

January/February
1991
\$1.50

JEWISH AFFAIRS

**The Mid-East Crisis and
the Jewish People**
Herbert Aptheker

Report from Israel
J. Lipski

**Racism, Chauvinism and
the Struggle for Equality**
George Fishman

**Two Film Festivals;
Two Jewish Communities**
Alfred J. Kutzik

**Sixty Years Ago: Einstein's
30 Hours in Cuba**
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The End of History
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Declaration of Montevideo
New Jewish Agenda on
the Persian Gulf



Letters from readers

The following letter was sent to the *Long Island Jewish World*:

In "Mainstreaming Behind Bush" (11/23/90) Mr. Carrol reports that mainstream American Jewish groups are expressing support for President Bush's policy in the Persian Gulf. He further states, "the consensus among major Jewish organizations contrast with the views of National Conference of Catholic Bishops and the National Council of Churches which call for restraint and in the case of the National Council withdrawal of American troops."

This is true, but I wish to point out that here in Long Island we have a growing peace movement of both Jews and non-Jews which questions Bush's policy. This movement of peace and religious organizations, military families with sons and daughters in the Persian Gulf are beginning to hold weekly vigils at our local congressional offices. These vigils are visible public expressions of citizens' support for a national policy avoiding the human and economic costs of a war in the Middle East.

In the words of the Dec. 1989 UN resolution we must seek "a comprehensive, just and lasting solution" and not just blindly follow Bush's policy.

Irving Satinoff
Great Neck, NY

I am currently working on a book about American victims of the Holocaust and would like to hear from any survivors, including captured soldiers, in concentration camps. I am also interested in the treatment of American Jewish soldiers in POW camps (in particular Berga) and any eyewitness accounts of their mistreatment or deportation to concentration camps. The project to collect testimonies is being done in cooperation with the Simon Wiesenthal Center.

Mitchell G. Bard
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CORRECTIONS

In our last issue two names were misspelled. The contribution of \$1,000 to *Jewish Affairs* is from Irwin Corey and the author of the *N.Y. Times* op-ed article "If My Marine Son Is Killed" is Prof. Alex Molnar.

JEWISH AFFAIRS



Vol. 21, No.1

January/February 1991

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Jewish Affairs is published by the Communist Party, U.S.A. at 235 West 23rd Street, N.Y., NY 10011, 7th floor (212) 989-4994, ext. 207. Subscriptions: \$7.50 per year (bi-monthly). Second class postage paid at the post office in Balmain, N.J. ISSN: 0021-6305. Postmaster: Send address changes to *Jewish Affairs*, 235 W. 23rd St., N.Y., NY 10011

Editorials

Stop the War! Negotiate!

Even before the Gulf War began on January 17, nearly all the "major" Jewish organizations, including the religious ones, were publicly expressing support of Bush's proposed military action. That the Jewish establishment did not speak for all Jews was dramatized on January 12 when the Jewish members of Congress voted 22 to 19 against giving the president the authority to use U.S. troops against Iraq. However, once Iraqi missiles began striking Israel on January 18, heightened concern led many Jews who had been opposed to the war to switch to supporting it. The missile attacks convinced them that what the Jewish establishment, the Israeli government and — for a short time — the Bush administration had been saying was true: Saddam Hussein was another Hitler who had to be done away with by force of arms. No matter that Hussein's third world Iraq is not Hitler's Germany which was a self-sufficient arms-producing industrial power with several times the population, etc., etc. Most U.S. Jews now believe that this war is necessary to protect the people of Israel from destruction, i.e., "that it is good for the Jews."

Nothing could be further from the truth! As for protecting the people of Israel — would Iraqi missiles be exploding in Israel if there were no war? Would there be the danger of poison gas killing Israelis if there were no war? As regards Jews outside of Israel — would there be the danger of increased terrorist attacks on Jews and Jewish institutions if there were no war? And would there be the danger of increased anti-Semitism when non-Jews realize that war could have been avoided if Israel had agreed to an international conference to settle the Palestinian question?

This link between the Gulf War and the Israeli-Palestinian conflict can hardly be denied by the Jewish establishment and the Israeli and U.S. governments. The fundamental linkage they deny is evidenced by the stringent curfew imposed by the Israeli military on the Palestinians in the West Bank and Gaza since the second day of the war. This linkage is recognized by every other country in the world who, like the European Community, support the convening of an international conference to settle the Israeli-Palestinian conflict and establish peace throughout the Middle East. Indeed, recent statements by Secty. Baker and Pres. Bush indicate that the U.S. government actually agrees.

But the U.S. Jewish establishment refuses to support such a conference which is the only realistic basis for a negotiated settlement of the Palestinian question,

the key to peace in the region. Only a few farsighted establishment leaders like Rabbi Arthur Hertzberg reject what he calls "the Likud approach" to the Gulf War as "good for the Jews" and maintains (in his words), "The only way to peace is through a settlement with the Palestinians."

Progressive Jews and their "minor" organizations expressed opposition to the Gulf War before it began at the Shalom Center's Jan. 6-7 conference at Columbia University and since then through the sizeable Jewish contingent at the Jan. 26 peace demonstration in Washington, D.C. It is our responsibility to let other Jews know this war is bad for Israel and bad for the Jews. By words and actions we need to convince them to support what is truly in the interest of the Jewish people and Israel: an immediate ceasefire and an international peace conference to negotiate a peace settlement of all conflicts in the Middle East including that of Israel and the Palestinians.

We join Israel's progressive *Hadash* coalition in demanding: U.S. out of the Gulf! Iraq out of Kuwait! Israel out of the West Bank and Gaza!

No F.B.I. Harassment of Arab-Americans

We add our voice to those demanding that the F.B.I. stop its outrageous questioning of Arab-Americans without evidence of wrongdoing supposedly aimed at deterring Iraqi-inspired terrorism.

This violation of the rights and aspersion on the character of certain of our fellow-citizens based on their national origin is reminiscent of the government's criminal mistreatment of Japanese-Americans during World War II. Not only should the F.B.I. be made to stop its "interviews" of Arab-Americans but those responsible should be punished and the hundreds already "interviewed" should receive individual apologies.

We are gratified that joining Arab-American, Japanese-American and civil liberties organizations in supporting congressional demands for a halt to this F.B.I. program are the American Jewish Committee and the American Jewish Congress.

The Mid-East Crisis and the Jewish People

Herbert Aptheker

Confusion is widespread in the United States over the question of war or peace in the Mid-East. Not least is this confusion present among the Jews in our country.

How deep it is may be illustrated in the case of Michael Lerner, editor of the distinguished and influential monthly, *Tikkun*. Lerner is a person of deeply democratic persuasion and his past opposition to war was confirmed when his rejection of the Vietnam atrocity led him to prison.

But in the present Mid-East crisis, with its clear involvement of Israel, Lerner and *Tikkun* and many others—like Rabbi Douglas Kahn, director of the Jewish Community Relations Council in San Francisco, and Rabbi James Rudin, interreligious affairs director of the American Jewish Committee in New York—expressed profound uncertainty. Meanwhile, they publicly remove themselves from growing peace activity in both religious and secular circles.

Why? The fear is that Saddam Hussein represents a dire threat to Israel, Lerner and *Tikkun* and many others—like Rabbi Douglas Kahn, director of the Jewish Community Relations Council in San Francisco, and Rabbi James Rudin, interreligious affairs director of the American Jewish Committee in New York—expressed profound uncertainty. Meanwhile, they publicly remove themselves from growing peace activity in both religious and secular circles.

Such analogies miss the mark. Hitler was not "appeased" by the western capitalist powers. Hitler was a creature of the world-wide bourgeoisie, in his country and in the West, all of whom anxiously supported his commitment to destroy the Left in Germany and to annihilate the USSR. That is why he was not "dealt with" in Czechoslovakia, but rather given Czechoslovakia.

Furthermore, the way Hitler should have been dealt with was by collective security; by a coalition of anti- and non-fascist powers making clear to Hitler that nothing would be given to him, that his dreams of expansion would not be allowed to eventuate. If this had been done there would have been no betrayal at Munich, no crucifixion of Spain—and no World War II with its fifty million dead.

It is certainly true that Saddam Hussein is neither Ho Chi Minh nor Daniel Ortega. He is a tyrant and he

has been responsible for awful crimes rivaling those of Nixon against the peoples of Asia and those of Begin-Bush against the peoples of Palestine and Lebanon.

Moreover, part of the great attraction which Saddam exerts upon the Arab peoples lies in the fact that he does embody for them—of course in distorted form—their merited hatred of western imperialism, with its installed sultans, emirs and sheiks, with their disgusting regimes of plunder and luxury and medieval-like oppression highlighted by their enslavement of women.

To find Jews—liberal Jews at that—supporting a regime such as exists in Saudi Arabia where absolute monarchy exists, where Jews are abhorred, where women are systematically degraded and insulted, where working people are denied all rights, where so-called justice is that of the 15th century—to find Jews supporting this, objectively if not subjectively—is tragic testimony to the blinding capacity of chauvinism.

War with present weaponry means agony of indescribable dimension. War in the Mid-East led by Washington—that Washington awash with the blood of millions in Asia and Latin America, that Washington presiding over a "free market" with millions unemployed, with millions living in the street, with its cities in decay, its prisons the most crowded in the world, its illiteracy the highest in the industrial world, its corruption so vast as to be shaking its own financial and industrial structure—to believe that this racist Washington is to be entrusted with policing the globe, with fashioning a "new world" adorned with a "million points of light"—to believe all that is to believe that evil is good and that the Bush-Quayle team represents humanity's glory.

There must be a uniform standard of obedience to international law, whether violated by the United States in Libya and in Panama, in Grenada and in Nicaragua, or by Israel in its denial of the national rights of the Palestinian people who it is deporting, imprisoning, torturing and killing.

All U.N. resolutions opposing violations of international law must be enforced. The entire question of the Mid-East must be examined at an international conference committed to the achievement of just solutions. This must be held now, prior to war, not after war.

War will bring not only immense suffering but also intensified hatreds, grievances, problems. It will solve
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Report From Israel

J. Lipski

When you listen to the government officials and to the decisions adopted by the cabinet, you could get the impression that we have already reached an Israeli-Palestinian peace, that there are no daily conflicts of Jews and Arabs, that we have no big army of unemployed, that the masses of Jews arriving from the Soviet Union are already provided with apartments and jobs and that there is no serious danger of a war in the Gulf that could cause us extremely grave damage.

The right-wing clerical government has shown that it can extend the coalition to 64 Knesset deputies, i.e. it has now a larger majority than before. Why was it necessary to include the 4 deputies of the religious party, Agudath Israel, in the government? For weeks negotiations have taken place on limiting public bus service on Shabbat, on prohibiting completely the sale of pork and on banning nude pictures.

