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## ALLOIN BEGINS THREE-DAY OFFICIAL VISIT TO WEST GERMANY

By Alan Ritchie

BONN, Feb. 26 (JTA)--Israeli Foreign Minister Yigal Alon began a three-day official visit to West Germany today with a stop-over at the site of the notorious Dachau concentration camp near Munich. But his brief pause there to pay respects to the victims of the Holocaust will not set the tone of his talks with West Germany's leaders, diplomatic circles here said. These circles maintain that Israelis and Germans are no longer "prisoners of the past," that their relations are "more adult and pragmatic" and "oriented to the future."

A government spokesman observed today that while the past can never be forgotten, its bitter memories have receded into the sub-conscious and relations between Israel and West Germany are characterized now by mutual respect and responsibility rather than emotionalism.

There is no firm agenda for Alon's talks with Foreign Minister Hans-Dietrich Genscher. The two are expected to discuss the Middle East crisis, the situation in the Eastern Mediterranean generally, the Cyprus crisis, the European Economic Community and East-West detente, a development to which both countries are vulnerable and have a vested interest.

## Euro-Arab Dialogue A Major Topic

Another major topic is expected to be the projected European-Arab dialogue which, if successful, can have a long-term stabilizing influence on the Middle East, the West Germans believe. The Bonn government has assured Israel that any attempt by the Arabs to use the dialogue for political purposes would be stopped abruptly. Israel is being briefed on every stage of the dialogue which Jerusalem has accepted as reasonable.

Allon will also meet with Finance Minister Hans Apel and Economic Cooperation Minister Egon Bahr. He has a meeting scheduled with President Walter Scheel, but a meeting with Chancellor Helmut Schmidt is uncertain because the latter is ill with pleurisy.

Allon's visit is the first here by an Israeli Foreign Minister since his predecessor, Abba Eban, came to Bonn in 1970. It comes on the tenth anniversary of the establishment of full diplomatic relations between West Germany and Israel and will take place against the background of successfully developing political, economic and cultural relations between the two countries.

## Mutual Interests Assessed

West Germany is now Israel's third most important trading partner--after the U.S. and Britain--and officials here believe that the trade relationship is firmly based on a "solid foundation of mutual interest." Israel, of course, has a severe deficit in its trade with West Germany. It exported DM 400 million to this country in 1974 against imports of DM 1.2 billion. But officials believe that the new preferential trade treaty that Israel will sign soon with the European Common Market will even out the imbalances.

They note that West Germany has been a firm supporter of the treaty from the start and opposed the idea of reciprocal Israeli tariff preferences for EEC goods. The reason for the huge West German trade surplus with Israel lies in the structure of the trade between the two countries that reflects Israel's urgent need for investment goods, raw materials, semi-finished products and food, Bonn circles say.

Diplomatic sources pointed out that private German investments in Israel amounted to DM 400 million in 1974, an 18-fold increase since 1970. They went mainly into Israeli hotels and other tourist facilities. Cultural relations have also expanded between the two countries, highlighted by youth exchange visits which the Germans say will have a "profound and long-term influence on relations." There has also been a growth of scientific and technological cooperation, marked by the successful, though controversial "German Week" in Tel Aviv in 1971.

## NEW 'HAMEN-TAX' GETS 'BRONX CHEER'

JERUSALEM, Feb. 26 (JTA)--Israelis stamped, whistled, shouted and twirled noise-makers during the traditional celebrations of Purim all over the country yesterday, but there seemed to be more bitterness than playfulness in their mood. The loudest noise--an Israeli version of the "Bronx Cheer"--came out at the mention of the wicked Haman but of the "Hamen-tax," the levy King Ahasuerus of Persia imposed on his over-burdened subjects.

In that manner, Israelis let off steam against the new surprise tax package imposed by the government this week. The new measures which include a 7.5 percent sales tax, a 7.5 percent payroll tax and a 20 percent hike in postal services had a noticeably dampening affect on Purim festivities. While children cavorted on the streets in variegated costumes oblivious to economic hard times, their elders found it difficult to enter spontaneously into the spirit of the occasion. There was many a sober face to be seen and the Purim carnivals were relatively muted.

