

Al-Hindi, Hani. *al-Ḥarakah al-Qawmīyah al-ʿArabīyah fī al-qarn al-ʿishrīn*. Beirut : Markaz Dirāsāt al-Waḥdah al-ʿArabīyah, 2012 (pp. 109-111). Translated by *The Palestinian Revolution*, 2016.¹

The group was aware of the danger of imperialism and its schemes. In fact, there was deep hatred and resentment towards the policies of those colonial powers that prevented, and continued to prevent, the unity of the Arabs and their progress. Yet, these youth distinguished, and recognised the difference, between colonialist plans and policies that stood against our national and patriotic aspirations, and what the colonialist countries had in terms of an absolute advantage in science, technology, culture, and civilisational progress. The view was that we must absorb these sciences and culture and digest them so that we can be stronger in the face of the great challenge that we were confronting.

At its core, that group was similar to the German students in the middle of the nineteenth century that dreamt of, and worked towards, achieving German unity. They were concerned with working for the nation and constructing its unified state as opposed to wanting to create a party that wanted to rule or to achieve authority. They aimed towards crystalising a political current that could achieve unity, rather than thinking of building a party or a political organisation. This was the source of the high regard our youth had for Mazzini, the preacher of Italian unity. They were more attracted to his organisation Young Italy than to Cavour, the Prime Minister of the Kingdom of Piedmont who had achieved major steps towards the unification of Italy. The former was a preacher and a political missionary, while the latter was a politician and a royalist. The former was a man who had a cause and principles, while the latter was a statesman that carried a nationalist project.

The experience of Polish struggle was of great interest to them. For, that nation was subject to foreign control and its lands were divided between three powerful neighboring states: Tsarist Russia, the Austrian Empire, and the Prussian Kingdom. The Irish struggle was a subject of study that they followed keenly. As for Mao Zedong, they admired him to a limitless degree, as he had achieved- at the culmination of a long struggle-the unity of China after a long period of division on the hands of numerous colonialist countries

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² These texts included Liu Shaoqi's *How to be a Good Communist* and Stalin's *The Formation of a Strong Bolshevik and the Foundations of Leninism*. Some of these texts were procured from communists in Syria and Lebanon, while others were read in English. There was also an

since the beginning of the nineteenth century. The experiences of struggle of other nations also played an inspirational and encouraging role...

As for the organisational idea of full-time dedication to political work, this was a major subject of discussion when the first political nucleus was founded in Beirut. Some of the founders extensively focused their reading on organisational texts produced by Marxist thinkers such as Lenin, Stalin, and Mao.² They also read anti-communist texts that attacked the idea of an ironclad organisation on the basis that it ran counter to liberal thought and democracy, but these books in fact helped direct the readers to the communist studies on organisation!

² These texts included Liu Shaoqi's *How to be a Good Communist* and Stalin's *The Formation of a Strong Bolshevik and the Foundations of Leninism*. Some of these texts were procured from communists in Syria and Lebanon, while others were read in English. There was also an important book called *The Organisational Weapon* that was authored by Selznick and published by an American organisation [i.e. The Rand Corporation].