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## FROM THE THESES\* FOR THE 16th CONGRESS OF THE COMMUNIST PARTY OF ISRAEL

(Concluded)

### THE CAUSES OF THE SPLIT IN THE PARTY IN 1965

A great crisis befell our Party in 1965—the crisis of the split. Our 15th Congress took place at the climax of the crisis, when the nationalist group of Sneh and Mikunis, which had split the Party, held a congress of their own, receiving the applause of all reactionary forces in Israel. Poisoned arrows were directed aplenty from every side at our Jewish-Arab Communist Party of Israel.

But they could not overcome it. With immense pains and efforts the work of the Party was reconstructed. Now, after more than three years, it is possible to sum up and state that we have overcome the crisis.

The 15th Congress of the Party was able to arrive at only a preliminary summary with regard to the split that had occurred in our Party. This summary at the 15th Congress has remained correct to this day, but it is incomplete. In the meantime the positions of the leaders of the Mikunis-Sneh group have become clearer.

What were the objective conditions for the split in the Party, a split which, as a matter of fact, occurred only among the Jewish members

#### *a. The Influence of Zionist Policy and Ideology on the Jewish Population.*

The Zionist leadership has a long-standing tradition of collaboration with imperialism against the anti-imperialist Arab national movement, against the Soviet Union and communism in the international arena, of class peace (Burgfrieden) at home.

At the end of the fifties and the beginning of the sixties, the country had a period of economic prosperity, a kind of Israeli 'economic miracle'. It was unavoidable that these factors should affect the internal social situation in Israel and encourage petty-bourgeois tendencies.

The strong interference of the Government in economic life and means of mass communication which control all propaganda has made it possible for the ruling Zionist circles to exert heavy economic and immense ideological pressure on the masses.

The fact that the majority of the Jewish population is new in the country, creates an additional difficulty.

These conditions cause exceptional difficulties and obstacles to the expansion of the Communist Party of Israel's strength and influence among the Jewish public. In this situation, unstable elements in the Party lost confidence in its Marxist-Leninist way and searched for a way out by adjusting themselves to nationalist and liquidationist tendencies.

The influence of these conditions is illustrated by the fact that even the Zionist Left has never been strong in the State of Israel. MAPAM, the party of the Zionist Left, received eight to nine mandates at the Knesset elections, compared with which the Communist Party of Israel received three to six mandates.

#### *b. The Israeli-Arab Conflict, its Continuation and Sharpening*

With the intensification of the use made by the imperialist powers of Israel's ruling class as an instrument for the realization of their policy in our region, with the intensification of tension and the war danger, additional difficulties and obstacles were continuously placed in the path of struggle of the Communist Party of Israel. The Party had to stand up against chauvinism when it called for a peaceful solution of the Israeli-Arab conflict on the basis of respecting the just national rights of both peoples.

It is obvious that the absence of a stable positive plan on the part of the Arab national movement for the solution of the Israeli-Arab conflict and the Palestinian question, respecting the rights of the peoples concerned and according to the general interests of the anti-imperialist struggle, causes great difficulties to the Communist Party of Israel.

#### *c. Interference of Hostile Forces in the Party.*

The hostile class forces which interfered in our Party were interested in liquidating the internationalist policy of the Party. Their calculations were not solely 'Israeli'. They needed an 'Israeli communist party' supporting the Israeli ruling circles in their aggressive policy in the service of the imperialist powers; a party which in the name of communism incites against the Soviet Union; a party which throws dirt at the anti-imperialist Arab national movement; a party which penetrates into the international Communist movement and the international democratic organizations, and also into the democratic Jewish organizations, which penetrates into places where the official Zionist organizations either could not set foot or could not proceed far in their penetration. These factors needed an anti-Soviet herald posing as an 'Israeli communist'. Those who interfered in the Party in order to split and liquidate it as a Marxist-Leninist party, arranged for themselves also in advance the 'Israeli communist' backing for a new war to be unleashed, similar to the Suez-Sinai war in 1956. Indeed, since the June 1967 war until this day, hostile class forces in their propaganda point to 'communist'

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backing, in order to justify their policy of war and territorial expansion.

*d. The Situation in the International Communist Movement.*

In sections of the international Communist movement opportunist and revisionist interpretations were given to the conclusions of the 20th Congress of the Communist Party of the Soviet Union. These falsifying interpretations were adopted and 'developed' by Mikunis and Sneh.

