

# Free Palestine

Vol. II, No. 1, May 1970

## LEBANON - JORDAN 3:2

So far, the Lebanese forces of reaction are one point ahead of their counterparts in Jordan in their attempts to strike against the Palestine Liberation Movement. To the credit of those in Jordan are the plots foisted in November 1968 and February, 1970. To the Lebanese party of the overall plan belong the attempts of April 1969, October 1969 and, the most recent in the series, that of March 1970. While the Palestine Liberation Movement expects more of the same in the years to come, it looks to the future with complete confidence and cool. Past experience has shown that the movement came out stronger and more unified after each success. In foiling every single one of the five attempts at its life, Free, the price it pays for these successes is mounting, but there is no reason why it should not be able to do so in the future so long as it continues to be alert and prudent.

Only 48 hours after General Throckmorton's party, composed of a State Department official and three other senior officers from the U.S. Strike Command, ended a two-day hush-hush visit to Lebanon, the lackeys in Lebanon moved against

the Palestine Revolution. Kamal Junblatt, Lebanese Minister of Interior, bluntly linked this visit to the right wing conspiracy against the Palestine command. The Minister also revealed that six more U.S. Army experts in guerrilla warfare were also in Beirut for "expert advise" during the crisis. Taken aback by the disclosure, the U.S. Embassy in Beirut claimed that Throckmorton and his men were in Beirut "for some relaxation and to do some shopping on their way home from a tour of Pakistan, India and Iran"!!

Enemies of the Palestine Revolution in Lebanon have been trying to push their politics in the Palestine struggle and involve it in Lebanese internal rivalries. This is meant to further confuse public opinion in Lebanon and divert the Palestine Revolution from its principle aim of liberating its land from occupation. The more the revolution consolidates its ranks and multiplies its potential, the more hysterical those enemies of it become. And exactly because of these ominous developments in the revolution did Arab reaction in Jordan also strike against it in February of this year.

The victory of the revolution over those forces in Jordan and the unity which was effected among the commanders following the clashes in Amman gave a sense of urgency to the Lebanese partners in the conspiracy to move. It is obvious that this campaign against the Palestine revolution is coordinated under the auspices of imperialism, the patron of both Israel and Arab reaction.

The triumvirate of imperialism, Zionism and Arab reaction, whose interests are interconnected in the area, and whose privileges could be maintained only by the perpetuation of the *status quo*, is both directly and indirectly, threatened by the Palestine Revolution's activity and its *modus operandi*. As for Israel and imperialism, the danger that the Revolution poses is quite obvious, but as far as Arab reaction is concerned, the problem is more subtle and differs from one country to another in accordance with what antiquated system of government is in operation there. In Lebanon, the base of the revolution, the effectiveness of its leadership and its background, and the democratic secularism that it propogates, are diametrically

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### Editorial

The recently announced decision of the Nixon Administration to withhold additional fighter-bombers from Israel until such time as the U.S. determines that the balance of power between Israel and the Arab states (i.e., Israel's military superiority) is deteriorating, is no victory for the Palestinian and Arab peoples, but rather another maneuver by the U.S. to undercut the popular base of the liberation struggle by attempting to restore some prestige to otherwise impotent Arab regimes, and to appeal to that parasitic petit-bourgeois Arab class that believes, hope against hope, that America will make Israel withdraw from the occupied territories so that this class of Arabs can go on with "life as usual." Indeed, the possibility of C.I.A. supported bonapartist Arab regimes which will be able to make strong and effective military operations against Israel is not without the realm of possibility. The de-

bate between the "activists" and "conservatives" in the State Department and Rand Corporation has not been finished.

American foreign policy in the Middle East since the end of World War II has been conditioned by three variables: (1) American oil investment and profits in the area and its effect on the international monetary situation, (2) Cold War and Great Power rivalries, (3) Aiding and abetting the growth and development of Zionism in the area. At no time were the needs of the peoples in the area even ostensibly the basis. At differing times, the three variables operated in parallel patterns so that the three could be promoted at the same time. At other junctures, conflict appeared between the policy dictates of one variable and the policy dictates of another. The choice of a foreign policy (military, economic, and political) at one point in time did not mean, however, abandonment of any

of the other variables as basic considerations in the formulation of American foreign policy. For instance, the announcement not to sell Israel additional fighter-bombers at this point of time is coupled with a commitment to give the economically hard-pressed Israel additional economic aid which, of course, releases its limited resources to back its war effort.

That the Nixon-Rogers team thinks that withholding additional fighter-bombers to Israel will undercut growing Soviet influence with some states in the area, and the popularity of the growing Palestinian guerrilla movement is, at best, mistaken. The Arabs are no King Feisal being led to the Paris Peace Conference by his British "advisors." Those days are over. The lessons in the machinations and duplicity of imperialism with the Arab people that have been learned in the past will not be lost on the present or forgotten in the future.

# AT THE FRONT

Fatah commando operations during the March 11-27 period featured rocket, mortar and light arm attacks on enemy settlements, camps, posts and patrols in Upper Galilee, the Jordan Valley, the Gaza area as well as Jerusalem, Hebron, Nahariyah on the Mediterranean coast and the town of Holon near Tel Aviv.



*Following is a rundown of the major Fatah operations during the same period:*

**MARCH 11:** Fatah commandos wipe out enemy ambush in Um Touta, northern Jordan Valley; attack and destroy military vehicle north of Khan Yunes; mine landrover on main highway north of Rafah; and launch half-hour attack against motorized enemy patrol north of Khan Yunes in the Gaza area.

**MARCH 12:** Fatah freedom fighters attack and destroy enemy post south of Tel el-Furs on Syria's occupied Golan Heights; attack and damage a number of "Eged" buses stationed in Gaza; and mine military bulldozer south of Gaza, killing its driver.

**MARCH 13:** Enemy sustains heavy casualties as Fatah commandos launch one-hour attack with heavy rockets against enemy camp and troop concentrations in Jiftlek. Another one-hour Fatah raid is directed against an enemy camp in Tel Aram, south of Kuneitra, on the Golan Heights. A troop-carrier is destroyed in the attack and an injured Fatah commando makes it to base. Motorized patrol, including half-track and landrover, is attacked for 30 minutes south of Gaza. Both vehicles are damaged, their occupants killed or injured. Fatah mines are struck by half-track east of Gaza and armored vehicle north of Khisfin on the Golan Heights. Two engineering foot patrols are also engaged by Fatah commandos in the northern Jordan Valley. One is wiped out completely.

**MARCH 14:** Three commando organizations, including Fatah, launch combined operation against enemy positions and installations in Kefar Ruppin, Tel-Kattaf and Zor Semsem in northern Jordan Valley. Enemy ambush is also attacked in Jebatta ez Zeit in Upper Galilee.

