

1995, days after Rabin's murder, Rabin's widow, Leah Rabin, said: "There was a climate that allowed this to happen, a climate of enormous violence, talking violence, picketing violently. Every Friday afternoon here in our street there were the same people coming and saying, 'Murderer, traitor, traitor, murderer.' And the last Friday, I came home at 3:00, left my car, and there they were. They had big yelling and big shouting, and then they said, 'Wait. In another year, in another year we will kill you both on the Kings of Israel Square' — that is where the [peace] rally took place [where Rabin was assassinated that day], because they knew about the rally that was going to be."

In October 1995, immediately prior to his assassination, and in the midst of this climate of hate, Rabin made his last visit to the United States, where he again came into sharp conflict with the ADL, and other Sharon patrons. "Late last month, Israeli Prime Minister Yitzhak Rabin lashed out at American Jews who lobby in Washington against the Israeli government's negotiating policy toward the Palestinians," the Oct. 12, 1995 issue of the *Washington Jewish Week* reported. "Rabin told members of Jewish organizations that American Jewish groups should not lobby against the peace process in Congress."

On Nov. 4, 1995, Rabin was shot dead by Yigal Amir, a member of Eyal, one of Sharon's settlers movements, who had frequently participated in Netanyahu's rallies against Rabin, and who lived in the Sharon terrorist sect headquarters of Kiryat Arba.

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## Interview: Viveca Hazboun

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# 'We are greater than the pain'

*Dr. Hazboun is director of the Guidance and Training Center for the Child and Family in Bethlehem. A distinguished psychiatrist, author, and lecturer, Dr. Hazboun, currently the only female child psychiatrist in Palestine, has worked diligently to bring clinical services to the Palestinian population in Jerusalem and the West Bank. She was interviewed while in Los Angeles in August by David Kilber.*

**EIR:** Tell us about your work, your clinic in Jerusalem, and a little bit about your background and training.

**Hazboun:** I'm a Palestinian refugee and an American citizen. I went back to Lebanon and the Middle East in 1985. I've been living there for the last 14 years and have applied for a

request for residency, and still have not received it 14 years later. I studied medicine at the USC [University of Southern California] School of Medicine, and did my training at County Hospital in Los Angeles. I did a year of intern medicine at Huntington Memorial Hospital. I have my boards in adult and child psychiatry. I'm a mother of three children. I live in the Old City of Jerusalem and work in Bethlehem.

I was working as a mental health supervisor with the UN Refugees and Work Agency, and was going through 35 refugee camps during the month. There was no chance to do the follow-up work, or do the necessary work with the kids I was treating, so we started this project, and have been running this center for guidance and training in Bethlehem.

We have different aspects to our center. We have a lot of clinical services, and then we do research on mental health issues in Palestine. We also do training in mental health — which we're very proud of — graduating 110 mental health workers over Palestine and the West Bank area who do counseling, and so forth, and then we have a special educational program, which has been able to help about 800 kids back into the mainstream of the school system.

I am the director there, and the only child psychiatrist at the center. I'm the only female child psychiatrist in Palestine. That opens up the doors for a lot of women who would otherwise not see a psychiatrist. My dream and hope is to be able to extend this into a residential facility for children, and possibly an educational facility for children. We don't have one in Palestine, and, for a lot of the kids who need to be hospitalized, we have to either consider an Israeli hospital, which doesn't go well with the families, most of the time, or they sometimes go to Lebanon or Jordan to be hospitalized, which is economically unfeasible. The economic situation in Palestine is totally nonviable.

**EIR:** People see a lot of coverage of the Middle East, but don't often have a chance to see what is happening to the Palestinian people. Could you fill that picture in for us?

**Hazboun:** I'd like to start by saying that the Palestinian family has been the pillar of strength of the Palestinian people, and, although this has been a strong institution, even this has deteriorated, which is really a danger signal. Over the past 50 years, I think the strength of the family has kept the Palestinian people going with a high educational level, despite the social and economic disaster we have had to live through. The Palestinians have the highest educational level of all the Arab countries.

With the Intifada, a lot of the kids dropped out of school to participate in the war of stones. They gave up their childhood for political aspirations, and often were maimed by it, physically and psychologically, and were not able to get back into the school system, or were not even able to tolerate being a child at home. So, these heroes of the Intifada are now the dropouts of the school system. This is why our

center was very interested in attending the needs of these children, to try to mainstream them back into the school system, so they don't lose the chance to participate in the building of the Palestinian nation and people. This is a big loss we've had to deal with.

