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THE STORY OF

ISRAEL'S NUKES

by Dan Pulcrano and Ben Slay

In 1960, an American intelligence services discovered a mysterious construction site in the middle of the Negev desert in Southern Israel. Washington asked the Israeli government what they were building there and was told, "a textile plant." It was later revealed that Israel was building a 24-megawatt nuclear reactor with the help of the French government. Activated in 1964, the Dimona facility has produced enough plutonium for more than thirteen nuclear bombs of the type that obliterated Nagasaki.

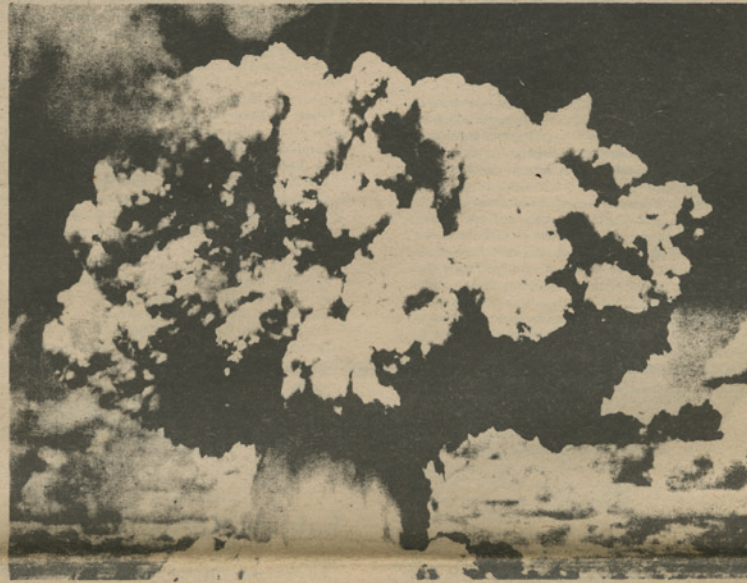
In addition, a mysterious series of hijackings, a ship that disappeared with a cargo of uranium and missing uranium from an American nuclear facility may account for even more additions to Israel's nuclear stockpile. According to Western intelligence sources and press reports, Israel is the world's seventh nuclear power, along with the US, the Soviet Union, China, Great Britain, France and India.

Official estimates have placed the number of Israel's basement bombs at between 10 and 20. This would be enough bombs to level Baghdad, Cairo, Damascus, Beirut, Amman, Riyadh and even threaten several major industrial cities in the southern part of the Soviet Union. Despite repeated declarations by the press and world intelligence community for almost a decade, there exists no concrete, irrefutable evidence that proves Israel's nuclear capability. Most scholarly studies base their conclusions on an often-quoted body of circumstantial evidence. Even the most ambitious studies have only proven that Israel is capable of producing atomic weapons. But whether they actually exist is one of the world's best kept secrets.

Obviously, no nation can develop a nuclear capability without a supply of radioactive material, usually plutonium or uranium. Israeli scientists discovered uranium deposits in the Negev desert in the first year of independence but Israel has had to supplement its material stocks through other means. As has recently come to light, Israel made covert agreements with foreign governments to procure uranium during the 60's. In order to obscure the nature of the transactions, Mossad, Israel's intelligence service, often used clandestine methods in order to get the radioactive cargo to Israel without arousing international attention.

In 1968, Israel acquired 200 tons of uranium from West Germany (according to a report in Time magazine) in exchange for \$3.7 million and technological expertise from Israeli scientists. Both countries made arrangements to have the uranium shipped from Antwerp (Belgium) to the Turkish port of Iskenderun aboard a freighter secretly owned by Mossad. The cargo was transferred at sea and Time learned that it made its way across the Mediterranean to Israel. The West German government refuses to confirm or deny the story, and Israel has an interest in having the transaction attract as little attention as possible; it has traditionally kept its activity vis-a-vis its nuclear capacity as secret as possible.

When it couldn't negotiate an agreement with a supplier of radioactive material, Israel has resorted to extra-diplomatic means of securing the desired fuel. In 1969, Mossad is alleged to have hijacked a 25 ton French truck carrying a load of uranium by shooting tear gas canisters into the truck's cab, disabling the driver, and escaping with the radioactive booty. Rolling Stone magazine says that this uranium cache eventually made its way back to Israel. A similar raid reaped a truckload of uranium from England, but the uranium turned out to be of the wrong type. Rolling Stone concluded that Mossad in 1967 or 1968 set up a special intelligence unit to try to pilfer uranium from unsuspecting Western European governments. Mossad evidently believed that the governments would not retaliate



against Israel for fear of publicity about their nuclear activities.

A most interesting revelation in this vein to surface is the story of Zalman Shapiro, an internationally known chemist who ran a commercial atomic plant in Apollo, Pennsylvania. According to recent reports in Rolling Stone and Time, more than 572 pounds of weapons-grade plutonium (22 pounds of enriched uranium is sufficient to produce a nuclear explosive) disappeared from Shapiro's facility. The CIA, FBI and the now defunct Atomic Energy Commission believe the plutonium ended up in Israel, the reports say; the fact that Shapiro is a dedicated Zionist who had close ties to the Israeli government lends credence to this possibility. President Johnson, afraid of arousing publicity about the "Shapiro-connection" hushed up the federal investigation into the matter, according to Rolling Stone, thus allowing the Israelis to continue their secret operations.

In addition to obtaining radioactive material, a nation must possess an unsafeguarded nuclear reactor. The atomic compound at Dimona contains such a reactor. Built with French help after a secret agreement made in the fifties, the reactor has been active since 1964. Operating under a blanket of tight security, the reactor can produce 6 kilograms of plutonium in a year — enough to make a nuclear warhead the size of the bomb that leveled Nagasaki in 1945. In addition to this 24-megawatt facility, Israel also has another, much smaller (1 megawatt) reactor at Nahal Soreq, but it is a safeguarded reactor—the spent radioactive fuels can't be diverted for military purposes.

A nation that has a nuclear capacity must have a means of delivering its nuclear payload. The Israeli airforce has three types of planes that could carry nukes: the A-4 Skyhawk, the F-4 Phantom, and the Mirage IIIB. The "Jericho" missile could also carry nuclear warheads; it has the range to hit the major population centers in Egypt and could obliterate virtually all of Syria and all Jordan as well as sizeable posts of Iraq and Saudi Arabia. Purchased at a cost of \$100 million from the French, Israel's Jericho program makes little sense, according to US intelligence officials, unless the missiles were carrying nuclear warheads.

Finally, a nation must have the technology to turn spent reactor fuel into the fissionable core of a nuclear weapon. Here, Israel's nuclear development has a missing link — it lacks the necessary plant for the chemical separation of plutonium fuel rods. A chemical separation plant is necessary to make the weapons grade plutonium from spent reactor fuel and, to the best of our knowledge, Israel doesn't have such a facility. It can either make do without by using, on a limited scale, the "hot labs" of Dimona or Nahal Soreq, or it could attempt to construct a chemical separation plant, risking the

secrecy of its nuclear capability in the process. Then-Defense Minister Moshe Dayan is said to have ordered the construction of such a facility in the aftermath of the Six-Day War, but the outcome of his order is not known today.

It is true that Israel has not conducted any nuclear testing to date, but it may have had access to the results of tests done by the French; the first testing of primitive nuclear weapons by all the nuclear powers have been successful as well.

Thus, if Israel has gotten around the chemical separation problem it unquestionably has the capacity for nuclear development. The question is: at what stage of development does Israel stand? There are four possibilities:

- 1) Israel hasn't made any move to develop its nuclear potential, but nonetheless enjoys the benefits of threatening its enemies (and allies — including the US) with the uncertainty of its status. This is an unlikely possibility, but must be considered nonetheless.
- 2) Israel has initiated the development of its nuclear capacity, but has frozen or postponed any further development. Israel may feel it wants to delay making the nuclear decision for a while, or it might perhaps feel that its national security is not aided by the development of a nuclear arsenal. This too is unlikely.
- 3) Israel has completed all but a few of the steps necessary in developing its arsenal: it has stopped just short of final assembly of weapons. In a time of need, the warheads could be put together on short notice. This is the "last wire" scenario (According to Time, such a situation existed in the 1973 War; Golda Meir ordered Dayan to have 13 warheads assembled in the opening days of the conflict). A great many observers feel this is Israel's actual position. The political benefits of this scenario are great — Israel receives the de jure benefits accorded to a non-nuclear country while being, in effect, a de facto nuclear power.

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Comix & Lots More!!



by Rabbi Rick Litack

Rabbi Rick

A Subtle Form of Oppression

It's hard to characterize the Jewish community at UCSC. Like the rest of the Jews of America, we are a diverse and complex group. Perhaps Woody Allen described us best when talking about himself. When asked about his background he replied, "Jewish with an explanation." When we think of ourselves we hardly think of an oppressed people. We look in the mirror and see middle class, professional, college educated people with a long list of academic and political achievements. Yet for all the accomplishments of the Jewish community we have little pride in being Jewish and even less attachment to Jewish community or tradition. Our reply is never the proud affirmation of other minority groups but always hedged with ambivalence, embarrassment and exclamation.

To me this is a very subtle but powerful oppression. Not an oppression of the body for we are materially well made of, but an oppression of the spirit and of the heart. The agonizing embarrassment of immigrant grandparents is no longer visible in the lives of children and grandchildren. But the psychic scars are transmitted from generation to generation. It is no accident that four thousand years of communal loyalty and pride have been dissolved in the course of two generations. The message was clear when our grandparents landed on these shores. It had been stated earlier during the Enlightenment just after the French Revolution, "For each Jew everything, but for the Jews as a people, nothing." The admission ticket to an open society was nothing less than forfeiting the uniqueness of Jewish culture and civilization. It is no accident that we are

bereft of Jewish language and knowledge of Jewish texts. Nor is it accidental that we hedge on every expression of Jewish life as though some great misfortune would befall us if we took too much interest in Jewish life.

In all avenues of society this message continues. Certainly in academia, little serious consideration has been given to Jewish civilization and the contributions of Jewish culture throughout the ages. I commend the Cowell CORE Course for taking this subject more seriously than the majority of academic institutions throughout the country. It has been respectable for many years for Jews to give their intellectual energies to every civilization, to every pattern of thought, to every historical epoch...to everything except their own people and heritage. This lack of respect has led to a lack of self-respect and it is only recently that Jews are beginning to treat Judaism as a respectable academic career.

