



CLAL

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January 19, 1996

27 Tevet 5756

Sh'ma

A JOURNAL OF JEWISH RESPONSIBILITY

In this issue

Step one:
acknowledge
domestic
violence.

Step two:
learn about it.

Step three:
do something
about it.

Many thanks to all of you who have so generously given to Sh'ma. Your gifts keep us going.

For our other cherished readers, it's never too late to give.

Our dirty little secret is no more

Jeanette Friedman

I am a nasty statistic the Jewish community doesn't like to acknowledge. In the Orthodox community where I grew up, there was plenty of domestic abuse and violence—all ignored as a matter of course. Now, because this condition is getting worse, not better, *in all denominations of Judaism*, I decided to speak out.

The Story Of Abuse

During the early post-war years, my Jewish community focused on survival, and consequently on getting married. There was a ferociousness about match-making (also involving large sums of money) that was frightening. The way males and females interacted did not resemble what we read in secular books (which in the 1960s and 1970s began to disappear from the community) or saw on television (which was forbidden by the late 1950s). Girls and boys related to each other in a vacuum of taboo. And if you came from a dysfunctional family, your marriage was doomed.

The results of domestic abuse and violence were everywhere: my friend's sister ran away from home; a pregnant classmate was kicked in the stomach; another classmate divorced a few weeks after her wedding; and a married woman jumped off a building. I was 19 when I married and knew I was in trouble. My parents talked about adjustment periods, but I couldn't take it. After 18 months, I tried to escape by swallowing a bottle's worth of aspirin, and only then realized I

needed to save myself and my child. My secular friends rescued me by helping me find an apartment and a job.

I was 22 and couldn't understand why I couldn't get a Jewish divorce from a batterer or why I had to surrender my child to my parents to get it. (I did refuse to be observant after my experiences, and it cost me dearly.) It took six years to get free, and unlike some of my friends, I got my child back when I remarried. I have been married to the same Jewish man for more than 20 years and we take it one day at a time, because breaking the cycle of abuse is not easy.

Airing The Problem On-Line

I became part of the secular Jewish community and most recently imagined that I lived in the "enlightened" age of the Internet. I telecommute to work and participate in "cybersation," the conversation that takes place in cyberspace in the *cybershtetl*. I subscribe to America Online, an Internet provider with hundreds of Jewish folders (topics) and as many as 20,000 messages on a given day.

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When some rabbis in Brooklyn attempted to "illegally" reinstate *kedushei ketana* (a marriage ceremony by proxy, where a father marries off his prepubescent daughter) and *pilagshot* (concubines), I opened a folder called "The *Agunah* Girls" to discuss those issues, and also *gets* for women who were battered. I invoked the concept of *pikuach nefesh*, the necessity to abrogate halakhah in order to save lives. In a folder about *mikvah*, I suggested *mikvah* ladies check women for bruises and get them help. When I noted that Rabbi Boruch Taub's congregation does this in Toronto, I was called a liar.

The decades-long silence on battering and child abuse from powerful, patriarchal Orthodox umbrella organizations capable of changing these conditions is deafening. The issue of abusive families has been swept under the rug for almost 50 years, and anytime someone raises it, there is a flurry of tsks, tsks, he/she is dismissed for airing dirty linen in public and the issue disappears again.

The hostile responses to my posts and my criticism of those organizations are eye-opening and extremely painful. All of the attacks come from people who label themselves as Orthodox, (but we really don't know). I persist, and so do they. The attacks get personal, so I once considered caving in, but others encouraged me to continue. Finally, I opened a "Battered Women and Abused Children's" folder at America Online's request.

Again criticism raged, but many naysayers were stopped by facts: In a review of their Jewish caseload, The New York Board of Children and Family Services found that one in seven cases involved instances of domestic violence. These instances were found to be equally distributed among all denominations. Jewish women tend to stay in abusive relationships at least twice as long as their peers. I solicited and listed national and local hotline numbers and listings of prevention programs sponsored by Jewish organizations in the folder.

How We Can Help

I believe because of the Internet, each of us can make a difference even if we think we can't. When we witness abuse, we should not ignore it. If we have access to information about hotline and counseling numbers, we should post it. (*For obvious reasons, shelter addresses should NOT be made public.*) On the Internet, women who are afraid to go to other sources can find information and still stay anonymous. But that is not enough.

