

The following article has been sent by one of the Party's correspondents in Palestine. It is published here for information and as a discussion article. The article does not express the position of the Party.

### THE JEWISH QUESTION AND PALESTINE

It is the viewpoint of many, that Zionism and Socialism are irreconcilable opposites. Those people however disregard the fact that Zionism is a bourgeois-national movement for liberation, which must necessarily contain reactionary elements. Yet, this fact is a long way from making Zionism into a reactionary movement. To maintain this, is to throw out the baby with the bath. It means to commit the same error as those who condemn Socialism as a whole, because the ruling strata of Russia takes many measures, allegedly in the name of Socialism, which with the best intentions cannot be reconciled with Socialism. A certain ability of abstraction is a necessary prerequisite, for any political thinking.

When workers strike for higher wages, they take the position that as long as the rulers of our present society are in power they are responsible for it. Even the class-conscious worker who does not recognize the state de jure, does recognize it de facto., for he can make his demands to it, and to it alone. Nobody has ever seen in this a reactionary position up to now.

For many years before the great misfortune which the war years had brought upon the Jewish people, and which could have been avoided with the timely execution of the Zionist program, the Jewish people, in the form of the Zionist movement, used to turn to world public opinion, with its demands for national independence for Palestine. They could not turn to anybody other than Great Britain, the actual owner of this country. As long as Palestine belongs to Great Britain, we must necessarily direct our political and economic demands to this great power. This attitude is a long way removed from acceptance, not to mention from support of British imperialism. The true owners of Palestine are without a doubt the Jewish and Arab people; and the Zionist movement as a whole, particularly its mass of rank and filers (in distinction from its leaders, who like all other bureaucratic labor leaders are tied with a thousands bonds of economic interest to the colonial power) has never held any other position.

In my opinion however, the position that this or that party takes in the Zionist movement is of very little importance. It is irrelevant whether they demand the right of self-determination (one of the basic principles of Socialism) for the purpose of establishing a Jewish national state in this bi-national country (something in itself reactionary), or whether they demand a bi-national state. Likewise, whether they fight British imperialism, to convince it of the superior advantage of cooperating with the Jews instead, (which is in effect black-mail) or whether they are really serious about driving out the oppressors, is not decisive here.

The fact remains, that the Arab camp of all gradations has so far been incapable of producing a movement that de facto fights imperialism, probably because the masses of this people are still too ignorant and the victims of religious fanaticism. The only struggle that the Arabs in Palestine were capable of waging during the three trouble periods, consisted of senseless and gruesome killing of unarmed pedestrians and bus passengers. The Jewish underground movement on the other hand fights exclusively British police and troops and destroys exclusively the property of the government, police and troops. The question arises now, with the Arabs not yet ready but the Jews prepared for the anti-imperialist struggle, whether this latter should be given up because it is partially motivated by reactionary reasons. Involved here is a certain relativity. If it were a question of the most ideal situation, we would have a Jewish-Arab workers movement here, which would jointly struggle against imperialism, until the British are driven out of the country, and then we could peacefully build up a bi-nationalist socialist society. But, things unfortunately are not like that. The only factor that can be considered in relation to the struggle against imperialism is the Jewish sector. In passing, it is interesting to note that this struggle has been regarded only with sympathy by the simple Arab folk. The Histadruth is of course a social democratic, yellow, bureaucratic labor union, the likes of which exist in every other part of the world. It condemns most of the strikes of the Jewish workers as too "wild."

And yet, Jewish Palestine is by far the most progressive country in the Middle East. Thus, a strengthening of this sector thru further immigration, - the crux of the present struggle in Palestine - means not only the deliverance of Jews who justly have the right to be rescued, but also the strengthening of all progressive forces in this part of the world. The Jewish resistance movement has long ago torn itself from its former faith in England's generosity. The despair and tragic sorrows with which the Jewish people have been afflicted, the most severe catastrophe from which a people ever had to suffer, has taught those who only a few years ago embraced England and were ready to serve as her gendarmes, that they must become their own gendarmes if they don't want to share the miserable fate of six million perished Jews. Thus, they became objectively the vanguard of the liberation movement. And there is no doubt, that the progressive Arab circles who are deprived of all influence by the ruling Chuseni party, will join with the Jewish resistance movement, when they will march one day towards the struggle against England.

The country is poor economically, but it could maintain a large part of those who are today dying in D.P. camps - and who tomorrow will no longer be able to live in England and America, and who cannot live anywhere else in Europe - if the government would not rob the country dry with its tax-price monopoly. The Jewish Agency on the other hand has developed a bureaucratic strata, which strives to dominate public life as much as possible, and which contributes as good as nothing towards the integration of the Jewish immigrants, for whom it claims to speak

The anti-imperialist struggle of the Jewish people is in the light of this, as in Indonesia, -in spite of the undeniable partially reactionary goal- a great step forward, for it opens the door to developments, which its originators may perhaps not have wanted, but which must take place nevertheless. For, the unity of the two peoples and the execution of the socialist revolution demands as its first indispensable prerequisite the complete destruction of imperialism, the force which whips up people against one another, and which doubly oppresses the workers.

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