When we focus on the political arena, we find the same subtle oppression. For thousands of years Jews attempted to return to Palestine. Throughout generations, Jews who were allowed to return were restricted to certain areas and occupations. When our national consciousness arose to the point that we refused to be denied our historic homeland any longer, we were forced to pay exorbitant prices to purchase malaria-infested swamplands for settlement. At the core of Zionism is a history of 14 centuries in the Land of Israel, a national literature for which the land of Israel is central. The Jewish calendar, even in exile, has been observed with the agricultural seasons of Judea.

Yet there are those who deny the Jews a right to national liberation and national self-fulfillment, just as

there are those who deny there is such a thing as Jewish culture and civilization. They are quick to recognize the Palestinian national aspirations in spite of the fact that there is no tradition of Palestinian language, literature, or culture. In fact, in the literature of the Arab world, the Palestinians have never been recognized as a national group except in the last few years when they could be used as a tool against Israel. At the same time, centuries of Jewish national expression is ignored. The desire by any other group to have control over its own destiny is seen as "national liberation," but for the Jews to desire this is considered racist.

Every nation-state has the limitations of bureaucracy, government, and institutions. Every nation-state exercises areas of moral ambiguity. Yet only in regards to Israel, a special standard is applied. Dozens of nations have resettled refugees from other countries after wars of independence under the auspices of the United Nations. Only in the case of Israel and the Palestinians has a special standard been created. Justice which should be applied with fairness and equity is applied selectively like a club against Israel. The classic Western image of the Jew as the suffering servant, as the community destined to sacrifice itself for the good of all others, attempts to goad Jews into martyrdom rather than survival.

My brother just finished an article on economic oppression in South Africa and has been working hard on the struggle for the freedom and national self-determination of Blacks there. I have given much time to the National Welfare Rights Organization and my arrest record during the Viet Nam War for civil disobedience is an important part of my life. As I was growing up, I remember threats that were made on our family because of my father's defense of the civil rights laws in Missouri. I am proud of the fight my family has waged against the oppression of others. And we don't intend to stop. But it is about time we begin to speak out against the oppression of our people, our heritage as well. To be so alienated that we fight against the oppression of others while ignoring our own people's oppression is to me the greatest oppression of all.

Staph

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Letters

Sable's Karma?

Editors:

I'm not a great believer in Karma (knock on wood), but Alan Sable's argument on Zionism as Racism is as bigoted and confused as the decision which denied him tenure last year. I wonder, is there a connection between these two "injustices"?

Paul S. Hersh

A Voice From the Past

To the Editor:

Having worked hard on *Leviathan* for four of its previous five years of existence, I was naturally quite glad to see that it did not die upon my departure from Santa Cruz, and is now in its sixth year of publication. I do have a number of comments to make, however, and I hope you will allow me, as a former member of the *Leviathan* editorial collective, to indulge myself in some critical reflections on your February 1978 issue.

First of all, the Editorial describing the difficulties *Leviathan* has had in getting funding was, factually speaking, almost totally wrong. Rather than point out the errors, I will simply describe the true situation as it was. In the Spring 1976 issue we printed a front page editorial entitled "Zionists Condemn Israeli Policy," in which we condemned the use of Israeli troops in breaking up a demonstration by Israeli Arab citizens which took place in the Galilee. The following year the Jewish Federation Council of San Francisco did not continue its funding of Simcha (the Jewish students' organization at UCSC), which paid for *Leviathan*. Since our request for funding was submitted the week following the appearance of that editorial, it appears that this was not a case of spurious correlation. On another point, *The Jewish Radical* is published in Berkeley, and is funded by the Jewish Federation Council of Alameda and Contra Costa Counties, who exercise no editorial control. As I understand it, *The Jewish Radical* was once funded by the Jewish Federation Council of San Francisco but was cut off in a manner similar to *Leviathan*.

The almost total changeover in style, content, and personnel was apparent not only in the mistaken editorial, but throughout the new *Leviathan*. The old *Leviathan* distinctive homemade look, was humorous, printed articles on Jewish spirituality, and presented an outspokenly critical, but Jewish, perspective on Israeli and American Jewish political affairs. It had gained a modest reputation as one of the best Jewish student newspapers in the country, especially in terms of its content, and a former member of the collective is now Editor of the Jewish Student Press-Service. The new *Leviathan* looks like almost all the other Jewish Student newspapers in the country: there is an editorial hierarchy instead of a collective; the articles that aren't reprinted from the Jewish Student Press Service are either uninspiring UJA appeals or middle-of-the-road/

don't-criticize-Israel analyses, instead of critical assessments of what the Jewish community in Israel and America has — and has not — been doing. The old drawings and cartoons have been replaced by photographs in an attempt to look professional, something we had rejected because we realized that when you only publish three times a year you can't look professional. In short, *Leviathan* looks a little flashier, but it has lost its quality content.

But I no longer live in Santa Cruz and, correctly so, had no input into the new *Leviathan*. The *Leviathan* was and remains a reflection of the type of Jewish community that exists at UCSC, and this is its proper function. The transitory nature of student life means that any student publication necessarily changes a great deal from year to year. I mourn, however, the kind of change that has taken place, not because I want to preserve things as they were when I worked on *Leviathan* (that's what a memory is for), but because it means the demise of what was once a voice within the Jewish community that served to educate its readers to view Judaism and Jewish politics in a loyal, yet critical, fashion. More than that, it showed Jewish students who are understandably alienated from the American Jewish community that you can remain honestly and constructively Jewish without endorsing the policies of the Jewish establishment here and in Israel. The leadership of the Jewish community in America today is made up of well meaning sycophants whose politics consist of silencing its critics (witness the fate of Breira), supporting Alan Bakke, blindly cheering Menachem Begin, and celebrating vicariously experienced Entebbes. In its own small way, *Leviathan* used to fight against this conservatism in the Jewish community, but now — even with its independent funding — there is hardly a word.

Shalom,
Ron Feldman

Editor's Reply

Ron, I can only offer you my condolences. For *Leviathan*, as you knew it, did in fact die when you left Santa Cruz. It died because you and your staff killed it with self-serving interests that you put before the common good of the community.

Since I wasn't here last year, you should know better than I what happened. The erroneous details in the editorial were supplied by Renee Primack, who worked on *Leviathan* at the time. Whatever the details are, I don't think you can deny the fact that the decision to stop funding *Leviathan* was a direct result of the actions

When I began my involvement with this newspaper, there was not a penny in our bank account for it had been spent dry on the sixteen page issue you printed to celebrate your departure. Funding of *Leviathan* was opposed not only by the Jewish Federation, but also by the local Jewish leadership whom you had also succeeded in alienating.

At the end of last year, *Leviathan* had neither widespread recognition nor a reputation for journalistic excellence. Only a couple of staff members remained to continue the paper. Renee Primack tried in vain to revive the corpse of a paper during Fall quarter, but she resigned before we published in February and asked me to assume the editorship. Since *Leviathan* had no staff, no money and no reputation or support, there was no continued

A House Divided: Orientals in Israeli Society

by Avshalom Caspi

GROWING UP IN ISRAEL, A PRODUCT OF a mixed marriage, my parents being of Yemenite and Russian descent, I was taught that all Jews were alike and equal. Today, reflecting back on my upbringing I begin to question these values.

Although both of my parents were born in Israel, they grew up in contrasting environments. Mother's family lived in a plush European suburb of Tel Aviv with all the western accommodations that were uncommon in Israel at the time. She attended a school within walking distance of her home and studied in an orderly fashion. Each afternoon she partook in extra curricular activities and joined the youth movement which introduced her to kibbutz life and socialist ideals.

Fifty kilometers away (a considerable distance in Israel), father grew up in a small village of early Yemenite settlers. His parents, founders of this agrarian community, subsisted on their homemade dairy products. The family of seven slept on the floor or shared whatever number of mattresses was available. The children studied the Bible and Talmud with a *mori* (the wise Rabbi) in a dark and damp shack. In the afternoon they would work at home or seek jobs on the outside, exploited by their Ashkenazi employers. All of the children were forced to abandon their studies at a young age and begin supporting the large family.

The collision of these life styles have led me to believe that something is deeply wrong in the structure of Israeli society.

The Jewish communities in Israel can be divided into two groups based on their geographical origins. The first group is the Ashkenazi Jews who were subjected to persecution and faced vicious waves of anti-Semitism in Europe. In this hostile atmosphere assimilation became impossible and political Zionism was born, calling for a Jewish homeland.

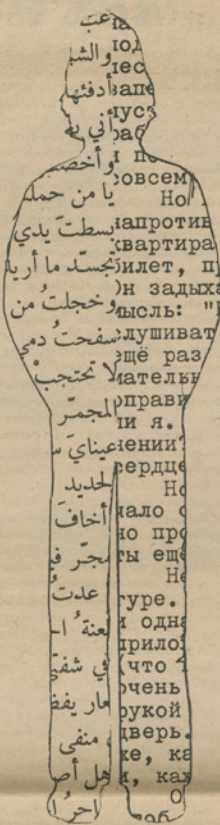
From the end of the 19th century until statehood, six waves of immigration, called *aliyot*, had taken place. Immigrants were almost exclusively from Europe, all of them escaping persecution and attempting to create a national homeland.

Idealistic groups, mostly from Eastern Europe and products of the socialist consciousness of their time, had become disillusioned by the unsuccessful revolt in Russia in 1905 and set out to implement their ideas in Palestine, creating a strong political and economic force.

These skilled political organizers created a bureaucratic infrastructure that served to preserve their power and absorb new members essential for the development of a future state.

Next came the Oriental Jews from the Arab countries of North Africa and the Orient. Although an Oriental community had existed in Israel before its independence, it was a small minority who had been brought over to Palestine mainly to compete with the cheap Arab labor that socialist elements felt contradicted their ideology. With the creation of a state, the Law of Return was enacted, guaranteeing citizenship to any Jew, and a sudden flow of immigrants from Arab countries came to Israel. With their arrival, an inevitable problem was realized.

