

the UN mediator, was shot by a Jewish terrorist band, and several subordinate UN officials were felled by Arab bullets.

War, Panic, and Refugees—In the fires of war seethed panic and then chaos, the terrorism and counter-terrorism that ultimately resulted in 800,000 Arab refugees. After the fighting ceased, the Jewish dead in Israel were buried and their displaced peoples returned to their homes, often bombed and gutted, to start over again. With the Arabs it was not so. They had left the battle areas as a part of an overall military strategy in the expectation that when the clash of armies was heard no more and the Israel nation was put down, they would return at will to their homes. But when the battle lines were stabilized by armistice agreements, negotiated in 1949 by the patient but persistent Ralph Bunche, the Arab refugees found themselves on the Arab side of the military boundary lines with little prospect of a return. They faced the same tragedy as the Hindus who fled Pakistan for India, or the Moslems who forsook India for Pakistan. They were now displaced people in need of a plan to take them out of camps into new but productive opportunities. Only a few (approximately 3,500) returned to Israel under a plan of reuniting the families which had become separated during the fighting. The absence of peace agreements and the consequent continued existence of military boundary lines with no direct intercourse between the contending parties has made any large-scale repatriation impossible. Experts today agree that the only hope for the refugees in the area is resettlement—the Arabs in Arab lands and the Jews in Israel. Iraqi Jews can not even if they so desire, be repatriated, nor will the Arabs return to Israel. Pre-war conditions are never re-established.

Not only has the bitterness unleashed by war made it difficult for observers dispassionately to examine the Israel-Arab controversy; a factor

complicating the issue still further is that *stereotypes and propaganda have colored the pictures we have developed of the people involved.*

Stereotype: Dashing Nomad in Flowing Robes—The Hollywood portrayal of the Arab world is that of perpetual "Arabian Nights." The Arab in flowing robes and a desert setting is portrayed as a dashing, romantic figure. The area itself is pictured as peopled by unlettered nomads, inevitably potential cutthroats. Here is a stereotype removed from reality. The Arab world is a complex of social, economic, and religious forces, varying all the way from the proud Bedouin to astute philosophers and skilled statesmen; from various Moslem sects through the Druse group to the several Christian sects; from a patriarchal social and economic system found among the Bedouins to the feudal system of the landlords, on the one hand, and the enlightened Western type of capitalism, on the other. Not only the goat skin Bedouin tent symbolizes the Arab world; modern buildings are increasingly in evidence. The Arab world is in flux and ferment. Struggling against a primitive and disorganized past, it is moving toward a more progressive orientation.

In the recent era, if the Arab peoples have often been misrepresented and maligned, the Jews have historically been the world's scapegoats. The civilized world is beginning to recognize that any situation where Jews are involved will be distorted by the anti-Jewish (anti-Semitic) ideas which have persistently infected our culture for centuries, but we have not been sufficiently on guard to watch this psychological element in the Palestine situation.

Nazi Propaganda Invasion—Anti-Jewish bias in the Middle East developed rapidly during World War II when the Nazi influence was exceedingly strong. The Arab world, anxious to get rid of Britain and France, gravitated hopefully toward the Axis. The Nazi line in the Middle East was not

dissimilar to its line in Europe. The Jews were made the symbol of all evil. They were described as the servants of British imperialism in the area, bent on dominating and exploiting the Arab peoples. Extermination of the Jew was, therefore, to be considered logical and good.

The direct result of this kind of propaganda was the outbreak of pogroms against the Jewish communities in various parts of the Arab world. In Iraq, a pro-Nazi coup was organized by the infamous Ex-Grand Mufti of Jerusalem. After the British put down the revolt, the Mufti fled to Berlin and collaborated there with Hitler in the extermination of the Jews of Europe and in broadcasting anti-Jewish and anti-Allies propaganda to the Arab peoples. The radios in the Arab world, from North Africa to Bagdad, were tuned faithfully to these Nazi broadcasts, and through them many Arabs came to accept the anti-Jewish prejudices which Hitler used as his most effective technique to gain and extend his power. Tragically enough, even to this day, anti-Jewish literature may be secured in the Middle East and is found at the Arab embassies, legations, and consulates here in America. Much of this material is based upon the spurious and completely discredited "Protocols of the Elders of Zion," a forged document which allegedly describes the "Jewish plot" to control the world.

Communists Continue the Hitler Line—A major factor today in the perpetuation of this anti-Jewish prejudice in the Arab world is the growing communist influence. As long as the establishment of Israel appeared to embarrass Britain and the West, Russia supported the new state. However, the moment Israel—by its democratic structure of government and general orientation—threw its weight on the side of the West, Russia shifted its policy and began to re-inject the poisonous anti-Jewish virus into the Arab world. The communists have taken

over the entire anti-Jewish hate technique which Goebbels, Himmler, and Streicher developed with such diabolical success; the presence of the Jews in the Middle East is described by communists as a part of a Jewish plot to subject the Arabs to their "nefarious financial wizardry." The "driving out" of the Arab refugees is labelled a part of a deliberate plan to rob the Arab people of their birthright. The "aggressive Jew" is pictured as even now plotting an "expansionist drive" to take over more Arab territory. To these lies is added the persuasive counsel that the Arab refugees should not accept resettlement in the Arab world—that they should accept nothing but a return to Israel. The purpose of this advice, obviously, is not to help the refugees, but to keep the conflict boiling as long as possible, for communism is uniquely capable of thriving on disaffection and turmoil.

If peace—and above all, brotherhood—is to reign in the Holy Land, that area which created three great faiths for the world—Christianity, Islam, and Judaism—we must discount and reject these various stereotypes and propaganda devices designed purely to stir up hatred and bitterness. Both Jews and Arabs are men of dignity and worth, possessing the same general potentialities for good will and cooperative effort as are to be found among any other peoples.

The Great Need: Face-to-face Negotiation—The great need today is direct negotiation between the Arab States and Israel, for unfortunately no significant meetings between representatives of the Arabs and the Israelis have taken place during the past three years. Israel's desire to negotiate has thus far met with no favorable response. However, a gesture of real friendship was recently offered by Israel, when she released the blocked accounts of refugee Arabs in Israel banks, a sum totaling about \$15,000,000. These accounts were released without securing in return any assurance for a parallel re-