



# The Observer

TUESDAY,  
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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## POLLACK LIBRARY

### YU Grad Students To Be Trained As Jewish Leaders Under Joint Program

A five-year cooperative relationship has been established between Yeshiva University and Federation of Jewish Philanthropies to train graduate students for careers as leaders in Jewish community organizations.

Under the program, Yeshiva University's Wurzwiler School of Social Work will offer a two-year master's degree program in Jewish community organization in which students will receive fieldwork experience at Federation and its agencies.

Federation will subsidize the program by setting up the William E. Wiener Chair in Jewish Communal Organization. Appointed to the chair, and heading the Community Organization Department is Dr. Martin Greenberg, director of the Social Planning and Research Department of the Council of Jewish Federations and Welfare Funds.

Sanford Solender, Executive Vice President of Federation, hailed the joint undertaking "between a great university and a major philanthropy as an important step forward in the education of urgently needed, highly trained personnel for Jewish communities throughout the country." He also pointed out that "the relationship with a major academic institution, in a sense, will make Federation a teaching organization with a university relationship similar to that which exists between Federation agencies and medical schools, schools of education and schools of social work."

Dr. Morton I. Teicher, dean of Wurzwiler said, "The enormous demands and problems of Jewish communities can be met more adequately by providing prospective Jewish communal professional leaders with the opportunity to acquire the kind of academic education and fieldwork experience to deal with these problems. The inauguration of a two-year sequence in Jewish community organization at Wurzwiler School of Social Work will undergird and reinforce the excellent fieldwork opportunities developed by the Wiener Center and now offered by the Federation of Jewish Philanthropies of New York and its affiliated agencies."

Students will enter the program in September 1972, for the 1972-73 academic year. The curriculum will cover such areas as the social planning process, demographic studies, social policy, the nature of fund-raising, involvement of volunteer leadership, administrative processes, research and special courses dealing with Jewish history, philosophy and the sociology of the contemporary Jewish community.

As part of the program, the Community Organization Department at Wurzwiler will develop in cooperation with the staff of Jewish Federation an enrichment program of inservice training for all levels of the Federation staff, to include Jewish

background courses, a knowledge of the social welfare scene and administrative skills.

Another aspect of the program, Jewish Orientation and Training Seminars, now sponsored by Federation, the National Jewish Welfare Board and supervised by the Board of Jewish Education, will be assumed by Wurzwiler. The seminars provide inservice training to the volunteers and staff of Federation agencies.

#### Range of Services

In 1969, Federation created the Wiener Center, named for the late philanthropist in whose memory the initial grant establishing the unit was made. Its purpose has been to provide an educational experience which would help develop executive personnel and enable them to acquire the necessary knowledge and skills in the functions of a federated philanthropy, which, through affiliated agencies, offers and supports a wide range of services to the Jewish community.

### Rabbi Emanuel Rackman Pleads For Tolerance Within Israeli Orthodox Community

By Penina Jick

A call for tolerance and moderation was the message derived from Rabbi Rackman's lecture entitled "Right and Left in Israeli Orthodoxy," delivered on January 6 at Stern.

He said that the immediate problem within Israel, is the battle within the community itself. This conflict is a "Chilul Hashem" because it is exciting the "Chiloniyim" (secularists) who think the orthodox group is "making itself ridiculous in the eyes of the world."

What issues serve as a battleground for the conflict between these groups? Predominately the forced conscription of girls; and autopsies ("Nituhei Metim"). The state of Israel, due to its perceptual involvement in war, needs added power and so necessitates the conscription of the girls. At the beginning of statehood this issue was raised by the Orthodox community. They did not want their daughters living away from home, exposed to the evils of society. The Israeli Government



Rabbi Rackman airs conflict of Israeli "Right" and "Left."

compromised and permitted religious girls to be exempt from the army. However, many unreligious girls, claimed to be religious, in order to obtain the exemption from the army. Groups of Bnai Akiva girls formed "Nachal" groups and served the Israeli state by working on Kib-

butzim for an extended period of time.

However, the issue of conscription of girls was not completely resolved. In the government level, it sparked a better struggle within the orthodox camp. Some felt that every girl should serve the state in some manner. These people suggested that the exempted girls make some contribution to the war effort, such as working in the army hospitals. Others did not want their daughters to leave home, under any circumstances.

The autopsy controversy not only sets the "dati" (religious) against the "non-dati" but also the "dati" against their own. For example, a pathologist, formerly of Albert Einstein College of Medicine assumed position as director of Shaarei Tzedek Hospital. Some orthodox Jews feared his influence on their position on autopsies and objected to his being director of this hospital and he was threatened with violence.

Rabbi Rackman deplores this violent extremism. It gives a very negative misleading image of orthodoxy. This image may be alienating to Jewish youth. Some young people, who may have ex-

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### Senate: Study Week Proposal

The regular meeting of the SCW Senate convened on January 12, 1972 at 4:00 p.m., at which time chairman Phyllis Gordon announced that Club Hour (Wednesday, 4:00 p.m.) would be designated as the affixed hour of weekly senate meetings, barring special programs. It is to be noted that, unless otherwise specified, Senate meetings are open to all interested students and faculty who wish to observe Senate procedure, or have a particular interest in any item on the agenda.

The two major issues which the Senate dealt with at this time were the dress code and study week, both of which had been tabled at previous meetings. Acting upon a former decision that the enforcement of the dress code be brought up and discussed by each class at individual class meetings, February 23, 1972 was set as the deadline by which each class president is to report the outcome of her particular discussion. If classes do not report at this time, a motion was passed that a general

student poll be conducted by March 1, 1972 as to the nature of dress code enforcement. The poll is to be conducted by a written ballot to be drawn up by a senate committee and then distributed to class officers. Dissenting opinion, represented by both student and faculty senators, indicated the danger of such action as a potential source of harmful polarization within the student body.

In addition, the agenda included discussion of the projected study week, or study days. The original motion which was defeated at the post senate meeting, called for thirteen weeks of classes per semester followed by one week of study during which the teachers would be available for consultation. Subsequently one week would be designated for final examination. This is similar to the present procedure at Yeshiva College, for which procedure permission could be obtained from Albany—as it was granted to YC several years ago. This plan was defeated primarily by the unwillingness of most faculty

Senators to adopt an action which would further condense their syllabi to fewer lectures than presently included in the fourteen week period. Then a second proposal was presented and adopted by the Senate with regard to study week. It calls for fourteen weeks of regularly scheduled classes with the addition of three days per semester to the academic calendar. During the study days teachers as well as library services will be available. Final examination week will then follow. If this program is approved by the Faculty Assembly, it will most likely be effective as of September, 1972. In essence, this change would involve an addition of six days per year to the school calendar.

### Student Struggle Reports

#### Worsened Soviet Conditions

The Student Struggle for Soviet Jewry released a report smuggled out from the USSR of what it termed "the shocking and horrendous" condition of Jewish prisoners in the notorious Potma labor camp in Soviet Mordovia. The report was given by wives of the Jewish prisoners who met secretly several days ago in a Leningrad apartment with an American tourist.

Many of the Jewish prisoners sentenced in the trials in Leningrad, Riga and Kishinev since December 1970 have been sent to Potma, Sylvia Zaimanson, for whom there is a major campaign in the West, is in the women's section of the labor camp. On December 24, 1971, twenty-eight of the Jewish prisoners sent out an appeal to the Supreme Soviet demanding a reduction in their sentences, renunciation of

their Russian citizenships and the presence of Red Cross representatives.

Following are highlights of the prisoners' wives' report—

The situation is worsening in camp No. 19. On November 21, 1971, Major Sorokin had a meeting with the prisoners under the slogan, "Fight Zionist Sects." The meeting was supported by jailed murderers of Jews, many of whom look after the internal order in the camp and who have many privileges. They carry the patch on their arms. "Section of Internal Order." This sign is worn only by murderers.

If a prisoner complains to a wearer of this patch, the penalties are the following: No meetings with relatives, no products from the commissary, and one can be sent to Vladimir Prison—the worst one.

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SCW Senate discusses Dress Code, Study Week at recent meeting

Photo by L. Billauer

**Torah Dedication**  
**Wednesday at 4:00!!**  
**See page 3**

# Studying "Study Week"

At final examination time, the question of "study week" has arisen for the past several years. Study week, as incorporated into the Yeshiva College calendar, is one week set aside for preparation for exams without formal classes. YC has received official permission from Albany to change their academic calendar from fourteen weeks of classes and one week of final examinations to thirteen weeks of classes, one study week, and one week of final exams, with the study week "counting" as an official week of class.