Today, you can download all the information gathered

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so far by Jewish Women International and JBFCs from the Judaism II library on America Online. Add to it, take what is there, print it out and distribute it to places where Jewish women can find it, including changing rooms at the local *mikvah* and ladies rooms in other public Jewish places.

Rabbis of all denominations need to put the issue on the front burner, to start *tikkun olam* in their congregants' and followers' homes. Pre-marital classes and counseling should teach proper parenting and prevention of spousal and child abuse. Jewish schools should provide a place of openness and safety so Jewish children can recognize when they are being abused and know where to turn for help.

Most of all, leadership needs to lead. Will it happen? That depends on whether or not all denominations of the Jewish community wants to face this serious internal problem, once and for all. □

Sh'ma

A JOURNAL OF JEWISH RESPONSIBILITY

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January 19, 1996

Domestic violence and the Jewish community

Gerald C. Skolnik

Most rabbis have never dealt with instances of domestic violence in their communities, and more still are skeptical of its very existence. I, too, used to be no different, until I was left no choice but to change. Two women in my congregation, unrelated to each other and actually unaware of each other's existence, came to me for help because their husbands were physically abusing them. When I subsequently addressed the issue of domestic violence from the pulpit of my synagogue, the true dimensions of the problem began to hit home. At the same time that some congregants were expressing their skepticism and questioning why I had "gone fishing" for a sermon topic, women whom I didn't know, from other religious communities in Forest Hills, began to call me at home to seek help.

Shattering The Myth

Go ahead. Ask the question. It needs to be asked. How can it be that, in Jewish families, this is where we have gotten to? How can it be that even in more traditional homes, homes in which the woman is exalted as a wondrous *Eishet Chayil*—a woman of valor whose worth far exceeds that of rubies—there could conceivably be room for so great an act of degradation as physical abuse?

The answer, such that there is one, is painful. Coming to terms with domestic violence in the Jewish community means coming to terms with the myths that inform our Jewish lives, and accepting them for what they are: myths. To give up some of these myths implies ceding our claim to being special, and giving up our specialness makes us just that much more ordinary, and vulnerable.

Many of the myths which have historically sustained our communal belief of specialness have long since been shattered. We know that Jews are alcoholics, and compulsive gamblers. But of all the myths that inform our Jewish lives, the one which is probably hardest to dispel is the one about how Jewish men treat their wives, not least of all because gentiles themselves are our partners in disseminating it. I take no pleasure in calling our tradition on the carpet. Both personally and professionally, I regard both Jewish tradition and Jewish law with reverence. And yet I have no choice but to say what I

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believe to be true. It pains me greatly to say that the same religious tradition which created the concept of an *Eishet Chayil* and in very real ways treated women far better than its sister ancient civilizations, also created the climate which served to make the abuse of women possible. It's not that Judaism was unique in this regard. Certainly, virtually all ancient cultures were the same. *But the point is exactly that.* In this regard, *we were no different*, even though we so desperately want to believe that we were. And in a very significant way, we remain no different.

To this day, in a great many traditional prayerbooks in the Jewish community, there remains a blessing whose message is anything but ambiguous: *Baruch Attah Adonai Eloheinu Melech Ha'olam, Shelo Asani Ishah*—Praised be Thou, O Lord our God, King of the universe, who has not created me a woman. Rabbi after rabbi, reluctant to change the traditional formulation of the blessing, has split hairs trying to explain how the blessing is not sexist, or demeaning to women. I know all of the explanations because I was brought up on them. But the reality is that the blessing says what it says. Try though we might, it is hard to avoid what that meaning is. Being a woman is a state of being somehow less significant or less worthy than being a man. Implicitly, the lesson is even less benign. It assigns legitimacy to a man's condescending view of womanhood, and seeks to involve God in the legitimization of that view. A man thanks God for having spared him the sorry fate of being a woman.

But the problem, unfortunately, does not stop there. That same rabbinic literature which in some ways exalted the domestic role to which it assigned women is also disturbingly and liberally sprinkled with highly offensive and condescending remarks about them. The same *Ethics of the Fathers* which we teach so proudly as a paradigm of Jewish moral values warns men not to talk too much with women, for their gossip can cause a man to be removed from this world. One needn't stretch one's imagination too far to imagine the domestic climate which attitudes such as these could create.

