

Potomac

Hundreds of Washington area Jews aren't

By David L. Levy

'If Israel were secure... it's possible we wouldn't be going'

Blocked due to copyright.
See full page image or
microfilm.

Harold Steinberg and his wife honeymooned in Israel in 1961. Now they've gone back for good, taking the three new Steinbergs.

Harold Steinberg and his wife spent their honeymoon in Israel in 1961. They fell in love with the country, and now have returned for good.

The Steinbergs returned this time with three additional Steinbergs, children Miriam (5), Hillel (3) and Daniel Rabin (3). They left Washington in September.

Steinberg, a Washington scientist for more than 10 years, is actually making his third trip to Israel. He flew over there—alone—at the time of the 1967 Six-Day War. He wanted to help fight, but didn't get to.

But, he says, the 1967 trip was

not a total loss, because the experience of seeing Israel having to fight its third war of survival in 20 years "finally convinced me to emigrate with my entire family.

"If Israel were secure and at peace now," he says, "it is possible we wouldn't be going. We feel Israel needs us, although we also need Israel. It's not a sacrifice. We're going not because of any dogma, or because we feel we'll get to heaven because of it, or because Ben-Gurion says that if you're Jews, you emigrate, but out of a long-growing conviction that Israel is the place for us."

Why would a tight, secure family give up all the comforts of the good life in America and risk it all to move to a place where a state of war is almost endemic, where life will be harder—in fact, a struggle?

● Because, says Washington scientist Harold Steinberg: "Israel is the place for us."

● Because, says Bureau of Labor Statistics mathematician Mac Shaibe: "Israel offers a challenge, a challenge of something new."

● Because, says 24-year-old college graduate Maggie Goldberg: "Talk is very cheap and money is essentially very cheap, and what counts is putting your body on the line, if you're able to. I can and I will."

● Because, says 17-year-old Marc Shnider: "I want to sink my roots into Israel as a college student and stay there."

● Because, says 24-year-old American University political science graduate Ira Gelnik: "Jews exist only marginally in America. They can't be liberated here. They can't have a national identity here."

● Because, says Alan Neuman, Howard University law teacher: "In Israel, I can be on the bottom and be happy. In America, I have to be on the top to be happy."

● Because, says retired busi-

Levy is a lawyer and freelance writer who returned from a year in Israel last June. Since preparing this article he has joined the staff of United Press International in Trenton, N.J.

nessman Harry Dobkin: "If there had been a Jewish homeland before, I don't think the Holocaust would have taken place."

● Because, says Dr. Alita Rosenfeld, a National Institutes of Health bio-chemist: "I feel needed in Israel. And besides, the good life in America isn't so good anymore."

The people named here aren't just talking—they're leaving. They are among 250 Washingtonians who are moving or have moved to Israel during 1970, and among 9,000 Americans and Canadians to emigrate this year.

It may sound fantastic, but it is true. The people leaving expect to find a better life. Which comes down to, in effect, a different value system than the one being produced in high-pressure, ever-more-compressed American society.

As American society becomes more and more fragmented, in the sense that its environmental landmarks disappear more and more quickly, it may make sense that Jewish Americans—traditionally from "tighter," more intense and close-knit families—are upset by the transience, by the seemingly canned obsolescence of this life.

And family after family that is going to try to make a new life in Israel will say, when prodded, that, yes, they do expect life there to be a struggle, but that it will be worth it, that it is their "duty," their "obligation" to be in Israel at this time—particularly at this

just talking about it—they're moving to Israel

time, when the continued presence of the state of Israel is threatened.

The people who are leaving will say that they are going TO something, not fleeing FROM something—that, in effect, they are going to Israel because of the values it offers them as Jews, not because America's values are all botched up for them. But you know—you have to know—it is a complex combination of both elements that brings about the decision to actually uproot after a generation or two or three of American births.

One gets the sense that, in a way, American Jews are luckier than much of society. Many Americans feel discontented with the way their lives are going, with the way their country is going—but they have no plausible (or, rather, highly attractive) way out. The Jew, for once, has a place to go. A place where he can feel needed. And America is sometimes a place these days where the individual can feel unneeded.

Yet a qualifier must be noted. Many of the emigres are concerned about what might befall them, as Jews, in America. At a recent meeting here of more than 50 Jews who are planning the migration, this reporter asked for a show of hands on how many felt that anti-Semitism was growing in America. Substantially more than half raised their hands.

