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Series B: Conference of Presidents of Major American Jewish Organizations, 1962-1996.

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Personnel search, 1976.

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CONFERENCE OF PRESIDENTS OF MAJOR AMERICAN JEWISH ORGANIZATIONS

515 PARK AVENUE
NEW YORK, NEW YORK 10022
Plaza 2-1616
Cable Address: COJOGRA

AFFILIATED ORGANIZATIONS:

American Israel Public
Affairs Committee
American Jewish Congress
American Mizrahi Women's
Organization
American Zionist Federation
Anti-Defamation League
B'nai B'rith
B'nai B'rith Women
Bnai Zion
Central Conference of
American Rabbis
Council of Jewish Federations
and Welfare Funds (observer)
Hadassah
Jewish Labor Committee
Jewish Reconstructionist
Foundation
Jewish War Veterans
of the U.S.A.
Labor Zionist Alliance
Mizrachi-Hapoel Hamizrachi
National Committee for
Labor Israel, Inc.
National Council of
Jewish Women
National Council of
Young Israel
National Federation of
Temple Sisterhoods
National Jewish Community
Relations Advisory Council
National Jewish Welfare Board
North American Jewish
Youth Council
Pioneer Women
The Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew
Congregations
Union of Orthodox Jewish
Congregations of America
United Synagogue of America
Women's American ORT
Women's League for
Conservative Judaism
World Zionist Organization
American Section, Inc.
Zionist Organization of America

February 23, 1976

Dear Colleague:

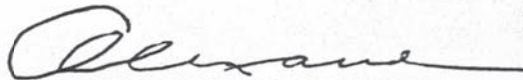
I have determined to act on the authority unanimously given to its chairman by our Conference last year to add an additional member to our staff to serve as aid to our executive director, and to have specific responsibility for a New York Desk and to carry out the work of the New York Actions Committee of the Presidents Conference.

I asked Harold Jacobs of the Union of Orthodox Jewish Congregations of America to serve as chairman of our personnel selection committee and he has graciously consented to assume this responsibility. He and Faye Schenk of the American Zionist Federation, who will help him in this task, have developed the following qualifications for this position:

- 1) A full commitment to the cause which moves us and is so central to our work - securing the future of Israel and our fellow Jews throughout the world.
- 2) A thorough familiarity with the American Jewish community in all of its diversities, especially as this pluralism manifests itself on the New York scene.
- 3) A sensitivity to, and respect for each of these divergent expressions of modern Jewish life.
- 4) Proven competence in administration.
- 5) Some experience in the work of organizing meetings and demonstrations.

I write now to seek your recommendations for this position. Please send all names and pertinent details to Harold Jacobs, c/o our Conference office.

Sincerely yours,


Rabbi Alexander Schindler
Chairman

March 15, 1976

Mr. Martin Irom
147-36 28th Avenue
Flushing, N.Y. 11354

Dear Mr. Irom:

Your letter of March 12 reached our office during Rabbi Schindler's absence from the city. He is on a speaking tour and is not due back until March 22 and I am therefore taking the liberty of responding to you.

I know Rabbi Schindler will be pleased to learn of your interest in securing a position with the Conference of Presidents of Major American Jewish Organizations. The search for additional staff for the Conference is in the hands of a selection committee and I am forwarding your letter and resume to the chairperson of that committee. You will, I am certain, be hearing from the committee in the near future.

With kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President

cc: Mr. Harold Jacobs
Mr. Yehuda Hellman

Martin Irom

147-36 28th Avenue

Flushing, New York 11354

March 12, 1976

Rabbi Alexander M. Schindler

Union of American Hebrew Congregations

838 Fifth Avenue

New York, New York 10021

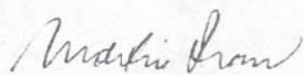
Dear Rabbi Schindler:

Today's JTA Bulletin story about your press conference mentioned your intention to add a staff member to the Presidents' Conference. I wish to submit my name as a candidate for that position and therefore enclose a copy of my resume.

As you can see, my experience is primarily in public relations, both in Teddy Kollek's office in Jerusalem and, presently, with the American Zionist Youth Foundation. I do not wish to confine myself solely to that field, however. I do feel, though, that this background, coupled with my inclinations toward and feelings for Israel, would enable me to make a significant contribution to the Presidents' Conference.

