

of zionist youth

the young zionist



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THE YOUNG ZIONIST

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PEACE OR JUST MERE PEACES OF PAPER

By David Gertler

at I'll always remember",
I've listened as someone
radio recalled what they
when they heard the news
assassination or the out-
e Yom Kippur war, or
sination. What were you
aturday, 11th September
you remember in two
hat you were doing when
ke? Yes the Arab nations
irty-four years of Israel's
ognised the Jewish State.
ross the Guardian etc.,
here would be no excuse

for Israel, who would have ever
thought the Arab Nations could com-
promise so much as to recognise Israel
after only thirty-four years.

As the *Sunday Times* reporter
Henry Brandon reported (12th Sep-
tember) nobody in authority is as yet
quite sure how to interpret the Arab
position. This was evident from
Schultz's testimony, answering ques-
tions on whether paragraph seven of
the Fez statement implied recognition
of Israel, he said: "I'm not saying that
it does, but . . ."

In the *Sunday Observer's* (12th

September) Opinion page, there was
a paragraph dealing with the historic
breakthrough under the headline:

OLIVE-BRANCH FROM FEZ

Leaders of the Arab world at their
summit in Fez last week went further
along the road to recognising the exist-
ence of Israel than the Arabs have
ever done since the creation of the
Jewish State in 1948. In their final
communiqué they agreed unanimously
albeit after much agonising, that there
should be 'peace guarantees for all
countries in the region'.

One after another they follow: the

plan, the Fez summit, initiative, everybody has say. It's much easier for Government to tell the n countries how to solve she helped create than to blem in her own back-t of Ireland.

four years the Palestin- en refugees, no people fered that fate. In 1948, 1973 and in numerous ks the Jewish people of uid in blood. How many i will have to pay with the future. Egypt faced

up to the reality that Israel exists and that after having failed to destroy her in four wars she is here to stay and that it is time to recognise her. You cannot wipe away in one, two, or three years the memory of thirty years' bloodshed, but there is now a chance for peace to grow. For many years Jews and Arabs lived together in peace and they can do so again.

Now is the time for Israel to stop talking about how the world did nothing for the Palestinians and to talk about what she is going to do for them. Both sides trade off political

points. We excepted the partition plan in 1948, Israel says. The Arab nations reply that the Zionists came from Europe and displaced the Palestinians from their homes, and so on. Each side justifies today because of yesterday. Now is the time for Israel and Jordan and Egypt and South Yemen and Syria and anybody else in the Middle East who wants to talk peace to get together. Peace will not happen overnight so easily, but at least all the countries will be trying to solve the problems of today together, rather than fighting another war over the rights and wrongs of yesterday.

ZIONISM - THE RELIGIOUS PERSPECTIVE

By Tali Lowenthal

that every Jew has a tion with the Land of deepest level of his or undamental to Judaism. land of Israel that the pread knowledge of G-d of the world. The Land red, expressing the con- en the spirituality of the he physicality of exist- nple in Jerusalem is the ie spiritual and physical e; but every inch of the , to its furthest borders the Bible and Talmud), special, sacred and ssings from G-d to the ected first to the Land from there are channel- or parts of the globe.

f does not mean that a eaningfully express his less he lives in Israel. such as Saadia Gaon (North France) and Egypt) chose to live in , although they had the live in Israel had they ver, they felt that their r to strengthen Jewish sense of identity among other countries. Con- great sages did live in rough the books they

compiled they guided and inspired the rest of the Jews all over the world. Thus, R. Yosef Karo completed and published his 'Code of Law' (*Shulchan Aruch*) while living in Tsfat, and his colleague R. Yitzchok Luria, living in the same town, taught luminous kab- balistic ideas which helped Jews all over the world understand more pro- foundly the special significance of being a Jew, and of Judaism.

We see the same pattern when, two hundred years later, in the 18th century, the Chassidic movement was founded by Yisroel Baal Shem Tov. Many early Chassidic leaders moved to Israel, while others remained in Europe to strengthen and encourage unity in Jewish society there. Around 1820, travel between Russia and Israel was not unusual. R. Dov Ber, leader of the Lubavitch Chassidim, had a synagogue built in Hebron and kept close contact with his followers in Israel. When Arabs attacked the Jews of Hebron in 1825, R. Dov Ber advised a number of the Chassidim in Asfat to move to Hebron in order to strengthen the Jewish presence there.

In the course of the 19th century, the Jews of Russia came under much pressure. The Czar conducted a harsh campaign to break the spirit of Jud-

alism — this included taking seven year-old children into the army with the aim of forcibly baptising them. From within, came the pressure of the Jewish 'Ressificationists' who wanted the Jews utterly to abandon any feature which distinguished them from their Russian neighbours. However, this group was deeply disappointed by the series of pogroms which flared up in 1881 — with the approval of both government and revolutionary circles. It is this event which heralded the birth of Zionism as a widespread movement, with the belief that the only cause of antisemitism is the fact that the Jews do not have a land. If the Jews have their own country, wrote Leon Pinsker, an early Zionist Leader, anti-semitism will disappear.

The religious leadership did not agree with this analysis and maintained that there are no simple answers to 'the Jewish Question'. Wherever the Jews may be, the activist stance which seeks to strengthen Jewish knowledge and practical expression will always be necessary.

We can see today that subsequent events have proved them right. The presence of Israel has not made anti-semitism disappear; at the same time, within Israel, unless there is true

ation, there is ample room
ot and despair. One area
hows itself, concerns the
on of a Jew. Torah teach-
a very clear guide as to
'w'. Attempts to consider
neone who is neither born
mother, nor is a genuine
cording to the Halacha,
lack of the sense of sig-

nificance of the Jew and Judaism in
the world. Over a span of a few years
this could, unfortunately, lead to a
situation where almost no-one would
be certain of their true identity.

Another area of self-doubt concerns
Israel's relationship with the Arab
nations and with other countries. To-
day it is the religious leadership who
see most clearly the need for a strong

Israel, and sense the power within the
Jewish people which can overcome
any obstacle. This power emerges
from the ultimate unity of the entire
Jewish people a unity which Israel and
beyond its borders, wherever Jews may
find themselves, we can express this
power in a wholesome way and create
a society which is a genuine inspira-
tion for the world.

