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Box 77, Folder 10, American Jewish Committee - Board of
Governors meeting, 24 June 1985.

THE AMERICAN JEWISH COMMITTEE

BOARD OF GOVERNORS MEETING
Monday, June 24, 1985
1:00 - 5:00 PM

AGENDA

Theodore Ellenoff, Presiding

1. Review of AJC's budget for July 1, 1985 - June 31, 1986
- Melvin Merians
2. AJC's Delegation to Nairobi - Goals and Strategies
-Susie Elson
-Mimi Alperin
3. Religious Pluralism - Future Directions for AJC
-Theodore Ellenoff

June 24, 1985
85-100-126

interest 12%
Present - 25%
Future Community 1%
MHA - 2%
JCAD - 0%

THE AMERICAN JEWISH COMMITTEE

BOARD OF GOVERNORS

PROPOSED RESOLUTION

"RESOLVED, that the Executive Vice President be commissioned by the Board of Governors to act on behalf of the Corporation in locating and leasing or otherwise obtaining office space, or in renewing a lease for office space, where such action is required, in his judgement, for the establishment, expansion or maintenance of the Corporation's business; and that he also be empowered to commit on behalf of the Corporation, by his signature, for such leases, or for renewal of such leases."

The Board of Governors is being requested to approve this resolution to accommodate the request of a landlord in Orange County, California.

EXPECTED ATTENDANCE

COMMISSION ON INTERNATIONAL RELATIONS

STEERING COMMITTEE

JUNE 24, 1985

✓
✓ Matthew Brown
Robert Cutler

✓ Leo Nevas

Theodore Ellenoff

Dr. Daniel Ninburg

Howard Friedman

✓ Mervin Riseman

✓ Bert Gold

Ruth Septee

~~E. Robert Goodkind~~

Henry Sherman

✓ Selma Hirsh

✓ Carol Betty Siegler

✓ Bee Hoffman

✓ Leon Silverman

✓ Philip E. Hoffman

Peter Straus

✓ Gerald Jeremias

Emily W. Sunstein

✓ Charles Temel

✓ David Langsam

✓ Carolyn Tumarkin

Eleanor Lazarus

✓ Maynard Wishner

✓ Richard Maass

Susie Elson

Melvin Merians

TENTATIVE

✓ Alfred Moses

Harold Goldberg Jr.

DH, GG, PG, J/K
SL, AK



THE AMERICAN JEWISH COMMITTEE

WASHINGTON REPRESENTATIVE • 2027 Massachusetts Avenue, N.W. • Washington, D.C. 20036 • (202) 265-2000

May 22, 1985

To: Affiliates of Ad Hoc Committee on Genocide Convention

Fr: Hyman Bookbinder, Washington Chairman
Ad Hoc Committee on Human Rights and Genocide Treaties

Subj: Genocide Treaty Reported Out

On May 21, the Senate Foreign Relations Committee voted without dissent to report out the Genocide Convention, but five of the convention's firmest backers reported "present" on this vote because of a package of reservations which had been approved by a 9 to 8 vote in Committee. As a result, the convention now goes to the floor of the Senate whenever the Majority leadership decides to bring it up.

It is good to know that the full Senate, at long last, may have the opportunity to work its will on an issue which has remained in limbo for over 35 years. While there is, understandably, uncertainty among some of the Treaty's supporters in the Senate and among our Ad Hoc affiliates about what may or should be the final action by the Senate, there is unanimous agreement that the new amendments accepted by the Committee are wrong and that they should be resisted by the full Senate. Final ratification requires two-thirds approval by the Senate whereas changes in the Treaty as reported by the Committee require a simple majority.

Our next immediate efforts should be aimed at persuading the Senate leadership to schedule immediate floor consideration. Once the Convention is on the floor, Senators should oppose the two major reservations on the Committee version and surely oppose any and all other crippling amendments that may be offered on the floor.

Shortly, you will receive a backgrounder from Craig Baab of the ABA giving you an analysis of the "package" developed by Senators Lugar and Helms and now a part of the resolution of ratification as reported out by the Committee. On this package, all Republicans except Mathias of Maryland voted in favor, and all Democrats except Zorinsky of Nebraska voted against.

HB:dw



THE AMERICAN JEWISH COMMITTEE

WASHINGTON REPRESENTATIVE • 2027 Massachusetts Avenue, N.W. • Washington, D.C. 20036 • (202) 265-2000

June 14, 1985

Mr. Al Chernin
National Jewish Community Relations
Advisory Council
443 Park Avenue South
New York, NY 10016

Dear Al:

I regret I cannot be at the Executive Committee meeting for a status report on the Genocide Treaty, for reasons I have discussed with Abe Bayer. The situation, however, can be summarized briefly and I ask that you share this with the Committee.

My memo dated May 22 to affiliates of the Ad Hoc Committee on Human Rights and Genocide Treaties has to be updated in only one respect: the Senate leadership (specifically Majority Leader Dole and Foreign Relations Chairman Lugar) have thus far failed to indicate any date for bringing the Treaty to the Senate floor. So my request in that memo for efforts to persuade the Senate leadership "to schedule immediate floor consideration" now has greater urgency than ever. Our affiliates should communicate both with the Senate leadership and with their respective Senators across the country and urge that earlier, explicit commitments for Senate consideration be kept.

As my earlier letter stated, there is agreement among all of the traditional supporters of the Treaty that the added reservations weaken the significance of the Treaty and should therefore be eliminated. Concern that this could occur on the floor evidently has contributed to the hesitancy on the part of the leadership to schedule the action. Success in eliminating the reservations would undoubtedly provoke an angry reaction and extended filibuster on the part of the Helms-Symms-East group of Senators. But that threat must not be permitted to keep the Senate from even taking up the long-delayed measure.

If, on the other hand, the treaty is taken up and the reservations are retained, a problem will then face friends of the Treaty. I find no consensus among either Senators or the pro-Treaty organizations on whether a Treaty with the reservations is worth having. Some argue that since the

Treaty has always been perceived as no more than a symbolic act--albeit an important one--it would still reflect that kind of symbolism and should therefore be supported in the final analysis even though we are unhappy with the reservations. Others argue that since the Treaty is no more than a symbolic act, why should we settle for one which has been diluted to meet the demands of the far right?

