

# AMERICAN FRIENDS SERVICE COMMITTEE

## New York Metropolitan Regional Office

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### **MEMORANDUM:**

**To:** Executive Committee

**Date:** January 17, 1977

**From:** Dan Seeger

**Subject:** "Seizure" of AFSC's New York Office by  
The Jewish Defense League, January 5-6, 1977

At about 2:45 p.m. on Wednesday, January 5 approximately ten young women and men in kahki shirts entered our reception area and hastily proceeded to unfurl flags and banners, to affix these to our walls, and to unpack posters and literature. AFSC receptionist Holly Drucker, recognizing the Israeli flag, summoned our Middle East programmer Jack Patterson to greet these visitors.

Ten people is a large crowd for our reception room and Jack found a scene of considerable tumult as the visitors struggled to unpack their materials, to mount them for display, and to keep them from falling off the walls with the application of ever greater amounts of masking tape. Other staff began to gather in response to the confused noises coming from the area.

Jack inquired of the group who their spokesperson was, at which point a woman somewhat older than most of the visitors emerged from the group, shook hands with Jack, and introduced herself as Bonnie Pechter. the National Director of the Jewish Defense League. She said that they had come in response to AFSC's published view that the Palestine Liberation Organization should be a participant in the Geneva peace talks and that they were here to present their demands and to conduct a sit-in. Jack offered to get more chairs but they said they preferred to sit-in on the floor and proceeded to do so. Since all the seating facilities were cluttered with knapsacks and other regalia, Jack got a folding chair for himself, which he placed strategically at the opening between the reception area and the working areas of the office.

There then proceeded a kind of seminar on the Middle East. Fortunately, Claudia Crawford, who had worked with Jack on setting up last fall's workshop for school faculty members on teaching about the Middle East, had just returned to the staff after a period of travel. She has lived in the Middle East and is knowledgeable about the issues, and so was able to lend valuable assistance with the seminar process that got underway.

I was at home trying to shake off a head cold and sore throat, but since I had not been to a Peace Committee meeting for several months. I decided to interrupt my convalescence for that evening's session. I arrived at the office at about 3:15 p.m., about half an hour after the demonstrators did. The first glimmer I got of the khaki garb and the wall hangings as I looked up from the entrance staircase through the door to the AFSC office let me know exactly what was happening.

Upon entering the reception area I found the visitors' bench filled with knapsacks and coats. A large flag of the State of Israel, approximately five feet by three feet in size, covered the wall to Joan Swan's office, rendering the door virtually impassable. Another flag of similar dimensions covered the coat closet behind the switchboard; this was the Jewish Defense League's flag, featuring a Star of David with a clenched fist super-imposed upon it. There were many posters plastered about showing a geographical outline, representing Israel plus the occupied territories, and bearing in large letters the slogan, "Not One Inch of Retreat." There was a bold poster announcing "Building Seized by Militants Protesting Sell-out of Israel." Other posted slogans included: There is No Palestine; PLO=Murder, Israel=Peace; Why are "Friends" Friends of Terrorists?

The room was crowded with JDL people who were discoursing with Jack and Claudia from various sprawled postures. Several AFSC staff members were lingering at the edges. Holly remained at the switchboard, continuing to connect telephone callers in a business-as-usual fashion. I greeted Jack and picked my way back to my office to be oriented by other staff as to what had transpired thus far. They quickly confirmed my initial impression that Jack and Claudia had the situation well in hand.

After a period of consultation behind the scenes with staff, during which I determined that the JDL visitors had not yet left any clue regarding their expectations for the duration of the encounter, it was resolved that I should join the session and seek to draw it to a close in enough time for Jack to prepare for the NYMRO Peace Committee meeting, which was scheduled for 6:00 p.m. This left a good hour and a half for a thorough airing of issues before the departure of the visitors was to be invited. All those knapsacks implied that effecting their departure might not be so easy to do, but we all felt that I should try so that, if nothing else, we could at least learn what their plans were.

I joined the seminar. While conversation was animated, it seemed to me to be a genuine communication. By and large, it was a collective process, with everyone listening to a single speaker and with AFSC and JDL views seeming to get roughly equal time. I was immensely appreciative of Jack's very excellent capacity for coping with the situation: his clear and detailed

understanding of Middle East history, and his ability to forthrightly yet unprovocatively make the AFSC's posture clear in a way that provided every hope of gaining our visitors' respect, if not their agreement.

