


EXCLUSIVE INTERVIEW WITH FORMER NSA CHIEF ROBERT MCFARLANE

BERKELEY JEWISH JOURNAL

APRIL 2005

ADDICTED
TO
OIL

A large, billowing plume of dark smoke and fire rises from a bright, glowing base, set against a dark background. The smoke is thick and textured, with a yellowish-orange glow at the bottom where it meets the fire. The overall image has a dramatic, high-contrast appearance.



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LETTER FROM THE EDITOR



Dear Readers,

We are approaching the close of the most successful year that this magazine has seen. I believe that we have helped provide an important forum for discourse on this campus. The Journal tackled sensitive issues ranging from the presidential election to abhorrent conduct by the United Nations. We have aimed to report on these matters in a professional and thoughtful manner. All the while, we have maintained our commitment to expounding on the many facets of Jewish life in America and abroad. I hope we have informed and educated some of you about our faith. Through understanding, we can build a more peaceful world.

In this issue, we address a news item critical to our future. With the threat of global terrorism still emanating from the Middle East (despite the delusions of some on this campus) we will analyze current US energy policy and its security implications. Aside from the environmental damage that our oil-based economy causes, it poses a serious threat to our national security. Everyday we pull up to the pump and buy petroleum--a huge portion of which is drilled in the Middle East. Needless to say, many of those sitting on the oil wells in that region are ruthless dictators wishing only death and destruction upon America and her allies. It is highly probable that one of those nations is procuring a nuclear weapons program as we speak.

It seems a bit illogical to me that amidst these dangers the current administration does not do more to curb oil use at home. Why is the federal government not giving Detroit incentives to develop hybrid technology more quickly? Why isn't there a national campaign that encourages less energy use? I'm not sure why the answer to these questions lies beneath a wildlife preserve in the far reaches of Alaska.

What is needed today in America is sacrifice. We are fighting a war in Iraq and Afghanistan. The results have been nothing short of amazing. Iraq and Afghanistan held elections, Libya gave up its weapons program, Lebanon has demanded that Syria end its occupation, the Palestinians have begun initial institutional reforms, and Egypt says it will allow more competitive elections. While all of this is wonderful, more must be done. As our dedicated young men and women are fighting to protect us at home, we too should consider how to contribute to our own national security. Cutting back on our consumption of oil would be a great place to start. Carpool with friends. Take public transportation. Buy smaller and more fuel-efficient vehicles. If we do not take this issue seriously, the US will need to expend many more resources to succeed in the difficult struggle that lies ahead.

A recent government ad that received much criticism claimed that buying drugs helped line the pockets of terrorists. The more logical connection, I believe, is the one between consuming huge amounts of oil and our present security situation. My only advice would be that the next time you purchase a car (which probably won't be in the immediate future, seeing that we are starving students), choose a hybrid. And if you don't want to be placed on the waitlist, resist the temptation to put a down payment on Ford Excursion.

Thanks for reading,

David J. Abraham

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On the Cover: Kuwait oil fires of 1991 set by Sadaam Hussein's retreating troops as photographed by Peter Menzel.

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NOTES

Keeping You Safe

Dear Editor,

I greatly appreciated the article entitled "Religion: Kosher? What's That?" of the February 2005 edition. Rena Dinin did an excellent job clarifying a very pertinent question of why kosher regulations should be kept... Dinin hit home the message that it is "an exercise in self-discipline and self-awareness". It makes so much sense.

I am very thankful for Devora Liss' commentary article "City View: Meet the Neighbors." I often struggled with

my desire to move about as I please and the fears of being a vertically challenged woman walking alone at night. The article displays the facts and I've visited the [city] website and searched my neighborhood. Now I know that there's a real danger and I'm grateful because I will take the necessary precautions and not feel ashamed.

Thank you for your publication.

Sincerely,
Jihai Park
Berkeley student

BERKELEY JEWISH JOURNAL WEISS SERVICE AWARD

"I wanted to provide learning and a comfortable atmosphere for the Orthodox community at Berkeley Hillel," says David Zaray-Mizrahi, the first recipient of the Berkeley Jewish Journal Weiss Service Award. This is the first year that the honor has been bestowed. The award was implemented to recognize a Berkeley student who showed outstanding commitment to the Jewish community at Cal during the 2004-2005 academic year.

"Many people go unrecognized or unnoticed for their contributions to Jewish life," said Managing Editor of the Journal David Hollander. Hollander, who proposed the idea, was excited to announce that Zaray-Mizrahi was chosen for the honor. "He committed hundreds of hours to making sure that Jewish students had the opportunity to study Jewish philosophy and law at Hillel on a regular basis," Hollander continued. "Being informed about our religion is the linchpin of success for the future of the Jewish people," he added.

During the Spring 2004 semester, Zaray-Mizrahi became highly involved in the *Chevrei Minyan* at Berkeley Hillel. For many, *Chevrei* is the home for religiously observant students at Berkeley. The local alternative to *Chevrei* is Chabad. Zaray-Mizrahi points to the success of a number of his programs as proof that there is a demand for the Orthodox approach to Judaism at Hillel. "Saturday morning services, a lecture series given by local rabbis, and increased kashrut are important. Many people don't even

apply to Berkeley because many resources for Orthodox students are unavailable. It is my hope that the continuation of these programs will help contribute to the inclusiveness of Hillel. Today, many programs at Hillel have a kosher option and are friendly to those who observe Shabbat."

Zaray-Mizrahi explained that accomplishing his vision was sometimes difficult. "Many people are not familiar with Orthodoxy and are at times intimidated by it," he noted. "I just want students to come away feeling that an Orthodox view on life still has a place in today's world."

Aside from organizing and being active in the Hillel community, Zaray-Mizrahi is known among his peers as being a *mensch*. Hannah Simon, a 3rd year exchange student from England, remembers the first time she met Zaray-Mizrahi. "I came from abroad, and when I walked in [to Hillel], he was there to welcome me and let me know what was available." Hannah consistently attends *Chevrei* events and notes that the Talmud Study class allows her to "engage in something interesting and challenging" on a weekly basis.

Next year we hope to have community input for this special honor. Recommendations for this award can be made throughout the year. Please send nominations via email to berkeleyjewishjournal@gmail.com. Please explain why the person should be honored with the Weiss Service Award.



ARTS AND LITERATURE

Halibut, a short story

By Etgar Keret

Translation by Sondra Silverstone

Ever since I came back to Israel, everything looks different to me. Smelly, sad, dull. Even those lunches with Ari that used to light up my day are a drag now. He's going to marry that Nessia of his, today he's going to surprise me with the news. And I, of course, will be surprised, as if Ofer the blinker hadn't told me the secret four days ago. He loves Nessia, he'll say, and look into my eyes. "This time," he'll say in his deep and very convincing voice, "this time, it's real."

We made a date to meet in a fish place on the beach. The economy's in a recession now, and the price of the lunch specials is a joke, anything so people will come. Ari says the recession is good for us, because we — though we may not have realized it yet — are rich. Recession, Ari explains, is tough on the poor; tough isn't the word — it's a killer. But for the rich? It's like frequent-flier bonus points. You can upgrade all the things you used to do without adding a penny. And just like that, the Johnny Walker goes from red label to black, and the four-days-plus-half-board turns into a week, anything so people will come, j-u-s-t c-o-m-e. "I hate this country," I tell him while we're waiting for menus. "I'd split forever if it weren't for the business."

"Get serious." Ari puts his sandaled foot on the chair next to him. "Where else in the world can you find a beach like this?"

"In France," I tell him, "in Thailand, in Brazil, in Australia, in the Caribbean . . ."

"Okay, okay, so go," he interrupts me smugly. "Finish your food, a short espresso, and go!"

"I said," I stress, "that I'd go if it weren't for the business . . ."

"The business," Ari bursts out laughing, "the b-u-s-i-n-e-s-s," and waves at the waitress for a menu.

The waitress comes over to tell us what the day's specials are, and Ari gives her the disinterested look of someone in love with another girl. "And for the main dish," she smiles a natural, irresistible smile, "we have slices of red tuna in butter and pepper, halibut on a bed of tofu with a teriyaki sauce, and talking fish with salt and lemon." "I'll take the halibut," Ari says quickly. "What's talking fish?" I ask. "It's talking fish served raw. It's lightly salted, but not spiced . . ." "And it talks?" I interrupt her. "I highly recommend the halibut," the waitress continues after a nod. "I never tried the talking."

As soon as we started eating, Ari told me about marrying Nessia, or NASDAQ, as he likes to call her. He made up the name when the NASDAQ was still going up and never bothered to update it. I said congratulations, I'm glad. "Me

too," Ari slouched a little lower in his seat, "me too. We have a pretty good life, eh? Me and NASDAQ, you . . . alone, temporarily. A bottle of good white wine, air conditioning, the sea."

The fish arrived 15 minutes later. The halibut, according to Ari, was terrific. The talking kept quiet. "So it doesn't talk," Ari snapped, "so what? Jeez, don't start making a scene here. I mean it, I don't have the patience." And when he saw me still waving to the waitress, he suggested, "Take a bite — if it's not good, send it back. But at least taste it first." The waitress came over with the same irresistible smile as before.

"The fish . . ." I said to her. "Yes?" she asked, craning her already long neck. "It doesn't talk."

The waitress gave a funny little giggle and explained quickly, "The dish is called talking fish as an indication of the kind of fish it is, which, in this case, is the kind that can talk, but the fact that it can talk doesn't mean that it will at any given moment."

"I don't understand . . ." I began.

