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THURSDAY, OCTOBER 4, 1979

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## German Attitudes Toward Nazism Before and After "Holocaust" Show

NEW YORK (JTA) — West Germany's telecast of NBC-TV's "Holocaust" eight months ago produced "a slight but significant change" in attitude, stimulated education about the Nazi era, ignited controversy between parents and children and exposed a bedrock core of anti-Semitism in that country, according to the findings of a study by the Anti-Defamation League of B'nai B'rith's Center for Studies on the Holocaust.

The study was conducted by the West German Federal Bureau of Education in three stages — a sampling of 800 West Germans were interviewed before the telecast, 1800 immediately afterward, and 500 follow-up interviews took place 14 weeks later.

The study's findings and conclusions were reported to ADL's European Affairs and Program Committees by Dr. Friedrich Knilli and Dr. Karl Heinz Stahl of the Technical University in Berlin; Siegfried Zielinski of the West Germany Institute of Media Studies, and Tilman Ernst of the Bureau's Department of Planning and Development.

### Some Of The Findings Cited

According to Ernst, while the survey found much that is "positive," it also disclosed that educational measures face "hard opposition that cannot be shaken by logical or rational arguments." For example, he said: 59% of those interviewed believe Germans today can no longer be held responsible for the crimes committed under National Socialism; 59% believe those who talk about wrongs done to Jews should also talk about the wrongs done to Germans, such as bombardments and expulsion from the East; and 55% believe that only Nazi crimes are talked about, "not those of the Americans, English or Russians, because we Germans lost the war."

The study also showed that 51% believe Germans didn't know about Nazi crimes against Jews; 31% believe they are being "overemphasized because people are jealous of Germany's post-war economic prosperity"; 10% believe the extermination of the Jews is "propaganda to blackmail Germans into paying reparation"; and 6% believe that "not one single Jew was ever gassed in a German concentration camp

and that the Nazi deaths camps are a lie made up by the Communists."

As a result of these findings, Ernst said, the Federal Bureau estimates that "anti-Semitic tendencies are once again, or still, present in about a quarter of the population."

On the other hand, he stressed, "the telecast sent an electric shock wave through the nation" which has aided the Federal Bureau advance toward its main objective — educating the community about National Socialism and pointing up its contemporary relevance."

## Long Island Man Charged With Smuggling for P.L.O.

The government has charged a Long Island engineer with attempting to smuggle stolen communications equipment to the Middle East. The government claims that Paul Ajlouny, a Hempstead resident, stole the equipment with the intentions of organizing a "fully independent telecommunications system for the P.L.O."

Mr. Ajlouny was born in Ramallah, Palestine in 1934. He came to America in 1946 with his mother to join his father, an American citizen.

Mr. Ajlouny has described himself as "counsel and adviser" to the P.L.O. mission in New York. He stated, "I'm an adviser relative to American matters" and "quite an activist for the Palestinian cause."

Paul Ajlouny was indicted in September, 1978 on charges of transportation of stolen property and wire fraud. He allegedly placed 136 illegal telephone calls through the use of a blue box, a device by means of which long distance calls may be made without charge or record.

The government alleges that some of these calls were placed to P.L.O. headquarters in

### Lasting Effect Demonstrated

The lasting effect of the telecast on attitudes was demonstrated in the follow-up interviews, which revealed only a 3% to 6% reduction in the way individuals responded.

For example, in the interviews 14 weeks after the telecast, 54% responded that National Socialism had become more comprehensive as compared to 60% immediately afterward; 65% felt that it provided "a good history lesson" as compared to 70% earlier; and 45% wanted "Holocaust" exhibited in all schools as compared to 48% earlier.

Lebanon. He first came under suspicion by the New York Telephone Company, which records the existence of such calls through a "pen register." This is a device which records the time and date a call was made, the number to which it was made, and whether a blue box was used.

The investigation by the telephone company led to a government investigation. The government also contends that Ajlouny attempted to smuggle more than \$5,000 worth of stolen, sophisticated equipment, including a Telex and switching equipment to Doha, Qatar in the spring of 1978.

Mr. Ajlouny, who served in the United States Army during the Korean conflict, said, "I'm an American looking for American interests, and in my judgment American interests in the Middle East rest with making a just and equitable solution of the Palestinian problem and that solution is that the Palestinians must have a right to establish their homeland in Palestine." He also publishes an Arabic newspaper, Al Fajr, in Jerusalem, and owns numerous business interests.

## Holocaust Commission Recommendations

WASHINGTON (JTA) — On Friday, in solemn presentation ceremonies in the Rose Garden of the White House, President Carter received the recommendations of his Commission on the Holocaust to commemorate the victims of the Nazis and pledged his personal efforts to help keep the civilized world forever aware of it.

The President noted that the 84-page report came at an "appropriate time, in the period before Yom Kippur" and declared: "So I will consider and respond personally to this commission and the people of our nation with my personal prayer that the meaning of this Holocaust shall be transformed into a reaffirmation of life."

The commission, headed by author Elie Wiesel, recommended the establishment of a museum in Washington, continuing education programs and annual days of remembrance for the six million Jews and five million non-Jews who perished in the Holocaust. Virtually all of the 34 members of the commission and the 27 members of its advisory group attended the ceremonies.

Wiesel took note of the current threats to the Jewish people and those made by the Nazis 10 years before the Holocaust began. "Words must be taken seriously," he said. "We must take seriously all those who threaten the Jewish people today. Jerusalem symbolizes our most fervent hope." He noted that "10,000 human beings were being murdered and burned every day" in the death camps close to the urban centers during the Holocaust. "How was that possible?" he asked. "We don't know the answer. The commission believes we must seek an answer," he said.

Carter, in his response, said that those who perished in the Holocaust were "victims of the most unspeakable crimes in all history." He said that all civilized people must see to it that "never again will the world stand silent or look the other way" at the "terrible crime of genocide."

## Rostropovich To Receive Honorary Ph.D



Mstislav Rostropovich, world-renowned cellist and conductor of the National Symphony Orchestra of Washington, D.C., will be honored by the American Friends of Tel Aviv University at a dinner Sunday evening, October 14 at the Plaza Hotel, in New York City.

Maestro Rostropovich will be awarded an

honorary degree of Doctor of Philosophy by Tel Aviv University at the dinner.

Leonard Bernstein and Zubin Mehta, the former and present conductors of the New York Philharmonic Symphony Orchestra, are serving as honorary co-chairmen of the dinner.

A special guest at the event will be Benjamin Levich, the highest-ranking scientist ever permitted to emigrate from the Soviet Union, who is now a Professor in the Faculty of Exact Sciences at Tel Aviv University.

Maestro Rostropovich will be cited for his illustrious career as an outstanding cellist and conductor, his contribution to musical education, his courage as a defender of human rights and freedom and his friendship for the Jewish people and the State of Israel. He has played with and conducted the Israel Philharmonic Orchestra on numerous occasions.

Nathan Cummings is chairman and Matthew Rosenhaus vice-chairman of the dinner. Proceeds of the event will help support the work of Tel Aviv University, whose 20,000 students make it the largest in Israel.

Reservations for the dinner at \$500 per plate may be made by writing to Nathan Cummings, dinner chairman, at the American Friends of Tel Aviv University, 342 Madison Avenue, New York, N.Y. 10017, phone MU 7-5651.

Internationally known for his defense of artistic freedom, Maestro Rostropovich was informed by Soviet authorities, while on a 1974 concert tour in the West, that he would not be allowed to return to the Soviet Union.

In 1977, when he was 50 years old, Rostropovich gave 60 benefit concerts around the world for charity. His wife is the soprano Galina Vishnevskaya.

## Young Rejects Jackson's Remarks

Andrew Young, during his recent tour of Africa, told a news conference in Tanzania that he disagrees with the remarks made by the Rev. Jesse Jackson on Zionism and Israel. Jackson, among other anti-Semitic and anti-Israeli statements, went on record equating Zionism with apartheid.

"I disagree with him," asserted former Ambassador Young. "It's unfair to link Israel with South Africa. If there is a link, you must compare Britain, Germany, Japan and the United States. All of them have links with South Africa."

"Israel," continued Young, "is a too easy scapegoat for other problems we have."

During his 16-day tour of Africa, which included stops in Tanzania, Kenya and Senegal, Andrew Young urged black African leaders to establish diplomatic relations with Israel and to play a moderating role in the Middle East conflict.

"I think African nations have a capacity to play a moderating role and it's important to have some form of dialogue," Young stated. Most of the black African nations severed diplomatic ties with Israel following the 1973 war.

# NOTICES

## YIDDISH FILMS

The Fall River Chapter of Brandeis University Women's Committee and the Adult Education Committee of Congregation Adas Israel will show four films from the Yiddish Film Library of the American Jewish Historical Society. These films have undergone extensive restoration and now have complete English subtitles.

The series will begin on October 21 and will be shown on four consecutive Sunday nights at Congregation Adas Israel Synagogue, Robeson and Nichols Streets, Fall River at 7:00 p.m.

There is a charge for admission.

## PIONEER WOMEN BUS TRIP

Shalom Chapter Pioneer Women is sponsoring a bus trip to Boston's Quincy Market on Wednesday, October 24. The bus will leave from Chateau DeVille in the Warwick Mall at 9:00 a.m. and leave Boston at 3:00 p.m.

If interested, Leah Zisserson may be called at 943-6738 for more details. The public is invited.

## WAR VETS MEETING

Charles Weiss, commander of Sackin-Shocket Post, Jewish War Veterans will preside at a meeting on October 21 at 9:30 a.m. at Lester Kessler's Restaurant.

Plans will be discussed for a Chanukah party at the Jewish Home for the Aged and for a party at the Bristol Veterans Home. Memorial services are scheduled for November 16 at Temple Beth Am.

A report on the national convention held in California will be given by delegates who attended.

## SUKKOS PARTY

A Sukkos party will be held at the Jewish Home for the Aged on Hillside Avenue on Friday, October 5 at 2:00 p.m.

Cantor Charles Ross will render a musical program and Rebetzim Dianne Silk will lecture on the theme "The Significance of the Sukkos Festival." Sharon Reiss is chairman of the event.

## Erratum

In the September 20 edition of the Herald, a picture appeared on page 8, of Ari Covitz becoming Bar Mitzvah. The caption incorrectly named Mrs. Samuel Wintman as one of the great-grandparents. It should have read Mr. Samuel Wintman.

## If I Were A Rich Man . . .

A teacher asked her pupils in the Yeshiva to write an essay telling what they would do if they had a million dollars. Every pupil in the class began writing feverishly, all except Irving. He just sat there idly, twiddling his thumbs. When the teacher collected the papers, Irving handed in a blank sheet.

"What's this, Irving?" asked the teacher. "Is this your essay? Every other pupil has written two sheets or more, and you have done nothing!"

"Well," replied Irving, "that's what I would do if I were a millionaire!"



**OUR YOUNGER SET:** Nicole Lynn Berman, three months, is the daughter of Mr. and Mrs. Paul Berman of Narragansett. Maternal grandparents are Mr. and Mrs. Lawrence Nulman of Cranston. Maternal great-grandmother is Mollie Snell of Providence. Paternal grandparents are Mr. and Mrs. Edward Berman of Del Ray Beach, Florida.



## Dayan Praises Carter

NEW YORK (JTA) — In an interview with the New York Times, Dayan reportedly said that the Carter Administration had done more for Israel than any previous Administration. "Carter has done more and gone farther than any former President in order to bring peace between us and the Arabs, not only involving himself at Camp David but also becoming a real partner, not only a mediator," Dayan was quoted as saying.

"Carter is investing his own prestige and taking upon the United States many commitments in order to bring peace to the Mideast. We have great appreciation for the present Administration," Dayan told the Times.

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## FROM FRIDAY TO FRIDAY

### Rise and Decline In Jewish Schools

By BERYL SEGAL

In my lifetime I have seen three systems of Jewish Education in Providence. For each of them there was a time and a season, and no one can say which was better. Each system suited its day, and those who have been former students of a particular system speak of it with nostalgia.

A generation comes, a generation goes, but the idea remains the same: To impart to Jewish children the taste of Jewish education.

The beginning of the century saw the rise of the Talmud Torah, the Hebrew School where Torah was taught for its own sake — not for preparation for Bar Mitzvah, but for the sake of studying the Torah intensely.

The largest Talmud Torah was on Orms Street. It was also best known. It was housed in a separate building next to the Sons of Zion shul. The Talmud Torah and the shul are no longer there.

The other Talmud Torah existing in Providence was the Chester Avenue School. It was also in a separate building away from all the shulim in South Providence. The program, however, differed from the North End Talmud Torah in the teaching of Hebrew language and in the spirit of Zionism that prevailed there.

Both Talmuds Torahs had a five-day-a-week program and a three-hours-a-day session.

The decline of the Talmud Torahs came around the beginning of the Second World War when the Jewish population increased and the march began to the East Side and to the new neighborhoods in Cranston and West Warwick. The new congregation, mostly conservative, made Jewish Education for children their main concern.

And so began the second Rise and, in our days, the Decline of the congregational schools.

What else can one call the situation in the schools when the enrollment does not increase but even shows signs of decreasing?

