

The JEWISH VOICE

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"You heard it in
The Jewish Voice"

1 Adar 5748

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February 19, 1988

24 Pages

Palestian Unrest

Surveys Differ On U.S. Reaction To Violence

When a random sampling of 810 Americans of diverse social ethnic, religious, geographic and economic backgrounds were asked recently a question on Israel's reaction to the current West Bank and Gaza demonstrations, 36% said they were too harsh; 12% said not harsh enough; 29% said they were appropriate under the circumstances and 23% had no opinion.

In a further question 43% said the PLO is "most responsible" for the unrest in the West Bank and Gaza; 16% blamed the Arabs in the area; 16% singled out Israel and 26% said they didn't know. Moreover sentiment overall towards the PLO was negative. Of those familiar with the PLO, 61% percent said they did not believe it represents the Palestinian people; 23% said it does represent them; 16% said they didn't know; 66% described the PLO as a terrorist group 17% characterized it as a liberation organization.

ADL, for who the survey was conducted, concludes that there has been no erosion of the American people's "bedrock support" for Israel and a majority view Israel as "a military and strategic asset to the United States."

The poll was conducted January 20-24, at the height of the unrest in the West Bank and Gaza Strip, by Penn and Schoen Associates.

The finding also revealed that Americans consider Iran the greatest threat to peace in the Middle East and to U.S. interests in the region.

Abraham H. Foxman, ADL's national director, said the survey posed two major questions: (1) Has there been an erosion in support for Israel since the unrest began on the West Bank? and (2) What has been the

reaction of the American public to what is going on in the Middle East?

In order to ascertain today's attitudes, the poll compared some of the answers with the results of a survey carried out by Penn and Schoen in August, 1981 at a time of relative quiet in the Middle East.

The current poll found that not only was there no

erosion of support for Israel, but more Americans today perceive Israel as "a reliable ally of the U.S." than in 1981.

Among the major findings of the current poll: 47% of those polled said their sympathies lie with Israel compared to 14% of the Arabs' 14% said
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'No Proof' Of Personal Involvement

Dismay Felt In Jewish Community As Waldheim Report Is Published

NEW YORK, (JTA) — American Jewish leaders registered strong expressions of dismay upon learning that an international panel's report on the World War II activities of Kurt Waldheim had been revised at the last moment to exclude references to the Austrian president's "moral guilt" for war crimes he knew about but did nothing to prevent.

The 200-page report, issued in Vienna on Feb. 8 by an international commission of historians, found "no proof" that Waldheim was personally involved in the deportation of Jews from Greece, reprisals against Yugoslav partisans or other atrocities perpetrated by the German army unit he served with in the Balkans. But the panel did say that Waldheim concealed and "even lied" about his Nazi past. And, according to Austrian press reports, the original version of the

report said that the Austrian president must bear some "moral guilt" for violating his "human duty to stand up to injustice."

That passage, however, was apparently deleted from the final version of the commission's document, reportedly at the insistence of the Austrian Foreign Ministry. As word of this revision spread, Jewish leaders reacted strongly to the apparent attempt at censorship.

Immediately upon release of the report, the president of the American Jewish Committee, Theodore Ellenoff, issued a statement saying his group "regrets that members of the Austrian government have decided to repress the findings" of the commission report. "Rather than resolve any of the issues that have bedeviled Austria's standing in the international community, this decision to withhold the report will only serve to intensify suspicions and to sharpen controversy about the moral dimensions of Waldheim's presidency," Ellenoff stated.

"Waldheim may not be legally implicated as a Nazi war criminal who personally murdered innocent civilians," the AJCommittee leader said. "But his 'moral guilt' for denying his involvement and his lying for more than 40 years about his knowledge of war crimes in Greece and Yugoslavia is unarguable." He said it is "now for the conscience of the Austrian people" to determine whether Waldheim "remains fit to represent as president the traditions and democratic values of the Austrian Second Republic."

The AJCommittee reaction was gracious compared to the searing statement made by Rabbi Arthur Hertzberg, professor of religion at Dartmouth and Columbia Colleges and a past president of the American Jewish Congress. Hertzberg saw little saving grace in
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Israeli Consul Briefs Community On Current Palestinian Violence

By PRISCILLA W. SIEGEL
and PAULA BERENGUT

"The current riots by the Palestinians on the West Bank and in Gaza are not mere campus riots in which students make their demands on various issues, but they are murderous and life-threatening riots. Every Friday hate-filled and violence-inciting sermons are preached from the mosques and the stirred-up crowds take to the streets." Speaking to a crowd of approximately 300 members of the Jewish community on Tuesday evening, February 16, Israeli Consul for the Philadelphia region, David Ben-Dov, addressed the issue of the current Palestinian unrest in the Israeli occupied territories.

His 45 minute talk, followed by a brief question period, provided an historical perspective of the Palestinian situation, an evaluation of the current problems and the outlook for a peaceful, political solution.

The Six-Day War in 1967 was a "war of survival" which resulted in Israel's control of territories which were "launching pads" for aggressive actions against Israel," Mr. Ben-Dov noted. Once under Israel's control, international law mandated that Israel maintain order in the territories with the use of the military rather than a civil police force, "pending the conclusion of a peace treaty." Since that time, Israel has steadily appealed to its Arab neighbors to try to reach a peaceful agreement, but these efforts were rejected by the Arab world, according to the consul.

Hopes for a peace agreement were raised during the period of 1977 to 1979 when Sadat led Egypt to recognize Israel and a successful peace treaty was reached with Egypt through the Camp David Accords. Mr. Ben Dov noted that this "farsighted framework for peace" was rejected by the rest of the Arab world, with the Arabs maintaining their position of "no recognition, no peace, no negotiations."

Since 1984-85, according to the Consul, some diplomatic, behind-the-scenes activity has taken place between Israel, Jordan and moderate Palestinians which leans toward an agreement of direct negotiations. But extremist attitudes, supported by the Soviet Union, continue to deadlock the peace process. Efforts to raise the living standards of the Palestinians in the occupied territories are continually being undermined by the extremist Arab elements, with the result that the Palestinians, living in sub-standard conditions, are experiencing growing frustration. During the fall of 1987, at the international political level, the lack of attention to the problems of the Palestinians created a keen sense of disappointment among the population of Palestinians. First, the Reagan-Gorbachev summit in Washington hardly touched on the issue of the Palestinians' problems and second, the summit of the Arab league dealt primarily with the issue of solidarity vis-a-vis Iran and the PLO-Palestinian-Israeli issue was ignored. The current
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Special Section
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The Current Unrest
In The
Occupied Territories


 OPINION

Editorial: Collective Blame

Jews are often accused by others of being responsible for each other's actions and Jews often feel collective guilt.

For more than four millenia Jews have been the object of scorn and fear. Jews have held themselves up as the example of the highest morality and as a people of ethics and justice. When a Jew falters, in the eyes of the world, the Jew becomes a the. When Israel (representing the collective Jewish world) falters, all Jews are the recipients of the blame. Any negative action or event, no matter how loosely associated with Jews, a Jew, Judaism or Israel, has historically been made to be the responsibility of all Jews.

When a Jewish-sounding name is related to a negative news story in the newspaper, the community looks at its Jews scornfully. When one individual from Wall Street, who happens to be Jewish, is discovered to have committed a crime, all Jews are made to feel guilty, to some degree, by association. When Israel deals with violence in Gaza and the West Bank with judgment calls that seem unjust, all Jews are held collectively responsible and become the recipients of the anger that ensues. The Jew who is the local criminal or the Jew

from Wall Street are individuals. And the Israeli official who uses poor judgment speaks for, at most, the Israeli government. The rest of us, however, stand accused but innocent.

But it is not the non-Jewish world alone who shifts the blame for the individual to the entire Jewish community. We do it to ourselves also. Which of us doesn't cringe when a Jewish name shows up in print or on the 6 o'clock news as a negative news item?

Didn't we, the Jews of the diaspora, take pride when Israel won the Six-Day War in 1967 and the non-Jewish world patted us on the back and said "It was great to see Israel standing up for its rights"? We did not disassociate from Israel in 1967. We received plaudits then. We cannot disassociate from Israel now and we probably will share in the current negative feelings.

Historically, Jews have taken the blame for those of us who have erred. The current situation in Israel gives the non-Jewish world a fresh supply of material with which to accuse. Increasing anti-Semitism may well be the result of the current situation.

Ma nishtanah ... as the Passover Haggadah related: Why should this night be any different...

American Jews And Israel: A New Relationship?

By PAULA BERENGUT

American Jews are publicly criticizing Israel. And in so doing they are violating what has become almost an 11th Commandment to American Jewry: Thou shalt not be critical of Israel.

In their forty-year-old relationship American Jews and Israelis have nourished each other. The Israelis have counted on the dependable support — financial and political — of their friends in the United States. Israel, in turn, has furnished for American Jewry a source of pride as well as images of strength, virtue and spirituality. The existence of Israel, more than any other factor, has served as the cohesive link between American Jews from every part of the religious spectrum.

And then there was Gaza. And the West Bank. And the violence. There were Israeli soldiers shooting at rock-throwing Arabs. There were Palestinian mothers mourning their dead sons. There was Defense Minister Rabin ordering beatings with words that made

the friends of Israel cringe. There was shame. And Guilt. And suddenly American Jews are speaking out.

Should we be alarmed at this new turn in American Jewish/Israeli relations? Not necessarily. Perhaps this new stage is not a negative one but, rather, a more mature one: a stage at which American Jews can criticize (must criticize) just as one criticizes a family member — with love. Maybe Israel will learn to accept American Jewry as independent and entitled to express its opinion in this partnership. Maybe the American Jews will exercise a moderating influence over Israel's policies. Maybe their commitment to Israel will be refocused and become more realistic. Self-censorship does not pay. The American Jewish community cannot focus its entire political and cultural life on a romanticized idea of the Jewish state. We can only hope that, when the dust settles, the two groups will have arrived at a deeper and more meaningful relationship.

Letter to the Editor

To the editor—

Discos. Beaches. Movies. Soldiers. Reserve duty. Sonic boom. Demonstrations. This is life in Israel, ranging from the ordinary to the extraordinary. For a new immigrant, the ordinary can be extraordinary experiences.

I presently live in Bet Milman, Ramat Avro. This is temporary housing for new immigrants from all over the world: Iran, France, Syria, South America, South Africa, England, Australia, Romania, and the Soviet Union. Everyone has his story. Those from the East want to know why we come from the West. Though I don't have to ask Josef Begun (who lives on my floor) why he came here. Then again, why here and not the States? Zionism. We have come from every part of the world, from different lives and experiences for one goal: to ensure the survival of the Jewish State.

Life for the new immigrant can be frustrating. Ordinary tasks become a chore: banking, post office, any errand. Office hours are not the same as in the States. There are days the offices close at noon and other days with evening hours. Commit schedules to memory. Shopping can be difficult and time-consuming if one can't understand all the Hebrew. To get through those trials and tribulations the veterans against the newcomers.

Even though what you see on the news depicts life in Israel as a constant battle, most people live day to day life just as you do. I am looking for a flat and

a job. I go out with friends to movies. Yes, we go on with our day to day lives, but we never know when we will be evacuated from the bus station or redirected around Dizengoff Square because of *chafetz chasod* — a suspicious package. I never pick up a bottle, can or bag to throw away. It could be deadly. I would say we live in a constant state of alert, but not fear.

The most extraordinary part of living in Israel is living with other Jews and celebrating together: Shabbat, Chanukah, Tu B'Shvat, Purim and Independence Day. This 40th year of Israel's independence has special significance. Everyone will be in the streets, the cities will be decorated and the feelings will be joy, pride, and accomplishment. Anyone who has seen Israel can appreciate how much has been achieved in such a short span of time.

Israel, like any other place, has its problems, but, for now, there is no other place for me.

Susan Turnauer

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Candle Lighting

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4th- 5:39 PM

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On the other hand



N. Even Or

Gaza, Judea, Samaria: What Is The Jewish Way?

No shortage ever exists of those ready to criticize Israel's actions, and this number often includes what the press calls "leaders of the Jewish community." I don't recall ever having voted for anyone to represent my position on matters of internal policy affecting Israel's security, but that's another subject. What interests me today is that some of these spokesmen, in sharply criticizing the use of force to control the rioting in Gaza and the West Bank, say that this is not "the Jewish way" to handle the problem. What is "the Jewish way" to which they keep referring?

The source texts of our tradition have given the world a humanistic ethical system of awesome proportions, marked by deep concern for those who are the weakest members of a society: the poor, the widow, the fatherless, the aged, the handicapped, the stranger.

We are commanded to pay the wages of a worker before the sun sets, to return each evening a garment taken as security for a loan so that the borrower will not sleep in the cold. We must feed the hungry, clothe the naked, give shelter to the homeless. Even with respect to our enemies we must show concern: *If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him. If thou see the ass of him that hateth thee lying under its*

burden, thou shalt forbear to pass by him; thou shalt surely release it with him.

And throughout our sacred texts the goal of peace is emphasized, peace between individuals and peace among nations. The world, we learn, rests on truth, on justice, and on peace; and the purpose of truth and justice is to bring about peace. Aaron, the brother of Moses, is greatly honored by our sages because, it is said, he always labored for peace, peace between husband and wife, peace between man and his fellows.

All of this is fundamental to Judaism, part of "the Jewish way," but it is by no means the entirety.

Throughout our tradition, in Torah, in Tanach, in Talmud, in Midrash, runs also the concept of *middah k'neged middah*, measure for measure. There is a symmetry in human relations, an action and reaction. The Hebrew word for giving is *n-t-n*, and our sages noted that it reads the same backwards and forwards: you give and you get; you get and you give.

Examples are legion. In the Torah we learn how a false witness is punished for testifying untruthfully against his brother: *then shall ye do unto him as he had purposed to do unto his brother.* God Himself practices *middah k'neged*

middah with an extra heavy hand on the reaction: if we afflict the widow and the fatherless, we are warned, *My wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless.*

And, in addition to the concept of measure for measure, it is the clear message that, strive for peace though we will and must, it will not always be forthcoming. There is, as we are taught in Ecclesiastes, *a time for war and a time for peace; a time to kill and a time to heal.* When they approached a city in battle, the Israelites were commanded to first offer peace, and, if this were accepted, to do no harm to the inhabitants; but, if the response of the city was war, then *thou shalt smite every male therof with the edge of the sword.*

All of this, too, is fundamental to Judaism, part of "the Jewish way."

There is nothing in Torah, Tanach, Talmud or Midrash that can be used to justify turning the other cheek when rocks and firebombs are thrown at you. When hundreds of fanatic Palestinian Arabs, young or old, male or female, attack much smaller numbers of Israeli soldiers, can there be any doubt about what they would do if they were to overwhelm the soldiers and disarm them?

When the warnings and the tear gas and the rubber bullets fail to stop the at-

tackers, Jewish law clearly dictates the use of greater force, including live ammunition shot to kill. *Pekuah ha-nefesh*, the saving of life, one's own life, is a requirement, not just an option. The rock thrower, the gasoline bottle tosser, becomes a pursuer, and he must be destroyed if there is a likelihood he seeks your life or that of your fellows.

I don't have any glib answers, any quick solutions, to the tragic happenings in Gaza and the West Bank. I continue to believe that no stability will come to this tormented region until the Arab nations and the Palestinian Arab people accept the permanence of the State of Israel and move to the peace table without guile. I continue to believe that this is a problem to be dealt with by the people of Israel, whose very survival is affected by the solution, and not by those of us who live in affluence and safety in the United States. Ecclesiastes also teaches that *there is a time to keep silence, and a time to speak.*

As for those who counsel turning the other cheek, that's fine as long as the cheek to be turned is that of the counselor. There won't be many takers on those ground rules. That's because you usually end up with two battered cheeks — or worse. For two millenia we wrote the book on that one.

