed struggle, by self-reliance, and by preserving the independence of their movement would be Palestinian people be able to free their land from the yoke of the Zionist occupationists. Today the Palestinian movement enjoys great and increasing respect, not just among the Palestinian masses, but throughout the entire world.

The magnificent celebration of the anniversary of 12 years of mass armed struggle, despite the short time since the ceasefire, despite the scattered clashes in different parts of Lebanon, and despite the intimidations and sabotage activities instigated by the Syrian troops, was the best and first indication (after the ceasefire and takeover of the Syrian troops) of the determination of the Palestinians to preserve the independence of their movement. It also expressed their refusal to be limited, subjugated or forced to become underground in Lebanon, where the movement is engaged in open struggle and independently mobilizes the masses on a large scale. This celebration, especially in the residential areas of the Palestinians, was held openly because of the existence of the protective forces of the PLO.

On the night preceding the anniversary the PLO organized a huge star-shaped march with torches in the western section of Beirut which began at 5:00 P.M. The PLO fighters, both men and women, and the young fighters in their military uniforms started the march from the Makhimat (Palestinian camp) toward the headquarters of the PLO. The torches symbolized the martyrs of the revolution. After passing through the streets of the city, the march was greeted by Abu Amar in the PLO headquarters. At this time, twelve big torches, representing the twelve years of armed struggle, were lit in front of the massive march. One of the most

moving scenes was the march of the young fighters of Tel Al Zaatar. They were the sons and daughters of the Tel Al Zaatar martyrs and were carrying pictures of their fallen relatives and signs with slogans such as; "We Will Continue on the Path of Our Fathers," "Long Live Abu Amar," "Long Live Palestine," and "Revolution Until Victory." This magnificent march ended in the middle of one of the big Makhimats of Beirut, but the ceremonies were not yet over. At about 10 P.M. once again the silence of the night was broken by gun shots and the sky of Beirut became full of colorful stars. This was a statement by the Palestinian movement that it will not put down its guns until it regains its land.

On January 1st the streets of the western section of Beirut, where the Palestinians reside, were full of Palestinians who were marching to the gymnasium in front of the Arab University of Beirut where the main celebration was to be held. Everyone was dressed accordingly. Some had military uniforms on, some were wearing national costumes, and some of the mourners were dressed in black. The gymnasium was full of thousands of Palestinians and Lebanese. At about 10:00 A.M. Abu Amar, the chairman of the PLO and the leader of Al Fatah, joined by other leaders of the movement, walked into the gymnasium. At this moment the atmosphere was filled with pure and genuine emotion. The security guards could hardly clear the way to the podium for Abu Amar. The women expressed their joy with jubilant cries in the traditional eastern fashion. In front of the podium the orchestra was playing famous Palestinian revolutionary songs and the people were singing along with the music. At this point the dance of the Mothers of Revolution began in the center of the gymnasium. (Mother of Revolution is a title given to those mothers who have lost some or all of their children in the war.) At first one of these women, who was dressed in black and had lost all of her children in battle (she had lost the last of them in the recent war), took the rifle of one of the soldiers and making the victory sign with her hand, started to dance. The other mothers joined her. Their faces were glowing with hope, as if they had not lost any children and indeed the thousands of armed young fighters around them were their children. Their revolution was stronger than ever and they were celebrating its anniversary. Soon, several of the men, with guns in their hands, joined them. They formed a circle and the dance continued. All this activity developed spontaneously and expressed the people's feelings in the most genuine fashion.

At about 10:30 A.M. a big torch in the middle of the gymnasium was lit and the official ceremony started with a message from Yasser Arafat. Then the march of the different groups started. First, the soldiers of the People's Army, each group of whom represented a different base, began the march. Following them, workers, peasants, students and other groups, such as the Red Crescent and scouts, marched in front of the podium. The march of the Tel Al Zaatar fighters was the most magnificent part of the celebration. When they reached in front of the podium everybody was shouting slogans and applauding. The march of the men and women workers and peasants, who were carrying olive tree branches and shovels on their shoulders, was a clear indication of the



genuine nature of this movement. After the march a group of children of the martyrs were received with special warmth and affection by Abu Amar. The request of these young fighters, although they were too young, was for permission to take the place, as fighters, of their fathers, brothers and sisters. Many young people, between the ages of ten and fifteen, fought heroically in the recent war. This part of the ceremony was followed by the review of different groups by Abu Amar in the middle of the arena. This celebration ended amidst the jubilant applause of the people, but the commemoration of the people's fighters and martyrs did not end.

During the following week the ceremonial activities continued, not just in Beirut, but all throughout Lebanon in the Palestinian settlements. Among these activities was the Night of Martyrs that was held at Beirut University. It was an impressive ceremony which was solely dedicated to the commemoration of Tel Al Zaatar. Most of the programs that night were prepared and presented by the children of the martyrs of Tel Al Zaatar. One of the moving parts of the program was a dance by the relatives of the martyrs who were carrying the pictures of their fallen children, fathers, mothers, sisters or brothers in their hands. Many of them held as many as 15 to 20 pictures. The dance symbolized the victory of the movement. These people knew well the expensive price that must be paid to maintain the independence and continued militancy of the Palestinian movement. This is why they are ready for more and more sacrifices if necessary.

Another celebration was held on January 5th in Beirut in which thousands of people took part. It was followed by a huge demonstration. People in a long line passed through the different streets of the city and marched toward the graves of the martyrs. Relatives of the martyrs, holding their pictures and as determined as ever, were among those marching. When they reached the graveyard, the people covered the graves of the martyrs with flowers. This was in appreciation of their selfless sacrifice on the road to liberation of their motherland. The death of the martyrs is like a heavy mountain, but this death does not mean destruction, rather it cultivates the final victorious battle. The commemoration of the unforgettable battle of Tel Al Zaatar had a special place in the anniversary celebration this year. The resistance and the sacrifice made in this heroic battle were immortalized by Abu Amar in the message given at the commemoration ceremony. The leader of the PLO summarized 1976 as follows, "... It was a year of our revolutionary ability, with all its glorious connotations, which will remain, immortal, on the pages of our revolution's history. The streams of valour, nobleness, courage, steadfastness, fortitude, and endurance will water our future generations. Even though this year we witnessed many confrontations, viciousness, cruelty, and sorrow, we also witnessed an increasing revolutionary ability, power, and heroic struggle. This spring will enrich the road of revolution of our Arab nation. ..." These words are an indication that the Palestinian people will not look at Tel Al Zaatar just as a past glory, but as a school for today's children and a lesson for tomorrow's revolution.

