

Impressum

Klaus Bung: Jews who support Palestinians:
Notes about "The Bund", a Jewish organisation that
wants the Palestinians to flourish in Palestine

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EDITORIAL INTRODUCTION

Anti-Semitism is growing worldwide (2025) because of the racist anti-Arab crimes committed by the Israeli government, politicians, settlers and the Israeli army.

The author tries to counteract this trend by making the reader aware of an organisation which has opposed the creation of a purely Jewish state from when it was first conceived. This organisation, "The Bund", wants Jews to be respected everywhere (not only in Israel) but forbids harming other communities anywhere: e.g. the Palestinians should not be harmed.

The author is not in a position to write an essay entirely about the Bund but has, in this file, simply brought together four extracts about the Bund (completely unedited) taken from his other publications, including a list of books about the Bund and remarks about some other Jewish groups which support the Palestinians.

This demonstrates that not all Jews are racists and war-criminals, and therefore that there is no justification for sentiments which blame all Jews for the bad deeds of some Jews.

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A Buddhist View of the Gaza Genocide

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INTRODUCTION

Anti-Semitism is a sentiment of people who dislike (despise or hate) Jews because they are Jews and therefore try to harm and hurt them.

Such people cause harm and hurt by spreading negative stories about Jews, embarrassing them in public, or attacking them physically, to say nothing of murdering them as religious fanatics did during pogroms in the past and as the Nazis did in the mass murder of the Holocaust.

As a sentiment anti-Semitism is stupid, despicable and deplorable, and in action it is often criminal.

Since 1947, Jews in Palestine (the Zionists) have been planning and committing genocide and ethnic cleansing). Genocide is the attempt to exterminate a people or a race or a community and ethnic cleansing the attempt to remove a community from its land by expelling or killing them.

This happened to the Jews during the holocaust, when the Nazis tried to remove all Jews within their reach by murdering them with industrial methods and on an industrial scale.

The Jews in Palestine (Zionists, Jewish terrorist gangs, later the Israeli army) are doing, with different methods, to the Arabs in Palestine what Hitler did to the Jews in Europe. They are trying to remove all Arabs from the Arab homeland, Palestine, by expelling, terrorising and killing them. They are intent to continue until not a single Arab is left in Palestine.

As a result of these actions of some Jews, anti-Semitic feelings and actions against all Jews worldwide have greatly increased in recent (2025) months and years. Non-Jews (gentiles) have wrongly assumed that Jews, simply by the fact that they are Jews, share the racist anti-Arab sentiments of the Zionists, of the Israeli government, politicians, settlers and the Israeli army and are responsible for their actions.

It is therefore important that non-Jews (potential anti-Semites) are made aware that there are many Jews who strongly oppose the actions and plans of the Israeli government, politicians, settlers and the Israeli army and are even prepared to defend

Palestinians who are being harassed by racist Jewish settlers and soldiers in Palestine.

When exposing the crimes Israel commits in Palestine, it is desirable that one draws attention to the fact that not all Jews are responsible for these crimes or support them, and that there are Jewish organisations, groups and individuals who strongly oppose them and have profound ideals (ethics) from which all of us could learn in our dealings with other races and cultures.

I have been anxious, in several of my publications, to balance my criticism of the Israeli racists by referring my readers to "the Bund", an important organisation which opposes the creation of the state of Israel and wants the Arabs to continue to flourish in Palestine.

I am not in a position to write a book, or even an essay, entirely about the Bund, but hope to make my readers aware of the Bund, and some other Jewish groups which support the Palestinians, by bringing together in this file, extracts from my other publications in which I mentioned the Bund.

Each extract is preceded by a link to the full article from which the extract was taken and where the reader can study the argument in its proper context.

I also list a number of books which discuss the Bund in more detail.