We are not certain of the justification for the SCW faculty representatives' refusal to accept a similar proposal, by a student senator. In any event, the addition of six days to the academic calendar, which is the effect of the senate proposal recently passed, will, we fear, in time defeat itself. We are attempting to project about two years into the future when it will suddenly dawn on a group of senators, perhaps that they are remaining in school six extra unnecessary days during the year when they could be home on vacation. Subsequently study days will be voted down, and we will be back where we began.

The necessity for study days cannot be denied, in our opinion. Some break is essential between regular classes and final examinations. We sympathize with the fact that senate had perhaps little alternative than to propose the three day per semester addition in the light of the faculty refusal to eliminate any lecture periods. We are aware of and appreciate the difficulty of further condensing syllabi, but we feel that some compromise can be reached wherein certain courses may require one or two "make-up" sessions to be privately arranged. Furthermore, we are also aware that it was felt by some that there would be a precedent-setting danger to a proposal to shorten the term of formal classes. This, too, is not valid in the light of our restrictions from Albany to which we must comply.

Thus the need for approximately two or three study days (which would probably eliminate only one lecture period) added to the inefficiency of adding six days to the calendar, outweighs the criteria for rejection of the

original senate proposal. We therefore urge that this proposal be reconsidered and re-examined.

## Dress and Redress

In the light of the recent senate decision to in some manner poll student opinion with regard to dress code enforcement, we of the OBSERVER feel compelled to re-emphasize our stand. Our main objection to student polling on a matter of such delicacy is the potential danger of a polarized student opinion, the effects of which may be harmful on many counts. Furthermore, we continue to oppose the association of the terms "enforcement" or "punitive measures" to the dress code issue. Polarization as a result of these associations is not only detrimental psychologically and perhaps religiously to the individual as well as to the community, but also fails to recognize the very core of the entire dress code issue.

With this in mind, we once again, and perhaps more emphatically, appeal to the maturity and good sense of the student body to respect and accept the dress code ruling as a recognition of their role and responsibility as members of a particular community, and thereby as representatives of a particular set of ideals. If the student of Stern College accepts this recognition and complies with the simple dress code regulations, she will deem unnecessary any action which would create the danger of polarization over an issue which does not warrant such an effect.

THE OBSERVER further stresses that, if it is ultimately decided to indeed engage in some sort of student opinion-polling, it must be handled in a manner that constructively takes into account the nature and purpose of the code. Moreover, we urge that careful steps be taken to avoid unnecessary polarization and misunderstanding.

From The Editor's Desk

## A Place Like This

By RACHEL D. BECKER



What's a girl like you doing in a place like this? Don't be misled by that question. No, I'm not asking you why you came to Stern. You are here. Now what are you doing here? More to the point, are you doing all that that you can while you are here? Academically speaking, what are you doing?

The spirit of finals is in the air. And with it the characteristic series of complaints, reflections, projections, and wondering how all the work will ever finally be finished. Please allow me to share with you several thoughts which disturb me as I listen to the tone of this reflective spirit.

The tone seems to be a sort of duet. One musical arrangement sings "I didn't learn anything and the course was terrible and boy is this school rotten and this teacher is miserable and I'm just not interested in that ridiculous subject." And there is a second melody which sings "I'm going to borrow my roommate's paper so I won't have to do the work and I'm not going to do all that crazy reading what's-his-name assigned and I don't feel like studying and the cliff notes are just as good and it's just too much work." Together, these tunes produce a terribly discordant sound.

Hearing this discord, the sensation is very unpleasant. One complains of a lack of "intellectual stimulation"; yet as soon as an assignment is made which is a bit more challenging or intriguing, there are automatic objections and expressions of the most profound unhappiness. One complains of boredom, yet one simply refuses to allow one-self to be challenged or stimulated. Even more paradoxically, while complaining of this seeming "ennui" there is assuredly no student who is not overwhelmed with work.

What is the meaning of this enigmatic, contradictory discord? We are all guilty of its expression in one form or another. Are we taking full advantage of our educational opportunities at Stern? Are we allowing and encouraging our instructors to deliver the best lectures he or she has at command? Or are we in effect restricting some of the finest talent (of which there is a great deal within our faculty) from expression by our refusal to encourage it or our lack of reception or attempt to receive? Do we inadvertently, create our own problem, and subsequently complain about it and project its source onto a particular course or teacher?

Please do not misinterpret or "over-read" my point. This is not a defense of all teachers and courses. This is also not written in ignorance of the amounts of work demanded of SCW students by the very nature of a dual program and the subsequent greater number of credits which we take relative to students of other colleges. Indeed, certain complaints are justified and quite understandable. Nevertheless, we often neglect to take full advantage of what is offered, or could be offered, if we would only recognize and encourage it. It is sad, but it can be remedied.

When studying for finals, why not try for a moment to forget the fact that we "must" learn the material because we want to receive a good grade. Let us attempt to ignore our pretensions and simply allow ourselves to become interested. Because deep down, alas, we probably are genuinely interested or intrigued in many areas. I say "we" because I am as guilty of "singing the discordant tunes" as anyone else, and I am speaking to myself as well as to you.

Let us stop degrading our education. Stern College, like any other institution of learning, offers as much as a student is willing to receive. If we would allow ourselves to be more receptive we would gain a greater wealth of knowledge. Maybe if we listen well, we will hear and become sensitized to the discord which has been described. After we recognize its absurdity, perhaps we will do something about it.

## LETTERS

To the Editor:

We were distressed to read the Message of the Student Council President entitled "Thought Before Action" which appeared in the January 5th issue of the OBSERVER. The article commented on the recent action of the Senate to offer optional exemptions from final examinations to upper seniors. Miss Becker's sole objection to the legislation was the fact that this year's seniors would not benefit from the ruling since it would not have taken effect until the 1972-73 academic year. The proposal was subsequently vetoed by the Faculty Assembly. Miss Becker states in her article that such a fate could have been avoided had the Senate concentrated on eliminating final exams for this year's graduating seniors only.

Miss Becker seems to have misinterpreted the role of Senate in Stern College. Senate is a policy-making body which sets precedent for the future. It cannot eliminate senior finals on the grounds that this year's exams are scheduled after graduation. This schedule was a result of the 1971-72 academic calendar and, hopefully, will not be repeated. Senate, therefore, directed its efforts toward eliminating finals for upper seniors in the coming years, using sound logical arguments throughout. We do not think such

action deserves the label of a fiasco which Miss Becker has ascribed to it.

In addition, Miss Becker has misconstrued other aspects of the Senate in her article. Firstly, though Senate agenda is not posted, all Senators know the matters to be discussed beforehand and would most willingly impart this information to others upon request.

Secondly, Miss Becker seems to imply that the Senators do not bother to consult their constituencies before formulating their arguments. We would like to point out that just because Senators do not discuss the issues publicly, i.e. at student council meetings, that does not mean that they do not take a consensus privately. As a matter of fact, we would like to assure the student body that all the Senators strive to their utmost to express their opinions and arguments, but those of their constituencies as they interpret them.

In conclusion, we would like to agree with Miss Becker's suggestion that upcoming Senate issues be discussed at Student Council meetings. Senate is highly interested and influenced by student opinion and can only benefit from such a proposal. However, we would also like to point out that because of the manner in which agenda reaches

the Senate floor—i.e. through the approval of the agenda committee—the Student Council recommendations to Senate can act only as suggestions, not as posted agenda for the upcoming meeting.

Student Senators  
Esther Fuchs, Bella Ganz, Estie Goldsmith, Phyllis Gordon, Noreen Paikin, Shirley Stark.

## Open Letter

An open letter to all students in the dorm:

In recent weeks a lot of food has been stolen from the refrigerators in the dormitory lounges. We say stolen rather than gone because when complete meals (including Shabbos chicken) are disappearing daily the only term to use is stolen. It is indeed a sorry state when in an orthodox Jewish school students must resort to stealing food. Aside from being inconvenient and aggravating to find food gone, it has also become expensive. We are having a difficult enough time supporting our stay at Stern without supporting an anonymous co-student. Not only is stealing a criminal offense, it is a ch'ilul Hashem. For this reason alone we hope that it stops immediately.

