



The Other Israel

Newsletter of the Israeli Council
for Israeli-Palestinian Peace

November – December, 1984

No 11

Editor: Adam Keller

P.O.B. 956 Tel Aviv, Israel 61008

Editorial Board: Uri Avnery, Matti Peled, Yaakov

Arnon, Haim Bar'am, Yael Lotan, Yossi Amitai

INTRODUCTION

“The quality of life” or the quality of death?

Since Shimon Peres formed his cabinet, a lot of talk was heard, apparently intended mainly for American consumption, about “improving the quality of life in the occupied territories”. A lot was heard, too, about a Jewish-Arab group of businessmen in America, organized by Prof. Steve Cohen, with which were associated such personages as Mr. Howard Squadron and Mr. Najib Halabi, King Hussein’s father-in-law. This group has not yet presented any official plan, by which its intentions may be accurately judged. As to the Israeli government, it vaguely mentioned some projects, such as the creation of an Arab bank in Nablus, “provided it does not harm Israel’s security”.

None of these projects have, so far, materialised; there is hardly any noticeable change in the ugly face of occupation. In the Jordan Valley, the area whose annexation is demanded by the Labor Party program, the homes of poor Arab tenant farmers were destroyed. (Ironically, the previous Likud government had spared these houses). Delegates from the occupied territories were not permitted to attend the Palestinian National Council in Amman, and two young demonstrators were shot dead by the Israeli army. Unofficial terrorism, by Israeli settlers and racists, also continued unabated.

Without a plan for ending the occupation itself, the “quality of life” in the occupied territories turns, all too often, into the quality of death.

This was even more apparent in South Lebanon, where Israel entered, for the second time since its invasion, into negotiations with the Lebanese government. As previously, the real aim of the Israeli government is not to reach an agreement on the withdrawal of its troops from Lebanon, but on the contrary – to obtain an official Lebanese



Drama at Amman

The 17th session of the Palestinian National Council (PNC), held at Amman, was a great personal victory for the PLO chairman, Yasser Arafat, who once again proved he enjoys the support of a great majority of the Palestinian People. This was specially apparent in the occupied territories, where even leaders who at first opposed the convening of the PNC had changed their position and supported it. Even the wavering factions of Naif Hawatmeh and George Habash, though they boycotted the PNC, made it clear they would not participate in forming a Syrian-controlled “rival PLO”.

The PNC was also a victory for the peace line, advocated by the late Issam Sartawi. The choice of the Amman venue was very significant, clearly hinting at a future peace initiative involving the PLO, Jordan, and possibly other Arab countries such as Egypt, Iraq and Saudi Arabia. When Abu-Iyad read to the delegates a proposal for common action with Jordan, on the basis of peace with Israel in return for the occupied Arab and Palestinian territories, it was adopted by acclamation. The PNC’s key resolution is the one giving Arafat freedom of action in developing future initiatives.

The turn towards peace could have had a more dramatic manifestation, when the PLO leadership invited Abd-El-Wahab Darawsha, an Arab member of Israeli Knesset from the Labor Party, to come to Amman and address the PNC. Sadly, this was not to be. Except for a few, Darawsha’s fellow members of the Labor Party joined in a savage attack on him, and their pressure—together with difficulties caused by the Jordanian authorities, apparently because of premature disclosure in the media – forced Darawsha to turn back at Nicosia.

Several Israelis did attend the PNC, including not only the anti-Zionists Uri Davis and Ilan Ha’levy (who had renounced his Israeli identity) but also the Zionist journalist Amnon Kapeliuk, who covered the proceedings for Yediot Aharonot, Israel’s biggest newspaper.

At Amman the PLO leadership had shown itself willing to take risks for the sake of peace. No effort should be spared to make other parties, in particular the Israeli and the U.S. governments, show a similar willingness.



sanction for a permanent Israeli presence in South Lebanon, through the so-called "South Lebanon Army", a mercenary force completely controlled by Israel. The previous Lebanese government, installed by Israeli bayonets, did give such a sanction in the May 17th, 1983, agreement; but this government collapsed, and the dictated agreement was repudiated, as soon as the Israeli army withdrew from the Beirut area.

The present Lebanese government is a loose and unsteady coalition of warring religious communities, more or less under Syrian hegemony. The Shi'ite community, which is waging an active guerilla war against the Israeli army in South Lebanon, is strongly represented in it. It is extremely unlikely that this government would be either willing or able to accept the Israeli demands. Israel will have to face the choice of either withdrawing completely from South Lebanon, or digging in for a permanent occupation and, quite likely, a permanent war.