**^Extract 1:
Source:
Klaus Bung: The Five Commandments**

[https://www.rochdalewriters.org.uk/bung_klaus/
2024_12_11_the_five_commandments.pdf](https://www.rochdalewriters.org.uk/bung_klaus/2024_12_11_the_five_commandments.pdf)

JEWS, ISRAEL AND PALESTINE: A BUNDIST APPROACH

Specifically Jews, who have traditionally suffered most from racial prejudice, discrimination and genocide, and some of whom (the "Zionists") are at present vainly (and criminally) trying to create happiness for Jews, not all over the world, but in a state intended only for Jews, at the expense of the Palestinian Arabs, who have to be exterminated in order to create a safe haven "for Jews and only for Jews", they, and all of us, should take to heart a principle enunciated by Bundist intellectual Dr Emanuel Scherer (1901-1971). This principle invalidates the genocidal objectives of the state of Israel (Jews seeking happiness by passing on to Muslims the genocide they have suffered in the past). Instead, we should seek

**"Rights and justice for Jews everywhere
without wrongs and injustice to other people anywhere."
(Emanuel Scherer, 1901-1971)**

The same principle could be usefully extended to cover people of all races and religions. It could be intensified by saying that we should seek "the well-being of people everywhere".

7. THE TEN COMMANDMENTS HAVE NOT BEEN ABLE TO PREVENT THE HOLOCAUST

If, in the popular conception of ethics (decent behaviour), #1 ["no violence"] were the most important commandment (which in Judaism, Christianity and Islam it isn't), then despising, insulting, hurting or killing a single Jew for being a Jew would be a despicable behaviour. The Holocaust could not have happened: too many decent non-Jews would have been instinctively appalled and would have resisted.

If we were admonished (and trained) to be kind to animals (even to insects), how much more should we be kind and respectful to another human being!

8. THE CURRENT GROWTH OF ANTI-SEMITISM

Since the members of "The Jewish Workers' Bund" (aka "The Bund", members known as "Bundists") have, for over a century, opposed the plans and attempts of the Zionist Jews to remove the indigenous Palestinians (Arab Muslims and Christians) from their land (by expelling or killing them), it is extremely important that non-Jews (potential anti-Semites) should know about the Bund and its values and activities.

Such knowledge would reduce the current (2023-2025) global growth of anti-Semitism (in thoughts, words and physical attacks: "cogitatione, verbo et opere") which mistakenly targets all Jews whereas it should be focussed on, and confined to, the criminal activities and aims of Israeli politicians, settlers and army.

I therefore provide below, to the best of my ability, a sadly incomplete list of books on the Bund. If readers will send me additional titles, I will gladly add them.

11. FURTHER READING

- Jewish Socialists' Group (2023): The Jewish Workers' Bund: Past, Present and Future. 27 pp. BM 3725, London WC1N-3XX, jsg@jewishsocialist.org.uk, <https://www.jewishsocialist.org.uk/resources/other>
- Han, Byung-Chul (2018): "The Expulsion of the Other: Society, Perception and Communication Today". Polity, Cambridge, UK, 100pp

12. MORE COMPREHENSIVE BOOKS ON THE BUNDISTS

Brossat, Alain, and Klingberg, Sylvia (2016): "Revolutionary Yiddishland: A History of Jewish Radicalism", 273 pp. Verso, London, GB

Goldstein, Bernard (2016): "Jewish Life, Struggle, and Politics in Interwar Poland: Twenty Years with the Jewish Labor Bund in Warsaw (1919-1939). A memoir of interwar Poland" (Introduction by Dr Emanuel Sherer [Scherer]), 486 pp. Purdue University Press, West Lafayette, Indiana, USA

Jacobs, Jack (2009): "Bundist Counterculture in Interwar Poland", 201 pp. Syracuse University Press, Syracuse, NY, USA

Katz, Daniel (2013): "All Together Different - Yiddish Socialists, Garment Workers, and the Labor Roots of Multiculturalism", 306 pp. New York University Press, New York, USA

Olson, Jess (2013): "Nathan Birnbaum and Jewish Modernity: Architect of Zionism, Yiddishism, and Orthodoxy", 409 pp.

