

LEVIATHAN

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Editorial

November 9, 1938, is the day most commonly associated with the Holocaust. On that day thousands of Nazis flooded the streets of Germany and Austria setting ablaze over two hundred synagogues and demolishing Jewish homes and businesses. Kristallnacht (crystal night), so called because of the glass glittering on the streets, embodies the symbolism of anti-Semitism and the hateful violence it unleashes.

November 10, 1975, is an important day for Jews as well. That was the day on which the United Nations, 37 years later, passed infamous resolution #3379 which equated Zionism, the Jewish people's liberation movement, with racism.

Although to many of us at *Leviathan* it is obvious why it is wrong to equate Zionism with racism, to others it might not be. Zionism, as the Jewish liberation movement, can take on many forms. The fundamental assertion of Zionism is that the Jews are a people. After 2,000 years of persecution and disenfranchisement, this movement works to establish and sustain a sanctuary for the Jews of the world in their original homeland, which was once Palestine and is now Israel.

Just as Jews come in many different forms, so does Zionism. At the turn of the century, most Zionists considered themselves socialist-Zionists aiming to form a socialist haven in Palestine for both Arabs and Jews. The revisionist-Zionists envisioned a Jewish state on both sides of the Jordan River. Most recently, Rabbi Meir Kahane has espoused a Zionism wherein all Arabs would be expelled from Israel. This is truly an ugly and heinous version of Zionism.

Those who equate Zionism with racism do so because they judge it by its most extreme aspects. For example, should black liberation movements be judged by the inflammatory remarks made by the racist Louis Farrakhan? Because Farrakhan calls Judaism a "gutter religion", do we now have the right to say that the black nationalist movement is anti-Semitic?

Zionism should be judged by the same standards as other liberation movements. The fundamental tenet of Zionism is the right of Jews to live with dignity in their homeland. To be Zionist, one need not approve of every action the state of Israel takes. Such blind dedication would be absurd and dangerous.

The United Nations resolution is opposed to Jews living with dignity in Israel and is therefore anti-Semitic. Presently, there's a movement to repeal resolution #3379. Both the House of Representatives and the Senate have passed resolutions which President Reagan has signed, condemning the U.N. resolution and calling on all other nations to follow suit. The staff of *Leviathan* supports these efforts and encourages our readers to do the same. With a bit of luck and a lot of politicking, this preposterous smear on the Jewish people will be removed, and the U.N.'s own besmirchment of justice will be nullified.

TAIL ENDS

A Private War in Israel's Cabinet

Israeli Prime Minister Shimon Peres threatened, on November 13, to fire Minister of Industry and Commerce Ariel Sharon over his increasingly inflammatory criticism of Peres. A personal power struggle between the two threatened to bring down the 14-month-old national unity government.

Peres demanded that Sharon make a public apology for accusations purportedly made against Peres: that the prime minister was conducting secret negotiations with King Hussein of Jordan over a proposal that Israel share power over the Israeli-occupied West Bank and Gaza Strip with Jordan; that he was ready to allow Syria and the Palestine Liberation Organization into the peace process; that his obsequiousness threatened the peace with Egypt; and that he was overly cynical in his attitude toward criticism.

Initially, Sharon apologized for the tone—but not the content—of his criticism of Peres. Responding to this apology which he could not accept, Peres read his cabinet a letter, in which he asked for Sharon's resignation. He threatened to deliver this letter to Sharon if he did not "clarify" his apology to Peres's satisfaction.

After twelve hours of negotiation, conducted through Rabbi Yitzhak Peretz of the Shas religious party, who shuttled between the offices of the two ministers, an agreement between the two was reached. Sharon clarified his statements, and Peres dropped his threat to remove Sharon from the cabinet, warning Sharon to exercise greater discretion in the future.

Peres's actual intentions remain unclear. Israel's tenuous governing coalition could have been fatally divided over Sharon's dismissal. Peres might initially have sought this, so he would have a chance to assemble a new coalition exclusive of the right-wing Likud Party, with the help of religious parties.

Zionism Polled in Israel

In a recent poll conducted by the Dahaf Institute for the Zionist Council of Israel, it was revealed that 92.7 percent of Israelis think that the immigration of Jews to Israel is central to the future of the State. Ninety-point-one percent agree with the statement: "The immigration of Jews to Israel was one of the main reasons behind the establishment of the State."

The conclusion that continued immigration of Jews to Israel is considered important by Israelis is underscored by a willingness to make personal sacrifices for the realization of this goal. Seventy per-

cent see themselves as part of the international Jewish community. To the question: "When Jews are injured or insulted somewhere in the world, to what extent do you feel personally harmed?" Thirty-four percent responded, "to a very great extent," 31.2 percent felt injured to "a great extent," and 14.6 percent answered, "moderately."

The highest percentage of those who responded positively to questions of Jewish identity live in development towns or religious settlements, or are immigrants from Africa and Asia.

The last aspect of Israel's connection with Jews around the world to be considered by this survey was the question of Zionism. Ten years ago

felt it was enough to maintain contact with Israel via visits, activism, donations, etc. to be considered a Zionist. The definition of a Zionist as one who intends to live in Israel was greatest among respondents between the ages of 18 and 22.

The survey failed, however, to clarify the significance of the fact that 86.7 percent of Israelis define themselves as "Zionist." This omission is not a careless oversight but rather a clear reflection of the prevailing reality in Israel. Many Israelis consider themselves Zionists, but rarely think about what that means. Does Zionism end with arrival in Israel or does it have an ongoing practical expression in the State itself? Questions such as these have been overshadowed to a great extent by intense partisanism in the political arena and the manifestation of these rivalries in virtually every facet of day-to-day life in Israel.

Despite the external facade Israelis present, the facts offered by this survey reveal a deep commitment to Zionism, immigration and the solidarity of Israelis with the world Jewish community.

WZPS



cent of those surveyed favor special economic dispensations for new immigrants and 56.5 percent feel that established families should adopt newcomers. These statistics take on special meaning today, with Israel's economy in such a critical condition.

A somewhat confusing aspect of life in Israel is the ostensible absence of Judaism. The vast majority of Israel's three million Jews are non-observant and further, are orthodox about their non-observance. One could argue that the political fact of Israel's existence has diminished the Jewish component of its citizens' identity.

Responses to questions touching on Jewish identity, however, lead to a different conclusion. Close to 90 percent of those surveyed consider it Israel's responsibility to intervene in the struggle for Jews to leave countries where they live in distress or under oppression. Eighty percent

the United Nations passed a resolution equating Zionism with racism. The image of Zionism as a legitimate movement to solve a two-thousand-year-old problem had been tarnished. Zionism has come to symbolize oppression and military usurpation. In Israel itself, internal conflicts—between religious and secular, Sephardim and Ashkenazim, left and right—have eroded the national consensus, leaving the ideals of aliya and Zionism in a state of confusion.

When confronted with the question: "Are you a Zionist?" 86.7 percent responded in the affirmative. The question of what constitutes Zionism found Israelis split. Forty-six percent maintained that a Zionist is someone who intends to immigrate to Israel. Forty-seven percent

"Kahane is not just Israel's problem," says Harry Wall, ADL Israel representative. "American Jews, who have been so active against prejudice, must also fight racist ideas in Israel. If these ideas spread, it would surely lead to a rift between American Jewry and Israel."

A poster campaign depicting athletes, singing stars, and other Israeli celebrities will accompany the TV project in the hope that Israelis, especially young people, will begin to think about the message.

Jerusalem Post

Anti-Arab-American Bombing

On October 11, a bomb destroyed the Santa Ana, CA office of the Arab-American Anti-Discrimination Committee (ADC), a group devoted to combatting anti-Arab discrimination and negative stereotypes in the media. ADC regional director Alex Odeh was killed in the blast.

No person or group has claimed any responsibility for the blast, but the FBI Terrorist Research and Analytical Center has classified the bombing as a terrorist incident attributable to the Jewish Defense League (JDL). The JDL denies involvement, but spokespeople for the group repeat the sentiments expressed by JDL leader Irv Rubin, that Odeh got what he deserved.

The FBI considers the motive for Odeh's murder to be anger over a television interview he gave the previous evening, in which he defended the Palestine Liberation Organization and its role in the *Achille Lauro* hijacking.

On August 16, a bomb exploded at the ADC offices in West Robery, Mass. seriously injuring a police officer. No responsibility was claimed for this bomb, which the FBI also attributes to the JDL.

The JDL is considering legal action against the FBI over these charges, which they claim are unfounded.

Controversy continues to surround media coverage of the Santa Ana bombing. Unsympathetic statements by groups such as the JDL were quoted widely, while statements condemning the bombing, such as a statement by the Anti-Defamation League of the B'nai B'rith, were largely ignored.

Anti-racist TV

Public service announcements warning against the dangers of the racist and anti-democratic ideology of Knesset Member Meir Kahane will be broadcast regularly on Israeli television, at the initiative of the Anti-Defamation League (ADL) of the B'nai B'rith.

It will be the first time that an American Jewish organization gets involved in a substantive way with the phenomenon of Kahanism in Israel.

Ted Freedman, director of the national inter-group relations division, and Frances Sonnenschein, national educational director, are meeting with Education Ministry officials, educators, and staffers of Israel TV who will co-produce the one-minute messages.

A pilot announcement featuring Israeli celebrities speaking out against Kahanism are to start appearing before the 9pm TV news at the end of December. Four more spots to be produced for the completion of testing are scheduled for broadcast during the course of 1986.

Questioning Israel's Omniscience

by Adina Zinn

My story is one I think speaks for many liberal-minded Jews living in the 1980s. It is a story about the never-ending conflicts I have encountered as a Zionist with progressive beliefs. It is a story of ambivalence and confusion, of not knowing when to condone Israel and when to condemn it, when to remain silent and when to speak out. Finally it is the story of one possible alternative to the quagmire faced by progressive Jews everywhere.

When I arrived at UCSC as a freshman after spending a year in Israel with the Zionist youth movement in which I had grown up, I had been thoroughly saturated with Zionist indoctrination. But soon I found myself falling passionately in love with both Santa Cruz and the University. I was stimulated by the interesting friends I was making while being exposed to the ideas of various political movements for the first time. As a result of this new awareness, I decided to take a step away from my unquestioning support of Israel and open myself up to other world views and issues. Whereas previously I had labeled myself solely as a "Zionist," my persona now expanded to include "anti-nuclear activist" and "feminist" as well.

As my political consciousness increased, I was faced with a myriad of inconsistencies in my thinking which I felt compelled to explore. This process was heightened as a result of Israel's 1982 invasion of Lebanon when, for the first time, my strong Zionist background and newly established commitment to liberal causes no longer fused harmoniously. I was thrust into internal turmoil

when I discovered it was no longer "politically correct" to be a Zionist. It was exceedingly difficult to defend the actions of a country 10,000 miles away with the Western media as my only source of information. The pictures I saw daily of ruthlessly slaughtered Lebanese civilians said to have been killed by Israeli soldiers sharply clashed with my recollections of fun-loving, sensitive Israeli youth obliged to exchange their Levi's and personal stereos for military uniforms and machine guns. Somewhere down the line, information was being distorted. But where the distortion lay and how to get at the real "truth" of what was happening in Lebanon was beyond my grasp.

The need for an outlet to discuss these issues became increasingly acute this year when, as always, I celebrated Rosh Hashana with my family at my parents' temple in the Bay Area. I had never really felt comfortable in its posh halls but this year the discomfort was especially profound. Aside from the feeling that I had made a wrong turn somewhere and ended up at a fashion show instead of a religious service, I simply

Mitzvah, was confirmed, and had celebrated the holidays for the first seventeen years of my life.

