

Volume 26
Issue 1

LEVIATHAN

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1998

THE JEWISH VOICE OF UC SANTA CRUZ



DEAR VISITOR YOU ARE QUITE WELCOME TO MEAH SHEARIM BUT PLEASE DO NOT ANTAGONIZE OUR RELIGIOUS INHABITANTS BY STROLLING THROUGH OUR STREETS IN IMMEDIATE CLOTHING. OUR TORAH REQUIRES THE JEWISH WOMAN TO BE ATTIRED IN MODEST DRESS. MODEST DRESS: DRESS SLEEVES REACHING UNTIL BELOW THE ELBOWS (SLACKS FORBIDDEN), STOCKINGS, MARRIED WOMEN HAVING THEIR HAIR COVERED, ETC. ARE THE VIRTUES OF THE JEWISH WOMAN THROUGHOUT THE AGES. PLEASE DO NOT OFFEND OUR RESIDENTS AND CAUSE YOURSELF ANY UNNECESSARY INCONVENIENCE. WE BEG YOU NOT TO INFRINGE UPON OUR WAY OF LIFE AND HOLY CODE OF LAW. WE BESEECH YOU TO USE DISCRETION BY NOT TRESPASSING OUR STREETS IN AN UNDESIRED FASHION. THE MEN ARE REQUESTED NOT TO ENTER BAREHEADED. THANKING YOU IN ADVANCE FOR COMPLYING WITH OUR REQUEST AND WISHING YOU BLESSINGS FROM ABOVE FOR ALL YOUR GOOD DEEDS. COMMITTEE FOR GUARDING MODESTY - MEAH SHEARIM AND VICINITY, JERUSALEM THE HOLY CITY

LEVIATHAN STAFF

Co-editors:
Jennifer Yale
Joshua Beil

Business Manager:
Jennifer Yale

Student Outreach
Coordinator:
Meredith Obendorfer

Web Design:
Ryan Deluz

Layout:
Ryan Deluz
Joshua Beil
Jennifer Yale

Cover Design:
Ryan Deluz
Original artwork/photos:
Jennifer Yale

Writing Manager:
Meredith Obendorfer

Contributing Writers:

(in alphabetical order)

Rachel Canar
Debbie Hughes
Amanda Linn
Ben Pastcan
Joshua Pollack
Simon Ravona
Shira Devora Reich
Tamar Schiffman
Eve Wettstein
Larry Ziff

The Leviathan provides a voice for the Jewish students of the University of California, Santa Cruz and the surrounding community members. The views expressed in this paper are that of the individual authors and do not necessarily reflect the opinions of the editors and staff, or the University of California. All submissions are welcome. Editors reserve the right to edit all articles and letters.

Levi-a-wha?

Jonah, after being thrown overboard by fellow sea-folk to calm the storm, is swallowed by a Leviathan, a vary large sea creature. He spends a few days in its belly and then is spat out in order to complete the task G-d requested of him. The Leviathan, for Jonah, was a place where he could consider his actions and his beliefs - a place to collect his thoughts. This is the aim of our newspaper: to be a forum for Jews at UCSC to express their thoughts, beliefs and opinions. Leviathan was created to be an arena for Jews to come together to collectively express themselves as one Jewish voice. We are proud to be the longest running Jewish student newspaper (25 years now!) in the nation, and enjoy continuing the tradition!

JEWISH RESOURCES IN SANTA CRUZ COUNTY

Ayn Sof: Jewish Renewal and Kabbalah Congregation of Santa Cruz	335-9090
Congregation Kol Tefillah (Conservative synagogue)	457-0264
Hadeish Yameinu, an egalitarian Jewish Renewal havurah	426-9432
Jewish Cimmunity Network of Santa Cruz County	429-1069
Jewish Defense League of Northern California	338-0409
Jewish Family and Children's Services of Santa Cruz County	464-1818
Jewish Learning Center	459-6073
Kindershul, an independent, progressive, part-time Sunday school for all Jewish Children	475-3313
Kolaynu: The Progressive Jewish Voice of Santa Cruz	425-4782
NA'AMAT, Labor, Zionist Women's Organization	476-6347
Santa Cruz Chapter of Hadassah, Women's Zionist Organization of America	458-9678
Santa Cruz Hillel Foundation	426-3332
Temple Beth El/Jewish Community Center	479-3444
United Jewish Appeal	722-1008
Women's Minyan, a ritual and discussion group for women	464-3536 475-3313
Young Judea, Zionist Youth Movement	685-2549



Leviathan would like to thank Sigrun Kristamie, Print Adviser for all her help and encouragement. We wish her the best in her future endeavors.

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LEVIATHAN ONLINE !

Check it out at:
www2.ucsc.edu/~rydeluz/Leviathan

Happy 50th Birthday Israel!

May 14th, 1998

A Letter from the Editors:

The Leviathan was created to be an arena for Jews to come together collectively, to express themselves as one Jewish voice with varying opinions. According to statistics there are some 2000 Jewish students here at UCSC. With such a large number, it is surprising that we have a staff of so few. These numbers leads us to wonder what everyone is doing out there and what you are contemplating about your Judaism. We, here at the Leviathan are interested to hear what your thoughts are on being Jewish or not being Jewish and what Judaism means to you.

We were both raised in Jewish homes, yet by no means were they religious homes. Throughout the past six years or so we both have spent a great deal of time contemplating Judaism. Together, we have gone around in circles attempting to decipher a "religious Jew" from a "cultural Jew," whether or not Judaism constitutes an ethnicity, and to which categories we belong. We are of the opinion that there are others out there who have had similar experiences. We are curious as to why the Jewish population at UCSC seems so hidden. So, those of you in hiding, pick up your pens and let us know why. Our primary goal is to get more voices heard.

The other issue we wanted to bring up is our vision for the Leviathan. We, currently are the longest running Jewish student paper in the nation and are fairly proud of that title. Yet, we feel as though the paper is in need of somewhat of a revolution. The Leviathan is **your** paper as students and community members. We want to hear what you want to read and print what you have to write. We would like to expand our reading population in vast numbers and need **your** help in doing so. The Leviathan can change and we welcome your input. Let us know what's on your mind. All submissions are welcome. Please send your articles, letters, and creative works to:

The Leviathan
UCSC S.O.A.R/Student Center
Santa Cruz, Calif. 95064
Or you can reach us by phone at:
(408) 459-3917

B'Shalom (with Peace)

Ann *Josh*
Jennifer Yale and Joshua Beil

DISCUSSIONS ON THE MIDDLE EAST: A PALESTINIAN PERSPECTIVE

An Interview with Manal Elkarra and Mona Ebrahim

by Ben Pastcan
Contributing Writer

Ben: How do you feel about the settlements being built?

Manal: I believe that the building of the Israeli settlements on Palestinian land has to end. The reason is simple: it is illegal to build on an occupied territory. I think it is unfortunate that there are many who do not realize how building new settlements affects the peace process and the overall attitudes of Palestinians towards the Israeli government. There is no reason for the Palestinians to be forced out of their homeland in order to make room for Jewish immigrants who already have homes from all over the world. Israeli actions such as these surely upset many, Israelis and non-Israelis alike, who hope for peace.

Mona: The Palestinian people have a) been driven out of their homes and b) been oppressed and terrorized in the policed ghettos. The Palestinians must a) defend themselves and their property and b) struggle against oppression for liberation. What are the means which they can do this? Can they gather an army to combat a \$5.68 billion dollar backed Israeli army? Is this a fair battle for their land? Can they march for liberation? Would that change Netanyahu's mind?

Ben: How can we stop the terrorism and violence on both sides?

Manal and Mona: First we have to ask "What is terrorism?" By definition it is the systematic use of

terror as a means of enforcement, as a means of nullifying individual will. In examining the actions carried out and supported by the state of Israel it is evident that terrorism is used as a central tool used to oppress and regulate the Palestinian people, to threaten and intimidate them in order to keep

"The Palestinians are treated as second class citizens in their own country, stripped of their identity and given no human rights."

them from trying to reclaim their land. After communism fell, Palestinians' land was confiscated in order for one million Russian Jews to live there. Palestinians were driven out and crowded into their own ghettos, living as strangers in their own land. They cannot move without a checkpoint in their path. The condition of the Palestinian people is not too far from the Jews' situation under the Nazis in Poland during World War Two. They were kicked out of their homes and kept in ghettos. They were internally free (though policed) but surrounded by barbed wire. The borders were controlled and regulated. After the Oslo Accords the Palestinians were given back less than 2% of the West Bank. Their land has been stolen, their lives have been crowded into police controlled, and bordered ghettos.

Children get killed, men are routinely imprisoned and are constantly under suspicion, and women are widowed. This is not living.

Two million Palestinians have been kicked out and have fled to other countries in the diaspora. The general human response is to defend your self and property and struggle for liberation from such oppression. Sociologically, a human being acts and survives according to the means and climate in which they are living. The rules are different everywhere. The Palestinian people are living in a military state. They live in a climate of brutality and violence. The tactics used against them are force, intimidation, and terrorism. So they use the tools and means that

were taught to them by their oppressors- who learned their tools from their experience in the Holocaust. This is the complex root of terrorism. It is built on fear oppression, violence, and the lack of G-d consciousness. This is war - attack by state, counterattack by the people. Then the question is - How do you stop a war?