Stanford University Press, Stanford, California, USA

Slucki, David (2012): "The International Jewish Labor Bund after 1945: Toward a Global History", 284 pp. Rutgers University Press, New Brunswick, USA

**^Extract 2:
Source:
Klaus Bung:
The Rape of Palestine in 18 Bullet Points**

https://www.rochdalewriters.org.uk/bung_klaus/2025_04_02_the_rape_of_palestine.pdf

(2) 1897: 29–31 August, 1897

First Zionist Congress in Basel, Switzerland

Quote §02: "At the conclusion of the Basle Congress, Herzl wrote in his diary: "If I were to sum up the Basle Congress in one word - which I shall not do openly - it would be this: at Basle I founded the Jewish State." (Source: Fayez A. Sayegh (1965): Zionist Colonialism in Palestine)

1897: 7 October 1897:

KB: "General Jewish Labour Bund in Lithuania, Poland and Russia," aka "The Bund", founded in Vilna (Vilnius, Lithuania).

The ideology of the Bund is diametrically opposed to that of the Zionists. The Bund says: Jews should campaign for civil rights and respectful treatment in whichever country they now live as a minority rather than set up a purely Jewish state by depriving another race (the Arabs) of their inherited land.

https://en.wikipedia.org/wiki/General_Jewish_Labour_Bund

This file deals with the crimes committed by the Israelis against the Palestinians. **The existence of the Bund and its successor organisations shows:**

- Not all Jews are Zionists,
- not all Jews are genocidal,
- not all Jews approve of the actions of the Israeli government and the Israeli military,
- not all Jews approve of the existence of a purely Jewish state on Palestinian soil.
- A Jewish anti-Zionist movement exists.

For more information about the Bund, see:

- Jewish Socialists' Group (2025) (eds): The Jewish Workers' Bund, Past, present and Future. Downloaded from: <https://www.jewishsocialist.org.uk/resources/other> (accessed February 2025), or print edition, only 27 pp

KB: Jewish left-wingers, socialists, like the Bund, tend to be more fair than the racist Zionists towards the Palestinians or towards any non-Jewish people. They opposed the creation of the

alien state of Israel on Palestinian soil long before it became a reality. They opposed it "in embryo". What they desire for Jews is not a racist state for Jews only, but:

**Rights and Justice
for Jews everywhere
without wrongs and injustice
to other people anywhere.**

(Emanuel Scherer, 1901-1977,
a Polish-born member of the Bund)

The infamous Balfour Declaration contained a similar condition (restriction) but it has been stubbornly (or smartly) ignored by Israel and its supporters:

The Balfour Declaration

His Majesty's Government view with favour
the establishment in Palestine
of a national home for the Jewish people,

and will use their best endeavours
to facilitate the achievement of this object,

it being clearly understood that

**nothing shall be done which may prejudice
the civil and religious rights
of existing non-Jewish communities in Palestine,**

or the rights and political status
enjoyed by Jews in any other country.

Quote §03: Birnbaum ... was a legitimate founder of Zionism (and the man who literally coined the name of the movement - "Zionism") some thirteen years before Theodor Herzl appeared as a Jewish nationalist. (Source: Jess Olson (2013): Nathan Birnbaum and Jewish Modernity: Architect of Zionism, Yiddishism, and Orthodoxy)

BIRTH OF "THE BUND" IN VILNIUS IN 1897

Quote §04: The Bund (Algemeyner Yidisher Arbeter Bund in Lite, Poyln un Rusland) was founded in Vilnius in 1897. A diffuse agitation had developed since the 1870s among workers in the small workshops and early factories, essentially in Lithuania and Byelorussia. New forms of organization then made their appearance; radical intellectuals organized circles designed to promote socialist ideas among these workers. By the early 1890s, while anti-Semitism was steadily growing, and combining with the ambient misery to trigger an ever more massive emigration, the inspirers of these 'circles' active in the Jewish working-class milieu considered that conditions were ripe to pass to 'mass agitation'. The