As I prepared to return to Santa Cruz I hesitantly mentioned to my parents that I probably would not be rejoining them for Yom Kippur services. This decision was not hastily made since I knew the importance my parents placed on celebrating the High Holidays as a family unit.

As my political consciousness increased I was faced with a myriad of inconsistencies in my thinking which I felt compelled to explore.

However, they seemed to understand my need for a different mode of observance and empathized with my dissatisfaction.

My search for an alternative led me to learn of Kol Nidre services organized by a group previously unknown to me, called Koleynu

Billed as "progressive," Agenda promised to provide an alternative to traditional services and that I found exciting.

could not get myself to participate in a ceremony in which God was referred to as "our father," "our king," and "He." I felt like an alien in the same temple where I became a Bat-

(locally) or New Jewish Agenda (nationally). Billed as "progressive," Agenda promised to provide an alternative to traditional services and that I found exciting. Not surprisingly, the service was quite different from any other I had ever experienced. For the first time outside of Israel and my experience in the Youth Movement, I actually felt a part of the ritual. The words of the prayers seemed to have been written just for me. Instead of stressing self-effacement, as in the traditional service, these prayers emphasized personal reflection and improvement. God was an unnamed entity of the "spirit," thus leaving each participant free to their own interpretation. I left the service excited at my new discovery and wanting to find out more about Agenda.

I contacted Deena Hurwitz, an active member of Koleynu, the Santa Cruz chapter of Agenda, to gain a better understanding of the groups' goals and purposes. "The group began in Santa Cruz as a result of a need for progressive Jews to network," says Hurwitz. Its members are mainly "people with strong Jewish identity both culturally and

spiritually but not necessarily in terms of organized religion; People who don't look to the temple for spiritual guidance."

Nationally, Agenda has five priority areas for programming: Middle East, Disarmament, Feminism, Central America, and Economics and Social Justice. While Hurwitz explicated Agenda's positions on these issues I found myself in agreement

with difficulty accepting. She added, "Jews should talk to other Jews about disagreements we have about Israel and the Middle East. We need to look at why some Jews criticize Israel and why other Jews are afraid to. I think our goals are the same, to build a stronger, more peaceful Israel in the world. We just have vastly different ways of going about it."

Although it hasn't given me any quick and easy answers, Agenda has opened up a whole new set of questions, while providing a forum for discussion and education. In addition, through its innovative holiday celebrations and monthly Shabbat dinner, Agenda offers a viable alternative to the traditional temple-centered Judaism many of us have grown up with—and been turned off by.

As I walked out of my interview with Hurwitz, she summed up the message of Agenda for me when she said, in reference to our discussion of the Middle East, "Give me a call some time if you want to talk about it some more. Just because I might know a little bit more about it than you do, doesn't mean we can't talk about it."

Yes, I thought to myself, we should talk about it. For if Jews are unable to communicate amongst themselves about Middle Eastern politics, how can we expect to arrive at any solutions when working with others? Although I am hesitant to join Koleynu due to its stance on the Middle East, I still support them fully in their attempt to encourage dialogue between opposing sides. We must begin to open up the lines of communication not only among Jews but also between Jews and Arabs. As I see it, this is the only viable path to lasting peace in the Middle East. □

Anyone interested in finding out more about New Jewish Agenda should call Deena Hurwitz at 423-1626.



GRAPHIC BY ILISA NODELMAN

Introducing: Kathy Cytron

dents who wander by the Hillel/JSC booth at this Fall's East Field Festival. Kathy Cytron is the first full-time director of the Santa Cruz Hillel/Jewish Student Coalition.

Minutes after she meets the students for the first time, Kathy is conducting a lively conversation with them. "You went to Berkeley? So did I!" she says with sincere enthusiasm. "Born in L.A.? I was too! When did you come here?" By the end of the day she knows the names, ages, backgrounds, and interests of at least 20 new faces, and she remembers them all.

Kathy was hired as a result of Santa Cruz's Rabbi Rick Litvak's continuous efforts to convince the San Francisco Federation of the need to fund a full-time position, in addition to the urging voices of last year's JSC directors Shmuel Thaler and Karen Belford. Kathy has a B.A. in psychology and an M.A. in Social Welfare, with a specialty in administrator planning and organization. She had been a program director at the Berkeley Hillel for a year and a half when she was offered the position, and decided that, "It sounded challenging, I like working with students, and Santa

Cruz is a beautiful place to live."

Kathy is impressed by what she defines as "... the togetherness of the people at UCSC. Everybody is friendly and wants to include everyone else in what they are doing," she says. "That's very special. You don't see it everywhere."

Five weeks into the quarter, Hillel has already provided a wide range of various activities: numerous Shabbat dinners, bagel brunches, a Sukkah building and celebration, the Jewish Film Series, Israeli folk-dancing, and much more. However, Kathy doesn't see her role primarily

as the initiator of activities, but rather as a facilitator. "I'm a great resource," she boldly announces when introducing herself, "and I can help you get in touch with people throughout the Bay Area."

Hillel will sponsor activities, and Kathy will offer her help and support with planning and executing events from guest lectures to parties. There seem to be no more excuses for anyone who claims to be unhappy with what Hillel/JSC has to offer. As Kathy says, initiative and cooperation are all it takes to make your own vision of Jewish activities come true.

Jews Unite to Free Refusniks



PHOTO BY ANNE CHAPPELL

authorities began a major sustained crackdown on Hebrew teachers and other Jewish cultural activists. There can be no doubt that the campaign has been consciously directed by Soviet authorities to discredit and destroy the revival of Jewish culture in the Soviet Union. The methods used—arrests, beatings, the planting of evidence, and the use of the media to slander Refusnik activities—have created a renewed atmosphere of crisis in the Soviet Jewish community and heightened international concern about what might be in store next for Soviet Jewry. The U.S. Government deplors this accelerating campaign and in the strongest possible terms calls on the Soviet authorities to end it immediately and urges them to live up to their commitments to respect individual human rights that they have solemnly undertaken in a whole series of international accords."

Lending additional support, University of California Regent Jack Henning spoke on behalf of the AFL-CIO. "It is our policy that history and justice and morality are with you in these protests and we stand with you. On the question of emigration, more than two decades ago President John Kennedy said with regard to the Soviet presence in East Berlin, 'Democracy has many failings but we don't have to build a wall to keep our people in.'"

Another key speaker was University of California at Santa Cruz graduate Alexander Slepok who emigrated from Russia in 1978. His parents, Vladimir and Mosha Slepok, are long-time Refusniks still denied permission to leave the Soviet Union. Vladimir is a leading spokesperson for Soviet Jews. He assisted in the 1976 Helsinki agreement, a human rights accord that provides every family which desires to reunite with relatives outside the Soviet Union the right to do so. As a

result of his participation, he was labeled a traitor and frequently imprisoned. For the act of displaying a banner from their window which read "Let us join our son in Israel," Vladimir and Mosha were sentenced to five years of internal exile in Siberia on the charge of "malicious hooliganism." The Soviet Government still refuses their applications due to "state interest." Even though Alexander Slepok can no longer maintain phone contact with his parents he delivered an optimistic message to the crowd. "They will never suppress the movement of Soviet Jews. What I see here today indicates that we are growing in our strength. Mr. Gorbachev will have a meeting with President Reagan in the near future and I want him to keep in

mind that it doesn't matter how high the price will be for our people. There is a payment. We want to get our people out. Let him name the price and we'll pay it."

Among the other speakers were San Francisco supervisor John Molinari, Stanford Rabbi Ari Carton, who recently returned from the Soviet Union, Lillian Foreman, president of the Bay Area Council on Soviet Jewry, and Morey Shapiro, the president of the Union of Councils for Soviet Jews.

For a final touch, a line of Rabbis formed in front of the huge brick building with torahs in hand. Shofars sounded and people chanted as Jack Henning and Tenette Goldberg delivered a petition to the Soviet consulate.

by Anne Chappell

"Twenty years ago a Black Baptist minister in a Birmingham jail stated. 'The denial of justice to anyone is the denial of justice to everyone.' When Martin Luther King spoke those words he awakened the national conscience. We are gathered here today to try to awaken the conscience of those close at hand and at a great distance so they will not repress the rights of another large minority of people—the Soviet Jews still living in that nation," said Lieutenant Governor Leo McCarthy.

He spoke these words to thousands of people who gathered in front of the Soviet Consulate on Sunday, October 13, to show their support and solidarity with Jews in the Soviet Union. The Simchat Torah rally was part of an annual day of protest sponsored by numerous Bay Area Jewish organizations.

Protesters were concerned with the worsening treatment of Soviet Jews—increasing amounts of cultural and religious repression, discrimination, a clampdown on Jewish emigration, and the harsh conditions for Hebrew teachers and Jewish activists.

Yet, only a few weeks ago, Soviet

leader Mikhail Gorbachev claimed at a Paris press conference that "there is no Jewish problem in the Soviet Union. Nowhere else in the entire world do Jews enjoy such extensive political and other rights as they do in the USSR."

"There seems to be a contradiction here," bellowed host Ken Colvin. "There are 50,000 dissidents in the Soviet Union. There are 400,000 who have initiated the process to leave the Soviet Union. What does Mr. Gorbachev think of that?" Dissidents are Jews who want to change the system in the Soviet Union but who do not wish to leave. The 400,000 Jews have received invitations from relatives in Israel and thus initiated the process to leave. Those who are refused permission are known as Refusniks. The chances of emigrating are looking dimmer all the time. Only 896 Jews were allowed to leave in 1984 and even fewer (500 so far) have left in 1985, as compared with the 1979 high of 51,000.

A recent state department report was read by Tenette Goldberg, the chair of Metropolitan Jewish Community Relations Council (JCRC), describing the conditions of Jewish cultural activists in the Soviet Union. It states, "In July 1984, the Soviet

There are 400,000 who have initiated the process to leave the Soviet Union . . . only 896 Jews were allowed to leave in 1984.

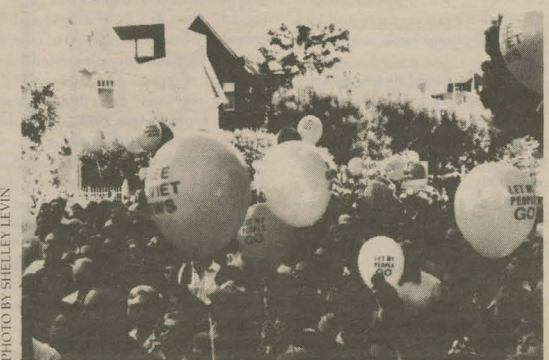


PHOTO BY SHELLEY LEVIN

Meeting the Refusniks

by Eduard Gindin

Since I came to the United States five years ago, I more than often have had the opportunity to share my experience on what it was like to be a Jew in the Soviet Union. The reactions were often annoyingly incredulous. It seemed that liberal American minds had a hard time digesting this sort of information.

It didn't seem to be much different with those who had had a first-hand experience—a trip to the USSR. Well, yes, they saw lines to food stores, the police and army everywhere. They might have even been approached by some dissident or a refusnik with the request to tell to the West of their plight—but the Kremlin was so beautiful, the Hermitage magnificent, and 'Gosh, I had such a fantastic bargain on souvenirs.'

So when I met Liz Alpert, who recently visited the Soviet Union, I had more than a healthy amount of scepticism. After all, why should a liberal university professor see more than many others who went through the eyewashing of *Itourist*.

I must confess, my skepticism quickly dissolved in the bright sunshine that poured in through the open doors and windows.

Alpert, a woman with a confident air and articulate speech explained her decision to go to the USSR and shared her experience:

"Talking about the Soviet Union is fun, exciting, depressing and, sometimes, all of those things," Alpert said. "But I think it's important that people who have been there talk about it. No matter how much you've heard about it until you go there and see for yourself you don't know what it is like. This is true about a lot of places and especially true about the Soviet Union."