Now, according to the proposed law, busses will have to stop running earlier on Friday evening and they start running much later on Saturday night. As a result working people will find it hard to visit a relative in another town or in a kibbutz. The new law will hit especially hard the soldiers who are going home on leave and have to return to their camp on Shabbat. At the same time, owners of cars are permitted to move freely! The prohibition of pork trade and its production will severely affect Kibbutz Mizra which has specialized in this product that is also an import export item. The majority of the people of Israel are far from religious, but a small minority imposes its way of life of the whole country where non-Jews also live. At the same time a kibbutz with a thousand inhabitants is denied its economic basis of existence and another 20,000 persons who make a living from this trade are added to the huge army of 170,000 unemployed. It is also important to point out that the Likud government's agreement with the religious parties grants monthly financial aid for Yeshiva students (who are exempted from military service). They get 250 Shekels when soldiers get only 130.

These are the issues that occupy the government. Now the Knesset will also be forced to deal with them because the clerical parties are urgently demanding the approval of these laws. 140,000 new immigrants have arrived in Israel since the beginning of this year. They are being housed in hotels that are empty because al-

most no tourists are coming. The construction of apartments has not yet started. The State Comptroller has bitterly criticized in her annual report the absence of any policy initiative for absorbing immigrants because no houses are being built and no jobs created. Prime Minister Shamir could not bear the State Comptroller's criticism and attacked her personally even though broad circles, including some of Shamir's colleagues, admit that her arguments were based on hard facts.

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Mid-East Crisis

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nothing and aggravate everything.

War with present-day weapons in the Mid-East war will threaten not only Israel's existence; it will put at risk humanity's survival.

Once war begins, madness prevails. Nothing is so important today as devoting every ounce of one's energy, strength and passion to preventing war in the Mid-East.

Submitted January 11, 1991

Postscript

President Bush announces "The Liberation of Kuwait." Nauseating demagoguery. Kuwait was ruled by an absolute monarch whose corruption was as gross as his power was absolute.

The U.S. government fights for hegemony over the Mid-East, that vast reservoir of oil and that geopolitical center of global power. The U.S. government fights to maintain a status quo characterized by medieval sovereignties maintaining power over impoverished peoples whose women in particular are held in subjugation.

War is the most horrendous enterprise; only the most precious values of humanity can justify it. This war is a war of conquest, of greed, a war by imperial forces for foul purposes.

All who value dignity and decency; who prefer life over death, should exert every ounce of energy to bring this war to a speedy end. Let settlement of differences begin now before the madness of mass killing makes settlement infinitely more difficult.

Bush's war must be halted by an aroused populace before the existence of civilization is irretrievably endangered.

Cease fire! Negotiate now!

Submitted January 17, 1991

J. Lipski is our Israeli correspondent.

Racism, Chauvinism and the Struggle for Equality

George Fishman

This article was originally a presentation to a conference on combatting racism and anti-Semitism in Highland Park, N.J. on October 6, 1990.

Before our eyes we see racist stereotypes unfold, whether of the blatant or subtle variety. The blatant variety is brought out by the pro-corporate military actions in countries of color, earlier in Panama and now in the Mid-East. A colonial foreign policy begets racism at home. The Arab Anti-Defamation League reports that since President Bush dispatched massive troops, warships and planes to protect the sands and sheiks and especially to wrest control of the oil of the Mid-East, there has been a step-up of anti-Arab chauvinism in the form of insults, ignorant belittlement of the culture of Arabic peoples, the characterization of Arabs as "animals" and TV caricaturing of all Arabs as one-dimensional "terrorists." Such a chauvinist outcropping is cause for alarm because it is colonial war propaganda and it poisons thought patterns. Bigotry cannot be compartmentalized. Evidence of the inseparability of bigotry is the current wave of racist, anti-Semitic vandalism in New Jersey involving South Brunswick, Old Bridge, New Brunswick and Perth Amboy, the assault on an African American youth by white policemen in Franklin Park and the beating of an Indian immigrant by a racist gang in Jamesburg. These racist attacks took place despite or maybe in defiance of the stiff hate crimes act recently signed by Governor Florio that the Coalition to Combat Racism and Other Prejudices (C.R.O.P.) helped bring about. There is undoubtedly a neo-nazi, white supremacist concentration in Middlesex County, where all of the above hate crimes took place. The arrest of neo-nazi school drop-outs implicated in hate crimes revealed ties with an organized KKK group with a focus on high school youth. Adding to the KKK's New Jersey thrust is the electoral activity of David Duke's "Populist Party." This party has been campaigning against affirmative action. A "Populist" candidate—a self-proclaimed Jew-hater—has been demanding that Jewish Americans "get out" of the U.S.

The fact that the hate crime vandals selected the Jewish holiday of Yom Kippur to desecrate tombstones

George Fishman is the author of the dissertation, "The African American Struggle for Freedom and Equality in the History of New Jersey, 1624-1849/50" (Temple University, 1990).

in Jewish cemeteries shows the virulence of the anti-Semitism involved. It also shows the urgency of combatting it by building a broad movement across lines of race, religion and viewpoint to unite people. This movement must address measures that tackle underlying causes, with special attention to the needs of youth in the cities. Measures for nutrition, equably funded integrated quality education for all, the overcoming of school drop-outs, jobs, housing, health and child care, drug prevention and rehabilitation, recreation centers—all with affirmative action—are important measures to combat racism and anti-Semitism, as well as religious intolerance of all kinds, discrimination against women, homophobia and anti-laborism.

However, the racist poison is not always as blatant and clearly packaged as neo-nazi graffiti. It is also dispensed in sophisticated ways in the mass media and scholarship. An example of the latter is the concept of the "cultural landscape" advanced by Professor Peter O. Wacker of Rutgers University in New Brunswick.

During the 1970s he was able to detect contributions to culture in New Jersey history by all of the many ethnic groups of the population with one exception—African-derived people. While he has written prolifically in the intervening fifteen years he has not repudiated or corrected his racist claim that African Americans in New Jersey did not contribute to its "cultural landscape." What he is saying is 1) that African-derived people were devoid of culture—an unbelievably ignorant proposition that Professor Allan Howard of the Rutgers African Studies Department showed today to be completely false, 2) that African-descended people were mainly slaves and therefore the masters owned them lock, stock and barrel, including their will and minds, keeping them from making an independent contribution. However, Professor Wacker is underestimating the free component of the African American people in the history of New Jersey as they were part of the colony's "cultural landscape" before the first English colonizer appeared on the New Jersey scene. He also is contradicted by the role of enslaved Black people in the struggle for their freedom and equality. This struggle is a record of brilliant talents and accomplishments and with anti-racist white support, as the African American struggle was not only for themselves but in the interests of the entire population. The scholarly belittlement of the African American people finds its way

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Two Film Festivals; Two Jewish Communities

Alfred J. Kutzik

Last year two international film festivals held abroad went practically unreported in this country. One was the Jewish Film Festival in Moscow in March and the other was the Festival of Latin American Cinema in Havana in December. Both demonstrated that Communist-led socialist societies as different as the Soviet Union and Cuba are not inhospitable to Jews and Jewish culture.

The Moscow Film Festival was the largest Jewish cultural event ever held in the Soviet Union. Fifty thousand Jews and non-Jews saw thirty films on Jewish themes from eight countries, including the U.S. and U.S.S.R., during the eight days of the festival. Millions of Soviet people were informed of this by television and radio but there was not a single anti-Semitic incident of any kind at the event. This was not reported in the U.S. press which at that time was carrying story after story on the forthcoming pogrom which did not take place in Moscow on May 5.

Alan Snitow, president of the San Francisco Jewish Film Festival, who helped organize the Moscow festival, quotes the Soviet Jewish director-actor, Roman Spector, as saying, "I am sick of seeing stories about anti-Semitism in the Western press. Why isn't the press covering the real story, which is Jewish revival in the Soviet Union?" Snitow's article in the April 1990 issue of *Tikkun* provides evidence gathered by him in the course of several recent visits there of the limited extent of anti-Semitism and the growing renaissance of Jewish life in the Soviet Union. He concludes that the remarkable Soviet Jewish cultural and institutional developments are hardly being reported in the U.S. press because the Jewish establishment's policy to evacuate Soviet Jews to Israel depends on the presumption that virulent pervasive anti-Semitism makes Jewish life in the U.S.S.R. impossible. The Jewish Film Festival in Moscow contradicted this falsehood.

At the same time it contradicted the equally false corollary that Marxist-Leninist communist parties tolerate or promote anti-Semitism. Less directly but just as certainly this was also contradicted by the film festival held two months ago in Havana which the present writer attended. Here hundreds of films from Latin America and a few from the U.S., Germany, etc. were seen during a two-week period by tens of thousands of Cubans and several hundred film-makers, critics and journalists from other countries. Among the many film-showings, an audience of some 3,000 gave the intensely Jewish U.S. film "Enemies: A Love Story,"

with a Jewish director and a Jewish cast, rapt attention and unusual applause. And the director, Paul Mazursky, who said he was from Brooklyn where most of the film is set, received a warm reception. Under-scoring this friendliness towards Jewish film-makers was the positive reaction from both public and critics to the film "Havana," with the same leading lady (Lena Olin) and the unmistakably Jewish director Sydney Pollack. He received an even warmer reception and extensive favorable coverage in the Cuban press despite some (unmerited) criticism of the film's treatment of the Cuban revolution.

Also getting appreciative attention at the festival were two U.S. documentaries with Jewish content or connections. The director of "Forever Activists," subtitled "Stories from the Veterans of the Abraham Lincoln Brigade" may not have been recognized as Jewish from her name (Judith Montell), but the majority of the vets interviewed in the film were readily identifiable. This wonderful film—perhaps the best of those that have been made on the subject—was a contender for the award of best documentary. The award was deservedly won by "The Story of Maria," about a year in the life of a Salvadoran woman guerrilla leader, co-directed by two women named Ryan and Cohen.

While not part of the festival, during its final days prime time Cuban TV carried a Spanish-captioned showing of "Crossing Delancy," one of the few U.S. feature films as Jewish as "Enemies." This made me wonder whether Jews did not just have friends but *landsleit* in the industry. The one I know of is the TV director-producer Estella Bravo, who had a Camp Kinderland childhood in the U.S.

Although a good number of film people in Cuba are Jewish, I personally only came across one whose Jewish identity I could be sure of. On December 16, the last day of the festival, instead of going to the awards ceremony, a few other festival participants and I attended the annual Hannukah party of the largest of Havana's four Jewish congregations. Here I was introduced to Louisa Perez Nieto, who only four days earlier I had seen starring in *Papeles Secundarios* ("Supporting Roles"), which was one of the outstanding films of the previous year's festival and shared the first prize at New York's Festival Latino last summer. Perez, who also shared the Festival Latino's prize for best actress, had foregone the awards ceremony to attend the Hannukah party at the congregation of which her father was a member and where she had received

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60 Years Ago: Einstein's 30 Hours In Cuba

Joseph Altshuler

This article is reprinted from a recent issue of the leading Cuban magazine, Bohemia. Written by a Cuban-Jewish journalist and translated especially for Jewish Affairs by Isaac H. Gelen, a member of Havana's largest Jewish congregation, this account of the brief visit to Cuba by Albert Einstein six decades ago reflects the values and views of this great progressive secular Jew.