D JEWRY &
SHAS

CRISIS AT HAND - The Jews of Ethiopia

By Michael Furman

mentally proper that our
ment of Israel is denying
nity for a sinking, soon to
ent, Jewish community in
litarean jungle of what is
Ethiopia, to emigrate to
land and regain life as
in beings and responsible
facts as we have them
poignant.

ry 1978 Moshe Dayan told
ference in Geneva that
helping to arm Ethiopia
emies. An announcement
door on Falasha imigra-
marked a bloody rightist
inst the tribe. The land
EDU (Ethiopian Demo-
a) rebels, infuriated that
were being used against
, went on a rampage
Falasha 'Zionists' and
ole villages in the Gondor
area in North Ethiopia
alashas mainly live). Men
or castrated, women were
utilated, unborn children
he wombs of pregnant
d children's feet were
Old people were left tied
ushes, their slashed skin
tracking in the sun. Cap-
ld in the slave trade that
n Ethiopia. One Falasha
etched 700 Birr, about

different regions in Ethiopia.

There are thousands of Falasha re-
fugees who are suffering from lack
of food and shelter and without re-
ceiving help neither from Jewish
Organisations nor the Ethiopian Gov-
ernment. Seven thousand refugees up
to now are hoping for help from the
Jewish Organisations and the Jewish
World, which never seems to come,
and when it does, it is always the
bare minimal. In all, from 1975 up to
the present day, some 10,000 Falashas
have been totally exterminated. The
situation in Ethiopia today is a dis-
aster — I would say almost a Holo-
caust!

Not only have the Ethiopians con-
tributed to the destruction of the
Falashas, but even well intentioned
people in the Israeli Government and
executives in organisations like World
ORT Union are contributing to the
extermination of the Ethiopian Jews.

The half-hearted efforts of Israel
and world Jewish organisations to save
the Falashas has been seen by them
as an outright betrayal. They have
seen years of broken promises, of
news censored in the name of so called
'quiet diplomacy'. Condescending dis-
missals of the seriousness of their
plight by cynical politicians, such as
high Esteemed Abba Eban, the Mini-
ster of Interior Yosef Burg and Golda
Meir and organisation professionals
and bureaucrats with power of life
and death in their hands. The pooh-
poohing of warnings of a genocide,
and the blocking of rescue attempts
by some Israeli officials.

Underlying it all is a certain basic
attitude:—

'Look, don't we have enough prob-
lems, what do we need these "Schvart-
zes" for?'

This was an assessment put forward
by Religious Affairs Minister Yitzhak
Raphael and was also the standard
approach of Golda Meir towards the
Falashas.

The huge campaign to coax a hand-
ful of comfortable American and
English Jews to emigrate to Israel
amounts to tens of millions of pounds,
while the budget to save 28,000 Jews,
the remnant of a people once num-
bering more than a million, has been
miniscule in comparison.

The only thread connecting the
Falashas to their coreligionists is ORT,
a Jewish organisation that some Fala-
shas believe is contributing to the
destruction of their people.

In 1979 the Israeli citizen who
headed ORT's programme in the
Gondor region, claimed that ORT was
'contributing to the destruction of the
tribe'. He said that there were 7,000
Falasha refugees in the area, and not
the 1,000 to 2,000 that ORT officials
in Geneva had claimed.

The Israeli, an ex-kibbutnik also
alleged that of £100,000 that had re-
portedly been distributed as loans to
Falasha farmers only £750 had actu-
ally been received by them. Two ORT
employees in Geneva said, 'Privately
we believe private fortunes are being
made on the black market, at the cost
of Jewish lives'. Two Swiss potters
hired by ORT to work in Gondor also

ages like the one I have
d have been totally de-
this is still going on now.
e are killed in big num-
ld in market places in

ARMCHAIR ZIONISM

A FACADE

By Richard Worth

against employers, saying
personnel mistreats the

ment of a once powerful
at Israeli Chief Rabbi
f affectionally calls the
f Dan might be better
e the whales or sea pups
many hearts. Soon, this
1 tribe will become no-
han mere history and
/e are living in an age
ent of humanity can be
i virtual impunity.

on this final note, a
y an Ethiopian Jew who
d as a "Zionist Spy". It
s a last and lonely plea
world that has shown
ndifference towards his

le have entered into cold
ep, a very strong sleep.
ing with much patience
o our salvation by the
ernment in our Holy
when we are dreaming.
sell our souls to lose
nd our traditions. We
again and again until
one man will remain to
y and to ask for help,
help, to save a whole
ole tribe that has dedi-
for thousands of years
Israel.

to think about the
out the boys, the girls
ng killed for many rea-
e any way to save their
e they are all killed
will remain! I think
s will not be long any-
am asking you, in fact
, to at least take care
lies, our children, our
en!"

e time later, from tor-
d in prison.

*pressed in the articles
NG ZIONIST are those
rs and do not neces-
those of the Mazki-
litor.*

Can you rightly call yourself a Zion-
ist if you do not intend to make Eretz
Israel your home? This is a very
emotive question and one which to
date has never been satisfactorily
answered. All confusion and debate on
this subject stems from the meaning
attached to the word Zionism.

The first Zionist congress in August
1897 defined the word in terms of an
aim:

"The aim of Zionism is to create
for the Jewish people a home in
Palestine secured by public law."

With the foundation of the State
of Israel on 14th May 1948, this de-
finition became redundant and sub-
sequently, hosts of related, but per-
sonal definitions sprung up in its place.

What I intend to do during this
essay is to prove that there can be
no such thing as an 'arm-chair' Zion-
ist; one can either be a Zionist sym-
pathiser or a 'true' Zionist. The proof
is rather straightforward, which makes
it surprising that nobody has stated it
before.

It is argued that there are three
types of Zionist:— (a) Passive Weak-
form Zionist, (b) Active Weak-form
Zionist, (c) Strong-form Zionist.

PASSIVE WEAK-FORM ZIONIST

A passive weak-form Zionist is one
who believes that there should be a
Jewish state. The person is passive in
the respect that he/she will do nothing
to preserve the status-quo. A high pro-
portion of Jews can be slotted into
this category along with approximately
one quarter of the world's non-Jewish
population.

ACTIVE WEAK-FORM ZIONIST

The definition of Zionism remains
the same: a belief that there should be
a Jewish state, i.e. a weak-form mode.
But the person is active in the respect
that he/she would do something to

maintain this status-quo by preventing
Israel from becoming a secular or
Arab state. Jews who classify them-
selves in this category have generally
been termed 'armchair' Zionists since
they are active in helping Israel in
what they consider to be the best
possible way without making aliyah.

STRONG-FORM ZIONISM

A strong-form Zionist would be one
who believes that there should be a
Jewish state where all Jews should
live and work. To be a strong-form
Zionist, a prerequisite is that you in-
tend to go on aliyah.

