



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series D: International Relations Activities. 1961-1992

Box 58, Folder 5, Famine in Africa and world hunger, 1984.





The American Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

OFFICE OF THE PRESIDENT

November 26, 1984

Dear AJC Member:

The nightly television newscasts continue to bring heart-rending pictures of starving Ethiopians into our living rooms. The plight of these victims of famine, especially the children, has surely shaken and moved us all. I know that every member of the AJC family shares a powerful surge of grief and an urgent need to help.

The dreadful statistics are almost beyond our comprehension. But we understand that millions will die unless we and others like us respond. I intend to do so, and so, I am sure, do you.

Many tragedies leave us feeling helpless, too powerless to do anything but grieve. In Ethiopia, you, and each one of us, have the power to save one life, perhaps tens or hundreds of lives.

AJC has appealed to you in other moments of crisis. Now we are joining with others in the Jewish community in response to an urgent request from President Reagan. David Harris of our staff is now in Ethiopia. He is conducting an on-the-scene survey of relief programs in order to help make certain that our dollars will be used as wisely and efficiently as possible.

I believe that Jewish tradition and Jewish values require us to respond promptly and generously to this emergency. Will you please send as much as you can, your check payable to the American Jewish Committee Ethiopian Relief Fund.

I look forward to hearing from you.

With all best wishes.

Cordially,

Howard I. Friedman

HIF:jg
800-500-28



November 26, 1984

Memo

TO: NJCRAC and CJF Member Agencies

FROM: Robert Schroyer, Chairman, NJCRAC Committee on Ethiopian Jews

RE: Materials on Israel's Absorption Program for Ethiopian Jewry

The absorption of Ethiopian Jews increasingly will become a major focus of community attention, especially in the campaign. Thus, we want to share with you a report prepared by Barry Weise, Director of the NJCRAC Ethiopian Jewry Desk. Its point of departure was the visit made this past summer by Mr. Weise and Abraham J. Bayer, Director of the NJCRAC International Commission, to 14 out of the 25 absorption centers in Israel serving Ethiopian Jewish olim. They met extensively with new immigrants and Jewish Agency and government officials during their trip. As a result, they brought information and materials to help interpret to the American Jewish community this new aliyah.

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The absorption piece is designed for wide distribution in the community and is also most appropriate for use in the Anglo-Jewish press and Federation newspapers.

We are also pleased to include a translation of an article which appeared in the Israeli magazine "Bemachane", detailing the experiences of a young Ethiopian Jew in the Israeli Army. We encourage you to publish the story in your local Federation paper to help illustrate the potential for success of the integration of Ethiopian Jews into Israeli society.

Also available are:

a. A videotape on Ethiopian Jews in Israel's Youth Aliyah villages, produced by the Youth Aliyah Department of the Jewish Agency. Through the cooperation of the National UJA, it has now become available for distribution in the communities. The videotape describes Youth Aliyah programs for the absorption of the hundreds of young Ethiopian Jews who, due to the dangerous conditions of their journey to Israel, arrive without their parents. The tape is 22 minutes long and is suitable for meetings of CRCs, organizations, youth groups, etc.

Please contact Mrs. Langer at NJCRAC to order the tape. The purchase price is \$20.

b. "Home-Coming" poster describing UJA/Jewish Agency efforts to absorb Ethiopian Jews in Israel. Please contact National UJA for this poster.

Shortly we will be sending you an updated version of the NJCRAC Q & A on Ethiopian Jewry, reflecting significant changes in the situation since publication last March.

Please inform NJCRAC as to how you use the enclosed materials.

RS:tn

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STATEMENT OF RELIGIOUS AND RELIEF ORGANIZATION LEADERS
TO THE PRESIDENT AND CONGRESS OF THE UNITED STATES

We, the undersigned, call your attention to our deep concern over the tragedy now gripping the African continent. It is beyond our comprehension that, according to the World Health Organization, five million African children will die and five million others will be permanently disabled by malnutrition in 1984. We are distressed that three years after the onset of the drought, assistance still has not reached the majority of the seven million people facing starvation in Ethiopia or many of the 150 million people suffering in all of sub-Saharan Africa. Despite recent press attention, too little U.S. public concern and action is being focused on halting the starvation and aiding the African nations to overcome the many obstacles impeding long-term development--obstacles such as debt, declining terms of trade, misdirected aid priorities, and declining per capita agricultural production.

The people of Africa, as God's children, are cherished as deeply as any others. And yet we are keenly aware that if similar numbers of people were so distressed in the Western nations of the world; the shock, outcries and demands for action would be overwhelmingly multiplied. Requests for information from our leaders and the public would be so intense that news coverage would flow like a mighty river. To admit that several million people have died from starvation in Africa is an international shame; to realize that thousands of mothers and fathers watched helplessly as their infants and children wasted away, without an adequate and enthusiastic global relief ^{effort} ~~support~~, is a human tragedy of the highest magnitude.

While we are well aware that U.S. churches, synagogues, relief agencies, and the U.S. government have provided more food to Africa in 1984 than ever before, the response is still far short of the need.

The situation, too, is worse than before...worse than the 1973 famine in Ethiopia; worse even than the Sahel disaster in the early 1970's. As areas of Africa enter the fourth year of drought, an explosive increase in death rates is already appearing in Ethiopia, as made evident in recent press coverage. But Ethiopia is only the tip of the iceberg. In Mozambique too, and in other places, refugee camps resemble war camps after major battles. And where casualties of famine exist and people crowd together seeking food, diseases such as diarrhea, dysentery, measles, meningitis and malaria become epidemic. Marasmus and kwashiorkor, calorie and protein starvation, ravage the children.

The needs are increasing. Drought has spread, affecting crops in Kenya, Rwanda, Burundi and Niger in addition to the 24 nations which suffered in 1984. Only in Swaziland is improvement assured; of the other nations, only Senegal now has prospects for a normal harvest if the rains continue. Large reserves of grain in South Africa and Zimbabwe have been exhausted in the past year and nearly a million tons of additional food will be needed in the coming year. And, even if rains do come, much assistance will be needed to assure recovery. Seed stocks, which have been used for food or lost in failed plantings must be replenished; people must be resettled in their home villages in order to plant; water and new wells are needed. Livestock herds, succumbing to disease, must be vaccinated and rebuilt. And the overwrought economies of the affected nations need debt relief and other assistance to overcome the impact of the drought and the lingering effects of the worldwide recession.

The nations and people of Africa historically have met their own needs, often with abundance. We who have benefitted so tremendously from our own rich natural resource endowment, and from the mineral and agricultural wealth of Africa, must work in partnership with these nations to address immediate needs

and to create the policies necessary to enable them again to meet their own needs in the future.