The Editor

Life in an Israeli military prison

Adam Keller, the editor of *The Other Israel*, had spent most of October in a military prison, after refusing to serve in Lebanon, during his annual reserve military service¹ – perhaps the most honourable service that an Israeli soldier can render to his country at the present time.

The following are his impressions, based on notes written in the prison itself.

Several enclosures, each surrounded by barbed wire, and all of them further surrounded by a high concrete wall studded with guard towers – that is the environment in which I found myself as a result of having refused to participate in the occupation of South Lebanon. Each enclosure, about thirty metres wide and a hundred long, contains a dozen large tents, a small mess hall, and a small administration building.

Each enclosure is a complex and practically self-contained society—an extremely hierarchial, authoritarian and regimented society. It may properly be termed "The dictatorship of the corporals". The guards are about ten young corporals (including several women) and not the brightest or most talented corporals in the Israeli army, either. In any normal unit, they would have had no particular importance or significance. In prison, they are lords and masters, laying down the law for between 100 and 150 prisoners, with little interference from higher authority.²

1. With few exceptions, every male Jewish citizen of Israel, between the ages of twenty-one and fifty-five, is a reserve soldier, and has to serve in the army for a period of one to two months each year (and for longer periods in an emergency.)

2. The guards are bound by the Israeli army regulations, which guarantee the prisoners certain rights, such as a minimum of six-hours' sleep at

Every small detail of prison routine is carefully calculated to drive home to the prisoners their lowly status and the vast deference due to the guards. This is all the more striking, considering the extremely informal practices of a normal Israeli army unit, where practically nobody salutes, except on the most formal occasions, and where it is common for privates to address officers familiarly.

Reveille in the prison is at 4.30 A.M. Immediately on waking, the flaps of each tent, housing eight to twelve prisoners, must be raised. From that moment until late in the evening, there is practically no privacy anywhere, except inside the two small and inadequate lavatories³. The prisoners are then required to arrange their blankets, eating utensils, and kitbags on the beds, in an intricate, exact, and completely senseless pattern. Each blanket must be folded exactly sixteen times, and all corners must be straight and stiff, as if it were made of stone. The pattern is then supposed to remain undisturbed all day, thus preventing the bed from being used for rest. Some guards are zealous in enforcing this regulation, holding repeated inspections and making the prisoners devote many hours to folding and re-folding their blankets, striving to reach some sublime perfection. At times, these guards seem almost to be the votaries of some mysterious religion, trying to appease an angry god by correct ritual. Other guards, however, seem to wink at the whole business and make only cursory inspections.

Much of prison life consists of roll calls. Normal prison procedure requires five to eight roll calls a day, but once I had the dubious pleasure of hearing my name called close to twenty times on one day.⁴ Beside roll calls, the prisoners have many other opportunities each day to stand at attention: at mealtimes, to hear a guard harangue them for imperfections in their bed-arrangement, and for any other conceivable reason. They may have to stand for periods ranging from a few minutes to half an hour or more, totaling about two to three hours each day.

It is true that many of the same features exist in training camps of the Israeli army. The similarity is deliberate, and the prison authorities even go into such details as officially terming the guards "instructors", though they give no instruction. There is, however, a vital difference: no matter how harsh the discipline at a training camp, it is accompanied by a sense of purpose, it is but a part of

night, and forbid excessive punishments. Still, the regulations leave the guards enough latitude to make the prisoners' life quite unpleasant, and some – though not all – of the guards clearly enjoy using this authority to the full.

3. The lack of privacy is apparent in other things as well—a prisoner's belongings may be searched at any time, even without his being present.

4. Prison regulations give the guards the right to hold a new roll call every seven minutes, indefinitely.



a soldier's training; in prison, on the other hand, one feels the dead weight of discipline practiced for its own sake.

Not all prisoners are equal. The prison aristocrats are the few imprisoned officers and NCO's, spared most of the prison humiliations. The "middle class" are the reservists, like myself. At the bottom are the young draftees. The reservists, though having to stand stiffly at attention several hours a day, are spared having to shout "yes, sir!" in unison about two hundred times a day, and being marched and counter-marched for hours across the narrow confines of the enclosure, a senseless task filling much of draftees' day. The reservists are also given a much better chance at doing "outside jobs" – that is, being taken outside the prison for several hours a day, to do some work in a normal army camp, with its more relaxed atmosphere. Only those who experience the stifling prison atmosphere can appreciate how great a privilege that is.

