the jewish pickle

Vol. 2 No. 4 "A Paper of Jewish concern for all concerned" January 21, 1977

Rev. Moon reveals hostility to Jews

DALLAS, in a study conducted by the American Jewish Committee, the Rev. Sun Myung Moon, the Korean-born leader of the Unification Church, is accused of "unrelieved hostility to Jews and Judaism," and his teachings are described as "breeding ground for fostering anti-Semitism."

Rabbi Marc H. Tanenbaum, national director of the American Jewish Committee's Interreligious Affairs department, made the study public at the annual meeting of the Committee's national executive council.

The study conducted by Rabbi A. James Rudin, assistant director of the Committee's Interreligious Affairs department, charges that Moon's book "Divine Principle," first published in Korean nearly 20 years ago and expanded in a 1974 English-language edition, is "replete with hostile and vicious anti-Jewish stereotypes."

Moon, it says, employs the most hostile elements in the Christian tradition to describe the crucifixion of Jesus. Welcome changes on this subject, the study states, have taken place within the Christian community in the past 15 years, but Moon continues to foster hatred of the Jewish people.

The study contrasts Moon's doctines with those of Protestants, Catholics, Evangelicals, and other Christians who are meeting with Jews "in love and mutual respect." Rev. Moon, it declares, "perpetuates only hateful, destructive and divisive teachings about Judaism and the Jewish people."

Nowhere, the study says, does Moon attribute any validity to Jews or Judaism, either ancient or modern. They are seen only as a people devoid of any genuine faith and spiritual qualities.

According to the AJC study, "Moon's "Divine Principle" is a feculent breeding ground for fostering anti-Semitism. Because of Moon's unrelieved hostility towards Jews and Judaism, a demonic picture emerges from the pages of his major work. One can only speculate on what negative and anti-Jewish impact "Divine Principle" may have upon a follower of Rev. Moon."

After Helsinki-More Hard Times For Soviet Jewry

by Allyn Fisher

The beating of twelve Jewish refusniks in October in a forest outside of Moscow is the latest illustration of how the Soviets interpret the Helsinki Accord. Since the signing of the Helsinki Agreement on August 1, 1975, the Soviet Union has not relaxed its inhumane treatment of Jews who wish to emigrate. To the contrary, the Soviet Union has redoubled its efforts to discourage Jews from even daring to apply for an exit visa.

A careful analysis of Soviet aims at Helsinki helps to explain why they persist in their violation of human rights, despite Brezhnev's closing remarks at the Conference, in which he stated: "We assume . . . all countries represented at the Helsinki Conference will implement the undertakings reached. As regards the Soviet Union, it will act precisely in this manner . . . We stand for consistently putting the concrete points of the Final Act into practice." The Final Act, or "Basket 3," is the section of the Agreement that deals with human rights.

The conference idea was proposed by the Soviet Union as early as 1954, as a means of securing formal Western recognition of its post-World War II frontiers. The Kremlin also hoped to obtain various economic and technological benefits from the West. The Helsinki Conference was finally convened in July 1975, during which time the Soviet Union was granted the *carte blanche* it sought for its sphere of influence in Eastern Europe, while the Western countries supposedly gained concessions on human rights from a country which had refused to ratify the Declaration of Human Rights in the U.N. General Assembly on December 10, 1948.

Nevertheless, the Soviet Union had *ipso-facto* ratified the Declaration by supporting subsequent resolutions that upheld the Declaration. The Helsinki Agreement specifically upholds the Declaration as well, stating that the signers shall "act in conformity with the Universal Declaration of Human Rights."

The entire Helsinki Agreement, however, is in essence nothing more than a solemn declaration of intent as opposed to a binding treaty or covenant. Yet the considerable emphasis which the Western countries placed upon the humanitarian issue at the conference would appear to indicate the Accord's potential for fostering more humane treatment of Jews inside the Soviet Union.

Basket 3, Section One of the Helsinki Agreement calls for allowing people "freer movement and contracts," Sub-section B calls for the reunification of families, by stating that the signing governments:

> will deal in a positive and humanitarian spirit with the application of persons who wish to be reunited with their families with special attention being given to a request of an urgent character such as a request submitted by persons who are ill or old. They will deal with applications in this field as expediously as possible.

In upholding the Universal Declaration of Human Rights, the Helsinki Agreement confirms that all people have the right to leave any country, including their own and to return to their country.

JEWISH EMIGRATION DOWN

Since the signing of the Helsinki Agreement, the emigration figures for Jews leaving the Soviet Union for Israel have decreased sharply. Between 1974 and 1975 the decrease was 68 per cent. A partial explanation for this decrease lies in the Soviet Union's stepping up of its inhumane treatment of visa applicants to outrageous proportions since the summer of 1975.

(continued on page 6)

Kahane asks cooperation of Christians

PLAINS, Ga. (JTA) – Rabbi Meir Kahane, founder of the Jewish Defense League, appeared here Sunday outside the First Baptist Church to announce he was forming a group called "Born-again Christians for Israel" and to ask support from "my Christian American fellow citizens" to reject "the foolish and dangerous myth that looks at American interests in terms of oil, business profits and a desire not to get involved in foreign adventures."

The hundreds of tourists who lined up in front of the church hoping to get into the service where President-elect Jimmy Carter was conducting a men's Sunday school class listened politely to Kahane's short address. The JDL founder had said before arriving here that he hoped to win support from Carter and Christian Americans to defend Israel's territories it now controls.

Kahane told the crowd that the Christian American interest in the Middle East is to "help prepare the way for the coming of the Messiah and the final redemption, to know that this final redemption is predicated upon the return of the Jewish people to its homeland, the Land of Israel, and the total defeat of all those enemies who would frustrate the will of heaven as proclaimed in the Bible, to know that any retreat from any part of the Land of Israel is a retreat from the glorious victory against sanctification of the Almighty."

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Looking Ahead

During the campaign, President-elect Jimmy Carter's pronouncements on the Middle East were refreshingly frank, coming as they did after a period of deliberate ambiguity in U.S. diplomacy toward that region. Now that he has been elected President, we can expect a concentrated onslaught from the Arab states and their Soviet and Third World backers to pressure the new President into modifying his stand in support of Israel.

Unfortunately, there probably will be voices in the United States urging Carter to accede to these pressures. America's political achievements in the Arab world over the past three years will be threatened, they are sure to warn. And other, even worse consequences also will be raised, including a new Arab-Israeli war, a resumed Arab oil embargo against the United States, increased Soviet penetration into the region and a threat of super-power confrontation. It sill, therefore, be crucial that the new President immediately make it clear to the Arab states that America's decision to have good relations with the Arab world cannot come at Israel's expense.

Carter's campaign pledge never to succumb to Arab economic blackmail – whether it takes the form of another oil embargo against the United States or an Arab economic boycott against Israel irritated Arab leaders, as have his statements criticizing America's massive arms sales to Arab countries. Consequently, they made no secret of their preference for President Ford. The State Department, including Secretary of State Kissinger, the Treasury and Commerce Departments and others took sharp issue with Carter's "bluntness" though their doing so actually continued to increase the potential for Arab blackmail.

Some observers in the media now seek to dismiss Carter's pro-Israel statements as merely campaign rhetoric, designed to win election votes. This is also the view of most of the Arabists in the foreign policy bureaucracy, who are already busy preparing position papers for Carter's perusal during the transition period.

But these observers may in fact be in for a surprise, based on Carter's first press conference in Plains, Ga., last week, shortly after winning the election. He assured America's allies of his commitment to continuity and to peace, while warning America's adversaries not to exploit the transition. The President-elect, who seems to say exactly what he means, is determined to let everyone know where he stands, thereby eliminating the possibility of a foreign miscalculation of America's intentions. And he has made his support for Israel abundantly clear during the long campaign.

There will be serious testing of the new Administration's skills in the next few months. With the scaling down of the war in Lebanon, the Arab states and the Soviet Union will once again call for revived Middle East negotiations. Soviet Foreign Minister Andrei Gromyko and his Egyptian counterpart, Ismail Fahmy, have just held high-level talks. They called for the immediate reconvening of the Geneva Conference, but more importantly, their meeting may indicate a coming *rapprochement* between Cairo and Moscow *(see Analysis)*.

Most political observers in Washington believethat the Carter Administration will want to stress domestic issues during the early part of 1977, hoping to step back from foreign affairs temporarily in an effort to have time to reappraise America's global policies. But voices in the Arab world are already becoming increasingly strident as the new year approaches. Contrary to the terms of the Sinai II agreement, Egypt is included in this category. Sadat is reported to have told the Riyadh conference:

"I hope that in the year 1977, we shall see rapid measures taken to resolve the Middle East problem. In this year, we must either ensure that the Americans make the Israelis withdraw from the occupied territories, or we shall have to take steps to achieve this end by other means . . . We (Egypt) are now engaged in a dialogue with the Soviet Union, and you will know the results of this dialogue very soon."

Thus, Egypt and the other Arab states continue to maintain their military option. At the same time they look to Washington to exert pressure on Israel to make one-sided territorial concessions. President-elect Carter, Vice-President-elect Mondale and those foreign policy advisers named in the new Administration will certainly have to face up to this immediate challenge. We are confident that they will be equal to this task as they chart a positive course desighed to promote progress toward a genuine peace. In this regard it would appear essential that a new Administration seek high-level talks with Israel's leadership in an effort to coordinate policies in the crucial period ahead.

. . . The Presure Begins

It comes as no surprise that the inevitable pressures on the incoming Carter Administration to moderate its Middle East stance have mounted swiftly in a variety of forms and places.

Exactly one week after the election, U.S. Ambassador to Saudi Arabia William Porter, told a packed Foreign Policy Association audience at the Plaza Hotel in New York that Saudi Arabia was a warm friend of the United States and a moderate county which could play a decisive role in promoting a settlement. He insisted that the Saudis would not transfer their weapons to the confrontations states, were beginning to grant visitor visas to Jews, and would combat radicalism. King Khalid was not as extreme as his predecessor Faisal, he said.

Accordingly, Porter strongly deplored the proposed anti-boycott measures in Congress, whose sponsors are determined to push for final passage early in the new session. He cautioned against any curtailment of arms shipments to Riyadh. (Porter was sharply critical of our own government's failure to develop new energy sources in order to achieve energy independence).

On Nov. 12, there was a double-barrelled attack.

The New York Times carried a long article by Arabist Edward R.F. Sheehan of Harvard's Center for international Affairs, urging Carter to act swiftly in favor of an overall settlement involving Soviet cooperation. He called for total withdrawal by Israel with only slight modifications in the 1967 borders, demilitarization under UN forces with super-power guarantees, a Palestinian state in Gaza and the West Bank subsidized by Saudi Arabia, a unified Jerusalem with Arab sovereignty in the eastern sector and, finally, if Israel wishes, a defense treaty with the United States. Israel's withdrawal would be in stages, linked with Arab concessions. American arms to Israel would be rationed and timed with Israel's concessions.

Sheehan deprecated the campaign statements in which, he claimed, the Presidential candidates "pandered" to one side, vying for Jewish votes, rather than "propounding the broad American interest."

On the same day, a Washington Post editorial urged joint action by the outgoing and incoming Administrations. Arafat, the editorial hoped, has been sobered by the Lebanese experience and "somehow Arafat and his PLO must be fitted into a serious effort for an Arab-Israeli peace and the United States must proceed with measures to encourage a commensurate Israeli hospitality to coexistence with a Palestinian state."

Next day, predictably, columnists Evans and Novak warned that Egypt must have U.S. weapons lest Sadat return to Moscow.

Meanwhile, a major cricis looms prior to Carter's inauguration. OPEC appears determined to raise prices again in December. This will stimulate new inflation, endangering America's economic program and crippling economies everywhere.

None of these anti-Israel pressures take into consideration the fact that the Arabs have persisted in a state of war against Israel, which they began 28 years ago, while Israel has been ready for peace talks. They have forgotten how past UN forces and tripartite commitments to Israel – so often invoked to justify the refusal of arms – swiftly vanished when put to a test.

Letters to the Editor

Sir, – I would like to point out that the tours arranged by the Jewish Agency for people they know are not the least bit interested in aliya put it in direct, but unfair competition with the many fine tourist agencies.

The people the Jewish Agency brings to Israel on these cheap or free pilot tours are the very people than can well afford to come through normal tourist agencies. Instead of wasting all their time, effort and money on these people, the organizers would be much better off spending that same money trying to interest the thousands of working-class families on a pilot trip to Israel with the idea of aliya a possibility. They would have a better is already struggling to exist in the lower income bracket in the United States than those whose main interests lie only in the direction of earning as much money as possible. We need those people to remain there to generously support Israel.

