



RESISTANCE

in the **MIDDLE EAST**

Price .25

BEHIND ROGERS TRIP

in the palestinian movement

oriental jews in israel

kurdish struggle in turkey

terror in iran

u.s. arms hussein

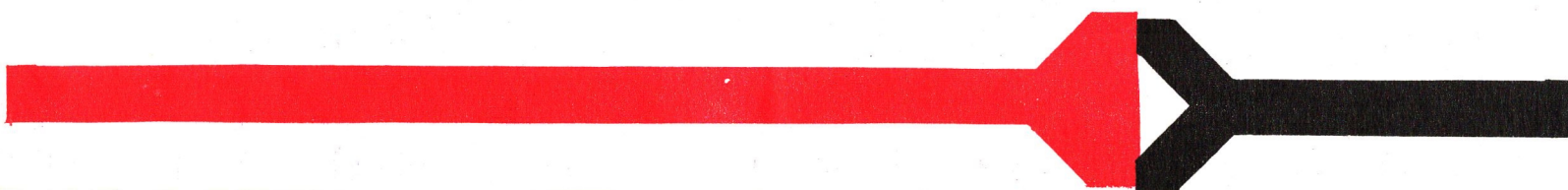
druze in israel

from sharm e-sheikh & gaza

jordanian & palestinian women

3

SUMMER
1971



Editorial

BEHIND ROGERS TRIP

William P. Rogers' journey to the Middle East has been widely portrayed as an attempt by the American government to further a peaceful settlement of the Arab-Israeli conflict. It is possible, however, to define imperialist diplomacy as "war by other means." In London, where he attended a conference of the Southeast Asia Treaty Organization prior to embarking for the Middle East, Rogers spoke favorably of the Jordanian regime's persistent attempts to crush the Palestinian liberation struggle:

After nine-months of cease-fire, the people are now accustomed to peace. Tourism is thriving and King Hussein is in full control of the situation in Jordan. The guerrilla movement is no longer as vigorous as it had been ... We want very much to encourage this development because, if it were stopped, the activity of the fedayin could begin again.
Le Monde, April 30, 1971

To those who understand past American policies in the Middle East, the Rogers journey appears to be designed to increase American influence upon Arab leaders. The possibility of a new war between Israel and Arab nations poses a clear threat to the massive holdings of American oil companies, which now provide at least two billion dollars a year in profits. Disruption of oil production or transport can have severe effects upon the economies of Western Europe and, in turn, upon the ailing U.S. balance of payments.

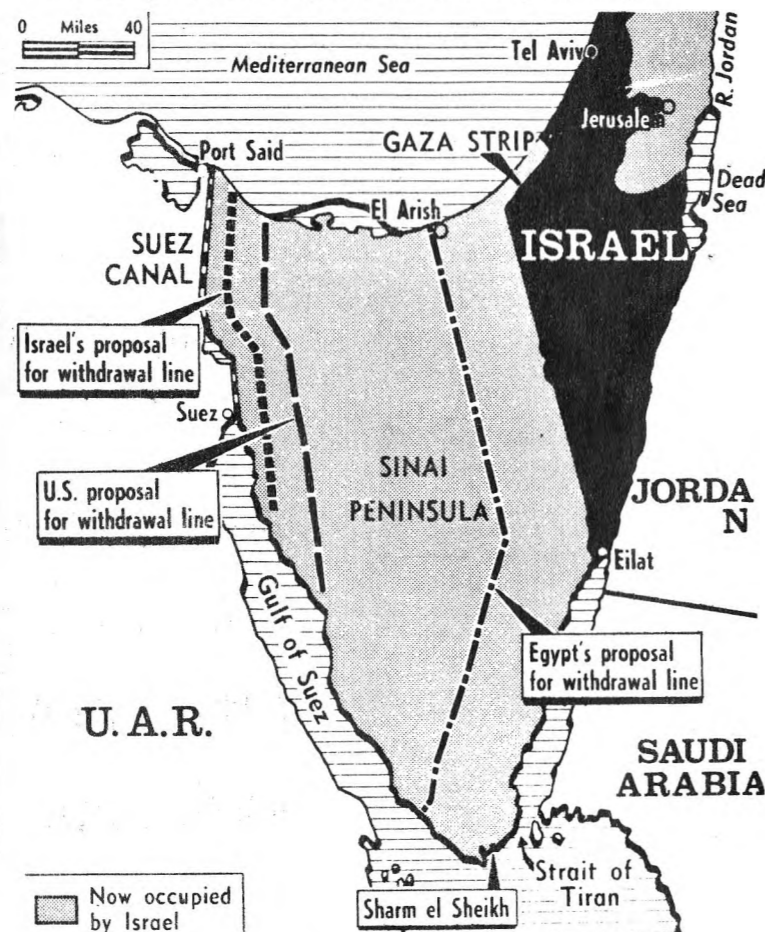
The U.S. economy could hardly afford to sustain Israel through another war, particularly with the increased possibility of direct troop involvement. Also, public outcry against Vietnam seems to be having its effects towards speedy efforts in Middle

At the same time, a new war could lead to closer ties between some Arab leaders and the U.S.S.R., just as the 1956 and 1967 wars did. In terms of this possibility, Rogers' visit can be compared to the 1958 Dulles visit to the Middle East, which was also motivated by Cold War "necessities."

Rogers' attempts to patch up the American reputation in the Arab World have taken one turn which may puzzle some observers. Efforts to negotiate a Middle Eastern peace via the Suez Canal, however, are not unexplainable. The Canal represents an issue which, geographically, lies farthest away from the heart of the Arab-Israeli conflict, namely the question of the territorial

and national rights of the Palestinians. Before the 1967 war, the Canal was the route for nearly half of the Arab oil which American companies marketed in Europe. Likewise, for the U.S.S.R., it was valuable as a route for trade with Southeast Asia and Africa. Egypt, in turn, derived an important portion of its national income from the Canal.

Whereas Israeli leaders presently claim that the Canal negotiations bear no relationship to other issues, Egyptian leaders see them as a possible first step toward arranging Israel's withdrawal from other occupied regions. Rogers, who has frequently referred to the possibility of an "interim" Canal settlement, appears to share the view of the Egyptian leaders. In Israel, recent public opinion polls have suggested that a majority of the population is strongly opposed to Roger's proposal for peace. The Israeli government remains fundamentally opposed to any solution which would call for withdrawal from Gaza, the West Bank, or other occupied areas. They demand that the status of all occupied areas be discussed only in direct negotiations and not by use of go-betweens, such as Jarring or Rogers.



