

## NO MORE!

At a recent anti-war demonstration in Israel, an angry father carried a sign which read, 'Begin, Sharon, Rafal, you murdered my son! Lo od! No more!'. The cry 'No more!' has been taken up by hundreds of thousands of Israelis who are demanding that the Begin government stop its bloody campaign of death and destruction in Lebanon. From grief stricken parents to war-weary soldiers, there is a growing sentiment in Israel that making Lebanon into Israel's Vietnam is not the way to peace. For these people, as for concerned people around the world, it is painfully clear that the June 6 invasion might very well escalate into another full-scale Arab-Israeli war. Such a war would make the horrors of the present conflict seem mild.

Begin and Sharon hold that peace can only be achieved after the PLO has been eliminated as a threat and Lebanon has been 'neutralized'. Yet whether or not the Israeli government achieves its objectives, the fact is that there will not be peace in the Mashreq (the area that stretches from Egypt to the borders of Turkey and Iran) until the rights of all the peoples in the region, including the Palestinians and the Lebanese, to self-determination and equality are guaranteed and respected, and war and armed force are rejected as means of resolving conflict both foreign and domestic.

Of course, within the context of the present social and political order which is governed by the old rule of 'Might Makes Right', real peace is unobtainable and national self-determination a myth. For proof of this one need only look at what's happening in Lebanon. Here we see that the Palestinian and Lebanese peoples are being used as pawns in a deadly conflict between powers seeking dominance in Lebanon and the Mashreq as a whole. The actual combatants, the governing bodies of Israel, Syria, the PLO, the National Movement, and the right wing Phalangist forces, despite their rhetoric and slogans, are only concerned with securing their own power and position regardless of the means and the costs. Nor can we expect much from the intervention of the superpowers or the Arab League since their only concerns are to protect their own interests in the region. Clearly, the product of the current negotiations can only be armed truce at best with little change in the policies and conditions that produced the conflict.

The old, stale formulas and proposals, those by-products of regional power politics, must give way to a new dynamic - the development of revolutionary social consciousness and international solidarity among the working and oppressed peoples of the Masreq. This means the creation of an autonomous, nonhierarchical, democratic movement that can transcend national, religious, and communal differences and help to coordinate the struggles for social liberation and peace in the region. Encouraging examples of such a possibility are the recent, massive protests in Israel against the Lebanon invasion. It is important, however, that there be a reciprocal development within the Palestinian resistance movement and the Arab left that would abandon the narrow nationalist strategy of armed struggle that does not distinguish between the Israeli people and the Israeli state. Only when Israeli, Palestinian, and all other working and oppressed peoples refuse to wage war against each other and unite in common struggle against all forms of oppression domination, exploitation, and imperialism, can real liberation, self-determination, and peace for all be achieved.

As anarchists (opponents of every form of hierarchy and authority), we do not see the institution of the nation-state as a means of attaining liberation and self determination. All states, no matter what their ideology, religion, or economic system, derive their authority from armed force and coercion. They exist only to protect the interest of their ruling class. Furthermore, in this age of 'Doomsday' weaponry and 'Protection-Racket' imperialism, there can be no such thing as national sovereignty and security. Therefore, as anarchists, we cannot support so-called national liberation movements which seek only to establish new states and consequently new ruling classes.

This does not mean that we ignore or deny the importance of people struggling for the right to express and develop their cultures freely and to determine their own futures. Rather, we believe that in order for any popular struggle to be truly effective, it must aim for the elimination of the social, economic, and political relationships and systems which enable ruling classes of all nations to dominate and exploit the rest of society.

Our long-term proposal for a new social order in the Mashreq and the world in general is the creation of a decentralized, supra-national, federation of peoples, not states, based on free association and cooperation, mutual aid, and generalized, democratic self-management.