Unfortunately, the representatives of the Jewish Agency don't really know where or how to reach these potential immigrants, because they are Israelis and not New Yorkers, Bostonians, etc. Some day the Agency may learn that neither a high academic background nor any amount of protection in Israeli politics qualifies a man as a salesman – and that is what is needed. The idea of aliya must be sold. As a result, salesmen are needed, not school teachers or politicians.

There are over one million Jews in New York City alone, living slightly above or below the poverty level. These are working-class people who are not afraid or ashamed of working with their hands. They are a tremendous potential for aliya, especially if given at least as much help as the immigrants from Russia. No serious attempt has been made to interest these people in aliya.

It is time somebody spoke up against the policy of only attempting to reach the welathy and well-to-do Jews in the United States to come on aliya. There is a much bigger potential among the poorer people. They are after all just as Jewish.

R. SILVERSTEIN

Bnei Brak.

Sir:

Through the good offices of the JSPS in NY we received the first three numbers of your publication. We have decided to bind it, and sent it for cataloguing and placing in our permanent deposit holdings. So you will understand our interest in continuing to receive it if you are still publishing. In either case, we should like the information for our library card catalogue, and await your reply.

Sincerely yours,
R. Mayer (Mrs)
Periodicals Dept.

The Jewish Pickle

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All opinions expressed here in are those of the individual contributors and do not necessarily reflect those of the editors, sponsors, Jewish Studies Program, or the American University. Articles may be submitted to the newspaper in care of the Jewish Studies Program.

Room 206
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Member of the Jewish Student Press Service
published in conjuction with the A.U. Jewish Studies Program

Why The Third World Uses The Jews

by David Stiles Slobodien

The overwhelming anti-Israel bias of the U.N. has raised some important questions over the attitude of the nations of Asia, Africa, and Latin America, who represent the majority of the human race, towards Jews.

Puzzlement over this issue was expressed by Saul Bellow at the P.E.N. international writer's conference in Israel. "It is a remarkable thing," said Bellow, "that nations which have no knowledge of or contact with Jews, no history of anything to do with Jews, should become consistently hostile. Why should the new nations of Africa and Asia turn against us? Can it be the influence of Arab oil money?"

In a real sense, Bellow has answered his own question, it is precisely that. The lack of knowledge and contact with the "Jewish situation" and the Jewish Community's unwillingness and inability to organize into a cohesive, organized, political force have made it easy for the Third World nations to take such stands. This does not necessarily mean that all political decisions are based on anti-Semitism or the breakdown of international ethics, but primarily on National interest.

One element in the Third World's attitude towards Jews seems to be based on lack of contact, which always is a prime source of prejudice. However, the major element of the problem is politico-economic. As people in the non-white third world are becoming increasingly conscious of fundamental conflicts with the advanced countries, Jews are thought of as "white" and "Western." This image of Jews in general, and of Israel in particular, can be damaging to Jews and when politically exploited, damaging to Israel. If Jews are seen as an assimilated Western people then as "assimilated," they do not need a Jewish State and as "Western" they are part of the "enemy." The rulers of the Third World nations, looking to benefit economically and politically, support the Arabs for their petrodollars. To justify this real politik they spoon feed their peoples the Arab position that Israel is not a real country based on real needs but only a front, a deception, to hide imperialist machinations of some sort.

Ironically, such conceptions are often promoted by Israel's supporters and by Israel itself. First, it is often forgotten that many Jews live in the Third World and that a majority of Israeli Jews are not European but of Middle Eastern background. A walk down any street in Israel will show that Israelis have more variation in skin color than practically any other country in the world.

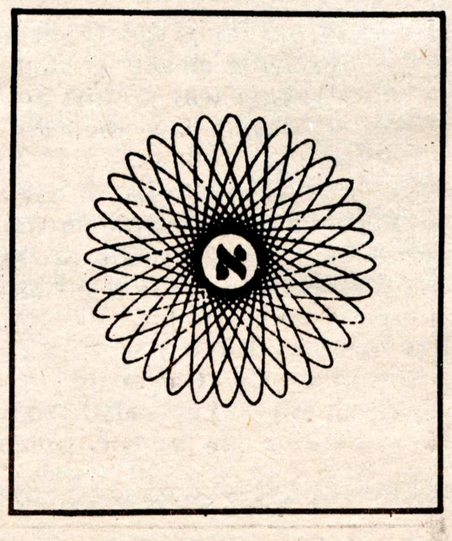
Their World dictators divert internal criticisms whipping boy. According to their propaganda Israel has come from the Third World's direct, brutal experience with colonialism. "Settler colonial states" have been created by Westerners, such as South Africa and Rhodesia, bent on pillage and profit, who come to life in privilege and comfort on the backs of the "native" peoples of a country, among whom they compose a tiny majority.

The difference between Israel and such states is clear and important: Jews emigrated to escape persecution and oppression and to build a national homeland. They do not compose an elite but have a complete class structure. Most come from the region, and they are equal or greater in number to the Palestinian Arabs. This is not to deny that the Zionist movement committed injustice and Palestinians were displaced from their homes. But this does not mean the Israel must be destroyed. Rather, Palestinian rights should be exercised within their own independent state.

I do not believe that governments of the Third World nations are earnestly concerned with the well-being of each others people. Typically, the ruling elites of developing nations are primarily concerned with their material wellbeing. Issues such as the "legitimate rights" of this or that people are only slogans used to passify the demands of the masses. They are told that an increase in wages or a strike against inadequate health care will undermine the struggle of this or that people

Because of the authoritarian nature of Latin American governments, the ruling elites are more firmly intrenched and therefore more susceptible to personal economic motivations than those of stable, democratic governments. In areas where large numbers of Jews live, particularly Latin America, which has an anti-Semetic legacy, this economic situation can lead to ferocious anti-Semitism. In Argentina, with more than 475,000 Jews, liberal Economic Minister Jose Gelbard was forced to resign. Welfare Minister Jose Lopez Rega complained after visiting Arab oil states, that having a Jewish Economic Minister was an impediment to trade relations with the Middle East. Lopez Regas supporters campaigned with slogans like "Out Jew Gelbard," "Gelbard, Zionist Jew" and Gelbard, Jewish Bolshevik."

All of this is not intended to give a fatalistic view of the situation. The great majority of African states that broke off relations with Israel did not do so because they deny Israel's right to exist, but because Israel's policy toward the territories occupied in the 1967 war is politically advantagous for them. American Jews, many who have been particularly active in the civil rights movement, the anti-Vietnam war movement, and struggles for international social justice, should identify themselves more as Jews and become more politically active in Jewish causes. Then and only then will the "proletarian" leaders of the Third World change their tunes.



Shulamit Aloni writes provocative new book about women

If a Jew anywhere in the world were denied the right to be a witness in court because of his Jewishness, the State of Israel would protest. But the fact that women in Israel are not allowed to be witnesses, or judges, in Rabbinical Courts doesn't bother anyone, MK Shulamit Aloni complained last week.

Speaking at a press conference promoting her new book, "Women as People," the Citizens Rights Movement MK said she was reminded of the 1948 UN Declaration on Human Rights. The original draft said "all men are born equal." Representatives from Asian and African countries asked that it be changed, for fear the the word "men" would be interpreted as excluding women. The wording was changed to "all human beings are born equal."

"When I first told that story, people laughed and said such a thing wouldn't happen here. But the fact is that women can't be witnesses in Jewish courts simply because the word *anashim* was taken to mean men, rather than people. In the Shulhan aruch it says men should not walk between women, dogs or pigs.

The examples she gave were not new: unequal pension rights, job discrimination, differences in the ways boys and girls are educated. One of the journalists asked her if she herself had ever been the victim of discrimination.

"I have to admit that up to a certain point I was lucky," she said, "because there are always liberal men around who enjoy patronizing talented women - as long as the woman does not advance beyond a certain level."

Israel and South Africa

by Moshe Decter

An ominous impression is gaining currency that there exists a sinister relationship between Israel and South Africa. This charge is being disseminated by forces in the third world, egged on by the Soviet Union. It focuses on Israel's trade and arms sales to South Africa, as evidenced by the controversial resolution adopted by the General Assembly on Tuesday that condemned Israel.

It may be deplorable to have commercial dealings with South Africa and it is surely morally intolerable to engage in arms traffic with the apartheid regime. But to single out, Israel as the main culprit bespeaks' rank cynicism, rampant hypocrisy and anti-Semitic prejudice.

For the truth is – and it can be documented despite determined, systematic efforts by governments to suppress it – that scores of countries trade with South Africa, *including 19 black African states;* the economic worth of the Africans' dealings, amounting to many hundreds of millions of dollars annually, far outweighs Israel's.

The 19 are Angola, Botswana, Central African Republic, Chad, Congo, Gabon, Ghana, Ivôry Coast, Lesotho, Liberia, Malagasy Republic, Malawi, Mauritius, Mozambique, Nigeria, Senegal, Swaziland, Zaire, Zambia.

Their economic dealings with South Africa are flourishing and growing: large-scale imports and exports of raw materials, building equipment, pharmaceuticals and foods; airline passenger and freight connections; railway projects; shipping lines; construction of office buildings, hotels and housing; tourism; technical aid in disease control; construction, engineering and metallurgical equipment for copper and diamond mines; financial investments, development loans and longterm credit arrangements.

Mozambique is the most striking instance of this symbiotic relationship. Despite the militantly anti-apartheid, anti-Western, Marxist ideology of this newly independent country, its economic relations with Pretoria are varied and thriving. South Africa is its second-biggest customer and the largest source (nearly one-half) of its total foreign-exchange earnings.

The most astounding aspect, economically and morally, of black Africa's relations with South Africa concerns the blacks who work in South African gold, diamond, platinum, uranium and coal mines.

Hundreds of thousands of migrant laborers from neighboring countries – Botswana, Lesotho, Swaziland, Mozambique, Malawi, Angola and others – work under arrangements that can only be described as sweetheart contracts between the black governments and South African companies.

The nearly 180,000 Mozambican gold miners are paid, for example, only 40 percent of their wages in South African currency. The remaining 60 percent is paid not to the workers but to their Government, in gold bullion. ONly when the miners go home after contracts have expired does their Government pay them the rest of their wages, but only in local currency, while the state keeps the gold. This deal gives Mozambique a profit of over 200 percent on the sweat of its citizens: a subsidy to the black Marxist state for supplying indentured servants to the white apartheid state.

Israel's dealings with South Africa are outweighed by black Africa's. But if it is wrong for Israel, why not for black Africa? And if it is right for black Africa, why not for Israel?

Such are the ironies of the double standard that it will surprise no one to learn that such principled Arab friends of African liberation as Saudi Arabia, Kuwait, Jordan, Egypt, Dubai and Abu Dhabi traffic with South Africa in oil, tourism, foods, and even arms. Nor are those progressive champions of human rights, the

(continued on page 9)

Mackeland

by Hildy Forman

I'll never forget the look on Mr. Macke's face when Judge Finkelstein sentenced him to life imprisonment in the school of Management and Restuaranting. It seems like it was only yesterday that the case of The Students of American University vs. Macke came up in court. It has been said that the highlight of the entire event took place when Bob Jones, the emaciated student representative, gave his final summation to the jury about the absence of edible foods at The American University.

"The first of three problems that the students of A.U. are in revolt over is breakfast. To this day I still recall those first mornings downstairs in the Mary Graydon Center. Not being a big breakfast eater, I'd felt rather self-confident in finding something to munch on before I started off to my classes. But to my surprise, all I found was scrambled eggs that were not only cold, hard, and some shade of green but also were powdered. Mr. Macke had no qualms about serving greasy fried eggs, hashbrowns that were never totally cooked, bacon that was over-cooked, and doughnuts that were at least four days old. I walked out of breakfast nauseated, hungry, and depressed. If this is what Mr. Macke had to offer for breakfast, what could be expected for lunch and dinner?

"To my great dismay, lunch was the disaster I had hoped it would not be. I guess I should have been able to ascertain this fact by the aroma that hit me at the top of the steps. From one quick whiff, I knew the menu consisted of leftovers from previous dinners dating back to who knows when. But just as one can not tell a book by its cover, I decided not to pre-evaluate lunch. As I cautiously descended the stairs, I realized I finally knew what the cliche "dangerous living" meant.

"As I stood in line awaiting my fate, one question came to mind. Why in hells name was I subjecting my stomach to this torture? The answer was, of course, obvious, ladies and gentlemen of the jury. Mr. Macke had already suckered my parents for the unredeemable four hundred dollars. This working out to be about twenty dollars a week is not a large sum of money, but when taken into consideration with the quantity and quality of the food, any amount should be thought of as too high.

"After receiving my child's portion of reheated, reconstituted leftovers, I calmly sat down and tried to pick at this conglomeration that Mr. Macke referred to as lunch. Somehow I now knew that dinner was only going to be worse.

