

FLASHPOINT^{no3}

PUBLISHED BY
israel socialist action group

FOR SOCIALIST UNITY
IN THE MIDDLE EAST



middle east crisis - our stand

STATEMENTS -

'FLASHPOINT'

Number Three - Autumn 1970

Now that we have considerably increased the range of distribution of our magazine in both Britain and abroad we feel that it is appropriate that we should, in this issue consider the very welcome progress that movements similar to our own are making in North America, within Jewish student bodies and most important, within Israel itself.

The present crystallisation of forces in the Middle East producing recurrent crisis makes the necessity of producing a radical journal such as our own even more essential if we are to preserve some kind of perspective in the face of the lies and distortion of the capitalist press.

JORDAN - SELL OUT

We cannot possibly hope to keep you 'up-to-date' with what is going on in the Middle East, we do however hope to produce special bulletins to cover particular crisis.

In the Jordan crisis we see a very tragic situation in which both Hussein and the leaders of the revisionist El Fatah are responsible for the murder of thousands of workers and their families. The El Fatah, by actually making military headquarters in refugee camps insured that many innocent people would be killed and Hussein and his crazy military commanders made sure that they would crush any resistance by demonstrating the cost of such resistance by the number of people they managed to kill.

The leadership of Fatah have proved themselves yet again, to be no ally of the working class, while their comrades were gallantly fight Hussein's forces the leadership of Fatah were busy capitulating and within days of the start of the massacre we saw a smiling Arafat shaking hands with the perpetrators of this crime. The fight continues both within the guerilla movement and against Hussein. It is to be hoped that at last a truly socialist leadership will emerge from this appalling background of massacre and betrayal.

DEATH OF NASSER

While the 'Big Powers' worry their megalomaniacal heads about who will 'fill the vacuum' following Nasser's death, we, on the Left must worry about who will be able to resist the stranglehold of Soviet Imperialism on Egypt and who will be able to expose and destroy the state capitalist regime that was developing in Egypt under Abdul Nasser's watchful eye. It is true that the Arabs have lost a great and very powerful leader but they have not lost a man who had the interests of the Arab people at heart. Nasser was always more interested in domination rather than unity.

IF YOU CAN'T BEAT 'EM HIJACK THEM

The recent spate of hijackings carried out by the Palestinian

terrorist organisation led by George Habbash has led many of us to further question what remnants of sincerity can be found within the Palestinian guerilla organisations.

This form of adventurism which they employ only serves to show us their impotence rather than strength. Having failed to gain the mass support of the people they claim to be liberating and having failed as military units to produce any kind of significant victories they resort to cowardly acts of terrorism which bring much publicity, much suffering and little else. Successful and truly socialist guerilla groups such as the Viet Cong do not need to capture the attention of the world by this gruesome playboy method of terrorising people with whom they wish to create a revolution. They become militarily strong because they have the willing support of the mass of the population behind them. The Palestinian guerillas lacking mass support consequently are militarily impotent and can only assert themselves in this cowardly manner.

A further disturbing aspect of the hijackings was pointed out by the black militant leader Roy Innis, former chief of 'CORE' (Congress of Racial Equality,) commenting in the Left wing magazine 'Manhattan Tribune' on the Hitlerism displayed by the hijackers, he writes, ".....the segregation of the Jewish passengers not only vividly illustrates the irresponsible tactics of the hijackers, but also undermines their claim that their fight is against Zionism and not the Jewish people." Roy Innis continues: "....Once before the Jews were left to stand alone, and the injustice was thought to be isolated. Our brand of black militancy cannot permit us to stand aside and allow this to happen without injuring the justice of our own argument."

W.U.J.S. IN REVOLT

The World Union of Jewish Students held its Congress in Arad, Israel, this summer, for the first time at its own Graduate Institute.