At any given moment one or two of the JDL people were away from the seminar making telephone calls from the office library or from Pat Conway's office (I later learned that they had told Holly they would make local calls only and would give her a list of the numbers they dialed). I gained the distinct impression that all this telephoning represented a concerted effort to get press coverage of their sit-in at the APSC.

It was after 5:00 p. m. when I interrupted to suggest that it might be a good time to turn our attention to adjournment, and I proposed that we arrange a suitable time and place to continue threshing the issues. I pointed out that it was 5:15 p.m. and the office officially closes at 5:00 p.m.

One of the JDL people quickly responded that the AFSC people should feel free to go anytime that they liked, but that the JDL people were staying all night. I was half expecting this response, but was nonplussed nevertheless. The awkward pause which followed was broken when Ed Doty asked the JDL people if they knew where the restrooms were, and proceeded in a hospitable fashion to point out the way to them.

At about this time the JDL made clear their intention not to cause any physical harm and to clean up any debris their presence caused. They also sent two of their members out for food.

Also at about this time Alyce Creswell received a call from the local Police Precinct. The officer said he understood that we had a demonstration going on and wondered if we needed any help. Alyce let him know that we did not need any help. We do not know how the police officer found out about the demonstration.

Another round of consultation among AFSC staff ensued. It was decided that at 6:00 p.m. Jack and all the other peace staff would go downstairs to the Friends Seminary basement where the Peace Committee meeting was to take place, except that Claudia would go home and get sleeping bags. Ed would stay with the JDL group from 6:00 p.m. to 7:00 p.m., when he had to leave for a Schools Committee meeting. I would stay with the JDL people all evening until the rise of the Peace Committee meeting, except that for a half hour before Ed left I would be with the Peace Committee to discuss AFSC actions regarding human rights in Vietnam. Once the Peace Committee meeting was over Jack and Claudia would stay overnight with the Jewish Defense League visitors.

Ed and I settled down with them as the Peace Committee meeting began

downstairs. The JDL people offered us some of their sandwiches. I accepted with gratitude, as it seemed likely to be the only food I would get for quite a few more hours. Ed also accepted a sandwich.

The JDL people began asking questions about the Religious Society of Friends. Ed provided them with an interesting and thoughtful interpretation of the essentials of Quaker faith and practice. They were interested in the educational program of the Friends Seminary, wanted to know how many Jewish families sent their children there, and wondered if such children were being Christianized. Ed was able, as a member of the Schools Committee, to provide them with information and perspective on these questions.

Presently Ed had to leave and there began a period when I was completely alone with the JDL people, a period which was to last about one and a half or two hours. Since the Middle East and Quakerism had been thoroughly covered, and since I was feeling poorly and not up to a rigorous discussion, it seemed like a natural time to satisfy my curiosity regarding who our guests were as people, and how the JDL was faring as an organization. I learned that most of our visitors were graduate and under-graduate students, many of whom planned eventually to emigrate to Israel after achieving degrees in fields known to be needed there. We discussed the current activities of Rabbi Meir Kahane, the founder of the Jewish Defense League, who is now living in Israel. We talked of JDL's organizational problems, of the present circumstances of the "break-away" JDL members accused of shooting firearms at the Soviet Mission and of threatening the life of Palestine Liberation Organization leader Yasir Arafat at the time he was here to visit the United Nations. They explained to me the nature of Hassidism and described the approach of Hassidic people to Zionism. We discussed the current state of Israeli democracy and culture, and the attitude of the sitters-in toward the present Labor government there. Finally, we talked of their attitude toward Jewish people outside the JDL, and to the organizations of the Jewish "establishment" here in America.

I will not try to summarize this discussion. It was personal, I am not sure I understood it all, and there would be a danger of misrepresentation. Their views on aspects of the last topic listed were disturbing and painful to me, and I said so frankly but without elaboration. I was struck by the complete genuineness of their convictions and by their deep commitment to their beliefs. At the same time I was aware that there was an enormous gulf between them and the AFSC on many levels far deeper than the practicalities of Middle East politics. I also noted that they were clearly not non-violent philosophically. Although thus far they seemed to be following non-violent discipline in their encounter with us, their disaffiliation from their "breakaway" colleagues seemed to me to be more pragmatic than spiritual. Finally, I was struck by the paradox that although they felt strongly that they are more in tune with grass-roots Jewish feeling than official Jewish

representatives, they were nevertheless being ignored or rejected by the very community in whose behalf they were struggling so intensively. In some respects their outlook had the character of that of a hounded minority within a hounded minority. The fact that their situation was partly one of their own making did not make it seem any less poignant to me.