"My intuition about supper was only half correct, ladies and gentlemen. For how was I to know that there would not be enough silverware to even attempt dinner? Mr. Macke, have you ever tried eating spaghetti with a spoon? Has any one ever been put in the position of using a finger to spread butter on a stale roll? Do all of you realize how much effort it takes to cut into a steak without a knife? These are just the small problems connected with dinner. Mr. Macke not only runs out of silverware but he has this uncanny knack of running out of food.

This is the truth and I am the authentic proof of it. I have not always been a five foot ten inch, ninety pound weakling. One night, after my six-thirty class, I entered the cafeteria only to find the salad bar without lettuce butter but no bread, and collard greens and turnips, but no entrees. The cafeteria lady then had the unmitigated nerve to offer me what looked like a half-eaten piece of imitation blueberry pie! At this point I had to ask myself which was the worse of the two evils, bad food or no food? To this day I still don't have an answer.

Ladies and gentlemen of the jury I have presented you with facts and concrete evidence. Your verdict should be guilty as charged. For the students of the American University will not, and in fact, can not tolerate the Macke Food Service any longer. I rest my case."

Sarte gets Hebrew University degree

Jean-Paul Sartre, who turned down the Swedish Academy's Nobel Prize for literature 12 years ago because he claimed he did not want to become an institution, Sunday accepted an honorary doctorate from the Hebrew University at a ceremony here "because I've been a friend of Israel since its foundation."

The 71-year-old French philosopher looked frail and ailing as he accepted the scroll of honour from the university's president, Avraham Harman.

In his speech at the Israel Embassy acclaiming Sartre, Harman said ill health had prevented Sartre from receiving the doctorate at the university's convocation on Mount Scopus last July. The ceremony was postponed until Sunday, in Paris.

The scroll presented to Sartre recognized his "constant fight against oppression throughout the world."

Members of the Friends of the Hebrew University came from Israel and all over Europe to attend. Culture Minister Francoise Giroud represented President Valery Giscard d'Estaing.

In a wavering voice, Sartre said: "It remains for me to explain my reasons for accepting this distinction. Many people will say they are political. Well, they are not wrong."

Sartre, who was accompanied by his life-long companion, writer Simone de Beauvoir, continued: "This is a political acceptance of the situation of a country whose progress I have always followed. I have been a friend of Israel since its foundation, and even before."

Sartre, whose "Reflections on the Jewish Question" is a standard work on anti-Semitism, said: "I hope Israel will develop in freedom and peace." Peace, he added, "can be achieved in only one way: by dialogue between the Israelis and the Palestinians. I think forces for peace exist in both camps. The dialogue will take place either today or tomorrow, for events are hastening towards this."

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Poets Corner

An Encounter With A Learned Professor

I asked a learned professor
"Is there a God?"
"What do you mean by God?"
"One whose existence will bring about ultimate justice."
"What is justice?"
"Order."
"What is order?"
"Harmony!" I roared.
"Define harmony."
"The absence of this," I screamed and punched him.
"I still don't understand you." he shouted at my fleeing figure

"Untitled"

Hitler burned the writings of Voltier
Turning pages to ashes in the air
Once more reproving the rule
Books are kindling for human fuel.

by Clifford Zeifman

UNTITLED

by Susan Stahl

Silver Spaceships sailing gallantly
over treetops iced with winter dew;
men appear before the altar
stretched amidst the clouds bright hue.

Scented candles melting slowly
seen in windows dimly lit;
shadows creeping o'er the chimneys
as the saucer's motors sharply quit.

Shooting stars descending swiftly
racing gravity towards the earth
nothing left but barren universe
until morning announces the day's rebirth.

Shining sun smiling faintly
protects the sparrows, sheltering light
and as for the eagles that glide so freely,
they too are hidden out of sight.

LOOKING BACK...LOOKING AHEAD

by Susan Stahl

Swept away, so far away
from rainclouds and frozen terrain
Now the lines connect and become parellel
and the rainbow follows the rain.

Treasured freedom from my soul's unrest
in dreams far removed from the past -
immersed in sorrow for a wounded sparrow
now free from love's wings at last!

Gone are those moments of anguish
Dried are my tears shed in pain
Scattered are parched leaves of yesterday
Delivered so gently by the soft whisper of rain.

How long ago it seems to me when
staying awake as such a strain
then i was so lost and finally found:
"i who have died am alive once again."

Yesterday's star is vaguely reflected
by a tiny ripple in the vast stream
(a current made of repressive waves
carrying with it a hidden dream.)

Speech At American University Rally Against UN's Anti-Zionist Resolution November 10, 1976

November 10 is a date that will live in infamy.

On November 10, 1938 the Nazi Police in Germany descended on Jewish homes throughout the country and dragged off thousands of Jews to concentration camps from which they never returned: they and millions of their co-religionists--men, women and children--were to be done to death by Hitler's mass-murder machine in Germany and occupied Europe. The night before--the night between November 9 and 10--German mobs led by Nazi functionaries had broken into Jewish homes and stores, vandalizing and looting them, and had burned down Jewish houses of worship. That night came to be known as *Kristallnacht*--"Crystal Night"--for the crystal that was shattered by the Nazis in homes, businesses and synagogues.

But it was not only crystal that was shattered that night. Shattered, too, was a whole civilization. Shattered was the notion that Man in this twentieth century had elevated himself to new heights of culture, of political maturity, of mutual respect and understanding. Germany, one of the pillars of European culture, was--on that autumn day in November 1938--about to embark on one of the most diabolical schemes in the recorded annals of Man: *a campaign to wipe out an entire people.*

The stage had been carefully set for that campaign just a few years earlier, with the adoption of the racist Nuremberg Laws. Those Laws determined that the German People were part of the "superior Aryan race," the "master-race," as Adolf Hitler called it, and that the Jews, as an "inferior race," indeed as "the most inferior of all races," were devoid of the rights and considerations accruing to ordinary human beings.

It took the Nazi propaganda machine only a few short years to move from this de-humanization, this de-legitimation of the Jew as a member of the human race, of the Jewish religion and of the Jewish People to the point where the State was able to do with the Jew as it wished, including mechanized mass-murder, without the German People--or the rest of contemporary humanity, for that matter--with very few exceptions, doing anything about it.

It is only fitting that November 10 should be the date on which the UN General Assembly last year adopted its notorious resolution seeking to accomplish *exactly* what the Nuremberg Laws sought to achieve in the Germany of the 1930's: *the de-legitimation of the Jewish People*--and, in the present case, of the political embodiment of its national existence, the State of Israel.

Here we have the spectacle of most of the world's rampant dictatorships, many of them clearly, even violently, racist in their policies and practices, damning Israel, the only free and open society in the Middle East today, as racist--and Zionism, the ideological base on which its very existence rests, as something that, along with colonialism, apartheid and other racist systems, needs to be eradicated.

Which, indeed, are the countries that point the finger of accusation at Israel and Zionism? *Iraq*--which engages in public hangings of Jews for the amusement of Baghdad's citizenry, which has savagely decimated the Kurdish People in its midst and outlawed the Bahai Religion, and which, while branding South Africa as a racist regime and regularly voting at the UN to boycott that regime, secretly supplies it with oil; *Sudan*--which a few years ago waged a vicious war against the Blacks of Southern Sudan, killing some 500,000 of them; *Uganda*--with its well-known record of political killings and the mass expulsion of non-Blacks; *Egypt*--which, like its fellow-Arab nations, officially blackballs the South Africans and, unofficially, tightens cultural and commercial relations with them; Egypt, which for many years has been mercilessly suppressing its Christian minority. (Quote from "The Copts.")

Ladies and Gentlemen: The peoples of Black Africa know very well what Israel's real attitude is--on the subject of racism, and on the subject of lending fellow-human beings a helping hand when they need it and when you're in a position to do it. The record on these subjects--and I refer you back to the 15 years between 1958 and 1973; that was the heyday of Israel-African relations--speaks for itself. And it speaks louder than speeches and votes at the United Nations.

I am proud of the fact that the Founding Father of modern Zionism, Theodor Herzl, was one of the first to speak out on racism in Africa. Long before it became fashionable to speak of the misfortune of the Blacks in Africa, he wrote in 1902--I repeat, in 1902--in his book, *Altneuland:*

"There is still one problem of racial misfortune unsolved. The depths of that problem only a Jew can comprehend. I refer to the problem of the Africans. Just call to mind all those terrible episodes of the slave trade, of human beings who, merely because they were black, were stolen like cattle, taken prisoner, captured and sold. Their children grew up in strange lands, the objects of contempt and histility, because their complexions were different. I am not ashamed to say...that once I have witnessed the redemption of Israel, my people, I wish to assist in the redemption of the Black People."

It has been our privilege--and we have no regrets on that score--to play our small part in assisting in that redemption. If that be racism--let anyone who wishes make the most of it.

I will conclude on a positive note:
(Quote from Lewis article in FOREIGN AFFAIRS, Oct. 1976)

Unlike many of the votes being held these days at the United Nations, with its built-in Arab-Third World-Communist automatic majority, the vote on the anti-Zionist resolution was not as lopsided as some others. 72 votes were recorded in favor of the resolution--but 35 countries voted against, while 32 abstained and 3 were absent.

It was a real stand-off between the growing roster of tyrannies and military dictatorships and their dupes and hangers-on--and the dwindling camp of the world's democracies and free countries.

The resolution was thus shown up in its deeper and more menacing dimension: a threat directed not only at Zionism and Israel, but at Democracy and Freedom wherever these still exist.

In that line-up lies the hope of mankind today--the hope that, despite the votes and pressures of the UN's automatic majority, the Free World will yet rouse itself to the danger that threatens it and will effectively join forces to smash that threat, so that, ultimately, Freedom will win the day.

Hanukah Means Dedication

by Suzanne B. Amerling

Hanukah is observed for eight days beginning with the 25th day of Kislev. It commemorates the historic victory of the Maccabeans following a three year long uprising against the ruling Assyrian-Greek regime who occupied the land of Israel and their Jewish Hellenist supporters who conspired to impose restrictions against Jewish religious practices and values.

The struggle culminated with the recapture of the Temple of Jerusalem in 165 B.C.E. and the restoration of its traditional Jewish service. The victory also restored Jewish political sovereignty over the land.

Hanukah means dedication and refers to the rededication of the Temple to the service of God after it had been defiled with pagan images and practices.

So it is that some maintain that victory constitutes the miracle.

The Talmud tells a different story.

"What is Hanukah? The Rabbis teach: On the 25th day of Kislev the days of the feast of Hanukah begin. There are eight of them, days on which there may be no public mourning or fasting. When the Greeks entered the Temple they desecrated all the oil in the Temple. After the leaders of the House of Hasmoneans had overcome and defeated them, they searched all over and finally found just one cruse of oil still bearing the seal of the high priest; just enough oil to last for one day (in the holy candleabrum of the Temple). But a miracle happened, it burnt for eight days (until a new one could be prepared). The following year it was ordained that these days be observed with songs of praise and thanksgiving (Shabbat 21b."

This explanation is important, not only for what it relates but for what it omits. It makes very clear that Hanukah is not a victory celebration in the common sense. Hanukah proclaims a divine miracle, not a human victory.

The rabbis wished to stress the source from which Jewish strength derives. When fighting for a paramount cause, courage augments. The rabbis have declared that the courage of the Maccabees came from the light of God which burned in their hearts, and which they rekindled in the Temple. It was the flame of faith which wrought the miracle. The flame which burns for eight days symbolizes the miracle of Jewish survival. "Not by might nor by power but by My spirit (will ye prevail) says the Lord of Hosts (Zach. 4:6).

The seasonal significance of Hanukah is much less known than the historical. Long before the Maccabees there was some kind of established winter festival at this season of the year (Babylonian Talmud, Avodah Zarah 8b.). The motifs were several. One had to do with the gradual increase of daylight after the ominous, steadily darkening days of late autumn. Another motif had to do with the kindling of fire, reported as an ancient Jewish custom at the dedication of the Temple altar. A third was a festive act, related to Sukkot, which included the carrying of wands wreathed with leaves, branched with their fruit, and the like. Possibly a fourth was some kind of camping out custom also related to the Sukkot theme.

Whether Hanukah draws its source from the historic, the seasonal, or as most likely, from some combination of the two, it is clear that the central motif is light.

The only special mitzvah related to the holiday is to kindle the lights each night on a nine-branched candleabrum, a menorah. One light is the serving candle whose flame touches the others, calling them into life. Beginning with one candle the first night, an additional flame is added every evening until the number reaches eight, for the miracle increased with every day. The light should be made visible to the outside, that the miracle should be proclaimed far and wide. If placed in the door, it should be on the left, so that the Mezuzah will be to the right, and the person in the middle will be surrounded by his faith.

