

# JEWISH AFFAIRS

MAY/JUNE 1982

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**Beyond June 12**

**An Interview With  
Dr. Herbert Aptheker**

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Plan Ahead in Poland**

**Polish Jewry and  
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**Yiddish Theater in Poland**  
*By Sol Flappen*

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## Beyond June 12

As we go to press, it is evident that the June 12 coalition will be gathering the greatest demonstration for nuclear disarmament and world peace ever assembled in the history of our country.

Every sector of our multi-national, multi-racial people worked in coalitions to build a peace rally of close to a half million people.

From the very beginning of the movement for a sane nuclear policy Jewish men and women were to be found in the peace organizations throughout the country. Jewish youth played a significant role in the anti-war movement during the Korean and the Vietnamese wars and in the anti-draft movement.

The influence of Zionist ideology which distorted the realities in the Middle East vis-a-vis the security of Israel, kept many Jewish leaders from active participation in the peace movements as they were reaching out to broader and broader sectors of the American people. This same Zionist influence kept certain sectors of the peace movement from developing a realistic approach to the dangers of war in the Middle East.

Jewish youth struggling for a comprehensive and just peace in the Middle East organized a group called Breira (Alternative) in a break away from the rigid positions vis-a-vis Israel's relationship with the Palestinian people. The Jewish establishment succeeded by political and physical means to destroy Breira.

Jewish youth in the U.S. refused to be cowed by the Jewish establishment. They met in Washington, D.C. during December of 1980 and established New Jewish Agenda to break the stranglehold of the Jewish establishment on the Jewish community at large. Among the pressing issues discussed was the issue of the threat to world peace by the stockpiling of nuclear weapons. A resolution adopted by over 75% of those present called for a turn from the reliance on armaments toward world peace and the expenditures of efforts and funds to rebuild our decaying economy and to combat racism and anti-Semitism. Reflecting the aspirations of the mass of the Jewish people, New Jewish Agenda is growing throughout the country. Its banners are scheduled to be flying in the June 12th rally in Central Park.

Today as the peace coalitions reach out to every sector of the people in every city and hamlet across the breath of the land, more Jewish leaders are to be found devoting their energies in the noble cause, sponsoring organizing sessions for June 12th and the distribution of petitions for a nuclear freeze.

# JEWISH AFFAIRS

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A pledge offered up by the Jewish Peace Fellowship states: "As a Jew and as a member of the human race, . . . I pledge that I will not cease in my efforts to bring about the dismantling of all atomic weapons in every nation. I will protest with all my mind and all my strength the creation of new atomic weapons."

Alexander Schindler, President of Reform Jewry's Union of American Hebrew Congregations sharply attacked President Reagan's "obsession with force . . . characterized by one motto: produce weapons; sell weapons; preposition weapons . . . The nuclear arms race casts an ominous shadow over the very future of the human race."

Speaking at the 1st Jewish Religious Conference in New York on: "Nuclear Arms, Judaism and the Jewish Community," Rabbi Leonard I. Beerman, alluding to the Warsaw Ghetto Martyrs, stated, "Here with the authority of the numbers engraved on our arms, we cry out the commandment of six million souls, including one and one half million children: Never Again!"

The Petition flowing from that Conference resolved: "That when considering nuclear arms, Jewish institutions, religious and lay, utilize Jewish sources in an effort to establish a uniquely Jewish approach to the issue. That each Congregation take whatever action it believes will contribute to the eventual elimination of nuclear arms from our midst."

At this same Conference Rabbi Dennis Math of the Village Temple declared, "We have to believe that the Soviets are as afraid of a nuclear holocaust as we are. We have to believe that they want the generations to continue as we do. The citizens of this country must make the threat of a nuclear holocaust part of our national every day consciousness. Its thought must permeate one's daily existence."

History demands that we state at this point that the U.S. and not the U.S.S.R. is responsible for dropping an atomic weapon on innocent people in Hiroshima and Nagasaki and that the U.S. is responsible for the nuclear arms race. Further it was the U.S.S.R. that took the brunt of the nazi Holocaust.

The Union of American Hebrew Congregations adopted a resolution calling for:

- (1) The U.S.A. and the U.S.S.R. to renew negotiations for a new SALT agreement.
- (2) The U.S.A. and U.S.S.R. mutually agree to cut their existing nuclear stockpiles across the board by 50% under verifiable circumstances.
- (3) The U.S.A. and U.S.S.R. mutually agree to a freeze on the testing, production and deployment of nuclear weapons.

(4) U.S. to assume leadership in the achievement of effective non-proliferation treaties.

On the above-mentioned perspectives history records that the U.S.S.R. has already committed itself to work for each of them. Efforts must be intensified to bring the Reagan Administration to the negotiating table to work toward those ends.

Rabbi Balfour Brickner, Rabbi of the Stephen Wise Free Synagogue, has been devoting a great amount of time and energy in the struggle for a nuclear freeze and to turn this country around from preparing for war to restructuring our economy to feed, clothe, house and educate our people. Rabbi Brickner has been placing heavy emphasis on the relationship between the Reagan war program and the domestic economy. Said Rabbi Brickner:

"There is reason for rage. There is better reason for outrage.

"We see our society dying at a time when our government seems hell bent on preparing to kill the world. But the real danger is not that we will actually have a nuclear war (please, God, those who 'lead' us are at least smarter than that), but that preparing for one will bankrupt us. It is beginning to happen. We are already sacrificing our domestic social programs on the altar of a nuclear Zeus—a phantasmagoric God of war. Our President tells us how we must add another \$30-40 billion to our 'defense' budget, while he continues to cut or gut all the social programs this nation has carefully nurtured through 'new deals,' 'good deals,' 'no deals,' 'great' and 'poor' societies. These programs gave America a standard of care and living experienced nowhere else in the world.

"One billion tax dollars create 46-74 thousand military-related jobs. Invested in the civilian sector, that same one billion dollars could create 101,000 jobs. If spent on health care, it would create 139,000 jobs. If spent on education, 187,000 jobs. A reduction of 10% in the military budget could give jobs to 300,000 currently unemployed. In short, it is wrong, deadly wrong, to believe that preparation for genocide is good for the economy. To the contrary, an economy pumped up by military expenditure is devastatingly destructive since it produces no multiplier affect. What can you do with a tank or a plane or a gun other than use it or scrap it? Is it 'liberal madness' to disbelieve the Alice-in-Wonderland logic disgorged at us by those who tell us that preparing for death is life."

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## An Interview With Dr. Herbert Aptheker

The 10th Annual Dinner of the magazine *Jewish Affairs* is honoring editor, Dr. Herbert Aptheker, for his many years of contributions to the struggles against racism, anti-Semitism, fascism and for the general interests of the Jewish and all U.S. people for peace and economic security. The following is an interview with Aptheker conducted by the World Magazine and published in its May 29 edition. Dr. Aptheker is also Director, of the American Institute for Marxist Studies.

Q. Leading Jewish organizations in the U.S. claim that they waged a hard and consistent struggle against fascism and anti-Semitism in the period before and during Hitler's rise to power. Why do they seem to be pressing this point at this time?

A. They are presenting this point because of feelings of guilt, precisely because, as is notorious, the leading Jewish organizations did *not* wage such a struggle for opportunistic and class reasons. And, secondly, they are stressing this point now because there is a groundswell of opinion among Jewish masses pertaining to what they see as a mounting danger of war and reaction and the so-called "leaders" do not want to be too far behind the troops.

Q. How serious is the growing danger of racism and anti-Semitism and fascism in the U.S. and what are the attitudes within the Jewish community to this possibility?

A. Racism is rampant in the U.S. today; there has not been so racist an administration in Washington since the days of Buchanan as there is today. The growth in reaction's strength means, of course, a growth in anti-Semitic propaganda and vandalism; all this, plus the vast armaments expenditures and the palpable danger of war, lay the groundwork for

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*Continued from page 3*

The voices for peace are multiplying in the Jewish community, reaching into new sectors of the leadership.

June 12th is a new beginning on a higher level and with a deeper base of support. The interweaving of the struggles against Reaganomics, against racism and anti-Semitism with the historic people's movements for peace can bring us the victory we seek — peace so desperately needed throughout the world in order to devote the fullest energies to improving the lot of humankind on every continent and island throughout the globe. □

an increasing danger of fascism. There is a growing awareness of these truths among Jewish people; this is part of the response to the first question also.

Q. In recent years rightwing Jewish leaders have tried to promote racist, nationalist and chauvinistic ideas among certain sections of the Jewish people to oppose affirmative action programs and other measures designed to win justice for Black and other oppressed peoples in the U.S. What forces exist within the Jewish community to oppose and reverse the policies of these reactionary leaders?

A. The line of *Commentary* and of the "Jews without mercy" — to quote the title of a significant new book — and of elements in the American Jewish Committee and the American Jewish Congress and the A.D.L., was to create myths about "Black anti-Semitism" (a la Shanker) and to use obviously spurious arguments about "quotas" to sabotage anti-racist efforts and especially to reject affirmative action. Here the writings of one of these merciless Jews — Professor Nathan Glazer of Harvard — were especially influential and harmful. But recently, other Jewish scholars (including the one being interviewed) have published refutations of the "arguments" of the Glazers. And the appearance of a group like New Jewish Agenda — taking a positive attitude towards affirmative action — and its remarkable growth also reflect a rejection of racism among major segments of the Jewish population. The leadership of the American Jewish Committee itself is split on the reactionary policies of the unspeakable Podhoretz; the AJC at a recent annual meeting found it necessary to hold two gatherings — one Conservative and the other Liberal and it was the latter to which most members flocked and it was to the latter the main leadership leaned. The Jews who are workers and the one and a half million Jews who live on the borders of poverty know very well that their interests are harmed by policies of racism, bloodbrother as racism is of anti-Semitism.

Q. The Jewish people in the U.S. have a deep interest and concern for the existence of Israel as a state in the Middle East. Yet a growing number are uneasy about the aggressive, expansionist and anti-Arab policies of the present as well as previous Israeli governments. How can they along with other Americans work for a just and comprehensive peace in the Middle East that would include the interests of Palestinians and other Arab nations as well as Israel?

A. The pioneering role of the left is nowhere better demonstrated than in its early and heroic leadership

in rejecting Zionism, chauvinism and working for a just peace in the Middle East, which means an Israel which rejects aggression and occupation, abides by the relevant United Nations resolutions and lives with a Palestinian people who have its own legitimate nation and state.