The splitting policy and dogmatic sectarianism of the leadership of the Chinese Communist Party had and still have destructive results in the Communist movement. They have created confusion among various circles, revisionist reactions and a feeling of anarchy in the movement.

This is the objective background to the split. But it would be incorrect to conclude that the objective conditions unavoidably caused the split in our Party. Against the background of these objective reasons—Israeli, regional and international—the nationalist group in the Central Committee organized itself as a faction and in the end split the Party.

#### DIFFERENCES OF OPINION AT TIME OF THE SPLIT

The differences of opinion in the Party were about most fundamental questions deciding the Party's policy:

*a. What Is the Main Contradiction in Our Region?*

The standpoint of the Communist Party of Israel was and has remained that various contradictions exist in our region, and among these the Israeli-Arab conflict, but that the main contradiction in our region is that between imperialism and the people, between imperialism, on the one hand, and the movement for national liberation in the Arab countries and the anti-imperialist forces in Israel on the other hand. No other contradiction may be considered detached from this main contradiction.

Right from the beginning of the split, the minority (in the Central Committee, previous to the split, *transl.*) confused this main contradiction on principle.

Thus, for instance, M. Sneh mixed up all contradictions already at the congress of his group (August 1965) in the following words:

"In the Middle East there is a great tangle of contradictions. There is a contradiction between the world capitalist system, influencing the region, and the world socialist system which has begun influencing the region. There is a struggle between the imperialist forces, which are still strong, and the strengthening anti-imperialist forces in the region. There is a struggle and contradictions among the imperialist forces themselves. There is a struggle between Soviet influence and Chinese influence within the anti-imperialist circles.

There are contradictions and strife and conflicts among the countries of the region themselves, also among the Arab countries themselves. There is an internal struggle within each country between the opposing class forces. There are contradictions between one people and another one in various countries, where the national question has not yet been solved—between Greeks and Turks in Cyprus; between Arabs and Kurds in Iraq, between the North and the South in Sudan. And there is also the Israeli-Arab conflict."

The work of confusion continued until the leaders of the Mikunis-Sneh group stated that the main and decisive contradiction in our region is that between two nationalisms—the Jewish and the Arab. In logical continuation of their non-Marxist position, they more and more ignored the imperialist factor in our region, and completely ignored the imperialist factor in the 1967 war, presenting it as a war between two nationalisms.

*b. The Source of War Danger in Our Region.*

Our Communist Party of Israel has always considered that the main source of war danger is the imperialist interference in our region and not "the struggle between two nationalisms." We said this was the case in 1956, and a similar danger exists also in the future.

As against this, the leaders of the Mikunis-Sneh group saw the center of gravity of the war danger in the anti-imperialist Arab national movement, and considered the fact that the Arab countries 'do not recognize Israel and want to destroy it'. In articles and speeches the leaders of the Sneh-Mikunis group wrote and spoke of the war danger in our region as a danger stemming from the Arab states which "want to destroy Israel."

*c. The Assessment of the Eshkol Government.*

Life has proved the correctness of this assessment.

As against this, the leaders of the Mikunis-Sneh group saw a qualitative difference between the policy of the Eshkol Government and that of Ben-Gurion's Government. Thus from the moment of the split until this day the leaders of the Mikunis-Sneh group have contributed to the strengthening of rightist trends in Israeli society and have particularly contributed to the weakening of the left sector inside MAPAM and to the turn to the right by that party.

*d. The Question of the Way to Israeli-Arab Peace.*

We saw the essence of the Palestinian problem and of the Israeli-Arab conflict in the fact that while one people, the people of Israel, had realized its right to self-determination and national independence by establishing the State of Israel, this right had been denied to the second people, the Palestinian Arab people. In these conditions Israel has to recognize the national rights of the Palestinian Arab people, and first of all the right of the Arab refugees to choose

between return to their homeland and receipt of compensations, according to the UNO decisions.

However, the leaders of the Mikunis-Sneh group wished to transfer the center of gravity of communist struggle in Israel from the struggle for a change in Israeli policy to a struggle against the Arab countries which refused to recognize Israel.

The June 1967 war has proved to anybody who may still have doubted it, that the Mikunis-Sneh group is a pro-government group, which sided unhesitatingly with the aggressive war. Now the Mikunis-Sneh group opposes the retreat of the Israeli army to the lines of June 4, 1967, and supports the government line of forcing agreements on the Arab countries under conditions of military occupation, from positions of strength.