When the world's famous creator of the Theory of Relativity set foot on Cuban soil in the first hours of Friday, December 19, 1930, he expressed his wish for acquiring a summer hat because the day seemed to be a hot one.

Neither lazy or shy, the people in charge of receiving the newcomer took him to the fanciest store in the capital city, *El Canto*¹, whose owners made the gesture of giving to the illustrious visitor the best Panama (*jip-ijapa*) hat they had for sale. They only asked him to pose for a portrait in the photographic studio of the store. After taking the photograph, the plan of activities that had been prepared for the 1921 Nobel prize winner in physics got under way.

The first activity was to pay a visit to the Ministry of State and, afterwards, attend an event in honor of the German professor, which took place at Havana's Academy of Medical, Physical and Natural Sciences, co-sponsored by the Cuban Geographical Society. It started at 11:00 a.m. with welcome and praise said by the then Secretary of Health and Welfare, in his role of the Academy President. Einstein briefly thanked him and appraised the Cuban people's work, which he characterized as promising "great and marvelous achievements," according to the newspaper records.

In the Golden Book of the Geographical Society, where he was asked to write some statements, the illustrious guest wrote: "The first truly universal society was that of scientific researchers. Perhaps the coming generation will establish an economic and political society which will avoid catastrophes through security."

What did he actually mean? We don't know for sure but we can well imagine, because the world was then suffering an intense economic crisis and the unemployed were counted by the millions in most industrialized countries. The very same Einstein had stated a few days earlier in New York: "Hitler is living on Germany's empty stomach."

At one o'clock, and after having received, together with his wife, Elsa, the greetings of the Jewish commu-

nity of Cuba, the Professor and the rest of his party attended a banquet offered in his honor by the president of the Academy in the "roof-garden" of the Plaza Hotel. After finishing the meal, they went on a tour of the city in accord with Einstein's wish to "get to know as much as possible about the city of Havana and the countryside" in the few hours left in his schedule.

The visitors were driven to the exclusive "Country Club" and "Havana Yacht Club,"² and afterwards to the Santiago de las Vegas district, so that they could admire "the sights of the Cuban countryside, in all its beauty in spite of the season of the year," and visit the local hydraulic works, the Mazorra hospital for mental illness, and the Industrial Technical School, built a little while before. As might be expected, a visit to Havana University was not included because it was the most visible center of rebellion of the people against Machado's tyranny and it just then had been closed indefinitely by a presidential decree.

The last act of the journey in which the famous physicist took part was a reception in his honor offered by the Cuban Engineer's Society. It started at five o'clock in the afternoon with some words by this society's President, to which the guest answered expressing his gratefulness for the warm reception he was given, that had allowed him to see the most picturesque landscapes and also wishing the country a bright future.

After the "splendid buffet and drinks" obligatory on these occasions, and after signing the visitor's book, Einstein was overwhelmed by a flood of solicitors of autographs from among those attending the banquet — about two-hundred engineers and other "intellectuals" invited to the party, whose names were omitted by the writer of the article published in the Society's magazine "on account of lack of space and to avoid the possible oversight of prestigious names." Besides this article didn't mention the lack of protocol when the guest, no doubt burdened by so many honors, left the place all of a sudden, entered the car which was waiting for him and left for the pier, in order to board ship.

Einstein had declined an invitation to stay at the National Hotel, which was then the newest and fanciest in the capital, because he wanted to stay overnight on the ship *Belgenland*, on which he was travelling, just as he had done during the five days of his stop in New York, from the 11th to the 16th of December.

At that time, a little after the ship's arrival, fifty newspapermen and as many photographers, climbed

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The End of History

Eduardo Galeano

This is reprinted from Claridad, newspaper of the Puerto Rican Socialist Party.

The end of history? To some of us this is nothing new. Five centuries ago, Europe decreed that memory and dignity were a felony in the Americas. The new owners strictly prohibited the remembrance of history, and they prohibited making it as well. Since then, we can only accept their version of it.

Black skins, white wigs, crowns of light, silk robes and jewelry: in Rio de Janeiro's carnival, the hungry and dispossessed dream together and become kings for a little while. During four days the world's most musical people live their collective delirium. Then on Ash Wednesday, at noon, the party's over. The police will round up whoever is still in costume. The poor put their feathers and their cosmetics away, they remove the visible masks—masks that unmask them, that give them fleeting liberty—and put on the other masks. Invisible, the masks of routine, obedience and misery. Until the next carnival, the queens wash dirty dishes and the princes sweep the streets.

They sell newspapers that they cannot read, sew clothes that they cannot wear, wax cars that will never be theirs and build tall buildings in which they will never enter. With their cheap arms, they will provide the world market with cheap products. They built Brasilia and from Brasilia they were cast out. They make Brazil, and Brazil is the land of their exile.

They are unable to make history, they can only suffer it.

The end of history. Time has reached its retirement, the world stops turning.

Tomorrow is another name for Today. The table is served and western civilization does not deny anyone the right to beg for scraps.

Ronald Reagan wakes up and says: "The Cold War is over. We won!" Francis Fukuyama, a fellow from the State Department, wins sudden success by discovering that the end of the Cold War is the end of history. Capitalism, that now calls itself "liberal democracy" is the final port of all the voyages. "the final form of human government."

Time of glory. There is no more class struggle and in the East there are no more enemies, only allies. The free market and the consumer society conquer the universal consensus that was only retarded by the historic detour of the communist mirage. As the French Revo-

lution wanted, we are all free, equal and in brotherhood now. And we all have property rights. The kingdom of greed, paradise on Earth. Like God, capitalism has the very best opinion about itself and does not harbor any doubts about its immortality.

"The fall of the Berlin wall is welcome," said a famous Peruvian writer Carlos Alzamora recently, "but the other wall, the one that separates the world of the poor from the world of the wealthy, is now higher than ever." A global apartheid: the bouts of racism, intolerance and discrimination, which are becoming increasingly common in Europe, punish the people who try to jump that wall to gain entry to the citadel of prosperity.

The Berlin Wall died a good death without reaching the age of 30, but the other wall will have 500 years of existence soon. The unequal exchanges, the financial extortion, the capital drainage, the information and technology monopoly and the cultural alienation are the bricks that are piled higher and higher as the gap of wealth and sovereignty from North to South widens.

What happens with money is the opposite of what happens to people: the freer it is, the worse its consequences become. Economic neo-liberalism, which is now treated as the end of history, cherishes oppression under the banner of freedom. In a free market the victory of the strong is natural, and the annihilation of the weak is legitimized. Thus racism is elevated to the pedestal of economic doctrine. The North proves the divine justice: God rewards the chosen and punishes the inferior races, now biologically condemned to sloth, violence and inefficiency. In a day a worker from the North makes more than a worker of the South in half a month.

Hunger salaries, low production costs, bankruptcy prices in the international market. Sugar is one of the Latin American exports destined to instability and reductions. For many years there was an exception: the Soviet Union paid, and still does, a fairer price for Cuba's sugar. Now in their euphoria, capitalists rub their hands with glee. There are high hopes that this commercial agreement will not last long. Nobody even thinks that this exception could lead to the rule of a new international order, more just and an alternative to the systematic theft that the technical people call "deterioration of the interchange terms." If the Soviets still pay a good price for Cuban sugar, that only goes to prove the diabolical intentions that have guided

continued on page 16

Meyer Case

Anne Filardo

It's very difficult to say goodbye to a friend, particularly a friend like Meyer Case. I offer my special condolences to his dear wife Clara, who has been in poor health for many years. Meyer took care of her with unlimited love, devotion and tenderness, despite his own serious health problems.

Many of the younger people present at this service know very little of Meyer's life. For them and for those of his own generation as well, let me recall some of his life history. Meyer was an active member of the glorious organization known affectionately as the "open" old "teachers union." Because of that he was subject to the severest pressures of the McCarthy period. The vicious hunt, authorized by New York State's Fineberg law and the Board of Education's infamous Timone resolution and carried out by shameless lackeys like Moscowitz, drove several hundred of the finest teachers out of New York City's schools.

Meyer was part of that generation of giants who defied the inquisitors. He was one of those courageous individuals who said, "Judge me by my performance in the classroom." He refused to answer the loaded questions of politics and ideology and refused to become an informer in order to save his job. In a time that "tried men's souls," the teachers union and individuals like Meyer withstood McCarthyite attacks and acquitted themselves with honor.

Throughout the rest of his life Meyer remained committed to and involved in various struggles for public education, peace and justice in the world and for an end to racism.

But Meyer was not only a political activist, he was a rare human being who knew the meaning of friendship and understanding in its profoundest sense, on a personal level. He maintained warm relations with members of his family, who knew he was a good listener and would not reject them because he disagreed with their ideas or lifestyle. It was this quality that enabled him to maintain good relations with friends all over the country. He was the center of an informal network that kept track of where old friends were and what and how they are doing. This network made it possible for him to raise large sums of money for a variety of causes. And every year, including the current one, he sold enough tickets to fill three tables at the fund raising dinner of one of his favorite publications,

Anne Filardo is a New York City teacher-activist.

Jewish Affairs.

Let me close by giving a personal example of Meyer's ability to relate to people on a personal as well as a political level. My father died almost six years ago at the age of 92. Almost everyone I know ignored his death, probably thinking, "Well, he lived a long life." Meyer, who had never met my father, sent me a beautiful letter of condolence, in which he also recalled his feelings at the death of his own father many years before. Meyer was a "mensch," in the best sense of that word and he will be sorely missed. □

Two Film Festivals *cont. from page 7*

her Jewish education.

The congregation's former school in the four-story building adjoining the synagogue educated hundreds of children before the exodus of most of the business-oriented Cuban Jewish community after the revolution. Now classes for the few children of congregants are held in the synagogue.

The Hannukah party was wonderful, with a group of young girls lighting a menorah and singing songs and a meal replete with latkes for about 200 people ranging from infants to great-grandparents. However, these 200 were a small part of Cuba's present Jewish population of about 1,000 and there were few young adults among them. A majority of the highly-educated Jews of Cuba view the Jewish community as a religious group with which they have no desire to affiliate. The congregational leadership is attempting to retain these secular Jews within the community by stressing the "traditional," i.e., cultural and ethnic, rather than the religious nature of Jewishness, according to the congregation's president, Dr. Jose Miller Fridman. He and other congregational leaders, told me that Jews have complete freedom to engage in cultural and religious activities and complete acceptance in every sphere of Cuban society. This acceptance was borne out by my impressions of the Jewish dimensions of the film festival. Ironically, it is this acceptance in conjunction with an exclusively religious conception of Jewishness that has resulted in the alienation of non-religious Jews from the community.