Mona: I can't answer the question "How can you stop terrorism?"-but I can discuss its nature. Ideally the only way to stop terrorism is to stop policing, killing, and imprisoning innocent people and creating an atmosphere of hopelessness. If there is no violence and brutality used on them, perhaps then, the Palestinian people would not be forced to respond with the same violence and brutality.

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The Bible Code

by Ryan Deluz
Staff Writer

On September 1st, 1994, a man named Michael Drosnin flew to Israel to give a letter to the Prime Minister Yitzhak Rabin. The letter said, "An Israeli mathematician has discovered a hidden code in the Bible that appears to reveal the details of events that took place thousands of years after the Bible was written. The reason I'm telling you about this is that the only time your full name - Yitzhak Rabin - is encoded in the Bible, the words 'assassin that will assassinate' cross your name."

The letter continues to explain that the warning that he is delivering should not be ignored, since the assassinations of many others were also found to be encoded in the Bible. Rabin did not heed this warning, and as you know he was shot and killed on November fourth of that same year.

Isaac Newton first theorized that the Bible contained hidden information. Although he spent a large portion of his life searching for this "hid-

den code" he was unsuccessful since he lacked today's technological advances. Fifty years ago the first step was made when a rabbi in Prague, Czechoslovakia named H.M.D. Weissmandel found that if he started on the first letter of the Book of Genesis and skipped 50 letters, and continued doing so, that he spelled out the word "Torah." He found that this phenomena also appeared in the Book of Exodus, Book of Numbers, and Book of Deuteronomy. Dr. Eliyahu Rips, a world class mathematician, was

intrigued by the possibility of information being encoded in the Bible and, with the help of a computer program, went on to discover and verify the nature of this code.

What Eli Rips' program did was to search the Bible for words using a "skip sequence" of x letters. In other words, if your skip sequence was 50, you would make new words using (for example) letters 1, 51, 101, 151, 201, 251, etc. of the Bible. For instance, the skip sequence for finding Yitzhak Rabin's name within Deuteronomy is 4772. An efficient way of doing this is by creating rows of 4772 letters and then reading the name vertically. By doing this, Eliyahu Rips found other words crossing or next to Yitzhak Rabin's name.

At first this seems like chance. Maybe you are thinking (as I was when I first was reading Michael Drosnin's book) that of course if you looked hard enough, you could find any information encoded in anything. It is true that with a suffi-

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Are We Adults or Aren't We?

by Joshua Beil
EDITOR

What does it mean to be an adult? When can it be said with certainty that one is an adult? A bar mitzvah may be considered the beginning of adulthood in the Jewish religion, but by legal societal standards, this is a thirteen year old child who can not drive, vote or drink alcohol.

If you stop to think about it, the inconsistency surrounding the age of adulthood is mind boggling. It is highly doubtful that a rational argument could explain why at the age of 18 young adults are eligible to vote for the next president and are also obligated to go to war and die for their country, but can not go into a liquor store and buy a 6-pack of beer? Doesn't that seem a bit odd? On a similar note, here's another interesting inconsistency: at age 18, you are considered an adult and able to buy cigarettes, but not liquor. There are apparently two separate and distinct moments of legal adulthood? - one at 18 and the next one at 21. This problem has existed for many years and certainly needs to be reevaluated by our government.

Less than twenty years ago, a child became a legal adult in every respect at age 18. He/She could vote, go to war, and drink alcohol. Today however, mixed messages are clearly being sent. At 18, young adults are still considered responsible enough to participate in the democratic process. They are also regarded as mature and able to kill and be killed in the best interests of our country. They are even considered adult enough to choose to inhale cancer-causing fumes. On the other hand, they are too immature to drink alcohol responsibly. Something has got to change.

The key is consistency. Either young adults can vote, get drafted, drink a beer, and be treated as an adult in all respects at age 18 or it should all happen at age 21. It is just that simple.

While there are many mature, responsible 18 year olds, I also feel that the majority of the young adult population is still too young to be treated as full-fledged adults. The drinking age of 21 is reasonable - the fact that these individuals can vote and die for their country right now isn't.

Jews In Singapore?

by Meredith Obendorfer
Staff Writer

Born and raised in a Jewish Reform family, I followed the typical path of many who belong to my community: Sunday school when was I was little, weekday Hebrew school through high school, and a bat mitzvah at 13. Due to several factors, including the relative unimportance of religion in my family and everyday life, I did not go on to be confirmed at 16. Nevertheless, I maintained my attachment with my religious and cultural background and, to this day, continue to feel connected to other Jews.

Despite my knowledge of Judaism, while it is not extremely extensive, I was unaware of the dividing line running through my religion. That is, the difference between Ashkenazi and Sephardic Jews.

I heard these words as I was growing up, but it wasn't until I entered college that I learned what they meant. And it was in the most seemingly unlikely of places that I put together the faces and traditions that went with these words.

Spending five months in Singapore on an Education Abroad program through the University of California at Santa Cruz where I am a student, I expected to encounter a lot of Buddhists, Muslims, and Hindus. Singapore is a "multiracial" community consisting of approximately 78% Chinese, 14% Malay, and 7% Indian, each with its respective religious followings. The Chinese are also following Christianity at an increasing rate.

What I didn't expect to find on a tiny island in the middle of Southeast Asia were Jews. But indeed they were there, part of the 2% "Other" that Singapore claims lives on the island. There exists a small community of approximately 250 Sephardic Jews with one main synagogue nestled in a semi-downtown street next to the

Singapore National Art Museum.

There are many cultural differences between Ashkenazi and Sephardic Jews, with different worship styles and intellectual influence on the community of Jews as a whole.

Ashkenazi Jews mainly are of "central or Eastern European origin [and] share a religious subculture with Yiddish" as its primary historical dialect, a unique mixture of German and Hebrew. This was the Judaism I knew from childhood, from my mother's matzo balls to my grandmother calling me shaynah maydelah, a Yiddish nickname for "pretty girl." Sephardic Jews, as opposed to Ashkenazi, are of Spanish and Portuguese origin. As a result, some speak what is known as Ladino, a mixture of Spanish and Hebrew. In the fifteenth century, Sephardim fled to the Islamic/Arab world to escape persecution during the Spanish Inquisition.

For the most part, they have had a primarily more peaceful existence living within the larger Muslim community than the Ashkenazim who continued to be subjected to persecution through history, coming to a peak in Nazi Germany.

Although Muslims and Jews presently are at odds with each other due to the country of Israel, historically the two groups have more or less gotten along due to the absence of any theological confrontations. Jewish rejection of Jesus was perceived as a threat to Christianity and hence, they were persecuted by Christian Europe, whereas Muslims believed that Jews would one day realize the truth of Islam. For this reason there have been very little instances of forced conversions of the Sephardic Jews to Islam. Only during times of Islamic fanaticism were they in danger. Because of their existence in the Arab world, Sephardic Jewish

culture has been infused with Arab culture. Remember those yummy falafel balls and tahini? They hail from the Sephardic Jews of the Arab world.

Another distinction between Ashkenazim and Sephardim is the structure within the different traditions themselves. Whereas Ashkenazi Jews have had significant movements within their community from Orthodox to Reform depending on the amount of secularization, Sephardic Jews only divide across the observant or non-observant line. Due to the lack of division, Sephardic Jews have maintained many of the Orthodox traditions that originated in Israel. Even many Ashkenazi Jews are changing their pronunciation of Hebrew to that of the Sephardic pronunciation in order to match the language of Israel.

Interested in the differences which exist within my own religious community, I prepared myself to find out more about the Jews of Singapore.

The founders of the community arrived from Iran, India, and Syria as traders in the first part of the 19th century. Aside from the hard facts and dates about the community, the first thing I learned was, given the religious diversity of Singapore, it was important to remember that a temple signified where Hindus went to worship and a synagogue was where Jews went to worship. In America, where Christianity is the norm, there was no danger of saying that I was Jewish and I attended temple. In Singapore, I was warned not to confuse the two for fear of offending someone and confusing matters even more.

Armed with this knowledge and my cultural and religious feelings of connection, I attended Friday night services at the large Sephardic synagogue, Mag Lain Aboth. The differences of worship style and

the interior arrangement of the synagogue were not massive, but they were definitely noticeable.

The first thing that caught my attention was that the women did not just sit on a separate side of the synagogue as I had often found in many of the Orthodox synagogues I had encountered. They sat above the main part of the synagogue, away from the men and the activities of the service. Throughout the service I felt as if I was restricted from participating, which made me feel uncomfortable due to the women's equality found in the Reform synagogues to which I was accustomed. I was later told that if there were more women in attendance (of which I was only one out of two that evening, the other women being another American also visiting the synagogue) I would have found them praying to themselves at their own pace.

