

חברותא HAVRUTA

A PARDES LEARNING COMPANION

PARDES STUDENT HELPS REUNITE ETHIOPIAN JEWISH FAMILIES

"I grew up in a traditional home where we talked about a number of pressing issues at our Friday night dinner table, but never about Ethiopian Jews," said D'vora Finkelstein '86-'88. "It seems that Ethiopian Jewry, their culture, traditions and most important, their struggle, was not known to Jews in North America. My day school, and probably most others, lacked essential educational materials to properly address the Ethiopian Jewry issue. At Clark University I was involved with social and environmental issues and on behalf of Soviet Jewry, but I still knew nothing about the plight of Ethiopian Jews.

"It was only after I graduated from Clark in 1984 and returned home to Toronto that I happened to see a life-size photo display of Ethiopian Jews. It had a profound impact on me. I remember being especially moved by a picture of an Ethiopian woman in a village in Gondar wearing a *magen david*. I asked myself why there was such a heavy silence connected to these Jews and their predicament. I immediately contacted the Canadian Association for Ethiopian Jews, the first group of young Canadian Jewish professionals committed to saving Ethiopian Jews. As soon as we sat down and began to talk I knew I wanted to get involved and to involve others. When most establishment organizations were remaining quiet for fear of disrupting negotiations between Israel and other governments, our role was to activate our Jewish leadership. We did this primarily by raising the question of whether Israel alone was responsible for the fate of the Ethiopian Jews or whether diaspora Jews also had a responsibility both to be involved and to urge their respective governments to be involved.

"Following Operation Moses, when approximately 7,000 Ethiopian Jews were airlifted to Israel, much of my work concentrated on lobbying the Canadian government and putting together an



advocacy package of goals and information for Jewish activists to use in approaching their Members of Parliament. Because Canada and Ethiopia have strong diplomatic relations and because Canada has supplied so much aid to Ethiopia, many Jewish activists recognize the potential power Canada could exercise in helping to reunify Jewish families in Israel.

"Today, after Operation Moses, 30 Ethiopian Jewish activists are trapped in Ethiopian prisons for organizing emigration activities for the remaining Jewish families in Ethiopia. All together, there are approximately 15,000 Jews still in Ethiopia. They are the women, the children and the elderly who couldn't make the walk through the desert to Sudan to reach Israel, a journey during which more than 2,000 Jews died. The remaining Jews in Ethiopia are in a precarious situation and won't be able to survive for long, both because of the policies of the oppressive Marxist government and because the stronger part of the community is in Israel. Jews face religious

and political oppression, receive minimal health care and nutritional provisions and are arrested and detained without charges or trial. In addition, the central government of Ethiopia has instituted a program in which surrounding Christian villages are encouraged to absorb the smaller and more vulnerable Jewish ones, thereby increasing the pressure toward assimilation. Most important, Ethiopian Jews are forbidden to leave Ethiopia to be reunited with their families in Israel.

"Before Operation Moses there was a conflict of ideologies between quiet diplomacy and public activism. The matter was resolved at a recent public gathering in Jerusalem when Prime Minister Yitzhak Shamir publicly acknowledged that reunification of families is an international human rights concern, thereby setting the tone for a world-wide public campaign. Thus, in addition to my work with the Canadian Association for Ethiopian Jews, which I continue to do while learning at Pardes, I'm also organizing the first International Jewish Student Conference on Ethiopian Jewry for the World Union of Jewish Students (WUJS). The conference, which will take place in Israel in January, is designed to serve several purposes: 1) to educate Jewish students world-wide on the pressing issues facing Ethiopian Jews, both in Ethiopia and in Israel; 2) to provide participants with the tools necessary to facilitate and organize efforts on behalf of Ethiopian Jewry in their own communities; 3) to enable world Jewry to demonstrate its solidarity with Ethiopian Jews concerning the welfare of the 15,000 Jews still suffering in Ethiopia; 4) to provide a means for the Ethiopian community to share its rich culture and character with the rest of world Jewry.

"Several Pardes students are making their work with the Ethiopian community here in Jerusalem their volunteer projects. Three, Mitch (Mordecai) Levine, Billy Rubin and Avi Bernstein, are helping to organize and involve Ethiopian students in Israeli universities in leadership roles in the conference. Their ultimate goal is to connect them with Jewish

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student activists from around the world in order to create a student policy in support of family reunification. A fourth Pardes student, Rachel Adelman, will be meeting with leading Ethiopian activists on a regular basis and publishing a formal up-date on the crisis for distribution to Jewish student unions abroad.

"Most touching for me in the midst of all my political and activist work with leaders of the community are those moments when their pain, guilt and utter sense of helplessness emerge. Knowing that their families are still suffering in Ethiopia, while they have made it to Israel, makes it difficult for them to become effective members of Israeli society. Because the situation has begun to deteriorate, the Canadian Association has planned a second trip for me to Ethiopia to meet both with members of families awaiting permission to emigrate and with ambassadors of countries represented in Addis Ababa which are able to appeal to the Ethiopian government for the reunification of Jewish families.