Unlike the officers' position, that of the reservist prisoners is guaranteed by no regulation, and may legally be curtailed as a punishment, or even at the guards' whim. The reservists are very jealous of their privileges, and grow mutinous at any infringement of them. On one occasion, indeed, I have been appointed by the reservists as their spokesman, to bring some such small grievance to the attention of the guards' sergeant. As may be expected of such a privileged group, however, the reservists feel smug in their petty privileges and are almost completely insensitive to the worse conditions of others. Most reservists condone the humiliations of the draftee prisoners as being the natural due of a lowly draftee. That, I believe, is the main reason why the reservists are granted their privileges. I must admit that my attempts to induce a spirit of all-prisoners solidarity failed completely. The ancient rule of *Divide Et Impera* works in the narrow microcosm of the prison, as much as in the administration of great empires.

Unfortunately for the guards, their mini-empire extends no further than the prison walls, outside which a mountain⁵ looms, overlooking the prison. It is quite beautiful, with alternating green and brown colors. It is even more beautiful, to prisoners such as myself, when "Yesh-Gvul" demonstrators climb it and shout down slogans and the names of their imprisoned comrades. Every such demonstration causes a complete disruption of prison life. Many prisoners, including non-political ones, enthusiastically shout back, and the guards run around, hysterically shutting up everybody. The effects of such demonstrations are felt in the prison for a long time afterwards.

In fairness to the guards, I must note that there is no mistreatment of political prisoners. The Israeli army does not officially recognize refusal to serve in Lebanon as a political offence, classing it as simple insubordination. Unofficially, of course, it arouses much interest among both guards and fellow-prisoners. During my time in prison, there were four of us, prisoners who refused to serve in Lebanon for political reasons. We were a diverse band, ranging from a student activist of the Tel-Aviv student union to a 46-year old, white-haired reservist who served his second consecutive prison

term. There was even a member of a kibbutz located on the Golan Heights, a supporter of Labor, who naturally disputed my willingness to return the Golan to Syria, but shared my views on Lebanon. There were, in addition, several prisoners who had refused to serve in Lebanon for personal, non-political reasons. Most of them had been in Lebanon several times already, some having been wounded there, and felt that they had done their share of the war. This did not, necessarily, make them oppose the war itself.⁶

Like most Israelis, the prisoners are volatile people, ready to burst into heated political argument at any moment. Our refusal to serve in Lebanon provided the starting point for many such arguments.

One other feature of prison life also stimulates political arguments – the presence of Palestinian prisoners nearby. In a separate enclosure, surrounded by its own formidable high walls and several layers of barbed wire, are imprisoned members of Ahmed Jibril's "Popular Front-General Command", pending their exchange for Israeli POW's held by that organization. Except for a few Israeli prisoners sent to help guard the Palestinians (another instance of *Divide Et Impera*), there is no contact, beyond occasional fleeting glimpses of blindfolded men in brown overalls being loaded in the back of a van, which immediately drives away. Nevertheless, the brooding presence of the Palestinians, invisible behind their high walls, strongly affects the Israeli prisoners. "Palestinian Terrorists" are the ogres almost any Israeli child learns to hate and fear, but it is rare for the average Israeli to be in continual close physical proximity to them. Many Israeli prisoners express hatred towards these Palestinians and attribute to them the most vile practices imaginable, but behind it can be dimly discerned, many times, a simple curiosity about these strangers, enemies, exotic aliens.

For reasons of space, several more episodes of prison life had to be cut.

P.S. I write these final words in the spaciousness and privacy of my home. Two of my comrades still remain in the prison, which I left yesterday. I lay no claim to having suffered any terrible martyrdom. Many political prisoners the world over, and even Palestinian prisoners in Israeli prisons, have lived in far worse conditions for much longer periods. Nevertheless, prison life is stifling and unpleasant. Such as it is, I have endured it and am willing to endure it again, for the same reason any soldier is willing to endure an unpleasant duty: to safeguard the future of my country.

5. It is a southward-jutting spur of Mount Carmel. The prison mentioned is located at Atlit on the coastal plain south of Haifa.

6. There is no way to know the exact number of such prisoners, as the army publishes no statistics, and the prisoners, being non-political, make no contact with "Yesh-Gvul" or other organizations. Judging by my own experience, they outnumber the political refusers.



Chronicles of The Peace Struggle

The following chronicle covers October 1984. As in previous months, much of the activity of the Israeli peace movement continued to be centered on the struggle against racism. Another trend which, sadly, also continued is the crisis in the "Peace Now" movement. The "Peace Now" leaders openly showed themselves reluctant to oppose a government headed by the Labor Party. "Peace Now" was also engaged in an internal debate between some of its members who seek to form a new political party together with Mapam and the Civil Rights Movements (CRM), opposed by others who seek to maintain the movement's extra-parliamentary character. Thus, though individual members of "Peace Now" participated in many struggles, the movement as a whole, with its indispensable power to bring out tens and hundreds of thousands of demonstrators, was absent from the political arena. It is to be hoped that this is but a temporary lapse.

