

This is how the army marks those who protect the shepherds in the valley

An article by Orly Noi, a journalist & activist who accompanied Guy several times [[source](#)]

Two weeks ago, Ta'ayush activist Guy Hirschfeld published a letter sent to Attorney Itai Mac on behalf of the office of the military legal advisor in the Judea and Samaria region in response to a letter of complaint that Mac had sent to him regarding harassment and night raids on the Palestinian communities of Ein al-Hilweh and Umm Jamal From the northern Jordan Valley.

At the end of the short and laconic letter of the Legal Bureau, which, as expected, found no flaw in the conduct of military forces on the ground "for operational purposes," one section relates directly to Hirschfeld. "We saw fit to point out that during these conversations (referring to the army's warning conversations with the residents of Ein al-Hilweh and Umm Jamal), which were conducted through an Arab-speaking soldier, the residents reported that Mr. Guy Hirschfeld threatened them that if they did not approach To the Jewish communities on a daily basis, Mr. Hirshfeld will close them to the apparatuses, and if so, it raises a prima facie significant concern about what has been given to you by your client, and recommends that you check with your client and, if necessary, please sharpen to him what is wrong with the alleged statements made by him. "



"If I fear, I will stop working." Guy Hirschfeld

Ezra Nawi precedent

For those who are familiar with the activist history of left-wing activists, especially those from Ta'ayush, the implicit threat in this section resonates with a traumatic memory. Two years ago, Ilana Dayan published a hate story in her program "Fact" about Nawi, who allegedly handed over to the Palestinian Authority a Palestinian who sold land to Jews in the West Bank. The publication of the article ignited entire demons, right-wing politicians celebrated its "exposure," and Nawi and other activists were dragged into well-publicized shackles, handcuffed and shackled. In the end, these investigations yielded nothing, but the damage to the publicity was irreversible - Nawi's health deteriorated badly, and he never returned to his activity as before. The insight that right-wing bodies are working to instill in the ranks of left-wing organizations was also a certain cognitive effect, a core of anxiety that was also undoubtedly part of the advertising goals.

In light of this, Hirschfeld's alleged accusation that he threatens to extradite Palestinians to the Palestinian Authority raises the fear that this is an attempt to make a "continuation story" of the Nawi story. Indeed, quite a few right-wing media outlets have printed this letter and published it prominently in the hope of recreating the success against Nawi and neutralizing Hirschfeld's vigorous activity in the field, which was widely perceived as Nawi's successor.

"I assume that the army and the settlers do not like my activity and the things I bring up on Facebook," Hirschfeld says while having a cup of coffee in the village of Auja on the way to another day of activity in the Jordan Valley. He's 50, works part time at a research institute and receives a disability pension due to fibromyalgia, which causes chronic pain in the body. He comes to this area several times a week, sometimes with other activists and sometimes alone, and visits the Bedouin communities and the various Falahin communities. "We come to what the residents call us, but in the Auja area we try to claim that it was paradise before we arrived, but we arrived there only following an explicit order from the residents who were severely harassed by the settlers in the area. The same is true in the area of the settlement of Mevo'ot Yericho, and the settlers arrive with pots or carriages, make a terrible noise and smuggle the herds of Palestinians, the police and the army ignore them, and even if they do, they do nothing. From other communities, asked for our help, and we arrived. "



*The charges ended with nothing, but Nawi was no longer active.
Ezra Nawi is brought to the remand hearing, Jerusalem, January 2016*

What is an investigation all about? About everything

For example, the demographic changes taking place among the settlers of the Jordan Valley, including the entry of Gush Katif evacuees, hilltop youth, and Ginsburg Hasidim, have also brought with them more direct and violent forms of abuse in the Palestinian communities, to which the activists are trying to respond. Thus, there are several illegal outposts in the Jordan Valley where the Palestinian shepherds in their vicinity can hardly go out to graze without the accompaniment of Israeli activists for fear of their settler neighbors.