During the trip, Alpert intended to meet several Jewish families who were refused the permission to emigrate. The San Francisco Bay Area Soviet Jewelry Council, supplied her with names and addresses of people to try to contact in the USSR.

"You don't just go there and look up at the phone book somebody's name."

Now, one should distinguish between a refusnik and a dissident. A refusnik is a person who applied to emigrate and was refused the permission to leave. A dissident is somebody who is trying to change the regime and is not trying to leave the country. Alpert did not go to meet with dissidents.

In 1975, as a part of the Helsinki Accords, countries agreed to do everything possible to reunite families. Alpert was going to visit

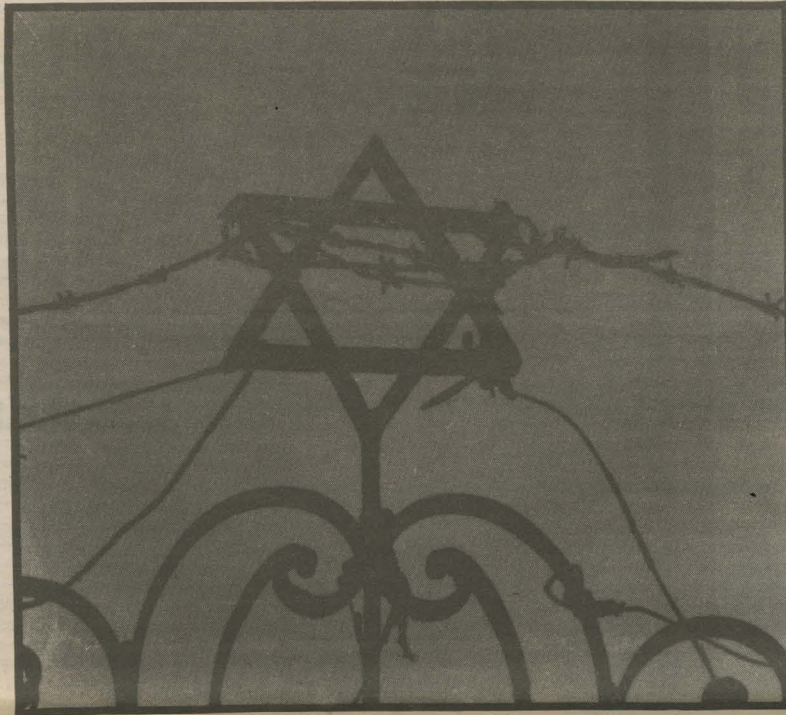


PHOTO BY AARON WILLIS

After they applied to emigrate they lost their jobs. On Saturdays they have to call the school and explain why their kids don't come; of course, they have to lie.

families who had relatives in the US and who were refused the permission to emigrate.

No notes could be taken, so Alpert coded everything. "I figured out a kind of code and was able to put the information in my notebook so that later on I could read it. So Monterey was Moscow; Los Angeles was Leningrad." Then, finally, the flight and arrival in Moscow. It seemed to take eternity to pass through customs. She was stopped, and they went through absolutely everything. The Soviets found some publications, such as *Time* a publication of the Resource Center for Non-Violence dedicated to the Soviet Union, and a *Good Times*. They especially liked the advertising in the *Good Times*—"Dial-a-fantasy."

After waiting in a line for a telephone, she called one of the families. "I dialed the number. You are not supposed to say who you are

or anything like that, or inquire what their name is. You don't ask, 'are you so and so?' You just say 'I am a friend from the United States.'"

Soviet officials often wiretap telephones of citizens they suspect. People might be living illegally—that is, without registering with police—and a foreign caller might jeopardise their situation. There have been reports that foreigners who visit refusniks get beaten up by groups of well-organized "hooligans." Alpert, who describes herself "non-brave," found her courage reinforced by a Jewish couple who were going to see refusniks and bring them support. After an adventuresome journey which took her to the outskirts of Moscow, Alpert met her first refusniks.

"It was one of the most moving experiences. They really have had a very terrible time. It has been six or seven years since they applied to

emigrate. These were very intelligent people who used to have really good jobs. They wanted to raise their children in Jewish tradition (a difficult task in a country where

teaching Hebrew can bring criminal charges against you.) They don't want anything too much and yet they can't have that."

After they applied to emigrate they lost their jobs. On Saturdays they have to call the school and explain why their kids don't come; of course, they have to lie. Their kids cannot participate in most school activities because of antisemitism. Curiously enough, the Soviet propaganda experts itself to describe antisemitism in the West. No wonder people persistently came up with questions concerning the situation of Jews in the United States.

"To be honest I had to say 'Yes, there are incidences of antisemitism in the United States and all over the World. But not to the extent that you have to hide that you are Jewish. I was feeling really sad for these children who are having to suffer through a life where they have to be secretive in order to do something that we can do if we choose to do so.'"

Later, Alpert visited Leningrad and met more refusniks. Another family—another tragedy. The Soviets allowed a sick grandmother to emigrate. She left hoping that her children and grandchildren would soon be allowed to follow. But the communists had different intentions—the old woman died without ever seeing her children again.

Generally, things have become more difficult for Jews in the Soviet Union. You don't simply apply for permission to leave anymore—now you have to apply for permission to apply to emigrate.

Alpert approves the idea of letter writing campaign to President Reagan and General Secretary Gorbachev. "I think it is really important that they see there is a tremendous support for refusniks. Pressure is pressure." □

Eduard Gindin is a Soviet emigre. He currently resides at the Santa Cruz Bayit.

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A Bar Mitzvah Built For Two

by Brendan Carroll

It is Saturday October 5, 1985 and I am venturing into a world I've never encountered before. It is a place where God's voice "splits lightning shafts" and "makes mountains skip like calves."

Before I go very far, a woman with a smile of infinite joy greets me. She is Sandra Warren and today her son will become a man. It is David Samuel Warren's Bar Mitzvah, and I am in Temple Beth-El to observe the ceremony.

The synagogue is not adorned with icons or candles burning in dark recesses. One doesn't feel humbled or threatened by this place of worship. Only a simple mahogany altar and Star-of-David patterns on the lights reveal this to be a religious sanctuary. On the left of the synagogue, facing the altar, I can see a playground where balls and sticks lie waiting for their masters.

David's mother seems more excited than he does. His smile is shy but not shy enough to keep his braces from glittering in the morning sun. A nervous happiness seems to occupy his body although he doesn't seem anxious or tense. His demeanor speaks to me of an inner maturity, a readiness to cope with the passage from childhood to manhood.

Shortly before the services begin a friend mentions to me that it's proper to cover one's head during the ceremony. She directs me towards yarmulkas which are near the entrance. Wondering if it's straight, inside out, or the proper color, I put on my yarmulka, and take a prayer book to my seat.

The atmosphere is not of submissive worship. Discussions are lively around the synagogue, and by now children are playing ball in the playground just outside the windows. As Rabbi Litvak takes the podium he must quiet the hubbub before the morning prayer can begin.

Uneasy at first about whether to join in reading the prayers aloud, I find myself moved by the poetry, the beauty of Hebrew and the feeling of hope which the prayers inspire in me. I discover the warmth of joining my voice with the others. The people around me pray when they have the inclination. At times they clap, sing and smile to the tune of the prayer and from time to time someone goes outside to settle disagreements between the children. It seems to be a religion based on individual strengths united for human growth.

I had entered the synagogue wondering what sort of religion could keep a people together through the oppression and adversity that the Jews had faced. I discovered that one of Judaism's great strengths is the stress it puts on



PHOTO BY SHELLEY LEVIN

"David's Bar Mitzvah is extra special because it involves 'twinning' with a child of a 'Refusenik.'

The concept of 'twinning' gave me yet another glimpse of the strong bonds among the Jewish people throughout the world."

the capacity of people to fulfill their own desires and needs. It pictures the universe as a place in which each human, frail as they may be, can rise to glory and enlightenment by working in harmony with others. Strangers must be met as friends, the hungry fed and God revered as the ruler of all. A religion which gives thanks for the power to see, feel and...create.

Watching the Torah handed from grandfather to father to son, I am struck by the incredible power the religion may give to one's life. From time to time, even children ascend to the altar to lead the worship. I realize that when family, friends and community work, pray and grow together, spiritual bonds are fastened which can withstand the tug and pull of hate, fear and disaster.

David's Bar Mitzvah is extra special because it involves "twinning" with a child of a "Refusenik." A "Refusenik" is a Soviet Jew who has been denied permission to emigrate and "twinning" is when an American child shares his Bar Mitzvah with a "Refusenik's" child. These

"Refuseniks" are outside Soviet law once they apply for emigration. They are often fired from their jobs and they then live under very harsh conditions for indefinite periods of time.

David's "twin" is Vladislav Genin who resides in Leningrad with his parents. Vladislav's father, Mark, is a biophysicist and his mother, Galina, is a computer programmer. They applied for an exit visa in 1979, and presently they are unable to find jobs.

The concept of "twinning" gave me yet another glimpse of the strong bonds among the Jewish people throughout the world.

My eyes are wider as I leave the temple. I have made bonds with strangers who don't even know my name. David and I have experienced a day we will not forget. I am but an inch closer to understanding Judaism but that inch is very full of ideas and beliefs. Already I have made real a prayer. One of the first prayers we sang wished that the "synagogue be, for all who enter, the doorway to a richer and more meaningful life."

SHLETT
DLEZHUHLEH
GRETZDZET
SDEZDZET

Chicken Soup

Contributed by Shelley Levine

2 whole chickens (include the neck & back)
2-3 small onions
2-3 red potatoes
3-4 zucchini
3-4 carrots
many cloves of garlic
celery (root and tops)
salt and pepper to taste
dill (either fresh or dry)

Sometimes the bullion from the chicken Ramen adds a good taste. Put all the chicken *except the breasts* and all the other goodies into a big pot and cover with water. Bring it to a quick boil, and then simmer for a long, long time. You'll see when it's ready...the meat will be tender, the vegies, practically like butter, and the soup will be yummy! Oh! I almost forgot the chicken breasts! Put them in when the vegies are almost done, or you can also use them for a different dish!

Ethiopian Walks Desert To Thrive in Promised Land

by Yael Kopelman

When I first met Tomer, a recent immigrant to Israel from Ethiopia, he barely even noticed me since he was fully engaged in a math problem he was trying to solve. I stood there for a few seconds staring at his small figure, which was almost lost in the plush cushions of the couch he was sitting on: dark complexion, desert-dry skin, thick lips, intense, serious look out of small black eyes, and a yarmulka laying on his fuzzy, black curls. Outside, the noises and sounds of a busy afternoon on an Israeli street.

Tomer came to Israel six months ago. With him came many other black Jews, who are now part of the Israeli scene. Already, they seem to feel very happy at home.

Six months after the airlift from Sudan to Israel, the Ethiopians Jews tell their stories in fluent Hebrew. "Antisemitism was rising in Ethiopia, the war didn't seem to be coming to an end, and so my family decided to leave and go to Sudan," says Tomer (Hebrew for Tasfay) Kasa, a 24-year-old man from Addis Ababa.

"I told them I would join them later," he says, still searching for the correct words in Hebrew. The short, skinny young man was in the Ethiopian army at the time, working as a sanitation. "After a while I got a letter from my family, telling me that they were flying to Israel," says Tomer. "So one day, at five o'clock in the morning, I put my gun in my tent, and started walking to Sudan."

The journey, estimated by Tomer to be 700 kilometers long (the distance from San Francisco to Los Angeles), lasted a week and a half. "I knew how to find water in the desert," he says, "but I'd have to dig more than three meters in the ground (ten feet, over twice his height) to get to it, and that was a big waste of time. I didn't always stop." He has trouble translating the names of the animals he encountered in this long journey. "Tigers?"—he knows the English word—"Oh yes, there were tigers," he smiles.