"What is there to understand?" the waitress condescended to me. "This is a restaurant, not a karaoke club. But if you don't like it, I'd be happy to get you something else . . . You know what? I'd be happy to get you something else anyway . . ."

"I don't want something else," I insisted pointlessly. "I want it to talk."

"It's okay," Ari cut in, "you don't have to bring something else. Everything here is great." The waitress flashed a third identical smile and walked away. And Ari said, "Man, I'm getting married. Do you get it? I'm marrying the love of my life. And this time . . ." he dropped in a two-second pause, "this time it's real. This meal, it's a celebration, so come on and f***ing eat with me. Without fish and without bellyaching about the country. Just be happy with me, with your good friend, okay?"

"I'm happy," I said, "really."

"So eat that ugly fish already," he begged.

"No," I said, and quickly corrected myself, "not yet."

"Now, now," Ari urged, "now, before it gets cold — or send it back. But not like



this. Not with the fish on the table and you not talking . . .”

“It’s not getting cold,” I corrected him, “it’s raw. And I don’t have to be quiet, we can talk . . .”

“Okay,” said Ari, “forget it,” and jumped angrily to his feet. “I’ve lost my appetite anyway.” He reached for his wallet, but I stopped him.

“Let it be my treat,” I said without getting up, “in honor of your wedding.”

“Go f*** yourself,” Ari hissed, but let go of his wallet. “Why do I even try to explain to you about love. You homo. Did I say homo? I wish — asexual . . .”

“Ari . . .” I tried to interrupt him.

“Even now,” Ari shook a finger in the air, “even now I know that later I’ll be sorry I said that. But being sorry about it won’t make it less true.”

“Mazel tov,” I said, trying to give him one of the waitress’s

natural smiles. Ari gave me a half—who cares, half-goodbye wave, and left.

“Is everything all right?” the waitress pantomimed from a distance. I nodded. “Your check?” she continued her pantomime. I shook my head. I looked at the sea through the glass — a little murky but very powerful. I looked at the fish — lying on its stomach with its eyes closed, its body rising and falling as if it were breathing. I didn’t know if this table was for smokers, but I lit up anyway, one of those satisfying “after” cigarettes. I wasn’t really hungry. It was pleasant here, looking out on the sea — too bad there was glass and air conditioning instead of a breeze. I could sit like that looking at the sea for hours. “Take off,” the fish whispered to me without opening its eyes, “grab a cab to the airport and hop on the first plane out.”

“But I can’t just take off like that,” I explained in a clear, slow voice. “I have commitments here, business.”

The fish shut up again and so did I. Almost a minute later, it added, “Never mind, forget it. I’m depressed.”

They didn’t put the fish on the bill. They offered me dessert instead, and when I said no, they just subtracted 45 shekels. “I’m sorry . . .” said the waitress, and quickly explained, “I’m sorry you didn’t enjoy it.” And a second later, she specified, “The fish.”

“No, no,” I protested, dialing my cell phone for a taxi. “The fish was good. Really, you have a very nice place here.”

Etgar Keret is one of Israel’s most acclaimed authors. He is particularly popular among Israeli youth, who see him as expressing the world from their point-of-view. The emotions and images that Keret uses throughout his stories give unique insights into Israeli society and culture. He has won numerous awards within Israel and abroad for his stories. A number of his books, including “Dad Runs Away with the Circus” (available on Amazon.com), have been translated into English. Keret’s talents also stretch beyond literature; currently, he lectures at the Tel Aviv University Film School. In 1998, one of his films received the MTV award for best animated movie. This story was printed with the permission of the author.

J

Illustration by Daniel Peacock (LA Weekly)



SURVIVAL OF

By Miriam Pasternak

On a daily basis, modern American Jews pepper their conversations with the *Mama Loshen*, Yiddish, scarcely noticing the “oys” that slip naturally into their speech. Yiddish phrases and delicacies in America have also become representative to non-Jewish America of the Jewish community, with Yiddish phraseology commonplace and mishaps with Yiddish foods like marbled rye eliciting chuckles on sitcoms’ laugh tracks. But where does that place the language itself, filled with a complex and rich linguistic culture, beyond these cursory vestiges?

According to Aaron Paley, founder and co-chair of Yiddishkayt Los Angeles an organization that looks to preserve Yiddish, “about 6,000 languages exist today, but by the end of century, only 1,000 will still be spoken. Yiddish is not believed to be one of the threatened languages.” This statement is particularly remarkable after considering Yiddish’s long, often precarious, existence.

Yiddish was the primary language of the world’s Ashkenazi population for nearly one thousand years. Since Hebrew was reserved as the *Loshen Kodesh*, or the religious language for Jews, another language that was an amalgamation of German, Hebrew, Aramaic, and a sprinkling of Slavic words came into existence for daily communication in the Jewish community. The history of Yiddish involves a complex evolution from a blending of languages into a distinct lingual form. In the first stages, around the tenth century, Jews from France and Northeast Italy traveled into Germany and started to build communities along the Rhine River. These new Jewish settlers intermarried among existing Jewish settlements, bringing the Jewish-French language of *Laaz* along with them. *Laaz*, blended with Mishnaic and German bases, created the earliest forms of Yiddish. The bloody First Crusades and increased libel and invective against Jews had two effects: firstly, to cause the Jewish communities to migrate East just beyond the clutches of anti-Semitism, and secondly, to make Jews become a more insular, self-isolating community. Consequently, the language was influenced by Slavic roots and really came into its own as a language in the thirteenth century. Around the sixteenth century, Yiddish became a written language as well as a spoken one. The decline of the Yiddish language was brought about by the Holocaust as well as by the ban on Yiddish in Stalinist Russia, where the majority of the Yiddish speaking world lived.

The conditions under which Yiddish flourished are a paradox

of pain resulting from the hatred and ignorance from non-Jewish Europeans mixed with strong communal identity in the Jewish community. While at this time Jews were ostracized and marginalized from the mainstream European communities, the resulting isolation created an age of burgeoning personal expression that was uniquely Jewish in outlook. Furthermore, Jewish economic and cultural life was highly centralized. Yiddish works represent a conscious effort on the part of the Jews to explore and shape their identity as a people. Some of the works of Isaac Bashevis Singer, made popular in America through the translations of Saul Bellow, detail the exploits of Tevye and his famous counterpoint of musical fame, the fiddler on the roof. This metaphorical figure represents the simultaneously precarious and joyful position of the Jews in this world of hatred. In this position, like the fiddler, the Jew must protect himself from falling while continuing to play his tune of self-reflection and identity.

World War II not only devastated Europe, but also caused the dispersal on the tightly knit Jewish communities into a further stage of Diaspora to America, South Africa, South America, and many other places worldwide. The need for Yiddish as a language of communication decreased as these European Jewish immigrants adopted the mother tongues of their new homes, and assimilated into the surrounding populations. In the process, however, Jews have always kept a smattering of Yiddish integrated in with the rest of their colloquial speech patterns.

As Jews ventured out into a cosmopolitan world, they tended to look down on Yiddish as an unwelcome memory of their unworldly Shtetl existence, something which they longed to leave in their past. Yiddish was associated on some level with death and weakness, looked upon as regressive. This ideology was greatly influenced, however, by the opinions of the intolerant non-Jewish masses, which considered Yiddish to be a symbol of “moral corruption.”

Despite the current integration of Yiddishisms into Jewish English and Hebrew lexicon, an important question arises as to where the future of Yiddish as a language lies. Other Jewish languages of the past, such as Aramaic or Ladino, have played vital roles in bridging Jews suspended between their Jewish and the indigenous community, but are no longer extant, as Jews in these communities have become assimilated into the surrounding cultures. As the older, native Yiddish-speaking generation dies out, the overwhelming answer to the question appears to be that Yiddish will move into the realms of academia and Jewish

Over the years, many Yiddish words have found their ways into our daily lexicon, both Jew and Gentile alike. Sometimes we know what they mean, other times, we just know the general concept. Here are a few such words and their meanings:

Alter cocker – An old and complaining person, or, more colloquially, an old fart. Variations: Old cocker

Chutzpah – nerve; gall; spirit or gumption

Faygala – a male homosexual. Plural: faygeles. Inserted into popular culture by Mel Brooks as Rabbi Tuckman in *Robin Hood: Men in Tights* (1993).

• **Robin Hood:** I am Robin Hood and these are my Merry Men!

Rabbi Tuckman: Faygeles?

Robin Hood: No, straight. Just Merry.

Fercockt – all messed up; a bit crooked; not quite right; a little off. Common usage: Come over here Shlomo, your collar’s all fercockt. You look like a shlub, you do.

Shlub – A person regarded as clumsy, stupid, or unattractive.

Fershnickered – Popular on college campuses, especially fraternities, this word translates roughly (well, not so roughly, it turns out) into drunk, smashed, plowed, hammered, or highly inebriated. Also popularized by Mel Brooks in *Robin Hood: Men in Tights*. Common usage: *Let’s all get fershnickered!*

Goy – a non-Jew; more commonly used in America to denote Christians rather than other religious sects. Plural: goyim. Adjective form: goyish.

THE YIDDISH

historical studies.

This, however, isn't the entire story. Yiddish has not always existed in a vacuum in the small communities of Europe. For instance in pre-1948 Israel, many Zionist settlers conversed solely in Yiddish. Yiddish also served as the language of the American Jewish Socialist movement in America around the turn of the 20th Century. Organizations at that time in America, such as the Workman's Circle, created folk songs, poetry, and plays in Yiddish. Around this same time, the Jewish newspaper, *The Forward*, which is still being printed, was written in Yiddish. In this way, new immigrants continued to ally themselves with a Jewish identity, while also creating relevant social statements that matched their realities.