Fran Kaplovitz &  
Jerry Lupatkin

## The observer

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# United Jewish Appeal Reports Aims and Success of Student Leadership Mission

by Lillian Amcis

Relief, rescue, and rehabilitation are the primary goals and the functional aims of the United Jewish Appeal. Stressing the concept of "Kol Yisroel Arevim Ze LoZeh", all Israel is responsible one for the other, the organization, since its inception in 1939, has dedicated its efforts to the secure and productive advancement of the Jewish people. The UJA, in its 32 year history, has rescued and rehabilitated more than three million men, women and children who were victims of war and acts of persecution in many parts of the world, and thusly, has given them an opportunity to enter upon a renaissance in their lives.

The humanitarian orientation of the organization is an outgrowth of the human compassion, the emotional affiliation, and the synthesized link which binds Jews throughout the world. The electric response of the Jewish community when called upon to aid its brethren, is an indication of "Ahavat Yisroel", a concept which the United Jewish Appeal serves to portray.

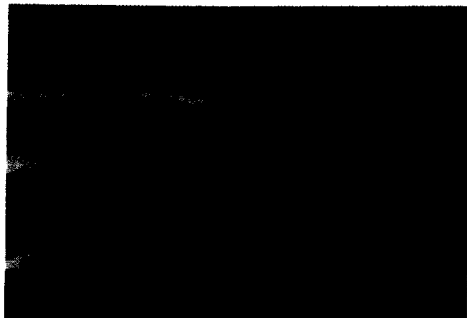
Acknowledging the fact that the future of an ideal depends upon the succession of leadership and upon the stimuli and motivation within the inner community, the UJA initiated the Student Leadership Mission, a program which invites representatives from universities across the United States to participate in a fact finding mission in Israel. The December, 1971 mission, which was recently concluded, included representatives from Yeshiva and Stern. They were Shirley Stark, Judy Freedman, and Lillian Amcis, from Stern, and Bob Benidik from YU.

Through the perspective of reality and concrete evidence, the members of the mission had the opportunity to personally view and assess the functions and the accomplishments of the UJA, in



Soviet Immigrants Landing in Israel

Israel. It is the conclusion of this person that it is impossible to sufficiently underscore the need or the importance of the UJA. Through their intricate network of organizations, they have manifested their benevolence and success in Israel. One of their programs, the JDC Maiben (the American Joint Distribution Committee agency in Israel, health and welfare program) includes care of the aged, the sick, and the handicapped. In addition, it provides Israel with trained professionals such as social workers, and speech and vocational therapists. Since 1949, \$179 million has been spent by the JDC Maiben for the rehabilitation of those in its care. Many immigrants brought to Israel today are unable to care for themselves.



SCW Representatives to UJA Mission at Massada

The Maiben integrates them into a community sympathetic to the needs of the individual and implements the acclamation process.

Other Maiben programs include: Micha, the Israel Society for preschool children; Ilan, the foundation for handicapped children, with neuro-muscular conditions; Akim, the association for the rehabilitation of the mentally handicapped; etc.

The construction of underground shelters at border kibbutzim, such as Tirat Zvi, a kibbutz which already has sophisticated shelters for gases and atomic weapons, is another indication of the work of the UJA. In addition, the following areas in human needs are supported and funded by that organization: social welfare, health services, youth care, and training, immigrant housing, immigrant absorption, agricultural settlements, and education. Every aspect of concern to the healthy development of a strong, viable state of Israel, has immediate priority for the selfless efforts of the UJA.

The expression of appreciation of world Jewry for the dedicated efforts of the UJA can be best defined by the smiling, tear stained face of a Russian immigrant as he steps onto Israeli land for the first

time. He knows that the fulfillment of his lifelong vision of his return to Zion has become a reality because there exists an organization dedicated to the ideals of freedom and happiness.

To implement its services, the UJA must maintain a very extensive budget, flexible to the needs of the people it represents. It is for this purpose, that an annual campaign is conducted across the United States. American Jewry are given the opportunity to express their love and empathy for their brothers throughout the world, thus reminding them that they are not forgotten, and promising that our fraternal bond is much mightier than the whip of oppression. This promise must be kept, and it must be reinforced by as substantial a pledge as possible. A well defined budget allows for the extension of services, and thus, for an improved state of affairs in Israel, and throughout the world.

We, at Stern, would like to directly align ourselves with the noble efforts of the UJA on behalf of Jewry. The theme of love for one's fellow man is deeply imbedded in our tradition. We have it in our power to extend the virtue of "tzedakah" and thus, to become a link in the chain of Jewish fraternity.

# A Letter From The Lubavitcher Rebbe

**EDITOR'S NOTE:** This is a letter received about a month ago from Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, upon the receipt of monies from students of SCW for the purchase of ten pairs of Tefillin for Israeli orphans. The donation was designated as part of the Danny Eidelberg Memorial Fund. The letter is unusual, for it seems that the Lubavitcher Rebbe makes a very rare practice of composing or signing letters himself, and of writing in English, both of which are true of this particular message.

By the Grace of G-d  
20th of Kislev, 5732  
Brooklyn, N.Y.  
To the Students of  
Rabbi Alter Ben Zion Metzger  
87 46 Letters Blvd.  
Kew Gardens, N.Y.

Blessing and Greeting.

I was pleased to receive your letter and enclosure and may G-d grant each and every one of you the fulfillment of your hearts' desires for good.

Receipt is enclosed for your contribution to the Tefillin Campaign, and may the Zechus of this Mitzva additionally stand each and every one of you in good stead. Now that we are in the days between the 19th of Kislev and Chanukah, the history and significance of which are surely known to you, may each and every one of us be inspired to intensify the efforts to spread the fountains, both the fountains of Torah in general, and the fountains of Primus HaTorah in particular, in a growing measure.

Indeed, the Mitzva of the Chanukah lights brings us vividly the three fundamental aspects of such activity: a) to spread the light of the Torah and Mitzvot in a growing measure from day to day, as indicated by the addition of a candle each succeeding night of

Chanukah; b) to do so not only within one's own home, but spread it also "outside", as indicated by the fact that the original place of the Chanukah lights is "at the entrance of his home, outside"; c) when it is dark outside, one must not be discouraged, and that is precisely the time to start kindling the lights—as the Chanukah candles have to be kindled after sunset.

Chanukah is particularly significant to Jewish women and daughters, inasmuch as our Sages emphasized the fact that "they too had a share in that miracle." It is also well known how much the Alter Rebbe and his successors emphasized the role of Jewish women in Jewish life, a role which goes back to the dawn of our history and down to the present day.

With Blessing,



Rabbi Menachem M. Schneerson, The Lubavitcher Rebbe

## ATTENTION STERN COLLEGE!

Wednesday, January 19, 1972 at 4:00 (Club Hour) we will dedicate our new Sifrei Kodesh. The ceremony will begin with a parade and music on Lexington Avenue, followed by the Dedication of the Scrolls and the Aaron Kodesh in the Auditorium.

The Sifrei Kodesh are a gift of the Katz family of New Orleans.

# Is Demonstration The Answer?

by Kayla Finkelstein

**EDITOR'S NOTE:** The opinions herein expressed are not necessarily those of the OBSERVER board or of the writer, but are presented in order to justly describe a particular viewpoint.

In considering whether to participate in rallies and or violent confrontations for the sake of Soviet Jewry, there are definite questions of halacha and beneficence which must be considered. A major argument of those supporting protests is that the world in general and the Jewish community in particular did nothing during the second World War while six million Jews died, and that we cannot permit such a tragedy to recur.

In fact, however, if one were to question a concerned individual of that time, aware of the events and activities of the American Jewish community, concerning what was done, he would discover that in the 1930's there were mass protest meetings and boycotts of German-produced goods. Rabbis collected money and attempted to use every

means at their disposal—barter, diplomatic pressure and a policy of strategic bombing—to help. Some of the most prominent rabbanim were Meachelle Shabbat to participate and organize these activities. Yeshivot were closed as boys and girls were organized to collect money for cablegrams, postage, mass meetings. The untiring dedication and mesirat nefesh of Reb Elimelech Tress, Dr. Gifter, Rabbi Eliezer Silver of the Vaad Hatzalah, Rabbi Mendelowitz, Rabbi Shwab, Rabbi Perr, the Chassidic Rebbe, to cite only a fraction, is astounding.

The Jewish Establishment constantly opposed all these efforts for fear of disloyalty to America. Disregarding respectability, the Torah camp broke countless laws to send packages of food and religious supplies to war refugees. The same Torah camp practices discretion today.

