

Chapter 1 : EU obligations towards East Jerusalem

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Israel responded by gunning down hundreds of demonstrators. This crackdown on the Great March of Return generated international protest, most notably from the football star, Lionel Messi, who refused to compete in an exhibition match with Israel set to take place in a stadium that was built on top of a demolished Palestinian village. However, the violence of Israel was also met with overwhelming support from the United States. The Palestine Solidarity Movement: However, this movement all too often has divorced itself from the global struggle for peace and, to its own detriment, has yet to confront Zionism for its pivotal role in securing the interests of U. This was most notable when the non-profit driven sector of the Palestine solidarity movement aligned with the interests of Israel and threw its support behind Western intervention to overthrow the Syrian government. This came at a moment when the United States was threatening to implement a no-fly zone over Syria, which aimed to provoke war with Russia and had the potential to result in a nuclear catastrophe. However, this conception of Palestine as an issue separate from the need for a world movement for peace fails to confront the foundations of Israel and its role in imperialism. Thus, it does not have the capacity to truly free Palestine and humanity as a whole, both of which are threatened daily with extinction by the American war machine. The creation of Israel was not simply an effort to subordinate Arabs to Jews in Palestine, but, most importantly, it was a strategic move of Western imperialism against the civilizations of Pan-Africa and Pan-Asia. We should, as a neutral State, remain in contact with all Europe, which would have to guarantee our existence. Operating from within the center of the global war machine, the Palestine solidarity movement in America must build principled unity with Black America and the immigrant and white working class in order to expose the lies of imperialist propaganda. By building a united front that recognizes the centrality of ideological struggle on the question of war and peace inside and outside of Palestine, the Palestine solidarity movement in America will be able to develop a greater understanding of the world in order to change it. Ideological Clarity in the Anti-Imperialist Struggle for Peace Political education is central in our struggle for freedom. The PFLP stands today as the most ideologically clear organization in the Palestinian liberation movement. These agreements have allowed the forces of occupation to extend deeper into Palestine and diminished the chances of Palestinian liberation. This method of analysis also allows the organization to deliver a critique of those who obscure the reality of class contradictions within Palestine and the complicity of Palestinians who sell out their own people to Zionism. Habash and the PFLP have understood that the enemies of the people are not defined by color or nationality, but, rather, by where they stand in relation to imperialism. These wars have the grave potential to escalate into catastrophic war between nuclear powers. By keeping the majority of humanity partitioned into superficially independent states, European and American imperialists are able to extract surplus profits from the working people of Asia and Africa. To ideologically fortify this imperial project after the Second World War, this stolen value has been used to buy off various pockets of the working class in the form of the welfare state. While these workers are themselves dominated by capitalists, they become more likely to strike a compromise with the bosses when bribed with the fruits of imperialist profits. Created at the demise of the colonial era, Israelâ€™s itself a creation of the colonial powersâ€™ was able to leech off the legacy of colonialism and develop into a neo-colonial force in its own right. Since its formation, Israel has taken up the task of dividing Western Asia and Northern Africa by fueling wars within the region in order to put more money into the pockets of imperialists. In North Africa, Israel played a key role in partitioning Sudan and encouraging Christians and Muslims to murder each other while Israeli firms smuggled gold and uranium to the occupied territories. In addition, Israel fuels wars throughout Western Asia and Northern Africa, and pushes the world toward a nuclear war by threatening to overthrow the government of Iran. The divide and conquer strategy of Israel is evident in its alliance with Saudi Arabia and wars against Syria , Libya, Iraq, and Lebanon. Israel directly profits from a Palestinian labor force that is