The only exception to this are the Day Schools. Not only do they hold their own, but their number is on the rise from year to year.

The Torah I'mzora, the ideological movement who sponsors the Hebrew Day schools, reported that the year 1979 saw the number go up to 521 schools in the United States and in Canada. When one considers that in 1935 there were only 35

schools, one realizes what Dr. Alvin Schiff, the vice president of the Board of Jewish Education of Greater New York, means when he writes that the rapid growth of the Day School is phenomenal.

The report leaves out the day schools sponsored by the various Hasidic groups in New York and the Yeshivah in other cities not under the sponsorship of Torah U'Mesora.

And then there are the Solomon Schechter Day Schools whose number at last count was around 50. These schools are under the sponsorship of the Conservative synagogues, though not part of them. They solicit children of parents outside the synagogue.

The rise of the Day Schools plus another fact leads us to believe that the parents want more, not less, Jewish Education for their children.

The reports indicate that while the enrollment in the Sunday schools has decreased considerably, the High Schools, on the other hand are on the rise.

So we are justified in naming this third development in Jewish Education "The Rise of Intensive Education." It is characterized by:

1. A decline in Sunday school education
2. A rise in the two and three day a week attendance in the Conservative and Reform schools.
3. The phenomenal growth of the Day schools by any means.

The three phases of education were not clear cut. There are still Communal School, Talmud Torahs, which are very successful, just as the Sunday school is not entirely dead. There are still parents to whom Jewish Education for children begins and ends with Bar and Bat Mitzvah. These parents take their children out of the schools, and very often take themselves, too, out of the synagogue as soon as the ceremony and the party are over. There still are over fifty percent of children in the Reform schools whose only aim is the Bar and Bat Mitzvah preparation. But for that, the number of High schools is also growing. The highest number of children enrolled in High School classes was reported for the past two years.

But the thing to remember is not to judge Jewish Education by numbers of children but by the quality of education given to them in school. We have to intensify that education in depth.

## Editor's Mailbox

### Observations on Jerusalem and Middle East Peace

Lord Caradon, in an open letter, gives his reflections on a recent visit to the Holy Land, and his latest draft resolution for "the UN General Assembly to give effect to the new initiative . . ." Having myself just enjoyed my 16th return visit to the Holy Land, I venture to make some comments.

I welcomed the opportunity to speak with both Arab and Jewish, or Israeli and Palestinian, inhabitants of the country in travels which took me, if not as far north as Dan, actually from Capernaum to Beersheba, and from the Jordan valley to the Mediterranean coast. I had talks with many in Jerusalem where I was staying, meeting Teddy Kollek and others of all communities. I also had the advantage of seeing the full text of Lord Caradon's paper, delivered to the National Defence University, Washington, DC, from which your piece was an abbreviation.

1. I agree with Lord Caradon that "peace in the Middle East is dependent on peace in Jerusalem," but when he proceeds to assert that "the centre of the Middle East problem is the future of the Palestinians and the centre of the Palestinian problem is the future of Jerusalem." I must ask him: What about the future of the Israelis, many of whom were also Palestinians up to 1948, some still being so called? To them too, Jerusalem is central.

2. One of the saddest results of the events

of 1948/9 to me has been the departure, largely voluntary, of so many Christian Arabs who used to live and work in Jerusalem, either as shopkeepers, trades folk, or black coated workers. Many such left for neighbouring countries to be near relatives there. Some emigrated farther afield, mainly to the West. Their places have often been taken by other Arabs, mostly Moslem, considerable numbers having moved in from Hebron and the south. The Palestinian is not at all what Lord Caradon knew 40 or 50 years ago.

3. To his question, "Was Jerusalem occupied by Israel in the 1967 war?", I think that Lord Caradon has worded his question wrongly. It was in fact liberated, opened up, universalised again as it had been before 1948. Similarly, the answer to his other question, "Was the UN resolution 242 intended to apply to occupied East Jerusalem?" is not as simple as he thinks, as he will soon have to learn.

4. I agree that now "the idea of an internationally governed city is dead." But whose fault is that in the main? It is due to the Arab rejection of the UN proposals for Jerusalem and the whole country, passed by a more than two-thirds majority vote at the General Assembly in November 1947.

5. Lord Caradon suggests that "international responsibility . . . should be limited and directed to the Holy Places in

# Editorial

## Jesse Jackson's Dubious Mission

Reverend Jesse Jackson is but the latest in a stream of American black leaders who have set off to the Middle East in hopes of killing two birds with one stone: avenging the wrongs done to Andrew Young, and while there, devising a peace solution for the region.

Many members of both the U.S. and Israeli press felt that Begin's administration was unwise to deny any official meetings to Jesse Jackson. Such meetings, it was thought, might have helped to mend the rift between blacks and Jews in this country, as well as give the Israelis an opportunity to air their own viewpoints before Jackson and the media.

Prime Minister Begin, whose reason for denying official audience to Jackson was that Jackson had already made up his mind on the issues, was certainly vindicated by the Reverend's own words and behavior during his stay in Israel.

In the course of his brief "fact-finding" mission in Jerusalem, Jackson succeeded in offending Jews and Moslems alike. He trivialized the unique horror of the Holocaust, intermittently patronized and chided Jews for their "understandable" persecution complex, and in his zealotry to appear close to the Arabs, contravened Moslem custom by touching veiled women. Although he had an Arab speaker in his entourage, he rarely stopped to ask questions or engage in conversations with Arab residents. Teddy Kollek remarked that Mr. Jackson seemed interested only in having his picture taken, and spent much of his time carefully placing himself in flattering poses.

Philip Blazer, one of two Jewish members of the Jackson delegation who dropped out during the tour of Jerusalem, quoted the Reverend as having complained of being "sick and tired about hearing constantly of the Holocaust."

At the Holocaust Museum, Jackson said that he understood better the Jewish quest for a homeland and what he termed "the persecution complex by many Jewish people that almost invariably makes them overreact to their own suffering because it was so great."

"The suffering is atrocious," he continued, "but really not unique to human history. It's not exclusive."

These and other double-edged remarks from Jackson, demonstrate a lack of sensitivity to the very people he intends to coax to a bargaining table with Arafat. Worse, still, the comments lean toward reducing real human suffering, be it Palestinian, Jewish, Black or Vietnamese, to a game of one-upsmanship.

What did Jesse Jackson hope to accomplish on the Israeli leg of his journey? Citing lack of time, he refused to meet members of the World Organization of Jews from Arab countries, whose president, Mordecai Ben-Porat, could only conclude that he was making the trip "for political aims in the United States, to strengthen his position in the United States, but not to help us in the Middle East."

Whether Jackson can sway Arafat to cease his policy of terrorism and recognize Israel, remains a dubious proposition. One thing Jackson undeniably did achieve was to push his hitherto obscure organization onto the front pages of newspapers both here and abroad. PUSH, an organization currently conducting a fund-raising campaign, has laudable goals, and Jackson's work with American teenagers, both black and white, has been particularly praiseworthy. But Jackson's foray into Middle East politics may have both undercut the value of his organization's work with U.S. educators, and damaged his own reputation and leadership position.

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Jerusalem and free access to them for everyone . . ." But this is, in fact, undeniably what has been achieved since 1967, although it never obtained between 1948 and 1967 during the Jordanian occupation of the Old City. Jerusalem has been now for 12 years "a city of freedom and friendship with free movement throughout the city and free access to the holy sites of the three main religions for everyone in the world." Under Mayor Kollek the parties immediately concerned do not "now face each other in utter opposition." Never should that situation be allowed to return.

From my own personal conversations and observations, I testify that Jerusalem has never been so fairly administered, or made so accessible to adherents of all three monotheisms, as well as to the general tourist, sightseer, or visitor, whether Jew, Christian, or Moslem, or whatever, as has been the undoubted achievement of Teddy Kollek and his administration.

Lord Caradon thrives on drafting resolu-

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I certify that the statements made by me above are correct and complete. Signed: Walter Rutman, Publisher.

tions, but his suggested statute for Jerusalem just will not work, I fear. Incidentally, if the UN Trusteeship Council statute of 1950 had been accepted, there would now have had to be a plebiscite, for this stated "that at the expiration of a period of ten years the residents of the city would be free to express by means of a referendum their wishes as to possible modifications of the regime of the city." By no stretch of the imagination would such a majority vote have favoured a divided Jerusalem, nor ever will it.

C. Witton-Davies  
Archdeacon of Oxford  
Christ Church  
Oxford



## Special Report

# 'The Butcher of Lyon' Alive and Secure in Bolivia

By Jaime Reibel

LA PAZ, Bolivia (JTA) — Klaus Barbi, alias Klaus Altman, better known as "The Butcher of Lyon," lives a secure, respected life here. Barbi, the gestapo chief of France in 1943 and 1944, surfaced in Bolivia shortly after World War II, as did many other Nazis of lesser rank and lower profile. Bolivia, after the war and since, has traditionally been a country of right-wing military dictatorships with a notable lack of interest in the backgrounds of wealthy European emigres.

After Germany occupied all of France in November 1942, the gestapo was ordered to pacify the local population. Barbi was the Nazi officer chosen for the job. He immediately established his headquarters in Lyon, the third largest city in France and nascent center of French partisan activity.

It was from his base in Lyon that Barbi shipped thousands of French Jews east to their eventual deaths in German concentration camps. It was in Lyon that he personally ordered the assassination of Jean Moulin, French partisan leader and head of internal resistance, after Moulin was betrayed to the gestapo by a French informer.

For his ruthless suppression of partisan activity, Barbi acquired the nickname of "The Butcher of Lyon." He is responsible for the deaths of hundreds, possibly thousands of Frenchmen. Some were fighters in the resistance, others who had the misfortune to get in his way were uninvolved bystanders. The most infamous of the many incidents that Barbi-Altman has been linked to is that of herding the entire town of Aires sur Adour into the town church; of burning down the church and all the townspeople in it alive in reprisal for partisan activity in the area.

The French Armed Forces Tribunal, a war crimes investigatory and judicial agency, has twice condemned Barbi to death in absentia. His whereabouts were unknown until the late 1960s, when he was identified in Bolivia using a German passport under the name of Altman. In 1970 he took Bolivian citizenship with that assumed name.

## Official Role in Bolivia

One of his closest friends and backers throughout the almost 35-year period after the collapse of the Third Reich has been Gen. Juan Pareda Aspun. During the Banzer regime of 1973-1978 Pareda was Commander-in-Chief of the Bolivian Air Force and concomitantly Minister of the Interior. For these five years Barbi was an "official advisor" to the Ministry, the equivalent of the U.S. State Department and FBI rolled into one massive, intimidating unit. In 1978 Pareda overthrew Banzer in a bloodless, internally-executed coup d'etat.

After locating "The Butcher of Lyon," and based upon the death sentences handed down against him by the French Armed Forces Tribunal, the French government through its Embassy in La Paz presented documents to the Bolivian government on Feb. 1, 1972, asking for Barbi's extradition. The Supreme Court of Sucre turned down the extradition process on Dec. 6, 1974, for lack of an existing treaty between the two nations. Informed diplomatic sources claim that Barbi's well-placed friends in government (that hand-pick the Supreme Court) were too powerful for the French.

In 1975 the French government officially asked for Barbi's expulsion from Bolivia. Again, no results. Over the past five years the French through private contacts have continued to pressure for an executive decree ruling in their favor on the extradition demand. But according to the French Embassy in La Paz, "the Bolivian authorities are not very interested."

French-Bolivian relations were further exacerbated three years ago when the Bolivian Ambassador to France was assassinated by supposed Latin terrorists operating in Europe. So far there has been no solution to the case and the Bolivians refuse to send another Ambassador to France until there is.

Recently through unofficial channels France attempted to get West Germany involved in the extradition process. Germany's response was that the crimes Barbi committed did not take place on German soil, therefore the Germans have no basis upon which to involve themselves in the question.

Neither has the Israeli government pressed publicly for Barbi's extradition. A highly placed Bolivian diplomatic figure, who prefers to remain unidentified, maintains that, "Israel hasn't done anything officially or extra-officially in the case." This, it was noted, may be due to Israel's desire not to jeopardize the fragile position of the Bolivian Jewish community.

Meanwhile, "The Butcher of Lyon" walks the streets of La Paz a free man.

## Gromyko's UN Address

### Reference to PLO Omitted

UNITED NATIONS (JTA) — Addressing the 34th session of the United Nations General Assembly, Gromyko charged that the Israeli-Egyptian agreement "is a means designed to lull the vigilance of people. It is a way of piling up on a still greater scale explosive material capable of producing a new conflagration in the Middle East," he said.

The Soviet Foreign Minister reiterated his country's viewpoint that a settlement in the Middle East requires "that Israel should end its occupation of all Arab lands it seized in 1967, that the legitimate rights of the Arab people of Palestine, including the right to create their own state, be safeguarded and that the right of all states in the Middle East, including Israel, to independent existence under conditions of peace, be effectively guaranteed."

Describing the situation in the Middle East as "a serious threat to peace," Gromyko declared, "We are in favor of a comprehensive and just settlement, of the establishment of a durable peace in the Middle East, the region not far from our borders."