W.U.J.S. is the organising body of the national Jewish student unions and organisations throughout the World. Its Congress is held every three years to discuss past, and plan future, activities, and to elect a new World Executive. Attending the Congress were some 150 delegates and observers from 34 countries.

Many of the political resolutions encountered difficulties, but those which were passed accurately reflect the prevailing mood of Jewish students. When they were published in the press, both Israeli and Anglo-Jewish rose up in fury and several denounced W.U.J.S. as 'New Left' and as having been conditioned by Arab propaganda. This, however, is not so much the case as that Jewish students, especially those from Europe and the States are as much a product of their campus environment and of society as other students. They take a stand on Vietnam, Imperialism, the hypocrisies of present society and so on. Often they do this in conjunction with other student groups, and often, and this is a growing trend, they do so from a Jewish point of view. It came as a shock to many in the adult community to find W.U.J.S. taking an independent line on many issues, based on the students' experience in the universities and colleges of the world.

An example of the above is that the resolution supporting 'the just fight of people for socialism, independence and freedom against any form of imperialism' is concluded by an addendum, which states "We have tried to take up a position according to a purely Jewish approach, faced with some of the most difficult problems of our time. Aspiring to an egalitarian society for everybody, we have used the term "socialism", because, prisoners of language, we are otherwise unable to describe the concept of an egalitarian society."

Likewise the resolutions on the Middle East and Zionism, reflected our concern that the rights of all peoples to self-determination be respected, including Israelis and Palestinians. We know that we are going to encounter much opposition from others, but we feel that if we are to be honest we have to demonstrate our strength as an independent force and stand up for the ideas in which we believe.

MIKE WHINE

RADICAL ZIONIST ALLIANCE - NORTH AMERICA

(This article has been written by a Canadian comrade during a visit to Britain, we take great pleasure in publishing it as the RZA are engaged in similar activities to ourselves.)

In June 1970, the founding convention of the Radical Zionist Alliance took place in Atlantic City, New Jersey. Some 90 organisations, with a combined membership of over 20,000 sent representatives from the width and breadth of North America to this East Coast city.

Most of these groups began after the SDS Convention of Chicago '68 - just prior to the revolutionary action there. A Middle East resolution supporting the supposedly progressive activities of El-Fatah was pushed through, causing a split and the eventual disintegration of SDS in America. Numerous radicals, former members of SDS and SNCC (Student Nonviolent Co-ordinating Committee) joined together to offer an alternative to the anti-Zionist left. Following the example of the radical Black's pride in African culture, these people began looking at their own roots, at Israel.

While taking a critical look at present Israeli government policies the Radical Zionist Alliance sees the necessity for an independent Jewish State, as well as the rights of all peoples including the Palestinians, to national self-determination.

We aligned ourselves with the North American branches of the Biafrans, Greek students against Fascism, and the Vietnam Mobilisation Committee. One of our main goals is the radicalisation of the Jewish community, and the Jewish Establishment - Uncle Jakes - was confronted at bourgeois conventions and obscene gaudy temples called synagogues.

On the campuses, study sessions were held, to learn the writings of the socialist-Zionist thinkers. Meetings with Arab students were arranged in an attempt to achieve peaceful co-existence in which the national rights of both Jew and Arab are respected. Lessons in Hebrew and Arabic were started and publications conveying the message of revolutionary Zionism were written.

It is our belief that revolutionaries should work where they are most effective and our place is both in Israel and in the Diaspora. The need to radicalise Israeli society is an immediate one, and attempts are being made to align ourselves with SIAH (Israel New Left).

The purpose of the Radical Zionist Alliance is to co-ordinate activities on a North American level, for communications between the various groups through a national newspaper. Speakers tours are arranged and ideological sessions are held. Still, the Alliance is a loose one, and most activity is left up to the individual groups on the campuses - in which each member has an equal say.

As the Arab terrorist groups gain increased support from within the college community, and the general level of repression of the fascist American government increases we must expose the lies of the

former and strengthen the movement as a whole to cope with the latter. We cannot allow the movement to be compromised by its support of phoney psuedo-socialist groups.