"My involvement with Ethiopian Jews provided the original stimulus to come to Pardes. I asked myself how I could sit back and watch Jews dying for their religion and not become more involved in it myself. Secondly, seeing them with such veneration for the tradition made me realize that I had to find out more about it. Now I find that my work in helping to bring Ethiopian Jews to Israel has taken me even one step further. It is forcing me to confront my own feelings about *aliya*. Is it just for Jews escaping oppression, or does being a whole Jew require living in *Eretz Yisrael*?" ■

THE RUSSIANS ARE HERE

Meir Schweiger, Pardes Faculty

It's very exciting to have here in Israel the three Russian families Pardes has adopted. The Kitrosskys, the Kara-Ivanovs and the Polonskys are not only the people I spent the most time with and had the most rapport with when I was in Russia, but of all the people I met there, they seem closest to Pardes in terms of world outlook and general demeanor. They are bright and unassuming, and very concerned both with the teaching of Torah in a non-coercive manner and with respecting the dignity of the people they come in contact with.

One of the things that has impressed me most about the group is the way they function as an extended family, with a capacity to forego individual self-interest for the sake of each other and for the group as a whole. When Pardes collected clothing and household goods for the first two families that arrived, their

Pinchas Polonsky



immediate reaction was to think about what they could save of this for the families yet to come. Rather than worrying about their own needs they focused instead on the needs of families left behind and seriously explored sending some of their meager acquisitions, particularly baby clothing, to Russia. Where this strong sense of community comes from I'm not certain. Perhaps living alienated from Russian society became a source of strength for them. It's true that several of them knew each other in high school, but it was only in the aftermath of the Yom Kippur War that they began to get together as a group to explore their Jewish roots and to study Hebrew, Jewish history, and eventually Torah.

Members of the group who have already arrived are making a concerted effort to preserve and enhance their cohesiveness. So far there are six families and a few singles here, all of whom are trying to find housing in the same area. They are interested eventually in setting up an integrated community, consisting of both Israelis and *olim* from other countries, religious and non-religious. In the meantime, however, one of their main objectives is to continue with their educational activity and to establish an educational network for Russian olim in an atmosphere in which the non-observant can feel comfortable.

Ira Kara-Ivanov:

"When you are looking forward to something, it's difficult to imagine just what it's going to be like. I believed we would come to Israel, but never knew when. Perhaps it would be in two months or perhaps my grandchildren would come someday — but I knew we would come.



Ira Kara-Ivanov at left, and Miriam Kitrossky

Concern for the group is also evident in their efforts on behalf of those left behind. With so many of the group's teachers finally having been allowed to leave the Soviet Union, it was necessary to close ranks and reorganize the teaching groups remaining in Russia in order to ensure that learning would continue. Their hope is to generate and provide teaching aids to send to teachers who are still there.

Their educational approach is similar to Pardes' both in recognizing the importance of a non-coercive learning environment and in getting at the different layers of understanding of Judaism that enable them to meet the demands of modernity. They also seek out a wide range of people to learn from and are only now formulating their own perspective, trying to avoid both stereotyping and divisiveness. Their level of learning is high and so is their motivation.

The group as a whole feels that what they do here is critical for Jews remaining in the Soviet Union. Among intellectuals in their age group, there is both a very real disaffection with the Soviet system and a strong desire to leave it for the openness of Western society. Given that America is a symbol of that society, it is a natural drawing card for this element of the population. In the end, it is only because of a heightened Jewish consciousness that they desire to come to Israel rather than to America.

As for refuseniks still in Russia, Pardes is in a position to bring to the attention of a wider spectrum of people the plight of particular individuals and thereby help put pressure on Soviet authorities for their release. For Soviet Jews newly arrived in Israel who need help in becoming established, the work is just beginning. Here Pardes has already begun to play a crucial role in facilitating their absorption and they appreciate it immensely. Nahama Polonsky's first words on getting off the plane were how much they appreciate what Pardes has done for them. They regard us as foster parents and feel comfortable turning to us for assistance and support.

We are interested in organizing Pardes

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PARDES PEOPLE

BONEI PARDES IN THE ISRAEL BUSINESS WORLD

What does business have to do with the *beit midrash*, or Torah values with the market place? Before I began this series of interviews I assumed there was very little, if any, connection. One could not spend years studying Mishna only to become involved in the corporate world of speculation and takeovers. That large numbers of Pardes students choose to enter the helping professions or the arts seemed totally consistent with Torah study and values, but to enter the market place just didn't make sense. What I learned in the course of interviewing these six Bonei Pardes is that very real connections do exist.

There is a *midrash* which says when you go to Heaven, the first question you will be asked is whether you have been honest in your business dealings. Implicit here are two suppositions: that Torah values and a high moral purpose are essential to the life of the market place and that the pressures and temptations

of the commercial world may present a greater moral challenge than those found elsewhere. How do these former Pardes students deal with such temptations? Has Pardes informed their outlook?