Yiddish language was adopted in this spirit as a privileged means of communication and propaganda. At the same time, the radical intellectuals who laid the foundations of this movement considered that the struggle of the Jewish proletariat had to be linked by 'indissoluble bonds' to that of the Russian workers' movement in general. The movement spread in the main industrial centres of the Pale of Settlement, notably marked by the rise of hundreds of kassy (mutual aid funds). (Source: Alain Brossat and Sylvia Klingberg (2016): Revolutionary Yiddishland: A History of Jewish Radicalism)

Quote §05: In 1897, several Jewish socialist groups gathered to form the Bund as a secret revolutionary organization of Jewish radical intellectuals and workers to struggle for socialism and promote civil rights for Jews within the territories controlled by the Russian czar. The political philosophies of its constituent groups varied widely. Some groups formed under a strictly pragmatic survival-oriented framework, arming for self-defense. Others argued for a form of international socialism and regarded the existence of so many different ethnic cultures in the Russian Empire as enfeebling resistance to the czar. /.../

From the beginnings of the Russian Bund in 1897 and the founding of the Workmen's Circle a few years later in the United States, advocates for competing ideological tendencies argued about perpetuating Yiddish as the cultural medium for working-class Jews. (Source: Daniel Katz (2013): All Together Different: Yiddish Socialists, Garment Workers, and the Labor Roots of Multiculturalism)

(3) 1917: 2 November 1917, the Balfour Declaration

KB: The British have a vested interest in inserting an alien body among the Arab states to protect their interest in the Suez Canal. The British (and the French) are the main sponsors of the Zionists and allow Palestine to be flooded by Jewish immigrants.

The Balfour Declaration

His Majesty's Government view with favour
the establishment in Palestine
of a national home for the Jewish people,

and will use their best endeavours
to facilitate the achievement of this object,

it being clearly understood that

**nothing shall be done which may prejudice
the civil and religious rights
of existing non-Jewish communities in Palestine,**

or the rights and political status
enjoyed by Jews in any other country.

**^Extract 3:
Source:
Klaus Bung: Eretz Israel - A satire**

https://www.rochdalewriters.org.uk/bung_klaus/2025_07_28_eretz_israel.pdf

It may be worth pointing out that, while Simon's letter is fiercely pro-Israeli ..., there are some Jewish organisations which are, and were, opposed to the creation of the state of Israel and believe that we should not strive to make Jews safe and happy in one country (by killing and expelling its owners and original inhabitants) while allowing Jews to be persecuted and be unhappy everywhere else. Instead, we should seek ...

**"Rights and justice for Jews everywhere
without wrongs and injustice to other people anywhere."**

Emanuel Scherer, 1901-1971

Supporters of this organisation are called "the Bundists" and literature about them and their history can be found at the end of this letter.

Kimmerling (2003) also /.../ [Israelis who are not racist and are opposed to genocide. The dedication of his book reads:]:

This book is dedicated to:

- all the brave Israeli women who stand before Israel checkpoints in the early morning hours to prevent soldiers from harassing Palestinian laborers seeking work in Israel;
- the men and women from Israel and abroad who set up convoys bringing food and medicine to hungry Palestinian children in besieged towns, villages and refugee camps;
- and to the conscientious objectors who spent many months in military jail because they refused to participate in the criminal Lebanese War of 1982 or to commit war crimes in the recent Israel-Palestinian War.

All of them express the genuine nature of Judaism and the true spirit and soul of Israel.

Kimmerling, Baruch (2003): Politicide: Ariel Sharon's War Against the Palestinians. Verso, London, 260 pp

**^Extract 4:
Source:
Klaus Bung:
The Futility of Force:
A Buddhist View of the Gaza Genocide**

[https://www.rochdalewriters.org.uk/bung_klaus/
2023_11_15__the_futility_of_force.pdf](https://www.rochdalewriters.org.uk/bung_klaus/2023_11_15__the_futility_of_force.pdf)

This extract deals not only with the Bund but also mentions other Jewish groups and individuals supporting the Palestinians.