I would welcome an opportunity to meet with you to discuss this matter further and look forward to hearing from you.

Sincerely,



Martin Irom

Martin Iron

PERSONAL BACKGROUND:

Date of Birth: October 20, 1945
 Place of Birth: Rochester, N.Y.
 Marital Status: Married
 Children: Two

OCCUPATIONAL BACKGROUND

Director, Public Relations

American Zionist Youth Foundation
 515 Park Avenue
 New York, N.Y. 10022
 October, 1975

Reference: Mr. Don Adelman, Executive Director
Duties: Writing & placing press releases, maintaining contact with media, researching background material, writing speeches & reports, editing publications.

Director, Public Relations

Jerusalem Foundation, Inc.
 36 Keren Hayesod St.
 Jerusalem, Israel
 May, 1973 - December, 1974

References: Mr. Teddy Kollek, Mayor of Jerusalem
 Mrs. Ruth Cheshin, Director of the Foundation

Duties: Writing and editing brochures, booklets and newsletters; overseeing production of publications; writing and placing press releases; writing reports on Foundation activities; corresponding with donors and foreign dignitaries; maintaining contacts with the media; organizing events, ceremonies and functions; serving as liason between Mayor's office and visiting foreign dignitaries.

Assistant Director,
 Information Department

Karen Hayesod - United Israel Appeal
 P.O. Box 583
 Jerusalem, Israel
 October, 1972 - May 1973

Reference: Mr. Yitzhak Rogow
Duties: Similar to those above: writing and editing publications; producing films and slide series; writing and laying out advertisements; organizing conventions.

Teacher

New York City Board of Education
 I.S. 55
 Brooklyn, N.Y.
 September, 1968 - June, 1971

References: Mr. P. Jenkins, Mr. R. Ferlanto
 Teacher of Science and Social Studies

Assistant Director
 Subrogation Department

International Adjusters, Ltd.
 John St.
 New York, N.Y.

June, 1968 - September, 1968; June, 1967 - Sept., 1967

Reference: Mr. W. Heijmans

Duties: Negotiating and settling marine insurance claim

Interviewer

Surveys Unlimited
5th Ave.
New York, N.Y.
September, 1966 - June 1967
Reference: Mrs. C. Paris
Duties: Field interviewer and surveyor for radio
and television.

Youth Leader

Congregation Kneseth Israel
Sage St. and Empire Blvd.
Far Rockaway, N.Y.
September, 1963 - June 1966
Reference: Mr. Dov Gitler

EDUCATIONAL BACKGROUND:

New York University
Graduate School of Arts and Sciences
Washington Square
New York, N.Y.
September, 1971 - June 1972
M.A. Program in Department of Politics with
specialty in International Politics

Syracuse University
College of Law
Syracuse, N.Y.
September, 1967 - June, 1968

Queens College - of the City University of New York
Flushing, N.Y.
September, 1963 - June, 1967
B.A. - Political Science

ACADEMIC AWARDS:

New York State Regents Scholarship - 1963-1967
Winner, Moot Court Competition, Syracuse University
College of Law, 1968

LANGUAGES:

Hebrew - Excellent

ראש הקיר
رئيس البلدية
MAYOR OF JERUSALEM

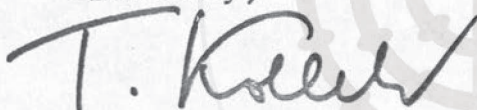
November 20th 1974

TO WHOM IT MAY CONCERN

In my contacts with Martin Irom, serving in his position in the department of Public Relations in the Jerusalem Foundation, I found him to be most co-operative, and creative. In several instances we worked closely together on certain programs and I found his work to be of upgrade quality.

He has my personal recommendation, as an individual and as a colleague.

Sincerely,



Teddy Kollek
Mayor of Jerusalem





הקן לירושלים • the JERUSALEM FOUNDATION

مؤسسة صندوق القدس

November 20th 1974

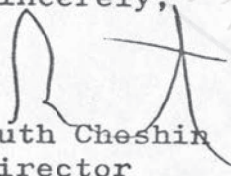
TO WHOM IT MAY CONCERN

Martin (Mordechai) Irom has been in charge of our public relations section for the past 18 months, supervising this department in a most satisfactory manner. The work involved writing, publications, printing, scheduling, creation and fostering of an image for our Foundation, and working in both Hebrew and English with suppliers, artists, and in our correspondence.