To the Oriental Jews, political Zionism was a completely foreign concept. This was a people who had produced a brilliant culture but had been isolated from emancipated Europe and shared the "backwardness" of the Levant region. Unlike Europeans who had come to Eretz Zion professing political ideals, the Oriental Jews were awaiting the Messianic era. The creation of a Jewish state was seen as a partial fulfillment of these religious aspirations.



The Oriental Jew visualized the Promised Land as Paradise; their natural expectancy was to gain equality in this heaven. This aspiration was soon shattered by the reality of their "coming back to Zion."

Discrimination against Oriental Jews was institutionalized. One direct example was and is political representation. Only one out of ten members of Parliament are of Oriental descent, those only as political tokenism of the basest kind.

As in other immigrant societies, seniority is a vital factor, and in Israel the Ashkenazi elite set the societal pattern to which Oriental Jews were to conform. The Israelization patterns were to fit those of a modern, industrialized, Western world so that the European had simply to recreate his life pattern to the new environment. But the Oriental Jew was faced with a foreign culture as well as a foreign environment, and had to change his life style radically. Public education emphasized the western way of life and culture, ignoring

the Oriental culture and creating an identity crisis for the Oriental youth torn between maintaining his heritage and the assimilation pressures of the society undermining the tradition of parental authority. This conflict of values, inherent in the first generation of Orientals born in Israel has led to a high dropout rate and a high degree of delinquency. Family relatives have told me of mocking teachers who would chant rhythmically at them "black Yemenite, with the brain of an ass". Actions and attitudes of prejudiced groups and individuals unemployed and uneducated Oriental youth to vandalize communities in revolt.

Many Oriental Jews tend to accept a negative stereotype of their group perpetrated by the European community. This phenomenon of self-hatred reveals the existence of prejudice. Statistics have shown that the percentage of Orientals who believe themselves inferior to the Europeans is greater than that of the Ashkenazim who believe it. The Oriental Jews have in many instances isolated themselves from the European community and considered it sinful to go over to the "other side of town" for fear of cultural contamination.

It is evident that the Oriental Jew and his culture are oppressed by the dominant elite, but the absorption of an immigrant depends on other variables, including what the immigrant leaves behind. The Oriental Jew wished to maintain his traditions which coming from an economically backward civilization, clashed with the modernity of the developing Israel and at the same time insisted on gaining access to a freer life.

The antithetical assimilatory desires of the Oriental Jew have been a contributing factor to prejudicial elements within the society. Traditionalists within the Oriental community have also led to the widening of the gap between the two communities, the Ashkenazi community should not have to accept full responsibility for the occurrences of discrimination.

But instead of blaming or justifying what has happened in the past and still occurs today, let us see what is being done and what can be done.

For 29 years of Israel's statehood, no political change reflected the massive social change caused by the post-independence influx of orientals. But in 1977, the will of the Orientals was expressed in the elections, ironically enough in the election of a Polish Jew, Menachem Begin. The Oriental constituent has in past elections supported right wing parties and their hawkish platform, this probably stemming from their animosity towards Arabs who had persecuted Oriental Jews in the past. Begin's Likud party this time, had practically wholesale support of the Oriental Jews, a reflection of their dissatisfaction with the socialist economic order of the Labor governments.

Israel's education system, devised by Europeans, does not provide equality. The shortage of teachers remains a serious obstacle as does the lack of primary schools to aid working mothers in Oriental communities.

The major obstacle to restructuring the educational system is the lack of money. Israel's budget is limited and money is allocated primarily to defense, industry and agriculture, leaving an insufficient amount for teacher training institutions and other broadened educational facilities.

Despite this sour note, Israeli society has been able to continue relatively undamaged. Two common factors aid in the unity that exists in Israel. The first is Judaism, the heritage of custom belief that has kept Jews together for thousands of years and the second is a common enemy (Arab) that presents a constant threat to Israel's existence.

Peace is the only solution that can be offered to Israel's domestic problems and only then will enough resources be available to assist in the prevention of a cultural fratricide.

Palestinian Murders Plague Arab World

Extremist Palestinians have begun a campaign of murder and terror aimed at moderate elements in the Arab world. At least three Palestinians and one Egyptian have been assassinated in recent months for their support of an Arab-Israeli reconciliation.

Youssef Sebai, the editor of Egypt's most important newspaper, *Al-Ahram*, was assassinated last month by gunmen who called him a traitor to the Arab cause. The two gunmen, a Palestinian and a Kuwaiti, then took a plane load of hostages by Egyptian commandos in an airplane of hostages and began an ordeal that climaxed in an Entebbe-style rescue of the hostages by Egyptian commandos in Cyprus. "Our people are suffering," one of the assassins told a witness at the shooting. "We are doing this for the liberation of Palestine." Later, they told the hostages they had killed Sebai because "he published good things about Israel" and was "against the Palestinians."

Sebai was a close friend of Anwar Sadat's. He had accompanied the President on his historic visit to Israel in November. At the time of Sadat's visit, a radical Palestinian group in Baghdad had warned that anyone accompanying Sadat to Jerusalem would be shot.

Sadat has predicted that Sebai's murder not be the last.

In early January, Palestine Liberation Organization official Said Hammami was murdered in London. A man identifying himself as a spokesman for "the Voice of the Palestinian Revolution" claimed that Hammami had been gunned down "because he had made contact with the Jewish country." Hammami had been in contact with a number of Israeli leftists. Because Hammami was close to Yasser Arafat, some Palestinians believe the murder was an attempt by rejectionists to topple Arafat from the leadership of the PLO.

In the West Bank, a prominent Arab official was shot to death while on his way to work December 26. The PLO claimed responsibility for the murder of Hamdi el-Kadi, saying he had passed information to Israeli security authorities. The official PLO news agency Wafa said orders had been issued "to liquidate a number of agents," who like Kadi, had ignored PLO warnings against collaborating with Israeli military authorities. The shooting took place in Ramallah where two weeks earlier a 23-year-old resident had been murdered with a gun equipped with a silencer.

One of the West Bank's wealthiest notables, Abdull-Nur Khalil Janhu, was assassinated in February outside his business headquarters in downtown Ramallah. The PLO claimed responsibility for the murder, denouncing Janhu as an "agent collaborating with the Zionist authorities." Janhu was a staunch advocate of Israeli-Palestinian co-existence.

Another shooting death on the West Bank was termed by the dead man's family "a hunting accident." While authorities suspect foul play, the family is probably keeping quiet for fear of PLO reprisals.

The PLO has reportedly drawn up a list of 36 West Bank Arabs marked for assassination. By creating an atmosphere of fear, the PLO appears to be trying to prevent the development of an indigenous Palestinian leadership on the West Bank that could challenge its claim as the "sole, legitimate representative of the Palestinian people."

The other targets of the terrorists are Arab governments and even the PLO itself. Arab extremists reject any accommodation with the Israelis. They regard Sadat's eagerness for peace as an act of betrayal. Sadat's attempts to find a Palestinian representative other than the PLO has driven a wedge between the PLO and local Palestinian leadership in the West Bank. The terrorist actions reflect the Palestinian fears of a sellout by Saudi Arabia and Egypt and serve as a warning to other Arab leaders, such as King Hussein, not to join the peace process.

Though the PLO has been crushed militarily and politically during the past couple of years, they still have the power to disrupt any move towards peace. Salah Kalay, the man second to Arafat in Al Fatah, warns Sadat not to enter into an agreement with the Israelis. In his words, "Anything planned and agreed on above the heads of the Palestinian people can be abrogated by a single bullet."

Zionism, Racism, & the State of Israel

by Corey Salka

The question of whether Zionism is racist or not has become a contemporary subject of controversy. While many people charge that Zionism is racist, they are at a loss for words when asked to define Zionism. The logic behind these charges seems to me to be a bit backwards. Before one can justifiably term Zionism "racist," one must first understand it. In order to comprehend that Zionism itself is not racist, one must first understand it, in order to comprehend that Zionism itself is not racist, one must first realize that Israel is not the fullest expression of Zionist ideology.

Before I explain what Zionism is not (racism), I shall attempt an explanation of what Zionism is. One must keep in mind that just as there are a great variety of beliefs within Communism, Zionism too includes more than one set of beliefs. Here then is one Zionist's understanding of Zionism.

Zionism in its religious form has existed since the destruction of the second temple (state) of Israel, which occurred over nineteen-hundred years ago. Throughout Jewish history the concept of Jews returning to their homeland has been expressed. It was sung in the 70's as "How shall we sing the Lord's song in a foreign land?" It is expressed today in life as "If I forget thee O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth..." (Psalm 137). And it is sung today during the Mourner's Kaddish prayer: "May he establish his kingdom during your life and days, and during the life of all the house of Israel, even speedily and at a near time..." NEVER in the nearly two thousand years since the Romans destroyed Israel have Jews ever given up the claim to Israel (which the Romans renamed Palaestina). But perhaps what is even more important is that the Jews never gave up the WILL and determination to return. This will is and has been the central aspiration of the Jewish people. And it has been the central driving force behind the will for Jews to survive as a people. This religious Zionism asserts that the Jewish People will be liberated with the coming of the Messiah, and that then the Kingdom of Israel will once again rise.

Well, the Messiah has yet to come. As the nineteenth century drew to a close, the need for a Jewish state was being forged in the ovens that would soon consume six million Jewish lives. Out of the political circles of European Jewry, Zionism as an active political movement began. It was this movement, and not religious Zionism, which brought the state of Israel into being. Today, political Zionism is simply referred to as Zionism.

Politically, Zionism is the national liberation movement of the Jewish people. The first goal of Zionism culminated in the creation of Israel, the Jewish state. Only after this is achieved, as it has been, can the other Zionist aspirations be realized. These goals include: the unity of the Jewish people and the centrality of Israel in Jewish life; the ingathering of Jews to their homeland; the building of a Jewish state based upon the prophetic visions of justice and peace; the preservation of the Jewish spirit, culture and religion; and the protection of Jewish rights everywhere.

Zionism is a reaction to the harsh realities of Jewish history. It is a reaction which seeks to fight assimilation and anti-Semitism. These Zionist goals of statehood and national liberation have been realized, but other goals of Zionism remain to be achieved. Historically, the need for a Jewish state evolves directly from the phenomenon of anti-Semitism. So to fully understand Zionism, one must be aware of the anti-Semitism in Jewish history and of how Jews have reacted to it.