We hear a lot about young upwardly mobile professionals in the United States making salaries conducive to a lifestyle beyond the reach of most Israelis. By contrast, for each of the professionals interviewed here, non-materialistic considerations seem as important, if not more so, than material success. While all of them are concerned with achieving excellence and moving ahead, they are equally concerned with the quality of life and where they live it, several preferring to remain in Jerusalem rather than move to a more lucrative job situation elsewhere. They also consider it vitally important to be in a work place that enables them to interact with individuals from all sectors of the population, including Arab co-workers. They are all

conscious of the fact that as *olim* (new immigrants) they have something special to contribute (namely a well-defined work ethic). And, all feel a sense of pride in the impression Israeli technology makes overseas, as well as in their company's specific contributions to Israel's economic development.

But what is perhaps most surprising is that for most of them the work place itself provides the very arena in which they are able to bring together Torah-inspired moral values with their own professional concerns. There is no dichotomy here between the market place as a jungle where anything is permissible and the home as a sanctuary where a different set of values obtains. On the contrary, both are held accountable to the same set of standards, informed by a perspective on which the time spent learning at Pardes seems to have left a positive and lasting imprint.

Jane Kimchi

GARY NARIN '85-'86

Marin County California; B.A. Economics, Willamette University (Salem, Oregon), 1982.

Before coming to Israel I worked in the textile industry in Los Angeles as sales manager for a sportswear company owned by Israelis. I was also deeply involved in a variety of social action projects within the Jewish community. However, I seemed to spend a lot of time trying to find the perfect balance between these two parts of my life. Eventually I realized that I was spending more time on Jewish projects outside of the office than on business. That was when I began to realize that either I had to make Jewish activities my priority or find some way to incorporate the two.

This came at a time when I was beginning to be fed up with week after week basing my entire working existence on what I could sell, my only goal increasing that monthly commission statement. I felt there had to be something more. Once I realized this, I knew the time had come to return to Israel. I had spent my junior year at the Hebrew University, during which time I sensed the concern that binds people here. Even more importantly, I felt that in a place like Pardes I could strengthen myself Jewishly so that my Jewishness would have more to it than just a social dimension.

At the end of my year at Pardes I felt that if I were going to establish myself in Israel, I needed to put down roots in the business community. So I started interviewing. I knew what I could offer a company and wanted to find one that would utilize my background. At that time the Free Trade Agreement had just opened up opportunities for expanding trade between Israel and America. I interviewed with four different companies. At the first one, where I'm presently employed, the director asked me what I was doing and what I was learning at Pardes. I told him what I was learning from *Mishna Brachot*. Of that hour and a half interview, we spent an hour talking Mishna. I remember



walking out of his office, not only feeling good about the business potential of the interview but also about its Jewish content. And I also remember thinking that working in Israel for a Jewish company and helping the Israeli economy may be just the way to integrate both my concerns.

G. Heller and Company in Tel Aviv is a buying and marketing agency for Israeli products, mainly in the textile industry. I'm responsible for convincing American retailers and/or manufacturers to set up production facilities in Israel and to buy Israeli products. I make initial contacts by following leads from my American experience in the textile industry. It means traveling to the States in order to meet with companies from whom I'm soliciting business and returning to Israel with products which I show to manufacturers to see if the products can be manufactured here. Manufacturers in Israel submit bids to our office. If the bids are accepted, orders are placed and we make all the arrangements as far as opening letters of credit, overseeing production, and making sure of the product. I find it diverse and interesting because I'm personally involved in every aspect. The major goal of my endeavors is really selling the advantages of doing business under the terms of The Free Trade Agreement.

Ideally you want the client to visit Israel so you're constantly selling the country. Even when the client finally

comes, the deal may still not be clinched. The most difficult and frustrating aspect is dealing with Israeli manufacturers and trying to convince them to think western style, where time cycles are different, lead time is different, and production needs for America are different. An American manufacturer can walk into a Korean company where they'll bend over backwards in order to serve him. Israelis, on the other hand, feel that Americans should do business on their terms, and according to Israeli standards. Given that Israel is trying to enter the American market, it is Israel's responsibility to think American, and it's my responsibility to teach them how to do it.

The work I do takes time to come to fruition. I've been in the company 14 months, and the contacts I made initially are just now starting to pay off. I work on a salary and commission which offers the possibility of attaining a high level of income. One of the major benefits is that it is a small family-owned company of about 13 employees. The family is Israeli and they have taken me in as a member, inviting me for Shabbat and once even taking me into their home when I was sick.

Because of the family's strong commitment to Jewish values, I see in practice a lot of the things I learned in Pardes, such as *gemilut hasadim*. A friend of the Heller family in critical condition with juvenile diabetes had to be sent to Sweden for surgery. For the past four weeks we've been soliciting funds with the same computer program that we use for everyday business, this time in order to save someone's life. I feel at last that I am incorporating Jewish values into my work-day life.

PNINA TEITELBAUM '82-'84

Stratford, Ontario; B.A. Economics, York University (Toronto), 1981.



I came to Israel the fall after graduation with the intention of staying here for only eight months. In fact, I spent almost 12 months on kibbutz and then decided to come to Pardes the following year. During that first year at Pardes I made the decision to remain in Israel.