**MARCH 15:** Fatah commandos foil enemy attempt to cross Jordan River into East Bank and repulse enemy helicopter-borne force trying to land in South Lebanon. Enemy settlements and positions in Jordan Valley, Upper Galilee and the occupied Syrian Golan Heights are rocketed. Enemy rescue teams and firemen seen racing to Sanbaryiah in Upper Galilee to evacuate casualties. Heavy Fatah rockets hit three other settlements in Upper Galilee, including Dan and Kfar Yuval. Enemy losses described as heavy. Three enemy ambushes and two patrols in northern advanced enemy posts in the Golan Heights are attacked.

**MARCH 16:** Fatah commandos score direct rocket hits against Khisfin town, mortar enemy camp in Syria's occupied Golan Heights and attack two enemy patrols and an advanced post in the Golan along with three ambushes and one patrol in the Jordan Valley.

**MARCH 17:** Enemy uses helicopters to evacuate heavy casualties following heavy Fatah mortar attack on Ashdod Ya'akov, Sha'ar Hagolan and Massada in northern Jordan Valley.

**MARCH 18:** Fatah commandos rocket enemy troop and vehicle concentrations in the Tirat-Zvi area, a kibbutz in the Beissan Valley, the Tel Homoud area in the northern Jordan Valley, as well as an enemy settlement in the Golan Heights. Sa'eqa and Fatah units join in mortar raid against similar enemy concentrations in the Hateeb region in the Jordan Valley. Fatah commandos also join a Popular Democratic Front squad in attacking an advanced enemy post east of Ashdod Ya'akov. A motorized patrol in Tellet Moussa in the northern Jordan Valley comes under Fatah fire.

**MARCH 19:** Heavy rocket attack on industrial area of Nahariya town on Mediterranean coast inflicts very heavy life and material losses on the enemy.

**MARCH 20:** Heavy rocket attack against Dan, Dafna and Sher'ar Yashuv - three enemy settlements in the Hula Valley. As enemy started to evacuate casualties and put off fires, all three settlements were rocketed once more. Timed explosive charges also rock several vital installations and a shelter in the heart of Avivim, a moshav in Upper Galilee. Enemy positions and troop concentrations in Jordan Valley are also rocketed. A foot patrol in the valley is attacked, its members killed or wounded.

**MARCH 21:** Fatah commandos send rockets crashing into heart of Kefar Giladi, a kibbutz in Upper Galilee, and enemy concentrations in Sindhane on the Golan Heights. Fatah blast goes off in two-storied nightclub in the heart of Jerusalem near the Damascus Gate. Military bus loaded with enemy troops is raided by Fatah guerrillas on main road between Nablus and Ramallah. Bus is destroyed completely and most of its occupants killed or injured.

**MARCH 22:** Fatah commandos plant high explosive charges in a building housing a Zionist youth club at Holon, a town southeast of Tel Aviv, causing an unspecified number of casualties. The explosion destroyed a large part of the building.

Three Fatah rocket attacks are launched against enemy settlements and positions in the occupied Syrian Golan, destroying vital installations and starting fires in several places.

**MARCH 23:** In combined operation, Fatah, Sa'eqa and Popular Democratic Front commandos attack several enemy positions for 90 minutes in northern Jordan Valley.

**MARCH 24:** Fatah commandos attack enemy patrol and ambush in the Golan, destroying one vehicle, damaging another and silencing the ambush. A motorized enemy patrol in Jordan Valley also loses most of its men and one armored vehicle.

**MARCH 25:** Fatah freedom fighters attack enemy patrol in heart of Hebron town, destroying a vehicle and hitting most of its members. Enemy ambush offering protection to "Eged" buses in the area is also attacked and wiped out. Fatah rockets also hit Kefar Yuval, Dan and Sanbaryiah in northern Hula Valley.

**MARCH 26:** Fatah strikes at targets in Jordan Valley extending from Ashdod Ya'akov in the north to Beit Yossef settlement in the south, including Gesher and Neve-Ur.

**MARCH 27:** Combined 5-minute rocket attack against three enemy settlements in Upper Galilee, including Dafna and Shear-Yashuv.

## 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.

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# only went to the other side

Israel's self-styled liberals have been very much in the news recently. Dr. Nahum Goldmann, president of the World Jewish Congress since 1951, former president of World Zionist Organization, and an officer of many other Jewish organizations, came under fire recently from the ruling circles in Israel following the publication of his article "The Future of Israel" in *Foreign Affairs* (April 1970) and the objection of Israeli authorities to Dr. Goldmann's proposed visit to Cairo for talks with President Nasser. Also *Newsweek* (April 20, 1970) carried an interview with "six of Israel's most eminent liberal intellectuals" concerning the future of Israel on Arab lands. Many interesting ideas were expressed by these "liberals" but it is impossible to deal with them all in this rather short space. We shall, therefore, concentrate here on Dr. Goldmann's ideas, hoping to be able to consider the rest in the next issue of *Free Palestine*.

## PALESTINIAN SCIENTISTS PRODUCE, DEVELOP ARMS

Palestinian scientists and arms experts from Fatah are now producing anti-tank RBJ rockets, hand grenades and other light arms and ammunition.

They have also developed the Katyusha rockets of the type used to shell Jerusalem last August 26 and adapted their launcher pads.

On discovering a nest of 13 such Katyusha launcher pads at the time on a rocky hillside southeast of Jerusalem, the enemy had estimated that between 15 and 30 commandos must have carried the missiles up the barren slope.

Fatah's official spokesman said he was disclosing the news now that a Fatah commando had been killed in occupied Palestine and his Palestinian-made arm and rockets seized by the enemy.

The spokesman said the Palestinian Revolution endeavors to produce part of its arms supplies, particularly that it intends to train and equip an army of 120,000 Fedayeen.

He said that basic changes have been introduced to the Katyusha rockets which were adapted in size, weight and range to suit the nature of combat on Palestinian soil.

Lauding the Palestinian scientists, the spokesman said they have also helped the commandos open daily breaches in the electronic fence raised by the enemy in the Beisan area with plans to have it extend from the south of Lake Tiberias to the north of the Dead Sea.

These breaches, he said, helped the freedom fighters launch more than 800 operations against the enemy last December alone. More than 500 of these operations were carried out by Fatah.

Why should the Palestinian peasant who did no harm to the Jews try "to understand" the logic of "the singularity of the Jewish people"? And even if he understood "their tragic history," why should he "presume that the Jewish claim is morally and historically superior" to his own? But in Dr. Goldmann's mind, the Palestinians never existed. His appeal for "understanding" is directed towards members of the Western World, while the Palestinian is simply expected to buy the moral and historical inferiority of his own claim.

Dr. Goldmann writes at length about his growing skepticism regarding the future survival of the state of Israel and its ability to fulfill its promise. "I was always a political Zionist in the sense that I believed that Jews must have a state of their own to secure their identity in civilization. More and more, however, I am coming to the conclusion that Israel cannot be one of the more than a hundred so-called sovereign national states as they exist today and that instead of relying primarily and exclusively on its military and political strength, it should be not merely accepted but guaranteed, *de jure* and *de facto*, by all the peoples in the world, including the Arabs, and put under the permanent protection of the whole of mankind."