Therefore, we call upon you, Mr. President, to spearhead OPERATION AFRICA, a bold and unprecedented mission of justice and mercy to halt immediately the unconscionable starvation currently running rampant on the African continent; we urge you to throw the full powers of your office behind the development of such extraordinary efforts as:

- an AFRICA AIRLIFT utilizing military and other available aircraft to deliver food and transportation equipment--including trucks, helicopters, and maintenance materials--to points of urgent need;
- the facilitation of AIRLIFTS WITHIN AFRICA and convoys of overland carriers to deliver food to areas beyond the access of U.S. planes;
- the REDEPLOYMENT of grain shipments currently at sea to key African ports;
- the development of LOGISTICAL NETWORKS in crisis areas to cover delivery needs in the coming months; and
- the development, with other donor countries, of an international coordination plan to reduce drastically the projected numbers of death by starvation in 1985 and beyond in Ethiopia, Chad, Niger, Mozambique, Angola, Sudan, and other affected nations.

We further request that you immediately form a task force of congressional, administration, religious and relief organization leaders to GO TO AFRICA, AND OBSERVE AT FIRST HAND THE TRAGIC CONDITIONS AND LISTEN TO THE NEEDS EXPRESSED BY AFRICAN LEADERS FOR REHABILITATION AND RECOVERY, AND THEN, WORKING WITH THEM AND WITH LEADERS OF OTHER NATIONS, CONSTRUCT A COMPREHENSIVE PLAN OF ACTION TO ADDRESS CHRONIC LONG-TERM PROBLEMS SUCH AS AGRICULTURAL DEVELOPMENT, DEBT, AND DECLINING TERMS OF TRADE.

We call upon the members of Congress to make the passage of the revised comprehensive Africa relief and recovery funding package for F.Y. 1985, formerly

HR 6203, the very first item on the 1985 Congressional agenda;

We urge both the members of Congress, and you, Mr. President, to ensure that the U.S. complete with dispatch ongoing negotiations with the International Fund for Agricultural Development (IFAD), and meet in full all requests for increased U.S. commitments to IFAD.

Finally, we call upon you, as our elected leaders, to speak out about the Africa crisis at your news conferences and public addresses, and to make Africa a priority in U.S. foreign policy, demonstrating our nation's determination to join hands with the African people to overcome the challenges they now face.

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Series D: International Relations Activities, 1961-1992
Box 58, Folder 5, Famine in Africa and world hunger, 1984.

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MAIN POINTS ON THE AFRICA EMERGENCY

1. Over 1 million people may starve before the end of the year in Ethiopia, Chad, Mozambique, Mali, Mauritania and Sudan alone, if extraordinary action is not taken immediately to speed up delivery of food now pledged. Much of this food will otherwise not reach hungry people through normal emergency channels until early next year. A November 26 report from Ethiopia indicated there is currently little or no food in Ethiopian ports. Little is expected in the next few weeks.
2. Current logistical efforts are inadequate. The only U.S. airlift now operating in Africa consists of two L-100 planes (similar to C-130's) with a total daily capacity of 60 tons each. In three weeks, a total of about 1350 tons has been moved by these planes. Between 80,000 and 100,000 tons of food are needed each month in Ethiopia for the next year; the U.S. has pledged 130,000 tons total. _____ of this has arrived so far.
3. Sustained response at current levels must be continued to all affected regions (about 27 nations) for the coming year. However, the U.S. has in the first two months of this fiscal year exhausted all available worldwide emergency funds for Africa alone. More resources must be provided immediately by the administration and in January by Congress.
4. While private contributions to relief organizations working in Africa are important, the largest portion, perhaps 90%, of emergency aid delivered by U.S. relief agencies in Africa comes from the U.S. government. Therefore, the lives of many people in Africa rest on what our government, and the rest of the world community are able to do right now.
5. President Reagan has the authority and responsibility to initiate extraordinary efforts which are beyond the capacity of the normal emergency response system. Special actions necessary to implement OPERATION AFRICA include:
 - 1) An AFRICA AIRLIFT utilizing available U.S. aircraft to deliver high quality food and emergency transport equipment--including trucks, helicopters, light planes, spare parts and maintenance equipment--from the U.S. to points of urgent need in Africa.
 - 2) Facilitation of AIRLIFTS and OVERLAND CONVOYS WITHIN AFRICA to deliver food and emergency supplies to places with immediate need where food would otherwise not arrive in time to prevent further starvation.
 - 3) The REDEPLOYMENT of non-emergency grain shipments now at sea to key African ports
 - 4) the development of LOGISTICAL NETWORKS in crisis areas sufficient to provide sustained relief efforts in affected areas until these efforts are no longer needed
 - 5) the development of an INTERNATIONALLY COORDINATED PLAN to reduce drastically the projected number of starvation deaths in the next few weeks and beyond.
 - 6) the augmenting of emergency U.S. resources, including transferring money from Title I, using the emergency wheat reserve and providing \$50 million more to the Office of Foreign Disaster Assistance to cover funding needs until Congress returns in January.

6. WHAT YOU CAN DO

TELL PRESIDENT REAGAN to

- 1) Mobilize all emergency resources at his disposal to be sure food and other supplies reach all people in danger of starvation before the holiday season. At least 10,000 tons of food needs to reach Ethiopia before December 1, and extraordinary methods of delivery must be initiated immediately there and in Chad, Mozambique, Mali, Mauritania and Sudan as well.
- 2) Request additional funds from Congress to ensure a sustained and adequate U.S. response not hampered by further delays for as long as is necessary.

Citizens can also call, write or visit their Representative and two Senators and ask them to make the approval of additional emergency resources for Africa the first item on their agenda when Congress returns in January.

NOT luxury -

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Pres - political & morality inseparable

no more more more

same lives - generous, but save on severity

disaster

- abandoned

- ① ideas
- ② history

MS 22 111111 15

- ① emergency
- ② long term -

- moral ecology = epidemic of dehumanization - same as the 60s

→ Coordinated

- ATDC

- team of 5 Jewish reps - return holiday



Joni with Bread for World

→ CRS, etc

- 5,000 metric tons costs \$15 m.

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- ① Mizrahi - Basha
- ② Vietnamese boat people
- ③ Latin America -

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DEC 05 1984

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December 2, 1984

Rabbi Tannenbaum
American Jewish Committee
165 East 56th St.
New York, N.Y. 10022

THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Dear Rabbi Tannenbaum: Preserving American Jewish History

We look forward to meeting you on Saturday, December 8. As leader of a Congressional delegation trip to Ethiopia just last week, I am vividly aware of the humanitarian responsibility we have to literally millions of people living on the brink of starvation and I am most appreciative of your sacrifice of time to assist them.

Box 58, Folder 5, Famine in Africa and world hunger, 1984.

Participants in the press conference will gather in Room EF 100 in the Capitol at 10:30 a.m. The press conference will be held on the East Front Plaza of the Capitol at 11 A.M., weather permitting. An enclosed press advisory includes further details of the event.

Please send in advance, or bring with you 100 copies of your statement for the press kits.

Sincerely


MICKEY LELAND
Chairman

ML/TJ

3121 Clifton Ave. Cincinnati, Ohio 45220
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americanjewisharchives.org

July 15, 1973

WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE
"FAMINE IN AFRICA"

The Sahelian Zone is an area in Central and West Africa about 2,000 miles long from the Atlantic Ocean to the Sudan. It includes the countries of Mali, Mauritania, Chad, Niger, Upper Volta and Senegal. During the past five years, the Sahelian Zone has been afflicted by a drought whose human consequences have been far worse than the Biblical plagues inflicted on Egypt.