PEOPLE LIVING IN THE SPIRIT OF RECONCILIATION

An Israeli charity that acts in the spirit commended in the Buddhist stories is called "Road to Recovery".

"Road to Recovery" (Derech Hachlama in Hebrew) is an Israeli charity that connects Israeli volunteers with Palestinians in need of transportation to doctor's appointments and other medical care within Israel. The group also assists in transporting Gazans to appointments in the West Bank. As of 2023, the group was serving about 2,700 Palestinian patients each year. In addition to providing logistical assistance, the organization also serves to develop connections between individual Israelis and Palestinians. In some cases, volunteers and patients will also meet to spend time together in recreational settings, attend memorial services for patients who have died, or support the families of deceased patients.
([https://en.wikipedia.org/wiki/Road_to_Recovery_\(charity\)](https://en.wikipedia.org/wiki/Road_to_Recovery_(charity))) "

In a similar spirit, German poet Johann Wolfgang von **Goethe** (1749–1832), in his poem cycle "West-östlicher Divan" (West-Eastern Divan) reached out to Persian poet Hafiz (1326–1390)

Among those poems are these verses:

Gottes ist der Orient! Gottes ist der Occident! Nord- und südliches Gelände Ruht im Frieden seiner Hände.	To God belongs the Orient! To God belongs the Occident! The Northern and the Southern lands Are protected by his hands.

Er, der einzige Gerechte, Will für jedermann das Rechte. Sey, von seinen hundert Namen, Dieser hochgelobet! Amen.	HE who alone can be called Just Desires Justice for everyone. May, of his one hundred names, This one be most highly praised! Amen
	Translation by Klaus Bung

In a similar spirit, Jewish international conductor Daniel Barenboim and Palestinian scholar Edward Said (1935–2003) brought young musicians from often hostile countries together in the **"West-Eastern Divan Orchestra"**. This is "based in Seville, Spain, consisting of musicians from countries in the Middle East, of Egyptian, Iranian, Israeli, Jordanian, Lebanese, Palestinian, Syrian and Spanish background." (Wikipedia)

Ilan Pappé concludes his book on the Ethnic Cleansing of Palestine as follows:

Not all the Jews in Israel are blind to the scenes of carnage that their army left behind in 1948, nor are they deaf to the cries of the expelled, the wounded, the tortured and the raped as they keep reaching us through those who survived, and through their children and grandchildren. In fact, growing numbers of Israelis are aware of the truth of what happened in 1948, and fully comprehend the moral implications of the ethnic cleansing that raged in the country. They also recognise the risk of Israel re-activating the cleansing programme in a desperate attempt to maintain its absolute Jewish majority.

It is among these people that we find the political wisdom that all past and present peace-brokers of the conflict appear to lack so totally: they are fully aware that the refugee problem stands at the heart of the conflict and that the fate of the refugees is pivotal for any solution to have a chance of succeeding.

True, these Israeli Jews who go against the grain are few and far between, but they are there, and given the overall desire of the Palestinians to seek restitution and not demand retribution, together they hold the key to reconciliation and peace in the torn land of Palestine. They are found standing alongside the 'internal' Palestinian refugees today, almost half a million people, in joint annual pilgrimages to the destroyed villages, a journey of Nakba commemoration that takes place each year on the day official Israel celebrates (according to the Jewish calendar) its 'Independence Day'. You can see them in action as members of NGOs such as Zochrot - 'remembering' in Hebrew - who stubbornly make it their mission to put up signs with the names of destroyed Palestinian villages in places where today there are Jewish settlements or a JNF forest. You can hear them speak at the Conferences for the Right of Return and Just Peace that began in 2004, where together with their Palestinian friends, from within and outside the country, they reaffirm their commitment to the refugees' Right of Return, and where they, like this writer, vow to continue the struggle to protect the memory of the Nakba against all attempts to dwarf the horror of its crimes or deny they ever happened, for the sake of a

lasting and comprehensive peace to emerge one day in the land of
Palestine. (my emphases)

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