My first years in the work force in Israel were characterized by a series of short-term and basically unchallenging jobs that offered little in the way of future prospects. Then, quite by chance, while returning a book to a former Pardes student who worked at a jewelry factory, I found what turned out to be a pivotal job for me. I was put in charge of the company's export department, overseeing documents, bank arrangements, and customs. While the work was interesting and gave me an excellent introduction to the business world, I realized after 1-1/2 years that I had gained all the experience there that I possibly could. I knew it was time to look for something else. The prospect of an M.B.A. did not appeal to me. I had no desire to return to the classroom or do any kind of formalized study.

Chance again played a part in finding my present position. I came to Triumph where I'm presently employed to see a friend who worked here. I mentioned I was dissatisfied with my existing work, and he told me they were looking for someone in the production planning department. Triumph International manufactures fine quality ladies' undergarments. The company is privately owned, part of an international corporation based in Germany. Founded 101 years ago, it has factories all over the world and has been in Israel for 17 years. Approximately 80% of our production is for export, 80% of which goes to Marks and Spencer in England.

Here in Israel we have 400 employees in our Jerusalem factory and 100 in Beersheva. Of those in Jerusalem, approximately 20% are Jewish and 80% Arab (of whom 75% are Moslem and 25% Christian). The fact that we have such a high proportion of Moslems influences the factory in various ways. For example, we shut down completely during the major Moslem religious holidays. While the majority of the sewers are Arab women, many of whom have been in the company a long time, there is also a smattering of Ethiopian and Russian Jewish women. Most of the low-level management positions are held by Arab women. We work a five-day week, from 7-4. Not staying open the sixth day is typical of much of Israeli industry. For one thing, it means not having to bus workers in from small Arab villages on both sides of the Green Line. The influence of the Arab workers can also be seen when a curfew is imposed on the

refugee camps. Then a whole segment of the sewing staff may be absent, and productivity for that day is reduced.

The textile industry as a whole does not pay high salaries, so even though we exist within the private sector, salaries are low and benefits insufficient. We have to take our vacations at a single specified time. The company is not union affiliated, therefore everything depends on the good will of the employer. There is no job security (tenure) or life insurance. In case of illness, one is not paid at all for the first day and after that receives only a percentage of the regular pay. There are, however, pay increases for merit, a pension fund and a dental plan. Middle management personnel can also take advantage of cheaper group rates for hotel weekends and swimming pool membership. Free transportation is available to and from work, and meals are provided at subsidized prices.

The job I do is micro-planning. When the head office gives us export orders or orders for the local market, it is up to us to decide where these products are going to be produced, whether in Jerusalem or Beersheva, and which production line will handle it. Then we have to decide the amount to be produced per day. We also determine how much prepared stock is on hand and set up a schedule for picking up raw materials to send to the cutting room. In addition, I do basic trouble-shooting, anticipating problems in order to avoid having idle sewing personnel. I also find it very interesting serving as a contact person between upper-level management and the workers. This is the first real opportunity I've had to deal with Arabs.

Although I've been at Triumph only a few months, I can see a future for myself here. I'm one of the few women in a middle-to-upper-middle level management position. The company is large and there is continual movement within it, so there are opportunities for arriving at an increasingly higher level management position. The job is a challenge and fulfills certain of my career aspirations. Working with people I would not ordinarily meet gives me a feeling I'm living more fully in Israel. I also tend to believe that my work contributes to the development of mutual respect and understanding between Jews and Arabs. It's very important that we as Jews in management positions try to be fair and just with the people we're dealing with. Finally, I've always wanted to work in the industrial sector. I think Israel has a disproportionate number of people working in the social services and public sector which in turn places a heavy burden on the country's economy. I also happen to think the future of the country lies in private industry.



ELIEZER FINER, '77-'78, '79-'80

Los Angeles; B.A. Economics, UCLA, 1979; M.B.A. the Hebrew University, 1983.

I spent my first year at Pardes while I was still an undergraduate. After graduating I returned to Israel to continue studying at Pardes. It was during that year that I decided to stay in Israel and get an M.B.A. at the Hebrew University School of Business. Making the decision to stay was not easy. It meant giving up a higher income and standard of living in the U.S. On the other hand, I was committed to "building the state" and living a full Jewish existence which for me could only be found in Israel. Studying for an M.B.A. and working in some form of business would be my way of contributing to Israel while at the same time gaining the necessary skills to ensure viable employment.

During my last year in graduate school, I was working as a research economist at the Bank of Israel. My job at the Bank consisted of doing financial analysis in the research department, a think-tank environment with some of the top research economists in the country. This was an exciting place to be from 1982-1984, a period of hyperinflation and the bank share crisis. My boss and I set up an industry-wide survey, which was unique at the time, to assess industrial trends as they were happening. For about 1-1/2 years we were celebrities, as the results of our survey were published quarterly in all major newspapers.

Ever since graduating, however, I had been wanting to work for a company, rather than for an institution. After a three-month search, I found my present job at Bezek, the former government-owned monopoly of the telecommunications system which had just been detached from the Ministry of Communications and turned into a semi-private company. This means that salary and working conditions, while better than in the public sector, are not as high as in the private. We do, however, receive incentive pay and all employees are eligible for tenure. Since it was very

important to me to stay in Jerusalem, where the private sector is minuscule by comparison to the public, Bezek proved to be a good compromise.