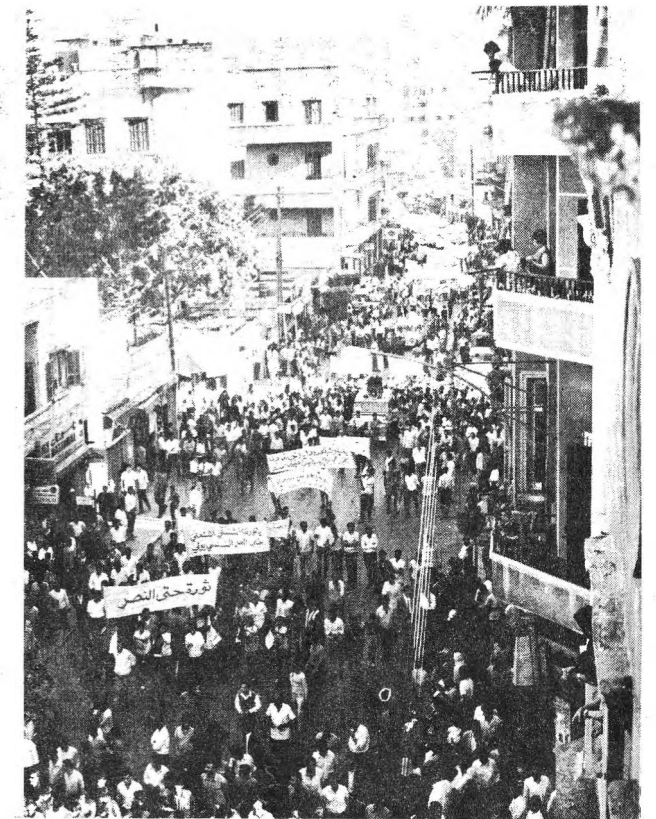
Roger's private conversations with the Arab World's so-called "moderate leaders" reveal their more primary concern over the Palestinian question of justice for the masses. King Feisal of

Saudi Arabia confided to his American visitor that he will not "tolerate communism in the Middle East." Franjeh, the president of Lebanon, assured Rogers that he recognized Lebanon's present borders, but pleaded for American assistance in arranging removal of Israeli troops from fifteen Lebanese villages along the southern border. In Amman, Rogers flagrantly revealed his disregard for Palestinian rights by referring, in a speech to "the Jordanian people on both banks of the river Jordan"; this comment, in turn, caused concern among Israeli leaders who count upon retaining a large slice of the West Bank. (Source of quote--Christian Science Monitor, May 4, 71)

Although Israeli leaders have claimed that the dismissal and imprisonment of Ali Sabry and six other leading members of the Arab Socialist Union by Sadat have no immediate significance, there are ample indications that Sadat is working overtime to curry favor with Washington. Upon Roger's arrival in Cairo, Sadat said that he was welcoming his visitor with an "open mind". Smaller indications include the re-opening of diplomatic relationships with the United States for the first time since the Six Day War and Rogers' promise of 25 million dollars in American aid for the repair of the Suez Canal. Heykal, the editor of Al-Ahram, Egypt's semi-official newspaper, has recently published articles recommending that Egypt apply to the United States for amounts of foreign aid equivalent to those which it receives from the U.S.S.R. Heykal supports these recommendations by arguing that such a step would diminish Israel's ability to pretend that the Middle Eastern conflict is a Soviet-American confrontation, rather than a conflict between Arabs and Israelis.

These efforts at conciliation between the United States State Department and Arab leaders rest upon one fundamental premise--the denial of basic rights of the Palestinians to self-determination. In proposing a West Bank mini-enclave, Rogers and his accomplices are seeking to disperse and divide the Palestinian people between an Israeli and a Jordanian tutelage.

During Rogers' visit to Israel, fifteen thousand demonstrators went into the streets of Beirut to protest American intervention in the Middle East. Slogans were raised such as, "Give us our Palestine back..." and "Rogers, you can never defeat a revolution of the people." Protests in Israel occurred at the same time. Palestinian intellectuals from East Jerusalem, the editor of the Bethlehem Weekly, and others from the occupied territories sought a permit from Israeli authorities to hold a demonstration at the site of the American consulate in East Jerusalem. Permission denied. However, the Israeli government permitted a demonstration by Israelis who opposed Roger's proposal for evacuation of the occupied territories. Israeli authorities even refused to the Palestinians permission to deliver to Rogers a petition



BIG DEMONSTRATION: An estimated 15,000 demonstrators marched in main Beirut streets Monday afternoon to protest against William Rogers' visit to the area.

which had been signed by hundreds of inhabitants of the occupied territories.

Ultimately, then, this is the very *raison d'être* of the Rogers Plan. Behind the day to day dealing over the Canal, over boundary disputes and troop withdrawals lies a common point of departure, an implied premise for all negotiations. The puppet Hussein, "progressive" Egypt, and Zionist Israel, all by mutual consent, agree that the Palestinians must be liquidated and their drive toward national self-determination must be reversed. But the demands of the Palestinian Resistance require total mobilization of all human resources of the Arab world and their political radicalization against the might of Imperialism, reactionary Arab rulers and the aims of Zionism

"It's a general assumption in west Europe that the majority of the Russian Jewish youth stands with the Zionist camp. But unfortunately the opposite of it is true. The majority of the young generation is anti-Zionist, but not because of assimilation, but because of a revolutionary feeling..

It is a horror vision--to see the majority of our youth, and we cannot say it's the worst part of it, sacrificing themselves as if fever overtook them."

Maariv, March 3, 71

This is part of a letter analyzing the condition of the Jews in Russia under the Tzar in 1903.

Problems of the Palestinian Movement

The terrible defeat suffered by the Palestinian resistance in the bloody September days has provided a clear opening for the intrigues of the Great powers. We can know expect a move to carry out the Rogers plan-- in fact, the Nixon-Kosygin Plan-- by which Moscow and Washington propose to stamp out the Palestinian revolutionary ferment that threatened to tip the entire region into the camp of the revolution.