An argument of the protestors is that "The Russian Jews themselves instruct us to protest in their behalf." Firstly, it is necessary to ask what percent of the Russian Jews have this shita, and one will

see that it is a very small number indeed. However, because these Jews, acting out of sincerity, are vocal, we tend to generalize their feelings and apply them to all Russian Jews. Secondly, to what extent are these suffering Russian Jews familiar with the inner workings of the Kremlin along with the best way to influence its foreign policy? If someone were to ask an individual walking freely in the streets of America, "How can one best influence American foreign policy?" would he know how to reply? The answer is obviously no. How much more so in the case of a Jew in undemocratic Soviet Russia who is totally ignorant of the workings of the Kremlin, encased in secrecy and changing every day! Thirdly, from a halachic point of view, one is not allowed to endanger the life of another Jew in this case by demonstrating—even if the person asks to have his life placed in jeopardy.

Another argument for rally participation is that Jews who are not orthodox have a group with which to identify, and may thereby become more religiously-

observant. While this is tremendously important, it is not enough to warrant sponsoring or attending a rally and endangering lives of hundreds and thousands of Russian Jews.

The question, then, is—whom do responsible, concerned Jews turn to for guidance in this matter. It is to be noted that concern for oppressed Jews in Russia and other countries did not begin in the 1960's and 1970's with the formation of student activist groups. Rav Moshe Feinstein, Rov Yaakov Kaminitzky, the current Lubavitcher Rebbe, and Rabbi Portugal have spent more years under Communism than any of the instant Kremlinologists who have of late assumed the role of collective conscience, experts, and judgement makers. Rabbinical leaders have been "aware of the plight" of Soviet Jews before the placard-carriers were born and are not in need of an awakening. Since the Russian Revolution, religious leadership of Europe and America has been open to every

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## FLASH: Kremlinology

by Annette Beck  
(Adopted from a Jewish Student Press Report)

The publications on the plight of Soviet Jewry has aroused Jews all over the world to investigate the true situation in Russia. This scrutinization of the government and its policy has been labeled "Kremlinology." Some of its participants have been sincere and thus, successful in awakening the conscience of their "free" fellow Jews. Some direct their efforts to the establishment of organizations which react to Soviet practices and attempt to change the harsh policies, while others concentrate on the revelation of the true facts on the subject.

"There is no dearth of information," Dr. Allan Pollack, a Russian historian affiliated with Professor for Peace in the Middle East, stated. Yet, if one does not possess the two primary tools of investigation, the knowledge of Russian history and the knowledge of the Russian language, the truth is unattainable.

Knowledge in Russian history is important because in order to have an accurate perspective of the present conditions in Russia, whether social or political, prejudiced or unprejudiced, one must have had contact with Russian tendencies and policies of the past.

The second tool, fluency in the native language, is important because this enables the Kremlinologists to read major Russian newspapers and magazines and accumulate various facts. However, if this medium is employed, one must sift out the truth from the biased material.

One such investigator, Dr. Judd Teller, uses only original Soviet documents, not Munich or white Russian ones, which he considers Anti-Soviet. He searches for the facts in the Soviet press but only believes them when he finds the same material in other sources. When asked how reliable a source are Russian Jews, he answered, "I trust their facts and sincerity, but not their assessments." Parallel to



"My name is Alexander Gorbach, an engineer from Kharkov. I am in prison because I put in a request to go to Israel."

this belief, Pollack responded, "Products of an authoritarian society are bad judges of that system." Similarly, Leon Shapiro, Professor of Russian History at Rutgers, felt that Jews live within a small community which limits their knowledge about the basic situation. Therefore, they are unable to make accurate generalizations. He continued by stating that information about certain sympathetic government officials is outdated before it can be put to use.

Besides using the language to read Russian documents, it can be used in order to converse with Jews in Russia, although this procedure is risky, or to read the Samizdat or smuggled underground Russian publications as is the practice of Dr. William Korrey of Bnai Brith. According to Korrey, information concerning Jewish struggles fills about 25 per cent of the Kronika, a magazine on human rights. Also, the Jewish underground publication, Ishkod, can be acquired in order to learn their views. Korrey also employs Manual Livinoff's London-based analysis service, Jews in Eastern Europe, to find out more material on the subject, although this material is not used extensively in Russian politics.

Although progress is being made in investigating the situation and publicizing the facts, many projects have failed because of lack of sincerity on the part of the Kremlinologists. Therefore, Teller suggests that ten seats in the Conference on Soviet Jewry be reserved for the "thinkers," the activists. According to Shapiro, once these activists play a more significant role, the direction taken will be more effective. He emphasized that the only way to collect all Russian Jews spiritually is to teach Jewish culture in their native language. "The Soviet Government would allow revival of neither Yiddish, with its bourgeois association, nor Hebrew with its political overtones. Much of American Jewish culture is in English, why not Soviet Jewish culture in Russian?" he pondered.



"I am Dr. Boris Azernikov. I asked to go to Israel. They arrested me for possession of anti-Soviet propaganda. It was Bialik's poetry!"

## FLASH: Soviet Terrors Increase

Continued from pg. 1, col. 5

Now there are no contacts among the Jewish prisoners. They cannot study Hebrew because they have been moved to upper bunks. Captain Pitychugan in camp no. 3 shouted out that they must speak only Russian and no other language. Israel Zalmanson (8 year sentence; brother of Silva Zalmanson), Solomon Dreisner (3 year sentence) and Victor Boguslavsky (3 year sentence) have been denied meetings with relatives for six months. Zalmanson was punished because he could not reach 100 per cent of his unreasonably high work quota per day. Dreisner, who could not get treatment for a medical problem with a nerve in his face, publicized a hunger strike in the camp. He was then given medicine but denied his meetings with relatives. Boguslavsky was punished for being ten minutes late to the work gang one day.

Edward Kuznetsov (15 year sentence; Silva Zalmanson's husband) has a stomach ulcer and cannot obtain any medicine. The camp officials would not send him to the hospital until after a hunger strike by Jewish prisoners in late December, and when he did go, there was very little medicine, and from there he was sent back to the camp where he has very hard work. Yuri Federov has contracted conjunctivitis—his eyes are quite red and he may become blind. He receives no medicine, and has a fifteen-year sentence.

Silva Zalmanson is becoming progressively worse, her ulcer in particular. She has many stomach

pains; gastritis is diagnosed, but this is false because there was, in fact, no medical examination. She is becoming deaf, and has many pains in her head. Silva has a ten-year sentence.

Michael Kornblit (7 year sentence) has an ulcer. He experienced a heart attack just prior to being sent to the camp; in spite of this, he must carry large items and do very hard physical labor every day. He has a diet of only milk, and the authorities give him six days' portion of milk at one time. He therefore has no milk for five days. Hillel Shur (2 year sentence) also has an ulcer, but no diet for it. He is being given quite difficult work and is severely ill. Vladimir Mogilever (4 years sentence) has bad eyes, and his work is bad for his eyes and general health which are deteriorating. The doctor refused to let him change work.

Generally, when one wants to go to the hospital he can, but there is no doctor nor any good nurses. There are no qualified doctors at all in prison, and those who are there can only listen and are not capable of diagnoses. There is one surgeon and a dentist, "doctors" work from 10 a.m. to 3 p.m. At night and on free days there is no doctor or nurse, and during other times other prisoners act as doctors, they being without any medical training. In the seventh room of the hospital, the nurse is a tractor driver. When Dreisner had a nerve pain in his face and saw the doctor, the doctor replied that even if he knew who could help him he would not bother sending him there.

## FLASH



"My name is Gavriel Shapiro, I live in Moscow, and I am a leader of Jewish resistance. I am 26 years old and I am a chemical engineer, but was recently "dismissed" from my job. But I am not afraid. I will fight. Look at me; I am defiant."

## FLASH: Victim No. X VLADIMIR BAKOVSKY

by Karen Dick

Soviet Victim: Twenty-nine year old Vladimir Bakovsky, was convicted on Jan. 5, 1972, "of anti-Soviet agitation and propagandizing." After a summary one-day trial, Bakovsky was sentenced to seven years' deprivation of freedom, to be followed by five years' exile.

Tass, the official press agency, said he was found guilty of having tried to persuade Soviet Army officials to transmit information abroad. He is similarly charged with seeking to smuggle "subversive material."