I found him to be co-operative, helpful and creative in this position. He is a most reliable colleague and it has been most pleasant working with him.

I would, therefore, give him my personal recommendation.

Sincerely,


Ruth Cheshin
Director

לשעבר האגודה לאומנויות וערכי הרוח • FORMERLY THE SOCIETY FOR ARTS AND HUMANITIES

קרן היסוד • המנובית המאוחדת לישראל
KEREN HAYESOD • UNITED ISRAEL APPEAL



הלשכה הראשית ירושלים • סיקוד 91000 • ת.ד. 583 • פ.ו.ב. • טל. 35222 • מברקים • KERYESOD JERUSALEM • CABLES: KERYESOD JERUSALEM • HEAD OFFICE JERUSALEM

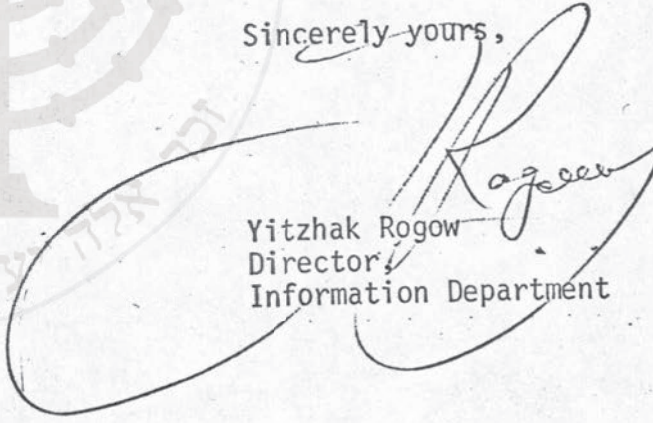
April 11, 1973

TO WHOM IT MAY CONCERN:

Mr. Mordechai Irom served with the Department of Information of the Keren Hayesod - United Israel Appeal for a period of six months as a replacement for the permanent assistant to the Department, who was rendering his compulsory Army service.

Mr. Irom proved himself to be a most competent worker, able to adapt to the needs of the Department, and with a flair for public relations' work. He has the ability to express himself in written form and has a sound knowledge of Hebrew. I give him my highest recommendation.

Sincerely yours,


Yitzhak Rogow
Director
Information Department

YR/kc

involvement



June 10, 1977

Rabbi Charles D. Lippman
Beth Am Temple
60 Madison Avenue
Pearl River, N.Y. 10965

Dear Chuck:

Thank you for your letter of May 31st. I was pleased to learn of your interest in a post with the Presidents' Conference.

There is a selection committee which will be handling this matter and I am therefore taking the liberty of sharing your resume with the committee.

With kindest greetings, I am

Sincerely,

Rabbi Alexander M. Schindler
Chairman

CONFIDENTIAL

August 11, 1976

Rabbi Malcolm Stern
CCAR
790 Madison Avenue
New York, N.Y. 10021

Dear Mac:

I tried to reach you by phone and learned you were out of the city until the middle of next week. As I leave tomorrow night for Romania I thought it best to drop you a note to share with you the essence of my call.

As you may know, the Presidents' Conference has been seeking an Assistant to work with the Executive Director. It occurred to me that we might find just the right person in the ranks of the rabbinate and I do want to discuss the position with you. The salary is in the \$25,000 to \$35,000 range, depending on experience, and there are fringe benefits.

Before you say anything to anyone about this post, I would like to have a chance to chat with you. I'll call on my return from overseas, ten or twelve days hence, and perhaps in the interim you can look over your list of rabbis seeking changes and give me some good suggestions.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

March 15, 1976

Rabbi Irwin M. Blank
Temple Ohabei Shalom
1187 Beacon Street
Brookline, Mass. 02146

Dear Irv:

I'm taking the liberty of responding to your letter of the 12th since Alex is out-of-the-city and not expected to return until next week.

I know he will be pleased to learn of Mr. Herman Brown's interest in a position with the Presidents' Conference. That organization is seeking another staff person and Alex has named a selection committee to undertake the search. Therefore, it would be best if Mr. Brown were to send a resume which could be shared with the chairperson of the selection committee. He can forward it either directly to the Presidents' Conference, 515 Park Avenue, New York, N.Y. 10022 or to this office for forwarding.