Either way, the lack of participation on anyone's part, male or female, certainly was a noticeable feature of the service, one that greatly differed from the synagogue I attended as a child, with singing and a general spirit of celebration being the norm. The only voice heard, besides the occasional individual chanting of the ten or so men below me, was that of the rabbi. He was the typical picture of an Orthodox Jew, with long coat and black hat, despite the heat in Singapore that evening.

To top it off, the only words spoken were Hebrew, which made the service hard for me to follow. The only prayer I recognized was that welcoming the Sabbath bride, Lechad Dodi; not even the Shem'a was distinguishable to me in the rabbi's praying. I figured that the lack of attendance, of which there was a total of no more than 15, was due to the small size of the community. Nevertheless, I expected there to be more people affirming their Jewish

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Bibi's Blunder: The Aftermath

by Simon Ravona
Contributing Writer

Amid the tension in the Persian Gulf and at a period when Israel remains ready for a possible attack, the political relationship between Amman and Jerusalem is apparently strengthening. On February 19, Jordanian Water Minister Munzir Haddadin met with Israeli Infrastructure Minister Ariel Sharon and said at a news conference that his country was determined to better relations with Israel. "Just my presence here is proof that Jordan's determination to implement the peace treaty hasn't diminished" he said at the joint news conference.

"We will never let events of the type that you have just cited or difficulties of the kind that might develop override or overwhelm us in our pursuit of peace building," he said, referring to the September incident in which two agents of the Mossad (Israel's Institute for Intelligence and Special Operations) were apprehended by Jordanian police after having attempted to kill Hamas

leader Khaled Mashal. Although Haddadin's

message did seem to indicate Jordanian willingness to cooperate with Israel, it was also accompanied by Jordanian frustration with the recent findings of the inquiry panel investigating

the matter, which exonerated Prime Minister Netanyahu of any wrong-doing. The highly classified 90-page Chekhanover report has yet to be made public, although Israeli radio reported that the finding of the panel did blame

Mossad Chief Dany Yatom for the failure of the operation, resulting in his resignation. Mr. Yatom maintains he was not incompetent in the handling of the matter.

An Amnesty International Human Rights Group said February 17th that the investigating committee's results demonstrate

Israel's willingness to justify state-sanctioned murder. In an official statement, the London-based group said, "The committee of inquiry has concentrated on the reasons why the attempted assassination failed rather than the legality of the

botched killing. Now it has given the green light to state-sanctioned murder." This, after Mr. Netanyahu's statements to reporters a day prior in which he discussed the mending of political ties between Israel and Jordan. "I believe that an understanding can be reached between us and Jordan," he said, adding, "But our policy is that we will strike at terrorism wherever necessary."

The Israeli newspaper, Ha'Aretz indicates that there are possible plans in the making for a meeting between King Hussein and Minister of Infrastructure Ariel Sharon scheduled for sometime in late March. In the meantime security cooperation between Israel and Jordan continues to remain at a standstill.

Simon Ravona is an Israeli citizen and undergraduate student at the University of California, Santa Cruz. Sources used: CNN, The New York Times, Reuters News, Ha'artez, Yediot Achronot, and MED News.



ATTENTION:

Cowell Student Health will conduct a free screening to identify carriers of Tay-Sachs Disease, an inherited, fatal, infant disorder. This simple blood test offered by the UCSF Medical Genetics Department identifies healthy individuals who carry the recessive gene for this condition. Prevention of this disease is only possible if one's carrier status is known. The carrier rates are: 1/30 in those with Jewish, French-Canadian, or Cajun ancestry; 1/150 in the general population. **Anybody can be a carrier!**

At the last UCSC screenings in 1996, 202 were tested and 6 carriers were identified and counseled.

The campus screening will be held:

Tuesday, April 28

10:30 - 2:00 Cowell Student Health Center

3:30 - 6:30 Stevenson College (Silverman Conf. Center)

Wednesday, April 29

10:30 - 2:00 Cowell Student Health Center

(no appointments necessary; open to all 17 yr. + except pregnant women and carrier relatives)

If you have any questions, please phone the UCSF Tay-Sachs outreach program at 510/658-5568.

The Plight of Russian Jewry

by Tamar Schiffman
Contributing Writer

I sit in my army fatigues, worn out by the difficult training sessions and await a night in the army sheets provided by Tzahal, the Israeli army. It is my first night at the base, experiencing *Gadna*¹ and getting a feel for the Israeli life. In my tent, I am surrounded by Israeli girls, giggling and joking about the day's events as they tuck themselves into their cots. I gaze around the tent and notice that something seems strange. Huddled in a corner, a group of Soviet immigrant girls speak Russian in hushed tones and stay out of the way. Their presence is not welcomed by the Israeli girls, and they feel, like their parents and grandparents, alone and in a strange land that has yet to accept them.

The Soviet Union was extremely oppressive to Russian Jews. Forced to hide their religion and forget Yiddish, their mother tongue, the Jews of the Soviet Union soon forgot what it meant to be a Jew at all. The Communist government denied them the celebration of their holidays and the right to pray to their God. The new generations of Soviet Jews were without any ties to their heritage. According to the 1992 Staff Report made by the United States Congress, "Soviet Jews have endured decades of anti-Semitism, repression, and discrimination. Thousands were imprisoned for practicing their religion, and hundreds of thousands were punished simply for having sought an exit visa to emigrate." The United States was always sympathetic to the needs of these Jews, and worked hard to secure their release from the Soviet Union. In 1974, Congress passed the Jackson-Vanik amendment which stated that if a country did not provide it's citizens with the right to emigrate, it would not be able to conclude any commercial or

trade agreements with the United States. Unfortunately, the United States had a quota for the amount of immigrants that it could take in. Many of the remaining Jews went to seek their fortune in Israel, a land with a policy to accept all Jews into it's borders as citizens.

Israel, like the United States, is a nation of immigrants; a melting pot of cultures. The Russian immigrants would have been an easy and familiar task for Israel, except for

"Huddled in a corner, a group of Soviet immigrant girls speak Russian in hushed tones and stay out of the way. Their presence is not welcomed by the Israeli girls, and they feel, like their parents and grandparents, alone and in a strange land that has yet to accept them."

the large number of immigrants that came in such a short amount of time. From 1989 to 1991, Israel accepted half a million Soviet Jews as new citizens. At that time the population of Israel was less than five million people, and the new immigrant's presence was very much felt. The hardships that these immigrants have had to endure are numerous. The greatest change for the immigrants is the adjustment from a socialist government and lifestyle to a capitalist, free enterprise system. Although most Soviet Jews claim to be happy to escape their restrictive socialist government, they have a difficult time keeping up with the competitive nature of a capitalist economy. In the book, *Uprooted in Old Age*, Howard Litwin claims that the elderly immigrants have the most difficult time coping. They have no experience with a system other than socialism, and they are used to being cared for and provided for by the government. Under communist Russia, the elderly were given many

benefits, and their lives were secured. In Israel, they would need to find jobs and receive a salary, which may or may not meet their expectations.

Moving at such an elderly age was a struggle in itself. Litwin writes that, "Older immigrants face a double jeopardy. While having to surmount the stresses of geographical displacement, like all migrants young and old, elderly immigrants must also deal with the depletions

and losses that tend to accompany the aging process." It is very hard for the elderly immigrants to just slip into a new life and a new system after so many years of doing things a certain way.

For all of the immigrants, finding jobs right away is not an easy task. Many Soviet Jews come to Israel well educated and with specific skills. Many of them are trained engineers with

specialties in gold and copper mines, and the building of dams and trains. Though these careers are held in high esteem, they have little worth in a country such as Israel. The Staff Report claims that:

"An estimated 75 percent of the Soviet immigrants are of working age and many are highly skilled professionals. An estimated 25 percent are engineers and architects, 15 percent are technicians, and 6 percent are physicians. Many, however, are finding their professions ill-suited to Israel's economic and social needs and will need retraining before entering the workforce. Many, for instance, are highly trained musicians who have little hope for finding work or teaching jobs. Approximately half will have to change their professions in Israel."

The clearest indicator of these challenges faced by Russian jewry comes from unemployment statistics. The Congressional Staff Report showed that in 1992 the number of unemployed Russian immigrants

¹ A highschool prerequisite to the army. ² The Israeli currency ³ A communal farming society

was 41.9 percent, four times the national unemployment rate.

As they struggle with unemployment, a major concern for the immigrants has been finding a place to settle. They tend to shy away from living on a *Kibbutz*³ because the concept of a *Kibbutz* has a socialist base, which they wanted to get away from. They were offered housing in small towns such as Quiryat Shemoneh, and Beer Shevah, but their back-

grounds in Moscow and St. Petersburg, lure them to the big cities such as Jerusalem and Tel Aviv. The Israeli government has had to make some great changes to accommodate them. The arrival of so many Soviet Jews, has forced the Israeli government to urbanize much of the land and use it to house the immigrants. Even with the urbanization of land, the Staff Report shows that on average, the Soviet immigrants have 30 percent more people in their apartments than the average Israeli.