As it is lit the blessings are recited:
Blessed art Thou, Lord our God, King of the universe who has sanctified us with His commandments and commanded us to kindle the Hanukah light.
(Baruch ata adonai elohainu melech ha-olam asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Hanukah)
Blessed art Thou, Lord our God, King of the universe who has performed miracles for our forefathers in those days, at this time.
(Baruch ata adonai elohainu melech ha-olam she-asah nisim la-avotainu ba-yamin ha-hem bazman hazeh.)
Only on the first night:
Blessed art Thou, Lord our God, Kong of the universe who has kept us in life and sustained us and enabled us to reach this season.
(Baruch ata adonai elohainu melech ha-olam sheheheyanu v'kee-y'manu v'hee-gee-anu lazman hazeh.)

The children play a game called "dreidel." A spinning top has four sides, each side is inscribed with a Hebrew letter, either 'nun', 'gimmel', 'heh', or 'shin'. The letters are the initials of a Hebrew sentence: *N*es *G*adol *H*aya *S*hom (a great miracle happened there). To the child *N* stands for nothing out of the kitty, *G* meant getting it all, *H* gave him half, and *S* meant set or put one in.

In gematria (Haggadic rules for interpreting the Torah, by a word or phrase explained on the basis of its numerical equivalents), these letters have the numerical equivalent of 358, which is the same as Messiah, as well as the phrase God is King God was King, God will be King.

The Fast of Tebet follows directly after Hanukah. It commemorates the seige of the walls of Jerusalem, and actually seems to say: you have been celebrating quite a bit; perhaps you have overdone it. Stop for a moment and reflect.

In light of this one should consider the situation of present day Israel, and the plight of Soviet Jewry, and remember exactly what Hanukah means. Hanukah means dedication!

Devotion to Soviet Jewry

by Hildy Forman

The Soviet Jews are now caught in an impossible situation as they are unable to live openly as Jews, yet they are denied their right to emigrate. Judaism is not permitted any central or coordinating structure; accordingly, they cannot publish periodicals and devotional literature including journals, prayer books and Bibles. After years of world protest, however 10,000 prayer books were permitted in 1968 but only a few hundred were actually distributed. Judaism cannot produce essential devotional articles such as Talethim (prayer shawls) or Tfilin (phylacteries), Judaism cannot publish religious calendars, indispensable guides to religious holidays and observances. However, when applying for exit visas, many Soviet Jews are fired from their jobs. Some are even arrested on trumped-up charges, and have been tried and sentenced to long, harsh prison terms.

What can we do as concerned American Jews? As individuals it is our duty to write letters to Soviet officials, prisoners, refuseniks and even our own Congressmen and Senators. Another and considerably more effective way students can voice their opinions is by taking direct action; changing our passifist roles to more activist ones. There is evidence to indicate that Soviet officials are increasingly concerned about the unfavorable impressions circulating abroad. It was only after public protests became widespread that the Soviet Government launched a counter public relations campaign and made new promises and minor concessions.

As a united Jewish community we have to demonstrate a determination to continue to expose the pattern of discrimination against Soviet Jewry until Soviet policy is reversed. If it means writing letters, then we all must sit down and write and make the Soviet officials aware of the watchful American eye. If direct action is called for such as attending a sit-in or an all night vigil, then we all must take it upon ourselves to get to that rally or sit-in and show the world we are concerned Jews ready to change the plight of our Soviet brothers. Then hopefully, the Soviet Government will act on the demands of an enlightened & outraged public opinion.

Soviet Jews Arriving in Vienna

Hard Times

(continued from page 1)

According to the testimony of eight leading activists in Moscow who have surveyed the situation since the signing of the Helsinki Agreement, the Soviets have sharply increased the number of baseless refusals of exit visa applicants. In addition, they have stepped up their propaganda and harassment campaign again Jews who demonstrate their indentification with their heritage.

Jews are simply being scared out of even attempting to apply for a visa at an ever-increasing rate. Yet despite the KGB's terrible threats, many Jews continue to choose to submit applications, thereby clinging to the hope of freedom at the price of great sacrifice.

KNOWLEDGE OF STATE SECRETS

Knowledge of state secrets is the rationale applied by the Soviet Authorities in a high percentage of refusenik cases. Many applicants have quit their jobs and professions in vain up to two years prior to submitting their application for a visa in order to avoid the possibility of being told that they know state "secrets." Many of the participants in last month's demonstrations have been unemployed for up to six and seven years, yet they are still alleged to "know state secrets."

Economist Ida Nudel is not permitted to rejoin her sister in Israel under the pretext that she knows state "secrets." The same is true of Mikhail Kremen, one of the twelve beaten up by the KGB, who is separated from his parents and sister, now living in Israel, and who is unable to support his wife and children because he is unemployed. Anatoly Sharansky has not seen his wife, who is in Israel, since July 1974. She was kicked out of the Soviet Union the day after their wedding. He cannot rejoin her because he knows state "secrets."

SEPARATION OF FAMILIES

Unfortunately, the text of the Helsinki Agreement is too vague on the legality of visa denials under specific circumstances, such as what exactly possession of state "secrets" means, to be used effectively in many cases. But the inhumane treatment of refuseniks can indeed be contested via the Helsinki Accord in cases where the separation of families is concerned. Forced separation of families is specifically prohibited by Helsinki. Yet according to Glenn Richter, National Coordinator for the Student Sturggle for Soviet Jewry, the separation of refusnik families has become a more acute problem since the signing of the Helsinki Agreement.

Separation of children from parents is frequently used as a ploy to discourage Jews from seeking exit visas. In August 1976, three days before their scheduled departure for Israel, the authorities told the Gorov family of Dushanbe that their children would have to remain behind because youngsters are not capable of deciding whether or not they want to go to Israel.

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The Dropout Problem - A Jewish Dilemma

A battle has been raging inside the Jewish community in the United States, among Soviet Jews in Russia and ex-Soviet Jews in Israel. Should the Jewish community support Soviet Jews who leave the Soviet Union on Israeli visas and end up in other countries – mostly the United States? Should HIAS close its offices in Vienna and discontinue its operations in Rome? A committee of eight (which has recently been expanded to ten) was formed, made up of Americans and Israelis to study the problem and make recommendations. So far no final plans have been put forth, but a plan to have U.S. bound Soviet Jews apply directly to the U.S. is being explored.

The following appeal, signed by 87 activists and former prisoners in Israel, appeals to American Jews not to stop aid to Soviet Jews in Vienna:

TO THE AMERICAN JEWISH COMMUNITY:

The leadership of American Jewish organizations is presently discussing a plan to cut aid to Soviet Jewish emigrants who do not want to go to Israel. Practically speaking, this decision – if it becomes final – means leaving thousands of Soviet Jews behind the iron curtain. The Soviets will never agree to let large numbers of people go directly to the United States. This plan has been drafted without sufficient studying of the problem and against the opinion of a vast majority of aliy activists and former prisoners of conscience now living in Israel.

The arguments which have been put forward in favor of this plan would seem ridiculous to anyone who is familiar with the Soviet Jewry problem, the mechanics of emigration and Soviet policy towards Jews. We strongly feel that closing aid to Soviet Jewish refugees will become a disaster for the aliya movement in the USSR. It will result in major disillusionment in Israel, Zionism and free world Jews, among Soviet Jews. It will expose Israel as a country whose policy is directed against free movement. It will enable Soviet authorities to divide and crush the Jewish movement in Russia. It will drastically reduce the movement of Soviet Jews coming on aliya.

This plan contradicts the ancient Jewish tradition of helping our brothers in need and the concept of saving Jews from danger, which is central to Zionism as Soviet Jews understand it. It leaves many Soviet Jews under threat of total cultural and spiritual elimination and in danger of physical repression, which can happen in Russia at any moment. This plan is a reival of the tragic attitude of American Jews toward Eastern European Jewry on the eve of the holocaust.

This plan cannot help aliya to Israel; it will only harm it. To revive aliya, a positive and constructive program is required and aliya activists in Israel would be happy to use their knowledge and experience in building such a program.

We appeal to you to do everything possible to prevent adopting this decision which will kill the national movement of Soviet Jews.

Among the 87 singers were: Sylvia Zalmanson, Mary Knokh, Ruth Alexandrovich, Boris Podolsky, Prof. Leo Tummerman, Victor Shtern, Prof. Alexander Voronel . . . and others.

The Newest 'Refusenik'

Moscow's newest "refusenik" denied exit is 19 year-old cinema student Igor Tufeld. He recently underwent ritual circumcision, declaring, "I want to live in Israel and become a full Jew." A week after his refusal, Igor was sentenced to 15 days for joining other Jews who sat in at the Supreme Soviet demanding emigration.

Perl trial reveals FBI surveillance

A bazarre tale of surveillance was unfolding in a Baltimore courtroom at the trial of former Jewish Defense Leader Dr. William R. Perl.

Perl is charged with conspiracy to fire .22 calibre rifle shots into the windows of the Prince Georges County apartment of two Soviet Embassy secretaries. No shots were actually fired at the windows. Instead, a former Israel embassy chauffeur named Reuben Levtov fired an air rifle into the air. Levtov is a government prosecution witness against Perl.

Perl, 70, founder of the Washington chapter of the JDL, is being defended by attorney Nathan Lewin, who charges that Levtov in cooperation with the FBI, cajoled Perl into the scheme to fire the shots. Levtov was to testify this week. Assistant U.S. Attorney Jeffrey S. White was expected to play tape recordings of conversations between Perl and Levtov. Levtov claims Perl approached him on the plan to fire into the windows.

An FBI agent, Harry Steevak testified this week the agency had been collecting information on Perl for many months, including monitoring his "lawful and non-violent" activities, such as attendance at panel discussions and lectures.

Hard Times

(continued from page 6)

Since the Gorovs had already sold their apartment and almost all their possessions, they are now in serious financial straits because they did not opt to be separated from their children. The activists are apprehensive that this Soviet tactic will drastically reduce the number of applicants, which is already at an all time low.

While the Soviets continue to violate human rights, they are nevertheless aware of the importance of Basket 3 to the West and are sensitive to Western public opinion. This is reflected in Brezhnev's closing statement at the Conference, in the release of refuseniks when Western pressure becomes intense, and even in KGB excuses for visa denials.

For instance, when the KGB refused to recognize Vladimir and Marie Slepak's divorce, their rationale was "it isn't humane to separate families." (The Slepaks had planned this divorce so that at least Maria and the children would be able to emigrate to Israel. Vladimir is prohibited from leaving because he supposedly knows state "secrets.") The sarcastic overtone of the KGB's statement is clear, in light of their usual non-aversion to separating families.

SOVIET MANIPULATION OF AGREEMENT

Last March when a group of students at Cornell University asked Professor Michael Voslensky, a Soviet spokesperson for detente, why Soviet Jews must wait indefinitely for a visa, Voslensky replied that the processing of applications "takes time." He added that the inhumane treatment of those "waiting" can only be protested iva legal means and that these protests should be directed to the Kremlin and to the KGB. He admitted there are some abuses of the law. Voslensky also claimed that the Helsinki Agreement says nothing about "the emigration of Jews."

In a World Jewish Congress publication, Stephen J. Roth notes that the wording of the Helsinki Accord is indeed legally awkward, providing for "freer movement and contacts" as opposed to "emigration." In addition, since the Declaration of Human Rights is invoked by the Helsinki Agreement in a legally non-binding manner, the Soviet Union is given a loophole through which it can freely interpret what conformation to the Declaration entails. While the Soviets may choose to justify their behavior via this loophole, their treatment of refuseniks remains illegal according to both their own laws and those of the U.N. Declaration of Human Rights.

Whenever the Soviet Authorities defend their violations of human rights by pointing out examples of their compliance with "the spirit of Helsinki," the Western world must in turn point its finger at their more numerous violations. The task is more complicated for the West because the Soviets are not consistent in their treatment of refuseniks. Inconsistency is precisely the aim of the Soviet Regime, which knows that it would not get away with a consistent policy of violating human rights.