An Issue Of Attitude

And in the legal domain of Judaism, the halakhic domain, the situation is not much better. There are, in halakhic literature, repeated groupings of women in categories with slaves, minors, fools, deaf mutes and the like which are so offensive as to take one's breath away. No less an authority than Maimonides explained that women are forbidden to be witnesses in certain matters of religious law because of *kalut rosh*—lightheadedness, frivolity and an inability to comprehend serious things. Again, the

issue here is not the halakhic one. That is a subject for a different forum. The issue is an attitude which was deeply and systemically imbued into Judaism, particularly in the more religious sectors, and which still plays a role in all segments of the Jewish community.

This is not to say that traditional Judaism would, God forbid, condone or encourage such violence. It certainly would not. Yet on a subliminal level, *it has helped to create a climate in which it is not a theoretical impossibility*. How terribly sad it is that we even have to talk about such things. But the outer trappings of a traditional Jewish lifestyle must not be allowed to delude us into thinking that any sector of our population is exempt from this problem. That is, I'm afraid, just another myth.

The Jewish community of America is culturally heterogeneous. There are men and women from many different countries and cultures, some of the latter of which have ideas and traditions regarding women which are decidedly non-Western. Most of us who are native to American culture regard the notion of physical abuse of women as fundamentally abhorrent. But we must also recognize that there are those Jewish men for whom occasional violence against their wives is not a culturally alien notion, and who may even deem it appropriate or called for under certain circumstances, as well as their right. My own experience has shown me that men such as these are very resistant to outside intervention, and extremely protective of that right to "do with their women as they see fit." I guess one would have to say that the same is true of certain American men, who feel that being violent against a woman is the proper way to "handle her."

Speak Out

Let me share two practical suggestions which can help women that you don't even know. First, encourage your rabbi, and others in your community, to address the subject of Jewish domestic violence openly, preferably from the pulpit. When word gets around the community that there is a rabbi who both believes that the problem exists and is inclined to be sympathetic and helpful, the abused women will be much more likely to come forward and seek help.

Second and no less important—encourage your rabbi to learn to ask the right questions when counselling married couples, and particularly married women in distress. As we all know, domestic violence is rarely the "presenting problem," and congregants are unlikely to bring it up as an issue for discussion unless directly asked. Most rabbis are undertrained as counselors. Help them learn.

Coming to terms with domestic violence in the Jewish community hurts. Admitting that we are not quite as wonderful as we have wanted to believe certainly can bring us no joy. But domestic violence will not "go away" if we simply pretend that it isn't there. There are bruised and battered women in most of our communities who hurt. They deserve better from us. □

Reclaiming oneself

Tamara Cohen

When I began to think about creating rituals of healing for survivors of abuse at the hands of loved ones, something about the nature of ritual didn't feel exactly right to me. Lifecycle rituals marked clear and definable moments of transition: birth, death, marriage. Yet, in the lives of many of the women I know who are survivors of some type of long-term abuse, transition is never so neat. While some can define turning points in their journeys out of trauma, for many survivors of domestic violence and childhood abuse, healing is a life-long process of daily struggle and triumph without a clearly definable beginning and end. Many women will leave an abusive relationship several times; others will eventually return or enter other abusive relationships, or in other ways carry that experience of violence and abuse of power with them throughout their lives. These women need rituals that are structured loosely enough to fit their individual realities. They need to know that rituals can mark and indeed facilitate the beginning of the healing processes. No one should feel that she has to wait to be "healed."

The ritual I have designed attempts to meet these goals. It contains two basic sections, one to do alone and one to do with others. The two can be done as part of a continuous whole or they can be done separately. I find myself often using pieces of the first section and can imagine a woman using that piece for years before she wants to do the communal piece. I intentionally don't use the term "domestic violence" in the ritual because I don't come at this as a clinician or an expert but as a peer. One doesn't have to be willing to name her problem as such in order to draw strength from this ritual.

The other key part of this ritual for me is that at once it tries to be deeply connected to tradition as well as fully accessible to any woman regardless of her background.

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Perhaps because so many of the terms associated with survivors of domestic violence imply a shattering or a brokenness, I found myself drawn to the structure of a Jewish marriage with the union here being between the woman and herself.

I have also discovered that the image of a mirror can be a powerful tool for women to re-experience the covenant. So often used against us, as a symbol of vanity that implies jealousy between women and possession of women by men, the image of mirroring can be about finding beauty in the self and breaking through our isolation by identifying with other women.