What should be obvious from these
three divisions is that there can be no
such thing as an active weak-form
Zionist, thus, a priori, there can be
no such thing as an armchair Zionist.

The reason behind my assertion is
quite straightforward. If you classify
yourself as an active weak-form Zion-
ist you should be intent on maintain-
ing the State of Israel as a Jewish
homeland. The only way this can be
accomplished is by emigrating to
Israel and being a practising Jew there
(not necessarily in a religious concept).

One must be very naive to believe
that donations sent to Israel are active
aids in the furtherance of the Jewish
state. As Malvyn Benjamin stated in
the March 1982 issue of the *Zionist
Review*:

"The fact of the financial situation
is, that all the money donated by all
the Jews all over the world does not
buy Israel one F-15 fighter plane."

Even the role of an arm-chair Zion-
ist as one who educates Jews and
makes them aware of the needs of
Israel null and void. A strong-form
Zionist can accomplish this far more
effectively before making aliyah, since
he/she will be leading by his/her own
example.

Statistical surveys have predicted
that, ceteris paribus, by the end of the

cont. page 7

ALIYAH — AND BEYOND

by Paul Lengua

joined the Movement in grief that's a decade ago (like another era) F.Z.Y. aims: Tarbut, Aliya, and g. Since then, the Movement acquired a fourth — the Defence of Jewish

AIM

dim and distant days of only really took two of seriously. Fund Raising y attainable and Tarbut reach of most societies s. Aliya, however, was poor relation — an ideal ver tangible enough to an excuse for meeting, nference Resolutions . . .

OACH

been a great change in nt since then. It is now r overall and there is a basis on Zionism and sequence, there has been priorities and Aliya could considered to be the aim t fulfilled within F.Z.Y.

NOW . . .

last seven Chairmen of e gone on Aliya? Virtually single member of the rut went on Aliya? Eight t eleven Chairmen of e affiliated to Hanegev (I at while I was compiling ics, I would put in a good y own society!)

l increase in the numbers n F.Z.Y. was brought r as a result of a greater personal experience in summer schemes, and s promotion of the ideal zkirot and Shlichim. As ore F.Z.Y.-niks decided

to go, this created a snowball effect and people in the Movement followed the example shown by others. No longer did people think that Israel was a far off land and merely a topic for meetings and seminars — if Chaim Yankel had decided to go, and he was a nice sensible chap — maybe there was something in this Aliya idea after all.

In more recent times, the trend towards Aliya has been given an added impetus as a result of Year Course and Machon, as well as educational and leadership seminars in Israel.

THE PRESENT SET-UP

If you have braved the first few paragraphs of this article and have not yet fallen asleep, you may be asking . . . what are all these people doing in Israel? Do they keep in touch with each other, or F.Z.Y.? Is there any framework or organisation for ex-F.Z.Y.-niks in Israel?

In many cases, people do keep in touch but mainly on an individual and social basis. There is no framework for ex-F.Z.Y.-niks in Israel to keep in touch either with themselves or with the Movement here in the U.K.

THE IDEA

A while ago, it occurred to me that a great natural resource of F.Z.Y. was being wasted and that a great deal could be achieved by setting up a framework of ex-F.Z.Y.-niks living in Israel. Recently, another of F.Z.Y's Hon. V.P's Ron Sivan (formerly Ron Savage) expressed a willingness to assist in this venture.

OBJECTIVES

The time has now come to create such a framework in Israel which I can see fulfilling a number of functions. It could, for example:—

1. Help to absorb new olim from inside and outside F.Z.Y.
2. Provide a base in Israel for F.Z.Y.-niks on Machon and Year Course. e.g. by way of hospitality and group activities.
3. Provide a similar base for people visiting Israel e.g. on individual visits.
4. Provide a source of information for potential olim e.g. in specialised professions or general advice about making Aliya.
5. Assist with the preparation of activities for F.Z.Y.-niks in Israel on summer schemes or seminars.
6. Provide an educational and social framework in Israel for the ex-F.Z.Y.-niks themselves.

This list is by no means exhaustive and is meant to provide ideas as to the potential of the framework in Israel.

Note: If the group decided to incorporate Fund Raising as one of its aims, would the money raised be sent in order to support the U.K!

As has already been seen, some of the Movement's leaders have left the U.K. without fully realising their potential within F.Z.Y. As a result, F.Z.Y. has had to adjust and provide for continuing leadership programmes in order to develop a new leadership within the Movement.

Ex-F.Z.Y.-niks to whom I have spoken in Israel have expressed a general willingness to become involved in this scheme so now it is up to us to get it off the ground.

Work has already started on the project. Ron Sivan has compiled a list of ex-F.Z.Y.-niks in Israel with whom he has been in contact and I have also compiled a list of ex-F.Z.Y.-niks who I can recall have gone on Aliya in recent years.

The Friends of F.Z.Y. are also helping by preparing similar lists of their own acquaintances.

continued from page 5

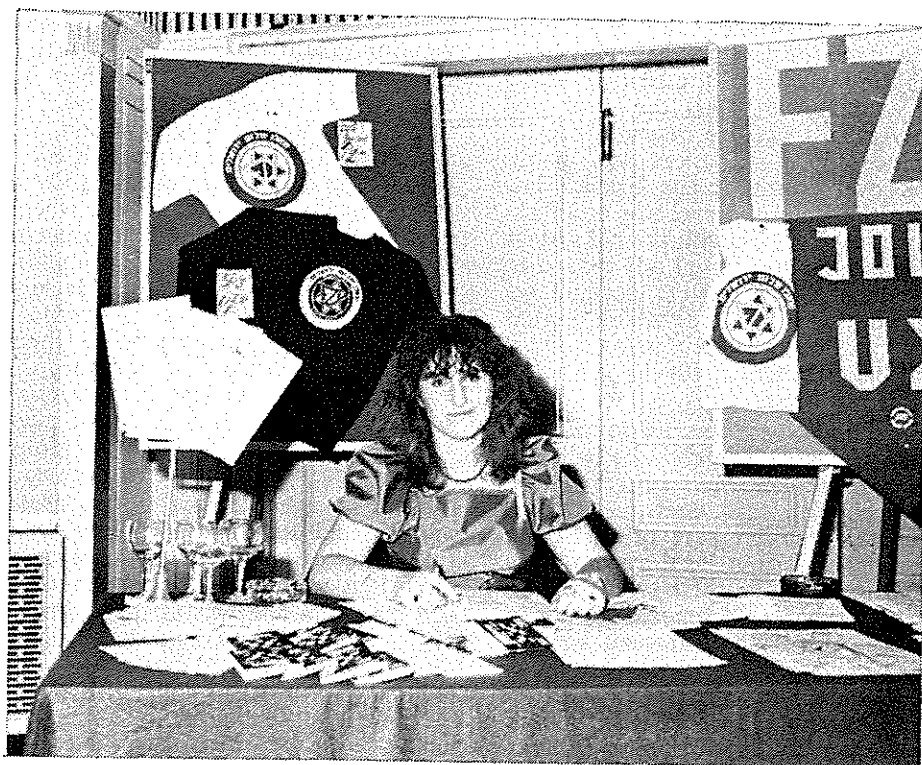
Unless there is a large influx of Jewish people, this situation cannot be averted, other than through non-democratic means i.e. the rule of the gun.