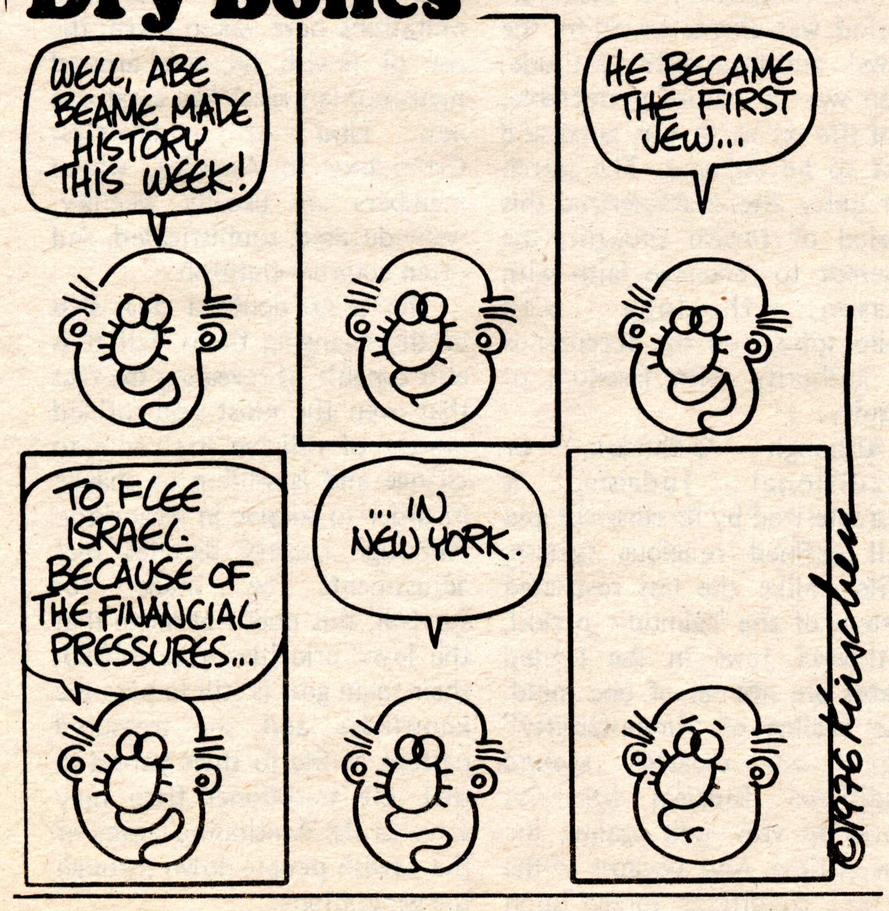
Continued on p.12

Suez Canal tunnel project

The London 'Daily Mail' reported last week that the Egyptians are building a tunnel under the Suez Canal, headed by two British firms.

The report said the project has caused alarm in Israel and could be in breach of the Sinia interim peace agreement. The tunnel, 30 feet wide, will be able to handle four lanes of traffic and have the capacity to carry most of Egypt's heavy war equipment, according to the report.

Dry Bones



Socialist Zionism

by Danny Shapiro

Socialist Zionism is a political theory based on an analysis of the condition of the Jewish people, and a program of action of change this condition.

I Analysis

Socialist Zionist analysis views the Jewish people as a minority marginal to the economy, social and political structure and culture of each Galut (Exile) society. This condition either physically threatens and/or culturally stunts the creative survival of the Jewish people.

Only in our own homeland, Israel, can we determine our own destiny, and develop a society based on Jewish values and culture. A socialist Israel is the highest expression of the age-old Jewish commitment to a just society, and is a necessity if self-determination for all its people is to be a reality.

Zionism without socialism necessarily creates a national solution to the Jewish problem in which Jews oppress other Jews and/or other peoples, and therefore in and of itself does not constitute a true liberation movement. However, if the struggle for socialism does not take into account specific national questions, such as the Jewish question, it negates the right of the peoples of the world for national and cultural dientity and expression. Socialist Zionists advocate a specifically national solution to the Jewish question as one step in the realization of international socialism.

II Program

1. ALIYA: Without the ingathering of the exiles, the self-determination of the Jewish people is incomplete. Aliya is a prerequisite for participation in building a socialist society in Israel and is a priority for Socialist Zionists.

2. ISRAELI SOCIETY: The trend towards capitalism in Israel has widened the gap between rich and poor and has wrenched Israel away from its socialist roots. It is necessary to oppose this capitalist trend, the denial of civil liberties, and the second-class status of Sephardic Jews, Israeli Arabs and women. Socialist Zionists support progressive forces in Israel who are struggling for socialist democracy and seek to develop closer ties with them.

3. MIDEAST CONFLICT: The current conflict in the Middle East is preventing the realization of both socialism and the aspirations of Israeli and Palestinian Arabs to self-determination. Each has the right to define itself as a people and to have a state within the historical homeland of both — Eretz Israel/Palestine. The conflict should be settled by negotiations between the parties to it, based on mutual recognition and respect, without outside intervention or manipulation.

The RZA slogan: "Be a Zionist in the Revolution and a Revolutionary in Zion"

4. AMERICAN JEWISH COMMUNITY: American Jewry is dominated by a small elite of wealthy men and professional bureaucrats unaccountable to the community at large. This elite cliams to represent American Jewry, and makes decisions on policy and disbursement of the Jewish people's money without being responsible or responsive to the needs of American Jews. It works together with functionaries of the Israeli establishment to impose Israeli policies on American Jewry and to crush dissent from these policies.

The community must be democratically run; institutions reflecting the needs of the Jewish people must be created and/or strengthened; and priorities in fund disbursement must be changed, especially in the direction of supporting quality Jewish education for all. Socialist Zionists seek to bring this condition to the attention of American Jewry and work to change it, while educating Jews in the principles of Socialist Zionism.

5. SOCIALISM: Capitalism is a system of class exploitation which is, as well, oppressive to individuals and to minority (ethnic, national and cultural) groups, including the Jews, and endangers human surival. Socialism entails the democratization of society in all spheres: economic, social and political.

Socialist Zionism stands for the cooperative organization of society and its resources, based on producton for people's use and not for the profit of a few, within a democratic framework. Socialist Zionists favor control by the workers of the means of production; the encouragement of collectives such as the kibbutz; the equality of women; and the sustaining of civil rights and liberties of all.

We identify with the struggles for socialist democracy and the self-determination of all peoples throughout the world and call upon all peoples to join in struggling for a socialist world.

Reprinted from Youth and Nation

Abourezk Complains

Recently, some articles and plaintive letters to the editor have maintained that the American media treat Israel unfairly and sympathize with the Arabs. Our own criticism has been directed largely at TV programs and newspaper editorials which exaggerate the PLO's significance. They have tended to lionize. Arafat and pave his organization's road to the UN podium. But, except for a minority, the American press on the whole has tried to be objective.

Then there is the speech of Sen. James, Abourezk (D-S. Dak.) on Nov. 6 at the "International Symposium on Zionism" in Baghdad. He blames the American media for the Arab failure to make a favorable impression on America. "I believe the inability to reach a solution is directly related to the nature of the way things are reported in the United States," Abourzek declared.

While he disavowed the Agnew canard that Jews control the media as "both racist and inaccurage," the Senator added: "What I do believe is that a great sympathy for Israel exists in the American press media, among both Jews and non-Jews. I also believe that journalists like to write what is fashionable."

Abourezk, the only Senator of Arab ancestry, said that Israel's image as an underdog, as a fledgling nation still struggling for freedom after 28 years, has become fairly well ingrained in the thinking of the press and the American people. "So there is a willingness to write, publish and broadcast stories which show Israel in its most favorable light and the Arabs at their worst." He attributed the tilt largely to Leon Uris' *Exodus*.

"Arab terrorism becomes the murder of children, Jewish terrorism is applauded as a daring raid or as a retaliation," Abourezk said. "Most coverage of Arafat's UN visit focused on his revolver."

Abourezk accepted the astonishing myth that today's Jews are really the descendants of the medieval Khazars of Russia and have no real link with Israel.

He called on Arabs to unite and tell the truth about themselves. *But he did not call for peace.*

Jewish Family and Intermarriage

by Sue Krell

On November 8, Marshall Sklare spoke before the Jews & Judaism class on the subject of the Jewish Family and intermarriage.

The material presented by Marshall Sklare reinforces the understanding of American Jews and Judaism. He outlined the assets and liabilities of the Jewish family. As an asset, he characterized the fact that Jews have weathered the crisis of the conflict between immigrant parents and their children better than any other group. The child masters the culture faster than the parent, and leads the parent through the new culture, in order to teach him. The child is American, the parent, Americanized. The Jewish family also has enormous effects on the scholastic and occupational achievement of the child. The family is one of motivation – "you can do it, there is no one else who is better than you." It is a model of family planning and fertility control. The Jewish family has just the number of chilren it wants, when they are wanted. Another great asset of the Jewish family is that it succeeds at retaining its links with the extended family. Grandparents, aunts and uncles are very important in the upbringing of a Jewish child.

As liabilities, Sklare outlined such things as the fact that family planning is good for the general population, but destructive for the deminishing Jewish population. He noted also that it is peculiar that the Jewish child is dominant over his parents. The diminishing input of the extended family is another liability. The final and maybe most bitter liability of the Jewish family is intermarriage. "Better anti-semitism. Hilter, General Brown, than intermarriage." With intermarriage, the enemy is within, instead of outside, as with anti-semitism.

Sklare gave many reasons for intermarriage. Assimilation is one, People intermarry to gain status in society. The Gentile male marries the rich Jewish girl to move up, the Jewish nurse marries the Gentile doctor. Sklare gave the example of August Belmont, an agent of the Rothschild's, who camouflauged his Jewish identity in order to gain status. Another reason for intermarriage given by Sklare is the unavailability of a Jewish partner. The small town Jew either moves to a larger city or sends his child to a predominately Jewish school, such as American University. When people of equal status work and/or live near each other, Sklare gave three reasons why they might intermarry. One is because the male Jew feels intimidated by Jewish girls, he feels threatened by his own mother. Another reason is from the Gentile perspective – the Gentile is (marginally) attracted to the Jew by intellectuality. The third reason he gave for an equalitarian type of intermarriage is that the Gentile is looking for the warmth and closeness of the Jewish family. There are two other reason Sklare gave for intermarriage. Rebellion against parents is one, and the other suggests that there is no such thing as intermarriage because there is no such thing as a true Jew or true Gentile – they are homogenous cultures.

Sklare then gave us the ways that the family can deal with intermarriage. The child can be considered dead; semi-dead; there can be a fight, but since the Jewish child is dominant over the parent, the marriage will undoubtably go through. When this happens, Sklare says that there would be a small, unannounced wedding. The final way to deal with intermarriage, Sklare suggests, is to handle it just as any other marriage – a Rabbi either alone or with a Minister will officiate. This way, peace is kept within the family.

Conversion is another way in which Sklare mentioned to deal with intermarriage. It is an American phenomenon which changed the nature of intermarriage. Now there is intermarriage – a marriage of a Jew and Gentile; and mixed marriage – the joining of a Jew and a convert. He cited that there are more conversions of Gentile to Jew than visa-versa. That should make some Jewish mother breathe a bit easier!

College Judaism: What it's been and where it's going

Rabbi Alfred Jospe, an author, lecturer, and international Hillel director until 1974, appeared at the American University on Thursday December 9th. His presentation intailed an indepth analysis of Judaism on the university campuses.

Dr. Jospe began by quoting statistics on the number of Jewish youths attending institutions of higher learning in conjunction with the ratio of college age students of other religious backgrounds. On the average of every four out of five young Jews attend American universities. In proportion, 80-85% of Jewish young men and women of college age pursue an academic career.

Dr. Jospe observed that students have a wide range of views and diverse attitudes toward social, political, and religious phenomena, ranging from the highly orthodox to the anti orthodox attitudes. Although students convictions do vary, he observed that they do search for a common cause to unite them. Often times, this union is a direct result of an American social or political upheaval, unrelated to Judaism. But, there exists, what Jospe referred to as "A vibrant restlessness" among college students today. They are looking for an explanation of their Jewishness. They look to Jewish Studies Programs at universities, Jewish related organizations, and Zionism to provide them with some sustinence. In the past, Jews broke with their traditions in order to become Americanized. Today, students who are overly aware of their Americanization, attempt to search for the traditional and religious aspects that are unknown to them.

In the past there existed a tension between belief (faith) and non-belief (reason). *Celebration* is an exagerated respect for science to solve spiritual problems. Today, we are presented with a conflict of faith vs. faith. *Celebration* of an individual path to salvation contrasts with the conventional congregational Jewish affiliation of the past. Sometimes, the

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Bummed out?

The B'nai B'rith Career and Counseling Services has long been considered one of the foremost agencies in the fields of educational and vocational counseling and group guidance. The Washington Office offers the complete range of services and is listed in the Director of the International Association of Counseling Centers.

Students, adults and families may receive counseling. At the present time, when so many young people face a decision about their future plans and so many high school counselors must deal with the myriad of tasks with which they are burdened, the Services' career decision making and college selection programs are especially appropriate.

The Greater Washington office is located in the Jewish Community Center at 6215 Montrose Road, Rockville. Appointments may be made by calling the Center's reception desk at (301) 881-0100 between 9 a.m. and 9 p.m. Sunday through Thursday, and 9 a.m. and 4 p.m. Friday. Appointments are available at the Center on Wednesday evening and all day Sunday, and at other places and times by special arrangement. Answers to questions and a free flyer describing the service may be obtained by calling (202) 857-6590.

Hassidic Tales

by Woody Allen

A man journeyed to Chelm in order to seek the advice of Rabbi Ben Kaddish, the holiest of all ninth-century rabbis and perhaps the greatest noodge of the medieval era.

"Rabbi," the man asked, "where can I find peace?"

The Hassid surveyed him and said, "Quick, look behond you!"