At present, we join with all those in Israel, Lebanon, and around the world, who protest against the war in Lebanon, and demand the immediate and total withdrawal of the Israeli and Syrian military forces, as well as an end to foreign intervention. We oppose Israel's occupation of the West Bank and the Gaza Strip, as well as the annexation of the Golan. We support the rights of all peoples to self-determination within the context outlined above and call for the mutual recognition of rights and reciprocity between the Israeli and Palestinian peoples. Finally we oppose the international arms trade and arms race as well as all forms of war, militarism, and imperialism.

Our hope is that from the Lebanon tragedy there will emerge a new vision of a revolutionary social order based on freedom, equality, and peace for all peoples.

LIBERTARIAN WORKERS GROUP/JEWISH ANARCHIST  
COMMITTEE

ANARCHY OR OBLIVION-ANARCHIST DISARMAMENT  
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A copy of the L.W.G./J.A.C.'s statement on Jewish Anarchism, 'We Want Freedom For All' is available upon request. We ask one dollar to defray expenses.

## PEACE IN THE MASHREQ

### A Statement by the Jewish Anarchist Community

As the last of the P.L.O. and Syrian troops pulled out of Beirut, President Reagan sat before the American people on nationwide T.V. and called for a "fresh start" in the efforts for peace in the Middle East. While his recognition of the centrality of the Palestinian issue in the mid-east conflict was lauded by many around the world, Reagan's proposal for Palestinian autonomy under the auspices of Jordan, definitely fell short of the mark.

Did the Reagan statement contain at least the seeds of a real peace settlement in the Mashreq (the area between Egypt and the border of Turkey and Iran), as many have claimed? We don't think so.

The main purpose of the statement was to bolster the U.S.'s sagging credibility and influence in the Arab world. The only thing that Reagan is concerned about is stabilizing relations between the conflicting parties in that region, which is so vital to the strategic interests of the U.S. Towards this end, Reagan offered nothing but diplomatic half measures designed only to mollify the U.S.'s Arab clients without seriously damaging the U.S.'s relationship with Israel. Despite Begin's negative response, the ploy seems to have worked. However, while Reagan may pat himself on the back for his diplomatic coup, the fact is that the Mashreq is no closer to peace now than it was on June 5, when Israel invaded Lebanon.

The fact is that there can be no real peace in the Mashreq until the rights of all peoples including the Palestinians and the Lebanese, to self-determination and equality are guaranteed and respected. Furthermore, war and military force must be rejected as a means of resolving conflict, both foreign and domestic, if peace is to become a reality -- not only in the Mashreq, but throughout the world.

Of course, within the context of the present international social, political and economic order, governed as it is by power politics, real peace is unobtainable and self-determination and equality for all peoples are myths. The tragic drama of Israel's invasion of Lebanon and the cynical comedy of diplomacy that followed, are proof enough

of this contention. What then is the solution to the Israeli-Palestinian conflict, the root of the perpetual state of war that exists between Israel and its Arab neighbors?

First of all, there must be mutual recognition and reciprocity of rights between the Israeli and Palestinian peoples. By this we don't mean some diplomatic agreement between the P.L.O. and the Israeli government. Rather, what we are referring to is the fundamental realization by Israeli and Palestinian working and poor people that they share common interests which transcend national and religious difference -- namely the universal struggle of all working and oppressed peoples for a better life and a better world. Only when Israeli, Palestinian and all other working and oppressed peoples refuse to wage war against each other and unite in common struggle against all forms of oppression, domination, exploitation and imperialism, can real human liberation, self-determination and peace ever become a reality.

To be sure, the seeds of Jewish and Palestinian solidarity have been planted long ago as Jews and Palestinians have fought together, hand in hand, against Israel's continued occupation of the West Bank and Gaza, the annexation of the Golan, and the second class status of Arabs within Israel. Recent examples of such solidarity were the massive demonstrations in Israel against the June 5 invasion. Yet despite the constant overtures by the Israeli peace camp, the Palestinian resistance movement and the Arab Left still cling to the insular nationalist strategy of "armed struggle," which does not attempt to distinguish between the Israeli state and the Israeli people. It is for this reason that we argue for the creation of an autonomous, non-hierarchical movement, secular and democratic in its orientation, that could break down the walls of national and religious chauvinism and revanchism, and help to coordinate the struggles for social liberation and peace in Israel and the Mashreq.