And in a dozen in-depth interviews, mostly at people's homes, where they feel relaxed and willing to talk more freely, all but one conceded that they felt a

worsening anti-Jewish climate in America. The 12th interviewed did not disagree—he merely said he didn't wish to comment on this issue, one way or another.

They don't see the anti-Semitism so much in terms of acts of injustice committed against them personally as they do in terms of a general worsening of the American political climate; attacks from the left equal to those that have existed for years from the right, and a situation that could eventually, if given the right political impetus, result in some kind of reaction against Jewish Americans.

"Should we ever reach a point in this country where we suffered a depression, not a recession, and at the same time moved to the extreme right, we (Jews) are traditional scapegoats all over the globe. We hope this doesn't happen, but the ominous clouds are there," says Harry Dobkin, 60, who owned a hardware store on upper Connecticut Avenue for many years. He left to resettle in Israel last month, taking his wife, Gertrude, 57, and daughter, Sharon, 14, with him.

"I don't think American Jewry is sure of its existence as an entity in this country," Dobkin says, "simply because history has proven to us that the Jewish people can only live in peace and freedom as long as the country in which they are living enjoys economic and political stability."

Dobkin, who was born in Russia and whose parents came to the United States when he was 3 months old, told the story of Ger-

Continued on next page.

'I can't say I'm going over for my children, but for myself'



Mac Shaibe of Rockville. He left last week with his wife, five of his children, and his mother-in-law, Mrs. Ann Rosenberg, \$22,000 government job to become a charter member of Israel's first "urban kibbutz."

"Carefully," answers Mac Shaibe of Rockville.

Shaibe, a 47-year-old mathematician, his wife, Malka, 46 (a housewife and Avon lady), left for Israel last week with five of their children: Bette, 17; Benjamin, 13, Mia, 10, Debbie, 8, and Rosie, 4.

Shaibe's 68-year-old mother, Ann, is accompanying them.

Two of Shaibe's daughters are married. Regina, 21, lives in Israel already and the other, 19-year-old Eva, and her 29-year-old husband, Steve, have not yet decided whether to move to Israel.

"If I stay here," Shaibe said before he left, "my children's future is assured. Over there, I don't know . . . a new society . . . a less affluent society, more struggle. In a way, moving there is putting obstacles in (the children's) path, so I can't say I'm going over for my children, but for myself. I honestly believe I will have a lot of fun going to Israel and experimenting. I hate to dwell on a sense of duty, although I feel that, too."

Israel, from page 9

man Jewry. There never was a Jewry that enjoyed as much political and economic freedom as the German Jews, he said, when Theodor Herzl came to Baron de Hirsch around 1895 with the idea of a Jewish homeland.

"We don't need a homeland, Germany is our homeland," Baron de Hirsch exploded at Herzl, and threw him out of his house.

Does Dobkin, by recounting this, imply that anything as serious as a pogrom could occur in America? "Absolutely not," Dobkin says, but he does say that activists like Jerry Rubin and Abbie Hoffman are dangerous. They are, he says, "restless, but misguided . . . many from affluent families, in which everything has been handed to them . . . capitalizing on social unrest, and on economic unrest . . . They may bring about the very things we are afraid of . . . It's not a question of lack of respect for law and order, but lack of respect for any authority whatsoever . . ."

But Dobkin says his reason for going to Israel is something totally different. "We're going to have a second life for ourselves . . . imagine, at my age . . . sometimes I feel 20 years younger when I think of it . . . I'm limited by what physical labor I can do at my age, but I want to work on a kibbutz . . . or perhaps help operate a kibbutz guest house for tourists in the Galilee . . ."

Ultimately, it turns out, Dobkin feels a pull towards something rather than a push from something. His family exhibits mixed emotions about leaving, yet, like Americans who have blazed trails in all walks of life, feel they're not too old to renew themselves.

The "exodus" of Jews from all around the world bound for Israel sometimes looks like the second biggest Homecoming for Jews since the days of Moses and Pharaoh. Of the 80,000 Jews in Egypt in 1948, only 1,100 are left, most of the bulk having gone to Israel with little more than the shirts on their backs.

But why do Americans go to Israel, where taxes are higher than in the U.S. (although new immigrants are tax-exempt for



Harry Dobkin, 60, who owned a hardware store on upper Connecticut Avenue for many years, left to resettle in Israel last month, taking his wife, Gertrude, and his daughter, Sharon.

three years), clothing is expensive, beef in short supply, housing scarce (Israel is a small country, and people live in small apartments and condominiums), air conditioning a luxury, and war an almost constant presence? The why is complex, but the fact that they are going nonetheless is real.