1/10 – In Haifa, the trial of five Arabs, accused of murdering Dany Katz, a Jewish boy, has become a focus for anti-Arab racist incitement. A riot broke out in the courtroom after Rabbi Kahane and several of his men shouted curses at the accused and threatened to "kill them like dogs".

2/10 – The racist Rabbi Kahane declared his intention to "visit" the Arab town of Taibeh, in order to "persuade" ten Jewish women living there to leave their Arab husbands and "return to the bosom of The Jewish People".

In response, eight of the women held a press conference in Taibeh, declaring: "We live here of our own free will, and do not need a Kahane to "liberate" us". They called upon the authorities to stop Kahane. The new Minister of Police, Haim Bar-Lev, had already forbidden Kahane to enter Taibeh.

4/10 – A quick mobilization of peace organizations and parties in Tel-Aviv foiled an attempt by Kahane and his followers to disrupt the screening of "Beyond The Walls", a film describing comradeship between Jewish and Arab prisoners (see issue N^o 10, p. 5, entry for September 7th). The peace demonstrators formed a living wall and barred Kahane from passing.

8/10 – A "Peace Now" delegation met with Defense Minister Rabin, discussing the issues of withdrawal from Lebanon, punishment of the perpetrators of the Sukhmar massacre, and the West Bank settlements. Afterwards, the "Peace Now" leaders declared themselves satisfied that Rabin does intend to withdraw from Lebanon. On the issue of the settlements, they had an argument with him. Even on this, however, they regarded the possibility of anti-government demonstrations only as "an option for the future".

Thus, the "Peace Now" leaders officially confirmed their policy of inactivity against a Labor government, which, though undeclared, has already been in effect for several months.

9/10 – This was the day fixed by Rabbi Kahane for his "visit" to Taibeh (see October 2ed.), before it was forbidden by the police minister, Haim Bar-Lev. In protest against Kahane, the Taibeh

municipality declared a general strike in the town. Dozens of Jewish delegations came, at the municipality's invitation, to participate in a "Day of Jewish-Arab Brotherhood".

In the afternoon, the tensions in Taibeh were inflamed by large police forces, who entered the town, contrary to an agreement between the municipality and the police commander. After some boys threw stones at the policemen, they acted very brutally, hitting and dragging many inhabitants, including women and children, and repeating these acts in parts of Taibeh far from where the stone-throwing took place. 16 boys were arrested. Various organizations and parties protested the police brutality and demanded an impartial investigation of its causes.

Rabbi Kahane, for his part, appealed to The Supreme Court, hoping to obtain an injunction permitting him to enter Taibeh.

– Adam Keller, the editor of *The Other Israel*, was sentenced to 28 days' imprisonment, for refusing to serve in Lebanon during his reserve military service. Two other reserve soldiers were also sentenced, to 28 and 35 days respectively, on the same charge. (See separate article).

– A justice of the peace in Jerusalem convicted Oded Kotler of Nve-Tzedek Theatre of having broken the censorship law by including in "The Patriot" (an anti-war play presented in 1982) a scene which was banned by the censorship board. He was given only a relatively small fine – an indication that though he was technically guilty, the judge considered the whole censorship law to be an anachronism.

9-12/10 – Uri Avnery toured Italy (See separate article).

11/10-10/11 – A group of artists jointly presented their pictures and sculptures in Tel-Aviv.* Many of the works presented expressed political themes, such as Rabbi Kahane's face on a guillotine, or a bleeding dove lying on the earth. In a newspaper interview, artist Dan Kedar said: "The work I present here, called "Big Brother", was inspired by one of the worst sights I ever saw: a policeman smashing the face of a 16 year old boy. Streams of blood were flowing all over, and all this because the boy was an Arab!"

12/10 – The lawyers at the Dany Katz murder trial (see October 1st.) threatened to resign, after the racist M. K. Meir Cohen-Avidor accused them of receiving money from the PLO.