There are many who support as an immediate solution to the Israeli-Palestinian conflict the creation of

a Palestinian state in the West Bank and Gaza. While we recognize that such a solution would be inevitable if and when Israel pulls out of those territories, we do not feel that this would result in the actual liberation and self-determination of the Palestinian people. After all, can a people be considered truly free and in full control of their destiny simply because a state has been established in their name? One need only look at history and the current world situation for the answer.

All states, no matter what their ideology, religious orientation or economic system, derive their authority from armed force and coercion. They exist only to protect the interests of their ruling class. Furthermore, in this age of integrated world economy, "Dooms-day" weaponry and "protection-racket" imperialism, there can be no such thing as national sovereignty and security. Consequently, as anarchists (opponents of every form of hierarchy and authority), we cannot support so-called "national liberation" movements, whether they be Zionism, the P.L.O. or any other, since they all have as their goal the establishment and perpetuation of a nation state (i.e., the creation of a new ruling class and new oppression).

Of course, this does not mean that we ignore or deny the importance of people struggling for the right to express and develop their cultures freely and to determine their own futures. Rather, we contend that the underlying focus of every popular struggle must be the elimination of those social, economic and political relationships and systems which enable the ruling classes of all nations to dominate and exploit the rest of society.

As anarchists, we believe in a society in which people control their own lives and not each other. We believe that the natural and social wealth and resources of the world cannot be the "private property" of any one individual, corporation or state. As we see it, the means of production, distribution and communication, the necessities of human life and survival -- food, shelter, health care, culture, technology and education -- should be directly and democratically administered from the local level on up to the national and international level, and should be free and equally accessible to all. Therefore, our long-term proposal for a new social order in the Mashreq and the world in general is the creation of a decentralized supra-

national, free federation of peoples, not states, that would be based on the principles of free association and cooperation, direct-democracy and generalized self-management.

At present we join with all those in Israel, Lebanon and around the world who protest against the continuation of the war in Lebanon. We support the demand for the immediate and total withdrawal of Israeli and Syrian military forces from Lebanon and an end to all foreign intervention, political as well as military. While condemning the invasion we feel duty bound to also condemn the wave of antisemitism that has surfaced and has resulted in the murder of innocent people.

We continue to oppose Begin's oppressive social and economic policies and support the struggle of the Palestinian people in the "administered" territories against the military occupation and the threat of annexation. We likewise condemn the annexation of the Golan and Begin's repression of the Druse. As we stated before, we support the rights of all peoples to self-determination and equality in the context outlined above. Finally, we oppose the international arms trade and arms race as well as all forms of war, militarism and imperialism.

It is our hope that from that troubled corner of the world we call the Mashreq, there will emerge a new vision of a revolutionary social order based on freedom, equality and peace for all peoples. (Sept. 1982)

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## PRODUCT OF ISRAEL?--

### AN OPEN LETTER TO THE JEWISH COMMUNITY

One of the most important issues facing the Jewish community today is the need to reexamine and redefine traditional Jewish values in light of contemporary social and political problems. In particular, there is a pressing need for Jewish communities around the world to reassess their relationship to the state of Israel. The sort of dilemmas that have arisen from the Israeli invasion of Lebanon, the Beirut massacres and the question of Palestinian rights and self-determination have made it imperative that Jews be able to discuss and debate these and other issues in an open and honest fashion.

A major stumbling block to this kind of discussion is the continued domination of the Jewish community by a handful of self-appointed "leaders" who use their power and influence to impose their own "consensus" on the rest of the Jewish community. Often those who criticize Israel are slandered as self-hating Jews and vilified by the Jewish establishment. Yet more and more Jews are now becoming angered and outraged by the policies of the Begin-Sharon regime, and we can only hope that the old admonishment, "Don't wash your dirty linen in public" will give way to Bernard Lazare's dictum, "I will have the courage to point out the ulcers of my people and cure them."