The army and the settlers do not like the presence of Hirschfeld and Ta'ayush activists and other left-wing activists in the area. Activists testify to a marked deterioration in attempts to thwart their activity and distance them from the field. This means that settler attacks, repeated removal from the territory, issuing of closed military area orders as a matter of routine, opening of files and more. Hirschfeld stopped counting. "Two and a half weeks ago, after a visit to the outskirts of Jericho, I received a summons for interrogation at the Ariel station, and they accused me of running over a car and causing damage after I prevented a settler from entering the herd and broke the mirror." In another case, he relates, when he was on his way to the northern Jordan Valley after escorting shepherds in Auja, he received a telephone call from the Palestinians about a shepherd's attack near Um Zuka. "When I saw the settler, he left the area and the incident ended, and later I was taken for questioning because I had filed a false complaint, and I was expelled from the area for another five For

days, they confiscated my phone, even though all the calls to the 100 police headquarters are already recorded. " The phone, by the way, was not returned to him so far.



*"We were severely attacked, but after that the army was forced to intervene."
The Ball Gang in action*

"The Arabs are not helping us, so a Jew will help?!"

Hirschfeld attests to dozens of documented conversations of complaints filed with the police against settler violence against Palestinian shepherds, who have never been treated. On the other hand, every shred of complaint against left-wing activists will easily lead to interrogation and, in some cases, arrest. The activists learned the lesson, and make sure to videotape any friction with the army or the settlers. One of the investigations that really succeeded in shaking Hirschfeld was when he was told that there was a complaint against him about sexual harassment. "In one of the confrontations with soldiers in the field, I photographed the soldier who was standing there and said to her, 'By the way, you look pretty good, tonight you'll see yourself on Facebook.'" She was filing a complaint about sexual harassment. We do not talk to soldiers today without anyone documenting it. "

I accompany Hirschfeld for a day of activity that starts very early on Saturday morning in the southern Jordan Valley, and from there continues northward. It is welcomed warmly in each of the communities we reach. When one of the shepherds hears about the alleged threat that they are now trying to blame Guy, he laughs loudly. "Soldiers and GSS men in civilian clothes came to us at night and told us, 'Do not go with Ta'ayush, they are making trouble, we are helping you.'" I also hear from people in other communities in the Jordan Valley, all of

whom ask not to be identified for fear of the army and the settlers. "I told him that the Arabs are not helping us, so a Jew will come and help," he says with great laughter, referring to the people of Ta'ayush. "We wait with him until the herd finishes drinking the water that arrived in a special truck that costs the shepherds a fortune, even though there are dozens of wells in the area that Israel has put out of use and escorting the truck to make sure it makes its way back safely.

In places where grazing is uninterrupted, Hirschfeld keeps his distance. "If it works out without us it's always better, we prefer it that way." The connection with the communities here is not limited to escorts to grazing; One farmer shows Guy the puncher in the cart where the water tank rests, and elsewhere he unloads blankets and toys he brought to the children. Where the authorities do not come to demolish houses or take to tents in the middle of the night or make arrests, the leftist activists try to provide a solution and help the residents receive even a few of their rights, often in a confrontation with the settlers and the army .

This constant friction and reality in the territories so far from the Israeli eye brings Hirschfeld to his active Facebook page, often using very blunt language. "I try to restrain myself, but reality drives me crazy," he says. "I know that it provokes anti-me, but on the other hand, the shock also mobilizes people, because I regret things I raised, such as when it hurts soldiers and soldiers on the ground, but when you are there and experience it on an almost daily basis it looks different from the living room. There was a mother of one of the soldiers in this area, Meretz, who argued with me for a long time and finally said, 'Well, just ask my son not to go out without a hat.' "



Wait until the flock has finished drinking the water that arrived in a special truck that costs the shepherds a fortune, even though there are dozens of wells in the area that Israel has put out of use.

On the way back, the conversation comes back to that letter again. I ask if he is not afraid Ezra Nawi precedes.

"At first I referred to it as a joke, I put it on Facebook and wrote that if there is any evidence that they will go to the police, they are very serious accusations, but there is a suspicion that they are nesting ... They insulted Ezra for boasting about something he did not do, He writes or does it within the framework of the law, but I know that the other side is playing dirty, and I hope that they will not incriminate me or demonstrate something that did not happen, like this threat.

Do you know the series Law and Order? So that's exactly what I believe. Despite the somewhat anarchist image that I will probably have, I am a great believer in law and order. That's why I'm also not afraid of dying. Even if Shai Glick himself is standing next to me, the briefings I give and my activities will not change at all. It's clear to me, for example, that they have gone over everything I have on the phone they boycotted, but I'm not afraid. If I am afraid I will not be able to act. "



What Palestinians Actually Know About the Holocaust

Opinion article by Daniel Bar-Tal [[source](#)]

Daniel Bar-Tal is professor emeritus of political psychology at Tel Aviv University, and is the author or editor of more than 25 books and some 250 scholarly articles. He has served as president of the International Society of Political Psychology, and is the winner of many scientific awards.