Tomer didn't have a map with him, but he had studied one before and knew the way to Sudan. He followed trails in the sand and determined the north by the stars and the sun. A week later, in the middle of the desert, he met some other Jews who had also heard of the airlift to Israel.

"There were children and older people with the group I met," says Tomer, "so the walking pace was much slower than I was used to. It took us another whole three of four days before we got to Sudan." Once in Sudan, Tomer had to work for the Red Cross for eight months before he finally got to go to The Promised Land.

Tomer had seen planes before,

since he grew up in the city. But villagers among the Ethiopian Jews had never been exposed to the 20th Century advancements, and planes scared them. Tells Tomer: "One of the planes to Israel was filled with families with young children. They were getting ready to leave when the roar of the engines scared the older people away, and they all refused to come back. When the plane arrived in Israel, it was full of little children."

This is one of many reasons for the tragic separation of families. Another reason is that once the airlift operation, "Operation Moses," was revealed to the world, it was immediately discontinued by the Sudanese government. Many Ethiopian Jews who were eagerly waiting their turn, now remain behind. Tomer's cousin, also in Israel, says "We are very happy to be here, we study a lot and we travel, but our heart is with our families who stayed in Ethiopia."

The journey in the desert...700km long...lasted a week and a half.

"When I left Ethiopia it was still raining, and everybody had enough to eat," says Tomer. "I only learned about the drought and the hunger from an Israeli newspaper," he adds, and his constant wide smile fades off. "Now I am very worried about my parents, who stayed there."

Tomer lives and studies in a youth village turned into an absorption center, at the foot of Mount Carmel in Haifa. His brother lives about 30 minutes away, in an absorption center in Acre. His sister is at yet a different location. They spend every free weekend they have visiting each other. Coming from a close family of ten,

it is very difficult for the Kasa's to be apart, and away from their beloved whom they might never see again.

There is an attempt to fill the gap, however. Each new immigrant at the Youth village is assigned to an adopting, Israeli family. About once a week he/she is picked up by one of the new family members, and taken to his/her adopting home. "What's the name of the street we live on, Tomer?" urges his adopting mother. "Come on, I told you last time." Tomer throws his head back and laughs. "I don't remember, mother," he chuckles, revealing very white, slightly crooked teeth, "I didn't put it on my head."

Although they laugh at Tomer's "cute" mistakes in Hebrew, someone in his new family will usually correct him and explain. His adopting mother, Nechama Stier, who used to teach math, helps him with his homework, as well. "Being a school principal, I was asked by social workers to help find adopting families for Ethiopian immigrants," says Stier. "I wanted to set an example to my teachers, and volunteered immediately myself. I think I am still the only one who ever participated in the program."

Saturday is Tomer's family's only day off (Sunday is a regular work day in Israel), yet he won't visit them on that day. Jewish religion prohibits driving on Sabbath. "In Ethiopia we all lived by the rules of the Bible!" says Tomer. "Here I see girls in bikinis on the beach on Sabbath. And they tell us we are not Jewish?"

Rabbinical authorities in Israel have refused to recognize the Ethiopians as "real" Jews, and demanded they undergo symbolic conversion before being allowed to marry. The Chief Rabbinate is Israel's ultimate religious authority, with broad powers over marriage, divorce, and other issues.

The problem evolves from the geographical distance between Ethiopia and the rest of the Jewish diaspora. The Falashas knew the Bible very well, and followed its rules religiously. However, they never received any of the literature written about the Bible, which decipherers and elaborates



GRAPHIC BY JOE NUROK

on many of the commandments. Therefore, they never observed the additional rules.

The rabbis who refuse to recognize the Ethiopians as Jews, stress that Jewish law is particularly strict in its prohibition of intermarriage. The Ethiopians' long isolation and the possibility that there may have been some intermarriage with non-Jews in Ethiopia, they say, necessitate extra precautions.

"We did what we thought was right according to the Bible," says Tomer, "and they have no right to ask us to become Jewish. We ARE." For the first time in our conversation, Tomer raises his voice. He still smiles, in embarrassment, but his large forehead wrinkles. Although he doesn't like to be a trouble-maker, he participated in some of the general strikes organized by Falasha leaders. "I was circumcised eight days after I was born. I know the Bible. Why aren't I Jewish?" He asks.

In July, Prime Minister Shimon

in Hebrew slang. "If, God forbid, they said you weren't Jewish, what would you do?"

Jewish or not, they all wear yarmulkas, which were given to them upon their arrival to Israel. "The only reason we didn't wear them in Ethiopia" says Tomer, "was that no one could ever get a job wearing a yalmuka." At the peaceful absorption center I see Yoav, a 17 year old Ethiopian, walking up to class without a head cover. "I forgot it," he says with a smile. When he walks into the classroom, he'll discover that he's not the only one who forgot. Perhaps this is the influence of the Israeli scene, which is mostly secular.

Classes are conducted six days a week in the absorption center, as they are in the rest of the Israeli school system. The 70 occupants (only 16 of whom are girls, who have never had schooling before) study Hebrew four hours every morning. In the afternoon they study math and English, and once a week they go to an Israeli

Although the beach is five minutes away, they never go. We just don't have the time!



Peres managed to bring about a compromise, under which the rabbis publicly recognized the Ethiopians as Jews and promised to consider each marriage individually. Still, about 100 young couples who want to be married cannot because they refuse to go through the ceremonial bath requirement.

There are about 15,000 Ethiopian Jews in Israel, more than half of whom arrived during "Operation Moses." Many of them participated in the long protest sit-ins in Jerusalem. Following the sit-ins, it was finally determined that "unless the Jewishness of a person was questionable," they would be allowed to marry.

The solution is less than satisfactory. "What can I tell you," says Tomer

high school to study history and geography. On Fridays, they finish school at noon and are free to go visit relatives or adopting families. Some of them stay to pray and read. Although the beach is five minutes away, they never go. "We just don't have the time," they explain.

Indeed they keep very busy. After a whole day of classes, there's still a lot to be done. Homework is assigned daily, and though it is never graded, "They always do everything, and often more than just what was assigned," says Yoram Rozen, a math teacher. "We always help each other with the homework," says Tomer.

(cont. on page 12)

A Step Into the Past : *The Great Synagogue of Budapest*



GRAPHIC BY SASCHA COHEN

by Aaron Willis

I seemed strange that on a Saturday morning all the gates should be locked. But as I approached this monumental Moorish-styled building, we could discern no openings. We proceeded around the side where the Hebrew on the tombstones indicated that we were definitely in the right place. Finally, in the back, and through a dimly lit entrance hall, we found an open door. On the other side, the sounds were familiar enough—old men mumbling out the Hebrew prayers they have known since childhood. I opened the door and went to take a seat in the sparsely populated chapel. An old man hobbled over to me with prayerbook and shawl in hand. Though his Hebrew was weak and my Hungarian non-existent, the smile on his face was worth a thousand words. It was obvious that they had not had visitors in quite some time.

After traveling in Central and Eastern Europe for a couple of weeks, being in a room with Hebrew speaking people was like a dream. Further mesmerized by the semi-melodic rhythms of the ritual prayers, time and space dissolved into a unity which seemed to me to be the essence of "Jewishness." I had never met any of these people before, yet I immediately felt a strong bond between us. What was my con-

*Did it mean
the same thing
for them to be
Jews as it did
to me?*

nection to these men? Did it mean the same thing for them to be Jews as it did for me? Somehow I doubted it. After all, these men were the last survivors of what had once been a thriving community of over 200,000. What had they seen? What Hell had they experienced just in order to be Jews? Just to be able to say these prayers as they were saying them now? Questions for which I'll never have answers.

After the service I approached the bima and explained that I had come from Jerusalem. "Yes," said one of the old men, "my children live in 'The Homeland!'" He continued to say that he had visited them a few times, but had no desire to move there: "The weather is much too hot



and humid." "But isn't it difficult to be a Jew here?" I protested curiously. "No, no, we just live and no one bothers us." Apparently funds to maintain the synagogue, as well as the numerous churches in Hungary, are supplied by the state. They explained that the government does not bother them or make it troublesome for them to practice their beliefs.

*...the most
magnificent
sanctuary I
had ever
seen.*

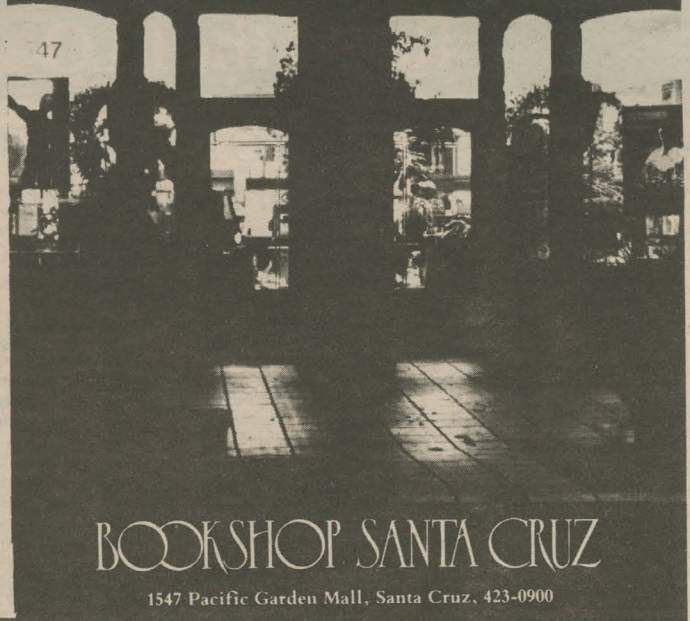
I had to beg repeatedly before they agreed to open up the large Sanctuary. "It's dangerous," they warned me, "the plaster from the ceiling is falling." They would let me peek in through the door, but I couldn't go in. "The room is in very poor condition, and has not been used for a very long time," my hosts explained. Then as the door creaked open, my eyes settled on what had to be the

most magnificent sanctuary I had ever seen. Its huge expanse, lofty ceiling, triple-level viewing galleries, intricate woodwork, and detailed horse-shoed arches declared the glory of this synagogue, the largest in all Europe. My eyes followed the rows of dark wooden benches along the length of the interior, seemingly to infinity. "It used to seat over five thousand on the High Holy days," my host proudly declared. A beautiful vision, I thought to myself. One could almost hear the thronging of the crowds; the deep reverberations of prayer echoing through the building, and the cries and yells of the youth who were not yet old enough to understand. But at the same time I could not help but remember the stories of how the Nazis had used this room as a stable for their horses in the final days of the war: an act of ugly defilement.

The war is over however, and this place once again belongs to the Jews. And while my hosts insisted that they were in the process of restoring the beauty of this once glorious building, the musty smells, dim lighting, and plaster-littered floor suggested that the life and glory of this building were truly of a day gone past. After I stepped back the door was locked behind me.

I THINK THAT I STILL HAVE IT IN MY HEART SOMEDAY
TO PAINT A BOOKSHOP
WITH THE FRONT YELLOW AND PINK IN THE EVENING...
LIKE A LIGHT IN THE MIDST OF DARKNESS.

VINCENT VAN GOGH



BOOKSHOP SANTA CRUZ

1547 Pacific Garden Mall, Santa Cruz, 423-0900

PHOTO BY DAVID NOTOWITZ



Homeland Blues

by Aaron Willis

When I was in Israel I felt proud to be a Jew. I became part of something which was much greater than myself. I looked around and I saw forests where there once was brush, agriculture where there once was swamp, and buildings where there once was only rock. In every direction I looked, I could see the human desire to shape the world. And within that desire I could sense the power of an ideal. The ideal of creating a community: a Homeland. There was a power of being together, of working together.