It is my judgment that there is no need and no wisdom in the Jewish Community seeking a general Jewish opinion on this question--certainly not at this time. Right now it is sufficient for us to demand Senate consideration of this Treaty, including a good-faith effort to eliminate the reservations. Whichever way that effort goes, there is danger that that result might prevent final ratification of the treaty. But that is a risk we must be willing to take.

If, after that first decision is made, there is time for consultation and discussion for a "Jewish" position on final ratification, we should put our heads together. Until then, if asked what we should do if the anti-reservation effort should fail, we can and should say we have no community-wide position at this time. (Personally, I would respect whichever position our friends in the Senate determine is the wisest--but we should not at this point, foreclose a "Jewish" position later on. The issue, on merit, is "too close to call" for any of us to have a stubborn, unyielding attitude about final passage.)

To sum up, the situation remains as it was the day the Foreign Relations Committee voted out the Treaty by a 10 to 0 vote, with no Senator thus objecting to Senate floor consideration. We do not like the reservations, but the time has come for the Senate as a whole to act. Let us urge immediate consideration; let us oppose the reservations, and let us not speculate now what should be done if the reservations are not removed.

Sincerely,



Hyman Bookbinder
Washington Representative

HB:aw

cc: Abe Bayer
Marc Tanenbaum
Warren Eisenberg
David Brody
Marc Pearl

INTERNATIONAL NEWS

10-01-84

4868

U.S. rabbi warns E. German Jews to make faith relevant

By William Downey
Religious News Service Correspondent

BERLIN (RNS) — The future of the small Jewish congregation in East Berlin is threatened, not by the Communist government, but by its own unwillingness to make its faith relevant to the daily lives of its members.

This is the message that the congregation heard from retired Chicago Rabbi Ernst Lorge during Rosh Hashanah services he conducted in the small synagogue.

It marked the first time that an American rabbi has conducted services in the communist capital, and fulfilled a wish expressed by the congregation to Jewish leaders who visited it earlier this year.

"The government is not unfriendly. It helps the congregation financially and is willing to give more help especially in the restoration of the congregation's property," declared Rabbi Lorge, a German native who escaped to the United States in 1936.

He was scheduled to meet with Klaus Gysi, government secretary for church affairs, on Oct. 3.

"The irony is that Jews who in their private lives are not observant insist on a three-hour-long sabbath service all in Hebrew that does not speak to the needs of their everyday lives," Rabbi Lorge said.

He said he devoted one sermon to the meaning of the liturgy and explained that the ritual, when it is seen as an end in itself, comes close to magic and superstition.

"The liturgy must be a tool, a means to an end," Rabbi Lorge stressed in the sermon. He urged that German be introduced into the service and that lay persons research Bible passages and speak in the service on their relevance to life today.

The Jewish congregation in East Berlin has a membership of 200 in a city of more than one million. Rabbi Lorge estimated that at least 300 more persons in East Berlin have a Jewish heritage but have not identified themselves with the congregation.

About 100 persons attended the services, including the well known East German author Stefan Heym, who is of Jewish descent but not a member of the congregation.

"Many of the 300 who are not yet members of the congregation are intellectuals. I am convinced that many would join if the congregation had more to offer," Rabbi Lorge said.

He said that he detected among those already in the congregation a feeling that "we belong because we don't want to deny our Judaism, but we don't get much out of it."

"I told the congregation frankly that if they continue the way they are, the congregation has only one way to go and that's down," the Chicago rabbi asserted.

Rabbi Lorge's leadership of the High Holy Day services, which was to continue during Yom Kippur, was the result of a dream put forth when members of the American Jewish Committee visited the congregation in the spring. "The Jewish Committee asked lots of people for suggestions and my name kept coming up, probably because I know German and they felt I was diplomatic enough for the assignment," he said.

Born in Mainz, Germany, Rabbi Lorge began his studies in Frankfurt-am-Main. He escaped from the Nazis in 1936, and finished his education in Cincinnati. He served for 37 years as rabbi of Temple Beth Israel, a Reformed congregation then in Chicago and now located in Skokie, Ill.

10-01-84

4870

Law of Return gets another chance in October Knesset session

By Steve Rodan

Religious News Service Correspondent

TEL AVIV, Israel (RNS) — A senior Israeli official has told Chabad, a Hassidic movement, that he will exert all his efforts to change the Law of Return to permit official recognition to only those conversions performed by Orthodox rabbis.

Deputy Prime Minister David Levy made the pledge to the U.S.-based Chabad movement, which has pressed for years for such an amendment to the law which grants automatic citizenship to Jews. He asserted that all except one or two of the 41 Knesset members of the Likud would vote for such a change.

The amendment is opposed by non-Orthodox movements in the United States, which maintain that such a law will call into doubt the religious identities of tens of thousands of people converted to Judaism each year by non-Orthodox rabbis.

In addition to nearly all of Likud, the proposed amendment has the avowed support of Israel's religious parties. The proposal is also believed to have the backing of a large portion of the Labor Party, but the party has refused to allow its members to vote as they wish on the bill.

Mr. Levy told Chabad representatives that he had succeeded in striking out a section of the platform of the new national unity government that would require the permission of its leadership before an amendment to the Law of Return can be introduced. "I saw this as a great danger that would not lead to an amendment to the Law of Return," he said.

As a result, the religious parties are already preparing to introduce the amendment — which three times failed to pass the last parliamentary session. Knesset sources say they expect the bill to be introduced in one of the first meetings of the Knesset, scheduled to open Oct. 22.

Some representatives of the religious parties are confident that this time the Law of Return amendment will pass. They maintain that both Labor and Likud want to keep good relations as well as the participation of the four religious parties in the national unity government.

On the other hand, several Knesset members from Israel's religious parties have privately dismissed the importance of the bill — and have shown little interest in aiding the effort to amend the Law of Return.

10-01-84

4878

Attack on archbishop's office latest sign of unrest on Malta

By Eleni Dimmler

Religious News Service Correspondent

VATICAN CITY (RNS) — Pope John Paul II voiced concern over the growing battle between Maltese Catholics and supporters of the island nation's leftist government after pro-government demonstrators attacked the offices of the archbishop.

Speaking to crowds gathered Sept. 30 in St. Peter's Square for his Sunday noon Angelus, the Pope urged Malta's Catholics to defend their bishops.

