



Palestine

Unconditional support for the Intifada

After many weeks of fighting in Palestine, it is clear that the new Intifada is a rebellion of the Palestinian people that is spreading and intensifying. The Palestinian masses, who suffered the occupation 1967 and the occupation of the Zionist state since 1948, have lost their fear of bullets and the Israeli threats.

Precisely at this moment, voices are heard clamouring for a "Peaceful solution." This would be through the intervention of UN troops or some other supranational organism that stops the slaughter and imposes "respect for life", and they add it would be necessary to recapture the peace plan, but a "true peace." They reject Zionist aggression, but they do not support the Palestinian insurrection which has the support of labour and the democratic movement throughout the world and the Arab masses, but instead support humanitarian intervention, in particular the UN. But the measures they propose will not solve the situation, rather it will maintain the status quo of the Zionist oppression over the occupied territories. It is same political offering to Palestine as was offered by the imperialistic interventions, for 'peace', that was defended by several currents in the war of the Kosovo and also in Timor.

Arafat was first in raising a proposal for international intervention, because of the failure to stop the insurrection, but it collided with the opposition of Barak and of its unconditional ally - the USA government. It raised the hopes in the European Union and in some Arab governments, but the meeting of the EU only issued a lukewarm resolution that did not change anything in the expansionary and murderous policy of Israel, supported by the USA. Although the decision of Israel and the USA is contrary to a UN solution, it cannot be discarded that a negotiated intervention of UN troops for 'peace' will happen, precisely because the insurrection is very strong and Arafat, up to now, is unable to stop it. His own followers in Al Fatah are disobeying orders to paralyse the Intifada. For example, the members of Tanzin, the militia that has its origin in the youth of Al Fatah, led many of the confrontations against the army of Israel. One of their most important leaders was a recent victim of Israel terrorism, when his car was bombed by helicopters on the expressed order to kill him, in order to make an example of him.

There would only be the possibility of a true peace, if Israel accepted the immediate withdrawal of its Zionist troops from all the occupied territories, as well as all the settlements imposed by the force and the Israeli colonists who constantly attack their Arab neighbours and, with the right of immediate return of all the expelled Palestinian or exiles with due compensations and all their restored rights. But, those democratic demands collide directly with the whole Zionist strategy of the last 50 years and, more evens, with their policy from 1967. Palestinians also face the policy of the North American imperialism, for whom the key to everything is to maintain, in blood and fire, a superior power in the region - its faithful Israeli gendarme.

To believe that the USA would be willing for the UN to intervene and guarantee those rights is the same thing as to believe in fairy tales. For that reason, we differ diametrically with proposals for that type intervention. It is also shown once again in currents that claim to be revolutionary Marxist, they assume positions that in relation to open revolutionary insurrectional process, can only be interpreted as contrarrevolutionary.

In this sense it is necessary to identify positions like those of the United Secretariat, directly requesting "international protection" under the form of "intervention": "to stop the murderous madness under way an international intervention is necessary, to force the retreat of the Israeli military and the a new framework of negotiations that can put an end to the Israeli-American dictate. The Palestinian request of international protection should be supported with vigor by the movement of solidarity that begins to reorganize in the entire world, after seven years of confusion maintained by the agreements of peace." (Extract of the article of the directing Michel Warszawski, "Noise of Boots" in Free Andalusia N 41).

Revolutionary Marxists think that it is necessary to increase solidarity more ever for the heroic Intifada but the only road to conquer the most elementary rights of the Palestinian people is to expel the invasion troops with the mobilization of the masses, giving continuity to the Intifada until its victory. It is necessary to call to the Arab masses and to the labour movement of the whole world to resolutely support the Palestinian fight for their self-determination, to expose the propaganda that is based on religious hatred and the idea it is possible Zionism and the freedom of the Palestinians to exist

It is necessary to say to the Israeli Jews from all over the world, that to get peace they have to break up with the racist state, which only increases hatred between Jews and Palestinians; that they should unite with the members of "Jews against the occupation" that include intellectuals like Noam Chomsky and support the demand for Noam Kuzar's freedom (see below), the detained soldier who refused to serve in the army to kill Palestinians in the occupied territories, to demand full rights for the Palestinians of the occupied territories after 1967, as well as for the Arab citizens who lived in Israel from 1948.

Evidently to conquer all those rights will mean to destroy apartheid and, therefore, the racist base that is in the origin and in the daily practice of the state of Israel, from labourites of Barak or Sharon's Likud. More important than the partial victories that can be won, it places on the agenda the necessity of the destruction of the State of Israel. As revolutionary Marxists we give our unconditional support to the Intifada, for their definitive victory, for a non-racist Secular Democratic Palestine and in the perspective of the Socialist federation of the Middle East.

Newspaper of the Discrimination

The Palestinian resistance is sending very valuable information to accompany the Intifada which helps to throw light on the eternal infamies of the big media. From these pages we thank that information, especially of the comrades of Popular Front for the Liberation of Palestine (PFLP) that are sending daily notes and valuable information. The texts that are reproduced are translated from **"Daily report of Discrimination", 25 October 2000**, made by the association **HRA-Arab Association for Human Rights** on the situation of the Palestinians that live inside the territory of Israel (from 1948).