It is estimated that some 10 million men, women, and children of the 30 million people in this region will either die, or suffer starvation from this famine during 1973. Already 40 to 80 percent of the cattle herds in these countries that were the principal support of most of the Sahelian nomads have been destroyed through lack of water and starvation. The human and ecological conditions in these six nations bordering the Sahara have reached calamity proportions. If that were not distressing enough, it is now predicted that similar famine conditions are about to spread to the Sudan, Ethiopia, Indonesia, Bangladesh, India, among other developing countries. Clearly, the decade of the 1970s threatens to become the decade of vast human disaster, with the need to combatting famine already the

* Rabbi Tanenbaum, who is the National Interreligious Affairs Director of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

dominant humanitarian issue on the agenda of the human family.

A number of emergency relief efforts have been undertaken, headed by those of the United Nations, the Food and Agriculture Organization, and various UN agencies. In addition, the United States Government and the European Economic Community have begun airlifting heavy supplies of grain, medical supplies, livestock feed, and transportation equipment. Catholic Relief Service and Church World Service have geared their personnel and resources for effective response to this great human tragedy. And last week several of us in the Jewish community began exploring with Catholic and Protestant relief agencies the possibility of a significant interreligious effort to help minimize the loss of human lives, similar to our cooperation during the Nigeria-Biafran conflict. More about this will be made known shortly.

If ever the prophet Isaiah's call to feed the hungry and relieve the oppressed had meaning and required a massive moral and material response, the drought and famine in the Sahelian zone dramatizes that prophetic responsibility as few human tragedies in our recent memory.

OCT 15 1984

Laurence R. Simon 110 Oxford Street Cambridge, Massachusetts 02138 (617) 492-5929

October 8, 1984

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56 Street
New York, N.Y. 10022

Dear Rabbi Tanenbaum:

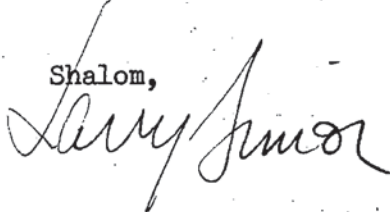
I am sending you the enclosed prospectus for an organized American Jewish response to the crisis of world poverty in recognition of the important role you would play in its formulation. Your leadership in mobilizing the Jewish community during the Kampuchean famine was greatly appreciated then, and your advice and guidance is needed now.

For reasons developed in the prospectus, I believe we should mount an effort which would both make a meaningful contribution to the alleviation of world hunger and at the same time address the problem of a nascent anti-Semitism in areas of the Third World. Early discussions I have held in the past four months here in the U.S., and during visits to Israel, Southern Africa and Central America, have encouraged me that the idea deserves and will receive the most serious consideration.

I think the prospectus, in draft form, is now ready for your review. I value your suggestions regarding the essential vision of the program and welcome your considered and candid response as to its possibilities. Carrying the project further will require not only much of my own time but the cooperation of people like yourself.

The issues are so important that I am taking the liberty of asking for your time. My heartfelt thanks for your assistance.

Shalom,



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Enclosure



PROSPECTUS
THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

for an
Preserving American Jewish History

American Jewish World Service

— a fund for international relief and development —

MS 603: Rabbi Marc H. Tanenbaum Collection, 1945-1992
Series D: International Relations Activities, 1961-1992

Box 58, Folder 5, Famine in Africa and world hunger, 1984.



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First Draft
October 1, 1984

PREFACE: A PERSONAL NOTE

The attached prospectus for an American Jewish World Service* is the result of over twelve years of travel through the developing countries of Asia, Africa and Latin America. During these years, I have watched as people, vulnerable because of political and social neglect of their basic needs, have been devastated by natural disasters. I have watched as wars have forced whole populations into exile and dependency. I have seen hunger and malnutrition worsen among growing numbers of families of the rural landless.

And I have watched, too, with increasing alarm, the rise of a new anti-Semitism in areas of the Third World, and have tried to understand its causes and to conceive of possible remedies. What I have found is a disturbing ignorance about the Jewish people, our history and our values, and a general identification of world Jewry with the foreign and military policies of the State of Israel.

As American Jews, we have an important responsibility to defend the Jewish right to a homeland and to fight anti-Semitism anywhere it occurs. In the Third World, that fight could best take the form of communication and cooperation. American Jews have been active in many international human rights and development issues. I believe that the single most important action American Jewry can make now is an organized response to the suffering of untold millions, and thereby to demonstrate that the deeply-held values of our people are consonant with the struggle of Third World peoples for political liberation and for racial and social justice.

There is much to be admired in the Third World: a great will to be self-reliant, a great capacity to work hard toward that end. A distinctly Jewish organization with cooperative ties to Third World development groups will not only present a true face of Judaism to the poor of the world, but, just as important, will assist them in their own transformation toward personal dignity and social justice.

This prospectus is circulated for your reaction and suggestions. I look forward to hearing from you.

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Shalom,



Laurence R. Simon
110 Oxford Street
Cambridge, Massachusetts 02138
617 / 492-5929

*American Jewish World Service is a working title, used for the purposes of this prospectus.

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APPENDIX

Short Biography of Laurence R. Simon

1. Background to the Crisis

Hunger and malnutrition are the most immediate and urgent problems confronting nearly a quarter of the human race. Some are victims of warfare or natural disaster, but most are the victims of a poverty so devastating that it requires new solutions and an effort of unparalleled proportions.

Statistics reflect a grim reality:

By World Bank estimates, at least 800 million persons in developing countries are so seriously malnourished that they do not have sufficient energy for routine physical labor. Of this number, over half are young children.

40,000 children die every day from malnutrition and consequent infection.

140 children out of every 1,000 born in the Third World die before they are 1 year old. In developed countries the average is 12 per 1,000.

The World Health Organization estimates that 300 million children are retarded in growth and mental development. In the poorest countries of Latin America, Asia and Africa, 70 to 80 percent of the children will have their genetic potential for growth and development impaired.

Water-related diseases are the major cause of death of 12 million children under 5 every year.

There are 5 million deaths every year from dehydration caused by diarrhoea. Most of these deaths can be prevented by Oral Rehydration Therapy — a mixture of salt, sugar and water which costs between 10 and 20 cents.

Less than 5 percent of the rural population in developing nations is within easy reach of medical care.

5 million children die every year from measles, diphtheria, tetanus, whooping cough, poliomyelitis and tuberculosis. Immunization against these diseases costs approximately \$5 per child. Polio alone affects more than 500,000 children every year.

Every six seconds a child dies and another is disabled from a disease for which immunization exists.

There are 130 million disabled children in developing countries.

250,000 children go blind each year in developing nations from Vitamin A deficiency.

These figures seem overwhelming. Yet progress is being made in thousands of small communities, wherever the causes of poverty are being addressed.