The general lines of the solution to be imposed on the Palestinian masses are becoming quite clear. A formal concession will be offered. The West Bank and the Gaza Strip will form a kind of Palestinian rump state, in reality militarily, politically, and economically dominated by its powerful Zionist neighbor. In this way, the butcher of Amman can rid himself of the most turbulent part of his realm while preserving his throne, a key political "stabilizing" factor in Western plans.

The creation of this Palestinian entity will make it possible to claim that the national question has been solved: the Palestinians will have their own country. Israel, on the other hand, will have to give up essentially all of the territory it conquered in 1967, including the old quarter of Jerusalem and the Latium region. In exchange for this "sacrifice" of their coveted lands, the Israelis will get what in fact has been the primary goal of Tel Aviv's foreign policy since 1948-- recognition by its Arab neighbors of the status quo, that is, legitimization of the Zionist endeavor.

There is no purpose in concealing the fact that the Palestinian resistance today is undergoing a very grave crisis...

While the January 13 compromise forbids the Jordanian army to keep on openly "hammering" the fedayeen, the government continues to weaken them and strangle them. To this end, it has ordered the expulsion of foreign, or purportedly foreign, commandos; destruction of arms depots; systematic searches; and incessant checks. (It was by such a process of attrition that the Jordanian forces succeeded in "restoring order" in the northern part of the country.) In short, while the Jordanian army has been greatly strengthened by shipments of American arms, the fedayeen have found themselves numerically weakened and partially disarmed.

The setback suffered by the resistance movement has had obvious psychological repercussions.

The fedayeen apparently find themselves isolated, their sympathizers are disoriented. It is reported that the command of the Palestinian militia had to dissolve its units in order to forestall a collapse. In a word, what exists is disarray. (In the meantime, 17,000 Palestinians are still in prison in Jordan.)

In these conditions, the American Soviet plan of a Palestinian rump state in undeniably making some progress, above all on the West Bank itself. Washington is playing an obvious game, in which it seems to have the support of Moscow. It is negotiating only with Al Fateh, to the detriment of the left-wing resistance organizations. At the same time, Al Fateh is being gradually strangled in order to make it amenable, since the rank and file clearly want no part of this game. The grave money crisis of the Palestinian resistance reflects American pressure on its Arab financial backers.

In this phase of retreat, the Palestine Liberation Army (PLA) has come to the fore. It is a regular army, i.e., bourgeois in structure, organized for demagogic purposes by the Arab states neighboring Israel. It is comprised of three brigades, which in reality are under the control of the governments of the countries where they are stationed. These are the Ain Julad brigade in the United Arab Republic, the Kadsiya brigade in Iraq, and the Hatin brigade in Syria. In all, these forces total 6,000 fully equipped troops. The sudden attempt by the PLA to impose its views (or rather those of its three general staffs) on the Palestinian resistance movement reflects the decline of the resistance movement as well as its present dependence of the neighboring states, of which the PLA brigades are instruments. This attempt also testifies to the decline in influence of the guerrillas. The PLA is not just demanding strong representation in Palestinian leading bodies. It seems to be preparing to take control of the future Palestinian rump state.

The PLA then is in direct competition with Yasir Arafat, who remains the leader of Al Fateh despite rumblings among the rank and file-- where questions are being asked. Arafat also seems determined to take control of the Bantustan that is to be created. It would seem, according to the March 3 *Neue Zurcher Zeitung*, that he has recently had discussions on this subject with the Soviet ambassadors to Amman and Cairo at a meeting allegedly held in Zerka.

This rivalry casts light on the debates that

have just taken place in the Palestinian National Council, a sort of national assembly of the resistance. It is clear first of all that, under the pretext of strengthening military unity, Arafat sought to achieve a fusion of the various resistance organizations. In practice, such a move would mean that the left groups, the Popular Front for the Liberation of Palestine (PFLP) and the Democratic Popular Front for the Liberation of Palestine (DPFLP), would completely lose their *political and organizational autonomy*.

Such a plan would presuppose abandoning the struggle based in the countries bordering Israel, in favor of establishing a base at some future time in the occupied territories. (So far there has been no success in this regard anywhere except in the Gaza Strip.) Obviously this project involves abandoning all revolutionary or agitational activity directed at the Jordanian, Lebanese, or Egyptian masses. In other words, under a revolutionary cover-- the pretext of creating a Palestinian united front comparable to the National Liberation Front of South Vietnam-- what is envisioned is virtually complete liquidation of the resistance.

It is significant, moreover, that we are seeing the appearance of a new organization of notables alongside the Palestinian National Council, i.e., the "Palestinian People's Congress", which has met in Cairo.

Thus, two parallel maneuvers are taking form-- On the one hand, an attempt to impose the dominance of Al Fateh within the resistance; on the other pressure of the resistance movement by organizations representing the Palestinian bourgeoisie or the neighboring Arab states.

In view of these maneuvers, support must be given to the position of Nayef Hawatmeh, a leader of the DPFLP. Pointing out to the ambiguity of the notion of "Palestinian national unity" (unity for what purpose?), he has declared himself in favor of a "Jordanian-Palestinian national front that would struggle against Zionism and for the liberation of Transjordan. This requires...that the resistance revise or rectify its relationship with the Arab countries and collaborate with the Arab liberation movements directly and no longer through the intermediary of the established regime."

In practice, such a policy must be carried out through an Arab revolutionary front. The Palestinian revolution can only win victory by extending itself.

The Palestinian National Council meeting, to the contrary, ended with an enormous step backward. Arafat's unification proposal was adopted and a framework for the meeting of the new council was set, in which the representatives of the PLA will have at least a major voice. Of course, the

Council unanimously rejected the plan for the creation of a Palestinian rump state. But this magnificent unity is only a facade for behind-the-scenes wheeling and dealing.

At the bottom the fundamental contradictions remain. But this does not diminish the fact that the council meeting confirmed the terrible weakening of the left wing of the resistance and of the movement as a whole.

Excerpts from Intercontinental Press, April 19, 1971.

RACISM in 'SOCIALIST' ISRAEL ?!

Q: Do you agree with these statements?*		
	YES	NO
Arabs are lazier than Israelis.	53%	36%
Arabs are less intelligent than Israelis.	74%	19%
Most Arabs have a blind hatred toward Israel.	68%	26%
Arabs are more cruel than Israelis.	75%	17%
Arabs are not so brave as Israelis.	80%	12%
Arabs are more dishonest than Israelis.	66%	20%
Arabs are inferior to Israelis.	67%	23%
* Asked only of Israeli Jews.		
<i>From a Time-Louis Harris Poll Time, April 12, 1971.</i>		

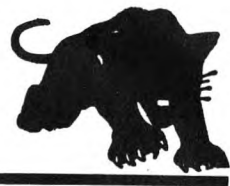
During the five years that he was in office, the family of ex-Premier Suleiman Demirel became the second richest in Turkey.