Gaza protesters hold a kite with a swastika painted on it, April 2018.

Palestinians have no interest in the genocide of the Jewish people in the Holocaust partly because they believe Jews have no interest in the Palestinian Nakba

Every observer of protracted, blood-drenched conflicts knows that the physical confrontation is accompanied by an acute clash of narratives. Each party to the conflict tries, first and foremost, to inculcate members of its own people with its narrative and to convince the international community of its truthfulness and of the justice of its goals. At the same time, an effort is made to portray the rival society as espousing unjust goals and as being violent and immoral, by way of delegitimizing labels.

As is evident in the Israeli-Palestinian conflict, each side tries to depict itself in a positive light: as humane, moral and progressive, and as the sole victim of the struggle. Each society tries to negate the adversary's explanations, descriptions and justifications concerning the conflict, and to present them as untenable and false. These narratives are imparted to members of the society from a very early age and are sustained over time by leaders and decision makers, official institutions, school systems and media networks. The narratives are functional in wartime, but when a light appears at the end of the tunnel and there are clear signs of the possible inception of a peace process – they can become barriers that block the road to peace-making.

With the aid of this conceptual framework, it is possible to understand the events that have been taking place in the different arenas of the Israeli-Palestinian conflict, and in the Gaza Strip in particular. For example, the mass Palestinian marches next to the security fence that have been held place over the past few weeks are depicted in Israel as attempts to wreak violence on the country's communities, on its citizens and on the state itself. The marches are portrayed in Israel as a cynical and cowardly attempt by Hamas to send children, youths and women to the frontline of the confrontation so that they will become casualties and thereby spark international public opinion to support the Palestinians. The campaign is described as being superfluous in any case, because Israel withdrew from the Strip and left the Palestinians the opportunity to build it for themselves. Generally speaking, Hamas is depicted in Israel as a terrorist organization whose declared goal is to annihilate the Jewish state.

In contrast to the Israeli narrative, the Palestinians living in Gaza present a completely different picture of the same events: They talk about a nonviolent, legitimate and worthy struggle. Their focus is the siege of Gaza, which in their eyes constitutes the continuation of the Israeli occupation. They cite the harsh conditions under which the population lives because of the closure imposed by Israel. They talk about the nonviolent, mass resistance of unarmed Palestinians who are engaged willingly in a struggle to end the occupation and are being cut down by live ammunition fired by Israeli troops.

No prisoners are taken in the battle of the narratives; each side tries to fashion its kernel of truth in the most persuasive manner, so that it will explain the entire conflict. All means are legitimate and justify the ends, and each side makes use of symbols, exhibits, stories, pictures and video clips to construct a credible narrative that will also refute that of the rival.

With the aid of this analysis, it is possible to understand the horrific use the Palestinians have made of the swastika in several instances, such as on flags and kites, during the latest demonstrations. They are trying to attach to the Israeli side a clear label of delegitimization, both in the eyes of their people and those of the international community. The swastika is a salient means to this end, because the Nazis are considered the ultimate malefactors.

But it's not clear that the majority of the Palestinians actually draw a connection between swastikas and the Holocaust. A large portion of Palestinian society is not familiar with the history of the Holocaust and is not interested in familiarizing itself with it. There is little if any reference to the Holocaust of the Jews in Palestinian schools. The general Palestinian narrative depicts the Holocaust in a biased, simplistic manner, as actually being the root cause of their own calamity. According to this narrative, the Germans annihilated millions of Jews; the nations of the world – the European nations in particular – felt guilty about it; and therefore, not only did they grant the Jews part of a country that did not belong to them, they also partitioned it in a way that was unjust and humiliating. Indeed, in the 1947 partition plan, the Palestinians, who constituted two-thirds of the population of Mandatory Palestine, received less than half its area.



Palestinian protesters fly kites carrying homemade firebombs and with swastikas drawn on them during clashes along the Israel-Gaza border, April 20, 2018.

The focal point of the Palestinian narrative is the Nakba, the “catastrophe” during Israel’s War of Independence, when more than 700,000 Arabs fled or were expelled from their homes by Jews. But the Palestinians are aware that their trauma is not perceived as

legitimate in the Zionist narrative. To talk about it is not allowed, and the Knesset even passed a law denying government funds to institutions that commemorate it as such.

