

998 MAR--4-88

Israeli ex-general sees 'transfer' idea growing

By JOSHUA BRILLIANT

TEL AVIV (JPFS) — One of Israel's highest ranking reserve generals says the public's response to his call for a mass expulsion of Arabs was encouraging.

"We have lit the torch — and it shall burn," reserve Maj. Gen. Rechavam Ze'evi announced triumphantly at the end of his first symposium on the subject in mid-February.

The attempts of the last six months to prevent a public debate of the question had come to an end, Ze'evi said, a former adviser on terrorism to Prime Minister Golda Meir. Discussion of the idea of "transfer" would continue, he told some 150 people who had accepted his invitation to attend the symposium in Tel Aviv.

Outside the symposium, dozens of teenagers whistled and chanted: "Peace, yes — occupation, no."

Ze'evi, Likud activist Aharon

Pappo, and Greater Land of Israel activist Zvi Shiloah argued that expulsion would be a humane and practical solution since Israel wanted to hold on to the west bank and Gaza and did not want to deal with the millions of Arabs who would be living within the envisaged borders by the beginning of the next century.

It was the way to ensure that "we won't have to wake up every morning and ask how many Arabs were born during the night," Shiloah said.

Prof. Arnon Sofer said that if the west bank and Gaza were annexed, Israel's population in the year 2000 would total between 7.3 and 7.8 million, of whom 3.1 to 3.7 million would be Arabs.

"How can we cope with 3.5 million people?" he asked. "If half a million Arabs throw stones, it's a serious attack."

Seeking legitimation for his views in Israeli history, Ze'evi said that more than 400 Arab localities

which were still in existence in the late 1940s had been replaced by Jewish settlements, including some affiliated with the left-wing Hashomer Hatzair kibbutz movement. Moreover, he said, Levi Eshkol, the prime minister during the Six-Day War, had set up an intelligence unit to deal with the question of expulsions.

However, he was vague as to how the expulsions should take place. When pressed by a former intelligence chief, Maj. Gen. (res.) Shlomo Gazit, he advocated making Israel unattractive for Arabs. If they face unemployment, and a shortage of land and water, then "in a legitimate way, and in accordance with the Geneva Convention, we can create the necessary conditions for separation."

His suggestion came under bitter attack from Gazit and Sofer, who maintained that large-scale expulsions were impractical. "I don't think you can clear a significant mass of Arabs, not 2.2 million

now and not 3.5 million in the future," Gazit stated.

A voluntary transfer would require another country that was willing to accept the Palestinians. But even the Jordanians had refused to absorb the 1948 refugees in their midst. Nor could Israel exploit a war in order to expel the Arabs, since its wars do not usually last long.

Sofer, too, called on those present to reconsider their ideas. It would mean troops going into villages and meeting resistance, he said. Villagers would use the weapons they had bought from Jewish criminals over the past 40 years, and once shooting started it wouldn't be a transfer, it "would be murder."

People must also consider the reactions of the Arab countries, of Jews abroad, and of foreign governments. "You can't say we don't depend on the U.S. for our security," Gazit said.

Friday, March 11, 1988 The Jerusalem Post Page Ten

Hebrew Union College at 25

Ever Youthful

VISITING the Jerusalem campus of Hebrew Union College-The Jewish Institute of Religion (HUC-JIR), which this week marks its 25th anniversary, the last thing one would expect to see is a group of five-year-olds dancing and singing. In fact, it is the first thing one is likely to see.

The nursery school and kindergarten is just one of the many projects which the enlarged campus has taken on in the last year, activities that are a far cry from those undertaken when the first buildings were dedicated 25 years ago.

Dr. Alfred Gottschalk, president of HUC and professor of Jewish thought, recalled this week that when the campus was dedicated in 1963, the Jordanian soldiers of the Arab Legion watched the proceedings from the walls of the Old City. These same walls are now visible from the roof of the cistern, one of the features which the late Nelson Glueck, founder of the Jerusalem campus, had insisted upon.

Glueck, who was president of HUC, was also a noted archeologist and served, until 1947, as director of the American Schools of Oriental Research (now the Albright Institute) in East Jerusalem. After Israel's War of Independence he began excavations in Israel with the backing of the Smithsonian Institution.

The original buildings in what was then a slum area, close to the border, were erected as a centre for post-doctoral research in archeology and Judaics. According to Gottschalk, Levi Eshkol, who was then prime minister, promised Glueck that one day, when the city was reunified, the area would no longer be a slum.