I work for purchasing which is at the forefront of development and of the company. We buy all the equipment—state of the art digital exchanges, transmission equipment, and fiber optic cables which make possible many more calls over one line without interference. All of this upgrades the quality of the entire system. Unfortunately, instead of a country-wide system, Israel has inherited diverse and outmoded exchanges, introduced piecemeal, some going back to the British period. One of the reasons Bezek was created was to improve the overall system by coordinating the development process and incorporating the latest technological advances.

While Bezek has 8700 employees in all, in purchasing there are only 20 of us, four of whom are *olim*. We are responsible for developing a budget and for purchasing several million dollars worth of telecommunications equipment. A lot of the contract negotiation with foreign companies is in English, so my being an American immigrant is definitely an asset. I also do negotiating in Hebrew despite the fact that here I'm at somewhat of a disadvantage. Although I started out with passable conversational Hebrew, I find I have to think everything out ahead. As a result, I tend to be more formal than the Israelis and stick to the prepared agenda. It also means working harder if I want to get an idea across and have an impact.

Bezek tends to appear to the public as a large and impersonal entity. Therefore, when people learn that I work there, they seem eager to regard me as a personification of the company, and all their pent-up frustrations descend on me: "Can you get me a phone in four months instead of four years?" "Why do I keep getting billed for calls I never made?" I find myself saying: "I just buy the equipment. I don't sell or service it." The truth is that as a relatively new employee I have very little *proteksia*. I do try to offer helpful suggestions so that people come away with a more positive feeling about the company.

When I went to work for the department, I did not know it would become one of the most advanced and professional in the company. I'm in a department where improvements are being made on a daily basis. People are hard-working, young and academically qualified. For me Bezek is an important assimilator into Israeli society, as all walks of life—religious, non-religious, Eastern, Western, *olim*—are represented. One of the nice things about the company is its informality. People are

friendly and outgoing. If I were working in a different company in Israel or just starting out in the U.S., I don't think I'd have the same financial decision-making responsibility. Making a good decision involves a lot of pressure especially when the scope is broad, the amount of the transaction is high and the company's reputation is on the line.

DANIEL KAHN '81-'82

Suburban Chicago; B.S. Economics, M.I.T.; M.B.A. the Hebrew University, 1985.

In 1980 I spent a year in Israel as a volunteer on the *Sherut La'am* program. I then attended Pardes, and while there made the decision to stay in Israel. Since I had a degree in economics and had worked in the computer field in the States, I took a job after Pardes as a computer programmer. I wasn't satisfied with the computer field here however, and after a year enrolled for an M.B.A. at the Hebrew University. As I neared the end of my studies, I realized that an M.B.A. degree is looked upon differently here than in America. In America there are jobs specifically for M.B.A.'s and a sense of what they can do. By contrast, in Israel, prospective employers don't really know what an M.B.A. is. Thus, when looking for work I found that companies often didn't know what to do with me. The University provided almost no help, and I had to carry out the search on my own.

I started looking for work several months before I finished school. In addition to following ads in the newspapers and contacting various official sources, I talked to everyone I knew who might know of any jobs. I also wrote letters to companies that seemed interesting. Using the *Dun and Bradstreet Guide to Israeli Businesses*, I was able to compile a list of companies in a given field and the names



of the top executives. By writing to an individual, I figured I had a better chance than if I went through the personnel department.

A number of companies were interested in me. The employment process here is less structured than I expected. A couple of times I was called in by people who thought I seemed "interesting," even though they had no job to offer. Often a manager would advertise and interview people for a position without having official approval to hire anyone. Twice I was selected among a group of applicants only to find, after a long wait, that the position didn't exist.

Our first preference was to live in Jerusalem, but none of the possibilities materialized there. I ended up with job offers in Beer Sheva and Tel Aviv. The Tel Aviv job was with a company heavily involved in weapons work. I felt I would rather work with a company making fertilizers than guns. We also felt more like *halutzim*, moving to the desert. We like Beer Sheva, where we feel a strong sense of community.

I work for the government-owned Dead Sea Works (DSW), Israel's fifth largest company, which mines potash, a basic fertilizer, from the waters of the Dead Sea. The company, which exports most of its production, has been very successful. Production is 20 times what it was in the 1960's yet the number of employees has remained the same. We have been consistently profitable, and in 1985 had the highest profit of any Israeli company.

The plant is in Sdom, while the offices, where I work, are in Beer Sheva. I work in the Department of Budgeting and Cost Accounting which keeps track of costs. I am developing a report measuring various inputs used in the production process. This will give senior management a better idea of costs, as well as help to measure the performance of various operating units. My knowledge of English is an asset and, as a result, sometimes I find myself writing reports or speeches for use overseas.

In Beer Sheva, DSW is considered one of the best companies to work for because of the pay, benefits, and job security (tenure system). As a result of the latter, however, there is almost no turnover, making it very difficult to advance. Several years ago the company realized that the tenure system was limiting their flexibility. In addition to the fact that it is almost impossible to fire a company employee who doesn't perform adequately, processes change over time and people with different skills are needed. Management is trying to remedy the situation both by creating new positions and by filling all but a few professional ones, such as mine, with employees hired through temporary agencies.