At the present rate of increase, by 1972, about 1,000 Americans and Canadians will emigrate to Israel each month. In the early 1950s, about 1,000 a year went. By 1972, from 300 to 350 Washingtonians will be among the emigres. About 120,000 Jews are living in this area.

Another real fact is that, of the people who are going, more are staying in Israel. In the last three years, eight of every 10 Americans who migrated to Israel have stayed. In the early 1950s, exactly the reverse was true, with eight out of 10 returning to the United States within a year.

"My overworked secretary has her hands full trying to cope with all the inquiries we are getting in the mail and by phone," says Jack Yeriell, director of the Israel Aliyah Center at 2027 Massachusetts Ave. NW.

Yeriell, who supplied the above statistics, provides information to

Washingtonians about Israel programs, including "Aliyah." (The Hebrew word aliyah, pronounced ali-yah, means "ascent" or a "going up," to Israel.)

The only group here devoted solely to problems of people moving to Israel is called the Association of Americans and Canadians for Aliyah. It sprung up after the 1967 Six-Day War, and now has 25 chapters with about 1,500 members throughout the U.S. and Canada. The Washington chapter, which meets each month in the Kensington Park Library, generally draws more than 50 people for informal "rap sessions" and discussions.

The typical Washington emigre, says Yeriell, is a 30-year-old, second generation American, with a wife and child, earning \$10,000 to \$15,000 in a professional job. Perhaps because of the high percentage of government employees and self-employed professionals in the Washington area, the list of emigres looks like a "brain drain" of scientists, mathematicians, technicians, doctors, lawyers, teachers and writers. But wide variations exist. Emigres include students, retirees, families with 5 or 6 children, and a number of single peo-

ple, young men and women in their late teens and early 20s. There are the very religious (Orthodox), the moderately religious, and even a few self-styled atheists. Some non-Jews have also emigrated, but it is difficult for them to obtain Israeli citizenship.

"It's not that most of these people are rejecting America, but Israel has something to offer that no other country can," says Yeriell. "In America, it's a question of being a small cog in a big machine. Here the country is so vast and the problems so numerous and complex. In Israel (whose permanent area is the size of New Jersey, about 8,000 square miles), an engineer can go and feel more needed."

This reporter also finds that most people feel they will be leading a simpler life in Israel, more casual. Keeping up with the Joneses (or the Greenbaums) exists there, but less so. In the business world, in banks and government offices, open shirts and sandals are an accepted way of life.

The idea of greater urban safety is appealing. Everyone who has been to Israel (and most emigres have visited there once or twice already) knows that, al-

though Israel has unsafe borders, a man or woman can walk the streets of Tel Aviv, Jerusalem or Haifa after dark without fear. People lead a more public life in Israel—a la the old, busy, bustling cities of Europe—and perhaps because the government and people have common goals—there seems to be less impetus towards crime or, say, drugs.

On another level, the impression comes through that many American Jews, after years of fund-raising, talk and prayers, have come to realize these things are not enough. The prayer chanted by Diaspora Jews throughout the centuries of exile which reads "Next year in Jerusalem" has come to be taken seriously by increasing numbers of American Jews. Although a certain number of Jews lived in what was called Palestine throughout the centuries, people migrating to Israel constantly refer to "the homeland" or "going home" and "feeling more comfortable" in Israel than they do here.

"I was in Israel twice—in 1961 and 1967," said Harold Steinberg, a scientist at the National Bureau of Standards. "In fact," he says, "in 1961 my wife and I were the only honeymoon couple on a 'Summer in the Kibbutz' program. I was constantly told by Israelis, every one of whom considers himself a little 'Minister of Immigration,' to come back, stay here, don't just visit, we need you. I never got over that," Steinberg concedes that visits to Israel had an effect on him, illuminating his sense of Jewish identity, of "peopleness."

Steinberg, who is a second generation American (his grandparents came to America from Russia in the 1880s), said his wife was more hesitant about going to Israel than he was. But all five family members flew over in September.

Steinberg, who had no job lined up in Israel before he went, rented his \$40,000 split-level semi-brick suburban Maryland home for a year, and took a year's leave of absence from his job.

