

"rehabilitation." This scheme is being implemented in the framework of granting administrative autonomy to the territories, without the extension of Israeli civic rights to the subject population and while keeping them under strict military control.

Despite the strong resistance of Palestinians in the West Bank and Gaza to the Israeli presence, this policy has been largely successful. Indeed, one might be deceived by appearances if one seeks to reject this success of annexationism in the failure of relations of "coexistence" between Arabs and Jews. Such indications abound and occasionally reveal surprising aspects about the character of Israeli control. On the tenth anniversary of the annexation of Jerusalem, for example, a symposium was held in the city in which relations between Arabs and Jews were reviewed:

Jews and Arabs are divided all along the line, and even in mixed and border districts, neighborly relations have not come into existence. At work too, the tendency is to separate between Arabs and Jews. Contacts created at work despite this tendency do not continue because of different social frameworks.

The number of Jewish-Arab partnerships was greater 7-8 years ago than now...there exists a feeling that Jewish-Arab relations in Jerusalem are temporary, that there is no knowing what tomorrow will bring. Even stories of "cooperation" in the underworld between Jews and Arabs have little basis.
(Weingrad, 1977:66-67)

These sentiments, which can be felt and seen throughout the occupied territories (and probably with greater intensity among Arabs who have been living in Israel since 1948) tend to mystify rather than illuminate the issue at hand. To place the above illustration in context, perhaps it should be compared with the observations of Sa'id the Ill-Fated, the Galilean anti-hero of Emile Habibi's epic of the Palestinians. Sa'id, while recalling his difficulties in relating to the alien culture which