13/10 – M. K. Matty Peled of the Progressive List for Peace (PLP) visited the Daheishe Refugee Camp, near Bethlehem. Daheishe, whose inhabitants show a fierce Palestinian nationalist spirit, had been the target of attacks by Rabbi Kahane, who entered the camp with a military escort, while it was under curfew, and held a prayer to "cleanse it"; by Gush-Emunim settlers, who continually send provocative armed "patrols" in and around it; and by the military authorities, who arrested many inhabitants and closed off most of the entrances to the camp, claiming they were used by boys who threw stones at Israeli cars travelling

* This is the same group which organized "The Black Exhibition" (See issue 6-7, p.2.)



on the Jerusalem-Hebron highway. Several soldiers who conducted searches in the camp shouted slogans in praise of Kahane, openly declaring their support for him. Matti Peled promised to put the Daheishe situation on the Knesset agenda.

13-15/10 – The Van-Leer Institute in Jerusalem held a series of lectures, on the conceptions of Jews and Arabs of their own and each other's cultures. Various historical, religious, psychological, and other aspects were covered. (In most cases, each aspect was covered by two lectures, given by an Arab and a Jew.)

13-16/10 – In the Acre Theatre Festival, devoted to presenting young authors and actors, several of the new plays presented were political. One new play by Ehud Ben-Se'adiyah, a peace activist, described the xenophobia of tenants, who organize to prevent a stranger from living in their neighborhood—a reference to recent anti-Arab manifestations. Several other plays had anti-war themes.

14/10 – Members of the Israeli Bir-Zeit Solidarity Committee held a vigil near the Daheishe refugee camp, to protest the Gush-Emunim settlers' violence against its inhabitants. Gideon Spiro, the committee's spokesperson, was detained for a few hours at the Bethlehem police station.

– About 500 demonstrators, organized by the Committee Against Racism, confronted Kahane and a small number of his supporters in Haifa. The mayor of Haifa, Arieh Gu'rel, who already took part in former such demonstrations, also participated. (See issue N° 10, p. 4, entry for August 19th). Kahane had come to demand the closure of "Beit Ha'gefen" ("House of the vine"), a Jewish-Arab cultural center, which Kahane called "a spiritual whorehouse". (Actually, "Beit Ha'gefen" is considered by many to be an establishment agency, avoiding the real problems of Jewish-Arab coexistence. That, however, doesn't matter to Kahane). The anti-Kahane demonstrators bitterly complained that large police forces faced them with clubs, almost openly supporting Kahane.

15/10 – Eleven peace demonstrators were detained by the army at Daheishe.

– Israeli members of "Amnesty International" held a vigil in front of the Uruguayan embassy in Tel-Aviv, demanding the release of Anibal B. Piano, a 52-year old political prisoner held in an Uruguayan prison. Many of the demonstrators, immigrants from Uruguay, wore masks, for fear of reprisals against their families who still live there.

– In Tel-Aviv, a large number of high school students took part in a meeting of the new "Youth Against Racism." The existence of this organization has a special importance, since young Israelis, who were born after 1967 and never knew any reality but the occupation, are particularly susceptible to chauvinism and racism.

– Defense Minister Rabin refused an appeal by "Peace Now" to forbid the "Gush-Emunim" settlers from holding in Hebron a demonstration in support of the anti-Arab terrorist underground.* Nevertheless, the "Peace Now" leaders decided not to hold a counter-demonstration, as they would probably have done under the previous government.

16/10 – Twenty reserve paratroopers, who finished their fourth tour of duty in Lebanon during which one of their comrades was killed, demonstrated at the Defense ministry in Tel-Aviv, demanding withdrawal from Lebanon.

17/10 – A regular soldier was jailed for 14 days for refusing to serve in Lebanon.

19/10 – Members of Yesh-Gvul demonstrated on a mountain overlooking the prison where their comrades were being held. (See separate article).

20/10 – Hundreds of Jews and Arabs participated in a meeting in Taibeh, to protest both Kahaneism and the conduct of the police.

21/10 – At Kibbutz Shamir, near the Lebanese border, the 600th Israeli soldier killed in Lebanon was buried. During the funeral, Meir Avny, the kibbutz secretary, who has lost his daughter in a Palestinian attack on the kibbutz in 1974, said: "Lebanon is eating our sons. For more than two years, there is almost no day without a casualty. We are a kibbutz which suffered from terrorists, and made sacrifices, and we say: get out of Lebanon! Rabin and Peres, you promised this! Ariel Sharon, you who by lies and deception led us into this bog, do you still have the cheek to dictate to us who shall we talk to? you don't like UNIFIL* * – do you like soldiers getting killed every day? We will guard our homes and the border, as we always did. Nobody will tell us our duty. We have been doing it for decades!" (Translated from Al-Hamishmar, October 23ed).

This speech was shown on Israeli television, causing an angry outcry from right-wing circles.