Nevertheless, he flew to Israel under "immigrant" status, which entitles him to certain benefits (and obligations) such as interest-free Israeli government loans for housing and air transportation from the U.S. Such loans have been offered more readily as an inducement to immigration in the past several years.

However, Steinberg figured usually is offered only in tourist is spending a great deal of time money and effort to relocate, an effort he wouldn't expend if his interest in settling in wasn't genuine. "I figure the move in costing me about \$5,000," he said in a pre-departure interview. This includes air fares, shipment of furniture (he rented his house unfurnished) and family living expenses for at least 6 months, until he finds a job.

For the first 6 months, the Steinbergs will live in one of Israel's absorption centers for new immigrants—a town with apartment complexes, kindergartens, day-care centers, recreational areas, and maid service so that husbands and wives can learn Hebrew and find employment.

Steinberg, who was a U.S. Army scientist at Walter Reed Hospital from 1957 to 1959, faces a military obligation in Israel until age 50. This includes a month of active service each year. But he will not be draftable right away.

Is a 36-year-old like Steinberg willing to fight, if necessary?

"If they want to come get us," he says, "they're going to find people not walking to the chambers any more. They're going to have to try very hard to get us."

Added Steinberg, prophetically: "If Israel falls, the world might decide to line up the remaining Jews, and say, 'Let's get rid of them now once and for all.' Some people might regard that as paranoia, but I don't think so. Besides, as poet Delmore Schwartz once said, even a paranoiac has real enemies."

War or no war, longevity for men is higher in Israel than it is in the U.S. Figures released by the World Health Organization in Washington show that males born in the U.S. have an average life expectancy of 67 years, whereas Jews born in Israel have an average life expectancy of 70.4 years.

This longer life is probably attributable to the more casual, depressurized Israeli living style, as well as to more balanced diet. Fresh foods and fresh vegetables, such as avocado, melon, oranges, bananas — and fresh chicken — are home-grown, accessible, inexpensive, and highly popular. Although ice cream is also popular, a steady diet of rich desserts (and processed, pre-packaged foods) is not "standard" in Israel and

What about new forms of experimentation in living? Some Americans, tired of the ossified corporate super-structure, where markets, managers and owners are remote from one another and there is little or no dialogue between the workers and the managers, see Israel as a viable alternative. They want to get in on the ground floor of another society, lead less dysfunctional lives, and experiment. Everyone has heard of the kibbutz, the rural, agricultural, socialist towns in Israel. Well, 70 American families — including 15 or 20 Washingtonians — are joining 30 Israeli families in a new social experiment — Israel's first "urban" kibbutz.

Well, not quite urban. The 100 families will live collectively on a hilltop village in the Judean Mountains, about 8 miles west of Jerusalem.

They will run businesses together — such as a treatment center for emotionally disturbed children, an electronics factory and a hotel. The wide range of business enterprises reflects the diverse educational talents or proven business expertise of each prospective "urban kibbutz" member.

The striking fact of the "commune" (called "Garim Hamagshimim") is that each family will pool its resources (\$1,000 each in the beginning), yet live in a separate house, do its own cooking, and spend its share of profits (if any) from the business enterprises as it sees fit.

The village will feature direct participatory democracy in decisions affecting the community, equal sharing of profits and losses, and education of children.

Profit is not the main purpose of the collective, however, says Mac Shaibe of Rockville, one of the organizers. Shaibe, a 47-year-old mathematician with the Bureau of Labor Statistics, is giving

Blocked due to copyright.
See full page image or
microfilm.

Why Israel? Says Alan Neuman, Howard University law teacher: "In Israel, I can be on the bottom and be happy. In America, I have to be on the top to be happy."



"My overworked secretary has her hands full trying to cope with all the inquiries we are getting in the mail and by phone," says Jack Yeriell, director of the Israel Aliyah Center at 2027 Mass. Ave. NW.

up his \$22,000—a better job, with its promise of generous retirement benefits. He quit his job and sold his split-level, four-bedroom home on a lovely tree-shaded avenue in Rockville.

Shaibe, whom the *Jerusalem Post* has called "an internationally famous mathematical statistician," is bringing over a little collective all his own. It includes his wife, Malka, his mother, and five of his seven children (ranging from 17 to 4½; one of the other children already lives in Israel; the other, who is 19, has not yet decided whether to go).