Ritual For Reclamation Of The Self

Part One: Union of the Self

Take a shower or a bath. Try to feel each part of your body as it sits in itself. Know the way your arms feel, your legs, your back. You may or may not be able to do this the first few times you try. Be easy on yourself and do only what you feel comfortable with. Try just touching your hand to your other hand. If you want, touch other parts of your body in a healing way. Try to dry yourself with as much love and tenderness as you can. Then, using a scented oil or body lotion you like, soothe your body, as if you are anointing yourself. As you do so, if you can—with a mirror to see your body being treated with sensitivity and gentleness—recite lines of *Shir Hashirim* (*The Song of Songs*) to yourself, making yourself both the subject and object of love.

Part Two: Rejoining Community

(Wear something very comfortable and freeing. White, if that makes you feel good, or maybe bright colors. Especially if there was something that you liked to wear that your abuser didn't like or something you had that was destroyed. Use this as an opportunity to reclaim yourself through the way you dress.)

Enter the circle of friends/family that you have invited. Sit down in the middle of the circle. Together sing a *niggun* [a flowing wordless melody] of your choice.

In turn, face each of the individuals in the circle around you. Look at each other, think about what this individual has meant to you and your healing process and then say "I see in you/You are blessed with...", recognizing a quality you love in this particular friend or relative. The friend/relative will then reflect back, like a mirror, the quality that you have recognized in her.

(For example, if the ritual was for me: I turn to my sister and say: I bless you for your insights and your



Purim Is Coming

The winter solstice is past.
Spring is knocking on the door.
Purim can't be far behind.

We invite you once again to send us your wit.
As always, we welcome all funnies, but you may want to try your hand at phone messages to God: "While You Were Out..."

or

A Designer Kaddish:

(to be recited on the death of a bunny):

Yitgadal v'yitkadash shmai rabbit.

**Deadline for submissions
February 9.**

Have Fun!

sensitivity.

She then says to me: "Tamara, you are blessed with insight and sensitivity." I then turn to whomever is standing beside her and repeat the exchange.)

What is achieved here is a blessing that restores power to the subject. You are actually naming yourself because what you value in others is a reflection of something in yourself.

When you have completed the whole circle, go around the circle again but this time instead of language you will use yourself as a mirror. Look at the first person in the circle and with your hand make a motion. The woman on the outside of the circle will mirror your motion back to you, adding her own motion to it. Take that new motion and repeat it for the next person in the circle. Keep adding motions so that you end up with a series of motions created by the whole group, begun with yours, that is mirrored back and forth between you and the group.

Before you leave the center of the circle to symbolically re-enter the community, take this time to express whatever you need to. You may want to read a testimonial. You may want silence or the opportunity to scream or say a prayer. You may need to physically rip up, break or burn something. You may want to ask for blessings of healing.

The individuals in the circle will now either actually cut your hair, braid it, or (most likely) take turns brushing it. If you don't want your head touched, brush your own hair. This is about returning to trusting touch and trusting your own touch is just as crucial as trusting anyone else's, perhaps more difficult. We start here not with touching skin but with touching hair—a midway point on the way to opening up to intimacy after physical violation.

(Jewish tradition actually marks many transitions with hair. Traditional Jewish boys get their hair cut for the first time at the age of 3; traditional Jewish women begin to cover their hair when they get married. Hair is also a universal mode of connection between women—sisters braiding each other's hair, a mother brushing her daughter's hair before bed.)

The individuals in the circle now take each other's hands. When you are ready, walk towards one link in the circle and join in.

Say *Shehecheyanu* together (traditional or alternative version) and then sing, first slowly and quietly and then building up to spirited singing. □

♥ Endthoughts ♥

A limited defense of affirmative action

Marian Henriquez Neudel

I am a beneficiary of affirmative action. These days, so they say, I should be ashamed to admit it. It implies, after all, that I was not otherwise qualified for some benefit I obtained only because of being some kind of "minority."

I have actually benefited from affirmative action on two different counts—as a woman, and as a Hispanic. Every now and then that gives me a slight edge on the competition. That doesn't bother me particularly. I've been discriminated against as a woman more times than I can remember (or, probably, more than I have ever known). So I figure any benefit I get from the double x chromosome is just a matter of restitution.