The man turned around, and Rabbi Ben Kaddish smashed him in the back of the head with a candlestick. "Is that peaceful enough for you?" he chuckled, adjusting his yarmulke.

In this tale, a meaningless question is asked. Not only is the question meaningless but so is the man who journeys to Chelm to ask it. Not that he was so far away from Chelm to begin with, but why shouldn't he stay where he is? Why is he bothering Rabbi Ben Kaddish – the Rabbi doesn't have enough trouble?

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ORTHODOXY: Identification with a Talmudic Past

by Joy Carlish

It is very important to realize that each age places a different emphasis on the values of the Jewish religion. The Talmudic period was characterized by the Jews' anti-formalistic attitude; man was by nature perfectable, and life on earth was good and was to be enjoyed. The search for unity also characterized this period of Jewish thought; the attempt to reconcile faith with reason, theology with philosophy, and the acceptance of authority with freedom of inquiry.

Although Orthodox, or Traditional Judaism, is characterized by its clear-cut and well defined religious system, quite unlike the less restricted system of the Talmudic period, Orthodox Jews in the United States are not all of one mind. The feeling of "immutability" that was created around traditional Judaism has not stood up very well against the test of time. And, because of the present conditions forced upon them by their Gentile enviornment, they have learned to make the necessary, although unwilling (perhaps) concessions and changes. Inevitable mutations have taken place; the rise of Jewish suburbia around metropolitan areas has created a new kind of middle-class Orthodoxy in America, whose members are usually wealthy, well-educated, sophisticated, and often country-clubbish.

This is no doubt a clear sign of the changing times, but it is also capable of revealing the fact that even the most well-defined system of religion has room to change and is willing to change in order to survive in its society. Although society dictates that adjustments be made for survival, this does not mean that the Jews' priorities have shifted; their main goal is still to pass the knowledge and the treasured pattern of life to their yound so that the traditional fiath may serve as the continuing legacy of the Jewish people down through the generations.

Call- Girl

TOWVA, a 22, is personable, intelligent and articulate, quite unlike her sisters of the craft in appearance. Her father, a builder by vocation, and mother came from the Persian Gulf city of Basra with two children in the aliya of some 25 years ago; 10 more brothers and sisters were born here.

Fourth in line of birth, Tova went to primary school and then had two years at a secondary trade school before leaving home altogether. "Home" was at first two rooms; later it was four rooms as the family grew to 14.

Telling her story, she said that one of the reasons compelling her to leave school and home was that the former was unsatisfactory, and in the latter she had nowhere to prepare lessons: "No tables, no cupboards, few chairs, nothing but beds, beds, beds...."

School had such a bad reputation that no one would give you a decent job after graduation, or at least pay more than miserable wages," she recalled. "I was 14 and my classmates, boys and girls, were anywhere up to 19.

"My parents were no help. None of us at home could talk to them."

SHE SPENT two years working as a hotel chambermaid in the mornings and as a kitchen-hand washing plates at a wedding reception-hall of nights, a 12-hour day. But because she came home after midnight, her older brother's friends taunted him that she was a prostitute employed in a discotheque. Instead of finding out what she really did, he believed them and gave her brutal beatings. Her father was powerless or unwilling to interfere.

"When my brother heated a knife white-hot and burned my legs — I still have the scars — I couldn't take it any longer and ran away from home, she said. One of my brothers graduated from university as a chemical engineer. I didn't have the same opportunity. I couldn't even go home to visit my mother any more because of "the way I turned out."'

MANY GIRLS in that social stratum are subjected to parental invective such as "You'll end up as a prostitute yet!" even before they realize the nature of male attraction. In most cases it is the first provocative hint, fillilng them with a sort of expectancy, and of course — if and when they go wrong — enabling their parents to crow triumphantly, "I told you so!"

Dr. Yaacov Kellner, sociologist and psychologist, who had experience with these problems for many years, cited as another cause the congestion in crowded homes where children witnessed at first hand the nightly sexual relations between parents.

"I bred in them a negative image of the womanly function," he stated.

"'It isn't the feminine function that's wrong,' they say, 'but my mother who failed, had to marry a man much older than herself, never went to school, gave birth to many children — too many. I want to marry a young man, to' learn , not to have so many children.'

"That's the point at which mutiny against family sets in, against the will to learn — the revolt against the negative image of the woman."

Young immigrant girls always run this risk on entering an unfamiliar environment in which the old customs and values have no foothold. The situation aroused particular problems for North African Jewry, said Dr. Kellner; Zionism and the massive population growth in the '50s laid stress on political aspects rather than the need to maintain the cultural modalities of the newcomers.

THE SAME POINT is made by the sociologist Dr. Abraham Stahl, in his study on "Prostitution Among Jews," which he perceives as a corollary to the transition from one culture to another. He argues that misconceptions among the Ashkenazi Jewish community as to "negative qualities among Oriental Jews, especially those hailing from Morocco,-' have created a denigratory attitude which may be held responsible for fostering inter-communal tensions, and is likely to strengthen the factors impelling girls of Oriental Jewish families to take up prostitution as a livelihood.

"Tove" had a similar experience after running away from home in the Negev and winding up in Netanya. For a while she slept on doormats in hallways and roamed the streets until picked up. Her initial encounter was not unpleasant and she spent several weeks in Netanya.

It was a case of drifting into prostitution — "I became one without deciding beforehand," she said. Some of the men whom she consorted were married and took her to hotels. Then she met an acquaintance, Albert, who promised to escort her home. But in the meantime he lodged her in his room and brought "friends" at night.

She liked being with him, enjoying his attentions and company. Gradually the desire to return home evaporated and she became his mistress as well as going "to work" for him, entertaining two, three and sometimes four of Albert's friends nightly. Each paid her IL50. That marked her initiation as a harlot.

THE MOST blisfull period in her life, said "Tova," was when she enlisted in the Army Women's Corps at the age of 171/2 after being reconciled with her family. But she went on her leaves to Albert in Netanya, although no longer "working" for him.

But on one occasion she overstayed her furlough and was caught while consorting with Albert. Her application to stay on in the army after the two years' conscript service ended was denied and she spent seven days in detention. None of her protestations availed. She was discharged from the army on the expiry of service and willy-nilly returned to prostitution in civilian life.

"I did so want to stay on in the army, it was good for me, it would have been my salvation," she said. "But just because of that one time, and because a couple of Netanya policemen gave me a bad name, since I turned them down, I was refused the chance."

That was in September 1974. "Tova" left Albert after a while when he married and then worked in a Tel Aviv "massage parlour," where she earned up to IL900 daily (30 percent of her take: the owner pocketed the other 70 percent), and was in and out of the police lockup at Abu Kebir.

She was appalled by the conditions in the lockup and frightened of other inmates — 10 in a cell during the remand period in custody. "None of them was an 'Ashkenazit," she said bitterly. "They were all 'Orientals,' uneducated, dirty and with filthy habits and tongues. I was never like those street whores."

The police also harassed and tormented her, and classified her as a "common prostitute," to be picked up even if she sat quietly in a cafe, she said.

"They 'd take me to Abu Kebir every few days. I couldn't endure it any longer. One evening I stood in the street in Tel Aviv just talking to a friend, whom I had known when she was a prostitute in Netanya, and the police partol-wagon took me in. I was then a student at IBM, but it made no difference to them."

Then, reflectively, "Maybe they took me in because I'm brown-skinned, and not an 'Ashkenaziyah.'"

THESE CONTINUAL swoops in the early evenings deterred "Tova" from going out after dark, even when needing to buy cigarettes or food. It induced a feeling of paranoia, the fear that she might not be allowed to return home if a policemen "caught" her.

That concern for her safety turned her into a call-girl. She rented an apartment with a telephone, and her connections with barmen in some of the Tel Aviv hotel assured her of a highclass clientele. The venues changed according to circumstances, usually in hotels, of chich some of the more dubious variety charged a certain amount.

Her fee ranged from IL 1,000 to IL1,200 for a five-hour stay with visitors. Sometimes an Israeli friend called up and invited her for a "social" call, in which case she accepted only IL500.

"I have a lot of friends like that aged 35 or 40," she said. "They confide in me, about their relations with their wives who claim they don't satisfy them in bed, although I find nothing wrong with these men.

"There are all sorts of types among those I meet. They get a kick out of going with a girl like

One is a university lecturer, married and with one child. So he flings away 500 pounds once in three weeks. He tells me about his army life, what he does now, his friends — I'm sorry for him, he doesn't get on well with his wife, they don't really talk to each other. But he speaks to me about everything when we're in bed. He's able to relax."

"TOVA" KNOWS English sufficiently to conduct conversations with non-Israeli clientele. But the life has begun to pall on her. She has tried to give it up, without success; "the police are always waiting there to pounce whenever I go out, and every time I try to learn something, a trade, they interfere with me and I have to return to prostitution."

A Moroccan social worker confirmed her statement. He said that her position was deteriorating almost daily. Whenever he tried to help, to find her suitable employment, the "bureaucrats" got in the way and hindered him.

"Tova" herself thinks that the urban environment is to blame and that she needs to find a new society. But how to break out of the vicious circle? When she makes the effort she is compelled to return. Even the army threw her out.

Said the social worker: "There were no Jewish prostitutes in Morocco. Why should 96 percent of them in Israel be in the Oriental communities?...And our ratio in the university student bodies be reversed, with ourselves in the minorite? Why wasn't my sister a whore overseas, or my brother a pimp, as they are here?"

Reprinted from Jerusalem Post

Israel & South Africa

Continued from p.3

Soviet Union and Eastern Europe, averse to dirtying their hands in South Africa trade. A recent International Monetery Fund study shows that in 1974 South Africa exported goods worth some $5 million to the Soviet bloc, and imported nearly $25 million worth from it.

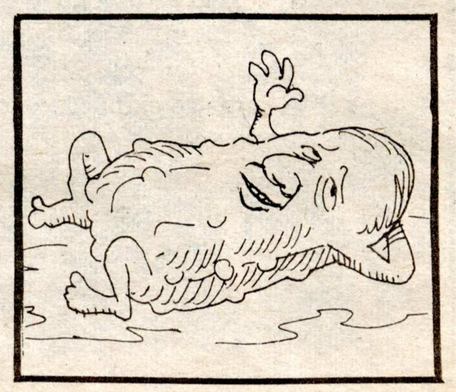
The same report shows that South Africa has trade relations, amounting to millions of dollars, with *four members of the United Nations Special Committee Against Apartheid* (which recently issued a report condemning Israel for its relations with South Africa: East Germany, Haiti, Hungary, Peru — two rightist dictatorships and two Communist regimes, united in cant and opportunism.

As for Israel's small arms trade (six patrol boats and a missile system for them) — which I do not condone — it is dwarfed into insignificance by the South African arms traffic of other countries. France above all, but also Britain, the United States, West Germany, Italy, Belgium, Switzerland, Canada, Jordan, the Soviet Union and Czechoslovakia have been involved over many years in the sale, licensing or construction of a vast array of military-related equipment amounting to many billions of dollars.

Who are Israel's accusers? India, a leading member of the United Nations Apartheid Committee is a typical. It brazenly points the finger at Israel while it secretly makes atom bombs out of nuclear materials furnished for peaceful uses, destroys its people's civil liberties, and practices its own version of apartheid in the treatment of its 50 million wretched untouchables.

What price hypocrisy? Nothing less than peace and justice.

Reprinted from New York Times



Sisco's Wife Models for Israeli Fashion show

by Wolf Blitzer

The wives of several prominent Washingtonians volunteered to model the latest Israeli fashions at an Israel Bonds luncheon here last week.

The fashion show, which highlighted an impressive summer collection of swim wear, attracted several hundred Washington-area women, who had earlier purchased 495,000 dollars in Israel Bonds. Mrs. Simcha Dinitz, the wife of the ambassador, was honorary chairman of the event, held in the ballroom of the Shoreham-Americana hotel.

Among those modelling the Israeli fashions were: Mrs. Joseph Sisco, the wife of the former Under-Secretary of State who now heads American University in Washington; Mrs. Henry Jackson, the wife of the Senator; and the wives of three leading American television journalists - Mrs. David Brinkley, Mrs. Martin Agronsky and Mrs. Dan Rather.

The show was organized by the Washington branch of Saks Fifth Avenue, the famous New York department store.

In the audience were the wives of over 30 foreign ambassadors in Washington as well as the wives of Defense Secretary Donald Rumsfeld, Attorney GENERAL Edward Levi, Supreme Court Chief Justice Warren Burger and Federal Reserve Board Chairman Arthur Burns.

Israel's winter fashions are in the shops although there has been little taste of the cold weather yet. The go-over-anything tunic above, by Lena Beco, has an embroidered knitted centre panel. Below is a cover-up tunic of Acrilan made by Ouman.