maintained with the help of the Arab misleadership class. This use of identity politics allows Israel to disguise its neocolonial violence with the illusion of Arab sovereignty. The Struggle for Unity Across the Color Line and the Collapse of Empire In the United States today, we see the effects of neo-colonialism in the exploitation of immigrants as a cheap labor force. Immigrant labor is converted into profits and used to further gentrify and police poor and historically working class Black communities, such as those of North and West Philadelphia. The use of one group of oppressed people as a weapon against another is a strategy that is implemented throughout neo-colonial states and is also used to burn bridges between the multi-racial working class in America. Many immigrants flee countries whose politics and economy have been all but destroyed by imperialism and come to the United States in search of a more stable living situation. However, the anti-blackness indoctrinated into immigrants by ruling class propaganda prevents them from seeing their connection with the Black working class, the descendants of enslaved Africans whom W. This keeps the masses fighting amongst each other and lets the capitalists who exploit both groups off the hook. The bullets that assassinated Malcolm X or Fred Hampton could have been used to kill Ghassan Kanafani or Khaled Nazzal or Mahmoud Hamshari, and today we see the same tear gas and bullets shipped around the world for use against the people. The wealth of the imperial powers is built on the starvation of the darker peoples of the world, including the dark poor and working class in the United States. What ties humanity together in a single garment of destiny is the responsibility we have to defeat our common enemy in the struggle to free humanity as a whole. In his book *The World and Africa*, Du Bois predicted that the collapse of European civilization would create the conditions for the freedom of humanity. *The World and Palestine, Palestine and the World* The paramount task of the Palestine solidarity movement is to unite the people under the common objective of defeating imperialism to attain world peace, which is characterized not by the absence of tension, but the presence of justice. It is about identifying the main cause of human suffering so that we can know the correct path of struggle, rather than attacking a symptom of the system at the cost of coming to a correct analysis of its root cause. In prioritizing political education, it is also crucial to understand the purpose of miseducation: To accurately grasp the stage of history we are situated in today is to know our enemies and their weak points, and to know who our allies are so that we can forge a clear path forward in our struggle against the ruling class. Du Bois, and Kwame Nkrumah, who all asserted that the future of humanity ultimately rests in the hands of the darker peoples of the world. By doing so, they will break the psychological chains of white supremacy and overturn the system that creates the ideological conditions for Israeli neo-colonialism to thrive in America and Palestine. To do this, we cannot see Palestine as an issue unto itself. We must strive to develop a dialectical understanding of Palestine and the world, and the world and Palestine. We can begin by anchoring ourselves in the tradition of resistance put forth by George Habash, W. This heroic spirit of the Palestinian and Black Radical Traditions lives on in everyday people, and we struggle to keep it alive by following their example. By embracing our shared destiny with Black America and those living under the degradation of imperialism worldwide, the Palestine solidarity movement in the United States will say that a free Palestine is possible, and that with struggle, we can restore humanity back to its rightful place, where the civilizations of the world are once again united and no longer living under the threat of invasion, partitioning, and mass exploitation. This tradition instills within our souls a great sense of humility and revolutionary sacrifice that is born out of an unconditional love for the people—a love that understands why people are the way they are but also realizes the potential of who they can become. We must strive to lead humanity out of the darkness of imperialism until not one child remains hungry, until not one child has to endure another war, whether that child be in North Philadelphia or Palestine.

Chapter 2 : Israeli Public Opinion Polls

IUCAT is Indiana University's online library catalog, which provides access to millions of items held by the IU Libraries statewide.

He presents TV and radio shows including on RT. He is a film-maker, writer and a renowned orator. Support for the Palestinians and opposition to Israel has grown massively in recent decades in Britain and throughout the Western world. The recent decision after a passionate debate in the Irish Senate to ban the products of illegal Israeli settlements in the Occupied Territories was a high point for the BDS Boycott Divestment and Sanctions movement. And this decision preceded the new controversial National Law passed in the Israeli Knesset, which UN bodies and others have said makes Israel officially an apartheid state, giving a spur to the BDS cause. But Israel is far from taking these defeats lying down. That Israel chose to send Regev to London was an early sign of the importance of the UK battleground. We are millions, literally. I know when the tide turned because I was there, literally. I left West Beirut in , just ahead of the advancing Israeli invasion of Lebanon. Within hours they were at the gates. Its terms included the protection of the families the fighters were leaving behind. They were promptly fallen upon by the Israeli backed Lebanese Phalange militia and massacred. The UN and the Israeli Kahan Commission later held that former Israeli prime minister Ariel Sharon "present at the scene of the massacre in the Sabra-Shatila refugee camp" shared responsibility for the murder of thousands of unarmed civilians. General Sharon was required to resign from the government of Menachem Begin but would later return as prime minister himself. The massacre marked the beginning of a long, slow but inexorable turn away from Israel by the British labor and trade union movement. In , this was a heady brew, I assure you. Year by year, as Israeli governments became evermore right wing and as the plight of the Palestinians grew ever more grim, the giant tanker turned a little more. And Mr Regev and the embassy were not slow to recognise the danger to their position in a Britain whose perfidy played such a key role for over a century in the Israel-Palestine question. The full might of the Israel lobby has been mobilized to first stop Corbyn winning the leadership, to depose him once he had won it, and above all to stop him becoming prime minister. Revolt after revolt from within against Corbyn has been mounted on everything from Brexit to arms sales to Saudi Arabia. What this boils down to is, of course, not anti-Semitism at all but opposition to Israel. The idea that the vegetarian left-wing bicycling peacenik and anti-racism fanatic Jeremy Corbyn hates Jews is as absurd as it is offensive. Having failed to dislodge him and failed to make him kneel, his enemies are planning to breakaway and form a new centrist bloc against Brexit, in favor of NATO and Trident nuclear weapons, and of course in defense of Israel. The last time this happened nearly 40 years ago it failed to prosper. But by dividing the anti-Conservative vote, it kept Mrs Thatcher in power for a whole decade. And thus the only person laughing in British politics today is the beleaguered Mrs May. The statements, views and opinions expressed in this column are solely those of the author and do not necessarily represent those of RT.