His appeal was backed by a front-page editorial in the semi-official Vatican daily newspaper, L'Osservatore Romano, which condemned anti-church violence in Malta.

The offices of Maltese Archbishop Joseph Mercieca were seriously damaged Sept. 28, when demonstrators broke in during a protest.

"In the past few days, there have come from Malta reports of episodes of intolerance and of violence against the church, and also against the person of the archbishop," John Paul said from his balcony overlooking St. Peter's Square.

"In the face of such painful facts, which clash with the profound religious sentiment of that (Maltese) people, I want to express strong sympathy and solidarity with the Catholic community and its pastors."

Cautiously avoiding any direct condemnation or criticism of Prime Minister Dom Mintoff's socialist government, the pope demanded respect for the right to religious freedom of the Maltese people.

"I invite you to pray with me for our Maltese brothers, that they may be strong and serene during the current difficulties and that, closely gathered around their bishops, they know how to pay effective witness to justice and truth," the pope said in Italian.

Growing hostility between Malta's Catholic Church and leftist government reached a critical level Sept. 28, when club and chain-wielding demonstrators invaded the offices of the archbishop to protest church resistance to a new law severely restricting the freedom of Catholic schools.

The pro-government demonstrators destroyed statues, paintings and office equipment, and broke into an adjacent chapel, reports from the Mediterranean island said. The reports said police forces were very slow to move in and break up the anti-church violence.

Church-state relations in Malta have been deteriorating since Labor Party leader Dom Mintoff took power in the former British Colony in 1971.

Tensions increased sharply last April, when the Mintoff government passed a law requiring all Catholic schools to either provide secondary education to their students free of charge or shut down.

The law sparked widespread protests on the overwhelmingly Catholic island, and officials at eight church schools refused to comply.

State authorities, in August, informed those eight schools they would not be allowed to reopen for the new academic year, which should have begun Oct. 1.

The church reacted by asking all Catholic schools in Malta to remain closed in a sign of solidarity with the eight institutions refused permission to reopen.

L'Osservatore Romano, in an editorial published Sept. 29, said the attack on the offices of the archbishop were "acts of indescribable incivility."

"What happened yesterday in La Valetta (Malta's capital) is of a gravity totally unheard of in the history of Malta, and causes profound concern and unanimous deploration."

10-01-84

4869

Rabbi Kahane wants Jewish women to leave Arab husbands

By Steve Rodan

Religious News Service Correspondent

JERUSALEM (RNS) — Rabbi Meir Kahane says he plans to bring his supporters to the Israeli Arab village of Teibah on Oct. 9, to attempt to persuade more than 30 Jewish women married to Arabs to "come home."

The American-born rabbi, who failed in his much-publicized attempt to enter another Arab village in August, told more than 100 of his supporters at a rally in Jerusalem that for his forthcoming trip he will obtain an order from the Israeli Supreme Court.

Rabbi Kahane, who won a seat in the Knesset on a platform of expelling Arabs from Israel, said 34 Jewish women are married to Arabs in Tiber. He said he will plead with these women to give up their Arab husbands and return to Jewish society.

SYNAGOGUE COUNCIL OF AMERICA

327 LEXINGTON AVENUE
NEW YORK, N.Y. 10016 • (212) 686-8670



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President

Union of Orthodox Jewish
Congregations of America
JULIUS BERMAN, *President*

United Synagogue of America
MARSHALL WOLKE, *President*

May 6, 1985

Dear Colleague:

Please join us with your President (or another officer) for a critical luncheon meeting with Israel's United Nations Ambassador, Benjamin Netanyahu on Wednesday, May 29, 12:00 - 2:00 P.M. at the ADL building, 823 United Nations Plaza (46th St. at 1st Ave.).

On this day, the Synagogue Council will launch a series of nation wide Synagogue initiatives to focus attention on the U.N. Resolution, equating Zionism with racism.

The entire Jewish community is being mobilized to repudiate the resolution and to reaffirm Zionism. There is a special and pivotal role for the Synagogue community to fulfill in these efforts.

Following the Ambassador's presentation we want you to participate in our deliberations and planning.

Security measures require that we have your name and the name of your officer in advance of May 29.

Please return the enclosed reservation form promptly. We would appreciate your check in the amount of \$15.00 per person, made payable to the Synagogue Council to cover the cost of the lunch.

Sincerely,

Rabbi Mordecai Waxman, President

Rabbi Haskel Lookstein, Chairman,
Israel Affairs Committee

FOR RELEASE MONDAY, JUNE 24, 1985

NEW YORK - The International Jewish Committee for Interreligious Consultations (IJCIC) today expressed its disappointment over what "we perceive to be the regressive spirit and formulations about Jews, Judaism, the Nazi holocaust, and the meaning of Israel" in just-issued Vatican "Notes" on Catholic-Jewish relations.

The Vatican "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church" were prepared by the Commission of the Holy See for Religious Relations with the Jews, whose president is His Eminence Jan Cardinal Willebrands of the Netherlands. The "Notes" were published today in the official Vatican daily, "L'Osservatore Romano."

The IJCIC member agencies are the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Israel Interfaith Committee, the Synagogue Council of America, and the World Jewish Congress.

In a letter sent to Cardinal Willebrands by Rabbi Mordecai Waxman of Great Neck, N.Y., and signed by the major Jewish agencies, IJCIC acknowledged that "there is much of value in the Notes," but at the same time, "we find that many of the formulations...represent a retreat from earlier Catholic statements such as the 1975 Vatican Guidelines and the declarations of the French, German, Brazilian, and the United States bishops' conferences."

Among the positive features of the Notes, the IJCIC statement specified the following: "The sections on the Jewish roots of Christianity, the Jews in the New Testament, the Liturgy, and Judaism and Christianity in History are, for the most part, helpful clarifications which address and correct a number of misconceptions. Such sensitive areas as: the hostile references to the Jews in the New Testament, Jesus' relations with the Pharisees, and his agreement with basic Pharasaic beliefs, are

~~are~~ handled in a scholarly fashion and with delicacy. The Commitment to religious liberty and the continuing concern about anti-Semitism are reassuring."

Pointing out that the Notes declare that "respect for the ~~other~~ other as he is⁷ is the fundamental condition of dialogue," the INCIC letter noted that "the ~~document~~ document itself reflects little recognition of how Jews conceive of themselves."