The sole exception was in Jerusalem's ultra-Orthodox Mea Shearim quarter where streamer-bedecked floats with mini-orchestras moved through the narrow streets jam-packed with merry-makers.

## SENATE COMMITTEE RELEASES NAMES OF 1500 U.S. FIRMS ON ARAB BLACKLIST

State Dept., Calls For 'Quiet Diplomacy'; Ford Assails Boycott Of Banks  
By Joseph Polakoff

WASHINGTON, Feb. 26 (JTA)--The U.S. Army Engineer Corps acknowledged today that American contractors it selects for its many projects in Saudi Arabia are subject to rejection by the Saudi government while the State Department declared that "quiet diplomacy" is the best means to deal with the Arab boycott of companies identified in any way with Israel.

These statements emerged at the hearing conducted by the Senate Foreign Relations Subcommittee on Multinational Corporations concerning the boycott and Saudi Arabia's visas to American Jews. Sen. Frank Church (D, Ida.), panel chairman, issued

at the start of the hearing a list of 1500 names on the Arab boycott list and urged that it be given the widest publicity.

Church said the list should be given full publicity so that everyone in this country would know of Saudi Arabia imposing a pattern of anti-Semitism "on our country." U.S. agencies "with our money" are acquiescing in discriminatory practices, he said, adding "we had better get this out into the open."

The list includes such firms as the Ford Motor Co., RCA, Coca-Cola and Xerox which Church said are absolutely prohibited from sales in Arab countries. He said "Ford, for example, has been prohibited from selling a car or truck since 1966 in any Arab country." Church also pointed out that "this very day," a private investment company is signing an agreement with Saudi Arabia in which the United States government is providing insurance against loss.

Church said the subcommittee would draft legislation to provide equal treatment for "all our citizens" by government agencies. He said, after the hearing, that the subcommittee was not prepared to say what the next step in the subcommittee's procedures on either legislation or hearings would be.

(President Ford expressed concern, at a press conference in Hollywood, Fla. today, over earlier reports that Arab oil producing nations were boycotting international banks in which Jews had interests. He said "such discrimination is totally contrary to the American tradition and repugnant to American principles." He said any allegations of such discrimination would be fully investigated and appropriate action taken under the law.)

#### Army Corps Denies Seeing Blacklist

Col. William Durham, director of military construction for the Army Corps of Engineers, testified at the subcommittee hearing that the Corps had no blacklist and that he had "never seen one." Durham also said that the Corps submits to the Saudi government a list of up to 10 companies to handle a project and it also lists the three most qualified in the army's opinion. He said Saudi Arabia had never turned down any of its recommendations. He said projects involving the engineers have included television, radio and ordnance over the past 20 years.

Durham said "Yes sir" when asked by Church whether any Jew in the Army Corps had to present a statement that he was not of the Jewish faith in order to get a visa to go to Saudi Arabia. "In effect, then," Church said, "when we accept this limitation, it is a de facto exclusion of individuals and concerns."

Under questioning by Sen. Clifford Case (R, N.J.), Durham said that the matter was "beyond the purview of the Corps." Case then said, "If the requirement of a project is to go to Saudi Arabia, a Jew cannot go." Durham replied, "That is correct." He added that all agreements undertaken by the Corps were approved by the State Department.

Manning Seltzer, general counsel of the Corps, said that the engineers have contracts in other countries, including Morocco, Iceland, Japan, Korea and Greenland, and these countries do not require a list of contractors for approval or rejection as Saudi Arabia does. Durham said the only other project involving the Corps in the Arab countries is a naval laboratory station in Egypt.

Col. Joseph Bennett, Durham's deputy, said that he was "wrong and I apologize" for having told the assistant counsel for the subcommittee, Jeffrey B. Shields, that the Saudi Arabians had

vetoed "one or two companies" which the Corps had submitted to Saudi Arabia. He said that the Saudis had questioned names on the list and "that generated speculation."

#### State Dep't. Keeps No Records

Deputy Assistant Secretary of State Harold H. Saunders, who specializes on Israel and the Near East Arab countries, said that Jews do not go into Saudi Arabia but that the State Department does not keep records. His knowledge, he said, was from personal observation.