I took my leave when the Peace Committee meeting was over and other staff were available to serve as hosts. After I left a group of middle-aged adults, presumably parents of the demonstrators, came with more food and stayed for about three-quarters of an hour. Staff who were present found this a very trying period of time. The older people seemed to want to start the same discussions all over again and also, with one or two exceptions, seemed much less willing to talk reasonably; the staff who were present were merely harangued. AFSCers were greatly relieved at the departure of this contingent of older JDL people.

Informal conversation, both "plenary" and in small groups, continued until well after midnight. For part of this period John Maynard and Peter Fingesten of 15th Street Monthly Meeting, both of whom had been at the Schools Committee session, joined in, adding some freshness to the Quaker side to balance the influx of JDL parents. Pat Conway and several other AFSC staff stayed far into the night. Jack wound up getting about two and one half hours sleep on the floor of his office.

When I arrived the next morning, AFSC staff were undertaking to carry on business-as-usual, while the JDL people seemed rather bleary-eyed-and subdued. We had hope that they were getting ready to depart. Some time passed in a state of uncertainty; at about 10:00 a. m. I got a telephone call from someone who gave his name and said he was from a Jewish community relations organization in Philadelphia. He wanted to know if the JDL people were in our office, and when I said they were, he asked to speak to Bonnie Pechter. He seemed agitated and said he wanted to talk some sense into them. I realized that the caller had good intentions, but I tried to dissuade him for fear he might stir them up as they were about to depart. He insisted that he be connected. We had not thus far declined to connect callers to them. I went to Bonnie and told her the name of the man on the phone and offered to hold the call if she did not want to speak to him. However, she readily took the call.

In the meantime, JDL efforts to arouse the press had come to very little. Only the *Village Voice* followed up with a phone call to Viola Hale, the AFSC's public relations director. While Viola acknowledged that the JDL were present and were engaged in discussion with us, in a stunning reversal of her usual role, she succeeded in convincing the *Voice* that there was absolutely nothing of interest occurring at the AFSC that day.

Our real problem was that several weeks previously our Community Relations Program had planned a press conference about the School Breakfast Program and it was scheduled for that very morning. It was clear that it could not be canceled because invitations had been sent out far and wide. The thought of all the reporters arriving in our occupied reception area and asking "Where is the press conference?" was very disconcerting, and as time dragged on and the JDL people did not depart, Joan Swan arranged for Frank Ortloff to open the gate to the main door of the Meeting House, and the press conference people were personally directed to the upstairs lounge by that route. A successful press conference was held and, fortunately, no cross-fertilization occurred between it and the JDL demonstration.

At about mid-morning the demonstrators began loudly chanting and singing and becoming somewhat boisterous. They had been alone with Holly, but at that point Jack, Claudia and I went to the reception area to be with her. Their boisterousness seemed to increase during our presence, and thinking that we as an "audience" might be stimulating them, we withdrew, but then they began pounding on the reception desks in addition to singing and chanting. Holly could not hear the incoming calls, and she tried to set up night connections so as to take calls on an extension in the back. When she left her post, one of the JDL people took her seat, disconnected the night wires, and began answering calls by saying something to the effect that "this is the Jewish Defense League, which has taken over the American Friends Service Committee because of its hostility to the Jewish people." At this point staff gathered in silent meditation in the reception area and there followed a period of about forty-five minutes of JDL chanting, singing, desk-pounding and telephone interference, which took place while they were surrounded by silently meditating AFSC staff.

At one point Holly had the inspiration to carry a folding chair to her spot behind the reception desk, assume a position next to the interloper, and gradually to slither her way between him and the switchboard, which he allowed to occur. Holly resumed handling calls, although the noise made this extremely difficult. To save their energy, the JDL people began chanting only when incoming calls occurred. However, their noise gradually subsided altogether and staff began to withdraw from the reception area.

I had been on the phone with our national office to report the situation and to get advice. At the National Office's suggestion I had also been in touch with John Volkmar, a member of the National AFSC Middle East Task Force who happens to live in our area (I also tried to reach Asa Watkins, but was unable to connect with him until much later in the day). Out of these various conferences and consultations two ideas emerged: 1) the Jewish Defense League might need a graceful way to end the occupation of our offices and we should, perhaps, help them design a suitable finale, and 2) if the occupation continued, perhaps we should seek the assistance of Jewish

community leaders in dealing with our JDL guests.

