

Why Anti – Zionism

In continuation of our series about the Palestinian right of return and the concept of a secular, democratic Palestine, we print the following contribution sent to us by Dr. Uri Davis in May.

by Uri Davis, May 1991

The continued existence of the State of Israel in the next decade is not secure. This is the case, not because of a fiction of anti – Semitic gentile hatred of anything Jewish, but because the political pretensions of political Zionism can not be realised except through the means of mass expulsion and continued occupation. Such policies are unstable cornerstones for any political and state system, so much more so for a political and state system whose economic foundation is flawed. The fragility of the pretensions of political Zionism and its weakness are apparent today on the surface. This article has been written in the shadow of the danger of a devastating war in the region. The lie of the Zionist claim that the State of Israel as a Jewish state is a solution to the Holocaust is evident today for all to see: the state that was purportedly established in order to rescue Jews from gas chambers almost celebrated its anniversary with the face of its citizens covered with gas masks.

The State of Israel is the strongest military power in the Middle East; yet, it is a power whose political and social foundations are unstable and its material base forever on the verge of collapse. A relatively small change of the balance of power in the region or in the international political climate is sufficient to cause real damage to the capability of the State of Israel to sustain the political agenda which is at the basis of its existence, namely, to sustain the effort required to guarantee a demographic majority for such of its inhabitants as are recognised by the State as Jews.

The hegemonious ideological perspective in the State of Israel is the political Zionist perspective. It is possible to focus the political pretension of political Zionism at its aspiration to establish and secure the continued existence of a sovereign Jewish State in Palestine where a demographic majority be guaranteed for such of its residents whose citizenship is Jewish (Israeli), whose nationality is Jewish (according to the Israeli Law of Return, 1950) and whose religion is Jewish (offspring of a Jewish mother or properly converted to Judaism by orthodox procedure). Neturei Karta, for instance, were correct when they argued that this political aspiration is a crime: an original sin, in orthodox religious terms, the work of the devil. And the secular critics of political Zionism were right in their argument that the aspiration to establish a sovereign Jewish state in Palestine can not be realized in a world of human beings who wish to found their political and social existence in democratic values; that the attempt to establish a sovereign Jewish state in Palestine necessarily leads to policies based on crimes against humanity (e.g. transfer 1948), continued occupation (e.g. Galilee 1948, West Bank 1967) and a regime of apartheid racism.

Indeed it was clear to all who had eyes to see that the attempt to establish a sovereign Jewish state in 1948 in the territories allocated by the United Nations General Assembly Resolution 181 (II) of 29 November 1947, recommending a Partition Plan for Palestine where half of the population was Muslim and Christian, was an attempt that necessarily invites false solutions of mass expulsion: transfer. The representatives

of the Palestinian Arab people and the governments of the Arab states were right in their opposition to the UN Partition Plan of 1947.

The State of Israel as formulated in the UN Partition Plan of November 1947 was not designated to be a Jewish State in its political Zionist meaning, namely, a state with a guaranteed demographic Jewish majority. The State of Israel was designated in the said UN resolution to be a bi – national state, and likewise the State of Palestine which was to be established alongside the State of Israel by force of the same resolution. Despite the mass expulsion of the Palestinian Arab people, which was carried out under the cover of the 1948 war, the State of Israel is not a Jewish state. It is a bi – national state.

* Some 17% of the citizens of the State of Israel are Palestinian Arabs (approx. 750,000).

* Some 30% of the inhabitants of the territory of Mandate Palestine who are under Israeli rule (approx. 2,000,000) are organised in the framework of the intifada against the occupation and declare in their vast majority that the Palestine Liberation Organization (PLO) is their sole legitimate representative.

* Some 30% of the total of the Palestinian Arab people who are defined by the laws of the State of Israel as «absentees,» namely, refugees and deportees (approx. 2,000,000) are organised in the framework of the PLO in order to implement their right to return and live in all parts of their homeland, either as citizens of the State of Palestine or as citizens of the State of Israel, or as inhabitants of dual citizenship.

The efforts to secure the continued existence of the State of Israel as a Jewish State in its political Zionist meaning, namely,