Intercontinental Press February 22, 1971.

ORIENTAL JEWS IN ISRAEL

HISTORIC DEMONSTRATION

TALE OF A



On May, 19, 1971 a historic uprising of "Oriental" Jews took place in Jerusalem. It got little notice in the press. This was the second such uprising in Israel; the first one occurred in Waddi-Salib in Haifa, 1956.

According to our sources in Israel, it all started late in the afternoon with a legal demonstration of 300-400 People organized by the Black Panthers of Israel. Many of them came from far away towns like Ramle and Lod. They were demonstrating against economic, political, and cultural discrimination, which is exercised by Zionism against Jews from Arab countries.

As they marched down the narrow streets of Jerusalem, they were attacked by the police who were armed with night-sticks, fire-hoses and the like. The demonstrators defended themselves with stones and molotov cocktails and called upon the people for help.

People started streaming from poverty areas to participate and soon there were thousands of people battling the Israeli Police. Cables expressing support arrived from many places in Israel. At the end 10 policemen had to be hospitalized and 100 young people were arrested, some of them from the Israeli Socialist Organization. A day later several hundred people demonstrated for the release of all the prisoners.

Discrimination against the Oriental Jewish community (60% of the Jewish population) is rooted within the very nature and dynamics of Zionism: Zionism originated in Europe and has colonized Palestine and is building in it a European Jewish settler society which is organically connected with western Imperialism. Hence the cultural discrimination.

Initially the Jews were brought from the Arab countries in order to replace the existing cheap Arab labor by cheap Jewish labor. Afterwards, they came simply to enhance the Jewish population and over the years they became the majority of the Jewish unskilled and semi-skilled working class. Since Zionism is bent on keeping the Israeli society purely Jewish they cannot be replaced by Arabs and "move up". Nor can they be replaced by the new Jewish immigrants which are coming only from European or American highly skilled white collar workers.

It is encouraging to note that the Black Panthers are starting to understand the above mentioned connections. Coupled with their immense popularity, if their understanding continues to develop they will become, in the near future, a powerful anti-Zionist progressive force. *The Editors.*

Reuven came to Israel at the age of six from Morocco, after having spent a year in a transit camp in Algeria. On arrival in Israel in 1948, the family spent a year at a ma'bara at Pardess Hanna "which was worse than the camp in Algeria". Eventually, a relative already settled in Jerusalem, told the family that there were some abandoned houses fenced off near the border that divided the city. Reuven's father took the initiative and literally, it seems, led his family crawling through the fence. Musara was very frightened then, "there were empty houses with furniture still in them and we even saw bloodstains left on the floor."...

There was no instruction in arithmetic, history, geography or any secular subject in his school. If the boys spoke Arabic among themselves, the language they had grown up with, says Reuven, they were beaten for not speaking Hebrew, but the teachers spoke among themselves in Yiddish. Reuven, being cheeky, once asked them why they



did this, and he was thrown out of class.

At the age of 12, Reuven left school, "I was very happy to be on the streets. It wasn't so boring and nobody beat us." By that time he had nine brothers and sisters (several died in infancy), some of whom had already tangled with the police and been sent to reform schools. Reuven's father had become ill through a back injury and after 1954 was unable to support his family. Along with other Musara boys, Reuven used to go to Mahane Yehuda market to steal vegetables, and eventually he was caught and put on probation.

די

אנחנו קבוצת צעירים דפוקים פונים לכל אלה שנשבר להם.

די מזה שאין עבודה.

די מלישון עשרה בחדר.

די מלהביט על השכונים שנבנים בשביל עולים.

די לאכול כלא ומכות כל יום שני וחמישי.

די מהבטחות הממשלה שלא מתקיימות.

די לנו מהקיפוח **די** לנו מההפליה

כמה זמן ישימו לנו אותה ונשתוק לבד לא נעשה כלום - יחד נצליח

מפגינים על זכותנו להיות כמו כל האזרחים במדינה הזו.

ההפגנה תערך ביום רביעי 3.3.71 בשעה 3.30 אחה"צ ברח' יפו מול בנין העיריה

הפנתרים השחורים



I grew ashamed, and I left them and went back to my old friends in Musara." After that, Reuven's life is a sad and unedifying story of working at odd jobs, delinquency, smoking hashish, which he says, has weakened him physically, and being completely outside any society except that of street gangs.

Today, Reuven's real occupation is that of a full-time, and very gifted political agitator. Since he became involved with the Panthers and became their very articulate representative, all sorts of people have begun to offer him jobs. "Sure I want a job," he says, "but I'm not going to be bought off. If they give me a job, they're going to have to give a job to all the hundreds of marginal youth in Jerusalem, whom

ENOUGH

We, a group of screwed youth, turn to all those who can no longer stand it.

Enough of no work.

Enough of sleeping ten in a room.

Enough of looking at housing developments for immigrants.

Enough of being imprisoned and incessantly beaten.

Enough of government promises unfulfilled.

Enough surveillance. Enough discrimination.

How long will they screw us and we be silent?

Alone we will do nothing--Together we will succeed.

We are demonstrating for our rights to be like all citizens in this country.

The protest will take place Wednesday, March 3, 1971 at 3:30 P.M. on Yaffo Street opposite City Hall (Jerusalem).

The Black Panthers

we speak for"...At the same moment, he says he is "working for a social revolution in Israel."

Twenty years later, Jerusalem children are still being picked up for stealing and juvenile courts are sending them back to the streets, or what many of them believe to be an even more corrupting environment of the reform school. Both solutions will breed further delinquents. Reuven at least, knows that preventive action lies much, much deeper.

Jerusalem Post April 13, 1971

In the near future, when the youth grow up I foresee a sharp cultural conflict, a cultural war. The root of the problem is the policy of integration. This policy is to reject the past of the Oriental Jews. I may correct it: not to reject but to skip over their past. They want to reshape their culture and make them European at once. And all this in the frame of the Israeli process of Americanization.