# Israeli & American Jews Oppose Begin's War Policies

We are Jews of all origins, living in America and fighting to reinforce the progressive traditions of Judaism which embody the ideals of justice, equality and peace as well as the struggle against all forms of racism and oppression. We wish to reaffirm our roots in and identity with these traditions and to assure them freely among all peoples and nations.

Taking up our ancestral traditions requires struggling against anti-semitism, racism and discrimination wherever they exist. We therefore feel particularly concerned when racism and discrimination are practiced by the State of Israel against the Oriental Jewish (Sephardic) and Palestinian populations.

Peace in the Middle East today can only be achieved through understanding of and respect for the human and national rights of all the peoples who live there.

The struggle for peace and justice requires:

1. A halt to the Israeli Government's destructive and suicidal policies in the Middle East conflict. The current government of Menahem Begin is clearly pursuing policies which are against the interests of all Jews and of all the peoples in the Middle East.
2. Exposure of Israel today as a state which uses brutality and torture as a daily tool against prisoners, strikers and dissidents, for example:
  - The brutality with which the police suppressed the demonstrations of the Black Panthers of Israel since 1970.
  - The "torture of Arab prisoners [which] is so widespread and systematic that it cannot be dismissed as 'rouge cops' exceeding orders. . . [and] appears to be sanctioned as deliberate policy." (Lond *Sunday Times*, 6/19/77).
  - The repeated use of the army and police to break up strikes in Ashdod, Lod and elsewhere, when most of the workers are Oriental Jews.
  - The conditions which brought about the riot in the Beersheba jail, after an Oriental Jewish prisoner was reportedly tortured to death. (*Yediot Ahronot*, 8/5/77)
3. And end to the racial oppression of Oriental Jews and Palestinians by giving each community political and economic power in proportion to its size. Sixty-five per-cent of the Jews in Israel are Oriental, yet in the present government of sixteen

ministers only two claim to represent this majority. The sizeable non-Jewish minority has no representation whatsoever. Consequently the bulk of the population is deprived of educational, cultural, economic, and political opportunity, with barbed wire segregation between Sephardi and Ashkenazi children at the school in Tel Mond (*Haaretz*, 1973), or the prohibition for Oriental Jewish children to enroll in the modern "Denmark" school in Jerusalem, funded for the express purpose of improving conditions in slum area schools by donations from Denmark.

4. Recognition that only the Palestinian people can decide the form of their national representation and that it is clear that their choice is the PLO, which should participate at the Geneva peace talks and must be a participant in any negotiations on the Middle East conflict.
5. Termination of the military, political, and economic cooperation between Israel and South Africa, which has been fostered and strengthened by Begin as Chairman of the Israel-South African Friendship Committee.
  - In 1976 a committee of government ministers representing both countries was formed "to discuss investment, increased trade, scientific and industrial cooperation and joint projects to exploit Israeli manpower and South African raw materials." (*Christian Science Monitor*, 4/14/76)
  - Israeli General Meir Amit admitted that Israeli officers "regularly lecture before an audience of South African officers about modern warfare and anti-guerrilla tactics." (*Third World Magazine*, 1976). South Africa manufactures Israeli designed weapons under a licensing agreement with the Israeli firm TAAS.
6. Denunciation of the policies of the Begin government which are clearly leading to war. We urge American Jews, in the true interests of the Jews in Israel themselves, to stop financing this course which threatens world peace.

We call on all those who have always supported the fights for human and democratic rights to support our initiative and positions.

JEW FOR HUMAN RIGHTS IN ISRAEL

## Israel Shahak: Begin Seeks New War



Israel Shahak  
at George-  
town Univ.

In a lecture in Washington, D.C. Israel Shahak, Chairman of the Israeli League for Human Rights, charged that Prime Minister Menachem Begin will start a new war soon without any provocation from the Arabs and will try to occupy East Jordan. In contrast to Golda Meir, Begin will sacrifice more Israeli soldiers to win the war and will not seek American military involvement as Golda did in the 1973 war. As to Palestinians, Begin believes that he can control them in the West Bank and his advisor for Arab Affairs, Amon Cohen, argues that Israel can rule the West Bank for generations. Moreover, Begin is planning to control Syria and Lebanon and turn them into a 'mosaic of minorities' under Israeli hegemony. These policies will in the long run lead to Israel's destruction because it will be difficult for Israel to control all these territories, and the more it spreads its military power the weaker it will become. Thus Begin's government is risking the future of the Israeli people and gambling with their fate.

Shahak documented the policies of the oppressive Israeli military government in the West Bank and Gaza. He said there are two basic policies; one, to impose collective punishment on Palestinians without going to courts of law. The Military Governor thus throws school children in jail, imposes heavy financial penalties, and removes the inhabitants of villages at night and forces them to sit for hours in the hills. Second; a new local leadership is promoted by the Israeli Military Government consisting of collaborators like AbdelNor Jenhou of Ramallah and Muhammad AbuShelbaya of Jerusalem. These local leaders get their power and money from the Israeli government. The Israeli government is trying to change the West Bank into a series of "Indian reservations" surrounded by Israeli military and civilian settlements. Sharon's plan aims to move Israelis from crowded cities in the Tel-Aviv-Haifa area and re-settle them in the West Bank to achieve this new situation.

Shahak stressed, however, that Begin's policies will fail because the Palestinian and Arab people will resist and ultimately defeat Zionism. The battle of Karameh was symbolic because it made Israelis realize that the Palestinians exist and will fight for their rights. Begin's reactionary colonialist ideas and policies will not prevail in the Middle East. What will prevail are the secular democratic humanitarian ideas of both the Arab and Jewish people.