Chapter 3 : Toward a New Vision for the Palestine Solidarity Movement | Black Agenda Report

Judah Leon Magnes (July 5, - October 27,) was a prominent Reform rabbi in both the United States and Mandatory Palestine. He is best remembered as a leader in the pacifist movement of the World War I period, his advocacy of a binational Jewish-Arab state in Palestine, and as one of the most widely recognized voices of 20th century.

A new General Federation of Palestinian Labour Unions was established in , due in large part to the efforts of the Communist Party , but it was not particularly successful and split into rival factions in . After this period, unions aligned with Fatah , the Popular Front for the Liberation of Palestine , the Democratic Front for the Liberation of Palestine and Communists all claimed the name "General Federation" for themselves. There were also regional divisions, as separate union organizations developed in the West Bank, Gaza , and around the exiled leadership of the Palestinian Liberation Organization PLO. This situation continued into the period of the First Intifada , and several rival groups were still claiming the name "General Federation" in the period just before the Gulf War. The Democratic Front joined at the end of . Fatah emerged as the dominant force within the union after the merger. Many Palestinian workers faced discrimination in Gulf countries in this period, after the PLO declared its support for the invasion. He called for economists to develop constructive projects within Palestine, and for Palestinian workers to be allowed to return to the Gulf States. The federation reaffirmed its support for the PLO in the same period. In response, Haberfield indicated that he too supported the peace process and called for an end to regional violence. Shaher Saed was confirmed as its General Secretary and led its operations in the West Bank, while Rasem Biyari became its second-in-command and oversaw operations in Gaza. Nina Sovich has argued that the PGFTU was unable to develop an effective internal organization after this period, and was hindered by a rivalry between Saed and Haidar Ibrahim, the general secretary of the General Union of Palestinian Workers. The army said the men had intended to attack the settlement. Shaher Saed subsequently informed al-Jazeera that he had not been informed of the reasons for the raid, and complained that several filing cabinets and computers had been destroyed. Israeli authorities said that the raid had taken place "in order to protect the citizens of Israel", and denied that equipment was damaged. This occurred against the backdrop of improved conditions between Israel and the Palestinian Authority, following a split between the governments of the West Bank and Gaza. Saed described the attacks as an "action against humanity and peace", and gave his "condolences to the American people and their families, the victims of this cowardly and shocking event. Saed called for Hamas to return the building to PGFTU control, and expressed concern that the conflict could prevent , workers from receiving health insurance benefits. Fatah, in the West Bank, has been destroying offices of Hamas. Now, Fatah is trying to say that Hamas is trying to do exactly the same in Gaza. Which from my sources, seems to be untrue. In a press release carried by the Advocacy Project, the DWRC noted that internal elections had not been held in decades. Marching toward Civil War Oct.

general union of klean students kuwaiti graduate society towards a democratic state in palestine. towards a democratic state in palestine "towards a democratic state in.