When I said this 10 and 12 years ago warning that a policy of aggression endangered Israel's existence, I was nearly lynched at a meeting in Boston attended overwhelmingly by Jewish people. Now, the necessity of some such solution is widely admitted within the Jewish communities of the United States (as well as Israel, of course).

Requiring emphasis here is the fact that the **Begin policy is one which threatens Israel's existence; if it persisted in its logic is more war and ultimately the very fate of the world itself will be in question.**

Q. Many religious leaders and organizations are playing a great part in the peace and disarmament struggles and in the challenges to the Reagan Administration's domestic and foreign policies. Is there participation within the Jewish community in those struggles and what is the political significance of such participation?

A. Yes, finally there is participation in disarmament and anti-nuclear and pro-peace efforts on the part of Conservative and Reformed Jews (not yet Orthodox). Dozens of Rabbis and other leaders of Jewish communities and organizations in the last six or seven weeks have, at last, joined the vast popular demand for disarmament and for peace. The political significance of this is great precisely because so much of the Jewish "leadership" ever since Eisenhower has been a strong adherent of the Republican rightwing. This has changed and is an important part of the growing national popular coalition to dump Reaganism.

Q. In the Second World War you were a captain in the U.S. Army in Europe. What lessons from your experience can have meaning for the peace and disarmament movements today?

A. My war experience points to the need for — and the possibility of — forging the widest possible unity of all democratic forces against threats from reaction. That unity — including — including notably of course unity with the Soviet Union — made possible breaking the neck of Hitlerism. But — and I experienced this also in occupied Germany — the policy of the U.S. was to be soft on the nazis and within a short

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## U.S. State Department Terrorists: Nazi Holocaust Assassins

by Lewis M. Moroze

Reflecting the profoundest feelings of the peoples throughout the world who fought the fascists in World War II, General Douglas MacArthur proclaimed that the fate of mankind rested on the glorious banners of the Red Army."

Yet, soon after the defeat of the fascists, Winston Churchill officially launched the "cold war" in an address at Fulton, Missouri in which he talked about an "iron curtain" which had descended upon the Soviet Union.

On TV's "60 Minutes" program of Sunday, May 16 we learned that not an "iron curtain" descended upon the Soviet Union but bands of Byelorussian and Ukrainian born fascist anti-Semitic collaborators of the Nazis who were parachuted by the U.S. into the U.S.S.R. to assassinate Soviet army personnel, government officials and Communist Party leaders and to "start civil wars." Those selected for the task participated in the Nazi Holocaust which brought death to 12,000,000 people considered "untermenschen" by the nazis.

The gathering and training of the assassination squads were part of an over-all plan undertaken by the State Department Office of Policy Coordination, an agency that pre-dated the C.I.A. of "dirty tricks" fame. The plan was fully known in the "highest circles" in the U.S. government.

These revelations, made by John Loftus, a former member of the U.S. Justice Department's Office of special Investigations, are of critical historical and political significance, shedding great light on the anti-Soviet practices and objectives of the U.S. ruling circles and their hypocritical stance on Soviet Jewry.

Radislaw Ostrowski, a Byelorussian born participant with the German fascists in the Holocaust, is among the collaborators hired by the U.S. authorities. When he was inaugurated as head of the Nazi puppet government of Byelorussia in 1943, when the U.S.S.R. was carrying the brunt of the fighting against the fascists, Ostrowski said, "Today gives us an opportunity to liquidate the damned collective farms which turned independent farmers into slaves for the Jews and it gives us an opportunity to rebuild destroyed Byelorussian culture." Indeed, the culture of reactionary nationalism that nurtured anti-Semitism there.

As we assess the significance of these revelations, we are reminded of the martyred young Jewish parents, Ethel and Julius Rosenberg, murdered by the U.S. government in the pursuit of "cold war" objectives.

For years it has been common knowledge that the U.S. harbored and coddled collaborators in the Holocaust. Millions wondered about and were angered by the easy access of these war criminals to our shores, their acceptance as naturalized citizens and then their protection from deportation and prosecution when exposed. Many were given well paying, sensitive jobs in government, the universities, the mass media, skilled jobs in industry, etc. Such protection and concern was not accorded the anti-nazi refugees who were hounded and denied access to our shores.

Now we are informed through the Loftus investigation that several hundred nazi collaborators in the Holocaust from but one area — Byelorussia and the Ukraine — were smuggled into the U.S. by the State Department Office of Policy Coordination in collusion with the F.B.I. and the U.S. Army to engage in espionage, and in assassinations and to beam civil war provoking propaganda into the USSR via Radio Free Europe. 300 of them are still living here.

Loftus reports, "I decided to pick one of the regions of Byelorussia and see if we could find how many nazi officials from that region were in the U.S. All of them are. . . . We're talking about the leaders of an S.S. Division that fought against the Americans and the leaders of the nazi puppet government in Byelorussia that, by the end of the war, had exterminated 25% of the country's Jewish population, some three quarters of a million Jews."

Another of the hired nazi collaborators was one Stanislaw Stankevitch. He was recruited by U.S. Intelligence; given a job with Radio Liberty and allowed to become a naturalized American citizen.

According to Loftus, under Stankevitch's command the Jews, even babies, were piled atop one another and shot en masse "in order to save ammunition." In June 1941 Stankevitch rounded up all 6500 Jews in one city and had them all killed. He lived out his life in Queens where he died peacefully. Anton Adomovitch, a fellow collaborator with Stankevitch described him as one "very well known as a collaborator."

When Loftus came upon a cemetery of the St. Ephrosynia Byelorussian Orthodox Church in South River, N.J., he was impressed by the number of collaborators in the Holocaust in the recruitment program. The cemetery has 120 graves and a WWII monument inscribed with the double cross symbol of the nazi storm

troopers. There are 14 such cemeteries in the U.S. and Canada for the fascist collaborators.

Radislaw Ostrowski is buried in the South River cemetery as is Emanuel Jasich who was appointed a mayor by the German fascists and in that post supervised the murder of thousands of Jews.

Ostrowski's headstone carried his photograph and a summary of his career including his positions as President of the Byelorussian Central Council and founder of the Byelorussian Armed Forces which fought alongside the nazis.

Ostrowski came to the United States from England in 1961; became a citizen in 1972 in exchange for his many years of spying on the Soviets for the Office of Policy Coordination

Loftus makes clear that U.S. government agencies "knew that the entire nazi government of Byelorussia . . . were all living in America" and that the "F.B.I., Army counter-Intelligence, Army Foreign Intelligence, Department of State knew and recruited them because they were nazis." Their role was to help overthrow the U.S.S.R.

In October 1980, according to Loftus, Allen J. Ryan Jr., then head of the Justice Department's war crimes investigation unit, sent a top-secret report to Benjamin Civiletti, the U.S. Attorney general, alerting him to the entire operation of the Office of Policy Coordination. Nothing came of it.

In response to the Loftus disclosures calls for thorough investigations are being directed to Washington.

Congressman Barney Frank (D-Mass), a member of the House Judiciary Committee is calling for a congressional investigation of the recruitment program.

The Anti-Defamation League of the B'Nai B'Rith is calling for an immediate investigation urging that nazi collaborators never again be permitted to enter the U.S. and become citizens.

Rabbi Alexander Schindler, President of Reform Jewry's Union of American Hebrew Congregations, asked President Regan to investigate the charges.

Congressman Peter W. Rodino Jr. (D-N.J.) Chairman of the House Judiciary Committee is asking the U.S. Attorney General and the General Accounting Office to look into the matter.

These calls for investigations may well die aborning without the people's intervention. No stone must be left unturned in the investigations to ferret out the entire sordid story and to bring to justice all U.S. officials and personnel involved in the recruitment program exposed by Loftus.

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## Jewish Organizations Plan Ahead in Poland

By SOL FLAPAN

WARSAW — Jewish organization and institutions in Poland will have every opportunity to implement their plans and programs.

An assurance to that effect was given Poland's Jewish community by Jerzy Kuberski, Minister of Religious (and ethnic-related) Affairs. It was made in an exclusive interview for *Folks Shtime*, the 12-page bilingual weekly of the Socio-Cultural Society of Jews in Poland, popularly known by its Polish acronym TESKAZET.

Minister Kuberski conceded the stringencies raised for organizations, society in general and individuals in the temporary suspension of much public activity by the imposition of martial law on Dec. 13, 1981. The rigors of martial law are generally acknowledged here as a necessary lesser evil to what awaited the country had the Solidarity ultras succeeded in spurring their anarchistic, destructive and all-or-nothing program over the brink into violent counterrevolution.

Among the organizations originally suspended were TESKAZET and its press organ, the Jewish Historical Institute and the Jewish State Theater. However, all religious institutions including the Jewish congregation have been exempt from the start from martial law restrictions.

Meanwhile as more and more of the mass media, print and electronic, are reappearing with the gradual easing of martial law regulations, so has *Folks Shtime* in its pre-martial law format on white, hard paper.

An interesting congratulatory letter was sent to *Folks Shtime* by first-time reader Bogdan Nowak, in the northwestern port-city of Szczecin. Not Jewish and unable to read the Yiddish he says he was impressed by the "modest though valuable content of the Polish language pages". In a letter to *Folks Shtime* he expresses his "desire to learn more of your beautiful culture and history." According to *Folks Shtime's* new friend "every person deserves respect — his customs, religion, culture. . . . We are all God's children and in His eyes we are all equal."

Also, as of Feb. 1, TESKAZET has been permitted to renew its activities. And the Jewish Theater has joined its Polish sisters by reappearing in the "What's On" columns of the press. Warsaw billboards are inviting theatergoers to a 7 p.m. curtain call for the "Gold Prospectors," a new musical adapted from works by Sholem Aleichem.

Enumerating the aforementioned institutions by name, Euberski told *Folks Shtime* that Poland's authorities are "sincerely interested" that these bodies function normally "without any hindrance and that they enjoy every opportunity to implement their plans and best serve their members and sympathizers."

At this point he interjected "acknowledgement and satisfaction" over the efficiency "shown by TESKAZET and the Congregation in performing their civic duties as fellow members of a national Coordinating Commission for the Distribution of Relief sent from Abroad." Such relief including that from the American Jewish Joint Distribution Committee (Joint) is, and will be, handled without hindrance, pledged the Polish official.

Further on Minister Kuberski declared that "there aren't any nor will there be any opportunities for cooking up an anti-Semitic climate in Poland. Any such signs regardless by whom and in whatever form disseminated will be countered with utmost determination in accordance with the Constitution." This pledge was voiced most "forcefully . . . in the name of the country's supreme authorities."