#### *e. The Position Regarding the Anti-Imperialist Arab National Movement.*

The Central Committee viewed as positive the anti-imperialist development in the Arab countries, both from the aspect of the general interest of progress and from the aspect of Israeli national interest and the prospects of Israeli-Arab peace. At the same time, it dissociated itself from chauvinist and reactionary positions, such as any chauvinist position towards Israel, persecution of Communists, etc.

The leaders of the Mikunis-Sneh group actually took a negative stand towards the anti-imperialist Arab national movement. Their propaganda centered on inciting the Israeli public against the anti-imperialist Arab national movement and against the Arab Communist parties. As they understand it, the essence of the character of the Arab national movement is the common 'pan-Arabic' aspiration to destroy Israel.

As far as the Mikunis-Sneh group are concerned, the anti-imperialist Arab national movement resembles the Nazi movement.

#### *f. Proletarian Class Standpoint.*

The Mikunis-Sneh group has no class point of view but a nationalist one. The Mikunis-Sneh group considers as the essence the unity of Jews against Arabs, without distinguishing between fighters for peace and warmongers, progressives and reactionaries, anti-imperialists and pro-imperialists.

The discussion was between 'Jews, unite, the Arabs are going to annihilate us, as the Nazis did', and 'anti-imperialist fighters for peace, Jews and Arabs, unite in the struggle against the common imperialist enemy and against Jewish and Arab reaction.' Not with imperialism against the Arab peoples, but with the Arab peoples against imperialism.

#### *g. Revision of the Standpoint on Zionism.*

The Mikunis-Sneh group have more and more gone over to the positions of Zionist ideology in the Jewish national question. Already

at the congress of his group in August 1965, M. Sneh said:

"There are problems which stem from the attachment between the State of Israel and the Jewish communities in the world. This is a serious question. When we write a program, we shall have to consider this problem and we shall have to find an ideological and political-practical basis enabling us to solve these concrete problems according to the scientific fundamentals of Marxism-Leninism and in collaboration and cooperation with other elements in the Israeli workers' movement, and this difficulty must be overcome".

#### *h. The Question of Unity of Action.*

The Party has struggled during all the years for unity of action of the working class and all toilers and for the establishment of a national-democratic front.

Today the Mikunis-Sneh group boast of the broadest unity of action with all other parties, achieved by them in the country on the reactionary basis of common support for the June war and of opposition to retreat to the armistice lines of June 4 according to the Security Council Resolution ('Neither the lines of June 4, nor the lines of June 11' they declared.).

Under cover of the demagogical smoke screen of independence from the CPSU and the international Communist movement, the Mikunis-Sneh group made themselves dependent on the Israeli Foreign Ministry and the general policy of the Eshkol Government.

The Mikunis-Sneh group have completely abandoned the principle of international solidarity of Communists and anti-imperialist forces. In their anti-Soviet and anti-Communist incitement they have attained records. In his unbridled anti-Soviet assaults, M. Sneh dared to compare the role of American imperialism in Vietnam with the role of the Soviet Union in the Middle East.

#### *i. The Communist Party Norms; Democratic Centralism.*

The leaders of the nationalist minority in the Central Committee stepped upon Party democracy and Party centralism alike, placing themselves above the majority in the Central Committee and the Party cadres. They spoke and wrote openly that not all comrades were equal, that there were members with a particular 'specific weight', and that a Jewish member was 'worth more' than an Arab member, and other similar racist theories.

The minority undermined the democratic norms. They contacted the bourgeois press and provided it with inside information on the Party, in order to mobilize the hostile press for a provocative and misrepresentative crusade against the majority in the Central Committee and the line of the Party.

To sum up: The Mikunis-Sneh group abandoned Marxism-Leninism, the doctrine of the working class and changed over to the bourgeois world view.

The political-ideological education in the last years preceding the

split, was at various times quite intensive. It was centered mainly on the struggle against the deviations which had sprung up in the international Communist movement and which threatened our Party too: at a certain time—the revisionist deviation, and then the 'leftist' dogmatic deviation. We succeeded at all times in repelling the deviation that was topical in the movement, in our Party. But here some weaknesses appeared:

1. At the time of our struggle against dogmatism, we did not pay attention to the growth of revisionist and liquidationist concepts within our Party, which questioned fundamental premises of Marxism-Leninism.