I hope all is well with you and the family, please give my fond regards to Ellie and the kids.

Sincerely,

Edith J. Miller
Assistant to the President

BCC: Yehuda Hellman
Harold Jacobs

RABBI IRWIN M. BLANK
TEMPLE OHABEI SHALOM
1187 BEACON STREET
BROOKLINE, MASSACHUSETTS 02146

March 12, 1976

Rabbi Alexander Schindler,
Chairman Presidents Conference
c/o Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021

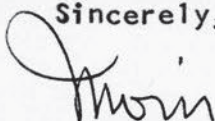
Dear Alex:

I have heard that there is a possibility
that the Presidents Conference will be establish-
ing a New York desk.

Herman Brown, who served admirably as Director
of the Jewish Community Council of Greater Boston,
is interested in looking into the possibility of
filling that post, should it be established. I
recommend him highly and would suggest that you
meet with him if it suits your purposes. He has
considerable experience in community relations and
is very able in his ability to organize various
kinds of projects and reaching the media.

Ellie joins me in sending fond regards to you
and Rhea.

Sincerely,



Irwin M. Blank
Rabbi

IMB/fd

Perry Davis
131 Riverside Drive
N.Y.C. 10024

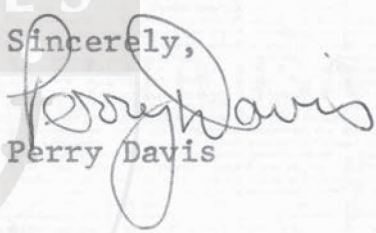
March 2, 1976

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 Fifth Ave.
New York, N.Y. 10021

Dear Rabbi Schindler:

The attached is sent for your consideration at the suggestion
of Mr. Harold Jacobs.

Sincerely,


Perry Davis

cc. Mr. Harold Jacobs



Dr. Perry I. Davis

Personal

Born: November 15, 1948, New York City

Marital Status: M

[REDACTED]

Yeshiva College, B.A. magna cum laude in political science (1969)
Columbia University, M.A. in political science (1972)
Columbia University, M.Ph. in political science (1974)
Columbia University, Ph.D. in political science (1975)

Dissertation Topic: THE NEW YORK CITY INSTITUTIONALIZED MAYORALTY:
Development in the Lindsay Years

Honors

Woodrow Wilson Fellow (1969), New York State Regents Fellowship,
New York State Regents Scholarship

Pi Gamma Mu (National Social Science Honor Society), Dean's List,
College awards in political science and speech
Distinctions in graduate divisional examinations

Professional Experience

ADMINISTRATION:

Aug. 1974 - present - Special Assistant to
Board Member, N.Y.C. Board of Education

Feb. 1974 - July 1974 - Program Manager, Bureau
of Purchased Social Services for Adults (Human
Resources Administration)

Sept. 1973 - Jan. 1974 - Assistant to the Mayor
Feb. 1973 - Sept. 1973 - Aide to the Mayor

Summer and Fall of 1970, Summer, 1972 - Aide to
the Mayor's Administrative Assistant (1970
assignment as an A.P.S.A. Intern in State and
Local Government.)

Summers of 1967 - 1969 - Urban Corps Internship
work at N.Y.C. Transportation Administration,
Mayor's Urban Action Task Force, and City
Administrator's Office

TEACHING:

Fall Semester, 1974, Adjunct Instructor of Political Science, Medgar Evers College, City University of New York

Spring Semester, 1971, Columbia College, taught Seminar-Institute in American Politics and Social Change under Professor Alan Westin.

RESEARCH:

Feb. - June 1972, Oct. 1972 - Feb. 1973, Columbia's Bureau of Applied Social Research, Graduate Research Assistant with the Bureau's New York Neighborhood Project (The Project is studying the effects of administrative decentralization in addition to ethnic and functional group linkage patterns in various New York City neighborhoods.)

Professional Affiliations

Federation of Jewish Philanthropies - Committee on Government Relations
National Jewish Commission on Law and Public Affairs (Board Member)
American Political Science Association
Academy of Political Science

Publications

Co- author, Bibliography of Jewish Communal Services 1960 - 1970
(New York, Jewish Federation) 1972 (chapter on Jewish-Black Relations)

New York City Urban Corps: The Educational Component.
Official report submitted to Urban Corps in the City Administrator's Office, 1969.