Other Washingtonians joining the "urban kibbutz" include Ira and Laurie Gelnik, aged 24 and 23, respectively, and Yeriell and his family. Yeriell, an Israeli citizen born in New York, has been in the United States for more than two years as a representative of the Jewish Agency.

Other members include a master plumber, an electrician, a truck driver, a travel agent, a cultural anthropologist, numerous teachers and social workers, a textile engineer, and others.

There is no religious requirement and, in fact, one member is a Scot (whom Shaibe describes as "an eminent historian and sociologist") who is leaving Washington for Israel with his Jewish wife and two sons.

Shaibe, who regards himself as an atheist, doesn't like to talk about his concentration camp days. Good-natured and affable, he prefers to talk about the future. He figures his "real earnings" in Israel will probably be about a third of what they are here.

Shaibe and others do not go to Israel unprepared.

"What to Expect in Israel" is usually the topic of discussion at monthly meetings of the AACA. People who join the group—those who expect to emigrate within the next three years—get information and travel tips.

The U.S.-Canadian based organization also distributes a monthly newsletter, books and pamphlets, and other information to facilitate the transfer. One can ask: What about jobs and housing in Israel? And AACA will provide a thorough, detailed answer.

Should I bring a car to Israel? AACA will tell you, why bother? You can ship a car to the Middle East if you want to, but it's expensive. There is a Ford Cortina plant in Nazareth and other cars available locally.

"We're a self-liquidating organization," says Milton Radovsky of Silver Spring, chairman of the Washington area chapter. People join and leave within a few years. For a nominal membership fee (though meetings are open to everyone), a joiner gets automatic membership in the sister group, The Association of Americans and Canadians in Israel (AACI). AACA helps people get there; when people arrive in Israel, AACI takes over, and helps with loans, jobs and housing information, and the 1,001 other problems that can plague families and individuals who are trying to make the transition from one society to another.

"We are the practical expression of Zionism for the Washington community," says Radovsky. Meetings, however, are non-political. Recent meetings have cov-

ered such topics as housing, jobs, tax benefits, moving costs, and medical insurance programs in Israel.

"We don't advise people to move to Israel," explains Radovsky. "People who join AACA have already made their decisions. What we do is provide a kind of 'group therapy' where people can talk over matters, and reinforce their desire to go to Israel."

The AACA is growing so rapidly, and with people of all ages, that Radovsky would like to form AACA sub-groups by age and interest area. "People of different ages and specializations have different problems," says Radovsky, who is also national secretary of AACA. "For example, those who are thinking of joining a kibbutz are not primarily interested in problems that concern retired people, and vice versa."

A frequent question at AACA meetings concerns dual citizenship, from potential emigres who are afraid of risking their U.S. citizenship if they move to Israel and then have to serve in the Israeli armed forces. The answer is that, as long as they have not denounced their U.S. citizenship, they remain U.S. citizens and can also be citizens of an adopted nation.

Although Jews do not have a monopoly on the concept of "national liberation," they were among the first to grasp the idea (though not in those precise words)—dating from Biblical times—and brought it to fruition again in the mid-20th century at a time when other groups asserted their own inner unity.

"I accept the concept of peoplehood as distinct from co-religionists. Peoplehood means national liberation, a people having control over its own destiny, able to create its own institutions," says another Israeli-bound American, Ira Gelnik. Gelnik describes himself as a "radical Zionist."

In other societies, even America, Gelnik says, Jews have existed marginally.

"Marginally, economically and politically. We're less marginal than blacks in America," Gelnik says. "There are some 20 million blacks in America, and the work force is dependent on them. But as historian Arnold Toynbee says, the Jews are marginal. We should have died years ago. Why are we ticking? Why have we a desire to tick? We are absolutely marginal in America. Since

Continued on page 25

Israel, from page 12

we're marginal here, we can't be liberated here. Others have control over our destiny."

Gelnik, who lived at 2308 40th St. NW. for several years, lost most of his relatives in World War II concentration camps.

"You can't say it can't happen here," he said. "Jews have been at the king's ear one day and at the king's feet the next. Because we're accepted now doesn't mean it won't happen tomorrow. We have nothing to say about it. We're marginal. Christians in this country are going to decide if it will happen. It's relative. It could start with increased acts of personal prejudice, and job firings, slowly inching up to the worst thing of all . . ."

Gelnik, who graduated from American University four years ago, has accepted a job as 1970-71 Midwest Director of the American Zionist Youth Foundation. He

will spend the next several months in Chicago with his wife, before moving to Israel next summer.