AMICHAÏ GARMAISE

(Amichai is on the editorial committee of the widely read Canadian student paper 'Otherstand' published by the Committee for Social Justice in the Middle East. He was also instrumental in the mobilisation of radical support for the Biafran movement.)

(The following letter was written as a result of an advanced copy of 'Flashpoint' being circulated.)

Dear Comrades,

I feel that I must write and make several comments on your brief article 'JORDAN - SELL OUT' in "Flashpoint" No. 3 Autumn, 1970.

If anyone is guilty in Jordan then the blame must be laid first on the heads of the Jordanian military regime, on America and also on Israel. The absurdity of your statement criticising El-Fatah for setting up headquarters in refugee camps is one that I find totally lacking in any socialist analysis. I, myself, have many criticisms to make of El-Fatah but not the one you make. Since the refugee camps are inhabited solely by Palestinians, then it is there that the political organisation starts. The military headquarters of the guerilla organisations were situated elsewhere.

The military government decided to shell the refugee camps knowing full well that the guerilla organisations enjoyed the full support of the people living there. America and Israel were both prepared to support the military regime. If at any time it looked as though the guerillas would have succeeded in overthrowing Hussein and the military, both governments have gone on record as saying military intervention would be necessary to save the fascist dictatorship.

Reports from Western papers prove that many people both in the camps and the major towns actively support the Left-wing groups fighting troops loyal to Hussein. Here was a classical example of a military regime attempting to destroy a political organisation.

I hope the editors of "Flashpoint" will make a deeper analysis of the Jordanian situation. I would like to contribute in the next issue to such a discussion.

Fraternal greetings,

Comrade David Godman

Kibbutz puzzle Solved

Some time ago Moshe Machover of Matzpen (ISRAEL) wrote an untypically interesting article about the kibbutz movement called 'Kibbutz Puzzle'. He posed a number of very important questions for the Left-wing comrades amongst us who believe in the many positive values of the agricultural and industrial communes established in Israel known as Kibbutzim.

THE 'SETTLERS STATE':

Machover starts from the assumption that the State of Israel is a settler-state. He sees the wicked greedy Zionist fiends charging across the borders of this green and pleasant land looting its wealth and grabbing its territory for their own evil purposes. Having arrived not only do they have the cheek not to exploit the indigenous population but they actually suggest cooperation with them. Armed with a peculiar hodge-podge of absurd Marxist ideals these settlers aim to achieve a society built by their own toil without exploitation. On the way general prosperity is stimulated throughout the land. The amazing result is a mass immigration by Arabs from neighbouring countries into this horrific settlers state. Behind the scenes the wicked Zionist-Marxists proceed to establish extensive contacts with their Arab socialist comrades of the Communist and (the truly socialist) El-Bath Parties. By a strange coincidence these Arab socialists were soon nearly all murdered by the progressive Arab Shicks who were striving to build a 'free Palestine' where the freedom to exploit would be a paramount 'civil right'.

The preceding cynicism seems to be the only method by which one can deal with the contradictory statements of the anti-Zionists and their allies who paint a most peculiar picture of the Yishuv (Jewish settlers in Palestine) at the turn of the century and up to 1948. As they fail to understand the whole social and political background of the period they therefore fail to appreciate the true nature of the kibbutz which was established at this time.