Whatever the future of the precarious tiny Jewish community of Cuba, even more than the indestructible huge Jewish community in the Soviet Union it demonstrates that Jews can live freely and securely in Marxist-Leninist CP-led societies. □

Jack Kling

Sue and Rhoda Kling

Jack Kling was born in 1911 on New York's Lower East Side of Eastern European parents. By the time he was fifteen, he had quit school and joined what was then called the Pineapple Gang. His father, a furrier, got him a job in the shop he worked in, but Jack had hardly begun to learn the trade when the union called the furriers out on strike. When a furrier on the line was stabbed and fell to the street, Jack at once went to the rescue and did not realize until both were taken to the hospital that he himself had received a large cut across his chest and was bleeding heavily.

The Young Communist League, recognizing his courage and potential for leadership, recruited him and his life-long path was set.

At age 19 he was sent to Chicago as an organizer. Ashamed to ask for lodging, he slept on park benches and cadged food, getting by on what little money his father in blind trust had tucked into his pockets, until the YCL realized how he was living and got him room and board in a sympathetic home.

Soon he was in political leadership in the YCL. Among his early activities was fighting for African-American workers to be allowed into the construction industry. He was arrested for disorderly conduct and sentenced to six months in jail. His arrest made front-page headlines in the *Chicago Tribune*.

In December 1935 he married Sue, a partnership that lasted nearly fifty-five years and which produced a daughter Rhoda and son Richard.

Within three months of their marriage they were sent to the Soviet Union for a one-and-a-half-year stint, which started him on a journey into the world of international exchanges, one of his early experiences being as representative to the World Youth Congress in Geneva, Switzerland, which was supported by many notables, including Eleanor Roosevelt.

In 1936 the war against Spain was launched and he went across Europe and the U.S. to help recruit volunteers for the Abraham Lincoln Brigade. He begged to join them, but was refused because his organizing abilities were too valuable.

For the next years he was invited to one country after another, including Czechoslovakia, Poland, Hungary, and the Soviet Union. In Germany, Jack was the only person not saluting as Hitler paraders passed by. In Finland he spoke to a YCL meeting and was escorted by the police from his hotel to the train.

In the 1950s, the McCarthy black cloud swept over

the nation. He became the national treasurer of the Communist Party USA, helping raise huge sums of money for the defense of the CP leaders on trial. With continuous arrests of CP leaders, he left his wife and children for four-and-a-half years, continued to work surreptitiously, until the repressive laws were repealed and he was able to come home again to take up life with his family.

When he returned, he decided to try working in private industry; but his organizing ability was already well-known and the *Morning Freiheit* asked him to step in as Manager. He stayed there for five years, broadening his already extensive political insights into working with rabbis and other leaders in the field of Jewish progressive affairs.

When his differences with the *Freiheit* leadership became too sharp, he returned to full time work with the Communist Party as District Organizer of Illinois, until his illness began to curtail his activities.

In 1983 he had a quadruple bypass and in 1987, due to the complications of his long-standing diabetes, he had a leg amputated, which marked the beginning of a serious decline in health. Through it all, he maintained his strong interest in politics and his deep devotion to family which by then included his daughter-in-law Bonnie and three grandchildren.

In June of 1990, in spite of advanced illness, his strong will to live – which astounded his doctors – enabled him to enjoy his daughter's wedding and the entrance of his son-in-law Hank into the family. He also continued to receive the love and support of his two brothers and two sisters.

Gravely ill, in and out of the hospital, he reached his 79th birthday on August 14, but on November 15, he died in his home. Yet his fighting spirit lives on. His biography, *Where The Action Is*, and his papers are in the archives of the Chicago Historical Society. □

In Memoriam

We mourn the loss to *Jewish Affairs* and the progressive movement of Meyer Case and Jack Kling and express condolences to their families. Case was a major supporter of *Jewish Affairs* and Kling a member of the editorial committee.

Editorial Committee

aboard for the purpose of interviewing the Professor, who would write in his diary later: "The newspapermen asked particularly insignificant questions which I answered with vulgar jokes that that were received with enthusiasm." More than in any other place, the autograph hunters became a plague. Faced with the impossibility of avoiding this situation, Elsa let it be known that in order to give a humanitarian purpose to this "the professor would be very happy" if every request for an autograph be made by letter together with, "let's say, three dollars for the poor people of Berlin."

Besides his wife and a friend of the family, with the famous scientist there were his secretary, Helen Dukas, and the Austrian mathematician, Walther Mayer, who had been working very closely in collaboration with Einstein for almost two years on what had become for him an obsession: to establish a Unified Field Theory able to cover electromagnetic phenomena with the gravitational attraction of matter, because the Relativity Theory only applied to gravitation.

The Professor and his company had boarded the ship in the Belgian port of Amberes the 2nd of December, to travel through the Panama canal to the California city of San Diego and from there by highway to the nearby city of Pasadena, where they arrived with the New Year, invited by the director of the California Technical Institute, Robert Milliken, Nobel Prize winner in physics in 1923 for his important experimental findings, one of which fully confirmed the photoelectric effect formula developed by Einstein in 1905. Significantly, another of the people invited was Albert Michelson, Nobel Prize winner in physics in 1907, whose experiments on light diffusion was closely linked to the Special Theory of Relativity that Einstein had also enunciated in 1905, when he was less than twenty-six years old.

For the illustrious scientist, the visit to Pasadena had a special attraction, because it would give him the opportunity of going to the nearby Mount Wilson astronomical observatory, whose exceptional facilities he expected to be able to use in order to "perform certain investigations which would add new proofs of my General Theory of Relativity". As he declared on the ship to the newspaperman from the Cuban magazine *Bohemia* who interviewed him, "I trust that the powerful instruments of Mount Wilson will let me obtain indisputable astrophysical proofs." But proof of this type was not obtained until recently after four years of very delicate radiotelescopic measurements of the characteristics of certain celestial objects (the binary pulsar PSR 1913+16) discovered in 1974, whose be-

havior adjusts itself very precisely to the predictions about the General Theory of Relativity. Sadly, the creator of the theory could not enjoy this because he had died some twenty years before, in 1955.

The following morning the director of the National Observatory and his wife came to pick Einstein and his company up in order to show them the city. They were surprised when the distinguished visitor insisted on going through "the poor neighborhoods, because having the day before seen the parks, the clubs and the well-to-do homes, he wanted to see the other side of the country," according to Geographical Society of Cuba Magazine, where one can read that his wish of entering "in the most miserable homes, in the disorderly patios of *solares y cuarterias*" and also the group went "to the Union Market, to the small stores located in the commercial street, named Monte, and to the typical neighborhoods of Cuban poverty whose inhabitants had baptized them with the queer names of *Pan con Timba* and *Llega y Pon*..."⁴

Einstein bade farewell to his hosts, thanking them for the trouble they had taken to fulfill his unusual wishes. At one o'clock the *Belgenland* sailed towards the Panama Canal after having stayed at the Havana port about 30 hours. On the horizon remained neocolonial Cuba: "Fancy clubs side by side with the most atrocious poverty, which mainly affects the colored people," wrote Einstein in his diary that Saturday, the 20th of December 1930. □

¹ The biggest department store in Cuba. It was burnt in April 1961 as a result sabotage before the *Bahia de Cochinos* (Bay of Pigs) invasion.

² These places belonged to the upper class elite in Cuba.

³ Homes of the poorer people in the city, slums present only in the capital city. Today's housing plans are directed towards removing those few that still remain.

⁴ *Pan con Timba* used to be the cheapest food to get and it meant bread and guayava preserve, and many people lived on that. *Llega y Pon* can be interpreted as "arrive and settle down," which means that you went to that place and with a few pieces of wood and cardboard built a home, if one can call it that.

Mollie Miller
1903 - 1991
Our Friend and Comrade
will be remembered

Moses Speaks To Israel

Richard Davidson

Hear Oh Israel!

You are oppressing a people!

You are destroying a land!

You have stolen their water!

You have cut down their olive trees!

You have levelled their homes!

You have closed their schools!

You have murdered their children!

Are not the Palestinians a people like you?

Mothers and fathers who want to

raise their children?

Girls and boys who want to live and grow

up?

Should you not understand their anguish,

You who have so often suffered oppression?

Now you are the oppressors.

The destroyers,

The murderers!

Yet there are among you those who want
to stop this abomination.

Those who cry Peace, Peace

In the land of Abraham.

Peace!

Let words replace weapons.

Let faith bloom once more among

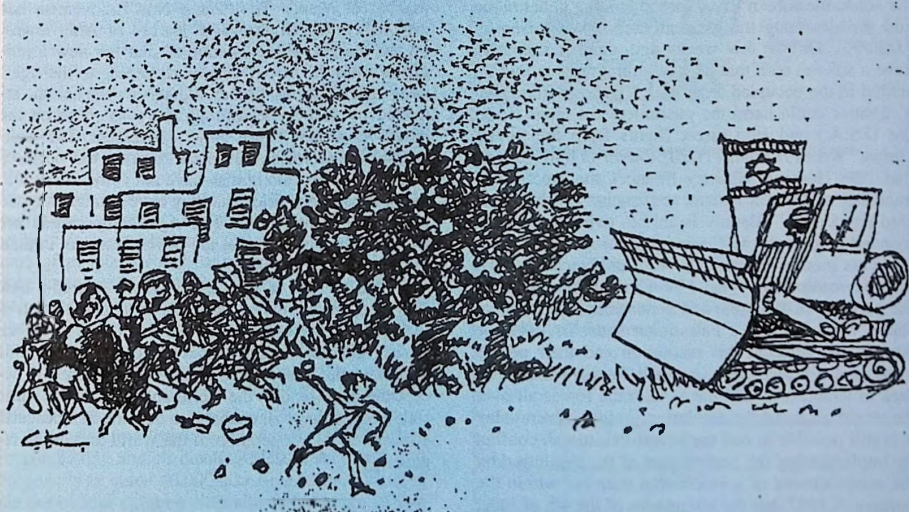
the olive trees.

Let the land heal in peace

And the stars shine in peace.

And the earth you have made accursed

Be blessed with peace.



Report from Israel *cont. from page 5*

Tens of thousands of apartments have to be built but the construction of the first thousand has just started. It was necessary to import a few hundred in which only a minimal number of immigrants can be accommodated. What about jobs? The government has not yet even started thinking about this problem, because new unemployed are added every day. Among the immigrants are academics who in their desperate condition accept cleaning work. They often take the jobs of Palestinian Arabs, which creates hostility among the Arab population.

Not enough that no plans are being put forward for building apartments and creating jobs, the immigrants have to face other, not less painful problems. The Minister of Absorption, Rabbi Peretz, declared during his visit to the Soviet Union, that 40 percent of the Jews who come to Israel from the Soviet Union are not Jews, that it is necessary to change the Law of Return and to investigate the ethnic-religious identity of their grandparents. This attitude has roused vehement protests. It has been admitted that more than 40 percent of the new arrivals in Israel are actually non-Jews.