I Will Not Apologize

By ELIE WIESEL

How should a Jewish author relate to what is currently happening in Israel? Night after night television pictures show us Israeli soldiers chasing Arab youngsters. They tell us about the oppression, anger, hopelessness, and futility of the young Palestinians, almost to the point of justifying their violence.

Then they ask us, "How can you, the Jewish intellectuals, live with this?"

It happens in the United States, in France, and almost everywhere throughout the western world. In the Communist world, and those aligned with it, the response is far stronger, of course. There, the answers are given before the questions are asked, and the answer is always the same:

"Israel is guilty."
"Of what?"

"It doesn't matter; whatever reason happens to be in season. What is important is that the Jewish world must make excuses, apologize and defend."

In the 1982 Lebanon war, especially at the beginning, the world wanted to believe that, "Yesterday's victim has become today's hangman." I repeat this quotation, as it was very popular at the time. Moreover, it gave pleasure to left-wing groups who were then able to criticize the Jewish people — through Israel — quite legitimately.

Now the situation is similar. There is hardly a discussion without the Israel-Arab conflict being at the center with Israel being put-down or insulted. In short, Israel is experiencing bad press.

Of late, it is far more popular to denounce her.

Clearly, my popularity in certain circles has declined. The reason is very simple — I refuse to blame Israel. I have always refused. As a man living in the Diaspora, I believe I owe something to Israel; to stand at her side and identify with her. Always.

There are those who do not like this. Let it be. Every man has a right to his "quirk." My "quirk" is loyalty to Israel.

Since the current disturbances in the West Bank and Gaza, newspapers and television stations have tried to get me to denounce Israel's policies. This is what I answer, "Of course I follow the events with anxiety, but I have faith in Israel because I have faith in her humanity."

On French television I declared, "Compared to other countries, Israel need not be ashamed, and she is not in need of lessons from anyone. After all, who is judging her? France, with her Algerian past? Britain, with her colonial policy? The U.S.A., whom we all remember in Vietnam? Russia, still occupying a number of conquered nations?" I raise this because I want my views to be clear. I love Israel far too much to hide my position. Does this mean that all Jews in the Diaspora should adopt this position? I give advice to no one and speak in no one's name. I speak only for myself.

With my background and experiences I cannot, from afar, begin to judge Israel and tell her what to do. I can only share her hopes as I share her difficulties.

I do not know what the solution to the



Palestinian problem is. I do not think anyone knows. How to compromise between Israel's need for security and the Palestinian desire for independence? How to defend Israel's life and honor without being apathetic to the Palestinian anguish?

Difficult questions, without an immediate solution. Still, we cannot lose hope. We do not have the right.



ENDOWMENT

Enriching Our Lives

Every year members of our Jewish community study the resources necessary to provide for community needs. In this budgeting and allocation process there are always hard decisions to be made because there is never enough money to fund all the needs. Yet the vitality of our Jewish community depends on having the services and programs which enable Jews to feel comfortable, secure and happy.

Wouldn't our Delaware Jewish community be a better place if we could provide home care for our poor elderly or provide scholarships for young people to spend a summer in Israel or bring to our community nationally-acclaimed Jewish scholars and lecturers or produce video and other audio-visual material for television and educational uses or provide a full-time Hillel counselor at the University of Delaware?

A well-established and funded endowment fund can provide the resources for such programs. Through bequests and lifetime gifts to the Jewish Community of Delaware Endowment Fund you can make these and other programs a reality.

For more information please call Connie Kreshtool, Endowment Director, at 478-6200.

Religious Revival Lecture Raises Interesting Points

On Sunday February 7, Professor Lawrence C. Duggan led a lively discussion at the Jewish Community Center on the subject of the implications of religious revival in today's world. Starting with the assumption that man is a "religious animal," he explored with the audience the power of religion and its capacity to inspire fear in adherents and non-conformists alike. The church, which he feels has been domesticated and removed from the public arena for many years is now resurgent and perceived by some as threatening fundamental constitutional freedoms.

Some of the 50 people participating in the discussion ex-



Lawrence C. Duggan

pressed concern about the renewed efforts being made by Christian churches to convert Jews. The male chauvenism of

fundamentalist sects was viewed by some as a threat to women's rights. The militant pro-life stand of some churches on abortion was perceived by many as an invasion of private rights and, when carried to extremes, an incitement to unlawful acts.

Though the group felt that clergy had a right to advocate religious positions publicly, there was concern that this advocacy not impinge on first amendment freedoms of the total population.

Professor Duggan ended the discussion with the challenging and open-ended question as to what will be our response to religion which has burst its bounds of domestication.

Holocaust Education Resource Center To Be Dedicated

Joan Spiegelman, Chairperson of the Halina Wind Preston Holocaust Education Committee announces that a long held dream is about to become a reality. At 2:30 p.m. on March 13, the community will dedicate the Halina Wind Preston Holocaust Education Resource Center at the Jewish Community Center. The community is invited to attend.

Halina Wind Preston was well known in our community as a Jewish educator and advocate for Holocaust education. One of her hopes was that a living memorial to the Holocaust in the form of a library be established at the Center. Unfortunately Halina Wind Preston died 5 years ago, but through the hard work of the committee which bears her name, the Resource Center will become a functioning reality on March 13.

The value of the Resource Center to Delaware can be immeasurable. It will house a growing collection of audio visual materials, books, and magazines dealing with the European Holocaust of 1933-1945. Teachers will be able to borrow materials to use with



their students and to augment their own knowledge of the period. Students will be able to find materials for research projects. The public will be able to take full advantage of these resources.

Speakers at the dedication will be David Preston and Lloyd Johns. Mr. Preston, son of Halina Wind Preston, is a newspaperman working for the Philadelphia Inquirer. Mr. Johns is a member of the History Department at Sanford School and has devoted years to the creative teaching of the Holocaust.

Israel Awareness Week Celebrated By Hillel

Hillel and the Israel Interest Group at the University of Delaware are co-sponsoring Israel Awareness Week, which is a celebration of *Tikvah* — 40 years of hope. The celebration is scheduled to take place from February 22 through 28.

The week's main event will be a concert by Moshe Shur, on February 27, at the Bacchus Lounge at the University. The concert will begin at 8 p.m. Tickets are available through the Hillel office (453-0479). There will be a cocktail party with the artist at 6:30 p.m., before his performance for patrons, sponsors and contributors.

There are events scheduled for every day of the Awareness Week. On Monday, Feb. 22, at 7 p.m., in the Hillel office, the film, *Cast A Giant Shadow*,

starring Kirk Douglas, will be shown. At 7 P.M. on Tuesday, Feb. 23, there will be Israeli dancing in the Hillel office. On Feb. 24, special Israeli foods will be available to all students in the Rodney and Harrington Dining Halls. Dr. Vivian Klaff, will present a lecture on Feb. 25, at 7 p.m. in the Blue & Gold Room at the University's Student Center. Dr. Klaff, a professor of Sociology at the University, will be speaking on the subject of "*Tikvah: 40 years of Hope.*" On Friday, Feb. 26, Moshe Shur will attend a Hillel *Shabbat* dinner at the Hillel office at 6 p.m. Hillel will be arranging car pools to transport students to the JCC for the "Israel At 40" celebration on Sunday, Feb. 28, as a way of ending this week of celebration.

Travelers To USSR Sought

Though Glasnost has increased the number of Jews leaving the Soviet Union, there are still many trapped and unable to leave. The Soviet Jewry Task Force is eager to reach Delawareans who may be planning a trip to the Soviet Union. We would like the opportunity to speak with them about visiting refuseniks and will be able to put them in touch with those who have already done so. The experience has been extremely rewarding for those who have met with our Soviet brethren.

If you are planning a Soviet visit and are interested in visiting refuseniks, contact Harriet K. Wolfson at 478-6200.

Thursday, March 3rd

So You Wanna Hear The Whole Megillah?!

If You Don't Make It To Services...

Don't Despair

CHABAD-LUBAVITCH Will Be Having A Downtown Megillah Reading

DuPont Bldg. Room 6045
(10th St. Entrance) 12:00 P.M.

Megillot, Graggers, Hamentashen, Shlach Manot and Light Refreshments

(For more info. call Chabad 798-9151)

Megillah will also be read at the J.C.C. at 5:00 P.M.



Purim Champagne Dinner-Deadline Feb. 23

Moshe Shur in Concert Sat., February 27, 1988 at 8 PM Bacchus Lounge, Student Center Univ. of Del., Newark

Sponsored by Hillel and Israel Interest Group

— TICKETS —

- \$ 2 Students
- \$ 3 Senior Citizens
- \$ 5 Adults
- \$10 Patrons
- \$25 Sponsors
- \$50 Contributors

Reception for patrons, sponsors, and contributors at 6:30 PM prior to the concert w/our entertainer at Hillel, 64 East Main St., Newark.

Tickets can be purchased at
Jewish Federation of
Delaware and Hillel
For More Info Call Hillel

453-0479

"Arrangements for the Moshe Shur Concert have been made through the B'nai B'rith Lecture Bureau."



BE HAPPY! IT'S ADAR!

Purim comes on the 14th of Adar, which corresponds this year to Wednesday night, March 2 and Thursday, March 3. In the meantime, the Purim spirit has been in the air since the 1st of Adar, which was last Friday, February 19. From then on, we increase our joyousness in preparation for Purim. So, make a costume, bake *hamentashen*, decorate paper plates for *mishloach manot*, write a silly poem, and above all, smile!

Purim Resource Card

Name in Hebrew: Purim
Pronunciation: poo-reem
Meaning: Literally, "lots," as in "to cast lots"

Why observed: Purim commemorates the events recounted in the Biblical Book of Esther. The story tells how the Jewish community of ancient Persia was threatened with destruction and survived. Leaving out several intrigue-filled subplots, here is the essential tale: On the advice of Haman, the mean-spirited and self-aggrandizing Prime Minister, King Ahashverosh decreed that on a day of Haman's choice, the citizens of Persia would turn on the Jews and destroy them. The king was unaware that his bride, Queen Esther, is a Jew. She was a beautiful young woman whom he had only recently taken into his court, after a months-long, nation-wide search for a new queen. On the advice of her pious uncle, Mordechai, Queen Esther revealed her nationality to the king and pleaded with him for the welfare of her people. Although he was furious with the manipulative Haman, the king could not by law rescind his earlier decree. Instead, he issued a second decree, ordering the Jews to counterattack and to save themselves. On the designated day, the

By MARGA HIRSCH

Jews defended themselves successfully. The wicked Haman was executed, and Mordechai was appointed Prime Minister in his place. In celebration, Mordechai and Esther established a holiday to commemorate the happy outcome. Every year the day of the Jews' triumph is to be celebrated with feasting and rejoicing, with donations to charity, and with sending gifts of food to friends. Because Haman selected the day of destruction by casting lots, called *pur*, the holiday is called *Purim*.

How observed: Purim is celebrated today in the three ways that Mordechai and Esther ordained. In addition, on the eve of Purim and again during the day, the Book of Esther, called the *megillah*, is read aloud in the synagogue. The reading is a merry occasion. Members of the congregation participate by shaking noisemakers, booing, or stamping whenever Haman is mentioned, to drown out the sound of his name. Children and even adults come to the festivities dressed up as characters in the story or in other costumes. After the reading, some families have parties, often

featuring a comic dramatization of the Purim story or another spoof of parody. Above all, Purim is an occasion when jollity and silliness are invited. Adults are even encouraged to drink enough that they cannot distinguish between "Blessed be Mordechai" and "Cursed be Haman."

Special Foods: The best-known Purim treat is *hamentashen*, a triangular fill-



ed pastry that is said to symbolize Haman's three-cornered hat, although the word literally means "Haman's pockets." These pastries are almost always included, along with other sweets, in the *mishloach manot*, the food gifts that friends exchange. On the afternoon of Purim, it is traditional to have a Purim banquet, with eating and drinking combined with spirited merry-making.

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All Kidspace Days are from 8:30 a.m. to 4 p.m. To register, call 478-5660.

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Phantom of the Opera
Wednesday, May 4
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Wednesday, June 8
Les Miserables
Wednesday, October 12
To register for a trip, call 478-5660.

Stacey Goldfeder To Return To JCC Camp



Among Stacey's accomplishments are: the Congressional Art Award for High School Students in May of 1985 for her print entitled "Bewhiskered" which hung in the Capitol in Washington, D.C. for a year; Stacey also won the Delaware Public Schools' State Superintendent's Award for Excellence in Art in 1985; in 1983 and 1984, the Arden Club selected Stacey's original designs for their annual Arden Fair T-shirt logo; from 9th through 12th grades, Stacey won scholarships to the Delaware Art Museum High School Program.

An integral component of a well-rounded day camp program is arts and crafts. The 1988 JCC Day Camp has announced that Stacey Goldfeder is returning to the camp staff as co-director of the arts and crafts program with Mary Pat Urbanik. Stacey, a former JCC camper, counselor, and art specialist for three years, will bring to the 1988 Camp season a year's experience of study at the Parsons School of Design's Ecole de Paris.

Stacey has been a student at the Parsons School in New York City for two years. Stacey was accepted into the Paris program in September 1987 and has most recently been studying at the Beaux Arts School in Paris.

Graeme Turnbull To Give Lecture

Graeme Turnbull, Ph.D., who has spent many years studying various aspects of the music, language, linguistics and philosophy fields, will present a program at the JCC of humorous readings "from the hilarious, ridiculous and the sublime." The lecture will be held on Monday, March 14, at 12:45 PM and is sponsored by the JCC's Academy of Lifelong Learning. There is no charge for the program.

Senior Center Choral Group

The Senior Center Chorus will be performing at the JCC auditorium in celebration of Purim on Tuesday, March 3, at 11 a.m. The Chorus Recital, under the direction of Sarah Goldstein, a reknowned Wilmington music teacher and director of many community programs and shows. Sara Berman will be the piano accompanist for the recital. Sara Berman, has participated in many programs, shows and special events at the JCC. There will be no charge for this program.

Hatha Yoga

Hatha Yoga will be offered through the Health and Fitness Department of the JCC on Monday and Wednesday evenings from 6:30 to 8:30 beginning on March 14. The cost of this program is \$48 for members and \$58 for non-members for an eight-week session. Hatha Yoga deals with self-improvement of the body as well as the emotional and mental aspects of an individual. Emphasis in this program will be on weight control, firming, slimming and tension relief. This is a co-ed class for adults and teens.

Teen Musical Auditions

Auditions for the JCC's annual Teen Musical will be held by appointment only on March 7, 9, 14, and 16 from 7:15 to 9 p.m. Auditions are open to all teens in grades 7 through 12 and no experience is necessary. Teens should come prepared with a song and music for the audition, however. This year's performance of "Anything Goes" is scheduled for Saturday, June 18, and Sunday, June 19.

JCC Camp Needs Staff

The JCC is in need of unit heads, water safety instructors, physical education instructors, music and theatre specialists, senior counselors, junior counselors, nature specialists, dance specialists and a camp nurse. The camp season runs from June 27 through August 19. To arrange for an interview, contact Arlene Bowman or Jackie Dietch at the JCC at 478-5660.