THE RADICAL ALTERNATIVE:

Jews in Eastern Europe were not, as Machover suggests 'faced with a choice between two competing ideas and political roads - Socialism and Zionism.' The Jewish socialists found a need to express their socialist principles wherever they found themselves. In Palestine the needs of socialism were, for tactical reasons different from the needs of the socialist movement in Eastern Europe. Firstly, the need to build and develop a state under extremely unfavourable conditions gave rise to the need for considerable self-sacrifice and hardship. The easy way of doing things would have been to exploit the indigenous population (many of whom were Jews) and then move in to reap the benefits of this exploitation. The method chosen was radically different. A number of communes were established the principles of which were socialistic. They were a practical answer to very positive and pressing needs. Palestine at the turn of the century was not a land which was 'profitable' to settle but the desire to create a

Jewish homeland made considerations of profitability irrelevant. (In direct contrast to real settler states where profitability by definition is the prime consideration). The undoubtable self-sacrifice and devotion of these early chalutzic (pioneering) settlers who organised their lives on socialistic lines was the main force responsible for the creation of a relatively prosperous state.

FROM EACH ACCORDING TO HIS ABILITY AND TO EACH
ACCORDING TO HIS NEED

The principles of the organisation of the kibbutzim now, as then were that its members should lead a collective life, that is to say collectivity at all levels - collective labour, education, entertainment, eating, service facilities etc. Management is undertaken by a system of rotation, the idea of this is to prevent the existence of a bureaucratic structure controlling the kibbutz. Inevitably certain members tend to assume leadership roles more frequently than others. The important fact of management however is that the managers do not have the status accorded to them that they would have in capitalist society. The principle of 'from all according to his ability, to all according to his need', can truly be seen to be in operation. There is no money in circulation. The kibbutz families and individuals receive all they require according to the resources of the commune. Needless to say kibbutz society is not perfect and there are many tensions and problems which the kibbutz movement will have to resolve but its success as a communistic unit is, so far, unrivaled anywhere else in the world.

Far from being 'a right load of zombies' as 'Free Palestine' once described kibbutz members, they tend to be, on the whole, the most progressive and enlightened elements in Israeli society. The kibbutz kids (this passage concerns impressions I received from Kibbutzim of the Kibbutz Artzi Federation, although these conclusions may well be generally applicable) are less prone to the chauvanistic influences which are all too apparent in kids from the towns. They must be about the only kids in the Middle East who are given, as a matter of course, an education in the essentials of Marxism and are actively engaged in projects to learn more about, for example, the peoples struggles in Vietnam, the Cuban revolution and in general about the international situation.

THE SOCIO-POLITICAL CONTEXT

To turn to the socio-political context in which the kibbutz operates, it is firstly necessary to contradict one often quoted misconception which is cited again by Machover. He states that 'according to MAPAM (The Socialist-Zionist Party) ideology the kibbutzim are the vanguard of the proletariat ... and ... that socialism will only come through the proliferation of kibbutzim'. This concept has been discarded by MAPAM for many years and the problem arises because MAPAM and other Israeli Socialists have not found any satisfactory ideal to replace this absurd concept. They are, still searching for the answers to the following questions; a) what is the role of the kibbutz movement existing within a capitalist society? b) what is the place of the kibbutz in the building of the socialist revolution?

It is, in my opinion, perfectly correct as Machover suggests to state that the kibbutz accommodates rather than challenges the capitalist system. The evidence lies in the fact that despite the antagonism of the Right-wing in Israel the kibbutz continues to flourish in the midst of a capitalist society. The kibbutz have not as Machover further suggests 'undergone a capitalist development whereby

they survive on hired labour. The fact is that in all kibbutzim of the Kibbutz Artzi (MAPAM) federation it is strictly forbidden for any one kibbutz to employ more than 4% to 5% of hired labour in a productive capacity, most employ far less. A small minority of other kibbutzim do employ more than 5%.