He added that "the Soviet Union sides firmly with the Arab people who resolutely reject deals at the expense of their legitimate interests."

### Omits Reference To The PLO

The Soviet diplomat's speech before the world body was notable for its omission of any reference to the Palestine Liberation Organization when referring to Palestinian rights and Soviet support for an independent Arab state. He also did not mention as he has in past speeches, the Soviet demand for reconvening an international conference such as the Geneva Conference, to solve the Middle East conflict. He stressed, however, his sympathy for the Arab cause.

"It is high time," Gromyko said, "that all states represented in the United Nations realize how vast is the tragedy the Arab people of Palestine. What is the worth of declarations in defense of humanism and human rights — whether for refugees or not — if before the eyes of the entire world the inalienable rights of an entire people, driven from its land and deprived of a livelihood, are grossly trampled upon?" Gromyko asked.

## Timerman Released

BEN GURION AIRPORT (JTA) — Jacobo Timerman, former editor and publisher of the Buenos Aires daily, La Opinion, arrived here today 48 hours after the Argentine regime had released him after 29 months of prison and house arrest. He was immediately made a citizen and given an Israeli identity card and a new immigrant's card.

"I am proud to be a Jew," Timerman said. He said the great change in Jewish life now is that "Israel is the homeland of the Jews. It is important for me to show to the world that a Jew who was deported from a certain country in the world does not have to become a refugee any more."

Timerman was taken from his Buenos Aires apartment, where he had been under house arrest, and put on board a flight for Rome with a visa to Israel. Timerman, who had been ordered released by the Argentine Supreme Court, was also stripped of his Argentine citizenship.

Timerman was met at the airport by a large group of relatives, including his wife Rische and a son Javier, friends from Argentina, representatives of the Israel Journalists Association, the World Federation of Jewish Journalists, the Association of Latin Americans in Israel, Jewish Agency and Ministry of Absorption officials.

Looking tired but happy, Timerman refused to discuss the situation of Jews in Argentina or the Argentine situation in general. He told reporters that until he was on a plane he did not know he had been released. He said when he was taken from his apartment he thought he was about to be put in a prison again.

Timerman said that his immediate plan is to rest after his long ordeal in Argentina. He thanked the Israeli government, the Carter Administration and members of Congress, as well as Jewish international organizations that exerted every possible effort to have him released.

## Transportation Fund To Study Mideast Problems

NEW YORK (JTA) — The Henry Ford II Fund for Research in Transportation has been established by the American Technion Society (ATS), it was announced by Alexander Hassan of Washington, D.C., ATS president. The United States-based fund will focus on transportation and related problems common to all countries of the Middle East.

Simultaneously, it was announced by

Max Fisher of Detroit, that Ford would be the recipient of the first Technology for Peace Award at a dinner sponsored by the ATS Sept. 26 at the Waldorf-Astoria. Fisher is honorary chairman of the dinner committee with Evelyn de Rothschild of England, chairman of the International Board of Governors of the Technion-Israel Institute of Technology at Haifa. Henry Taub, of New Jersey, is dinner chairman.

The fund, at the outset, will employ the multi-disciplinary skills in the Technion departments of civil engineering, chemical engineering, architecture and town planning, and industrial and management engineering. The input of scientists in related fields at other institutions, in industry and in other countries will be solicited.

### Areas Of Study

It was noted further by the Fund's

originators that transportation problems, which will be under study, deal not only with improving communication in developing areas, but in combatting congestion, pollution and threats to personal safety in centuries-old urban sites. One matter of concern is planned transportation for workers in new industries.

The development of modern transportation systems in the Middle East is seen by the Fund originators as one instance of the need for technological development which could improve the standard of living and hopefully provide a cooling influence on the area's volatility. Supporters of the Technion in this country, who see this in the context of the accord reached at Camp David between Israel and Egypt and as a means of building permanent peace, created the award which Ford will receive.



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BUENOS AIRES (JTA) - President Jorge Rafael Videla, on behalf of the national government, wished Argentina's Jewish community a happy New Year and congratulated the Jewish people for their contributions to the nation.

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# She Feels Comfortable Playing "Man's" Sport

She does not, and never did, feel at all uncomfortable about playing a "man's" sport, a sport where, only recently, have a significant portion of the male of the species grudgingly accepted the fact that women possess most of the skills necessary to make the game exciting. Basketball, for Paula Kaplan, center on the Quinnipiac College women's basketball team, is a way of life; she plays it as well as most men and better than many.

"I was never bothered by guys' reactions to my playing basketball," said the '77 graduate of Cranston West High School, "or anybody's reaction for that matter. Actually, at (Cranston) West, a lot of girls were into athletics, so it wasn't considered "unfeminine" or anything like that.

"Oh, there might be a few guys who would look at me funny, or might have thought that I was a jock," she said, "but I feel pretty proud to be able to play basketball and play pretty well." She adds, with an unmistakable air of self-assurance, "Besides, if a guy is all uptight about a woman playing basketball and maybe being pretty good at it, I think he's got a problem, maybe a little bit insecure, you know?"

The 20-year-old junior who has made the Dean's list 3 out of 4 semesters, is not being modest in stating that she plays "pretty well." As a freshman, she started every game, and last season she started a great majority of the contests. Her efforts last season as a sophomore paid off in spades. With a good deal of help from some talented recruits gathered up by last year's coach Tony Barone, Quinnipiac posted a 16-5 record and participated in a post season invitational tournament that included Sacred Heart, University of New Haven, and Yale, all top-notch Division II schools in women's basketball. A tough one-point loss in the first round of the tourney was proof enough of Quinnipiac's improvement over 1977-78, a mediocre year that ended in a .500 finish.

Paula, coincidentally, was also voted the most improved player last year. Not particularly surprising, given her propensity for perfection.

"The only way to get something right is to work at it," she said. "I have to constantly work on the weak parts of my game, try to figure out things that I'm doing wrong.

"I like to watch some of the great professional ballplayers, see what they do. It's good to watch somebody perform his specialty, to get the best idea of how

something should be done. When I was having trouble foul-shooting, I tried watching Rick Barry, (a career 90% foul-shooter) and imitating his style, which is underhand." Any success? "Not really," she admitted half kiddingly, "but still, you have to learn by watching."

And doing.

"One of the best things I do to keep my game sharp is to play against guys," said the med-tech major, "because, basically, they are more talented physically when it comes to something like basketball. It made me faster and stronger, playing against men. I would get pushed around a lot so I had to toughen up to stay in the games. I used to play a lot against my coach Tony (Barone). He would stop the game and point out to me what I was doing wrong, or why I should have been in the different spot at a certain time.

"I've learned more from him about basketball than anyone else."

The 5' 10" Kaplan has also learned how to play the center's position on the Quinnipiac squad, although the forward spot is more to her liking and is also the position she played at West.

"Forward is much more enjoyable to play because you play facing the basket," she explained. "At center, you keep your back to the hoop and look out at the plays developing. It's not as much fun, to me.

"Plus, on defense, you get to move around a lot more as a forward, where you are out on the wing; at center, you tend to stay in the middle more. But at center, you have to be ready to help out, to pick up other people's men.

"And where I do get a good amount of rebounds, center is probably my most effective position."

Talking about practicing her basketball skills against the men made the question inevitable, like asking Bella Abzug whether we'll ever see a woman in the White House.

Will a woman every play professional basketball, against the men?

Paula sounded pessimistic.

"Men are just a little too strong physically," she said. Sure, women can shoot just as well, and they certainly have the dribbling skills, and are quick. But I think it's mostly a matter of size and strength. They're just too strong, too physical. A woman couldn't possibly not get beat up in a pro game, no matter how good she is.

Lack of pure physical strength undoubt-

edly contributed to the recent failure of Ann Meyers, UCLA graduate and All-American women's basketball star, to latch onto the Indiana Pacers of the National Basketball Association.

"I'm not sure women will ever be able to compensate for that. Guys can also jump



higher. Maybe women can eventually narrow that margin. But strengthwise, I think the women will always have to play against each other.

Don't pass off the female version of the game as a class in finishing school.

"The women play pretty rough, too," she said. "They push and shove and throw some good elbows around. I'm really surprised, the college game is really different from the high school game in that respect among others. It's a lot more physical.

"Of course, I am too. I do my share of pushing around."

Think her mother would be shocked to hear the daughter talk of such unhealthy topics as banging other women around on a wooden floor under a metal ring? Hardly, her family loves it.

"My family was pretty supportive of my playing ball. Sometimes, a daughter won't be encouraged quite as much to participate in sports, especially in something like basketball, but my family wasn't like that. They liked the idea that I was doing something that I wanted to do, that I was getting exercise. My parents used to have to drive me to the games and to practice, so I guess they were involved whether they wanted to be or not."

Basketball at Quinnipiac, for Paula, could have remained a pipe dream unless a friend of hers convinced her to make it otherwise.

Having started for three years at Cranston West, where diplomatically speaking, her teams were somewhat less than successful, except for a .500 senior year finish, she enrolled at Quinnipiac for its medical technician program. Playing basketball at the school in Hamden, Connecticut, though a rather entertaining idea, seemed less than a possibility for Kaplan.

"I really didn't think I was good enough to make the team," she recalled, "so I just wasn't going to go out. A friend convinced me that I had nothing to lose, though, so I gave it a shot.

"Kind of surprised myself."

The daughter of Mr. and Mrs. Jerome Kaplan of Cranston, where she recently returned to spend the Yom Kippur holiday with family, Paula does not consider herself an exceptionally devout Jew, but, like many other young Jewish people, is more interested in the practical than the rabbinical; that is, she is more concerned with the daily moral questions that Judaism advocates.

"I really can't say that I feel going to temple makes me a Jew," she said. "It seems more important to me to practice the ethics that the religion teaches. Not stealing, lying, that sort of thing, that is to me more essential to worry about.

"But I'm not totally unobservant," she added. "I thank God for my family, my friends, the brains to be a med-tech, everything I've been given.

"Including the talent to play basketball."

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TEL AVIV (JTA) — Jean-Paul Sartre was immersed in existential activity — and in the Gulf of Eilat last week. The renowned French philosopher and his daughter arrived in Israel on the eve of Rosh Hashana on a private visit and immediately proceeded to the warm climes of Israel's southern city to dip in the gulf waters and to contemplate the sand and the sun — just being and nothing else.

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## Sukkot Services

### Congregation Shaare Zedek-Sons of Abraham

On Friday, October 5, candles will be lit at 5:59 p.m. Mincha-Maariv will begin at 7:00 p.m. On Saturday, October 6, Shacharit will begin at 9:00 a.m., the sermon will be given at 10:30 a.m., Musaf at 11:00 a.m., and the candles will be lit at 7:00 p.m. with Mincha-Maariv at the same time.

Shacharit will begin at 9:00 a.m. on Sunday, October 7, with Musaf at 11:00 a.m. Mincha-Maariv will begin at 7:00 p.m.

On Friday, October 12, Hoshana Rabbah Shacharit will begin at 6:30 a.m., lighting of the candles will be at 5:48 p.m., and Mincha-Maariv will be at 7:00 p.m.

Shemini Atzeret - Saturday, October 13, Shacharit will commence at 9:00 a.m. with a sermon at 10:30 a.m. Yizkor service will be at 11:00 a.m. Candlelighting will be at 6:50 p.m., Mincha-Maariv starts at 7:00 p.m., and Hakofos (parade of the Torah Scrolls) begins at 7:00 p.m.

Simchat Torah - Sunday, October 14, Shacharit begins at 9:00 a.m., Hakofos at 10:00 a.m., Musaf at 11:00 a.m., and Mincha-Maariv starts at 7:00 p.m.

### Congregation Ahavath Shalom-Sons Of Zion-Temple Beth Shalom

Sukkot will be ushered in with services in the main sanctuary on Friday, October 5 at 5:45 p.m. followed by Kiddush in the synagogue sukkah.

Saturday, October 6, Shacharit services will begin at 9:00 a.m. followed by a Kiddush in the sukkah. Mincha services will be conducted at 6:00 p.m. with candlelighting scheduled at 7:03. Sunday morning, October 7, Shacharit will begin at 9:00, with prayers including the lulav and etrog. A Kiddush-collation will follow services in the sukkah. Mincha will be conducted at 6:00 p.m.

Hoshana Rabbah services, on Friday, October 12 will begin at 6:00 a.m. including the traditional Hoshana procession. At 5:45 p.m., the festival of Shemini Atzeret will be ushered in, and candlelighting is set for 5:52. Saturday morning services will begin at 9:00 with Yizkor being chanted at 10:30. Mincha will commence at 5:45 p.m.

Saturday evening, October 13, Simchat Torah will begin at 7:00 p.m. with a celebration featuring gifts, candies, and flags. Sunday morning, October 14, Shacharit services will begin at 9:00 with the Torah procession scheduled at 9:45. Mincha will be held at 5:45 p.m.

### Congregation B'nai Israel

Friday, October 5, services start at 6:00 p.m. Services on Saturday, October 6 and Sunday, October 7 begin at 9:00 a.m. and 6:00 p.m.