Speaking about another issue, Premier Shamir found it necessary to declare at a session of his Likud party that "we are obliged to keep Eretz Israel from the sea to the Jordan River for the coming generations and for absorbing the great aliyah" (*Al Hamishmar*, 11/20/90). Only a few weeks ago, cabinet ministers gave a solemn oath that no new immigrants would be settled in the occupied territories. "The declaration by Y. Shamir could harm the guarantees for loans (from the U.S.A.) and stop direct flights from the Soviet Union," writes *Haaretz* (11/20). *Davar* (11/16) reports that "the Housing Ministry finances the erection of hundreds of tents in Amana settlements (in the occupied territories)." Already Israel has twice been reprimanded in the Security Council for doing this.

This month we mark the 43rd anniversary of the historic resolution by the UN General Assembly on the partition of Palestine and the establishment of two states, a Jewish and a Palestinian state. In 1949 the Arab rulers rejected this resolution and their people have paid a heavy price. A small Jewish community then in Israel, Jews and the democratic forces all over the world accepted the resolution joyfully. Even today it is still possible to end the Israeli-Palestinian conflict by implementing the second part of the resolution on the establishment of a Palestinian state not within the borders of 1947, but the boundaries of the 4th of June, 1967. The present Palestinian leaders, who have

learned from their bitter experience, are prepared to make peace and turn the "green line" into a stable border of peace and cooperation. Why does the Israeli government refuse to sit at the negotiating table with the Palestinian leaders under UN auspices? Why do they reject the UN proposals for an international peace conference?

Instead, the Shamir government rejects the proposals of the UN Security Council, of the Palestinians, of the USA, of the Soviet Union; and the situation in the country is deteriorating. Every day Jewish and Palestinian victims are falling, mutual hatred is growing, acts of revenge cause casualties. The desire to keep "the whole of Eretz Israel" has already turned into a bloody illusion devouring victims and billions of dollars. For this reason (and because of the economic situation) tourism is ruined, nobody visits the occupied territories anymore and the "green line" has become a reality. Only with the help of a giant army that costs billions is it possible to keep "law and order." Instead of trying to negotiate, several Palestinian leaders including the editor of the Hebrew paper *The Bridge*, have been put in jail without trial. The progressive Mapam, Ratz and Shinui parties have declared that "the arrest (of the editor of *The Bridge*) is the Black Sabbath of the Palestinians."

Despite all these problems, there is positive, encouraging change in Israeli society as shown by a number of events. The "Peace Now" movement has established cooperation with leaders of Arab towns. So far the prevailing opinion is that the new immigrants from the Soviet Union are turning to the right-wing and religious parties. Lately a symposium, attended by 150 Soviet immigrants took place on the initiative of the "Peace Now" movement. The well-known sovietologist, Michael Agorski has declared that "the Soviet immigrants have not come to settle in the occupied territories and they have a pragmatic and humanistic orientation.. The right-wing parties are wrong if they believe that the Soviet Jews are in their pocket" (*Davar*, 11/18/90).

With the end of the Cold War, we entered a new historical era of solving conflicts by negotiation. It is possible that the crisis in the Gulf will also be solved by negotiations. Israel cannot stand aloof from this important process. It is in Israel's vital interest to accept the new trend in the world and to reach a secure, stable peace that will enable it to develop in a peaceful atmosphere of cooperation in the world and in the region. □

Racism, Chauvinism

cont. from page 6

as negative images in text-books, curricula and classrooms that feed racist violence both in and out of academia.

The role of the mass media in propagating demeaning images is shown in reportage of the beating up of the African American youth Kevin Chambers by the police of Franklin Park in the Greater New Brunswick area. In the background is the consistent racist slanting of supposedly objective news reports, or else burying away or ignoring reports, that expose racism and reflect the struggle against it. In its report on the police beating itself, the *Home News* covered up the racist nature of the police by not reporting that the victim was African American and the police attackers were white. This racism by omission concerning the reportage of the assault of Kevin Chambers led Joyce R. Peterson to state in a letter to the editor, "Racism is not only alive and well in Franklin Park. It is also alive and well in the offices of the *Home News*."

Seeing through racist chauvinism and misrepresentation opens the way to addressing the real causes of racism, anti-Semitism and other bigotry and developing united action towards eliminating discriminatory policies of government authorities on all levels, with affirmative action to correct centuries-old discrimination against racial minorities and women. Anti-racist education is important but becomes effective only to the extent that it leads to multi-racial action to establish equality in real life.

Racism is not only ideological; it also festers at the roots of economic, social and political institutions that profit from discrimination and human misery. Corporate monopoly with its drive for maximum profits from labor exploitation and super-profits from labor of colored and colonial people seeks to keep the mass of people divided, unorganized and backward, and consequently is the main source and continuer of racism, anti-Semitism and discrimination against women. Aggrieved working class poor and white middle class elements may be caught in the racist undertow, but then they go against their own class interests, which lie in united action to seek solutions to their real problems.

Education must address the material requirements for combatting and eliminating racism. At its roots is the poverty of some 40,000,000 Americans, including one out of four children over-all—and one out of two African American children—who go to bed hungry

every night. The roots of racism show themselves in the U.S. dropping to 20th place in infant mortality rate, with the rate for African Americans two or three times higher than that for white people. That is why C.R.O.P.'s program calls for social and economic measures to overcome racism and racist disparity. That is why Jesse Jackson at the 8th Annual New Jersey Black Issues Conference recently applauded the Florio administration for legislating a concrete measure for equality in the face of racist and elitist attack—the passage of legislation to equalize funding of public school districts across the state with transfer of wealth where necessary from rich to poor school districts. That is why John Jacobs of the National Urban League issued the challenge to the American people—see his speech in *Social Thought* (1, 1990)—of closing the racist gap in every phase of life by the year 2000 and to do this by achieving a peace dividend and transferring wealth to benefit the racially oppressed, working class poor in the inner cities. This is a call to put our shoulders to the wheel of history, which now requires bringing peace to the Middle East.

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Document

Declaration of Montevideo

An International Conference of Jewish Progressive Movements took place in Montevideo, Uruguay, November 17-19, 1990 with many Latin-American and some European participants and expressions of interest from organizations in Canada, Israel and the United States — including Jewish Affairs. It adopted the following resolutions:

1) We reaffirm that there is an absolute need to strengthen peace in the world, put an end to the armament race and free humanity from nuclear danger.

2) We reiterate our support of the existence of the State of Israel and the realization (sic) of its people. At the same time we advocate a peaceful resolution of the Middle East conflicts through an international conference that takes into consideration the legitimate aspirations of the Palestinian people.

3) We reject any form of discrimination, racism

and anti-Semitism of any origin as calamities that affect not only Jewish communities but are a real danger for humanity and the democratic development of peoples.

4) We reaffirm the importance of our institutions and those of all others that preserve their culture and promote humanistic values. We recognize that there are Jewish communities in different countries that maintain their own cultural values at the same time that they are integrated into the national life of the country they are part of. We do not consider valid the intent to establish only one center which commands the destiny of Jewish communities all over the world. We agree with the idea of the multicentricity of Jewish life.

5) We convoke an International Conference of Jewish Progressive Organizations to take place in the second half of 1991 and recommend that the delegates from Argentina organize this event.

The End of History cont. from page 9

Moscow, which was always meddling in other peoples' affairs when it wore horns, tail and a trident.

The current order is the only order possible: the thieves' market is the end of history.

Worried about cholesterol but forgetting hunger, the North is a faithful practitioner of charity. Mother Theresa of Calcutta is more efficient than Marx. Aid from the North is much less than the solemn promises they make at the UN, but it's useful for placing war junk, surplus products and development projects that underdevelop the South and multiply the hemorrhage to cure the anemia.

Meanwhile, in the last five years the South has donated to the North a much greater sum, equal to a couple of Marshall Plans, in constant currency values by way of interests, earnings, royalties and other colonial tributes. At the same time, the banks from the North butcher the debtor nations of the South and get our public corporations for nothing.

Thank God that imperialism doesn't exist anymore. Nobody talks about it now, so it stopped existing. That history has also ended.

But if empires and their colonies are lying in the museum of useless antiques, why are the dominant countries so heavily armed? Because of the Soviets' threat? Not even the Soviets believe that nowadays. The Iron Curtain has melted and yesterday's bad guys

are now good guys. Why do the powerful still build and sell lots of weapons? Why do they commerce with fear?

The U.S. Air Force budget is greater than the sum of all the education budgets in the Third World. Waste of resources? Or resources to protect the waste? The unbalanced distribution of the world now appears eternal. Could it be maintained for long if the countries and social classes that have bought the planet were disarmed? This sick system of consumerism and arrogance stays on guard at the base of the wall of power. It sleeps with one eye open, and it has many motives to do so.

It is the era of supercorporations and of high technology; some are merchants and others are merchandise. The magic of the market sets a price for things and for people. Latin American products have less worth with each passing day, so do Latin Americans themselves.

The South learns geography in maps that reduce it to half its real size. In the maps of the future, will they erase it completely? Up until now, Latin America was the land of the future.

Small consolation; but at least it was something. Now they tell us that the future is like the present.

Review

Victor Ostrovsky and Clair Hoy, *By Way of Deception: The Making and Unmaking of a Mossad Officer*. New York: St. Martin's Press, 1990. 371 pp.

Gerald Horne

This is the book that caused the government of Israel to go to court in the US seeking to bar distribution. Amazingly, one New York court briefly agreed with this sweeping Israeli claim of prior restraint and for a short time this book was barred from US eyes. The explosive contents help to explain this extraordinary legal maneuver.

Victor Ostrovsky is a former agent for Israeli intelligence—the infamous Mossad—who has decided to go the route of former CIA agents Philip Agee, John Stockwell and others who have decided to “come in from the cold;” Ostrovsky purports to reveal some of the secrets buried in Tel Aviv. There is a problem as to whether or not Ostrovsky has first-hand knowledge of what he speaks, even if one accepts his claim that he has a “photographic memory for charts, plans, and other visual data so crucial to the successful operation of intelligence” (p. xi-xii). Yet, one must add quickly that this work is valuable for the insight that it sheds on the usually shrouded Mossad. The revelation that caused so much consternation in the US was his claim that the Mossad utilizes the Jewish community abroad for intelligence purposes. His revelations here are not always specific but certainly are suggestive:

“Sayanim—assistants—must be 100 percent Jewish. They live abroad, and though they are not Israeli citizens many are reached through their relatives in Israel. An Israeli with a relative in England, for example, might be asked to write a letter saying the person bearing the letter represents an organization whose main goal is to save Jewish people in the diaspora. Could the British relative help in any way. There are thousands of sayanim around the world. In London alone, there are about 2,000 who are active and another 5,000 on the list. They fulfill many different roles...You have at your disposal a nonrisk recruitment system that actually gives you a pool of millions of Jewish people to tap from outside your own borders” (p. 86-87). This recalls the case of Jonathan Pollard, the young Jewish American working with US naval intelligence, jailed for passing secrets on to Israel. According to this book, “Pollard was not Mossad, but many others actively spying, recruiting, organizing, and carrying out covert activities—mainly in New York and Washington, which they refer to as their ‘playground’—do belong

to a special, super-secret division of the Mossad called simply *Al*, Hebrew for ‘above’ or ‘on top...’ it exists and employs between 24 and 27 veteran field personnel....Most, though not all, of their activity is within US borders....To say it doesn’t gather information on the Americans is like saying mustard is not the main course, but you do like a little on your hot dog. Say, for example: there’s a senator on the arms committee who interests Mossad. *Al* rarely uses sayanim, but that senator’s paperwork, anything happening in his office, would be important information, so an aide would become a target. If an aide was Jewish, he or she would be approached as a sayan. Otherwise, the person would be recruited as an agent, or even just as a friend, with whom to mingle and listen” (p. 269).