Various articles published in Yeshiva and Columbia publications.
Unpublished master's essay - The Mayor's Administrative System.

Unpublished monograph - The Economic Opportunity Act of 1964: Congress and the Institutionalized Presidency.

Book Review of Stephen Isaacs Jews and American Politics in Worldview (July-August 1975) Volume 18, Numbers 7-8.

February 25, 1976

Ms. Esther Farber
4421 Fieldston Road
Riverdale, N.Y. 10471

Dear Ms. Farber:

It was good to learn of your interest in securing a position with the Presidents' Conference and I thank you for providing background data on your experience and areas of capability.

The search for additional staff for the Conference is in the hands of a special committee. I am taking the liberty of sharing your letter with the chairperson and I am certain you will be hearing from the committee in the near future.

With every good wish, I am

Sincerely,

Rabbi Alexander M. Schindler
Chairman

bcc: Mr. Harold Jacobs

February 17, 1976

Ms. Esther Farber
4421 Fieldston Road
Riverdale, N.Y. 10471

Dear Ms. Farber:

Your letter of February 12th, addressed to Rabbi Schindler, was received during his absence from the country. He is due back at the end of the month and your letter will be held for his return.

With kindest greetings, I am

Sincerely,

Edith J. Miller

bcc: Yehuda Hellman

February 12, 1976

Rabbi Alexander Schindler
Conference of Presidents of Major American
Jewish Organizations
838 5th Avenue
New York, N.Y., 10020

Dear Rabbi Schindler,

Two weeks ago I read in the Jewish Week about your plans as Chairman of the Conference of Presidents to direct attention to substantive issues in American Jewish life and engage in intermediate planning, with some additional staff.

As an active Jewish feminist, one from a traditional background, I believe that one of the most pressing issues that needs to be dealt with is the more complete integration of Jewish Women in equal roles in religious, educational and communal life.

For 5 months this fall I worked as staff coordinator (organizer, fund raiser, and public relations director) for the Jewish Feminist Organization, in an attempt to unify the scattered efforts of women in all walks of life to gain more equal participation. Unfortunately, though a tremendous amount of interest and concern for women's issues was evident, we were unable to gain financial support from the Jewish "establishment" organizations and had to discontinue for lack of money. This left me not only unemployed but very frustrated, knowing the urgency of the work that remains undone.

Perhaps the Presidents Conference, concerned with the quality of Jewish life and Jewish survival sees the importance of developing some projects to meet the challenge. I read that you plan to add professional staff to the Conference to help it operate more effectively, and I thought the experience and background that I have had might be helpful in many ways.

I would like the opportunity to meet with you and discuss the possibility of my involvement. Please call me at your earliest convenience to set up an appointment.

Thank you very much.

Sincerely yours,

Esther Farber

P.S. I am enclosing a copy of a draft of an article I submitted to Breira for an upcoming issue of Interchange.

JEWISH SURVIVAL: WHOSE RESPONSIBILITY?

by Esther Farber

Currently, in the light of the social upheaval of the womens liberation movement, the liberation of our women is an aspect of Jewish life that is of increasingly demanding concern. While the eyes of the civilized world have focused on the tangible and imminent threat to the survival of the Jewish people by hostile enemies, we who are threatened, struggle to maintain an equilibrium of perspective necessary for dealing with our day to day lives while keeping sight of our future destiny as Jews. At times the pressure bombards us on so many fronts that it becomes almost impossible to unscramble priorities. On the one hand, we must ward off the attacks of the treacherous Arabs while on the other we continue to build from within the positive strengths that insure the continuity of ^{Judaism} ~~Judaism~~. Attention to family life, education, and community structure in the face of the world situation requires a balancing act of great sensitivity.

Throughout history we Jews - whether ghettoized or assimilated - have maintained a sense of ourselves as a people apart, though never isolated from, the secular society that surrounded us. By interacting and coping with the forces of civilization we have emerged morally and ^{Spiritually} ~~spiritually~~ intact in a way that no other ancient nation has. To ^{now} ignore the tide of history in the secular world that is demanding equal recognition and responsibility for women or to write it off as a passing fad or a "secular bandwagon" ^{would be} ~~is~~ dismissal of incontrovertible reality.