Soviet Jews have also had difficulty identifying with Judaism. With little or no Jewish training and their traditions lost in the mist of communist restrictions, many immigrants tend to be extremely secular and not interested in joining religious organizations or leading religious lives. Israel was founded on the Zionist ideology that there needs to be a homeland for the Jews. The immigrants were more concerned about leaving the Soviet Union, than where they would end up, and since the United States was a first choice for many of them, the idea of Zionism was not a controlling force in their lives. In this sense, they tend to view politics from a more conservative position. The Zionists and left winged Israelis are working strongly for the peace process, but the Russians tend to value national security and tight border control over peace. This has caused tension because the Zionist are helping the Soviet Jews adjust to Israel, and the Soviets do not defend their cause.

One of the reasons that the Russian immigrants have had a hard time assimilating to the Israeli lifestyle, is that the immigrants tend

to stick together and live amongst each other. Like San Francisco's China Town, Israel has cities that tend to have many Russian settlements. According to Litwin, the immigrants tend to feel more comfortable living with other Soviets and their communities have remained fairly segregated. This accounts for many generalizations and prejudices that the Israelis form about the Soviets. They tend to

lump them together as a foreign group, instead of accepting them as their own.

With all the hardships that the immigrants have

endured, they decided that it was time to take some action into their state of affairs. Natan Sharansky is a wonderful example of an immigrant who is really changing the position of his people. According to U.S. News and World Report (March 23, 1998), Sharansky was a prisoner of the KGB in Russia for nine years. The KGB had charged him with espionage and treason because he was helping Jews leave for Israel and he spoke out for human rights. His wife led a campaign throughout the world, pleading to the rulers of the different countries for her husband's release. Finally, the Soviet Union gave in to pressure from the United States, as well as other countries, and released Sharansky in 1986.

Now living in Israel, Sharansky works very hard to help the conditions of the immigrants: In 1988, an aide to Israeli Prime Minister Yitzhak Shamir said, "There isn't a party in this country that doesn't covet him as a candidate." It was not until 1995, though, that Sharansky organized a Russian immigrant movement that became a political party. Yisrael B'Aliya, or Israel in the Immigration, is a powerful political party in Israel that is set on ameliorating the status of Soviet Jews in Israel. Sharansky's success with the party has never before been seen in Israel with a new party. In one year, his party managed to secure seven seats in the Knesset, Israel's parliamentary body. Sharansky is now the minister of

trade and industry in Israel, and his friend and fellow Soviet immigrant Uli Edelstein is the minister of absorption. Both have been instrumental in creating programs and speeding up assistance to immigrants. The biggest effect that Sharansky's party has had on Israeli politics is the support and votes that it secured for Benjamin Netanyahu during the latest election for Prime Minister. Yisrael B'Aliya became a coalition party to Netanyahu and without the votes of the Russians, Netanyahu would not have been able to win the election. In return for their support, Netanyahu has made many promises to secure and assist the immigrants.

Sharansky has definitely helped the position of the immigrants, but they still face many problems. Though they are citizens of Israel, they are not viewed as Israelis. They look very different than the majority of the Israeli population, tending to be fairer skinned and with lighter hair and eyes. They pay taxes and serve in the military, but are still viewed by many Israelis as more of a burden than a benefit. Their children speak Hebrew, while they have yet to learn it, and from this, many generational conflicts occur among the Russians. They are struggling to assimilate successfully.

I do not know what the future holds for Soviet Jews in Israel. I hope that they will be able to find jobs and be more a part of the Israeli life. For this to happen, though, Israel will need to make a lot more sacrifices of land and money, as well as rely on support from the United States. I look around the tent at the army base again, and hope that these young Russians, huddled in the corner will grow to be leaders in Israel and that they will be able to raise their children as Israelis, with no doubts about whether or not they truly belong.

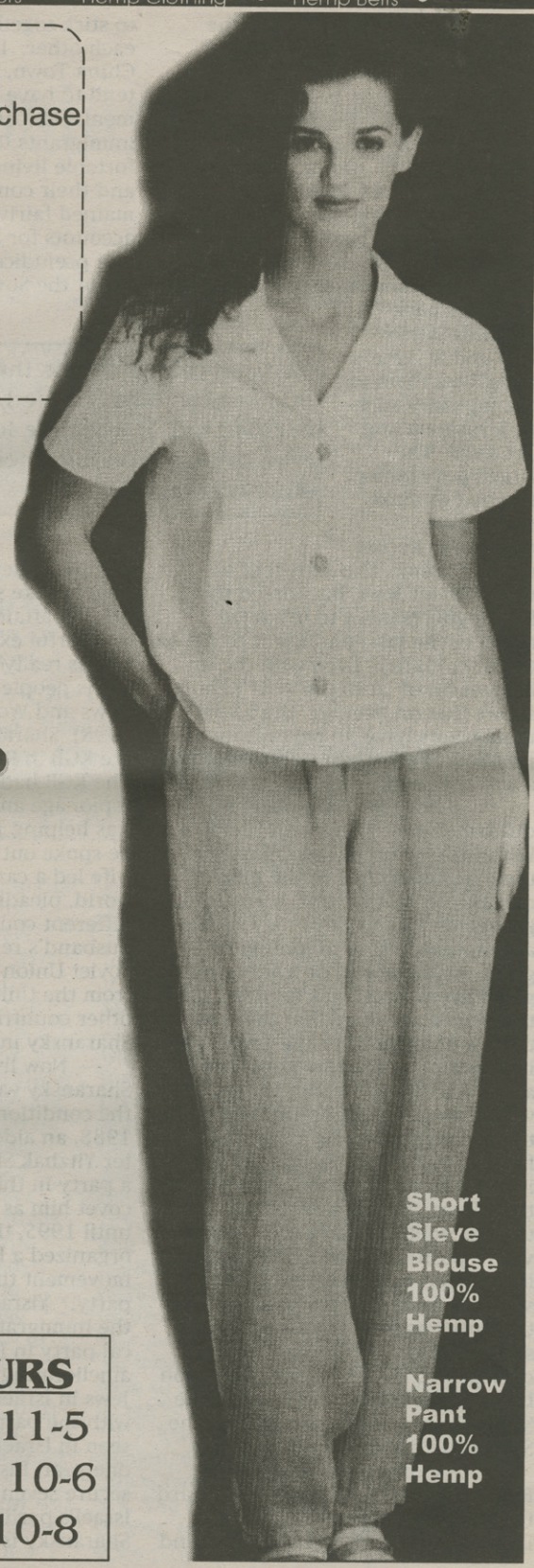
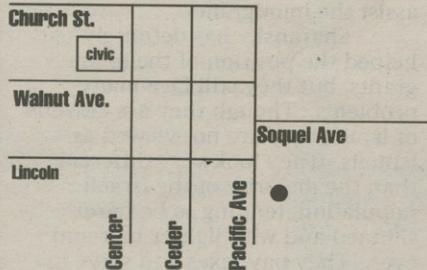


"With all the hardships that the immigrants have endured, they decided that it was time to take some action into their state of affairs."

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What Is Jewish?

by Rachel Canar

What makes Leviathan a Jewish paper?
Does Leviathan need to have *Jewish content*
to be a Jewish paper?
Does it need to have the word "Jewish" in it
to constitute *Jewish content*?
What is **Jewish**?
Is this?
Are you for reading it?
Am I for writing it?

Is a TV show Jewish if all of the characters are?
Or is it Jewish because they live in NY,
are rude to everyone,
and constantly criticize each
other?

Are pickles Jewish?
Is mayonnaise Goyish?

Are you Jewish if you think you are BUT your
mom isn't?
Wait... Are you Jewish if you don't think you are
BUT your mom is,
and you love pickles?

Are Woody Allen movies Jewish?
Is communism Jewish?
Was Marx Jewish?

Are the worry lines in my forehead Jewish?
Is worry Jewish?
Is my Grandma Jewish!

Is Judaism based on questioning and dubious
disbelief?
Is analytical thinking Jewish?
Are sports unJewish?

If you talk about Torah 'till dawn with your
nonJewish lover is the relationship Jewish?

Is a Hanukkah bush Jewish?
Is a Jews birthday Jewish?
Is Jesus Jewish?
Are Jews For Jesus
Jewish?

Is a peace rally Jewish?
Is a peace rally in Israel Jewish?
Is an anti-Israel peace rally by
Jews Jewish?

Is Turkish coffee Jewish if you drink it in Israel?
Is drip irrigation Jewish?
Is Israel Jewish?