After fifty years of Zionist activities, Dr. Goldmann is "beginning to have doubts as to whether the establishment of the state of Israel as it is today, a state like all other states in structure and form, was the fullest accomplishment of the Zionist idea and its twofold aim: to save Jews suffering from discrimination and persecution by giving them an opportunity for a decent and meaningful life in their own homeland; to insure the survival of the Jewish people against the threat of disintegration and disappearance in those parts of the world where they enjoy full equality of rights." In this one sentence Dr. Goldmann has postulated many questionable assumptions. First and foremost, there's the phrase "state like all other states." Israel, as it is today, is more like Rhodesia and South Africa than like "all other states." Dr. Goldmann should realize this fact if he wants not to repeat the same error; fifty years ago his arguments for an Israel were based on equally false assumptions. Had he and his Zionist brothers then realized that a racial problem cannot be solved by racial means, he would have saved his own people and the Palestinians all the misery of the experiment. No matter what form or structure an Israel would take, it will never accomplish the "twofold aim" of which he speaks.

Dr. Goldmann claims that Palestine is his people's homeland. But what about the indigenous Palestinians? Furthermore, since when is a settler state a guarantee for a "decent and meaningful life" and "against the threat of disintegration"? How does "the concentration of a large part of Jewish people in their own national home" solve "the Jewish problem"? Does the size of a ghetto change its nature?

"Humanity," according to Dr. Goldmann, "owes this people a moral debt which can be discharged only by helping it to secure its survival." One is curious to know what Dr. Goldmann means by "humanity." His terminology betrays his biases. Is China part of that humanity? Are the Arabs, and for that matter any of the peoples of the Third World, part of that humanity? And, in that case, what debts do these people have to the Jews? It is obvious that it is only the Western World, which is "morally indebted" to the Jews,

that counts for Dr. Goldmann as "humanity." At any rate, the Palestinians owe the Jews absolutely nothing—on the contrary, the Jews as well as that "humanity," owe them everything and they are now out to collect their debts.

One of the main reasons that the Palestine liberation movement absolutely rejects the idea of a Jewish state in Palestine, no matter how small the area in which that state is established, is the objection to making part of that area open to continuous intervention by outsiders in the affairs of its people. Considering Dr. Goldmann's view of the world and the political realities, it becomes obvious that the only powers who might support such an idea are the same ones who have previously supported Zionism. Nations who object to Zionism at present will object equally to the state proposed by Dr. Goldmann. That leaves the imperialistic powers, whom the Arab peoples wish out of the area. This is not just conjectural, for Dr. Goldmann states: "as for the Arabs, once they know that the Big Powers guarantee the stability of the Middle East and agree to a limitation of arms deliveries to the area, the hope of the extremists among them of destroying Israel with the help of the U.S.S.R. would fade away." Thus, it is clear that Dr. Goldmann means the Big Powers, whom the Arab masses consider their enemy, as "the whole of mankind."

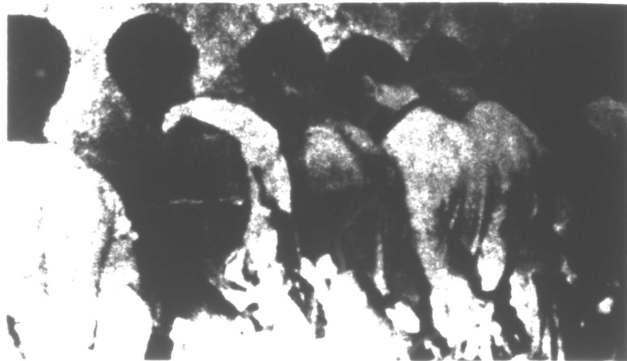
Despite the fact that Dr. Goldmann expresses his skepticism of the result of Herzl's *Judenstaat*—the state of Israel—his frame of reference and basis for comparison is still Herzl's idea. "It may appear to hard-boiled politicians today as a Quixotic vision. It is certainly no more Quixotic by far than Herzl's *Judenstaat* seemed to the peoples of the world and to most of the Jews when it was published some seventy-five years ago." It is clear to whom Dr. Goldmann is directing his justification of his idea. Zionists seem to have gotten used to the idea of debating the Palestine problem among themselves as if it were a Jewish inter-tribal dispute. True it is no more Quixotic than Herzl's idea, but it is every bit as ridiculous. Herzl's idea caused fifty years of conflict and bloodshed. Now that Dr. Goldmann realizes its futility, he submits an equally futile substitute—futile because it is still racial and exclusivist and could only be maintained in the way Israel is today maintained.

Dr. Goldmann previously had other ideas which he has abandoned by now. "There was a time when I advocated the establishment of a confederation of States of the Middle East in which Israel should be a member." This idea was submitted to Dean Acheson on behalf of the Zionist Executive. Dr. Goldmann is no longer convinced of the practicality of that idea. Typical of the Zionist *modus operandi*, he tried to tailor the area in accordance with Jewish interests, submitting the plan to the U.S. But, when it no longer serves their ends, Zionists change the plans and force the ensuing changes on the U.S. Meanwhile the peoples of the area continue to suffer the results of Zionist paranoia.

Dr. Goldmann's flimsy argument against a democratic and secular Palestine notwithstanding, this solution (as advocated by the Palestine liberation movement) remains the only viable one to the problem. If Dr. Goldmann regards it unrealistic and unfeasible, with his keen sense of judgment, how does he defend the realism and feasibility of his self-avowedly Quixotic plan?

—Ibn al-Balad

# ISRAEL & HUMAN RIGHTS



Arabs in Israeli prisons.

Since the June, 1967 Arab-Israeli war in which Israel occupied the West Bank of Jordan, the Golan Heights, Gaza and the Sinai, grim reports of Israeli occupation practices have been reaching the back pages of some Western newspapers and the attention of some international bodies. These practices have included the destruction of numerous civilian homes in Jerusalem (*Report of the Secretary-General under General Assembly Resolution 2254 (ES-V), A/6793; S/8146, para. 113 (1967)*); the destruction of three complete villages, Yalv, Beit Nuba and Emmous, in the occupied West Bank of Jordan (*National Council of Churches of Christ, Report of Deputation to Middle East, 1968*); the systematic confiscation of property (*Report of the Secretary General Under General Assembly Resolution 2252 (ES-V) and Security Council Resolution 237 A/6797; S/8158 (1967)*); and Israeli treatment of civilians and civilian internees in the occupied territories (*Official Document of U.N. General Assembly and Security Council S/18961*). Much of this has occurred, excepting the extensive use of torture in interrogation, under official Israeli legislation, the Israeli Defense Laws, despite the fact that they contravene the express provisions of the Geneva Convention.

After the conclusion of the First World War, in the Middle East Britain and France moved to Balkanize the area into their respective holdings. At the Allied Conference at San Remo in 1920 it was agreed that Britain would be given that region known as Palestine under a League of Nations mandate by which she might fulfill the British-Zionist compact contained in the Balfour Declaration of 1917. That the existing indigenous Palestinian Arab population, comprising 90 per cent of the population in Palestine, was referred to both in the Balfour Declaration as the "existing non-Jewish communities" and "other sections of the population" in the Mandate, was never intended to impair this compact. This was that Britain, endorsed by the U.S.A. and other western governments, would temporarily control Palestine "in trust for the Jews," withhold majority self-rule from the Palestinians and suppress any rebellion by them, while allowing mass Zionist immigration to produce a Zionist state.