## Political Repression. . .

(Continued from p. 1)

people or throw them in jail with a simple military order. They also issue work permits and licenses and thus can punish people and prevent them from work. She stressed that the Israeli government will not give up the West Bank and Gaza and is moving very rapidly in building Israeli settlements to create new facts. The Begin government's aim is to take over Palestinian lands and to expell the owners. It is following Herzl's words that the aim of Zionism is "to build a wall against barbarism in the area." Tsemel wondered if President Carter is really interested in human rights in Israel. She said that when he met Begin in Washington D.C., he asked him if Israel uses torture. Begin replied no, we never heard about that. The Israeli newspaper *Maarev* reported that when Begin returned to Israel he ordered an end to all torture practiced against Palestinians in jails. But she said her files indicate that torture is still practiced against Palestinians until now. Tsemel said that the Israeli government represses the worker's movement and uses the tough Israeli border forces to break-up worker's strikes. The struggle in Israel for small democratic rights like equal pay or right to abortion brings one in direct confrontation with the government. When Golda Meir was asked about abortion, she replied: "how can I sympathise with that when I know that every five minutes a Palestinian child is born." Tsemel said that Israel has nuclear weapons and the Israeli government is in the right frame of mind to use them. She said that torture and jail will not stop the Palestinians from resistance. What they are doing is natural because they are human beings and it is natural for the Palestinians to resist an oppressive foreign occupation.

ONE WHO speaks about human rights can not avoid expressing compassion and concern for the Palestinian people who have suffered more than any other people during this century, the most severe and unforgivable violations of human rights.

It is enough to read the early Zionist literature to realize that the Zionists never had any intention of upholding human rights in Palestine where they schemed to establish their racist entity. Herzl, in his writings referred to the inhabitants of Palestine as 'barbarians'. In his book *The Jewish State* he wrote:

'... We will be for Europe as a fortified wall against Asia and an observation post for defending culture against barbarians.'

Herzl's disciples to this very day have proven by their racist ideology and practices, that this Zionist attitude has not changed.

The man who exemplified the British Colonial power in his time and who also played an important role in their colonization of Australia and South Africa, was no other than Lord Balfour who promised the land of Palestine to the Zionists. It is certain that he did not render his notorious declaration in 1917 for humanitarian reasons. I am sure that many among you have read Dennis Judd's book *Balfour and the British Empire*, part of which focuses on Balfour's sense, or I should say, lack of sense, of humanity. According to the book Balfour considered it a suitable phenomenon that the indigenous inhabitants of Australia were exterminated. Commenting on the situation, Balfour confessed:

'... Even if I am charged with inhumanity, I cannot find it in my heart to regret it.'

The ghastly record of the Zionists in the part of Palestine occupied in 1948 is all too well known, and their bloody record is perpetuated in the remainder of Palestine occupied in 1967. The everyday occurrences which take place, including massacres, torture, terrorism, intimidation, forcible transfers and deportations, imprisonment without trial, collective punishments, summary arrests, attacks on hospitals, destruction of property, confiscation of lands, change of status, desecration of Christian and Muslim Holy Shrines, *ad infinitum*.

Extensive examples of such violations are to be found in reports of the United Nations and other international bodies, and in the testimonies and writings of even some Israelis such as Felicia Langer and Professor Israel Shahak.

Professor Shahak in an interview in 1974, said that the occupation of the West Bank and Gaza Strip was characterized by 'the complete absence of human rights.' He added, 'You cannot have a human Zionism, it is a contradiction in terms.'

This statement regarding Zionism is not restricted only to their treatment and policies towards Arabs, it also applies to the treatment of the oriental Jews. The policy of oppression, exploitation and violation of human rights is a double-edged sword which does not distinguish between an Arab and a non-Arab. The Zionist regime which survives on the basis of occupation and oppression, will not hesitate to apply the same blood-thirsty policies against the exploited Jewish masses as the class struggle within the Zionist society in occupied Palestine quickens. Last year six Arabs were slaughtered by the Zionists on Yom Al-Ard — The Day of the Land — during demonstrations by Palestinians protesting the Judaization of the Galilee. The criminal hand which fired at those victims was the very same hand which fired at the Jewish workers on strike in Ashkelon in 1975. It is the very same hand which maintains and manipulates the social, political and ethnic gaps between the sephardim and ashkenazi. It is the very same hand which oppresses and tyrannizes the demonstrations of the exploited workers and masses in the slum



# THE STATE OF THE PALESTINIANS

An Arab view by Mansour Kikhia

neighbourhoods.

Zionism has not confined or limited its aggression to Palestine. It continues in the pursuit for total control of the Arab region by attempting to drive a wedge between the Arabs, and cause chaos in the Arab land. The tragic events in Lebanon are an obvious example of the sinister role played by the Zionists in our region. These recent events have established once again that the war between the Arab nationalist and democratic progressive forces on the one hand, and the Zionist-imperialist-reactionary alliance on the other, is both long and bitterly obstinate.

In our Arab region, social class struggles are invariably enmeshed in anti-imperialist struggles, and the interlocking of the two types gave to the Lebanese civil war its savage character and international significance.

As early as 1938 David Ben-Gurion said that the proposed Jewish state would have a common border with what he called 'The Maronite Lebanon'. This Lebanon, according to Ben-Gurion was the weakest spot in the Arab world and that the Jewish state should use it as a door to the other Arab States. In 1954 Ben-Gurion suggested that the time was ripe for dividing Lebanon in order to create a separate Maronite state, and he also suggested the creation of a separate Coptic state in Egypt.

The growing political and military power of the Palestine Liberation Organisation made it urgent for the Zionists to strike at the Palestinian movement in its major base—Lebanon—by using their allies to do the dirty work, while aiding them openly and secretly, directly and indirectly.

In fact, by kindling and stimulating the war in Lebanon, the enemies of the Arabs aimed at frustrating the Arab people everywhere and thereby discouraging the Arabs' noble struggle for unity, liberation and progress.

The neo-colonialist forces sought to pursue their efforts to put the area under their full hegemony by passing a settlement in the Middle East which would avoid equitably dealing with the core of the problem—the question of Palestine. Such a settlement is meant to be advantageous for both Zionism and imperialism when applied skillfully and with coordination of all its local instruments playing their shady roles.

The reactionary forces tried to remove all obstacles in the way of

the defeatist solutions or so-called peace initiatives in order to silence any voice that rejects the conspiracy against the Palestinian people. They have attempted to contain the so-called moderate elements among the Palestinians and to eliminate those who are committed to the struggle for the establishment in Palestine of a democratic, secular state.

They want the sole legitimate representative of the Palestinian people to give up its armed struggle and accept an agreement which forgoes the legitimate Palestinian national rights, and recognises the Zionist imperialistic instrument in the Middle East. This also means abandoning the objective of building a democratic secular Palestine in which Moslems, Jews and Christians could live in equality.