Gelnik concedes that some anti-Semitism stems from Jews themselves, Jews attacking Judaism. "American society is the cause of it . . . American society forces you to conform."

Is anti-Semitism the same thing as being anti Israel?

"Not necessarily," replies Gelnik, "but the same hatred is often at the root of both."

To which Brooklyn-born Harold Steinberg, in a separate interview, added a comment about freedom of religion.

Because America was established as a country free from religious persecution, and not a country specifically for Jews, or for Christians, Steinberg says, separation of church and state is not adhered to strictly enough here.

He objects to the fact that pub-

lic tax money—"my tax money"—is often used to perpetuate religious observances in the form of decoration of public streets at Christmas-time, and Nativity scenes in some government buildings.

These may be little things, says Steinberg, and he is thankful that a free America exists on the earth, yet one senses that he is also happy that in Israel his three children will not have to be swamped with Christmas carols on the radio and in the schools all during December. (This feeling is shared by many of the emigres.)

"The United States was set up to be a haven from religious persecution," said Steinberg, "but you can't forget that Israel was established by the United Nations for a different purpose—to be a Jewish homeland. The very existence of Israel liberated the consciousness of many people," he said.

"We want our children raised in a Jewish atmosphere," agreed Steinberg's wife, Alma. The Steinbergs are serious about their Jewishness and when leaving their home, one could hear the "Hatikvah" and other Jewish songs emanating from the record player in the children's room.

But by no means the least important aspect of emigration to Israel is the attitude of people under 30. In some ways, it is the most fascinating.

The young emigres, to this reporter, seem dedicated, idealistic, highly motivated, and very politically aware. Don't look to them for cop-outs, drop-outs, or the vacant stare in the burnt-out eyes before they turn 18.

"I guess the older I get, the less important it is for me to live in a fine house, and to think of having my own car," says 17-year-old

Marc Shnider. "In Israel, I want to study medicine, but even if it turns out that I'm not able to, the important thing is to get there and help."

Marc, a 1970 John F. Kennedy High School graduate, flew to Israel by El Al jet last month. He left behind, at a Silver Spring home, his parents and a younger brother. Marc's father, Dr. Bruce Shnider, is associate dean at Georgetown Medical School. His mother is an ex-D.C. junior high school teacher.

"Being Jewish, I'm part of a nationality. I don't know just how Israel fits into it . . . but I think there is a Jewish nation, not just Israel," Marc said in an interview before he left.

Marc, who visited Israel two years ago with his parents, said that during school days in suburban Maryland he became involved in "radical action groups," publishing underground newspapers, and protesting the Vietnam war and invasion of Cambodia by participating in pickets, parades and demonstrations.

But he said he drew away from politics in general and toward Jewish causes in particular, "because of groups like the Black Panthers, who have lost their sincerity . . . and are also anti-Israel."

Marc, who is a third-generation American, says, "It annoys me that many American college students, especially Jewish college students, sit there and endorse the terrorists as socialist leaders of national liberation. They (the college students) are so uninformed. I wouldn't say it's Arab propaganda, but they're caught up in so much frustration over their upbringing that they refuse to hear anything about what Israel is doing. Maybe their mothers made them go to temple—or they're so caught up in New Left politics, they believe anything

they're told.

"I didn't say a majority of American Jewish youth opposes Israel, but some of them do. Many of the intellectuals, I think . . . the cream of Jewish youth. Me? Somehow I didn't fight my upbringing . . . or I did, and I came around again later . . . maybe my trip to Israel helped . . . It did something for me . . . I went there by accident . . . on a trip with my parents . . . but when I saw it I decided I wanted to live here. . . ."

As a new immigrant, Marc is deferred from Israeli Army service for three years. But he is retaining his U.S. citizenship and could, conceivably, be draftable by both Israel and the U.S. "I don't know what I'll do if that happens," he says. "I'd fight to defend Israel . . . I'd fight to defend the U.S. . . . I'm leaving a lot of my friends behind . . . but the Vietnam War . . . I don't know. I consider that a civil war and I oppose it on humanitarian grounds. . . ."

Marc's younger brother Reed, age 15, who has already visited Israel twice, says he wants to live there, too.

"Where else in the world can so many different kinds of people live side by side?" asks Reed. Reed says he is pressuring his parents to let him emigrate before he graduates from high school in 1972. "I can't wait to get there!" he says.