These prefatory remarks are made as a background to the laws that were to be enacted by the repressive British colonial regime to suppress the successive Palestinian Arab rebellions, from 1920 onward, against the Zionist program in Palestine. The most significant and violent of these rebellions by the Palestinian Arabs was a peasant revolt lasting three years, from 1936 to 1939. It was marked by country-wide strikes, demonstrations, clashes, and boycotts. In 1936 the British colonial regime in Palestine enacted the Emergency Laws, and the Defense Laws in 1939. In 1945 the British enacted them in a more comprehensive form for use against both the Palestinian Arab populace and the secret Zionist terrorist organizations, Irgun Zvai Leumi and the Stern gang.

As soon as the Zionists in Palestine proclaimed the creation of the State of Israel, these British Defense Laws were adopted for use by Israel against the Palestinian Arab population remaining in that portion of Palestine which became the de facto borders of Israel. Under these laws the Palestinians were divided into three principle regions under military regimes. The Minister of Defense was empowered to appoint second military commanders over these areas. On appointment, the governor automatically became a competent authority with power to enforce, at his own discretion, all the powers covered by the Defense Laws. The Military Governor had the power to declare an area closed and restrict entrance and exit to it (*Article 125*). Passes were required for movement into or out of these areas. He was empowered to issue an administrative order for police supervision of any person. An individual under such an order may be restricted in his movements and must inform the police of them; his contacts with other persons may be rigorously controlled;

his professional work may be supervised and restricted; he must inform the police of his whereabouts at all times, appear at the nearest police station when so required, and remain indoors between sunset and sunrise; the police have access to his home at any hour of the day or night (*Articles 109 and 110*).

Article 111 allows the administrative detention of anyone whom the Military Government may decide to detain, for any reason whatsoever, for an unlimited period without trial and without charge. The Military Government may confiscate or destroy a person's property if the Military Government suspects that a shot has been fired or a bomb thrown from such property (*Article 119*). Moreover, the Military Government may expel a person from the country (*Article 112*) or confiscate a person's property (*Article 120*). A total or partial curfew may be imposed in any village or area (*Article 124*). In practice, Israel has used more frequently those powers provided for by Articles 109 (*expulsion*), 110 (*police supervision*), 112 (*administrative detention*), 124 (*curfews*), and 135 (*closed areas and movement permits*).

It was only in 1966 that the military regions and the requirement of permission for movement into and out of these regions, were abolished. Use of identity cards was maintained and all other provisions of the Israeli Defense Laws continued in full force and effect. After the June 1967 war in which the remainder of Palestine was occupied by the Zionists, this newly occupied area was placed under the jurisdiction of military governors and the Defense Laws. Although the International Red Cross has called upon Israel to treat Palestinians detained on charges of engaging in acts of resistance as being Prisoners of War under the Geneva Conventions, Israel has steadfastly refused to do so, claiming that these acts are a purely internal matter (*See Resolutions of International Red Cross, September 1969, Meeting in Istanbul, Turkey*).

The Israeli occupation policies in parts of Jordan, Syria and Egypt have occasioned several investigations by official and non-official international bodies into those Israeli practices which infringe upon human rights as stated in the Universal Declaration of Human Rights adopted by the U.N. General Assembly on December 10, 1948, and in the Geneva Convention of the Protection of Civilians in Wartime of August 12, 1949.

The International Association of Democratic Lawyers' Mission of Inquiry deals with the first-hand testimonies of Palestinians who have lived under Israeli occupation and are now refugees or exiles from their homeland. The IADL decided, in January, 1968, to form a delegation to visit and investigate the areas occupied by Israel after the 1967 War with specific reference to the treatment of the people in occupied areas under the precepts of international law, particularly the Geneva Convention.

The Mission was composed of Jules Chome, a Belgian lawyer, and Francesco Fabbri, a Professor of International Law at the University of Naples. Before departing for Israel, both men contacted the Israeli ambassador in their respective nations for official permission to travel within the occupied territories. At first they were told that no visas or other permits were necessary, and that they should contact the Red Cross administrator in Brussels who could inform Chome of the treatment of Palestinians in the occupied territories. Chome replied that it was a well-known fact that Red Cross officials are not permitted to supply information of such a nature to outsiders without the express consent of the government in question, in this case Israel. After a further exchange of letters, Chome was informed that he was not to be given permission to travel within the occupied territories; a similar denial was conveyed to Fabbri.

Having been denied entry to Israel, the IADL Mission was forced to base its findings upon testimonies by Palestinians in Jordan, the U.A.R. and U.N.R.W.A. officials. The first section of the report deals with the provisions of

the Geneva Convention dealing with the treatment of civilian peoples within occupied territories, protection of civil rights, maintenance of judicial, social and religious rights, and the confiscations of properties. The remainder and majority of the report consists of verbatim testimonies of personal observations and experiences by U.N. officials, refugees, and individuals who were forced to leave the occupied areas after being imprisoned and/or subjected to physical and material harm. (*Moyen-Orient, La Mission d'enquete de l'A.I.J.D., Brussels, 1968*)

These testimonies revealed time and time again the policies of the Israelis in confiscating property, applying torture in prisons, encouraging emigration of Palestinians through psychological and material pressures, and in destroying private property, all of which contravene the provisions of the Geneva Conventions.

The IADL has issued the report and in a Resolution on the Middle East adopted in Cairo on December 15-18, 1969, "reiterated the terms of its resolution adopted in September, 1967, in Mamaia, as well as the terms of all its resolutions, denouncing the violations of International Law (by Israel) perpetrated since then and established on many occasions by the United Nations" and further "demands the return of the Arab People of Palestine to their country and that they should be guaranteed all the fundamental rights to which they are entitled by the United Nations Charter and by the Universal Declaration of Human Rights including the people's right to self-determination and the recognition of the Palestinian resistance as a liberation movement exercising its legitimate right."

On March 3, 1969, the United Nations Human Rights Commission in Geneva adopted a resolution denouncing Israeli rule in the occupied territories based on the known facts, and established a special group to investigate alleged Israeli violations of the Civilian Convention (*NEW YORK TIMES, March 4, 1969, page 5, col. 1, entitled "UN Commission Criticizes Israel: Rights Group Denounces Rule in Arab Territories"*). The Special Committee created by the U.N. to investigate Israeli practices was composed of a Senegalese, Indian and Austrian. The Government of Israel immediately announced that it would not cooperate with this United Nations investigation and it, too, was denied entry into Israel and the occupied territories and had to conduct the hearings in refugee camps in Lebanon, Syria, Jordan and the U.A.R. The findings of the Special Committee closely paralleled those of the IADL Mission of Inquiry. In February, 1970, a new Committee was composed by the Human Rights Commission to conduct further investigation, the three countries serving on the group being Somalia, Ceylon and Yugoslavia. Israel again, in the form of a letter from Israeli Ambassador Josef Tekoah, informed the U.N. that it will not cooperate, stating that it could cooperate only "under conditions that ensure complete objectivity and the maintenance of quasi-judicial standards." (*CHRISTIAN SCIENCE MONITOR, February 20, 1970*)

The U.N. General Assembly's third Committee, based on the findings of the Special Committee of the Human Rights Commission, on November 20, 1969, passed a resolution calling on Israel to "desist forthwith from its reported repressive practices and policies toward the civilian population in the occupied territories" and condemned the announced policy of "collective punishment."