Bukovsky is no unknown prisoner. One of the most active members of the Soviet Union's small dissident movement, he previously served a total of six years imprisonment in a Soviet prison, a labor camp, and a mental institution. He was arrested last March after allegedly having sent documents abroad containing evidence that sane political non-conformists were and are being held in governmental psychiatric hospitals. Izvestia, the Soviet newspaper, however, vehemently denies knowledge of any activity of this sort ever having taken place.

Although friends and colleagues of Bukovsky circulated petitions among Western newsmen during the legal pre-trial activities in the hope that some degree of foreign interest would stir, the severity of the sentence is evidence that Soviet authorities are not to be deterred by the pressure of international public opinion. Thus they refuse to allow public opinion to influence their decision and cause them to commute his sentence, as occurred in the case of the Leningrad trial. Bukovsky's case was closed to foreign correspondents although the proceedings were reported to be "public." Dr. Andrei Sakharov, a physicist and member of the unofficial Committee of Human Rights (which seeks to prevent Soviet citizens against civil rights violations) was among the friends of the accused who were barred from the trial. He was active in a campaign of protest against a seven month detention of Bukovsky for observation in a psychiatric hospital in Moscow following his arrest last March. It is only recently that Bukovsky was finally declared sane and ready to stand trial.

Bukovsky's seven year "deprivation of freedom" upon closer examination proves to consist of two years in prison (a stricter form of detention) followed by five years in a labor camp. The five years of exile which proceed involves an enforced residence in a remote area designated by the Soviet officials (such as Siberia).

Throughout the trial, Bukovsky's attitude was defiant. In an illustration of his true courage he declared that his only regret in the few years he was at liberty he "did so little."

## FLASH: What Rally?

by Karen Taylor

When asked to write an article about the Soviet Jewry rally which took place in Washington on Jan. 2, my reaction was, "Rally?—what rally?" In the minds of most Stern students, nothing took place that day. It was a regular Sunday. Will they even know what I'm talking about? Will they remember those black and white flyers that came magically crawling out of the walls a week before the Big Day? Probably not. Besides, there's nothing much to say. How about a blank column entitled "A Non-article about a Non-rally?" Then I realized that the particular gimmick had already been used in our paper—last year's empty white apathy column. How clever! How timeless. Maybe it should be run once every year. Let's make it an annual event—a celebration of the apathy of Stern College. After all, nothing really changes from year to year in that department, does it? I believe that famous column was meant to scold Stern students about our indifference to our school and its internal problems. Strange how this same feeling seems to overlap into our attitudes toward "outside" matters such as the Jews of Russia. These Jews who should be so much inside us, so much a part of our thoughts, that every time we pass a shul or see a Siddur we should think of those to whom these treasures are so rare. Oh, well. At least we are consistent. Our lack of involvement does not distinguish between matters close and matters far away. What's that old saying? "Apathy begins at home," or something like that.

Do we ever stop to think as we sit here so complacently in our classes how thousands of miles away Jews are risking imprisonment to study the same things that we take almost for granted? We can speak Hebrew without worrying about a KGB man suddenly appearing to take us away. Ruth Alexandrovich learned her Hebrew by listening in secret to Kol Yisrael at a clock in the morning. Can we grasp the idea of writing a letter criticizing our government and being carted off to an insane asylum, to be diagnosed as a schizophrenic and told that we will be let out if we change our political beliefs? True, these tragedies are difficult to absorb and staggering to comprehend. But does this mean that we can allow ourselves the luxury of ignoring them? The problem is still as urgent as ever. Emigration is on the upswing. Very nice. But to date, less than one percent of Russia's Jews have been allowed to leave. Have you ever heard of Vladimir Bukovsky? Most likely not. He was arrested about two weeks ago, tried and convicted of "anti-Soviet agitation and propaganda" because of his ex-



"My name is Ilya Mogilever. I wish Daddy was home."



"My Name is Danny. I hate them. They took my father." Danny is the son of Lev Yagman, a Jewish prisoner in a Soviet labor camp.

They  
Took  
My  
Father

pressed desire to emigrate to Israel. It all took place within two days. He is one of the many "unknowns" whose photograph is never blown up to be carried at rallies and whose name is never chanted.

Internments in mental hospitals are also increasing at the same time as the emigration rate rises. In the January 12 issue of the New York Post, excerpts appeared from a letter written by a young Soviet dissident and smuggled out of the asylum to which he was committed for an indefinite period. "I await every hour with horror," he writes, "worrying if they will come and tie me up and give me an injection. How loathsome that they are profaning and dissecting my soul. I am horribly afraid of torture. But there is still a worse torture and it awaits me: the injection of chemical substances into my brain. Perhaps I will remain alive. But after it... I will not be able to think."

Maybe nothing will move us but news of a Soviet Jewish body swinging from a scaffold. After all, it took the serious "Jewish" issue of an invasion into Cambodia to get Stern College students out chanting in the streets, and the school to virtually shut down. The trial of the Leningrad 11 inspired nowhere near as violent a reaction. We saw each other cry when Rikfa Alexandrovich spoke to us. But how long did this impressive outpouring of emotion last? The very next day, at a meeting called to formulate the school's plans to aid Soviet Jewry, there were perhaps 8 girls in attendance. I thank G-d that Rikfa was not present to witness that turnout. What would have happened to her wonderful impression of Stern students and their dedication? We are not worthy of her fondness and respect, or of the sweater she so lovingly gave to us, thinking in her innocence that we could grasp its significance—the sweater onto which her daughter, Ruth, stitched a Magen David and the word "Jude" during her sentence at Potma labor camp, an act for which she was put in solitary confinement.

What does it take to move us? A plea from the mother of a heroine? a blue sweater? a prison term? a death sentence? How do we decide that we will only care when it is convenient for us to do so? "Next week but not now." How is it that at least 15 girls were concerned enough to ask about the Washington rally, but only the day after it took place? "How was it?" everyone wanted to know. Were they interested? Are you? What do you want to hear? I can tell you that 300 teenagers and adults marched around in a circle for 2 hours. That 2 (count 'em, two) of the demonstrators were Stern students. That it rained on and off.

That we came and left late. So we marched in a circle and chanted and sang in Lafayette Park. Unfortunately, only one group's members—the Jewish Defense League—made up the brunt of the marchers, despite the sponsorship of tens of organizations and their pledges to send people. The participants came from Washington, New York, Philadelphia. Several speakers addressed the crowd from a platform decorated with slogans of the Soviet Jewry movement. Among them were Betram Zweibon—legal counsel and co-founder of the JDL; David Fischhead of the organization's Soviet Jewry Desk; and several local co-ordinators. The demonstrators marched in a long and orderly procession to the gates of the White House. Unlike past rallies, which focused on the Russian Embassy, the "target" today was President Nixon, with the aim of influencing him to bring up the topic of Soviet Jewry on his trip to Moscow this May. The whole event was non-violent as planned, with no arrests. I noticed more placards than usual. The local press turned out in full force. Maybe the rally made the national news, maybe it didn't. The chanting continued. After a while, we headed for the buses. There was no exhilarated feeling of "I've done something today. My conscience feels better. We were tired and cold, and our feet hurt."

Well, Mr. President, did you see how much all the Jews of the U.S. care? I hope you didn't hear about this rally.



"I'm Naomi and I'm scared. Where's Daddy?" Naomi is the daughter of David Chernoglas, a Jewish prisoner in a Soviet Labor Camp.

# Student Teaching: A Most Rewarding Experience

by Tammy Freedman

Today was one of the most exhausting days of my life. Getting up at 6:30 was really an ordeal. I never expected a classroom to be run in this procedure. It was like

bedlam."

These are the opening lines of Sara Kitajewitz's diary. Sara hails from Cincinnati, Ohio and is majoring in Elementary Education here at Stern. As a

senior she has just finished her first eight weeks of student teaching.

P.S. 87 is not a school like any other school as it runs on the open classroom system. In an open classroom, learning is individualized and each child progresses at his own rate.

A typical day in Sara's first grade class would go something like this:

In the morning, the class of twenty-eight meets with the teacher to find out the day's activities. The teacher may decide that each student's requirements for the day are math, reading, handwriting. Once the child knows what he must accomplish he is on his own. Groups of children can be seen in all parts of the room: at tables, on the floor, in the halls, and even in other classrooms. As long as a student finishes his required work, anything else he does is up to his own imagination. If grade three is having "song hour", a child from any class may join.