2. We neglected in those years almost completely Marxist-Leninist teachings concerning the Jewish national question and Zionism. In this manner we opened a way for the penetration of Jewish-nationalist, neo-Zionist views.

To sum up: The consistent struggle of the majority in the previous Central Committee for the prevention of the split, and the struggle of the Central Committee of our Party for the reunification of the Party after the split—were correct and vitally necessary. The concern for the unity of the Party is a matter of principle. At the same time, there had been weaknesses and errors in this important battle which was an honor to the Party.

We go to the 16th Congress while our ranks are united and our Jewish-Arab unity is as strong as ever.

A savage campaign was conducted against our Party, in which the leaders of the Mikunis-Sneh group took a most active part. In an arbitrary way we were deprived of the possibility to run in the elections under our own name—the Communist Party of Israel, and were forced to appear with our lists for the elections to the Histadrut and the Knesset under the name "New Communist List in Israel" (Rakach). However, notwithstanding the fullest backing given to the Mikunis-Sneh group by the rulers, notwithstanding the campaign of hatred and threats directed against our Party, notwithstanding the atmosphere of terror and nationalist chauvinistic incitement against our Communist Party, the Party succeeded in attaining important achievements in the elections.

In the Knesset elections our Party elected three deputies, compared with one representative of the Mikunis-Sneh group: in the elections to the municipalities, our Party received representation in 14 councils, while the Mikunis-Sneh group did not attain any representation at all: as a result of the elections to the Histadrut (Jewish Federation of Labor) Congress, our Party was represented in the Histadrut Executive Committee by two representatives (the same number as received by the Mikunis-Sneh group). These important achievements testified to the ability of our Party to overcome the immense difficulties and to reorganize in short time.

## IN THE STRUGGLE FOR PEACE AND THE WORKERS' RIGHTS

The members of the Communist Party of Israel were among the initiators and activists in the organization of many campaigns of workers and struggles of wage earners. Our comrades were among the activists in the action committees set up by workers' committees, which organized countrywide protest strikes, workers' mass meetings and sending of delegations of workers' committees to the Histadrut Executive Committee and the Knesset.

Great importance is attached to the activities in our country for solidarity with the struggle of the Vietnamese people against the aggression of American imperialism.

Great importance has to be attached to the activities in the democratic organizations, particularly in the present political situation. This activity creates possibilities for non-party people and for sympathizers.

## THE JEWISH QUESTION AND ZIONISM IN OUR DAYS

In Israel a struggle is taking place between the Marxist-Leninist ideology of the working class and the bourgeois Zionist ideology. This class ideological-political struggle is also taking place among the Jewish communities abroad.

The predominant ideology in Israel is the Zionist ideology. Guided by this ideology, the ruling circles of Israel are conducting a policy which contradicts the true national interests of the people of Israel, a policy which ties the State of Israel to the imperialist powers in their struggle against the Arab anti-imperialist national movement, against the Soviet Union, against the international Communist movement and all forces of socialism, national liberation and social progress in the world.

Zionism must not be confused with the people of Israel or with the Jewish people.

The struggle against the Zionist ideology and policy constitutes an integral part of the general struggle against ideological subversion by the opponents of socialism and progress. This is an Israeli national interest, a Jewish interest and a general revolutionary interest alike.

### What Is The Jewish Question?

Jews are living in various countries under different conditions and regimes. Therefore it is impossible to speak about a "Jewish question" as a worldwide question, existing in all countries on earth, in capitalism and socialism alike.

When we talk of the Jewish question, we mean the question of the discrimination, persecution and even annihilation (especially under Nazi rule) of Jews for being Jews. The problem of the solution of

the Jewish question is, therefore, the problem of liberation of the Jewish masses from the virus of anti-semitism, which appears in various forms in the society of class exploitation. The problem is, therefore, how to uproot the virus of anti-semitism completely, how to ensure the Jewish popular masses freedom and equality of rights.

The Marxists view anti-semitism as one of the forms of national and racialist discrimination and oppression. The general causes for anti-semitism are the same causes which bring about the discrimination and oppression of other peoples, too.

Marxists view racialism, including anti-semitism, as a reactionary means used by the ruling exploiting classes, especially in times of upsurge of revolutionary struggles against the regime, in order to divert the attention and fury from themselves to an imaginary enemy, to a scapegoat, the Jews, Negroes or persons belonging to other peoples.