Those who consider themselves to be armchair Zionists because they actively support their convictions primarily through financial means while permanently residing in the Diaspora, must realise that they are still passive-form Zionists. In other words, they are purely Zionist sympathisers. Money cannot keep the Jews as a

majority in Israel, nor can it defend the country from aggressive insurrection, since men are needed to use the armaments which money can buy. The only active help that can be given to guarantee the continuance of a Jewish state is through aliyah. People residing in Israel help the country financially through taxation; economically by consuming and producing goods and services; and militarily by being an army reservist.

There can be no such thing as 'active' weak-form Zionism since the only active aid to maintain the Jewish state is through aliyah. Armchair Zionism is a myth used to satisfy those Jews' guilty consciences — these people are purely passive weak-form Zionists. Strong-form Zionism is the only true, active method of preserving a Jewish state, and anyone who fits into this category must intend to make aliyah.

FZY AT THE DORCHESTER



Ruth Preston the 1982 FZY Honorary Secretary sitting at our information desk during the highly successful dance at the Dorchester Hotel at the end of October.

re 6

complete the picture, we need as many people as possible currently in Y. to compile lists of names from amongst your own acquaintances who have been in contact with Aliya. The list should contain the following information:— Name, address (in Israel), telephone number, and (at work) former employer, and year of Aliya.

he lists are received, I will all the information into which will be continually which will be made P.Z.Y-niks in the U.K. P.Z.Y-niks in Israel.

activities of the Movement will also be given to

make this idea work, we
help. Please compile
and send them into the
as soon as possible. They
forwarded to me.

you know, Sharon and
g on Aliya in January
ntinue my research in
let you know how this
sses as soon as I have

time, please get writing. I have, the more com-
framework will be. If
any ex-F.Z.Y-niks who
gone on Aliya, please
ils down as mentioned
l them in. If you think
t need to compile a list
friend Sadie Swartblat
re people you do and
er own list, do not
athy. Sadie is probably
me as you and nothing
l at all.

* Movement and you
o get writing. I look
ring from you.

arly) Hon. V.P.

ss in Israel will be:—
sortion Centre, Telpiot.
alem. Sharon and I will
e you, so if you are in
e pop in.

VIEW: Marc L. Bernstein meets JUDGE MOSHE LANDAU

are probably ignorant of Israeli law that you relate to us, for example, in your country we have a jury system, is there a reason for that?

country too you have much a jury system than there was some time ago, the jury is slowly disappearing in fashion. There is a lot of the jury system also in the American legal world. Israel was preceded by the British mandate over Palestine and then over much of our law during the mandatory period. The British introduced the jury into the country at the time, because they wanted to know how to panel a jury concerning Jews and there is a similar problem in many states, of the United States, whether there is going to be a less neutral jury. That is the problem of the British during the period between the Jews and therefore they did not introduce a jury system and as we know much of the English law in Israel was established on with the old system. I have not found any reason to change the jury system because we know there is nothing that a professional judge doing cannot do at least as well as a jury.

Do you see the relationship between the judiciary and the religious system of law?

In another case of us having a certain legal system from the British, in their turn they inherited from the Ottoman Empire. In the last stages was known as a part of Europe, concessions were made from the Ottoman Empire by the European powers, and the Russians therefore protected the Ottoman

Empire who were of the Christian Orthodox persuasion, the French and the Italians protected their Catholic citizens who resided in the Ottoman Empire which included at that time Palestine and there were concessions by the Ottoman government to these various Christian communities and also to the Jewish community with matters concerning their personal status, that is to say marriage or divorce should be judged by their own religious court, that is the historical explanation. Therefore until this very day, this went on and was taken over from the Turks by the British, the British left and the State of Israel was established. Again, we inherited the old system, of course reserving to our parliament the right to reform the law and to abolish any law with which we could no longer agree and to introduce new legislation but this system has been retained because the religious section of the population, of course, was for it and to change an existing situation is more difficult than to establish something entirely new, but that is the historical explanation, we still have religious courts which have jurisdiction over marriage and divorce of Jews or the ecclesiastic courts whenever Christians are concerned because we have various Christian communities within Israel, and the Moslem courts when Moslems are concerned, each of them go according to their own religious law and, in our case, we go according to the Jewish traditional law, the Halacha, which is, as you may know, more than a mere religious law. It is part of our national heritage, our rabbis were leaders of the community and our law has developed from biblical law through the middle ages. It is no less a national law as it is a religious law because, you know very well, that with us Jews, historically, nation and religion has been bound up with each other much more than with any other and so the religious law, the Halacha, concerning marriage and divorce in general, is a liberal body of law but there are certain things which are archaic and

which are less acceptable to Jews who are not religiously observant, as religiously observant Jews, of course, will take the Halacha as a whole because for him it was given on Sinai and that is the absolute authority of the Halacha as it was developed by the Rabbis. For the secular section of the population, there are certain things for instance, that a Kohen cannot marry a divorcee, you have heard about that, that is for instance something which irks a non religious Jew and therefore the Supreme Court right to find the remedy against that, this would need me to further explain the Halacha itself. So we have religious courts that have exclusive jurisdiction in matters of marriage and divorce but if a religious court oversteps the limits of its assigned jurisdiction, the Supreme Court, which is the highest court in the country, can set aside what the religious court decides.

Is the Israeli Judiciary under any threat from any source taking into account comments made by Chief Rabbi Goren, when he claimed that the Supreme Court was always biased against the religious community?