Indeed, here at Berkeley, students continue to take the three course Yiddish sequence offered. Junior Rachel (or Rokhl, to her Yiddish classmates) Wamsley states, "I took Yiddish because I felt like it would be a way to invest in my Judaism that was neither political nor religious. I enjoy having a connection to my grandparents, people, and heritage without binding to current notions of what it means to be a Jew."

Yael Chaver, Professor of Yiddish at Berkeley, speaks enthusiastically about the innovations occurring linguistically in Yiddish. Besides being a great tool to study the foundations of Ashkenazi culture, she points to Yiddish as an important vehicle for exploring the Middle High grammatical stages in German that previously have not been understood. "Yiddish is much more than folklore and food. New research is coming up with fascinating insights," Chaver asserts. She just published a text, which deals with previously unaddressed aspects of Israel's cultural beginnings, *What Must Be Forgotten: The Survival of Yiddish Writing in Zionist Palestine*. She also points to exciting research being done on Italian Yiddish manuscripts from the 17th century, Yiddish's impact on the creation of Soviet Jewish culture, and many other topics. She is enthusiastic about academic insights being acquired daily in Yiddish.

The manifestation of Yiddish continues to extend its reach outside of academia as well. Aaron Paley makes it his life's work to promote cultural events and engage Angelinos of all ages in Yiddish. "Ashkenazi Jews cannot understand who they are until they study Yiddish language and culture," he states, "My lifelong passion for Yiddish seems to answer a need within me, shaping my identity as a person and Jew, I seem to find a sense of wholeness in Yiddish, connectedness within my self." Paley is not a native speaker, and was in one of the first Yiddish

classes offered at Berkeley. "We are an isolated community; a minority within a minority. It took me a while to piece it together, but I've found that Yiddish is the key to unlocking the DNA of Judaism."

In his lifetime alone he has seen attitudes towards Yiddish shifting towards the better. "When I first started studying Yiddish, people at Hillel would look at me like I was crazy. Contemporary American Jews have this fantastic amnesia that has led to all sorts of misunderstandings. The Holocaust and the birth of the state of Israel were huge; we are still in shadow of these events, still trying to make sense of them, but are not any closer. These two events created a psychological, historical wall. I've spent my whole life trying to jump over that divide." His epiphany, so to speak, came in 1994, when he and his wife traveled to the Iyve Shtetl in Lithuania to look at a piece of dance-theater. "This piece showed me that it was possible to deal with Yiddish in contemporary way that was not nostalgic. It was revolutionary for me, opening my eyes to a whole new generation using Yiddish as a wellspring for their work, which spoke to a modern sensibility." Since then, his long term project has involved redefining Yiddish for Jews of all ages by offering events that appeal to them in art, dance, writing, and theater, for he believes that an attitudinal shift within the Jewish community would reveal how much life and vibrancy is still contained within the language. The Avada Project, meaning "of course" in Yiddish, offers events appealing to younger generations. For instance, a screening of *The Dybbuk* at a cemetery in Los Angeles drew over 500 Jews under the age of thirty. His next demographic to tackle is the youth division. He intends to work tirelessly until people's minds are opened to Yiddish as an integral part of their Jewish identity.

Although monolingual Yiddish speakers may only ever again exist only in ultra-orthodox communities, it is clear that Yiddish is not going to die out without a fight. Wamsley expresses the importance of Yiddish as a tool of Jewish self-discovery. "The point of the whole endeavor is to know ourselves. I come out of a secular Jewish world. I don't want to refer to myself to Jewish out of popular notions. I want something authentic, not based on the propaganda of retrospect. Through reading the texts I take away a better understanding of where I come from."

Miriam Pasternak is a student of Yiddish at UC Berkeley. She enjoys making gehakte liber and kugel, and well as singing Yiddische Lider in the shower. For more information on the project or upcoming events, go to www.avadaproject.org **J**

Klutz – yep, this one's Yiddish. And, if you didn't know it already, it means to be an uncoordinated, awkward person.

Mensch – Literally, a man. However, its full meaning is a person of character; an individual of recognized worth because of noble values or actions.

Moyl – Almost every Jew with a Y-chromosome knows this person very well. A Moyl is the man who circumcises a baby Jewish boy at a briss. Why are Moyls the best business men? Because everytime you see them, they take 10% off!

Nudge – Noun: a person who bothers you. Verb: to bother, to push. Related words: nudnik – a person who nudges; a pest; a persistent and annoying person.

Oy vey – an exclamatory expression of exasperation

Nosh – Verb: to snack; Noun: food for snacking

Shlep – to carry or move about. Usually used to denote displeasure with the task.

Shmooz – Verb: to hang out and talk; Noun: a friendly, gossipy talk

Shnoz – the nose

Shtick – a stick or thing. Often refers to an individual's unique way of presenting themselves, as in "She is doing her shtick."

Spiel – a glib speech or pitch. Common usage: *He gave me the whole spiel.*

Tuches – the buttocks, or, as Alan Alda so eloquently put it, "the back of my front."

Yenta – a busybody; usually refers to an older woman; in *Fiddler on the Roof*, Yenta was the elderly woman who played matchmaker for the town of Anatevka.

THE BATTLE OF THE LANGUAGES

Russian

In Russia, a journal called “Razvet,” Russian for “The Dawn” appeared throughout the country. Those who published the journal felt that Jews should adopt the language of their host nation.

Yiddish

Sholem Yankev Abramovitch, also known as Mendele Mokher Sforim, believed that the best way to spread Enlightenment ideals among the Jews was to do it in a language that was already understood. Abramovitch published the Yiddish magazine, “Kol Mevasser,” and in doing so took the first step in creating modern Yiddish literature.

The New Hebrew

The major proponent of Hebrew as the Jewish language, Peretz Smolenskin, published a magazine called, “Ha-Shakar,” or “The Dawn.” Smolenskin believed that daily Hebrew speech would create a new era of Jewish culture. Many of his ideas are connected to modern day Zionism.

The Present Day

Yiddish has slipped in its widespread usage. While there are communities in New York and Israel that still speak it as a first language, Hebrew has become the popular tongue of the Jews. Many religious schools of all Jewish sects instruct students in Modern Hebrew.

During the 19th century, a debate arose among Jewish intellectuals in Europe over what language the dispersed minority should speak. The argument continued into the next century, reaching a greater pitch during the nationalist waves that swept Europe after World War I. Echoes of the debate resonate today, as Modern Hebrew has become the predominant language of world Jewry. While Yiddish is still spoken in some enclaves, it no longer has the same force it once did. Below we look at the differing views at the height of the debate.

RELIGION

The Four Sons and other Seder liturgy

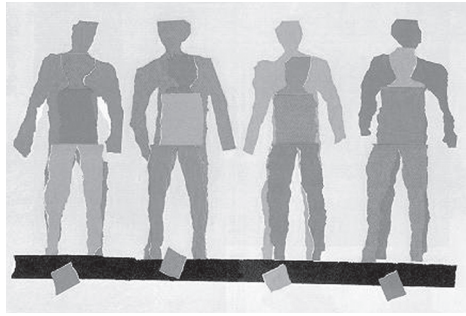
By Rena Dinin

Most of us know the story. Who hasn't seen *The Prince of Egypt*, *The Ten Commandments*, or at least *The Rugrats Passover Special*? The narrative has taken up a place in popular culture and become familiar to many. We were slaves in Egypt, G-d brought ten plagues upon the Egyptians, Pharaoh finally let us go, we gathered our things, the sea split for the Israelites to cross, and when we reached the other side the waters came down, drowning the Egyptian army. So we celebrate our freedom and reminisce about what it must have felt like for the Israelites fleeing Egypt.

Yet even as the Passover narrative finds its place in popular culture, many neglect to examine other important aspects of the Passover liturgy. Every year Jews sit down together for the Passover feast and read through the *Haggadah*, the book that tells the story of the exodus from Egypt and guides us through the rituals associated with the traditional Passover meal. And each year we come upon the story of the four sons, a short blurb surrounded by the texts and narratives of the Haggadah. There is the wise son, who asks his father about the specific statutes of Passover, and in response is taught about the details of the laws and traditions. The wicked child asks his father, "what does all this mean to you?" The child's choice of words seems to exclude himself from the community, so the father is instructed to respond by telling the child that had he been a slave in Egypt, G-d would not have led him to freedom. Third, we read about the simple child, who asks plainly, "what is this?" He is given a simple answer, being told that we celebrate because G-d took us out of Egypt. Finally, we read of the son who does not know how to ask. We are instructed that even this child must be taught about the miraculous way in which G-d led the Israelites out of Egypt.

On the surface, it seems that we are learning about four different types of children, as well as the different methods of instruction that are appropriate to each child. Some commentators make the analogy that these four sons are referencing the four different types of Jews that are prevalent in society. Such interpretations almost unequivocally praise the wise son for his curiosity and attention to detail. The wicked son, with his critical attitude and failure to identify with the tradition, is similarly condemned. The simple son and son who do not know how to ask are recognized for their eminent potential.

Such understandings, while in line with the written text, can be superficial and oversimplifying. Each of the four sons presents a different caricature, and as such is lacking any depth of character. Applying these labels to different people pigeonholes them and limits their potentials. Another interpretation of the parable of the four sons explains that each son represents a different stage in the life of the individual. As infants we are too young to ask, and as we grow older our sense of curiosity begins to develop. As young adults we endure a rebellious stage in which we mercilessly challenge everything put before us. Finally (albeit ideally) we reach adulthood and play the role of the



Each person is a mixture of all of the different aspects of the four sons at different moments in life. Art by Dan Reisinger (Israel, 1982).

wise son. Perhaps by this point we have acquired a thirst for wisdom and a respect for tradition that shapes both our questions and the answers we seek. This explanation of the four sons offers much more opportunity for character development and individual growth. People are no longer frozen eternally and hopelessly in one role, continually playing out the same interactions. Still, this interpretation continues to extol the attitude and actions of the wise son.