Regarding the first of these proposals, it again seemed that the most suitable approach would be to propose a follow-up conference in which representatives of the National AFSC might participate. Since I had word that the JDL had sent out for lunch, I decided to wait until after lunch to make this proposal, hoping to present it to them at a time when they themselves might be casting about for their next step.

I felt quite uncertain about the second proposal. After the private conversation I had with the JDL demonstrators the previous evening, I felt that any impression they might gain that the AFSC had recruited Jewish "heavies" to talk to them would seem particularly insensitive. Moreover, I feared that a request of this sort coming from us would put anyone to whom it was addressed in a very uncomfortable position for a number of different reasons. Fortunately, AFSC staff member Rory Flynn, who has lived in a kibbutz in Israel, has personal friendships with several Jewish leaders in New York, and he was able to begin exploring this idea in a low-keyed, tentative, person-to-person way to test the water. Rory's goal was not to find people to help us so much as to connect the JDL with persons whose depth of understanding and whose Jewish concern was such that the JDL would find the acquaintanceship rewarding, as would anyone. I felt comfortable with a contingency exploration pursued on this basis.

As noon-time approached I became worried about Jack and Claudia, who for all practical purposes had been on deck since 9:00 a. m. the previous day. Both seemed remarkably alert and not at all exhausted, but I became concerned that they should get some rest so their health would not suffer. I was also reluctant to be without them in case the JDL did attract some press notice; I felt it was important that we have some people present who were able fully and authoritatively to interpret the AFSC's viewpoint on the Middle East should the press become involved. However, I concluded that since the JDL had not been successful thus far in getting press attention, probably none would be forthcoming, at least not immediately. Therefore, Jack and Claudia were finally able to depart during Thursday afternoon.

Although as mid-day approached it was our hope that the demonstration could be ended some time during the early afternoon, we still were mindful of the previous day's vain attempt to draw it to a close, and we felt that we ought to begin recruiting some help in vigiling with the visitors to supplement staff resources. Rick Malishchak began telephoning Executive and Peace Committee members seeking to line up people in groups of three for round-the-clock eight hour shifts. Olcott Sanders, Dennis Ash and Rory Flynn were quickly lined up for Thursday night duty.

Also, during the mid-day period on Thursday, I became concerned that we

might have to begin thinking of devising some witness or humane action to counter the demonstration in assertion of the AFSC's right peaceably to conduct its business.

In spite of the morning's outburst, a certain camaraderie had developed among the demonstrators and AFSC staff, and the JDL made it clear that they were inclined to afford me a special measure of favorable regard, a phenomenon I attributed to their human sympathy for my obviously debilitated condition and to the fact that my co-workers had assumed most of the burdens of interpretation to them. Nevertheless, their making of this feeling obvious, while probably innocently done, introduced a very awkward element into the situation.

In the early afternoon, Ed, who had been in the lobby with the JDL demonstrators, told me they wished to confer with me. In the discussion with me and Ed that followed they were frank to say that they were looking for a fitting end to the encounter. I proposed once again that we adjourn the demonstration and that we set up a meeting at which we could review all the issues and conduct a dialogue under more orderly and favorable circumstances. To give weight and prestige to the proposal I emphasized that representatives from the National AFSC Office might be gotten to participate.

They were not overwhelmed with enthusiasm by this idea. Instead, they suggested that they confer in our library and develop a list of proposals to present to us. I said that they were welcome to use our library to consult and to develop proposals, but that we could not consent to any of these as a condition for their leaving. I said that even the most reasonable sounding proposal would have to be reviewed by appropriate committees before the AFSC could be considered committed to it in any way. They said they understood this, but would leave the proposals for our contemplation. I thought this sounded appropriate enough.

The procedure was then established that they would confer in our library, after which we would have a discussion of their proposals before they left.

They wondered if they could show Ed and me two films after our final discussion. Ed explained that he had to leave for an important meeting in Ossining at 5:00 p.m. They seemed quite anxious to conduct some sort of film-showing. It was suggested that some other AFSCers might wish to join me in seeing the films. One of the films they proposed was unfamiliar to us; the other was named *Night and Fog*,<sup>1</sup> and Ed had seen it before. He mentioned that it was about concentration camps. Taking the most cynical view possible, I realized, could incline one to regard the showing of

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<sup>1</sup>*Nuit et Brouillard* by Alain Resnais. (1955).



holocaust films as a technique for guilt-tripping Gentiles in order to manipulate them. On the other hand, the films were to follow our final discussion, no demands were apparently to be made, and my intuition, however risky intuition is, was that their film idea was a genuine effort to interpret themselves to us. I agreed to the film showing and volunteered to recruit a small audience.