Arguably, this is facilitated because the Mossad does not face effective oversight at home: “You will find no reference to it in Israeli budgets...the Mossad is out of control, that even the prime minister, although ostensibly in charge has no real authority over its actions and is often manipulated by it into approving or taking actions...” (p. ix). This allegation has caused some to question the authors since it is reminiscent of allegations made during Iran-contra to exculpate the White House, i.e. the allegation about a “rogue elephant” CIA unknown to the president.

This book contributes to the ongoing examination of sexism in contemporary Israel by focusing on the question of the uses of male supremacy by Mossad. Israeli intelligence continually employs Israeli women, prostitutes, photographs of married men in compromising positions, etc. to ensnare and trick the unsuspecting (p. 39, 112, 149, 156, 180). It may be recalled that such methods helped to capture Mordecai Vanunu, the Israeli who courageously revealed the “secret” of Tel Aviv’s nuclear bomb. All this underscores the dire necessity for increased activism and analysis of sexism in the region generally.

Some of the plots revealed in this book are as convoluted as a Raymond Chandler detective novel. Nevertheless, despite the glaring failure here to comprehend fully the Palestinian Question, one closes this book with an understanding of why the Mossad did not want this work published. At least it can be said that the revelation here about sayanim suggests that further examination of the relationship between Israel and the US Jewish community are in order. □

Dr. Horne is chair of the Black Studies Department, University of California at Santa Barbara.

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Letters from readers *cont from page 2*

In the last issue of *Jewish Affairs* there was a review of "The Outsiders, Jews and Corporate America." It reminded me of my own experiences.

I graduated from Boston University School of Business Administration in 1926, having majored in public accounting. My marks were very good. However, I had difficulty in obtaining employment. I worked for a bedding company and a garage, both businesses owned by Jews. Later I worked during tax seasons for two accountants, both Jews. However, when I applied to a non-Jewish public accounting firm I was told my application was excellent but I "had made a mistake." To the question of my "nationality," I had stated "American." The personnel director wanted to know what church I went to. When I answered, "I am Jewish," he snarled, "We don't hire your kind."

I also had trouble during the depression with anti-Semitism. Is it any better now?

Herbert Hyson
Dorchester, MA

The answer to the question is, Yes. The review referred to notes that Jews continue to be largely locked out of executive and management positions in commercial banks and many large corporations but that there is no barrier to their employment as workers and professionals, such as engineers, chemists — and accountants. (A.J.K.)

I enjoyed the debate over the meanings of Soviet anti-Semitism between letter writer Jerry Simkin, the response by the editor, and the article in the same issue. Although I leaned toward Jerry's explanation and agree that the constitutional laws against anti-Semitism in the USSR must be utilized to the fullest extent, and that glasnost and perestroika cannot be used in a negative way. The role of anti-Semitism is more complex than numbers or legislation.

Clearly, anti-Semitism and Marxism-Leninism are incompatible entities. But November 7, 1917 is only 74 years ago. The traditions of czarist Russian were steeped in the mire of bitter anti-Semitic thinking and practices....

Just as we are finding with anti-racist hopes in our own America, those feelings cannot be legislated against. The laws of the country, as Jerry stated, must be obeyed. Attitudes can be changed by legal bodies; it is then hoped that the feelings of goodwill may follow.

However, my main regret that surfaced as I read the letter and article, was that neither writer was addressing the issue of the geopolitical meaning of the use of Soviet anti-Semitism as a tool of general red baiting, anti-Sovietism. It is as though both writers had forgotten their history.

Anti-Semitism has been the most frequent used tool of the anti-socialist world since that first week in November in 1917 and has now been taken up by the Cold War junkies. With the help of the right wing Israeli lobby, the cry over the "plight of Soviet Jewry" has become the battle cry of every rightist think tank from Jessie Helms to Alfonse D'Amato. And history is rich in documenting this battle line.

Leaning back into that history, there are many examples of media and think tank misrepresentation. Typical of this, as documented by Corliss Lamont, in his book, *Soviet Civilization*, was a piece by writer Harry Schwartz in the *New York Times* of April 20, 1949. Schwartz charged that the Soviet humor weekly, *Krokodil*, had run a cartoon in its issue of March 20, 1949, depicting an anti-Semitic character. The *Times* stated, "One cartoon on the front page of *Krokodil* juxtaposes the name of Lippmann, which is usually Jewish in the Soviet Union, with the word *zhid*, a derivative term in Russia for Jews used by Russian speaking anti-Semites."

What was the truth? It turned out that the cartoon was one satirizing "bourgeois cosmopolitanism" and that in doing so it specified certain foreign writers, among them the American Walter Lippmann and the Frenchman Andre Gide, whose name in Russian is spelled *Zhid*! The *Times'* error was even more inexcusable because Gide's first name as well as last was clearly printed in the cartoon. In other words, there was a deliberate distortion by the *Times* to create the lie.

Another example comes from *Newsweek* of May 2, 1949. The magazine did a cover story which included a layout of five Soviet cartoons, including the one mentioned above in the *Times*. The article was entitled "Poison in Pen and Ink: The Soviet Anti-Semitic Campaign." The *Newsweek* text claimed that the five cartoons were anti-Semitic because the main figures were all drawn with deliberately emphasized "hooked noses." However, as it was later noted and recorded, after the lies were read and absorbed by the *Newsweek* readership, anyone who is the least familiar with Soviet cartoons and posters knows that one of the favorite methods used by Soviet artists to ridicule a type or character is to make them resemble a bird with a beak. Soviet cartoonists, for example, always drew Nazi propaganda chief, Joseph Goebbels, as a vulture, and a beak to match. Again, the big lie.

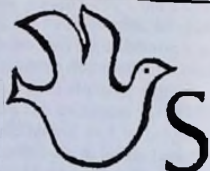
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Progressives everywhere must face the hard truth that says that socialism will be built in strife, in error, and with many setbacks. But it serves us no purpose to allow us to fall into the traps set by the fascist forces of the world and echo their cries, without fully explaining the political meanings. An ancient Lebanese tenet says that it is better to have a smart enemy than to have a dumb friend. We must always stay alert and informed.

Don Sloan, MD
New York, NY

While this letter is for the most part well-informed and informative, some of it is neither. It is not true that the charge of anti-Semitism has been used against the Soviet Union since November 1917. Soviet policy towards Jews was so positive in the first two decades of the USSR that not only was it not charged with anti-Semitism but the anti-Communist right charged that most Bolsheviks were Jews and most Jews were Communists. The letter's conclusion that progressives should not utilize anti-Semitism in the USSR unless they "fully explain the political meanings" is an unwarranted limitation on such criticism. The contention that criticizing anti-Semitism in the USSR without full political explanation is echoing the cries of "fascist forces" is, to say the least, an untenable position. (A.J.K.)

יְהוָה יִבְרַךְ אֶת עַמּוֹת מִכֵּן



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יְהוָה יִבְרַךְ אֶת עַמּוֹת מִכֵּן

Night in Jerusalem or Baghdad

Edith Beck

In the silence
of the night
In the eerie beauty
of the darkness

Suddenly – dreamlike....
the sky lights up.
A myriad of colors
brake the dark.
With ironic,
speeding grace
The missile rushes
to its deathly flight
At an alarming pace.

The world is shaking,
The earth is trembling,
I think I hear it cry.

Houses fall, walls crumble,
Windows shatter...
People run; people fall
And a little boy
cries, Mommy...why?

Quiet falls
in the black night
As the flaming, ghostly fires
devour everything
in sight.

In this dead house
You can hear
You can see
A mother fondling
her dead baby
As she utters
her last cry.

And the living
little brother
Shakes his mother.
Tell me, Mommy!
Mommy, tell me...why?

The Persian Gulf: Iraq, Israel and the United States

This (shortened) New Jewish Agenda position paper published in November is still a helpful analysis.

New Jewish Agenda supports actions taken by the United Nations to condemn Iraq's invasion of Kuwait and to impose economic sanctions against Iraq. We do not see Hussein as a populist leader, the role in which he is now attempting to cast himself, but as a cruel and vicious despot who poses a grave threat to all the people of the Middle East and who puts Israel's peace and security very much in jeopardy. We reject the frequent comparisons drawn between Hussein and Hitler which function primarily as a justification for U.S. military action and do not represent an accurate historical picture. At the same time, we do not minimize the danger posed by Saddam Hussein's policies. . . .

War should be the absolute last recourse after all other avenues have failed, but U.S. actions have increased the risk of war while diminishing the chances of negotiations. We strongly reject calls for war that have come from certain leaders in the U.S. and Israel.

U.S. troops should be replaced by, or transformed into, a U.N. peacekeeping force. The U.S. should direct all its efforts through the U.N. The U.S. should give the U.N. embargo against Iraq a chance to work.

In addition to putting thousands of American soldiers in harm's way, plus the thousands of innocents caught in the middle who are likely to suffer the most in the event of war, the U.S. effort costs more than \$1 billion a month. That this money should be so squandered is an unspeakable tragedy when crucial concerns are being ignored inside the U.S. — the legacy of near-total abandonment of domestic programs by the Reagan administration. Federal funds need to be used to address issues like AIDS, drugs, jobs, homelessness, the farm crisis, education, and basic quality of life for millions of American citizens.

Hussein's aggression can not be tolerated and must be condemned and reversed. We believe, however, that the most effective response, and the one that is in the best interest of both the U.S. and the world, is an international response conducted under U.N. auspices. The current effort by President Bush to get other countries to chip in for the cost of the U.S. deployment makes our soldiers mercenaries. It also demonstrates that, despite — or perhaps because of — decades of heavy U.S. military spending, we no longer have the economic strength to actually carry out military operations, and must now turn to healthier nations, with much smaller armies, for money to support our military efforts.