Diplomatic pressure was also tried. The Palestine National Congress was asked to change its Charter during its 13th Congress, hoping by this to remove the obstacles in the way of a so-called peace settlement in the Middle East. In fact the PLO was asked to liquidate itself, because once it changes its basic objectives it will no longer be the genuine representative of the Palestinian people.

The subject of the creation of a Palestinian state in the West Bank and Gaza, or in any other part of Palestine is naturally both highly sensitive and controversial.

On the one hand it is indisputably desirable and necessary to regain any inch of Arab land occupied by a foreign dominator. It is an urgent obligation to redeem a people under occupation from the oppression and persecution of the conqueror, and it is essential for these people to have their own flag and for them to be ruled by their own government.

On the other hand, it is extremely dangerous for any national liberation movement to give up its strategic goals and to fraternise with its national enemy, especially in the absence of any gesture indicating that this enemy will change its racist expansionist and colonialist character.

There are different views among the Palestinian national movement: the one is for a West Bank state, while the other is against it. Those who argue for the proposed Palestinian state argue as follows:

1. The events of Jordan in 1970 and 1971, and the recent events in Lebanon have shown that the Pales-

tinian movement has no secure base in the Arab countries from which it can continue its armed struggle. A West Bank state would provide this base.

2. A West Bank state is the maximum the Palestinian movement can achieve in the present context of affairs.

3. Some Arab governments are willing to negotiate a peace settlement with the Zionist entity, and should the Palestinians rule themselves out, this would not only give Jordan the opportunity to negotiate in the name of the Palestinian people, it would also invite military and political pressures on them by these Arab regimes.

4. The strategic goal of the Palestinian people—the establishment of a democratic secular state in Palestine can be achieved by peaceful means after the creation of a mini-state. The peaceful struggle can be led by an anti-Zionist Arab-Jewish movement in Palestine.

5. It is more than likely that the Zionists are going to be the ones who resist the proposed state, therefore, it is wise for the Palestinians to show their willingness to negotiate in order that they will not be blamed by the Arab regimes and the world community for adopting a negative attitude.

Those who oppose the mini-state solution, reason as follows:

1. A Palestinian state in the West Bank, as an outcome of the Geneva-type negotiations can be agreed upon only on one condition—that it would not pose a serious threat to the existing Zionist state, or any other neighbouring state. In actuality this means that the character of the political realities on both sides of the mini-state will be maintained. Hence, the new state would be a demilitarised pawn of both the Zionist and Jordanian regimes. This signifies that large sectors of the Palestinian resistance will be entirely excluded from the new state. Furthermore, the state would be governed by the traditional vassals of the surrounding regimes, who did not, will not and cannot in any way represent the aspirations of the Palestinian people.

2. A Palestinian mini-state in the West Bank cannot be a secure base from which the resistance will be able to continue its struggle against the Zionist entity. On the contrary, it will be an even easier target for both the Zionist entity and the Jordanian regime.

3. A mini-state in the West Bank will be dependent economically on its neighbours. The Zionists naturally would enjoy seeing this mini-state as the Hong-Kong of the Middle East through which they will invade and exploit the markets of the Arab world. Besides this, the Palestinian people and the Arab national movement were not fighting all these years for a Hong-Kong in the Middle East, but for the establishment of a progressive social order.

4. A state with such conditions might serve the economic and social interests of a class which did not take any important or relevant part in the resistance, while other segments of the Palestinian society will not be able to satisfy their basic social and economic needs. These segments will be compelled to face this situation in spite of the fact that they played the major and vital role in the resistance movement.

5. The proposed mini-state deals with only a third of the Palestinian people (those who live in the West Bank and Gaza) and it does not provide any solution for the remaining two-thirds.

6. The mini-state will not be a positive step towards achieving the strategic goals and aspirations of the Palestinian movement, it can only be a mediocre substitute for it.

7. The possible relationship between such a mini-state and the confrontation Arab States is not at all encouraging, since the state will be completely dependent on its neighbours, it will be obliged to accept any neighbouring regime no matter how reactionary its character.

We all know the tragedy of Palestine, and we are all aware that the Palestinian people and their leaders are struggling against pressures of many kinds and from many sides. But to be able to make the right decision the Palestinians must take into consideration the following:

*Firstly*, if the United States is really, sincere in trying to help in achieving a peace in our region, the American unlimited and unconditional support to the Zionist entity must be reconsidered. It is obvious that as long as this unlimited and unconditional support continues the Zionist establishment will not make any significant concessions or stop their expansionist racist policy.

*Secondly*, that as long as the Zionists persist in their policy and philosophy based on ethnic, religious and racist supremacy aimed at the creation and expansion of an exclusive Jewish state in our region, and so long as the expulsion of more indigenous Arabs from their land and the ingathering of Jews from the four corners of the world continues, we will not see the possibility of a real, just and lasting peace in the area.

*Thirdly*, in this historic episode of the Palestinian tragedy, the Palestinians and the Arabs in general need now, more than ever before, a genuine unity in order to regain their legitimate rights. The present division and internal struggles within the Palestinian revolution must come to an end. We really wonder what are our Palestinian brothers waiting for. It is vitally important for them to unite before any further tragic events occur; their unity is the key to their survival which is very much at stake.

*Fourthly*, the important role of the international powers, especially the United States, in attempting to find a solution to this tragedy must not be exaggerated to the degree of the elimination of the will of the Palestinian people. There can be no peace settlement without the full participation and complete consent of the Palestinian people as an exercise of their inalienable rights as recognised by the United Nations and the international community.

The author, Mansour Kikhia, is Libya's Ambassador to the United Nations, where he is a member of the UN security Council. He is seen above with UN Secretary General Kurt Waldheim.

# Israeli Settlements Illegal

President Jimmy Carter's reaction to Israeli Prime Minister Menahem Begin's legalization of three West Bank settlements was condemned as a "whitewash" by a nationwide bar group. The National Lawyers Guild leveled the charge following the return to the United States July 29 of a ten-member fact-finding delegation that visited the West Bank. The NLG delegation also visited Lebanon, Jordan, and Israel during a three-week stay that included talks with many government officials.

Delegation member John Quigley said at a news conference here that while Carter criticized Begin's action he made it clear that he would do nothing to oppose it. Quigley, who is a professor of international law at Ohio State University, said that the Jewish settlements in the West Bank, which now number over 70, constitute a clear violation of the 1949 Geneva Convention on military occupation. He said that Carter's mild reaction is the more surprising since the U.S. State Department has long recognized the illegality of the settlements.