Local rabbis expressed shock that the school would also house a Reform synagogue. Rabbi Uri Regev, acting dean of the Jerusalem school, points out that the language which local Orthodox rabbis adopted to oppose the establishment of the Jerusalem school, and especially the synagogue, was far more extreme than that used today. At least one leading rabbi described it as "satanic."

FOLLOWING Glueck's death, in 1970, the school expanded its activities to allow all first-year rabbinical students to begin their studies in Israel. Today, all HUC students —



on programmes for cantors, Jewish educators and community workers, as well as those in the rabbinical school — spend their first year in Jerusalem.

Four years ago, HUC instituted its programme to train Israeli progressive rabbis. Gottschalk admits that when Israelis used to study for the rabbinate in the U.S., they "infrequently returned." Some now serve congregations in the U.S., while others have left Jewish communal work altogether.

Now, he says, the tendency has been reversed. About 15 per cent of the first-year students drop out to remain in Israel. There is also a steady aliya of American Reform rabbis, people who he describes as "real idealists," who come to Israel without any guarantee of a job.

Meanwhile, the Jerusalem campus's expansion has been on a monumental scale, thanks to the addition of a 20-dunam plot which, like

the original site, was also leased to the college. The new campus, designed by architect Moshe Safdie, includes a large complex of buildings, housing an equally large programme of activities.

Haim Shapiro

Yesterday marked the dedication of yet another part of the campus, the S. Zalman and Ayala Abramov Library, which is to hold some 80,000 volumes. Among its prized possessions is the collection of late Fritz Bamberger, a scholar of Spinoza, and which Gottschalk describes as "the gateway to modernity."

The collection, which includes vast material on both the antecedents of and influences on the philosopher, was catalogued by Bamberger himself, and also contains his own insights into the material. Another glimpse into the mind of a

scholar is the collection of Yigael Yadin which, Gottschalk notes, had been "on its way out of Jerusalem and perhaps even out of Israel."

The library also houses a large Yiddish collection and microfilms of the American Jewish Archives, located at HUC in Cincinnati.

THE JERUSALEM school and the adjacent Beit Shmuel house a variety of activities which, Gottschalk says, span the spectrum of Jewish consciousness. The only specifically Reform programme, he insists, is the rabbinical school.

Other activities, the product of a new and dynamic "outreach" programme instituted this year, include an adult education programme which ranges from lectures, seminars and discussions, to music and dance groups. If Beit Shmuel is included, Gottschalk adds, the Jerusalem site is larger than the three other HUC campuses in Cincinnati, New York and Los Angeles.

For Gottschalk, this level of activity is in line with his own Zionist philosophy, as a follower of Ahad Ha'am, that Israel must be a cultural as well as a political centre.

In charge of the day-to-day running of the Jerusalem campus, Regev enumerates the various programmes, among them two undergraduate programmes for students from abroad, one for six months and one for a year. HUC also hosts the Wesleyan University's year in Israel programme.

He is especially proud of the Israeli rabbinic programme of which he is a graduate. Presently there are 10 students, including two women, two Sephardim and a member of Kibbutz Yahel, one of the two Reform kibbutzim in the Arava. There is already an applicant for next year from Kibbutz Lotan, the other kibbutz.

Among the courses open to the public are a series of talks on civil rights in Israel. At the last event, devoted to civil rights in the territories and in which Hanna Siniora participated, there was not enough room for all those hoping to attend and some people had to be turned away.

Other series include Judaism's response to modernity, major issues in Judaism, Jewish music and Jewish art. One surprise success, he said, was the communal choir of 65 people which meets once a week. Then there are one-off lectures and courses in the Bible, Midrash, the psychology of Judaism, and Arabic.

The campus's new facilities also provide an opportunity for week-ends of "total expression" on such themes as Jewish pluralism and Jewish-Arab cooperation. All in all, such activities have attracted some 12,000 people to the campus in the past year, said Regev.

As for the nursery school, he said, it was set up this year by a group of parents and educators, many, but not all of whom are associated with the Reform movement. There are 45 children and a waiting list of 80.

Though Regev is certain that there will be a first grade next year, the organizers are still uncertain as to the form it will take — part of an existing elementary school or a new independent school. But wherever the first graders go, next year's rabbinical students can expect to mingle with five-year-olds.

1988 PTD 1-1
THE JERUSALEM POST