In the view of the Palestinians it is clear that the Jews don't want to know about their Nakba – and just as clear that the Jews explain it in a way that totally contradicts their own version of events. These and other reasons explain why the Palestinians take no interest in the genocide of the Jewish people in the Holocaust. Furthermore, there is also a phenomenon of Holocaust denial among Palestinians, as was evident in the recent speech by Palestinian President Mahmoud Abbas, in which he said that the Holocaust was not caused by anti-Semitism, but by the “social behavior” of the Jews. On the other hand, the statement by Israeli Prime Minister Benjamin Netanyahu, who accused Grand Mufti Haj Amin al-Husseini, a principal Palestinian leader in Mandatory Palestine, of being responsible for the Holocaust by having persuaded Hitler to carry the genocide of the Jews, is an example of delegitimizing Palestinians. This invented story presents them in a very negative light, and is in line with the general narrative propagated by the present Israeli leadership.

The Holocaust, then, remains part and parcel of the narratives presented respectively by the two sides with regard to the Israeli-Palestinian conflict, but in completely different ways.

Textbook cases

Five years ago, I had the honor to take part in a study that examined systematically and rigorously the textbooks used in Israeli and Palestinian schools. The initiative for the project came from the U.S. State Department, which also financed it and demanded the establishment of a committee of international researchers to supervise the process. The study found that both the Palestinians, in the Palestinian Authority, and Israelis present their own hegemonic narrative to their pupils.

The principal finding of the study did not surprise us, because the conflict between the peoples was already on a course of escalation after the events of 2000. True, there were a few books in the Israeli state education system that contained specific references to immoral actions by Jews (such as the expulsion of Arabs in the War of Independence, the massacre at Deir Yassin, and the massacre in Kafr Qasim, in 1956); and there were one or two books that even referred to the massacre at Qibiya (in the West Bank, in 1953) and to the killing in the early 1950s of about 3,000 Palestinians who crossed the border into Israel in an attempt to return to their homes. (During the same period, there was also a relatively very small minority of fedayeen who crossed the border with the intention of murdering Jews, and who have become the focal point of the Jewish-Israel narrative.)

In contrast, the books used in the Palestinian school system did not mention immoral acts committed by them. In general, the texts focused on the wrongs perpetrated by the other side (the Jews). Nevertheless, we did not detect in either education system terms of delegitimization of the other side – which is no small achievement.

In any case, such phenomena, it should be noted, are not unique to our region: The one-sidedness, the biases and the distortions that are intended to present the adversary in a

negative light, and the “mother” group in a positive one, are found in textbooks of all societies mired in lengthy conflicts, among them Cyprus, Sri Lanka, Turkey and Rwanda. Any other description, if it contradicts the hegemonic narrative, is not taken well by the authorities. Thus, the research we conducted five years ago was rejected by the Education Ministry under then-minister Gideon Sa’ar (Likud), who did not want to cooperate with us and even delegitimized the researchers.

The rule in political psychology is that the state of a conflict can be gauged not only according to the violence that it engenders, but also according to the narratives the sides put forward – through the leaders, the textbooks and the media. Based on this criterion, the Israeli-Palestinian conflict is primed only to escalate, because, instead of attempting to forge relations of trust and to pave the way to peace, both sides are specializing in incitement and self-righteousness.



Israel's Defense Minister Says There's No Humanitarian Crisis in Gaza. Here Are the Facts

Article by Amira Hass [[source](#)]



Palestinians take part in a protest against the US move to freeze funding for the UN agency for Palestinian refugees (UNRWA) at the Rafah refugee camp in the southern Gaza Strip on February 6, 2018.

This week, the chief of staff of Israel's army warned that Gaza is facing a humanitarian crisis that could expedite the threat of war. A few days later, Israel's Defense Minister Avigdor Lieberman conceded that there were issues in the Strip, but said there was "no humanitarian crisis." So what's actually happening in Gaza?

Over the past two years, the situation in the Gaza Strip has deteriorated, mainly for the following reasons:

International aid to help rehabilitate the coastal enclave following the last war that Hamas and its allies fought with Israel in 2014 declined in 2017. That immediately affected construction activity in the strip and resulted in a decline in the number of those employed and drawing salaries.