Quigley indicated that local villagers throughout the West Bank are organizing themselves to confront Jewish settlers. The NLG delegation was told last week by Karim Khalaf, Mayor of the West Bank city of Ramallah, that self-defense groups are being formed following attempts by Jewish settlers to drive out Palestinian villagers. Khalaf told the visiting lawyers that last April and May, for a period of 45 days, Jewish settlers from a recent settlement went every night into the village of Deir Abu Mishal and fired shots, broke windows and door handles, and shouted obscenities at sleeping villagers, claiming the land is theirs and urging the villagers to leave.

Quigley charged that the Israeli settlement policy is an attempt to "create facts" that will make it difficult for there to be any resolution of the West Bank situation other than its incorporation into Israel. He said that only strong pressure from the U.S. can prevent incorporation of the West Bank into Israel.

Quigley noted that while the Israeli government has attempted to picture the settlement process as the private activity of the ultra-nationalist Gush Emunim (Bloc of the Faithful), in fact the Israeli government has

backed settlement activity by providing funding and social services. Ramallah Mayor Khalaf told the NLG group that when Jewish settlers harassed Deir Abu Mishal they were accompanied by Israeli soldiers, who provided protection for them.

Israeli settlement policy is only one aspect of a broader Israeli policy to drive Palestinians out of the West Bank and the Gaza Strip, Quigley said. He indicated that several West Bank mayors told the group that West Bank municipalities receive much less than Israeli towns though they pay the same taxes. The mayors indicated that the economic situation has deteriorated since 1967, citing high consumer prices and inflation.

A West Bank pediatrician who heads the West Bank Medical Association told the NLG that health care has worsened during the occupation. Dr. Samir Katbeh reported a West Bank infant mortality rate of 80 per 1000 live births, one of the highest in the world. He said that in 1967 the Israeli occupying army turned three West Bank hospitals into police stations.

Quigley said the another aspect of the Israeli policy of trying to convince West Bankers to evacuate is political repression enforced by military courts. He said that the NLG confirmed charges by Amnesty International and the London *Sunday Times* that Israeli military interrogators frequently use torture to extract confessions. The delegation interviewed five Palestinians who alleged they had been tortured, as well as two Israeli lawyers who represent Palestinians.

Quigley said that the NLG lawyers found the allegations credible, particularly when taken in conjunction with the fact that the Israeli system of military justice provides few safeguards that might ensure against torture in security cases. He cited the fact that no lawyer may be present until questioning has ended, that little evidence beyond a confession is required for conviction, that confessions are originally drafted in Hebrew (which most detainees do not know), and that there is no appeal from the military court's decision. An Israeli lawyer, Leah Tsemel of Jerusalem, told the delegation that 90% of the convictions are based on confessions with little corroboration. Tsemel



*Daily Israeli terror.*

also said that the "confessions" made by many of her clients read in language that no Palestinian would use, such as the phrase "I was a member of a terrorist organization."

Other Israeli policies cited that are directed against the Palestinians in the occupied territories include demolition of houses of persons suspected of resistance activity, confiscation of Palestinian land on trumped-up grounds of military security, and forced exiling of Palestinian community leaders.

Quigley said that it was clear to the NLG delegation that the Palestinians are not prepared to submit to continued occupation. In addition to formation of local self-defense groups, the NLG found that the Palestinians are solidly behind the Palestine Liberation Organization, which espouses creation of an independent Palestinian state in the West Bank and Gaza.

Quigley said that the NLG delegation concluded that the Palestinian aspiration for an independent state is opposed not only by Israel but also by the reactionary governments of neighboring Arab states, which view the PLO as a left-wing threat to their own existence.

The NLG delegation met with Yassir Arafat and other PLO leaders and came away with the impression that the PLO strongly prefers a negotiated settlement to a military solution. Quigley said that Palestinian leaders in the West Bank stated that no Palestinian participation in the upcoming Geneva Middle East talks is possible unless a direct invitation is sent to the PLO.

## Native Americans Seek Liberation



Delegates and representatives of Indian tribes from America, Canada and Latin America met in Geneva on September 20 to 23, 1977 to discuss their problems and to seek ways of achieving freedom and liberation. The United Nations sponsored conference was attended by delegates from all over the third World. Native Americans, like Palestinians, have been denied their basic human,



civil and national rights in their own country, reduced to a minority, oppressed and persecuted through oppressive laws and regulations. These two peoples will ultimately achieve their freedom. The road before them is long and hard. Their trail of sorrows, their camps and reservations still exist, but their struggle for liberation will continue.

ABDULLAH MOVED to Tel el Zaater refugee camp about six years ago. Nobody knew his real story, nobody knew where he came from and nobody cared enough about him.

In the café at the centre of the camp, where everybody would drink a lot of tea and coffee, he used to hang around. Some people would tell you that he had raped his mother and fled, others would say that he came from Khan Yunis, a city in the Gaza Strip, on a boat after he had killed his brother. Others would tell you he was a guerrilla, a hero, but the Israelis tortured him until he had lost his mind.

Abdullah wore an old faded suit and a thin oily tie. He was as smooth and fat as a jug, with a soft body and weak hands. When you touched him or shook hands with him it seemed as if he had no bones. His fat, round face was usually unshaven. He had eyes that bulged with a lifeless stare. His hazel pupils only moved when he got excited and then moved in unison with the whites.

Tel el Zaater, Hill of Thyme, the refugee camp, was a terrible place to live. An island of sweltering poverty, water had to be drawn from wells and carried by hand to the tin-roofed shacks. People came from villages along the borders in the south. In desperation, they left their destroyed homes and sought a living in Beirut. They provided cheap labour force for the factories. It was a sweatshop existence, rolling tobacco or cutting cloth in airless rooms.

The people of Tel el Zaater lived in a close-knit, suffocating world of pain and suffering.

Sometimes, Abdullah would get out of the crowded built-up camp to a highway, which led to a district where the houses were large and had more ground around them, each with different colours and shapes. In Ein el Rummaneh there were white houses, redbrick houses, French types, Arabian types or Dutch colonial types. Abdullah knew these houses and their splendour and who lived in them. They were manses, Lebanese Christians and even an occasional Palestinian or Lebanese Moslem.