Here the head of the Office of Religious Affairs (with ministerial status) cited a relevant fragment from the Jan. 25 state of the nation address to Parliament by General Wojciech Jaruzelski, Chairman of the Military Council of National Salvation and the Prime Minister.

"Any form of discrimination is foreign to us," said General Jaruzelski. "Chauvinism cannot be reconciled with the dignity of Poles. There can be no place for anti-Soviet excesses. Let us respect other nations if we want to be respected. Polish citizens espousing different faiths and of different nationalities have fought in the struggle for Poland's national liberation and statehood. That's an indelible part of our history. We value and respect the contribution of the national minorities to our life and culture. Our desire is that all who live on Polish soil have ample opportunity to develop their identity and a permanent place in contemporary Poland."

Poland's national minorities and lay Catholics were also publicly praised by Gen. Jaruzelski in another context. Addressing a plenary session of the Central committee of the Polish United Workers Party on ideological issues (Feb. 24 and 25) he hailed them as well as women's and youth groups, scientific and cultural societies and all patriotic forces in the land for their efforts in forging national concord. Wojciech Jaruzelski is also First Secretary of the PUPW and has the portfolio of Minister of National Defense.

## Polish Jewry and the Liberation of Poland

Minister Kuberski's interview for *Folks Shtime* then shifted to the opening in Boston some time ago of the exhibition depicting the thousand year history of Jews in Poland. Rabbi Alexander M. Schindler of the Union of American Hebrew Congregations, recalled Kuberski, who had participated in the grand opening, was the initiator of that educative enterprise.

From the Polish side organizers and contributors consisted of the Ministry of Culture and Art, the Office of Religious Affairs, the Warsaw University and the National Museum. Also the Jewish Historical Institute, and the Jewish Congregation, especially its southern communities in Wroclaw and Krakow.

Much assistance was also forthcoming from Archbishop Jozef Glemp, the Primate of the Roman Catholic church as well as from Cardinal Franciszek Macharski and Bishop Pylak of Krakow and Lublin in eastern Poland, respectively.

After a year's stay in the U.S. the exhibition will return to Poland. After having been further expanded to embrace the period of the Jewish people's martyrdom and heroism during the nazi-German genocidal occupation of Poland, it will be solemnly unveiled in April, 1983, in commemoration of the 40th anniversary of the epic Warsaw Ghetto Uprising.

The final part of the interview concentrated on the 40th anniversary this year of the death of Janusz Korczak, teacher, pedagogue, physician, friend and protector of children, especially the orphaned and the homeless. This "Good Old Doctor" as he was endearingly called here voluntarily accompanied his charges from the hell of the Ghetto into the inferno of Treblinka, the nazi death camp which devoured 700 thousands lives mostly Jews, Poles, Soviet POWs and nationals from nearly a dozen countries.

According to Minister Kuberski who is the President of the International Korczak Society, gala anniversaries are in preparation worldwide. The main events are planned for June 1, International Children's Day because, as Kuberski put it, "Janusz Korczak (Henry Goldszmidt) earned such a symbolic honor by his whole beautiful life, creativity and heroism." □

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### A Correction

We wish to express our regrets to our readers and to Phil Honor for the reversal of pages 8 and 9 in the March/April issue of *Jewish Affairs*. The editorial committee will make every effort to improve the quality of the magazine both in composition as well in content.

WARSAW — the fighters of the Warsaw Ghetto considered their uprising as a contribution by Poland's Jewry to the larger, national liberation struggle of the Polish people against Hitlerism, declared the army colonel.

Polish Jews will never forget the assistance given them by this country's working people, intellectuals, the clergy, political activists of all persuasions, and simple rank and file folk, replied the official of Poland's organized Jewish community.

Both were speaking at the annual public memorial meeting-cum-concert commemorating the outbreak of the heroic Warsaw Ghetto on April 19, 1943. As usual, this solemn event took place in the prestigious Jewish State Theater just off midtown. As in the past, it was co-hosted by the Union of Fighters for Freedom and Democracy (ZBOWID) and by the Social and Cultural Society of Jews in Poland (TESKAZET). ZBOWID is the organization of veterans of the war, the anti-nazi resistance movement and working class struggles here and abroad.

Thirty-nine years ago, recalled Trybuna Ludu the leading national daily, in its report of that commemorative meeting, the Warsaw Ghetto uprising — an unequal but gallant battle waged by soldiers of the Jewish Combat Organization and the Jewish Military Union, broke out. This noble fight for life and human dignity which had been condemned by fascism was actively supported by the Ghetto inhabitants, said Trybuna Ludu (Tribune of the People) the daily organ of the Polish United Workers Party (PUWP). It reverberated in other ghettos set up by the fascists throughout nazi-occupied Poland while the Polish people beyond The Wall rushed assistance to their fellow compatriots, emphasized the paper of Polish communists.

Reviewing and analyzing the Warsaw Ghetto struggle, Colonel Stanislaw Ksiazkiewicz pointed out that civilian resistance in the Warsaw Ghetto began almost simultaneously with the erection of The Wall in Nov. 1940. Two years later, on the night of Dec. 1, the Jewish Combat Organization was formed which eventually became the main military force in the Ghetto headed by leftwing Jewish activist Mordechaj Anielewicz.

The Warsaw Ghetto uprising was not an act of desperation, averred Col. Ksiazkiewicz. It was, he underscored, a reflection of the conscious determination of the remaining Jews to demonstrate to the whole world that



Jews, as others, had also taken up arms to do battle with the Hitlerite genocidal criminals.

Speaking for TESKAZET, its general secretary Adam Kwaterko recalled the slogan for joint struggle by Jews and the entire anti-nazi resistance movement raised by Jozef Lewartowski, a leading official of the erstwhile underground Polish Workers Party (continuator of the prewar Communist Party and forerunner of the present PUPW.) It was communist Lewartowski together with Anielewicz and others who forged the Anti-Fascist Bloc in the Ghetto.

"In the darkness of the occupation night all the brighter shines the noble efforts of Polish workers and intellectuals who risked their lives to bring succor to the persecuted Jews. Poland's Jews will never forget" this helping hand, said Kwaterko.

He concluded by affirming the Jewish community's support for the current policy of the PUPW and of the Military Council of National Salvation aimed at steering the country out of the deep economic crisis. TESKAZET, its weekly bilingual journal *Folks Shtime* (People's Voice) and sympathizers have declared for national dialogue and concord as initiated long ago by the Party and all progressive social forces rallying around it.

The ZBOWID-TESKAZET meeting concluded by adopting an Appeal addressed "to all veterans of the anti-fascist coalition as well as to Jewish organizations and institutions worldwide to whom the ideals of brotherhood and friendship among nations are dear." They are exhorted "to launch preparations to mark the 40th anniversary of the Warsaw Ghetto uprising next April."

And next year's "jubilee" celebrations promises to be the major event in April which is marked here as "Month of Remembrance." In special memorials throughout the country, the nation mourns its over six million victims devoured by the nazi-ignited war and the ensuing five and a half years of fascist German occupation. That's when the nation lays flowers at the 20-thousand hallowed palaces of national remembrance here in Poland and two thousand such places around the world where Poles fought and died for liberty. During this Month of remembrance the nation calls to mind the 600-thousand Soviet soldiers who fell liberating this country. And in all these memorial commemorations which are ever transformed into anti-war and anti-fascist demonstrations, April 19 has a special place.

"On April 19," says the ZBOWID-TESKAZET Appeal, "we honor the memory of Poles who died on all

fronts (of World War II) and in guerrilla operations (here in Poland and in the resistance movements of other nations) and in the Gestapo torture chambers and in concentration camps.

"We underscore the role," continues the Appeal, "played in World War II by the Soviet Union the first socialist state in the world which gave shelter to thousands of nazi-persecuted Polish Jews and, smashing the fascist beast, brought liberation to tortured Poland and her citizens, Poles and Jews.

"With profound gratitude we recall the attitude of the Polish nation, of thousands of Poles who, despite the awful terror unleashed by the (nazi) occupant and risking life and limb and those of their nearest, self-sacrificingly gave assistance to their Jewish compatriots."

The ZBOWID-TESKAZET declaration goes on to hail the "common soldier's fate of Poles and Jews" in the sacred anti-nazi war of liberation.

The Polish-Jewish Appeal concludes with the passionate cry "Remembering the horror of our experience during the occupation we demand 'No more war. No more ghettos'."

The memorial meeting then continued with a Ghetto related pageant prepared by Szymon Szurmiej actor/director of the Jewish State Theater. The program was graced by artists of the Jewish Theater as well as guest actors and actresses from other Warsaw stages.

Following the meeting/pageant Minister of Religious (and ethnic related) Affairs Jerzy Kuberski, chairman of the International Janusz Korczak Association opened an exhibition of children's drawings devoted to the life and work of Janusz Korczak (Henryk Goldszmidt) counsellor and friend, teacher and guardian of orphan children who refused to leave his young charges and accompanied them from the terror of the Ghetto to the hell of the Treblinka death camp where he was murdered with his children in August 1942. The exhibition inaugurated a series of events organized in connection with the 40th anniversary of Korczak's death. A play devoted to the last days in the life of Korczak wound up the program.

The Ghetto tribute began at noon with a wreath laying ceremony at the Monument to the Warsaw Ghetto Heroes. To the muffled role of drums by a military guard of honor flowers were laid at the base of the monument by scores of delegations from public organizations and by private citizens. The lead-off delegation was from the Warsaw Committee of the National Unity Front, an umbrella organization embracing the country's political parties and other groupings. Then some wreath-bearers from the Ministry of National Defense, ZBOWID, TESKAZET, the World Federation of Jewish Ex-Service

People, the Jewish congregation and crowds of private people — men, women and school youth.

Warsaw Ghetto Day was a reaffirmation of Polish-Jewish comradeship in arms, a sacred solidarity sealed in blood shed in joint martyrdom and in common struggle against fascist barbarism. It was a rededication to joint efforts by both communities comprising one nation in forging public renewal and building of deformation-free socialism in Poland. □

## Yiddish Theater in Poland

WARSAW — A quiet, Sunday morning street scene in mid-town Warsaw. Nothing special. Staff photographer Ryszard Przedworski of *Zycie Warszawy* is simply presenting the readers of this popular Warsaw morning paper two pilot billboards.

These cylindrical-shaped advertisement facilities are replacement proposals for the heretofore several meter wide and high cement walls which pepper the Warsaw streetscape. *Zycie Warszawy* (Warsaw Life) thinks the missile-like messenger of "what's on" in town will be accepted by Varsovians.