Where agrarian reform programs give landless peasants access to arable land, child mortality rates decrease. Where irrigation of rice fields yield crops during dry as well as rainy seasons, families used to seasonal hunger now generate surpluses. When safe drinking water is available to otherwise impoverished villages, the incidence of disease, especially in children, is cut dramatically.

Development programs that work best to reduce poverty and hunger are almost always small-scale and the result of democratic participation. The poor in developing nations, if given access to resources and appropriate technical assistance, are the best judge of what works.

All too often, however, community initiative is overwhelmed by exogenous forces far more powerful and destructive. Drought in Africa now threatens the lives of 150 million people. Despotic rulers unleash reigns of terror or perpetuate their wealth at the price of village poverty. Low world commodity prices and unequal terms of trade crush the potential for development in small producer communities.

The problems are complex. But the solutions begin with a transformation at the village level, with non-governmental efforts — alone or in concert with enlightened governmental policies — and with the assistance of caring people everywhere.

Box 58, Folder 5, Famine in Africa and world hunger, 1984.

2. Call for an Organized Jewish Response

In the light of such pervasive need, what can we, as Jews, do?

The Talmud teaches, "Whoever saves one life is as one who has saved the whole world." Many Jews today, mindful of those words, contribute to a host of organizations working internationally to alleviate hunger, poverty and suffering. But those programs do not allow us, as Jews, to exert a visible presence in the Third World. At a time of heightened tension over the political decisions and imperatives of the State of Israel, all Jews have reason to be concerned about the rise of a new anti-Semitism. As American Jews, we have the ability to counter ignorance and misunderstanding with an organized response both reflecting and communicating Jewish values of justice and liberation, and thereby assisting others to identify with our own history of oppression. Our heritage has endowed us with supersensitive antennae to respond to the hatred and violence of oppression which perpetuates poverty and hunger in the poor world.

When we are called to save "one life," that life is not defined religiously or nationally. That life today may be Jewish or Hindu, East European or African, white or black, whoever is vulnerable to conditions of poverty and hatred that time and time again Jews have overcome. Our empathy with suffering, our skills at development, our enlightened self-interest all argue for an organized response.

3. The Purposes of an American Jewish World Service

An organized and identifiably Jewish response would:

A. provide an opportunity for American Jews to act upon their humanitarian concerns for impoverished Third World peoples through a distinctly Jewish organization;

B. provide a conduit for American Jews to channel funds for international relief and development projects which would assist both refugees and impoverished villages in their efforts to achieve greater economic and food self-sufficiency;

C. combat nascent anti-Semitism within some Third World movements and organizations through an organized and identifiably Jewish gesture of caring and support;

D. provide opportunities for people-to-people contact for young and older Jews alike interested in studying and working on self-reliant development efforts in developing nations.

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4. Questions and Answers about an American Jewish World Service

- Q. Would an American Jewish World Service duplicate or compete with established Jewish organizations?
- A. No. The excellent work being done by existing organizations is directed almost exclusively toward needy Jewish populations. Their work must continue unimpeded. An AJWS would work with impoverished populations in Asia, Africa and Latin America without regard for religious or ethnic background.
- Q. Would an American Jewish World Service duplicate or compete with non-Jewish organizations?
- A. The needs of poor peoples in the developing world are so great and the total services of all private voluntary agencies in international development are so limited that the work of an AJWS would add to rather than duplicate existing efforts. Likewise, the work of a Jewish organization will be seen as complementing the assistance provided by other religiously affiliated groups such as Catholic Relief Services, Church World Service, Lutheran World Relief, etc. Many American Jews already contribute generously to secular relief and development organizations, including Oxfam America. To some degree there may be a drawing off of support from these organizations but generally U.S. private voluntary organizations agree that we have barely touched the surface of philanthropy in America and that increased opportunities to give benefits all by raising consciousness and motivation among the donor public.
- Q. Would a Jewish organization be welcome in developing nations?
- A. Yes. The gesture of caring is not lost on people in need. There may be a few places (e.g. Libya) where an AJWS would be unwelcome, but the response from all other parts of the world will be strongly positive. Israel itself is again beginning to undertake development (mostly agriculture) projects with African countries and an amendment to the U.S. Foreign Aid Act proposes to fund joint U.S. - Israeli technical assistance projects in developing nations. As a purely non-governmental organization, an AJWS would forge its own relationships in the Third World based on the quality of its assistance.
- Q. In which countries would you work?
- A. The number of project countries would be kept small to concentrate benefits and maximize in-country expertise. Initially, three or four countries as diverse as Zambia (South African refugees), Mexico (Guatemalan refugees), Sri Lanka and Bolivia would provide appropriate settings to carry out the purposes of an AJWS. When fully established, an AJWS might work in 10-12 countries on grassroots development while responding to critical situations elsewhere.
- Q. But don't many Third World governments vote against Israel in the United Nations and take every opportunity to condemn Zionism as a form of racism?

A. Unfortunately, many governments do find cause to oppose Israeli policies and for many the distinction between Israel, Zionism and Judaism is lost. Increased interaction with Jewish people and their development assistance programs can only enhance understanding and respect. An AJWS would work, moreover, almost exclusively through non-governmental secular or religious organizations which genuinely represent the aspirations of the poor. The good-will sown at the grassroots will surely influence reasonable people in higher positions. Groups like the African National Congress will certainly continue to condemn Israeli military and economic intercourse with South Africa, but such a political policy should not be the only way Judaism is perceived by the ANC or black South Africans.

Q. Would an American Jewish World Service take positions regarding Israel or the Mid-East?

A. An AJWS would defend the right of Jews to a homeland and Israel's right to exist within secure borders. Beyond that, an AJWS would take no public position on Israeli policy. An AJWS should remain a purely humanitarian group representing Jewish values.

Q. But isn't it most crucial that Jewish money go for the welfare of Jews?

A. It is crucial that the welfare of Jews everywhere be guaranteed. But it is also in the interests of Jews that anti-Semitism be rooted out, and that Jews are enabled to establish communications, people-to-people, throughout the poorest countries of the world. Only then can our deep commitment to the alleviation of all suffering be made visible to all peoples. Many Jewish families already contribute generously to Third World relief and development programs as well as to service programs for Jews. But we, as a highly educated people, have much to offer besides money. Doctors, technicians, scientists have critical skills to contribute to the alleviation of poverty and suffering. These are priceless gifts.

5. Suggested Program Areas

A. Program for Peasant Agriculture/Health. Most of the population in developing nations live in rural areas as subsistence or small farmers and as agricultural workers. Though rural life is poor, subsistence agriculture still provides the best guarantee against hunger. The basic staples of life are grown mostly by small farmers while larger more technologically advanced farms are usually devoted to export crops.