When you get a nation with up to 45% (in a random sample) of the population suffering from depression and post-traumatic stress disorder, or developmental delay, or 33% of IV heroin addiction, then you're talking about serious problems.

I did a separate study of drug addicts. It was a small sample study of one section of the Old City of Jerusalem. The 25 families interviewed reported 33% IV heroin use by members of the family.

When I was working in the refugee camps, of the 35 camps I visited, there were a lot of drug addicts who I treated, who reported that before the Intifada, they would be smoking marijuana or hashish, but with the Intifada, these things disappeared and suddenly IV heroin was very available. I saw a lot of heroin addicts. . . . I'm not a politician, but this tactic is not something new: to subdue the political aspirations of a people when they are numbed out with drugs.

**EIR:** What year was that?

**Hazboun:** This is 1989, '91, '93. 1991 was the peak of the Intifada, when I was hearing this in the refugee camps.

**EIR:** You mentioned the breakdown of the family.

**Hazboun:** Before, if we made one call, someone would come to pick up a preemie [premature infant], or injured child being released from the hospital. Now we make 10 or 15 calls, and no one answers. People are so overwhelmed that the extended family is just not available. The immediate family is either tragically martyred or in jail, or something like this, and we're at a loss where to place these children. We don't have the institutions to deal with it.

**EIR:** There is very high unemployment.

**Hazboun:** That goes without saying. It's incredible. And, if there is employment, I know workers who go to work for a whole day for 20 shekels, which is less than \$10, from 7 a.m. to 10 p.m. So, even when people are employed, it's incredible. I don't know how people survive!

**EIR:** What do you see happening to the children as a result of all of this? People forget that many of the refugees in the camps in Lebanon, Jordan, the West Bank, and elsewhere have been there for generations, in poverty and almost concentration camp-type conditions. What effect does this have on the children?

**Hazboun:** Some people come through it, but most of the time when people are stressed, they do break down. They do things that are destructive. There's a study of abused children,

who themselves become abusive parents. This is one explanation I have for what's happening in Palestine, as far as—how could the Jews of Europe, who were so persecuted, do the same thing to the Palestinians? I just hope it doesn't continue to repeat itself, that these Palestinian children don't grow up to do the same. I'm a psychiatrist and a psychoanalyst, and I cannot deny that the aggressive instinct exists in all of us, Palestinians and Israelis, and I think we've done our share of aggression; but when will we intervene in the cycle of violence? Two wrongs don't make a right, and never made a right. But when people become mentally ill, the violence really becomes uncontrollable. I don't think we are super-human beings. We're human, too. How much longer can people contain this kind of pain? People were very optimistic with Oslo [the 1993 peace accords], and it really raised a lot of hope, and now you can see the depression of people showing up at the clinics.

**EIR:** You're starting to see more hopelessness?

**Hazboun:** There was a lot of hope built up, a cure of our depression, and now another relapse. There is no meaningful planning. I read about the Oasis Plan [proposed by Lyndon LaRouche], and I think, "Oh, it would be nice, let's get started! What's stopping us?"

**EIR:** Please describe the refugee camps. I don't think most people have any idea what the conditions are.

**Hazboun:** In 1984, when I was living in Los Angeles and was on the staff of the USC School of Medicine, I went to the Middle East and visited two refugee camps, and, although they looked very poor and neglected, I got some drawings from the kids at the schools, and I said, "This is not so bad!" But in 1989 to 1991, it became very different. In 1984, kids would draw an olive orchard, or a wedding, or people playing in the fields. In 1991, I gathered 150 drawings by children, and there was not one that had the color spectrum. It was black, white, and red; it was barbed wire, tanks, guns, blood, jails, soldiers, machine guns. It's incredible. Three different refugee camps, and not one drawing with a green or blue.

**EIR:** How much of the population is still in refugee camps?

**Hazboun:** In Gaza, there are still about 450,000 still living in refugee camps; in the West Bank, there are as many. During the Intifada, the refugee camps were surrounded by barbed wire. Most of that has been pulled down now, but when you walk through the camps, you can still smell the sewage. It's not hygienic. . . .

Although we feel we are neighbors and cousins of the Israelis—and I think they suffer also, I don't want to deny that—the heavier weight of pain and suffering and tragedy is on the Palestinian children.