It is in this spirit that we of the Jewish Anarchist Community would like to raise the issue of Israel's arms sales to military and right-wing dictatorships in Latin America, Africa and other parts of the third world.

At present, Israel is only the world's seventh largest arms dealer, but in terms of supplying weaponry and military advisors to the "pro-Western" dictatorships, Israel is second only to the U.S. In 1981, Israel's Economic Coordination Minister, Ya'acov Meridor, openly stated that Israel is prepared to fill for the U.S. in any situation where "political considerations" had forced the U.S. to suspend military aid to an ally. This was true in the case of Nicaragua, where Israel was supplying the Somoza dictatorship with military and financial aid right up to the bitter end. This despite the fact that all of Somoza's allies, including the U.S., had abandoned him to his fate when international public opinion and the course of the civil war turned in favor of the Sandinistas. Thus, ironically, prior to military aid from Cuba, the Sandinista Army's arsenal consisted primarily of Israeli-made weapons captured from Somoza's National Guard.

There are many other examples of the Israeli government playing the role of the hated middleman for the Western ruling classes, a role that has been foisted on Jews by the West for many centuries. For instance, Israeli advisors worked with the Shah of Iran's notorious intelligence agency, the SAVAK, and now deal secretly with the Khomeini regime. A special version of the Uzi sub-machine gun was produced for the old white-settler Rhodesian Army (called the Rhuzi). Last year, Guatemala's president, General Efraim Rios Montt,

bragged in an interview that his coup had been successful "because many of our soldiers were trained by Israelis."

Today Israel is a major source of armaments and advisors not only for El Salvador but also for Chile, Argentina, Honduras, Haiti, Taiwan, Indonesia, the Phillipines, Zaire--to name but a few. Certainly one major reason Israel is willing to do the U.S.' dirty work is to guarantee continuation of U.S. support and aid. Yet also important is Israel's own ambitions as a nation-state to advance and strengthen its own position in the "pecking order" of international power politics. So much for traditional Jewish concepts of justice and morality.

One favorite excuse for Israel's arms sales to such countries is that it benefits the local Jewish community by insuring good will from the local authorities. But in the cases of Iran and Argentina, among others, we can see the fallacy of this argument as Jews continued to face anti-Semitic harassment and repression despite Israeli trade with the respective governments. Argentina is the worst case, where Israeli officers were wined and dined by the Junta while Jacobo Timerman was tortured in his prison cell and Nazi propaganda was being printed on government printing presses.

In dealing with this issue we feel it necessary to spell out our rejection of the pro-Israel/anti-Israel shell game. We oppose attempts by Israel's apologists to paint Israel in glowing colors as the great bastion of democracy in the otherwise "barbaric" Middle East, conveniently ignoring its grievous faults. But we equally reject the way which many on the left correctly point out Israel's oppressive and racist policies yet ignore the crimes of so-called "progressive" third world states with regards to their own national minorities (Miskito Indians in Nicaragua, Bahais and Kurds in Iran, Ndebele in Zimbabwe).

As we said earlier, we of the Jewish Anarchist Community hope to promote discussion and debate on this crucial issue within the Jewish community and elsewhere. We are a study/action group of friends and associates that attempts to grapple with the many facets of contemporary Jewish life--social, economic, political, cultural, educational--from an anarchist perspective. If you would like to participate, or just talk over some ideas, please get in touch.

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## PROPOSED JEWISH ANARCHIST STATEMENT

We are Jewish Anarchists.

We identify as Jews because our primary cultural affiliation is with the Jewish people. Our "Jewishness" rests on cultural and political traditions as well as an awareness of anti-semitism, here and abroad, which has almost forced community upon us. We reject of course, theocratic mysticism and the authoritarian aspects of Jewish family life, but we find in our pasts a tradition of free thought and militance which must be constantly revolutionized.