Israel was apparently satisfied that Amnesty International, a London based world-wide organization which concerns itself with "prisoners of conscience" throughout the world, would adhere to these criteria. It has been the only investigative group to receive any cooperation from the Israeli Government. Although its findings had not been issued, the JERUSALEM POST of October, 1969, reported that it was "generally favorable." Because of the unilateral publicity given by the Israelis to the unissued



Armed hiring caught red-handed by Lebanese photographer while shooting on funeral cortege in background at Kahhale.

(Continued from Page 1)

contrary to the retarded sectarian exclusivism in operation there. Hence, the hostility to it by the benefactor of such a system, religious—both Christian and Muslim—as well as economic feudalism.

The March conspiracy in Lebanon was initiated in Bint Jbeil, south Lebanon, when some elements of the Lebanese army attempted to assassinate the local Fatah commander there, Lt. Riad Awad. Riad was summoned by the elements to intervene in an alleged clash between Lebanese army units and a commando squad. But before his arrival to the scene his unarmed civilian car was ambushed by a Lebanese Army half-track and two armored vehicles. Riad was wounded, so also was Lt. Seiffeddin, who accompanied him, while the third in the car, Wassef Sharara, a political officer and native of Bint Jbeil attached to Fatah's militia, was killed.

Following this treacherous murder, the Higher Political Committee for Palestinian Affairs issued a statement condemning the vicious act and exposing the plotters while at the same time calling the commandos and their supporters to restrain themselves and help contain the crisis. In the face of this open provocation, self-discipline and restraint by the commandos foiled the plans of the plotters who aimed at involving the Palestine armed struggle against the Zionist enemy in a side battle in Lebanon and alienate the commandos from their supporters in the Lebanese masses.

Having failed in the south, the plotters transferred their field of action to Beirut proper, using this time a gang of hashish smugglers, patronized by the same elements in the authority who instigated the provocation in the south, and who were directed to precipitate a clash with the commandos in the refugee camps. The gang was rounded up by the commandos at the price of three killed and more wounded.

The same counter revolutionary forces twice ambushed the funeral cortege of those killed in the clash with the smugglers on its way to and from the Syrian border when the body of Lt. Ghawash was carried to burial in Jordan. This cowardly attack on the mourning procession incensed the commandos and their supporters and almost suc-

ceeded in obtaining its aim of precipitating a blood-bath there. Fortunately, the steadfastness and prudence of the Palestinian leadership arrested that development and deprived the reactionaries of achieving their goal of forcing the hand of the army to intervene on their side, disregard the agreement of Cairo, and enter a decisive battle with the commandos.

On Saturday night, March 28, the Higher Political Committee for the Affairs of Palestinians in Lebanon summarized the events and its stand as follows:

"1. All the incidents were planned and premeditated. The planners and executors were counter-revolutionaries. Some of them are official authorities. We shall name them all upon completion of investigations, which we insist upon.

"2. The plot was aimed at striking against the commandos by instigating a clash between them and the non-regular forces colluding with a number of conspiring official authorities. . .

"3. The plot has not ended yet. Public opinion is urged to remain vigilant and to exercise continued restraint in order to expose the plotters and preserve the unity and sovereignty of Lebanon so that the Revolution can continue its basic and only task: the Liberation of Palestine.

"4. The Palestinian Resistance Movement is stronger than being struck against by any force. The movement which confronts Israel and the colonialism and imperialism standing behind her will not be shaken by a gang of smugglers or a band of plotters and mercenaries.

"5. The Palestinian resistance movement reiterates its equal concern to preserve the independence and sovereignty of Lebanon and its right to continue to struggle for liberation.

"6. Despite of all its bitter experiences, the Palestinian resistance movement reiterates its confidence in the Lebanese Army as a national institution similar to all Arab military institutions but expresses its reservations about a number of specific elements in this institution whose hostile stands have become flagrant and who should be dismissed in the interest of mutual confidence and cooperation between the Revolution and the Army."

report, Amnesty International issued a press statement on December 1, 1969, announcing that the investigation had "revealed serious and substantiated evidence of ill-treatment of prisoners in detention or under interrogation and the Committee considers that the reply from the Israeli authorities to the report submitted in April leaves many questions unanswered." Based on its findings the organization decided to send more representatives to Israel in order to secure further information. Israeli authorities responded by calling the report "prejudiced" and banning further visits by Amnesty's representatives.

When approached concerning the Israeli opposition, Martin Ennals suggested that Israel hold her own inquiry with an international observer. This Israel rejected along with the proposal that Amnesty hold an inquiry with an Israeli citizen as a member. (NEW YORK TIMES, December 8, 1969)

On October 28, 1969, the LONDON TIMES published an article by its foreign editor, E. C. Hodgkin, which was headlined: "Grim Reports of Repression from Israel-Occupied Lands." It described the situation as follows: about 90 Palestinian community leaders had been deported; 7,140 Arab homes had been blown up, including entire villages, "for security reasons." In the majority of cases the houses were blown up because somebody suspected of connection with guerrilla activity was living in them. The destruction often takes place as soon as a suspect is carried off. There is no waiting for him to be charged, let alone convicted. Nor does it matter if he is not the owner of the house.

Suspects, Hodgkins continues, are frequently held for months at a time without trial, without their whereabouts being known, and without lawyers or relatives being able

to visit or contact them. Eventually they come before an Israeli military court and have the services of an Israeli lawyer. Sentences of 30 years to life imprisonment are common.

Hodgkins reports that a common belief in the occupied areas, held by all residents there, not only by the Arabs, is that anyone suspected of belonging to a guerrilla organization or of helping one in any way is tortured as a matter of routine, and "there is a great body of evidence to support this belief." This included electrical treatment and every form of beating. This has been corroborated by the testimonies before Amnesty International, the Special Committee of the Human Rights Commission and the IADL Mission of Inquiry.

Curfews on villages is another Israeli practice. The people of the village of Beit Sahur, just outside Bethlehem, were not allowed to leave their homes or open their windows for a week. Their livestock perished as a result of this. In Gaza, large numbers of people were made to stand for hours in the sun while the Israelis conducted slow aimless searches.

Hodgkins concludes saying, "it is a tragedy that they (the Palestinians) are now being persecuted into a new diaspora by the armies and people of Israel."

