

## Soviet Jewish Update — cont'd from page 1 —

### Soviet Families

Listed below are our Soviet families, their home telephone numbers, where they are employed and the ages of the children.

BUNICH, Lazar wife, Yevgeniya son, Alexander: 20 son, Dmitry: 16 mother-in-law, Fanya Garber	568-2176	Shaunn's Dental Lab Friday's (PT) (Retired)
GLEZERMAN, Lev daughter, Ravina granddaughter, Vita: 22	365-5174	(Retired) Sandoz Chemical Co.
GROSSMAN, Ilya wife, Irena daughter, Elena: 5 father-in-law, Yuri Otreshka	536-6672	Johnny on the Spot Radisson Hotel (Retired)
GROSSMAN, Roman wife, Genya Lichterman	536-9744	(Retired) (Retired)
KAYUMOV, Yuriy wife, Makhinur daughter, Svetlana: 5 son, Mikhail: 7	531-9868	Radisson Hotel
KURGAN, ARKADY wife, Helena daughter, Irina: 19 son, Boris: 17	532-8869	Kaleidoscope Productions Kaleidoscope Productions Friday's (PT)
LAPUSHIN, Semyon wife, Asya mother-in-law, Mariya son, Grigory: 7 son, Maxim: 5	537-1023	PARS Electronics, Inc. Harris-Teeter Deli
LEVENFELD, George wife, Helen (Yelina) son, Vladik: 3½	532-6178	
MEN, Igor wife, Inna son, Michael: 7 mother-in-law, Mera Porotskaya	531-8100	Hacobu Textile Machine Miriam Diamond's
SHKLOVSKY, David wife, Alla son, Volvo: 6	532-5632	Laminate Design SIT Control
STRUGATSKY, Mike wife, Vera Metrik mother, Rose son, Eric: 11	364-0238	Easttec Presbyterian Hospital Charlotte Symphony
VAKHOVSKY, Igor wife, Lilya son, Gene: 8 son: Kosta: 4	531-7741	Murray Electronics Jewish Preschool
ZHURAVLEV, Boris wife, Larisa son, Artem: 17	364-4959	
ZOLOTARYOV, Yefim wife, Inna son, Edward: 1 son, Henry: 20 daughter, Vicky: 22	531-9769	Diamond Supply Contemporary Classics
ZOLOTARYOVA, Larisa daughter, Angie: 22 daughter, Julie: 16	531-8876	Contemporary Classics Presbyterian Hospital Baskin Robbins (PT)

The Bunich, Men, Vakhovsky and Zolotaryov families came from Kiev; the Lev Glezerman family from Riga; the Grossman and Lapushin families from Minsk; the Kurgan, Strugatsky and Zhuravlev families from Moscow; Shklovsky and Levenfeld families from Leningrad; the Zolotaryova family from Ordzhonikadze; Kayumov family from Tashkent.

## Thoughts from Adrienne

By Adrienne Rosenberg, JFS Director



I recently saw the movie, "Dances with Wolves." Besides being a wonderful story, the therapist and social activist in me recognized and saw the enforcement of several wonderful themes. The themes I refer to are civil rights, being one's own person, goal setting, self-discipline, love and conflict resolution. It showed how society can mold one into believing what is "good" and "bad," so that we can forget that others (or ourselves) have "rights" when they believe or act differently.

In fact, because most people want to be liked or accepted, we often internalize society's messages as "correct" rather than make waves or chance being labeled as "a troublemaker." Thus most become conformists. Most, then, do not exercise what should be our ability to think and judge for ourselves what is best as our belief system.

Actually, society has many messages about being one's own person or standing up for what one believes that can be counterproductive to utilizing one's personal thoughts. These messages about nonconformity include that to disagree mean: **We're not nice. We'll lose friends. We may have to deal with negative comments. Different behavior is bad or wrong. We may be excluded. We may be labeled as not being cooperative. We may make the wrong decision. We may not be popular. We may be made to feel guilty. We may hurt someone's feelings.**

History has shown that people conforming with society's thoughts have been proven wrong in the cases of the Holocaust, slavery and segregation,

### JFS Receives Grant

Jewish Family Services, a branch of the Charlotte Jewish Federation, has received notification of a \$20,000 start-up grant from the Kate B. Reynolds Health Care Trust. This grant will be used for the agency's new non-denominational case management and homemaker program designed to serve the frail elderly of Charlotte.

The purpose of the program is to help people remain in their own homes by making available affordable case management and homemaker care for those who cannot afford it. All older persons in the Charlotte area, 60 or over, will be eligible for screening assessment and referral services. However, in order to qualify for a subsidized fee, the senior must be in an income bracket where there is no eligibility for county and state programs and where private homemaker care is not affordable. Jewish Family Services will pay the difference between what a client can afford to pay and what a home health agency charges.

Other funding sources for this program include monies from the United Way of Central Carolinas, the Blumenthal Foundation, and the Foundation for the Carolinas, donations and fees.

To learn more about this program or to make an appointment for services, call Susanna Horton, Case Coordinator, at Jewish Family Services, Monday through Friday from 9 a.m. to 5 p.m. at 364-6594 or 364-6596.

and the way we treated American Indians, to name a few biggies. Yet, the people could see they were acting appropriately only by accepting society's messages of the time; perhaps not thinking they had the right to ask questions or make "waves."

Another true, but unknown story that makes my point is the following: The first man in American history thrown into jail for wearing a beard was named Joseph Palmer. He had fought in the War of 1812. He was reported to have been a large man whose main occupation was farming. In May of 1830, at age 32, Palmer, his wife Nancy and son Thomas moved to Fitchburg, Massachusetts. He seemed average and nice in every way except that he had a great flowing beard.

No Protestant Americans of the time wore beards. The leaders of the Revolution, the signers of the Constitution, the Presidents of the United States from George Washington to James Buchanan, were all beardless (although some wore wigs). The people of Fitchburg decided that Palmer was a crazy man with his beard. When he took a walk, children jeered, women crossed to the opposite side of the street, grown men heaved stones through the windows of his home. The local pastor denounced Palmer from the pulpit.

Several days later, four men ambushed Palmer in front of his house. They were carrying scis-

sors, soap, brush and razor. They threw him to the ground, then tried to pin him down and remove his beard. Palmer managed to pull out his pocket knife and started slashing at them, injuring two of the attackers. They left him and fled. The town magistrate had Palmer arrested for "unprovoked assault" and fined him. Palmer refused to pay the fine and was thrown into jail.

There, the Warden offered other prisoners lighter sentences if they would shave Palmer by force. Palmer smuggled letters out to his son, who had them published in the *Massachusetts Weekly Spy*. Palmer's plea was simple: Did not the Constitution give every man the freedom to wear what he wanted? Henry Thoreau, Bronson Alcott, and Ralph Waldo Emerson heard his plea and rallied 'round him. After a year in jail, he had become a cause, and his jailers asked him to go home. He refused unless they publicly admitted he had the right to wear the beard. One day his jailers simply picked him up in his chair, carried him into the streets, and left him.

After that, Palmer bought a farm and turned it into a place for "waifs, tramps and men with beards." Palmer died in 1875, fourteen years after President Lincoln was inaugurated wearing a beard.

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