I spoke Hebrew. And everytime that I did I felt a special connection to those I was speaking with. This connection, sublime and unarticulated, also had a force.

I met Jews from all over the world, and I studied our history. I learned of the great Kingdoms, the oppression, the rebellions and the dispersion. It was beautiful, and tragic. I could feel it.

I began to realize what was forming in me was a consciousness; an identity. I began to define myself, as an individual, in terms of this greater whole: The Jewish People. And I started to feel part of the family. I was proud of this family: of its achievements of its struggles and of its victories.

This forming identity was something tangible. In the Modern World where meanings and values are fragmented, and I, as an individual, sometimes felt alone and unimportant, it was good to feel part of something—a group, which had history and meaning. As an in-

They want what we want: a place to call home...

dividual I felt stronger and more "alive" because of my "keshet" connection.

But, and here it turns a little sour, I could not help but wonder—and we all know that this is sometimes a little dangerous: How do the Palestinians feel in this place? Surely they are not happy with what we have

done. Surely, they are not proud of us. And actually they seem to be just a little bit angry.

But why shouldn't they be angry? They, as people, must want what we want: a place to call home, a place to be a "we," and a place to have control over their own lives. Why shouldn't they want a nation? They've seen what we have, and they feel it too.

People have argued that the "Palestinians aren't really a people, they had no national identity before the Jews came, and they can just as well go and live in some other Arab country." But it seems to me that these arguments miss the point. The fact is that they say they are a people, and judging from their actions they seem to feel it. They say that they are not happy to live in other countries merely because they are "Arab." We must believe that these feelings are

real for these people. And further, we must realize that their desires are legitimate because we too have had them.

Of course one may say, "this is all well and fine, but politically the situation is much more complicated." And there are certainly many factors to consider before we give up the land which they desire. But what I want to emphasize is that what must come first is the conviction that the Palestinians are a People with drives and desires similar to those which have allowed us to create our Homeland. From our experience as Jews, from our empathy as a People who have also struggled to create and maintain our sense of "us," we should be able to better understand them, and their struggle. □

Palestinians Should Reject the PLO

by Amir Weiss

Recent developments in the Middle East have provided what may be the last opportunity for Arabs living in Israel's "occupied territories" to gain self-determination and to remove the military authorities presently governing their lives. The key to this rare opportunity lies with the ability of Palestinians to reject the Palestinian Liberation Organization (PLO) in favor of a settlement involving Jordan's King Hussein and Israel's precarious government of national unity.

What is relatively unknown in the West, due to the complexity of the Middle East crisis and efforts by propagandists to obscure the facts, is the unique relation Jordan has with Palestinians. Due to irreversible demographic fluctuations occurring during the past forty years, Jordan is to-

"The PLO's national charter calls for the destruction of Israel and the exodus of all Jews"

day approximately two-thirds Palestinian.

What is virtually unrecognized, is that these Palestinians are integrated into Jordanian life with full participation in politics and business. For example, Amman, Jordan's capital and one of the most prosperous cities in the Arab World, is eighty percent Palestinian, where they hold great economic and political influence.

Since 1948, Jordan's King Hussein has been competing with the PLO

for the right to represent Palestinian interests. This is fortuitous because while Israel will negotiate with Jordan they will not negotiate with the PLO.

The fundamental reason why Israel opposes the PLO is that the PLO's national charter calls for the destruction of the state of Israel and the exodus of all Jews arriving after the "Zionist invasion," interpreted as either 1917 (the date of the Balfour Declaration calling for Jewish im-

migration to Palestine,) or 1948 (the creation of the state of Israel). Moderates within the PLO call for the establishment of a Palestinian state in Judea, Samaria (the West Bank), and Gaza. But the moderates have not been able to change the offensive passages in the national charter.

The debate in Israel is quite different. Hard-liners call for the annexation of Judea, Samaria and Gaza, while moderates call for the exchange of portions of the West Bank with Jordan, for peace in accordance with the U.N. resolutions 242 and 338. Israelis will never be willing to establish a PLO state in Judea and Samaria because it would make Israel nine miles wide at the center and bring every major city within 22 miles of PLO artillery. Ninety percent of Israel's population and industrial base would be threatened by the most primitive weapons.

Jordan is also hesitant to create a PLO state in Judea and Samaria, since the hills of the West Bank would make Jordan's low deserts incredibly vulnerable to attack. Furthermore, during the PLO's eighth



national congress, it declared that the "East Bank" (Jordan proper) as well as the West Bank, is an integral part of "Palestine," thus challenging Jordan's Hashemite monarchy. This was reaffirmed at the PLO's 12th national congress and to date has never been repealed.

(cont. on page 12)

PHOTO BY DAVID NOTOWITZ



Impressions

We don't like war. . . but we must be willing to die for our country.

by David Notowitz

Israel. Surrounded on all sides by enemies, it now faces one of the most dangerous and frightening obstacles it has ever fought: itself.

Inflation in Israel is so high that each week the people rush to withdraw money from the bank to buy groceries before the prices in-

crease. We worry about buying cars. . . they worry about buying food and clothes.

Israel spends over 25 percent of its budget on weapons and soldier training. Money that could be used to develop health facilities, better education, and the troubled economy goes toward material for war instead.

Maybe if Israel spent less energy

on war it would be in better economic shape. But on the other hand it might not still be in existence.

Wars. During each decade of Israel's existence it had to fight a major war with a bordering country. Israelis have been hardened by death. You can see it in the soldiers' faces. One Israeli said to me, "We don't waste our smiles." Another man told me that if one thing has been gained from these wars it is the knowledge that Israel can only count on itself for support during the time of war. "Israel can't expect help from any other foreign country because Israel has been deceived too many times before," he said. He added that thanks to the existence of Israel, Jews will always have a place where they can feel safe in the event of danger.

The fear of destruction creates a subtle tension, a constant force that

affects the whole society. I know I felt the tension in the air. The Israelis fear terrorist attacks, and rightly so. Terrorist bombs are found almost daily: in garbage cans, shopping bags, suitcases, etc. I experienced two false alerts during my six weeks there. And I learned to watch for suspicious packages. For a while I didn't understand why Jerusalem does not have garbage cans on the streets: garbage cans are easily used for hiding bombs. Once I put down my luggage at a bus station and instantly a soldier appeared to question if the bag was mine.

All citizens must serve in the Israeli army after high school: men for three years and women for two. The soldiers know it is their duty to join the army: they are taught from a young age that it is honorable to serve their country. I talked to an

Israeli soldier who surprised me by his blunt and powerful comments: "We accept the fact that war will come. It is just a matter of when. . . The Syrians have huge forces ready to attack.

We have to show them who is strongest. A man willing to die for his country can beat back thirty men who aren't.

"We don't like war any more than anyone in the United States, but we must be willing to die for our country. It is the only way for survival."

In a way, Israel doesn't belong where it is, surrounded by enemy forces and struggling for survival—a struggle that has raged for centuries. I only hope Israel can make it past its current economic troubles because although it doesn't belong where it is, I can't see it being anywhere else.

US in the Mideast: Will it Bring Peace?

by Gil Dankner and Aaron Willis

With the peace process starting up again in the Middle East, it is a good time to reflect on the previous negotiations between Egypt and Israel, and see if there are any lessons to be learned. One of the key questions is to what extent American participation will affect the upcoming negotiations. We would like to explore the ways in which American involvement might affect the peace process. By analyzing where the talks took place, the effect of the media, the impact of contrasting values, and the place of economic incentives, we can see the influence a superpower can have by forming political order in the world.

Because most of the peace process took place outside of both Egypt and Israel there was a negative effect on

the process as a whole. For example, if we think of peace negotiations having two levels, a political level between politicians, and a human level, then by taking the negotiations out of the Middle East we have lost a very important psychological aspect. For example, whenever one of the leaders of one country came to the

Egypt and Israel the chance of life. Let me give a personal example. President Sadat visited my home town Haifa. In those few days in which he visited, many Egyptians came with him. The streets were alive, we had the opportunity to meet Egyptians, to see and let them see and know that we are human be-

We are the ones who actually make peace.

other, it gave the people of that country the ability to get involved in the commitment to peace. If we believe that we, the people of the world, are the ones who actually make peace alive and meaningful, then by not emphasizing personal contact we did not give the peace between

ings who all want peace. Every time negotiations were held in the United States chances of letting people get to know one another were missed.

The American media was also able to influence the negotiations. One should bring to mind that the historical announcement of Begin and

Sadat's acceptance of the invitation to meet each other was given to Ted Koppel. Having the politicians in the U.S. gives the American media easier access to those involved and their advisors. In turn, the politicians and advisors who are speaking through the American media have to readjust their answers and views to the "American way." For example, they have to stress to the American public issues which might not be relevant to, or might be detrimental to, the core issues under negotiations. Those of us who had the opportunity to see Sadat and Begin on TV, interviews both in America and in Israel, could see how Mr. Sadat was much more successful in adjusting himself to the different audience. In turn we believe that this helped Mr. Sadat gain support from the American politicians.

A third point which one must consider is the time table for the process.

(cont. on page 12)

GRAPHIC BY JOE NORDOK



Ethiopian



"We spend all of our time studying and working, and there's never time for anything else, but we're together and we're happy."

Tomer's class is advanced in all subjects. Approximately ten students, all of which are men, sit in a small, semi-circular room, and listen attentively to the young teacher. This is a hot summer day, and I can barely concentrate myself. The students are all wearing long pants. They were here long before the teacher came, and will stay long after he leaves.

A typical Israeli in shorts and a white T-shirt, the teacher speaks Hebrew to instruct math. "At first I used to teach in English," he says, "since all the students in this class are from the city, and studied English in school in Ethiopia. But now they know Hebrew well enough." In Tomer's notebook one sees a little dictionary he wrote up for himself: "complicated—Masubach" and then the word in Hebrew letters. "The math isn't hard," says Tomer, "it's the terms in Hebrew that kills us."

The material is advanced high school math, and the teacher speaks quickly: "This parameter appears here in the same degree..." he says, and several nods are more noticeable than numerous puzzled looks. "There is no grading system, no tests," says Rozen, while his students are furiously trying to solve an in-class problem. "But there's also no distance. I'm their friend," he says seriously.

During math the students speak Amharic among themselves (the national language of Ethiopia). Elsewhere they often speak Hebrew, calling each other by their modern, Hebrew names. The girls, although equally friendly, are shy and less fluent in Hebrew. Rozen says their motivation to study is lower, due to the mentality and life-style they were used to in Ethiopia. Tomer tells of some of the degrading traditions:

"You know...eh...menstruation period?" he says in English, lacking the Hebrew word. "Well, in Ethiopia, every girl has to live alone for a week during her period. No one is allowed to visit her, and she can't cook or go

anywhere." He goes on to explain that the girl sits in a small shack surrounded with stones, accompanied only by other women at a similar unfortunate state.

Women are also isolated after giving birth. "When a boy is born, his mother has to live alone for four days," says Tomer. "When it's a girl, she stays in the shack for eight days." Is this a form of punishment for giving birth to a female?—Tomer shrugs his shoulders. He doesn't know. "That's just the way it is!" he says.

Encouraged by my ignorance and amazement, Tomer tells of other traditions. He mentions the difference in marriage procedures between the village and the city: In the

'I love Haifa. I'd like to stay here.'

village a man has to ask his father's permission if he wants to get married. The father then checks if the girl is related to his son, in which case marriage is forbidden.

"The father also has to check if she's not 'good,'" says Tomer, "in which case he would have to find another girl who is good, for his son to marry." In the city things are much more lenient, and a man can freely talk to the woman he wants to marry. The only restriction in this case is that a student must first finish school and get a job before he is allowed to marry.