Transition → One evening recently my husband and I attended a surprise 20th anniversary party for a couple who are close friends. The wife, a brilliant woman who has been a community leader in Jewish volunteer organizations while raising three young children, is now developing a successful career as a legal researcher. As the evening progressed and time came for "after dinner" speeches, my friend rose, and in an emotional voice said, "--- with due apologies to my liberated friend (and she called out my name) I want to acknowledge my deep debt to my beloved and scholarly father, and to my loving husband who has been so supportive of me these

20 years, for everything I am, I owe to them". I was momentarily shocked to hear my name so unexpectedly, but when the surprise of again finding myself the token "radical" of ~~the~~ ^{the} group passed, what struck me was that my friend, (universally recognized as an intellectual, capable, and accomplished person) seemed so uncomfortable about ~~omitting any~~ ^{omitting any} credit that she might take for her own achievements. Was I projecting my own raised consciousness onto her? Perhaps.

It appears too frequently that educated Jewish women who have achieved positions of responsibility and leadership are reluctant to acknowledge their own abilities. Speaking on a panel of "Changing Roles of Women in Jewish Federations",* one of the only women presidents of a Large City Federation stated that she believed that she ~~had~~ attained her post "by accident" and confessed that it had "never even occurred to her" that she might reach the top. That women belittle and demean themselves and continue to identify themselves only through the men in their lives reflects a serious problem. Should not Jewish women be encouraged to treat themselves more fairly? Are these models that we would like our daughters to follow? And is it in the best interests of the strengthening of Jewish life ^{for women} ~~to denigrate~~ ^{them} ~~ourselves~~ so?

On the other hand, there are many women who are concerned and who are questioning on a more personal level: What does it mean to be a ~~a~~ committed Jew in the 1970's? What does it mean to be a feminist? And are the two reconcilable? These are the issues that began to be dealt with by 450 young women who attended the ~~the~~ first National Jewish Womens Conference sponsored by the Jewish Students Network in February 1973. These are the issues that led to the formation of the Jewish Feminist Organization in April 1974 for the purpose of joining together Jewish women of all ages and outlooks to "seek full direct and equal participation of women at ^{all} ~~all~~ levels of Jewish life - communal, religious, educational and political". This group aims to bring about creative change in the Jewish Community through the formation of study groups, consciousness raising groups, and distribution of educational materials, the development of conferences, workshops and seminars to

* at the GA in Miami, November 1975

explore issues of concern to Jewish women, ^{the} ~~the~~ maintaining of a speakers bureau, and the development of non-sexist educational materials for use in Jewish schools. Till now there has not existed any single organized attempt to ^{explore} ~~explore~~ the changing needs of women vis a vis the changing needs of the Jewish community and to seek alternatives to existing established methods of enhancing Jewish commitment and increasing Jewish involvement for women.

There are many special problems that need to be confronted. We need to examine Jewish law to ^{determine} ~~determine~~ views that concern Jewish women. An examination and thorough understanding of Halacha by Jewish women is essential on two grounds. We live in revolutionary times. Before ~~one~~ initiates change one has to be aware of what needs to be changed. And even more important, we must learn how change can be affected in a way that will not undermine or weaken the fiber of that heritage that we are seeking to strengthen by a more meaningful participation. No matter what the affiliation - from orthodox to reconstructionist - the principals of religious expression and observance of mitzvot were set down ~~and~~ interpreted by men, and to a great extent women are excluded from real participation in spiritual life. The restrictions that once served the community well are now causing deep frustrations and resentment⁺ because they keep women in a second class position unnecessarily. We risk losing the commitment of women who don't find fulfillment in Judaism as serious and direct participants.

In Jewish Synagogues, Schools, and Organizations women can no longer be satisfied by their old roles of tea-servers and money raisers. The imbalance of women on decision making boards, absurd in the past, is more absurd today in ~~2~~ view of the desperate need for capable and responsible leadership. When the existence of our institutions is threatened daily, we can't afford to lose half of our potential human resources. In an informal survey of Orthodox Day Schools in the New York area, it was found that the Boards of Directors or Trustees were overwhelmingly male dominated and in cases where from 3 to 6 women were on the board there was a general resistance to their acceptance or to ^{one of the most} ~~expanding~~ their numbers. Even ~~the most~~ innovative school educationally, until ~~re~~

recently only "allowed" women to sit in on board meetings by virtue of their affiliation with the PTA, and 3 years after moving to include women as voting members, ^{only} 5 out of 60 members were women. Often membership is denied to women who husbands serve on the board, thereby implying that women cannot reason logically, judge competently, or act as thoughtful individuals on critical issues in the presence of their husbands. From a K'lal or community point of view, women are considered as an appendage - incapable of acting indepently of their husbands. Unfortunately, we seem to condition women to concur on these beliefs in many instances, often subconsciously. A more liberated approach to the recognition of women(being more attuned to the validity of womens expression and point of view) might keep young feminists from leaving the Jewish community by offering a more satisfying experience and involvement.