Art Exhibited By Delaware Prisoners

The Delaware Department of Corrections will present an art exhibit during the month of March at the Jewish Community Center's Art Gallery. Five Delaware prisons will be represented. Men and women with both professional training and primitive skills will show their paintings, ceramics, needlework, woodwork and pottery.

The Prison Arts Program was begun in the late nineteen seventies when a variety of art and lectures were offered to the prisoners. The program is currently being administered by Kay Wood Bailey.

A public reception will be held at the JCC Art Gallery on Sunday, March 13, from 2 to 4 p.m. Call the JCC (478-5660) for Art Gallery hours.

Fitness Facilities Free For A Day

The JCC Health and Fitness Facilities will be free and open to the public for one day on Sunday, March 6, from 9 a.m. to 5 p.m.

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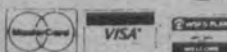


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Announcements/Events

Beth Shalom Sisterhood Art Auction

An art auction will be held on Saturday evening, March 5, in the auditorium of Beth Shalom Synagogue at 18th Baynard Blvd. The auction will be presented by Fine Arts Gallery of Ardmore. Preview will begin at 7:30 p.m. followed by the Auction at 8:30 p.m.

Buffet table will be available throughout the evening with hors d'oeuvres, wine and desserts.

Tickets are \$3.50 in advance and \$4 at the door. Senior citizens tickets are \$3 per person. Patrons, at \$12.50 per person, will be given a special

prize. Several door prizes will be awarded.

For presale auction information, call the Gallery at 1-800-367-1075. For ticket information call Jordan Rosen at 654-8899 or Paul Drowos at 762-8554.

Matzoh Factory Scheduled

Chabad-Lubavitch will sponsor a "Model Matzoh Factory" in the JCC from March 8-10. The model bakery will give a "hands on" learning experience in the procedures and the extreme care and precautions of a real "Kosher for Passover" bakery. Children and adults will actually work the matzoh dough, roll it into a Matzoh and eventually take home the finished product (not for Passover use).

Combining the laws and lessons of the Passover holiday with a fun experience has proven to be the best way to make lasting impressions. After a visit to the Matzoh Factory, the Seder table and matzoh will have a completely different meaning!

The factory will be open to the public on Wednesday and Thursday evenings from 6 until 9 p.m. as other times have been reserved for schools and groups. For more information, call the Chabad office at 798-9151.

Beth Emeth Holds Sisterhood Sabbath

Friday evening, March 11, there will be a Sisterhood Sabbath, at Congregation Beth Emeth, 300 W. Lea Blvd., Wilmington. This service will be conducted by Mrs. Annette Goldberg, President of Sisterhood, with members of the group participating, in commemoration of the 75th anniversary of the National Federation of Temple Sisterhoods, Women of Reform Judaism. Mrs. Goldberg will read from a Service that was composed by Mrs. Norma Levitt, of New York, a Past President of the N.F.T.S. This occasion is open to the community.

Israel Forum To Be Held At Beth El In Newark

Temple Beth El and the Newark Committee of Federation will co-sponsor a *Kallah* on Soviet Jewry. Dr. Joyce Freedman who has taught at Gratz College and Drexel University will be the scholar-in-residence.

On Friday evening, February 27 during Shabbat Services which begin at 8 p.m. Dr. Freedman will relate her experience with refuseniks during

her two visits to the Soviet Union. On Saturday morning, February 27 during services which begin at 10 a.m., Dr. Freedman will address the subject of the history of the Jews of Russia and Russian anti-semitism. A lunch will follow with an informal discussion led by Dr. Freedman. The charge for the lunch is \$2. Reservations should be made by calling the Temple office at 366-8330.

AKSE Sisterhood Plans Lecture Series

AKSE Sisterhood has announced that Mrs. Gladys Gewirtz will continue her Lecture/Discussion Series with a 2-session study of the Ethics of the Fathers — *Pirkei Avot*. The first of these sessions will be

held on Mon. March 7 at 8 p.m. The community is invited. Refreshments will be served. Call Rhonda Lehr (475-0573) or Vivian Goldberg at (478-7250) by March 1 for reservations.

Hedy Cohen On Purim

On Tuesday, March 1, 1988 the Sisterhood of Beth Shalom Synagogue 18th and Baynard will hold its monthly meeting in conjunction with the celebration of the holiday of Purim.

A mini luncheon will be served at 11:30 a.m. followed by a

talk about the holiday of Purim by Hedvah Campeas Cohen. Some of the topics of the talk will be, "Exploring the Pleasures and Possibilities of Purim for the Jewish Women," "Discovering old Traditions and New Choices in this Fun

Filled Holiday," and "How to make this Holiday enjoyable."

Babysitting will be available by reservation which can be made with luncheon reservations by calling Danna Levy at 478-7853. There will be a \$1.50 fee for the luncheon.

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These programs are made possible in part through a grant from the Delaware State Art Council, an agency of the State of Delaware and the National Endowment for the Arts, a federal agency.

Medical Cooperation Crosses Borders

By DAVID MARMER

Ten Arab doctors from Judea and Samaria currently are working as medical interns at the Israeli hospitals of Hadassah Ein Kerem and Hadassah Mount Scopus. The internships are organized jointly by the hospitals and the Civil Administration of the West Bank. Last year, the Civil Administration aided in the opening of brain surgery and open-heart surgery wards in Ramallah Hospital.

The Palestine Arab doctors, senior physicians and department heads practicing in West Bank clinics and hospitals, were chosen by a special committee of Israeli and West Bank doctors. Some spent several months in Hebrew *ulpanim* (language classes) to prepare them for work in the Israeli hospitals.

Included in the two-year internships are lectures, seminars, visits to different wards and discussions of clinical cases, new medicines, modern treatments and professional literature. The program covers all areas of medicine, and each doctor works one day per week in Israeli hospitals.

Several exceptional doctors spend five days a week in more extensive courses and will be trained for competency in all fields. After two years, the doctors will be tested, will receive a certificate of completion, and can then practice in both West Bank and Israeli hospitals.

The project began modestly in 1986 when six doctors interned individually at Hadassah Hospital. But a generous grant from several Europeans permitted expansion of the project within the normal framework of medical

internships in Israeli hospitals. Project initiators now hope to bring more doctors, including Gazans, to numerous Israeli hospitals, and for a longer period.

In a second, already completed program, 14 Gaza and 11 West Bank doctors interned for three years in anesthesiology. The internships were organized through Beilenson Hospital in Petach Tikva, under Dr. S. Kahanovitch. The Arab doctors were assigned to eight Israeli hospitals to reduce the possibility of segregation. Kahanovitch said "maximum cooperation" characterized the program.

Before the project began, only three qualified Arab anesthesiologists served 25 operating rooms in the territories, according to Kahanovitch. Technicians, with minimal training, often had to take over during surgery; now there is one well-trained anesthesiologist per operating

room. Under Jordanian and Egyptian rule in the West Bank and Gaza, respectively, no training had been provided in this field.

Israel's Civil Administration for the territories and a U.N. agency funded the program. Kahanovitch asserted that cooperation between the two was satisfactory at the start, but then Arab pressure apparently forced the U.N. to withdraw. When the anesthesiologists graduated, the Israeli physicians attended but the U.N. agency was not represented.

Participants expect few adverse effects from the prolonged unrest in the territories. According to one Israeli doctor, "I think (the physicians) understand it is a shame to lose hours of learning. This is the first time that joint projects exist between doctors from the territories and Israeli doctors, interactions which are very important to both sides."

(From Near East Report)

'Shoah' Shown In Soviet Union

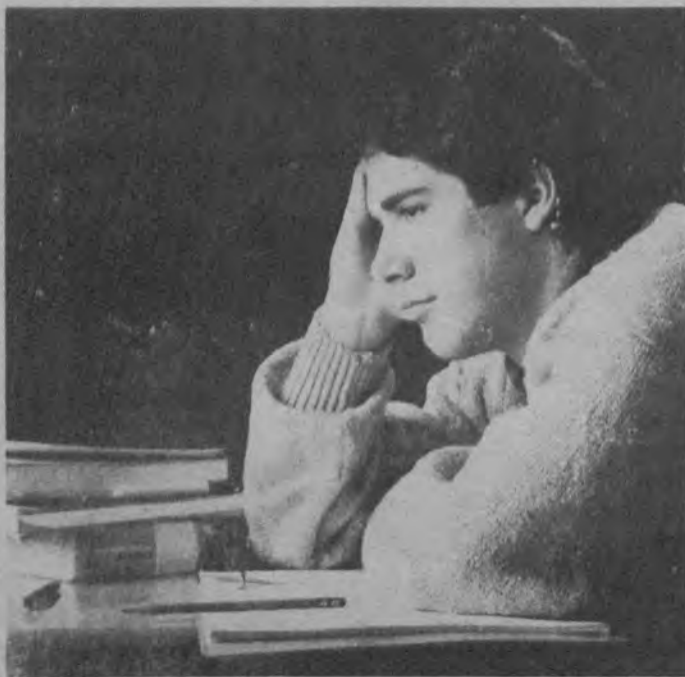
PARIS (JTA) — The French-made film Shoah, which traces the Nazi extermination of six million Jews on the very grounds where the Holocaust occurred, was to be shown in Moscow on Feb. 10 and 11. It is part of French Film Week which began in the Soviet Union on Feb. 7. The French film industry displayed its most important productions.

Shoah, which runs nine hours, was screened in two parts at the Soviet film center,

Dom Kino, according to its director, Claude Lanzmann. The film has received international acclaim and has already been shown in Poland, where it drew large audiences.

Lanzmann said he hoped it would also be shown on Soviet television. The director of the Soviet television and radio authority was in attendance at the Shoah screening and met with Lanzmann who was in Moscow with the French delegation.

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High Court Acts In Convert Case

JERUSALEM (JTA) — The High Court of Justice has ordered the Interior Ministry to register Reform convert Shoshana Miller of America as Jewish or show cause why it has failed to comply with a year-old court order to do so.

The court acted early this month after the ministry reluctantly agreed to register three other non-Orthodox converts — Gail Moscovitch, an American, and Claudia and Julia Varella of Brazil — within 14 days rather than answer their appeals.

The ministry's turnabout

came after Attorney General Yosef Harish, citing the Miller precedent, said that he could see no reason to object to the registration on non-Orthodox converts.

Chief rabbis Mordechai Elishu and Avraham Shapira denounced the High Court's decisions as unwarranted interference in *halachah*, or Jewish law. But non-Orthodox circles hailed the developments as significant in the effort to prevent the Orthodox religious establishment from amending the Law of

Return, which confers Israeli citizenship upon all Jews who seek it. The controversial "Who is a Jew" proposed amendment would recognize only Orthodox *halachic* conversions.

The *Jerusalem Post*, meanwhile, reported that Miller, who returned to the United States when her father became ill, said in an interview that her father had died recently, making it easier for her to return to Israel, although she would not say when.

B'nai B'rith Considering Office In Soviet Union

WASHINGTON (JTA) — B'nai B'rith International decided last month to take the first steps toward establishing its presence in the Soviet Union. At the same time, a letter was released from President Reagan to Morris Abram, chairman of the National Conference on Soviet Jewry, pledging to "continue to press the human rights question," which for him "will always be a front-burner issue."

The B'nai B'rith board of governors, meeting at its head-

quarters here, made the decision based on the sense that a large majority of the estimated two million Soviet Jews would likely remain there because of Soviet emigration policy. It is believed that no Jewish organization from abroad currently has an office in the Soviet Union.

The board voted that Seymour Reich, international president, "appoint a select committee to work with its European districts and its international council towards the

goal of testing glasnost and establishing B'nai B'rith's presence in Moscow."

The board resolved to call upon the Soviet Union to live up to its international responsibilities under the United Nations human rights covenants and the Helsinki Final Act and eliminate all forms of intolerance. It further appealed for international support of efforts to win the legitimate rights of Jews from Arab states, including compensation for property and assets and emigration.

U.S. Considering Sale Arms To Jordan

WASHINGTON (JTA) — The Reagan administration is considering a possible \$14 million sale of Sidewinder missiles to Jordan, according to a well-placed Capitol Hill source. A Pentagon spokesman declined

to comment on the prospect, except to confirm that Congress has not been notified officially of such plans.

The missiles, which the source termed the "most advanced" air-to-air missiles to date that the United States has made available for foreign governments to buy, would be deployed from eight Tornado fighter bombers that Jordan is in the process of buying from Great Britain.

A congressional source confirmed that the Reagan administration has begun consulting Congress on the issue. The source expressed concern that the sale could reduce the qualitative superiority that Israel's air force has over bordering Arab states.

The administration's proposed arms sales to Jordan in 1985 and 1986, which Congress blocked, contained 300 Sidewinders. Those packages, which were valued at between \$1.5 billion and \$1.9 billion, also included 40 F-20 or F-16

advanced fighter planes; 12 mobile Hawk surface-to-air missile batteries; 108 Stinger shoulder-fired surface-to-air missiles; and 32 Bradley Fighting Vehicles.

Observers say it is unclear whether the sale would go through if officially proposed. One source noted that \$14 million in Sidewinders does not constitute a "major" weapons sale and questioned whether members of Congress who helped defeat the \$1.9 billion sale would challenge this one.

U.S. Vetoes U.N. Resolution

UNITED NATIONS (JTA) — Israeli diplomats expressed satisfaction with the U.S. veto on Feb. 1 of a Security Council resolution calling on Israel to abide by the Fourth Geneva Convention of August 1949, which relates to the protection of civilian persons in time of war.

The United States was the only country to vote against the resolution. The other 14 members of the council all voted in favor. It was the second time in two weeks that the United States exercised its veto power to quash a resolution critical of Israel.

The resolution followed a series of meetings that began Jan. 27 to consider Secretary General Javier Perez de Cuellar's report on the situation on the West Bank and in the Gaza Strip. The report is based on the findings of Undersecretary General Mariack Goulding, who went on a fact-finding mission to the territories and Israel last month.

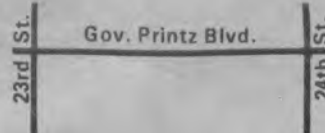
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The Rabbi Writes



Rabbi Herbert Drooz

Society Needs A 'Higher Loyalty'

The setting sun was touching the great sweep of reeds of the inlet of Big Moose Lake in the deep Adirondacks with a golden glow. Berny Kramer, my tent mate at our pioneer Boy Scout camp, was alone in his canoe, as I was in mine, as we searched the shore line to catch a glimpse of a deer family come to the water to drink before the night's rest.

Berny was ahead of me, around a turn in the inlet, and out of sight. I must have been stretching to catch sight of him when my vision was captured by a great hemlock growing out of a little island, with its crown arching toward the heavens and the setting sun. Suddenly my whole being was seized and enveloped and I became one with the hemlock, the waters, the mountains, the setting sun, and the heavens above. I was just fifteen and had been graced with a religious experience that has lived with me as an "only yesterday" across almost six very rich decades.

Perhaps it was this ex-

perience, and the blessing of a remarkably provocative Post-Confirmation Class teacher, Mrs. Leroy Blattner, that turned to religious thought. The Great Depression was pressing hard. A group of us, both Jews and Christians would join in going to Albany's Temple Beth Emeth and a variety of churches as high school ended and college in Albany began. Spirited debate on the New Deal, Socialism, and Communism sparked the air as we walked home. Sociology and History, it is true, were my exciting majors. Yet, those vigorous discussions always seemed to end with "one on the side of God." And I was the "one."