I will offer one final understanding of the four sons. There are those commentators that say each individual at any given time embodies aspects of all four sons. We are able to shift from one role to another, while allowing the different character traits to combine and interact. We are not limited by the blind faith of the wise son, the cynicism of the wicked, the naïveté of the simple son, or the incapacities of the one who does not know how to ask. Instead, we are blessed with the infinite potentials of our multifaceted personalities. Yaariv Ben Aharon writes, "The wise and rebellious facets can be combined...not just to undermine the traditional order but to create new frameworks of meaning." We have the capacity to grow and to change ourselves and the people and things that surround us.

Even popular culture has caught onto the idea that we all contain within us infinite potentialities. The writers of the *Breakfast Club* knew it when they said, "we are all an athlete, a geek, a basket case, a princess, and a criminal." Singer Meredith Brooks put it aptly with her mid-90s mantra, "I'm a bitch, I'm a lover, I'm a child, I'm a mother, I'm a sinner, I'm a saint, I do not feel ashamed." We must balance ourselves between the different extremes in order to learn, to teach, and to live more fully. It is only then that we can embrace all the complexities, all the strengths and weaknesses of our own humanity. **J**

Black Oil

By David A. Weinberg

No blood for oil. The accusation has been made on this campus a great deal over the last few years since the lead-up to the American invasion of Iraq. The argument is premised upon an assumption that – to some degree – our nation’s energy policy either directs or distorts its foreign affairs. How accurate is this assumption? If it is indeed true that energy policy factors into matters of diplomacy, perhaps even those of war and peace, then what are the consequences for the American people? Could the Bush administration’s energy policy be endangering national security?

This administration differs from its predecessors in a number of visible areas when it comes to energy affairs. Bush and Cheney are both former oil industry executives, and Cheney’s connections with his former firm, Halliburton, may have influenced the process for awarding government contracts for the reconstruction of Iraq. The president eagerly advocates opening up the Arctic National Wildlife Refuge (ANWR) to oil companies, a venture that could seriously threaten Alaska’s rich ecosystem. The administration has, in fact, made a name for itself as an opponent of environmentalist causes.

The government under Bush has rolled back a number of regulations designed to protect our environment that were put in place by previous administrations. The Natural Resources Defense Council (NRDC), a prominent environmentalist non-profit, documents over 150 environmentally-harmful policy actions by the Bush administration since 2001. In a recent statement, Carl Pope, executive director of the Sierra Club, puts it this way:

“Bush’s operating plan seems to follow this motto: if it’s environmentally destructive, just do it. If it’s environmentally beneficial, just study it”. Our government earned itself criticism the world over for its refusal to sign onto the Kyoto Protocol, a treaty designed to mandate global limits on pollutants that contribute to global warming.

However, no aspect of U.S. energy policy has historically been linked to national security in the way that oil has. Nobody argues that *global warming* starts wars. Nobody believes that America would invade a country to harness its *wind* power.

In October of 1973, the mostly-Muslim oil cartel OPEC (the Organization of the Petroleum Exporting Countries) voted to withhold sales of oil to the United States and the Netherlands for five

months as punishment for helping Israel defend itself against a Syrian and Egyptian sneak invasion. The OPEC oil boycott coincided with disastrous unemployment and inflation in America that were blamed on domestic gas shortages.

Ever since then, ensuring a continuous and reliable flow of oil has been a consciously articulated national security directive. The first notable example of this strategy was the Carter Doctrine, in which former president Jimmy Carter announced in response to the 1980 Soviet invasion of Afghanistan that the United States would use whatever force necessary to guarantee stability and American influence in the Persian Gulf. Also, during the Iran-Iraq War, which lasted from 1980 to 1988, the United States backed Iraq, partly to prevent Iran from fomenting unrest in some of the oil-producing areas in Iraq, Saudi Arabia, Bahrain and other Gulf states that are disproportionately populated by Shi’ite Muslims.

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When Kuwait was invaded by Iraq in 1990, not only did President Bush's father gather an international force to expel the Iraqis, but his administration also rushed to station troops in Saudi Arabia to prevent a second Iraqi advance. Since 1991 the United States military has maintained an extensive network of bases throughout the Gulf – not just in Saudi Arabia, but in Qatar, Bahrain, Oman, and the United Arab Emirates as well.

The government also maintains a Strategic Petroleum Reserve, which the Department of Energy website specifies is designed “in the event the United States is confronted with a serious disruption in oil supplies.... The oil is stockpiled in underground salt caverns along the Gulf of Mexico coastline. President Bush has ordered the Reserve to be filled to its full 700 million barrel capacity by 2005”.

One school of thought, commonly identified as a libertarian approach, argues that although recent U.S. administrations have decided to treat oil as a national security need, the emphasis is misguided. For example, a report released by the CATO Institute, a think-tank associated with a free market ideology, argues that the effort to safeguard the flow of oil “diverts a significant portion of military resources away from more appropriate, core national security ends”.

According to Donald Losman, a scholar sponsored by the Institute, the emphasis on oil is premised upon erroneous notions of “economic security”. He argues that the U.S. economy is not really at risk from fluctuations in the price of oil, and that even at today's high prices “a gallon of

gasoline sells for less than a gallon of Coca Cola, milk, or bottled water”. In a news release issued by the think-tank, the U.S. approach is called “oil paranoia”.

However, this outlook neglects the crucial importance that oil currently plays in the U.S. economy and the commodity's remarkably uneven geographic distribution. According to the most recent survey by the International Energy Agency, the Middle East and North Africa region has 63% of the world's proven oil reserves and presently accounts for over 34% of the world's oil production (28% coming from the Persian Gulf alone), suggesting that as time goes on, a greater proportion of oil up for international sale will come from the Middle East. Six of the world's ten largest reserves are in this region.

Further, an important peculiarity of the global oil market worth noting is that oil-producing countries tend to use the product domestically before exporting remaining surpluses. As a result, the oil available for export and sale on the international market only comes from the small pool of countries that have oil in excess of their domestic consumption needs, thus vastly increasing the influence and bargaining power of mega-producers like Saudi Arabia, Iran, and Iraq.

Gal Luft is the executive director of the Institute for the Analysis of Global Security (IAGS), an energy security think-tank based out of Washington D.C., and a former Lieutenant Colonel in the Israeli Defense Forces. In an exclusive interview with the Berkeley Jewish Journal, Luft explains what he sees as the issue at hand: “the need to reduce demand for oil is important because it is becoming a national security problem, because 80 percent of the world's proven reserves of oil are in OPEC countries.

“Most of the oil producing countries are

dictatorships and unstable... and they use the oil money we send them to [tighten their grip on power], arm themselves with weapons of mass destruction, and spread political Islam”. Even some major oil-producing countries outside of the Middle East are dictatorships or backsliding democracies, like Russia, Nigeria, Venezuela, and Kazakhstan. “The other thing is, people at CATO, and people who are free marketeers – here is where they are wrong. I'm a free marketeer, but the energy market is not a free market – you cannot expect regular competitive rules to work”.

This suggests that the Bush administration's policies are unlikely to address the problem of energy security at all. When asked to summarize the government's energy policy, Professor Severin Borenstein, director of the UC Energy Institute, puts it this way: “this administration has emphasized increasing supply of energy sources, particularly fossil fuels. That isn't much of an energy policy because the U.S. doesn't have anywhere close to enough natural resources to support our current energy use, even if we developed every known reserve in the country”.

Neither, it seems, will drilling in Alaska solve the problem. Professor Borenstein's assessment is that “Congress will be addressing ANWR in the next few months. It is likely to pass a bill opening it to exploration.... [However], the oil from ANWR will even at its peak production represent less than 1% of world supply and will have almost no discernible effect on the price of gasoline”. Luft agrees: “if you drill in Alaska, it's really a drop in the bucket if you put it in context.... If you see the numbers, what really ANWR can offer, you understand that it's not really meaningful, it's not strategic”.

So there seems to be a real dilemma. The free market argument is premised upon a faulty claim that the oil industry is freely competitive and petroleum is a non-essential good. The administration's policy fails to recognize that any effort to boost the domestic oil supply will have

only a negligible influence over U.S. dependence on oil imports. Congress seems unwilling to countenance challenging the president's approach on the matter, and some blame the influence of big-oil lobbyists on Congressional decisionmaking.

It is in this context that IAGS's flagship project, a grassroots campaign called the Set America Free plan, came about (<http://www.SetAmericaFree.org>).

Luft describes Set America Free as "a

blueprint for energy security that is designed to reduce U.S. dependence on foreign oil using domestically produced fuels," noting that "the U.S. is not very rich in [oil] but has lots of other [things] that can be converted into transportation fuel". Similarly and perhaps in complement to the current public movement for renewable sources of electricity like water, wind, and solar power, the plan seeks to replace gasoline with two other key types of transportation fuel, hybrid-electric and alcohol-based vehicle power.

"The first thing is electricity, which is produced in the United States and can be produced from almost anything.... Strong batteries that can run thirty, forty, fifty, sixty miles without recharging is very exciting, and the ones we are most excited about are the gas/electric hybrids. This car can do about a hundred miles to the gallon of gasoline.