Anti-Semitism is a form of racism that goes back to the enslavement of Jews in biblical times. In recent history, anti-Semitism has manifested itself in the slaughter of six million Jews by the Nazis during World War II. But people tend to forget that since the destruction of the second Israel, Jews have NEVER been free of anti-Semitism. Nor have Jews been totally accepted in any societies of the world EXCEPT in their own. In both European and Asian nations, Jews who refused to give up their Jewish identity were forced to live in separate ghettos. And as members of a Jewish ghetto, they had no citizenship rights in the nations in which they lived. From these ghettos, stereotypes of Jews evolved which helped to propagate anti-Semitism. Today it is not at all rare to find a person who still believes that Jews are money lenders, shrewd businesspersons, or that Jews kill Christian babies to use their blood to make matzo. So, from the beginning of the Diaspora, Jews have been singled out as a separate people, or nation if you will.

History has shown that anti-Semitism is not just oppressive, but that it has threatened the existence of the Jewish people. When confronted with anti-Semitism, a Jew must react in some way. He or she may actively fight it or passively accept it; there is no middle ground. The easiest course is either to ignore it or to assimilate. Many have reverted to assimilation and conversion. But to do so is to give in to the oppressor and join the ranks of the oppressors.

However, the Nazis taught Jews something about assimilation that we must not forget. To them the only good Jew was a dead Jew; NOT AN ASSIMILATED 'UNTERMENCHE' (sub-human). Anybody who had just one grandparent who was Jewish was considered a Jew regardless of whether they were a German veteran, a Catholic priest or a University professor; they still were singled out as Jews and murdered because of it. It would seem that for anyone of Jewish background, it matters little whether they think of themselves as Jews or not, but rather what the ruling class thinks they are. History has shown that in any given country, when there are internal problems Jews will suffer for it in some way, be it anti-Semitic remarks or outright massacres. And history is showing us today in the Soviet Union and Argentina, to name a few places, that this still holds true. Why on this day in March 1978 is anything suddenly going to change after 5000 years?

Another way in which Jews have been able to passively accept anti-Semitism is to become part of the ruling class, as a great number of American Jews have done. For if a Jew is a member of that class, it is easy to think that Jews have been accepted and it is even easier to ignore anti-Semitism. While many Jews are actively fighting against ALL forms of racism, a lot of upperclass Jewish Americans think that anti-Semitism is something that just happened to lowerclass, backward Jews in the past. As they count the number of McDonalds that they own, in their new Cadillacs, while going to the country club for a relaxing luncheon of Prime Rib and imported French wine, they are blinding themselves to their own fate. They have become their own oppressors. But alas, they have not assimilated altogether. Maybe they go to synagogue twice a year and for a Bar or Bat Mitzvah now and then. The most dangerous thing about this kind of bourgeois upperclass American Jewish thinking is that by denying any possibility of anti-Semitism in America either now or in the future, if and when it comes, they will continue to ignore it as was done in Germany. What will it take before these bourgeois Jews come to their senses and do something? I only hope that it will not be too late.

Tell them that there is anti-Semitism going on in the world, and they do little more than talk about it in "Sisterhoods" and "Men's clubs". They will give money left and right (as they deduct it from their income tax). But as many of us know, it takes more than just money to stop oppressors from oppressing. It takes determined political activism. In doing so, it is neither accepting nor ignoring anti-Semitism; you are actively fighting against it and for Jewish liberation.

Zionism has been the only movement in which Jews have been able to collectively fight anti-Semitism. It has

"Secondly, I am surprised that the Arabs would choose to establish a precedent condemning racism, because it could so easily be turned against them. Having lived for several years among the Arabs, I know them to be one of the most racist peoples on earth."

If one looks at statistics on how UN member states voted (See US News and World Report, November 24, 1975), one would find that 58 of the 72 nations approving of the resolution were run by dictators, strong-men or elitist groups (i.e. Brazil, Iran and Uganda). One could hardly expect such nations to have an appropriate conception of racism by which to judge others. Furthermore, nearly all of those countries were dependant in some degree upon Arab oil. Because of the threat of an oil boycott, they were more or less blackmailed into supporting the resolution. Daniel Patrick Moynihan, then the American ambassador to the United Nations, said of the resolution, "A great evil has been loosed upon the world, the abomination of anti-Semitism...has been given the appearance of international action."

Realizing that Zionism and Judaism are inseparable, to call Zionism racism one would also call Judaism racism. And to call Judaism racism is anti-Semitic, which is racist! Taking this into account with the forces behind the UN resolution, and the correct definition of racism, there is nothing at all in Zionist theory that can be even remotely termed racist.

The state of Israel and Zionism are not synonymous. Zionism is a theory and goal. Israel is the praxis of that theory and goal. The elements of racism that exists in Israel shows that the goal of a Jewish state based upon prophetic justice has not been reached. So one must look at the barriers which have prevented justice and created racism in Israel.

Israel, like all societies, has a dialectical struggle between liberating forces (the main thrust of Zionism), and oppressive forces. However, unlike most countries, the oppressive forces have been forced upon Israel. Constant threats to annihilate Israel have forced it into developing a strong militia for its survival. The acts of war against Israel are what have caused the refugees, not "Zionist racism." Perhaps the best proof that Zionism did all it could to prevent the great tragedies of war and refugees lies in Israel's Declaration of Independence which states:

Eretz Israel was the birthplace of the Jewish people. Here their spiritual, religious, and cultural identity was shaped. Here they first attained statehood, created cultural values of national and universal significance and gave the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom...

We appeal in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the state on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

"Anti-Semitism is a Form of Racism"

been the only way for Jews to unite against oppression. Zionism is therefore a reaction to anti-Semitism, and the only alternative to assimilation. The way that Zionism fights anti-Semitism is through its praxis: the State of Israel.

Israel is a statement of Jewish consciousness. It says that Jews are tired of being oppressed, that Jews are tired of having no one to turn to, and that Jews are tired of lacking self-determination. Therefore it asserts that with the existence of Israel, Jews are taking the responsibility for Jewish survival. If any group of people is to initiate change in its situation, that change must be internal to the group. Others outside of the group can give support and solidarity in such a struggle, but ultimately the group must depend upon itself. This is true of any peoples' liberation movement, whether it be Blacks, Chicanos, Homosexuals, Women, or Jews.

RACISM: a belief that race is the primary determinant of human traits and capabilities, and that racial differences produce an inherent superiority of a particular race. (Webster's New Collegiate Dictionary, 1973).

By definition it is impossible for Zionism to be racism. Dr. Martin Luther King Jr. said in 1968 at Cambridge, Massachusetts: "When people criticize Zionists, they mean Jews. You're talking anti-Semitism!"

The United Nations on November 10, 1975 passed a resolution which branded Zionism as "a form of racism and racial discrimination." Eldridge Cleaver, former leader of the Black Panthers, wrote in the *San Francisco Examiner* on January 15, 1976 that "Two aspects of the recent UN resolution labeling Zionism as racist shocked and surprised me. Shocked because, of all people in the world, the Jews have not only suffered particularly from racist persecution, they have done more to expose and condemn racism. Generations of Jewish social scientists and scholars have labored long and hard to refute all claims of racial inferiority and superiority. To condemn the Jewish survival doctrine of Zionism as racism is a travesty of the truth."

We extend our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish the bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in common effort for the advancement of the entire Middle East.

Four times in her 30 years, Israel has had to fight the Arabs for her survival. War and hatred towards Israel has prevented it from fulfilling the goals of Zionism, and has resulted in reciprocal elements of racism in Israel.

What we must all realize is that national liberation is not won overnight. It takes a process of change to eliminate the oppressive forces of liberation once it has been achieved. Israel at the age of thirty has just begun. Israel is not Zionism. Israel is the practice of Zionist theory, a theory which needs PEACE to fully develop. The Peoples' Republic of China realizes that the complete fulfillment of Communism is something still three or four hundred years in the future. To eliminate the whole theory of communism expounded by Marx and Engels in 1847 because it has not yet been realized would be absurd. Likewise, to condemn Zionism because it has not gone through its full evolution makes no sense. Rather, Zionists must recognize both the goals of Zionism which have not been realized and the oppressive and racist elements that exist in Israel. Then WE must initiate changes, internally as Israelis, not as oppressive outside forces. Only through our struggle against oppression - both oppression of Jews, and Jewish oppression of others - can the Jewish people be liberated. Our struggle has been and will be a difficult one. But only through it can our dream of Zionism and a state of Israel based upon peace and justice become a reality.



"I just took a couple of Alka-Seltzers, and I had my nose fixed, hoping that other Jews would follow in my footsteps."

Confessions of a Jewish American Princess

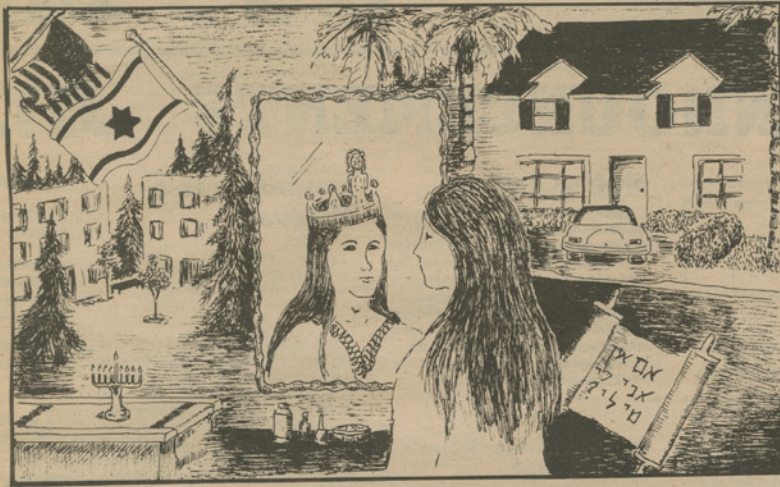


Illustration by Lisa Hochstein

by Allison Pokras

O HERE I AM AT UCSC, THE CENTER OF intellectual debate of the social problems of the world. And I happened to be born Jewish.