– Max Bloch, a 46-year old reserve soldier, was jailed for 28 days for refusing to serve in Lebanon. This was Bloch's second consecutive term of imprisonment, on this charge, within two months.

22/10 – About a 100 members of "Yesh Gvul" held a vigil in Jerusalem, to mark the death of the 600th soldier in Lebanon.

* The demonstration, held on October 19th, was a show of strength for the Israeli extreme right, drawing about 10,000 demonstrators, and presenting the whole range of right-wing leaders, from Kahane, through Levinger, to Ariel Sharon. That makes "Peace Now's" inactivity all the more serious.

* * At the time, Sharon made public his opposition to holding talks with Lebanon under the auspices of UNIFIL (The U.N. forces in South Lebanon).



NO COPYRIGHT!

The Other Israel is not a commercial magazine, but a publication dedicated to the widest possible dissemination of the views contained in it. Therefore, we hereby freely waive our copyright, and invite our readers to copy and distribute *The Other Israel*, provided only that the copy is faithful to the original, and does not change or distort it in any way.



23/10 – A local Jewish-Arab Committee against Racism was formed in Western Galilee.

24/10 – In a meeting with Prime Minister Peres, the mayors of many “development towns” complained about the allocation of government resources to the West Bank settlements.

25/10 – Members of “Yesh Gvul” held a vigil at the defense ministry in Tel-Aviv.

27/10 – The Haifa Municipal Theatre presented the well known French anti-war play, “The Trojan War Will Not Break Out”, describing an attempt by Trojan “doves” to prevent the war with the Greeks. Various current Israeli political expressions were used in translating it into Hebrew.

– A second attempt by Kahane to disrupt the screening of “Beyond The Walls” (See October 4th) this time in Jerusalem, was foiled. Kahane and 20 of his supporters were completely outnumbered. Hundreds of demonstrators, organized by “Citizens Against Racism”, threw tomatoes at Kahane, shouting “Facism will not pass!”

28/10 – “Parents Against Silence” held a vigil at the prime minister’s office, calling: “Stop the horror of Lebanon!”

– Twenty-five reserve soldiers from the armoured corps, who finished a term of service in Lebanon, demonstrated at the defense ministry in Tel-Aviv, calling for withdrawal from Lebanon. Their demonstration marred the festivities of the “Armoured Corps Week” held on this date by the Israeli army.

– About 300 of Kahane’s supporters in Be’er-She’ba assaulted 150 counter-demonstrators. The police arrested several of the peace demonstrators, including the head of the local “Peace Now” branch.

– Hundreds of people participated in an anti-racism meeting in Tel-Aviv, organized by the Committee Against Racism. They were addressed by Jewish and Arab artists, poets, and by two Arab mayors. Police forces evicted several of Kahane’s men, who tried to disrupt the meeting.

– A general strike and a demonstration took place in Kafr-Kassem, to mark the anniversary of the 1956 massacre, in which 49 inhabitants of the village were killed by Israeli security forces.

30/10 – The Knesset house committee started deliberating a proposal by M. K. Edna Solodor (Labor) and Yossi Sarid to forbid Kahane from entering Arab villages.

31/10 – Prof. Yithak Zamir, the Attorney-General, instructed the police to start an investigation against Kahane. Kahane had publicly supported the October 28th terrorist attack on an Arab bus in Jerusalem, in which one passenger was killed and ten wounded. By so doing, Kahane had violated a law forbidding “identification with a terrorist organization.” (Ironically, that law was originally enacted against Arabs who declared their support for the PLO.)

– At a Kahane rally in Pardes-Katz (north of Tel-Aviv), Kahane’s men assaulted Yesha’yahu Shultz, a survivor of the Holocaust, who had shouted “Nazi!” at Kahane. The police arrested both Shultz and a thug who attacked him, and both were “impartially” beaten by the policemen.

1/11 – Members of the Committee Against

Racism, “Campus” and the Arab Students’ Committee demonstrated at the Haifa Technion. They demanded the abolition of a Technion by-law which discriminated against Arab students by giving preference to ex-soldiers in admittance to the Technion (See issue N^o 10, p. 3, entry for August 8th).

3/11 – The Israeli Committee for Solidarity with Nicaragua held a day of study at Kibbutz Har’el, at which evidence of Israeli involvement in supporting the anti-Sandinist mercenaries was presented. Among the participants were M. K. Matti Peled, Yael Lotan, and a representative of Mapam who had recently visited Nicaragua in a Mapam delegation.

4/11 – After a long debate, a narrow majority in the Haifa Technion Senate repealed the anti-Arab by-law.