Yes, the good society must be based on more than adequate food, housing, and employment, as desperately needed as these were in 1934. No well nourished society could do it without the "Higher Loyalty."

Too few of us, alas, realize that the story of Creation with

which our Bible opens is the greatest lesson ever taught. Some of us do appreciate the story of Creation and of Adam and Eve as full of charm. But more than that, they are the greatest sermons ever preached. The Creator fills land, sea, and air with the creatures of the animal world. But God creates but a single man, and from Adam, creates his helpmate, Eve. It is the eternal lesson that whatever our race, creed, or color, we are one humanity. And, even though we began in Eden, a garden of paradise, we could not make it. We were to learn that we needed the ending cultivation of a spiritual paradise within our own souls.

The work of the scientist has been wisely described as "thinking God's thoughts after Him." Alas, too, that knowledge of the Creator's poetry of the atom and the awesomeness of His universe, so often turns us to idolatry, worshiping the work of our hands and forgetting God, our

loving Father and Creator of All.

My teacher, of most blessed memory, Prof. Abraham Joshua Heschel, had a far wider and deeper religious experience than do I. His very opening of *God in Search of Man* holds the religionists guilty for all that has befallen God in the eyes of man, of religion devoid of life: "It is customary to blame secular science and anti-religious philosophy for the eclipse of religion in modern society... Religion declined not because it was refuted, but because it became irrelevant, dull, oppressive, insipid. When faith is completely replaced by creed, worship by discipline, love by habit, when the crisis of today is ignored because of the splendor of the past, when faith becomes an heirloom rather than a living fountain; when religion speaks only in the name of authority rather than in the voice of compassion — its message becomes meaningless."

Abraham Heschel, you can

observe, does not suggest the Holocaust is the ground for our own distance from God. It was a world of numbed souls that permitted the Holocaust. If the synagogue, the church, and the mosque fail to awaken our souls, the terrible lesson of the Holocaust will be lost to us, and we, our children and our children's children will face an H-bomb Holocaust we seem not to want to even think about.

The library of writings by Abraham Joshua Heschel are pure poetry. They are not easy reading, though you will profoundly treasure a serious attempt. I enthusiastically recommend Professor John C. Merkel's *The Genesis of Faith, The Depth Theology of Abraham Joshua Heschel*, published by the Macmillan Publishing Company of New York in 1985.

Most of us have little knowledge of the varieties of Jewish thinking about God. We reject our adolescent concepts, and that is that. A most helpful,

(Continued to Page 23)

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A Time Of Testing

Once again the State of Israel and the American Jewish community are going through a severe time of testing. The Palestinian Arab riots in the West Bank, Gaza Strip and Jerusalem have aroused a firestorm of conflicting emotions to an extent not observed since the 1982 Lebanon War.

This special section of *The Jewish Voice* is an attempt to clarify the issues in the current crisis so that they can be better understood than the nightly images of violence on television. This section is also an effort to provide a counterbalance to what many perceive as a one-sided and unfair interpretation of the events in the area by the general media.

By ROBERT A. COHN

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The St. Louis Jewish Light

Among the more pressing questions and some possible answers which have been provoked by the current crisis are the following:

What specifically set off the rioting?

On Dec. 6, Shlomo Sakal, 45, a Jewish salesman from Tel Aviv was stabbed to death near Palestine Square in Gaza City. The Force 17 faction of Yasir Arafat's PLO claimed "credit" for the murder. Israeli police and army units imposed a curfew in the area and attempted to find the assailants. Two days later, at a main military checkpoint separating Israel from the Gaza Strip, an Israeli army tank-transporter collided with two cars, causing the deaths of four Palestinians and wounding seven others, all of them Palestinian laborers from refugee camps in Gaza returning from work inside Israel. Israel described the incident as an accident; the PLO described it as a deliberate act of revenge for the murder of Sakal. At the Dec. 9 funeral for the accident victims, stone-throwing rioters charged an Israeli military truck and hurled two Molotov cocktails. An Israeli soldier fired back, killing a 17-year-old rioter, setting off the current wave of violence which spread to the West Bank and East

Jerusalem as well as to sympathy strikes in Israel proper.

Why have Israeli troops resorted to "lethal force" instead of nonlethal methods to contain the violence, such as rubber bullets, water cannons and tear gas?

Israeli troops are relatively inexperienced and untrained in traditional riot control. In the initial phases of the rioting, often untrained troops would face extremely hostile rioters throwing not only rocks but fire bombs. After the initial period, Israeli troops were instructed to use nonlethal means to control the violence and to use "deadly force" only to protect against threats to their own lives. Israeli troops are now being trained in riot control and are more often using rubber bullets, water cannons and tear gas than live ammunition.

Why has Israel refused to give the

Palestinians the autonomy they have sought?

Israel has *not* refused to provide autonomy for the 1.5 million Palestinian Arabs in the West Bank and Gaza Strip. The Camp David accords and the Egypt-Israel treaty provide for a five-year transition period of limited autonomy for Palestinians while negotiations are conducted among Israel, Jordan and those Palestinians willing to recognize and coexist with Israel. Israel has repeatedly sought public and direct face-to-face talks with Jordan's King Hussein as well as with Palestinians who would recognize Israel's right to exist. While Likud and Labor parties in Israel remain split over Jordan's insistence on an international peace conference as an "umbrella" for the talks, all Israeli leaders are eager to resolve the Palestinian autonomy issue through negotiations.

The Gaza Strip: An Age-Old Problem

This article, prepared by Janice Ditchek, associate director, Middle Eastern affairs, was published in the ADL International Report, a periodic publication of the Anti-Defamation League of B'nai B'rith.

Introduction New York

The violence has shaken in recent weeks brought with it a wave of critical press commentary on the government's administration of and the security methods it employs on the West Bank and Gaza Strip.

For more than three weeks since the first demonstration in Gaza's Jabaliya refugee camp, television cameras and the news publications have focused on the protests of this restive population against the Israeli authorities. Yet, this preoccupation with the current coverage left little room for attention to the historical tragedy that defined Gaza long before Israel won the territory in 1967.

Gaza has never been anything but occupied territory. Ruled first by the Ottoman Empire for several hundred years, then by Britain and Egypt before Israel, Gaza has been long referred to as the "forgotten" or unwanted" territory. Largely ignored by Britain during the mandate, the strip later festered in crowded misery throughout Egypt's 19-year rule.

With no Arab government willing to negotiate the area's future or care for its

refugees, the Gaza problem has lain solely in the hands of its Israeli inheritors. While Israel had done more than any previous occupier to improve the quality of life in the area, all the world's hospitals, vocational schools, automobiles and telephone lines cannot calm Gazan political frustrations. For that, the solution remains unchanged: only Arab recognition and willingness to negotiate with Israel can solve the continuing tragedy of Gaza.

Historical Overview

Here follows a brief historical background highlighting Gaza's role and condition in recent Middle East history. Comparison of Egypt's and Israel's administration of the area should prove helpful in responding to claims that responsibility for the current unrest lies solely at Israel's doorstep.

The War of Independence

On May 15, 1848, Arab armies invaded Israel in an effort to crush the newborn Jewish State. By the war's end in early 1949, Israel had gained control of more territory than had been originally allotted to it in 1947 under the U.N. Partition Plan. The plan, which proposed the division of Palestine into two-states — one Jewish, one Arab — was adamantly opposed by Arab leaders who chose war instead and lost. As a consequence of this rejection, the U.N.'s proposed Arab state never came

into existence. Instead, part of the area designated by the U.N. plan as Arab Palestine was seized by Transjordan, which took the territory west of the Jordan River and the Old City of Jerusalem, and by Egypt, which occupied the Gaza Strip.

In early 1948, Gaza's population totaled 60,000. But months later, Arab calls to Palestinians within Israel to flee the newly established State resulted in a massive migration of refugees into the area, boosting the narrow strip's population to an estimated 200,000. With no economic infrastructure or administrative authority concerned about refugee absorption, Egyptian rule over Gaza is remembered bitterly by the Palestinians as a period of extreme neglect. Indeed, in 1949, it was UNRWA, not Egypt, that built the camps and established the expansive aid program for the refugees which remains in existence today.

Like most Arab leaders, Egypt's Nasser refused to resettle the refugees who fell under his control. Claiming instead that Palestinian absorption into Egypt would detract from the struggle for their homeland, he left the territory undeveloped. Its residents, moreover, were kept in squalid, exceptionally crowded conditions, restless and ready to serve as pawns in the Arabs' continued war against Israel.

(Continued to Page 12)



Palestinian youths, some who mask their faces to avoid being recognized, hurl rocks at Israel Defense Troops and news photographers. Tires and other debris burn barricading the road near El Bureij refugee camp.



Israeli Arabs staged a protest rally on Jan. 23 in Nazareth where an estimated 30,000 Israeli Arabs and Jews joined in solidarity with the Arabs of the Israeli-occupied territories. The protest strongly condemned the recent policy of beating and "strong arm" tactics.



Holding his automatic assault rifle in one hand, an Israeli soldier fires rocks at unseen Palestinians on Jan. 28.

An Age-Old Problem —

(Continued from Page 11)

Gaza Under Egyptian Rule

Throughout Egypt's 19-year trusteeship of the strip, Gaza was governed according to military law. During that period, the area served primarily as a free port for smuggling contraband into Egypt and as a base for training young Palestinian terrorists. From 1952 onward, the strip became the main staging ground for terror attacks on nearby Israeli settlements. Although begun as unorganized raids, by 1955, the Egyptian High Command established a 700-man unit in Gaza to stage attacks against Israel.

Indeed, throughout Egypt's administration of the area, terror was among the leading sources of income for the residents. Egyptian intelligence paid handsomely for each armed foray into Israel, and for every murder or act of plunder. This mode of employment continued with the PLO's formation by Egypt in 1964. As the PLO's principal financial and military backer, Egypt had a vested interest in the organization's success. It was toward that end that Gazan refugees under Egypt's control were forcibly conscripted to form the core of the PLO's early recruits.

In addition to smuggling and terror, citrus production and employment through UNRWA were among the few alternatives to joblessness in Egyptian-controlled Gaza. Egypt not only did little to relieve the endemic poverty of the strip, it placed tight political and economic restrictions on the refugees and severely hindered their chances for personal or commercial growth.

Unlike the Palestinians of the West Bank who were granted citizenship by their Jordanian occupiers, Egyptian citizenship was denied to the Gazan refugees. And only limited numbers of the Palestinians were allowed to enter Egypt each year. But for these few life was no easier: Gazans permitted to work in Egypt were banned from government jobs and denied all union benefits afforded to native and other foreign workers.

Perhaps most debilitating to the area's economic and psychological welfare was the impact of a permanent nighttime curfew and travel restrictions imposed throughout Egypt's 19-year rule. Although several thousand refugees were permitted to study abroad and work in underpopulated countries in the Mideast and North Africa, the majority remained isolated from the outside world. Due to concerns that a large influx of Palestinians would threaten internal stability, most Arab governments followed Egypt's lead by limiting the number of refugees allowed through their borders each year.

Gaza Under Israeli Rule

When Gaza passed into Israeli hands in June 1967, unemployment was as high as 48 percent among men in the refugee camps and 40 percent in nearby villages and cities. During the initial phase of its administration, Israel, which, like Egypt, governed the area in accordance with military law, sought to improve living conditions in Gaza and, at the same time, to neutralize the terrorist network in operation there.

Toward this end, the evening curfew that had become a permanent fixture under Egyptian occupation was lifted almost immediately. For the first time in nearly 20 years, the Allenby Bridge was opened and Gazans were free to receive visitors from neighboring Arab states. Also, in sharp contrast to Egyptian policies, Israel encouraged Gazans to

conduct trade outside the strip. In addition to affording a commercial link essential for economic growth, the open-bridge policy significantly eased the sense of isolation that had plagued Gaza's residents for so long.

The open-bridge policy was only one method employed by Israel to improve Gaza's economy. Realizing that it was to its advantage that life in the strip be normalized, Israel rapidly created new jobs for the refugees. Whereas under Egypt, all administrative posts were filled by the occupying authorities, within two months of the Six-Day War Israel decreased the number of officers involved in Gaza's administration, leaving the management of most local affairs and thousands of jobs to the residents. Three months later, the first residents of the area were offered work in Israel. In contrast to the obstacles posed by Cairo to prevent Palestinians from entering Egypt during its rule over the area, Gazans need apply only with Israel's Labor Ministry to travel and receive work permits inside Israel.

Critics argue that this step was taken to relieve Israel's need for a large pool of unskilled labor. In actuality, the move was part of a broad-based plan conceived by then-Defense Minister Moshe Dayan to curtail terror against Israel. Based on the belief that all but a few radical Palestinians would choose making money to planting bombs, Dayan's policy was aimed at raising the standard of living and restoring the personal dignity of the residents of the territories.

Under Dayan's plan, workers from the administered areas received the same wages as Israelis and qualified for all social benefits, except those solely applicable to members and former members of Israel's armed services. Furthermore, it was decided that all collective wage agreements and cost-of-living increments would automatically apply to workers from the administered areas. Strict guidelines were established to protect Palestinians from exploitation, requiring Israeli employers to contribute to a national fund providing severance pay, accident insurance, holiday and sick leave, health services inside Israel and medical insurance and facilities within the administered areas. As a final guarantee against on-the-job discrimination, all salaries and benefits were to be dispensed through a special fund managed by the Labor Ministry.

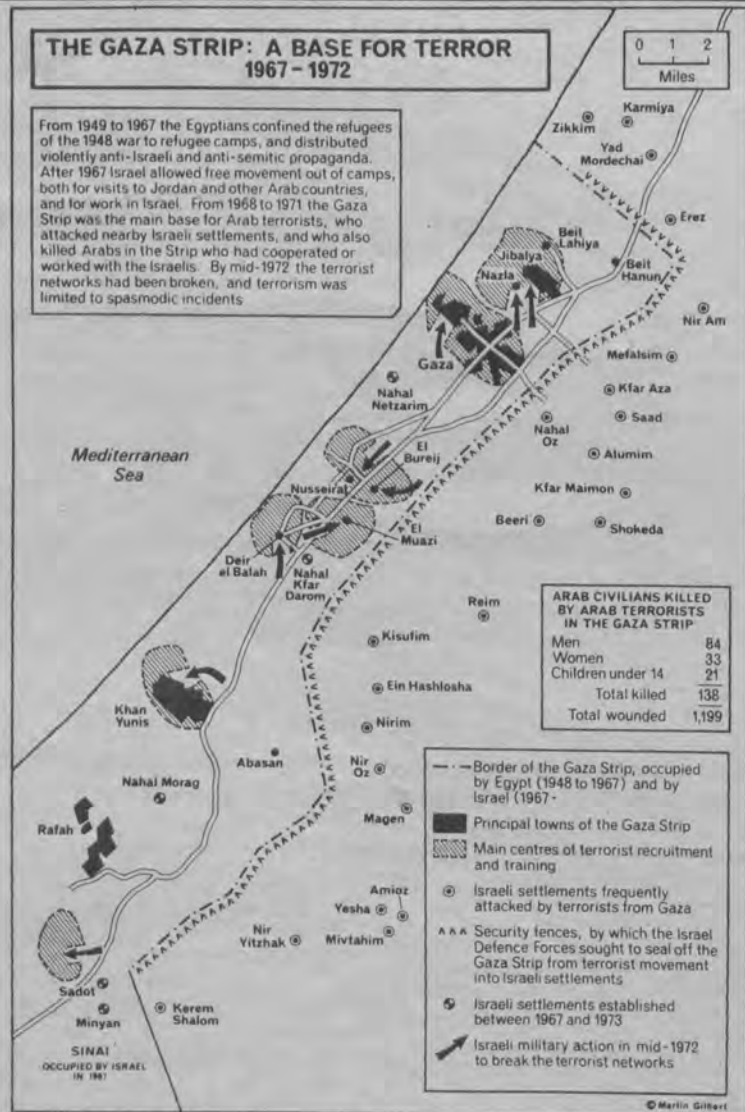
As Dayan had hoped, his plan resulted in unprecedented economic growth to all concerned and the quality of life was vastly improved on both sides of the Green Line. Due to Israel's efforts, unemployment dropped from 48 percent in 1967 to 0.4 percent in 1983. Similarly, government-built health facilities and medical technology transferred from Israel into the area, resulted in a significant decline in the infant mortality rate, dropping from 87 per 1,000 in 1968 to 41 per 1,000 in 1983. Productivity too has skyrocketed since 1967; today, agriculture and small trade have replaced smuggling and terror as the main forms of employment in Gaza.