REVOLUTIONARY POTENTIAL

The kibbutz is a basically healthy institution because it has made its members create a revolution in themselves. Communal living and the communal discipline which goes with it, the concrete practice of a communistic existence makes those who are involved more than mere armchair revolutionaries. This is not a truly socialist existence as its practice is confined to relatively small and isolated communities. To underestimate the potential of these communities is as misleading as it is to class them solely as some type of militaristic settlement. Those who have made a revolution from within themselves are likely to be the most dedicated revolutionaries and will have much to offer as a result of their practical experience of a form of communistic living. The fact that a large percentage of Israel's most active socialist revolutionaries come from kibbutzim tends to bear this theory out. Over and above all of this kibbutz members find themselves in a unique position in which to engage in revolutionary activity. Living in communities where they are practically self-sufficient and have partial control of a key sector of the economy, they can engage in revolutionary activity without having their means of subsistence cut off or their work curtailed by a materially more powerful force. One does not want to engage in revolutionary activity from a position of weakness, ultimately only force and the exercise of power will make the revolution. It would be difficult to create a more dedicated and secure revolutionary cell in any other way than this. (Incidentally, there are now a small number of urban kibbutzim who are possibly in an even better position than the rural kibbutz to achieve this end.)

The problems involved in this concept revolve around the basic problems of physical isolation from the base of the revolution (i.e. the proletariat) and the very real problems of finding enough time to run the commune which alone is a bloody difficult job and engage in this kind of revolutionary activity. Kibbutz members are not an 'elite' class as Machover states. It is true that they cannot properly be called middle-class or working class because their relations in the sphere of production are different from those found in a capitalist society. They are in fact a new peculiar (i.e. different) type of class. It may even be said that this creation of a new set of economic relationships has the effect of eroding true class solidarity, but as the kibbutz movement although influential is numerically small, this is not a serious threat. I do not suggest that the kibbutz should make the revolution to liberate the working class or any similar nonsense, I merely state that they are in a unique position to contribute resources to the revolutionary movement. They will only truly become part of that movement when their interests are identical to those of the working class. I am not really very sure how this could happen.

The general principles laid down as being applicable to the kibbutz may well have some relevance for other communes in other countries but is merely emphasised in Israel because it is here that the commune movement is bigger than in any other part of the world. At the moment many kibbutz members are still deluded by the thought that they are building a socialist revolution merely by living a communal life but many kibbutz members have progressed in their thinking and are urgently re-examining their position, certainly the time has also come for the more bigoted of our anti-Zionist friends to re-examine their often very facile opinions of the kibbutz.

Stephen Vines



THE LIBYAN CONCLAVE

The meeting of Arab heads of state in Libya earlier this year was apparently more united than was generally assumed. The unifying factor? Not Israel but concern over the growing strength of the terrorist groups.

DFELP LINKS WITH GROUPS IN ISRAEL?

According to the Lebanese weekly 'El Zi'ad', Naif Hawatme's Democratic Popular Front for the Liberation of Palestine group which is already in contact with Matzpen (known here as ISRA'CA) is now seeking connections with SIAM (The Israel New Left Group), Haolam Hazeh (anti-government pseudo-socialists) and Rakah the pro-Moscow section of the Communist party.

CIA AID TO ANTI-ZIONIST ORGANISATIONS:

An article by Julien Landon in the 'Jerusalem Post' reveals the amazing amount of money poured in by the C.I.A. to such organisations as the Anti-Zionist 'American Friends of the Middle East'. He also describes how Nasser was put into power by the C.I.A. and was wholly their pawn throughout his early years of office. His 'liberation' from the C.I.A. was facilitated by the fraternal protection of the Soviet Union.

FRIENDS OF THE WICKED SETTLERS STATE:

A comrade from the Radical Zionist Alliance in America made contact some time ago with Eldridge Cleaver who told him, among other things, that he had always been impressed by the way in which the Jews had established the State of Israel and that the Jewish way of solving the so-called Jewish problem carried many lessons for the black people who only now were beginning to realise that you cannot wait for another Auschwitz to galvanise people into common action and that radical independent action by those in whose interests it was to act was the only way in which both the Jews and the black people could liberate themselves.

Incidentally, Eldridge Cleaver is not alone in his support of the establishment of a Jewish State. Ho Chi-Minh on a visit to Paris shortly after the liberation of his own country, met David Ben-Gurion (then head of the Jewish Agency) and expressed the hope that the Jewish state would soon come into being and said that the Vietnamese people wished it every success.