Without changing its official anti-Zionist stance, from late 1940s, until and even later, Joseph Stalin adopted a pro-Zionist foreign policy, apparently believing that the new country would be socialist and would accelerate the decline of British influence in the Middle East. It preferred a Jewish-Arab binational state. But if this proved impossible it indicated that it would support partition and a Jewish state. On 14 May 1948, the Soviet ambassador Andrei Gromyko announced: This fact scarcely requires proof. During the last war, the Jewish people underwent exceptional sorrow and suffering. The United Nations cannot and must not regard this situation with indifference, since this would be incompatible with the high principles proclaimed in its Charter. The fact that no Western European State has been able to ensure the defence of the elementary rights of the Jewish people and to safeguard it against the violence of the fascist executioners explains the aspirations of the Jews to establish their own State. It would be unjust not to take this into consideration and to deny the right of the Jewish people to realize this aspiration. On May 17, 1948, three days after Israel declared independence, the Soviet Union legally recognized it de jure, becoming the first country to grant de jure recognition to the Jewish state. After it tried to maintain a policy of friendship with Israel at first, abstaining from and allowing the passage of Security Council Resolution 95 in September 1948, which chastised Egypt for preventing ships bound for Israeli ports from travelling through the Suez Canal, asking them to cease interference on shipping for political purposes, in the latter part of it began to side with the Arabs in armistice violation discussions in the Security Council. As late as December 1948, the Soviets were the first state to instruct their envoy to present his credentials to the President of Israel in Jerusalem, the Israeli annexation of West Bank and usage as the capital being controversial. This move was followed by other nations and strongly protested by the Arabs as "flouting" UN resolutions. This elicited Israeli complaints that resolutions recognizing its rights could not pass because of the Soviet veto policy. At the same time, however, the Soviets did support the Israeli demand for direct negotiations with the Arab states, which the Arab states opposed. After the mid-1940s and throughout the remainder of the Cold War the Soviets unequivocally supported various Arab regimes over Israel. With Israel emerging as a close Western ally, Zionism raised Communist leadership fears of internal dissent and opposition arising from the substantial segment of party members who were Jewish, leading to the declaration of Zionism as an ideological enemy. During the later parts of the Cold War Soviet Jews were persecuted as possible traitors, Western sympathisers, or a security liability. Jewish organizations were closed down, with the exception of a few token synagogues. These synagogues were then placed under police surveillance, both openly and through the use of informers. As a result of the persecution, both state-sponsored and unofficial anti-Semitism became deeply ingrained in the society and remained a fact for years: Many were barred from participation in the government, and had to bear being openly humiliated. The official position of the Soviet Union and its satellite states and agencies was that Zionism was a tool used by the Jews and Americans for "racist imperialism. In its flagrant vulgarity, the new propaganda assault soon achieved Nazi-era characteristics. The Soviet public was saturated with racist canards. Zionism, a book essentially replicated The Protocols of the Elders of Zion, was given nationwide coverage. Jews and Israeli leaders as engaged in a world-wide conspiracy along the lines of the old Protocols of Zion. It took more than six years before Moscow consented to restore diplomatic relations with Israel on October 19, 1949, just 2 months prior to the collapse of the USSR. Thus, it was believed that the Soviet Union should be cautious in its foreign engagement in an attempt to prevent any political instability from reaching Europe. However relations soon fell apart. In October 1949 Palestinian guerilla operation against Israel intensified. The Israelis interpreted the closing of the straits of Tiran as an act of war, and attacked Egypt on June 5, 1967, destroying hundreds of airplanes. Firstly it severed diplomatic relations with Israel and threatened sanctions if fighting with Syria did not cease immediately. Secondly, it told the White House that unless Israel stopped military operations, the Soviet Union would get involved. In the following six days Israel achieved massive victories, until the war ended on June 10, 1967, with a

cease-fire. Some scholars have argued that Moscow started the war in order to further its position in the area and increase Arab reliance on Soviet Aid. Expanding on the notion that a key goal of the Soviet Union in the Middle East in the s was to expand its military presence through the procurement of both naval and air bases. Another theory was that Moscow was attempting to use the Middle East in order to divert attention from Vietnam.

Chapter 5 : UK Labour cruising towards split over Israel-Palestine – RT Op-ed

The Palestinian General Federation of Trade Unions (PGFTU), also called the Palestine General Federation of Trade Unions or Palestinian Trade Union Federation (and, briefly, General Trade Union Federation in Palestine), is a national trade union center in the Palestinian Territories.