What does that mean when I'm confronted with anti-Semitism or anti-Zionism? Why should I feel a certain amount of opposition to these two attitudes and what exactly do I do about my feelings?

I come from a very wealthy, Southern Californian "Reform" Jewish home where Israel wasn't talked about much except in either sympathy or pride because, "What's there to say? We agree with everything that they stand for." So my knowledge of Israel was pretty incomplete. I grew up knowing as much about the religion. I knew that I could never eat cheeseburgers in my home and that I went at least twice a year to temple to say prayers in a language that didn't really mean

very much to me because I couldn't understand it. I was given silly reasons for believing in Judaism, such as: "Just because Jesus came riding in on a donkey doesn't mean that he was the Messiah." I was sedated around Christmastime by receiving "a present every night for eight whole nights!!" And chocolate, Kasher for Passover gelt soothed my drooling chops during Easter. Somehow I feel that my Jewish education could have been more meaningful.

So now that I'm away from my family, combating anti-Semitism and anti-Zionism and trying to keep a disciplined Jewish life on my own I have to stop and think, "What is this all for? Why should I struggle learning Hebrew? Why should I be worried about Israel and why shouldn't I celebrate Christmas if I want to?"

So what do I do now? Well, I saw some Jewish

students combating anti-Semitism and anti-Zionism by fighting back in full strength. They'd "give 'em a taste of their own medicine!" And they'd shout, "Jewish Power!" And fought back by telling anti-Semites/Zionists that they were "wrong" and that Jews were "right." They wouldn't let anybody tell them that anything was wrong with Jews. "You mean there's actually robbers and murderers in Israel too? Impossible!! They wished."

I was extremely embarrassed by these people and felt that they weren't proving anything, that in fact they were actually causing more misunderstanding of Jews. So I came to the conclusion that in order to combat anti-Semitism I'd make a complete U-turn. I figured that by not being Jewish at all, I wouldn't have to worry about anti-Semitism at all. Whenever I would hear a non-Jewish friend slip with an, "Oh, he's such a Jew!" meaning, "Oh he's so tight with his money!" or if I would hear that a bomb had exploded in a bus in Israel, killing three Jews and injuring twenty-seven others, I'd still get a tight knot in my stomach. But even so, I just took a couple Alka-Seltzers, and I had my nose fixed, hoping that other Jews would follow in my footsteps, solving the problem. Case dismissed! I hoped!

I soon realized that by trying to ignore the problem, I wasn't solving anything. I still hear "Jewish Power!" being shouted and bombs being exploded in the Middle East. So I looked deep down into the center of the problem to try to figure out exactly what this thing called "Jewish" really meant and why everybody was either really opposed to it or really enthralled by it. This was when I saw that "Jews" were people just like any others with wonderful buried treasures along with hideous, transferable cancers. It was then that I started to see the world as a whole with different parts all the same. I accepted by being born Jewish as neither a burden nor a crown but as being a part of one among many of the beautiful cultures making up this world. I see it now as a beautiful addition to the diversity of peoples in the world and that without this diversity, this world would be monotonous. And this diversity in the world gives a meaning and identity to Judaism.

I still don't enjoy hearing anti-Semitic remarks or anti-Zionist remarks because they do strike home. But I don't ignore them, thinking that they'll go away and I don't attack the people who say these things thinking that I'll win if I put everybody else down. Instead, I listen to what's being said because I realize that nobody's perfect. Maybe I can learn something about myself that I hadn't seen, and maybe they can learn something too. Now I am a Jew because I am a human being. I have a feeling for other people's opinions and realize that each opinion has a validity just because it exists. I feel that without each diverse idea, this world would not revolve. I feel the need for others and the need for myself. I feel. So what I am trying to say is that next time you hear an anti-Semitic or anti-Zionist remark and you can't find any place to bury your head and you are quite at a loss for a plan of attack, try to listen to what's being said and teach from what you feel, without striking below the belt.

Israeli Leftist Yoav Peled Speaks at UCSC

Israeli dove Yoav Peled presented his views on the Middle East conflict to a roomful of students, faculty members and citizens of the community at Merrill College, Thursday February 23 in the Merrill Baobab Room. Visiting UCSC for the fourth time, he spoke to students in a thick Israeli accent. The 30-year-old sabra is currently researching the rise and fall of Israeli socialism at UCLA, where he is doctoral candidate. Like his father, Mattityahu Peled, Yoav is a vocal critic of Israeli policy.

Yoav presented a case against continued Israeli occupation of the territories captured in 1967. He ended his talk calling for an independent Palestinian state in the West Bank and Gaza.

His remarks were prefaced by noting that his views on the return of the territories are "very tentative, even from my own point of view," and, "not something that I'm willing or able to really defend to the fullest."

Yoav said that Israeli policy was not different now than in 1968: to hold onto all of the territories" and failing that, to try and maintain Israeli control over the populated territories, the West Bank and Gaza Strip." He then went over the three basic arguments for keeping the territories. Yoav first wrote off the religious argument. The second reason is security. Even though many people in Israel believe that territories are necessary for the country's national security, "this is not the basic, most fundamental motive underlying these policies." He believes that Israel is not more secure with larger borders and the "territories definitely detract from our security."

Israel wants to keep the West Bank and Gaza, says Yoav, "because of economic benefits that certain groups in Israeli society derive from this control." He is careful to point out that this observation is a "research proposal" and not something that has been established. The economic benefits he names are trade, labor and profits from a high defense budget. Of trade, he says the Israeli relationship with the occupied territories follows the typical pattern of trade between developed and underdeveloped economies with the underdeveloped area exporting agricultural and light industry products and importing finished industrial goods at terms advantageous to the more developed economy. He calls

the West Bank and Gaza "a captive market where Israeli industry can dump all its goods." The two areas also serve as "a tremendous pool of cheap labor" from which 65,000 workers comprise 7% of the Israeli labor force, with high concentrations in industries such as construction. The third economic benefit is from the large defense budget needed to maintain the larger borders. Certain people in Israel reaping benefits from defense expenditures are against returning the lands captured in 1967, an action which would reduce the defense budget.

"I don't think there can be a stable peace and a stable settlement in the Middle East without satisfying the demands of the Palestinians for an independent state," concluded Yoav. The only settlement that is possible, however, is a bilateral one between Israel and Egypt, though that kind of settlement would be short lived and very unstable. "What is in the best interests of Israel," he believes, "is a comprehensive settlement that would satisfy, at least to a reasonable degree, all the major parties to the conflict, including the Palestinians. And this can only be a settlement which would give them an independent state in the West Bank and Gaza." He feels that the economic viability of such a state isn't an issue and that such a state need not be demilitarized for it would not be a threat to Israel even if it raised an army, as is the right of any sovereign state.

In an interview after the lecture, Yoav told *Leviathan*, "I think that Jews should put pressure on the Israeli government. American Jews are a constituency of the Israeli government and a constituency that pays a lot of taxes." He feels that American Jews are deeply affected by what's going on in Israel. "I saw this letter today in the general campus paper (Bob Ford's letter in *City on a Hill*) where the energy crisis is tied to the Jews and obviously they tied the Jews to Israel because whatever Israel does affects the American Jews for good and for bad," he said. He feels the most effective method is for Jews here to take their concerns directly to the Israeli government, because, "What American Jews say, the Israeli government listens very carefully to, because we recognize that Israel's major asset in the world is American Jews. And they are very worried about keep-

ing the loyalty and support of American Jews. If American Jews take a more critical point of view, the Israeli government will take it into consideration."

Yoav sidestepped the question of whether he is a Zionist, insisting the label is meaningless, but declaring, "I definitely support the existence of a Jewish state."

Yoav plans to return to Israel when he completes his studies at UCLA. Questioned about his political ambitions, he joked that he would like to be the Prime Minister of Israel. On a serious note, he said, "I would like to get involved...in the kind of politics that don't unfortunately exist" in Israel. He added, "I would like to see in Israel the emergence of a real working class party."

תודה רבה

The staff of *Leviathan* would like to express all their thanks to Mishaal and Gila Caspi, Rabbi Rick Litvak, Maggie and Bette at the Student Activities Office, Dan Golden and the staff at *City on a Hill* and all the advertisers who made this issue possible.

Old Theatre Cafe

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Santa Cruz

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WHAT'S HAPPENING



העניינים

GENERAL ANNOUNCEMENTS

Israeli Folk Dancing

One night each week, The Jewish Students' Coalition has been sponsoring an Israeli Dancing Class. During the past two quarters, people have enjoyed spending two hours learning new dances, reviewing old ones, and taking an enjoyable study break. This class is free. We welcome people of ALL levels and abilities. As long as you know which is your left and which is your right foot, you can handle it!!!

The first hour is usually devoted to instruction and review. Depending on the group's desires, free dancing and requests are done during the last hour.



Please tell your friends that this class exists. Watch for the date, time, and location for the Spring Quarter class in the first City on a Hill and the J.S.C. Newsletters!!! Better yet, call Laurie Topel, the instructor, for information at 425-0897.

Jobs at Temple

For Spring Quarter, there are openings for Hebrew and Religious School teachers. If you are interested in Fall Quarter, as well, please call the principal, Jackie Tuttle, at 426-3848.

Temple Beth El
920 Bay Street
423-3012
Friday Shabbat services each week
8:00 pm

Experience Tradition

The varieties of Jewish religious experience are undeniably wide, divergent, and, at times, confusing. If clarifying the clamor, or, possibly, adding to it is a concern of yours, the opportunity to discover the essence of what Judaism is, is available for the asking in Santa Cruz. Rabbi Yaakov Greenstein and his wife Adina open their doors every Shabbos for all interested Jews. If the magic, history, or spirit don't touch you, their benevolence certainly will. There is a Friday evening service and meal, always surrounded by questions, discussions, and provocative debates. There is also a Saturday morning service at 10:00 at the Rabbi's house. Following the service is a wonderful, leisurely Shabbos lunch, after which a class of common concern is held. You are encouraged to participate in this possibility of authenticity in a world embellished in fiberglass. The Greensteins would be very glad to know of your interest. Please let them know that you are coming by telephoning the Greensteins at 426-4753.