Obviously tumult reigns and the student teachers are kept on their toes. But if it seems as if all these children need is a babysitter, then take a closer look. Sara can be found in a corner with anywhere from one to six students, trying to teach them subtraction by the use of games, blocks, cards, or fingers. Any new invention that aids in the learning process can be employed to make the child understand.

Before lunch and again before dismissal, the class meets again with the teacher to recapitulate the day's activities, at which time they hear a story or sing songs.

Since the open classroom caters to "children" with discipline problems, there is little use for punishment. A child is punished only in very severe cases of misconduct as the atmosphere of the classroom lends itself to near total freedom of expression. For example, only when "Little Steven" started throwing chairs, says Sara, was he sent into his playground to calm down.

After an exhausting play of screaming, running and thinking of new math games to play, Sara nudges back to Stern to attend Seminar classes until late in the evening.

But despite everything, Sara enjoys what she is doing. She loves "her Kids" and only wishes she could continue her student teaching in the same grade next semester as she had only begun to get acquainted with her students and their problems.

Next semester Sara will be teaching fourth grade in the same school and undoubtedly adjustments won't be quite as difficult as it was first semester.

"Miss K" as her students call her, highly praises this type of education and terms teaching as "the best experience in my life."

After graduation, Sara hopes to further her education at Ferkauf Graduate School in the field of special education. She is particularly interested in working with the mentally retarded or with children who have speech and hearing impediments.

## President's Message "Three in One"

by LEAH S. BECKER

The term "study week" has been thrown around so much in the past two years that I am beginning to wonder whether it is permissible to study at any other time! The basic problem is that the present schedule allows absolutely no time between the last day of classes and the first day of exams and it is thus possible for a student to have her last class end at 9:00 PM on Tuesday and her first exam at 9:00 AM on Wednesday. Hence, she not only has had no time to rest up from school and get her last minute papers handed in, but virtually has no time to adequately review her notes for the exam (and there may be two that day and two more on the next, etc.) even if she has prepared sufficiently in advance.

I would like to commend the Senate upon their prompt passage of "Study-Week" although I urge consideration of the alternate plan of cutting the three days per semester down to one for the following reasons.

Although everyone decries the banner of "study week" as the cure-all for exam anxieties and last minute cramming, have we thought out the consequences of such a long study period? First of all, we're not only permitting, but encouraging procrastination of papers and cramming by devoting the end of the school term to just such activity. Secondly, we are making a three to five day break from school which psychologically may give us the feeling that we are on vacation already, making a return to the examination room and the necessary pressures of exams all the more difficult. And thirdly, by adding three days per semester of study—days (as has been recently passed by our senate) we are adding six school days to the year which mean that many days off of your summer vacation.

In other words, the proposal of a "study week" (again, actually three days per semester) has its pros and cons as do most issues. It is my contention that an alternate option would be a one day minimum break between classes and exams, on which all faculty will be available for consultation on any problems or questions a student may still have. If the study week were cut down to one or two study days, the tension would be

relieved, an adequate amount of time would be allowed for last minute review, psychologically we would not already be on vacation and the school year would only be extended by two days which is well worth the chance of approaching finals with a little less anxiety.

## Commentary A Night To Remember

by ANITA GITTELMAN



After incurring a slight injury the night of Stern's Chanuka Chagga, I was able to gain insight into a different world, the emergency ward of Beth Israel Hospital. It struck me as being run almost as efficiently as Stern!

By great fortune, I happened to enter through the wrong door, so I was processed immediately. Since the injury involved my ankle, I was placed in a wheel chair, and so remained in the midst of all the action.

Let me tell you of the cases that came in, there was a woman freaked-out on either a Darvon overdose or acid, a boy with a huge slash on his head (he claimed it was from playing basketball) and a hysterical mother who had been sitting in the waiting room for four hours with her sick baby. She didn't know she was supposed to register and no one had bothered to approach her and give her this information.

The behavior of the personnel also shocked me. They were antagonistic and uncooperative with each other. The x-ray technician sent the nurse's aid and me back downstairs because he was temporarily off-duty. He had a vicious argument with a doctor who said she couldn't find the x-rays for her patient's critical case. The doctors treated a patient, then grouped together away from the patient to crack jokes about him.

Several of the personnel pointed at my swollen, deformed ankle and said, "Yech!" Needless to say, that was great for my morale. I finally snapped at one, "I'm sorry, but I was born this way." He promptly apologized.

Fortunately, I was permitted to leave after only two and one-half hours. It was a frightening experience, but it made me keenly aware of the horrible medical care available in this city.

First of all, the illusion that a hospital is a haven of healing to all is a ridiculous fallacy. Hospitals really are for the very rich and the very poor. At Beth Israel Medical Center a bed costs \$113 a day in a public room, and ranges from \$157-\$161 a day in a private room. At those prices who can afford to get sick? This, of course, doesn't begin to cover the doctor's bill, and the hospital charges for the materials he uses. Unfortunately, medical insurance, with its complicated clauses, cannot always be trusted.

Another horrifying fact to be considered is the shortage of hospital staff. Considering the large number of sick people admitted in a hospital, trained personnel are at a great premium. G-d help the patient who doesn't have family around to tend him. He'll have difficulty in obtaining a nurse's assistance. They're just too busy.

So, what is the answer to this problem? Money, of course. I cannot foresee in the near future however, socialized medicine in this country. The American Medical Association's lobby group in Washington is too powerful. Perhaps if each state were pressured, they would devote a larger portion of their budgets to this problem.

They're so paradoxical, our hospitals. As the old joke goes, people are dying to get in them, and they have to die to get out.

## Demonstration?...

Continued from page 3, col. 5  
conceivable and inconceivable channel of communication.

Last year, when the climate in Russia seemed to favor Jewish emigration, Rov Moshe Feinstein called a meeting of the Moetzes Gedolei Hatorah (Council of Torah Sages, composed of Roshei Yeshiva and Chassidic Rebbe's—established over fifty years by the world movement of Agudath Israel—meeting periodically to render decisions of basic policy confronting Orthodox Jewry) to discuss whether rallies would be beneficial to the Russian Jews. They drew from first-hand experiences and spoke at great length with those emigrating from Russia, those visiting Russia, and those having dealings with Russia. They came to the conclusion that Jews cannot participate in protests. The Lubavitcher Rebbe, perhaps the most knowledgeable individual in the affairs of Russian Jews, has also repeatedly advocated abstention of all Jews from attending rallies.

Protest advocates note that the

Chofetz Chaim's alleged call for public protests in 1924. However, he did this against traitorous fellow Jews in the Soviet Union. This illustrates another point—each rally is judged by its own merit. While the Moetzes Gedolei Hatorah feels rallies for Russian Jews are not beneficial, it endorses attendance at rallies for Jews in Arab countries. While the rabbis are in sympathy with protesting such issues as forced autopsies, drafting girls into the army, and Who is a Jew—in Israel, they did not endorse attendance at the rally protesting these issues here during Golda Meir's recent visit to the United States because they felt that she was in America on a sensitive mission, and that it would be unwise to jeopardize any possible future deliberations between Israel and the United States.

For more information on this delicate and extensive topic, the reader is advised to consult "The Jewish Observer" magazine—Jan. 1971 and Nov. 1971. For information on future rallies, call WO 4-1620—Office of the Jewish Observer.

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AFTER JANUARY 15, 1972

# LET'S REVIEW

## "Faith and Doubt"

by Sharon Freedman

The religious Jew, living in Western civilization steeped with secular morals and ethics, is faced with a great dilemma. Should he submit to the intellectual challenges of the world, or remain steadfast in his righteous, yet somewhat limited, existence? The temptation to submit is usually great and, for the "aware" thinking person, the moral dilemma always exists. In the book, *Faith and Doubt*, by Rabbi Dr. Norman Lamm, the author tries to meet the challenges that traditional Judaism is faced with while affirming his beliefs.

The author examines the encounter of Judaism and Jewish religious philosophy with the secular challenges of science, law, morality, and sociology and ties them together by presenting a consistent point of view as to the reaction of Jewish faith in its continual encounters with these



Photo by Y.U.P.R.  
Rabbi Norman Lamm, Author of "Faith and Doubt"

outside challenges. Not only is the importance placed on faith, but also on the preservation of and commitment to a way of life, a culture.