IJCIC member agencies observed that "the Holocaust and the creation of the State of Israel are absolutely crucial aspects of contemporary Jewish existence. The Notes, however, are totally inadequate in providing Catholics with sufficient guidelines on how to teach, preach, and understand these major events that have so decisively shaped the way Jews define themselves.

"Paragraph 25 is a particularly glaring example of this inadequacy. There it is baldly stated that the existence of Israel should not be 'envisaged' in a religious perspective, but rather the Jewish State must be perceived by 'common principles of international law.' Even within this narrow frame of reference, nothing is said about Israel's right to exist or of the justice of her cause. Modern Israel is emptied of any possible religious significance for Christians. Even's Israel's profound religious significance for Jews -- surely the paramount fact to be considered in any document that purports to instruct Christians about Jews and Judaism -- is mentioned in such redondite fashion as to be unrecognizable."

On the Nazi holocaust, the IJCIC statement said, "Equally grievous is the vague, passing and almost gratuitous reference to 'the extermination during the years 1939-1945.' The absence of a strong statement on the H⁰locaust is particularly disturbing."

Regarding the treatment of Jewish history and traditions, the IJCIC statement stated: "The Notes aim to remedy a painful ignorance of the history and traditions of Judaism.' However, they do not remedy that painful ~~inf~~ ignorance'; neither Jewish history nor Jewish traditions are explored in the Notes, or even referred to as having independent value. Rather, the history and traditions of Judaism are appropriated by the Church. The role of Biblical Israel is seen only as preparatory. (Indeed, that is the only reason given for Catholics to 'appreciate and love Jews.')

On anti-Semitism, the IJCIC letter pointed out that "the Notes allude to the 'negative' relations between Jews and Christians for two millenia but offer nothing of this history. How can Jews and Judaism be presented in Catholic teaching and preaching without some acknowledgment of the historical expressions of Christian animosity?

"The ~~conclusions~~ conclusions call for 'objectivity' in teaching about Jews and Judaism," IJCIC wrote to Cardinal Willebrands. "We contend that there is little of 'objective teaching in the Notes. Judaism is defined, not in terms of its own self-understanding of its religious experience and history but only in terms of Christian categories, which we regret to say--strike us as triumphalistic."

In their concluding statement, the IJCIC member agencies declared, "We believe this document will be perceived as a step backward in Catholic-Jewish relations, and that it may undermine the gains we have achieved through dialogue, joint study and joint action in recent years. For this reason, we are all the more dismayed that - unlike Nostra Aetate itself and the 1975 Guidelines -- it is being published without prior consultation with representative ~~members~~ members of the Jewish community."

In addition to Rabbi Waxman, the IJCIC letter was signed by the following agency representatives who are official members of the joint liaison committee of the Vatican Secretariat on Religious Relations with the Jews and IJCIC:

AMERICAN JEWISH COMMITTEE

Rabbi Marc H. Tanenbaum

Zachariah Shuster

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

Theodore Freedman

Rabbi Leon Klenicki

ISRAEL INTERFAITH COMMITTEE

Geoffrey Wigoder

.....(Dr. Zwi Werblowsky?)

SYNAGOGUE COUNCIL OF AMERICA

Rabbi Mordecai Waxman

Rabbi Walter Wurzbarger

WORLD JEWISH CONGRESS

Dr. Gerhardt Riegner

Dr. Israel Singer.

Selma G Hirsh

Marc Lanebaum

Here's the document

It's been ~~carefully~~ carefully
(and low) reviewed by
Selma - in fact much of
it comes from her -

We're asking for a
second million



THE JACOB BLAUSTEIN INSTITUTE FOR THE ADVANCEMENT OF HUMAN RIGHTS

PAST * PRESENT * FUTURE

Background and Context

When the Jacob Blaustein Institute was founded, there was the hope and confidence that it might make a significant and lasting contribution to thought and practice in the realm of international human rights. Reviewing the record to date there can be little doubt that these early hopes were justified and the family's confidence was not misplaced. For all those associated with the Institute -- lay and staff -- both its performance as well as its potential for the future are a source of profound gratification and excitement. The time has come now to plan for the future.

At the time of its founding in 1971, the goals and objectives of the Institute were natural outgrowths of the interests and achievements of Jacob Blaustein in whose memory it was created. It was also virtually unique in the comprehensive program it envisioned to further understanding and application of the principles of international human rights from a Jewish and universal standpoint. The extraordinary accomplishments of the Institute itself are due in no small measure to the vibrant human rights movement that had its beginnings in San Francisco with the human rights principles incorporated in the U.N. Charter through the efforts of Jacob Blaustein.

Today that movement embraces, in addition to the U.N. and other intergovernmental organizations, many hundreds of non-governmental organizations, functioning on international, regional and national levels, engaged in a myriad of activities in the civil, political, economic, social and cultural realms.

The enhanced recognition in our own United States of the legitimacy of international concern for human rights is dramatically demonstrated by the contrast between Secretary of State Dean Acheson's 1952 statement in reference to South Africa, namely, "the U.S. should not intervene for what are called 'moral reasons', in the internal affairs of another country," and President Ronald Reagan's proclamation on Human Rights Day in 1984, affirming the propriety of such concern, i.e. "The American people recognize that it is the denial of human rights, not their advocacy, that is the source of world tension." Even the Soviet Union, a strong proponent of the non-interference principle has, since the late 1970s, published books with titles such as "Human Rights: Continuing the Discussion" giving recognition, however cynical, to the subject.

The United States and other democratic governments have initiated a variety of activities and procedures including public hearings, diplomatic intercessions, economic pressures and other measures designed to expose and alleviate human rights violations. Declarations and treaty agreements proclaiming human rights standards have been adopted both universally and regionally, yielding an extensive body of jurisprudence. To be sure, extremists from both the right and the left have sought to abuse the generalities and loopholes inherent in

these documents, provoking skepticism about the application of international human rights principles, especially within the United Nations. Nevertheless, the field itself has continued to grow and to burgeon on the intergovernmental, governmental and non-governmental levels, as well as in academia.