Tomer isn't concerned with marriage now. By the end of this year he hopes to know Hebrew well enough to be admitted to a university. "A lot of my friends prefer to learn a profes-

sion or trade, but I want to keep studying," says a man who used to walk ten miles to school everyday.

"What about going to the army?" I ask quietly. All Israeli citizens must serve in the army: men for three years, women for two. "We all want to go," he answers enthusiastically, "The girls too. Some soldiers came to talk to us about it, and we all said we'll be happy to go when they want us."

In the meantime they are introduced to all parts of Israel on numerous trips to every part of the country. The classroom is faintly decorated with a large map of Israel and a poster of "Fruit of our land." "Next Tuesday we won't be here," they tell their teacher, "We're going to Eilat (a resort town in southern Israel) for the whole week."

Tomer and his friends seem more happy and content than any other group of teenagers and adults I've seen anywhere. The beautiful setting of the trees and the grass, the Carmel mountain in their backyard and the peaceful Mediterranean in the front is not the only reason.

"I love Haifa," says Tomer, "I'd like to stay here. But who knows where I'll end up living and what I'll end up doing? I can only hope." □

(cont. from page 10)

Palestinians

Israel's relinquishing of territories in the West Bank to Jordan is an ideal compromise to a PLO state. It would make the unified Jordan close to 80 percent Palestinian, and thus would assure Palestinians self-determination. Furthermore, such a nation would include approximately two-thirds of the world's Palestinian population making it as representative of Palestinian interests as is realistically possible.

Such a compromise would be ideal for Israel as well. While Israel could not rightfully insist that an autonomous PLO state in the West Bank be disarmed, it could insist that the sensitive West Bank be demilitarized if the West Bank were simply to be a small section of a greater Palestinian/Jordan state. Israel would then cease to be an occupying power with military control over 700,000 disgruntled Palestinians, a role which many Israelis resent.

Hussein cannot act unilaterally as Egypt's Sadat had in 1979. Hussein cannot contravene Syrian and Soviet interests because of Jordan's proximity to Syria. Most importantly, Hussein must gain the confidence of his Palestinian subjects as well as the ones in the West Bank. Therefore, the PLO must be undermined.

Presently, Hussein is working on achieving a rapprochement with Syria's President Assad. Assad, a member of the minority Allawites (a religious sect) is threatened by Moslem fundamentalists attempting to overthrow him. Assad is opposed to the mainstream PLO, led by Yasser Arafat, since the PLO provided training and ammunition for the Moslem Brotherhood. Assad is likely to join Hussein in order to undermine Arafat's PLO, particularly if the

(cont. from page 11)

Peace

Does the American political pace suit the Middle Eastern political pace? The norm in America is for things to happen fast and for decisions to be carried out as soon as possible. Does American involvement in the peace process mean that the process will be artificially sped up from what would be natural to both Israeli and Jordanian culture? The time that it takes to sign a paper is not necessarily the time it takes to make people believe in and feel that a lasting peace will be established. For example, in the agreement between Israel and Egypt, Israel agreed to give back the Sinai [within two years of the signing]. This called for a very quick readjustment. It meant that in two years total, normally had to be restored between the two countries. The Israelis had to adjust to having their country shrunk by

300%. Aren't two years quite short for such a restoration, considering that behind the culture of these two countries there exists differences which are hundreds of years old?

Finally, there is a question as to how beneficial American economic and military aid will be to the process. The American contribution to the triple agreement was in an increase of both military and economic aid to both countries. Such aid perhaps induces leaders to sign agreements which they might not mean.

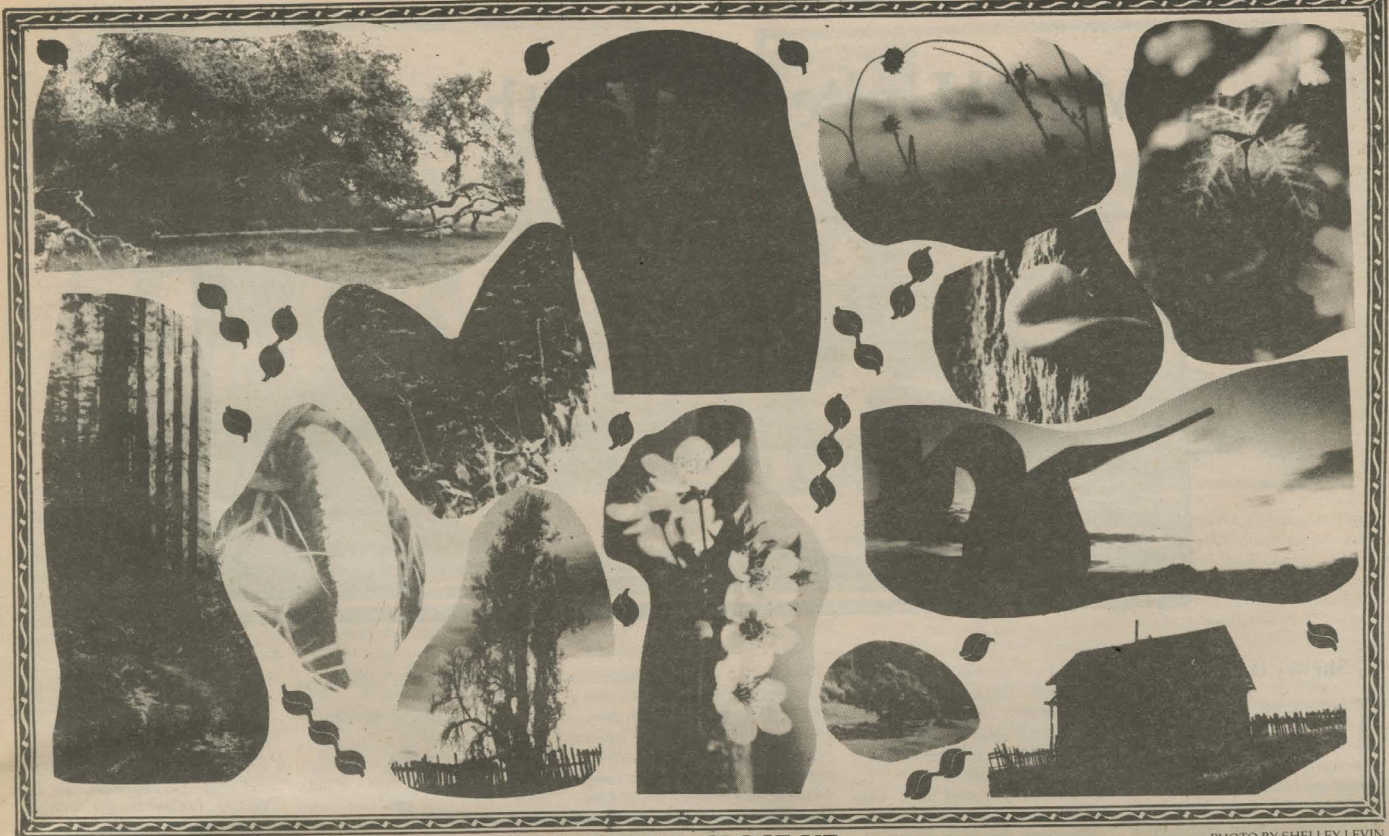
In conclusion, it should be stressed that America should play a role in the peace process. It is beneficial to all parties involved. The American presence might also be an excellent way to help bridge the cultural gap between the negotiating countries. But what is needed is a prior reflection on the part of Americans as to their values which might enter into the negotiating process and may have consequences to the establishment of a lasting peace between countries of a radically different culture than our own. □

within the Likud have suggested bombing PLO bases recently established in Jordan, perhaps enticing a war. It is for this reason that this may be the last opportunity for a peaceful settlement and Palestinian self-determination.

For these reasons, Peres is not anxious to step down from office. Peres must force Likud to withdraw from the coalition by making proposals that the Likud cannot accept, but not so preposterous that Israelis in general cannot accept them either. This would force an election, and Peres would hope for a mandate from the people. This is clearly what Peres has been trying to do by hinting at territorial concessions to Jordan and Soviet participation in an international peace conference. The Soviet Union has no diplomatic relations with Israel.

The Soviet Union must restore ties with Israel and be brought into the peace process. Meanwhile, Jordan and Syria must reach a common strategy for undermining the PLO. Peres must force an election and win a mandate. An international peace conference of some form must take place to establish direct negotiations leading to a comprehensive peace settlement including a Jordanian/Palestinian delegation which truly seeks realistic solutions to the problem. A lot relies on U.S.-Soviet relations and a willingness among all participants to work towards peace, but the key is the realization by Palestinians that the PLO's military paths have proven ineffective and detrimental to their true interest. It is a long shot; unfortunately, it may be the only shot. □

If the Likud were to regain power, they would most likely sabotage any efforts at peace. They would increase settlements in Judea and Samaria, a process leading *ipso facto* to annexation. Furthermore, hard-liners



SANTA CRUZ: CLOSE-UP

PHOTO BY SHELLEY LEVIN

Handy Guide to Jewish Resources

Campus Organizations:

Hillel/JSC—call Kathy Cytron at 458-3012.
Campus Friends of Israel—John Thorne
Leviathan/Jewish Newspaper—call Yael Kopelman at 425-7889

Area Organizations:

Anti-Defamation League, 121 Steuart—401, San Francisco. (415)546-0200
Jewish Community Relations Council, 121 Steuart—401, San Francisco. (415) 957-1551
Israel Programs Center/American Zionist Youth Organization, 870 Market, SF (415)392-5514 (Aliyah Program-392-8998)
Hebrew Free Loan Association of San Francisco, (415)982-3177
Kolaynu/New Jewish Agenda—call Deena Hurwitz at 423-1036

Temples and Synagogues:

Temple Beth El (Reform) Rabbi Rick Litvak, 930 Bay St. 423-3012. Services are Fridays at 8pm.
For information on other temples and synagogues call Kathy Cytron at 458-3012.

Books and Judaica:

Bob and Bob, 151 Fourth Ave. Palo Alto, (415) 329-9050.
Leiber's Book Store, 3240 Geary Blvd. San Francisco, (415) 387-3077

Hebrew Classes:

On campus: Mishael Caspi, language studies professor.
Hebrew Discussion Group—sponsored by Hillel (led by Ruti Rattner)
Temple Beth El Jewish Community Center.

Jewish Foods:

Challah:

Emily's Good Things to Eat, 1129 Mission, 429-9866
Kelly's French Pastry, 1547C, Pacific Ave., 423-9059.

Bagels:

The Bagelry, 320 Cedar, 429-8049/1634 Seabright Ave., 425-8550.

Kosher Donuts:

Ferrell's Original Donuts, 1761 17th Ave. 462-0444.

Kosher Wine:

Z's Liquors, 1401 Mission, 423-3368/3750 Portola, 457-0333

Kosher Meats:

Thunder Deli, 1134 Soquel, 429-1346

Passover Groceries:

Safeway, 2111 Mission, 429-0121
Albertson's 700 Front St. 426-8282
Shopper's Corner, Soquel Ave.

Any

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Mural Unites Old With Young



PHOTO BY SHELLEY LEVIN

by Shelley Levin

I was walking up Fairfax Avenue, one of the most Jewish neighborhoods in Los Angeles, seeking to fill a craving for something deliciously decadent. My eyes caught the "Cantor's" sign and my stomach growled loudly. What will it be? Bagel, lox and cream-cheese, or blintzes, or some matzah ball soup? Perhaps a Brooklyn Avenue sandwich or some borscht... what a tough decision! I approached the deli when suddenly... Wow! Before my eyes was a huge mural... actually it looked like a giant photograph... I wonder who... how... why? It was incredible! I had to find out.

After satiating my hunger, I walked to the Jewish Federation Council building in search of some answers to fill my curiosity. I figured they would know about this enormous piece that exhibits all kinds of Jewish people and their cultural symbols.