The overall attitude towards Jewish women as unimportant in ritual ceremonies such as Brit and Bat ~~shah~~ Mizva relegates female children to an inferior position that probably has serious effects on their psychological development. Our daughters cannot be all that oblivious to the obvious stature and grand celebrations that attend their brothers on these occasions. Is it wise to continue to "relieve" women of the obligation (and privilege) of daily prayer at a time when the technical aspects of daily living no longer demand the same restrictions as in the past?

Jewish education remains sexist both in staffing and curriculum. Teachers are underpaid and underrespected. Few scholarly men enter the field because of the low status of teaching, thereby depriving young children of male role models in school. At the same time the attempt to educate young girls is often half-hearted (well, she's only a girl, she shouldn't be too smart). [A lack of factual information or serious understanding of Judaism accomodates the blind acceptance of the myths about Jewish women, their personalities, behavior, and potential. We thus perpetuate destructive attitudes towards marriage, sexuality, participation in religious ritual, and of course the stereotyped roles of men and women in Jewish family life.] We are hampering the very people in whose hands will rest

the responsibility of transmitting the tradition to the next generation^{as} mothers or teachers.

As long as the textbooks portray women as people whose place is in the home, who do not do important work or make important decisions, who usually stand by and observe passively while the men go to work or to shul to provide for the family's economic and spiritual well being, we stifle the maximization of the talent, brains and potential power of our women. These stereotypes are ^{not} ~~not~~ ~~longer~~ consistent with life today. Greater numbers of women are part of the working world and there is a steady though slow increase of women in decision making roles. Our outmoded educational materials continue to impress upon the minds of young female children the confusing message that "this is how things should be", so that as they grow up their aspirations are often dampened by the conflicts of meeting unrealistic expectations.

The image of a passive though energetic female whose male dominated home surrounds her with all the comforts of life has given rise to the ugly negative stereotype of the Jewish American Princess, whose care, feeding and pampering are all totally dependent upon the good will of the men in her life - father and husband. The connotation of JAP, is no longer good for a laugh. As women ^(Outcome aware) realize themselves and their human potential, many find that they are totally dissatisfied in their old roles. Even a woman who clings to the traditional ways and believes herself satisfied cannot remain untouched by the constant pressure of the changing social climate. She may soon find herself aware that in exchange for comfort and security she made success possible for her husband; raising the children and establishing a home she played the crucial role of "enabler" perhaps at the expense of her own development, either socially, intellectually or spiritually.

As for continuity of Jewish family life: one of the most often cited arguments of opponents to the Jewish Feminist Movement is that it is destructive to this mainstay of our survival. The traditional husband-wife relationship fostered comfort, a sense of belonging and a built in system of dependency. There were few options and few risks. It is pleasant to think that things were perfect in the

good old days when roles were clearly defined. But it's beginning to look like that system didn't work for everybody. Though many in the modern society are trying to hold on to the fortress of security that Jewish family life was supposed to provide, ^{negative stereotypes} how does one account for the disturbing ~~images~~ of the authoritarian father, the "perfect" Jewish husband, the JAP, and the nagging matriarch? The ideals of male-female relationships that develop a real sense of mutuality and respect and provide a stable and positive background for our offspring have been generally elusive. Perhaps we need to be more honest about the effectiveness of our relationships and ought build into our system the sense of ourselves as unique individuals with personal control of our destinies that is inherent in our basic teachings. Ideologically, our Torah recognizes ^{the} ~~the~~ uniqueness and dignity of every human being created equally in the Image of G-d, but in reality the power of societal structuring and interpretation of our legal systems ^{5th 11} belongs to only half of our human population - the men.

Hopefully, serious and responsible people who are concerned with Jewish identity and survival will confront these and other issues that challenge Jewish women today and will work towards a more acceptable integration of women into Jewish life.

end

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