Alan Avraham Zebker

Shabbat Potluck

Every other week the Jewish Students Coalition holds potluck dinners. Lighting the candles, saying the *motzi* over the *challah*, blessing the wine, and eating a full meal together are the basics of any of these Friday night Shabbat potluck dinners. In addition, discussion and informal lectures are scheduled for each of these evenings. Dates and locations for spring quarter will be printed in the J.S.C. newsletters.

Do You Know What's Happening?

If you are interested in being on the mailing list of the Jewish Students' Coalition, please call the University Religious Council at 426-6242. This will enable you to receive all of the vital dates and locations for our events.

Tzedakah is a Mitzvah



The Jewish Students of Santa Cruz will begin a campaign to raise money to help alleviate some of the financial burdens in Israel and around the world. Under the leadership of Marc Remis, the United Jewish Appeal (UJA) Representative on campus, UCSC OPERATION TZEDAKAH will commence its pre-Passover activities on Friday, April 7. This year, activities will include parlor meetings, phone-a-thons, a DISCO DANCE, a dinner, the *latke-hamentashen* debate. Look for your calendar in the mail. If you are interested in working on a committee or motivating other people, call Marc Remis at 426-8474.

Jewish

"Fiddler on the roof" for time at "A Wall in the 1880's" also be sh WATCH AND LOC FINE FILM



Israel

On Feb Committ grams Fail er only a h find out th attendanc experts Ar Arnon is a grams: S Corps), the career an Judy Amit kibbutz re variety of from at lea kibbutz to and study People v many type multitude terested in town. A p least six m and a prio If you a Israel's 30 week in M on a kibb Chuck Sel another Is up in Mav

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JEWISH HOLIDAYS

חגים

Purim — March 22

Celebration and remembrance are the key ideas behind this festival. The story from the Book of Esther is read to remember the wicked Haman who plotted against the Jewish people. The Jews were saved by the efforts of Esther, the Queen, and her Uncle Mordechai. It is commanded to give presents to at least two poor people during Purim. Everyone is also asked to send presents of at least two kinds of fruits, cookies, or candies to at least one friend. (please see calendar for date and location of our party.)

The traditional Purim food is *hamentashen*, which is a tri-cornered dough-cookie generally filled with poppy seed filling. The triangular shape is supposed to represent Haman's hat. Here is one recipe for *hamentashen*.

Dough:
4 cups flour 4 eggs
2 tsp. baking powder 1/3 cup oil
3/4 cup sugar
1/4 tsp. salt

Sift all dry ingredients into bowl, then break eggs into the center; add the oil and stir well. Mix all together and knead lightly until smooth. Roll out one-eighth inch thick. Cut into two and one half inch rounds. Put a heaping teaspoon of filling in center, draw up two sides and then the third across and pinch edges together to form a three-cornered pocket. Brush with egg yolk diluted with one tablespoon of water, if desired. Bake on a greased baking sheet at 375 degrees about 30 minutes until nicely browned.

Filling: Use canned poppyseed filling or any type of preserves that you like.

Hamentashen recipe from *The Learning Center, Book of Jewish Holidays and Symbols*, D. Levy and A.F. Marcus. 1977.

Passover — April 21 - April 28

First Seder, Friday night, April 21

Redemption and creation are themes of this holiday. This occurs during the

first month of the Jewish calendar according to the traditional counting of the months. It is in the spring; rebirth and revival are symbolized. Purim commemorates the Jews' exodus from Egypt. We are prohibited against eating any leavened foods during the eight days of Pesach. It is a celebration of freedom and liberation from slavery and oppression. Each one of us is to regard ourselves as having personally gone out of Egypt. Only matzot are permitted. The Seder, dinner/service, falls on the first and second nights of this holiday. Included in this is the drinking of four cups of wine (!!!), a meal, singing, and the search for the *afikomen* — the dessert matzoh. The service ends saying "Hachana-ha-ba'ah b'yerushalayim." (Next Year in Jerusalem).

If you are having your own Seder this year and you need some help or suggestions, Rabbi Rick Litvak will be glad to help you. Reach him at the U.R.C. office at 426-6242.

Yom Ha-Atzmaut —



May 14, 1948

This is the celebration of the independence of the State of Israel. Important parts of this celebration are the singing and dancing. This is Israel's 30th year of independence, so it is a very special one.

Shavuot



Other names for this holiday are: "The Festival of the Firstfruits"; "Festival of the Harvest"; "Convocation"; and "Time of the Giving of the Torah". The Book of Ruth is read. It is customary to stay up the entire night of Shavuot, studying and discussing Torah.



CALENDAR



לוח

Hitler at Oakes

A mural on the A Complex building that contains a picture of Adolf Hitler has been the subject of a recent controversy at Oakes College. Thursday night, March 9 in the lounge next to the Coffee House, Ed Carrillo, an artist in charge of the murals at Oakes will be available to discuss with any interested students the murals policy: for putting them there, leaving them, making changes, etc. The meeting will begin at 7 pm, so if you are interested in expressing your feelings about the murals, and influencing future policy, please show up.

J.S.C. Purim Party

The Jewish Students' Coalition is having a party to celebrate the festival of Purim on March 16, Thursday night from 8:30 pm to 1:00 am at Student Music East which is behind Crown and Merrill Colleges. SINGING AND DANCING, as well as WINE and other spirits to go along with the obligation of each Jew to enjoy themselves will be the highlights of the evening. Don't miss this joyous holiday celebration!!!

Purim on Bay Street

March 22 7:30
Purim celebration and service along with the reading the Book of Esther at Temple Beth El.

Discussion

Thursday, April 6.
The Chairperson of the Youth Division of the Jewish Federation Council and a Federation Executive, Doug Kleiner will be meeting with us for a get together about our programming and funding for next year.
Refreshments will be served.

Shabbat Potluck

Friday, April 7, at 6:30 pm Jewish Students of Santa Cruz will have a Shabbat Potluck Dinner open to the whole community. We will discuss Operation Tzedakah and raising Jewish student awareness.

R S V P
Call Susan Bronstein at 426-9746 or Marc Remis at 426-8474

Shabbat at the Shul

Friday, April 7
Lecture and slide presentation on "The Jew in Western Literature" will be given by Richard Sammons, a Professor of Literature at San Francisco State. Begins at 8:00 pm at Temple Beth El.

Second Night Seder

Temple Beth El will have a community Seder the second night of Passover, April 22. Reservations are necessary. Please call Elsie at 426-6242 at the University Religious Council office no later than April 14. Arrangements will be made.

Shabbat Potluck

April 28
"Social and Political Liberation in Jewish Tradition--Studying the Hagadah Together."

Holocaust Symposium

May 1 - May 4
Monday evening will be the historical introduction and showing the movie, "The 81st Blow".
Tuesday will be a panel on "How Could It Have Happened?" Discussion on the political, psychological, and sociological perspectives.
Wednesday will be an evening with Reverend Doug Hencke from the University of Oregon in Eugene. His talk will be "Dachau to Yad Vashem: Christian Perspectives on the Holocaust".
Thursday night will conclude with a panel discussing the Jewish Community After the Holocaust, Politics After the Holocaust, and Theological Affirmations After the Holocaust. The evening and the Holocaust Symposium will conclude with a brief memorial service.

Humor

On Monday, May 22, Richard Sammons will give a presentation of tapes, slides, and readings.

Shabbat Potluck

May 12, 1978
Potluck dinner and services in honor of Israeli Independence Day. Dinner will be at Temple Beth El. We will follow the same format for the potluck as usual. We will be able to continue our program at the temple after the dinner.

Shabbat Potluck

Jointly sponsored by the J.S.C. and the temple will be an evening with Trude Weiss-Rosmarin. She is the editor of the "Jewish Spectator," a national Jewish magazine, and a nationally respected Jewish thinker and commentator on American Jewish life. She has had several works published in theology, Jewish/Christian relations, and contemporary Jewish life. June 2

Leviathan Deadlines

We encourage everyone to submit articles, poems and stories. DEADLINE FOR ALL ARTICLES is Monday, May 15. Articles may be sent to us c/o The Student Activities Office.
Announcements for the calendar section are due by Monday, May 22. Call Laurie at 425-0897 to submit.
If you are interested in helping with production it will be Memorial weekend. If you have any skill that you would like to share (typesetting, layout, illustration, editing, etc.), call Avshalom at 427-3856.

Film Series

Root" will be playing this or future announcements on television.
"Jerusalem" is a documentary of Jerusalem from the 1940s to the six-day war will be shown during Spring Quarter.
UPCOMING DATES FOR THESE TWO

ISRAEL ACTION COMMITTEE

Programs

8th the Israel Action Committee sponsored an "Israel Probe" to the very bad weather of brave souls came to Israel programs. In the evening were program Mantver and Judy Amit. Specialist for long term project L'Am (Jewish Peace and Institute, WUJS, and education opportunities. The wife of one of the local representatives, presented a butz programs ranging from month working on one thing a year both working at Haifa University. Very curious and asked questions concerning programs. People were working in a development team for this requires at spent in the community knowledge of Hebrew. Interested in celebrating anniversary in Israel (2nd if you want to volunteer or the summer, contact at 425-0858. Watch for Programs Faire coming

of bagel

It called a bagel? Is a hole in the middle. It have a hole in the middle? At the hole it wouldn't be a bagel.
Turks attacked Vienna, in off by John Sobiesky, and his army. Thousands in coffee were left by the and a Polish adventurer, Italian coffee houses, roasted coffee beans. He Viennese coffeehouse small, half-moon shaped tipfel with his coffee. Sobiesky entered Vienna, citizens clinging to his enterprising coffeehouse and his bread to look like a in German; there is an or Austrian sweetroll to-ugel.
ond partition of Poland, Austria and German for with them their now, boegel, or begel-deere they were from. After o New York.

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Israeli Kibbutzim: No Utopia for Women

About two years ago, a book appeared titled *Women in the Kibbutz*, by Lionel Tiger and Joseph Shepherd. This sociological study, which has received much attention in the academic world, along with its supporters, promotes two myths: one about kibbutzim and one about women, and both equally far from the truth.