In this age of confusion, people are nevertheless intelligent, in-

formed, and aware. They question the validity and meaningfulness of religion to their lives. Doubt seems to characterize human thought and we are constantly thinking and thus, questioning and doubting. Lamm maintains that questions must be answered if we are to survive the anxiety and doubt... problems in emunah (faith) exist, and we are going to have to meet them forthrightly, whether we like it or not, in our society, amongst genuinely committed and observant Jews, in our children—and in our own selves." He defines "faith" as a three-fold state of acknowledgement, trust, and function involving acceptance, confidence, and behavior. He similarly classifies religious doubts in three more complex categories.

Rabbi Lamm attempts to present a positive answer in seeking to transcend doubt through analyzing faith from the point of view of "modern Orthodox Judaism." The problem of faith in a world of doubt is a delicate, yet urgent one which is relevant to all of us in some way whether we are conscious of it or not.

*Faith and Doubt* is an important and enlightening work. Our cognizance of the existence of doubt, through Rabbi Lamm's attempt to define and classify it, is significant and, in fact, crucial in our quest for faith.

## Pavlo Hummel: Personification of the "Typical" American Soldier

by Ann Onymous

Although the action in "The Basic Training of Pavlo Hummel" occurs over a two year lapse from 1965 to 1967, the audience at the New York Public Theatre is told that it all takes place in the midst of Pavlo Hummel while he is dying—a period of four hours and twenty-eight minutes. The contents of this two-act play are actually a flashback, taking place in Vietnam, except for Hummel's basic training which is set in a boot camp in Georgia.

Pavlo Hummel is a middle-class American boy drafted into the army to serve his country. He is quite eager to do his best and volunteer for as much as he can but, unfortunately, he is not very capable, which causes him grief and pains the Sergeant. His over-ambitiousness irritates his fellow trainees and also causes him to become the focus of mockery and anger. Hummel at first allows himself to be used and after losing a verbal as well as physical duel, he attempts suicide to end his problems but is unsuccessful. He then realizes his full potential and proceeds to pass his tests, and is sent to Vietnam.

Throughout the play, Pavlo Hummel, whose real name is Michael Hummel, is followed by a shadow, Captain Ardell. It is up to

the viewer to realize that Ardell does not really exist but is supposed to be the "conscience" or subconscious ego of Hummel. He is there to help Hummel make decisions and is the voice of his mind. Therefore, Ardell constantly follows him around and speaks to him after every incident but never actively participates in any action.

David Rabe, the author of *The Basic Training of Pavlo Hummel*, expresses his deep anti-war sentiments throughout this play as well as in *Sticks and Bones* which is another drama about the returning Vietnam soldier. The characters are to be regarded as typical soldiers who find themselves in an army fighting a war they consider unnecessary. Even though Pavlo Hummel, who is the eager perfect soldier, is to be put into combat, he fights and dies for a cause he probably does not believe in; he is just a typical boy who does not want to die, he wants to be loved.

The ending of the play is somewhat unusual in that the actors do not come out for a final bow. There is no curtain to be dropped. The few props are simply left as they were after the final grenade is thrown. Thus the mood is not falsified after PFC Pavlo Hummel's body is carried off stage in his coffin. The total effect is lasting and favorable.

## "Love Me"

by Anita Gittelman

A favorite saying of pessimists, "There's nothing new under the sun," is a fitting description for the off-off Broadway play "Love Me, Love My Children," which is currently at the Mercer-O'Casey Theatre. The play proves to be a weak imitation of "Hair". It fails, however, to achieve "Hair's" accuracy in depicting the "hippie" subculture.

"Love Me, Love My Children," is the story of a teenager, who leaves her parents to join her freaky sister in "Fat City." Each of the older sister's hippie friends reveals a bit of the tragedy in his life as he passes the word that the younger sister is coming to visit. Upon her arrival, she naively reveres and attempts to imitate these freaks of society. The younger sister makes a few accurate observations concerning the emptiness and insincerity of this subculture. She tries to seduce one of the men so she can add this to her collection of new experiences. Unfortunately for her, the man cannot bear to mar her innocence. Later, she again tries. The younger sister never manages to bridge the gap between her and her sister, and so, she returns home. She finds that her departure has caused a rift between her parents, but soon it is mended. The play fails to involve

the audience; the theme is elusive. The technical aspects of the production are better managed. The choreography is outstanding. Margaret Castleman and Michon Peacock, who portray the younger and older sisters, dance agilely and expressively. The stage is rectangular, however, the audience is seated on the narrow sides, rather than the front and back. The pillars in the midst of the stage are left bare, and two cylindrical risers stand by the front and back. The actors, move nimbly in the available space.

The actors use creative devices. For the second seduction scene, they kneel together on the floor to form the bed. Then, as the comical scene proceeds, the bed, with the lovers on it, moves across the stage and splits the lovers apart. To create a different effect, the light dims and the actors begin to dance and hug erotically, creating the effect of a nightclub scene.

The music seems to flat flat. Each melody closely resembles another popular, already successful tune.

A few of the scenes are, in themselves, humorous and valid. Others are dull and meaningless. One of the outstanding scenes, entitled "Critics," makes a stark observation. It states that people who aren't talented enough to write their own works, usually become theatre critics. Perhaps true, but this has no bearing on a critic's capacity to evaluate a work. This play, all in all, was of mediocre quality.

## The Best From Est "The Final Word"

by ESTI DAVIDOWITZ

Later, last night lying in bed you were desperate to do it, driven by a compelling desire... But, were you afraid of the worst and frantically decided to take no chances and, at last, as there was no other choice, forced by your wrought nerves and frustrations you did it.

You weren't sure it was right or healthy. But you needed it. "Better safe than sorry." So with shaking hands and shivering from fear you mustered your courage and bravely popped a "No-Doze" into your mouth.

Now, at last you would be able to resist the tempting thought of sleep and start studying, spelled (C-R-A-M-M-I-N-G) for your finals. It's that dreaded time of year again, when you look back over the last four months and wonder where the time went to... and where all this work came from...

Final time greets us with the supreme realization of our ignorance.

WE are suddenly overwhelmed by a deluge of work. It seems that every assignment is due the same day. It's a conspiracy!

At last you've discovered that

Social Psych. Jewish History, Classical Music, and French Literature all have something in common—they demand a term paper!

Back to work!

You stare down at your mountain of notebooks; you don't know which are worse, the ones that have cover to cover word to word class notes (including the teacher's jokes) testifying to your ability as the fastest pen in the East, or the one that stares blankly back at you only marred by a few colorful sketches and doodles (testifying to your ability as the best artist in the Hebrew class).

So you make your biannual excursion to the local bank and return weighted down with 10 dollars in dimes and nickels. You now go do penitence for all those missed classes and go visit the friend of all "would-be failures"—the Xerox machine and learn the pleasure of giving... and giving...

After 90 minutes of turning pages, feeding dimes, and seeing the green and red lights flash on and off 700 times you are ready to study. Oh, my goodness you have just reprinted in its entirety one Philo 84 notebook for your Philo 83 course! (anyone needing the complete set of notes for philo 84—contact me.)

However there are three essential notes to prepare for finals. 1) purchases, an 8 ounce jar of Maxim—and drink up! 2) get an alarm clock and set it to ring hourly (it helps) 3) make appointments to review notes with friends. 4) acquire a copy of last year's final... Although one and two even three is optional, number four is a must!

The student really studying for a

final is easily distinguishable. The hair is disheveled, and wild the eyes are bloodshot glossy, there are rings, circles, and black bags under them and the mouth is constantly yawning. But, did you ever notice yet with all this how straight and tall people walk through the halls, with the hand held straight and stiffly. Wonder why? It's simply that with all those facts cluttering and cramming the head any slight jolting movement of the head—thus, shaking the facts around would prove fatal for passing the final.

Your test is scheduled for 9:00 the next morning. You have watched sunset and sunrise 3 days in a row, you have witnessed 2 midnight burglaries and you've taken 4 cold showers and drunk 6 gallons of hot coffee. And finally your alarm clock has had two nervous breakdowns from such irregular hours (sleep at 3:00 AM, up at 5:30 AM, sleep at 6:00 PM, up at 7:30 PM).

It's 8:30 you crawl quietly out of your room over the scattered textbooks, past the tower of newspapers around the tangle of telephones and out into the corridor. And, you trip over three bodies, sprawled "out cold" in the hallway. With all the strength in your finger, you press for the elevator, the door slides lazily open, and you push your way into overstuffed elevator and are crushed as the doors close without you.