I think Rabbi Goren should not have made that remark, the question arose whether by making that remark he had made himself guilty of contempt of court and the matter was submitted to the Attorney General, whether there should be contempt of court proceedings. He decided that there was no public interest in instituting such proceedings obviously not to make this whole matter even more unpleasant than it already was by an uncalled for remark by Rabbi Goren. He should know that the judges of Israel are individual, are subject only to the law and their own conscience and they decide whatever the law requires as interpreted by the court and to make such a remark of insinuation was quite a serious matter and because it incited considerable negative comment on behalf of many people in Israel on, I am sure, not only people of what is called the secular camp but also the more moderate section of the religious Jewry in Israel, because courts of Israel headed by the Supreme Court do enjoy the confidence of the people of all sections of the population, Jewish, non Jewish, Arab, secular, non secular. If there are cases

ng within the religious
re brought before the
t, so far as the legal
el is concerned, Israel
racy and whatever au-
to the religious courts
derives from legislation
et which includes all
population and which,
umentary body, passes
with the approval of the
e members of Knesset
rn were elected by the
of Israel, that is how
in a democracy which
rule of law. If it is a
t is something quite
s the late Ben Gurion
t is as true today as
Israel is a state of the
the Halacha whatever,
he religious Jews who
Halacha in its entirety
the legal position of
is day.

il within Israel in the
he massacres seems to
down because of the
enquiry. Do you think
e special place the jud-
e hearts of the citizens
Israel, the respect that

y the fact that under
ver such a commission
to be set up, the per-
ion of such a commit-
upon by the President
Court, that shows in
t in which the judiciary
obviously whenever it
hold such an enquiry
d that it was necessary
quiry, a cardinal ques-
to hold this enquiry
nt the members of such
e above any suspicion
urds any of the parties
t involved, to be really
erefore that task was
he President of the
t and, as you know,
judges on the com-
litary man and I feel
e committee, like the
full confidence of all
population. Why did
upheaval? We did not
lution on this subject
embling it. There was a
excitement and that is



Judge Moshe Landau second from the right at a meeting during his recent visit to England.

true, again due to the fact that we have a democratic system. When in a state which is not a democracy, in Poland let us say, when there is great popular excitement, maybe the riot police will be called out and will see to it that this excitement dies down in a very special way, simply by locking up hundreds of people, that is not the way of a democracy and that is how it goes in Israel and therefore in this case really there was great excitement not because of what is being said about Israel abroad but because we ourselves want to be sure that the facts are enquired into and if necessary, if it should be found that there was anything really untoward as far as the Israeli army or the Israeli government or any government minister is concerned, then the people want to be sure that the necessary action will be taken. Going on now you have the Falklands enquiry, nobody knows anything about it because it is held entirely in camera whereas an enquiry of this sort in our case, a statutory enquiry, the principle has to be held in public but if there is any question of security involved which cannot be divulged, not only to the general public but also to the enemy

listening in, then of course such a committee will also sit in camera, has to sit in camera, but it is much preferred that any such enquiry should be held entirely in public because, you know, the public judges the judges, by the publicity which is given to proceedings the media judges the judges and one can only hope that they may judge justly because the trouble with the media, as you know, is they have enormous power and no responsibility.

I would like to ask you about the enquiry because at the time of the setting up there were various choices for the government. What are the differences between the various forms of enquiry should, when the question of an enquiry is raised, should the government of the day have the choice of the form of enquiry it should take?

The law says the government may set up but the initiative has to come from the government, the members of the commission are chosen by the members of the court but without the initiative of the government the thing cannot get started. By law, and I am not talking on the policy aspect of the matter, under the law the government is not obliged to set up such a commission whenever something hap-

law says the government such a commission when any matter of vital public involved. That does not mean any time anything serious is to be a commission it is left to the political the government whether an investigation. Here, something that was considered happened, the serious matter is hundreds of people lost their lives, this different question, is any part of Israel to be any way for it because; and watching the media application was for some these people, the Israeli do the dirty work with hands so they sent in the order to do the job, terrible insinuation. Anyright mind believes this ended but there may have been, not considering sufficiency of the philangists, is being alleged against are responsible for allowing into the camp, was going back done with sufficiency, should more have been to stop at once whatd there within the camps all affects were not known these are the kind of t I am digressing from in spite of the fact thatious questions that everyshould be interested in. o legal obligation on the to set up such a comas you know, a week went ing that week the govern ed other ways of having tion. The first was not to tory investigation but to y enquire itself into what d, this was not such an way suggestion because something happens there is and the matter was obserious for the ordinary aving any incident in the gated, so that was not The second decision taken nment was to turn to the tice, to the President of o ask him personally to the matter because of

the complete confidence that the populace has in the judiciary and if he should think fit to co-opt one or two more persons, but the disadvantage of having that kind of investigation would have been that as it is not a statutory body, they would not have been able to compel people to appear to testify and if there should have been false evidence, the witness would not have been liable to criminal prosecution which is the case with the statutory commission.

Without going into the merits of this whole thing, there were two applications pending before the Supreme Court asking for the appointment of the commission and he found that while these applications were still pending he should not prejudice these applications by accepting that invitation by the government and so that was rejected and the third stage was then the government and in the meantime there was that famous demonstration with 400,000 which certainly also resulted in public pressure so the government did, in the end, and after only a week had elapsed, or perhaps they should have done in the first instance but whenever I am being asked this question I say, why have we now to harp on this subject, the commission was established, it took a week. Having the Falklands enquiry took, I think, at least a month until that was decided upon, it is now a matter of history. Alright so I may believe that the commission should have been appointed at once but what difference does it make now then the commission was, you see it is this over sensitivity upon the part of some people in Diaspora Jewry who feel not quite sure of this and, of course, the danger of antisemitism is always latent and it can break out as it did break out and does break out on such an occasion because people of ill-will are only waiting for any chance of telling us the Jews are just as bad as we are or as we were in Europe. I do not mean the English now but there is a lot of latent antisemitism and this gives them a wonderful excuse for saying, well they are not only as bad as we are, perhaps they are worse because look, they are responsible for that massacre and they take it as a foregone conclusion and, unfortunate-

ly, some parts of British Jewry fall into that trap too.

How do you feel Anglo Jewry or the Diaspora Jewry should react?

I think they over reacted because Jews generally are a nervous people and the Diaspora Jewry is even more nervous than other Jews, Israeli Jews also sometimes over react.

They have to think a little more deeply because it concerns them much more, Israel, after all, has some meaning for a Jew and therefore I expect of an English Jew more than I expect of an English non-Jew. The media always can only show you the last stage of what happened and the last stage is terrible, you see dead children, maimed children, you see phosphor bombs and cluster bombs but there was a war, the question is was it just a war, did Israel have to defend itself against the PLO or not? If it was a pre-emptive war was there enough justification to go in there before it is too late? Exactly the same question as bombing that nuclear reactor at the time in Iraq so I will ask of British Jews to consider these matters a little more deeply and to go into the history of the thing.