"The other technology is called [the] flexible fuel vehicle (FFV), which can be any concentration of alcohol and gasoline," the most common forms being ethanol and

methanol. "If you mix the gasoline with alcohol and the car [is designed to] handle it, you can drive at any ratio 40/60, 50/50, and there is no change in performance".

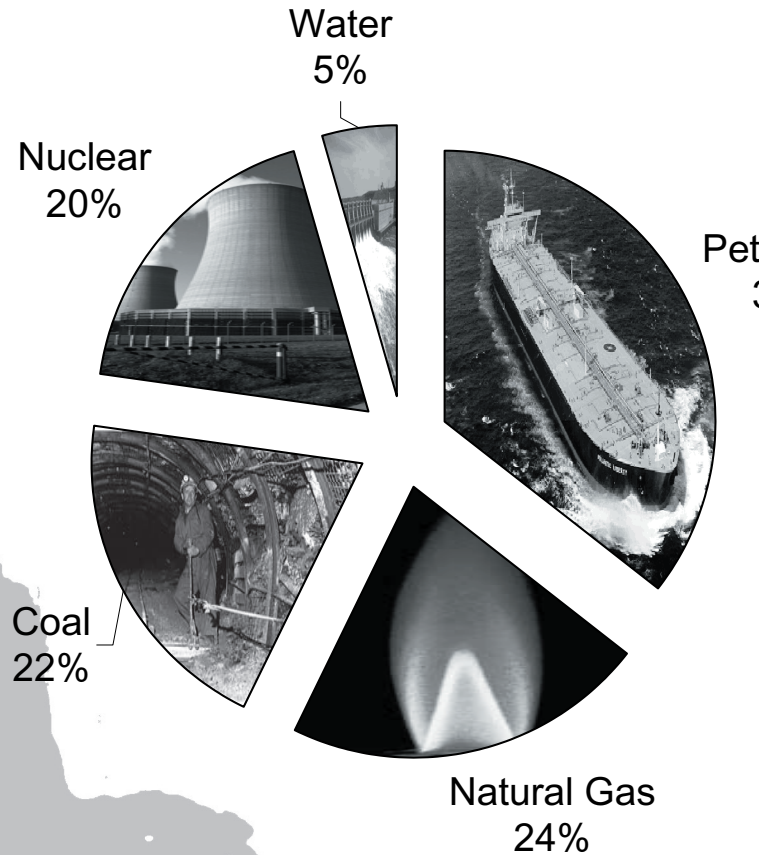
Unlike in the case of the renewable energy debate, in which many cite the pressing need for new technology to facilitate reaching cost efficiency, these alternative transportation fuels require no new advances in technology and are already cost efficient. "These fuels can be produced with U.S. resources at a price that is easily competitive with gasoline. For example, methanol can be produced from coal at fifty cents per gallon".

Further, although the plan is driven more by national security concerns than environmentalist priorities,

Luft claims that "all the technologies that we support are better for the environment than what we have today.... The environmental effects of these technologies [are] positive because you can reduce the emission of SOx and NOx, sulfur dioxide and all the regular pollutants". Set America Free is endorsed by environmentalist groups like the NRDC and ACORE (the American Council on Renewable Energy).

The plan is also endorsed by a number of respectable names in the national security community including Robert McFarlane, a former National Security Advisor under Reagan, and R. James Woolsey, a former CIA Director under Clinton. Luft's emphasis is primarily on the national security side: "I believe

US Energy Consumption



that 9/11, which caused our economy about a trillion dollars of damages, had to do with our dependence on oil.... If you listen to al-Qaeda, the problem is with our troops in Muslim [holy lands] and our support for the House of Saud, both of which are related to our policy to procure oil.

“Also, I think it’s unwise when you fight a war on terrorism to send money to the people that are bound on your destruction.... We know that even today a lot of money by various countries and charities still reaches the hands of terrorists”.

In a recent column, the editor of Newsweek International and former managing editor of Foreign Affairs Fareed Zakaria promotes IAGS’s plan and hashes through their fuel

efficiency estimates: “ t h e

current crop of hybrid cars get around 50 miles per gallon. Make it a plug-in and you can get 75 miles. Replace the conventional fuel tank with a flexible fuel tank that can run on a combination of 15 percent petroleum and 85 percent ethanol or methanol, and you get between 400 and 500 miles per gallon of gasoline. (You don’t get 500 miles per gallon of fuel, but the crucial task is to lessen the use of petroleum. And ethanol and methanol are much cheaper than gasoline, so fuel costs would drop dramatically.)

“If things are already moving, why does the government need to do anything? Because this is not a pure free market. Large companies – in

the oil and automotive industry – have vested interests in not changing much. There are transition costs – gas stations will need to be fitted to pump methanol and ethanol (at a cost of \$20,000 to \$60,000 per station). New technologies will empower new industries, few of which have lobbies in Washington”.

When asked how things would look

different if Kerry had been elected last November, Luft muses that the government would likely have been “a little more focused on reducing demand, but, I mean, [the parties] are not that different. They are both very timid in increasing fuel-efficiency standards. I think the problem is not with the administrations, but because Congress is very weak on this issue, which is the reason we do not have a real energy bill”.

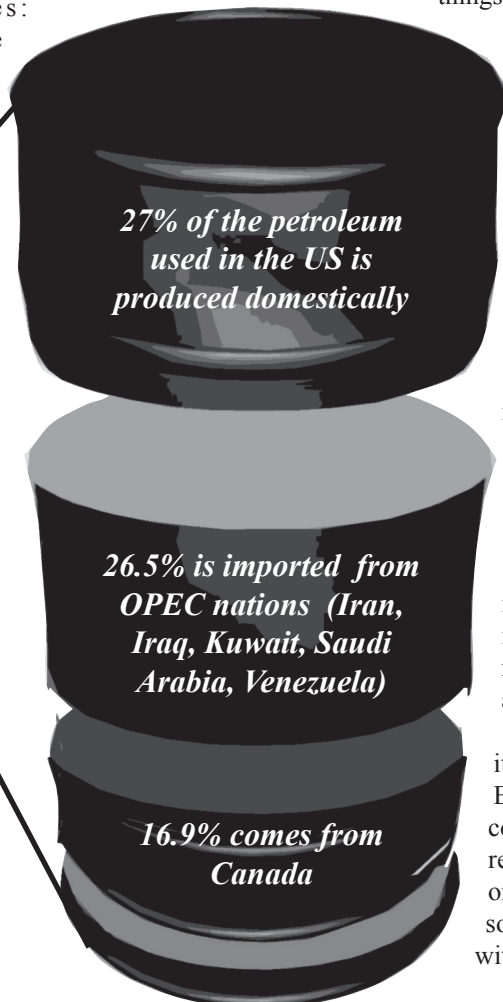
In the final blush it seems that the Bush administration’s complacency with regard to reliance on foreign oil is something it shares with past presidencies.

Americans love the automobile lifestyle, and, according to Professor Borenstein, U.S. per capita gasoline consumption is the highest of any country in the world. However, finding a solution that addresses national transportation needs but is also better in tune with national security is a necessity.

None of these reforms are likely to be easy, but considering that the United States spends upwards of \$60 billion policing the Gulf, the Set America Free plan, which has a sticker price of \$12 billion dollars mostly in the form of tax credits to consumers, auto firms, and fuel producers, seems like a bargain in comparison.

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Petroleum
39%



ROBERT MCFARLANE

National Security Advisor to President Ronald Reagan 1983-1985

The Honorable Robert “Bud” McFarlane served as the National Security Advisor to President Reagan from 1983 to 1985. He is now the principal of a private firm that specializes in energy security, Energy and Communications Solutions LLC. Berkeley Jewish Journal senior reporter David Weinberg joined him for an exclusive, one-on-one interview on Friday, March 18th, and what follows is a transcript from that conversation.

Berkeley Jewish Journal: What is this administration’s energy policy?

Robert McFarlane: It is heavily focused on supply-side solutions to our reliance on foreign oil. That is to say, we try to produce more here in the United States in the Arctic National Wildlife Refuge (ANWR). However there are other supply-side solutions that deserve more weight. But more importantly, a missing element is demand-side answers to enhance our energy security. And there I believe that an obvious fix would be to raise CAFE [certified automobile fuel efficiency] standards. You would save more fuel by raising that standard to 30 miles a gallon than we will produce from the ANWR drilling in Alaska.

BJJ: How feasible legislatively would that be?

RM: I think we’re within two years of getting that CAFE standard raised. This year we will have two more votes than we’ve had in the Senate. And if we have two more than that, we’ll be over the top in the Senate, and I believe we can get that done.

BJJ: What is the significance of the importation of foreign oil?

RM: Well, it presents vulnerability for the entire global economy. Al-Qaeda could easily disrupt the flow of oil from the Persian Gulf, [in particular] the [port] facilities in Saudi Arabia at Ras Tanura and newer LNG (Liquefied Natural Gas) facilities in Qatar are extremely vulnerable, and even intermittent attacks which are easily carried out could remove as much as six million barrels of oil per day from the market.

BJJ: What kind of effect would that have on the price of oil?

RM: It would produce a certain collapse of the global economy. Japan relies on foreign energy for 90 percent of its needs, China is increasingly reliant on foreign sources, and the ripple effect as those economies collapse would impact the United States and Europe. The results would be global depression, high unemployment, and very likely would require a military intervention to restore control and safe operation of the facilities.

BJJ: Why do you think it’s so difficult to get fuel efficiency standards passed in Congress?