The struggle against anti-semitism is a common cause of the Jews in the various capitalist countries, where it exists. At the same time, the struggle against anti-semitism is not solely a Jewish cause. It is a cause for all democratic and progressive forces, an inseparable part of the general struggle against racialism and national discrimination, and for democracy and socialism.

The Jewish question, the question of discrimination and persecution of Jews for being Jews, does not exist in the socialist regime. In the Soviet Union and in other socialist countries the social basis for the phenomenon of anti-semitism was liquidated, since the exploiting classes were defeated, since the oppression of nations and national minorities was eliminated. In the socialist countries the struggle continues against the remnants of prejudices concerning the relations among peoples. In the Soviet Union and other socialist countries anti-semitism was outlawed, and any propaganda and any deed that bears an anti-semitic character is forbidden.

### Zionist Ideology

Zionist ideology is based on a bourgeois-nationalist attitude to the Jewish question. Contrary to Marxism-Leninism, which is based on a proletarian class attitude to the national question, Zionism presents the problems of the Jews as problems elevated above classes which supposedly derive inevitably from the very existence of Jews among other peoples.

Zionist ideology maintains that the cause for anti-semitism is just hatred of Jews, without any relation to the given social regime, without any relation to the social, political and class struggles taking place in society.

According to Zionist ideology, anti-semitism is thus eternal and independent of the social regime.

Since Zionism detaches the Jewish question from any social-

class background, it reaches the conclusion that as long as Jews live among non-Jews, anti-semitism will exist. From this conclusion regarding the eternity of anti-semitism, Zionist ideology arrived at opposing integration of the Jews into the social struggles in the countries in which they live, and it commends the organization of the Jews in separate organizations.

Zionist ideology stands for a "family peace between classes," between the Jewish exploiters and exploited, millionaires and unemployed, as a counterweight to the Marxist slogan "Workers of all countries, unite!"

In accordance with the Zionist outlook, the Jewish workers and bourgeoisie have more in common than the Jewish workers have in common with the American or Russian workers. Zionism negates the possibility of a change in the situation of the Jews as a result of their integration into the struggle of the workers and popular masses for democracy and socialism; it works for their detachment from social struggles against the diseases of capitalist society, including the struggle against anti-semitism.

Instead of integration into the general democratic struggle, into the struggle for socialism, Zionist doctrine presents as a solution, immigration, the territorial concentration in Palestine (today in Israel).

In contrast with the Communists and other progressive forces, which have fully condemned and rebuffed anti-semitism as a reactionary movement that sabotages the revolutionary struggle, Zionism has precisely attempted to build its structure on anti-semitism.

This Zionist attitude to anti-semitism stems fundamentally from the fact that Zionist doctrine as well as anti-semitism derive from the same premises: the Jews are in all countries a foreign element, different from the rest of the population.

Another assumption of Zionist doctrine says that the Jews constitute "an ex-territorial world nation," and as such the general social laws do not apply to them. Zionist doctrine bases the existence of a "world Jewish nation" upon the fact of the existence of anti-semitism, which imposes on the Jews isolation from the peoples among which they live and a separate national cohesion, and also upon an ethnic criterion, according to which the Jews in the whole world belong to the same "Jewish nation," as being united by the common origin from the ancient Hebrews.

Marxists have always rejected the unrealistic and reactionary Zionist theory about the supposed existence of a "world Jewish nation"; that the Jews in the whole world constitute, as it were, one nation.

Zionist policy, which is also the policy of the Israeli Government, is not only not intended towards non-identification of the Jews in the world with all regimes, but is explicitly directed towards iden-

tification with capitalism, with imperialism, and in particular with the American one.

The recent conferences of the Jewish millionaires from the USA, Britain and other countries, which were held in Israel, stressed the anti-worker class character of support for the regime existing in Israel and its pro-imperialist, anti-Soviet character in respect of its international policy.

### Zionist Policy

Since Zionism was shaped into a political movement by Th. Herzl and the other Zionist leaders, Zionist policy was based on collaboration with the forces of reaction, with the imperialist powers against the revolutionary socialist movement and against the national liberation movement.

An important place in Zionist policy is occupied by incitement and subversive activity against the Soviet Union and the other socialist countries, against the international Communist movement.