The first myth is really a modification and variation of the old Sunday School myth of "kibbutz-as-utopia-including-total-equality-of-the-sexes." This myth, which is connected to the larger and even more absurd myth of "Israel-as-utopia...." has lost its credibility among knowledgeable people (including some religious school graduates) due to, among other things, the shared experience of so many young American women on kibbutzim in recent years. That myth has been replaced by a new explanation, which runs something to the effect that, "the kibbutz woman used to enjoy equality, but recently the kibbutz has reverted to a less egalitarian life style." This assumption is essential to the conclusions drawn in *Women in the Kibbutz* (See no. 2 myth below) even though Tiger and Shepherd present evidence that contradicts that assumption.

Before debunking the myth, I would like to look in more detail at the picture it paints.

According to the myth, one of the central tenants of the kibbutz movement's founding fathers and mothers was equality of the sexes, along with socialism, redemption of the land, etc. Accordingly, the original *kibbutz* included strong men and women who shared equally in all the work in the fields and in the kitchen. Child care was communal. Power in the kibbutz was held equally by men and women. This equal system continued until the 1950's when women began to return to old values and old roles. Although the above myth contains a kernel of truth, the reality is quite different. Without a doubt, the most oppressive period for women in the kibbutz movement was at the beginning, in those first *kibbutz*. Feminist ideology among the first kibbutz women was undeveloped; among the men it was non-existent. Deganiah, the first kibbutz, was at first made up of a dozen men and one woman, whose *SOLE* duty was to cook and clean and who eventually left when she wasn't allowed to milk the cows. This relationship was the pattern for all the earliest *kibbutz*. The best description of this time is perhaps a poster which runs:

Revolutionary Women "The World cries out for change; mankind seeks redemption."

Revolutionary Man: "But you haven't cooked dinner yet, dear."

Circumstances changed for the better however. The women began to lose patience with this setup and, realizing that they were up against a monopoly of knowledge and skills, formed their own collectives in which they could train themselves how to farm, to return to the kibbutzim on a more equal footing.

This, along with an increased socialist and feminist awareness of both the men and women of the Third Aliyah, arriving in the twenties, allowed for much

greater equality of the sexes. Communal child care was established in the late twenties (contrary to popular opinion, the first kibbutzim did not have communal child care and Deganiah has to this day always had children sleeping in their parents' homes). Egalitarianism became one of the fundamental principles of the kibbutz movement. Women were encouraged to work in the fields with the men, which they had begun to demand. But here again, one shouldn't think that egalitarian utopia was achieved.

First while women did work in the fields, probably the major reason, despite the factors mentioned above, was that larger numbers of women were joining the kibbutzim and male-female ratio was beginning to equalize. Since significant numbers of children were not yet born, this meant that there was a surplus of women to do just cooking and cleaning. Economic survival demanded that women share in the "productive" work in the field. Secondly, while women were somewhat integrated into "productive" labor, men were in no way integrated into the service sector of the economy. Women's liberation was a one-way deal, and it basically meant women becoming more like men.



One must, nevertheless, recognize the relative progress that was made. Despite its inadequacies, the kibbutz was probably the least oppressive place in the world for women in the late 20's and 30's, and women were involved in traditional "male" labor to a large degree. What happened to cause the sexual division of labor that by the late 40's was already roughly analogous to the sexual differentiation of work in the US today? The answer is children.

In economic terms, the kibbutz baby boom of the 30's and 40's meant a drastic increase in the service sector. More food, more clothing, more health care, and, of course, education. In light of what we already know, it wouldn't be hard to figure out which segment of the kibbutz population came to make up this new work force.

That women moved en masse back to the service sector and back to their old roles follows quite logically (unfortunately). Women did "men's" work when material necessity required it, and were removed when it was perceived as necessary. Of course, this perception was based on the unchanged assumption that men do not share in "women's work," that men are better "productive" workers than women, and that work that brings in capital is valued over work that serves the needs of the

kibbutzniks

In economic terms, the kibbutz baby boom of the 30's and 40's meant a drastic increase in the service sector.

The above reasons are not the only ones. Other factors include: The growing influence of the outside society; the effect of the military; the lack of political power of women in the kibbutz; the backlash against original inadequate kibbutz feminism; and most importantly, the growing strength of the individual family unit.

By giving a very brief historical survey of the problems of kibbutz feminism, I have attempted to dispel myth no. 1, that of the "glorious past" (to quote Tiger and Shepherd) of kibbutz women. In so doing, I have dispelled the second myth as well, in a roundabout way.

The second, more dangerous myth states that the reason for the defeat of kibbutz feminism is that women are biologically determined to fill their traditional roles, and therefore any feminist strategy is doomed to fail.

This is a false argument. It ignores the historical reality of the kibbutz by assuming:

- 1) The kibbutz did the best it could to liberate women, and
- 2) The kibbutz experiment is the ultimate attempt possible at women's liberation and if it failed so must all other attempts.

First, regardless of whether the kibbutz did its best or not (in the sense that Tiger and Shepherd mean, it didn't), what caused the failure of kibbutz feminism was not biological destiny but a set of social and historical conditions the kibbutz feminists were ignorant of and therefore were largely beyond their control.

Secondly, the kibbutz is far from the ultimate experiment in women's liberation. I don't believe the ultimate possible egalitarian society will be created for a long time, nor do I think that anyone today can even imagine its potentiality.

One may get the impression from this article that I am knocking kibbutz. Not true. The kibbutz is probably the most successful planned small-scale community in history, by almost any standard. It is not utopia. Like any social organism, it has many flaws and failures. The only way it can effectively deal with such failures and effect real progress is to look at itself and its history critically, in order to isolate and analyze what is wrong (and right) with kibbutz society.

It is unfortunate that inaccuracies and chauvinistic myth-making have combined to create a gross misunderstanding of the kibbutz experience of the part of many American Jews. It is tragic that such misinformation becomes used as evidence for such oppressive ideology as the biologically determined inferiority of women. It is ironic that the kibbutz, which has declared itself to be dedicated to the liberation of women from oppressive stereotyped roles, is being misused to bolster the arguments of those most vehemently opposed to such notions of equality.

Reprinted from *Israel Focus*, Brandeis University

Letters

continued from page 2

alternative than to start from scratch. The only thing that was kept from the past was the name, Leviathan, and even changing that was discussed. The failures of the past were forgotten and a new paper was created.

The reaction to the new Leviathan has been overwhelmingly positive. The only gripes I've heard about the changeover have been from old staff members, such as yourself, who yearn for the way things used to be. It bewilders me to explain the almost reactionary resistance to change among the supposedly "progressive" forces of the left. Remember, this is 1978, not 1968. A newspaper has an obligation to reflect the social changes taking place in our community; it cannot afford to remain an anachronism. Naturally, articles reflect the views of their writers. That different people are writing about different things should not upset you; you should learn to take these political differences in stride. The new Leviathan is open to all points of view on the Middle East. The only thing we demand is a reasonable quality of writing since there's no point in insulting our readers' intelligence with material of low quality. Your policy of printing articles from an anti-establishment and anti-Israel viewpoint was both self-destructive and self-limiting. It did not do justice to the diversity of views within the Jewish community. No one point of view is holy and a consistently negative, critical, and alienated approach to each and every issue is a reflection of narrow-mindedness.

To say that our material consists exclusively of UJA appeals and middle-of-the-road articles that are uncritical of Israel is completely untrue. Any intelligent reader can leaf through this issue or the last one and find material that is critical of Israel. I would hardly say that Alan Soble advocates the Israeli government's line. And the fact that we found the space to devote to an article on campus UJA activities does not need to be defended.

The editorial hierarchy was not a major change but rather an acknowledgement of the status quo. Though collectivist rhetoric is very intoxicating, it is meaningless when it is not a reflection of reality. You were the editor of Leviathan, whether you called yourself that or not. Though the current staff is not a "collective", it is at least a more honest representation of the way in which responsibilities are distributed. Our staff works smoothly, in an organized fashion, in a spirit of sharing and cooperation. What you call a staff is of less impor-

tance than how well it works.

If you feel that we are patsies for the Jewish establishment, you are suffering from delusion. Despite desperate appeals for funding, the Federation has yet to give us a cent for this school year. We owe them nothing!!! And pounding the pavement to solicit advertisements is a lot harder than collecting Federation checks. It is only the result of a lot of hard work by many dedicated people that Santa Cruz has, for the first time, a truly independent Jewish voice. If you see an article that is pro-Israel, it is a sincere reflection of an author's love and support for Israel. Likewise, articles critical of Israeli policy are genuine expressions of an equally valid point of view. Nothing printed in the editorial columns of Leviathan is influenced by financial considerations.

I'm glad you mentioned that one of Leviathan's former staff members is now editor of the JSPS. Sue Berrin called me from New York immediately after we published and she was quite enthusiastic about the new Leviathan. In her letter of February 1, Sue asked us for tips on how to locate alternative sources of funding when the Feds turn off the tap, and she said the new issue "looked good" and praised our "lovely editorial".

I am sympathetic to your fond memories of the old

Leviathan, with that "homemade look", crooked columns, cutesy-woosy scribbles, unreadable typefaces, corny jokes, and "fuck this fuck that" expressions of alienation and outrage. A paper need not look critically ill in order to be "outspokenly critical".

Perhaps you can find some solace in the words of Koheleth, the son of King David, in Ecclesiastes. "Vanity of vanities," saith Koheleth. "Vanity of vanities, all is vanity...one generation passeth away, and another generation cometh." The wise sage also said (before the Byrds), "To every thing there is a season, and a time to every purpose under heaven: A time to be born, and a time to die; A time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal. A time to break down and a time to build up." The cycles we go through and the reality that motivates us is as insignificant now as it was in the time of Koheleth.

Dan Pulcrano

Letters to the Editor should be sent to Leviathan c/o Student Activities Office, Redwood Building, UCSC, Santa Cruz, 95064.

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Never before published... This long range photo shows the site of Israel's nuclear facility at Dimona. The dome at right is the 24 megawatt nuclear reactor.

Nukes

continued from page 1

4) Israel has nuclear warheads assembled and ready for use. The CIA believes Israel to have 15 such weapons.

In the final analysis, there is little substantive difference between the last two possibilities. In many ways, the distinction is an arbitrary one since Senator James Pearson (a member of the Senate Foreign Relations Committee who believes Israel does in fact have a nuclear arsenal) says, "they have the materials and the technology and the know-how....to put them [nuclear weapons] together in a day." This question then becomes a political, rather than technical matter.

