

military service. There is intentional neglect of the industrial, agricultural and service sectors in Palestinian Arab regions; only small amounts of money are allotted for these purposes.

In agriculture, the Zionist authorities control cultivated areas, the kind of crops raised and the amount of irrigation. The authorities force the Palestinian Arab farmers to cultivate crops that are needed on the Israeli market and have a low marketing price. More profitable crops are reserved for Jewish farmers. The areas cultivated by Palestinian farmers are constantly being reduced by confiscation. Special laws are issued concerning crops that the Palestinian Arabs commonly cultivate. In September 1985, a new property tax law was issued imposing high taxes on olive groves. At the same time, the authorities prohibit Palestinian farmers from cultivating quality olives with good returns. There are other forms of harassment as well. The Department of Archaeology warned the Palestinian farmers of Sakhnin and Arraba villages not to raise trees or use big plowing machines on the pretext that these villages are in an area of archaeological value. They asked them to cultivate grains only. Until the end of 1985, Palestinian Arab farmers were not represented in the Israeli Agricultural Center of the Histadrut's Union of Farmers' Cooperative Associations where aid is given from which Palestinian farmers don't benefit.

In the most obvious form of harassment, the Green Patrol regularly confiscates dozens and sometimes hundreds of cows and sheep on the pretext that they have entered a military area or other area where grazing is prohibited. The animals are then transported to a distant place. To recover his livestock, the Palestinian farmer or shepherd must pay a high price for shipping them back, in addition to a heavy fine.

In mid-October of 1986, the police and border patrol took over Jaffa port and closed it in the fishermen's faces on the pretext that it would be turned into a tourist harbor for yachts; this led to the loss of livelihood for dozens of families.

In industry, Palestinian Arabs are usually given low-level jobs in heavy industry where great physical effort is required and the work is hard and often dangerous. More than 65% of Palestinian Arabs work far away from their homes due to the absence of development and job opportunities in their villages or towns. When a factory suffers financial problems, they are the first to be fired. They are also vulnerable to attacks by the Zionist terrorists such as the gangs of Kahana and Levinger.

The latest economic plan adopted by the Israeli national unity government had grave repercussions for Palestinian Arabs. There were mass dismissals as part of the efforts to ease the economic crisis and cut down expenses. As a result of this plan, thousands of Palestinian construction workers were discharged. Half the construction workers in the Zionist state are Palestinian Arabs; they are most often hired without contract, and can be discharged at any time.

Racist discrimination in hiring and firing has left its mark on the number of unemployed. According to the estimate of the Labor and Social Welfare Ministry, there are 10,000 unemployed Arabs. When workers registered at the employment offices are selected for new jobs, Palestinian Arabs are sent to jobs far away from their homes and with no consideration for their skills; they usually get jobs in sanitation and road construction. If a Palestinian refuses such a job, his unemployment benefits are reduced. In the case of two such refusals, he is considered unwilling to work and loses his right to unemployment benefits totally. To show the scope of the unemployment tragedy in the Palestinian Arab sector, we draw attention to the fact that in February 1986, 20% of the work force in Nazareth was unemployed; in some villages, unemployment was at 35%. The unemployed have demonstrated at the employment offices and the Prime Minister's Office. At a demonstration in front of the National Insurance Institution's office early in 1986, one citizen, Yousef Odeh, burned himself in protest of the desperate situation.

In the service sector, there is clear discrimination between the Palestinian Arab citizen and the Jewish one in terms of insurance facilities, exemptions, education, health, welfare, and the provision of facilities for sports, cultural clubs, parks and theaters. There is a vast discrepancy between the budgets allocated for Jewish and Palestinian Arab communities, which is one of the roots of this discrimination. The other is difference in access to the existing services. Palestinians are usually regarded as

second-class citizens, if not tenth-class. They are forbidden from entering some public places, including hospitals and restaurants, only because they are Arabs. *Hadashot*, the Israeli newspaper, published an obvious example of how Palestinian Arabs are treated. On August 22, 1986, the paper reported that Leumi Bank in Beer Sheba (in the Naqab) receives Palestinian Arab Bedouin customers outside the bank building, where one employee handles their transactions. The bank's manager answered the paper's question about the reason for this procedure by saying, «Receiving Bedouin customers inside the bank would make Jewish customers escape because of the Arabs' smell and their destruction of the furniture and artificial plants.»

Of 11,600 public telephones in occupied Palestine, only 176 are in the Palestinian Arab domain. Communications Minister Amnon Rubenstein justified the discriminatory policy of his ministry by saying that Arabs don't take care of these phones and quickly destroy them. Shmuel Toledano, former advisor to the Israeli prime minister on Arab affairs, summarized his experience of 12 years in this post, after he retired in 1977: «With great sorrow, one can say that the Arabs in Israel are second-class citizens.» Ezra Weizman, minister without portfolio, summarized his experience with the Arab domain by saying, «There is much negligence towards the Arabs, and no one can deny that there is a problem in Israel called the problem of the Arab citizens.»

THE POLITICAL, SYNDICAL AND POPULAR FIELD

It is the policy of the Zionist state to prevent the emergence of any independent Palestinian Arab political or social formation, and to thwart nationalist aspirations. Accordingly, the Zionist leaders have blocked the establishment of any independent Palestinian Arab political party, or popular or syndical organization. They have forcefully suppressed all attempts to form such organizations. The Zionists have relied on the same tools as did the Ottoman and British occupiers, such as the mukhtars and other traditional figures who care only about their own personal and class interests. All the people's demands for improvement were dealt with by the Zionist authorities through these figures. Thus, the Zionist occupiers attempted to force the Palestinian Arabs to accept the status quo.

Continuing the British Mandate's policy of divide and rule, the Zionist state tried to divide the Palestinian Arabs based on their religions (Muslim, Christian and Druze), even going so far as to consider the Druze faith a new nationality, separate from Arab nationality. In line with this, they forced the Druze to do military service in the Israeli army. However, these attempts have ultimately failed, for the Druze insisted on adhering to their Arab identity. Over the years, many have refused to do compulsory service and demanded that the government cancel this decision. In 1956, Sheikh Farhood Farhood and others refused to do military service, declaring adherence to their Arab nationality, and insisting that the word *Arab* be written under the nationality category on their identification cards, with Druze designated as their religion. (Druze is written as nationality on the Israeli identity cards.) On January 10, 1972, the Druze sheikh of Al Raha issued a statement calling for an end to drafting Druze. He questioned the reasons for drafting them as they are true Arabs who share their destiny with their Arab brothers. In an interview with the Israeli newspaper *Davar* on May 18, 1972, Farhood Farhood, leader of the Druze Initiative Committee, said, «We are Arabs in every aspect. Therefore, it is a shame to be drafted. I don't want history to misrepresent us. We have no right to separate Druze from Arabs.»

The Zionist enemy has also resorted to encouraging the Palestinian Arabs to emigrate. To this purpose, several companies have been formed, that offer immigration to the US, Canada and European countries, with enticements such as paid travel and accommodations, an insured job, etc. However, these attempts failed to tempt our people to leave their homeland.

As Palestinian Arabs increasingly articulated their demands in the face of the discriminatory Israeli policy and their own lack of political rights, they turned to the Israeli Communist Party (Rakah) which has an Arab majority in its membership and is the first defender of Arab interests among legal parties. Other progressive nationalist movements grew up and tried to form