In pursuing its objectives, the Jacob Blaustein Institute has worked with a great many of the organizations and institutions on all these levels and its contribution to the field has been impressive, as is evident in the recently-published report of its activities since its founding. As will also be evident in the ensuing pages, the Institute now has an unprecedented opportunity not only to continue, but to greatly enlarge its contribution to this vitally important field, to help chart an ever-growing healthy respect and support for adherence to human-rights principles and, in the process, further both Jewish interests and democratic values in the immediate and more distant future.

Current Status

As the published report of the Institute's activities shows, its efforts fall roughly into the following categories: 1) It has supported scholarly endeavors designed to clarify human rights concepts or issues. 2) It has disseminated information resulting from these and similar endeavors to promote wider knowledge and use of human rights principles and institutions, and develop a critical public constituency capable of supporting and extending them. 3) It

has initiated and helped to support education and teacher training programs to further understanding of human rights. 4) It has sponsored programs designed to nurture human rights organizations and movements, and to confront human rights violations. 5) It has provided fellowships and internships to encourage young people to consider professional careers in this vital and exciting area of public service.

From the beginning, the Blaustein Institute's activities were a logical outgrowth of earlier efforts by AJC in the field of international human rights, with many of which Jacob Blaustein was intimately identified. Principal areas of concern have been problems and issues relating to freedom of emigration (i.e, the Right to Leave), religious intolerance, civil and human rights in Israel and on-going denials of human rights in countries around the world especially in those where the Jewish community is endangered, e.g., Argentina, USSR, Moslem countries, etc.

Our purpose and intention in noting the following activities here is not to recount once again information that is available in considerably greater detail in the published report of the Institute. Rather, we wish to suggest the areas of programmatic involvement which we believe should be built upon and amplified in the future. In this connection, it should be noted that the projects the Institute has selected until now have not been conceived, for the most part, as "one-shot" affairs. Rather, they have generally been projected with a view to continuity, with built-in plans for immediate and long-range implementation and, whenever possible, periodic evaluation of impact and effectiveness.

Soon after its founding, for example, the JBI initiated (in 1971) the Uppsala Colloquium resulting in the landmark Declaration and book, The Right to Leave and Return. These remain as the basic resource on this subject, widely utilized by statesmen and scholars. The application of this principle is of universal significance as it defines and amplifies the meaning of "freedom of movement" and, at the same time, gives considerable impetus to efforts in behalf of those Soviet Jews desiring to leave their country. The critical application of this fundamental principle should remain a cornerstone of the Institute's future activity.

Other of the Institute's early efforts sought to promote an interpretation of the Covenant on Civil and Political Rights consistent with libertarian values, for there was little doubt that authoritarian regimes would attempt to subvert the Covenant by interpreting it so as to support a government's right to suspend or restrict individual rights on grounds of national emergency, national security or national interest. The International Bill of Rights, a comprehensive textbook edited by Louis Henkin, sponsored by the JBI, has enabled countless human rights practitioners to effectively challenge such claims.

Another seminal undertaking was the study by Vratislav Pechota, the first Sakharov Fellow, on The Right to Know One's Human Rights, elucidating a key principle in the Helsinki Final Act. The impact of this work has been hailed by human rights activists whom it may help to protect from the persecution to which they are subjected in many countries.

Clarifying and promoting application of such human rights principles and procedures should continue to be an important focus in future programming.

The Blaustein Institute has also sought to examine the relationship between religious concepts and human rights in its two colloquia and their ensuing publications on Judaism and Human Rights (1974) and Religion and Human Rights (1981). Religious intolerance -- its world wide dimensions and possible remedial measures -- is the subject of a many-pronged program under way now and in the immediate future, sponsored by the Institute in connection with the interpretation and application of the U.N.'s 1981 Declaration on Religious Intolerance.

The JBI has been involved from its earliest days in encouraging human rights education for foreign policy professionals and for students at all educational levels, developing human rights curricula and texts and facilitating teacher training. The Institute inspired the U.S. Foreign Service Institute, for example, to initiate a program of human rights seminars for State Department and other U.S. officials whose responsibilities required them to deal with human rights-related issues. It co-sponsored the New York University-International Committee of the Red Cross (ICRC) Seminar for UN and other Diplomats on International Humanitarian Law (centered on the Geneva Conventions). And it subvented the PAIL (Procedural Aspects of International Law Institute) project to encourage the inclusion of international human rights in constitutional law courses in major American law schools. The Institute has also stimulated interest in the development of human rights curricula and teaching at college,

secondary and elementary school levels, through human rights institutes in Strasbourg, Costa Rica, and here in the U.S. at the University of California. All these institutions are counting on on-going collaboration with the JBI.

In view of its strong interest in -- and identification with -- Israel, and Jacob Blaustein's early concerns in this area, the JBI has been particularly responsive to requests for support of human rights efforts in that country. Thus it helped bring into being the Association for Civil Rights in Israel (ACRI), which is helping to develop a civil rights culture in Israel. ACRI is now a vital organization with an impressive record of accomplishment. The promotion of human rights and tolerance is one in which a growing number of Israelis are taking a keen interest, and this, we propose, should continue to be an important area of future activity for JBI.

The JBI also initiated and supported a succession of projects intended to cope with serious denials of human rights as, for example, its sponsorship of lawyers' mission to Argentina (in cooperation with the Lawyers' Committee for International Human Rights), through formal complaints to UN bodies concerning human rights violations in the Soviet Union (notably those on behalf of Yosif Begun to UNESCO's Human Rights Committee). These complaints and supporting legal briefs were a model and stimulus for others to pursue similar courses of action on behalf of Soviet Jews. Today more than half the complaints submitted to UNESCO's Human Rights Committee concern Soviet Jews, whereas previously PLO-sponsored complaints and those against Latin American rightist regimes had virtually monopolized this body. The

JBI's Lawyers' Seminar, which resulted in the notable appeal to the Soviet Procurator-General on behalf of Yosif Begun, has served to dramatize not only the denial of the cultural rights of Soviet Jews but the deplorable state of human rights in the Soviet Union in general.

In addition to espousing the cases of specific individuals, the JBI has initiated projects of a more general character intended to facilitate the advocacy of existing international laws and procedures and to encourage governmental accountability. Such were the International Human Rights Law Group's Guide to International Human Rights Practice, and the project of the International League for Human Rights critiquing governments' periodic compliance reports as required under the principal human rights treaty agreements.