The challenge of rural development is largely to create viable peasant agricultural communities which can meet their basic needs and generate a surplus to increase the quality of life. In order to reverse the usually fruitless urban migration of people in search of employment, rural communities must offer the possibility of access to land and water, as well as agricultural extension services, credit and marketing assistance. They must also become healthier places less prone to water-borne and preventable diseases and lacking even primary health care. To accomplish this, rural community organizations have formed in numerous countries and aim to increase local capacity in both production and health care delivery. Where government policies are most enlightened, initiatives are reinforced and supported from above. But the experience of development efforts around the world teach us that the best policies ultimately fail in the absence of democratically controlled village-level organizations which both articulate genuine needs of the poor and search for better ways to cope with and influence the surrounding political economy. An American Jewish World Service would establish collegial relationships with such organizations and fund programs that would 1. increase their institutional capacity, and 2. reach and incorporate the poorest sectors of rural communities and women into the development process.

Project priorities in agriculture would include small scale irrigation and storage, while in health the emphasis might be on provision of potable water and other preventive measures.

B. Program of Assistance to Refugees. Millions of persons in the Horn and Southern Africa, in South-East Asia, and in Central America are displaced from their communities or have become refugees across national boundaries. They are refugees from war, poverty, desertification and other disasters. The care of refugee communities is left to international and multilateral aid agencies as host countries into which refugees flood are often nearly as poor as the disaster area. The life of the refugee is typically the most threatened and insecure on earth: physically, emotionally, economically and militarily. Yet in recent years much work has gone on in the science of refugee settlements that enable affected populations to re-establish communities, albeit displaced, with many of the necessities for a productive and self-reliant existence.

The aim of an American Jewish World Service program of assistance to refugees would be to further the application of self-reliant strategies for care and resettlement programs when circumstances permit. In all its work, an American

Jewish World Service would seek to link humanitarian refugee assistance to longer-term development programs in order to mitigate the affects of disaster, and to lessen vulnerability to abrupt environmental changes.

C. Special Fund for the Survivors of Genocide. Upon compelling evidence of genocide, the American Jewish World Service Board of Trustees may authorize use a special fund for the survivors of genocide. This act would make available emergency resources outside of the regular program areas in an attempt to save and rebuild lives and cultures. Careful attention to definition and criteria for the determination of acts of genocide would be paid by a panel of Jewish experts. Much work has already gone on this area but its application in Third World communities would be a major contribution to the advancement of human rights and international recogniton.



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Presenting American Jewish History

6. Program Methodologies

A. The advancement of agriculture, health and self-reliance among peasant and refugee communities would be based on establishing fruitful relationships between the American Jewish World Service and indigenous, non-governmental organizations. The scale of a village-level project would be small — rarely more than \$20,000 in a given year. By concentrating on a limited number of countries, the infusion of development funds at the grassroots can yield the maximum benefit through evaluation and replication.

The nature of the methodology to be utilized by an American Jewish World Service would be a "learning process" approach to rural development. The aim of a "learning process" is to incorporate all actors in the aid and development process in an on-going analysis and assessment of the causes of underdevelopment as they manifest themselves in a particular region. When projects are not based upon full participation of the poor in their design and implementation, the development process may not be sustained or even meet basic objectives. Genuine development flourishes to the extent that the intended beneficiaries of projects can be empowered to explain the causes of problems and to design appropriate steps toward their solutions.

B. Resources committed to this process should enable people toward self-reliance and not create further dependency. Often cash grants or interest-free loans through fiscally responsible channels are the most appropriate resources to encourage use of local labor and raw materials in meeting a project's objectives. Technology transfer may be appropriate when skills and new technologies can be absorbed by local people. Technical assistance by outside experts is important when specialized knowledge is needed on a project design or disaster response. An American Jewish World Service can establish a People-to-People Skills Bank to be drawn upon as a largely voluntary effort to match overseas needs with Jewish individuals (and others) offering special services.

The use of commodities, such as food aid, would be strictly limited to emergency relief or reconstruction in which instance food stocks should be acquired as close to the distribution point as possible. Every attempt would be made to phase out food aid as programs of self-reliance decrease dependency on outside resources.

7. Staffing

To become operational, an American Jewish World Service would require a staff of two professionals plus support service. At the beginning, the primary tasks would be a) establishing overseas ties for pilot projects and b) fund-raising and public relations with the American Jewish community.

As resources permit, an American Jewish World Service would concentrate on building a small but highly professional staff responsible for identifying and monitoring overseas programs in peasant agriculture and health.

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series D: International Relations Activities, 1961-1992

Box 58, Folder 5

8. Budget and Expense Ratio

To commence operations, a minimum one-year budget of \$250,000 would need to be raised to finance:

- a) two professional staff salaries,
- b) one support staff salary,
- c) fund-raising and administrative expenses,
- d) a pilot overseas program of \$100,000.

Budgetary resources should rise to \$3 - 5 million after one to two years of operations in order for levels of overseas funding to be high enough to:

- a) achieve a critical mass of in-country programs,
- b) justify the involvement of persons with skills needed elsewhere, and
- c) maintain an expense ratio no higher than 25 percent.

The potential for financial growth is probably far greater than this modest beginning and every effort should be made to tap available resources. Initially, no United States government funds or commodities would be sought in order to establish a solidly Jewish and voluntary resource base. At no time would U.S. Agency for International Development support exceed 15 percent of total revenue.

9. Governance

A voluntary Board of Trustees would be established as the legal entity of a tax-exempt non-profit corporation under Section 501 (c) (3) of the Internal Revenue Code. The Board would include important representatives of the American Jewish community and key executive staff as voting members. Trustees would be elected to the Board upon nomination by both the President and Chairperson. The Trustees would be invited to assume creative roles in resource development and to approve criteria for and monitor overseas funding.

10. Next Steps

A. This prospectus is being circulated for feedback. A revised version will be published in approximately one month.

B. Over the next weeks, discussions will be held with prominent individuals and organizations seeking advise and consensus on the questions of need, definition and mandate for a new organization.

C. If the general consensus is to proceed, endorsements will be sought from major Jewish and non-Jewish leaders, and proposals will be submitted to funding agencies and individual potential donors in order to raise the seed money needed to establish the organization and pilot operations.

APPENDIX

Short Biography of Laurence R. Simon

Larry Simon is on leave from Oxfam America, the international development organization begun in Oxford, England in 1942. With Oxfam for seven years, he has been the Director of Policy Analysis and was for three years the Overseas Projects Officer for Central America and the Caribbean. A specialist in agrarian reform and rural development, he has worked in and studied problems of underdevelopment in 19 countries including Tanzania, Zimbabwe, Zambia, Kampuchea, India, Sri Lanka, Nicaragua, El Salvador, Guatemala and Haiti.

Simon is the author of numerous articles on international development and co-author of a widely-read study of the El Salvador land reform. He is the General Editor of Oxfam's Impact Audit books on development assistance including studies of El Salvador, Guatemala, Kampuchea, Vietnam, and the Southern African states. He has delivered academic papers at the Latin American Studies Association, the International Congress of Americanists, and other forums, and lectures widely on American campuses.

Before joining Oxfam, Simon taught at Fordham University at Lincoln Center and at the City University of New York. Born in 1945, he grew up in New York City, did his undergraduate work in philosophy at Queens College, and graduate studies in phenomenology at the New School for Social Research. His academic background in international development includes an M.A. from Clark University where he is currently a Ph.D. Fellow in the School of Geography.