I have also been discriminated against, I'm pretty sure, for being Jewish. This, of course, gets me no affirmative action points. And most recently, I have

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probably been discriminated against for my age, which is illegal, but for which I also get no affirmative action points. So I will take those points where I can get them, without embarrassment and without feeling that my competence is in any way in question.

I went to a good college and made Dean's List my last two years. I scored in the 98th percentile on my LSATs. But when I applied to law school in the mid-'70s, I was *admitted* to a school in which 45% of my class was female, and *rejected* by another school which had a far lower percentage of female students in that year. The evidence seems clear: I was almost certainly admitted to the former because of my gender, and rejected by the latter for the same reason.

The fact is that at least 53% of the American Jewish community has benefited very directly from affirmative action. According to many studies, the primary beneficiaries of affirmative action have been well-educated white women—among whom Jewish women certainly figure prominently. When Jewish women gain the professional and vocational success to which their education and skills clearly entitle them, the Jewish community as a whole also benefits. When Jewish women make more money, they donate more to community organizations. When Jewish women are encouraged to take on organizational responsibilities, the community benefits from their talents. The same is true, though to a much smaller extent, for African-American and Hispanic Jews. There is nothing indirect about it.

Two Cheers For Affirmative Action

Most supporters of affirmative action see it as a lesser evil. But, unlike its opponents, they recognize the realistic alternative as a *greater* evil. Affirmative action is *not* a matter of substituting for a pure meritocracy a system of choices according to standards unrelated to job or scholastic requirements. It is a substitution of *one* set of more or less arbitrary choices for another.

The alternative to affirmative action in real life is the divinely-ordained and legally-protected right of the employer or supervisor to hire people who remind him [sic] of his best friend, or people who fit his stereotyped image of the "proper" telephone operator or waitress or whatever. We know that most people who get jobs, with or without affirmative action, get them for reasons only distantly related to their ability to perform. In fact, the most serious downside of affirmative action, so far as I can tell, is that it denies future generations a really useful index of professional excellence. When I meet a doctor, or a lawyer, or a CPA, who is female or non-white (or better still, both) and who got his or her professional

credentials before 1970, I *know* I am dealing with a superlatively qualified professional, because only the best women and non-whites were able to survive the discriminatory professional screening processes in those days. For professional women and non-whites with more recent qualifications, alas, I have to take my chances, just as I would with a white male of any age.

So we sincerely hope that the people in whose hands we put our lives, our fortunes, and our sacred honor are in fact qualified to do their jobs. But as a practical matter, we know that we are at least as much at risk from incompetents who were hired or promoted for being the boss's brother, or being tall, or *not* being Hispanic, or having an officious-sounding British accent, as from those hired or promoted for being female, Black, or Hispanic—quite possibly more, since the latter are usually watched more closely. In fact, these days I am beginning to suspect that American-born doctors can no longer be presumed to be as competent as doctors with foreign accents, since the latter are subjected to much tougher screening standards.

Well, Maybe Two And A Half

The real threat of affirmative action is that it requires us to consider the possibility that (even if, as is likely, we aren't as well off as we would like to be) we haven't "earned" even the few goodies we have. For those of us raised in the Jewish tradition, which teaches us that the Land promised to us by the Holy One is ours only on loan, and that we were not chosen to receive it because of any particular merit on our part, that shouldn't be too much of a leap. It should make us more willing to grant similar unearned goodies to other people. "Use each man according to his deserts," says Hamlet, "and who should 'scape whipping?" Or unemployment, as the case may be. Even us, the few, the proud, the overqualified. □

But others say about...

The Jewish Political Conscience

There's an unfortunate but common tendency in polemical argument to "symmetrize" the positions against which one is arguing. Alas, my friend and valued teacher, Harold M. Schulweis, in *Sh'ma* of November 24, 1995, falls victim to that unhappy tendency.

Ta sh'ma

We invite you to send us your favorite text and comment. Submissions should not exceed 200 words. Be sure to include proper citation of sources. Hebrew will appear in transliteration.

