

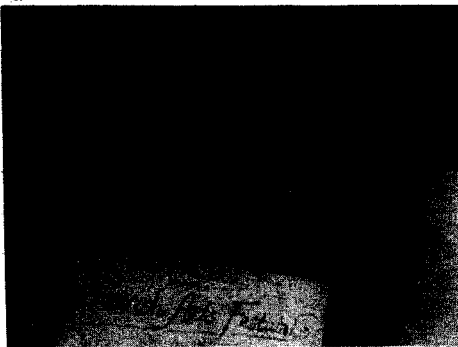


The Observer

THURSDAY,
December 14, 1972
VOLUME XV NO. 5

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Jewish Arts Festival Opens Tonight Featuring Renowned Artists



Jewish Arts Festival coordinators (l. to r.) Cheryl Merzel, Tamar Kramar, Sarah Tenenbaum, Sherry Cumsky. Missing are Fran Kaplovitz, Shirley Stark and Joan Shanfield.

The halls of SCW will be filled with visiting personalities when the first New York city-wide Jewish Arts Festival opens tonight at Stern College. Running from December 14-December 19, this fair, a forerunner of a much larger one to be held this forthcoming spring, will be devoted to Yiddish art. It will attempt to bring to light the fact that there is such a thing as "Jewish Art," and make people realize that the Jewish people have a rich and diverse culture.

The festival will consist of lectures, dramatic readings, interpretations, performances, an art exhibit, and a photo exhibit. Among the various people invited to speak about Yiddish literature and art will be Professor Irving Howe, the renown editor, writer, and anthropologist. He will present a talk on "Esthetes of Proletarians: Beginning of Yiddish Poetry," on Thursday, December 14 at 8:00 p.m. Cynthia Ozick, who has won awards for her writing, will speak on "Towards a New Yiddish," at 3:30 p.m., on Sunday December 17. This is to be followed later in the evening at 7:30 p.m. by a dramatic reading from Allon Schoener's *Portal to America, The Lower East Side*. Schoener's novel describes

Jewish immigrants' first impressions of America and the problems they had adjusting to American society. A musical performance, adapted from the Holocaust version of Nobel Prize winner Nelly Sachs, will follow the

It takes less than half an hour, is less painful than a needle prick, and is done in an orderly, professional manner with your welfare as its primary concern. You and your family can derive long-range benefits from it. And most important, it could help save someone's life.

Yet there are many people who are reluctant to donate blood. Their usual excuses are fear of a needle, fear of losing blood, and fear of after-effects. But, as Shelle Black, chairman of the Stern College Blood Drive stressed, this fear is unfounded. Blood donation clinics are manned by experienced Red Cross doctors and nurses. Potential donors are carefully screened. A donor must be at least 18 years old, weigh at least 110

reading. There will be a repeat performance of Sunday's dramatic reading and musical presentation on Monday, December 18, at 7:30 p.m. Included in the art exhibit are a photo essay on Williamsburg and tapestries depicting Jewish-oriented scenes. Various members of the faculty will also speak in between the various lectures and performances.

All events and exhibits are being held in the auditorium. College students and members of the Manhattan Jewish community are all invited to attend. There will be no admission charge to any event, save the \$1.25 that will be charged Sunday and Monday night for the reading and musical presentation. Tickets will be available at the door. Tickets for Irving Howe's lecture are available at Mrs. Winter's desk. Further information can be obtained from Cheryl Merzel in Room 11H.

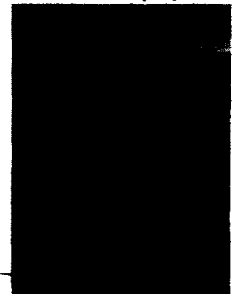
The student co-ordinators of the festival urge all Stern and Yeshiva College to attend this festival. The success of this enlightening event will determine the structure of next semester's longer, week-long festival.

Blood Drive Sets Goals Needs 130 Donors

pounds, and have a normal temperature and blood pressure. The donor is asked about medical history; if there's any potential danger to the donor, she will not be allowed to give blood. Finally, to protect the person who will receive it, the blood is examined for anemia and other diseases.

Tuesday, December 26, the Red Cross's New York Blood Program will station blood-donation facilities in the lounges of the Stern College dormitory between the hours of 11 and 4:30. According to Shelle Black, the goal of the Drive is to enlist 25 percent of the Stern population, including dormitory residents, commuters, faculty and administration, to donate blood. If this goal is achieved, the entire population of Stern will receive unlimited coverage from the Red Cross. The immediate families of every member of the Stern College community will be entitled to free, unlimited blood transfusions, should they ever need it.

Because there is no synthetic method of manufacturing blood, donations are the only way to stock



Blood Drive Chairman Shelle Black

Residency Requirement Dissolved By Senate Faculty Has Final Say

by Cheryl Merzel
During the past few weeks, the Stern College Senate has advanced a proposal of extreme importance to the student body. Discussion at Senate meetings has been dominated by the issue of the revision of the Four Year Residency Requirement (FYRR).

A special Senate committee was appointed some weeks ago to look into the matter of the FYRR. This committee, headed by Rabbi Wallace Greene, sponsored a questionnaire that was distributed to students and faculty. About one third of the student body responded. The results of the questionnaire showed that over 90 percent of the students who responded felt the FYRR unnecessary. 69.2 percent feel that the requirement should be dropped while 29.2 percent think it should only be modified. Just 9.6 percent are of the opinion that students would rush through college if the FYRR were dropped.