The anti-Soviet Zionist propaganda in the Jewish question is part of the general anti-socialist policy of the Zionist leaders who aspire to "liberate" the Jews of the Soviet Union from socialism, just as international imperialist reaction aspires to "liberate" all the peoples of the Soviet Union from socialism. It was and has remained an inseparable and important part of the cold war conducted by the imperialist centers of subversive ideological warfare against the socialist countries.

In recent years, the Israeli Government has determined a line of official identification of Israeli foreign policy with the ideological struggle of Zionism against the SU and other socialist countries. Official representatives of the Israeli Government started using the rostrums of UNO and its commissions for delivering speeches of incitement against the SU and other socialist countries.

The anti-Soviet Zionist propaganda was intensified after the June war, but its successes diminished. Since the June war, world public opinion knows more about how the Israeli rulers—the Zionist standard-bearers—treat the Arab population, the Arab refugees, the question of uniting families.

Pro-imperialist Zionist practice attained a new dimension in the collaboration of the Israeli rulers with the imperialist powers, in their neo-colonialist policy.

### The Zionist Movement is not a National Liberation Movement

Zionist ideology and policy prove that the Zionist movement, comprising all its many organizations, is not a national liberation movement, but a nationalist, reactionary political current, one of

the important instruments of the Jewish bourgeoisie, which is used by imperialism in its struggle against the three revolutionary forces of our time.

The Zionist movement is not a movement for national liberation, as its program and its practice are not anti-imperialist, but based on collaboration with imperialism:

1. In the countries of capitalist rule the Zionist movement collaborates with the big bourgeoisie of those countries against the revolutionary workers' movement, against communism, preaching the severance of the Jewish workers from their class brothers, from the struggle for changing the regime, for socialism.

2. In the Middle East the Zionist movement has served, since the Turkish rule, through British rule and up to our days, as the loyal ally of all sorts of imperialists fighting the national liberation movement of the Arab peoples, contrary to the national interests of the people of Israel.

3. In Israel the Zionist movement acts against the interests of the toilers, for the isolation of the Jewish workers from the Arab workers. It fosters distrust between them and propagates chauvinism and national arrogance. Zionism in Israel works against the national liberation of the people of Israel from the chains of foreign capital and dependence on imperialism, and it conducts a policy of territorial expansion with the assistance of imperialism.

4. Zionism serves as one of the tools of imperialism in its global struggle and its work of ideological and political subversion against the SU and the entire world socialist system, with the aim of shaking the socialist regimes from within.

5. In Asia, in Africa and in Latin America Zionism assists the neo-colonialist activities of the USA, West Germany, Britain and other imperialist states.

### The State of Israel and Zionism

The Zionist ideologues identify Israel with Zionism, just as they identify the Jews with Zionism. In a vast and expensive propaganda campaign they describe matters to public opinion in such a manner as to create the impression that anyone opposing Zionist ideology, Zionist policy, the policy of the Israeli Government, becomes an anti-Israeli or even an anti-semitite. By such a demagogical distortion the Zionist leaders try to silence any criticism of the policy of the Israeli Government inside the country and of general Zionist policy in the international arena, presenting that criticism as an anti-semitic, anti-Israeli position.

In a cynical manner the Zionist leaders exploit the terrible sufferings of the Jewish people under Hitler, the historically unprecedented mass extermination of millions of Jews in the nazi con-

centration camps and gas chambers—in order to prevent criticism of the policy of the Israeli Government and of the general Zionist policy.

The all-sided collaboration existing between the rulers of Israel and the neo-nazi rulers of West Germany is an additional proof of the fact that the Zionist leaders do not express the true interests of the Jewish popular masses and of the people of Israel.

There exists a possibility of cooperation between Jewish organizations of various countries on the basis of progressive aims, such as the struggle for peace, against anti-semitism and revival of nazism in West Germany, etc.

The unscientific and incorrect identification of Israel with Zionism plays also a role in the propaganda of the Arab chauvinists.

On the basis of this false identification, Arab nationalist leaders attempt to prove that the State of Israel has no right to existence.

By conducting an ideological struggle against Zionism, our Communist Party leads a campaign for releasing the popular masses in Israel from chauvinism, for bringing them to the main road of a scientific-socialist world outlook and a policy that suits the true national interests of the people of Israel, and also the interests of the Jewish working masses all over the world.

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