Women in Service with the IDF

by Shoshana Birnbaum

Almost hals of Israel's girls are not accepted for service in the army. Some 28 per cent are rejected because they lack the minimal educational requirements. 18 per cent are exempt for religious reasons, and the rest have serious health problems, Aluf Mishne Dalia Raz, head of the women's forces told *the Jerusalem Post* in a apecial interveiw. "Girls with a criminal record are not conscripted," she said, and many fall into the category of not suitably educated.

"But if you belong to the other half that does join the forces, be prepared to do the work the army needs, and not necessarily the taks you would personally loke," warns this IDF commander.

Though many girls do get the job they dream of, she explains, (be it medical, clerical or "military"), the first consideration is to supply the fixed quota of girls to which ever army branches need manpower that year. The aim of "chen" (the women's army) is to enable the IDF to function at their fullest by giving women vital tasks that would otherwise have to be done by men.

The army's second consideration, when placing a girl is her capability and suitability – which do not always fit in exactly with the girl's own opinion of herself. This reporter learned from several girls that they thought they wo uld make ideal army nurses, but landed up doing entirely different work.

A.M. Dalia Raz ressures us, however, that if a teenager is well informed about some, at least, of the 155 occupations that in theory lie open to her, she has a good chance of influencing her army career – at least in the initial stages of conscription and subsequent basic training.

The ball starts rolling at high school where the army's propaganda "is somewhat haphazard," according to A.M. Rax. "If a school requests it, we send a lecturer to explain what awaits a girl conscript – though we hope to initiate these lectures ourselves next year."

"There are two special units for which a girl can volunteer straight from high school – parachute folding, and teaching. Places in these units are limited however," she says.

Another, more certain way, of determining your army career is by going to a technical high school, or a "pre-army school." "We are willing to absorb graduates of such schools and give them army work in their own technical field. There is now a new trend towards training women for delicate work, such as electronics," says the Aluf Mishne, adding that numbers are still low.

Other occupations suitable for girls, such as computer programing or calculating missile paths, demand a science matriculation *(Bagrut Realit)*, she says. For these units there is stringent testing and highly competitive entry. Once accepted for any of these courses, however, the girl has, in effect, been set on a specialized conveyer belt, and is not likely to be reassigned after basic training.

If, however, she has not been ear-marked for a special unit by the time she reaches conscription date, then she automatically does approximately four weeks basic training *(Tironut)*.

Dalia Rax sums up this period as "weapon training, numerous education lectures, (in history and geography) and explanations on available army occupations."

Most girls, says A.M. Raz, do serve near home, due to the policy of "Kalab" –*Karov Labayit* (Near to home), made necessary by lack of accommodation. Those who do stay in army camps are provided with totally separate dormitories and washrooms, entrance to which is prohibited to men, she says.

Why are religious girls hesitant to serve in such places and thus ask for exemption? This was a subject "too sensitive" and "political" to be dealth with, *The Jerusalem Post* was told.

In fact, the most sought-after job among the girls is that of *"Pekidat Pluga"* – that is, secretary to some lonely all-male unit "somewhere in Israel." The girls deal with mail and telephone arrangments and a wealth of everyday problems. "They act as sister, mother and friend all at once" sasays Raz.

Not all girls, then, *want* to be "near home."

Second in popularity is the job of army social worker *(Mashakit Sa'ad)*. These girls deal with a wide range of welfare problems of girl soldiers, including financial difficulties.

Most of the IDF jobs for women have no application in civilian life, admits the commander. Clerical and communications work, which constitutes 50-60 per cent of work available, can teach a girl typing and switchboard operating – but not much more.

But there is a primary task for women which is not to be overlooked. Dalia Raz emphasizes that the fact women serve makes the IDF unique. "They bind the units," she says somewhat vaguely. "It takes a girl to keep morale up" was maybe on the tip of her tongue.

College Judaism Con't.

Continued from p.8

quest for individualism results in contempt for the legitimate boundaries of science which ensues in obscurantism, fadism, and mysticism.

Dr. Jospe, a jovial man, spoke of a shift in course which is taking place today. He noticed the change from *striking* in the 60's to *streaking* in the early 70's to stoking, a pass-time common among college students today.

Jospe, who presented his lecture before the students of the Introduction to Jews and Judaism course, told us of an interesting question he was asked by a student. "How can anyone be religious and intelligent at the same time?" During the question and answer teim, Father David Murphy, director of the Washington Theological Consortium, asked Dr. Jospe what his reply to the student was. Since time had run out, Dr. Jospe said that he would discuss it with Father Murphy after class, but he added that before he attempted to offer an explanation to the student, he had to acquaint himself with the student as an individual.

Past generations have had as ties of attachment to Judaism, the waves of immigration, the depression, the Holocaust, and the institution of the State of Israel. Is it possible that our generation will be able to build our lives on positive aspects of social and religious order, rather than on crisis and calamity which brought our people together in the past?

Jerusalem to get Calder sculpture

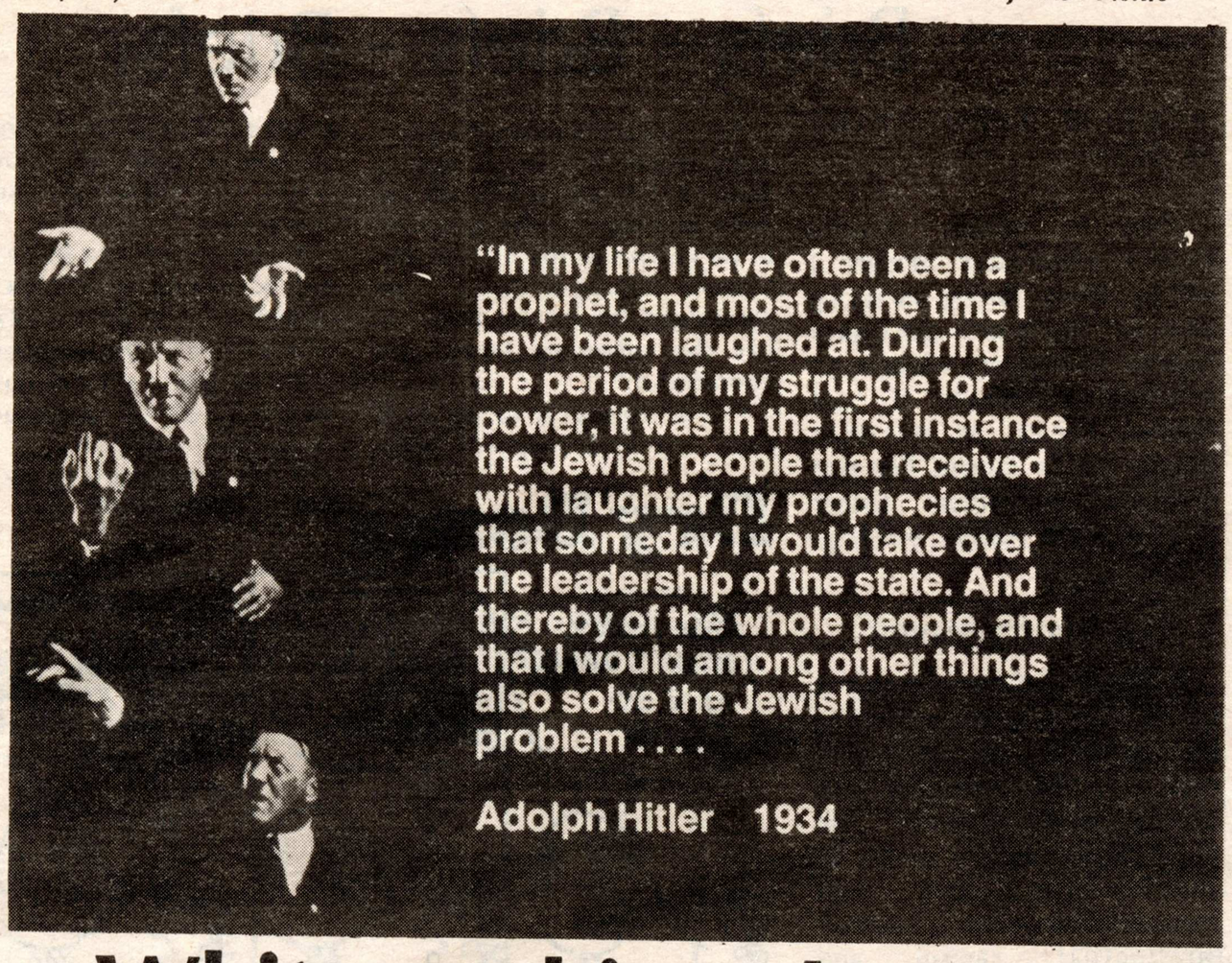
One of the last major works by famed sculptor Alexander Calder, who died last week at 78, will be erected at Holland Square in Beit Hakerem, Jerusalem, in May, it was learned over the weekend.

Calder donated the model for the work during his first and only visit to Jerusalem last year. He picked the site himself.

The sculpture is being completed at Tours, France.

HAPPY

HANUKAH



Whitewashing the PLO

IT MAY WELL BE that the U. S. Administration has no legal authority, as the State Department says, to bar the opening of a PLO office in Washington. But it is not too far-fetched to suggest that the Administration has ample means to dissuade the PLO from carrying out its intention. What is apparently lacking is the will to employ these means.

Indeed, it seems the State Department is not at all embarrassed by the PLO move. On the contrary. Behind the unconvincing show of helplessness there appears to lurk Dr. Kissinger's resolve to use his, and President Ford's, last days in office to create some new facts. One such fact would be the establishment of the PLO as a fully legitimate presence in Washington — and, by implication, as a rightful partner to any talks on the settlement of the Arab-Israel conflict.

So far, U.S. officials have shied away from any action which could be viewed as granting formal recognition to the terrorist leadership. But last year, the Saunders memorandum (drawn up by a Kissinger aide in the State Department) proposed that such recognition be granted if the PLO were to accept Security Council Resolutions 242 and 338. There were indications, the memorandum said, that the PLO might consider "coexistence" between an independent Palestine and the State of Israel. This, evidently, was also what the State Department was straining after, already at that early date.

The PLO itself — its mainstream group, that is, and disregarding the Rejection Front — is making some effort to project a new image which would fit into the new diplomatic Arab strategy, as blue-printed in Riyadh. But the PLO must still remain true to its own self, or it would lose its *raison d'etre.*

Therefore it cannot, even as its representatives whisper sweet talk of peace in the ears of gullible Jews, accept Resolutions 242 and 338; the most it can offer is a *de facto* recognition of Israel — not, needless to say, of Israel's right to statehood — which might be inferred from the PLO's consent to take part in a Geneva conference. Although it sometimes tags along with Sadat in talking of the need to have a Palestinian "State" established in the West Bank and the Gaza Strip, much more often the PLO sticks to the terms "authority" and "entity": a State has a measure of finality about it, while an authority could be a mere instrument towards a "final solution."

What that solution is, in the eyes of the PLO, is hardly a secret. The PLO'S Executive Commit tee has just reaffirmed it in proposing, at long last, a slight revision of the Palestinian Covenant. The extent of the revision is to provide that all Jews living in "occupied Palestine," and not just those who had lived here before the "oneset of the Zionist invasion," could be citizens of a Palestinian state.

In transit to the final goal, however, the PLO is now prepared to make it seem to the American public that it is not beyond the pale.

Reprinted from Near East Report

All we ask is that you feel Jewish because then you will do what one Jew does when another Jew is in trouble, you will help.

Moshe Dayan

Chanukah Torch Relay

A Chanukah torch flown from Modiin, Israel, traditional town of Maccabees, ancient Jewish conquerers of the Syrian-Greek forces in the Holy Land, will be brought to Washington on Sunday, Dec. 19 by members of the Masada, ewish youth group. The torch will be carried in the annual torch relay by Jewish teenagers in a demonstration of solidarity with Israel's youth.

The torch will be relayed by Jewish youth group members from National Airport to the Washington Monument for the opening ceremony at 11 a.m. Participants in the opening ceremony include D.C. Mayor Walter E. Washington who will receive the torch on behalf of the residents of the nation's capital, and Bernard S. White, president of the Jewish Community Council of Greater Washington, who will convey Jerusalem's Mayor Teddy Kolleck's Chanukah greetings.

Following the opening ceremony, the torch will be relayed to the Israel Embasy where Ambassador Simcha Dinitz will kindle the Embassy's Monorah and address the runners. The torch will then be relayed by the runners to the Jewish Community Center in Rockville for the closing ceremony at 5:00 p.m.

The closing ceremony will feature Rabbi Arthur Vernon of the Board of Jewish Education and representatives from each of the are youth groups in a Menorah lighting ceremo y.

The torch run is sponsored by the Jewish Youth Assembly, the representative body of the 8 area youth groups, which include Bnei Akiva, Bnai Brith Youth Organiation, Mid-Atlantic Federation of Temple Youth, Midrasha, Masada, National Conference of Synagogue Youth, United Synagogue Youth, Young Judaea, in cooperation with the Israel Aliyah Center and the Jewish Community Center.