But there is something special in the photo on closer observation. Just zero in on the billboard in the foreground. Two announcements in Yiddish. They are bilingual invitations to enjoy two musical comedies, both based on writings by Sholem Aleichem, at the Jewish State Theater.

These, and the other posters on the billboard, were not put up by the theaters, movie houses or by any other of the cultural-related institutions being advertised. That's the job of a central public advertising agency. The posters appear in accordance with show dates. In this way, The Jewish Theater's program gets its fair share of public exposure.

The same applies to press notices. While a theater or movie house may buy space on one or several papers to entice readers to some particular show, regular daily announcements present the entertainment facilities in alphabetical order as a public service. And here, too, the Jewish Theater has its programs, time of showing and address printed just like all the rest.

Parrying Western media slander of anti-Semitism in Poland the armed forces daily *Zolnierz Wolnisci* (Soldier of Freedom) rightly asks where in Western Europe can one find a Jewish theater or, for that matter, a single regular Yiddish-language theater in the United States with its multimillion Jewish population. Even Ida

Kaminska, the former many years long director-manager and state star of the Jewish Theater here in Warsaw who emigrated to the U.S. some years ago, couldn't conjure up a faint shadow of what she had commanded in socialist Poland, namely, a stage company honored by the People's Government, praised by the mass media, applauded by colleagues from other theaters as well as the public both Jewish and non-Jewish.

All poster advertisements and program schedules inform those who do not understand Yiddish that all performances by the drama, comedy, musical or vaudeville type show can be followed by simultaneous translations through earphones which can be plugged in under the arm rest of every seat in the house.

And this has been part of the cultural scene here dating back to the dawn of People's Poland. Of course, on a primitive level right after liberation from Nazi-German genocidal occupation to a rather sophisticated level today in one of the most modern theater facilities in the land housed in a new cream-colored building together with the Social and Cultural Society of Jews in Poland and the editorial board of this organization's bilingual weekly journal *Folks Shtime* (Voice of the People).

True, there was a several week's interruption to the Jewish Theater's activity following the imposition of life-saving martial law on December 13, 1981. But that temporary suspension embraced all theaters. As all theaters and movie houses reopened with the gradual easing of martial law stringencies, so did the Jewish Theater.

All of which comes to this reporter's mind seeing that modest photo of a quiet Sunday morning street scene in mid-town Warsaw. □

**Sol Flappan is Polish correspondent for Jewish Affairs.**

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## Declaration of AKI

We print here the resolution of AKI (Communist Opposition Party of Israel) regarding its dissolution as an organized ideological group.

In terminating the publication of its bulletin *Undzer Shtime (Our Voice)*, the decision of the AKI leadership brings to an end the Communist Opposition Group in Israel and acknowledges that RAKAH is the sole Communist Party of Israel.

### DECLARATION ENDING THE ACTIVITIES OF AKI AS AN ORGANIZED IDEOLOGICAL GROUP

"At a conference of the comrades of AKI which took place on January 16, 1982 in Tel Aviv, it was agreed to adopt, after full discussion, the resolution proposed by the leadership. The resolution declares:

"AKI was established in 1973 as a Communist Group in opposition to the liquidation, annexationist and anti-Soviet line of the leadership at that time of MAKI (The Sheh-Mikunis Group). As an ideological communist group which had differences with RAKAH (The Communist Party of Israel), AKI, nevertheless, was always to be counted amongst those dedicated to and determined to cooperate with the Communist Party of Israel, being also among the supporters of CHADASH (The Democratic Front for Peace and Equality, of which the C. P. I. is the leading component), our having been active in its work since its founding.

"Now AKI has come to the conclusion that from an organizational point of view, we as an independent ideological group have exhausted our role and that for practical purposes the comrades and sympathizers of AKI can now carry on in a realistic, effective fashion, and of their own free will, within the Democratic Front — including those activities that will assist in organizing Democratic Front chapters and regional groupings in various areas of the land — or in the ranks of the Communist Party of Israel.

"Therefore, we arrived at the decision to dissolve the separate organizational structure of AKI calling upon our comrades and sympathizers to associate themselves, each one of them, after an individually arrived at decision, with the struggles of the Democratic Front for Peace and Equality and of the Communist Party of Israel.

"Not to minimize the specific differences that existed between AKI and the Communist Party, it is, however, important to underscore that discussions took place and are still taking place with the actives of the Democratic

Front as also criticism of one or another position regarding the theory or practise of the Communist Party. We do not underestimate the extreme importance of the role which these forces are carrying out today in the political arena of Israel and are yet to carry out even more effectively and with greater determination in the future.

"At the conference of AKI on the 16th January several different approaches were analyzed on how best individual members could carry out the agreed upon decision. Unanimously it was agreed, in light of the current outlook of the political situation in the land, in the region and in the world, differences between the peace advocates pale in significance and that we must make the greatest efforts to strengthen the unity of the peace forces."

### ANNOUNCEMENT OF THE EDITORIAL BOARD OF *UNDZER SHTIME*

"The editors of *Undzer Shtime (Our Voice)* informs its readers that in line with decision of AKI regarding its dissolution, *Undzer Shtime* will cease publication.

"We hope that we will meet with many of the readers in the future in the people's struggles of the Arab-Jewish Democratic Front for Peace and Equality and in the struggles of the Communist Party of Israel. We propose to our readers to become regular readers of the publications of the Democratic Front and of the Communist Party of Israel."

### THE ROAD TO UNITY

#### Alex Kolkun

We are printing excerpts from the article by Eliezar Feiler originally published in the March 1982 issue of *Undzer Shtime*. In a much longer analysis, Feiler reveals that the policies of Sneh and Mikunis led to the splitting of the Communist Party and opportunism by that group on all questions which led to the establishment of AKI. The road to unity in the struggle for peace in Israel is to close ranks with the RAKAH, the only Communist Party of Israel.

### RECALLING THE ROAD OF AKI

#### Eliezar Feiler

It is now known that between 1965 and 1968 there occurred in *MAKI* (led by Sneh and Mikunis) a fatal political and ideological development. More and more the party leadership descended onto the path of nationalist, annexationist and anti-Soviet positions. The comrades in the party leadership, who later founded AKI, began to express their opposition to these retreats. It was back at the 16th Conference of MAKI in November 1968 that between 30 to 38 delegates (on other questions) against 145 to 171 delegates (also on



other questions) voted to differentiate and distance themselves in proposals that were brought in by comrade Esther Vilenska opposing the military actions beyond the borders for the purpose of a forthright position "to annul the annexation of Arab territories, for the recognition of the rights of the Arab refugees and "against tying the future of the Jewish people to U.S. imperialism." (Proceedings of the 16th Conference of MAKI, pp. 202-208).

In the political discussion against the mystification of the concept of "pursuit of a just war." I attempted in my presentation at this gathering to present Marxist criteria for estimating the "progressive" and the "reactionary" in the Israeli wars so that "the character of the struggle for Israel for security and peace is not divorced from the regional and global conflicts."

The termination of the independent organizational existence of MAKI followed a continuing process of breaking with the liquidation by the MAKI leadership of elementary communist principles: the creative application of the principles of Marxism-Leninism to the concrete conditions of our land and people, intertwining Israeli patriotism with proletarian internationalism. Some examples of its liquidationist positions: (1) It followed along with the Golda-Dayan-Galili government there and afterwards with the Rabin government that there be no withdrawal to the June 4, 1967 borders. . . . (2) It advocated and justified Israeli military actions across the borders from the war zone; (3) It showed a lack of concern regarding the terrible attacks and administrative arrests that the Israeli army authorities conducted in the occupied areas against Arab communist activists; (4) It twisted the legitimate discussions of the international communist movement aimed to lead to solidarity and joint campaigns against imperialism, for peace, for national liberation of peoples and for socialism—in unfriendly acts against the Soviet Union and the other socialist countries and against a majority of the communist parties (HADIM, No. 14, July 1975)

Since its founding, AKI has rejected the approach of the Sneh group which rejected cooperation with RAKAH (also the left Zionist Independent Bund). We have constantly appealed for unity of the Israeli left despite various ideological differences. We were active in this direction since the days of the Left Forum (1972). We marched, during the years, in the May 1st demonstrations along with RAKAH and with MAKED, calling for united demonstrations. We opposed the ideological rejection of political actions for united activities. We came out forcefully against a devilish characterization of Zionism as also against anti-communism, anti-

Sovietism and anti-RAKAHism.

At the opening of the above mentioned conference of 1975, comrade Esther Vilenska stated that different interpretations in left ranks are currently differences between opponents who have common interests in peace, national, liberation democracy and socialism. We appeal for the establishment of a joint coordinating commission of the left opposition groups and oppose rejecting any left factor, or lightly evaluating any factor that might help establish a base for a front for peace and democracy (HADIM, No. 14, July 1975).

With the desertion of MAKI from the communist movement there appeared a new situation for many Israeli Communists. After the complete liquidation of the group known as MAKI there arose the pressing need to remind ourselves that there is but one Communist Party, that is RAKAH, which remains in existence. On the 23rd of March 1976 the leadership of AKI met after a national conference and announced publicly a "Declaration of Intent." The conference adopted the declaration which was approved to indicate our support of RAKAH and our approach to problems of communism today throughout the world.

The comrades of AKI are aware of the fact today that after the liquidation of MAKI, RAKAH remains as the recognized Communist Party of Israel by the international movement. At this time, when comrades of AKI are relating to the communists organized in RAKAH with feelings of solidarity and common aims, not entertaining the idea of establishing another Communist Party or to establish some sort of front opposed to RAKAH — they are naturally not as yet members in this party because of differences in interpretation on various important questions which arose under certain historic conditions.

The comrades of AKI are prepared ideologically and politically to discuss these problems with RAKAH in a comradely atmosphere, regarding the various questions around which there are different interpretations until there will be the union of all Israeli communists in one Israeli Communist Party, patriotic and internationalist, with a joint stand of Jews and Arabs, democratic in practice and in theory.

Meanwhile something new has appeared in our land and that is the development about which we must say that a person, who considers himself or herself a communist, cannot remain indifferent, that is the threat of fascism, dictatorship and war which are a result of the

continuation in office of the Likud regime. This current situation and the global threat which results from warring politics, from anti-Sovietism and the American Reagan administration. These are factors which obligate us, according to my understanding, to be decisive in removing the obstacles on the road to unity among those who strive for communism and membership in the Communist Party of Israel (RAKAH), keeping in mind the grave danger, for one thing and the matters of life and death importance which we will have to deal in the future on the other hand. That is why I committed myself to endorse the decision of AKI to end our existence as a separate organization.