The PLP in the Knesset

As in previous months, M. K.’s Muhamad Miari and Matti Peled of the Progressive List for Peace (PLP) made full use of all available parliamentary means, to express their opposition to the policies of the “National Unity Government”. They already seem to have reached a record in the number of questions presented to various ministers, far exceeding other opposition parties.

Much of their time was, naturally, devoted to Israel’s economic crisis. In a press conference, the PLP presented an economic plan, worked out by a team headed by Dr. Ya’akov Arnon. It calls for extensive cuts in defense spending, (worked out to the smallest detail by Gen. (Res) Matti Peled) and for a taxation reform placing a heavier burden on the rich. The M. K.’s also voiced concern for textile workers, a failing airline’s employees, and other workers threatened with unemployment. At the request of Mr. Herb Magidson of the “Jewish Labor Committee” in New York, they also protested the use of strike-breakers by “El-Al”, Israel’s national airlines, against its striking American employees.

Lebanon and the occupied territories also figured prominently on their agenda. They presented a motion of no confidence in the government, for its unwillingness to withdraw from Lebanon. In several speeches, Matti Peled cited figures on the great costs of continuing Israeli fortification works in South Lebanon; showed that the transfer of Lebanese prisoners to Israeli prisons is a violation of international law, and that maintaining the “South Lebanon Army” from Israeli funds is a violation of Israeli law, which forbids the Israeli government from maintaining any army but the “Israeli Defense Forces” (IDF). Miari and Peled met with Defense Minister Rabin and asked him to open Al-Najah University, in Nablus, closed by the military government, and to allow delegates from the occupied territories to attend the Palestinian National Council (PNC) in Amman, both of which requests Rabin refused. During the PNC session, members of PLP demonstrated near Shimon Peres’ Jerusalem residence. Other issues raised by the PLP included the torture of Palestinian prisoners, reported by “Amnesty International”, and the great



difference, reaching as much as 40 percent, between the pay of workers from the occupied territories and that of Israeli ones. The PLP M. K.'s sharply condemned the killing of two Israeli students near Bethlehem, by an apparently mentally unbalanced Arab; but they placed this tragedy in its true context, that of the occupation which continues to demand Jewish and Arab blood.

Labor's promise to the PLP, to grant municipal status to Um-El-Fahm (see issue 10, p. 6), is on the road to fulfilment. Shimon Peres, as acting interior minister, has appointed a special committee for this purpose (of course, Peres needs watching until he actually delivers on the promise). Some progress may be made on a demand fundamental to the life of every Arab citizen in Israel: the abolition of the hated post of "Prime Minister's Adviser on Arab Affairs". The holders of this post had, since 1948, maintained a "shadow government" controlling every facet of the Arabs' lives, by means of threats patronage and discrimination. After M. K.'s Muhamad Miari of the PLP, Muhamad Wadat of Mapam and Abd-El-Wahab Dara'wsha of Labor met with Minister Ezer Weitzman, Weitzman seems to have accepted in principle their demand for the abolition of the "Adviser".

Lastly, there should be mentioned the PLP's opposition to the present Israeli foreign policy of supporting third world reactionary dictatorships. Peled and Miari condemned the shipment of Israeli arms to Guatemala and to the anti-Sandinist mercenaries in Nicaragua; protested the visit to Israel of South Africa's foreign minister, and sent a telegram congratulating Bishop Desmond Tutu on being awarded the Nobel Peace Prize for his anti-Apartheid activities; and exposed the service of Israeli senior reserve army officers as "security advisers" to the regime of President Marcos in the Philipines.

Our emissaries of peace

In recent months, several members of the ICIPP made tours abroad.

Between October 9th and 12th, Uri Avnery visited Italy as a guest of the "Democrazia Proletaria" party. In Palermo, Napoli, Rome and Milano, he participated in public debates with PLO representatives. Actually he had little to quarrel about with the PLO men, Walid Ghazal and Ali Rashid, as far as the practical forms of a solution were concerned. Disagreement appeared only on points of history and ideology, such as the character of Zionism or the Palestinian Charter.

Avnery also met with several Italian mayors. With Mayor Vetere of Rome he discussed a plan for holding in Rome a conference of Israeli and Palestinian men of arts and letters, to discuss the conflict on an academic level. Mayor Vetere agreed, with great enthusiasm, to host such a conference, which already received the approval of Chairman Arafat.

Between October 18th and 21th, Yossi Amitai participated in a conference held at the Evangelical Academy at Arnoldshain, near Frankfurt in the

S.O.S.