From what you know of the public enquiries constituted do you have any criticisms or do you think it should be strengthened?

After I spoke on this subject a very well respected elderly gentleman came up to me and said, don't you think this enquiry should be conducted by non-Jews? I suspect you of driving towards that conclusion so I said to him, would you like the Falklands enquiry to be conducted by Frenchmen, I could have said the Israelis, so he looked at me very surprised and then he said, well by anybody but Frenchmen, so that would be a way of strengthening, perhaps have an investigation by the general assembly of the United Nations. What we should do is investigate this as a matter which first of all concerns Israel and we are not looking too much over our shoulder. It is not so much the London Times or the New York Times or any other newspaper or any radio or television station which we are so much worried about. Anglo Jewry has a

worried about that, we are worried about main-
 taining standards to which
 we are accustomed and if there is any
 doubt that it is a good thing
 that his investigation.

*turbed by the level of
 crime? How do you think it
 compares nationally?*

One can still walk the streets in
 Jerusalem much safer than at least
 New York. I have much
 more trouble being mugged in the
 Old City of Jerusalem than in New
 York. Of course, there is crime
 everywhere, a crime of which
 we are all concerned. In that
 respect, Jerusalem suffers from the ills
 of any city. The former pat-
 tern of life is changing. The authority
 is changing and also the all pervad-
 ing of religious sanctions
 which used to apply to all sections
 of the population, the comparative
 ease with which young people see and
 do things, I also like to be part
 of it. All these are causes of
 change. I believe, in west-
 ern countries, we know much less
 about the eastern world
 than we do. These things are not
 new, but there was an in-
 crease in crime, last year I
 think. Statistics in Israel have
 shown less violent crime
 than in western countries, we have
 a large amount of what is
 called white collar crime, you know
 it is all cases of cheat-
 ing, bank frauds,
 insurance, I believe still less
 in western societies but it is
 certainly, having sat on
 many criminal appeals,
 I know the seedy side of our
 justice that is not easy
 to lay out to see juvenile
 crime and their sentence. Israel
 is a Jewish society although I
 live abroad who would
 not want Israel to be shabat
 like, the old Dr Weitz-
 man said what he said many
 years ago, the Jewish state will
 not be a state — until then
 we are thieves and our
 enemies are thieves and so on, so we are
 a Jewish state and that is
 one of the things.

*What effect did the Eichman trial
 have internationally?*

I am reluctant to talk about the
 trial because that is a judge who not
 even after having retired, should not
 talk about his personal feelings on
 trials that he himself conducted. The
 Eichman trial first and foremost was
 a criminal trial, the question was, was
 Eichman guilty of the offences of
 which he had been charged, did he de-
 serve the death penalty after he was
 convicted? There was what we call a
 side product of the trial, that is to
 bring the terrible happenings of the
 holocaust to the attention of the
 younger generation who knew nothing
 about it and the world at large and it
 fulfilled that object which perhaps for
 Ben Gurion, who was the prime
 minister when Eichman was caught
 and brought to Israel, for him perhaps
 that was the main purpose, he was
 not a judge and not a lawyer. The
 first task of the court and the only
 task was to go into the evidence and
 find what was the share of Eichman.
 It was the only case, as you know, in
 which the death penalty was carried
 out in Israel.

*How do you regard the death penalty,
 should Israel think about or go into
 discussion about the possible setting
 up of capital punishment?*

In trials before a military court on
 crimes of terrorism, the death penalty
 can be enforced, not in the civil courts,
 the penalty for murder, let us call it
 ordinary murder if there is such a
 thing, is imprisonment for life, the
 parliament in Israel amended the law
 in 1952 I think, abolished capital
 punishment for murder and Eichman
 was convicted not only of murder but
 of crimes of genocide and of crimes
 against the Jewish people, and war
 crimes, but the fact of the matter is
 that the prosecution as a rule, also
 before a military court, does not ask
 for the death penalty to be enforced,
 as a matter of fact even those terror-
 ists who had committed really dastard-
 ly crimes are still alive unless they
 died a natural death. Whether it is
 wise or not that is another thing. If
 you think a little more deeply about
 it you will find arguments pro and con.
 I believe that the present attitude is

correct, that in spite of the emotions
 which are justly aroused whenever
 something of this terrible kind hap-
 pens, the cry goes up for the death
 penalty to be enforced.

*What proof was there in the case
 of Eilen Moreh?*

This was not a land case. Here is a
 system of land registration and so have
 the Jordanians, actually both we and
 the Jordanians inherited the same
 system from the time of the mandate,
 all under one administration, and
 there was no dispute that it was private
 land, it was not a land case, this fact
 was admitted by the government. The
 question was whether under Israeli
 law which incorporates to some extent
 international law, you are allowed to
 take private land for any purpose
 which is not strictly a military case,
 says when the land was taken for the
 ideological purposes which were re-
 presented by the Gush Emunin, the
 ideological reasons which say that (a)
 no land should be used in the
 line free of Jews. I think that is gen-
 erally accepted in that there is a
 consensus but because our history is
 so bound up, that this land is ours
 under the, as it says in the bible, it is
 for reasons of history and the ideology
 of Gush Emunin which says the whole
 of Israel was given to us by divine
 commandment and we are not allowed
 to yield an inch there, that is the
 attitude of Gush Emunin, also perhaps
 of Mr Begin, and it is not such an out-
 of the way attitude because again I am
 referring to old President Weitzman
 when he appeared before the enquiry
 commissions of the old days. We al-
 ways said that our main charter is to
 the Bible. The question is whether in
 order to get to a reasonable compro-
 mise with another people who happen to
 be there, the Arabs of Palestine who
 have to compromise, the first com-
 promise that was approved by the
 majority of the Jewish movement
 was the partition of Israel and when
 the UN decided on the partition in
 November 1947 we the Jews of Pale-
 stine at the time by their legal repre-
 sentatives were ready to compromise
 on that and, you know what caused
 the whole partition scheme to fall
 down, it was the invasion of the
 Jewish part of Palestine at the time

ies of all the surrounding d when, of course, after it, war was declared on which we fought them rmous cost, at that time 5000 casualties, people the war and the issue was all, of course after that d, when the Arabs say o go back to that partition, and they are ready now that is a situation of ails you lose, so you have the history of the matter of course, the refugee l we did not drive out The poor people should cepted and absorbed long Arab brethren and you mps were kept alive pur-perpetual element of un-r to keep the Palestine e. When the East Ger-driven out of East Ger- were fully incorporated in ny and there was no out- ve to let them back into of their birth and so on. cepts it. Of course that ed against the Jews.

link the enquiry into the had any effect on military

port there were recom- by the committee and as et at this time I cannot ing but there was a very tion entirely devoted to of discipline in the army. endations were not pub- can tell you one fact, that 1973 war it is generally at during this recent mpaigh the army was prepared, there was much line in the army than we ore and whether that is as e committee having been do not know and if I did l not tell you. There was made not to cause un- s of civilian lives in spite tensive bombardments of , of course, incited the y, the position of the nment is they say we

warned civilians to get out before these bombings started, we dropped leaflets saying so, we had it announced on loud speakers across the boundary between West Beirut and East Beirut.