We hope that the comrades of MAKI, who are prepared to enter the Communist Party will be accepted; that at the same time as the party decisions are put into effect, that the comrades will have the opportunity, in line with Party statutes understandably, to deal with and raise all issues as yet to be resolved in a comradesly fashion.

As it has already been said in the declaration regarding the dissolution of AKI, we are writing about the great importance of the activities of the party comrades and non party forces in the ranks of the Democratic Front. I am certain that alongside the comrades that support the party, will be those who will commit themselves to be active in the ranks of CHADASH and those directly tying in with the party, they will also contribute the important element of broadening the ranks of the Democratic Front for Peace and Equality, to strengthen the activities and its democratic objectives.

And finally, I appeal to my comrades, with whom I have travelled quite a long political road over a period of years, that they should join, as I intend to do the Israeli Communist Party (RAKAH); and I appeal to the party, that they accept us as we are. □

*Continued from page 5*

**time after the fighting ended to actually restore nazis to positions of great influence in the allied zones of Germany. This points to the need for the people of the U.S. to establish governments in Washington which are really anti-reaction, anti-racist and deeply anti-fascist and not governments with the likes of Reagan, Haig and Kirkpatrick. By the way, to keep the record straight, I terminated my Army service in the rank of Major in the field artillery, but this commission was stripped from me, early in the Cold War, at the direction of President Truman. One of the "charges" against me was my persistence in**

#### **anti-racist activity.**

Q. One final question. You have been the editor of *Jewish Affairs* since your close friend, co-worker and comrade, Hy Lumer, died. How can *Jewish Affairs* play an increasingly positive role in the great ideological and political struggles looming ahead?

A. *Jewish Affairs* is playing a positive role but it is hardly living up to its potential. It must come out on time; it must be carefully produced and it must do much more than it has to reflect the grass-roots developments among Jewish people in the first place in the United States but also throughout the world. We must strive to make *Jewish Affairs* a monthly so that its usefulness will be doubled. We must aggressively push to increase its circulation and we must earn that increased circulation by producing a consistently exciting, timely and persuasive periodical serving the concerns of the multi-millioned Jewish people in the United States. □

*Continued from page 6*

At the present moment when there is developing a deeper appreciation of the roots of the Holocaust of World War II and our people are becoming more sensitized to the dying plea of the Warsaw Ghetto Martyrs, "Never Forget! Never Forgive!", a thorough investigation must result in the following as a minimum:

(1) The prosecution of all those involved in the work of the State Department Office of Policy Coordination for (a) the recruitment of the collaborators in the nazi Holocaust; (b) the launching of the program to assassinate Soviet leaders and to foment civil war in the U.S.S.R. and (c) illegally smuggling the war criminals into the U.S., doctoring their documents to make it possible for them to become citizens.

(2) The rounding up of all those collaborators in the nazi Holocaust for deportation and prosecution as war criminals.

(3) The denunciation and renunciation by the Reagan administration of the violation of the U.N. Charter and international law by the unleashing of anti-Soviet provocations and assassinations.

Effective people's protest against these war provoking acts calls for intensification of efforts to bring about a nuclear arms freeze, disarmament and detente by building the June 12th peace demonstration in front of the United Nations on June 12th. □

## 'A Portrait of Surah'

By JOSEPH V. KAHN

Surah was speaking in Yiddish. "Zay machen monkey business," she said in reply to the question about certain elements in the Jewish community that reside in Havana. Other questions came from our group, one after the other:

"Is there anti-Semitism in Cuba?"

"When did you come here?" "Why did you come here?"

"How is life for you, for your children, and grandchildren?"

"Is there a Jewish community?" "Is there a Women's movement?"

"Do you have a Yiddish newspaper?"

We were staying at Santa Maria del Mar, in a resort hotel about 20 minutes out of Havana, situated on a beautiful and immaculate white sandy beach. We had the good fortune to learn about Surah from a mutual friend who is active and prominent in the Cuban TV network, and has been residing there for many years.

Surah was delighted to drive out to our hotel with members of her family on a balmy Sunday afternoon to meet with us — a group of ten American and four Canadians. She is in her early seventies — trim, well-dressed, vivacious and dynamic. Her eyes sparkle as she speaks. Her husband, about ten years her senior is relaxed and lets her take center-stage.

Surah talks rapidly, incisively, in readily-understandable Yiddish, which was the language almost all of us had in common. She spoke with the pride and assuredness of someone who knows that socialism is the only way for Cubans confident of the correctness of their goals, proud of her many years of involvement in working for and promoting the goals of the new society.

Surah was brought up in a family that knew anti-Semitism and pogroms first-hand in the Russian-Jewish shtetl of the Czarist days. Her father's religious orthodoxy could not prevail against the realities of the times, and the children, with her mother's support, were able to throw off the religious shackles and move into radical circles. At age 17 Surah emigrated to Cuba and like many others found work in the garment shops. It was there that she met her husband, Moshe, a cutter.

In those days the native Cubans knew little about Jews but were aware that they had come from Poland. Hence, most Jews were referred to as "Polakos." There was no

anti-Semitism in Cuba. As hard-working and militant unionists Surah and her husband were able to support and educate their children. One son became a psychiatrist, the other became an engineer. Their daughter is a widow and actively employed as an architect. She drove her parents to our hotel for the visit with her young daughter, a bright and lively child of six. She also has two other children, a 20-year old son who is studying Biochemistry in the Soviet Union and a younger son who is attending Havana University. Her husband has been a film-maker.

Now that Surah and her husband have been retired for many years they are able to devote much time to their community and political activities. Their pensions are more than adequate for their needs and their rent is free. Under current laws, after 20 years of occupancy of a dwelling, no more rent is required.

Surah continues to be an involved and committed person. A few highlights of her active life were interspersed with her responses to our questions about Jews in Cuba. During the Batista regime, Fabio Grobart was hidden in her home for several years. Today, Grobart, a Jew, is a member of the Central Committee of the Communist Party of Cuba.

Before the Revolution, at the time of the Korean War, the Batista government wanted to draft thousands of young Cubans for military action in Korea. Surah, as a member of the Communist Party, organized a mass demonstration against the draft. The government threatened to prosecute her "for being a Russian spy like the Rosenbergs." The Party provided good attorneys. "The Cuban people," she said, "had a consistently good understanding," and the case was dropped.

Most of the Jews who emigrated from Eastern Europe to Cuba were poor. A large number were in the working class, but many became small businessmen and did well. When the Revolution came many left with their valuables — leaving their large homes which have been converted to schools and public buildings, some in the best located sections of Havana.

Surah was well aware that before the Cuban Revolution there was a critical shortage of doctors and, of that limited number, about 3,000 left. She proudly stated that the educational system has made it possible for Cuba to provide free medical care for all and to supply many doctors to other under-developed countries where they are sorely needed.

The Womens' Movement, in which Surah is actively involved, is quite strong in present day Cuba. "Machismo, does it still exist?," she was asked. Of course: machismo is a carry-over against which women



and men must, and do fight, was her appraisal.

The Committee for the Defense of the Revolution, referred to everywhere as the CDR, is an integral part of Cuban life in every community and on every block of housing. The committees were formed right after the Revolution to counter sabotage and consolidate the aims and goals. The Committees continue that purpose and other functions today. They are unique block organizations, whose elected leaders and members are dedicated to the health and well-being of the local residents. They provided opportunities for adult education, and are concerned with the care and education of children, for example, by checking on parents' responsibility for bringing their children to the clinic for health immunizations and check-ups. The CDRs are involved in family-counseling, helping children who have problems in school, and helping to develop political understanding and participation. Surah, an active Party member, is also involved in the CDR.

Jehovah's Witnesses are a "nuisance" and a concern, particularly because of their regressive attitude towards medical care. Recently a very sick child of one of their adherents was hidden by her family to prevent the child from receiving medical attention. Surah and other members of the local CDR managed to discover the child's whereabouts and brought the child to the hospital.

Jews who remained in Cuba, but who continue to be anti-socialist are mainly Zionists. Their leaders received matzos, kosher meats and other foods from Canada and the United States at very reasonable prices. They then offer and sell them to their members at exorbitant prices. "Zay machen monkey business," she exclaimed excitedly. The government does not consider the Zionists or other religious groups as a threat, and does not interfere with their activities.

Surah's interest in Jewish culture continues to go on. She is a subscriber to "Sovietish Heimland" which she reads regularly. She is fully aware of the anti-Soviet and pro-Zionist turns taken by "Freiheit" and "Jewish Currents." She has lost all respect for Paul Novick, editor, whom she regards as a renegade and defector."

For us norte-Americanos, meeting Surah was like finding a treasure. It was sheer delight to be in the company of such a fine woman and to discover that there are practicies Jews in Cuba — practicing the humanitarian precepts by which they live and thrive with all other Cubans in a socialist society, where there is no racial discrimination and no anti-Semitism. □

**Joseph V. Kahn is an active supporter of Jewish Affairs.**

## "Women, Race and Class"

by Judy Albert

"Women, Race and Class," by Angela Y. Davis, Random House, N.Y., 271 pages, 1981, \$13.50.

One of the striking findings evident from reading Angela Davis' new book is that there are striking parallels between the contemporary women's liberation movement and the movement for women's rights that began to develop in this country over a century ago. One similarity is that both evolved directly from the struggle for rights for Blacks. In the nineteenth century, through their participation in the abolitionist movement, many leading female activists also came to understand the subservient position of women in society, and to realize their own political strength. This provided the impetus for organizing the first American campaigns for women's rights. Presently, the renescent women's movement of the 70's also came into being as a direct outgrowth of the civil rights struggles of the 60's.

Similarly, now as earlier, the women's movement fails to involve significant numbers of workingclass women for much the same reasons — many of its leaders do not address the issues that are of primary importance to working and workingclass women. Perhaps the clearest historical example is that at the time the suffragists concentrated all their energies on achieving voting rights, women workers in the mills and sweatshops were fighting for the right to form and belong to unions, to improve their working conditions and earn a living wage. To this day, the feminists pay inadequate attention to the problems of the woman who works and must also care for home and family.

Among the factors that make this book unique in the fast proliferating literature on women, is Angela Davis' reasoned account of how and why the organized women's movements have "gone wrong." In a carefully researched and comprehensive approach the author details the developments which narrowed their program and appeal to the point where they had relevance only for a minority of middle-class white women. That is not to say that most of the demands put forth by the feminist movement are not valid, but rather that by their isolation from the bias toward the broad mass of women, they became sectarian and elitist, and thereby defeat their own purposes.