Abdullah would spend hours in Ein el Rummaneh. Nobody noticed him gone or really cared, until one afternoon at the old café in the camp. A salesman, dressed in brown, with a firm body and extremely strong hands grabbed Abdullah by his frayed tie almost choking him to death. Abdullah started swearing and hitting himself all over. A middle-aged man was kind enough to free him from the extremely strong hands and the laughter in the crowded café died down.

'What is all this for?'

The salesman's firm chest was going up and down with his breath.

'That bastard,' he croaked, 'I saw him in Ein el Rummaneh outside a woman's house, and he tells me he wasn't. I'll bash his face.'

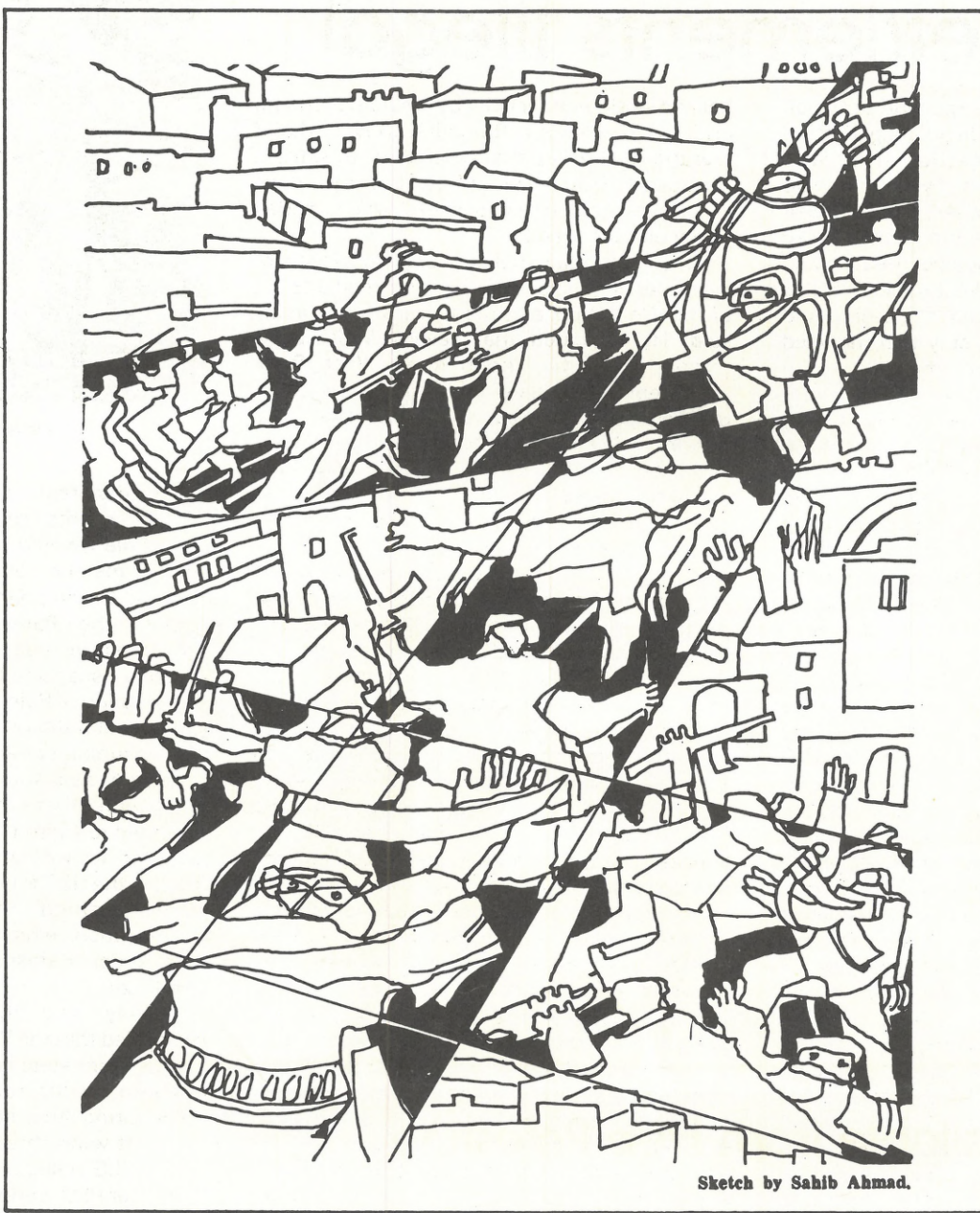
A quiet, old man with sad eyes listened while he was playing checkers. Without moving his weary eyes from the checkerboard, he spoke very slowly with a challenging manner:

'You want to bash his face because of jealousy or because that woman won't talk to you?'

The salesman looked at him out of the corner of his eyes and said nothing.

Later that week, Phalangists opened fire on a bus-load of Palestinian and Lebanese civilians killing fourteen and seriously wounding twenty others. They had been passing through the rich district, on return from Bourj el Barajneh, another Palestinian refugee camp in the suburbs of Beirut.

After the bloody massacre of Ein el Rummaneh, Abdullah stayed around the camp all the time. He saw the camp become more of a stronghold, with barbed wire and young men with machine guns standing on defence. People began stockpiling food and medical supplies and preparing underground shelters.



Sketch by Sahib Ahmad.

## A MAN FROM TEL ZAATER

by JOSEPH ALMALEH

It was a sweltering hot morning in Tel el Zaater and Abdullah had gone to the old café. The salesman was there and he decided to pick on the fat pathetic man again. With his strong hands he grabbed him by his ragged, oily tie.

'Why don't you carry a gun,' he taunted and then he laughed.

Abdullah spoke softly and the words seemed to choke him:

'I killed once in my life and that was it.'

He looked at the man who ridiculed him, with lifeless eyes and a big smile.

'Give me a cigarette, brother, a cigarette.'

The salesman stretched out his legs at an angle and lit a cigarette, then made a motion with his head. Three young men attacked Abdullah and took his trousers off, despite his resistance and whining. He struck himself across the face, head and chest and tears began pouring down his large flabby cheeks. At that moment, a strong young woman carrying a gun on her shoulder stopped at the front of the café. She looked at the men with her dark emotional face and asked:

'Is there a man here?'

Everybody looked at her, but nobody answered.

'Is there a man here?' she repeated angrily. 'We've been seized for three weeks, and you're making jokes here.'