Reprinted from Jewish Week

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Hassidic Tales

The truth is, the Rabbi's in over his head with gamblers, and he has also been named in a paternity case by a Mrs. Hecht. No, the point of this tale is that this man has nothing better to do with his time than journey around and get on people's nerves. For this, the Rabbi bashes his head in, which, according to the Torah, is one of the most subtle methods of showing concern. In a similar version of his tale, the Rabbi leaps on top of the man in a frenzy and carves the story of Ruth on his nose with a stylus.

Here the Rabbi is asked to make a value judgement between Moses and Abraham. This is not an easy matter, particularly for a man who has never read the Bible and has been faking it. And what is meant by the hopelessly relative term "better"? What is "better" to the Rabbi is not necessarily "better" to his disciple. For instance, the Rabbi likes to sleep on his stomach. The disciple also like to sleep on the Rabbi's stomach. The problem here is obvious. It should also be noted that to step on a rabbi's foot (as the disciple does in the tale) is a sin, according to the Torah, comparable to the fondling of matzos with any intent other than eating them.

Rabbi Raditz of Poland was a very short rabbi with a long beard, who was said to have inspired many pogroms with his sense of humor. One of his disciples asked, "Who did God like better — Moses or Abraham?"

"Abraham," the Zaddik said.

But Moses led the Israelites to the Promised Land," said the disciple.

"All right, so Moses," the Zaddik answered.

"I understand, Rabbi. It was a stupid question."

"Not only that, but you're stupid, your wife's a meeskeit,

Reprinted from Masada

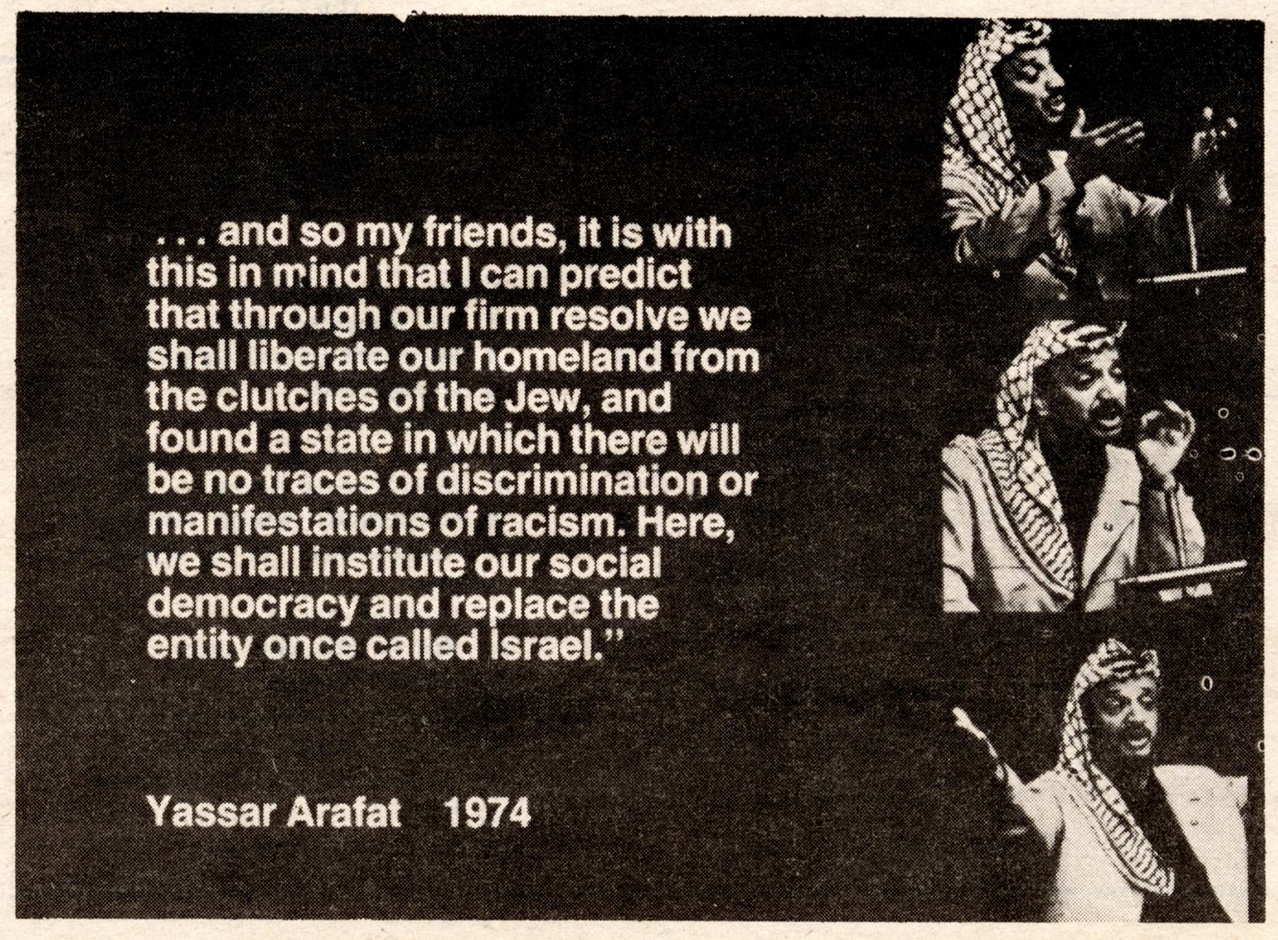
Chassidic Festival Dec. 18 at Constitution Hall

The 1976 version of the annual Israel Chassidic Festival will appear in Washington for one night, Dec. 18 at 8 p.m. at Constitution Hall. The all-Israeli troup is completing its fifth tour of the United States and has played in many cities across the country. The group of nine singers and seven musicians bring to their mostly Jewish audiences the spirit of Chassidim through song and dance and through total involvement of their bodies in life and prayer.

The Washington Festival is sponsored by the United Synagogue of America, the congregational arm of the Conservative Movement. The organization has 18 affiliated congregations in the DC area and has made tickets available to each at substantial discounts.

Tickets for the festival are available from the United Synagogue office, 420 University Blvd. E. Silver Spring and Goodman's Hebrew Bookstore in Wheaton.

Reprinted from Jewish Week



Hard Times

Continued from p.7

The Soviets are aware that they can get away with an incident here and there, thereby injuring a large number of Jews while covering up these incidents to the outside world as aberrations, or, as Professor Voslensky said, as "abuses of the law." Presently the Soviets have the ideal situation wherein the burden of proof is on the West. The Soviet Union is doing a better job of policing her end of Helsinki than we are our end, perhaps because they have made clear what their intentions were at Helsinki while the West has not.

A more comprehensive campaign on behalf of Soviet Jewry could be made possible by utilizing the Helsinki Agreement as a legal and diplomatic tool. At present it is only applicable on the diplomatic pressure level, because we in the West have failed to fill in the outline of human rights as sketched out in the Final Art.

Once the American Jewish Community creates its own definitions for the Helsinki Agreement, we can affect a more systematic confrontation with the legalistic Soviets. Unless we see to the rightful implementation of the Helsinki Agreement, we may be passing up a golden opportunity to beat the Soviets at their own game of seeing how far they can stretch the provisions on human rights.

(c) Jewish Student press Service, November, 1976.

Where there is no vision, the people perish.

Proverbs 29:18

Israel; 'no' to Transkei

Israel has turned down a South African invitation to attend the independence celebration for Transkei, the new black state set up by South Africa at midnight last night.

According to an official in Jerusalem, Israel told South Africa it would not be the first state to recognize Transkei, in view of the fact that every Western democracy was boycotting the new entity.

The Israel decision did not provoke any resentment from South African leaders, it was said in Jerusalem.

Puzzle

by Stephanie Kaye and Nancy Lent

K O C N V K H A L L A H C Q Y I L
I L Y N C V A U W E O F K U A D C
D C T V Q I L R P J A V A D L J F
D Q R H K E A A U D N C S I M B K
I P O A K T M A B Z G V H W U H E
S D H Z A C A M T K L E G U K T X
H B S T R H M Z F Z G U L O A L C
C W T A E E A Y P L A S S X F R H
U N E M N A X Y J B K H E O K G I
P E P C S X I R T D E M B H S S C
A S H O R M N C Z R M A I A I J K
F R A Q H L E C H N U T N N L Y E
X M N A N C Y M O V H A Y A L L N
O S I T Z L T S J A P R X H A Z S
T G E N G U I D N K W M R S T I O
I R E E S T Y G E E Q L O H Q F U
U J I Y F Z U C I N C M M H A X P
Q H N B X S N D T F U P A W O E Z
V K R W E P D P E A C H C B D Y A
A L A M I E V J E A N M A R I E G
I N M E M O R Y O F T R O U L B E

Clues

1. Nice Jewish boy
2. Big mouthed girl
3. Accident prone person
4. Complainer
5. Jewish mommy
6. Crazy person
7. Unleavened bread
8. Homemade health remedy
9. Uniqueness of a jewish home
10. Braided bread
11. Put in chicken soup
12. Jewish beenie
13. Sacred drinking cup
14. Jewish prayer shawl
15. Noodle or potato pudding
16. Rag
17. Mommy's cutie pie

Briefs - Briefs - Briefs

HEBREW ELEMENTARY MODERN

Due to popular demand Hebrew Elementary Modern I will be offered during the spring semester. Along with this course Hebrew Elementary Modern II, Intermediate Modern II, and Hebrew Topics, an Advanced course, will be taught. For mor information contact Esther Robbins, 324 Asbury building.

HOLOCAUST COURSE

Professor Gershon Greenberg will be offering a course covering the historical and theological roots of the holocaust this coming spring semester. The study begins with a survey of anti-semitism and then concentrates on German intellectual racism and totalitarianism in the 19th century and through the Second Reich. Some seven weeks will be dedicated to exploring anti-Judaism in the church; to German efforts against all religion--i.e. Christianity and Judaism together; and to anti-Jewish positions taken by major German thinkers--especially Kant and Hegel. The course will end with a study of Nazi culture and the destruction of European Jewry--utilizing the works of G.L. Mosse and L. Poliakov.

The course will be offered in the Department of Religion under the title *Topics in Religious Discussion: Roots of the Holocaust* (61.386.01), the course will hopefully attract students of religious thought, history, Jewish studies and politics. For more information contact Dr. Greenberg, 206 Gray Hall,686-2410.

JEWISH STUDIES PROGRAM

The Jewish Studies Program (JSP) announced last week a change of requirements, effective Spring, 1977. It is now possible to pursue a limited major in Jewish Studies, enabling students to combine JSP with another major.

The Jewish Studies Program announced last week that a grant in the sum of $25,000 has been awarded to the program, to be known as the Everett and Marian Gordon Fund. The agreement, made on Nov. 18 has the following terms and conditions:

- The money is to be used for scholarships with preference to students without studies and/or for students with outstanding senior thesis(es)
- The awards are to be granted according to criteria submitted by the JSP faculty and not relative to the competition.
- The grant will be outlined in the university catalogue and in the JSP office.
- The first award to be granted in spring, 1977.

Dry Bones

Spring 1977: Courses which stay with you

Studies in Judaica and Israel

(686-2410. Gray Hall 206)

Liberal Studies:

Building A Nation: The Case of Israel:

How was the dream of Israel realized within 50 years? Who are its people? What are the aims of its Jewish and Arab citizens?

Ellen Joyce 30.285

Humanity and Jewish Identity:

The formulation of a new American Jewish identity — with the impact of past events and thought in mind. (Formerly "Humanity and the Jewish God")

Gershon Greenberg 30.211

Malamud, Roth, Mailer: Voices of American Jewish Literature

Prominent writers of the modern era.

Ellen Joyce, Literature 23.302

Roots of the Holocaust:

The Christian drama and the Jewish villain; philosophic rationales; God-is-dead theology, blood and soil symbolism.

Gershon Greenberg, Religion 61.386

Internships: Pre-professional experience.

Political organizing; research; philanthropy; social work; journalism; education; rabbinat; synagogue administration; and other options.

Ellen Joyce, Jewish Studies 34.391

"Reformed Judaism: History and Theology" The rise of reformed Judaism in 19th Century GERMANY, ITS SPREAD THROUGH THE USA and throughout the World. ecent developments of reformed Jewish beliefs and practices in the USA and Israel.

Joshua Haberman, Religion 61.250

Elementary Modern Hebrew II and *Intermediate Modern Hebrew II*

Israeli-type method; guest appearances

Esther Robbins, Language & Foreign Studies 36.129 & 36.229

NOTE: Our young program is now formulating permanent B.A. requirements, and establishing a *concentration* in Judaica-Israel studies. Please get in touch if you're interested and would like input.