On July 25, 1969, nine Arab lawyers, citizens of Israel and practicing their profession in Israel, addressed an Appeal to the participants of the First Jewish International Congress of Lawyers and Jurists held in Jerusalem in July, 1969, at which Arthur Goldberg was elected its President. The Appeal was "our protest and complaint against the undemocratic and arbitrary measures taken by the Israeli authorities against us as lawyers and as citizens of Israel." They stated that "You may be astonished to learn that we cannot come to Jerusalem freely and when-

ever we find it necessary even in the way of exercising our profession. More than that, some of us are, as a matter of fact, obliged by the military authorities to remain within our town, village or locality and not leave these localities without a permit in writing issued by the military authorities or by the police on their behalf. Some of us were detained on May 6, 1967, or soon thereafter and no charge was preferred and no trial took place. Others are ordered to report to a police station once a day and remain indoors one hour after sunset until sunrise." All of these measures were taken pursuant to the provisions of Israeli Defense Laws.

The reports which have been received concerning Israeli practices contravening the U.N. Declaration of Human Rights and the Geneva Convention, coupled with Israel's statements against investigative missions and persistent refusal to permit international bodies to conduct open inquiries within Israel or the occupied territories only serve to emphasize her reluctance to have the conditions be made known publicly. This includes even organizations such as Amnesty International which recently refused to participate in hearings held in Cairo because of the "unsatisfactory political atmosphere" there and which has made numerous concessions to the Israelis.

As the IADL stated in its Resolution of December 15, 1969, it is incumbent upon individuals and organizations concerned with human liberty and the humane treatment of people under military occupation to take a forthright and unequivocal standing condemning the repressive practices such as have been used by Israel against the Palestinian people, just as they have taken stands against the racist apartheid practices in South Africa or the flagrant violations by the U.S. in Vietnam of the precepts imposed by international law.

# THE JEWS & THE PALESTINIANS

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

## THE ZIONIST'S IMAGE OF PALESTINIAN LEADERSHIP

As the world was hearing about the Palestinian uprisings and activism, Zionist image-making had an easy answer: The Palestinians are basically docile natives had it not been for agitators and fanatics. It is dynastic and family or "tribal" struggles among the wealthy that lead to the agitations. Such struggles will cause the ruin of the common folk and make them pay the price. The Palestinian leaders are depicted by Maurice Samuel as "an army of idlers, baksheesh artists and parasite coffee-house gossips who are mainly responsible for the existing jumpy and nervous atmosphere." These leaders agitate the Palestinians by "lying statements." Any political activity in Palestine cannot be initiated by the "inhabitants" who do not understand these things anyway, but by the "agitators."

## ATTITUDE TOWARDS THE PALESTINIAN "REFUGEES"

The colonization of Palestine and the uprooting of the Palestinians was partly achieved by 1948, and completed in 1967. All the Zionist dreams and schemes came true. A Jewish homeland was created in Palestine and the "natives" have become refugees, exiles, deprived of their homes and their national rights. This great human tragedy that brought misery, humiliation and despair to a million people and later to a half-million more, was a dark stain, a premeditated crime.

Image-making, however, was ready for the new situation: Palestinians had "sold their lands to the Jews and then have fled the country to prepare the scene for a massacre of all Jews on the hands of the Arab armies." Those treacherous natives were doing it again. They refused to live in peace with the European bearers of civilization. They again had to listen to the agitators who lusted for a Jewish bloodbath. The Palestinians do not even deserve sympathy in their misery and homelessness. They must be cursed and mocked. They do not deserve Palestine. They can be absorbed in the Arab countries. Their yearning for Palestine is pathetic, foolish or misguided. They had nothing to yearn for. Their present refugee camps are probably better than their shabby houses in Palestine. They lived in tents then, and they live in tents now!! So why should they complain? After all they are engaged in a "numbers racket" with the U.N., falsifying records to increase their numbers so that they can swindle more U.N. rations. They are the prey of Arab demagogues and agitators who keep them as a pawn in a political game.

They cannot return to Zionist Palestine. It has been civilized and does not belong to them any more. Even if some of them return, they will be fifth columnists, saboteurs and collaborators with the enemy. Anyway, they have been exchanged, swapped with "oriental" Jews from the Arab countries.

This image-making, built on the "mission-civilisatrice" assumption and on character-assassination of the Palestinians, continues up to the present. Palestinian revolutionaries are "terrorists." After all, the Palestinians are not capable of brave, gallant, patriotic feelings and acts. They are only fit for treachery and intrigue.

This is not the place to refute these "views" of the Palestinians, for scientific research has shown that the Palestinians did not sell their country. By 1948 the Jews had owned less than 6% of the land, less than 1% acquired from Palestinians. The Pal-

estinians did not leave their country on orders from Arab leaders but after being terrorized and forcibly uprooted by the Zionists. However, the issue at hand is how did the Jews come to accept these images and to form these attitudes?

## A JEWISH DILEMMA

The fact that Zionist propaganda was accepted by world Jewry and was allowed to shape the attitude of Jews towards the Palestinians is quite puzzling, in fact astonishing. There were always Jewish dissenters - and we will present their views - but they were in the minority. Jews contributed men, money and influence to make Israel a reality and to perpetuate the crimes committed against the Palestinians. The people of the Book, the men of light, the victims of Russian pogroms, of Nazi genocide, of Dachau and other Polish concentration camps shut their eyes and ears in Palestine and changed roles from oppressed to oppressor. This is THE Jewish dilemma of modern times.

Achad Ha-am wrote at the turn of the century that Jewish behavior shows that Jews evidently learned nothing from their history. He further states: "And what are our brothers in Palestine doing? The very opposite! They were servants in the country of their exile, and they suddenly find themselves in a state of unbounded liberty, of unbridled liberty such as can only be found in Turkey. This sudden change has brought about within them a tendency towards despotism as is always the case when a servant becomes a master and they treat the Arabs with hostility and cruelty, curtail their rights in an unreasonable manner, insult them without any sufficient reason and actually pride themselves upon such acts; and nobody takes any action against his despicable and dangerous tendency." In 1919, another Jew, W. Brunn, wrote: "We who are suffering persecutions throughout the world and who claim all human rights for ourselves, are going to Palestine reversing the roles."

In 1923, the Jewish-American anthropologist, Goldenweiser, noted with dismay that Jews in Palestine were prejudiced against the Palestinians and considered them inferior. He reports on his visits to Jewish schools where teachers were telling him of Arab congenital stupidity and inferiority. When Goldenweiser asked a Jewish educator whether they teach this to their students, the teacher answered: but they know this by themselves!! Arthur Koestler reports that "Each Jew, Marxist or not, regarded himself as a member of the chosen race, and the Arab as his inferior."

## MORAL SCHIZOPHRENIA

This moral dilemma besetting the Jews in our time is called "moral schizophrenia," "moral myopia" by the noted American Jewish journalist I. F. Stone. Mr. Stone, who was decorated in 1948 by the Irgun, wrote a very perceptive article in 1967 from which we shall quote presently. He makes the subtle comparisons of Zionist-Nazi behavior and draws sould searching conclusions. In refuting the Israeli argument against the reasons for the Palestinian exodus Mr. Stone states: "The argument that the refugees ran away 'voluntarily' or because their leaders urged them to do so until after the fighting was over, not only rests on a myth but is irrelevant. Have refugees no return to return? Have German Jews no right to recover their properties because they too fled?"