The struggle for women's rights can only be placed in proper perspective within and as an integral part of the broader struggles for the rights of all oppressed people.

This was recognized in earlier days by Frederick Douglass, the most outspoken male supporter of the infant women's rights movement. Of significance to note is that Frederick Douglass was Black. This point was also recognized in the early decades of the twentieth century by that other giant of a Black leader, Dr. Wm. E. B. Du Bois, the most outspoken male supporter of the suffragist movement. The Communist women, Black and white, about whom Angela Davis wrote in a special chapter, also understood this basic tenet, as did other progressive and workingclass leaders.

Another fundamental principle well-understood by oppressed people everywhere is the importance of education in the fight for a better life. The literacy campaigns today in newly emerging countries like Cuba, Nicaragua, countries in Africa and Asia (as in the USSR 60 years earlier), are examples well known to all. But not many are aware that before Emancipation and even more so afterward, large numbers of Black women, along with many white supporters, devoted themselves, in the face of incredible hardships, to the creation of schools for Blacks. These women recognized, even then, that education was the key to the future and equally important with the other concurrent demands for land and voting rights.

This reviewer feels that the last chapter needed more fleshing out as it relates to the question of "The Approaching Obsolescence of Housework" which deals with a program for the shifting of the burden of housework to society as a whole. More probing than was done in this chapter will be required in the formulation of "A Workingclass Perspective."

Readers would have benefited from a more elaborate presentation of the Communist program on the woman question in this country and as it relates to the position of women in a socialist society.

In this beautifully written work we have a book which ties together the history of women, race and class from a Marxist viewpoint. Thus, regardless of how much background knowledge the reader may have about many aspects of American history, Angela Davis performed a singular and sorely-needed service by providing this particular focus.

For a rare experience in enjoyable and yet informative reading, the book should be highly recommended reading for everyone — men and women, Black and white, workingclass and middle class, young and not-so-young. □

**Judy Albert is a retired school teacher.**

## Guatemalan Massacre

43 heads learned a new language  
the steely language of decapitation  
of heads suddenly whacked from bodies  
in villages such as El Quiche

in Guatemala  
olive-green military suits are on the prowl  
in northwestern El Quiche province  
Monday was filled up with blood  
tipping the sunset into the dawn  
spilling heads in the streets

Six children lost their heads  
as if in a nightmare dream  
but on this Monday it was all real  
it was all steel  
in the village of Calente

But no one wants to be responsible  
neither the police or the military  
no one wants to tell us the names  
of the peasants and their friends  
visiting from nearby villages

The massacre arrived in jeeps in the night  
murder arrived and left silently  
only a young woman escaped  
her body pregnant with lead  
she died receiving medical attention  
she knew too much, perhaps?

43 heads was the count the papers carried  
but everyone knows there were many more  
and to dupe us the military has been sent out  
to look for itself

no one claims responsibility  
everyone is silent  
the authorities refuse to comment  
on possible motives

Someone in Washington is extremely pleased

Antar S. K. Mberi

**A WORD FROM THE EDITORIAL COMMITTEE;** We are greatly heartened by the greetings that are pouring in from around the country. Below we print those received as of the time we are going to press; all others will be listed in the July/August issue.

**GREETINGS TO  
HERBERT APTHEKER and JEWISH AFFAIRS**

From readers, friends and supporters in the  
greater New York Area

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Sam Antonoff  
Zippy and Joe Bauman  
Bella  
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Frances Boris  
Zina Borislav  
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Ann and Al Warren  
Beatrice Weiss  
I. Zuckerman



**Best Wishes to Herbert Aptheker and Jewish Affairs**

**The Lumer Cultural Club**

**Los angeles, California**

Philip and Esther Cicconi	Rose Gerstein
Cooper Sisters	Sarah Gilbert
Anne Erdelin	Rose Landa
Nina Firestone	Max and Miriam Miller
Ben and Ethel Fogel	Alda and Gene Reed
Gita and Abraham Galinsky	Abraham Shavis

\* \* \* \* \*

Roy and Wanda Alario	Louis Henkin
Sam and Jean Aronoff	Sylvia Hill
Rose Barkow	Abe and Line Kendzer
Riva and Sam Batt	Freida King
Hymie and Libby Chait	Louis Lee
Len DeCaux	Carl Levin
Electra Ferreri	Mimi Lewkowitz
Ben Fogel	Sara Mandel
Riva Fox	Rose Panor
Ida Gaffin	Kaufer Rifke
Henry Green	Harry and Sara Roth
Helen Gyurcsak	Anna Shiffer
Sonia Halpern	Rose Solomon
Minnie Hecht	Evelyn Towbin

**GREETINGS TO JEWISH AFFAIRS**

**AND**

**EDITOR, DR. HERBERT APTHEKER**

From

**The Erwin Stander Reading Circle of Florida**

Laike Stander	Esther Valow
Rose and Hyman Saltz	Nathan and Sadie Ginsberg
Miriam Green	Sonia and Ben Itzkowitz
Mary Britton	Pauline Tarkoff
Lily Bydarian	Lillian Hershkowitz
Helen Feldzemen	Jennie Winkler
Frieda Davis	Ida Bonchek
Anna and Nathan Tobachnick	Ida Applebaum
Dora Katz	

In Memory of  
Our beloved, unforgettable

**Ida Granofsky**

Family and Friends

Best Wishes to Jewish Affairs  
and Dr. Herbert Aptheker

Lillian Wollin  
Miami Beach, Florida

<p><b>Best Wishes and Greetings to</b> <b>Jewish Affairs and its Fighting Editor.</b></p> <p><b>HERBERT APTHEKER</b></p> <p>Sonia Yablon Los Angeles, California</p>	<p><b>Greetings</b> <b>JEWISH AFFAIRS</b> <b>AND DR. HERBERT APTHEKER</b></p> <p>Mildred and David Flacks Goleta, California</p>
<p><b>We Honor</b></p> <p><b>DR. HERBERT APTHEKER</b></p> <p>Sam Aranoff Sam Bernhard Arnold Jacobs Victor Keller Aaron Liebman Ann Raskin Louis J. Rosenthal Laguna Hills, California</p>	<p><b>In Memory of</b></p> <p><b>My Husband</b> <b>Baruch Halpern</b></p> <p>Sonya Halpern Los Angeles, California</p>
<p><b>Our Best Wishes For A Successful Affair</b></p> <p><b>Our Personal Greetings to:</b></p> <p><b>HERBERT APTHEKER</b></p> <p>Louis and Rose Weinstock Van Nuys, California</p>	<p><b>In Memoriam</b></p> <p><b>My Departed Wife</b> <b>HELEN WEINGAST</b> (2-13-98 to 8-27-81)</p> <p>A devoted fighter for peace and socialism</p> <p>Sol Weingast Venice, California</p>
<p><b>Greetings to Jewish Affairs</b></p> <p>Samuel Kugler</p> <p>Los Angeles, California</p>	<p><b>In Memory of</b></p> <p><b>Hyman Lumer,</b></p> <p>Dedicated anti-fascist who fought anti-Semitism and racism</p> <p>Max and Marion Los Angeles, California</p>
<p><b>Greetings to</b></p> <p><b>Jewish Affairs</b> <b>and</b> <b>Herbert Aptheke</b></p> <p>Sarah Mandel Rose and Max Sparer San Diego, California</p>	<p><b>In Memory of</b></p> <p><b>Fannie and Maurice Carroll</b></p> <p>Max Gitlin Los Angeles, California</p>
	<p><b>Best Greetings</b></p> <p><b>To Jewish Affairs</b></p> <p>I.M. Rapoport San Francisco, California</p>

Greetings To  
**Esther and Tom  
in Yugoslavia**  
With Love From  
**Jean and Bernard Gittelman**

In Loving Memory of  
**Toby and Marian**  
For a world of peace  
**Jean and Esther**

Greetings to  
**Jewish Affairs  
and  
Dr. Herbert Aptheker**  
In Memory of  
**Harry Wallace**  
A great human being  
**Esther Carroll**

Greetings To  
**Jewish Affairs  
In Honor Of**  
**Berl Gittelman  
On His Birthday**  
With Love and Respect, your wife  
**Jean**  
**N. Miami Beach, Fla.**

In Memory of My Beloved Husband  
**Issy Brown**  
(Died April 1981)  
**Anne Brown**  
**West Palm Beach, Fla.**

Greetings to Jewish Affairs  
**Charles Nemeroff Reading Circle**  
**West Palm Beach, Fla.**

Greetings To  
**Jewish Affairs  
and  
Dr. Herbert Aptheker**  
In memory of  
**Maurice Carroll and Fanny Carroll**  
Their lives were devoted to  
a world of peace and  
brotherhood  
**Jean, Esther and family**

To  
**Jewish Affairs**  
**Alex Kolkin**  
**Dr. Herbert Aptheker  
and all friends**  
Greetings and best wishes  
**Esther Carroll**

**HAPPY BIRTHDAY**  
**Max Gitlin**  
**Esther and Family**

In Memory of My Husband  
**ABE SORKIN**  
Jewish Affairs was his  
guiding light  
**Rose Sorkin**  
**Miami Beach, Fla.**

Greetings to Jewish Affairs  
**Bella Dvorin**  
**Los Angeles, California**

Greetings to Jewish Affairs  
**Ralph Kramer**  
**New Jersey**



**GREETINGS TO JEWISH AFFAIRS**

**AND**

**HERBERT APTHEKER**

When the American Socialist Hall of Fame lists its honored members, among the earliest proposals will be the name of **HERBERT APTHEKER**.

We are proud of his comradeship and friendship.

With love and respect.

**Muriel and Sam Neuberger**

Our warmest and comradesly greetings to **DR. HERBERT APTHEKER**, outstanding Marxist scholar and activist. His prodigious work as historian, teacher, speaker, writer and editor, columnist and pamphleteer has made an enormously important contribution to the struggle for peace and for social progress, Black liberation and the advance to socialism in the United States.