The JBI's Fellowship and Internship program is conducted at modest cost, but with substantial benefits, in terms of the educational opportunities provided for awardees and the enhanced recognition and prestige accorded the Institute. The Sakharov Fellows, for example, have contributed significantly to creative scholarship in the human rights movement.

The Future

In all the aforementioned areas we have now on hand more than a dozen thoughtful program proposals which could and should be readied for submission to the Administrative Council. (Requests totalling approximately \$160,000). Although most of the JBI projects have been initiated in the past by the Institute itself, as the Institute has

become more widely recognized for the quality of its endeavors, its unique creativity and the intellectual integrity it brings to them, a virtual flood of proposals and projects are now being submitted to it. In fact just the "fall-out" from - and follow-up of -- several of our ongoing projects could more than absorb the Institute's existing resources, both human and financial, quite completely.

On the Right to Leave, for example, the anticipated recommendations from the JBI-commissioned Study (by PAIL), designed to contribute to the global studies now under way in the UN Sub-commission on Discrimination with which we are cooperating closely, will surely require intensive implementation and follow-up. Properly pursued they can greatly enhance the concern of the international community with this issue and provide unprecedented opportunity to stem continuing denials of the right to leave by exposing the rationalizations and devices many governments resort to.

Similarly, on the subject of religion and human rights, in addition to the ongoing activities that are set forth in the published report, the follow-up activities that could be undertaken in this critical field, were resources available, are legion. We have been asked, for example, to co-sponsor with the Strasbourg Institute, a consultation in Europe in late 1985 on religious freedom and human rights, involving representatives from many countries. The JBI's Sakharov Fellowship has been awarded to a highly talented scholar at Rutgers University Law School who is undertaking an in-depth study of the legal implications of the Declaration on Religious Intolerance. Research assistance has also been provided to the UN Sub-Commission's

Special Rapporteur assigned to prepare a world-wide study of the extent of the problems raised in that Declaration to be followed by a conference in Costa Rica focused on her report. JBI has been asked to commit itself to promoting and widely distributing the findings and the recommendations emanating from that report and conference. Both are expected to provide the springboard for a variety of national and international, governmental and non-governmental programs aimed at curbing religious intolerance.

As mentioned earlier the JBI has promoted human rights education through institutions in Europe, Latin America and the United States. A number of these institutions now continuously exchange information at our suggestion and with our assistance. We believe that the Institute should continue to contribute selectively to this field with three main objectives; to assist the promising efforts already underway, to initiate new ones, and to be alert to opportunities to introduce into these projects, themes relevant to Jewish concerns and experience, e.g., the Holocaust, the right to leave, religious intolerance, etc. The Strasbourg Institute has invited JBI's co-sponsorship and participation in a special conference on human rights education on the secondary school level (in English), to which participants from various English-speaking countries would be invited.

During the past several months we have had numerous proposals to further efforts to promote, develop and/or clarify international human rights standards, institutions and procedures. For example, human rights agreements permit suspension of basic rights during times of national emergency. Among the most common abuses at such times are

administrative detention, trial of civilians by military courts, limitations on freedom of movement and expression, suspension of political activity, "disappearances" and torture. We have been asked to support a project to develop a plan of action to enforce legally defined limitations on a government's emergency powers. Prominent jurists serving on international and national courts and leading academics and practitioners from all parts of the world would be involved in this undertaking, including a plan for an international conference some time during 1987.

In Israel, the election of Rabbi Meir Kahane to the Knesset and the emergence of Jewish terror groups has brought the issue of human rights and human relations in Israel very much to the fore. Leading Israeli academics have pointed out that, for many reasons, Israel has never developed a significant voluntary sector concerned with civil and human rights. The Institute could make an important contribution in this area, over and beyond its ongoing support of the American Association for Civil Rights in Israel.

As indicated earlier, among the most gratifying of JBI projects are its Sakharov Fellowships, the Blaustein Lectureships at the Institute of Human Rights in Strasbourg, the scholarships awarded to law and political science students to attend annual summer study programs in Strasbourg, the two fellowships provided for law graduates to assist the U.S. experts on the U.N. Subcommittee on Discrimination and Minorities, and the internships for undergraduates to prepare in-house studies on human rights questions of particular concern to the American Jewish community. We could -- and should -- be able to

maximize our investment here by bringing together JBI's interns and Strasbourg Fellows, for example, prior to and/or following their summer experience to acquire insights into the issues of concern to us and discuss ways and means of enlisting them in furthering one or more of the Institute's diverse undertakings. Our present resources do not make this possible.

We believe that the Soviet Union and its Eastern Bloc allies must continue as an important focus for JBI activity. Not only is the USSR a superpower controlling the lives of hundreds of millions within its borders, it exerts a major influence on human rights in other countries and in international organizations. In addition, the USSR contains the world's third largest Jewish population, and there are smaller Jewish populations throughout Eastern Europe. The Administrative Council has already approved a number of projects in this area described in its published report, but as these are completed their findings and recommendations must be made widely known (e.g. a book in progress on Soviet dissidents; the forthcoming Guide to Soviet Criminal Law and Practice; the upcoming book on human rights in Czechoslovakia, etc.). Our existing resources severely limit such implementation and follow-up activities.

There are also new areas of programming "in the wings" pending availability of funds. For example, we would like to submit to the Administrative Council a proposal for a comprehensive study of the status of human rights in Arab and other Islamic lands; an analysis of the human rights issues and implications of current American foreign policies; a study of the impact of medical, industrial and educational

technology on human rights. Thoughtful approaches to acknowledged experts in each of these areas have been initiated by the Institute's staff but all such undertakings are now "on hold" in the absence of available funds. Additionally, at the last meeting of the Administrative Council it was suggested that thought be given to programming dealing with human rights issues and problems in our own country -- a very large area of concern which we have not until now really explored.

Finally, were funds available, we would like to issue a quarterly newsletter reporting on the work of the JBI which, apart from its obvious public information value, could help to further knowledge and understanding of - and encourage cooperation of interested individuals and organizations with - the work of the Institute.

In sum, as the JBI has become better known, the number and quality of the projects presented to us have multiplied and are uniformly impressive. Outstanding scholars and practitioners are eager to become associated with the Institute and consequently there is great receptivity to projects and proposals that we may suggest to them. But, ironically, at the very moment when needs and opportunities are so great, we are virtually strait-jacketed in our capacity to respond because of the extremely limited funds available to us.