I checked in the curriculum of the Education Ministry for Final (External) Tests for some details about all this Jews that include more than half of Israeli citizens-- but could not find any. In the history of the Israeli nation we simply do not exist.

Abraham Amazleg, a young Israeli composer born in Morocco. Ma'ariv, March 3, 1971.

Just after this, Reuven's history becomes more complicated. Reuven claims that he was admiring a motor-bike one day and writing his name on the dust that had caked on the frame. The police came along and charged him with stealing the bike.

Reuven was then despatched to a Kibbutz for the next two years. "In these days I dreamed of being a chemist and going to the Weizmann Institute."

However, a message was sent through his family for him to return and help support them and he came back and was apprenticed to a plumber. He started to work and earned IL90 a month, of which he gave IL50 to his parents and IL30 to his sisters. He worked at this for two years, he says, and then he went to the army for induction.

But to Reuven's sorrow, the army rejected him because of his criminal record.

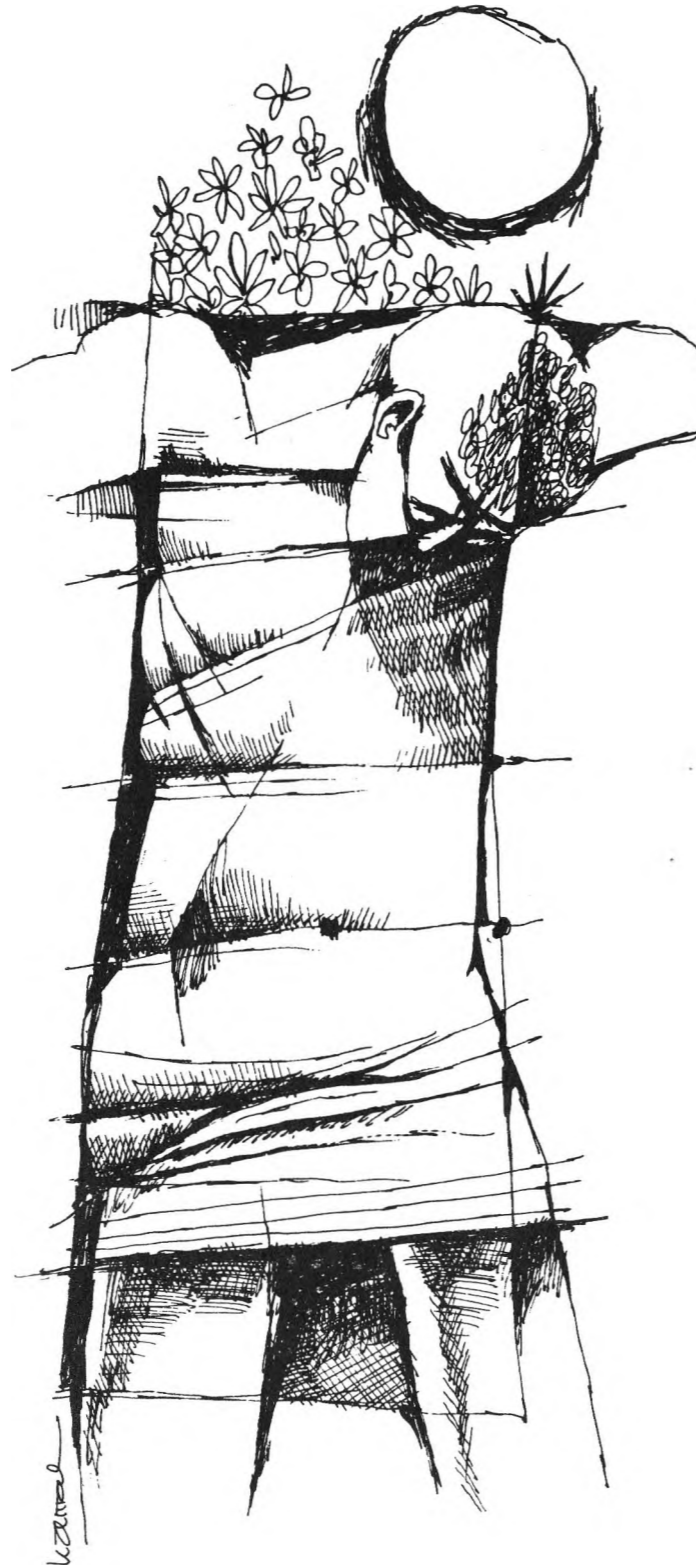
Reuven had made friends in his kibbutz days whom he still saw. "Some of them were girls and they were always asking me, "When are you going into the army?" I would always tell them that I'd gotten a deferment because my father was ill, but how long can you keep on lying?" In the end,

* should be : "enough deprivation". Ed.

O, MY PEOPLE

By WILLA GIBBS

Let me celebrate the return
Of my people to our land--
O, let this be a world celebration!
Shipboard I watched
moon narrowed by hills
(or clouds piled like hills?)
and I said, "Home--
I and my people are coming home."
This was the moment to remember my father
who died in the most boresome way
(a tale too often told
but then, he was my father)
Gassed in a Nazi camp.
My mother killed herself.
I tried to follow her but was too young.
Is not human flesh the very house of possibility?
Religious, I never was.
The only way a Jew can be religious
is to be a religious Jew--what a horror!
"The Chosen People,--after what we have suffered?
A Chosen People after what we have seen?
Damn such a concept
Spread by Christianity
which fathered the Aryan, Master Race.
But a homeland--that was something else.
Yes, I could worship a homeland.
Alone in the dark stretches
working to get there,
I could whisper the dream,
'The people without a land
for the land without a people.'
That was my religion.
and my innocence was such
that it never crossed my mind
there might have been Palestinians in Palestine.
June, 1967, made it imperative
for me to go; and circumstances
always yield to imperatives.
November, 1968, I sailed toward my dream.
Not one goy was on the passenger list.
The only alien mind
to intrude on our celebration
was my own, which noticed
amid all the talk of "ingathering"
of "going home"
I alone held no return ticket.
Just to get off this ship, I thought,
meaning, get away from these tourist Jews
boasting as if each one had knocked off a cannon.
Out of their dress shops on lower Broadway,
Out of their heights in New Jersey,
Out of their lobbies in Washington
spilling blood on desert sands,
speaking now, each one, as a great conqueror.
The land will know me, I thought,
and the land I can cling to.
The land--do you know that land?