Whoever wanted to get out could have got out before these bombings started and these were started because these PLO fighters were sitting purposely amongst the civilian population. If you have a building of 10 storeys and 5 of them occupied by some PLO head-quarters and the other 5 occupied by civilians and the PLO on purpose put their officers in the building which should be devoted entirely to civilian dwellings what are you going to do? Are you not to attack that building because the civilians are there after they have been warned to get out, but that of course is not as it appears in the media. They show pictures of the destruction which was long before the Israelis ever went into Lebanon because there was terrible fighting between the PLO people and the Christians for 7 years and none of the Christian countries or the Pope lifted a little finger in order to stop it and so we now have a situation in Lebanon where there is a more or less stable government because you never know in Lebanon with all this internal fighting between the various communities but at least they have been

liberated from this PLO state. It is due to what the Israeli army did, it does not prevent Mr Gemayel from saying now that Israel unjustly invaded Lebanon and so on. We do not want to get out and leave again what ever is left to the PLO.

Are you optimistic about the future?

I am always optimistic by nature and my late father was a very wise man and what he used to say was in such situations, I am an optimist but it costs me a lot of my health. But you have to take the long view, the historical view, how it all came about, and you have to know that the Jewish people have so far had a long history. We have had ups and downs and we are going through a crisis but I feel sure that we will overcome it. I do not like to say that we will overcome because that was the motto of the Spanish republican in the civil war in Spain in 1935. Unfortunately, they did not overcome. Only now do they have a socialist government after so many years but you will have to take the long view and take a very deep breath and not go off the deep end like some of our Jews here in England unfortunately do.

FZY LIBRARY

Many members may be unaware of the existence of a substantial library of books of Jewish interest which is housed in the FZY Office.

These books contain a wealth of source material for the planning of society meetings and members are encouraged to make full use of the library to improve the quality of society meetings and generally to broaden their own knowledge of subjects related to the aims of the Movement.

**IF YOU CARE ABOUT
ISRAEL PROVE IT...**

**WRITE FOR THE
YOUNG ZIONIST
TO THE EDITOR**

at

**The FZY OFFICE
523 FINCHLEY ROAD
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By Howard Granville

Nowhere was the news more ecstatically greeted than in the Jewish quarter of Jerusalem where there was dancing in the streets. Herzl's dream of 50 years earlier had become a reality. It took the more sedate and wise-headed to realize the true value of what had happened that day; David Ben-Gurion — soon to be Israel's first Prime Minister — could only sit in his study with his head in his hands. He knew this time that the Arab threats of war were no more rhetoric, and the next step towards Statehood would be long and bloody.

A JEWISH TEACHER IN A NON-JEWISH SCHOOL

By Anne Krisman

-time, and in the staff-
on my boiling hot coffee,
l-shocked by the experi-
ing two English lessons.
ches, a normally bright
individual — allowed to
new to teaching. She is
s teacher with an interest
ured education. Perhaps
ldering to anyone who
unior High School and
a of white faces wearing
r jackets and very short
t the lack of black child-
reason why multi-cultural
an important issue in the

ried, she's taught my first
hat morning, and Stevie
othing odd to her. She
re: that he offered her a
you're Jewish" (she isn't)
r whether she knew that
ng noses "because they
oney up them". My coffee
to go cold. We decided
to take. She didn't have
ect him, as it was in the
e lesson. She could not
ether he believed what he
r whether he was joking.
doesn't matter. The fact
vie was left to go un-
e bell rings for the next
s usual, conversations are
groans heard. We go back
ield, slightly refreshed.

bsent for the next two
i, rather unsuccessfully,
oing to say to him when
I cast my mind back of a
ctise I had in a Roman
ool, where I found the
rant of Judaism, but will-
I remember the response
I introduced a Pinter ex-
third years by saying:
East End Jewish writer,"
rupted by loud moaning
the class. It was obvious
ere complaining about
ishness rather than his

East End roots, and I calmly asked them what they knew about Jews. The stereotypes abounded. Jews had long noses, were ugly, miserly. I then asked if this description applied to me, and the class was stunned into silence. Then they laughed. Then they asked some very sensible questions about what I could or could not eat, who I was allowed to go out with, and what I thought of Catholics.

However, that was a successful one-off lesson in a teaching practise of two months. It is more difficult when you have harder, more racist kids in a tough area. I was more idealistic when I was a student.

I often wonder whether I should be more forthright about the odd dropped comment I hear at school. One boy calling another a 'Yid' as an insult, another asking a friend a joke: "Did you hear about the Jewish angler? He went fishing with a picture of a worm at the bottom of his rod."

I asked a boy who told the joke to repeat it for me, but he rephrased it, unconsciously, I think: "Did you hear about that angler who was so mean . . ."

When I was a student at the Catholic school, I did try to put the children right. One girl said to me: "I prefer having you to our English teacher. You put nice comments on our work. Mrs Reed is a real Jewish marker."

I said: "I hope you know I'm Jewish." She replied, "Oh no you're not, Miss, it's Mrs Reed who's the Jewish marker." At that point, I gave up.

Stevie returns after a couple of days. I seize my opportunity at registration, and we step out of the class into the corridor. We sit down on the floor so as not to make it ominous. I ask Stevie what he thinks of Jewish people. He is a bit surprised, but admits that he really only knows one, who lives next door to his friend. He's quite a nice sort of fellow, it turns

out. I ask Stevie what he hears people saying about Jews, and he thinks again: "Well, some people say that they've got gold teeth . . . they keep their money in their teeth . . . they have big noses, they keep their money up there." I ask him the heavy question — yes, but does he believe it? Stevie is not sure, but half-convinced is still not good enough. I made him think about other stereotypes that just aren't true: Irish, Scottish, English. He accepts that it is difficult to make conclusions about anyone, especially if you haven't had any experience of these people. I talk about Hitler's Germany, and we look at each other's silver fillings. We decide they aren't worth much really. I tell Stevie the names of pop groups that have Jewish members. He is impressed. As the bell rings, I reveal I am Jewish. "I didn't know" he exclaims, surprised. He walks off to get his bag to go to French, smiling a bit.