Within the next year, Larry Simon will complete writing a book on appropriate and sustainable development assistance programs to be published in 1986.

The Hunger Project

The end of the persistence of hunger and starvation by the end of the century.
An idea whose time has come.

Joan Holmes
Executive Director

September 1984

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A SHIFT IN THE WIND 19: "I COMMIT MYSELF..."

As of August 31 -- with the words "I commit myself to making the end of the persistence of hunger and starvation an idea whose time has come" -- more than 3 million individuals, living in 138 countries, have enrolled themselves in The Hunger Project.

This issue of A Shift in the Wind is a tribute to these individuals and the countless large and small ways they are expressing their commitment -- in their communities, their countries and their world.

The actions of these individuals may not make the news or the history books, yet the actions they take are of the greatest consequence. Multiplied millions of times over, these seemingly small actions are creating a climate of support and empowerment for all other individuals and organizations working to end hunger.

The people you will meet on these pages have committed themselves, with passion and boldness, to turn the possibility of the end of hunger into the promise of the end of hunger -- to move from "it can be done" to "it shall be done."

We are proud to present to you in this issue of our newspaper The Hunger Project as it is seen most truly -- in the millions of individuals who are providing the most valuable resource available to the world, the power of humanity. We encourage you to take the opportunity to read A Shift in the Wind 19 and, in doing so, to know The Hunger Project at a new, even deeper level.

Sincerely,



Allan Henderson
Editor



bread for the world
a christian citizens' movement in the usa

November 30, 1984

Rabbi Marc Tanenbaum
Director, Interreligious Affairs
American Jewish Committee
165 E. 56th Street
New York, NY 10022



Dear Marc:

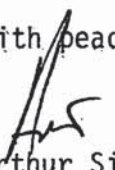
Thanks so very much for your part in yesterday's press conference.

It was really important that you were there and that you said what you did. I can't thank you well enough.

We did make at least three channels with direct coverage, and were mentioned but not shown on another. We're still getting reports from various cities. The impact of all this remains to be seen, but we are doing follow-up.

It was great seeing you again!

With peace,


Arthur Simon
Executive Director

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BFW District Coordinator, Ohio 11

Kathryn J. Waller
Executive Director, Rural Advancement Fund/National Sharecroppers Fund Inc.

C. Dale White
Resident Bishop, New Jersey Area,
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James Wright
U.S. Representative from Texas

The Hunger Project

The end of the persistence of hunger and starvation by the end of the century.
An idea whose time has come.

December 1984

A SHIFT IN THE WIND

BUILDING THE AFRICA OF THE FUTURE

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Professor of Law,
University of Washington

Arturo Tanco
President, Transagri International
Former President,
World Food Council

Over recent months, the world's attention has begun to turn toward the crisis of hunger and famine in Africa. In country after country, individuals have responded generously in support of its alleviation, and countless lives have been saved. Obviously, much remains to be done, but the mobilization of international concern and assistance has begun.

Preserving American Jewish History

This crisis, like all crises, will pass. What will continue, day in and day out, is the persistence of hunger.

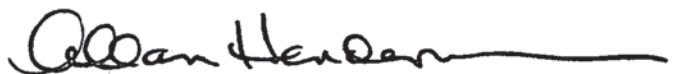
Do we have the courage not only to respond to the emergency of the moment but also to take a stand for an Africa where famines and starvation will no longer occur?

As you will see in this issue of A Shift in the Wind, the people of Africa -- along with the governments and private voluntary organizations working on their behalf -- have taken their stand. They are forging a new Africa out of the growing pains of their nations' histories. They know what they want and how to accomplish it. They seek our support and welcome our participation.

What is available to us is to take our own stand.

It is a privilege to share with you this special issue on the quiet revolution that is taking place in Africa. You are invited to read it first to discover the partners you have in the African people, and then to create in yourself a long-term commitment to the end of the persistence of hunger throughout the continent of Africa.

Sincerely,



Allan Henderson
Editor

ISRAEL'S ABSORPTION PROGRAM FOR ETHIOPIAN JEWS

By Barry Weise, Director, Ethiopian Jewry Desk

After 2,000 years of separation, the long hoped-for aliyah of Ethiopian Jewry has begun. Ethiopian Jews arrive in Israel after a long and dangerous journey, full of hope and potential. Although their difficult trip is behind them, their arrival in Israel signals the beginning of another challenge ahead of them, the challenge of their successful absorption into modern Israeli society.

The realities of the absorption of Ethiopian Jews are vastly different from previous groups. Ethiopian Jews and the government and people of Israel have an enormous task ahead of them. Ethiopian Jews come from one of the poorest countries in the world. They come in need of medical care, clothing and educational training. In order to effectively integrate the large numbers of Ethiopian Jews arriving in Israel, the government is making tremendous investments in their absorption. Examples of the success of the effort are everywhere. In the classrooms, adults are learning to read and write in Hebrew after a lifetime of never holding a pen. On a soccer field or in a swimming pool, children can be seen playing vigorously after arriving in Israel emaciated from malaria or parasites. In bright airy apartments, Ethiopian Jews have space to breathe for the first time in their lives.

In the army, Ethiopian Jews proudly serve their country after years of insecurity and degradation in Ethiopia. And finally, as exemplified by the young Ethiopian Jew who won the National Bible Contest in Israel, Ethiopian Jews are able for the first time to freely practice their religion and study Judaism.

Yet, despite all the success stories, some problems still exist in the absorption effort. Israel is beset with severe economic difficulties in addition to its political and military problems. Rampant, triple-digit inflation may limit the resources that the government is able to allocate to the absorption effort. While The Jewish Agency has succeeded in providing such basic services as housing, education, and medical care, Israel's overall need for belt-tightening has kept some enrichment efforts for the community from being implemented. Nevertheless, despite the difficulties the economic situation creates, the degree of success that has been achieved is nothing short of miraculous. On a per capita basis, Israel is exerting more effort and expending more resources for this aliya than for any other previous immigration. Every community in the country has a vital share in the progress through participation in Federation and UJA campaigns.

THE ABSORPTION PROCESS

The First Few Weeks

The process of absorption begins shortly after a new immigrant's arrival in Israel. They come exhausted from their long journey and are in need of food, clothes and medical care. Upon arrival, they are interviewed by Jewish Agency

workers to determine their family status and medical needs. Some are hospitalized immediately the rest are taken to absorption centers around the country. The interviews are conducted by teams of social workers and veteran Israeli-Ethiopian madrichim, (instructors). They organize the immigrants into family units, attempting to place children and elderly immigrants who have been separated from their families with other relatives in Israel.

At the Jewish Agency's absorption centers they are given food and clothes, and are assigned to their new apartments. Paraprofessionals called "somchot" immediately begin to teach the new immigrants how to properly use gas stoves and electrical appliances. In the following days, medical treatment administered by the Ministry of Health begins. Nearly every immigrant is ill from one tropical ailment or another. Malaria, tuberculosis, pneumonia and intestinal parasites are commonly found. Youngsters and even some adults arrive wearing rags; children under five sometimes come wearing nothing at all.