Maurie "Maggie" Goldberg, 22, a graduate of American University who lives in Northwest Washington, was a Girl Scout, a member of the 4-H Club and a member of Habonim, a Zionist Labor Youth Organization in America.

She has already visited Israel and plans to move there when possible ("unless a war breaks out, in which case I'll go right away"). She has no real promises at all that

Continued on page 31

Israel, from page 26
her family will follow her to Israel later.

Maggie's father, Arthur M. Goldberg (no relation to Arthur J. Goldberg, politician), is a trial examiner with the National Labor Relations Board. Maggie has two brothers, aged 21 and 17, and a sister, 11.

"An argument can be given for staying in the U.S., raising funds, working to improve Jewish education here . . . but my personal feeling is that talk is very cheap, and money is essentially very cheap, and what counts is putting your body on the line, if you're able to. I can and I will."

Maggie, a fourth-generation American, describes herself as a leftist who believes in God.

"But in the U.S., the leftist movement is phony and reactionary. Here . . . they misread everything that Marx and Lenin were talking about. If, as the left says, 'Love is all there is,' it didn't take a whole lot of love to kill a guy who happened to be working late at night so he could go on a vacation the next day with his wife and three children . . . at the Math Research Center at the Univer-

sity of Wisconsin . . . I don't care if it was run by the Army . . . that was a human life . . . and it was a human life when the Tupermaros killed Dan Mitrione in South America. If you make a revolution you make it out of love."

Nor can Maggie agree with U.S. Government policy in Vietnam. "Vietnam . . . just body counts. And I understand why . . . in order not to go totally insane in this country, you have to go into some sort of Black Humor . . . a bitter corrosive influence in the soul . . . I don't want to live in a country where I have to be afraid to walk in the streets during the day, let alone at night . . . I think I'm much safer anywhere in Israel than I am in Washington."

Nevertheless, Maggie feels she is going to Israel for essentially positive, self-fulfilling reasons. And she has advice for American leftists: "If you're serious about your socialism, go to Israel. They have the kibbutz, nationalized, socialized medicine, and the bus transportation system is syndicalist—that is, owned by the drivers . . . plus other things . . . if you're serious about your socialism, your

democracy, your leftism, go to Israel."

Maggie, a pretty 5 feet 2 with green eyes, who has evidently had more than one argument with anti-Israelis, says, "Zionism doesn't have to be colonialism. Zionism is a negative national liberation movement . . . like the Vietcong, the Arab liberation movement, and Black nationalism. To make a distinction between these groups is pure anti-Semitism."

Maggie says that, after she visited Israel in 1969 and again during 1969-70, she "felt better" about being Jewish. "I used to not want to tell people my last name," said Miss Goldberg, who worked on a kibbutz for 10 months. "But after visiting Israel, it's okay."

Miss Goldberg, who traces her American ancestry back to the Civil War (her maternal great-grandfather fought on the Union side), said now that her Jewish consciousness has sharpened, she wants to soak up all the Jewish learning she can get ("things I learned superficially when I was younger") under the auspices of a rabbi.

A number of other Washing-

tonians, in their 20s—both singles and marrieds—are planning on the move.

They include Avy Ashery, 26, a commercial artist for the U.S. Postal Service, and his wife, Becky, 25; Dr. Alita Rosenfeld, a 28-year-old bio-chemist; and Alan Neuman, 28-year-old assistant professor at Howard University.

Ashery says he considers himself the son of a Palestinian refugee ("one of those you don't hear about") who is, in a sense, returning home.

Ashery said some of his relatives were born in Palestine and some emigrated there from Poland. His father and an uncle moved to Tel-Aviv from Poland in the late 1920s, in what was then British-administered Palestine.

His relatives helped establish one of the first bus lines in Palestine, but as a result of "jihad" (Arab holy war) against the Jews in the late 1920s, they had to flee the land.

Ashery and his wife, both of whom were born in the U.S., won't go to Israel until 1972, when Avy finishes his 6th year with the D.C. National Guard

Continued on page 36

Israel, from page 31

("Actually, it's only 5½ years. They deducted six months because of the riot duty we had in D.C. a few years ago.")

Ashery has been to Israel once, but his wife, who is an Arlington County social worker, has visited there three times. "I hadn't thought much before I went there," she said. "Now I'm convinced we ought to go."