My work ethic derives in part from Pardes. I find myself uncomfortable in an environment where a lot of time is spent schmoozing about babies and apartments. I feel an obligation to the employer to work during the hours I'm paid for and, if at a particular time there is nothing for me to do, I feel pressured to find something so that I am not stealing time from my employer. This is a concept I learned in Mishna class.

Most of my fellow-workers are not religious. Because they have a single model of a *baal teshuva* as someone who wears a black hat and burns busstops, they are surprised to learn that I am from a non-religious background. Our discussions about religion are infrequent. Nevertheless, I feel that in some small way I help to create a positive feeling towards Judaism and its observance.

Most Western *olim* come to Israel for ideological reasons. Job satisfaction, however, is a major factor in determining whether or not they stay. I have been fortunate in finding a good position. I hope some of my experiences can be of help to other Pardes graduates who are considering work in Israeli business.

LYNN SUSSMAN-ALSTER, '80-'81

Queens, New York; B.A. Middle Eastern Politics and French Literature, Barnard, 1980; Law Degree, the Hebrew University, 1983.

I arrived in Israel on New Year's Eve in 1979 for a "short visit." I've been here ever since. During my first year here I studied at Pardes, a tumultuous year during which I made many decisions that affected the rest of my life. One of these was to attend law school in Israel and not in New York City, as I had originally envisioned.

Law school at the Hebrew University was a terrific challenge. Ninety-eight per cent of my studies were in Hebrew, yet I knew only as much Hebrew as I had managed to acquire during the 1-1/2 years I had been in the country. For this

and other reasons, law school was all-consuming, especially in the first year, and I had to put aside nearly all other personal interests. In fact, without the support and patience of my husband, I might have quit during that first year, as did most of the non-native-born Israelis in my class. By getting up at 4:00 a.m. to read the hundreds of pages of Hebrew text required each week, I finally managed to graduate with honors. Law school was a very difficult but very fine *ulpan*.

In order to earn my license as a lawyer, I was required to complete a two-year apprenticeship. I began in the office of the State Attorney learning first hand about the disputes which arise between individuals and the State. Thus I was able both to become aware of the ongoing legal issues in front of the Israeli courts today and to be involved in two fields to which I had always been attracted — consumer affairs and labor law. However, after only a short stint, I left the State Attorney's office at the suggestion of a former professor of mine and applied for the position in which I am presently. In effect I transferred my apprenticeship to the legal adviser's office of Luz Industries Israel, a rapidly developing corporation in the area of solar energy. I have been working here ever since, first as an apprentice and then, after receiving my license, as deputy corporate counsel to the firm.

I find Luz an interesting place in which to work for a number of reasons. Luz is a young and dynamic Israeli corporation, the seventh largest Israeli exporter in 1986, having grown from 30 employees in 1982 to approximately 330 today. At least 40% of the employees are new *olim* from 29 countries; the other 60% are native Israelis. I have rarely seen Israelis and Anglo-Saxons (immigrants from English speaking countries) work together in as supportive a manner. This enables the best qualities of both to come together to produce something even better. It combines Israeli flexibility and daring with Anglo-Saxon orderliness and accountability. This meshing of cultural gaps and different points of view into an agreed-upon whole is very gratifying to see.

One of the unusual aspects of Luz is the emphasis it places on Jewish and Zionist values. This is manifest in the location of the manufacturing plant here in Israel rather than overseas, despite the fact that most of its business is in America. This is evident also in familial concern for its employees, and in a certain consciousness of Jewish business ethics in their modern application.

I have heard many complaints about the bureaucracy and the difficulties of doing business in Israel. But I have found that even the most staid of bureaucrats manage to stir themselves



when confronted with the youth and dynamism of Luz and when they see what it is trying to do both for Israel and around the world — the research and development of solar fields for the production of clean energy. They even manage, on occasion, to cut through the red tape and give Luz a push toward international recognition for its own sake and for Israel's. A fine example is the recent signing of the Israel Electric Company-Luz contract for construction of a 25 megawatt Luz solar field in southern Israel, in which I played a major role. It was especially gratifying to watch the Israel Electric Company, a government-held monopoly and one of the largest companies in Israel, adapt to new ideas and adopt solar energy as a source of energy for Israel.

Especially exciting for me is that part of my job which involves applying socially concerned law to the lives of the company's employees. Labor law is not only a rapidly growing area of law, but is also most interesting because of the way in which it affects social issues. Thus it deals with questions such as whether men, as well as women, should be entitled to shorter work hours when they have small children (to date a purely female right); and whether an employer should have absolute discretion in hiring and firing, or whether the state should adopt a paternalistic and protectionist stance, favoring the workers.

Studying law in Israel has enabled me to learn the system inside out and given me a distinct advantage in the Israeli work world. I have certainly learned the Israeli way of looking at things and adapted myself accordingly. I believe that understanding your "partner" is essential to success in business dealings. Being at the same time an Anglo-Saxon, a new immigrant and a woman in the Israeli business world can be at times frustrating and at others advantageous. I am lucky to be in an exciting place, meeting people I might not otherwise have met. And lastly, I've learned that being in business does not necessarily mean the sacrifice of one's ideals.