There I met a lovely young woman, who incidentally is a UCSC graduate from Porter College. Her name is Yael Schy-Magram, and she is the director of the Youth Department of the Jewish Federation in Los Angeles. We chatted for a while about Santa Cruz, the Jewish scene, evaluations, and life in general. She then introduced me to the year-old mural project.

The Fairfax Community Mural Project was born out of the desire to unite the youth and the elders of the Jewish community. Its goals are varied and creative. Not only is it an inter-generational community service project, but it also serves as a tool for learning more about the Jewish heritage of Los Angeles, a tool for artistic expression, and an aesthetic addition to the Fairfax commercial center.

The Fairfax neighborhood is the center of activity for Jewish and other communities in the area. It is one of the city's few ethnic neighborhoods,

though only a small percentage of its population is Jewish. It includes a wide mix of residents from diverse religious, ethnic, and cultural backgrounds. Though growing with time and economic advancement, it retains much of its rich Jewish flavor.

trasting worlds in one social environment.

Sprinkled alongside the avenues are tiny shops of all kinds: tailors, shoemakers, bakeries, kosher butchers, open-air fruit stands, delis... even a few good rare-record

"...it serves as a tool for learning about the Jewish heritage of Los Angeles, and a tool for artistic expression..."

Here, the old and the new meet. Standing side by side on a street corner are Chasidim and leather-clad youngsters. On a crowded bus bench, seniors chat and gossip, while young punks on skateboards whiz by. Many of these young Jews grow up feeling the influence of con-

stores. I realized that throughout recent years, many shop owners were renovating and painting, giving the whole place a face-lift.

I learned later that this was all part of the Revitalize Fairfax Project of the United Community and Housing Development Corporation under

the 5th Council headed by Zev Yaroslavski. This neighborhood renewal project, which incidentally is not directed by the Jewish Community, aims at cleaning, replanting and preserving neighborhoods. The Vitalize Fairfax Project partially funded the mural project, along with grants from the California Arts Council/National Endowment for the Arts, California Council for the Humanities/NEH, Jewish Community Foundation of the Jewish Federation Council, the Los Angeles Community Development Department and the Beverly Fairfax Chamber of Commerce.

A core of vital people comprised the organizational component of the mural project, but most participants were volunteers, including students from Fairfax High School, from the Adult Community School, as well as senior citizens. Along with professional artists they researched, designed and painted this incredible piece of art and history.

(cont. on page 15)



PHOTO BY SHELLEY LEVIN



PHOTO BY SHELLEY LEVIN

(cont. from page 14)

The research project aimed at encouraging the community, to interact with each other, and to participate in a common endeavor which not only contributes to their neighborhood, but in which they all share their sense of pride in their Jewish heritage. The research phase, which lasted three months, entailed visiting historical old synagogues, looking at sites and other ethnic murals, reading documents, and reviewing thousands of historical photographs from old archives and

participants selected highlight events and memorable people in the lives of Los Angeles, Jews from 1840 to the present. In addition to local events, the seven chronological panels represent the impact and effects of world events.

The design phase lasted ten weeks and included choosing the photographs and enlarging them using the grid method. Students from Fairfax High art classes and from the Adult Community School received academic credit for their work. They

The daily work of painting lasted four months with participants contributing two to three days a week. This is where people's true expressions bloomed: artistic talent abounded, and an incredible enthusiasm infused not only those involved, but also the surrounding community observing from the sidelines. Upon completion, the mural was finally presented on September 8, 1985, in a special community-wide dedication ceremony hosted by Mayor Bradley, Councilman Zev Yaroslavski, and Sandy Weiner, president of the Metropolitan Region of the Jewish Federation of

Los Angeles. A special art exhibition documenting the making of the mural also opened on the same day at the Jewish Federation Council building at 6505 Wilshire Boulevard—a great exhibition which includes the original photos! In addition, a video tape of the whole process including the research, design and growth of the project was filmed and will be presented in January. Posters, postcards, and brochures will also be available and even tours will be given!

The project was very successful in re-uniting the youth and elders of the community, in revitalizing the

neighborhood, and in giving an opportunity for community members to express their talents and their pride in their pasts. It also serves as a tribute to the many contributions made by Jews to the development of the city of Los Angeles. But the purpose of the mural does not end with its completion: it will continue to be a learning tool, and an inspiration for others to develop similar kinds of inter-generational projects which help people explore themselves, each other and the varied heritage and culture of our diverse society.

*Here the old and the new meet.
Standing side by side on a street
corner are Chassidim and leather-
clad youngsters.*

special collections. Additional materials and information were gathered at an open community forum which scholars, artists and historians shared their knowledge of the past and their photographs in collections. As it is impossible to depict the complete history of a people in one mural, the artists and par-

worked with several professional artists mainly supervised by Arthur Mortimer, whose artistic style very closely resembles the realism of photographs. Rather than being symbolic, the artist strove for realism and true representation of authentic photographs; thus monochromatic tones were used.

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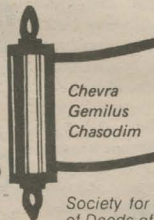


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Israel and her Refugees

Judi Widetzky, Secretary General of the World Labor Zionist Movement, delivered the following paper as a lecture at the Forum 1985 of the UN End of Decade for Women Conference which took place this past July in Nairobi, Kenya.

Leviathan is presenting this paper in its entirety in two parts. Look for the conclusion in our next issue.

by Judi Widetzky

I want to share with you the successful story of how Israel has absorbed in the past 50 years, nearly one million refugees. The image of the Jewish people for the past two thousand years has been the image of the perpetual refugee. Perceptions and stigmas can be changed by facts, and for us, as women, this is an important example.

Refugees can be seen by the mainstream society in two ways: as an ongoing and welcome addition to society, bringing with them new ideas and concepts, different skills—in short, the continuation of a positive process which builds a country and a society. The second alternative is to segregate refugees and see them as burdens.

Israel has chosen the first and positive viewpoint.

The 1951 UN definition of a refugee reads:

"A person who owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country."

Israel's experience in the sphere of refugee absorption is extensive and varied, and many examples can be found for each sub-group in the UN definition. Although in many ways our experience is unique there is, undoubtedly, much which can be applicable elsewhere. Several facts must be considered when one studies Israel's experience in absorbing refugees: one of the reasons for the establishment of the State of Israel was to put an end to two thousand years of statelessness. By its very essence, Israel was established as a homeland and haven for Jewish people. In its law of return, passed in 1952, Israel undertakes to accept as citizens all persons of the Jewish nation irrespective of whether they are self-supporting, healthy or employable. This is a basic concept when dealing with successful absorption.

There are two kinds of refugees: those who want to be repatriated into a homeland or a culture that is their own, and those who seek a haven in a foreign culture. The overwhelming majority of refugees whom Israel has absorbed have been

Jews—members of the same nationality as the majority of the absorbing population. Thus, the Israel experience may be compared with other examples, such as the Federal Republic of Germany which absorbed thirteen million German refugees from Eastern Europe and the German Democratic Republic, and Finland which absorbed over half a million Karelian refugees from the

sociological means. This approach has undergone constant revision as new waves of refugees have arrived and new experience gained. At first the ideal was to take all the different people arriving in the country and turn them into a single homogeneous Israel type, modeled on the early Zionist pioneers; that is, the melting pot concept. Today we realize that in the 1950s we were ap-

parently over-eager to change the traditions and ways of refugees coming from very different backgrounds—especially those who arrived from Arab States—which resulted in many serious social and cultural problems in the second generations. Thus, while our basic approach has remained integrationist, the melting pot ideal has been replaced by that of the garden

of many flowers. And so the most recent arrivals, the Ethiopian Jews, are being encouraged not to abandon their customs and traditions as they find their way into Israeli society.

Since absorption of refugees has always been one of Israel's priorities, a whole institutional structure has been developed, both governmental and non-governmental. The Ministry of Absorption plays the major role in the process, aided by other Ministries, such as Housing, Health, Education and the Interior.

The IDF, the Israeli Defense Forces, also plays a major constructive role in social integration, education, vocational training and special social functions, being a vehicle for equality. For example, during the period of mass immigration in the 1950s, when the vast majority of the arrivals were refugees, women soldiers were employed in teaching the new arrivals Hebrew, providing a rudimentary formal education for adults, many of whom had never received any formal education, and in helping them adapt to modern society. Special emphasis was put on hygiene, nutrition, and childcare. These models have been continually in use until today.

Youth Aliya—youth immigration—is a special agency which was

set up as early as 1934 to absorb refugee children from Germany and has since dealt with the absorption of children from all corners of the earth. The expertise gained by this agency throughout the years has also been utilized in assisting the continued integration of Israeli children from underprivileged backgrounds. This organization has established a network of schools, youth villages, projects in towns and kibbutzim, offering all possible facilities and services imaginable, including psychiatric help for those in need of it.

Last but not least there are the women's organizations, in which Israeli women and Jewish women throughout the world are involved—organizations such as Hadassah, WIZO, Pioneer Women, Na'amat, Emunah and others, who throughout the years have developed and run specific projects relating to the absorption of new immigrants in the spheres of health, childcare, education and welfare, but most importantly in consciousness raising for women, legal advice and initiating equal work laws.

The second half of this paper will appear in the Winter Quarter issue of Leviathan.

Even though the overwhelming majority of refugees absorbed by Israel have been Jews, they have been an extremely heterogeneous group.

territories transferred to the Soviet Union after World War Two. After World War One, there was an exchange of population amongst the Greeks and the Turks, and after the division of the subcontinent, of Indians and Pakistanis. One of the most recent examples are the Chinese in Vietnam who are now being absorbed by the Peoples' Republic of China.

The fact that the refugees are of the same nationality as that of the absorbing country does not, however, automatically mean that they will be successfully absorbed. For refugees to become a successful participating population, the receiving country must be willing to absorb them, and the refugees themselves must be willing to be absorbed on a permanent basis, and not think of the receiving country as a temporary haven. In Israel, this has been the case.

Even though the overwhelming majority of refugees absorbed by Israel have been Jews—members of the same nation—they have been an extremely heterogeneous group. They have come from all corners of the earth. While they shared the same religion, a similar fate, a sense of peoplehood and a common yearning to return to Zion, their histories have taken different courses, their cultural and religious traditions, the language they spoke daily not to mention their physical appearance—varied greatly. Therefore, in many respects Israel's experience is relevant also for countries absorbing refugees of different nationalities, cultures and traditions.

Israel's basic approach to the absorption of all immigrants—whether or not refugees—has been *integrationist* and not *segregationist*. The idea has always been to integrate the new arrivals as rapidly as possible into the mainstream of Israeli society, both through physical and

parently over-eager to change the traditions and ways of refugees coming from very different backgrounds—especially those who arrived from Arab States—which resulted in many serious social and cultural problems in the second generations. Thus, while our basic approach has remained integrationist, the melting pot ideal has been replaced by that of the garden

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HANUKKAH

Discovering Hanukkah

by Anita Zelman

"Happy birthday to you,
happy birthday to you,
Happy birthday, dear Hanukkah,
Happy birthday to you."

Mother's face glowed in the light of nine flaming candles as she led my brother and me in this song on our first night of Hanukkah. Nine candles on the first night? Mother was new to this. So was I, at the age of ten. On the second night, she cleaned out the yellow wax that clogged the holes in our shiny new menorah and put in nine fresh candles. We put a match to all and again sang, "Happy birthday, dear Hanukkah," the orange flames flickering in our breath.

On the third night, Mother began to suspect she was doing something wrong. She shook the blue box. We were running out of candles.

"I asked the man in the bookstore on Fairfax if just one box of candles would last through the eight nights and he said it would be enough." She rattled the box again, looking unhappy.