I go to teach my next lesson. I am not gullible enough to believe Stevie has changed his ideas. Perhaps he has been spreading around newly learnt knowledge, that I am Jewish. Perhaps he has learnt that teachers tell out if you make anti-Semitic remarks, and that he won't talk about that sort of thing to adults again. I suppose that is a step forward — he has learnt that a certain attitude isn't acceptable in a certain milieu. Whether this changes his true feelings is another thing. So many children have a liberal face for teacher, and a more bigoted one at home. It takes more than a ten-minute chat in a corridor to change how you see things.

I tell Viv at break-time that I have spoken to Stevie, and she's pleased. She's also noticed some racist comments made about the only black girl in the class. The girl has admitted to Viv that these comments hurt her. We chat about techniques to use, and the bell interrupts us again.

QUESTIONS MUST BE ASKED ANSWERS MUST BE GIVEN

By Elon Salmon

ly of the massacre at Sabra has shades of out it: too many question over the whole affair: many conflicting reports es. Perhaps by the time eview goes to press, the nmission of inquiry will d evidence that would e Israel's share of the ndicate those who con- duct of the Israeli for what has happened. hing, however, that can- d: Israel told the world ent her forces into West r to prevent a massacre. occurred when Israeli n control of the area. o matter what, Israel off *all* responsibility as nt had tried to do in its statement following the

Thus on Thursday evening the two Phalange battalions assembled at the southern reaches of Chatila and Sabra, under the glare of Israel's television cameras. Meanwhile, the Israeli army was holding commanding positions overlooking the two camps. Shortly after the Phalange entered, the shooting began. It went on throughout the night. The IDF, thinking that the Phalange were encountering resistance, shot flares into the sky above the camps. At that stage, it seems that the Government already knew that the Phalanges had entered and that there was shooting. But it was only on Friday morning that the Israeli army began to suspect that the situation had seriously got out of hand and that a massacre might be under way. This, again, was conveyed to the Government. Yet it was only on Saturday

morning that the IDF was ordered to move in and put a stop to the killing. By that time several hundred Palestinians including women, old men and children, had been brutally butchered by the Phalange.

In the aftermath, the Israeli Government issued an official statement in which it dismissed "with the contempt which it deserves" all blame of responsibility for what had happened. The statement ended on a note of self-righteousness, saying that no one could teach the Jewish State about moral ethics when it came to human lives.

No one, except implacable haters of Israel, could possibly believe that Israeli troops were in any way involved in the massacre. Nor can the allegation, reported in the media, that Israel brought Madad's militia into Beirut and let them into the camps, be sus-

which we have so far — Israeli sources — is as en Wednesday Septem- Thursday, Israel tried un- persuade the Lebanese the two camps and dis- Palestinians who had re- after the PLO's evacu- rut. The Lebanese army ge. It was reported that Prime Minister Mr zan, forbade any con- the Commands of the Lebanese Army.

decided to let two crack ing to the Phalange, asuming that the batta- on were disciplined and vent, soon be integrated s army. This, it seems, mental decision and a Military Intelligence of sacre should the Phal- be permitted to enter as, according to the s Military Correspond-

Dry Bones



one thing, the Phalange are apparently ready and able to do the job. For another, there has been, unconcealed, a close co-operation between Hadad's militia and the Phalange, which goes back to the co-operation between the Phalange and the Lebanese army. It was therefore unthinkable that Lebanon's new President, General Gemayel, would now dismiss the Phalange involvement and put Major Hadad, indicates the Phalange's political losses.

There are a few crucial questions which the Israeli Government must answer, and convincingly, if it is to retain the vestige of credibility not only in the rest of the world but, particularly, with the world's Jewish community. The questions are: What is the Israeli Government's potential danger of letting the Phalange into the camps? What measures did Israel consent to such a ghastly massacre before the Phalange were expelled by the IDF, which held the Phalange in positions around the camps? What was going on

there? And if it did see, why did it take all Friday and half of Saturday before the IDF moved in to stop the massacre? Undetailed Government statements which only fudge the issue will just not do on this occasion. And how should Jews respond to all that has happened? In Israel there have been expressions of outrage and horror. On Saturday night, September 25, some 400,000 demonstrated against the Government. Calls have been made for Mr Sharon's resignation. Here, the response has been more low-keyed. This is not because British Jews are less appalled by what has happened than Israelis' but because of an in-built diaspora reflex not to condemn Israel, no matter what happens there. There always has been here a deep — and understandable — concern to preserve solidarity with Israel, particularly when all the world is against her.

It has been one of the Likud Government's key tenets that there should be greater Jewish involvement in Israel: that Israel and the diaspora are mutually accountable. If that is so, then British Jews — Zionists, that is —

have not only the right but the duty to speak out no less than Israelis, for this crisis touches not only on Israel but on the very nature and ideals of Zionism.

Israel's President, Mr Yitzhak Navon, has taken the unprecedented step of calling for an independent commission of inquiry into the Beirut massacre. The Chairman of the Zionist Federation has issued a statement endorsing Mr Navon's call. Now, at last, the Likud Government has bowed to public pressure and appointed an independent commission of inquiry, headed by Chief Justice Kahan. It might be some time before the commission comes up with a clear picture. Meanwhile the momentum of concern must not be lost. Zionists throughout the world owe it to themselves to ask questions, even questions which the Israeli government would find unpleasant, and to demand answers. Doing this is not criticism of Israel but positive involvement in the Jewish State.

The above article was first published in the Zionist Review.

TEACHER IN A HIGH SCHOOL

on page 14

the day is tiring. A boy — I send him out of the school — and the second years produce the best I have ever done for me; display. I am glad when at the end of the day, my third years come to talk and I once used a Yiddish teacher. In his essay, someone was asked if he was somebody else. I was told he did this, that he was not me as a Jewish teacher. I was asked about his 'O' level, but when I tell him he'll pass

upboards, and go home,

IMPORTANT NOTICE

"The Young Zionist" is constantly open to articles from all its readers, and can only survive with contributions in number from the members of the Movement.