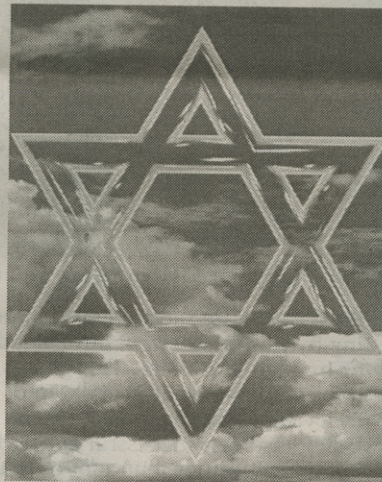
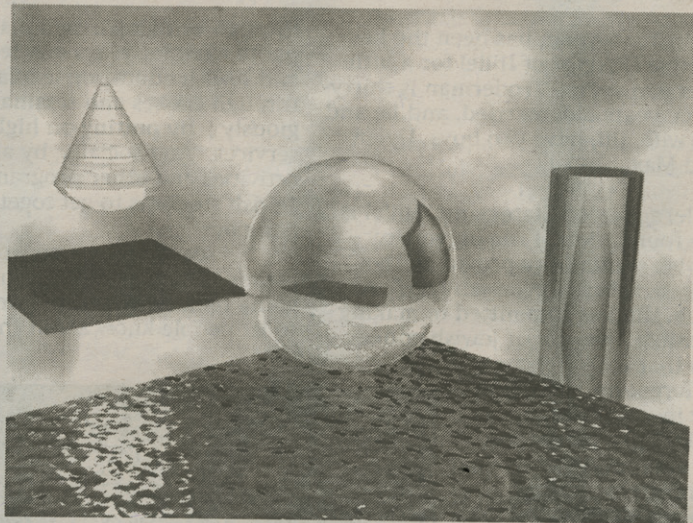
Is an organization made up completely of Jews
Jewish?
Is ecology Jewish?
Is Calping Jewish?

Is Tikkun-Olam (Repair the World) Jewish?
Is getting arrested at a Lockheed anti-
nuclear protest Jewish?
Would it make a good Hillel
event?

Is a Reggae band who sings lyrics from the
Torah Jewish?
Or is the song Jewish?
Or does it at least have *Jewish*
content ?

What is Jewish content?
Does the Leviathan have it?
Does this have it?
Does my life have it for writing it?
Does your life have it for reading it?
Are you Jewish if your life has no *Jewish*
content ?
What is **Jewish**?

Poetry



CANDLES

By Eve Wettstein

Mom's Shabbos candles burn side by
side
like awkward teenagers on an unfa-
miliar night....
Her mother would cry if she saw
them;
I think she would cry
If they knew that sometimes religion
just wasn't comfortable
If they knew that flames weren't
always pure.
Mom, why don't your candles stand
as straight as grandmas?
She pauses, then straightens them.

Human Curse

Joshua Pollack

Woke up this morning, smile on my
face,

All the while I've been sleep-
ing, while the world is wide-awake.
Did I just miss a moment, a shift in
the earth?

My body tries to pull my mind
from the universe.

Woke up this morning, smile on my
face,

Time waits for no man, must
pick up the pace.

I miss touch with the earth, and I
don't even see,

How I float over this man-
made island so effortlessly
Do you think the lion in the jungle
ever feels sorry for his prey?

Or if G-d makes miracles on one of
his good days?

Or if a farmer's ashes fed the very
food his family feasts?

An Interview With Lorin Troderman

By Larry Ziff
Contributing Writer

Lorin Troderman has been the Executive Director of Hillel for a little over two years. Troderman is thirty-three years old, married, and he and his wife, Jill, have two boys, Dylan and Max.

Hillel's Mission Statement: "Hillel is the foundation of the university Jewish community providing the infrastructure for Jewish Life." As such, Hillel is committed to making possible an array of Jewish endeavors that will offer many different opportunities for involvement. In building communities on campus, Hillel's concern is to foster Jewish identity and enhance a commitment to Jewish life that will continue beyond the student years. Hillel fosters a visible and positive Jewish presence on campus. Hillel functions in partnership with other organizations of the Jewish community on campus and beyond. Hillel actively seeks the Jewish involvement of those who do not choose to seek it out. Hillel actively seeks student involvement and leadership in all decision making.

Q: What are some of the main ways Hillel interacts with UCSC students?

A: I view Hillel as being like a Jewish campus research center, almost like a Jewish club. We are here to help create a vibrant Jewish campus life. What does that mean? It means we are there for any Jewish student who is interested in doing something that is Jewish, or for any student or any member of the campus community who is interested in having access to Judaism. Does that mean religiously, socially, culturally, or politically? Those spheres are ones Hillel tries to make accessible and the way we do that is we have a facility so people can come and talk to Hillel staff people. We put on a variety of programs to make Judaism accessible. We make Israel accessible

through bringing Israeli plays and photo exhibits, plays and lectures, and Jewish education available through classes and seminars. Religiously; by putting on high holiday services. And socially, by all these activities and other programs for Jewish students to get together and hang out.

I see Hillel as a networking center. There are a lot of programs going on around campus and we like to let people know about those. We



Lorin Troderman and his son Dylan on Purim

try to facilitate these things happening by putting them in our calendar or by planning them. Our goal is to have students be at every step of everything that happens. I think Hillel has been successful at providing opportunities, but a lot of that has been staff driven. That I would like to be student driven.

Q: What are some of your feelings about the passing down of Judaism?

A: It reminds me of a story. There was a Jewish village in Europe, and whenever bad things were going to happen, the head rabbi of the town would go out into the forest, into a special place, make a fire, say blessings and ask G-d for help, and the disaster would be averted. That rabbi passed away, and again there was trouble in the village. The people of the village went to a rabbi and asked him to say the prayer, and he said, "I don't remember

exactly the blessing but I know where the place is," so he goes to the place, makes a fire, says his own blessing and the disaster is averted. Then another couple of generations go by, and disaster is coming again. The people of the town ask a rabbi to say the prayer again, and the new rabbi, who now only remembers where the place is, goes to the place, and says the prayer and the disaster was averted. Another

couple of generations pass by, and the same thing happens, and the people come to a rabbi and ask him again. And the new rabbi generally does not know where to go or what to do. As far as generations go, we are like that lost generation, we do not know. The guts, the heart, the knowledge of Judaism, has been lost; especially in the Holocaust, with all the eastern European rabbi's that were killed. That was the tradition. Those were the people that knew where the fire was. I don't know exactly what it is we are

passing down from generation to generation—some really watered down version or something. It heartens me that there is interest and people want to know more. I wish there were more teachers.

I think that, to me, Judaism is a part of my identity. It is my link to my ancestors and to my people. It is a grounding thing for me. It is my inheritance. It is of vital importance to me to share the spirit of what I understand Judaism to be. That is not necessarily the blessing over the fire, but it doesn't have to be, and that is what I like about Judaism. It deals with how we are to be ethical people, how do we deal with oppression and injustice. Those, I see are the central tenants of Judaism. For me, the philosophical basis of it is important. I think people need to be grounded in a system of

values and I think the Jewish system of values is a good place to be grounded.

Q: How do you pass down Judaism to your children?

A: I feel that it is important for me as a parent to be able to provide for my children an opportunity to understand what I believe Judaism is; and for them to be exposed to it and its values, and its rituals. Especially the importance of family. I feel compelled to do that so that my children are exposed to that and have an idea of who they are. It is part of their identity, part of their culture. What they do with it is up to them.

Q: What are some of your feelings of the place of religion in modern life?

A: Judaism is a religion with a civilization within itself. Religion is sometimes organized in such a way as to make it non-spiritual. Judaism has the potential to offer spiritual nourishment for someone if they want it. Spirit is part of overall health, and Judaism offers a path for spiritual nourishment. Judaism offers a chance to create types of frameworks to give people a chance of connecting to the Jewish Spirit that came off of Sinai so many years ago. Many years ago, something happened. 600,000 people were there and there are 600,000 interpretations. There is a sense of spirit that we can celebrate.

Q: What is some of your personal history?

A: My parents both lacked formal Jewish education, but they were both teachers. At a young age they enrolled my brother, sister, and I in Jewish day school. We quickly learned more than our parents knew. We were in the role of teachers.

I went to an orthodox day school pretty much through eighth grade. I was living in Massachusetts. In high school, I continued with a tutor on the side. I became very involved in the local Jewish Community Center. All through high school that was my main employer, and I remained attached to the Jewish community.

Then I went off to college and

was not involved in anything organized Jewish. I still celebrated the Jewish holidays. I made time for the holidays. People knew I was knowledgeable and people came to me with questions. I continued to find myself in a position where my Jewish education was superior to the

"I think that, to me, Judaism is a part of my identity. It is my link to my ancestors and to my people. It is a grounding thing for me. It is my inheritance. It is of vital importance to me to share the spirit of what I understand Judaism to be."

people around me, and my Jewish education was not extensive., which again showed to me that the amount of Jewish education has dropped overall.

First, I went to Israel and that was not spiritual for me. The Kibbutz I was on was an atheist kibbutz. We had Saturdays off and our Passover seder we did not say G-d's name.

Then I went to Australia, and lived there for five years. It was fun. I did a lot of growing up and exploring in Australia. I developed a strong environmental consciousness and became a vegetarian.

When my wife was pregnant, I was teaching reading at the time, and there was a job for Hillel advisor at Sonoma State, and the Program Director job opened up at the Hillel down here in December of 1994. My son was born in January. I have done Hillel as long as my son has been created. Six months later the director left, and I applied and became the director as of August of 1995. I became director the day Jerry Garcia died. This is my third year as director.

Q: What are some ways you would bridge a generation gap upon encountering it?