Do you know how Arab the land is?
Have you any idea at all
how the land itself says 'no'
to those who try to come into it
in the way that we came?
Not only Arabs said "Go away--
you're not wanted here with your guns and
your planes,
not wanted with your ideas of forcing growth
and forcing acceptance--"
Arabs alone did not say this. The land did.
Have you seen this land as the Arabs left it?
The humble, hand-built terracing
that saved every drop of rain
and helped plants to grow from crannies?
Have you seen the fields
most earnestly tilled
which could be covered with a medium-sized table
cloth?
Fields hung from mountains--
springing from the wilderness--
centered around a single thorn-bush?
Until you have seen it, do not go on repeating
how we Jews made their deserts bloom like a rose!
O, my people!
have you seen the street-corners in Jerusalem,
the crowds flowing by
sullen-faced with fear?
Those street-corners familiar to me
not from any dreams of a Promised Land
but from memories--
of Berlin and Warsaw,
eventually of Vienna
and then even of Paris itself.
O, my people!
have you seen, in their Holy City
the doorways of houses kicked down,
the frightened families driven out,
the pitiful possessions dragged into the street
for anyone to claim; the hard blast--
and then the rubble? Have you watched
the crying children picking amidst the ruins
for some lost toy, while their parents
stood back in an agony of helplessness?
Have you watched whole families
trudging down roads that have no ending
carrying with them all they have been allowed to take?
Remembering Auschwitz, Belsen,
and that camp I will not name
where my father's identity
disappeared in greasy smoke;
Could you stand where I stood (O, my people!)
and see this weary procession called to life again
only to suffer again
only to shuffle hopelessly again
under the nudge of cold steel
and the threatening iron mouths
and above all, the laughter--
O, that laughter!
merciless, terrible
laughter of men
in uniform
wearing boots--
Laughter I heard first
in another city, another continent,
another time.

My father being old and frail
and lonely and his tormentors being many
being old and frail and lonely,
and his tormentors being many
as well as hale with well-fed strength--
What they found so funny was
that when they pushed him, he fell.

I have said I do not believe in God
but now I know I believe in Hell
because I have heard the laughter
that comes out of Hell;
and now I lie sleepless
on a hotel bed in Jerusalem
in the Holy City
where the laughter of Jews
clangs like the brazen bell
with the smoke of my father
weeping in the air.

The Daily Star, April 11, 1971.

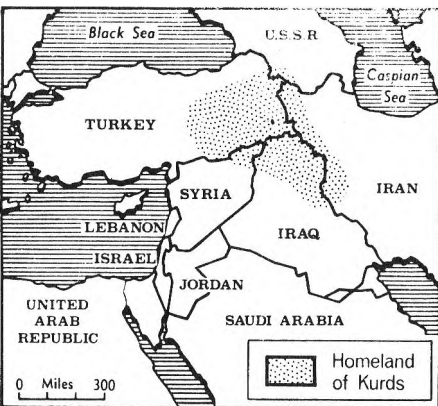
ARAB STUDENTS HARASSED

Walid Fahoum, the chairman of the Arab Students Council at the Hebrew University told *The Jerusalem Post* yesterday that he was convinced that pressure from the Jewish professors and students had helped to secure his release on Monday, after three weeks in custody on suspicion of aiding terrorists. Fahoum was released on Monday, together with author student Abdullah Dahar, by the Acre Magistrate's Court for lack of evidence against them. Two other young Galilee Arabs arrested with them are still being held and are shortly to be tried by a military court.

Mr. Farhoun was convinced that his arrest had been connected with his political activities in the Students Council "and indeed most of the interrogations concerned my democratic struggle among the Jewish and Arab students at Hebrew University." Among the subjects he had been questioned on during his detention was an article in "Haolam Hazeh" several months ago alleging security service intervention in academic life and the appointment of Arab students to university teaching posts. He also alleged that his interrogators had warned him to stop or moderate his political activities, but he intended to continue them. His lawyer had already written to the police asking for the return of diaries and papers which had been taken from his room in Jerusalem.

The other released student, Abdullah Dahar told this reporter that he also considered himself a victim of his political activities. He is active in the Rakah, Matzpen, the New Israel Left and other circles, and claimed that all his activities had been within the limits of democratic activity that the new law permits.

The Jerusalem Post, May 1971



Kurdish Struggle in Turkey

On April 29, 1971 the Turkish parliament approved the government's "emergency powers" under the martial law imposed April 26 in 11 provinces of Turkey.

The military authorities hope that these emergency powers will enable them to suppress the growing movements around the country. According to *The Christian Science Monitor* (April 29, 71) the proclamation of the martial law was due to the following factors:

1. Growing urban guerrilla and student activities in Ankara, Izmir, and Istanbul.
2. Kurdish Nationalist Movement, centered in Southeastern Turkey, aiming at independence of the Kurds.
3. And growing labor unrest in many industrial centers of Turkey.

The decision came less than a month after the government of Nihat Erim came to power under the threat of a military coup, and on the eve of Rogers's visit to attend the Central Treaty Organization ministerial meeting.

By the provisions of the emergency laws, the general appointed to rule the eleven provinces is empowered "to order search without warrant, ban any meeting, suspend the activities of any organization, impose curfews, and set up military tribunals to try cases involving crimes against state security."

So far, in several provinces, Dev Genc (Revolutionary Youth Movement) and other leftist organizations have been closed down and hundreds of their leading members have been detained. Special military courts are being prepared for their trial. All their publications are also banned.

The government has accused these groups of aiming to destroy the regime by urban guerrilla warfare and that these groups were training some members at Palestinian guerrilla camps as well as setting up training camps in Turkey.

They are also accused of supporting and provoking Kurdish nationalism in southeastern Turkey.

This is one of the few times in recent history of Turkey that the government has had to admit publicly the existence of a "Kurdish problem".

Kurdish-speaking people, estimated at about 6.6 million by the Kurds themselves, are usually referred to by the euphemism of "mountain Kurds."

More attention has been focused on the big Kurdish minorities in Turkey, Iran, and Syria since Mullah Barzani's peace accord with the Iraqi regime on March 11, 1970.

Under the Treaty of Sevres between the allies of World War I and defeated Ottoman Turkey, an independent republic of Kurdistan was promised to the Kurds. But Mideast power politics soon swallowed up the promise.