Somehow, relatives from all over the country learn of the new arrivals and flock to the absorption center. Heart-rending scenes of joy and sorrow occur when relations learn of the fate of their loved ones. During the first few days the new Israelis are left alone to be with their relatives to rest and to adjust to being in Israel.

During the first four to six weeks, the new immigrants learn the basics of dealing with life in a modern society, i.e., how to use money, go shopping, and open a bank account. Medical care continues throughout this period. Informal classes are conducted introducing them to Hebrew, Jewish history and Israeli society.

The Ulpan: Learning To Live in Modern Israel

At the end of the initial acclimatization period, the Ministry of Education begins formal classes in Hebrew, (the Ulpan). Except for a limited number of young people who have received upwards to twelve years of education in Ethiopia, most Ethiopian immigrants come with no formal educational back-ground. Most adults are illiterate in their native language, Amharic. Indeed, many times the Ulpan must begin with a lesson on how to hold a pencil.

The Ulpan lasts half a year during which time the new immigrants learn to read, write and speak basic Hebrew. Children learn Hebrew very quickly and as soon as possible they are placed in classes with other Israelis in community schools in order to help preserve the strong religious heritage they bring with them. All immigrant children from Ethiopia attend religious schools. Older children learn in special classes for Ethiopian immigrants. They are extraordinarily motivated to learn and advance themselves. Eventually they are able to "catch up" with their non-Ethiopian Israeli counterparts and enter the religious school system.

Unstable conditions in Ethiopia and in the border refugee camps have brought about the arrival in Israel of hundreds of children without their parents. These children are under the care of the Youth Aliyah Department of the Jewish Agency. They live in Youth Aliyah villages designed to deal with the special needs of young immigrants who come to Israel alone.

In addition to training them in Hebrew, the Ulpan provides instruction in government, modern Israeli culture and rituals according to traditional Rabbinic practice. Trips are organized by the director of the absorption center to various

parts of Israel. With the assistance of the somchot and social workers, the process of learning to deal with the mechanics of life in an industrialized society continues. They learn to cope with the Israeli bureaucracy and to become increasingly independent.

Those young Ethiopian immigrants who have finished several years of elementary and secondary education in Ethiopia are placed in special absorption centers in order to prepare them for post-secondary education. Unlike the majority of Ethiopian immigrants, they are literate and sophisticated. The centers created for them cater to their specialized needs and attempt to bridge the gap between the educational levels of Ethiopian and Israeli schools.

While technical challenges such as learning to operate a gas stove or going shopping are easily met, personal problems relating to the long and hard journey to Israel and the differences in the cultures of Ethiopia and Israel are far more difficult to overcome. The journey to Israel results in frequent disruptions of family units. Children arrive without parents and spouses without mates. Elderly parents often are unable to make the trip and are left behind in Ethiopia. Furthermore, the life style of modern Israel is greatly different from that of traditional Ethiopia. Patriarchical figures of authority are soon displaced by younger, often female, officials of the Jewish Agency or other government offices. The difficulties resulting from these situations can impede successful absorption and thus much attention is given to these problems by the social workers of the Jewish Agency.

Series: International Relations Activities, 1961-1992

Box 58, Folder 5, Famine in Africa and world hunger, 1984.

Beginning Vocational Training

After the first half year is over, most adults begin a vocational course of study. The purpose of the course is to retrain the new immigrants for life in modern Israel. The course is designed to acquaint the Ethiopian immigrants with the basic skills necessary for success in vocational training courses. In addition to arithmetic, intermediate Hebrew and technical terminology, basic work habits and familiarity with machine parts are taught. At the conclusion of the vocational course, the immigrant decides if he will continue on further to a professional training course or if he will go directly to the Israeli work force.

Those who decide to go directly to work are aided in finding jobs by a representative of the Ministry of Labor. The social workers also participate in the job hunt in order to help ensure that jobs with promise are found. In most cases the immigrants are placed in factory jobs that include "hands on" training and possibilities for advancement. Although Ethiopian Jews are in Israel only a short period of time, they have already established a reputation for being dedicated and hard-working employees.

Those who decide to train for a profession continue in courses that last from a few months to a year. All those who are able are encouraged to go on to the professional training. Courses offered enable them to become electricians, automobile body workers, carpenters, garage mechanics, plumbers, seamstresses, beauticians, etc. Lessons in the Hebrew language also continue during the training. At the conclusion of the course, the graduates are given certificates of completion and are aided in job placement.

Out Into The Community

After finishing formal studies at the Ulpan, vocational or professional course, most immigrant families leave the absorption center and move to rent-subsidized apartments. Representatives of the Housing Ministry aid them in their efforts to secure an apartment. The apartments are located in development towns, usually in complexes near other Ethiopian immigrants to promote mutual support systems creating "cluster" formations. In order to avoid the formation of "ghettos," the "clusters" are interspersed within areas where Israelis who come from other parts of the world are living.

In order to ease the transition from life in the absorption center to that of independent living outside of the center, early on in the absorption process the social workers plan projects to promote contact with non-Ethiopian Israelis. The "home hospitality" program with veteran Israeli families is one such project. Ethiopian immigrants are also encouraged to take part in programs offered by local community centers. Finally, day-to-day contact with other Israelis at the store, bank or government ministries increases as the months pass.

Their integration is also helped by government efforts to educate the general Israeli populace about Ethiopian Jews. As Ethiopian Jews are brought to a new town, meetings are held with officials of the various municipal offices to acquaint them with the special needs of Ethiopian immigrants. Also, public meetings are held to educate the general community about the new residents of the town. Lectures are given by the social workers and veteran Israeli Ethiopians about the history and culture of Ethiopian Jews. In many towns the result has been very successful, with public events welcoming the new immigrants and volunteer efforts to aid them in their absorption needs. Finally, special Kabbalat Shabbat and other events are organized by the community so that Ethiopian Jews may join them for the holiday celebration.

Despite all of the challenges, the aliyah of Ethiopian Jews maintains an extraordinary potential. Their arrival in Israel is the final step in a 2,000 year journey. They come with the hope and optimism of a community beginning a new life. With their determination, along with the help of the government of Israel and the Jewish people, they will soon be leading productive lives in Israel and be making their special contribution to the Jewish people.

"Chaim Getaon - A Soldier of Distinction"

by Ayelet Yechiav, April 4, 1984, "Bemachane"

It was impossible to ignore the figure of Chaim Getaon among the groups of soldiers that reported to the commander of the Golani division. It was the end of the winter recruitment session, and they had come to receive their Certificate of Distinction for being outstanding soldiers. Under different circumstances, he might have received a pointed finger or a curious stare. But as the commander shook his hand and handed him the Certificate of Distinction while patting his shoulder in a fatherly manner, dozens of soldiers cheered. What the commander said to him is their secret. Only a smile of bliss was visible on Getaon's dark features, witness to the acclimatization of the Falasha soldier into that division.