**EIR:** In 1975, Lyndon LaRouche, after a trip to the Middle

East, proposed what he called the Oasis Plan, that the necessary foundation for peace would have to be real economic development of the region. This involved especially major infrastructure—transportation and water systems, energy production, and so on. There were discussions with certain people in Israel who were interested in the idea, as were people in the Palestine Liberation Organization. When the Oslo agreement came out, LaRouche's reaction was to embrace the peace process, but to warn that unless real changes, real economic development took place, bettering the conditions of the Palestinian people, the peace process would be very fragile and would collapse. There has been no economic development. What money has come in has been for maintaining some services.

**Hazboun:** That's accurate.

**EIR:** So, you have growing despair, especially since the assassination of Prime Minister Yitzhak Rabin. What do you think of this idea of the Oasis Plan?

**Hazboun:** When Oslo came about, one of my children asked, "Why should we settle for Jericho and Gaza when all of Palestine is ours?" I said, "I think we're going to have to look for a peaceful solution." I convinced them that we are pursuing a peace of principles.

As a child, I used to think I would never see the Palestinian flag as a free flag, or it would never be a country again. I'm so glad I can see it, and I don't have to wait for my grandchildren to see it. So, at least this is happening, but it doesn't mean that this is leading to a viable solution, just to see a Palestinian flag that is free.

I think, that unless we do something about the economic situation for the people to survive—life is very expensive, and income is impossibly low. Unless this is solved, I think we will have some kind of explosion. I cannot foresee that not happening. I see that in a lot of people who come to the clinic. . . . I agree that something, economically, providing some decent existence for these human beings, would be an important aspect of the possibility of continued co-existence, and the political solutions will hopefully follow.

**EIR:** You've been speaking to a number of groups here in Los Angeles. What is the message you have been trying to convey?

**Hazboun:** I quoted an Israeli psychologist who had been a councillor to Rabin and [former Prime Minister Shimon] Peres throughout Oslo. He had said, "We celebrated the creation of the state of Israel, but the UN declaration at that time was for the creation of the state of Israel and the state of Palestine, and everyone seems to forget about the second part of that sentence." My message is that we do exist and although our pain is big, we are willing to contain the pain to find, and work for, a workable solution. . . . We have to work with the hope that human beings are greater than pain, and greater than loss and despair. As long as we are creative, we can find solutions.

# Unity conference challenges silence on Rwanda

by Linda de Hoyos

Over Sept. 19-20, leaders of five organizations of opponents to the regime of the Rwandan Patriotic Front in Rwanda came together to form the Union of Rwandan Democratic Forces (URDF), with a program for restoring democracy in Rwanda and ending the reign of slaughter within the country, a reign which has been largely hidden under a shroud of silence in the international press. The aim of the URDF, among others, is to break that silence and bring the force of the international community to bear to restore peace to Rwanda, and contiguously, the Great Lakes region.

The groups represented included the Resistance Forces for Democracy of Faustin Twagiramungu; the Group for Initiative in Dialogue of former ministers; the Rally for the Return of Refugees and Democracy in Rwanda, a democratic group; the Rwandan National Liberation Movement of Rwandan exiles in Sweden; and the Rwandan National Union, a monarchist group.

The effort to forge unity among the different organizations and political orientations which all oppose the regime in Kigali had been the primary mission of former Rwandan Interior Minister Seth Sendashonga, before he was assassinated in Nairobi, Kenya, in June of this year. Sendashonga, along with Faustin Twagiramungu, the president of the newly formed URDF, had been part of the Rwandan Patriotic Front (RPF) regime when it came to power in July 1994, but left the government in early 1995, charging that dictator Paul Kagame et al. were carrying out mass murder against the Hutu population.

Despite the assassination of Sendashonga, the unity conference did take place.

It is understood by those attending that pressure must be brought to bear on the international community to remove its total support for the regime in Kigali. The RPF government rests on not only a small minority of Tutsis in the country, less than 15% of the population, but documented reports now show that even within that minority, power is not shared equally, but resides within a small clique centered in Gahini in Kibungo Prefecture. Aside from the strength of its military, politically and financially, the only way in which the Kigali regime remains in power is by the consensus of support it receives from London, Washington, Paris, and Brussels.

One way in which that support is manifested is by the opprobrium that any Rwandan political leader who is not