RM: The resistance has come from the manufacturing community in Detroit that alleges that improvements can

only come from reducing the weight of vehicles, which makes them unsafe.

BJJ: Is that the case?

RM: In reality, composite metals have been in use for years in aircraft manufacture [sic] and, if integrated into automobiles, would produce stronger, safer, more efficient vehicles.

BJJ: Does that present a significant problem in terms of cost?

RM: There would be an early cost increase for the retooling of construction lines. However, a recent Pentagon study argues that by 2030, this transformation could leave us entirely independent of foreign oil, with zero imports, at a net annual savings of \$70 billion. And that’s *net*. That’s *net* of the cost of retooling [The Pentagon-sponsored report can be accessed at www.winningtheoilendgame.com].

BJJ: You have gone on record as an endorser of [the Set America Free plan]. Why?

RM: I believe that it is not only unwise but immoral to be paying countries whose policies in supporting terrorism are inimical to United States’ interest.

BJJ: Could you go into that a little more?

RM: For us and Asia – the industrialized world – to be importing massive quantities of oil from Saudi Arabia when that government and those supplies are not only vulnerable to disruption but the government and Saudi charities are providing support to al-Qaeda is economically foolish and morally untenable.

BJJ: Why do you spend your time in the private sector working in energy security?

RM: I think every American has a duty to do what they can to make their country more secure. Having spent twenty years of my life in the private sector, I’m finding that there are many things one can do in the private sector to contribute to greater national security.

BJJ: What was it like to be National Security Advisor?

RM: It was the most fulfilling moment of my life. I was privileged to serve at a time when our own leadership was principled and supported by robust appropriations and thus was able to impose burdens on the Soviet economy that succeeded in bringing down Marxism, ending the Cold War, and reducing nuclear weapons for the first time in history. All very fulfilling outcomes.

FILM

A flood of praise for *Walk on Water*

By Brandon Bernstein

It seems that only in Israel could a political thriller mesh with a buddy-comedy and still find success with critics and viewers alike. Yet somehow director Eytan Fox manages to pull it off in typical Israeli fashion, with dry wit and an affinity for discussion of everything from music to politics. Recently, Shattuck Cinemas provided the movie audiences of Berkeley with an opportunity to view *Walk on Water* (or *LaLechet al HaMayim*), the latest effort from the critically acclaimed Fox, director of the hit *Yossi & Jagger*.

Now, with a bigger budget and a longer running time allotted to him, Fox's newest effort deals with the difficult and sometimes painful concept of humanizing the enemy. *Walk on Water* follows the life of Eyal (wonderfully played by Lior Ashkenazi), a Mossad agent fresh off the assassination of a Hamas terrorist. Yet Eyal's penchant for killing leads him to great personal tragedy, as he discovers the body of his beloved in their home after she takes her own life. One month later, a still-recovering Eyal receives his next assignment – to find the whereabouts of Alfred Himmelman, a Nazi who escaped prosecution and punishment with the aid of his family by fleeing Germany. Now Himmelman's grandson, Axel (Knut Berger), prepares to visit his sister Pia (Carolina Peters) on a kibbutz in Israel; Eyal must serve as a tour guide in order to find answers. Over the course of his assignment, Eyal befriends the siblings and finds it increasingly difficult to view them as simply the grandchildren of a Nazi.

Over the course of the movie, identities are turned on their ear. The German siblings confess their frustrations to each other over the terrible deeds of their grandfather, and remain uncertain of how to cope with their family history. Eyal proves himself to be very prejudiced against the Arabs in Israel, and for good reason in his eyes, as they are the perpetrators of several suicide attacks in the film. He cannot understand their willingness to harm and kill innocent Israeli children, yet has no qualms taking away the father of a young Arab boy. No character seems to be fully innocent and they all harbor secrets, some darker than others. Yet hope burns brightly within each of them. One cannot help but be amused when Axel, the image of a Nazi

solely due to his heritage, has to challenge the Jew not to hate others blindly.

One of the masterful qualities of the movie is its ability to aptly juggle numerous themes throughout. *Walk on Water* comments once again on the homosexuality so prevalent in *Yossi and Jagger*, but it also adds a whole slew of new themes relevant to the modern state of Israel. One scene that was particularly interesting came at a bump in the road of the growing friendship between Eyal and Axel, when Axel reveals his sexual orientation by picking up a young Palestinian man at a bar. Eyal finds himself forced to come to terms with his homophobia, his natural distrust of Arabs, and his dislike of Germans simultaneously as all three elements stand blatantly before him.

Yet with so many themes running through the movie, one must wonder if *Walk on Water* succeeds in fully delving into any of them. Some would argue that the movie had a lack of focus and tried to tackle too much.

Personally, I found it to be a refreshing change. Rather than centering exclusively on a narrow movie view of the world, Fox allows the film to explore many different subjects concurrently in a convincingly real way, simply reminding the audience that all of these factors do

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exist in the world, and particularly in Israel.

Like most critically acclaimed movies found outside of the United States, *Walk on Water* chooses to leave the viewer with much to think about rather than just providing all the answers. Though the movie has a very definitive conclusion that expresses the growth of the characters and the decisions they come to, it ultimately challenges many viewpoints and pushed this viewer into rather uncomfortable territory, the way that good movies should, resulting in an intense experience. It confronts its audience with many difficult questions: can you still kill your enemy once you know their loved ones? How does the youth of a country deal with the guilt of national sins from the past? Does anyone even care anymore about retribution for the Holocaust, an atrocity that took place over sixty years ago? As for my answers, I think one of the many crucial songs found in the movie, “For What It’s Worth” by Buffalo Springfield, put it best: “and nobody’s right if everybody’s wrong.”

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Interview

Chancellor Robert Birgeneau

By Joseph Shaposhnik

Robert Birgeneau became the ninth Chancellor of the University of California, Berkeley on September 22, 2004. Mr. Birgeneau, the first person in his family to graduate high school, received his PhD in physics from Yale University and went on to serve as a physics faculty member, chair and Dean of Science at the Massachusetts Institute of Science. He has overcome tremendous odds to ascend to one of academia's most sought-after appointments. A renowned physicist and former President of the University of Toronto, Mr. Birgeneau graciously sat down with me at his office in California Hall.

BJJ: Is it appropriate for the University's Center for Middle East Studies to continue to accept Saudi Royal Family funding given their stated radical Islamic agenda?

RB: I prefer to give people the benefit of the doubt. Of course we do not want to accept money from terrorist groups at Berkeley, but it is a big jump from terrorist groups to the Saudi Royal Family. I would not want to make that jump.

BJJ: Many believe that the Saudi Royal Family has an extremist viewpoint on Israel. On a topic as divisive and controversial as the Middle East conflict, is it appropriate for the University to be taking money from a group that explicitly takes an extremist viewpoint on Israel?

RB: I know many people who have extremist viewpoints on Israel on both sides. Would you ask us to reject money from an extremist who is pro-Israel?

BJJ: I would think that if a group called for the destruction of the Palestinian people we would not accept their money.

RB: I personally think that as donations come in they should be looked at individually. I would see a problem if the group crossed the line.

BJJ: You have stated that a diverse campus provides for a learning environment that is superior to a homogenous environment. Yet when evaluating University candidates for tenure, diversity of political thought is not valued or accounted for. Shouldn't the University seek to assemble a faculty, particularly in the political science and

history departments, which exhibits a range of political viewpoints?

RB: I would hate us to ever be making academic appointments based on people's political perspective. We should make appointments based on how well people teach, their research and their public service. As long as we have a broad enough pool from which to choose faculty and we are hiring people based exclusively on their teaching abilities and research abilities it will balance out.

BJJ: Chancellor, polls show that liberal faculty outnumber conservative faculty nine to one on college campuses and recent data shows that Berkeley faculty gave twenty times more money to the Kerry campaign than to the Bush campaign in this most recent election. In areas of political science and history, why is diversity of thought not valued?

RB: I am not convinced that the importance of diversity of thought is exclusive to the political science and history departments. We don't select faculty based on whose presidential campaign they are going to contribute to. But what we want, and here I completely agree with what underlies your question, is a campus where people feel comfortable expressing any sort of political views and a campus where students are taught in classrooms not biased in any political direction.

In terms of diversity, we want the broadest pool of candidates possible, but we must always choose the strongest candidate. I, of course, believe in a diverse environment. I agree, ideally, we should have a diverse political environment because people should hear both sides

of every issue. I do not believe that individual faculty members should be hired according to some political or racially correct criterion.

BJJ: The University claims to be an entity that supports freedom of speech and the free expression of ideas, yet why does it permit students and student groups to block, shout down and obstruct speakers that present a different view?

RB: At a ceremony commemorating the anniversary of the Free Speech movement, with an audience which was predominantly of one type, I said explicitly, that the biggest threat to free speech at the present time is exactly what you stated. It is the unwillingness of people on one side to listen to the viewpoints of another. Not only not listen to them but shout them down. I also said, and I was booed for this, that the Left Wing is just as guilty as the Right Wing is. It is absolutely wrong.

There is always this question with the speakers of when their speech crosses over into hate speech. How you draw the line between free speech and hate speech is often extremely difficult. At the same time, I think it is critical that as long as speakers don't cross the line to hate speech, people should be given the right to express their views.

I had a number of issues in Toronto that were very complicated to deal with. We managed to influence the student leaders to put a very large amount of energy into making sure that freedom of speech is properly recognized and respected.

You cannot expect the audience to not respond. Yet, the response has to be civil.

BJJ: Will the University change its policy, then, and take more aggressive action against students or student groups that consistently show up to presentations and disrupt them?