Ataturk's armies in 1925 waged a fierce war against a Kurdish uprising led by Dervishes. Forty seven of their leaders were executed. In 1930 Kurdish chieftains based in Iran mounted a new revolt in Turkey. In 1936 Ankara imposed martial law on the province of Tunceli and deported over 3,000 Kurdish families to western Turkey.

After the Turkish Army's ouster of former Prime Minister Adnan Menderes in 1960, there was more Kurdish uprisings. General Gursel, then Turkish President, made a public threat to "bombard and destroy" Kurdish towns.

In 1967, Kurdish 'national committees' in Diyarbakir and other towns of the Kurdish area issued manifestos condemning the government of Suleiman Demirel for neglecting the Kurds in education and economic development plans. Demonstrations erupted in many areas. The government immediately banned Kurdish political activities and the import of Kurdish language materials.

In 1968, after the murder of Faik Bucak, Kurdish parliamentary deputy, and the imprisonment of nine members of the Democratic Party of Kurdish Turkistan (DPKT), new demonstrations broke out.

These were repeated on a larger scale in August 1969, after the killing of two organizers of the Kurdish student organization.

Other Kurdish organizations active since 1967 include the Liberation Party of the Kurds of Turkey. They demand language, economic and political autonomy.

Continued on p. 15

Reign of Terror in IRAN

The following statement is a press release put out by the Iranian Student Association of New York.

The Iranian regime reveals its inherent weakness, frantically suppressing the people's struggle and fearfully resorting to the most despicable tactics to conceal its weakness.

On March 18, 1971, international news agencies reported that a group of 13 persons in Iran have been executed by firing squad on charges of illegal possession of arms and forged documents. The Iranian government did not publish any news until after this group was executed-- For they knew full well that once individuals and organizations opposed to the regime, especially the World Confederation, an organization that has been able to make the voice of the heroic Iranian people heard even from the regime's dungeons and torture chambers and, inspired by the Iranian people's struggle, will not permit the dictatorial regime of the Shah to commit such crimes against our people. It was for this reason that the regime tried to prevent any news about the arrest of this group from getting out- thus confronting the opposition with a fait accompli.

News received about this group and its activities give the following account of the incident:

The head of the Ciahkhal local court, a village located 400 kilometers north of Teheran, becomes suspicious of a member of the army corps and reports to the local government officials that this person, in addition to his house in the village has provided himself with a dwelling in the mountains. The local officials immediately arrested him. However, before being arrested, he was able to inform his friends of his arrest. The government officials take him to a military outpost in Ciahkhal and later send him to Lahijan, a city in northern part of Iran. In a short while, four persons go to Ciahkhal outpost asking for the whereabouts of their arrested comrade. After investigating the situation, they shoot two gendarmes who were guarding the outpost. The villagers, hearing the shooting, gather in the village. The guerrillas speak to the villagers, introducing themselves and explaining their actions. They then, with the help of the villagers, go to the residence of the head of Ciahkhal's local court and shoot him. They then go back to the forest. A few hours later, the forest was surrounded by the army's anti-guerrilla forces. During three days of fighting, one of the guerrillas and eight of the govern-

ment forces were killed. An army helicopter was also hit by the guerrillas.

During a one month period after the guerrillas' attack on Ciahkhal outpost numerous persons have been arrested on charges of collaborating with the guerrillas and put in prison. In northern part of Iran martial law has been declared and people have been prevented from visiting the Manjil dam. The guerrillas, through a statement entitled "Iranian National Liberation Movement", have declared that the occupation of Ciahkhal outpost "was done for the purpose of arming the revolutionary masses of Iran, liberation of our fatherland, emancipation from imperialist domination and internal reactionaries and will continue in the future..."

News agencies have also reported that this group consists of 150 guerrillas and is in contact with other groups who have been operating in various parts of Iran in recent months.

We feel that it is our duty to rise up and reveal the fascist schemes of the Shah's regime, show its true nature, struggle for the rights of Iranian people and defend the Iranian liberation fighters. The struggle of the Confederation of Iranian Students in defence of the rights of political prisoners has shown that we are able to force the regime to retract and prevent it from committing criminal acts. According to the latest news 62 other members of the group have been arrested, 12 of them are already being tried and the cases of the rest is under investigation. We ask all progressive persons and organizations to rise up, use all the means at their disposal to mobilize the world public opinion against the crimes of the Shah's regime and prevent it from murdering our people. You can help us in this struggle by sending letters and telegrams to the Iranian Embassy in Washington, Mr. Hovayda, the Iranian Prime Minister, the United Nations, and other international agencies, demanding that:

- 1- The names of the 62 persons arrested be announced.
- 2- Their trial be conducted in an open civilian court.
- 3- An international observer be present at the trial.

The Iranian Student Association in New York will soon undertake a series of actions in defense of Iranian political prisoners. For further information, please contact the Iranian Student Association.



* DRUZE IN ISRAEL *

There are today some 34,000 Druzes in Israel, living in 17 mountain villages - 8 of them mixed Druze-Arab - in the Galilee and on Mt. Carmel.

The Druze earn their livelihood from laborious terrace-hill farming; and from service in the Border Police and the Prison Service. Until the establishment of the state of Israel, most of the Druze kept to their villages eking out living from their farms, content to be left alone, modern times passing them by; and they remained a closely knit patriarchal, rather primitive village community.

The winds of change have now gathered into a storm. Today the young Druze intelligentsia openly talk of a revolution. Like every youth "revolution" the trend is against their own "establishment" and, by projection, also against the official Israel Establishment.

The Druze are agreed that with very few exceptions the vote for the Rakah Communists was not an "ideological" one, but rather a protest. "We don't want the authorities to remain smug about us. For too long they've had the feeling that the Druze are 'in the bag'."

The young men want to know why they must serve in the Minority Unit rather than simply integrating in regular Army units "as we do in the Border Police."

They blame the Establishment for not having promoted any of them beyond Rav-Seren. They claim that the small number of Druze university graduates have difficulties in getting suitable employment, "unless we use patronage, or plain *protecsia*". They claim that some of their sparse lands have been unfairly expropriated. They claim that Druze villages get a very much smaller grant from the Interior Ministry than Jewish, or even Arab villages.

Until a true Druze intelligentsia develops, and because the small-holdings hill farms are already too small to support the rapidly growing families, many of the men must find employment outside the villages. They work in Haifa port and in many Haifa industries; they tend most of the private gardens on Mt. Carmel; and find jobs as far afield as Eilat, the Dead Sea and Sinai.