A: I don't really consider myself the parent generation of college students. But I am 10 to 15 years older than college students now. A lot of my touch points, were defined from

the seventies. As different events happen, like the passing of proposition 209, I have seen before, as some people see this horrible injustice as happening for the first time. I don't view gaps as generational, as everybody has their own peace to

make. and everybody has their own blocks. What we try to do at Hillel is make programs that allow people to find their own way, like Reggae Shabbat; lets talk about Rastafarianism and Judaism, let's eat West African food. Maybe that will be an access point. Maybe it could be through a movie. Maybe the Jewish lecture series, maybe Judaism and the environment. What does eco-Kosher mean? We try to be engaging in different ways. I am about creating meaningful

experiences-whatever the areas are. Maybe it is music or maybe it is art. That is how we do that on a programmatic level. On an individual level, we do it through listening, finding out where people are at, and providing an anecdote or a Rabbinical tale. As a teacher, my goal was to get people unstuck. After talking to someone, we try to get people unstuck, and once someone can explore, they can draw their own conclusions.

Marla, the previous director, was very interested in cultural arts as an access point for getting people interested in Judaism, or at least to aid them in having a meaningful Jewish experience. That is something we have continued. The energy that Rachel Canar (the program director) and I bring to programming is in an effort to create a variety of programs that give people access to Judaism.

Q: What are the greatest challenges of your job?

A: To have students play a greater role in the control of Hillel. We want students to have "ownership of Hillel." We want students to tell us what they want done with the programming and such. We tried to do it last year with the Student Steering Committee and are trying to do it again this year with the Jewish Student Union.

Possible Paths of Judaism

by Debbie Hughes
Contributing Writer

When I speak to people at UCSC about how I grew up as an Orthodox Jew, most of them think of me as some sort of radical. Firstly, because I believe in the entity of God, and secondly, because of how my family believes in the strict laws of Orthodoxy.

From as far back as I can remember rules like long skirts, kosher diet, strict Shabbat rules, and no touching boys surrounded my every day life. Yeshiva world was the only world I knew. My bubble encapsulated me.

Because my parents are modern Orthodox, some rules were not carried out as strictly as my Yeshiva in Brookline, Massachusetts wanted them to be. By the time I was in the seventh grade, I spent twelve hours a day in school, including the hour bus trip there and back. It was about that time that my mind started questioning all these laws that were being enforced.

If one of the principals, rabbi, or teachers thought that our skirts were too short, they would make us get on our knees to see if our skirts touched the floor. If it did not reach the ground, it was not *tzniot*, modest, and therefore inappropriate to wear. We would have to find another skirt, but if we were unable to, we were sent home. It was not only the female students that had to be careful, but the male students as well. They would have to wear *tzizit*, a four cornered garment, but to fake out the faculty, some of the rebellious ones would take a string and tie it to their belt loop to make it appear that there were abiding by the rule.

When I would question the role of women in Judaism, contrary to popular belief, my rabbi told me

that women are looked upon in a higher respect. He said that the reason why men and not women had to wear *tzizit*, *kippot*, and *tzefilin* were because men needed a focus and a constant reminder that god was everywhere. Additionally, he reminded me that the role of being a mother is something so special that no man could achieve.

But my views on the role of women along with other laws were not only limited to Orthodox ideas. By the time I was eleven, I attended a Jewish camp in New Hampshire

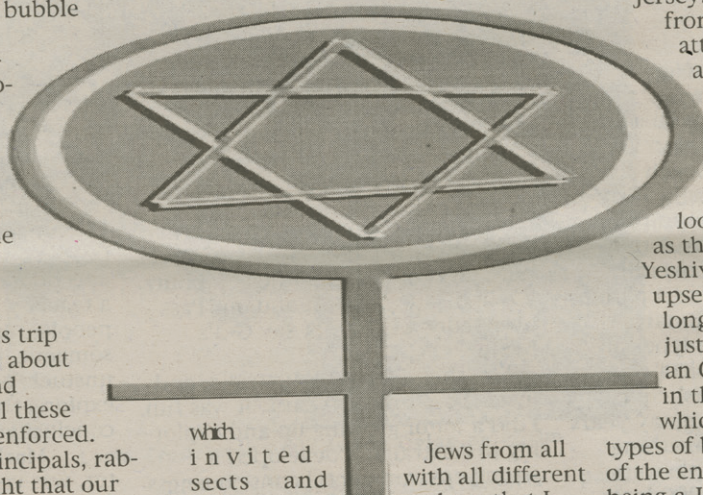
Yeshiva was not the right place for me anymore, although I was satisfied with the strong background school had given me academically as well as religiously. Yeshiva had given me pride in being a Jew, something that I am very thankful for. But the previous year I continuously got in trouble for various things, including skipping *ma'ariv*, the evening service, and I no longer wanted to be restricted in the ways I had been.

It was that summer that I moved from Massachusetts to New Jersey. My rabbis and teachers from Yeshiva urged me to attend Yeshiva in New Jersey as well, and they were very disappointed when I chose to go to a Conservative high school. When I would go back to visit, I knew that they no longer looked at me in the same way as they had when I went to Yeshiva. They did not approve. It upset me to think that they no longer saw me as an equal Jew just because I did not attend an Orthodox institution. It was in this Conservative school, which accepted Jews from all types of backgrounds, that I learned of the endless possibilities of what being a Jew meant. No longer did I just learn Orthodox perspectives,

but opinions from the entire Jewish spectrum as well as secular perspectives.

My eyes are open now. I have seen and experienced many types of ways to be a part of this intricate religion. For a very long time I had

thought that you could not pick and choose, but it is clear to me now, that Judaism is different and special for everyone. It is each and everyone's own decision as to how they want to be a part of the religion and how they see themselves as a Jew. Judaism is not just one straight and strict path. It holds many vast ideas and beauties, for it is not made up of one type of Jew, but many.



which invited sects and upbringings. It was there that I learned of the conflict among the Jews from all with all different

“Judaism is not just one straight and strict path. It holds so many vast ideas and beauties, for it is not just made up of one type of Jew, but many.”

different sects of Judaism, but also the hope that we could all live together even with our differences. Although my Yeshiva disapproved of this type of Jewish atmosphere, I continued to go summer after summer. I learned that everything a man could do so could the woman, including leading services.

By the time ninth grade was coming to a close, I realized that

Treasure Hunting: Finding Your Jewish Identity

by Amanda Linn
Contributing Writer

"Our faith teaches that G-d can revive Judaism in a Jew to his last four. (Wouk 234)"

"What are you?" Inevitably, this question has arisen in all of my personal relationships, and it has always made me rather uneasy. "Well, I'm CULTURALLY Jewish." This had been my standard response for the last eight years of my life; it had a wonderful way of alienating me from whoever had posed the question thereby cutting off all further conversation on the subject. To my gentile friends, this response was an enigma which was either too dangerous, uninteresting, or complicated to pursue. My Jewish friends must have fallen silent because they knew that Jewish culture and religion are inextricably wound and did not feel the need to crack my fragile shell.

Because I was raised in a non-practicing Jewish family in which religious training was not provided and actually shunned, I had developed a deep sense of isolation from the Jewish community to which I have always been drawn. Finally, this winter, I decided to follow my heart and try to reclaim my Jewish identity. The first steps, however, are always the hardest, and I had no idea where to begin or what resources were available to me. I began by researching my parents' bookcase for anything useful. To my surprise, I found a book by Herman Wouk entitled This is My God, and I spent the next week studying its pages for a glimpse of who I am as a Jew.

According to Wouk, "[m]ost people lose their Jewishness because they have never had the chance to get a grip on it. The Talmud called this large group 'children raised in captivity', holding them innocent of religious violations. (Wouk 234). Was I relieved! This passage gave the sense that not only am I not alone

and not to blame, but I can still "get a grip on it" and be reborn into the faith. Many of us who identify as Jewish know little about our heritage and our obligations. Further complicating the issue is the deep fragmentation within the Jewish community. Not only are we making the difficult choice to take on the formidable challenge which

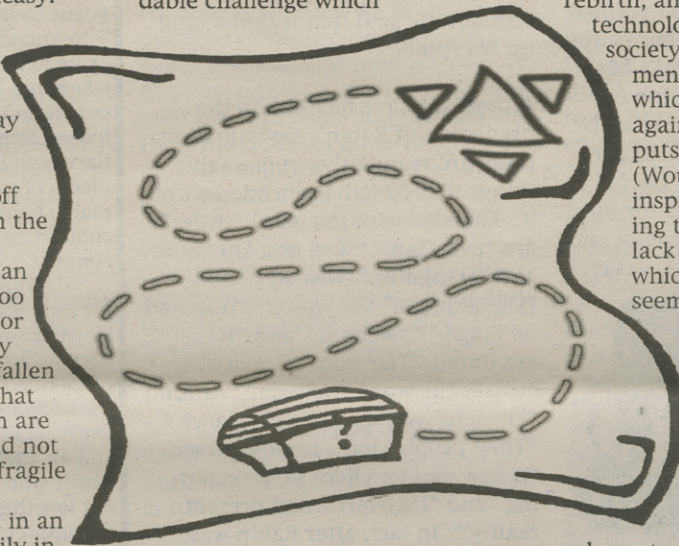
orient yourself within the Jewish calendar and life-cycle.