These gains notwithstanding, Dayan's system began to show cracks in May 1972 when Israel opened its borders to all residents of the territories entering the country between the hours of 5 p.m. and 1 a.m. With the new regulations in place, the army canceled its policy of checking all work and travel permits at the borders.

No longer dependent on Labor Ministry permits to pass the military

THE GAZA STRIP: A BASE FOR TERROR 1967-1972

From 1949 to 1967 the Egyptians confined the refugees of the 1948 war to refugee camps, and distributed violently anti-Israeli and anti-semitic propaganda. After 1967 Israel allowed free movement out of camps, both for visits to Jordan and other Arab countries, and for work in Israel. From 1968 to 1971 the Gaza Strip was the main base for Arab terrorists, who attacked nearby Israeli settlements, and who also killed Arabs in the Strip who had cooperated or worked with the Israelis. By mid-1972 the terrorist networks had been broken, and terrorism was limited to spasmodic incidents.



roadblocks, increasing numbers of Palestinians began working as independent day laborers. The fact that day laborers were paid in cash and could evade income tax and health insurance deductions proved enticing to the refugees, many of whom, for nationalistic reasons, had already rejected the benefits offered them by Israel. Suddenly, a pool of illegal, unprotected workers emerged as easy prey for exploitation by greedy employers.

This stated, recent comparisons between the exploitation of illegal Palestinian workers and the South African government's policy of discrimination against black laborers are belied by the facts. Unlike South Africa, where blacks have little redress in the work place, the illegal Gazan or West Bank day laborer may apply to Israel's National Insurance Institute if injured on the job. Although many Palestinians refuse this compensation, those who have filed claims have been reimbursed in full. Additionally, the illegal workers who pay no income tax and make no contribution to the National Insurance Fund are still entitled by law to receive all cost-of-living increases as well as other benefits gained in collective agreements. Should an employer fail to increase the illegal worker's wages, that worker has the right to request the Labor Ministry or the Histadrut (Israel's trade union) to intervene, and, if necessary, take the employer to court.

Israel's efforts to improve the quality of economic and personal life in Gaza have met with considerable praise in some quarters of the world and with resounding condemnation in others — the latter being particularly true within the Arab world itself. For example, among the most controversial of steps taken to improve life in Gaza was Israel's decision to offer new housing as an alternative to the densely packed camps which have served as home to two-thirds of the refugees since 1949.

During the 1970s, Israel, in cooperation with eight international organiza-

tions, purchased state land to build low-cost homes for the camps' inhabitants. However, like other rehabilitation programs initiated by Israel, the rehousing project has been denounced by Arab and PLO leaders who claim that the refugees should remain in the camps until an independent Palestinian state is established. At first, Arab government opposition and PLO intimidation prevented the program's implementation. But today, the real needs of the refugees have begun to outweigh external opposition to the program and thousands of Palestinians have left the camps for modern facilities built by Israel. Sadly, despite its obvious benefits to the refugees, the rehousing project is still criticized by Arab and PLO leaders. They argue that only by staying in the camps can the Palestinians keep world attention focused on their cause.

Conclusion

As Gaza's most recent administration, Israel has done more to improve life for its residents than any of its predecessors. What is missing for Gazans, now as in the past, is hope for an independent political future.

Israel has repeatedly stated its willingness to enter talks and negotiate the future of the territories. But, in the 20 years since the Six Day War, no Arab state has responded in kind. Egypt, moreover, virtually abandoned Gaza during Camp David and has no interest in regaining control of the area. Jordan's attention has largely been focused in the West Bank and it has expressed little interest in helping the strip's troubled population by negotiating Gaza's fate.

Thus the current impasse. As long as Arab leaders and the PLO refuse to accept her existence, Israel will have no partner with which to talk peace and chances for Palestinian political representation will remain tragically dim.

Four Delaware Israelis Give Perspectives On Unrest In Occupied Territories

By PRISCILLA W. SIEGEL

The Palestinian uprisings in the occupied territories of Israel in the last two months, and the Israeli response to the riots have received worldwide media attention. The Israeli methods of dealing with the Palestinians have been the subject of considerable controversy and a source of anguish for many Jews throughout the world. Noted Israel spokespersons have been quoted in the press on the subject. *The Jewish Voice* feels it is valuable to know the reactions to these current events from Israelis who are visiting or living in our own community.

Five Israelis associated with the University of Delaware were interviewed: Ofer Kotler, a graduate student in ceramic sculpture who has been studying here for two years, is from Tel Aviv and will return to Israel in June. Adi Ben-Israel, a mathematics professor who has been living in America since 1975, makes frequent visits to Israel. Haim Shalev, a chemist with a government lab in Israel, will complete one year as a visiting scientist at the university this June and return to his home in Haifa. Rami Shtokhaimer, a physicist at the Technion, and his wife, Ruth, a computer scientist, are also returning to their home in Haifa this summer, winding up a three year stay at the university in the Computer Science Department.

The following are the questions presented to these Israelis and their close-to-verbatim responses:

Jewish Voice: What do you think sparked the Palestinian rioting in Gaza and the West Bank two months ago?

Kotler: There was no leader and no outside influence. It started as a small seed in Gaza and spread like fire to the West Bank. The Palestinians were ready for it. This is the third generation of Palestinians living under the gun and they could no longer tolerate the oppression.

Ben-Israel: It did not start two months ago, but it is part of a historical struggle that goes back to the 7th Century when Jews who lived in Arabia did not surrender to Islam. The Koran has defined the role of Jews and Christians as second class citizens in Islamic countries — this is a religious war based on the religious fanaticism and xenophobia of the Moslem world. Within this context, this latest rioting is irrelevant. Murders of Israeli merchants and civilians have been an ongoing and little reported phenomenon over the years.

Shalev: In my opinion, the cause is that after twenty years of occupation of the West Bank nothing has been done. The Palestinian leaders are trying to remind the world that the problem still exists. Having no success on the battlefield, they are expressing their frustration by rioting in the streets.

Shtokhaimer: The cause of the unrest is basically Palestinian dissatisfaction with their ongoing situation. I don't believe it was spontaneously started, but it was some outside influence which instigated this latest rioting.

J.V.: How do you feel about the riot control methods used by Israeli soldiers? Can you see any alternative ways of restraining violence?

Kotler: It's really confusing. I don't like

it, but it's kind of a trap. They have no choice but to follow government orders. If it was up to me to participate, I'd probably go to jail. I couldn't do it. An alternative way? Just one phone call to a PLO leader and start to talk. We must negotiate. There is no other solution. It's not a question of pride. The Palestinians have adopted Israel's 1948 methods against the British. Israel is using the same methods as are being used in South Africa. The killing goes on, on both sides. If the fighting continues, there is no winning — except maybe for the Palestinians who are ready to be martyrs.

Ben-Israel: The Israeli government is sensitive to outside opinion. First live ammunition was used and then they moved to rubber bullets and clubs, and still they are criticized. But I don't see any alternatives.

Shalev: The soldiers' methods are justified and correct, and I feel that even more drastic measures need to be taken to stop the disorders. The area should be closed as a military zone according to the rules of an occupied territory until peace is restored within the area.

Shtokhaimer: I feel bad about the use of violence. But it depends upon whose shoes one is in: If I were a soldier being attacked I would probably use any method to protect myself. It is impossible to be perfect. At the very beginning of the rioting tough methods should have been used to stop it, not necessarily shooting — maybe a curfew should have been imposed.



Haim Shalev

J.V.: What do you think of the world view which holds the Jews to a higher moral standard than that which is applied to other peoples? What of the idea expressed by some Jews that they should hold themselves to a high moral standard?

Kotler: The double standard is appropriate because the Jews have adopted a double standard. Israel is over-reacting and has forgotten a lot of morality. We're not following the moral teachings of the Bible. Sometimes I feel that I can't stand straight anymore. If we want to be respected, we have to act accordingly. Now we're acting like everyone else. We're no longer special and we have to pay the price.

Ben-Israel: Well, in a way it is a kind of compliment to the Jews that the world

considers them to have such high moral values. And I believe that the Jews should maintain those standards. It is ironic that these standards make Israel so vulnerable. Israel has reflected its sense of morality by the humane way it treats the Arab nationals. Despite the threats of destruction by the Arab world, Israel provides its Arab citizens with full civil rights. Jerusalem's hospital facilities are available to Arabs not only from Israel but from the Arab states — even some members from Khomeini's family came to Jerusalem for medical treatment.



Adi Ben-Israel

Shalev: The world likes not the stronger, but the suppressed people and prefers to see the Jews suppressed so that they could express their pity. Personally, I would rather not be in the position of receiving the pity of the world. As far as Jews maintaining high moral standards, it is nice to say, but what can you do in the face of such disorder? What should we do — stand and wait until we are killed? It is not always possible to operate on such a high moral level.

Shtokhaimer: I'm glad that the world thinks so highly of the Jews, but I don't think they should expect more from Jews than from anyone else. I do agree that the Jews should hold themselves to a higher moral standard. And from a pragmatic point of view, they have to take into account world opinion.

J.V.: Why do you think the media has turned the spotlight on Israel's tough methods of dealing with the Palestinian demonstrations?

Kotler: The world has developed a sensitivity toward Israel. From the 50's on, Israel was a kind of wonder — an admired and respected country. The world was waiting for Israel to fail. There is anger because Israel doesn't seem to care about world opinion.

Ben-Israel: The American media has been especially bad. Other countries seem to give more thoughtful and balanced coverage of the events in Israel. In America everything needs to be fast, including instant communication of news and ideas. Also, since Israel is an open and democratic country, the reporters have ready access to almost everything that is happening. Six hundred reporters from around the world are covering the actions of 3000 Israeli soldiers — that's one reporter for every five soldiers. The Palestinians are playing to the press. If the reporters had been banned, there would be fewer riots.

Shalev: I don't like to say it, but I think it is anti-Semitism. I think it would be good to keep the media out. There is not nearly as much reported on the actions of the Russians in Afghanistan, or on what the Iraqis and Iranians are doing to each other. But I think, also, that Israel should take a more active role in correcting the biased picture presented by the media. Israel has to educate the world on an ongoing basis. This rioting should be seen within a historical context, and the general public constantly reminded that the Arab world has for forty years maintained bad conditions for the Palestinians for propaganda purposes.

Shtokhaimer: The media always highlights the plight of the underdog, because the media wants to sell news. And it's partly Israel's fault — Israel has poor public relations.

J.V.: What moderate Palestinian elements exist in Israel that might help bring the situation under control? What do you think of Yassar Arafat in comparison with other extremist Palestinian leaders?

Kotler: I am sure there are Palestinians who will negotiate. Reality is negotiations. Arafat has said that he is willing to recognize Israel. Israel should say that we will talk unconditionally.

Ben-Israel: In Israel there are many moderate Arab citizens. In the territories, there are no moderates left — they have all been murdered. And Arafat is about the same as all the other extremist leaders. Arafat does not recognize the State of Israel.

Shalev: There are moderate elements but they are afraid to say anything. They would be killed. Some have already been killed. Arafat is not the most extreme of the Palestinian leaders and it is possible to deal with him, but he must first recognize Israel as a state and cancel his resolution to destroy Israel.

Shtokhaimer: There are very few moderates. The PLO is a terrorist organization. All the moderate forces were eliminated. Arafat may be more politically moderate, though his aims are not moderate. However, he does not have the power because if he acts as a moderate he would be killed.

J.V.: What other political solutions are possible to maintain a peaceful internal situation for Israel?

Kotler: Israel should leave the occupied territories in an orderly fashion, and

(Continued to Page 14)



Ofer Kotler

The Anguish Of Unrest

By MITCHELL BARD

The Israeli response to the Palestinian rioters in the Gaza Strip has once again put American Jews in the position of trying to defend Israel and minimize the damage to its prestige in the United States. However, if events such as the massacre at the Sabra and Shatilla refugee camps in Lebanon are any indication, it is unlikely that there will be any diminution of public support for Israel as a result of the negative publicity.

It is also important to remember that Americans have no obligation to defend Israel's actions, but rather to place them in context. Others have enunciated this context, so rather than repeat familiar arguments, allow me to raise some issues "within the family."

Foreign Minister Shimon Peres of Israel made a very interesting observation on television. He pointed out that the demonstrators were not carrying pictures of Arafat or chanting slogans in support of the Palestine Liberation Organization. This contrasts with the behavior of the Iranians prior to their revolution, who incessantly marched behind placards of the Ayatollah Khomeini.

This may indicate that the Palestinians are frustrated not only with Israel, but with their own self-appointed leaders who, after all, have not regained a single inch of Palestinian land in more than two decades of armed struggle. If this is true, then their actions illustrate that the Lebanon war made the PLO all

but irrelevant to the peace process.

But Peres immediately contradicted himself by claiming the riots were instigated by the PLO and its supporters. It makes little sense to claim that the Palestinians have lost faith in Arafat, but that their actions are still controlled by the PLO.

It is more likely that the current unrest is to a large extent spontaneous. Some events may have been orchestrated, but others clearly are a response to Israeli actions such as arresting and killing protesters.

The Gaza riots also indicate that Israel has been lucky for the past 20 years. During that time, the more than one million Palestinian Arabs under their control have remained just that — under control. True, it has not been all luck; the government has imposed a very effective system of repression to maintain the population's quiescence.

Yes, the Israelis have done many things to improve the lives of the Palestinians, but we should not confuse their relatively benign treatment with the fact that they are under occupation.

How much longer will those hundreds or thousands of Palestinians, many still confined to squalid refugee camps, remain quiet? Will the Israeli military apparatus be able to insure that stone-throwing does not escalate to armed conflict on a much broader scale? Perhaps. The far right in Israel has consistently argued that the territories represent no danger to Israel. We are now witnessing the danger.

How would the Palestinians react to the not-so-far right's suggestion that the territories be annexed? Would the Palestinians line up quietly to board railroad cars to be deported, as Kahane and recently more mainstream Israel politicians have suggested? Would Jewish soldiers be prepared to enforce the deportation orders?

Israel has taken great pride in the treatment of its Arab citizens and frequently praised their loyalty. For the first time, however, the Arabs have begun to show that they will not necessarily remain silent while they believe their brethren are mistreated. Their strikes and other actions in support of the Palestinians in Gaza are not acts of disloyalty to Israel, but they should serve as a warning that it is unreasonable to expect them to remain loyal forever if there is no progress toward ameliorating the refugees' plight.

How much longer will Israelis be willing to shoot Palestinian women and children? There are growing numbers of Israelis who are expressing an unwillingness to serve in the territories.