Chaim had joined the division about a year ago, when it was in a dangerous, snow-covered line at the height of its activity in Lebanon. "My first concern was that he will not be accepted into the group because the others view him as black. And the story that he came from the Nachal after some disputes with people there, did not help build up a positive image," said Noam, the commander of Chaim's division.

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

"At first one does not know the man because he is a Falasha. And because of the rumors about him, my expectations were minimal. I demanded very little of him. And he, from his end, gave back as little as I had given him. That's how it was until we left the frontline. Later, at the beginning of the recruitment session, during the first series of exercises, I took care to see that he wouldn't stand out. I remembered him from the line and I wanted to give him a low profile, so he wouldn't be too visible."

But Chaim had a heritage that couldn't be ignored--he arrived at the unit with superior physical coordination. And fitness is a useful commodity in the infantry. "The key to success is fitness," remembers Noam as he continues to unravel the Cinderella story of Chaim Getaon: "In one of the maneuvers he took the communication instrument." I said to him, "Chaim, come with me. Then he ran and ran and ran, while I kept looking behind me...and he always remained right behind."

"From then on I understood there was more to him than fitness alone. But one has to know how to extract it from him. After that there were no problems with him. Even though he is alone, as his family is still in Ethiopia, he is always smiling and happy. Another exercise and another exercise--and the man is like a panther. From that moment on I decided that I would demand of him and would give to him the same as to all the others."

"On the last combat line he was one hundred percent. Since his earlier training he is number one at everything. Sometimes he pretends not to understand, whenever it suits him. But when I make demands of him, he understands, and is cooperative. Only once we had an incident and he refused to budge. In the end, it was to his credit since it turned out that he was right."

Noam continues to praise Chaim: "In Golani we have an image of a veteran soldier who is unique. Chaim is not a veteran. He is an unknown entity. But he helps people. He is unusual both as an individual soldier and among the soldiers as a whole. I don't have many like him."

(over)

Chaim Getaon is 21 years old. He left Ethiopia six years ago. "I lived in the capital city, Addis Ababa, and came to Israel directly from there. We arrived in Afula in 1977. We were 60 Ethiopian immigrants. I studied Hebrew for four months in an Ulpan and then they threw me into school in the middle of the 10th grade, because in Addis Ababa I had studied up to the 9th grade. I was depressed but I finished 12th grade and was immediately inducted."

Chaim's class was inducted as a Nachal Garin (an agricultural military unit). They talked him into it and he joined. After one year the Garin dispersed. People left, others came up with low medical profiles. Chaim decided to switch units and joined the Golani.

It was no accident that he was transferred to that division and to that department. Two Ethiopians had already served there--David Ariani and Yitzchak Angada. Their quick absorption into the unit and the personal relationships they had developed with the other soldiers in the division reinforced the idea that it was quite possible to successfully absorb new immigrants from Ethiopia.

Itzik Angada immigrated to Israel four years ago. He was born in the Gondar region of Ethiopia. His parents died nine years ago leaving him alone with his two younger sisters and his aunt. When he was 16 years old he became involved in the devastating battles between the government forces and the revolutionaries.

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"To fight against the revolutionaries was difficult. It was a guerilla war. We chased them into the woods. It was impossible to catch them in the rivers or on the mountains to which they escaped. Some good friends were killed fighting the rebel forces and when the government forces left, the rebels returned to battle us again. We had no arms left to fight with. The rebels took all us young ones to fight against the government forces.

"For one year I was with the rebels. The government bombed us repeatedly and we had no protection. We could not escape. Friends were killed. It was very difficult. We conquered two cities and after a while they let us out. In the end they won and we were dispersed.

"I returned home and I saw the rebels had taken my cows and my belongings. I was left without a thing. I sold my ammunition and lived off that money, also using it to take care of my sisters. I then worked for two years for someone who owned steers and after that I immigrated."

They had learned about Israel from their parents and from the news. They knew about the Six-Day War and the Yom Kippur War.

"For the first few months in Israel I was happy," recalls Yitzchak. "After that I started thinking back about my younger sisters who had no one to care for them but my aunt." He shuttled between the Ulpan in Ofakim, the youth center in town, and the Ulpan at Maagan Michael. Finally he was inducted into the army.

"I wanted to go to the Golani division from the time I was at the Ulpan in the Kibbutz and my adoptive family told me about the division. I also had a lot of physical stamina and was always running and exercising, morning and night," said Itzik Ariani. "I was told that I wouldn't fit into any other unit as well as the Golani."

After all the other soldiers in the course had already joined their units, David and Yitzchak were the only ones left at the training center. "We were told that in a month we would get a driving course," said Yitzchak. After many delays, the two succeeded in going to the Golani training session in August 1982. They had some difficulties because of their poor Hebrew, but thanks to their courage, and strong motivation to prove themselves, combined with the assistance they received from their fellow soldiers, they successfully completed their training. "Five months seemed to fly by like a week," laughs Itzik. He himself was the distinguished trainee in his division.

"When I was in Golani I was pleased that there was no discrimination. I was there almost two years and nothing happened to me. I am homesick for the division. They will go up to Lebanon and I won't be seeing them. I would like to see them. We were at the front line together at Baalai, in training, and at a second front Ein-Zachalta and Jubel Baruch. We were good friends with everyone."

"Yes, the other soldiers always helped me in many ways," agrees Samo Brown, another Ethiopian Jew. He was the only Ethiopian in his Golani unit at the recruitment center and even though he was not single, he received special leave during his recruitment period in order to help his parents.

"But, do you know when I hear talk?" asks Samo. "When I get on a bus. When I walk down the street. Once I went to the movies with a Yemenite friend and we sat upstairs, in the balcony. People were turning around to stare at us instead of at the screen. I was embarrassed." He told them: "The movie is down there. Not here." He laughs a painful laugh.

"Yes, when it comes to absorption, we are last," says Chaim trying to comprehend the reasons for such problems. "All the ethnic groups, Moroccans, Iraqis, Russians, they all had to go through the same stages we are passing through and it was difficult for them. In the meantime we are the last. So the entire State is looking at us."

"Because we are different," objects Samo. "It's not true. It's not the color!" insists Chaim, "Some came uneducated and illiterate so it's hard for them. Of course there are hardships, but people help. Here at Golani there are no difficulties. Here I feel as though I'm in my own home." Chaim reminds him that he is single, without a family and the unit serves as a warm substitute for a home.

"Here at the base there is no discrimination. Outside there is," Samo insists and Chaim is forced to agree: "Outside there is some. But I try to convince people that we are like everybody else." "It's impossible," Samo pauses. "Believe me, it's possible," Chaim Getaon says consolingly.

Chaim Getaon had thought he might have problems at Golani but realized that he was wrong after joining the division. "When do you test friendship?" he asks, and replies, "In the difficult moments everyone here is united. There are no differences between people."

"Differences?" laugh the soldiers in Chaim and Samo's unit as they invite them to participate in a game of volley ball while ribbing Samo about his new girl friend.

"Look at us, anyhow at the end of each maneuver, at the end of each activity, we are all equally black!"