Mr. Stone continues: "Jewish terrorism, not only by the Irgun in such savage massacres as Deir Yassin, but in milder form by the Haganah itself "encouraged" Arabs to leave areas the Jews wished to take over for strategic or demographic reasons.

They tried to make as much of Israel as free of Arabs as possible."

As to the "swap" of Palestinian for "Jewish refugees" from the Arab world, Mr. Stone states: "The Palestinian Arabs feel about this 'swap' as German Jews would if denied restitution on the grounds that they had been "swapped" for German refugees from the Sudetenland."

"The Jewish moral myopia makes it possible for Zionists to dwell on the 1900 years of exile in which the Jews have longed for Palestine but dismiss as migatory the nineteen years in which Arab refugees have also longed for it."

Homelessness, Stone states further "is the major theme of Zionism but this pathetic passion is denied to Arab refugees."

Those who have known the effects of racism and discrimination in their own flesh and human dignity are less excusably racist than those who can only imagine the negative effects of prejudice. Mr. Stone relates a conversation with Moshe Dayan on American television on June 11, 1967, where Dayan stated then even though Israel can absorb the Palestinians in the "conquered territories" it will not do it because it would turn Israel into either a bi-national or poly Arab-Jewish state instead of the Jewish state. "We want to have a Jewish state, a Jewish state like the French have a French state." Mr. Stone comments: "This must deeply disturb the thoughtful Jewish reader. Ferdinand and Isabella, in expelling the Jews and Moors from Spain, were in the same way saying they wanted Spain as Spanish, i.e., Christian as France was French."

In conclusion, Stone states: "Israel is creating a kind of moral schizophrenia in World Jewry. In the outside world the welfare of Jewry depends on the maintenance of secular, non-racial pluralistic societies. In Israel, Jewry finds itself defending a society in which mixed marriages cannot be legalized, in which non-Jews have a lesser status than Jews, and in which the ideal is racial and exclusionist. Jews must fight elsewhere for their very security and existence - against principles and practices they find themselves defending in Israel. Those from the outside world, even in their moments of greatest enthusiasm amid Israeli accomplishments, feel twinges of claustrophobia, not just geographical but spiritual. Those caught up in prophetic fervor soon begin to feel that the light they hoped to see out of Zion is only that of another narrow nationalism.

"It must also be recognized, despite Zionist ideology, that the periods of greatest Jewish creative accomplishment have been associated with pluralistic civilization in their time of expansion and tolerance: in the Hellenistic period, in the Arab civilization of North Africa and Spain, and in Western Europe and America. Universal values can only be the fruit of a universal vision; the greatness of the prophets lay in their overcoming of ethnocentricity. A dilipitant nationalism cannot distill truths for all mankind. Here lie the roots of a growing divergence between Jew and Israeli, the former with a sense of mission as a Witness in the human wilderness, the later concerned only with his own tribes' welfare."

## WILL THE JEWS CHANGE THEIR ATTITUDES?

It was shown, through direct quotations, that there always was a group of Jewish moral dissenters to Zionism. There was never a truly monolithic Jewish opinion. The success of Zionist propaganda in galvanizing the majority of Jews to its

# ARAB JEWRY & THE PALESTINE REVOLUTION

The rise of a progressive revolution brings with it new alternatives and strategies for the future. This fact becomes especially important when previous conditions create a muddled understanding of the historical and social factors and lead to the rise of plights and oppressive conditions.

Such challenges cannot be more true than in the case of the Palestine Revolution. Not only has the Zionist machinery cast a dark image of the Palestinians in particular and the Arabs in general, but, also, it has led to the uprooting and displacement of several sectors of the Arab population. While executing such strategies, the Zionists have temporarily succeeded in confusing and misrepresenting the issues.

A case in point has been the history of Arab Jewry. It has become very clear now, through recent debates in the Knesset and the publication of several books by former Haganah agents, that the migration of Arab Jewry to Israel was initiated, planned and executed through the efforts of Zionist organizations in Palestine and elsewhere. It has also become clear that much of the "terror" that appeared around 1948 in certain Arab capitals was instigated by Zionist organizations in order to establish the correct social and psychological setting for the Jews in the Arab countries to flee their homes and leave to Israel.

Accompanying this policy in the Arab world, a deliberate propaganda campaign was put in motion to create a false image of the Arab Jews in particular and the conditions of Arab society in general.

Assisting in these endeavors were the sometimes mistaken and ill-guided policies and reactions of certain Arab governments.

A glance at the Zionist and Israeli literature and propaganda indicates the image that they want the world to have of the Arab Jews. Pictures of poor, retarded and deprived individuals predominate throughout the publications. Arab Jews at Lydda Airport are always described as peasants, illiterates and full of diseases. Included in the pictures are representatives of "philanthropic" organizations who have come to their aid — naturally with Western money and contributions.

Any student of the modern Middle East must be surprised to hear that an overwhelming majority of the Arab Jews are "peasants, poor and illiterate." A simple glance at the social statistics indicates very clearly that the Arab Jewish community in Iraq, Syria, Lebanon and Egypt was not only the first group in society to receive modern education, but also, had the highest percentage of

professionals compared to any other social group in the country. Furthermore, major commercial establishments, as late as 1947-1948, were owned and operated by the Jewish community. In Iraq, for example, some ninety per cent of foreign trade and the retail market was conducted by Jewish merchants in Baghdad and Basra.

The obvious propaganda and sympathy gained from these false images is no secret to anyone. What is neglected by many is the obvious historical roots of such policies. European colonial powers have persisted in "adopting" and "protecting" minorities in the Arab world. The Eastern Question is more than a century old, and the "struggle" among the European colonialists to come to the "defense" of a social or religious minority in the Ottoman Empire is very well known. The purpose, of course, was hardly to "protect" anyone, but rather to penetrate the region and create a balance of power vis-a-vis the other Europeans there.

This colonial phenomenon not only disrupted social relations among the local population, but also gave the impression that it is only the minorities that were suffering and living in extreme social and economic poverty. The truth of the matter is that the overwhelming majority of the population in the Arab world did live, and many still do, in abject poverty; that these social conditions were a result of wars, foreign and domestic oppression and economic backwardness; that the town and city population had a relatively more prosperous life than the rural and tribal majority; and that social and religious minorities constituted a large number of the urban inhabitants.

What the colonial power did was to isolate "their" minorities and create political commotion about them. The Zionists went a step further by trying to create a direct identity between Arab and European Jewry and the social environments surrounding them. These efforts, however, have had only a partial success. Not only is much of the literature full with paternal attitudes that Westerners hold towards the "orientals", but, also, it is quite difficult, if not impossible, to find the same historical process in the Middle East as the pogroms, discrimination and ostracization that dominated the Jewish-European history since the eleventh century. In order to fit the "historical arguments" within their general propaganda strategy, the Zionist movement has attempted to dismiss Arab-Jewish relations throughout the past centuries and concentrate on some isolated aspects of contemporary relations.