When Church pointed out a conflict between the engineers' and Saudis' statements, and insisted that "we need evidence," Saunders replied: "The answer is modest progress has been made." With Church demanding evidence, Saunders said it would not be "in the public interest to do it." He mentioned that Jewish persons traveling with Secretary of State Henry A. Kissinger go to Saudi Arabia.

Saunders said that the State Department opposes the boycott and has taken the issue up with the Arabs. He suggested that the best means to deal with the problem was quiet diplomacy rather than confrontation.

#### Jewish Leaders Hail Ford's Statement

Seymour Graubard, national chairman of the Anti-Defamation League of B'nai B'rith, and Rabbi Arthur Hertzberg, president of the American Jewish Congress, praised Ford for the statement he made today at a press conference in Florida. Graubard said the ADL is forwarding documentation for the charges of Arab boycott activity it made public yesterday to the Justice, Commerce and other government departments responsible for implementing what the ADL described as "the President's vigorous statement."

Rabbi Hertzberg termed Ford's statement "a forthright warning that Arab economic friendship may not be purchased at the price of American principles or American law." At the same time he called on Attorney General Edward S. Levi not to wait for individual complaints but to use the power granted him under Sec. 707A of Title VII of the 1964 Civil Rights Act to bring legal action against job discrimination when he has "reasonable cause" to believe such discrimination exists.

#### MUSICIANS JOIN UNESCO BOYCOTT

NEW YORK, Feb. 26 (JTA)--The American International Music Fund has joined the boycott of UNESCO-affiliated activities. Mrs. Serge Koussevitzky, president of the Fund, said today: "For the past quarter of a century the Fund created by Serge Koussevitzky was benefiting composers, remaining clear of any political implications. Today the neutrality of our activities on behalf of composers of one world is affected by UNESCO's action in Paris. We therefore protest."

All the directors of the Fund, which was UNESCO's principal musical affiliate in the United States, have signed the statement of the Musicians' Committee of Concern for UNESCO. The directors are: Mrs. Koussevitzky, Samuel Barber, Aaron Copland, Howard Hanson, Walter Piston, Seymour N. Siegel and Carleton Sprague Smith. On April 24, the AIMF will sponsor a benefit performance of the New York Philharmonic, with Leonard Bernstein conducting and Mstislav Rostropovich as cello soloist. Both men have signed the UNESCO boycott statement.

JERUSALEM (JTA)--The Tourism Ministry is to remain an independent ministry and will not be amalgamated with the Commerce and Industry Ministry, the Prime Minister's Bureau announced Tuesday.

**BEHIND THE HEADLINES:**

**ALIYA: THE END OF EXILE**

By Murray Zuckoff

NEW YORK, Feb. 26 (JTA)--Many North American Jews talk about aliya. But last year 3200 Jews in the United States and Canada acted. They packed up their belongings, life-styles and memories and moved to Israel. For almost all the decision came after years of thinking, re-thinking and assessing--and, in many instances, agonizing--the wisdom or the folly, the advantages or pitfalls of making aliya.

According to Yehoshua Yadin, director of the North American Aliya Center, the reasons for making aliya range from intensely personal to ideological, from a feeling that remaining in the diaspora leads to loss of identity as a Jew to the conviction that Israel's security requires an ongoing influx of Jews. But for almost all, he added, making aliya was the culmination of a developing consciousness that tended to fuse the personal needs with the historical imperative.

Aliya is the Hebrew word for ascent, for "going up to Zion." But this is only the beginning of wisdom. It is the negation of diaspora, the affirmation of Jewish identity, the forging of a link in the chain of Jewish universality, the pride in the Jewish homeland, the abolishment of alienation, the transformation of the Jew from being a victim of history to being a participant in shaping history, the end of exile.