Israel's official position on the issue of nuclear weapons has long been: "Israel does not have nuclear weapons and will not be the first to introduce them into the Middle East." But, adds former Foreign Minister Yigal Allon, "We will not be the second, either." The question then arises as to how Israel can fit its nuclear development into this policy statement. It tries to blend rhetoric and reality in three ways:

1) Israel could claim that the "first" weapons were introduced by the US 6th fleet and Soviet ships during the late 60's and in the '73 war.

2) Israel may decide that warheads could be tacitly developed without being "introduced," as the policy stipulates. Like the previous possibility, this is a matter of semantics.

3) Israel may not actually fully assemble warheads (the "last-wire" scenario again) but may have them so close to construction that they could be ready at a moment's notice.

What is Arab nuclear potential? At present it doesn't exist. The only reactors in the Arab world (in or near Cairo and Baghdad) are too small for nuclear gamesmanship; none of the Arab countries have the technology either. There have been reports, however, of Soviet nuclear guarantees to Arab countries in the event that Israel's nuclear arsenal can be proven. But the Soviets are not willing to put weapons in the hands of unstable, unpredictable Arab regimes. For these countries, only a nuclear potential dependent on the Soviets is possible. More hope lies with the possibility of some kind of "French Connection," since the French have shown themselves to be more receptive to Arab governments than other possible nuclear suppliers. Oil money could go a long way in a cash-strapped nation like India (the most recent acknowledged nuclear power), and though the Chinese have turned down Arab requests for nuclear aid in the past, the more pragmatic and moderate rulers of present-day China might be interested in attempting to supplant Soviet influence in the Mid East. Thus, a nuclear arsenal could, in the future, be stockpiled by one or more Arab states, despite the lack of nuclear resources available within the Mid East currently.

This raises the question of a two-sided nuclear confrontation in the Middle East. While a "balance of terror" based on a theory of mutually assured destruction (MAD), might be contemplated along the lines of the US-Soviet relationship, arguments for the viability of a system are questionable. Such arguments are based on the assumption that a nuclear power will not attack its nuclear adversary because the retaliation would inflict unacceptable levels of damage upon the nuclear aggressor. Some analysts believe that the impossibility of war is a positive development as it allows for easing of tensions and a chance to introduce settlements.

A MAD system would not necessarily end wars and encourage peace. In Arab assault to regain occupied territory could be launched in defiance of a nuclear threat if it was not credible. It would hardly be a credible threat for Israel to declare that it would commit national suicide in defense of Sinai or Golan. The only truly credible threat would be to guarantee Israel's ultimate survival. Even if Israel's existence is guaranteed by nuclearization, it would not rule out the prospect of limited conventional war or wars of attrition. Guerrillas may have more freedom in a nuclear Middle East since Israel's policy of retaliation raids to combat terrorism would carry greater risks by trespassing on the territory of a nuclear neighbor harboring terrorists.

A stable system of nonwar along MAD lines assumes rationality on the part of nuclear adversaries. Rationality, perhaps, is one of the key elements missing in the Arab-Israeli conflict. Says ex-Foreign Minister Yigal Allon, "Israel would be exposed to a fresh danger of the

utmost gravity if any Arab country got hold of nuclear bombs, irrespective of whether Israel herself possessed similar bombs for retaliatory purposes." The regimes of Arab countries may at any time become "militant, unstable and irresponsible," and there is little consolation for Israelis "huddled together in anti-radiation shelters" to know that "they could engage in nuclear retaliation."

The dominant superpowers in the Middle East have good reason to oppose nuclearization. Certainly the US's and the Soviet Union's overriding objective is to avoid being dragged into a nuclear confrontation. They view the introduction of atomic weapons as destabilizing if for no other reason than it would raise the stakes of future conflicts. They also fear that the shift away from conventional weapons will give their client states greater independence in military operations, thus reducing the influence of the superpowers.

The conflict between American efforts to keep the region nuclear-free and Israel's nuclear program has produced friction between the two allies. Repeated efforts by all American presidents since Kennedy have failed to bring Israel's nuclear program under American supervision. Israel has used the implied threat of "going nuclear" if her conventional arms needs are not satisfied. This tack has been highly successful. In fact the first direct arms sales to Israel by the US was the result of a meeting between former Israeli Prime Minister Levi Eshkol and President Johnson in 1966 in which Eshkol indicated he would be willing to freeze Dimona operations at their present level without exercising their nuclear option if the US matched Russian arms sales to Egypt. The continuation of massive arms sales to Israel attempts to keep the Israeli nuclear capacity from being disclosed. For this reason, the US cannot afford to pressure Israel into making concessions by threatening cutbacks in conventional arms sales for this would only force Israel to rely on nuclear weapons as a chief strategy of defense. When President Carter told Anwar Sadat that the US was impotent in bringing about Israeli concessions, it was because of this reasoning.

Sadat's initiative can be credited in part to Israel's nuclear status. The realization of this possibility of nuclear weapons in Israel's hands has led the Arabs to

abandoning their previous objective of destroying the Jewish state. This resignation is responsible for moderate Arab leaders seeking methods other than war to accomplish their objectives.

The intensity and length of the Middle East conflict has driven the countries to some extreme measures. Israel's nuclear potential may be viewed as one of these extreme reactions to the unceasing state of hostilities. The failure to achieve a peace settlement since 1967 has brought about a growing feeling of resignation in Israel that nuclearization or US military guarantees are the only way to insure Israel's continued existence. There are powerful arguments that a nuclear balance could achieve the desired stability. But the MAD theory is not foolproof and the price of failure makes deconventionalization too risky a strategy to experiment with. The past history of the conflict is unique, therefore it is not wise to assume that a nuclear balance of terror in the Middle East would be similar to others, such as the American-Russian relationship. A full scale war between two nuclear armed parties is something the world has yet to experience.

To believe that a technical solution can solve a conflict of this intensity is wishful thinking. Political pressures, artificial contrivances and even a force as powerful as the nuclear bomb cannot quell the emotions which are central to the conflict. A positive step would be the "disarmament of passions which can trigger the nuclear army," in the words of Adlai Stevenson. A solution can only come from within, from the people, through the development of understanding and mutual respect. It is sad to note that this is a long way off while a nuclear arsenal may be within grasp.

One promising possibility would be to use the nuclear option as a bargaining position in peace talks. An agreement to a nuclear-free Middle East in the context of a peace settlement would certainly be an ideal solution.

It may be true that nuclear weapons could guarantee Israel's ultimate survival. But as a credible deterrent, Israel would have to announce that it has crossed the nuclear threshold and the intention to use the ultimate force if necessary. To hold out until Arab armies are crossing the green line before making the threat would

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Prayer book with piyyutim for Passover. The sketch portrays the slaughtering of the goat for the festive meal in the Temple. Printed in Zultzbach, Europe. No date.



Unique Chinese style illuminations of lavish gold, rose and blue. The pictures are of an archer, a fish, an "inflaming pearl" and a pair of horns.



Book of Ohel Moed, the roots of the Hebrew language. Venice 1548.



Even Ha'Ezer. A book of Jewish law. Published in Amsterdam in 1785.



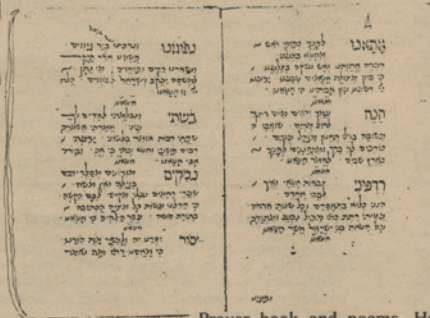
Poems, manuscript from Syria. 18th century.

Poems and prayers for the month of Elul. Baghdad, 1912.

THROUGHOUT THE CENTURIES...



Manuscript of practical kabbalah and amulets protecting mankind from evil powers. Printed in Morocco during the 18th century.



Prayer book and poems. Hand written in 1497 in Egypt.



An interpretation of the ritual slaughter laws by Mori Tsalah of the 18th century Yemen. This was printed in 1851 in Calcutta, India.

THROUGHOUT THE WORLD...

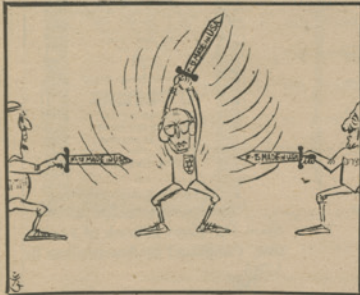


Mini prayerbook printed in Furth, Germany in 1849 for Jewish immigrants of their way to the United States of America.



Book of Ecclesiastes with Aramaic translation and Rashi interpretation. 17th century Yemen.

The implications of Carter's action, however, go deeper than the potential improvement in the US balance-of-payments deficit. The military and political ramifications may turn out to be a direct threat to the



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Carter's evenhandedness in arms sales is apparently intended to apply pressure on Israel to return the territories, reduce American foreign trade deficit and to gain favor with the oil rich Arab nations, but the price may be Israel's security.

For further information, please call Chuck Seliger at 425-0858.

The degree of support the Klan has received thus far hasn't been very appreciable. Oxnard Police Chief Robert P. Owen notes that the Klan's attempts to aid the US border patrol in capturing possible illegal aliens were a "colossal flop" and indicated that he felt Metzger's visit would meet with the same degree of success.

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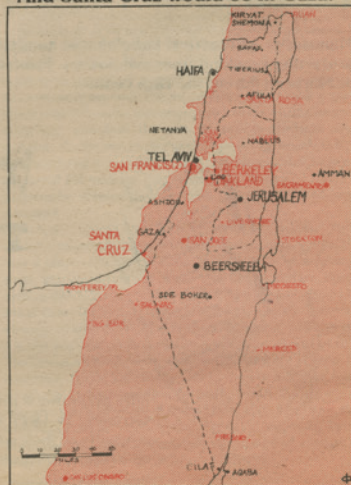


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Contact: Chuck Seliger, campus representative for University Services Department of the American Zionist Youth Foundation, 425-0858.

**If San Francisco were Tel Aviv,
Berkeley would be in the West Bank,
And Santa Cruz would be in Gaza!**



Put yourself in Israel's shoes.