Yehuda Mirsky

R Berachia said in the name of R. Hiyya bar Abba: *Shabbat was only given for pleasure. R. Haggai said in the name of R. Shmuel bar Nahman: Shabbat was only given for Torah study. Really they don't differ. The first view refers to talmidei hakhamim, scholars, who labor in Torah all week and come and rejoice on Shabbat. The latter refers to those who busy themselves with work all week and on Shabbat come and study Torah.*

On Shabbat we try to become other than we are, to slip out of our familiar identities and transform ourselves. The saints and scholars eat and drink; the rest of us try on a day of scholarship and sainthood. When after *havdalah* we reenter the familiar week, we do so, hopefully, with a richer and more complex sense of what it means to be a person, of who we are and who we can be.

YEHUDAH MIRSKY is a writer and an official in the U. S. State Department Human Rights Bureau.

Schulweis begins his discussion of the "Jewish political conscience" by equating two recent advertisements in *The New York Times*, one manifestly conservative, the other avowedly liberal. I refrain here from commenting on Schulweis' argument, which stands or falls on its own merits, independent of his characterization of the advertisements. But as the principal author of the liberal ad (as is common in such cases, several of the signers proposed useful revisions), I cannot permit my friend's characterization to go unrefuted.

Schulweis says that the ad "maintained that the 'core political commitment of Judaism' is the covenant to liberalism." Note the position of the quotation marks—and beware truncated quotations. The ad in fact asserts that "Judaism's core political commitment is to the pursuit of justice." I think that a straightforward descriptive statement. In its subsequent language, the ad makes clear that its signers stand with that Jewish tradition that holds that "the polity—the citizens, their government—is

to be judged according to the quality of its response to the locked out and the left out." That is in fact, and not surprisingly, quite close to Schulweis' concluding observation that "the synagogue should...prepare the Jewish heart and mind to raise those who are bowed down." (While it is in theory possible that conservative approaches will do more to raise up the bowed down, I am puzzled that anyone who holds that view would, in the present political context, sidestep its partisan implication.)

Nowhere does the ad assert, as Schulweis says it does, that liberalism is the only authentic Jewish tradition. Indeed, the occasion for preparing the ad was precisely the indignation of its signers over the language of the *Toward Tradition* ad, which spoke arrogantly of "the true nature of Judaism." I make no apologies for my liberalism. More: I believe it entirely consonant with the Jewish tradition. But I specifically reject the notion that the assertion of consonance amounts to an assertion of identity. Only one of the two ads in question does that, and it's not the one I drafted and helped pay for.

Leonard Fein
Boston, MA

Affirmative Action

Edward S. Shapiro's criticisms of affirmative action (*Sh'ma* 26/503) are not without validity. Unfortunately the simple elimination of such programs will only make things worse. If we are to work toward a society that is truly colorblind, there are at least three major changes that must take place, and I do not see them in the offing.

First, public education must be improved: standards should be established so that every high school graduate has certain minimum skills and knowledge. The school year should be longer, the school day should be longer, and homework should be part of every student's life.

Second, we need to reassert schools as a vehicle for climbing up the American economic ladder: school funding should be restructured so that schools in impoverished areas get adequate funding. Head Start, hot lunch programs, and other services for children should be given more funding, and not less.

Third, if we are truly serious about having a colorblind society, we should put teeth into the anti-discrimination laws. If I sell drugs from my house, that house can be confiscated. If I discriminate in my business, that business should also be subject to confiscation.

Unless changes such as these are made, the elimination of affirmative action will only serve to maintain the privileges of the privileged.

Rabbi Michael M. Remson
Naperville, IL

Book reviews

The American Jew

Dan and Lavinia Cohn-Sherbok, eds., Eerdmans. \$19.99;

Speaking Out

Susan Stern, ed., Edition Q, \$19.95

Both books consist of recordings made with representative Jews, one from a Midwestern U.S. city, the other from United Germany. The shorter, more numerous American accounts present a rather comprehensive view of Jewish life in a community of about 40,000 Jews. The fewer, more revealing German accounts focus on the paradox of Jews living—some newly come to—the home of the Holocaust. Each book has its interest though I missed some effort to generalize the sample.

Jews For Sale

Yehuda Bauer, Yale. \$30

Probing cases where Jews tried to make deals with the Nazis to rescue Jews, the master of Holocaust history dares the "What if...?" question. Painstakingly supplying the data, judiciously weighing the possibilities, he plausibly concludes that all one can ask is that they tried—and they did, mixed as their motives were.

Intimate Enemies

Meron Benvenisti, U of California. \$24.95

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