We are anarchists because we align ourselves with that movement and ideology which poses the most radical alternative to the State and Capitalism; which proposes a society based on the free association and cooperation of individuals for mutual aid and the production of real social wealth, and in which people control their own lives and not each other. Our anarchism is class based because we are workers and therefore reflects our day-to-day concerns and struggles for Human dignity, environmental/occupational safety, and democratic self-management of our workplaces, schools, and communities.

Like many young Jews growing up in the 60's and 70's, our concerns as Jews and as people committed to social justice led us to seek out progressive Jewish alternatives to the irrelevant, reactionary institutions that dominate Jewish life in America. Most of us participated in the various movements of the Jewish Left, such as the Jewish Socialist Youth Bund, the Radical Zionist Alliance, the Jewish Liberation Project, and the Left Zionist youth movements. While in all of these groups we encountered some good ideas and intentions, we felt that none of them had a real sense of the realities of contemporary social struggle or of contemporary Jewish life in America and the world. The General Left was not much better with its adherence to Statism and political authoritarianism.

We turned to the Libertarian Left and found in it a revolutionary movement and analysis which corresponded with our own views. We also found a current within Jewish working-class radicalism, that despite its unjustified obscurity is still viable today- namely, Anarchism.

From our perspective as Jewish Anarchists, we recognize that the liberation of the Jewish people is in inextricably bound up with that of Humanity as a whole. This can only happen by means of the revolutionary reorganization of society.

We believe every oppressed group must take control of its own destiny and liberate itself. This, however, cannot be achieved by standing aloof from the struggles of the rest of oppressed Humanity. True liberation can only be achieved in the context of a universal struggle for a new world order.

Therefore, while participating in the Jewish struggle for survival and autonomy, we actively support and take part in the following:

- 1) Movements for sexual and racial emancipation.
- 2) Solidarity with working and oppressed peoples' struggles throughout the world.
- 3) The building of a revolutionary labor movement through autonomous rank-and-file activity.
- 4) Opposition to dangerous technology and the wholesale destruction of our environment.
- 5) Opposition to war, the "Arms Race", and militarism
- 6) Grassroots movements, such as, community organizations self-help networks, alternative educational, media, and cultural projects, that seek to create self-managing, democratic, non-hierarchical alternatives to the State and the established order.

We do not support so-called "National Liberation" movements, for they all have as their final goal the creation of new States and the consolidation of power, thus, creating a new Ruling Class.

#### STATE AND CULTURE

We live in a society that embodies the principle of Authority, that is, the rule of one individual or group over another. In such a society, the culture/religion/ideology of the group in power necessarily becomes that of the State. The options for the powerless minority groups are conformity or at best, social disadvantage and pressure to assimilate; at worst, repression and genocide.

This has been the situation of the Jewish People for the past 2,000 years. The Jewish people have always constituted a distinct cultural/religious entity. Their inability and/or unwillingness to assimilate has often made the Jews easy targets for those in power and those seeking power, who need scapegoats to divert the discontentment and frustrations of the people.

It can be argued that in liberal democracies, the Jew is a free citizen with full equality. For the most part, this is true for the Jew as an individual; but for the Jew as a member of a distinct culture/ethnic group seeking to preserve its identity the situation becomes entirely different. To be sure, there is no repression or genocide of Jews here. Never-the-less, the Jew, like every other ethnic group or national minority, must engage in a desperate fight against assimilation and communal disintegration.

This struggle for survival and autonomy must not be waged against another people simply because their culture has become dominant. It must be waged against the State which uses nationality/religion/ideology as a facade for its real motivation- power.

The modern State is an authoritarian, hierarchical institution that exists only to protect the interests of the group in power by every and any means. It follows, then, that the State is not as interested in perpetuating the culture of its presumed nationality as it is in making cultural non-entities out of its citizens.