Learning about the Sabbath is key to a deeper understanding of daily Jewish life. To each person, the significance of the Sabbath will vary. It can be a day of rest, of contemplation, of family and friends, of meditation, of love, of rebirth, and of escape from the technological overdose of modern society. The Fourth Commandment requires rest, a rest which can serve to "fight... against the dull rust that habit puts on the wonder of things. (Wouk 51)" This is My God inspired me to begin observing the Sabbath, and yet the lack of a willing family with which to celebrate made this seem nearly impossible.

Lucky for us, though, Hillel offers Shabbat services every Friday evening. Participating in Shabbat, while it requires us to drop many Friday night frivolities, is perhaps the best and most natural way to enter into the Jewish tradition.

Finally, community resources in Santa Cruz abound. In addition to all of the events and services offered by Hillel, there is a community calendar detailing monthly activities and organizations. These are available at most coffee shops downtown. Temple Beth El, now located in Aptos, is also a great resource. Its services are attended by nearly ninety percent of Santa Cruz's active Jewish community, and they welcome newcomers. You may want to contact a Rabbi for personal guidance on your spiritual quest, and this can be done through a synagogue, Hillel, or even the internet.

The search for a Jewish identity is a vastly complex task requiring faith, devotion, and perseverance. It may seem like a difficult quest, but it is deeply rewarding. The path to G-d lies open; you need only have the courage to find it.



Judaism proposes, but we are asked to choose between Orthodox, Conservative, Reform, and Renewal sects (just to name a prominent few). For anyone interested in learning about their Jewish identity, I would like to offer the following suggestions.

Read a book (or two, or three). There is no doubt that the richness of Judaism must be experienced in a dialogue with others; however, I felt that I needed to have a basic knowledge of Judaism before I could enter the community. Both McHenry library and Hillel have great selections of books dealing with Judaism. Hillel also provides a warm and comfortable atmosphere, and its staff is always welcoming and helpful. Lorin, Hillel's director, believes that a good way to introduce yourself to Judaism is to learn about the Jewish holidays and, specifically, the Sabbath. To these ends, he recommends a book by Arthur I. Waskow entitled Seasons of Joy. To study the holidays is to

The Bible Code (continued)

ciently complicated mathematical equation that you could "find" anything you looked for in the Bible, but that is not what is happening here. On each search that Dr. Eli Rips has done, he has also calculated the chance for his result to come up positive. Dr. Eli Rips is a mathematician, and his work has been verified and examined by many other people including some of the world's best mathematicians and decoding experts. As a means to prove that the Bible code was real Dr. Rips and a physicist colleague named Doron Witztum searched the Bible for the names of thirty-two great sages, and found that each name corresponded with the dates of the sage's birth and death. To verify that this was not happening by chance they used a control text War and Peace and two other original Hebrew texts. They found nothing in either of these two books. Rips proceeded to randomize the letters that made up the scholars names, birth dates, and dates of death, and found that even having tried 9,999,999 other combinations, the best match still was how the letters were arranged in the Bible. The probability of finding the scholars names and dates correlating were calculated to be 1 in 10,000,000. In most experiments having a probability of 1 in 100 is sufficient to mathematically prove your result and 1 in 1000 is the most rigorous test applied. A senior code-breaker at the U.S. government later decided to investigate this issue and was determined to prove that the Bible code was "off-the-wall" and "ridiculous." He wrote a program to analyze the Bible and



searched for the same information. He was surprised when he found it, but continued with his search. He decided that the names of the cities that the sages were born and died in should also appear next to their names. He searched for this and found that they were there for each scholar. He said that it sent a chill up his spine.

Although I have focused on the prediction of Rabin's assassination, there are many other remarkable things that Bible has encoded within it. Encoded with the word "Hitler", are "Evil Man," "Nazi and Enemy," and "Slaughter." Nearby "Shakespeare" the words "Presented on Stage," "Macbeth," and "Hamlet" are found. The word "Gravity" crosses the word "Newton." Around "Einstein" are the words "Science," "They prophesied a brainy person," "A new and excellent understanding" and "He overturned present reality." In fact, after Rabin was assassinated they found the name of the man, "Amir" and the year that the assassination took place "5756" (1995-1996).

Is this code the work of God? Can it's predictions be altered? Will we find other layers of information encoded in deeper levels as our technology increases? What other wonders could be hidden waiting for us to uncover them? Who knows? If nothing else then we have seen that there is a deeper depth to the Bible than most people imagined, a depth that has waited for thousands of years to be explored.

For more information see the book "The Bible Code" by Michael Drosnin. Published by Weidnfelt & Nicholson. This book is available at Crown Books or in any major bookstore and has become a national best seller.

Jews in Singapore? (continued)

faith on that Friday night.

I later learned that in Sephardic, compared to Ashkenazi, synagogues, Friday evenings are often sparse while Shabbat morning is considered the big event. Sephardim like to socialize after morning services whereas the conservative/reform Ashkenazi who typically socialize Friday night.

From where I was seated, I was able to get a general view of the synagogue itself.

The Arabic influence was quite obvious as I noted the writings above the arc, where the Torah is held. With its long curves and red and gold lettering, it looked reminiscent of the writings I have seen in several mosques (Islamic places of worship), yet there was undeniable familiarity to it, one which was comforting to me in such a far away country.

While the building seemed large for a community of 250, my Jewish Singaporean friend, with whom I had become acquainted, assured me that the place filled up for the "important" Jewish holidays such as Rosh Hashanah and Yom Kippur. With 250 local Jews and an additional 250 expatriate Jews (those who worked in Singapore, but did not live there) the size of the synagogue was appropriate.

I figured that the differences between the expatriates, who are usually American or British and primarily Ashkenazic, and the local Sephardic Jews would be obvious. Yet, I was proved wrong while watching several of the men interact after the service. The only thing that was obviously different on a personal level was the slightly darker skin color of some of the men. Overall though, their friendliness and hospitality towards each other, and towards myself as well, was just the same whether their recent ancestors hailed from Spain and Portugal or Russia and Germany.

Two thousand odd years ago, both Ashkenazic and Sephardic Jews came out of the holy land and, despite the different paths they took, did so under the name of the G-d of Israel. For that, I was able to celebrate Shabbat with fellow members of my greater, worldwide community- 15,000 miles away from America, just as far from Israel, and proudly welcome the Sabbath Bride.

**PALESTINIANS AND MUSLIMS
DISCUSS THE MIDDLE EAST**

(continued)

Ben: How is it for Palestinians who are being treated as outcasts?

Manal: The Palestinians are treated as second class citizens in their own country, stripped of their identity and given no human rights. There are thousands of Palestinians held in jails for months without any charges against them. Then there are those who have been falsely accused and face no chance of having a fair trial. I went to visit my family in the Gaza Strip in 1992 (towards the end of the intifada). I saw first hand how the Israeli government negatively affects every aspect of Palestinians' lives.

Basic necessities such as electricity, food, and water are denied. Whenever it is convenient for the Israeli government, it imposes curfews and shuts down schools, roads, and borders. The world community needs to act and demand that the Palestinians are ensured basic human rights.

Ben: How do you feel about the peace talks?

Manal: When Yasir Arafat and Yitzhak Rabin met on September 13, 1993 to sign the Oslo Peace Accords, it was a plan that called for self-rule in Israeli occupied territories, beginning with the Gaza Strip and Jericho. Full implementation of the agreement has yet to happen. * Both leaders must face the fact that peace is not going to occur with a piece of paper being signed. In order to accomplish peace, Israel must first respect the human and political rights of the Palestinians. Negotiators must move beyond exclusive claims and learn to compromise. They must also keep in mind that it can not be a one sided peace.

Ben: How does the United States fit into all this?

Manal: For one thing, it seems the United States can never find any-

thing wrong with Israel's actions and American businessmen have no problem with Netanyahu's hawkish policies. Also, while the United States government cuts our own funding to schools, hospitals, preventative programs, and many social services, the aid to Israel increases every year. The United States aid to Israel during the 1997 fiscal year totalled \$5.68 billion dollars (including military aid, economic aid, and loan guarantees) an increase of \$170.5 million over the last year. Bill Clinton and the United States government need to start condemning, not condoning the actions of the Israeli government. Also there is a large Jewish influence in this country. The Jewish community should use their positions to further influence United States foreign policy in dealing with peace in the Middle East.

Ben: What hopes and fears do you have? How can we create a safer, understanding and tolerant Middle East?

Manal: Trust. People need to trust each other and solve problems peacefully. The people in that region have gone through enough. The ignorance, violence, death, and suffering has to end.

No one wins a war, everyone ends up losing, and Israel has to realize that it will not get it's security through war, but only through peace. We can only hope that the peace process will continue with the help of the international community and the peace loving people of Palestine, Israel, and the rest of the Middle East. All these past years we have lived in fear. We must remember that fear prevents progress. Enough injustice and destruction. We must go forward with hope for a better future.