Friday, October 12, services commence at 5:45 p.m. On Saturday, October 13, 8:30 a.m. and 5:45 p.m. will be starting times for services. Sunday, October 14, services are scheduled for 9:00 a.m. and 5:45 p.m. Memorial prayers will be recited at the 8:30 a.m. service on Saturday, October 13.

### Temple Sinai

Friday, October 5, the family harvest offering service begins at 7:30 p.m. On Saturday, October 6, the morning service will begin at 10:30 a.m. On Friday, October 12, Shemini Atzeret-Simchat Torah consecration and family service will be held at 7:30 p.m. On Saturday, October 13, the festival and Yizkor service will start at 10:30 a.m. After each service, the Kiddush will be conducted in the temple sukkah.

### Temple Beth David-Anshei Kovno

On Sukkot Eve, October 5, services will be held at 6:10 p.m. On Saturday, October 6 and Sunday, October 7, morning services will be held at 9:00 a.m. and evening services at 6:00 p.m.

Services on Friday, October 12, Hoshana Rabbah, will be at 9:00 a.m. and 5:50 p.m. Morning services on Saturday, October 13, Shemini Atzeret, will be held at 9:00, while Yizkor will be recited at 10:00 a.m. and evening services at 5:15 p.m. Sunday, October 14, Simchat Torah services begin at 9:00 a.m. and 5:30 p.m.

### Congregation Sons of Jacob

Friday, October 5, services commence at 6:10 p.m. Saturday and Sunday, October 6 and 7, services begin at 8:30 a.m. with Mincha at 6:00 p.m. October 6, candles are lit at 7:00 p.m.

Monday, October 6, through Thursday, October 11, services will begin in the morning at 6:30 a.m. and Mincha will be at 6:00 p.m.

On Friday, October 12, Hoshana Rabbah, services commence at 6:00 a.m. and Mincha at 5:50 p.m. Saturday and Sunday, October 13 and 14, morning services begin at 8:30. On Saturday, Shemini Atzeret, Yizkor will be recited at 10:00 a.m. with Mincha at 5:00 p.m. There will be refreshments served after the Saturday Mincha service. Saturday Maariv service and Hakafos at 6:30 p.m. The holiday terminates at 6:52 p.m.

### Temple Beth-El

On Friday, October 5, a family service will be held at 5:45 p.m. A festive celebration will follow.

On Saturday, October 6, services will commence at 10:00 a.m. Rabbi Leslie Y. Gutterman will deliver a sermonette in honor of the first day of Sukkot.

On Friday, October 12, Shemini Atzeret-Simchat Torah, services begin at 5:45 p.m. Services will begin on Saturday, October 13 at 10:00 a.m. The 47th annual consecration of children will take place. Yizkor will be recited at 5:45 p.m.

### Temple Beth Torah

Services will begin at 6:30 p.m. on Friday, October 5. On Shabbat, October 6, services will commence at 9:30 a.m. and 6:15 p.m. A family service will be held on Sunday, October 7 at 9:30 a.m.

Following each service, Kiddush, prepared by the sisterhood, will be held in the synagogue's sukkah.

Sunday morning, all the congregation will sit for brunch in the sukkah after a family Yom Tov observance.

### Temple Beth Israel

Friday evening, October 5, services will begin at 8:10 p.m. A Kiddush in the sukkah will follow.

On Saturday morning, October 6, services begin at 9:00 a.m., while on Sunday, October 7, morning services also commence at 9:00.

On Saturday, October 13, Shemini Atzeret services begin at 9:00 a.m. with Yizkor at 10:00 a.m. Saturday evening services begin at 7:00 p.m. and there will be a Hakafos and Simchat Torah celebration. October 14, Sunday morning, there will be a Simchat Torah and Torah Parade at 9:00 a.m.

### Temple Emanu-El

Temple Emanu-El will hold its family Sukkot service on Friday evening, October 5 at 7:30 p.m. in the main sanctuary. This service will be especially geared to children, but all are invited to attend. A story-sermon using props will be given by Rabbi Joel H. Zaiman.

Fourth and fifth graders will lead Adon Olam and individual children from the third through sixth grades will also take part. After the service, Cantor Ivan E. Perlman will lead community singing in the meeting house. Following, refreshments will be served in the sukkah.

### Congregation Mishkon Tfiloh

Friday, October 5 and Saturday, October 6, services will be held at 6:00 p.m. Morning services on Saturday and on Sunday, October 7 will begin at 9:00 a.m. Services will be conducted by Abraham Liner and Edward Spencer, president of the congregation.

A sukkah for members and friends has been erected by the committee consisting of Jack Brier, Benjamin Greenberg, and Jerry Commis. Refreshments will be served in the sukkah after services.

### Temple Beth Am

Friday, October 5, Mincha-Maariv service will begin at 6:15 p.m. Saturday, October 6, a family service will be held at 9:00 a.m., a junior congregation at 10:00 a.m., a

sukkah luncheon will follow the services, and Mincha-Maariv will commence at 6:15 p.m.

A family service on Sunday, October 7 will begin at 9:00 a.m. with a sukkah luncheon to follow. Mincha-Maariv will start at 6:15 p.m.

Friday, October 12, Hoshana Rabbah, services start at 6:30 a.m. Shemini Atzeret, Friday, October 12, Mincha-Maariv begin at 6:00 p.m.

A family and Yizkor service will begin on Saturday, October 13 at 9:00 a.m. The junior congregation will be at 10:00 a.m., and Mincha will be at 6:00 p.m.

Saturday, October 13, Simchat Torah, Maariv begins at 7:00 p.m. On Sunday, October 14, a family service will start at 9:00 a.m. and Mincha-Maariv will be held at 6:00 p.m.

Services will be conducted by Rabbi Bernard Rotman and Cantor Natan Subar.

### Temple Habonim

Services will be held on Friday, October 5 at 8:00 p.m. On Friday, October 12, Simchat Torah celebration and services will commence at 7:30 p.m.

### United Brothers Historic Synagogue

The Sukkot festival will be ushered in on Friday, October 5 with services commencing at 8:00 p.m.

## PLO Moderates Stance During Rome Conference

ROME (JTA) — A two-day international conference on the Palestinian problem served as the setting for a dialogue of sorts between ranking representatives of the Palestine Liberation Organization and a six-member Israeli delegation with no official status.

The conference, sponsored by the Italian Committee for Solidarity with the Palestinian People, which comprised left-wing Christian Democrats, Socialists and Communists, was attended as well by representatives from 12 West European countries; Soviet bloc countries; the United States; and two Arab rejectionist states, Libya and Iraq. The two Arab delegations left on the first day of the conference over what they perceived to be a "moderate" tone on the part of the PLO representatives. However, the Libyan delegate returned later to deliver stinging denunciations of Israel.

The European countries represented were France, West Germany, Great Britain, Spain, Italy, Belgium, Portugal, Malta, Greece, Turkey, Ireland and France. The U.S. representatives called themselves the "Afro-Indo-Puerto Rican-IndoHispanic" delegation. They condemned "anti-Semitism, fascism, racism, and Zionism" and claimed that they were building a pro-PLO lobby in the U.S.

Most observers agreed that the line taken by the PLO in speeches and at press conferences made it appear that they were softening the official position embodied in the PLO's covenant which calls for the replacement of Israel with a "democratic-secular" Palestinian state, and indicated a willingness to recognize Israel and co-exist with it on a reciprocal basis.

### Creating Favorable Image

But while the PLO statements did not appear entirely devoid of sincerity, observers noted, the consensus of the observers was that the PLO was trying hard to create a favorable public relations image in the West European nations which have not yet given it official recognition but may soon do so, for example, Italy.

The PLO delegation was to have been headed by Farouk Kaddoumi, its head of foreign information. He was replaced, however, by Ahmad Sedki Dajani who had accompanied Arafat on his visits to Vienna and Madrid. The others were Nemer Hamad, the PLO representative in Rome; Maged Abu Sharar, secretary of El Fatah and the head of the PLO department of information; and Ibrahim Ayad, a PLO executive member who was expelled from Jerusalem.

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**"A Cry of Despair and Alarm"****The Jewish Generation Gap**

By Alon Ben-Meir

Those of us who are involved in Jewish communal life on a day-to-day basis are the first to admit that the American Jewish community faces a crisis of identity. Increasing numbers of our young adults are reaching for a new ideal, a new sense of purpose, and a new mission, but after despairing efforts, most all but abandon the search. Although existing Jewish organizations attempt to gather many of these "wandering souls" into their fold, they offer neither the consistent purpose nor the means to maintain the young adults' involvement. Instead of being offered meaningful and satisfactory participation, our young adults are fed a diet of warmed-over, flat, slogans and clichés; they are informed of the need for solidarity with phrases such as "We are one"; they are told to respond generously to our chronic financial ailments; and finally, they are exhorted to heed the call when a crisis looms on the

horizon. They are led to see what the Jewish organizations' self-appointed leadership wants them to see, and then are asked to appreciate and applaud the organizations' accomplishments. Certainly, our young adults have been told everything and nothing. However, they have seldom been asked to voice their own views. They have rarely dared to make their grievances known, and even more rarely, have their views been listened to even when solicited. Thus, our most gifted young adults, who are expected one day soon to assume the reins of Jewish communal life, have become increasingly alienated and disenchanted.

The tragic irony of this unfortunate situation is that when these questions are raised, the same old answers and clichés are still trotted out: "Was it any different 30, 40, or 50 years ago?" It may be that events during those years still hold the old leaders captive; the old traumas gave them identity and direction, as well as the opportunity for

leadership. All that is well and good, but the young adults of today should have the chance to do more than ritual bows before the altar of their elders' past. For the young adults, the past may well be instructive, but it is not necessarily always relevant. Contemporary Jews live in a unique time. Never before in our history have two Jewish centers existed simultaneously. In the past, there was the biblical state of Israel and then, the Diaspora; thus, Jews never had conflicting emotions or loyalties. Presently we are pulled in opposite directions by two major centers of attraction: Israel and the Diaspora (especially the Jewish community in the U.S.). Fifty or one hundred years ago, a Jew's perspective was limited to survival in his respective country. Furthermore, the desire to return to his homeland was by itself a tremendous force offering a constant source of renewed vigor, hope, and vitality. The years following the creation of Israel were filled with anxiety, fear, and uncertainty, all of which supplied the Jews with a *raison d'être* to rally behind Israel. Yet, those of us who in 1948 were either little children or were just being born, could neither experience the same anxieties nor comprehend the extent and meaning of that era's unfolding events. How could we? Granted, a small segment of our young adults has followed in their fathers' footsteps because they were taught to take their rightful place in the Jewish community. A few more, out of idealism or sympathy, became marginally involved in Jewish affairs. Yet, the majority of young adults remain virtual and emotional strangers to the whole drama of our people. They have heard the tragic story re-told in bits and pieces, and it mostly remains something that happened to somebody else. They have learned much more about Israel's failure to cope with its socio-economic problems than about its accomplishments in the technological, scien-

tific, industrial, and military fields, but in either case, the facts neither affect nor engage them very much.

These young adults are, in a word, aloof, and not only because their myopic elders cannot — or will not — give them moral sustenance. Remember they are part of a larger generation that protested the Vietnam war, that demonstrated against the spread of nuclear weapons, and that engaged itself in the struggle for civil rights. Their generation is no longer impressed with military might and has become acclimated to the idea of perpetual crisis. They are a Jewish generation that has been fairly well integrated into the mainstream of their respective countries of residence and that has experienced very little overt anti-Semitism. Moreover, it is a generation that seeks immediate gratification and wants to enjoy its present socio-economic environment to the fullest. For most of this generation, Israel's problems are endemic, probably insoluble, and by now, a little boring. For all this, this generation remains restless and without moral purpose and reaches out for help. That help has been denied. Is it any wonder, then, that their experiences seem so much more real and exciting to them than the stale rehash of their elders' ancient woes? Is it really so surprising, then, that the Jewish organizations cannot satisfy them with a diet of warmed-over Zionist pabulum?

I say we have failed these young adults because we have failed to offer them a new sense of direction and purpose. We have failed to include them effectively into our communal life because we are afraid of the changes that they might wish to bring, and above all, because we have become more complacent than ever before.

It is hard to determine today the extent of the damage we have sustained as a result of our attitudes and our lack of vision. However, one thing remains clear. We are in the process of losing an entire generation — a generation that yearns for a new sense of mission and challenges and that has not yet abandoned all hope. Unless we hear its cry of despair and ourselves sound the alarm, we stand to lose much more than a few lost souls.

**Dayan, Young Revive Friendship**

NEW YORK (JTA) — Foreign Minister Moshe Dayan of Israel and Andrew Young, the former U.S. Ambassador to the United Nations, met for a half hour last Thursday to discuss the events of recent weeks. Following the meeting, Young told reporters that they had "revived" their old friendship. The meeting, in Dayan's suite at the Regency Hotel, was arranged at Young's request. Yehuda Blum, Israel's Ambassador to the UN, was also present.

Speaking to reporters after the meeting, Young described his talk with Dayan as "friendly" and said it dealt largely with his plans. He told Dayan, he said, that he did not blame him or Israel for the events that brought about his resignation from his UN post. He also said he discussed his plans to visit the Middle East, including Israel, in the near future, with the Foreign Minister.