ARAFAT AGAIN IN COLLUSION WITH NASSER:

The International Herald Tribune reported on 27th August that Arafat has yet again made a trip to Cairo, after seeing Nasser's right hand man Mohammed Hassein Heikal and the great man himself Arafat apparently decided that the U.S. Peace Proposals did not involve a 'sell-out' of the Palestinian people. It is good to see that other Left-wing comrades are denouncing Arafat and his like for their betrayal of the Palestinian Left, something we have constantly emphasised. The 'Socialist Worker's' (20/6/70) report of Arafat's handling of the situation in Jordan during June, for example is a welcome sign of this 'Will the real Mr. Arafat please stand up'. Supporters of the El Fatah group are most evasive in their propaganda about the history of their leader Yasser Arafat el-Husseini. This is understandable, he is related as his (little, if ever used) last name reveals to Haj Amin al-Husseini the former Grand Mufti of Jerusalem and Hitler's

henchman in the Middle East. He was born in Cairo not Jerusalem as his propagandists claim. At University in Cairo he had very close links with the extreme Right-wing Muslim Brethren. During the Second World War he was to be found in Berlin - did his revered relative send him there as Hitler's advisor on Middle East matters? understandably this is not a subject which Arafat is keen to discuss. Only in 1957 did Arafat become involved in the Palestinian cause, at this time he was living among the Palestinian emigres in Kuwait and the Persian Gulf, an elite and prosperous group with little more to do than nurse their national grievances. 'Comrade' Arafat really has had a good Socialist upbringing.

(Information for this column has come from many sources - we should like to than in particular, Yedion Bulletin and the T.J.C. Press survey).

FOR KING AND COUNTRY

In the American magazine 'Time' for November, 1968, King Hussein was reported as saying; "If I don't rule this country, then I shall burn it". The world is now witnessing the horrifying fulfilment of this threat.

TARIQ ALI AT READING

Tariq Ali was recently invited to Reading University by the Spartacus League. ISAG comrades were very pleased to hear him denounce El-Fatah as racist and criticise the Popular Democratic Front for the Liberation of Palestine (the most Left-wing of the Palestinian guerilla groups) for its failure to recognise the Jewish right for national self-determination in the Middle East. As far as we know this is the first time a prominent member of the Fourth International has made statements such as these.

ISAG FORUM

The first meeting of Israel Socialist Action Group this year was attended by over one hundred people. The subject of the meeting was 'What Price Socialism in the Middle East'. The two main speakers were; Solly Marcus, chairman of the British section WPAW (United Workers' Party) and Peter Hellyer, member of the executive of the Palestine Solidarity Campaign. It was wellcoming to see that discussions about the Middle East could take place on an intellectual level rather than the usual 'slanging match' level which is evident in most other universities.

Letter from SIAH

(In reprinting this letter we express our solidarity with SIAH and its work in Israel)

Dear Israel Socialist Action Group,

We would like through this letter to introduce you to the aims and activities of SIAH, a new radical movement in Israel that is struggling to counter the wave of right wing opinion that has swept the country with almost no resistance since the Six-Day war. The initials SIAH stand for 'Israeli New Left' (Smol Israeli Hadash) and at the same time is a word signifying 'Dialogue'. We hope by this to extend our dialogue to leftist groups abroad as well.

Siah emerged as a political movement subsequent to the merger of Mapam with the Labour Party which left a vacuum where leftist opposition should have been. We are not, however, a political party. Our original membership was drawn from Mapam dissidents, but has since attracted following amongst students from a variety of political backgrounds, who felt the urgency of halting the process of creeping annexation, the abrogation of primary democratic rights in the detainment without trial of suspected terrorists; students who are repelled by the growth of chauvenism, the deterioration of socialist ideals and other ugly phenomena of the current Israeli scene have found their way to our group. Notwithstanding the wide number of issues, our group enjoys only a modest following in the universities which are centres of reaction in this country. On the other hand our activity among high school students is meeting with growing success.