It later developed that the unknown film which they wanted to show us was in circulation and unavailable. They could get a substitute film, but the unavailability of their original choice seemed immensely disappointing to them, and to help counter this I volunteered to go to their office myself to see it when it was available.

The substitute film, *Let My People Go*, was scheduled to be shown to a class and could be shown to us only if the class could join us. It was estimated that there were five or seven persons in the class. I agreed that they could come.

Some time later I noticed that their library conference to develop proposals was over, and in fact most of the JDL demonstrators had disappeared, leaving only two or three with us. Perhaps they were checking their text with some outside authorities.

The wrap-up conference was scheduled for 5:00 p.m. and the film showing for 7:00 p. m. At 4:00 p. m. I went out to get some lunch and reflected that the encounter which was now coming to an end had its roots in one of the most incomprehensible tragedies of our time, indeed of all time, however idiosyncratic this particular manifestation of it may seem. I could not help but recall that at the annual committee/staff conference with which the current program year was launched, Lou Schneider had recounted for us in such a vivid and moving way the unfolding of these very same historical events, among others, and the dramatic development of AFSC's response to them, and I could not help feeling that in this quite accidental way we had received some most useful spiritual preparation for dealing with the present situation.

Our final conference occurred shortly after 5:00 p.m. Most, but not all, of the demonstrators had returned and had brought with them one or two new faces. They showed me a hand-written list of suggestions, or possible "moral-positive actions," for AFSC to consider. The discussion consisted mainly of their explaining the background and motivation they had in proposing each of the one-sentence ideas. I thanked them for these proposals and promised them that we would think about them. They asked if they could borrow a typewriter to type them up for us and I agreed. The typed version of their proposals is attached.

At this time the JDL people themselves proposed a follow-up meeting. Their

proposal was much more informal than my earlier one, and we talked about planning a future discussion among six JDL people and a half a dozen AFSCers. Bonnie Pechter observed that it would be good if we kept up to date with what is on each others' minds. I thought it was reasonable that we should participate in such a follow-up discussion and promised to try to find a suitable date. Seeking to allow as much time as possible for the dust to settle between the present and the time when such a follow-up meeting could take place, I spoke of looking at dates in late February. Bonnie Pechter quickly stated that it would be good if our meeting could be scheduled sometime before the AFSC's February 11th Conference on the Middle East in Washington, because once that conference had occurred they would probably be mad at us all over again. I did not give this much thought at the time, but in retrospect, the idea suggests itself that they might be planning something in connection with the AFSC conference which would exacerbate AFSC-JDL relations.

Turning to the film showing which was about to take place, I indicated that Friends often react to experiences for which words are not adequate by meditating silently. I proposed that we end the film showing with one-half hour of silent meditation, during which they might share with us some of the prayers and scriptural readings which they had been conducting in our lobby. They thought this was a good idea.

Olcutt Sanders, Dennis Ash and three Friends from Brooklyn Meeting joined several AFSC staff as the Quaker part of the audience. The JDL demonstrators were joined by the class of about five adults, who seemed on the average slightly older, perhaps in their early thirties. A middle-aged man, introduced to me as the JDL General Counsel, also joined the film audience.

Before the films were shown Bonnie and I gave brief introductory comments in somewhat contrasting styles. I spoke of a visit to AFSC by Jewish Defense League representatives who shared with us concerns they had about Middle East issues. Bonnie said the JDL had seized the AFSC offices and that the Friends had been very pleasant guests. By and large, the atmosphere was relaxed and this contrast was received somewhat humorously.