Financial Status

In considering the financial status of the JBI, both present and future, several facts should be borne in mind:

1. Right up until this year we began each year with substantial funds carried over from previous years (see attachment A). There were several reasons for this, the major one being that the staff was deliberately cautious and circumspect in their recommendations to the Council. In the early years we were feeling our way, and we were unwilling to recommend commitment of funds to the Council unless and until we were completely convinced of the value and importance of the projects presented. In 1978, for example, we carried 13 projects. By 1981, as we solidified our objectives and an assistant to Director Sidney Liskofsky was made available by AJC, there were 20 projects in progress. In the past two years we have undertaken 27 projects per year gradually eroding the surplus of funds.
2. The Institute ended 1984 with an excess of income over expenses of \$118,000. Adding to that figure the investment income of \$105,000, we began 1985 with an income of \$223,000 from which it was necessary to deduct funds previously allocated for projects going forward in 1985. When that was

done we found we had available approximately \$87,000 for project opportunities in 1985. (see Financial Statements attached)

In preparation for the February meeting of the Administrative Council the staff, in consultation with Chairman Richard Maass, screened several dozen project proposals and, after the most careful deliberation, finally selected for submission to the Council, project requests totalling approximately \$150,000. The Council found it very difficult to make the necessary hard choices and in almost every case they did, in fact, allocate somewhat lesser amounts than those requested. Nevertheless, they were not able to approve all the projects they believed worthy of support and expressed their disappointment over this fact.

Moreover, several members of the Council voiced strong feelings that the funds now budgeted for publications, consultations, conferences, etc., are seriously inadequate and may make it difficult, if not impossible, for the Institute to effectively inform the human rights community of the significant work that is going forward under its auspices.

Despite the great care and restraint exercised by the Council in its appropriations and the fact that it was necessary to reject grants for several projects it would have liked to support, the Council still did not leave any funds for future spending in 1985 and, in fact, its allocations exceeded available funds by \$1,150.

3. Thus we must contemplate entering 1986 with somewhat less than \$52,000 available for new programs. (i.e., with a total income of approximately \$105,000 less \$52,000 for fixed expenses and prior program commitments.) This must result in a serious slow down, if not a retreat, for the Institute and an inevitable loss of the considerable momentum that currently characterizes its operations. (Today we have less dollars available for program than we had ten years ago. Given the current value of the dollar, that is indeed a retreat!)

A somewhat more subtle point ought to be made, namely, the effect of these financial limitations on the work of the Administrative Council. This is now an extraordinary group in the dedication, understanding and enthusiasm it brings to its task. At its recent meeting, however, several members indicated that given the limited funds now available, there would seem to be less of a role for members of the Council and, in fact, several questioned the need for a second meeting this year. We are concerned lest the level of this group's interest and enthusiasm wane as it will, inevitably, should the funds available be insufficient to warrant the current intensity of involvement.

4. It may be recalled that at the time of establishing the Institute, and particularly during the meetings prior to its creation, it was recognized by the family that the Institute would be an autonomous arm of the American Jewish Committee

which should and would enable the Committee to work more intensively in the field of international human rights than it might otherwise find possible. At the same time, Hilda Blaustein did indicate that she would also like to feel that the Institute would be helpful to the American Jewish Committee's overall budget. The first of these objectives has been accomplished, namely, the Institute continues to keep the American Jewish Committee very much up front and center in the field of human rights. The second objective has not been possible for the fact is, that rather than helping the AJC financially, the Institute has required considerable financial support from the Committee.

The reason for this is that to do justice to its burgeoning activities the Institute has for some time, required the full time of Sidney Liskofsky and his secretary and a minimum of 50% of the time of Phyllis Sherman and her secretary. Allan Kagedan, Sidney Liskofsky's assistant, also now spends some time in the development of the Institute's programs. (Selma Hirsh works as a consultant to the staff on a volunteer basis.) What is involved in the management of the Institute is the planning and development of its program -- both long and short range; ongoing consultations with prospective grantees, both those who seek us out and those initiated by us; monitoring the progress of programs underway; implementation of completed projects; editorial supervision and distribution of publications; screening and development of projects for consideration by the Administrative Council.

Moreover, various support services of the American Jewish Committee are placed at the disposal of the Institute, i.e., extensive editorial services are provided all its publications by the Committee's editorial staff. Distribution of its publications is handled by AJC's Public Information Department. And, of course, there is the whole gamut of administrative and maintenance services for which the Institute is not charged. All of these are likely to be called into play in the future to a greater and greater extent, as the JBI program expands, as its publications now in progress come off the press, and as the various consultations and seminars, already approved, get underway.

The only staff costs currently charged to the Institute is an amount of approximately 80% of the salary of Sidney Liskofsky's secretary -- although 100% of her time is used exclusively for the Institute.

The American Jewish Committee is willing and happy to continue to make this contribution to the JBI to enable the Institute to function effectively and creatively. Toward this end, however, it should have available at least \$85-100,000 a year to be used exclusively for programming, over and above administrative and fixed expenses.

* * * * *

The members of the family of Jacob Blaustein deserve great credit for the rare vision, understanding and generosity that impelled the initial endowment making possible the establishment of this Institute

for the Advancement of Human Rights. It is our earnest hope that the family will now give serious consideration to substantially enlarging that initial endowment so that the progress here recorded not be jeopardized and the exciting opportunities now before us not be lost.

In making this request we are profoundly conscious of the continuing generosity of the Blaustein family over the years, to the American Jewish Committee. But we are also mindful of the transcendent importance of the work of this Institute and of the extraordinary opportunity it offers to build a monument of inestimable value to the memory of Jacob Blaustein.

We look forward to the opportunity to discuss this at your convenience.

(Relevant financial data attached.)