Ben: What role does the media play in this conflict?

Mona: The media is very powerful. It has a large impact on people whether they trust it or not. It shapes how and what people think, naturalizing and factualizing biases and agendas by showing the same images over and over and confirming them as truth. As far as the Palestinian - Israeli conflict many feel that the media coverage is "plagued with inconsistency" "disproportionately magnifying Israeli casualties, in comparison to the Palestinian casualties, with big fonts and colored pictures". So of course a lot of casualties and crimes against Palestinians will not be reported in the media. Finally the media is polarized, fragmented, simplified, and manipulated; it does not and cannot accurately represent or depict the reality of this deep conflict. Because we don't get the whole accurate reports of the conflict. Americans are completely ignorant and misguided about the situation. Frankly a lot of the ignorance is in the realities of Palestinians and groups like Hamas and Hizbollah. Furthermore, the media perpetuates the false notion of Jihad meaning Holy War, and other lies about Islam. If Americans are going to be a part of this peace process, they should be better informed, especially American Jews.

Ben: Nothing in our world today is more dangerous than ignorance. Ignorance hurts every person no matter what sex they are, what the color of their skin is, and what religion they are. We don't all have to love each other but at least we can become more aware and tolerant of our differences. And the sooner we recognize these differences, the sooner we can have understanding, shalom, salaam, and peace.

*Netanyahu has yet to release almost \$50 million in long withheld tax revenues.

Tzedakah

A Word to Readers

by Shira Devora Reich
Contributing Writer

So what are you going to do now brothers and sisters and all you wandering souls? With the ability to choose religion and even create your own (in some instances a filtered compilation of all) religion, how do plan to change the world? Whether or not we are practicing, nonchalantly attending high holiday services, or living a post modern spirituality...many of you still claim Judaism.

You cannot tell me that injustices are not frustrating. You cannot tell me oppression today doesn't hit home. So tell, please tell me...what are you going to do about it?! They say "only the strong survive". So now that we have survived, assimilated, and "made it", where do we go now...simply forget? Oh no, not that! Oh but yes brothers and sisters, many of us have.

Due to our skin color, we have made it so easily. This is such a necessity to recognize. So easily I see my brothers and sisters, mothers and fathers, uncles and aunts, family friends and teachers living lavishly throughout life, forgetting the greatest mitzvah... *Tzedakah* (Hebrew word; giving of one's self for the benefit of others).

I am not talking about the change we hesitantly donate on Fridays. I am talking activism, social movements and education. I am speaking about consciousness- the ultimate source of empowerment. This is a necessity in order to cut-off this ongoing cycle. We must expand our strengths by using our positions of power, our voices, by working within communities

that haven't had the ability to benefit economically, socially, and systematically as we have.

So what do we do? My advise to

begin this conscious state is to recognize that you have a voice. Realize your revolutionary potential. With that in mind take a class with dope Jewish professors who are representing like Bettina Aptheker or Sherri Paris. Go out and dub a KRS-1 or a Rage Against the Machine CD. Read James Loewen's *Lies My Teacher Told Me*, Mumia Abu Jamal's *Live on Death Row* and *Che Guevara's On Revolutionary Medicine (Venceremos! edited by Gerassi)*.

With that in mind, our generation can begin to break the barriers which have been up for too long.

"Realize Your
Revolutionary
Potential"

English Only?!

reported by Jennifer Yale
Editor

Ron Unz, author of Proposition 227 compared Latinos unfavorably with his own Jewish grandparents, "who came to California... as poor European immigrants. They came to WORK and become successful.. not to sit back and be a burden on those who were already here!" Yet, Unz fails to acknowledge the reasons for his grandparents success in this nation. By way of skin color and for many, change of name, his Jewish grandparents were able to "pass" or assimilate quite easily. They were able to become part of white society while their ethnicity was virtually unknown to others. The European Jewish immigrants have been able to partake in white privilege unlike Latino immigrants to which Unz inaccurately draws a comparison, who face a great many obstacles upon arrival to this country. Through Unz's statement of such, it is apparent that this proposition not only targets one specific group, but has underlying racist motives. The following is what the opponents of Proposition 227 (The Unz Initiative) have to say in regards to bilingual education.

[The Unz or the self-titled "One Homogeneous Nation" initiative, now Proposition 227 calls for the abolition of language development programs in California which currently serve 1.3 million public school children who are Limited English Proficient (LEP). If passed, all school districts would be required to place LEP children in special, English immersion classes, regardless of age difference, grade level, or native language. In these classes they will be instructed to speak only English. After one year of instruction, they would be placed in mainstream classes with no future language assistance. If passed, Proposition 227 will violate the civil rights of LEP students by denying them equal education opportunity. It would impose an inflexible, state-mandated curriculum for all limited-English proficient (LEP) children—regardless of the wishes of parents, the recommendations of educators, or the

continued on next page

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Half of Leviathan's staff is graduating in June. Interested in running the paper?? Or interested in simply writing or becoming involved?

contact Meredith, Outreach
Coordinator at 459-3917

English Only?!

(continued)

decisions of local school boards. Proposition 227 would deny parental choice by making it practically impossible to obtain a "waiver" of the English-only rule. It would intimidate teachers and administrators with threats of lawsuits and financial penalties, for using any language but English to assist a child. It would also straight jacket the California legislature by requiring a two-thirds vote to amend the English-only mandate, making this radical experiment virtually impossible to modify or repeal.

Proponents of Proposition 229 argue that bilingual education has failed to provide LEP students with the English skills necessary to succeed in U.S. society. They state that bilingual education has a 95% failure rate. At a state Senate panel last year, Ron Unz, author, was forced to concede that his failure rate was based on misleading statistics. The figure is drawn from the state's annual count of all LEP students who are reclassified as fluent in English-typically around 5% or 6%. Unz fails to mention that only 3 out of 10 of the state's LEP students are enrolled in bilingual classrooms. Further, research has shown that one year is not enough time for LEP students to learn English for school.

California needs productive citizens who can speak more than one language. It's true that English has come to play a leading role on the world stage. Fortunately, today's immigrants bring with them virtually all of the critical languages required for international trade, diplomacy and cultural exchange. Yet these resources often go untapped.

Bilingual Education (which was initially implemented because of the gross failure of English only classes) has only been in use for a handful of years. The program is an ongoing and evolving process that delivers to the students their RIGHT to equal education thus providing them an opportunity to succeed, not 'sink or swim.']

For more information:
www.maldef.org/bieduc_unzdoc.htm
www.nabe.org/Unz.html#kids
www.Smartnation.org

VOTE NO ON PROP. 227 THIS APRIL!!!



A Quality Education Demands Diversity



A group of UC Berkeley law students have formed a new organization called Students for Educational Opportunity (SEO), and have launched a campaign to place the Equal Educational Opportunity Initiative (EEOI) on the November 1998 ballot. The Initiative reads, "In order to provide equal opportunity, promote diversity, and combat discrimination in public education, the state may concede the economic background race, sex, ethnicity, and national origin of qualified individuals." The EEO Initiative will allow affirmative action and other measures to be used to provide all Californians with equal access to public education institutions.

In the most diverse state in the country, the people of California are witnessing the homogenization of their public higher education institutions. AT the same time that the population of the state is approaching a racial and ethnic plurality, the higher education population is becoming predominantly white.

With the repeal a year ago of affirmative action from graduate and professional schools, the numbers of underrepresented minorities have fallen to a historic low, decreasing by as much as 90 percent at schools such as the UC Berkeley law school. The number of Asian Americans has also declined at the law school and at other schools. At the UC San Diego and UC Irvine medical school, zero African-Americans were admitted this fall. At virtually all graduate and professional schools, white students were admitted at a far greater rate than minority students. This year, the repeal of affirmative action will affect the undergraduate schools. The numbers of underrepresented minorities are expected to drop by as much as 50 to 70 percent. In light of the pending exclusion of thousands of students from public education, SEO is organizing to qualify the EEO Initiative from the November ballot.

Students across the state are stepping

up and speaking out about the importance of equal opportunity and diversity in education. If California is to prosper in the new millennium, all Californians must have access to their public education institutions.

Students for Educational Opportunity filed the Equal Education Opportunity Initiative with the state Attorney General on November 25, 1997. SEO is now soliciting volunteers and funds for their signature drive. In order to qualify for the November 1998 ballot, SEO must gather approximately 1 million signatures from registered California voters by the end of April.

Students at schools throughout the state are forming SEO chapters to organize and train signature gatherers and to register voters in their communities. Whether you are a student or not, SEO needs your support, and eventually your vote! *Meetings are held EVERY TUESDAY at 8pm upstairs in the Student Center here at UCSC. A rally/teach-in will be held on Thursday, April 9th at 12noon near the Bay Tree Bookstore and Whole Earth Restaurant. For more information here in Santa Cruz, please call 459-5188.*

SEO's main office address is: P.O. Box 5247 Berkeley, CA 94705; phone: 510-601-8405; email: EEOI@aol.com; web: www.hotbed.com

(this article is a reformatted version of SEO's brochure explaining the EEOI, re-edited by J. Yale)



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