ELIOT ZIMELMAN '82-'83

Rochester; B.A. Economics/TV & Radio, Syracuse University, 1981; M.B.A. the Hebrew University, 1986.

Right after graduating from Syracuse I decided to defer my acceptance to Northwestern University Law School and come to Israel for the year. I'm still here. After an initial year on the WUJS (World Union of Jewish Students) Program, I took a short-term job at Bank Hapoalim. That was when I changed my

status from tourist to temporary resident, the step preparatory to becoming a full citizen.

After six months at the bank, I decided to go to Pardes for a year, at the end of which I thought about attending law school. Since my interests in communication law could not be satisfied in Israel, I decided instead to get an M.B.A. at the Hebrew University, a choice which would give me the flexibility to go into marketing, finance, personnel, or any of a number of other areas related to the business world.

In April, 1985, while still in graduate school, I began my present job at Inde. Inde was started that same year as a consulting firm in chemistry and energy. I'm the only member of the permanent staff of four who is not a chemist. The company's emphasis has gradually changed from consulting to techno-marketing with the aim of bridging the gap between the technology of Israel and the marketing of products developed and created from that technology. One of our main emphases is on preparing techno-marketing feasibility studies that require our expertise in chemistry.

To the best of our knowledge we are the only company in Israel that specializes in techno-marketing in the chemistry field. We are also one of the few firms in Israel that do techno-marketing at all. We feel that Israel has a lot of potential in a number of areas for the development and marketing of products. Usually, however, the research and development side of a new product is emphasized at the expense of marketing. The Israeli mentality is generally that a technologically sound product will be a successful one. Experience has shown that this is not the case and that it is as important to invest significant amounts of one's budget in marketing as well. The studies we do are the first step in trying to increase this awareness for the public and to provide a more efficient method for determining future product development.

I work in a variety of areas for Inde, including marketing research, public

relations and advertising and the development of business strategies for the company. I'm in charge of the technology transfer aspect of the company which involves making contacts with innovators and investors, writing abstracts, and keeping abreast of the current state of technology transfer.

I enjoy working in a small new company. I feel I am playing a significant role in the company's future. Since most of the country's industry is unionized, job entry is usually determined by one's previous experience and education. At the same time, since most promotions and pay increases are linked to seniority, there is little motivation to excel. In a small independent company, however, you not only have greater responsibility, you also know that the quality of the work you do will influence your position within the company. There is less bureaucracy. You don't have to go through a committee to take a vacation or be paid for expenses. It is an especially good feeling to know that others notice your work and that you're being appreciated. Also, we are doing something important for Israel. Israel has a lot to offer intellectually and technologically. Our role is to help it fulfill its potential. It really gives me a positive feeling to attend technology transfer exhibitions overseas and be complimented for what comes out of Israel and for what Israel does technologically. It's gratifying to know that we can do some things correctly; other things we aim to correct.

On the negative side, a small independent company like Inde offers little job security. Also, because I've had to learn a lot on my own I probably haven't developed my business skills as much as I could have in a large firm where I would have been trained by those with experience. We're not only very small but very new so we don't know what the future will be. This can be frustrating and scary. I see my work at Inde as a small risk. I have invested my time and effort and compromised on my salary and security for something I hope will develop in the future.

In the near future I have to go into the army for two years. I have no qualms about going into the army, although I admit I'd rather do less service at my age (27). The timing is not ideal and puts a lot of pressure on me. My boss can't guarantee my position after my army stint. If the company is successful, however, there will still be a place for me. I'm lucky that I work in Jerusalem which is relatively barren when it comes to industry. Most of my fellow M.B.A. students now work in Tel Aviv. I'm also lucky I work for a small company in a positive work environment, all of which may be hard to duplicate in a future job.



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alumni to assume even greater responsibility in areas useful to the group. To this end we are currently drawing up a questionnaire which will go to alumni in Israel asking Bonei Pardes to indicate how they can assist.

I believe the real challenge for those working on behalf of Soviet Jewry is finding a way to move from abstract concern to the development of personal relationships with particular individuals. I know this has been very important for me. I feel I'm not just helping them with good intentions, or even concretely with material needs, but am also a friend and confidant. I've also found that what we share in common far exceeds our differences in background and experience. ■

PARDES SPONSORS JOINT SOCIAL ACTION PROGRAM

Pardes and the World Union of Jewish Students (WUJS) have developed a new program, KESHET, for college graduates who wish to engage in Jewish study while also becoming involved in social action projects. Educational components of the program are being provided by Pardes. The social action placements are coordinated by WUJS and are mainly devoted to projects involving Ethiopian and Soviet Jewry. The Pinchas Sapir Center is contributing to the organization, housing and teaching of the program.