"We have any number of young men vociferously demanding 'reforms,' but when it comes to money to improve the miserable school buildings in Isifiyeh, or build a decent road in one of our villges, you're on your own, unless you want to demand the funds from the government," said one of the young Druze intelligentsia.

The Druze women have remained one of the country's largest untapped sources of labour. They will not leave their villages to go to work, but have now reached a stage where they will work in local factories, provided they don't have to work with men. The Gibor textile enterprises have exploited this, and its large plant in Daliat-el-Carmel is working to the mutual benefit of Gibor and the village though all efforts to be permitted to photograph the girls at work have failed.

In the past the women of Dalia used to turn out very attractive basketwork, which was a high-demand item in the village's tourist shops. But with rising standards of living, this work is "no longer worth doing" and indeed the shops have now resorted to selling a hodge-podge of "kitsch" from Tel-Aviv, Jerusalem and Hebron.

The Jerusalem Post, March 1971



The Central Rabbinate approves cheese made from milk of Arabs' and Druze's sheep only on the condition that they are labelled with "Made of strangers' milk".

The administration of Tuva (The agricultural marketing cooperative which handles over 2/3 of all farm produce) accepted this condition, and it aroused bitterness among the growers. They claim that "We are not strangers" and that even the butter and milk powder which are imported from Christian producers and growers are not so labelled.

Maariv, April.1.71.

SHARM WHOSE NICHE?

Housing Minister Zeev Sharef said yesterday that an urban settlement will be built at Sharm e-Sheikh.

Mr. Sharef said that the project, presently in the advanced planning stage, will house regular army personnel, persons working in the area and "anyone who wants to live there." He declined to say anything about the number of residents contemplated but said that the settlement would include a school. The Minister noted that lack of water made the area unsuitable for agriculture.

Elsewhere in the administered territories, he said, construction activity was moving rapidly. The first building in the Jewish Quarter being built in Hebron is to be completed at the end of May, a record seven months after construction started. The building contains 12 apartments. A similar building will be constructed each month until August, Mr. Sharef said. A total of 250 families are to be housed in the quarter.

On the Golan Heights, Mr. Sharef reported, building activity was considerable and on schedule.

Mr. Sharef said the Housing Ministry will begin planning renewal programs in the next fiscal year for 10 or 12 of the worst neighbourhoods in the country. He admitted that funds for such activity are still small.

The Minister called upon the poor to make more efforts to help themselves. Without such help, he said, better housing supplied them will merely revert to slums and educational opportunities will be wasted. "The general support of newspapers and political parties, to the right of all to demand from the government but not from themselves, has a destructive quality," he said.

According to his estimate, people living in poor neighbourhoods spent IL50m. a year on celebrations such as marriages and bar-mitzvot which he suggested they could ill afford. One of the reporters asked what he thought about the large amounts the government spends "on its own bar-mitzvot," such as the new President's House. Mr. Sharef said he agreed with the questioner's implication.

Jerusalem Post, April 20, 1971.

Jordanian and Palestinian Women... Cont'd from p. 13

6. The Union seeks to develop the solidarity of women in all Arab nations with the struggle for national and social liberation. It will reinforce the unity of women in the struggle against imperialism and exploitation. Jordanian and

FUTURE EVICTIONS

General I. Poondak will be the head of the Civilian Headquarters in the Gaza Strip in charge of civilian activity.

The security burden will lay, from now on, on the Military unit which is under the direct command of the Regional Commander.

These steps will enable the Israeli Government to make a progress toward accommodation of the situation of the refugees.

It will be possible, for example, to remove about 100,000-150,000 refugees from the Strip to the empty refugee camps in the Bank and to settle them there. By this the population will be diluted and fast development of industry will be made possible. This will provide the necessary employment for the 100,000-70,000 refugees that will stay in the Gaza Strip camps.

(Emphasis in original.)

The transferred refugees in the West Bank will be a valid pool of labor force. They will be employed in productive work in Israel and in building their new residence including industry around it.

Ma'ariv, April.1.71

Ma'ariv is the most widely circulated daily newspaper in Israel. Ha'retz is another widely circulated daily. It has "liberal" leanings.



Kurds in Turkey... Cont'd from p. 10

The Kurdish areas in southeastern Turkey have a feudal system of land ownership and agricultural labor with many absentee landlords. Roads, communications, water, medical, and electricity and schools are practically non-existent.

Similar situations prevail in Kurdish areas in Iran. The Kurds in Iran have also had occasional uprisings for independence during the past two decades.

Palestinian women can and should play an important part in the defense of the just cause of the Palestinian people in Arab countries and throughout the world and in development of solidarity with all people's struggles for national liberation the Union will:

- (a) Develop relationships with all anti-imperialist, progressive women's associations.
- (b) Exchange visits with all progressive women's organizations in the world.
- (c) Participate in the international struggle for women's rights.

The next issue of Resistance will appear in fall 1971.



About the illustration: This hand-made wooden shield, the work of Greek political prisoners at Korydallos prison in Athens was dedicated "to the struggle of the Palestinian people" on July 5, 1970.

the chosen people

According to *The Christian Science Monitor*, May 7, 1971, The Knesset, Israel's parliament passed the first reading of a new law regarding citizenship. The new law modifies the famous law of Return which gives the automatic right to every Jew on earth to receive Israeli citizenship upon his/her arrival in Israel.

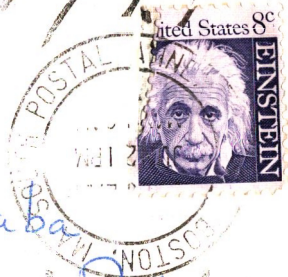
According to the new law, " Jews in foreign countries who would like to immigrate to Israel but who are physically prevented from doing so will receive Israeli citizenship."

This should be compared to the laws regulating the citizenship of Palestinians. No Palestinian who has left or leaves Israel, has the right to return to Israel. This applies to all Palestinians regardless of the fact that their departure was/ is voluntary or as a result of military/ economic/ or social pressures.

And thus the Jews become the "chosen people".

Resistance is produced by a group of Arab, Israeli, other Middle Eastern, and American volunteers. We would appreciate comments, suggestions, articles, cartoons, and financial contributions. Checks should be made to Middle-East Publications. Our address is:

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