Dayan told reporters that he appreciated

Young's initiative in seeking today's meeting and said they had "clarified" the events of recent weeks. With respect to Young's planned visit to Israel, Dayan said he was welcome to come provided he does not intend to try to act as a negotiator between Israel and the Palestine Liberation

Organization during his trip. He added that he would have to report Young's wish to visit Israel to his government.

On the previous night, Young and his wife Jean were guests of honor at a dinner at the same hotel given by Kuwaiti Ambassador Abdulla Bishara at whose home the controversial meeting between Young and the PLO observer at the UN, Zehadi Labib Terzi, took place last July. During a photo session in the hotel ballroom, Young embraced Terzi and afterwards quipped: "Why don't we invite Mr. Dayan down?"

**Boycott Of Spain Considered**

NEW YORK (JTA) — Member organizations of the Conference of Presidents of Major American Jewish Organizations that have overseas travel programs have met under the aegis of the Presidents Conference to examine the possibility of a boycott or other economic action against Spain following the Madrid government's enthusiastic reception of Palestine Liberation Organization leader Yasser Arafat earlier this month.

Noting that Spain was the only West European country that has no diplomatic relations with Israel—and the first to formally receive Arafat—the Presidents Conference called together representatives of its constituents that offer foreign travel to their members for a discussion of the possibility of action to demonstrate the Jewish community's concern with official Spanish attitudes toward Israel and the Middle East.

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# BRIDGE

By Robert E. Starr



In Duplicate Bridge there is great competition in the part-score hands that might go either way. This is really the biggest difference between that type of Bridge and Rubber although many players think there is much more. Actually, Duplicate is the same game and good Bridge is good Bridge no matter where you play. Today's hand is one of those that not only either side might play but when the North and South pair bought the hand they had to play it well or they would find themselves with a minus score, not good when your side has the balance of the power.

<b>North</b>		<b>East</b>	
♦ Q 8 4 2		♦ K 7 6 5	
♥ 9 7 5		♥ J 8 4 2	
♦ Q 10		♦ 5 4	
♦ J 6 4 3		♦ Q 9 8	
<b>West</b>		<b>South</b>	
♦ Void		♦ A J 10 9 3	
♥ Q 10 6		♦ A K 3	
♦ A K J 9 6 3		♦ 8 7 2	
♦ K 10 7 2		♦ A 5	

West was Dealer, both sides vulnerable with this bidding:

W	N	E	S
1D	P	1H	1S
2H	P	P	2S
3D	3S	End	

In Rubber Bridge either West would have sold out at Two Spades or would have bought the hand at Three Diamonds when the vulnerability would have stopped the opponents. But after his partner was able to go to the two level by himself, North felt that he could push it once more. True, there is one more big difference between the two types of Bridge, in Duplicate there is much more Doubling for penalties below game and that was a danger North was taking. Down one Doubled is 200 which would be disastrous indeed and that score was found a few times when South played the hand less than perfect.

West led three Diamonds when he noted his partner's high-low and the third trick was one of the keys to the success of the hand. If Declarer tried to ruff it in Dummy, East would overruff and sooner or later a Club and a Heart would also have to be lost to go along with the two Diamonds already given. That adds to down one.

Most of the Declarers tried that but what if something different is tried for that way can't be right. If East is unable to overruff Dummy, then probably a Trump will have to be lost anyhow. But to make the hand the Trump King must be captured or the equivalent, the latter being to discard one of Dummy's Hearts at trick three instead of ruffing. Now win whatever West plays and start from there.

You are still not out of the woods but careful play will pay off handsomely. First, to get to Dummy play three rounds of

Hearts, ruffing the last in Dummy. So far so good. Next go after that Trump King and here there is but one correct card. Not the Queen as some might lead but the eight in order to stay in Dummy the maximum number of times just in case East happens to have all four Trumps as he does.

Leading the Queen is fine if East covers but if he doesn't and he shouldn't, after the second finesse Declarer will find himself in his own hand with no way to get back to Dummy to take the proven finesse again. Leading that eight is a different thing entirely. That will hold as West shows out. Now the Queen and you are still in Dummy to take that vital third finesse.

Moral: It is usually better to bid once more in competitive hands rather than sell out and try to hold the opponents.

## A Different Approach

A door-to-door salesman in the Boro Park section of Brooklyn tried an interesting psychological approach when customers proved unresponsive. He rang the next bell, and told the hesitant woman: "Mrs. Cohen, I have a little item here that your neighbors said you couldn't afford."

## "So Where's The Gold?"

"My folks were immigrants, and they fell under the spell of the American legend that the streets were paved with gold. When papa got here he found out three things: (1) the streets were not paved with gold; (2) the streets were not even paved; (3) he was supposed to do the paving."

—Sam Levenson

## To Demonstrate Car Care

The League of Women Voters of Rhode Island announced Monday that Kay Kaplan, first vice president of the League, will be in Washington, D.C. on October 11 and 12 to demonstrate car care to congressional wives.

Mrs. Kaplan has been the coordinator of the ARCO Car Care Clinics sponsored by the Rhode Island League last spring. She also participated in the "Gas Savers Fair" held on the White House lawn in September which was sponsored by the League of Women Voters, ARCO, and the Department of Energy. Mrs. Kaplan ran a demonstration clinic which was attended by the Secretary of Energy, Charles Duncan.

A Jordan Embassy spokesman confirmed reports that Jordan is demanding the death penalty for Arabs who sell West Bank land to Israelis. The government has termed such sales "high treason."

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Sunday, October 21, 1979  
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### The Klezmer Band



Henry Sapoznik is an ethnomusicologist whose interests range from Blue Grass to Swing to the music of Broadway. His Klezmer Band will trace the development and migration of the folk music of the Eastern European shtetl.

Sunday, November 18, 1979  
8:00 p.m.

### Israel Piano Trio



The Israel Piano Trio is a unique ensemble of three master instrumentalists (Menahem Breuer, violin; Zvi Harell, cello; Alexander Volkov, piano) which has received world-wide acclaim for its virtuosic approach to traditional and modern Israeli chamber music.

Sunday, March 23, 1980  
8:00 p.m.

### Lance Wiseman



Philadelphia-born pianist Lance Wiseman made his European debut tour in 1977, performing to rapt audiences in Berlin, London, Athens and Zurich. He has been named Musical America's "Young Musician to Watch."

Sunday, May 11, 1980  
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### Roast Mandarin Duckling with kasha stuffing

- |                          |   |
|--------------------------|---|
| 1 duckling salt & pepper | 2 C. warm chicken broth                               |
| 1 egg                    | 1/4 C. golden raisins                                 |
| 1 C. kasha               | 1/4 tsp. ground ginger                                |
| 1/4 C. parve margarine   | 1/4 tsp. dry mustard                                  |
| 1 C. chopped onion       | 1/4 C. Mandarin orange segments, drained (16 oz. can) |
| 1 C. chopped celery      | 1/4 tsp. seasoned salt                                |
| Sauce:                   | 1/4 C. Mandarin orange segments                       |
| 1 Tbsp. parve margarine  |   |
| 1 Tbsp. cornstarch       |   |

Rinse duckling and pat dry. Rub salt and pepper inside the body cavity; pierce skin to allow excess fat to drain during roasting.

Combine the egg and kasha in a small bowl and set aside; saute onion and celery in parve margarine in a large skillet. When tender, add kasha and stir over medium heat until each grain is separate. Add hot chicken broth, raisins, ginger, and dry mustard; cover pan tightly and simmer for 15 minutes, or until the liquid is absorbed and grains are tender. Cool slightly; mix in drained orange segments, reserving about half the segments and all the juice for the sauce. Fill neck and body cavities loosely with stuffing; close openings with skewers or foil. Place on a rack in roasting pan. Roast at 325 degrees for about 2 1/2 hrs. or 30 minutes/lb.

For sauce: Melt parve margarine, then add cornstarch and orange juice. Cook until thickened and clear. Add seasonings and remaining Mandarin orange segments and serve hot with duckling and kasha. Serves 3-4.

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## Sol Koffler Family Research Center Recently Dedicated



Invited guests on a tour of the Sol Koffler Research Center at the Miriam Hospital.

### Cult Preaches Anti-Semitism

PARIS (JTA) — Jean-Pierre Bloch president of the International League Against Racism and Anti-Semitism (LIRA) charged that Libyan leader Col. Muammar Qaddafi is financing the distribution of virulent anti-Semitic material in France and throughout Europe by a cult known as the "Family of God."

Bloch said that LIRA has already lodged complaints against the cult in courts in Paris and in Grenoble where anti-Semitic cartoons and leaflets have been appearing since last month. "The 'Family of God' group and its branch, 'Family of Love,' is being financed by Qaddafi. He has financed such sects with millions of francs. U.S. and British intelligence services demonstrated long ago that Qaddafi was manipulating such type of sect," Bloch noted.

He said that LIRA's complaint is based on a law that bans the publication of material calculated to incite racial hatred. "We have lodged a complaint in Grenoble and in Paris against the authors of these leaflets. We lodged a complaint for a similar reason last May but what I cannot understand

is that our action led nowhere even though three young people were arrested red-handed," circulating the leaflets, Bloch said.

He said a leaflet seized in Grenoble a few days ago contained an ugly caricature of a Jew reminiscent of Nazi leaflets during World War II alleging that Jews want to dominate the world. It denounced President Carter as "nothing less than a Christian sold to Jews."

### Holland Symposium

Dr. Henry M. Litchman, director of the department of orthopedic surgery at the Miriam Hospital, was an invited participant at the fifth annual symposium of the International Study Centre for Rheumatic Diseases, recently held in Amsterdam, Holland.

The symposium was on the topic "Disease Evaluation and Patient Assessment in Rheumatoid Arthritis." Dr. Litchman, one of two Americans invited, presented a paper on the functional evaluation of the hand in rheumatoid arthritis.

Over 100 guests attended ceremonies September 20 for the dedication of the Sol Koffler Family Research Center at the Miriam Hospital. The building, which has been the hospital's research center since its completion ten years ago, was named in honor of the Koffler family earlier this year.

Mr. Koffler, a prominent businessman, is a life trustee of the Miriam Hospital and has long been active in philanthropic efforts involving various institutions in the State of Rhode Island.

Sidney Greenwald, chairman of the board of trustees at Miriam, presided at the dedication and in his introduction lauded the "spirit of generosity" of the Koffler

family and said that gifts "such as the Koffler family has bestowed allow us to continue our service to the community." Also speaking at the ceremonies was Joseph Rens, a past president of Miriam Hospital, who praised the Koffler family's "extremely generous gift."

Other participants were Miriam chiefs of service, Dr. Herbert Lichtman, medicine, Dr. M. Terry McEnany, surgery, and Dr. Sumner Zacks, pathology.

Following the ceremonies, the Koffler family and all invited guests were given a tour of the facility where research staff of the hospital presented demonstrations and brief summaries of their research activities.



The Fourth Annual Mary Clare Doyle Lecture, sponsored by the Miriam Hospital Nursing Service Department, was held Wednesday, September 18 at the hospital. Claire Manfredi, R.N., Ed. D., assistant professor of nursing at the University of Rhode Island was the guest lecturer. Dr. Manfredi spoke on "Primary Nursing and Change: A Case Study."

The lecture series was instituted to honor Mary Clare Doyle, U.S.A.N.C. (Ret.) who held the positions of associate and assistant director of nursing services at the Miriam Hospital from 1968 to 1974.

Pictured left to right are Dr. Manfredi, Mary Clare Doyle, Jeanette S. Matrone, R.N., nurse-in-chief, Miriam Hospital, and Elaine M. Osborne, R.N., assistant nurse-in-chief for staff development, Miriam Hospital.

## SUCCESSFUL INVESTING

DAVID R. SARGENT



**Q** — About two years ago, I bought five stocks, some from the column recommendations and others I selected. Should these be held: Consolidated Edison, Southern Pacific, Carolina Power & Light, Reynolds Metals and Ohio Edison? C. R. Wisconsin

**A** — There is some risk involved in using recommendations made to other column readers, unless your investment goals and overall financial situations are similar. Based on the issues in your portfolio, it appears that you are an income investor. If so, you are in good shape. With the exception of Ohio Edison, all your stocks are attractive holdings. Earnings for this coal-based utility have deteriorated in the last couple years, but relief in the form of a rate boost may turn this around. The stock may be held for its 11% yield, as long as you are content with the current dividend. Dividend boosts are unlikely for some time.

**Q:** I would like some information on Gamble-Skogmo (NYSE), particularly on their notes. Are these suitable as high yield investments? A. G. Nebraska

**A:** A lot has been happening at Gamble-

Skogmo since the 1977 retirement of Bertin Gamble. Acquisitions have been made at a rapid pace in both the retailing and financial service industries. Gamble intends to become one of the majors in the financial services field. This area contributed 30% to fiscal 1978 (ended January 31, 1979) pretax earnings. Expansion has not been without costs—long term debt stood at \$435 million last January, representing 65% of capitalization. This figure does not include \$340 in long term debt owed by the financial arms, Aristar and Gamble Credit.