As mentioned elsewhere in this issue, the editor had spent a month in military prison for refusing to serve in Lebanon. He continued working in prison, despite very uncomfortable conditions. Other members of the editorial board also worked hard, to avoid any disruption in the regular publication of *The Other Israel*. However, we are now threatened from a different direction. The Israeli economic crisis is undecurtting our entire operation. The price of paper and the airmail postage fares, two of our main expenses, rise even more rapidly than the general monstrous rise of the Israeli inflation rate. Only your help, in sending many more new subscriptions, can help us weather this crisis. *We need your help!*

The Editorial Board

The Other Israel

P.O.B. 956

Tel-Aviv 61008

Israel

Please send a subscription to:

Name

Address

.....

I enclose

\$ 30 for 6 months

\$ 50 for 1 year

I can't afford the above sums, therefore I send \$

Our account number is 527624, Bank Ha'poalim, Zion Circus Branch, Jerusalem .

Readers preferring to transfer money directly to our account are asked to inform our subscriptions section, at the above address.

Readers in the U.S. and Canada can receive The Other Israel through:

**America - Israel Council
For Israeli - Palestinian Peace (AICIPP)**

**4816 Cornell Avenue
Downers Grove, Illinois 60515, U.S.A.**

Contributions to AICIPP are tax-deductible, and in addition North American subscribers will receive the AICIPP newsletter, Voices For Peace.

Readers in France, Britain and Italy can subscribe through:

Comite Palestine et Israel Vivront

B.P. 440-08

75366 Paris, cedex 08

France

Readers visiting Israel and wishing to meet with ICIPP members are invited to call Adam Keller in Tel-Aviv, phone number (03) 227124.



THE OTHER ISRAEL
P.O.B. 956
TEL AVIV, ISRAEL
61008

The Sender

PRINTED MATTER
דיגדג

German Federal Republic. The 120 participants included Jews and Arabs from Israel and from the occupied territories, as well as Jews and Arabs residing in West Europe and many West Europeans interested in the Israeli-Palestinian conflict.

Amitai notes the special atmosphere of the dialogue. It was not a "verbal showdown" in which each side tries to "score points". On the other hand, nobody tried to "be nice" to another by "sweeping under the carpet" the real problems. All aspects of the conflict were touched, including painful and emotionally loaded subjects such as the Jewish Holocaust and the Palestinian Nakba ("Disaster") of 1948. Though no resolutions were adopted, it was clearly felt that many participants, who in the past had opted for "ideal" (and impracticable) solutions, had though the years become more pragmatic and ready to accept the two-states solution.

On October 28th, Adv. Amnon Zichrony addressed the fourth annual meeting of the International Jewish Peace Union (IJPU). Other speakers at the meeting, which took place at the French Senate Building, included Imad Shakur, Yasser Arafat's aide, and Dr. Michel Roublev of the IJPU.

Afterwards Zichrony went to Geneva where, together with Dr. Emil Tuma of the Israeli Communist Party, he attended the Interim Co-Ordinating Committee of Non-Governmental Organizations (NGO's) on The Question of Palestine, formed at the August International Conference (see issue No 10, p. 8). Among other resolutions, the committee decided to initiate the world-wide signing of a petition calling for the convening of an international peace conference on the Middle East, under the auspices of the U.N. and with the participation of Israel, the PLO, Arab countries party to the conflict, the U.S.A. and the Soviet Union.*

As this issue goes into print, Zichrony will go again to Paris, this time to address a meeting of the French NGO's. Indeed, Zichrony complains that his frequent foreign missions interfere with his law practice. . .

Yehuda ("Judd") Ne'eman did not go to Bastia, Corsica, as a member of the ICIPP and PLP, but as a film director, presenting his film "Fellow Traveler". The film, which represented Israel at the Mediterranean Film Festival, describes the relationships among members of a Jewish-Arab left-wing group, and a violent struggle between moderates and extremists (of both nationalities). Judd encountered an unexpected obstacle in the Egyptian representative, Rafat El-Mihi, who is opposed to the Camp-David Agreements and who tried to get the Israeli film disqualified for being Israeli. (In Israel, some right-wingers demanded to ban the same film as being "PLO propaganda".) However, Judd overcame this obstacle. He and his film aroused great interest, and he was able to present his vision of the other Israel to a large audience, including many Arabs less bigoted than the Egyptian.

* The PLP had started to circulate this petition among both the Jewish and the Arab public in Israel. It also held a rally at the town of Shefar'am, in the Gallilee, to mark November 29th, The International Day of Solidarity with The Palestinian People.