THE COMPANY WE KEEP

■ DAVID MOSS is a Jewish artist and designer of international renown. Self-taught, he first came to prominence designing and illustrating *ketubot* (Jewish marriage contracts). He has earned a reputation as a fine teacher and has lectured both in the United States and in Israel. During the period 1980-1986, he was commissioned to design a *Pesach Haggada* and commentary. This work, which combines painstaking Jewish scholarship with an extraordinary artistic ability, was reproduced in a limited edition of 500 copies, one of which was presented by Ronald Reagan as a gift to Chaim Herzog on his recent state visit. David made *aliya* four years ago and is a member of the Board of Directors of Keren Pardes, where he uses his imaginative capability to involve individuals interested in Jewish art in supporting the education Pardes affords its students. His wife Rosalyn works at the Jewish Publication Society in Jerusalem and is a guide at the Israel Museum. They live with their four children in Jerusalem.

THE PARDES CONNECTION

news of classmates and staff...

Fran Alpert '79-'80, Keren Pardes Board of Directors, and husband Bernie received their master's degrees in Roman archeology from Oxford University.

David Bedein '72-'73, does community organizing in Efrat where he lives with his wife Sara and three children.

Dr. Steven Copeland, Pardes faculty, is on the staff of the Melton Centre for Jewish Education in the Diaspora at the Hebrew University of Jerusalem.

Stephanie Ellman '82-'84, received her law degree from Harvard University and is living in New York City where she works for the Wall Street law firm of Cleary, Gottlieb, Steen and Hamilton.

Linda Gradstein '86-'88, has been appointed news assistant to the Israel correspondent for the *Washington Post*.

Shlomo Naeh, Pardes faculty, has been awarded a Memorial Foundation scholarship for 1987-88 to enable him to complete his doctorate on "Tannaic Hebrew in the *Sifra*."

...and their weddings...

Yonatan Barnhard '78-'79 and **Shari Rosenfeld** '82-'83. They are living in New York City.

Sharon Blumenberg '86-'87 and **Joel Cohen** '86-'87. They are living in Chicago where Sharon is working as an electrical engineer at Teradyne and Joel is doing his residency in internal medicine at Michael Reese Hospital.

Jill Cohen '85-'86, to Daniel Bateman. They are living in Jerusalem where Jill is employed as a social worker.

Bruce Gabel '85-'86 and **Susan Glazerman** '86-'88. They are living in Jerusalem.

Michelle Gray '85-'87, to Manny Thaler. They are living in Jerusalem where Michelle is working at the Summit Institute.

ALUMNI COORDINATOR

After three years of dedicated service as Pardes' alumni coordinator in the United States, Ellen Singer ('77-'78) feels it is time to step down. Succeeding Ellen is Linda Beltz ('86-'87), who will be organizing Bonei Pardes to assist with recruitment and fund-raising. She will also help plan itineraries of Pardes faculty and answer inquiries from potential students. Linda is based in Washington D.C. where she is employed as head of marketing for a computer firm.



Renee Kellner '86-'87, to David Rothberg. They are living in California and plan to return to Israel in December.

Sol Kempinski '85-'86, to Debby Feldman. They are living in Jerusalem where Sol is in the hotel business.

Leslie Levy '86-'87, to David Merchin. They are living in Cambridge, Massachusetts where Leslie is working on her M.B.A. at Harvard University.

Stefanie Raker '86-'87, to Joshua Siegel. They are traveling for a year prior to settling in Israel.

...and their babies...

Eudice Beiner '82-'83 and **Richard Bloomberg** '82-'83 are the parents of a daughter, Shani Tzipporah. They have recently returned to Israel after working in Jewish education in Baltimore for four years and are living in Jerusalem.

Hannah Beiner '86-'87 and **Seth Vogelman** '86-'87 are the parents of a daughter, Kalia Tziona. They are moving to Kibbutz Ma'ale Gilboa.

Miriam '77-'78 and **Jonathan Fine** '77-'78 are the parents of a son, Yoel Yosef. They are living in Jerusalem. Jonathan is on the faculty of Bar Ilan University where he has just received tenure.

Chana Hyman Friedman '79-'80 and husband Sam are the parents of a son, Natan Haim Michael. They are living in Jerusalem.

Jill Gottlieb '86-'88, and husband Michael are the parents of a daughter, Alissa Gail. They are living in Jerusalem.

Naomi Kroll '84-'86 and **Steve Moss** '83-'85 are the parents of a daughter, Leah Tzipporah. They are living in Jerusalem.

Tamar Lange '80-'81 and husband Alan Schriger are the parents of a son, Mordecai Shmuel. They are living in Jerusalem.

NEW FACULTY

Recent faculty appointments include: Miriam Boudian (Ph.D. candidate in Jewish history at the Hebrew University) teaching *humash*; David Malkiel (Ph.D. candidate in Jewish History at Harvard) teaching philosophy; Aryeh (Nemlich) Ben-David '79-'80, '81-'83 (graduate, Meretz, the Mevasseret Zion Education Center) a tutor in the *beit midrash*.

HAVRUTA, a newsletter of Machon Pardes — the Pardes Institute of Jewish Studies, Rechov Gad 10, Jerusalem 93662, Tel. (02) 717975, 711755, is published by Keren Pardes — the Pardes Foundation for Jewish Education. If you would like to receive additional copies of HAVRUTA or submit articles for publication, contact Machon Pardes at the above address.

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