Planned sales of more than \$7 billion worth of arms to Saudi Arabia, quickly balanced by a pledge of an additional \$1 billion worth of arms to Israel, put Israel at greater risk and are detrimental to long-range hopes for peace in the region and the world. As American Jews, we are gravely concerned at each new sale of "defensive" weapons to Israel's enemies, and do not think the danger to Israel is lessened when it receives matching weapons. Each new shipment of arms means that the next war in the Middle East, should one occur, will be that much more devastating, whether Israel enjoys military superiority or not. The U.S. continues to pour arms into the Arab world, contributing to instability and warmongering in the Middle East. Yet all its expensive American weapons did Kuwait little good and Saudi Arabia would be expected to fare little better; one wonders who profits from these gargantuan arms deals apart from the people who makes the arms and the deals.

With the end of the Cold War, the Middle East could become the dumping ground for the world's superfluous weaponry, with serious implications for Israel's future and the future of all peoples in the region.

We renew our call, stated in our platform, for an international agreement for arms reduction in the Middle East, in the context of a lasting peace achieved through mutually satisfactory agreements in a comprehensive peace settlement. . . .

We can understand Palestinian support for Hussein to the extent that he is believed to be a populist Arab leader who supports the Palestinian cause, and because we understand that those supporting Palestinian self-determination must often feel nothing but frustration after years of justice delayed and justice denied.

At the same time we are critical of that support, because we believe that Iraq's invasion of Kuwait has only destabilized the region and diverted the attention of Israel and the U.S. in a way that will further derail and delay the Israeli-Palestinian peace process; and because we believe that Hussein's record as a leader is clearly counter to the interests of those who support peace and human rights in the Middle East.

While we may wish that the Palestinians would choose leaders to support who are more to our taste and liking, no amount of pro-Hussein demonstrations among the Palestinians changes the fact that the Middle East will not be safe, stable and peaceful until the Israeli-Palestinian conflict is resolved. That resolution must come through negotiations among all parties to the conflict, including the PLO, leading to the establishment of a Palestinian state. . . .

Beyond the short range issues of the current conflict, the U.S. response to the invasion, and, in particular, growing U.S. support for several moderate Arab states, shows the willingness of the United States to adjust its friendships based on its perceived economic and military interests. At the same time, Israel's role as a strategic ally for the U.S. is beginning to be questioned. In part this is because Israel, at the explicit request of the U.S. has not played a significant strategic or military role in the current crisis. More and more people in the U.S. have begun to question the level of support for Israel given its peripheral role in the Gulf crisis and the state of the U.S. economy. In addition, the continuation of the occupation of the West Bank and Gaza and attendant human rights abuses pose a serious threat to the important reservoir of goodwill the American people have toward Israel.

A comprehensive peace settlement in the Middle East would resolve the situation to Israel's benefit. Such a settlement would reduce Israel's dependence on U.S. military aid, improve stability in the Middle East, eliminate the apparent need for U.S. military intervention to defend oil fields, and reduce both the real and perceived need for continuing the dangerous arms buildup in the region. To achieve such a settlement requires a U.S. policy based on human needs, and not on a continued arms race or a continued supply of cheap oil; and an Israeli policy which supports negotiations for an end to the Israeli-Palestinian conflict. The current situation presents Israel with a significant opportunity to move in exactly that direction. The U.S. now has greatly enhanced leverage with a number of Arab states, and the Soviet Union has both withdrawn its military support for these countries and has pushed them to resolve their conflict with Israel. Israel could turn this moment to its benefit by demonstrations of goodwill. A first step could be acceptance of the Baker peace proposal.

We support the call coming from many other organizations, including the Shalom Center, for a drastic overhaul of our energy policy, with a shift in emphasis away from dependence on oil and toward conservation and the development of renewable energy sources. Such a policy is not only environmentally sound but will enable the U.S. to support the peaceful settlement that is required for Israeli security and Palestinian self-determination, rather than the short-term economic interests of the oil companies.

Defending cheap oil should not be the guidepost for U.S. foreign policy. We renew the call in our platform for a transition to a publicly owned, community based, energy system relying on renewable energy sources, conservation and recycling. □

מיט באַריס סאַנדלערן, אַ יונגן יידישן שרייבער פון קעשענעוו, ער האָט דערציילט וועגן זיך, וועגן זיין באַזוך אין ישראל און די פאַראייניקטע שטאַטן, וועגן זיין אַרבעט אין דער קעשענעווער רוסיש-יידישער צייטונג "אונדזער קול".

צווישן אַנדערע פאַרנעמונגען, וואָס זענען געווען פאַרבונדן מיטן סעמינאַר וויל איך אויסטיילן אַ דורכגעפירטע מיט ביידע פּראָפּעסאָרן לעקציע פון דער יידישער ליטעראַרישער אַדעס: פון מענדעלע מוכר ספרים, ח. נ. ביליאָק, ש. פּרוג, מיר האָבן אַלע צוזאַמען באַזוכט די קברים פון מענדעלע מוכר ספרים און פּרוג. און כּשח דעם 30סטן יוני האָבן מיר באַזוכט דעם אַדעסער בית כנסת. דער סעמינאַר האָט געגעבן אונדז אַ מעגלעכקייט זיך גוט באַקאַנענען. ביטן זיך מיט די אַדעסן, צונויפּערדן זיך מיט די פּראָפּעסאָרן וועגן הילף מיט כּיכער, לערן-מאַטעריאַלן.

איך ראַטנפאַבאָד קומט פאַר אַ פּראָצעס פון אויספאַרן פון יידן, וואָס עס קען זיך ענדיקן מיט דעם, אַז קיין יידן וועלן דאָ פּראַקטיש נישט פאַרבלייבן. די סיבות זענען באַקאַנטע, עס שרייבן וועגן דעם אַלע צייטונגען, עס שטייט אַ פּראָגע: צי עס איז נויטווענדיק, אַ יידישער סעמינאַר, אויב מענטשן פאַרלאָזן דאָס לאַנד, אויב מען פאַרנעמט זיך אינטענסיוו מיט עברית, אַט דער פּאַקט, אַז אויף די קורסן קומען אויפיל מענטשן, אַפילו אין אַזא שווערער לאַגע איז דאָס אַ באַווייז, וואָס פאַר אַן אַרט עס האָט פאַרנומען און פאַרנומען יידיש ביי די יידן אין ראַטנפאַבאָד. נאָר אַחוץ דעם איז דאָס אַנשליסן זיך צו דער יידישער שפּראַך אויך אַ באַווייז וועגן דערנענטערונג צום וועלטלעכן יידנטום (נאָך אַזויפיל יאָר אַזאַלעציע) און צו יידישקייט. דער פּרוו מיט געוואַלד איינשטעלן אַן אַלגעמיינע קולטור פאַר אַלע פעלקער אין ראַטנפאַבאָד האָט געליטן אַ מפּלה און מיר מוזן איצט טאָן אַלץ, וואָס קען העלפן צו אויפּלעבן די יידישע קולטור און אונדזער מאַמע לשון. און איך וויל אַז נאָמען פון די גאַנטיגעמעד פונעם סעמינאַר אויסרדיקן אונדזער טיפע דאַנקבאַרקייט די פּראָפּעסאָרן און לערער פון כּראַילן פאַר ווייער מי.

באַריסונג פון אַרגענטינער "אינקו"

פון פאַרבאַנד פון די יידישע קולטור-געזעלשאַפט ("אינקו") אין אַרגענטינע האָבן "יידישע ענינים" באַקומען אַ ניי יאָר באַריסונג, וואָס איז אונטערגעשריבן געווען דורך די פירער פון אינקו, זשאַמע קאַרדאָן און מאַוריציאָ ראַסקאָוואַן. אַ דאַנק און מיר ווינטשן דעם "אינקו" דערפאַלג אין דער פאַרזווייגטער געזעלשאַפטלעכער און קולטור-טעטיקייט.

פראפעסאָרן פון בראַילן זענען נישט געקומען צו דער צייט. ווייל זיי האָבן נישט באַקומען צו דער צייט אַ דערויבענשיץ צו קומען צו דאָס פּאַרנאָראַנד. פון די לערער, וואָס זענען געקומען אַרפּן סעמינאַר האָבן זיך געפונען צוויי מענטשן, וואָס האָבן אויף אַ צייט פאַרביטן די אָפּוועגנדיקע פּראָפּעסאָרן. דאָס זענען געווען: הירש סאַרקי, אַ יידישער לערער פון דער איינציקער פּאָל לאַנד יידישער מיטלשול פון ריגע און אַרנאָלד ראַבינאוויטש, אַ קאַנדידאַט פון פּילאַגאַנישע וויסנשאַפֿטן פון אַלמאַטאַ. אַ אַנציענט, אַן אָנפירער פון אַ קאַטערע פון שפּראַכן אין אַ היכשול.

איך בין געקומען קיין אַרעס דעם 24סטן יוני, איך האָב געהערט זייער עטלעכע לעקציעס, פאַרבונדן מיט דער יידישער שפּראַך און געשיכטע. די לערער האָבן זיך מיט גרויס כּבֿוד באַזיגן צו די צוויי מענטשן און דאָס איז די וויכטיקסטע כאַראַקטעריסטיק פון זייער אַרבעט. צען טעג האָבן געפירט די תּלמידים די פּראָפּעסאָרן פון בראַילנער אוניווערסיטעט. גרשון וויינער — דער אָנפירער פון דער קאַטערע פאַר יידיש און די — דער אָנפירער פון דער קאַטערע פאַר פּאָלקאַר אין ירושלימער אוניווערסיטעט. דער פּראָפּעסאָר רב נוי פירט אויך לעקציעס פון יידיש פּאָלקאַר אין בראַילן. יעדער טאָג האָבן די תּלמידים געדויערט 5—6 שעה און צוויי רופּעס, ווייל די מדרגה פון די קענטענישן אין דער יידישער שפּראַך איז געווען זייער אַ פאַרשיידענע. צווישן די לערער אין דער שטאָרקערער גרופּע האָט מען געקענט אויסטיילן זייער וויניק מענטשן, וואָס זענען געווען נישט שלעכט צוגעגרייט און האָבן געקענט פריי רעדן און לייענען אויף יידיש. אַט דאָס איז דער היינטיגסטער פינאַל פון דער כּרוינג פון דער קולטור "סאַציאַליסטישע ליט דער פּאַרם און נאַציאָנאַלער ליט דער אַינהאַלט", ווי מען האָט ליב געהאַט ביי אונדז צו שרייבן און רעדן. און פאַר די פּראָפּעסאָרן איז געשטאַנען אַ שווערע אַרפּאַבע, וויאזוי אַרסונאָן בעסער די צייט און העלפן די מענטשן? איך דער שוואַכער גרופּע האָט מען זיך פאַרנומען מיט לייענען, צוגרייטן איינפאַכע דערציילונגען, מיט גראַמאַטיק, מיט יידישע לידער, נאָך יעדן לימוד האָבן זיך די פּראָפּעסאָרן געביטן און די רופּעס. איך בין געווען אין דער שטאָרקער גרופּע. דאָ איז געגאַנגען אַן ערנסטע אַרבעט: מע האָט געלייענט און באַטראַכט די ווערק פון י. ל. פּרצן. מיר האָבן באַקומען סקעאַס פון זיין דערציילונג "צווישן צוויי ברעגן", דאָס איז בערעגליענט און דיסקווערירט וועגן זיין אינהאַלט. מיר האָבן אויך גערעדט און אנדערע זיינע ווערק: "די גאַלדענע קייט", פון אַ דערציילונג "אויב נישט נאָך העכער" מיר האָבן אויך דורכגעפירט אַ פּאַרגלייך — אַנאַליז פון דער שפּאַנג פון י. ל. פּרצן און מענדעלע מוכר ספרים. און אויך און גערעדט וועגן ה. לייזוויק און סאַוועטישן יידישן שרייבער. ד. בערגעלסאָן. מיט די ליטעראַרישע תּלמידים האָט געפירט דער פּראָפּעסער ג. וויינער. ער האָט פּעדאַגאָגיש, דערציילט וויאזוי איז

בעסער צו אַרבעטן מיט די תּלמידים, וואָס פאַרנעמען זיך מיט דער יידישער שפּראַך. אַ ריי נישט קיין גרויסע אַרבעטן האָבן מיר געשריבן אין דערהיים. דער פּראָפּעסאָר וויינער האָט געגעבן אַן אַנאַליז פון די אַרבעטן און דערציילט פון אונזערע פעלערן. ער האָט אונדז אויך דערציילט וויאזוי מען דריקט ארום ווערטער, פאַרבונדענע מיט יידישע טראַדיציעס און שפּראַך.