A dialogue is developing between the Palestinian revolutionaries and the Jews, liberals, progressives, socialists and even religious conservatives. More and more Jewish friends are opening their arms to embrace the Palestinian Revolution, and being embraced by it.

The Zionists are really worrying about the new phenomenon. In an article published by the *Jerusalem Post* on July 2, 1969, the editors accused those Jews of being traitors to their own people, and consider their alliance with the revolution as most serious and threatening. It is important that the issue of Jewish moral schizophrenia be stressed, that Jewry's conscience be shocked into realization of the consequences of Zionism. It is however more reasonable to expect non-Israeli Jews to come to terms with the Palestinian Revolution before the Israeli Jews do. After all, Frenchmen in Paris found it easier to accept the Algerian revolution than French colons did. But, the efforts should continue in Palestine to win over Jews to the revolution. Escalation of the revolution will have its consequences. Obviously, it is going to harden some Zionist Jews against the Palestinians, especially the oligarchy that stands to lose in a

The Israeli government during the past two decades has pointed to certain policies adopted by Arab governments and purposely neglected the factors that determined the rise of such policies. An example of this process was described in an article appearing in the *New York Times Magazine* (February 8, 1970). The author documented the extensive use by both the Haganah and Israeli espionage organizations of Arab Jews in their spying operations in the Arab world. A well-known example was the Lavon affair, in which Egyptian Jews, along with others, were employed by the Israeli Secret Service to bomb American facilities in Cairo in order to worsen relations between the two countries. The spy ring was uncovered by the Egyptian government in the middle fifties and some of those convicted for spying were executed. Israeli and Zionist propaganda pictured the whole affair as a "pogrom" against innocent people and claimed that this affair was a deliberate policy by the Arabs to repeat what the Germans did, and that world public opinion should be aroused in order to save the Arab Jews.

Thus, Israeli propagandists not only attempt to hide the activities of their espionage organizations, a fact becoming more difficult with all the boasting they have done since 1967; but also attempt to create the psychological and social setting for the further migration of Arab Jews to Israel. Through the propaganda that accompanies such campaigns, the Palestine case is further mutilated and the image of the Arab is dealt another blow.

The challenges that confront the Palestine National Liberation Movement are grave and numerous. They include not only the strategy for the liberation of the land from the unique type of Zionist colonization and the survival of the population in the diaspora, but also, formulating policies and alternatives that will offer a just and equitable solution to the problems created by the Zionist movement and Israel.

The question of Arab Jewry is one of these issues, and studying the problem and proposing new alternatives is high on the Palestinian's agenda. A study of the current literature of the resistance movement shows great concern and awareness of the problem, and the recent announcement by a spokesman that the Movement is entering into negotiations with Arab countries for the purpose of revising certain laws that were imposed after 1948 is a step in that direction.

ABU AMIN

side is attributed not to deceit and manipulation alone. Jews must get credit for sufficient intelligence to make manipulation insufficient to sway them. Anti-Semitism in the West and the hypocrisy prevailing in Western societies in dealing with racial and religious issues have helped push the Jews gradually to the moral schizophrenia discussed above.

In all frankness, one must add to these factors Arab attitudes and short-comings. Before the Palestinian revolution, anti-Jewish attitudes were prevalent in the Arab world — even though it was instigated by Jewish anti-Arab attitudes. The Palestinians could not present a reasonable humane alternative to Zionist Israel. Jews were finding it hard to live in the Arab countries, and minority problems in several Arab countries were shedding doubt on the possibility of Jews finding security in the Arab midst without a militarist Israel. In the 1948-1967 period, Jews enjoyed security when the Palestinians and eventually all other Arabs with them were deprived of security.

The Palestinian revolution has provided a new set of alternatives, no security in the racist state but all the security in the new democratic Palestine.

democratic, open Palestine. But escalation will have its shock effect. It will bring the realization that an exclusionist Israel can be a very insecure place indeed, and that it cannot last.

The Palestinian Revolution assumes a great share of the responsibility in winning Jews to the side of the revolution by deeds and not words alone. The revolution should not — and in fact will not — pass any opportunity to prove to world Jewry and to Palestinian Jews that it will stand by them if persecuted and is determined to live and create with them a new Palestine not based on bias, racism, or discrimination, but on cooperation and tolerance.

If such a campaign succeeds: both in the winning of battles and of hearts, the democratic Palestine will become credible, both desirable and feasible. What will this new country look like? What does the Palestinian Revolution really mean by democratic, progressive and non-sectarian? These are serious questions that warrant separate attention and therefore will be delayed to our next article.

—To Be Continued—

**FATAH  
MEN  
IN  
CHINA  
AND  
VIETNAM**



A Fatah delegation led by Abu Ammar, the movement's official spokesman and Executive Committee chairman of the Palestine Liberation Organization, left Peking for Hanoi March 28 on the conclusion of a one-week visit to China — the first power to aid Fatah.

Thousands of Chinese at Peking Airport beat drums and gongs and chanted slogans of support to the Palestinian armed struggle for liberation against the Zionist settler-state of Israel and US imperialism.

Seeing the Fatah delegation off were Vice Premier Li Hein-Nien; Chiu Hui-Tso, deputy chief of the army general staff; and Kuo Mo-Jo, vice chairman of the standing committee of the National People's Congress.

Vice Premier Nien also led thousands of Chinese People's Liberation Army officers and men and revolutionaries to greet the delegation on its arrival in Peking, March 22.

The crowds chanted slogans such as: "Salute to the Heroic Palestinian People" and "We Firmly Support the Palestinian People and the people of all Arab Countries in their Just Struggle Against Imperialism and Zionism."

At a dinner hosted March 22 in honor of the visiting Fatah delegation, Vice Premier Nien said: "The Chinese people will always remain the most reliable friend of the Palestinian people and all the Arab peoples. We are firmly convinced that as long as you remain united, increasing your vigilance and persisting in the armed struggle, you will certainly surmount the difficulties and carry the final victory."

Abu Ammar remarked in answer: "The support extended by the Chinese people to the revolutionary cause of Palestine, occupied and usurped, constitutes a great help. I reveal no secret when I say that Fatah, the initiator of the Palestinian Revolution, received its first aid from Peking. "As Chairman Mao said, one spark can ignite a prairie fire. The fire of our revolution against Zionism and the aggressive forces of imperialism has spread to vast areas of the Arab land.

"Our revolution is expanding and all our revolutionaries and people believe that massive armed struggle is the only means for liberation and repatriation.

"Victory cannot be achieved except through the force of arms. As Chairman Mao also said: political power springs from the barrel of the gun.

"We like and respect Chairman Mao and the great Chinese people. We also thank them for their great support..."

**Free Palestine** is a monthly paper published by the Friends of Free Palestine. Editor: Abdeen Jabara. "Free Palestine" welcomes its readers submitting comments, letters and articles.

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