During an interview at the Israel Aliya Center at 515 Park Avenue, Yadin, Aaron Hauptman and Allan Pakes, the three aliya officials agreed that these are the basic components in the metabolism of aliya. Hauptman, an American who works in the public relations office at the Aliya Center, has been to Israel several times and hopes to make aliya. Pakes, from Edmonton, Canada, is an economist and statistical analyst who made aliya in 1964, worked in a variety of jobs including the Ministry of Labor, and was recruited to help in the Aliya Center here. Yadin is a sabra who was appointed to his post seven months ago.

In discussing the nature of aliya, the three noted that Pinhas Sapir, chairman of the Jewish Agency and World Zionist Organization Executives, has defined aliya as "a revolutionary act," the alternative to which is the "self-liquidation" of the Jew through assimilation. They also called attention to Premier Yitzhak Rabin's recent statement that "Aliya is the lifeblood of the Jewish State. The story of the re-birth and building of Israel is, in essence, the story of aliya."

Motivated By Positive Drives

All this, however, it was pointed out, only poses some basic questions: Why aren't more North American Jews making aliya? What turns Jews on to aliya? With no visible signs of imminent social catastrophes confronting North American Jews, what compelling reasons are there to convince them that they ought to be "going up to Zion?" Is Israel prepared with jobs, housing, and absorptive capacities for olim? And what is the Aliya Center in New York and similar centers elsewhere in North America doing to get out the message to Jewish communities?

"By and large," Yadin observed, "people who make aliya are motivated by a positive drive. They are motivated by the pull of a certain concept that is meaningful in their individual lives. They view aliya as moving to free-

dom, rather than escaping danger, the freedom of being a Jew in a Jewish nation." He asserted that those involved in promoting aliya do not base their activities on any assumption that there is something wrong with the social system in this country or in Canada. "It's none of our business what the social system is or is not," Yadin said. "We do not pass value judgements on this. If an individual makes aliya, his choice based on his evaluation of the system; that's his option."

Hauptman noted that for many Jews, going to Israel is not at this time a conscious goal. "In fact," he said, "on a conscious level they may not even want to go because they see no reason within the context of their lives to leave their jobs, life-styles and milieu. This is especially true for those Jews who are involved in Jewish organizational activities or live in large cities. They don't feel isolated, as do Jews in small communities. They feel they're contributing to Jewish identity and continuity, and feel secure in a community of friends and co-workers."

But, Pakes noted, in time, when a deeper consciousness begins to emerge, "it starts, usually, with an uneasy feeling that something is missing in their lives, a vacuum, a perception that not all their life spark plugs are firing. They don't translate this into the need for aliya, not immediately, perhaps not for a long time. But the gears have begun to shift. It is only a matter of time, education, and ongoing consciousness raising that makes them realize that where they're at is not where they ought to be to find fulfillment."

Living In A Majority Culture

Pakes noted that one of the strongest currents carrying Jews to the shoreline of aliya is the realization that in Israel "you're living as a majority in a majority culture, and the culture is ours, Jewish, not someone else's culture. It's identity. It comes down to the fact that I want my children to be raised as Jews and feel proud that they are Jews."

Hauptman added: "Jews have always been outsiders. For the first time in 2000 years a Jew in Israel can be a part of the majority culture, not through assimilation as in the diaspora but through the assertion and development of Jewishness, to live as he wants to live without being programmed by another culture, to live as a human Jew and not have to choose between being a 'Jew' or being a diffused human."

But, he noted, there may even be more practical, personal, even selfish reasons for making aliya. "Let's say he's got a job in America and is good at it. Where does he go from here, what gives him a sense of commitment? Most people are not satisfied with their jobs because there is no fulfillment for them. Sure, they can make a few more dollars for some large firm, they can apply their talents which, in the final analysis, helps the firm, they might get a raise. But what are they contributing in an overall sense?"

But how does this differ in Israel? "A higher ideal is involved," Hauptman asserted, "Israel is special. In America or elsewhere I am just part of the general work force, undifferentiated in commitment and undistinguished in terms of my contributions. In Israel there is a chance for changing things. I can contribute to help the country. Many of the industries are still young, still growing and change is still the essence of Israeli reality. There is a focus, a framework and a meaning to my activities."

Pakes said he couldn't agree more. "Coming to Israel means coming to a country that is still in flux, still developing, still youthful at the age of 26.