RB: I don't like arresting students if that's what you mean. So I would hope that we will be able to work with student groups to have the students themselves ensure that the audience behaves responsibly.

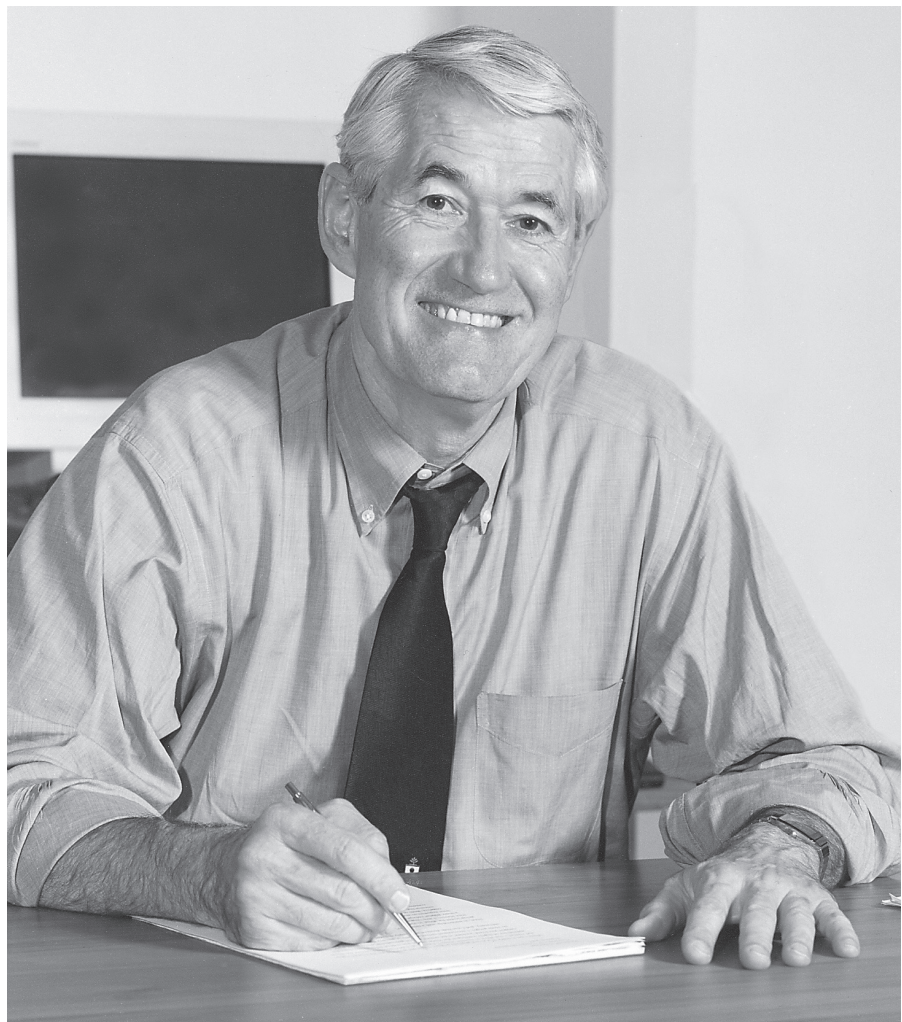
BJJ: Over the period covering 2001 to the present, a 76% in-state, student fee increase has been levied. Why doesn't UC Berkeley take the lead in cutting wasteful bureaucratic and departmental spending instead of relying on students to pay more during a sluggish economy?

RB: [laugh] So, first of all, I have not been here long enough to understand how all

the money gets spent but my understanding is that Berkeley runs pretty efficiently. So even if there were tremendous increases in efficiency I am not sure how many new resources could be made available through that mechanism. Of course, cuts in the budget are important. However, I think it is important to have perspective. Specifically, all public universities in the United States and in Canada have seen cuts over the last four years. The cuts in Berkeley were no worse than they were any place else. No one likes to see tuitions go up, but the reason why the 76% is so large is because the base is low compared to equivalent public universities in other states.

BJJ: The University financial statements indicate that since 2001 administrative spending has increased by 49% and spending on academic instruction is up just 44%. At the same time, newly enrolled student growth was negative over the same period.

RB: Part of the increase in the administrative budget is due to the reclassification of people because of our inability to give administrative raises. Can we run a more efficient ship? Probably. **J**



CAMPUS VIEW

By Oren Gabriel

When I was asked to be present at an ASUC Senate meeting to review a bill that was to be introduced, I was disappointed, to say the least, to find that it was about divestment from the State of Israel. Such divestment would mean that the University would no longer invest in Israeli companies or in companies that do business with the Jewish state. This divestment campaign was intended to promote, “the ‘divestment’ of university... investment portfolios from Israeli companies and from companies that do business with Israel, as a punitive measure against Israel for its policies in the West Bank and Gaza Strip” (www.adl.org). Fortunately, this bill was withdrawn in committee and never made it to the Senate floor; however, it still upset me. I am writing this column not to defame those who presented the bill, but rather to show that divestment from the State of Israel is an unwise venture.

The bill that I reviewed said that the University of California should “eliminate investments in Caterpillar, General Dynamics, General Electric, Lockheed Martin, Northrop-Grumman, and Raytheon from the University’s Trust Fund... Based on evidence of the active role these companies play in enabling Israeli Forces to engage in practices that violate international law and the human rights of the Palestinian people.” This bill went on to say that the “Associated Students of the University of California supports the UC Divestment Campaign and asks our University to use its influence-political and financial- to pressure Israel to respect the human rights of the Palestinian people.” This bill presented a lot of information, but I would suggest doing some research before one takes it at face value.

One can make the case that divestment from Israel is anti-Semitic. Anti-Semitism is a strong term that shouldn’t be used lightly, but the truth of the matter is that it must be used in a situation such as this. As Harvard Professor Alan Dershowitz said, “One good definition of anti-Semitism is taking a trait that is universal and singling out only the Jews for criticism in relation to that trait.” This quote applies here in that Israel and the Jewish people are being singled out for alleged civil rights abuses of the Palestinian people. Let me remind the reader that Israel is the only true democracy in the Middle East. It grants full rights in its Declaration of Independence to all citizens regardless of ethnicity, religion, or gender. It is also the only country in the Middle East in which Arab women can vote and hold office. Finally, it grants asylum to Palestinian homosexuals,

who are persecuted in the Palestinian territories.

In contrast, there is no exercise of democracy in neighboring Arab states. Those nations operate largely as dictatorships showing blatant disregard for basic human rights, freedom of the press, and religious observance. If UC Berkeley students who support divestment are truly acting in response to Israel’s human rights violations, then we should see them authoring bills supporting divestment from countries such as Syria, Saudi Arabia, and Lebanon, and Sudan, all of which commit far worse human abuses. To single out Israel for alleged human rights violations while ignoring much more severe human rights abuses currently taking place in other Middle Eastern countries is by definition, anti-Semitic and it is wrong.

The recent Intifada (Palestinian Uprising) has resulted in terrible bloodshed and suffering for both the Palestinian and Israeli peoples. Palestinian homicide bombers have killed hundreds of Israeli civilians, including women

“One can make the case that divestment from Israel is anti-Semitic.”

and children. While I may not agree with some of Israel’s decisions regarding some measures of retaliation for these attacks against its civilian population, Israel has the right to defend all of its inhabitants. It is clear to me that homicide bombers would not be tolerated in the United States. After the September 11th attacks, this country retaliated by waging war against Afghanistan to root out a regime that supported al-Qaeda. The United States does everything in its power to defend its citizens and to insure the safety of its borders. Similarly, Israel has the right to defend itself against hostile attacks. Therefore, when students decide that Israel should be punished for its legitimate use of force in deterring attacks against civilians, they should be aware that they are denying a nation its fundamental duty to protect its people.

Divestment from Israel is a very hot topic that is affecting college campuses all over the United States. Unfortunately, many students do not know the truth about divestment and only hear biased information about the issue. I suggest that each student look up divestment on the internet before forming an opinion on this issue. One Berkeleyite who does not believe in the divestment movement is Chancellor Birgeneau. I would like to commend him for speaking out against divestment at a Senate meeting that took place a few weeks after the one I attended. Chancellor Birgeneau is joined by such notable heads of universities as Ruth J. Simmons of Brown, Judith Rodin of The University of Pennsylvania, Lee Bollinger of Columbia University and Lawrence Summers of Harvard University. **J**

UNDERSTANDING ISRAEL

Governing the Jewish State

As a country, Israel has existed for a mere 57 years. Nonetheless, Israel today is a 21st century country that thrives in many fields, including medicine, technology, and education. Beyond these accomplishments, Israel's system of government is truly proof of its vast achievements, modernity, and rank among other democratic nations of the world.

Basics of Israeli Government

Israel is a multi-party republic with ultimate authority vested by the people in the legislature, or Knesset. There is no written constitution because the first Knesset members were concerned about the changing social conditions within Israel, as a result of mass immigration after independence. Many felt it would be better to wait before formulating a permanent document. Another general concern was over the relationship between state and religion and to what extent the ideals of Judaism should be incorporated into the proposed document. After much discussion, the Knesset decided to delay the adoption of an official constitution. Still to this day, none exists. In its place, though, are a number of "Basic Laws" which have been passed by parliament over the decades that determine government operations, structure, and activities.



Legislature (or Knesset, pictured at left)

- Supreme authority in the state.
- 120 members that serve a 4 year term.
- Functions:
 - Votes of confidence or no confidence in the government and legislation.
 - Formulating national policy.
 - Approval of budgets and taxes.
 - Election of President.
 - General supervision of administrative activities.