He changed his name to Judah as a young man. His bar mitzvah speech of was quoted at length in the Oakland Tribune. He also attended rabbinical seminary at Hebrew Union College , and was ordained a rabbi in June . He then went to study in Germany. It was while he was in Berlin that he became an ardent Zionist. Magnes was also one of the most influential forces behind the organization of the Jewish community in the city, serving as president throughout its existence from to . He was also the president of the Society for the Advancement of Judaism from to . The religious views Magnes extolled as a Reform rabbi were not at all within the mainstream. Magnes favored a more traditional approach to Judaism, fearing the overly assimilationist tendencies of his peers. Magnes delivered a Passover sermon in at Congregation Emanu-El of the City of New York in which he advocated changes in the Reform ritual to incorporate elements of traditional Judaism, expressing his concern that younger members of the congregation were driven to seek spirituality in other religions that cannot be obtained at Congregation Emanu-El. He advocated for restoration of the Bar Mitzvah ceremony and criticized the Union Prayer Book , advocating for a return to the traditional prayer book. In the city contained around 50, Jews mostly of German origin. By there were nearly a million Jews, most coming from what is now Poland, Hungary, Romania, Belarus and Ukraine, making it the largest Jewish population in the world. On 11 October he was chairman of a conference of Jewish organisations. The conference authorised the formation of a representative community, the Kehillah , and gave Magnes the power to appoint an executive committee. They called a convention in February to form a constituent assembly. Two hundred and twenty-two organisations responded, including 74 synagogues and 42 mutual benefit societies, out of some 3, Jewish organisations existing in the city at the time. The first secretary of the Bureau of Education was Henrietta Szold. A report by Rabbi Mordecai Kaplan revealed that of some , Jewish children of school age no more than 50, received any form of Jewish education. By the Bureau directed or supervised schools, teachers and 35, pupils. The following year a greater crisis arose with the war on the Eastern Front devastating the Jews of the Pale of Settlement. Magnes devoted all his energies to this issue. Firstly he set about coordinating the three bodies that had been set up to face the catastrophe. The result was the creation of a single body called the American Jewish Joint Distribution Committee. In December a fund-raising effort was launched at the Carnegie Hall , at which he delivered an emotional appeal which raised a million dollars in donations. The visit, via Scandinavia, started in Hamburg and Berlin, from there, with the assistance of the German authorities, he visited Poland and Vilna. He had to overcome the suspicions of the Zionist leadership in Europe who suspected him of bias. Despite this he was able to organise the distribution of funds bridging the gulf between the Central and Eastern European Jewish communities. He returned to America in the winter of and launched a fresh relief appeal to raise ten million dollars. At one meeting he was again able to raise a million dollars in donations and pledges in a single evening. According to Israeli professor Aryeh Goren , he considered himself a follower of Mahatma Gandhi and the prophet Jeremiah , and opposed all forms of nationalism by military force. He had developed Pacifist views in as a result of the Spanish-American War. Magnes believed it to be an "unrighteous" war. Following the assassination of President William McKinley , who had led the United States into war with Spain, by an anarchist activist, Magnes wrote to his parents from Europe that he was not "enraged at the anarchists for it at all. In my opinion, dishonest men in public office are greater anarchists than those who kill a president once in twenty years". Like most of its leaders his sympathies were with the working classes. On 30 May he gave the keynote address to a mass meeting of fifteen thousand people in the Madison Square Gardens. A follow-up meeting in Minneapolis was banned and hastily re-convened in Chicago but with a military force threatening to break it up. One of his colleagues from the "Joint", B. Magnes worked with the newly formed Civil Liberties Bureau which defended pacifists and conscientious objectors. In America more than 2, prosecutions were brought against war-resisters under the