Cultural hegemony is part-and-parcel of social/political control. This hegemony is achieved by replacing thousands of years of popular creativity and folk process with a bland homogenized culture called "Patriotism", that promotes a false sense of unity of interests with that of the State and the ruling class.

There are many instances when the State seems to favor ethnic diversity by encouraging minority groups to stage cultural events or even fund ethnic cultural/educational programs and institutions. Needless to say, these are token gestures. The tactics can change but the goal will always remain the same-cultural hegemony; if not through assimilation, then, by co-opting and neutralizing the minority.

The State is aided in its efforts by a handful of individuals who've "Made it" and are beholden to the system for their power and privileges. These "Respected Community Leaders" cynically use the traditions and institutions of their community to impose the ideology of the ruling class and consequently, assimilation on their own people.

The Jewish Establishment is no exception. To be sure, it is not interested in creating a vibrant Jewish culture. The primary concern of the Jewish Establishment is strengthening those organizations and institutions that enables them to maintain control over the Jewish community and share in political power in general society.

#### RESTRUCTURING THE JEWISH COMMUNITY

Just as society as a whole must be restructured, so too must the Jewish community. The control of Jewish cultural and educational institutions must be taken out of the hands of our so-called "Leaders" and their organizations. The responsibility for the maintenance and direction of our communal resources should be shared democratically by the community, as a whole, at the local level.

We must dismantle the bureaucratized philanthropic apparatus that supposedly cares for the Jewish poor, sick and elderly. It does not serve the needs of the community. It is inefficient and de-humanizing in its dealings with recipients. Instead, we should redevelop the network of grassroots, self-help organizations, originally created by Jewish immigrant workers before the days of Social Security.

Before we can restructure and revitalize the Jewish community, we come to a new sense as to what exactly is the Jewish community. We must recognize that we are not dealing with one monolithic entity, but rather, an amalgam of many different ethnic, political even religious groupings. What binds us together is the fact that we see ourselves as Jews and not how we each interpret our Judaism.

Instead of trying to centralize and artificially create a monolithic, homogeneous community, according to one group's standard, we accept our differences and strive towards a heterogeneous, pluralistic community of communities. Only by doing this

can we become a people in the real sense of the word.

### RELIGION

Throughout the history of our movement, Jewish Anarchists have always been accused of trying to destroy Judaism and promote assimilation, because we are outspoken atheists and secular in our orientation. What we oppose in Judaism, then as now, are not the folk traditions and customs but rather, the anachronistic theocratic conventions that uphold patriarchal sexism, adherence to authority, as well as the justification and simplification of life and the universe, inherent in all theologies.

We support the efforts of many Jews today seeking to develop a creative Jewish lifestyle outside the narrow framework of Establishment Judaism. The Havura movement, collectives of various sorts, are just a few of the many progressive alternatives that we see as seeds of a new Jewish existence and community.

### ZIONISM

The Jewish Anarchist movement has consistently opposed Political Zionism since the inception of that movement in 1897. We reject the notion that Zionism is the liberation movement of the Jewish people. Zionism, like all political, nationalist movements, has as its objective the establishment and perpetuation of a nation state. The nation state can never be the vehicle for liberation. As we stated before, the state serves only one purpose and that is to protect the interests and power of the ruling elite by every means available to it and at any cost.

Israel is no exception to the rule. In this case, the ruling elite is the Ashkenasic Zionist Establishment.

The main contention of the Zionist movement is that the establishment of a Jewish state is the primary means of Jewish liberation. Yet Israel has been in existence since 1948 and only a small fraction of the entire world Jewish population live there. The situation of World Jewry is still tenuous. Antisemitism is on the rise and many communities are threatened with repression, if not annihilation. Yet what has Israel done to prevent this situation? Sold arms to the oppressive regimes (i.e. Argentina, Iran, etc.) and even demanded, in the case of Soviet Jewry, that the U.S. bar its doors to those Soviet Jews who refused to emigrate to Israel.