Judiciary

- Religious and secular court
- Judges appointed by President and hold office until death, resignation, mandatory retirement at age 70, or mandatory removal for violations of the law.
- Supreme Court is the highest court and its duties include:
 - Hears appeals from lower courts in civil and criminal cases.
 - Primary guardian of fundamental rights of Israeli citizens.
 - Protects individuals from arbitrary actions by public officials.
- Religious courts have jurisdiction over personal matters such as marriage, divorce, adoption, alimony, guardianship, and inheritance.
- The High Rabbinical Court of Appeal is the highest Jewish religious court and is overseen by the Ashkenazic and Sephardic chief rabbis.
- Various Christian denominations, Druze, and Muslim sects operate separate religious courts that handle similar matters.

Political parties

The two major political parties in Israel are the Labor Party and the Likkud Party (the party of current Prime Minister, Ariel Sharon, at right). The Labor party formed in 1968 after the emergence of three previous labor parties, and the Likkud party formed in 1973 from an alliance of several right-of-center parties. Several other parties include the Progressive List for Peace, an Arab-Jewish party formed in 1984, and the Arab Democratic Party, which is made up entirely of Arab candidates and formed in 1984 to support moderate policies that would be more acceptable to Zionists.



MIDDLE EAST

You're not in Santa Barbara Anymore

By Adam Tartakovsky

All of a sudden, every cell phone in the bar started ringing. Sure enough, in Tel Aviv, a 21-year-old man dressed as a club-goer had detonated himself in a crowd outside a popular club.

The bar emptied, filling the street with American, Canadian, Swiss, and Israeli youth, many embracing and crying, some pacing up and down while fielding calls from frightened grandparents, and others frantically dialing friends to see if anyone they knew was there.

To students at Tel Aviv University—where I've been studying for the semester—the beachfront promenade where the attack occurred is the center of social life. A couple times a week, I eat lunch next to the site of the bombing, a karaoke bar called The Stage. My friend Alex's apartment, a half block away, shook. All of us had stories about being there a week before, a day before, a couple hours before — this was our common sentiment: *"I could've been there."*

“All of us had stories about being there a couple hours before - this was our common sentiment: “I could’ve been there.”

The death toll alone does not convey the nature of a bombing. A suicide bomber's vest is specially designed to hold things like razor blades, screws and ball bearings. The explosion sends superheated metal tearing through flesh like a hot knife through butter, disfiguring faces, severing limbs, puncturing lungs and causing brain damage.

The grotesque scene is one of young men and women, dressed in their best outfits, lying on the ground. Some are dead, others are bloodied, crying and deformed. Imagine this outside of, say, Sharkeez.

These are real people too. Linda Buzaglo is laying half-conscious in the hospital. When she wakes up, she'll learn that her husband is dead. Ofir Gonen is comatose, but will survive. Yael Orbach will not. They had been looking forward to their wedding in three weeks.

Suicide bombing—the act of finding a crowd, then trying to murder and damage as many people as possible—is the crime of our decade. Human Rights Watch says that each and every instance must be considered a crime against humanity.

It seems ironic that just this week, Israel's cabinet voted to withdraw all troops and settlers from the Gaza Strip, to release hundreds of Palestinian prisoners, hand over security control of some Palestinian cities to the Palestinian Authority, and plan for an eventual withdrawal from the West

Bank. These are all unprecedented developments supported by everyone from President Bush and French President Jacques Chirac to Egypt's President Hosni Mubarak.

Then again, Israel's actions could lead to peace, to which terrorists are bitterly opposed. So this was their response. Shortly after their attack, Islamic Jihad celebrated in Hebron, marching with Qurans and machine-guns, thrilled with their massacre.

But as Prime Minister Sharon explains, “there will be no diplomatic progress until the Palestinians take strong action to eliminate the terrorist organizations and their infrastructures in the PA areas.” And how can there be? How can Israel let down its guard if bombers seek murderous entry into Israel every day? Why should Israel make further concessions to the Palestinians? For *this*?

Israelis and Palestinians want peace and normal lives. Many feel that militant Muslims diminish the prospects for Palestinian statehood by sabotaging the peace

process. Do both peoples have to realize that the future will be a peace constantly bitten by acts of terror? Or is terrorism a curable disease? The reality is that the Palestinians and only the Palestinians—not Israeli sieges, security barriers, or intelligence-gathering—can ultimately make the idea of terrorism illegitimate as a response to political grievances.

In the meantime, Israel uses these methods to stop acts of terror, because they work. Friday's attack again makes clear the need for Israel's security fence. This was the first bombing since November 1. Before the fence, terrorists got in. Now, they cannot. The fence is working.

The last few weeks have been clear about one thing. One side, the Israelis, have made risky and unprecedented steps toward a resolution of the conflict. The other side, the Palestinians, have not done enough by any means. Palestinian President Mahmoud Abbas must take a hard line against the terrorists—dismantling their infrastructure and stopping their bloodthirsty incitement against Israel.

Santa Barbara is safe, but you have friends in Israel — there are six of us from UCSB alone. In the meantime, we say that we hope for peace. But in truth, our real emotion is something else: we just don't want to fall victim to a suicide bombing.

Adam Tartakovsky is a junior political science and environmental studies major at UCSB.

BRILLIANT INSIGHT

First Madonna, and now this...

The screenshot shows a Target website page for a 'Kabbalah Red String'. At the top, there is a navigation bar with the Target logo, a search bar, and links for 'CART', 'MY ACCOUNT', and 'HELP'. Below this is a secondary navigation bar with categories like 'Women', 'Men', 'Baby', 'Kids', 'Home', 'Furniture', 'Electronics', 'Sports', 'Toys', and 'Entertainment'. A search bar contains the text 'Want it? Need it? Find it!' and a 'GO' button. The product title 'Kabbalah Red String' is prominently displayed. To the left of the product image, there are links for 'Return policy : Standard', 'Rate this item', and 'Write a review'. The product image shows a red string tied to a card that says 'KABBALAH RED STRING'. To the right of the image, it says 'hot buy Our Price: \$25.99' and 'Availability: We're sorry. This item is temporarily unavailable.' Below the image is a 'VIEW LARGER IMAGE' link. The 'Product Description' section explains that the string is a centuries-old spiritual tool used by Kabbalists to protect against the evil eye. It mentions that the string is tied to the left wrist and is believed to deflect negative energy. The description also notes that the string must be tied on by a loved one and sealed with Rachel's protective energy by reciting the Ben Porat prayer. At the bottom of the page, there are two bullet points: 'Item Weight: 1.0 pounds' and 'Made in USA'. On the right side of the page, there are three buttons: 'ADD TO WISH LIST', 'ADD TO CLUB WEDD REGISTRY', and 'ADD TO TARGET BABY REGISTRY'. Below these buttons is a message: 'Don't have one? Choose from above to enter and we'll set one up for you.'

TARGET

CART MY ACCOUNT HELP

GIFT REGISTRIES GIFTCARDS WISH LIST MY STORE WEEKLY AD

Women Men Baby Kids Home Furniture Electronics Sports Toys Entertainment

Want it? Need it? Find it! All Products GO Shop **Red Hot Shop**

Kabbalah Red String

ABOUT THIS ITEM

[Return policy : Standard](#)

[Rate this item](#)

[Write a review](#)

anyone. anywhere. anytime. Give a GiftCard >

hot buy
Our Price: **\$25.99**

Availability: We're sorry. This item is temporarily unavailable.

ADD TO WISH LIST ✨

ADD TO CLUB WEDD REGISTRY

ADD TO TARGET BABY REGISTRY

Don't have one?
Choose from above to enter and we'll set one up for you.

VIEW LARGER IMAGE

Product Description

A centuries-old spiritual tool used by Kabbalists, this red string is believed to protect against the evil eye, a negative energy source. What makes this particular piece of string so special is, in part, the fact that it has traveled to Israel, to the ancient tomb of Rachel the Matriarch, and returned, imbued with the essence of protection. The string is tied to the left wrist—the left being the body and soul's receiving side—and worn to essentially deflect the negative energy brought forth by unfriendly and envious stares, unkind glances and looks of ill will. A feeling we've all experienced, the evil eye is considered by Kabbalah to be a powerful force and an influential factor in regards to achieving goals and everyday well-being. The string draws upon the connection to and awareness of Rachel and must be tied on by a loved one and sealed with Rachel's protective energy by reciting the Ben Porat prayer (included on a card). From The Kabbalah Centre. 72L".

- Item Weight: 1.0 pounds
- Made in USA

NEVER AGAIN?



In Darfur, a province in the Western Sudan, we are now witnessing the twenty-first century's first genocide.

Since early 2003, an estimated 215,000 civilians have been killed in an ongoing campaign of ethnic cleansing being carried out by a government-backed Arab militia known as "Janjaweed," committed to wiping out the native black non-Arab African inhabitants of the territory. Additionally, approximately 200,000 more people have died from disease and malnutrition, bringing the total number of the dead in Darfur to over 400,000. And in addition to the dead, more than two million persons have been displaced and several hundred thousand have fled the country into neighboring Chad.

The U.S. Holocaust Memorial Museum has issued its first ever genocide emergency.

Over the past five decades, we have repeated the pledge that "never again" would we allow genocide to occur while we stood idly by. The twenty-first century's first genocide is occurring now, and it can be stopped.



*Excerpts from "The San Francisco Bay Area Darfur Coalition" unity statement,
endorsed by the Jewish Student Union at UC Berkeley on March 16, 2005*

Learn. Care. Act.

For more information about what you can do to help, email
darfur@berkeleyhillel.org