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## Krasner Named Investment Officer At Hospital Trust

Lee P. Krasner has been elected to the position of Investment Officer at Hospital Trust National Bank's Personal Investment Section. She is responsible for Personal Trust Portfolio Management and Investment Counseling.



Lee P. Krasner

Mrs. Krasner joined the Bank's Trust and Investment Management Division in 1978 as a Trust Representative.

A Rehoboth, Massachusetts resident,

Mrs. Krasner received a Bachelor of Arts degree from Providence College in 1978 where she is presently pursuing an MBA degree. She is a member of the Providence College Alumni Association; the Jewish Federation of Rhode Island; a Board member of the Pawtucket Chapter of Hadassah; and a member of the Jewish Home for the Aged.

## SOCIETY NEWS

### ZWODEN-LARNED

Announcement has been made of the marriage of Florence M. Zwoden, formerly of Cranston, to James E. Larned in Sparta, New Jersey on September 29. Dr. David Arronson officiated at the marriage. Mrs. Barbara Ravo, daughter of the bridegroom, was matron of honor. Mr. Richard Larned was best man and Samantha Nagy, granddaughter of the bridegroom, was flower girl.

The bride was given in marriage by her son, William Zwoden. After a trip to the Pocono Mountain area of Pennsylvania, the couple is residing in Frankford Township, P.O. Box F, Branchville, N.J.

### BU SCHOLARSHIP

Cranston author Alan Shawn Feinstein has established a \$5,000 scholarship at the Boston University School of Public Communications. It is to be given to the first one of the subscribers to his private financial newsletter, "The Insider's Report," or any members of their families accepted at that college qualified for financial assistance.

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# Dayan Enjoins Jordan/Syria To Enter Talks

UNITED NATIONS (JTA) — Israeli Foreign Minister Moshe Dayan called on Jordan, Syria, Lebanon and "the representatives of the Palestinian Arabs residing in Judea, Samaria and Gaza" to join in the current peace negotiations between Israel and Egypt "in order to achieve the noble

goal of a real and durable comprehensive peace in our area."

In his speech, prepared for delivery at the 34th session of the United Nations General Assembly on September 27, Dayan noted that the Camp David accords provide for Palestinian Arabs residing on the West Bank

and Gaza Strip to be included in the peace talks.

But he reiterated Israel's unequivocal position of no negotiations with the Palestine Liberation Organization. Dayan said that from June 1967 until the present, "over 600 people have been murdered and 3300 others have been wounded in Israel by the PLO. It has also terrorized and intimidated Arabs prepared to negotiate with Israel, killing more than 350 Arabs and injuring about 2000 others."

Referring to the autonomy plan for the West Bank and Gaza Strip, Dayan noted that "the option of creating a third state between Israel and Jordan is not considered by the Camp David accords." He said the objective of the current autonomy negotiations is the provision of full autonomy for the Palestinians in those regions.

"The Israeli military government and its civilian administration will be withdrawn as soon as a self-governing authority has been freely elected by the inhabitants," Dayan said. "This framework also specifies measures that will be taken to assure the security of Israel and its neighbors."

## Issue of Jerusalem

With respect to the controversial issue of Jerusalem, described by Dayan as "the eternal capital of Israel and the Jewish people," the Foreign Minister stressed that "Jerusalem cannot be divided again by barbed wire and there can be no return to the repeated shooting at our civilians and the barbaric desecration of the Jewish quarter of the city, the Holy Place and cemeteries as happened before 1967."

Dayan recalled Jordan's ban on Jews visiting the holy places in Jerusalem before 1967 and noted in contrast, Israel's policy of free access to all holy places for all religions.

## Self-Defense Against The PLO

Dayan referred in his speech to the situation in Lebanon, to the UN role in implementing the Israeli-Egyptian peace treaty and to the fate of Soviet and Syrian Jewry. In south Lebanon, he said, Israel was compelled to act against the PLO "in a clear act of self-defense." He charged that PLO terrorist groups "are still functioning all over Lebanon and in quite a large number of cases inside the (United Nations Interim Force in Lebanon) UNIFIL area."

He said that in that area which was free from the terrorist presence at the time of Israel's withdrawal, "there are now about 700 PLO terrorists who are acting murderously through UNIFIL lines against the population of Israel." He blamed the UN force for reconciling itself in many cases to the presence and activities of PLO terrorists.

Dayan was critical of the UN role in implementing the Israeli-Egyptian peace treaty. "Although our assumption and hope that the UN would assist in the implementation of the peace treaty were disappointed, we will proceed on the path of peace," he said. "The attitude of the UN will not damage the peace progress — but it will, no doubt, lower the prestige and even the moral status of the UN," Dayan said.

Dayan charged that there has been only "little improvement" in the situation of Soviet Jews seeking to emigrate and that a large number of Jews is still denied exit visas. He also expressed concern over the growing anti-Jewish propaganda campaign in the official Soviet media. Dayan appealed to the Syrian government to stop violating the human rights of its Jewish citizens and permit them to leave to reunite with their relatives.

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## Your Money's Worth

By Sylvia Porter



The contents of the homes of hundreds of thousands of Americans (if not the homes themselves) have been destroyed in recent months by such horrible disasters as hurricanes, uncontrollable fires, floods, storms, etc. Did their owners have enough personal property insurance to offset the losses of their precious possessions?

Almost surely: NO!

As just one illustration, one of California's periodic, major fires destroyed a home insured for \$108,000 a while ago. This home also had \$54,000 coverage on personal property — furniture, appliances, clothing, other items.

But the policyholder's personal property loss totaled \$77,000. Thus, the family had to pay \$23,000 out of its own pocket to replace the lost property with items of similar age and quality.

That same raging fire wiped out an expensive home that included many valuable paintings, antiques, books, pieces of jewelry. The policyholder had \$65,000 coverage on his personal property — but the property's value exceeded \$200,000, more than the value of the home itself. These may appear extreme examples, but they are not.

Most of you who own homes do NOT have adequate insurance on your personal property — even though your coverage on the home itself may be sufficient.

"In 75 to 80 percent of such total losses, the policyholder exhausts the limits of his personal property coverage," estimates a spokesman for State Farm Fire & Casualty Co. The reason: most homeowners policies are written so that the dollar amount of coverage on personal property is about 50 percent of the coverage amount on the building. If the home is insured for \$60,000, personal property is covered up to \$30,000.

This may be more than adequate if a burglar breaks in and takes only a few of your things, or if a fire destroys only a few of your possessions. But suppose a hurricane or windstorm destroys the whole house and everything in it (such as David has done)?

How do you determine whether your personal property coverage is adequate — and if it isn't, how much more you need? There's only one way, emphasizes the State Farm spokesman.

\* Take a detailed, room-by-room inventory of your house.

\* If you can, note how much you paid for each item and when it was acquired. And

don't do this just for such big, obvious items as furniture, TV, stereo sets, dishwashers, etc. Do it for anything that has money value, kept in closets, drawers, garages.

\* Take photos, too; the photos should cover everything.

\* If you have particularly valuable items — jewelry, furs, coin collections, antiques, paintings, musical instruments, the like — get them professionally appraised, so you have an accurate record.

\* Once your inventory is complete, keep it in a safe place away from home — a bank safe deposit box, for instance, with an extra copy for your insurance agent's files — and update it periodically.

What if you are shocked to discover how little coverage you have for your valuable personal property? What to do then?

(1) Raise the coverage limit on your personal property. The typical charge is \$1.80 to \$2.00 per extra \$1,000 coverage beyond the usual 50 percent amount. If you add \$15,000 coverage, say, the extra premium would be about \$30.

(2) Or buy special coverage to protect your valuables, some of which are subject to specific limits under most homeowners policies. So if a thief takes \$1,000 worth of your jewelry and furs, you collect only \$500. Some typical costs: jewelry, \$1.15 to \$3.60 per \$100 of coverage; fine arts, 24 cents to 44 cents per \$100.

(3) This special coverage, called a "floater," varies widely in cost depending on what you insure and where you live. With a floater, you have "all-risk" coverage on your valuables, protecting you from loss against all perils, except those specifically excluded, such as flood and earthquake. Special coverage may be your best bet if valuables account for a large part of your total personal property.

(4) Look into replacement cost coverage on your personal property, now available from some companies. If you don't have this type of coverage, your personal property losses will be paid for on an actual cash value basis — the cost of replacing them minus the depreciation that has taken place since they were new. You'll probably be required to buy a higher limit on replacement cost coverage (70 percent of the amount on your home is typical) because insuring your property on this basis increases the dollar total of coverage you need. Your premium also will be higher, of course.

# The Significance of Pope John Paul's Visit

By Marc Tanenbaum

NEW YORK (JTA) — There is more than a surface symbolism in the fact that Pope John Paul II arrived in the United States on Yom Kippur, the most solemn day in the Jewish year. For on Yom Kippur the Jewish people throughout the world articulate their deepest values and aspirations for the redemption of the Jewish people, of Israel, and of the entire human family.

"And may all wickedness be consumed as a flame," Jews pray on this day, "and may evil rule be removed from the earth." How is evil in the world to be overcome? The Jewish prayer book proposes as an answer, "May all Your (God's) children unite in one fellowship to do Your will with a perfect heart."

Pope John Paul II came to these shores at a time when the American people, feel deeply troubled about "the wickedness and evil rule" in the world. At Camp David on July 10 I joined a group of 10 religious leaders in discussing with President Carter and his top aides "the malaise of America" and "the crisis of confidence."

For Americans, this pervasive anxiety and downbeat mood may well be an accumulated response to the shocks of Vietnam, Watergate, the assassinations of the Kennedys and Martin Luther King — a gloom now deepened by the economic decline and the Organization of Petroleum Exporting Countries induced oil crisis.

For American Jews who, as Dorothy Parker said, are like everybody else but more so, there is the additional emotional burden these days of watching incredulously as elements in our government and some public personalities fall all over themselves to embrace and legitimize the Palestine Liberation Organization assassins, people who daily murder, bomb and terrorize innocent civilians, men, women and children.

Add to that dispiriting mood the Passion Play of Andrew Young — the first black Ambassador to the United Nations who is perceived as martyred, and the fact that some demagogic leaders resort to raw, blatant, racist anti-Semitism trotting out the ancient and discredited canard of collective Jewish guilt — "the Jews crucified him." And the President of the United States finally tells the truth, namely, that "the Jews" did not crucify Andy Young who foreordained his resignation by his own conscious actions.

Meanwhile, the collective Jewish guilt charge has become established as a dogmatic verity in much of the Black consciousness and will be as difficult to overcome as the original "Christ-killer" canard.

Overarching these domestic troubles, Pope John Paul II comes to the United Nations at a time when the entire human family feels in its bones a universal malaise. The insane proliferation of nuclear weaponry finds the United States and the Soviet Union bristling with the capacity to destroy the four billion people of the earth 20 times over. There is now the real possibility of igniting a global Auschwitz. We are, in fact, the first generation to be told that we may be the last.

## Pope Helped Save Jewish Lives

Against that bleak cosmic background, it is little wonder that there is such widespread expectation associated with the Pope's visit. Pope John Paul II experienced in his personal life the barbarism, the suffering, and dehumanization of Nazi racism and anti-Semitism. He responded to that evil rule by helping to save Jewish lives in Poland during World War II.

He stood courageously against the Polish Communists who destroyed Jewish homes and cemeteries in their orgy of anti-Jewish hatred, and he fought effectively for human rights — for religious liberty, the right to educate children religiously, the right to emigrate and reunite families.

When I first met Pope John Paul II on March on Vatican

City, together with other Jewish leaders I was deeply impressed by his intellectual acuity, his deep spirituality, his sensitive respect for Judaism and the Jewish people, his abhorrence of racial and religious hatred, his grasp of the real world, his respect for the human dignity of all people, above all, his hope. Such a commanding personality has the capacity to call the world to its senses — to turn away from nuclear disaster and moral anarchy and to turn toward human unity.

## The Church And The Jewish People

In his first official statement of his personal attitudes on the relation of the Catholic Church to the Jewish people, Pope John Paul II told us: "I believe that both sides (Christians and Jews) must continue their strong efforts to over-



come difficulties of the past, so as to fulfill God's commandments of love, and to sustain a truly fruitful and fraternal dialogue that contributes to the good of each of the partners involved and to our better service of humanity."

"as a sign of understanding

and fraternal love already achieved (between Christians and Jews,) let me express again my cordial welcome and greetings to you all with that word so rich in meaning, taken from the Hebrew language, which we Christians also use in our liturgy: Peace be with you. Shalom,

Shalom!"

That message of Shalom — of peace, of mutual respect, of love, of human solidarity — uttered by this charismatic Pope in a troubled, even threatened world, could not come at a more opportune time not only for America but for the world at large.