At last dizzy and dazy you arrive at the test site—sit down but don't fall asleep! The "final test" itself is an experience. You receive your little answerbook and copy of the test questions. You take one look at it and you go completely blank. The first item is a fill in your name—what is your name!!!! It's on the tip of your tongue. What is it!!!! But, after all it wasn't your notes???

Skip it! and finish the rest of the test.

But next time, remember to stay out of trouble, just take the No-Doze pill and just try "to live another day—to pass another final."

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## ANNOUNCEMENTS

The Annual SCW Purim Carnival will take place Wednesday evening, February 23, 1972. All proceeds will be given to Tzedakah. A band is still needed—contact Anita or Evelyn in 3E. All are welcome and encouraged to participate.

The Senior Class will be selling a separate line of Pesach candy after intercession. Please place your orders by February 25 with Ann in 17B or Shiela in 5F.

Celebrate Tu B'shvat! (January 31). Plant a tree in Israel with the Jewish National Fund. Cards will be placed in mailboxes. Please return them to Judy Friedman in 5G.

A mass rally and march will take place on Sunday, January 23 in protest of the persecution of Syrian Jews. The rally will take place at the Hunter College Auditorium, 69 Street and Park Ave. at 11:30 A.M.

THE OBSERVER would like to apologize to its readers for the printing error which occurred in the previous issue.

Registration is now open for SCW Alumnae College. This program of Continuing Education for Alumnae is designed to offer former SCW students the opportunity to enroll in current courses offered at the College.

**The Editor-in-Chief and  
Editorial Board of  
THE OBSERVER would like  
to wish a hearty  
Mazel Tov to  
Mrs. Paula Winter  
upon the birth of  
a grandson.**

## Plea for Tolerance

Continued from page 1, col. 5  
pressed an interest in living a Torah life are repulsed by the idea of religious Jews fighting each other.

Rabbi Rackman concluded by mentioning that Rabbi Rabinowitz of South Africa has urged all those who are orthodox and do not identify with violent tactics contact him to organize a movement based on moderation. The purpose of this will be to show people outside the orthodox camp that violence and extremism are not synonymous with orthodoxy. Furthermore, Rabbi Rackman instructed the Stern girls, that as potential Jewish mothers, they should indicate their children with a love of "Israel" and man, manifested through tolerance, concern and respect for others.

During the ensuing question and answer period, Rabbi Rackman stressed that a "dati" Jew can and does contribute to the building of the land of Israel. He also stressed the importance of making a bridge between the "dati" and "chiloni", and to foster mutual understanding.

Rabbi Rackman mentioned that Prime Minister Golda Meir had told him she was performing a Mitzvah Commandment: "Yishuv Eretz Yisrael". Furthermore, the Prime Minister mentioned that "by living in Israel, I'm assured my grandchildren will be Jewish. Yours—by living in America, I'm not so sure of."

## Freshman Curfew

The abolishment of a curfew for upper Freshmen was recently proposed by Esther Axelman, Freshman class president. Miss Axelman presented her case at a meeting of the SCW dormitory Resident Assistants last week, where various members of the college as well as university administration were in attendance.

It was maintained that an overwhelming majority of the members of the Freshman class feel that the curfew would be unnecessary and bothersome during the second semester. A petition was presented to that effect. The freshmen furthermore feel that their parents have demonstrated their trust in them by sending them away to live in New York City. They resent the very bother of signing "in" and "out" regularly, and desire the exercise of their free choice as to when they may enter or leave the dormitory building.

The administrative representatives, however, asserted that the "bother" was well worth the security that the system offered, despite its flaws. In addition it was maintained that parents prefer to know their daughter is subject to some form of supervision in New York. In reply, Miss Axelman contended that the inefficiency of the curfew system (no safety is gained since there is often no way of indicating where one is going when one signed "out"), cancelled out any security it could possibly provide. This inefficiency, coupled with the fact that Freshmen had

by Lillian Amcis

The synthesis between the community at large and Stern College is one of the most outstanding features of the direction of the school. Time and time again, Stern women have generously responded to requests by various institutions throughout the community for services needed on a volunteer basis.

Such an occasion arose on December 9, 1971, when a group of talented, enthusiastic, and warm Stern women, presented a Hanukkah performance at Rusk Institute for Rehabilitation Medicine. The program, which consisted of modern Israeli dances and songs, and a dreydl skit, was a success in a dual sense. The performers presented a very talented program, yet the real success lies in the reciprocal emotional response experienced by both entertainers and entertained. A bond of understanding, faith, and courage served to link all present.

The participants included: Judy and Esther Chaitovsky, Goldie Battalion, Fran Chesier, Jeanie



Performance at Rusk Institute

Katz, Ronny Kestenbaum, Addena Brand, Gabriela Freudenberger, Karen Cochlin, Robin Berkowitz, Susan Numburg, Judy Griffl, Francine Mermelstein, Susan Adler, Linda Dershowitz, Gail Siegel, Juliette Weinroth, and Regina Taube.

organized under the auspices of the Bikkur Cholim Club, serves as a functional example of Stern College's community interaction. There is a great deal yet to be done. Many sick people await a friendly face, and indeed there is no greater mitzvah than bringing sunshine to the sick, and leaving a surplus supply for the next day.

The program, which was

## Jewish Studies Major Instituted at Hunter College

Francine Siegel

(Adapted from a J.S.P. Report)

Initiation and development of a Jewish studies program in a secular college is a difficult matter. Unlike Black Studies, a recent innovation, Jewish studies have existed on college campuses for many years in various forms: in programs with religious, critical and philosophical orientation.

Hunter College of New York proposed a Jewish studies program that was left up in the air for three years. During that time it suffered personal attacks, politics, apathy but finally received the proper attention the last week of November.

Rabbi Emanuel Rackman, appointed December, 1969 by Mayor John Lindsay to study the existing Jewish Studies programs at Hunter, found that the Jewish Studies crisis at Hunter revolved around two issues: the centrality and necessity of a Hebrew Language requirement and the structure of the program.

However, Dr. Milton Arfa, head of the Hebrew Division, insisted that the issues were different. He felt that the New York politicians were trying to pass off a sub-standard major as adequate. He said it was an issue of academic integrity, and demanded a Hebrew department with autonomy and its own budget be established instead.

This all started more than three years ago, when a committee, including student representation, Arfa, the Dean of Graduate Studies and Social Sciences, Ruth Weintraub and others attempted to establish a Jewish Studies major. Arfa insisted on a requirement of Hebrew fluency, either an exam or two years of courses so that the original texts of books could be studied. Weintraub, however, felt that the new major should concentrate on Jewish history, Jewish sociology, Jewish political science,

and literature in translation. She argued that an undergraduate in Far Eastern Studies need not be fluent in Chinese so why should Jewish Studies be different.

The committee deadlocked and the problem of the Jewish Studies major remained unsolved. Arfa stated that it didn't matter as the Hebrew Division already offered two majors—one in Hebraic Studies and a more intense one of thirty-six credits for those planning to do graduate work in the area.

When Rabbi Rackman began his investigation, new vehemence arose. Arfa called Rackman a "political appointee" and accused him of involvement in a Jewish Agency fraud case and insisted he planned to introduce dogma into the existing academic situation at City University. However, none of Arfa's accusations had documentation.

Rackman didn't comment on the personal charges but just said he wished that the matter had remained ideological rather than personal. He agrees with Weintraub in that a Jewish Studies major does not need a knowledge of Hebrew to be a Jewish Studies major. Arfa continued to argue that without Hebrew, the Jewish Studies major will eventually deteriorate and terminate.

Finally, the Hunter Senate passed an inter-disciplinary major rather than a department major but because many of the Senators were unaware of the issues, it was passed without a quorum.

Despite the fact that the Jewish Studies major has been established, there is still much disagreement. Arfa sees the program as a facade while Rabbi Rackman sees it as a necessary opportunity for Jewish students interested in their heritage. However it will be the Hunter students who will be the deciding factors.

## Rings & Things

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to David Eisenberg  
Lourie Vitriol '72  
to Tuly Eisner  
Married  
Rhonda Koss '73 to  
Moshe Lisker

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Editorial Board of  
THE OBSERVER  
would like  
to wish a hearty  
Mazel Tov to  
Shirley Weinstein,  
Typing Editor, upon  
her engagement to**

**Hershel Berger. We wish  
them great happiness.**

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