Ashery also believes that "anti-Semitism is on the rise in the U.S. The country is leaning on the right, or will be soon. But this is not the main reason I'm emigrating. It's a question of coming to grips with your identity," he said. "Israel must survive . . . Seeing the country, believing in the country . . ."

Ashery's father, incidentally, is now educational director of a conservative synagogue in Middletown, N.Y.

What about a law teacher who wants to chuck a \$15,000 job and move to Israel, possibly to live on a kibbutz?

"I want to lead a simple life," says Alan Neuman, 28, who teaches public law and other subjects at Howard University. Neuman, who has made two "pilgrimages" to Israel—in 1966 and 1970—has decided to move there permanently after the end of the spring semester at Howard University.

He is considering becoming an Israeli lawyer, but if it proves too difficult to transfer from American to Israeli jurisprudence, he might opt to join a kibbutz, or do something else.

He spent the 1970 summer working on a kibbutz, picking pears and doing kitchen work ("floors and pots, mostly").

Neuman explains the predicament of many American Jews. "Had I been a white Protestant in America, or a Jew in Israel, I might have become a carpenter instead of a lawyer. Here, as a member of a minority group, the Jewish minority, I was pushed to the top of the sociological scale. I'm not complaining, just stating a fact, that many American Jewish lawyers, doctors, and teachers might not have gone into these professions under different circumstances."

Neuman, who teaches 150 students, has been given some organizational responsibilities at Howard ("because I perform them well"), but would prefer to lead a simpler life. "I'm a very simple

person, to be honest with you," he says.

Neuman, a second generation American, also feels he can't support Israel adequately from the states. "I could send a tithe—10 per cent of my salary, but that's not enough. If I had a lot of money and a big name, it might be enough to stay here and send the money. But I'm not in that position."

Neuman has two sisters living in Israel. He hopes his parents, who also live in Silver Spring, will make their own "aliyah" within a few years so that all the Neumans will be living in the same country.

What about America? Neuman believes that "things could happen" to American Jews. "Any time there is turmoil anywhere, Jews catch hell. Ninety per cent of the time they catch hell. If there were a popular revolution, with Spiro Agnew at the head of it . . . if the silent majority . . . hardhats . . . went out against drugs, crime, etc. . . it's possible that Jews *could* suffer."

Nonetheless, Neuman's approach is essentially positive. He feels the tug of something more meaningful. He wants to sink roots into Israeli soil while he's still young and able. And, he said "I want my children . . . if I have them . . . to grow up in a more Jewish atmosphere."

Dr. Alita Rosenfeld is impatient, but will have to wait until January, 1972, to move to Israel. Why? Because her post-doctoral fellowship at NIH doesn't expire until then ("I'm working on research in nucleic structure").

Dr. Rosenfeld, a 3rd generation American whose father is Jewish and whose mother is Christian, believes things are getting worse in America. "The radicalization of Left and Right . . . no communication. Nixon didn't pull the country together again as he was supposed to . . . the good life in America is not so good anymore . . . the political situation here is deteriorating."

She says, a few visits to Israel culminated in her plans to move there permanently: "I feel needed there. And I respect their value system."

Dr. Rosenfeld worked on a kibbutz for a month in late 1969 and toured Israel ("a magnificently beautiful, diverse country") for two weeks.

She says she would like to marry an Israeli and do chemistry

research ("if I'm good enough") at the famed Chaim Weizmann Institute in Jerusalem. Through AACA, and personal visits to Israel, she is studying the job market there.

Trying to keep the family together, Dr. Rosenfeld hopes to convince her parents and two younger sisters (who live in New York) to accompany her. "I have over two years to work on them," she says.

A number of people making "aliyah" to Israel during 1971 and 1972 consented to interviews, but asked that their names not be used in this article because of personal or business reasons.

The comments of one of them, a 30ish chemicals marketing distributor, illustrate the tug-o-war that must be going on in at least some Jewish households.

"Two of my relatives—both retired professional Air Force officers—with 60 years in the Air Force between them—are against my going to Israel," he says. "They think my destiny is in the U.S.

"Maybe they're right," adds the man whose grandfather came to the U.S. from Germany in the 1880s.

Nevertheless, he is electing to take his wife and two children to Israel with him next June. He asked that his name not be used because he said he is not "indispensable" to his firm, and his boss just might fire him if he learned of his plans.

Why is he going? "After the Six-Day War, something within me made me realize I wanted to share the destiny of Israel. If Israel were destroyed, my life and the life of my children living in this country would not be worth living." ■