

to develop the military activities against the Zionist enemy on all fronts and across all the borders adjacent to Palestine.

How do you view the inter-Palestinian fighting between the forces of Yasir Arafat and Abu Musa, that erupted in the Beirut camps in May?

Inter-Palestinian fighting is a crime and those who start it are criminals. The PFLP considers that any use of weapons to resolve internal contradictions weakens national unity, serves enemy aims and weakens the trust of the masses in the revolution and its leadership. In the light of our understanding of this danger, the PFLP defined a scientific revolutionary understanding of this issue, which can be summarized as follows:

1. Condemnation of infighting and declaring those who call for or start such fighting as criminals.
2. Freedom of political affiliation within the national camp for all Palestinians.
3. Solving all differences, whether within one organization or between different organizations, through democratic dialogue.
4. The right of every organization to conduct political and ideological work among the masses.

The recent inter-Palestinian fighting in the camps of Beirut was a stab in the back to the uprising in occupied Palestine.

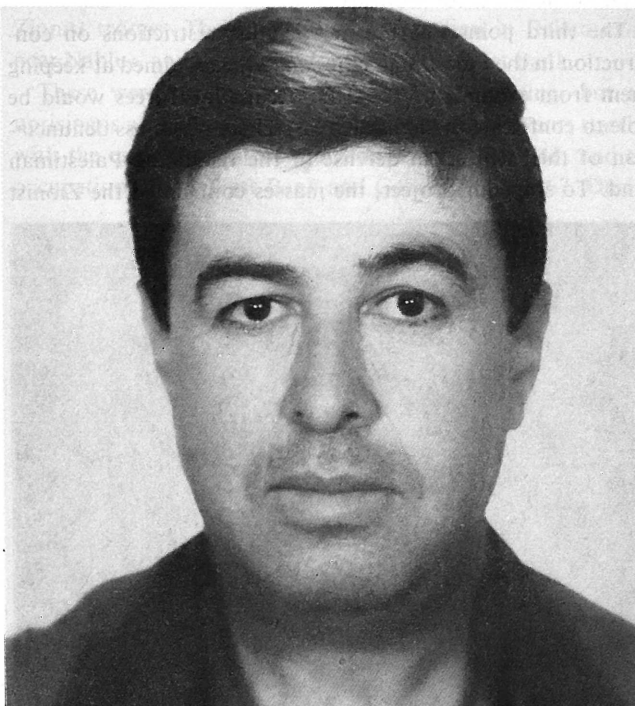
This infighting became the number one news item, relegating the news of the uprising to second or third place on the Arab and international levels. It caused the dispersion of the energies of the Palestinian contingents, and preoccupied most of the leadership with resolving this problem at the expense of efforts to support and develop the uprising.

The PFLP played a prominent role in stopping this tragedy and bloodshed by participating in the central follow-up committee and in the branch committees established by the Palestinian resistance to enforce the agreement concluded in the joint Palestinian-Lebanese nationalist meeting of May 9th.

Stopping the inter-Palestinian fighting is not enough; it must be permanently banned. We will push for having the Palestinian masses play a greater role in forbidding such fighting. We will submit ideas that aim at educating all the fighters against such infighting, so that every fighter will know why he carries arms and against whom he should use them. All should reach the conclusion that using arms against other nationalists or the masses is tabu. I cannot say that we have reached a final solution between the two sides to this fighting, but we were able to defuse the situation at least for the time being, as the first step to enforcing a permanent solution to this problem through the central bodies of the Palestinian organizations and the PLO. (Editor's note: After this interview was made, inter-Palestinian fighting unfortunately broke out once more in the Beirut camps on June 9th).

A Deportee Speaks of the Uprising

In late May, *Democratic Palestine* had the opportunity to interview Beshir Khairi, one of four Palestinians deported by the Zionist authorities in January. Most of the interview deals with the uprising, but we asked Beshir to begin by telling his own story:



I was born in Ramleh in 1942. My family, together with many other Palestinian families, was expelled from Ramleh after the 1948 defeat. First we moved to Ramallah where we stayed for 5 months. Afterwards, we moved to Gaza city where we lived until 1957. We lived through the 1956 Israeli occupation of the Gaza Strip, which lasted 4 months and 3 days. During this period, I finished elementary school and the first year of high school. In 1957, we moved back to the West Bank and lived in Ramallah, and I finished high school in Jerusalem. In 1964, I graduated from the law school at Cairo University. We were in Ramallah during the 1967 catastrophe. We witnessed, as did all other Palestinians, a war where the balance of power was in favor of the enemy. We can't call it a war really as much as a scenario where one side advances while the other side escapes as fast as possible.

Forced migration, living in poverty in the camps, and Zionist oppression were the first seeds for the growth of my national consciousness. I started to feel that we have the right, as do all other people in the world, to have a country, flag and national anthem. Why are we deprived of these basic rights that all other people enjoy? I, being a citizen of a divided country loved my land. After the West Bank was occupied, I saw that even this small part, which isn't more than one-third of Palestine, was exposed to Zionist terror. At that time I found that it is