Conscription Act or the Espionage Act ; Magnes avoided prosecution since he was over conscription age. He also spoke on behalf of the Italians Sacco and Vanzetti. He was sceptical that it would ever come about. He made an extensive tour of the region, travelling on horseback and camping at night. The tour included reaching the summit of Mount Hermon. His wife accompanied him on his second visit in They stayed in Jerusalem where there was some discussion of establishing a Hebrew University. They also visited Merhavia and Degania in the Galilee. To him, Jews living in the Diaspora and Jews living in Palestine were of equal significance to Judaism and Jewish culture; he agreed that a renewed Jewish community in Eretz Israel would enhance Jewish life within the Diaspora. Magnes emigrated to Mandate Palestine in and maintained that emigration to Eretz Israel was a matter of individual choice; it did not reflect any kind of "negation of the Diaspora" , or support for Zionism. He thought that the land of Israel should be built in a "decent manner", or not built at all. The bad thing about the business was that the good Felix Warburg , thanks to his financial authority ensured that the incapable Magnes was made director of the Institute, a failed American rabbi, who, through his dilettantish enterprises had become uncomfortable to his family in America, who very much hoped to dispatch him honorably to some exotic place. This ambitious and weak person surrounded himself with other morally inferior men, who did not allow any decent person to succeed there These people managed to poison the atmosphere there totally and to keep the level of the institution low [25] Magnes served as the first chancellor of the Hebrew University and later as its president " Magnes believed that the university was the ideal place for Jewish and Arab cooperation, and worked tirelessly to advance this goal. In his view, Palestine should be neither Jewish nor Arab. Rather, he advocated a binational state in which equal rights would be shared by all, a view shared by the group Brit Shalom , an organization with which Magnes is often associated, but never joined. He was also attacked in the Jewish press. Magnes then tried to use the document to work with moderate Arabs towards an alternative to partition that was not tainted by official British endorsement, however this did not work out. With the permission of the Arabs we will be able to receive hundreds of thousands of persecuted Jews in Arab lands [With partition a new Balkan is made [.. With increasing persecution of European Jews, the outbreak of World War II and continuing violence in Mandate Palestine, Magnes realized that his vision of a voluntary negotiated treaty between Arabs and Jews had become politically impossible. In an article in January in Foreign Affairs he suggested a joint British-American initiative to prevent the division of Mandate Palestine. Magnes expressed the hope that if a Jewish state were declared, the United States would impose economic sanctions, saying that there could be no war without money or ammunition. During a conversation with George Marshall on May 4, , he asked the US to impose sanctions on both sides. Calling the Yishuv an "artificial community", he predicted that sanctions would halt "the Jewish war machine". He supported a March US trusteeship proposal , in which the UN would freeze the partition decision and force both sides into a trusteeship with a temporary government ruling Palestine, until conditions suited another arrangement, in the hope that there would be understanding and peace talks would be possible. He predicted that even if a Jewish state was established and defeated the Arabs, it would experience a never-ending series of wars with the Arabs. At the time he left, his position at Hebrew University was in jeopardy, as more staff moved against him due to his views. It was not that he publicly recanted. But he understood that it was a lost cause - and that his own standing in the Yishuv had been irreparably damaged. I just did not think it was to be. He spoke with American, Israeli, and Arab officials, who expressed some interest in his plans. During the summer of , he also began to increasingly lobby for a solution to the Palestinian refugee problem. On June 10, he suffered a stroke and had to be hospitalized for several weeks. Magnes died in New York of a heart attack on October 27, , at the age of Magnes grew up with English as his first language but his command of German was sufficient for his two years studying in Germany. In he heard Russian orator Rabbi Hirsch Masliansky lecture in Hebrew and this awoke his interest in modern Hebrew. He also made a determined effort to learn Yiddish which he put to good use when working with new immigrants in New York. He also studied Arabic but never gained a command beyond formal exchanges. In May Martin Buber was invited to lecture at the University. When a group of students demanded that he lecture in Hebrew rather than German he refused and had to be persuaded by Magnes not to cancel his speech. It was not until that the university had a chair in Yiddish with David Sedan as its first lecturer. He was

more comfortable with English. In New York he had been capable of moving large audiences with his public speaking, such as his fundraiser for the Joint Distribution Committee at the Carnegie Hall, or the Madison Square Gardens anti-war rally in ; but in Palestine, where Hebrew was insisted on at public gatherings, he was not able to have the same impact. One of the most distinguished rabbis of our age, a son of the Hebrew Union College , a former rabbi of Temple Emanu-El, New York, the founder and first chancellor of the Hebrew University , the leader of the movement for good will between Jews and Arabs in Palestine , a man of prophetic stature by whose life and works the traditions of the rabbinate, as well as the spiritual traditions of all mankind were enriched. Magnes, an International Symposium that the museum sponsored, in

Chapter 6 : Judah Leon Magnes - Wikipedia

The European Union is firmly committed to a two-State solution in the Middle East, with Jerusalem as the capital of both Israel and Palestine, and will continue to concretely support the peace process and the Palestinian people, including through its backing of the work of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA).