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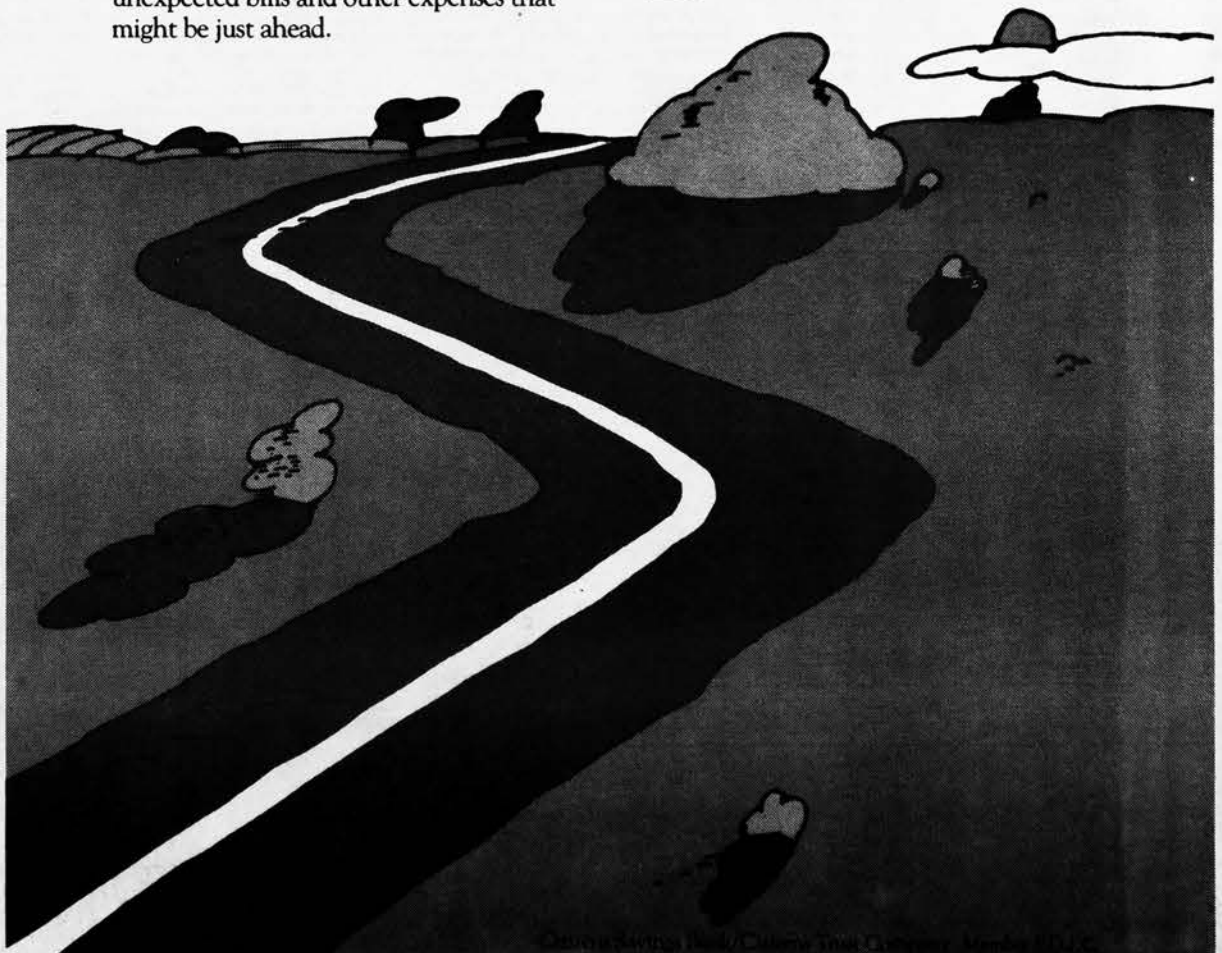
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# The Academic Study of Religions: The Pathos and the Power

By Jacob Neusner  
Brown University

This is the third of a four part essay, excerpted from Professor Neusner's lecture inaugurating the Department of Religious Studies at Arizona State University, Tempe, on Oct. 25, 1979.

What makes the study of religions difficult is also what makes the work important. The principal difficulty is that the students all take for granted they know that about which we are talking. Nearly all of them come from one or another of the religious traditions of the West. Many of them have strong opinions on religions and on questions of theology. So the one thing they all know is what we have to tell them. That is the challenge.

But it also is what makes our work important. For, as I shall now argue, the one thing we can give which our students need is the encounter with the unfamiliar in what they take for granted. We can show them that what they think they know contains much yet to be learned. We demonstrate that that absolute wholly familiar given of life—that matter of religion—contains within itself a great many choices.

Once we persuade them that, within religious expressions, people make important choices about the sort of society and culture they will build and sustain and the kind of people they will build, we provide them with an insight into their own most urgent task. It is quite personal and private one, and that is, to learn how to make choices about things which seem settled and decided, to see as strange and new, requiring reflection and thought, what all the time appeared familiar, routine, and closed. In the experience of discovering the familiar to be strange and to require analysis, our students undergo the experience of intellectual maturing which prepares them for a deeper, inner movement toward adulthood. My claim therefore is not a small one.

I argue that the academic study of religions, because of its particular character, presents a splendid opportunity for our students to experience in intellectual terms what in fact is their most profound and pressing personal responsibility: the discovery of self, the engagement with their own individuality. What we do is relevant, in the deepest sense, to the students' task of attaining adulthood.

Let me explain. It is this matter of the encounter with what is not our own which, when our work succeeds, we may declare to be educational success, and, when our work does not succeed, we recognize as failure. At the outset I argued that the reason the study of religions belongs in the center of the curriculum is that religions are a powerful and ubiquitous force in humankind. But what it is about religions which we need to master for the sake of useful knowledge remains to be stated. This is to be explained in two aspects. I have, first, to say

## Black/Jewish Rift

NEW YORK (JTA) — There can be no dialogue with the Palestine Liberation Organization as long as it holds to its goal of destroying Israel, Rabbi Arthur J. Lelyveld declared at his installation as president of the Synagogue Council of America. "I have reservations about calls to dialogue with the PLO," he said at a ceremony at Lincoln Square Synagogue following a meeting of the Council Plenum. "I learned in Mississippi there are some limitations to the possibility of dialogue. You cannot dialogue with a person who has a knife at your throat."

Lelyveld went to Mississippi in 1964 as part of a team of Cleveland clergy for service as a minister-counselor in that summer's voter registration effort. During that stay he was badly beaten by segregationists. In 1965, he received an award "for distinguished service to the NAACP and the cause of freedom." He is a board member of the Martin Luther King Center for Social Change.

Harsh things have been said these last weeks by both Blacks and Jews, Lelyveld said. "I felt hurt at the widely publicized statement that what Jews did to aid the Black cause in the civil rights struggle of the sixties they did in their own self-interest. I reject this allegation as untrue."

why we think our students in particular ought to know about the things we teach. I must explain, second, why the society and community we serve ought to know them.

Since our students in the main are late adolescents, our work is defined by the psychological and emotional context of that age-group, as much as by its vocational or even cultural aspirations. Indeed, in any group of university students, however carefully selected, I am inclined to wonder whether many even have vocational and cultural goals. But all of them are engaged by how they feel, what they think about themselves, and what their peer group thinks about them.

Now the power of the study of religions is that, in our society, we speak of kinds of familiar experiences. It is difficult to grow up in America without knowing that there are churches and synagogues, religious myths and symbols of various kinds, to which various folk respond in diverse ways. There are experiences of religious conversion and rebirth, rites of birth and puberty, teachings about what one may do and must not do, and institutions for the expression and embodiment of all of these things. It follows that our students know that about which we are talking when we speak about religions. That is our richest asset. But it also is the most formidable obstacle to teaching our students something worth their knowing.

To explain, I must emphasize that what young people approaching maturity require is the capacity finally to surpass themselves, leaving childish things, while retaining the heritage of family, home, and love. They have to learn how to make their own what others have made for them, so to enter, finally, into the life of maturity and responsibility. They come to us as dependents on their parents. They leave to take up their own careers. In the four years they spend with us, we have to guide them from dependence to independence. It is this supererogatory work of

helping in the process of maturing which, in many instances, is our richest gift to our students.

Now if in intellect we can confront them with an authentic experience of attaining self-consciousness and of critically, thoughtfully evaluating what they think they already know in the encounter with what they do not know—the "alien experience" to which I referred earlier—then we allow for a controlled experiment of maturing. That is to say, through their intellectual labor we lead them in paths which, by analogy and metaphor, lead where life demands they go.

To state the matter simply: they already know about religions, more commonly, "their" religion. But they do not know what they know, or even that they know. For in the main knowledge about religions is acquired through inarticulate experience, on the one side, or through indoctrination, on the other. In both ways it is unreflective; the learner is dependent. The students think they know and understand things they do not know of their own knowledge. That is why they tend to assume they understand what we are saying. They take for granted they already have heard what in fact (in our minds) is fresh and unprecedented for them.

When we help students attain the clear capacity to distinguish new from old, the act of understanding from mere assent, the conscious deed of interpretation from the presumption of dumb familiarity, we lead them in mind through the very center of their existential task of growing up. I do not mean we make them less religious or more religious than they were, let alone better or worse Christians or Jews. I mean we show them that there is more to be learned about what they think they already know, and that they can learn it. It is the experience of that kind of independence of intellect which will both prefigure and replicate the independence of personal existence each student has, in a brief time, to attain.

## Special Interview

### Cohen Contends It Is Wrong To Press Israel On The PLO

WASHINGTON (JTA) — Before he saw the Holy Land, Maine's junior U.S. Senator, Republican William S. Cohen, was avidly pro-Israel in heart and mind. Now that he's been there, his conviction that the United States must stand firmly with Israel in the face of the developing diplomatic and propaganda storms against her is as rock-ribbed as his native state is generally described.

"I was always a strong supporter of Israel," Cohen said after his return from an eight-day visit to Israel. "My support is even stronger now. To consider Israel without seeing it is an abstraction. One cannot appreciate the conditions under which Israel and the Israelis exist, survive, and excel with pride and in peace."

"Heavy overtones of tension are evident wherever you go," he said in an interview in his Capitol office. "Israel lives under the hair-trigger of extinction." Then, noting that Israel is "vulnerable to attacks" within three to five minutes flying time, Cohen emphasized Israel's defense requirements, militarily and territorially. "The Golan Heights," he stressed at one point, "are of strategic importance to Israel's survival."

Speaking of the relationship of Palestinian Arabs and Israelis, Cohen observed "not all the Arabs by any stretch of the imagination are supporters of (Palestine Liberation Organization chief) Yasir Arafat. There are some Palestinians who want to live peacefully with Israelis. Within Israel, there are philosophical differences about the best approaches for a settlement but there is a genuine interest in accommodation."

With a statesman's vision of the diplomatic and propaganda offensive organized against Israel to legitimize the PLO, Cohen said: "It is fundamentally wrong for the United States or anyone else to insist or suggest Israel negotiate with the PLO without conditions. Some ask Israel to accept political promises in exchange for

whatever marginal safety her land provides. I believe Israel wants a resolution of the issue but it is not sensible to have Israel negotiate with those calling for her extinction."

#### Cites Vulnerability Of Pre-1967 Boundaries

"The gathering of Jews from all over the world now living in Israel was not for the purpose of inviting another Holocaust," he continued. Pointing to the pro-PLO offensive within America and elsewhere, Cohen spoke out against allowing "the rhetoric to escalate into reality towards demanding Israel yield concessions to those who would destroy her. This is an absurd demand to be made on the Israelis and one not to be given any consideration. Israel as a state has the right to exist in peace and should not, and I hope would not, make any concessions about its land or return to the old borders."

Speaking of Israel's "vulnerability" within its pre-1967 boundaries, Cohen pointed out three million Israelis live in a "small space" surrounded by 100 million Arabs. "How quickly that territory can be engulfed in war," he said. "We must constantly remember the first war Israel loses will be the last one. And it is the only nation that has been attacked and won and then immediately called upon to make concessions."

"Our interests don't end at any border," he went on. "Our vital interests ought to be attached to the deeply seated belief we support those countries with fundamental beliefs like ours. Our policy should not be adjusted on oil in pipelines. If we do, our future as a world power is not a bright one."

Cohen said he suggested while in Israel that the U.S. ought to move its Embassy from Tel Aviv to Jerusalem. "I think Jerusalem is the capital of Israel. For all practical purposes, Tel Aviv is a great city but it is not the historic center of Israel."

#### Detests Shift In Policy

Cohen said he "detested" the "definite shift by this Administration to a more pro-

## Israel Hands Over More Sinai to Egypt

TEL AVIV (JTA) — Israel handed over another 2700 square miles of Sinai to Egypt in the third pullout by Israeli troops since the Israeli-Egyptian peace treaty was signed in March. Gen. Safiedden Abu Shenaf, head of the Egyptian delegation to the joint Egyptian-Israeli military committee, said that Egypt now controls more than 90 percent of the Gulf of Suez.

During the brief ceremony Gen. David Sion, head of the Israeli delegation to the joint committee, stressed that "Egypt and Israel are achieving through peace more than what they did in all the times of war." Abu Shenaf said that "war is not an end in itself, nor is it the only way to liberate land and regain rights, for through peace the same results could be achieved without victims and blood."

An Israeli captain who lowered the Israeli flag at the ceremony said "It is hard for me to leave the place. I have been here for the past five years."