Palestinians walk during the sunset between the rubble of their destroyed building in Shijaiyah neighborhood of Gaza City in the northern Gaza Strip, Sunday, Oct. 12, 2014.

In addition, since the end of 2015, Israel has drastically cut the number of permits that it has granted to merchants and other business people to leave the strip via Israel. The number has dropped from 3,500 to only about 675 at the beginning of this year. In the process, the private sector in Gaza, including the employment of salaried employees, has been constrained and has shrunk.

In 2017, the Finance Ministry of the Palestinian Authority in Ramallah cut the salaries of public sector workers in Gaza engaged in civilian and security activity and thousands were given early retirement, which involves lower benefits. Most have been forced not to work since 2007, when Hamas took control of Gaza. Their salaries were a regular allowance of

sorts that provided for their extended families. The cuts were carried out due to the financial crisis at the Palestinian Authority and also as a punitive measure against Hamas. At the same time, the Hamas government continued to pay – and often belatedly – about half of the salaries of thousands of its public sector employees who actually did work.

Financial difficulties and an attempt to punish Hamas were also behind the cuts in electricity provided to the Gaza Strip, with Ramallah refusing to pay for all of the electricity bought from Israel (120 megawatts). Many people made up for the short supply through private and neighborhood-based solutions that cost families considerable sums for measures including the installation of solar panels, the use of generators and connecting to large neighborhood generators.

The cumulative effects of these negative forces over the past two years have included a drop in savings in the private and public sectors, at least for those who still had savings, and dependence of more people on the remaining salaries and other income in each extended family.

In any event, the Gazan economy has been underperforming at least since 2005. The reasons are: the elimination in 2005 of entry permits for labors to work in Israel; a sweeping Israeli policy barring Gazans from leaving the strip since the Hamas takeover in 2007, with the exception of several categories set by Israel; limits on the importation into Gaza of essential raw materials and spare parts; limitations on exports that were eased to some extent mainly due to American and Dutch pressure, but the scope of exports of Gazan products is still much lower than it was in 2000. In conditions of underperformance, any harm to one part of the economy results in a chain reaction that is immediately felt and that produces economic paralysis, a rise in unemployment and a drop in purchasing power.



In the Jordan Valley I Saw Ethnic Cleansing With My Bare Eyes

Opinion Article by Ilana Hammerman [[source](#)]



A Palestinian boy herds sheep in Jordan Valley in the occupied West Bank March 13, 2018. Picture taken March 13, 2018

A month ago, had there been 12 of us and not just four, we could have stopped the three men who came from the Mevo'ot Yeriho settlement from making the goats and sheep flee the large natural pasture where there is still some sparse grass. The sheep were scared and ran off. And the female shepherds and their children withdrew after them. And we too left in dismay.

Had we been 20 to 30 people, not just five, in the pasture next to Havat Omer, our spirit would have been strong enough to assert the imperatives of justice and reason, and to refuse to heed the orders of the soldiers who came to chase us and the shepherds away, citing an inane military injunction. First there were just three soldiers, then more vehicles and more soldiers arrived, and then the five of us – three elderly women and two not-so-young men, found ourselves facing 15 armed soldiers. And we left.

These are the basics of two chapters in a long story whose episodes have been coming more and more frequently. Almost daily, a handful of Israeli men and women pull themselves out of a car or two very early in the morning, stretch and yawn and gaze with pleasure at the hills and desert plains of the Jordan Valley, happily drinking in the silence and the still-slightly chilly air, look up at the feathery clouds floating in the bright blue sky above and at the gazelles prancing about on the ground below and at the birds that alight here and there on the rocks, and cock their ears for the sound of the bells from the flocks that are coming their way with the shepherds and dogs and donkeys.

If fortune shines on all of these creatures – a lot of animals and a few people – that have gathered here, they will get to enjoy an hour, maybe two, of marvelous tranquility. The shepherds tend their flocks, the sheep graze, the dogs scamper about, the donkeys stand around idly, and the Israelis, after greeting the shepherds, have sat down somewhat heavily on the ground, wiping sharp bits of gravel from their hands and rears, and proceeded to let their minds wander or tune into their feelings or chat a little with the others. Suddenly they have the time and quiet for it.