After that day, nobody gave Al tullah a bad time. He would drag his smooth fat body onto one of the small wooden chairs at the café and

talk to the men as one of them:

'We don't have a God anymore . . . our God is sleeping somewhere . . . maybe with a Jewish woman or maybe a Phalangist one.'

A broad-shouldered, grey-haired old man in a long black coat got angry and retorted.

'Ya kaffer [you atheist], don't mention God's name . . . we're in this state because there is no faith anymore.'

Abdullah left the café and began to walk to the end of the camp. On his way, two young women were walking across from the other side of the narrow street, they saw him and came toward him. One of the girls spoke, her face shone and her eyes were wide open with joy and sadness:

'Abdullah.'

He looked at her.

'What are you going to do if they occupy the camp?' she asked.

'I won't be alive to know . . . they killed the people in Karantina. Tel el Zaater? God knows . . . if he is still around . . . hah.'

The other young woman, asked with a grin on her face:

'If God gave you a magic ring . . . what do you demand?'

He stopped walking and looked around furtively, with eyes bulging like a crab's. He turned his face upward and gazed at the sky, then he smiled:

'First, I would ask for the Palestinians to go home, everybody to his house and land, back there.' He pointed his hand toward the

south.

'Second, kill all priests, rabbis, mullahs, sheiks and everyone else who trades in religion. Then, forbid anyone to marry into his family or of his country, of his race, or his colour, so after fifteen years we will be one big family.'

The young woman asked him again with the same grin:

'How about you? Don't you want to see life?'

He considered for a moment, and then continued with the same lifeless stare and smile:

'Life . . . our life is no good, rotten. Other people have families and big houses, they eat, dance and drive cars. What is our life? Defending a dump place, we, here, call it Our Camp. Well, they want to bulldoze it. What do people like us do? Just carry our dirt and move on to another dump place, until they come again and ask us to move. No, our leaders say we will defend the camp. Well, defend it. Life, hah, our life . . . hah, hah.'

The two young women laughed and one of them hit him on the shoulder and said:

'You'll break your heart one of these days.' And they left him.

A tiny, aged woman who looked as if her whole body from scalp to sole was wrinkled and yellow, grabbed him from behind.

'Where have you been? No food for you . . . come . . . here, get some water from the old well.'

A shell fell nearby. As the woman looked toward the broken walls, she was shaking like a leaf. Anguish

twisted her face and she whispered:

'I think this must be it.'

He took a container and left toward the old well without saying a word.

Two militia women were organising distribution of water from the well. One woman, seeing Abdullah, called him:

'Abdullah, come here . . . get this rope and pull for some water.'

He pulled without a word.

In the evening, he carried the container filled with water from the well, to give to the tiny aged woman. He couldn't find her.

A nervous, restless feeling crept over Tel el Zaater. Some women and men took advantage of a cease fire to allow a Red Cross vehicle to leave the camp, but few escaped death. Inside the camp, they were without water, close to the breaking point. Thousands of people were seriously wounded or dying of hunger and exhaustion.

Abdullah saw that the camp was going to fall to the Phalangists.

'But are they going to kill everybody, as they said, even women and children? Are they?'

'I know Ein el Rummaneh, they deal with hashish, sell opium to the Arabs, then they become rich and westernized. Their idea of wisdom is to be clever and exploitive. We lose everything, even the damn camp. Are you seeing that? Are you still there? God? Why are you doing this? What went wrong? For Christ's sake, what went wrong?'

The camp was falling.

People were running, afraid, in horrible terror, afraid of each other's shadows. They were lost in panic with no direction. Everywhere they rushed bullets and shells pulverized their path. Abdullah was trudging through the narrow streets with so many others whose faces were strange and distracted. Women wearing headkerchiefs were dragging their children by the hand.

Abdullah could barely make his way among the frightened, unfriendly feet. He dragged himself to an old dirty corner of the camp. There he found his way through the barbed wire and broken walls and alas he was walking along a dirt road out of the camp.

Suddenly, a military jeep appeared carrying some armed Phalangist militia. The armed car stopped not far from Abdullah. A man with huge square shoulders and a broad chest seemed to be in charge. He looked toward Abdullah with his green eyes, and asked gruffly:

'What is that?'

A bony-faced man with a beard and large ears was sitting in the front seat. He answered the officer:

'He is a simpleton, a bum. He is really no harm.'

'Where's he from . . . Tel el Zaater?'

'Yes, sir.'

'A Palestinian?'

'Yes, sir.'

'Shoot him.'

The bearded man looked at the commander, then he looked at Abdullah and shook his head. He pointed his machine gun, pulled the trigger and peppered Abdullah's body with bullets. They went through his body like it was a sack of flour. The human shape lost balance and fell backwards silently.

A few minutes later, a giant bulldozer moved in to bring the remains of the camp to rubble. The track around its wheels ran over Abdullah's body from head to feet, stretching it on the ground as it moved slowly away from him.

JOSEPH ALMALEH, a Palestinian Arab born in Gaza city in 1945, graduate of Ain-Shams university in Cairo, Egypt in 1968. He won the short story prize of the university in the festival of Art and Literature in 1968. He published two books of short stories, he lives now in Canada where he edits JERUSALEM TIMES newspaper, a monthly newspaper published in English and Arabic in Vancouver, British Columbia, Canada.

## Org. of Arab Students Annual Convention

# Full Support for Palestinian Revolution

The Organization of Arab Students in the United States and Canada held its twenty fifth annual convention in Colorado on August 25, 1977 and adopted a number of resolutions expressing full support for the Palestinian revolution and Palestinian armed struggle. The resolutions called on the Arab masses to rally around the Palestinian revolution and to give it full support and aid. It denounced all American plots and plans that aim at liquidating the Palestinian Movement and legitimizing the Zionist state in the area. It called on the Palestinian Movement to unite and increase its political and armed struggle to defeat all these plots and to mobilize the Arab masses in the long march toward freedom and liberation. The Convention received a message of solidarity from Yasser Arafat,

Chairman of the PLO, who called on the students to unite and continue their struggle in support of the Palestinian and Arab revolution. He pledged that the PLO will continue its struggle and described how in Southern Lebanon the Freedom Fighters are defending their Arab land and people with very limited resources and support. Arafat stressed that the unity of the Palestinian and Lebanese people will continue to be strengthened in a common struggle against the rightest and Israeli-supported forces in Lebanon. He pledged victory for the Palestinian and Arab masses and saluted the struggle of Arab students who are the vanguard of their nation.