Meanwhile what is the psychological effect on those that do serve? Soldiers are trained to kill similarly armed and trained soldiers, not stone-throwing youths. Being pelted with rocks is dangerous, but could you sleep easily at night knowing that you had shot a child who had thrown a rock at you? If a Jew could, wouldn't that be a serious problem as well?

The issue is not whether Israelis should defend themselves; of course they must. Golda Meir said the saddest aspect of the Arab-Israeli conflict is not that Arabs kill Jews, but that Arabs force Jews to kill Arabs.

The most important question is: Can Israel do anything so that Jews no longer must kill Arabs? Traditionally, the answer has been that Israel cannot do anything until an Arab leader steps forward to negotiate peace. But that has only happened once in the last four decades. What if no other Arab leader ever comes to Jerusalem? What then?

(Mitchell Bard is a foreign policy analyst living in Washington, D.C.)

Local Israelis —

(Continued from Page 13)

gradually allow a Palestinian state to emerge. This could be accomplished by international cooperation, including the Arab states. Jerusalem could be a dual controlled city. Of course, Israel will have to remain alert and watchful, but should be careful about being trigger happy. The gamble must be taken.

Ben-Israel: There is no immediate desirable political solution. Russia's irresponsibility in exploiting the Arabs for their own ends has caused a lot of problems. Perhaps, in the distant future, if the superpowers can act together, a peaceful solution could be imposed on the Middle East. In the near future, Israel could gamble with giving Gaza over to the Palestinians, and if conditions of peace are met, then Israel can consider giving over other areas, such as Nablus and Jericho. An international peace conference is just an exercise in propaganda. The current rioting will come to an end when the Palestinians grow tired.

Shalev: I personally believe that ultimately negotiations must be with Jordan. It is not possible to give the West Bank to the Palestinians. Their homeland should be Jordan, since 60% of Jordan is Palestinian. In the meantime, the Palestinians will give up their rioting — they can't stand this disorder for a very long time. They are not as fanatic as the Iranians.

Shtokhaimer: Maybe in fifty years a Palestinian state could be created on the West Bank. As an intermediate measure, perhaps the Palestinians could be allowed self-government with elections which would eventually lead to autonomy. It is not realistic for the Palestinians to enter into an agreement with Jordan. An agreement has to be between Israel and the Palestinians.

J.V.: What changes in attitude by friends and colleagues in this country have you experienced since these recent uprisings?

Kotler: No changes. But there is a danger. People know that American Jewish money is being used to settle the West Bank, and it could be seen that American Jews are supporting a kind of racism in Israel. I think the Federation should exert pressure on Israel for the creation of a Palestinian state and to start negotiating. We must face reality or it will be an endless war.

Ben-Israel: At the University there is less chance of negative feelings coming out.

Shalev: If anything, I have received more sympathy recently.

Shtokhaimer: We have not experienced any changes in attitude.

Confederation Of Territories With Jordan Suggested By Retired IDF Official

By ERIC ROZENMAN

Resuscitating the autonomy idea of the Camp David Accords depends on three things, said Brig. Gen. Ephraim Sneh. Sneh, who recently retired from active duty in the Israel Defense Forces (IDF) after serving two years as head of the Civil Administration for the West Bank, spoke to Congressional staffers last week.

He said that "a new autonomy plan must correct the weaknesses of the Camp David plan... Jordan and the Palestinians must participate in the negotiations... It can't be agreed between us, (Secretary of State George) Shultz and (Egyptian President Hosni) Mubarak."

Sneh dismissed "unilateral autonomy" — suggested by some Israeli politicians — as impossible: "You must have a partner... If the arrangements is not supported by the Palestinian Arabs in the territories, it will not succeed."

The local, self-governing authority must administer water resources and state lands, something not clear in the Camp David provisions. "If someone thinks control of sewage and hospitals will satisfy the Palestinians, he is mistaken..."

"If someone thinks we will accept terrorist bases 20 miles from Tel Aviv, he is mistaken too," Sneh stated.

"But I think there is a solution" short of an independent Palestinian Arab state which would "threaten Jordan more than (it would) Israel." A West Bank and Gaza Strip state would not be viable economically, he said. But a con-

federation of the territories with Jordan might accommodate the needs of all three parties.

All sides require a "fixed, very detailed schedule" for proceeding to talks on a final resolution, something else which the Camp David language left vague, Sneh said. Taking such steps could "dramatically" bring "much more stability" to the territories.

"But if it comes up that all this talk about autonomy is only to gain time... the result in the territories could be very destructive." He said he believed that "such a limited autonomy" as the coalition Israeli government.

A physician, Sneh participated in the 1976 Entebbe raid, and in 1981-1982 commanded Israeli forces near the Lebanese border. He now works as director-general of the Golda Meir Association, which sends its own teachers and programs about democracy, pluralism and Jewish tradition into Israeli schools.

December's outbreak of violent demonstrations in the territories was "spontaneous," Sneh noted. He recalled that Palestinian Arabs "said recalled that Palestinian Arabs "said very proudly to us that... we did it ourselves."

If PLO Chairman Yasir Arafat tries to participate directly in Israeli-Palestinian-Jordanian diplomacy, he risks organizational unity and attacks from "far-left radical factions" including the Democratic Front for the Liberation of Palestine and the Popular Front for the Liberation of Palestine and the

Popular Front for the Liberation of Palestine. If he steps aside completely, "Palestine and the Popular Front for the Liberation of Palestine and the Popular Front for the Liberation of Palestine. If he steps aside completely, "Palestinians will blame him for missing an opportunity."

What "is very likely to happen," Sneh said, is that local Palestinian Arab leaders will get the "silent blessing" of the PLO to negotiate, "And in these conditions... a local leadership may emerge."

These leaders might not be those who helped organize the riots after they began, but more pragmatic business and professional people. "They know not only our weak points, but how strong we are," Sneh asserted.

Responding to charges that Israel used excessive force in trying to regain control, he said "the level and character of the violence in the territories is not the level you know" from student demonstration in the West.

In the latter, protesters and police "still belong to the same nation... they don't intend to kill (the security forces) but to express their problem. These demonstrators (in the territories) want to kill... It's not just a protest but a confrontation between two national movements."

Softer measures "did not always work and "the only way to contain it is by using force." Some troops out of the thousands deployed may violate orders, but "there is no policy of reprisal, of (after-the-fact) punishment by beatings."

Kutz Home Renovations Nearing Completion

Renovations which have taken nearly three years and have cost \$110,000 are nearing completion. The project has been funded by the Auxiliary of The Milton & Hattie Kutz Home, primarily with proceeds from the Galas of the past three years.

The work involved replacing all wall-coverings in corridors of the Home, some of which were installed when the Home was built in 1960. Complicating the process was the deterioration of some walls - referred to by the staff as the "plaster disaster." Two of the Home's five wings required extensive plaster repair. Because of concern that the renovations

would inconvenience residents or, even worse, aggravate health problems, much of the plaster removal was done under movable plastic partitions. While residents were relocated to other parts of the building during the most dust-filled days of the project, at other times they enjoyed watching the work progress. The residents have expressed pleasure at the brighter, more colorful decor of their Home.

Recognizing that one of the favorite gathering places of the Home's residents is the front lobby, a decision was made to expand this area. This required construction of offices on the Home's previously unfinished second floor and relocation of the administrative operations to that new office.

Space utilization plans and

other design features of the project were developed by Mitchell Associates; L.P. Olivers, Inc. is the contractor. Each wing of the Home is being given a distinctive color treatment to assist residents in orienting themselves. Some of these colors were suggested by a scheme of colored floor tiles used in the original construction of the building. Harry David Zutz, who was involved in planning the structure in 1960, recalled that the idea of using different colors to help people locate themselves was first employed in industrial plants and later adopted by planners of geriatric institutions. Red, blue, and green tiles in the floor lead to the original three wings of the Home. (Two more wings were added in 1970.)

Clearly, considerable planning and commitment were needed to undertake this ambitious renovation project. The project was begun during Joan Wachstein's term as Auxiliary President and is being completed under the leadership of Faith Goldman. The Auxiliary is composed of over 500 men and women and raised funds through its annual Gala, donor luncheon and other events. The Auxiliary's main objective

is to add those "extras" which enhance the quality of life of the residents of the Home. Funding for the project reflects the financial success of the last three Auxiliary Galas.

The public is always welcome to visit the Kutz Home. However, a special invitation to the community will be issued to tour the renovated facilities in late April, in conjunction with the Home's Annual Meeting.

Bureau Of Missing Persons

United Jewish Appeal established the Bureau of Missing Relatives directly following World War II. The Bureau still in operation and located in Jerusalem is offering a vital service to those who seek help in locating missing family members. For information or to make an inquiry contact The Bureau of Missing Persons, P.O. Box 7171, Jerusalem 91071, Israel.

East Germany Agrees To Pay Reparations

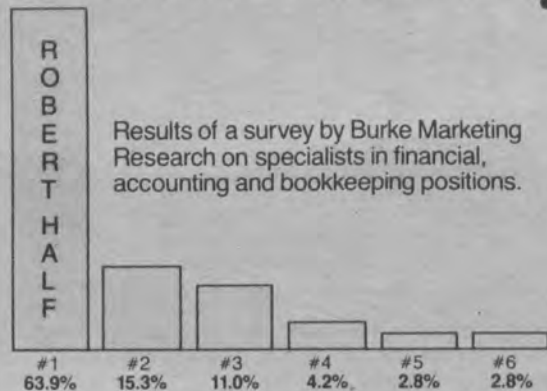
NEW YORK — East Germany has agreed in principle to pay reparations to victims of the Nazis during World War II, according to Elan Steinberg, executive director of the World Jewish Congress.

Steinberg said East German officials have told congress representatives that after nearly 40 years of refusal, "they no longer have any objection in

principle to reparations to Nazi victims."

However, it was not clear whether only Jews or all victims would receive the payment, reportedly to be made in both currency and commodities. Reparation talks are underway between East Germany and interested organizations in the United States, according to Frank Mader, press officer of East German Embassy in Washington.

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Calling All Blended, Second, Step, Reconstituted And Amalgamated Families

By HEDVAH CAMPEAS-COHEN
Once upon a time, every blushing bride floated down

the aisle on her parents' arms, wearing white. The nervous young groom surreptitiously wiped his sweaty palms as he

strode down to the *hupa* between his parents. And a giggling child, a niece or a cousin, scattered fragrant rosepetals on the guests and the floor indiscriminately.

Jews are a marrying people. They are not discouraged if their first marriages end in divorce. Although one-half of current marriages will disrupt, nearly 80% of the people involved remarry within five years. Even if we make mistakes we continue to believe in marriage.

Some couples approach remarriage as a second shot at "Happily ever after." Others

are a bit gun shy. But, "happily ever after" scripts provide little guidance for relationships when the bride and groom wear designer suits, and the flowerchildren are their offspring from previous marriages, and the honeymoon is squeezed into a few days away from the office.

Perhaps the greatest difference between first and subsequent marriages is their complexity. Complexity offers multitudes of opportunities for richness and for problems. A couple's best shot for a successful second marriage is to explore and make conscious decisions about the issues that can later turn into problems. The following questions may be used as a starting point for your pre-(or post)-nuptial discussions:

1. What happened the first time around?

The Talmud tells us that "when a divorced man marries a divorced woman, there are four minds in bed." (Pesachim, 112a). Whether a first marriage ended in divorce or death, each partner brings with her/him a legacy of experiences and expectations. The first marriage contained numerous positive emotional, spiritual, and personal experiences, as well as negative ones connected with ending it. Feelings of rejection or abandonment are common. Be aware the "He" or "She" will be a silent partner in many discussions. Explore what you



Hedvah Campeas-Cohen is a Licensed Clinical Social Worker, and a member of the Academy of Certified Social Workers. She has been a psychotherapist at Jewish Family Service since 1979, where she is also Director of Jewish Family Life Education.

liked about your first marriage(s). What have you learned? What do you want to be different this time?

2. Why do you want to marry again?

This sensitive question, almost unthinkable in a first (Continued to Page 21)

Jewish Family Service and the Jewish Community Center are co-sponsoring a program called "Second Family" on Monday, March 28, at 7:30 p.m. The speaker will be Hedy Campeas-Cohen, L.C.S.W., and as part of the program participants will play "Second Time Around: The Blended Family Game."

Call Elaine Pizor, 478-9411, or Jackie Deitch, 478-5660, for information.

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I went to Jewish Family Services. I don't know if my marriage is going to last, but with their help I've begun to make some changes. I'm sorry I wasted all those years. So if you and your wife need help,

Dear Rachel,
Thank you for your reply to the Native Delawarean who was ashamed of the obnoxious New York Jew (1-22). I have also been guilty of the same intolerance this woman possesses. Your reply to her really hit home.

I have cut the letter out and am taping it to my refrigerator door. It will remind me of who I am and to not be ashamed, but proud of the fact that I am Jewish.

Live and Learn
Send letters to "Rachel, c/o Jewish Family Service, 101 Garden of Eden Rd., Wilmington, DE 19803." Names and details will be altered in published letters to protect your privacy.

Japanese Rabbi Urging For Steps To Combat Anti-Semitism There

By HOWARD ROSENBERG
WASHINGTON (JTA) — American Jews should construct a Jewish cultural center in Tokyo to disseminate information that would counter negative Japanese perceptions of Jews, according to Japan's sole rabbi.

Michael Schudrick, spiritual leader of the Jewish Community Center in Tokyo, explained that the stereotypes were essentially the result of a recent spate of anti-Semitic books. He delivered his comments following a conference on that literature sponsored by the American Jewish Committee on Feb. 3.

officials from the Japanese Embassy in Washington attended portions of the conference. He said one of the political counselors told the group the phenomenon of anti-Semitic literature in Japan was short-lived. David Goodman, professor of Japanese comparative literature at the University of Illinois, Champaign-Urbana, told the conference that roots of these books may be concern over Japan's international stature, including economic and political ties with other countries. He said the literature "is not related to Israel" and is intended specifically "to

relative to the yen to the shooting down of Korean Airlines flight 007 — that it's all the machinations of the Jews," Goodman said.

Uno warned that "the internationalization of Japan is the Judization of Japan," and should the Japanese "want to avoid being taken over by the world Jewish community, they must not internationalize, but they should adopt the strategy of Adolf Hitler," Uno acknowledged that Hitler and former Soviet leader Josef Stalin killed millions of Jews, but argued "this was done out of necessity," Goodman said. He said Uno's books show "the Japanese are capable of full-blown Nazi anti-Semitism."

Goodman added that a television program aired last December was anti-Semitic in discussing "Jewish capital." It was adapted from a comic book describing the Japanese economy. He said that while Japanese viewers probably do not find such anti-Semitic portrayals of Jews "objectionable," they are "profoundly offensive to the Jewish community in this country and they present a very real danger in cordial U.S.-Japan relations."

David Harris, AJCommittee's Washington representative, said in an interview that Japan's limited diplomatic relations with Israel and sympathy toward Palestinians likely exacerbates the anti-Semitic writings, although the two are not directly related.

Japan's tilt toward the Arab world often has been considered a result of its enormous reliance on oil and other energy resources from the Middle East. Japan receives more than 99 percent of its petroleum from abroad. A Palestine Liberation Organization office was set up in Tokyo in 1977 and PLO leader Yasir Arafat visited the country in 1981.