**Jessica Smith and John Abt**

<p>To Honor the Memory of</p> <p><b>Sonia Chaikin</b></p> <p>Zina Dora S. Alex Kolkin Dora E. Celia Bessie Margie Caroline Sarah Esther</p>	<p>In Loving Memory of My Husband</p> <p><b>Nate Glicksberg</b> (Died April 26, 1981)</p> <p>Sarah</p>
<p>Greetings To</p> <p><b>Jewish Affairs and Herbert Aptheker</b></p> <p>Hilda Lishitz Detroit, Michigan</p> <p>Lil and Ray Toronto, Canada</p>	<p>In Loving Memory Of</p> <p><b>Mother - Sonya Raskin</b> Aug. 15, 1885 — Nov. 10, 1980</p> <p>We Miss You</p> <p>Nine, Luba, Sister Manya</p>
<p>In Memory of My Husband</p> <p><b>Charles Nemeroff</b> Bess Nemeroff</p>	<p>In Loving Memory of My Husband</p> <p><b>Joe Siseta</b> Zorka</p>

פאקטאר פאר שאפן א קערנדל פאר א פראנט פאר שלום  
 און דעמאקראטיע" ("הידם", גומ' 14, יולי 1975).  
 מיטן דעזערטירן זיך פון מק"י אויסער דער קאמוניסטישער  
 באוועגונג, האט זיך געשאפן א נייע לאגע פאר סיל  
 ישראלדיקע קאמוניסטן. נאכן פולשטענדיקן פארשווינדן  
 פון אויזיגערופענעם מק"י איז אויסגעשוואמען די דרינג-  
 געניקע וויסנענדיקייט, אז מיר זאלן רעזומירן פאר זיך  
 די אויסטירן פון דער דאזיקער אנטוויקלונג און פון פאקט,  
 אז אין ישראל איז פאראן בלויז איין קאמוניסטישע פארטיי.  
 דאס איז רק"ח, וואס איז געבליבן עקזיסטירן. דעם  
 27.3.76 האט זיך פארוואלט די אגמירונג פון מק"י נאך  
 א לאנדקאנפערענצן און פארעפנטלעכט א "דערקלערונג  
 פון כוונות", די קאנפערענצן האט באשטעטיקט א "דער-  
 קלערונג, וואס איז געווען באשטימט צו באצייכענען אונ-  
 זער באציונג צו רק"ח און אונזער צוגאנג צו די פראב-  
 לעמען פון היינצטייטיקן קאמוניזם אויף דער וועלט.

קאמוניסטישער פארטיי (רק"ח). נעמענדיק אין אכט די  
 גרויסע געפאר פון איין זייט און די לעבנסוויכטיקייט פון  
 די אויפפאכן, וואס דערווארטן אונז, פון דער צווייטער  
 זייט, דעריבער האב איך מסכים געווען צום באשלוס פון  
 מק"י אויפצולויזן שוין איצט אונזער סעפאראטישע ארגא-  
 נויזאציאנעלע ראם.

מיר האפן, אז די פון די געוועזענע חברים פון מק"י,  
 וועלכע וועלן זיין גרייט אריינצוסטרעפן אין דער קאמ-  
 ניסטישער פארטיי, וועלן טאקע אנגענומען ווערן; אז  
 גלייכצייטיק מיטן אויספירן די פארטייאויסגאבן, וועלן  
 די חברים האבן די מעגלעכקייט — אין די ראמען פון  
 פארטייסטאטוס, פארשטענדלעך, צו באהאנדלען און  
 אויפקלערן אלץ, וואס פאדערט נאך א באהאנדלונג, אויפ-  
 קלערונג און חבוישע דיסקוסיע.

ווי ס'איז שוין געזאגט געווארן אין דער דערקלערונג  
 וועגן פארענדיקן די אקטיוויטעטן פון מק"י, שרייבן מיר  
 צו מער וויכטיקייט דער טעטיקייט פון די פארטיי-חברים  
 און אומפארטייאישע אין די ראמען פון דעמאקראטישן  
 פראנט. איך בין זיכער, אז ביי דער זייט פון די חברים,  
 וואס וועלן צושטיין צו זיין אקטיוו אין די וועלכע  
 וועלן געבן א פארצוג צו זיין פארטיי, וועלן אויך די, וועלכע  
 חרש'ט אן דירעקטן איינשליסן זיך אין דער פארטיי, וועלן  
 צוטרעגן א בייטראג דער וויכטיקער זאך פון אויסברייטערן  
 די ראמען פון דעמאקראטישן פראנט פאר שלום און גליי-  
 חייט, פאר פארבעסערן די אקטיוויטעט און איר דעמא-  
 קראטישע אגמירונג.

און צום סוף: איך אפעליר צו מיינע חברים, מיט  
 וועלכע איך האב דורכגעמאכט צוזאמען א שטיק אפלי-  
 טישן וועג כמשך פון יארן, אז זי זאל זיך אנטשליסן, אזוי  
 ווי איך רעכן צו טאן אין דער ישראלדיקער קאמוניסטי-  
 שער פארטיי (רק"ח). און איך אפעליר צו דער פארטיי,  
 אז זי זאל אונז אננעמען אזוי ווי מיר זיינען!  
 קיבוץ יד-נהם 1982

די חברים פון מק"י זיינען וואכזאם צום פאקט, אז  
 היינט צוטאג, נאכן ליקוידירן מק"י אין רק"ח געבליבן  
 אלס אנטרעקענע קאמוניסטישע פארטיי אין דער אינטער-  
 נאציאנאלער באוועגונג. אין דער צייט, ווען חברים פון  
 מק"י באציען זיך לגבי די קאמוניסטן, ארגאניזירטע אין  
 רק"ח מיט געפילן פון סאלידאריטעט און בשותפותדיקע  
 צילן, ניט האגבריק בדעה אויפצושטעלען נאך א קאמוניס-  
 טישע פארטיי, אדער צו שטיצן וועלכן ס'איז פראנט קעגן  
 רק"ח — זיינען זיי דאך גיט מיטגילדער אין דער דאזי-  
 קער פארטיי, צוליב מיינונגספארשידנהייטן אין פאר-  
 שידענע וויכטיקע פראגען, וואס זיינען אנטשטאנען אין  
 היסטארישע באדינגונגען.

די חברים פון מק"י זיינען גרייט אידעאלאגיש און  
 פאליטיש צו באהאנדלען די פראגען מיט רק"ח און א חברי-  
 שער אסמאספערע. וועגען די פארשידענע פראגען, ארום  
 וועלכע ס'זיינען פאראן מיינונגספארשידנהייטן ביז ס'וועלן  
 געשאפן ווערן באדינגונגען פאר א פארייניקונג פון אלע  
 ישראלדיקע קאמוניסטן אין איין ישראלדיקע קאמוניסטישע  
 פארטיי, א פארטייאישע און אינטערנאציאנאליסטישע.  
 מיט א צוזאמענשטעל פון יידן און אראבער, א דעמאקרא-  
 טישע און דער טעאריע און אין דער פראקטיק "...

דערווייל האט זיך עפעס אנדערש אנטפלעקט אין  
 אונזער לאנד און דאס איז די אנטוויקלונג, לגבי וועלכער  
 א מענטש, וועלכער באטראפט זיך אלס קאמוניסט, קען  
 גיט בלייבן גלייכצייטיק, דאס איז די געפאר פון פאשיזם,  
 דיקטאטור און מלחמה, וואס זיינען א רעזולטאט פון דער  
 דויערנדיקער רעגירונג פון ליכוד. די דאזיקע נייע לאגע  
 און די גלאבאלע געפאר, וואס דרינגט ארויס פון דער  
 מלחמה-צינדערשער פאליטיק, פון אנטיסאמיוועטיזם און  
 דער אמעריקאנער רעגירונג-פאליטיק, דאס זיינען פאק-  
 טארן, וואס פארפליכטן, לויט מיין מיינונג, צו אנטשיידן  
 פאר באזייטיקן די שטערונגען אויפן וועג פון פארייניקן  
 אלע שטרעבנדיקע צו קאמוניזם אין דער ישראלדיקער

In Memory of  
 Hyman Lumer  
 Greetings to  
 Jewish Affairs  
 and Dr. Herbert Aptheker  
 Benjamin DeLeon  
 Cranston, Rhode Island

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In Appreciation of  
 DR. HERBERT APTHEKER'S  
 Outstanding contributions  
 to the struggle against  
 racism in Connecticut  
 Conn. District, CPUSA

# דער וועג צו אייניקייט

פון אלעקס קאלמן

מיר דרוקן אויסצוגן פון אליעזר פילער'ס ארטיקל געדרוקט אין „אונזער שטימע“ (מרץ 1982).

פילער'ס לענגערער אנאליז דערקלערט, אז די פאליטיש פון מנה און מיקונים האבן געפירט צו דער שפאלטונג אין דער ישראל קאמוניסטישער פארטיי און אפארטיזירט אויף אלע געביטן האט געפירט צום אויסלייזן „פאק“.

טערישע אקציעס אויף יענער זייט גרענעץ פון פיער-איבעררייס; 3) זי האט ארויסגעוויזן גלייכטייקייט לגבי די אכורותדיקע דריפות און אדמיניסטראטיווע ארעסטן, וואס די ישראלדיקע מאכט-ארגאנען האבן אויסגעפירט אויף די אקופירטע געביטן קעגן פאלעסטינער קאמוניסטישע אקטיוויסטן; 4) זי האט פארוואנדלט די ליניעסע דיסקוסיע פון דער אינטערנאציאנאלער קאמוניסטישער באוועגונג, וואס דארף זיך פירן אין סאלידאריטעט אין בשותפותדיק קעגן אימפעריאליזם. פאר שלום, אומאפהענגיקייט פון פעלקער און סאציאליזם — אין א פינדלעכער אקציע קעגן סאיוועטנאפארבנד און דער דעם סאציאליסטישע גענדרע און קעגן דער מרהיטה קאמוניסטישע פארטייען... (הידים, נומ. 14, יולי 1975).

## עוואמרנדיק דעם וועג פון פאק

פון אליעזר פילער

ס'איז היינט באוואוסט, אז צווישן 1965 און 1968 איז פארגעקומען אין מקי' (אנגעפירט פון סנה און מי-קוביס) א פאטאלע פאליטישע איד אקציע אלגעמיין אנט-וויקלונג; אלס מער און מער האט זיך די פארטיי אנפירונג אראנגעפיקיקלט צו נאציאנאליסטישע אנעקסאניסטישע און אויך אנטיסאיוועטישע שטעלונגען. די חברים אין דער פארטיי אנפירונג, וועלכע האבן שפעטער געגרינדעט אק"י, האבן אנגעהויבן ארויסצווייזן קעגנערשאפט צום דאזיקן אראפקליקען זיך. נאך אויפן 16-טן צוזאמענפאר פון מקי', אין נאוועמבער 1968 האבן צווישן 30-38 דער-לעגאטן (אנדערש לויט די פראגן) אנטקעגן 145-171 דעלעגאטן (אויך לויט די פראגן) געשטימט פאר די אפ-גרענעצונגען, וואס זיינען אריינגעטראגן געווארן דורך דער ח'סע אסתר ווילעקסא קעגן מיליטערישע אקציעס אויף יענער זייט גרענעץ פאר א בפירשער פאדערונג וועגן אויך טעריטאריעלע אקטיוויטיס, פאר אנערקענען די רעכט פון די אראבישע פליטים און קעגן פארבינדן די צוקונפט פון יידישן פאלק מיטן אימפעריאליזם (בוך פון 16-טן צוזאמענפאר פון מקי', ייטן 208-202).