Click to view or download a PDF of the Primer. The conflict between Palestinian Arabs and Zionist now Israeli Jews is a modern phenomenon, dating to the end of the nineteenth century. Although the two groups have different religions Palestinians include Muslims, Christians and Druze , religious differences are not the cause of the strife. The conflict began as a struggle over land. From the end of World War I until , the area that both groups claimed was known internationally as Palestine. Following the war of 1948, this land was divided into three parts: It is a small area—approximately 10, square miles, or about the size of the state of Maryland. The competing claims to the territory are not reconcilable if one group exercises exclusive political control over all of it. Palestinian Arab claims to the land are based on their continuous residence in the country for hundreds of years and the fact that they represented the demographic majority until They reject the notion that a biblical-era kingdom constitutes the basis for a valid modern claim. The Land and the People In the nineteenth century, following a trend that emerged earlier in Europe, people around the world began to identify themselves as nations and to demand national rights, foremost the right to self-rule in a state of their own self-determination and sovereignty. Jews and Palestinians both started to develop a national consciousness and mobilized to achieve national goals. Because Jews were spread across the world in diaspora , the Jewish national movement, or Zionist trend, sought to identify a place where Jews could come together through the process of immigration and settlement. Palestine seemed the logical and optimal place because it was the site of Jewish origin. The Zionist movement began in with the first wave of European Jewish immigration to Palestine. At that time, the land of Palestine was part of the Ottoman Empire. This area did not constitute a single political unit, however. The northern districts of Acre and Nablus were part of the province of Beirut. The district of Jerusalem was under the direct authority of the Ottoman capital of Istanbul because of the international significance of the cities of Jerusalem and Bethlehem as religious centers for Muslims, Christians and Jews. According to Ottoman records, in there were , subject inhabitants of the Jerusalem, Nablus and Acre districts: In addition, there were perhaps 10, Jews with foreign citizenship recent immigrants to the country and several thousand Muslim Arab nomads Bedouin who were not counted as Ottoman subjects. The great majority of the Arabs Muslims and Christians lived in several hundred rural villages. Jaffa and Nablus were the largest and economically most important towns with majority-Arab populations. Until the beginning of the twentieth century, most Jews living in Palestine were concentrated in four cities with religious significance: Jerusalem, Hebron, Safed and Tiberias. Most of them observed traditional, orthodox religious practices. Many spent their time studying religious texts and depended on the charity of world Jewry for survival. Their attachment to the land was religious rather than national, and they were not involved in—or supportive of—the Zionist movement that began in Europe and was brought to Palestine by immigrants. Most of the Jews who emigrated from Europe lived a more secular lifestyle and were committed to the goals of creating a modern Jewish nation and building an independent Jewish state. By the outbreak of World War I , the population of Jews in Palestine had risen to about 60,000, about 36,000 of whom were recent settlers. The Arab population in was , The British Mandate in Palestine By the early years of the twentieth century, Palestine had become a trouble spot of competing territorial claims and political interests. The Ottoman Empire was weakening, and European powers were strengthening their grip on areas along the eastern Mediterranean, including Palestine. McMahon promised that if the Arabs supported Britain in the war, the British government would support the establishment of an independent Arab state under Hashemite rule in the Arab provinces of the Ottoman Empire, including Palestine. But Britain made other promises during the war that conflicted with the Husayn-McMahon understandings. Israeli Settlement Bus Routes Visualizing Palestine click for large view After the war, Britain and France convinced the new League of Nations

precursor to the United Nations , in which they were the dominant powers, to grant them quasi-colonial authority over former Ottoman territories. The British and French regimes were known as mandates. France obtained a mandate over Syria, carving out Lebanon as a separate state with a slight Christian majority. In , the British divided this latter region in two: It was the first time in modern history that Palestine became a unified political entity. In Palestine, the situation was more complicated because of the British promise to support the creation of a Jewish national home. The rising tide of European Jewish immigration, land purchases and settlement in Palestine generated increasing resistance by Palestinian peasants, journalists and political figures. They feared that the influx of Jews would lead eventually to the establishment of a Jewish state in Palestine. Palestinian Arabs opposed the British Mandate because it thwarted their aspirations for self-rule, and they opposed massive Jewish immigration because it threatened their position in the country. In and , clashes broke out between Arabs and Jews in which roughly equal numbers from both communities were killed. In the s, when the Jewish National Fund purchased large tracts of land from absentee Arab landowners, the Arabs living in these areas were evicted. These displacements led to increasing tensions and violent confrontations between Jewish settlers and Arab peasant tenants. In , Muslims and Jews in Jerusalem began to clash over their respective communal religious rights at the Western or Wailing Wall. The Wall, the sole remnant of the second Jewish Temple, is the holiest site in the Jewish religious tradition. Above the Wall is a large plaza known as the Temple Mount, the location of the two ancient Israelite temples though no archaeological evidence has been found for the First Temple. The place is also sacred to Muslims, who call it the Noble Sanctuary. On August 15, , members of the Betar Jewish youth movement a pre-state organization of the Revisionist Zionists demonstrated and raised a Zionist flag over the Western Wall. Among the dead were 64 Jews in Hebron. Their Muslim neighbors saved many others. The Jewish community of Hebron ceased to exist when its surviving members left for Jerusalem. During a week of communal violence, Jews and Arabs were killed and many wounded. Palestinian resistance to British control and Zionist settlement climaxed with the Arab revolt of 1936-39, which Britain suppressed with the help of Zionist militias and the complicity of neighboring Arab regimes. After crushing the Arab revolt, the British reconsidered their governing policies in an effort to maintain order in an increasingly tense environment. They issued the White Paper a statement of government policy limiting future Jewish immigration and land purchases and promising independence in ten years, which would have resulted in a majority-Arab Palestinian state. The Zionists regarded the White Paper as a betrayal of the Balfour Declaration and a particularly egregious act in light of the desperate situation of the Jews in Europe, who were facing extermination. The White Paper marked the end of the British-Zionist alliance. At the same time, the defeat of the Arab revolt and the exile of the Palestinian political leadership meant that the Palestinians were politically disorganized during the crucial decade in which the future of Palestine was decided. Britain decided to relinquish its mandate over Palestine and requested that the recently established United Nations determine the future of the country. A UN-appointed committee of representatives from various countries went to Palestine to investigate the situation. Although members of this committee disagreed on the form that a political resolution should take, the majority concluded that the country should be divided partitioned in order to satisfy the needs and demands of both Jews and Palestinian Arabs. At the end of 1947, Arabs and Jews resided within the borders of Mandate Palestine. Haganah fighters expelled Palestinians from Haifa. The UN partition plan divided the country so that each state would have a majority of its own population, although a few Jewish settlements would fall within the proposed Arab state while hundreds of thousands of Palestinian Arabs would become part of the proposed Jewish state. According to the UN partition plan, the area of Jerusalem and Bethlehem was to become an international zone. Publicly, the Zionist leadership accepted the UN partition plan, although they hoped somehow to expand the borders assigned to the Jewish state. The Palestinian Arabs and the surrounding Arab states rejected the UN plan and regarded the General Assembly vote as an international betrayal. Some argued that the UN plan allotted too much territory to the Jews. Most Arabs regarded the proposed Jewish state as a settler colony and argued that it was only because the British had permitted extensive Zionist settlement in Palestine against the wishes of the Arab majority that the question of Jewish statehood was on the international agenda at all. Fighting began between the Arab and Jewish residents of Palestine days after the adoption of the UN partition plan. The Arab military