Far from the eye, and especially from the heart, sit the large green pastures of Mevo'ot Yeriho and Havat Omer. From there they come, the expellers – whether it's people from Mevo'ot Yeriho who run wildly into the flocks of sheep and scare the animals with shouting and shofar-blowing and the beating of pot lids, or the army jeeps and the soldiers that emerge from them, brandishing orders declaring the area a closed military zone. Right here, of all places, in the heart of the endless empty spaces, and right now, and just for the shepherds and for us.

This is what happened two Fridays ago, on April 27. The military vehicles drove up slowly from Havat Omer – a thriving and expanding illegal outpost of one violent guy named Omer. The commander of the force, a lieutenant, got out of the jeep holding a white sheet of paper, printed with the awe-inspiring heading “Israel Defense Forces” and below that, in convoluted language, “Injunction concerning security orders (combined formula) (Judea and Samaria), 2009. Announcement concerning area closure (entry and presence there prohibited) (Havat Omer, Mevo'ot Yeriho).” At the bottom of the page was the seal and signature of Col. Udi Tzur, military commander.

The officer let us read the document – it said that it was to be presented “to all who ask” – and let us see from it that on exactly this day, between the hours of 5:00 and 20:00, the area where we and the shepherds and the animals were was closed to us and we were requested to leave it immediately. We also understood from the paper that this prohibition on entering and being in the area did not apply to anyone in possession of a permit to be there, by virtue of a declaration from or decision of Col. Udi Tzur or someone “authorized” by him. And those who have permission to be there are of course the residents of Mevo'ot Yeriho and Havat Omer; if they hadn't settled here a decade or two ago, there would be no areas closed off at their behest to the Palestinian Bedouin, whose ancestors were born here and whose entire livelihood depends on these pastures.

After we all read and photographed the document, in all of its horrible detail, a firm and sensitive discussion took place with the officer about the reddish spot that stood for the closed area on the small map appended to the document. The two map experts among us studied it together with the officer, heads touching as they huddled over the paper, trying to decipher exactly what this blotch meant and how to determine its borders in the surrounding wilderness. The officer suggested opening Google Maps on a cell phone, and the three pairs of Israeli eyes, military and civilian, seriously gazed at virtual reality. It wasn't an easy issue to resolve, apparently, because the inquiry took a while. Meanwhile, in actual reality, the shepherds tended to their flocks and the sheep grazed and the donkeys stood around and the dogs ran about and the bells jingled.

And I felt like grabbing the long ear of one of the donkeys that was standing next to me and whispering to him: “Dear donkey, even you know there’s no need to check any map or any virtual site, not even the latest statistics from B’Tselem and the other human rights organizations. The eye can plainly see and common sense plainly says that what’s happening here is ethnic cleansing: Israel is persistently and systematically destroying the lives of the Bedouin communities throughout the Jordan Rift Valley, who once numbered in the tens of thousands, in order to limit these areas to Jews alone.”

Most of you, enlightened readers of Haaretz, know all this just as well as I do. But what may not be so clear to you – for this the eye must see and the ear must hear – is that the Jewish settlers here, under the patronage of and with the support of a fanatical Israeli government, with its laws and military ordinances, are not standing still. The ethnic cleansing is taking place here and now, with increasing vigor and violence by the week, and may well reach its culmination shortly.

Opposing it stand a handful of Israelis, arriving there through the graces of an even smaller group of Ta’ayush activists responding to calls by these shepherds, coordinating meetings with them. The shepherds no longer go out and graze their flocks without Israelis accompanying them.

Ecclesiastes said: “Only that shall happen Which has happened, Only that occur Which has occurred; There is nothing new Beneath the sun.... I observed all the happenings beneath the sun, and I found that all is futile and pursuit of wind: A twisted thing that cannot be made straight, A lack that cannot be made good.” (Ecclesiastes 1: 9, 14-15). In saying this he gave a good excuse for many good people to remain bystanders. I dare contradict him in one small thing – the crooked can be made straight. Here, thanks to a few wonderful Israelis – whom being with is so much fun – the herds often get a few more hours of grazing, with their owners and their families somehow still surviving.

More importantly: If there were hundreds of people joining them instead of a handful, the bureaucratic military machine, conducting its violent business with the help of edicts and bulldozers and guns, would finally start creaking and the grating noise would be heard at a distance, in Israel and farther away. Yes, it’s still possible to throw a wrench in these works even if the opponents are only a minority in this country. If this minority, which still numbers thousands of wise people with means, would only emerge from their homes and not just make do with reading or writing pieces in Haaretz.



~ End of report