אין דער פאליטישער דיסקוסיע קעגן דער מיסטי-פיקאציע פון באגריף „גערעכטע פארטיידיקונגס-מלחמה“ האב איך געפרוואוט, אין מיין ארויסטרעטונג אויפן דא-זיקן צוזאמענפאר, באשטימען מארקסיסטישע קריטעריום פאר אפשאצן דאס „פארגרעסיווע“ און „רעאקציאנערע“ אין די מלחמות פון ישראל, אז: „דער כאראקטער פון קאמפ פון ישראל פאר זיכערקייט און שלום איז ניט אפ-געריסן פון די אראבער און גלאבאלע קאמפן.“

דא... איהמערן די זעלבשטענדיקע ארגאניזאציע-זעלע עקזיסטענץ פון מקי' האטס פארגעדיקט א דויערנדיקן

פראצעס פון אפקערן זיך פון דער ליקוידאטארישער מקי-פירונג פון עלעמענטארסטע קאמוניסטישע גע-כאטן: דאס שאפערישע צוואייגענען די פרינציפן פון מארקסיזם לעניניזם צו די קאנקרעטע באדינגונגען פון אונזער לאנד און פאלק, דורכפלעכטנדיק ישראלדיקן פאט-ראטיזם פון פאלעסטינער אונטערנאציאנאליזם. עט-לעכע ביישפילן פון אירע ליקוידאטארישע שטעלונגען: 1) זי האט נאכגעפאלגט די שטעלונגען פון דער גאלדע-דיזיגליז-רעגירונג און נאך דעם פון דער ראבינר-רעג-ירונג, אז ס'זאל ניט זיין קיין צוויקונג צו די ליניעס פון 4-טן יוני 1967, אפילו אין די ראמען פון א שלום-הסכם; 2) זי האט געשטיצט און בארעכטיקט ישראלדיקע מילי-טערישע אקציעס אויף יענער זייט גרענעץ פון פיער-איבעררייס; 3) זי האט ארויסגעוויזן גלייכטייקייט לגבי די אכורותדיקע דריפות און אדמיניסטראטיווע ארעסטן, וואס די ישראלדיקע מאכט-ארגאנען האבן אויסגעפירט אויף די אקופירטע געביטן קעגן פאלעסטינער קאמוניסטישע אקטיוויסטן; 4) זי האט פארוואנדלט די ליניעסע דיסקוסיע פון דער אינטערנאציאנאלער קאמוניסטישער באוועגונג, וואס דארף זיך פירן אין סאלידאריטעט אין בשותפותדיק קעגן אימפעריאליזם. פאר שלום, אומאפהענגיקייט פון פעלקער און סאציאליזם — אין א פינדלעכער אקציע קעגן סאיוועטנאפארבנד און דער דעם סאציאליסטישע גענדרע און קעגן דער מרהיטה קאמוניסטישע פארטייען... (הידים, נומ. 14, יולי 1975).

זינט דער גרינדונג האט אק"י נעגירט דעם צוגאנג פון די סנה-פענסטן, וועלכע האבן געפלט ר"קח (און אפילו די ריפתינג-רופע), לינקער ציוניסטיש-סאציאליסטישער זעלבשטענדיקער (בוך) פאר יעדע קאאפעראציע מיט האבן אומאויפהערלעך אפעלירט פאר א סאריינקונג פון ישראלדיקן לינקס. טראץ די אידעאלאגישע מיינונגס-פארשידנהייטן; מיר זיינען געווען אקטיוו אין דער דא-זיקער ריכטונג זינט די טעג פון „לינקן פארום“ (1972). מיר האבן פארשירט אין יענע יארן אין די 1-טע מאי-דעמאנסטראציעס צוזאמען מיט ר"קח אין מיט „מקי“, רופנדיק צו פארנייקטע דעמאנסטראציעס. מיר האבן נעגירט דאס אידעאלאגישע פסלען אין פאליטישע אקציעס וועגן בשותפותדיקע אקציעס; מיר זיינען שארף ארויס-געטרעטן קעגן שאפן א טיילוואגניש בילד פון ציוניזם אלס אזא איד אויך קעגן אנט-קאמוניזם, אנט-סאיוועטיזם און אנט-ר"קח-חידום.



# וידוישע ענינים

**מאטעריאלן וועגן דער אויפלייוונג פון דער אפאזיציע פון דער קאמו-  
ניסטישער פארטיי אין ישראל און איר צייטשריפט „אונזער שטימע“**

סעפאראטע ארגאניזאציעלע ראם פון אק"י רופנדיק אירע חברים און סימפאטיקער איינזשוליסן זיך, יעדער איינער, לויט זיין אינדיוידועלן באשלוס אין די קאמפן פון חדש און פון דער פארטיי.

ניט פארטונדיק די געוויסע מיינונגספארשיידונג הייטן, וואס זיינען געווען צווישן אק"י און רק"ח, איז נויטיק אונטערצושטרייכן, אז די דיסקוסיעס האבן זיך געפירט און פירן זיך נאך צווישן די קאמפאנענטן פון חדש, ווי אויך די קריטיק וועגן דעם אדער אן אנדערן געביט פון דער טעאריע און פראקטיק פון רק"ח. אונז לירן ניט די לעבנסמייכטיק פון דער ראל, וואס די דאזיקע כוחות פילן היינט אויס אויף דער פאליטישער ארבעט פון ישראל און קענען אויספירן בעסער און מיט מער דערפאלג אין דער צוקונפט. ביי דער באראטונג פון אק"י דעם 16.1.82 זיינען אנגאליירט געווארן פארשיידענע מעגלעכקייטן וועגן די קאנקרעטע פערזענלעכע אויספירן, וואס פאדערט זיך צו מאכן פון אנגענומענע באשלוס: אלע האבן אבער אונטערגעשטראכן, אז אין אנבליק פון דער פאליטישער לאגע אין לאנד, אין דאזיאן און אויף דער וועלט, ווערן בלאס און איינגערומפן אלע שטרייטקייטספונקטן צווישן די געטרייע צום שלום און פעלקער-פארברודערונג אין ישראל און אז מען דארף מאכן די העכסטע אנטשרענגונג פאר דער פארטייקונג פון די שלום-כוחות.

## מעלדונג פון רעדאקציע „אונזער שטימע“

די רעדאקציע „אונזער שטימע“ מעלדעט אירע לייענער, אז מיטן באשלוס פון אק"י וועגן דער אויפלייוונג, וועט „אונזער שטימע“ אויפהערן צו דערשיינען. מיר האפן, אז מיט פיל פון די לייענער וועלן מיר זיך אויך אין דער צוקונפט באגעגענען אין די געוועלשאפט לעכע קאמפן פון יידיש-אראביש דעמאקראטישן פראגט פאר שלום און גלייכהייט (חדש) און אין די קאמפן פון דער ישראלדיקער קאמוניסטישער פארטיי.

מיר שלאגן פאר אונזערע לייענער צו ווערן סטא-בילע לייענער פון און אריינגאבן פון חדש און פון דער ישראלדיקער קאמוניסטישער פארטיי.

מיר דרוקן דא די דערקלערונג פון „אק"י“ (אסאך-זיינע קאמוניסטישע פארטיי פון ישראל) וועגן פאר-ענדיקן איר עקזיסטענץ אלס ארגאניזירטע אידע-לאגישע גרופע און פארענדיקן צו דרוקן איר בולעטין „אונזער שטימע“.

דער באשלוס פון „אק"י“ זיך אויפצולייזן ברענגט צו אן ענד די צאנטריקאמוניסטישע גרופע אין ישראל און אנערקענט אז „רק"ח“ איז די איינציקע קא-מוניסטישע פארטיי אין ישראל.

**דערקלערונג וועגן פארענדיקן די אקטיוויטעטן פון אק"י אלס ארגאניזירטע אידעאלאגישע גרופע**

ביי דער באראטונג פון חברים פון אק"י, וואס איז פארגעקומען דעם 16טן יאנואר 1982 אין תל-אביב, איז באשטעטיקט ווערן, נאך די דיסקוסיע, דער רעזאלוציע פארשלאגן פון דער צאנטריקאמוניסטישער רעזאלוציע דערקלערט זיך:

אק"י איז אנשטאנען אין 1973 אלס קאמוניסטישע אפאזיציע צו דער ליקווידאציע פון אקטיוויטישער און אנט-סאוויעטישער ליניע פון דער דעמאקראטישער אפירונג פון מ"י, אלס אידעאלאגישע קאמוניסטישע גרופע, וואס האט געהאט מיינונגספארשיידהייטן מיט רק"ח, איז זי, טראץ דעם, געווען שטענדיק צווישן די געטרייע און שטרעבנדיק צו קאאפעראציע מיט דער קאמוניסטישער פארטיי, זייננדיק צווישן די קאמפאנענטן, וואס האבן געבריינגט חדש, זייננדיק אין אים אקטיוו זינט דער גרינדונג.

איצט איז אק"י געקומען צום אויספירן, אז פון ארגאניזאציעלן שטאנדפונקט, אלס זעלבשטענדיקע אידעאלאגישע גרופע, האט זי זיך אויסגעשעפט און אז די פראקטישע אויפגאבן וועלן די אק"י-חברים און אירע סימפאטיקער קענען אויספירן אויף א נאטירלעכן אופן און עפעקטיווער, לויט זייער אויסזאל און פרייען ווילן אין חדש (און באזונדערס אין די אקטיוויטעטן ביים העלפן אויפשטעלן דער-קרייזן אין פארשידענע טיילן אין לאנד) אדער אין די ראמען פון דער ישראלדיקער קאמוניסטישער פארטיי (רק"ח).

ס'איז דעריבער באשלאסן געווארן אויפצולייזן די