Siah upholds the principle of statehood for the Jewish people. It views Zionism as the tool of liberation for all Jews whose identity is threatened or who are otherwise oppressed. Granting the principle of self-determination to the Jewish people, we consider, by the same token, the Palestinian desire for a state to be fully justified. It is crucial for us that our right to exist as a nation does not conflict in the context of the creation of a viable and sovereign Palestinian state. Although Israel cannot impose any solution on the Palestinian people, we must foster the efforts of the Palestinians to define themselves as a people with the right to nationhood. Moreover, the initiative must come from Israel due to its position of strength. We reject the Fatah solution of one state with cultural and religious rights for Jews, seeing in this a perfect parallel to the Greater Israel Movement which is willing to grant such rights to the Arabs within the borders of an expanded Israeli state.

In our view, the way to a general peace in the Middle East lies, in the first place, in the settlement of the Palestinian problem and the end to the suffering of the Palestinian refugees. We do not underestimate the role of the major powers in shaping events in the

Middle East, but neither do we accede to the oversimplified analysis that equates Israel with American Imperialist forces whose function is to retard and arrest the power of the oppressed peoples of the third world. Siah identifies with the aspirations of the third world in its struggle against all imperialism, Soviet or American.

In the absence of peace, Siah sees its main function as mobilizing the Israeli public against present government policies, rather than devoting its energies to the long range objectives of Socialism. Our belief is that once peace is achieved, the time will be ripe for Jews and Arabs together to bring about the socialist revolution. The technological gap existing between the Israeli and Arab world is a further obstacle to cooperation in the sphere of socialism, one that will require time to overcome.

As an action group, Siah is turning into the focus of annexation opposition. During the past few months we have distributed pamphlets protesting the policy of bombing within the heart of Egypt, the rejection of the Goldmann mission and the policy of administrative detention and blowing up of houses. We participated in a demonstration sponsored by The Peace and Security Movement (a broad apolitical group for peace with which we are affiliated) against the government's rejection of Goldmann and in a general demonstration against the new government formulation of who a Jew is. We ourselves initiated a series of demonstrations, the most successful being this April's march toward Hebron protesting the government decision to build 250 housing units as part of a proposed Jewish settlement in Hebron. This act culminated in a vicious attack by police forces who attempted to teach us the lesson of dissent in the manner of their counterparts in Paris, Berkeley, Chicago and wherever voices are raised in defiant opposition. This show of brutality took place in front of Golda Mair's residence. The level of tolerance in this country is painfully low. Dissent is equated with subversion. Consequently eight of our people are now awaiting trial for participating in that demonstration. We feel, nevertheless, that this last demonstration gained us valuable support in some sectors of the nation and enhanced our cause.

We hope this letter has given you an idea of who we are and the nature of our movement. Moreover, we would like to establish contact with you and hope to hear from you.

Yours sincerely,

NAOMI ERTSOLIK
SIAH.

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'Flashpoint' is published by:

Israel Socialist Action Group (Reading University)

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Reading, RG6 2QW

ARTICLES ARE WELCOMED

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We already send copies to organisations abroad and are prepared to extend our distribution in this field.

SIGNED ARTICLES DO NOT NECESSARILY REPRESENT THE VIEWS OF ISAG.

ISAG BOOK SERVICE

ISAG has managed to obtain literature on the Middle East (and related topics) from many sources - most of these pamphlets and booklets are FREE. The Middle East monthly 'New Outlook' can also be obtained at the reduced price of 2/6d. (usual price 4/6d.) for students who subscribe through us.

Of special interest is the re-published book of A. S. Arnoni (former editor of the American radical magazine - the 'Minority of One') called 'Rights and Wrongs in the Arab-Israel Conflict.'