The area handed over last week runs from the southwest part of the Gulf of Suez east to the center of the Sinai Peninsula. It has no military installations and comprises rugged terrain dotted with oases.

During the 12 years of Israeli control, the military set up a center for the Bedouin tribes that live in the area at the Firan Oasis. Millions of Israeli Pounds were spent in building a school, a clinic, a central garage and offices for coordinating problems of the Bedouins.

The area will now be controlled by about 1000 Egyptian border policemen. The Egyptian army is not permitted to enter there until the Israelis set up a new defense line from El Arish to Ras Mouhammed.

Immediately after the ceremony, the joint military committee began talking about the next Israeli withdrawal which will cover Mount Sinai and give Egypt control of the remaining 10 percent of the Gulf of Suez. The area will be turned over in November, ahead of schedule, according to a promise made by Premier Menachem Begin to Egyptian President Anwar Sadat, to allow Sadat to mark the second anniversary of his historic visit to Jerusalem. The last stage of Israeli withdrawals, which covers the strategic passes, is expected to take place Jan. 25.

Palestinian position." He mentioned specifically President Carter's remark equating the Palestinian Arab campaign to the civil rights movement in the U.S. and the effects of that on Black Americans. "We should speak out against such comparison which is lacking in merit and substance. To equate the civil rights movement and Black Americans with the Palestinian Arabs led by the PLO is certainly a discredit to Martin Luther King Jr. whose efforts for social change was through non-violent action."

Speaking of Israel and other democracies, Cohen asked rhetorically: "Do we adjust our ethics to what is expedient at the time? Our constituents say America must look at our interests first. That's true. But these have to be defined. Having a strong Israel as an ally is in our national interest. Israel is a strategic necessity to the U.S."

"Too many people see Israel as a burden rather than a strong ally in a volatile region which has obvious economic importance to us. The notion that Israel is a burden is perpetuated by daily news accounts of so-called Israeli intransigence, inflexibility, pursuit of policies inconsistent with peace — or intransigence — that will lead to disruption of oil supplies. The cumulative effect is that Israel is becoming a burden to the U.S."

He stressed that America must redefine for what it stands. "What are our interests? Shifting temporary alliances or ones of long-standing? Do we view democracies throughout the world as our friends or only our immediate economic interests? If we sacrifice our ideological precepts on the altar of short-term economic interests we would inflict a wound on our national soul and statehood from which we would not recover."

Cohen, the son of a Jewish father, a baker in Bangor, Maine, and an Irish Protestant mother, is a member of the Unitarian-Universalist Church. Now only 39 years old, with a wealth of political experience as Mayor in Bangor where he was born and three terms as a member of Congress, Cohen is a lawyer by profession and a poet by avocation. He speaks with directness and assesses circumstances in specific terms. Educated in Maine and steeped in New England traditions, Cohen demonstrates a breadth of understanding that would indicate a long political career for him.



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## Internal Conflict Over Israeli Settlements Policy

JERUSALEM (JTA) — The controversy over the value and wisdom of Israel's settlement policy on the West Bank was reflected at the weekly meeting of the World Zionist Organization Executive where demands were made for the resignation of Raanan Weitz, co-chairman of the WZO's settlement department.

Weitz, who was not present, was attacked by Rafael Kotlowitz, head of the immigration and absorption department and by settlement department co-chairman Matityahu Drobless for saying publicly that the government should give priority to settlements within the borders of Israel proper rather than in the middle of heavily Arab-populated areas.

Kotlowitz demanded that Weitz either stop urging the government to halt settlements on the West Bank or quit. Drobless accused Weitz of "mixing personal political views with so-called professional arguments." Eli Tavin, head of the diaspora culture and education department, charged that Weitz was trying to make the WZO Executive the "spearhead to bring down the (Likud) government."

Weitz told the Jewish Telegraphic Agency that the attacks on him were an "inappropriate response to the serious problems which I raised." In his speech before the Agriculture Center, Weitz warned that of the 150 settlements established since 1967, about 70 faced severe economic problems. He suggested, therefore, that the government establish a new list of priorities which would concentrate on settlements in the Jordan Valley, the Negev, Galilee and the Arava district. "I represent the Labor Party in the Zionist Executive and the views I expressed are precisely the views of the Labor Party," Weitz told the JTA. "I did not speak on a controversial issue such as the establishment of a Palestinian state but on the fact that Jewish settlements on the West Bank, in the heart of dense Arab population, cause political damage and have no other value."

Weitz, whose views clash sharply with those of the government, observed: "We cannot do everything simultaneously and therefore we must set a list of priorities. If we continue with the settlement drive on the West Bank, we shall not accomplish the

important tasks we have in the Golan and the Jordan Valley.

Meanwhile, the Knesset Security and Foreign Affairs Committee rejected an appeal by Deputy Premier Yigael Yadin against two new settlements in Samaria, Rehan and Dotan. The vote to reject his appeal and to approve the settlements was easily arrived at partly because of the support by key Labor Alignment Knesset members. The action was the second and final defeat for Yadin and a victory for Agriculture Minister Ariel Sharon who supported the settlements. Yadin lost the first round when the Cabinet rejected his appeal.

Each of the two settlements was approved in a separate vote by the Knesset committee. Alignment Knesseters Yigal Allon, Yitzhak Rabin, Adi Amorai, Yehzekel Zakai and Amos Hadar supported the settlement in Rehan. They explained that the previous Labor Party Government had already decided to establish that settlement. However, they voted against Dotan. The Likud coalition Knesset members voted in favor of both settlements.

## Anti-Semitic Activity In France

PARIS (JTA) — The renewed outbreak of anti-Semitic activity in recent weeks will not be tolerated by the Jews of France, Chief Rabbi Jacob Kaplan warned here. In a television interview he expressed deep concern at the murder of Pierre Goldman, the Jewish left-wing leader who was prominent in the May, 1968 student anti-government demonstrations. Goldman, who was linked to criminal activities in the early 1970s, was gunned down here by three men suspected of being members of a right-wing terrorist group. Some 5000 people gathered in the square where Goldman was killed and chanted anti-fascist slogans.

Kaplan also cited as anti-Semitic actions the spate of bomb attacks against anti-Nazi personalities and shops owned by Jews. On the evening of September 22, a bomb exploded in front of the home of Col. (ret.) Jean Legand who had slapped former SS officer Otto Skorzeny outside a television studio on Feb. 24, 1975. Legand was not at home when the bomb exploded. Police found Nazi slogans and signs on a wall in

## Vance Urges Palestinians, Jordan and Syria to Join Peace Talks

UNITED NATIONS (JTA) — Secretary of State Cyrus Vance forecast that the future of the Middle East and southern Africa "depends on specific decisions that will be made in the coming months." He again urged the "representatives of the Palestinians" and the governments of Jordan and Syria to join in the peace negotiations now in progress between Egypt and Israel.

In his address before the United Nations General Assembly, Vance renewed America's "unshakeable commitment to Israel's security and well-being, now and in the future." That statement followed his view that "We know an ultimate settlement must address the legitimate rights of the Palestinian people" and that "the Palestinian question must be resolved in all of its aspects."

Vance said "The U.S. is convinced that progress will be made" toward resolving the Palestinian issue. Preserving the integrity of Lebanon, he stated, "is also critical to peace in the Middle East" and noted that the U.S. will be moving toward a "broader truce" there than the ceasefire.

the building where he resides.

Yesterday a bomb explosion destroyed a shop owned by Jewish fashion designer Daniel Hechter. There was extensive property damage but no one was hurt.

The Chief Rabbi told his television audience that "many anti-Semitic actions have been carried out since the beginning of the year, notably the despicable bomb attack on the Jewish students' canteen here" last March when 26 persons were injured. "We are still under the shock of these actions and we cannot bear this any more. I ask that all necessary measures be taken to avoid the continuation of these anti-Semitic actions. Must I tell the Jews to shut up and accept this? This is unthinkable."

Meanwhile, the International League Against Racism and Anti-Semitism lodged a complaint before a court in Grenoble in southeast France against the so-called "Family of Love" sect which has been distributing anti-Semitic leaflets in that city since last month.

The Secretary of State attacked terrorism but did not mention the Palestine Liberation Organization. Instead, he referred to the killing of Britain's Lord Mountbatten as an example that "our planet is plagued by those who make war on innocents." He said, "We must have greater international cooperation to combat the barbarous practices of the terrorists." He affirmed that the U.S. strongly supports the basic elements of the draft convention outlawing the taking of hostages.

## McHenry Will Follow Carter's Conditions

NEW YORK (JTA) — Donald McHenry, who has replaced Andrew Young as the United States Ambassador to the United Nations, indicated he would not meet with Yasir Arafat or any other Palestine Liberation Organization official until it meets the conditions set by the Carter Administration. He also said that he personally wants the PLO to renounce terrorism.

But McHenry, in an interview on the Public Broadcasting Service's "MacNeil/Lehrer Report," stressed that there can be "no solution to the Middle East" conflict "without a solution to the Palestinian" problem. He said "representatives of the Palestinian people" must be involved in the Mideast talks.

Asked whether he would have met with Zehadi Labib Terzi, the PLO observer at the UN, as Young did in July, McHenry, who was Young's deputy, replied, "I don't know what I would have done." He refused to go into the question beyond saying that Young met with Terzi because he was seeking a postponement on a Security Council resolution dealing with the Palestinian issue.

McHenry claimed that at the time of the Security Council debate last month the PLO appeared to be moving toward the U.S. requirement that it acknowledge Israel's right to exist and accept Security Council Resolution 242. He said that since Young's resignation there is more knowledge and sympathy for the Palestinian cause in the U.S.



# Israeli Arabs

## Over The Years A Gulf Has Formed Between Arab & Jew

During the long years of a state of war between Israel and its Arab neighbors, Israeli Arabs enjoyed the nickname "Israel's Bridge to Peace." But since peace was nowhere in sight, the bridge was not of much use. Now that peace is a reality, the bridge slowly is collapsing, and the almost 600,000 Arab citizens of Israel are generally considered more as a hazard than an asset.

### Signs Of Tension Abound

Almost daily there are signs and feelings of tension between the Jewish and Arab communities, while the government stands almost hopeless in the face of the deterioration of relations.

At the beginning of the year, six Arab students were suspended from their studies at Hebrew University for a three-month period because they signed a petition supporting the Palestine National Council, often described as the Palestine Liberation Organization parliament in exile, then con-

vening in Damascus. At the same time, more "moderate" Arab students maintained close contacts with their colleagues at the West Bank Bir Zeit University, known as the stronghold of the pro-PLO Arab intelligentsia. Other students went one step further and joined the El Fatah terror organization. Eight of them were recently sentenced to prolonged jail periods.

Last June, villagers in the usually peaceful village of Meiliya, east of Nahariya, clashed violently with police over an attempt to pave a road through the village to a new Jewish settlement nearby. For the first time since the establishment of the State, representatives of the 400,000 Bedouins of the Negev joined Arabs of the north in national protests. The occasion was a government sponsored bill which forced thousands of Bedouins from the land they settled on to make room for the new air fields.

In addition, last month, Gen. Avigdor

Ben Gal, commander of the northern command, likened the Arabs of the Galilee to "a cancerous growth in the body of the State." He denied, however, that he had said this. As if to aggravate things, the government failed to promise appropriate compensations for large Arab families for recent price hikes, arguing that as families whose heads did not serve in the army they were not entitled to the same compensations. Due to public criticism the government changed that decision a few days later, but the damage was already done. Those who argued that Arabs are discriminated against seized the case as the perfect example.

Under the circumstances, it was hardly a surprise to hear a young Arab declare on television the following weekend: "In five years, you (The Jewish interviewer) will hardly be able to enter our village." Once again, the bridge of peace was nowhere in sight.

### Gap Emerged After The Six-Day War

The situation reveals a wider than ever gap between the Jewish expectations and the Arab reality, a gap that emerged following the Six-Day War. Until that point, Israel's Arabs hardly constituted a problem. The population had no intellectual elite per se, as most of its intelligentsia had fled during the War of Independence. The rural population far outnumbered the urban populace. And

traditional values and mores were dominant. This society, only minimally interested in its national political advancement, stressed its economic progress to a far greater extent.

Together with the rest of Israel, this society enjoyed the economic boom catalyzed by the provision of German reparations in the mid-1950's. Its geographic seclusion from the rest of the Arab world made it even easier for its residents to integrate into Israeli society.

Indeed, the climax of that integration came during the war, when Arabs volunteered to work in the service of the State in place of Jews who were then enlisted. The cooperation which the Arab population displayed during the difficult period of May-June, 1967, was an example of the success of that integration.

### Process Of Change

But it was that war which created the gap. Arabs were gradually exposed to the "Palestinian world," the West Bank. The young Israeli Arabs, those who were born after 1948 and graduated from Israeli schools, entered the universities. They identified themselves not as Israelis, but as Palestinians, or (if they wanted to ease the shock), as Palestinians of Israeli citizenship.

Of course, the change did not come about suddenly, nor was it only a matter ideological transformation. Objective social and economic difficulties, such as the few jobs offered by the government for Arabs (due to security reasons), were quite often the background which made it easy for any nationalist feelings to develop.

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