Letters to the Tech
Ad Objections

To the Editor:
In responding to the objection from the Executive Committee of the ASA President Forrest Krutter. Gerald Radack quotes two people in his article. The first was a former member of the Executive Committee of the ASA. He had resigned earlier this year because of personality conflicts with Krutter. The second was a member of the group which formulated the charges against Forrest Krutter. Mr. Radack himself was not present at the meeting where Forrest Krutter wrote the "news article" based on these biased statements.

The article in Monday was written by Jon Horn, another member of the group which wrote the "news article". He had resigned earlier this year because of personality conflicts with Krutter. The article in Ergo could be considered a more reasoned statement; however, it was unbiased, since it was our office space where we wrote the correspondence.

Mr. Radack doesn't state that before the impeachment proceedings started, it was decided that no debate was to be allowed from the floor. Nor does he mention that Forrest Krutter was not allowed in the room during the initial discussion of the charges.

The Tech's editor, Mike McNamee (Oct. 31) accuses Forrest of "being a fool", who's "arguments... are simply wrong". Specifically, Forrest implies that the "views and opinions" of the editors is the "philosophy of those people. It is something about the views and opinions that Forrest has been attacked for.

But I doubt that Forrest Krutter just went beyond the bounds of the general rules of law-school conduct. I don't doubt that Forrest would run just ad for a minority taking offense is secondary to the main objection, but I don't doubt that Forrest would run just ad. For example, suppose you accept an ad for a private club for whites only? Would you run it for a Naz-Nazi school for Jews? For private schools for those fleeing an integrated Boston public school?

The appearance of advertisements in a newspaper controlled by people certainly does say something about the views and opinions of the people who control it. Josephine McNamee ("art director") implies content for or at least considered the content of the ad (e.g., that women are seen as "pleasure machines") and the ad content itself. If the answer to that question is affirmative, then I charge that The Tech is not being up to its professional responsibilities.

Darnell Palatini "77
Nov. 1, 1975

Racism in the Middle East

By Rami Mangoubi

The recent US General Assembly resolution declaring Zionism a form of racism is but one in a series of Arab steps intended to set the stage for the destruction of Israel. The acceptance of this resolution, heralds a new era in international morality in which oppressive and discriminatory policies are not tolerated.

The underlying issue in the Middle East is racism. The persistent Arab attack on Israel is but one manifestation of a seldom understood Arab racism: the persistent Arab refusal to tolerate any non-Arab independent people in their midst. Consequently, groups such as the Kurds in Iraq, the Druse in Syria, the Berbers and Saharans in Morocco, the Copts in Egypt and the black Sudanese, as well as Christians and Jews, have been subjected to continuous campaigns of persecution. These campaigns, often reaching such brutal proportions such as the murder of one million Jews in Nazi Germany (New York Times, April 18, 1965) and the destruction of hundreds of Kurdish villages in Iraq, are often submerged in Western opinion.

It is ironic, indeed, that the Arabs, who have been the traditional black slave traders, should portray themselves as champions of the third world today. Slavery was officially abolished in Saudi-Arabia only in 1964(4) and unofficially continues to date. But perhaps what is most shocking is the treatment of Jews in Arab lands. Historically, Jews have always lived as second class citizens in the Arab world. However, in recent times, the situation has become much worse. During World War II the Arab world collaborated with the Nazis against the Allies. The Mufti, head of the Palestinians, entered into an agreement with Hitler by which the Jews in the Middle East would be exterminated after Germany's victory. (Today, Yasser Arafat frequently refers to the Mufti as his great mentor and teacher.)

While the Egyptian attempt to beat the Nazi camp was successfully blocked by the British, Sadat himself was imprisoned for his collaboration with Nazi spies. Ten years later, Sadat published a letter addressed posthumously to Adolf Hitler in the Cairo weekly Al-Moussawar on September 18, 1953 which begins "My Dear Hitler, I congratulate you from the bottom of my heart." After World War II, many Egyptian Jews were killed in population exchanges. In 1947, thousands of Jews were imprisoned without trial in 1948 and 1956. It is no wonder why Arab citizenship has brought about the explosion of thousands. In 1967, all Jewish men were thrown into Abu Zaabal, a detention camp administered by officers who professedly claimed to have received their training from former S.S. men who were given refuge in Egypt.

A Jewish community of 80,000 before World War II is reduced to 500. All Jews who (Please turn to page 5 top right)

Commenary

The two Commentaries on Zionism were written by Rami Mangoubi "78 (left), a Jewish refugee from Egypt, and the MIT Arab Club (right), to discuss the recent US General Assembly vote equating Zionism with racism.

By the MIT Arab Club

On Monday, Nov. 10, 1975, the United Nations adopted a resolution condemning Zionism as a form of racism. 77 countries voted for the resolution, 35 against and 32 abstained.

We, the Arab students at MIT, feel that we owe the MIT community an explanation of why we condemn Zionism as a form of racism.

The Arabs have been accused of being anti-Semitic. The Arabs are themselves Semites, stating that the Arabs are anti-Semitic as well as saying that the Jews are anti-Semitic.

Arabs have also been accused of being anti-Jewish. On the contrary, we Arab-Christsians, Arab-Moslems, or Arab-Jews, hold great reverence for Judaism as a religion, in our holy books, the Bible and the Koran, teach us. At this point a distinction between Zionism and Judaism is necessary. Judaism is a religion, with its own moral and religious traditions and beliefs, for which we hold a great respect; while Zionism is a political ideology, with its own political institutions and political goals, the latter being the establishment of an exclusively Jewish state in Palestine. Zionism defines Jewishness as an ethnic and not strictly religious trait. An important criterion in establishing the link between Zionism and racism is the definition of racism in the UN resolution. The discrimination between human beings on the grounds of race, color, or ethnic origin." Another relevant definition is that of racial discrimination: "Exclusion, restriction, or preference based on race, color, national or ethnic origin."

When Zionism was founded, towards the end of the 19th century, its motto was: "Give us a land without a people for a people without any land." It means Palestine. The Zionist claim that Palestine is a land without people is false, Raanan Weitz, a Zionist leader and, for many years, the head of the Jewish Agency's Colonial Department - the body in charge of organizing Zionist settlements in Palestine - commented in September, 1967, quoting his diary from 1940:

"Between ourselves it must be clear that there is no room for both people together in this country (Palestine). The situation is that of an Arab at war with a Palestinian (of the west of the Jordan River) without Arabs... And there is no other way for the Arabs to return the Arabs who have been forced to the neighboring countries, to transfer all of them to the Arab countries, not one Arab must be left.

As Zionism progresses further towards its political goal, namely the establishment of an exclusively Jewish state in Palestine, we Arabs are confronting the fact of the Arabs living in that very piece of land which is claimed to be Jewish. To overcome this conflict, a racist policy manifested in the three slogans: "Kubulat Katariye (conquest of land) which meant that Jews and only Jews should own and