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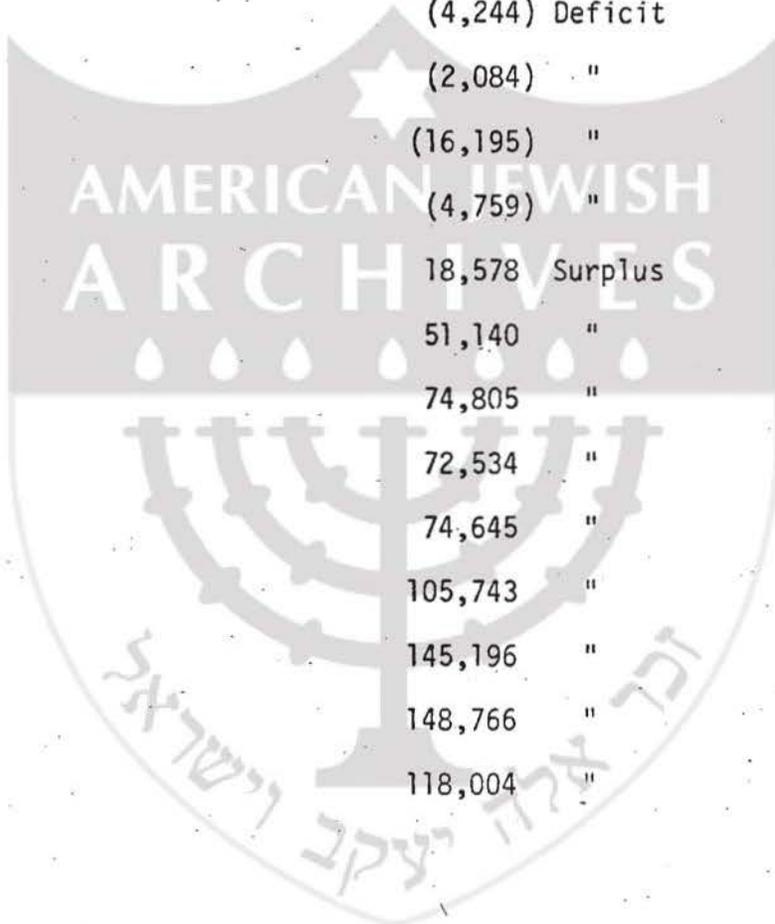
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THE JACOB BLAUSTEIN INSTITUTE FOR THE ADVANCEMENT OF HUMAN RIGHTS

Financial Summary
(Year-End Statement of Surplus Funds)

<u>Date</u>	<u>Amount</u>
12/31/72	(4,244) Deficit
12/31/73	(2,084) "
12/31/74	(16,195) "
12/31/75	(4,759) "
12/31/76	18,578 Surplus
12/31/77	51,140 "
12/31/78	74,805 "
12/31/79	72,534 "
12/31/80	74,645 "
12/31/81	105,743 "
12/31/82	145,196 "
12/31/83	148,766 "
12/31/84	118,004 "



THE JACOB BLAUSTEIN INSTITUTE FOR THE ADVANCEMENT OF HUMAN RIGHTS

Summary of Income and Expenses
1984-85

	Actual 1984	Projected 1985
Funds Carried Forward from Previous Year	148,766	118,004
Investment Income	105,235	105,000
Total Funds Available	254,001	223,004
Expenses	(135,997)	(136,054)*
Excess of Income Over Expenses (Carryover to Next Year)	118,004	86,950 *

* These figures do not include new projects which may be approved for 1985.

January 1985

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THE JACOB BLAUSTEIN INSTITUTE FOR THE ADVANCEMENT OF HUMAN RIGHTS

Summary of Projected Income and Expenses
1985 and 1986

	Projected 1985	Projected 1986
Funds Carried Forward from Previous Year	118,004	(1,150)
Investment Income	<u>105,000</u>	<u>105,000</u>
Total Funds Available	223,004	103,850
Expenses	<u>224,154</u>	<u>52,700*</u>
Uncommitted Funds	<u>(1,150)</u>	<u>51,150*</u>

* These figures represent only "fixed" program and administrative expenses
(See Chart II)

March 1985

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THE JACOB BLAUSTEIN INSTITUTE FOR THE ADVANCEMENT OF HUMAN RIGHTS

Projected Budget and Expenses 1985 and 1986

	Project Balance 12/31/84	Approved Budget 1985	Projected Expenses 1985	Projected Expenses 1986
American Bar Assn. National Inst. on Human Rgts.	-	1,000	1,000	-
Association for Civil Rights in Israel	-	15,000	15,000	-
Charta 77 Foundation (Project 1)	4,876	-	4,876	-
Charta 77 Foundation (Project 2)	1,400	-	1,400	-
Counter Act. Campn. Delegit Israel (West Bank Study)	6,438	-	6,438	-
Counter Reports - Critiques (Int. League for H.R.)	7,500	-	7,500	-
Genocide Study (Pechota)	-	5,000	5,000	-
Genocide Study on Cambodia (Hawk)	-	2,500	2,500	-
Guide to Soviet Criminal Law & Practice	500	-	500	-
Human Rights Education Project Coordination	2,000	-	2,000	-
Human Rights Ed. Europe (Int. Inst. of Hum. Rgts.)	2,500	-	2,500	-
Human Rgts. Ed. Latin Am. Follow-up (Inter-Amer. In.)	-	20,000	20,000	-
Index on Censorship	-	5,000	5,000	-
JBI Consultations (Meetings)	-	1,500	1,500	1,500
JBI Pamphlet Series (Publications)	1,405	15,000	16,405	8,000
Legal Briefs	4,953	-	4,953	-
NGO Policy Study	3,000	-	3,000	-
Practice Manual on Human Rights Law	1,950	-	1,950	-
Religion and Human Rights (Columbia)	5,302	-	5,302	-
Religious Intolerance (Fellows - Rutgers)	-	600	600	-
Religious Intolerance (Odio-Benito)	-	14,000	14,000	-
Religious Intolerance (Parker - Boston College)	12,000	-	12,000	-
Religious Intolerance (Swidler - Temple Univ.)	20,000	-	20,000	-
Right to Leave: Uppsala Revisited (PAIL)	10,000	-	10,000	-
Sakharov Fellowship (Roger Clark '85)	10,000	-	10,000	10,000
Science and Technology and Human Rights	10,000	-	10,000	-
Soviet Dissidents, Volume on	600	-	600	-
Strasbourg Fellowships	-	2,500	2,500	2,500
Travel Expenses, JBI Staff	930	700	1,630	700
UN Technical Assistance for Hum. Rgts. (Alston)	-	6,000	6,000	-
Administration	-	10,000	10,000	10,000
Staff	-	20,000	20,000	20,000
	<u>105,354</u>	<u>118,800</u>	<u>224,154</u>	<u>52,700</u>