forces were poorly organized, trained and armed. In contrast, Zionist military forces, although numerically smaller, were well organized, trained and armed. By early April, the Zionist forces had secured control over most of the territory allotted to the Jewish state in the UN plan and begun to go on the offensive, conquering territory beyond the partition borders, in several sectors. Lebanon declared war but did not invade. In fact, the Arab rulers had territorial designs on Palestine and were no more anxious than the Zionists to see a Palestinian state emerge. During May and June, when the fighting was most intense, the outcome of this first Arab-Israeli war was in doubt. But after arms shipments from Czechoslovakia reached Israel, its armed forces established superiority and conquered additional territories beyond the borders the UN partition plan had drawn up for the Jewish state. In 1949, the war between Israel and the Arab states ended with the signing of armistice agreements. The country once known as Palestine was now divided into three parts, each under a different political regime. Egypt took control of the coastal plain around the city of Gaza the Gaza Strip. The Palestinian Arab state envisioned by the UN partition plan was never established. The precise number of refugees is sharply disputed, as is the question of responsibility for their exodus. Many Palestinians have claimed that most were expelled in accordance with a Zionist plan to rid the country of its non-Jewish inhabitants. The official Israeli position holds that the refugees fled on orders from Arab political and military leaders. The proportion of expulsions is likely higher since the largest single expulsion of the war—50,000, from Lydda and Ramle—occurred in mid-July. There are several well-documented cases of massacres that led to large-scale Arab flight. The most infamous atrocity occurred at Dayr Yasin, a village near Jerusalem, where the number of Arab residents killed in cold blood by right-wing Zionist militias was about 100. Palestinians Today this term refers to the Arabs—Christian, Muslim and Druze—whose historical roots can be traced to the territory of Palestine as defined by the British mandate borders. The remainder of the Palestinian people, perhaps another 5 million. The largest Palestinian diaspora community, approximately 2 million. Many of them still live in the refugee camps that were established in 1949, although others live in cities and towns. Lebanon and Syria also have large Palestinian populations, many of whom still live in refugee camps. Many Palestinians have moved to Saudi Arabia and other Arab Gulf countries to work, and some have moved to other parts of the Middle East or other parts of the world. Jordan is the only Arab state to grant citizenship to the Palestinians who live there. Palestinians in Arab states generally do not enjoy the same rights as the citizens of those states.

Chapter 7 : Soviet Union and the Arab-Israeli conflict - Wikipedia

Description: The General Union of Palestine Students (GUPS), is student-run organization that has been a part of the San Francisco State community for over four decades. Established in the 1960s, when the Palestinian struggle began, the Palestinian student movement was one of the first national Palestinian institutions to be formed.

Chapter 8 : Palestinian General Federation of Trade Unions - Wikipedia

The Soviet Union played a significant role in the Arab-Israeli conflict as the conflict was a major part of the Cold War. Related developments after the dissolution of the Soviet Union in 1991, see Russia and the Arab-Israeli conflict.

Chapter 9 : Palestine-European Union relations - Wikipedia

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