Delusions of coexistence in the Galilee: The aftermath of the events of October among the Arab community in Israel

Ali took a drag on his cigarette and stared at the ceiling. He was part of the 90% of the Arab community who voted for Barak and his peace platform. Although proud of his Arab heritage, the previous evening Ali had talked enthusiastically about his student days in Tel Aviv and the Jewish friends he made there. 'Their politics doesn't stop us being friends' he told me. This evening, Ali had seen a man killed in front of him by the military forces of the Israeli society that he had believed he was part of. Two hundred youths from the neighbouring Jewish town had begun to attack homes on the edge of Nazareth. As a crowd of Arabs gathered to protect their homes and families, the army intervened to prevent direct confrontation with the armed Jewish group. Two Arabs were shot dead and over thirty injured as Israeli forces stood with their backs to the Jewish aggressors. Official sources blame Jewish vigilantes, but eyewitnesses testify to the fact that the bullets emanated from the guns of army snipers positioned above the scene. In the face of Arab land confiscation, housing demolition, education and employment discrimination, Ali had continued to hold out hope for a future more integrated society. One night destroyed that optimism, unleashing resentment and despair.

State forces have killed 13 Palestinians from the Arab community during the Al-Aqsa Intifada in Israel. 540 have been reported injured and hundreds more are not seeking help for fear of police investigation. Jewish citizens have turned against their neighbours, attacks against Arabs, their homes, businesses and places of worship have spread across the country from Nazareth to Haifa to Jaffa.

Racially motivated attacks, ironically reminiscent of anti-semitic pogroms in 1930s Europe, have sent a clear message to the Arab community that they are outsiders to the Jewish state and society.

Targeting the non-demonstrators

(...)

Arabs in Israel began to protest in solidarity with Palestinian anger over the deaths at Al-Aqsa, but this anger was combined with a deep rooted frustration at their own status as second class Israeli citizens. Arabs in Israel, families of the minority of the Palestinian community that was granted citizenship in the state of Israel in 1948, face discrimination in all areas, from housing to employment to education. The Israeli state continues to confiscate land and demolish Arab property in order to build Jewish settlements and highways. The anger built up in the community was expressed in riots that surfaced in Arab towns and villages across the country. In 1976 Israeli armed forces killed six Arab citizens protesting against land confiscation in the Galilee, but people believed that the current political climate was more tolerant of people exercising their right to criticise government policy.

They were wrong. Within hours of the protest beginning, Israeli forces were using tear gas and rubber bullets in an effort to disperse demonstrators. On the second day, the army was shooting live ammunition including the internationally outlawed 'dum-dum' bullets. This tiny bullet penetrates the skin and then fragments, tearing organs and flesh as it spreads into the body. Injuries were largely sustained in the upper body and chest, revealing a clear intention to kill.

Sakhnin

Sakhnin is a small Arab town north of Nazareth. Despite its size, it maintains a very close knit community in which the suffering of anyone's family is shared by all. Political protest is not new to Sakhnin. Every year, Arabs in Israel and Palestine commemorate the 1976 Land Day that originated amongst the people of Sakhnin. This March, on Land Day 2000, the residents of Sakhnin went to protest at the site of the construction of an army base on the edge of the town. Border Police troops attempted to disperse protestors with tear gas and rubber bullets. Many people were injured and one woman died after being overcome by tear gas. One demonstrator remains under house arrest, awaiting trial for his part in the demonstrations seven months ago.

Despite their experience of political protest, the community in Sakhnin were not expecting the harsh clampdown of Arab protesters in the demonstrations of the Al-Aqsa Intifada. 'I was standing by the corner shop watching to see what the police were going to do' said one woman. '

I was with a small group of women and nobody was holding any stones. Suddenly bullets came whistling over our heads. These could not have been aimed at anyone else except us, a small group of unarmed observers'.

Two men from Sakhnin were killed in the demonstrations. 'We believe that these boys were executed' said another resident. The Al-Aqsa Intifada has made everyone politically aware to some level. The national situation and the fate of the Palestinian community in the occupied territories of 1967, has been once more entwined with the people of the occupied territories of 1948.

Betrayal

The Arab community supported Barak in his electoral challenge against Netanyahu. He wooed Arab support by promising to pursue the peace process which had reached stalemate with Likud. Yet under Barak, land confiscation and housing demolition continued, and now state forces have killed Arab citizens in order to prevent them demonstrating their dissatisfaction with the government. 'My hand shook when I voted for Barak but I did it' said one Arab voter from Nazareth, 'Now he has betrayed us and over and over again I curse the day I went out to support him'. The events of recent days have led many Arabs to become disillusioned with Israeli politics of any kind. The prospect of an emergency government uniting left and right wing, has left many Arabs feeling that irrespective of small differences in policy, there is no left and right wing, only Zionist politicians with the aim of protecting a state for Jewish citizens.

No one here has hope of real justice resulting from any Israeli led inquiry into police brutality. Through their actions the state has sent a harsh warning that dissent will not be tolerated. Arab citizens do not have the right to freedom of thought and public assembly. Israeli forces have used excessive violence against the Palestinian community in the territory occupied in 1948, as they have been doing for years against Palestinians in the occupied territories of 1967, and as they have not against violent Jewish demonstrators. Despite efforts of

human rights organizations to call for international support for this minority community, nobody is optimistic about the future. People here have suddenly grasped reality and it is a state in which they are totally vulnerable. The state has demonstrated that not only will it fail to protect Arab citizens, it will support aggression against them.

Before this country-wide outbreak of anti-Arab pogroms and police brutality, many Arabs believed that, despite their status as second class citizens, it was possible to work hard and achieve a place within Israeli society.

The Intifada of 2000 has shattered that illusion. For the moment the killing here is over, but the situation of the Palestinians within the Green Line has now gone way beyond merely the discrimination of second class citizens. The Israeli state and many of its Jewish citizens have sent a clear message that Arabs are the enemy within. The community must face the future in this knowledge and nobody is quite certain what this will mean.

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