When confronted, Zionists offer the lame excuse that Israel is a small country and has to worry about its own survival first. That is exactly the point. Israel is a small country with too many internal problems. How then can it protect Jews in every corner of the world? The only thing Israel can offer is refuge—and refuge is not liberation.

The Zionist panacea for all the problems that the modern Jew must confront today, whether it be antisemitism, assimilation, or any other 'tsores', is Aliya, (that is, emigration to Israel). While there is a handful of Jews who feel an idealistic affinity with 'The Land' and seek to fulfil their ideals through Aliya, the majority of Jews are not so inclined. The Israeli government seeks to compensate for this lack of idealism with tax inducements and special privileges for new Olim, particularly those from the West.

This policy has caused a great deal of resentment in Israel especially among Jews from the 'Orient'. These Jews who make-up the majority of the Israeli population, came to Israel with nothing but dreams and promises, only to find disappointment and discrimination.

Zionism, no different than any other movement seeking political power, had to gain political hegemony in the Jewish community before it could achieve the establishment of a nation state. It did this by absorbing the Jewish Establishment, helping to subvert the Jewish workers movement and subplanting indigenous Jewish cultures with its own Hebrew culture.

Once in the Jewish community, there was a whole spectrum of political movements and ideologies; now there is only one. Any dissenters from Zionism are labeled 'self-hating Jews' and are ostracized. Every effort is made to promote Hebrew culture as the Jewish culture while Yiddish, Ladino, and every other Jewish culture, on the verge of extinction, are left to their fates.

#### THEIR ANTI-ZIONISM AND OURS

Our opposition to Zionism has nothing to do with the current anti-Israel crusade being waged by the Arab/Islamic states and their allies. Their anti-Zionism stems from opportunistic, political self-interest. Our opposition stems from principled, ideological disagreement rooted in historical debate. Their objective is a new political power base; ours is revolution.

Unlike the rest of the Left, we do not put down one form of nationalism in favor of another. From our perspective, the P.L.O. is simply a nation state without a permanent territory of its own (though it can be argued that Lebanon is in fact its territory). The P.L.O. has its own standing army, bureaus of government, and means of enforcing its power (witness the assassinations of Palestians who stray from the P.L.O. line). It is not incocievable that despite the fierce hatred that exists between these two states, Israel and the P.L.O. can negotiate an official peace. States are not guided by ideals and ideologies, but by practical self-interest.

A P.L.O. state on the West Bank will be no better or worse than any other regime in the area. It will stifle its opposition and streamline its political program to secure its power. Of course, since the west Bank has no real industries or resources of its own, it will most certainly be dependent on the richer Arab/Islamic states and/or either of the big Super Powers. We can also speculate that it will probably resume economic relations with its most hated enemy, the Zionist state of Israel.

While we reject the P.L.O., we most vehemently oppose the military occupation of the 'administrated territories' by Israel. We totally support the right of the Palestinian people to determine their own future, free from the manipulations of all powers, whether it be Israel the P.L.O., or anyone else. Though we oppose the current political system in Israel, we, nevertheless, equally support the right of the Israeli Jewish community to determine its own destiny.

OUR VISION

We support those forces in Israel, the Mid-East, and the world in general, seeking to create real peace and understanding among the peoples of the Middle-East. However it is not enough to bank on negotiated treaties between nation states. States cannot and will not create real peace. All they can offer is an armed truce. Real peace can only come about when the working and oppressed peoples of the world transcend the facade of nationalism and religious dogma and recognize their real enemies- the ruling classes of all nations and the systems which maintain their power and privilege.

Our vision for the Middle-East and the world in general is a decentralized, supra-national federation of peoples based on free association and generalized self-management, in which the earth's resources are shared and accessible to all in an atmosphere of freedom, equality, and peace. The Jewish people will take its place in this new world order not as a centralized nation state, but as an autonomous community of communities, with complete control over its own communal resources and its own future.