## Palestine Arab Fund Adopts Resolutions

The Palestine Arab Fund, a California based organization, adopted a number of important resolutions at its ninth annual convention held in Los Angeles on September 24, 1977. Following are the resolutions:

1. The Palestine Arab Fund in its Annual convention re-affirms that the PLO (Palestine Liberation Organization) is the sole and legitimate representative of all the Palestinians.
2. The convention salutes the PLO and the Lebanese Progressive Forces for their steadfastness and heroic resistance in Lebanon.
3. The Palestine Arab Fund strongly condemns the continuing violations of human rights by the Zionist State, and supports armed struggle as the means for achieving Palestinian rights.
4. The Palestine Arab Fund endorses the idea of establishing the Palestinian university and pledges its full support for such a project.
5. The convention demands that the Arab governments and the Arab people move immediately to give all support to the Palestinian Revolution and the Lebanese Nationalist Forces and to stand with them to defeat the isolationist, Zionist, imperialist attack against our brothers in Lebanon.



*Arafat with fighters in South Lebanon.*

## Books Available from Free Palestine

Author	Title	Price
1. Filicia Langer	With My Own Eyes	\$4.00
2. Richard Stevens	Weizmann & Smutts	5.00
3. Alan Taylor	The Zionist Mind	4.00
4. John Davis	The Evasive Peace	5.00
5. R. Stevens & A. Elmissiri	Israel & South Africa	5.00
6. Ibrahim Shehata	The Case For The Arab Oil Embargo	4.00
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9. Joe Stork	Middle East Oil & Energy Crisis	5.00
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12. Mahmoud Darwish	Ahmad Al-Zaatar (Poetry)	1.00
13. Ismail Shamout	Palestine: Illustrated Political History	1.00
14. Inst. for Palestine Studies	Who Is Mebahem Begin?	2.00
15. Inst. for Palestine Studies	Int'l. Documents on Human Rights (1948-1972)	7.00
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17. Neville Barbour	Nisi Dominus	3.00
18. P.L.O.	Tal Al-Zaatar: The Fight Against Fascism	3.00
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21. Sabri Jiryis	The Arabs In Israel	4.00
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34. Sabri Jiryis	The Arabs In Israel (1976 Edition)	6.00
35. "Mundus Artium"	Contemporary Arabic Arts (Mundus Attium)	4.00
36. David Waines	Palestine Israel Conflict (1877-1977)	4.00

# Jews Against Begin — 1948

This is the original copy of the letter which was addressed on December 4th, 1948, by 28 American Jewish personalities, to the New York Times magazine, protesting Menachem Begin's visit to Washington.

December 4, 1948

To the Editor of the "New York Times"

Among the most disturbing political phenomena of our time is the emergence in the newly created state of Israel of the "Freedom Party" (Tnauat HaHerut), a political party closely akin in its organization methods, political philosophy, and social appeal to the Nazi and Fascist parties. It was formed out of the membership and following of the former Irgun Zvai Leumi; a terrorist, right-wing, chauvinist organization in Palestine.

The current visit of Menachem Begin, leader of this party, to the United States is obviously calculated to give the impression of American support for his party in the coming Israeli elections, and to cement political ties with conservative Zionist elements in the United States. Several Americans of national repute have lent their names to welcome his visit. It is inconceivable that those who oppose fascism throughout the world, if correctly informed as to Mr. Begin's political record and perspective, could add their names and support to the movement he represents.

Before irreparable damage is done by way of financial contributions, public manifestations in Begin's behalf and the creation in Palestine of the impression that a large segment of America supports Fascist elements in Israel, the American public must be informed as to the record and objectives of Mr. Begin and his movement.

The public avowals of Begin's party are not guide whatever to its actual character. To day they speak of freedom, democracy, and anti-imperialism, whereas recently they openly preached the doctrine of the Fascist State. It is in its actions that the terrorist party betrays its real character: from its past actions we can judge what it may be expected to do in the future.

A shocking example was their behavior in the Arab village of Deir Yassin. This village, off the main road and surrounded by Jewish lands, had taken no part in the war, and even fought off Arab bands who wanted to use the village as their base. On April 9, terrorist bands attacked the peaceful village, which was not a military objective in the fighting, killed most of its inhabitants—240 men, women, and children—and kept a few of them alive to parade as captives through the streets of Jerusalem. Most of the Jewish community was horrified at the deed, and the Jewish Agency sent a telegram of apology to King Abdullah of Transjordan. But the terrorists, far from being ashamed of their act, were proud of this massacre, publicized it widely, and invited all the foreign correspondents present in the country to view the heaped corpses and general havoc at Deir Yassin.

The Deir Yassin incident exemplifies the character and actions of the Freedom Party.

Within the Jewish community they have preached a mixture of ultra-nationalism, religious mysticism, and racial superiority. Like other Fascist parties, they have been used to break strikes, and have themselves pressed for the destruction of trade unions. In their stead they have proposed corporate unions on the Italian Fascist model.

During the last years of sporadic anti-British violence, the IZL (Irgun Zvai Leumi) and Stern groups inaugurated a reign of terror in the Palestine Jewish community. Teachers were beaten up for speaking against them; adults were shot for not letting their children join them. By gangster



methods, beatings, window smashing and widespread robberies, the terrorists intimidated the population and exacted a heavy tribute.

The people of the Freedom Party had no part in the constructive achievements in Palestine. They reclaimed no land, built no settlements, and only detracted from the Jewish defense activity. Their much publicized immigration endeavors were minute, and devoted to bringing in Fascist compatriots.

The discrepancies between the bold claims now being made by Begin and his Party, and their record of past performance in Palestine bear the imprint of no ordinary political party. This is the unmistakable stamp of a Fascist party for whom terrorism (against Jews; Arabs, and British alike) and misrepresentation are means, and a "Leader State" is their goal.

In the light of the foregoing considerations, it is imperative that the truth about Mr. Begin and his movement be made known in this country. It is all the more tragic that the top leadership of American Zionists has refused to campaign against Begin's efforts, or even to expose to its own constituents the dangers to Israel from the support to Begin.

The undersigned therefore take the means of publicly presenting a few salient facts concerning Begin and his party; and of urging all concerned not to support this latest manifestation of Fascism.

Isidore Abromowitz  
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Abraham Brick  
Rabbi Jessurun Cardozo  
Albert Einstein  
Herman Eisen, M.D.  
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