The first film, *Night and Fog*, was a cinematic essay on concentration camps in which shots of the sites as they are in the present day were interspersed with old footage taken when the camps were operational. The old segments included pictures of gas chambers, of cremation ovens, of "experimental" operating rooms, of many, many ill-clothed, sick, starving, dying and dead prisoners, and of bulldozers pushing heaps of emaciated corpses into mass graves. These facts of recent human experience defy all our attempts at moral comprehension and, indeed, challenge the very equilibrium of our minds and hearts. They present an enormous problem to a film-maker who wishes to document these occurrences in a way which is helpful to the viewer, and yet

which is also honest enough not to mute or gloss over the realities, and which does not trivialize them with a too-facile indignation. The film -maker in the present instance seemed to cope with this in the very best way possible, adopting a strategy of providing relief by juxtaposing old footage with the stark repose of the present day, and keeping added-on elements such as narration and music in a low key, employing a style of mournful matter-of-factness, and utilizing poetic imagery, such as the title itself, where appropriate. It was, nevertheless, extremely painful viewing.

The other film, *Let My People Go*,<sup>2</sup> also employed historical footage tied together with a contemporary narration providing a saga-like account of the historical events leading up to the establishment of the State of Israel. It also utilized concentration camp material, as well as footage of Adolf Hitler's orations. However, these were incorporated into a broader assemblage of historical experience which, whatever one might think of the particular selectivity used or interpretation given, was generally upbeat in spirit, as it portrayed a people's tribulations, their struggle, and their eventual triumph in the founding of the State of Israel.

As we reorganized the chairs into a circle for the period of meditation, all the JDL people withdrew and the AFSC group was left alone, in spite of previous plans. After a few minutes our silence was interrupted by the re-entrance of Bonnie Pechter, who apologized for interrupting us, and then announced that the group had felt our meditation was a very personal thing and that it might be more meaningful to us if we could be alone; therefore, they would quietly take their leave.

After a few more minutes the silence was again interrupted by Bonnie Pechter who said that they felt it would seem unfriendly for them just to leave, so they would wait until our meditation was finished in case we wanted to talk to them about the films and so that we could all leave together. She encouraged us to take our time meditating, however, since they were glad to wait. We then proceeded to have a half hour period of silent meditation and spoken messages.

Actually, only Bonnie Pechter and about three or four of the JDL demonstrators remained at the time our silent meditation was finished. While we had been meditating they had restored the reception area to a spotless condition. There was no further discussion, but there was a round of handshakes and good-byes.

Since the JDL office is in the neighborhood where I live, the JDL people took me home in their cab. They seemed touched by our willingness to view the

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<sup>2</sup>*Let My People Go* by Marshall Flaum. (1965).

films with them. They thought the AFSC staff were very nice people, and they said they were left with a lot to think about as a result of their experience with us. They were enormously impressed with Jack's grasp of Middle East issues, although they remained in disagreement with the AFSC's perspective. The lateness of the hour and the exhaustion we all felt did not seem to dampen the cordiality with which we parted.

cc: Bob Gray, Gail Pressberg,  
Lou Schneider, John Volkmar,  
Ron Young, NYMRO Peace Committee

DAS/rf

January 6, 1977

Modified Proposals By JDL to Reach Agreement With AFSC

- I. Moral-positive action on behalf of Syrian Jewry
  - A. Publish brochures on the facts of the situation facing these people
  - B. AFSC press releases and public statements deploring the situation-  
demanding freedom of emigration of Syrian Jewry as a prerequisite  
to any mid-east peace talks
  - C. The release of a petition from AFSC to the Syrian government to be  
presented at the Syrian Mission to the UN with the news media present
  - D. Holding an all-night peaceful candlelight vigil together with a  
Concerned Jewish organization in front of the Syrian Mission to the UN
  
2. Moral-positive action on behalf of Soviet Jewry
  - A. Publish brochure on the facts of persecution of Soviet Jewry and other  
persecuted minorities in the Soviet Union
  - B. Holding a peaceful protest at the Soviet Mission by AFSC on behalf of  
Soviet Jewry
  - C. Initiating an AFSC ongoing program of consciousness raising on behalf  
of Soviet Jewry
  - D. Establishment of an AFSC fund to provide monetary aid to Soviet Jewish  
refugees (modeled after current funding programs of AFSC on behalf of  
arab refugees)

Middle East

- A.. Seeking out and encouraging the participation of actively "moderate" Arab  
spokesman (i.e. anti PLO); seeking the involvement of these elements in lieu  
of the proposed presence of the PLO in peace negotiations; encourage the  
consideration of all points of view in Israel, to provide a total portrayal  
of the situation
- B. AFSC to seek reparations for Jewish refugees, these having been evicted  
forcibly by Arab governments (modeled after AFSC proposals and efforts  
seeking reparations for Arabs who formerly lived within the State of  
Israel)