Harris said there has been a recent improvement in Japanese-Israeli relations. Trade over the first half of 1987 was up 50 percent over the comparable 1986 period, when it totaled \$400 million. He also noted the Mitsubishi company's recent announcement that it would market its cars in Israel by a Japanese economic delegation, following a similar visit to Japan the previous month by Israelis.

Japan's ambassador to the United States, Nobuo Matsunaga, cited those developments in a November 1987 letter to members of Congress. He also cited the September meeting in New York between Israeli Foreign Minister Shimon Peres and Tadashi Kuranari, then his Japanese counterpart, as well

as an October visit to Israel by Takeshi Hamano, then Japan's vice minister of foreign affairs.

Harris said improvements are needed in Japanese reporting on Middle East affairs, which he said is "largely sympathetic to Palestinians." He also asserted that while Japan vigorously denies it has participated in the Arab boycott of companies doing business with Israel, "more observers believe otherwise." He said there is potential "for substantially greater trade between the two countries." He also called for senior Japanese officials to pay their first visits to Israel.

“Uno warned that the internationalization of Japan is the Judaization of Japan, and should the Japanese want to avoid being taken over by the world Jewish community, they must not internationalize, but they should adopt the strategy of Adolf Hitler.”

Approximately 170 Jewish families live in Tokyo and no more than 1,000 Jews are in Japan at any given time, the rabbi estimated. The Japanese government and people are not anti-Semitic, he said, and "no significant acts" of anti-Semitism have taken place in Japan in recent years. The problem, as he saw it, was that some "very unscrupulous authors" were "taking advantages of" the Japanese public with the anti-Semitic books.

Theodore Ellenoff, AJCommittee president, said that two

discredit the Japanese-American relationship," as well as Japan's democratic institutions.

Goodman cited two anti-Semitic works that have sold a combined one million copies: Masami Uno's "If You Understand Judea, You Will Understand the World" and "If You Understand Judea, You will Understand Japan."

The books invoke "a long-since discredited forgery from Czarist Russia, 'The Protocols of the Elders of Zion,' to explain everything from the devaluation of the dollar

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IDF Worried About Effect Of Riot Duty Soldiers

By MARC DUVOISIN

Reprinted with permission from *The Philadelphia Inquirer*, Jan. 31, 1988.

SAAIR, West Bank — The bearded young Israeli paratrooper remembered the incident distinctly — and with a degree of remorse.

While on a routine patrol two weeks ago, his unit encountered a series of roadblocks erected by Palestinian demonstrators on the outskirts of this village in the rugged Hebron Heights. Farther on, they heard excited shouts from inside the mosque. In the center of town, an angry crowd descended on them, hurling rocks.

The soldiers charged the throng. In line with standing orders to arrest riot leaders "with force," the young Israeli grabbed a man of about 20 and began punching and kicking him.

The Israeli, a 24-year-old university graduate named Paul, said the other day that he was not proud of what he had done, although he had been following orders. "All my life, my education has been against hitting a person," he said. "I don't like it."

Such misgivings are far from unique. As Israeli authorities have struggled to control the unrest in the West Bank and Gaza strip, resorting to extended curfews and officially sanctioned beatings of protesters, many soldiers have developed grave reservations about the role that they are being asked to play in the occupied territories.

Civilian Adversaries

Trained for combat, they are being sent into villages and refugee camps to face civilian demonstrators. Their adversaries are not enemy soldiers armed with rifles, but teenagers hurling bricks, bottles and crude Molotov cocktails.

The army has been ordered to suppress a popular uprising, not to win a war. As a result, its proud self-image as the defender of the state — repelling Arab invasions in 1948, 1967 and 1973 — has been tarnished by the spectacle of Jewish soldiers clubbing civilians and smashing the locks off shuttered Palestinian shops.

"We're not trained to do this kind of work," said Ori, 20, a member of a paratroop company assigned to Saaair, about 12 miles southwest of Jerusalem, near the city of

Hebron. "We don't like to beat people."

Had he done so? He was asked.

"Sometimes you have to," he replied uneasily.

"When you are surrounded by 20 people," another soldier interjected.

"It's very difficult," Ori said, "but we have to carry out our orders or we go to jail. We have no choice."

Serving in the territories has never been popular among Israeli soldiers, and the feelings of ambivalence have sharpened as a result of the wave of disturbances that erupted in early December.

Soldiers interviewed Friday in Saaair — they were identified by their first names only in accordance with army regulations — expressed particular unease at having to carry out the policy of "force, might and beatings" announced on Jan. 19 by Defense Minister Yitzhak Rabin.

Minimize Casualties

In authorizing soldiers to use physical force against protesters, Rabin said that he wanted to minimize casualties from gunfire while giving his troops a potent deterrent against renewed rioting.

Reports of widespread and often indiscriminate beatings have provoked intense domestic and international criticism, including calls for the defense minister's resignation.

Relief workers in the West Bank and Gaza contend that hundreds of people have been dragged from their homes at night and brutally assaulted. Rabin and top army officials have acknowledged "irregularities" on the part of a few overzealous soldiers and have promised to punish the offenders.

The soldiers in Saaair suggested that the policy may have gotten out of control because it was accompanied by severe restrictions on the firing of weapons.

Those restrictions had been imposed several weeks earlier, after the shooting deaths of Palestinian demonstrators provoked a worldwide outcry. At least 35 protesters were killed by army gunfire between Dec. 9 and Jan. 15. One more was shot dead by an Israeli civilian.

"As a soldier, I am trained to fight against an army that comes at me with rifles," said Paul, a corporal in the paratroop company in Saaair. "When they take my gun away, I'm left with my hands."

Certain Logic

Although some soldiers recoiled from the new policy, many saw a certain logic in it, Paul said.

"The thing is, a lot of these [protesters] get sentenced to six weeks for throwing stones and they come back and do it again," he said. "If someone's hand is broken, he's not going



The government's handling of the recent unrest in the occupied territories has generated many demonstrations in Jerusalem. Border policemen arrest a demonstrator who tried to make his way to the Prime Minister's residence during a Peace Now protest march against the government's actions.

to throw a stone for six months."

Paul said, however, that he had witnessed — and been sickened by — "instances of people taking it upon themselves to get rid of the anger and frustration that they feel and going beyond the orders."

One member of the paratroop company, he said, had assaulted a Palestinian who had been taken into custody — and who had been beaten at that time. When his commander learned of the incident, the soldier was confined to his barracks and assigned to guard and kitchen duty pending formal disciplinary action, Paul said.

Palestinians tend to regard the Israeli soldiers who patrol their streets as the ardent shock troops of a land hungry enemy bent on dispossessing them. They reserve some of their harshest epithets for these young men — not realizing that many of them would prefer to be almost anywhere else.

The paratroopers in Saaair were no exception. Many had been diverted from training courses or border duty to participate in the massive army deployment in the territories. They seemed tired, homesick and weary of being hated.

The hatred, they said, may be the hardest thing of all to deal with.

"You can see in their eyes what they don't say with their mouths," said Alex, 20, a member of a youth movement that combines military service and agricultural labor. "They hate us."

"They're afraid," said Oded, also 20, "and fear makes people hate."

Part of the frustration of serving in the territories, they said, is that young Palestinians are adept at exploiting the restrictions under which Israeli soldiers operate.

During demonstrations, they

said, teenage agitators often place women and elderly people at the front of a crowd and then hurl rocks from the rear, knowing that soldiers will not open fire.

Soldiers also are called on to make complex, split-second decisions about the use of force against civilians.

Under longstanding orders, for example, troops could shoot to kill someone who was holding a Molotov cocktail — provided that the person had lighted the device or was in the process of doing so. A soldier could not shoot the assailant once he had thrown the makeshift bomb.

When the policy on beatings was instituted, the soldiers said, new orders were issued prohibiting them from firing at all in response to a Molotov cocktail.

Initially, soldiers were authorized to beat not only riot leaders, but also others participating in demonstrations, said Paul, the corporal. In response to the outpouring of criticism, commanders have issued orders restricting physical punishment to people who have actually thrown stones, he said.

Paul said he had reconciled himself, albeit unhappily, to beating demonstrators under certain circumstances because it was preferable to using his rifle, which could kill someone. What is more, he said, the use of force had helped calm the atmosphere.

"It's definitely dying down," he said. "The disturbances and the tire burnings, it's less. And it's been since the unfortunate increase in violence as a policy. It's distasteful, but it's effective."

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Book Review

The Strange Nation Of Rafael Mendes

Brazilian-Jewish novelist Moacyr Scliar's newest book, **THE STRANGE NATION OF RAFAEL MENDES**, reflects the powerful influences of the author's nationality and his religion. Published in English translation by Harmony Books, Inc., the novel blends Jewish and Brazilian history and myths to create the genealogy of Rafael Mendes. The character's fictional ancestors include the prophet Jonah, Maimonides, a mapmaker to Columbus, and the Brazilian eighteenth century hero Tiradentes, who is said to have been a Marrano.

Scliar's novel takes place during one day in modern Brazil, but he uses the appearance of two genealogical notebooks as the springboard for tracing Mende's ancestry back 2,000 years. On the disastrous day that Mendes learns his business has failed and his daughter is having an affair with his best friend, he also discovers he is Jewish. Through the notebooks, Scliar draws Mendes into the

writers discovered their continent while they were in exile," Scliar says. "I think this is because some detachment from immediate reality is useful for those who want to discover, through their fiction, the Latin American myths. But you can also have this detachment if you have the exile inside yourself. This happens to writers who are both Latin American and Jewish."

The history of Jews in Brazil is a history of conflicts, Scliar says. There is not only conflict between the cultures, but also between myth and history, between irrational strength and frail logic, and sometimes, between simple interests. In **THE STRANGE NATION OF RAFAEL MENDES**, Scliar uses his understanding of these conflicts to create a fascinating blend of history and fantasy.

The influence of the Portuguese Inquisition on Brazil is central to Scliar's story. In 1497 the entire Jewish community of Portugal was forced to convert to Catholicism en masse, and these new Christians were thought of as Jews for centuries after their ancestors had converted. The pejorative "Marrano," meaning swine, applied to new Christians secretly practicing Judaism. As a colony of Portugal, Brazil was under jurisdiction of the Inquisition.

Scliar says he emphasizes the Inquisition in his new novel because Jews in general, and especially Marranos, played such an important role in Brazilian history. "In 1501 Marranos received from the Portuguese government a concession for commercial exploitation of Brazilian territory," he explains. "Jews are said to have introduced sugar cane in Brazil and established sugar mills for its processing. It was the first source of revenues from the new colony. There were also important contributions to culture: the first great poet in Brazil, Bento Teixeira, and the first great playwright, Antonio Jose de Silva, were Marranos. The first physicians, lawyers, and physicists were also Jews."

Scliar's novel reflects his belief that the emotional effects of the Inquisition are still present in Brazil. "The Inquisition was a conditioning factor for the political and emotional life of Brazil," he says. "People hid their emotions and lied during the Inquisition. The systematic persecution of the Marranos in Brazil generated a climate of fear and uncertainty, and lying and dissimulating became a question of survival. The influence of this intolerance in the Brazilian ethos today is difficult to evaluate,



Moacyr Scliar

but it certainly exists," he says. "In my book, I tried to connect the past events of Brazilian history with today's conditions—for example, the lies of politicians, corruption, and economic scandals."

Scliar is a public health physician in the city of Porto Alegre, where he was born. This city in the south of Brazil was the first organized Askenazi community in the country. Scliar's parents both arrived there as children in about 1915, coming with their parents from Bessarbia.

In Porto Alegre today, there are about 10,000 Jews, concentrated in the Bom Fim section. Many of the original Jewish settlers came from Eastern Europe, and some went first to Colonia Philippon in 1904 or Quatro Irmaos in 1910. These two agricultural colonies, which later failed, were part of the Jewish Colonization Association founded by baron Maurice de Hirsch to stimulate immigration from Eastern Europe.



fabulous saga of his forbears. He creates a rich Brazilian-Jewish narrative, interweaving past history and myths with Mende's current situation as a modern Brazilian business executive. Scliar traces Mende's lineage from the prophets to Egypt, then to the Portuguese Inquisition, Holland, and Brazil from colonial times to the present.

"Of course you can speak of Jewish myths—the biblical ones," Scliar said in an interview. "But Jewishness itself does not mean myth. Jewishness means history, a testimony to history. More than that, it means an effort, sometimes desperate, to understand history, what drives people, and the entire universe. Not by coincidence, Marx, Freud and Einstein were Jews. They had one thing in common: they searched for rational explanations where myth reigned supreme."

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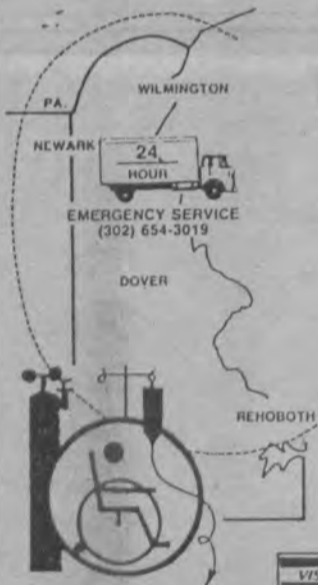
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Obituaries

Max Kay

Max Kay, 77, of 2 Colony Blvd., Colony North Apartments, died Feb. 15.

Mr. Kay was part owner of the Whistle Janitor Co. on Philadelphia Pike for 44 years. He retired in 1976.

He was a member of Congregation Beth Shalom, the Jewish Community Center and the Brandywine Country Club. He also was a member of Delaware Consistory, Nur Temple Shrine, B'nai B'rith Lodge 470 and the Elks, all in Wilmington.

He is survived by his wife of

50 years, Ann; three daughters, Brenda Wachs of The Timbers, Arlene Coleman of Livingston, N.J., and Sharon Zimmer of Newark; a brother, Hyman Kaplowitz of Island Heights, N.J.; two sisters, Rose Wilpon of Orlando, Fla., and Fannie Jacobs of Bridgeton, N.J.; and eight grandchildren.

Services were by Schoenberg's.

Rena B. Berkover

Rena B. Berkover, 82, of 8621 Society Drive, Claymont, died Feb. 16.

Mrs. Berkover, a purchaser for Casual Corner stores in the

Wilmington area for 20 years, retired in 1970.

She was a member of Congregation Beth Shalom and its sisterhood. She was also a member of the Deborah Heart and Lung Foundation, Wilmington chapter.

She is survived by a daughter, Marian B. Lindbergh of North Graylyn Crest; a brother, Kenneth Barger of Longmeadow, Mass.; a sister, Dorothy Perell of Sarasota, Fla.; three grandchildren and a great-granddaughter.

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Waldheim —

(Continued from Page 1)

the Austrian people themselves, who he said contributed the largest proportion by far of all peoples to the population of SS officers and Nazi party members during World War II and who, for countless numbers of Jews, serve as the epitome of anti-Semites.

"My own reaction," he said, "is that the fight around Waldheim has become not a fight about Nazis who ran concentration camps, but about people who looked away, who walked away from the principle 'Thou shall not stand by the blood of your brother.'"

"Contrary to a number of people who have said 'the issue is not Austria, it's Waldheim,' I see the opposite. He has campaigned in Austria on the proposition that he is just like the rest of the people."

Emphasizing that "there has never been a process of denazification and soul-cleansing in Austria," Hertzberg said he was interested in "the much more intricate moral question of what is the guilt of those who stood by when atrocities took place. Waldheim didn't only look away, he signed a few orders to get transports."