Father, who'd shown little enthusiasm for buying the menorah and candles in the first place, now tried to be helpful, saying, "I think I remember my ~~and~~ mother lighting the one in the middle first and using that instead of a match to light the others. But not all at one time, until the eighth night. Does that sound right?"

Mother had no answer. Her parents had left Russia in the early 1900's and, like many young Jewish intellectuals of that day, had broken with religious traditions—except for Judaism's emphasis on social justice. They had passed that on to Mother, so much so that she and my father went to political meetings and rallies as religiously as others went to synagogues. What Mother had been raised to know about God was that He was the One who'd strike you dead if you crossed a picket line.

"I guess I'll just have to go back to Fairfax and get more candles. And a book," my mother added. "I'll need something to help me catch that golden thread of Judaism."

"What golden thread?" I asked, my ten-year-old imagination stirring, wondering if a strand of it was caught in the gold of this new me-

norah or in the orange-gold of the flames.

"I once read or heard something about Judaism being a long, indestructible golden thread." She turned to my father and asked if he knew where that saying had come from.

Daddy shrugged. "All I can remember my parents telling me was that 'the comfort religion gives isn't enough to warm a glass of tea.'"

"Well, it would sure be a comfort when it comes to the holidays."

Before that Hanukkah, my brother and I had felt neither here nor there. Our parents had given us presents around Christmas time but there'd been no tree or ornaments.

"I hope you catch the golden

thread," she considered them a great find. Our Hanukkahs were now picture-book perfect.

When I got married, I wound the golden thread of Judaism around my house.

Passover is the holiday my husband and I take most seriously and work at the hardest. Hanukah is my delight, my easy holiday. My knuckles are smoother and unbloodied due to my Cuisinart. My kitchen is not splattered with oil on the first night of Hanukkah, because a friend called up one day and told me about an article in the Food Section—potato pancakes can be cooked several days ahead of the holidays and frozen. I bless her each day of every Hanukkah.

We have more Hanukkah decora-

tions than I can display, due to our children's Sunday school projects plus my pick and choice of what's in the stores.

I don't even bake cookies. Mother does that, still using the original cutters she brought home so triumphantly from Sisterhood many years ago. She has added some new ones, like the dinosaur cutters she ordered from the Smithsonian catalogue, because her "most perfect" special outstanding angel" (that's her grandson, my eldest) is a dinosaur freak.

Each Hanukkah, I open the front door for my mother and father and quickly step aside. I've learned to do this because as much as my mother loves my husband and me, we are, basically, the vehicles through which she achieved perfect grandchildren. I step back so she won't trample me as she races to embrace them.

My father's and mother's eyes are moist as they watch their grandson light the shamash candle and then one for the first night of Hanukkah. His blessing over the candles has been spoken in flawless Hebrew. We all join in singing "Rock of Ages," then end with our traditional, "Happy birthday to you, happy birthday to you, happy birthday, dear Hanukkah, happy birthday to you." Our daughter sings loudly and happily but our son looks embarrassed.

"Why do we sing that dumb song every year?" he asks. "The teacher asked us to share and tell about what we do on the first night of Hanukkah and when I said we sing 'Rock of Ages' and then 'Happy Birthday,' everybody laughed."

My mother looks embarrassed. I'm the one left to explain.

You know how we've talked about why you go to Sunday school in the

first place?" I ask my son.

"Yes. Because of the golden thread of Judaism."

"Well, sometimes, if people aren't careful, the thread can become frayed. If someone comes along and in trying to reweave it starts a tradition of her own, don't you think that tradition deserves to be carried on?" He looks doubtful. I continue, "Our singing 'Happy Birthday to Hanukkah' dates back to the time that Hanukkah was born at Grandma and Grandpa's house."

My son, now wide-eyed, looks impressed. I sense he is thinking, wait until he tells the kids at school about this. He always knew his grandmother, who is capable of repairing his hurts and finding dinosaur cookie cutters, to boot, must be capable of anything. He turns to her.

"Grandma, you should have told me that Hanukkah was born at your house."

Temptation to grab at this admiration must be conflicting with my mother's on-going need to be honest, because she hesitates before answering. "No, darling, Hanukkah wasn't born at my house. It was born many, many years before, in Jerusalem."

Again, I'm the one left to explain. "It was re-born at Grandma's house," I say.

This year, our daughter will be old enough and careful enough to share the actual lighting of the candles with her brother. She knows from past Hanukkahs that only the shamash candle and the first candle will glow on Hanukkah's opening night. I hope her joy will be as great as mine was so long ago when all nine candles flamed.

Anita Zelman is a freelance writer working out of Los Angeles.

I once read or heard something about Judaism being a long, indestructible golden thread.

thread." I told my mother, as I admired the nine lustrous flames.

Whatever book mother got, she must have read it well because each Hanukkah became more professional, more certain. We learned to light the shamash candle first, then one candle for the first night, two for the second and so on. She taught us the words to "Rock of Ages." We sang that first and then my brother and I would insist on singing "Happy birthday to you, happy birthday to you, happy birthday, dear Hanukkah, happy birthday to you," expressing our delight at the memory of that joyous, if mixed-up and not exactly kosher, Hanukkah we'd first celebrated.

Potato pancakes were introduced. Mother called a friend and asked, please, for explicit directions: "No pinch of this, no handful of that."

The friend obliged and swore by her recipe. My mother swore at it. She called the woman the next day, complaining that the grater had bloodied her knuckles, our kitchen was splattered with grease and we'd used up a year's supply of paper towels to blot the pancakes. She also added that they'd tasted great.

After Mother got off the phone, she looked at her knuckles and said, "Maybe it's part of tradition, like sacrificing a lamb or something,"

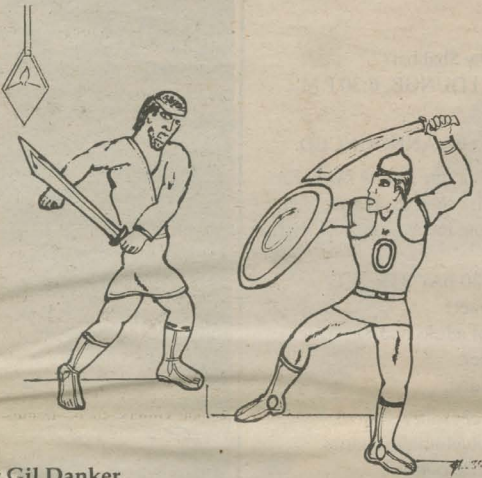


"Happy birthday to you,
happy birthday to you,
Happy birthday,
dear Hanukkah,
Happy birthday to you"

הגדה

Hanukah Etiquette

GRAPHIC BY JOE NOUROK



by Gil Danker

Hanukah is observed for eight days, beginning with the twenty-fifth day of Kislev. It commemorates the historic victory of the Maccabees following a three-year long uprising against the ruling Syrian-Greek regime and their Jewish Hellenist supporters. The Maccabees recaptured the Temple of Jerusalem in 165 B.C.E. and restored 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.

- It is permissible to perform regular work on Hanukah.
- The major religious observance consists of lighting the Hanukah menorah each night of the holiday.
- The Hanukah menorah is an eight-branched candelabrum, with an additional place for the "service" light, or shamash, designed either for candles or oil wicks. The lights are lit with the shamash. The "shamash" is then placed in its designated spot on the menorah.
- The Hanukah lights are lit as soon after nightfall as possible.
- While one is holding a lit shamash, but before lighting the menorah, the following two blessings are recited:

'Blessed art thou, Lord our God, King of the Universe who performed miracles for our forefathers in those days, at this time.'

BARUCH ATA ADONAI ELOHAINU MELLECH HAOLAM ASHER KIDSHANU B'MITSVOTAV V'TZIVANU L'HADLIK NER SHEL HANUKAH.

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 MELLECH HAOLAM SHE-ASAH NISIM LA-AVOTAINU BA-YAMIM HA-HEM BAZMAN HAZEH.

Blessed art Thou, Lord our God, King of the universe who has performed miracles for our forefathers in those days, at this time.

- On the first night, only one light is lit. Facing the menorah, it is the one on the far right. On the second night, two lights are lit and so on through the eighth night,

when the entire menorah is lit.

Although the additional lights each night are added toward the left, the lighting itself takes place from left to right.

- The light of the Hanukah menorah may not be used for any utilitarian purpose—to read by, to light a room, to light a cigarette, etc. It is for this reason that the "service" or "shamash" candle is placed near the others, so that if it becomes necessary to use the flame, this candle will be available.

- The lit menorah should preferably be placed near a window so that it may be seen from the outside, thus publicly testifying to the miracle of Hanukah.

- It is praiseworthy if every member of the household has a separate menorah enabling each one to light the Hanukah candles. However this is not required as

long as each household has one menorah and it lights for all.

- A woman may light the menorah on behalf of all the members of her household.
- On Friday evening during the week of Hanukah, the menorah is lit before the Sabbath candles even though it is not yet night-fall. On Saturday night, the menorah is lit at home after the recitation of Havdalah.
- It is a custom to present the children with Hanukah coins (gelt) or other appropriate gift on Hanukah.
- The Hallel (the special prayers of praise, and passages of gratitude to God for victories and miracles) are added to the prayer services and to the recitation of grace after meals throughout the week of Hanukah.

Sufganiot

(Hanukah jelly doughnuts)

From *Jewish Holiday Kitchen*

by Joan Nathan

- 2½ cups flour
- 2 tablespoons dry yeast
- ¾ cup lukewarm milk
- ½ teaspoon salt
- 2 egg yolks
- 2½ tablespoons sugar
- ½ teaspoon vanilla extract
- Pinch of cinnamon
- 1½ tablespoons soft margarine
- Vegetable Oil for deep-frying
- Plum or strawberry preserves
- Powdered Sugar

Dissolve yeast and sugar in milk. Sift flour and place it on board. Make a well in center of flour. Add yeast mixture, egg yolk, salt and cinnamon. Knead well. Add margarine and knead until dough is elastic. Cover and let rise in a warm place for 2 hours. Cut out with a glass into rounds 2 inches in diameter. Cover and let rise 15 minutes more. Pour oil into heavy pot and heat to 375 degrees. Drop doughnuts into oil, four to five at a time. Turn when brown and drain on paper towels. With tiny spoon fill the Sufganiot with jam. Roll in powdered sugar and serve.



Latkes

Contributed by the Nathan Family

- ½kg potatoes (raw)
- 1 small onion
- 1 egg
- 2 tablespoons of flour
- ½ teaspoon of salt
- ½ teaspoon pepper

Grate the potatoes. Mix all ingredients and fry in hot oil. Recipe good for 12 latkes.

Upcoming Events

Thursday, November 21—

"Israel at the Crossroads"

A religious Zionist perspective

Featuring Yehesket Landau of Oz

Ve'shalom. STEVENSON FIRESIDE LOUNGE,

8 P.M.

Friday, November 22—

Shabbat Dinner

Discussion also on "Why Shabbat?"

CHARLES MERRILL LOUNGE, 6:30 P.M.

Saturday, December 7—

Hanukah Celebration

PLACE AND TIME TO BE ANNOUNCED

Sat. and Sun. Dec. 7-8—

"A Bintel Brief or Letters to the Jewish Daily Forward. Santa Cruz's Jewish theatre, Temple Beth El will present readings from the *New York Daily Forward* newspaper.

TEMPLE BETH EL, 920 BAY STREET,

(corner of California street)

8 P.M. both nights. \$3 for adults and \$1.50 for children twelve and under.

Light refreshment provided.

Winter Quarter Events—

Israeli Folkdancing—every other Thursday

Leviathan meetings throughout the quarter.

Jewish Women's Support group—

every other Wednesday.

For more information, Call Kathy at 425-5115.

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