דער פּראָפּעסאָר רב נוי האָט אונדז דערציילט פונעם יידישן פּאָלקאַר, פון זיין קלאַסיפיקאַציע. ער האָט מיט מינדסטע פּרינס דערציילט אונדז פון ווערטלעך און שפּריכבווערטלעך, ימעשיות, יידישע לידער, לעגענדעס. דער פּראָפּעסאָר פאַרשטייט די סלאַווישע שפּראַכן און האָט פאַרגלייכט דעם יידישן און סלאַווישן פּאָלקאַר, און דאָס איז געווען פאַר אונדז אינטערעסאַנט, ווייל אונדזער דערציילונג איז אַרטיסטאָריש מיט גרויסע סלאַווישן פּאָלקאַר קענען מיר אַ סך בעסער ווי דעם אייגענעם. צוויי מאָל האָבן מיר זיך געטראָפּן מיט אויספילער פון אַלטע פּאָלקאַלידער און דער פּראָפּעסאָר נוי האָט געגעבן אַ כּריסט אַנאַליז פון די לידער.

אַן עלטערע יידישע פּרוי, וואָס שטאַמט פון בערעזינאָ (ווייסרוסלאַנד). — בינא אקין האָט פאַרברענגט זייער אַ סך לידער, וואָס עס האָבן געזונגען איר זיידע און אַמאָע און האָט זי אויסגעפילט מיט גרויס ליבשאַפט. מע האָט זי געהערט מיט גרויס אויפּמערקזאַמקייט און זי איז געווען גערייט ביז צו טערץ. איר קענט זיך פאַרשטעלן איר געפילן, ווער עס ביז אירע צענטראַכט פון פּאַרהען אַ יידישע ליד? דאָס האָט ביז אירע אַרטיסטאָרישן אייך מיכאַל פעלדענבאָם פון בעלז, ער האָט געבראַכט צו באַווייזן די פּראָפּעסאָר און אונדז וועגן זי געפונענע אַלטע בעסאַראַבישע יידישע פּאַקסיל-לידער, מיכאַל פעלדענבאָם, אַ יונגער יידישע שרייבער, איז געווען אויפן ערשטן סעמינאַר אין מאַקאווע, דערנאָך אַ האַלב יאָר געאַרבעט אין בראַילנער און ירושלימער אוניווערסיטעט, געגרייט אַ דיסטראַציע, איז ער זייער נאַנט צו די צוויי פּראָפּעסאָרן, וואָס האָבן אים געהאַלפּן אין זיין אַרבעט.

מיט אים איז אויך אַרויסגעטראָגן אַ יונגער זינגער פון בעלז עדראַרד זיך קוואָר. אין אַט דעם סעמינאַר האָט די יידישע ליד און מוזיק פאַרנומען אַ וויכטיק מאָרט. מיר האָבן זיך אויסגעלערנט עטלעכע נייע לידער. שטאַרק איז אונדז געפּעלן די ליד פון ש. קאַטשערגינסקי, "זאַל שוין קומען די גאולה". מיט וונדער האָבן געהערט די תּלמידים די פּרעכטיקע קאַנטאָרישע מוזיק, וואָס איז געווען אויסגעפילט מיט זעקס באַרימטע קאַנטאָרן פון די פאַראייניקטע שטאַטן און קאַנאַדע. דאָ אין לאַנד האָבן מיר אַזוינס קיינמאַל נישט געהערט. אין פּוילן זאַל פון דער אַדעסער פּילהאַמאַניע אויף טויזנט מענטשן האָבן נאָך דעם קאַנצערט אין אַ דערהויבענער שטימונג געטאַנצט צוזאַמען די אַרטיסטן מיט די צושייער. און דאָס וועט זיך פאַרברענגען אויף לאַנג.

מיר האָבן אויך געהאַט אַ מעגלעכקייט זיך צו טרעפּן

ידישע ענינים

דער סעמינאר פון יידישע לערער אין אָדעס

אויפן סעמינאר זענען געקומען 37 מענטשן פון פארשידענע שטעט פון אוקראינע. קיעוו, וויניצקע, לעמבערג, בערדיטשעוו, קיראוואגראד, זשיטאמיר, טשערניגאוו, כמעלניצקי, ניקאלאיעוו, קארסון-שעווטשענקא, בערשאד. אין פון א ריי שטעט פון ראטנפארבאנד: מאקסווע, לענינגראד, ריגע, אלמאטא, טאשקענט, סווערלאווסק, טולא, קעשענעוו, בעלז, די אוקראינישע לערער (25 מענטשן) האָבן אויסגעצאלט די הנאות, פארבונדענע מיט דער קאמאנדירונג, דאָס אוקראינישע מיניסטעריום פון בילדונג. די קורסן האָבן אויך באַזוכט עטלעכע צענדליק יידן פון אָדעס, וואָס האָבן געקענט אָדער זיך אינטערעסירט מיט דער שפראַך. די קורסן האָבן זיך אָנגעהויבן דעם 18טן יוני, נאָר די

דער אַרטיקל איז איבערגעדרוקט פון דער וואַרשעווער צייטונג "פּאָלקשטימע", אין באַצוג דער באַנייאונג פון יידישער קולטור אין ראַטנפארבאנד.

אין 36 נומער פון דער "פּאָלקשטימע" פאָרן 1989 יאָר איז געווען אַפּגעדרוקט אַן אַרטיקל פון י. שטענגלען פון מאַסקווע, וואו ער האָט דערציילט וועגן דעם 1-טן סעמינאר פון יידישע לערער, וואָס איז געווען דורכגעפירט מיט די פּראָפּעסאָרן און לערער פון דער יידישער קאָטעדע פון בראַלינער אוניווערסיטעט. אַ פּרוּוו צו דורכפירן אַזאַ קורס-סעמינאַר אין מערץ 1990 אין מאַסקווע האָט זיך נישט איינגעגעבן, ווייל די פּראָפּעסאָרן האָבן נישט באַקומען צו דער צייט קיין סאָויעטישע וויעט.

אין סוף מאי האָבן דיך באַקומען אַן איינלאָדונג-טעלעגראַם פון דער אָפיציעלער יידישער אינסטיטוציע "תּחיה" (ווידערגעבורט) אויף דעם צווייטן סעמינאר פון יידישע לערער, וואָס האָט געדאַרפט פּאַרקומען אין אָדעס אין משך פונעם 17-טן יוני ביז 7-טן יולי 1990. דורכן טעלעפּאָן האָבן דיך פּאַרבונדן מיט באַריסן קימעלעלין, אַ יידישער לערער פון קיעוו, אַן אָנטיילנעמער פון דעם ערשטן סעמינאר אין מאַסקווע. דער יונגער מענטש איז דער איניציאַטאָר פון די צוויי קורסן אין אָדעס. און דאָס איז דער ערשטער פּאַל, ווען די סאָויעטישע מאַכט האָט אַזוי אַקטיוו געהאַלפּן צו אָרגאַניזירן און דורכפירן די קורסן.

אין נאָמען פון מיטגלידער פונעם סעמינאר וויל איך דאָ אַרויסזאָגן אונדזער דאַנקבאַרייט דעם אוקראַינישן מיניסטעריום פון בילדונג און דעם אָדעסער געגנטלעכן אינסטיטוט פון פּאַרפּולקאָמונג פון לערער, וואָס האָבן געטאָן אַלץ, אַז עס זאָלן די קורסן נאָרמאַל פּונקטאַירן. צוויי רוסישע פּרויען פון דעם אָדעסישן אינסטיטוט, ספּאַלאַוואַ און ג. באַנאַמאַלאַוואַ האָבן באַזוכט אלע לימודים און האָבן געהאַלפּן אויספּורעמען אַלע דאַקומענטן, די איינאַרדענונג פון די תּלמידים און די פּראָפּעסאָרן, מיט די בילעטן, זיך אומקערן צוריק נאָך די קורסן. עס איז פאַר אונדז געווען אויסגעטיילט אַ פּיינע מיטל-שול און אַ צוזאַמענווייונג לעבן איר. פּיל אַרבעט, פּאַרבונדן מיטן סעמינאר, האָט אויך אויסגעפּילט אַ מיטגליד פון דער אָנפירונג פונעם אָדעסער יידישן צענטער צענטער דימטרי טיששענעקאָ.

איך האָב קיין מאָל נישט געבלאָנדזשעט

פון איציק פעפער

איך האָב קיין מאָל נישט געבלאָנדזשעט אין מיין קורצן שמיכלענדיקן לעבן. לאַכט אין מיר מיין האַרץ, ווען איך דערמאַן זיך, אַז איך טראָג אַ נאָמען נאָך אַ רבי. נאָך דעם הייליקן ר' איציקל פון סקווירע האָט געוואָלט מיין זיידע איך זאָל הייסן, איך זאָל דאווענען און זינען זמירות און צו טאָן האָבן מיט תּפילין און טליתים. איך זאָל זיין דער גרעסטער גביר אין שטעטל, און מיין ווייב זאָל זיין די גרעסטע באלעבאַסטע. האָבן טעג מיט נעכט זיך וואַכעדיק געביטן און געשווומען זינען יאָרן פּראָסטע... האָט די זון געבענטשט מיין לייב מיט בראַנזע, און מיט שלאַכטן און מיט לידער רינט מיין לעבן. לאַכט אין מיר און קייכט, ווען איך דערמאַן זיך, אַז איך טראָג אַ נאָמען נאָך אַ רבי.