Even if Waldheim stepped down from office, that act would not wipe the Austrian slate clean, the religion pro-

fessor went on to say. "What is needed, rather, is a very substantial soul-searching in Austria and a real wrestling with its own home-grown anti-Semitism, and its own very powerful neo-Nazi party," he said.

This sentiment was echoed by the World Jewish Congress, the body that was instrumental in bringing to light Waldheim's Nazi past. Even before it had been made public that the report had been revised, WJC President Edgar Bronfman said, "This is a profound moral indictment of Waldheim and brings to the fore Austria's role in World War II in which it played a more than willing part in Nazism."

Seymour Reich, international president of B'nai B'rith, Monday night called on Waldheim to resign, even as the Austrian president and former two-term secretary general of the United Nations refused to do so.

Reich said the report "un-

mistakably showed the Austrian president to be a liar. He lied about his knowledge of crimes that had been committed and he lied about where he was during the killing or shipping of Jews and other civilians and partisans from Greece and Yugoslavia to concentration camps.

"Kurt Waldheim is a liability to the Austrian people. As president, he is supposed to be a good-will ambassador for his country," said Reich. "He would do Austria and the world a service if he resigned."

Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, said Tuesday, "The world didn't need a blue-ribbon panel to confirm that Kurt Waldheim is a liar."

Objecting to the commission's last-minute move to soften the report's language, the ADL leader called the panel's findings "a sham and a farce."

Strong Anti-Israel Campaign Erupts In Spanish Media

MADRID (JTA) — Fears are growing here that the recent improvement in Israeli-Spanish relations will fall victim to what observers see as one of the strongest anti-Israel campaigns ever conducted by the Spanish media.

The negative portrayal of Israel seen lately in most Western capitals goes far beyond harsh criticism in Spain. Even the most respected mass-circulation newspapers such as *El Pais* and *Diario 16* routinely equate Israelis with Nazis.

According to observers here, the situation in Israel's administered territories seems to confirm some traditional negative Spanish stereotypes of the Jews. The Israelis, though still respected, are presented as the children of Hitler. Spanish writers and

leaders feel free to condemn Israel as a state that, in addition to its present ugly behavior, was built on expulsion and killing of Arabs in the first place.

A Spanish paper recently published a cartoon showing a Chasidic Jew with two Arab children hanging on his sidelocks of hair.

Trade union leaders who organized anti-Israeli demonstrations referred to the situation on the West Bank and in the Gaza Strip as a new Holocaust perpetuated by the Israelis.

The media attack comes amid a dramatic resurgence of Spanish solidarity with the Jews. Spaniards have been giving increasing attention to the history of close Spanish-Jewish cultural ties.

Survey —

(Continued from Page 1)
 "neither," 8% said both and 17% didn't know.
 * When asked, "should the United States give stronger support to Israel or to the Arabs?" 43% replied Israel and 11% the Arabs; 6% said both, 25% said neither and 15% said they didn't know. In 1981, 42% also favored Israel compared to 11% for the Arabs.
 * On the question of which nation is perceived as America's strongest ally in the Middle East, 47% chose Israel, compared to 17% for Saudi Arabia, the next highest total in the region. In the 1981 poll, 47% chose Israel.
 * 57% said Israel is a military and strategic asset of the United States; 30% disagreed; 12% said they didn't know.
 * 49% said Iran is the greatest threat to Middle East peace; 4% blamed Israel. Others cited included the PLO, which 14% viewed as the major threat and Libya, chosen by 8%.
 * 48% favored direct U.S. contact with the PLO, 42% were opposed; 46% said Israel should not negotiate with the PLO; 43% felt it should; 11% said they didn't know.
 * 78% said an international peace conference should be convened; 15% opposed the idea; 74% of those who favored a conference said the PLO

should be invited to participate; 24% said they should not.
 * Asked whether they considered the unrest in the West Bank and Gaza the result of legitimate grievances against Israel or whether the Palestinians had been mobilized by the PLO for political reasons, 39% pointed to the PLO; 33% felt the grievances were legitimate; 9% replied both and 19% said they didn't know.
 * 56% said Israel and the Arab states were both responsible for the welfare of Palestinians in the West Bank and Gaza; 15% felt it was Israel's sole responsibility; 29% said they didn't know.
 * 48% said that a Palestinian state on the West Bank and in Gaza would constitute a threat to Israel; 32% felt it would not; 20% said they did not know.
 * 51% said Israel had come to occupy the West Bank and Gaza "because the Arabs lost a war they had started as part of their effort to destroy Israel; 16% were of the opinion that the occupation came about because of an Israeli invasion; 33% said they didn't know.
 Much stronger disapproval of Israel's use of force and beatings against Palestinian demonstrators was registered in a national poll taken for Time magazine by Yankelovich Clancy Shulman on Jan. 27 and 28. Unlike the ADL poll, the 957 Americans surveyed in the Time poll were broken down specifically between Jews and non-Jews. The disapproval rating was 57 percent

for American Jews and 72 percent for the non-Jewish respondents.
 According to the ADL poll, 26 percent of the respondents opposed the creation of a

Palestinian state, 31 percent favored a state federated with Jordan and 13 percent supported a Palestinian state in the West Bank and Gaza Strip under the PLO. In the Time

survey, non-Jews favored a Palestinian homeland by a 56 to 17 percent margin, while Jewish respondents were opposed by a margin of 42 to 39 percent.

Marriage —

(Continued from Page 16)
 marriage, is very real the second time around. Couples must push beyond "happily ever after" to look at enduring motives. Needs for love, companionship, financial help, or childrearing assistance are all possible reasons. If you or your prospective spouse has children, ask yourself whether you have found someone with whom you would like to share your life. Or are you remarrying for the children's sake? Is this a marriage of convenience? Motives that are mutual and/or acknowledged can provide a durable foundation for a lasting relationship.
3. How well do you know your fiancé?
 When first-timers get married, the expectation is that they will build a new life together. Second-timers have built at least two new lives already (as marrieds and as single-agains). It is that much harder to adjust to new lifestyles, communication patterns, and new expectations. Likes, dislikes, interests, and even personal quirks should be shared to facilitate the adjustment process. Smoothing over differences postpones, but

doesn't prevent, problems. It does prevent you from fully enjoying the richness of experience a second marriage can bring.
4. What about the children?
 Children complicate relationships enormously. New spouse and children are a package deal. Attractive as the myth of instant family may seem, go slowly. Both you and the children and your new spouse have a lot of adjusting to do. It takes time to build a new family unit. Remember that children usually entail a permanent connection to an ex-spouse, grandparents, and other relatives. Children are expensive, and who pays for what is good material for fights. Don't forget to discuss the option of future children. "His," "hers," and "ours" families are not uncommon.
 While you are working hard to be a good parent, remember that you must take good care of your marriage. The price of neglecting that relationship is too high for all of you.
 Actually, the potential for living "happily ever after" in a second marriage is real. Second marriages can be rich in experiences, rewarding to partners who know the pitfalls and possibilities of this intimate

relationship. The complexity of remarriage, however, imposes an extra burden on couples who are determined to make this marriage both lasting and rewarding. For couples who want to maximize their chances of "making it," pre-marital and marital "check ups" with a counselor make sense. A therapist can help you direct traffic under the *hupa*, avoid relationship gridlock during the reception, and plan for smooth sailing long after the honeymoon. *Mazel tov* to our new second families from all of us at Jewish Family Service!

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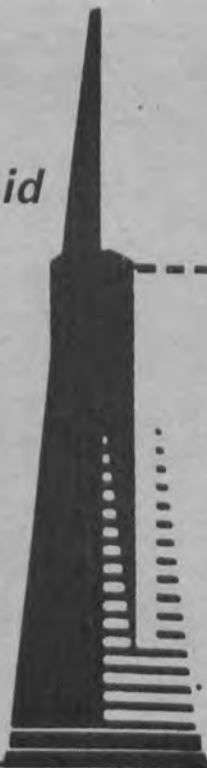
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Chinese-Jewish Similarities Influence Shanghai Scholar

By SUSAN BIRNBAUAM

(JTA) As Professor Gao Wangzhi ascended the podium at Park East Synagogue in Manhattan to deliver a lecture on the history of the Jewish community of Shanghai, two dozen people converged on him. Waving passports from Germany and other countries bearing stamps of entry into Shanghai during World War II, these Jews were ecstatic to recall their days of haven and the Chinese who welcomed them. Gao, a native of Shanghai, was moved nearly to tears.

A teacher of Judaism and Christianity at the Chinese Academy of Social Sciences in Beijing, Gao also remembers those days. "When I was a boy in Shanghai during World War II, I witnessed many Jewish refugees, and I made friends with the Russian Jewish boys... They spoke good Chinese," he recalled in an interview in the office of Rabbi Arthur

Schneier. The president of the Appeal of Conscience Foundation, Schneier arranged Gao's study this year at the Harvard Divinity School. Gao is a member of the second team of visiting Chinese religious scholars brought here by the foundation.

"At that time," Gao continued, "I didn't think anything about Jews or Judaism, but later I became aware of Jews having endured the Holocaust in Europe. It moved me very deeply." Gao, 50, with an air of patience and shy smile playing on his lips, wore a yarmulke and seemed very much at home in the Jewish ambience as he recalled his education in missionary schools and his Christian upbringing, which included observance of the traditional ancestor worship that is part of Confucianism. It is not at all uncommon for the Chinese to mix religions, Gao said. He noted that he sees some similarities between Jews and Chinese, particularly in reverence for the elders in the family.

Because of his feeling for Jewish history, the professor said, "I decided to do something for the betterment of the relations between the two peoples." About 20 years ago, Gao became seriously interested in the study of Jews in China. His source materials were the Old Testament and books available through Christian schools. Communism, he

said, has not deterred the Chinese from their initial interest in religion. These new years of Chinese openness to Western ways are likewise a blessing for those who wish to study and practice religion, he said.

Last year, he went to a former synagogue in Shanghai, one of about 30 that fully functioned in the heyday of Jewish presence in that cosmopolitan city. The synagogue was very difficult to locate, said Gao. Two were demolished two years ago "because the Chinese people and government really didn't recognize the symbolism of the synagogue. They really don't think it should be preserved as an historical site." Four or five are well preserved, however, said Gao, and "I don't think they will destroy them."

He first came to the United States in April, when Schneier invited him to take part in the Passover seder. At a subsequent Hanukkah celebration, he called Jewish perseverance a "miracle."

Gao is now studying modern Jewish history, including the Holocaust and the diaspora communities, at Harvard. Schneier and Gao hope to compile an oral history project on Jewry in Shanghai.

During his research, Gao has found that "We don't have any kind of anti-Semitism in China. These two people were very friendly and hostility never existed between us," he said.

Gao said he does not understand how China could be antithetical to Israel or Jews. Dr. Sun Yat Sen, one of the leading figures of modern China, wrote a letter in 1920 to N.E.B. Ezra,



Professor Gao Wangzhi of the Chinese Academy of Social Sciences (left) pores over a Pentateuch with Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation. Prof. Gao, China's leading expert on Christianity and Judaism, delivered a lecture on the Shanghai Jewish community during World War II at Park East Synagogue in Manhattan, of which Rabbi Schneier is spiritual leader. The Chinese scholar is completing a year of study at Harvard under a fellowship from the Appeal of Conscience Foundation, an interfaith group of business and religious leaders dedicated to promoting religious freedom throughout the world.

a Shanghai Jew and founding editor of the Zionist, English-language Israel's Messenger, stating his support of Zionism. He wrote that Zionism "is one of the greatest movements of the present time. All lovers of democracy cannot help but support the movement to restore your wonderful and historic nation, which has contributed so much to the civilization of the world and which rightfully deserves an honorable place in the family of nations."

"The Chinese people were really sympathetic to the Jewish people," said Gao. But because of the earlier influence

of the Soviet Union, which has been hostile to Israel, the Chinese government concurred. "You could find many articles in Chinese newspapers writing about 'Zionism as a tool of imperialism,'" he said.

Gao said his "own idea is that the Chinese government may be too sensitive to Arab countries. So far, it's very difficult because we don't have an official statement to change our policy. But the actual relationship between China and Israel is developing these years — academically and commercially." Israeli scholars have "quietly" visited China for several years, Gao acknowledged. Last year he met with Prof. Zvi Werbrovsky of the Hebrew University's comparative religion department.

Asked if he saw an analogy between the destruction of European Jewry and the vengeance wreaked upon the Chinese by the Japanese in the 1930s and 1940s, Gao said he realized some, but, he said, "Really, the Jewish experience was unique."

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Israeli Consul Addresses Community On Unrest

(Continued from Page 1)

demonstrations are to be seen against this background, as immediately following these summit meetings the Islamic fundamentalists and PLO took advantage of the Palestinian disappointment, to incite the riots which the world is currently witnessing.

Mr. Ben-Dov noted that the Israeli authorities were caught unawares by the riots and that Israel has never experienced internal violence of such dimensions.

Though the Israeli Defense Force is the only legal force that can be used to contain the riots, they were not prepared to deal with them. But after the first few weeks, the Israeli soldiers have "by and large followed the strict rules of the Israeli army, using guns only in self-defense, that is, when faced with direct threat to their survival." Some of the excesses that irregularities reported in the media have been a source of embarrassment to the authorities, according to the speaker, and steps have been taken to discipline and correct the more aggressive tactics used in the early phase of the rioting. Mr. Ben-Dov noted that law enforcement agencies in other countries, including democratic ones, tend to react in much less restrained manner when faced with "frenzied mobs."

Mr. Ben-Dov stressed that residents of the territories and Israelis in general would like to see calm restored but that extremists continue to incite. He believes that things are calming down and a peace momentum is developing. With the help of the United States, Mr. Ben-Dov believes that 1988 will see some progress toward negotia-

tions which will lead to a peace settlement. To overcome the current difficulties and march to a better future there must be a synthesis between three major objectives: peace between Israel and its neighbors; Israel's security and survival; and a chance to enable the local Arab population in the territories to realize their aspirations while recognizing the

State of Israel. Mr. Ben-Dov ended his address by stating that it is his prayer that this hope will be fulfilled by 1990. During the brief question and answer period, Mr. Ben-Dov was asked about the criticism leveled at American Jewish leaders by the Israeli Consul in New York which has been critical of Israel's tactics in dealing with the riots. Mr. Ben-

Dov responded that America is a democratic country, and that American Jews are obviously free to express their opinions. "Non-uniform opinions" says Mr. Ben-Dov, "are typical of open and democratic societies."

When asked if Israel should be more responsive to the opinions of the United States, especially in light of all the aid

sent to Israel from America, Mr. Ben-Dov replied that America and Israel remain strongly allied, and have similar objectives in the Middle East. Foreign aid, he says, is in enlightened self-interest of the United States.

The event was co-sponsored by the Jewish Federation of Delaware and the B'nai B'rith Wilmington Lodge 460.



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Rabbi Writes —

(Continued from Page 10)

thoughtful, and readily understandable volume had recently been published, called *Finding God, Ten Jewish Responses*. Its authors are two learned Reform Rabbis, Rifat Soncins (?) and Daniel B. Syme. Its ten chapters present Jewish thinking about God from Bible times to modern Jewish perspectives. And a remarkable Appendix outlines eighteen basic issues such as "Knaving God," "What God Wants," "The Problem of Evil," and "Jewish Thought From the Bible To Modern Philosophers and Theologians." The Union of American Hebrew Congregations of New York is the publisher of this most helpful book.

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THANKS TO THE TRAVEL AGENCIES, ORGANIZATIONS AND PEOPLE WHO HAVE MADE THIS HAPPEN.