The majority of faculty responding was in favor of considering early graduation only in

Senate Correspondent
the cases of a few exceptional students. Others however, felt revision of the FYRR would undermine the educational goals of Yeshiva University. This view echoes that given by the registrar, Prof. Silverman, who said the FYRR is necessary to give maximum years of Jewish studies in a Jewish atmosphere and to prevent students from rushing through college. The financial benefits of a required fourth year are not primary.



Rabbi Wallace Green

The present residency requirement at Stern requires four years of college study. 36 credits must be taken at Stern and 24 of the last 35 must also be taken at Stern, meaning that the senior year must be at Stern.

The report presented by the Senate committee also furnished statistics on residency requirements in various other colleges around the country. Of the schools surveyed, 62 percent have no residency requirement. On the basis of the information given above and other findings, the committee presented a proposal to

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ACTION Volunteers Explore College Without Classrooms

by Roberta Pruslin

Is traditional classroom learning irrelevant? Many students on college campuses throughout the United States feel that it is. Their claim is that classroom experiences are meaningless and fail to prepare them to face the outside world. With the job market looking so bleak, student critics regard a college diploma merely as an admittance pass to the unemployment office.

However, for the skeptical students, there is an answer. It is called the UYA—the University Year for Action Program. UYA is the first project of ACTION, the agency formed in 1971 by the merger of the Peace Corps, VISTA, and several other service programs. Under this program, students can accumulate a full year of academic credit without entering a formal college classroom. About 1,100 students from 24 campuses across the country are sent into various communities to aid the poor. A student participant works under this program for an entire college year. A majority of these students simply get a "pass" or "fail" grade

for the year. Each college is responsible for developing its own way of directing the activities of these volunteers. The students are usually under the guidance of a faculty advisor from their college. They have the opportunity to attend periodic seminars and lectures. ACTION provides each worker with between \$200 and \$300 each month.

ACTION volunteers work in varied fields. Students from the University of Colorado are operating a learning center on an Indian reservation; Princeton University volunteers are establishing a health clinic mobile to teach high school students about venereal diseases.

The aim of this program is twofold. First, it aims to diminish the poverty that exists throughout the country. Secondly, it assists universities in providing their students with an experience-based curriculum. Students can put the theories that they learn in the classroom into practice. The present generation of college students is looking for relevance in

(Continued on Page 2)

Next Weekend

"An Encounter With Chabad"

The Lubavitch Youth Organization has again extended its invitation to all Jewish college students to attend weekends of seminars on matters of Jewish concern, to be held during the college mid-winter vacation at Lubavitch world headquarters in New York.

The December 21 through 24 weekend will be for women students, and the following December 28-31 weekend for male students. College faculty members are also invited to participate.

Lubavitcher Centers throughout the United States and many other countries have established as one of their primary objectives to reach out to the Jewish college youth in their respective areas, to assist them in their quest for knowledge about Judaism and its way of life. These activities are

the year. Most of the regional Lubavitcher Centers have set up special facilities for housing students enabling them—often for the very first time—to see and feel what Judaism is.

The weekend programs which have become known as "An Encounter With Chabad," offer the students several days of participation in Chassidic life, and an opportunity to be part of a Torah oriented atmosphere.

This year's theme, "Liberation—Chassidic Style" will form the intellectual milieu for the weekends.

In what has probably become the most effective and widespread action for introducing authentic Judaism to Jewish youth on the college campus, Lubavitch reaches thousands of spiritually

(Continued on Page 3)

Residency Requirement Dissolved By Senate Faculty Has Final Say



Senate members consider a proposal to abolish the four-year residency requirement.

(Continued from Page 1) Senate which would modify the present FYRR. Students meeting certain academic standards and completing all general and major requirements for graduation would be able to enter professional school after three years of Stern College and would receive a B.A. degree from Yeshiva University after one year of graduate studies. Students passing even higher academic requirements would be able to graduate after three years, without going directly into graduate or professional school.

At the November 29 Senate meeting the point concerning the necessity of taking final credits at Stern was raised. A student usually does not take courses in her major until her last two years in college. In order for a student to receive recommendations from her major department or a degree in a certain major that has any meaning, she should take a certain number of major courses at the institution from which she will receive her degree. The controversial issue of at least three years of college education being necessary to the student's maturation process was also brought up. However, a majority of student and faculty senators felt that maturation was a very individual matter and could not be generalized into a blanket statement.

The outcome of this discussion was a new proposal compiled by Dr. Fred Goodman and presented to Senate December 6. His proposal was finally voted upon by Senate to be sent to the Faculty Assembly for ratification. The proposal states the following. All requirements listed under Degree Requirements in the College Catalogue are to remain as listed except for the sentence stating that graduation in less than four years is not permitted.

In other words, any student, as long as she has fulfilled all general and major requirements for graduation including the 128 B.A. credit requirement, would be eligible for early graduation.

Several factors concerning this proposal, however, must be brought to light. Although the minimum cumulative index required for early graduation is 2.5, in all probability only above average or "B" students would successfully be able to accommodate the necessary increased academic load in order to complete all requirements in less than four years. A "C" student would probably have great difficulty in keeping up with the added load. An interesting point

was raised by Dean Mirsky concerning the present residency requirement. A student who has completed all requirements and takes a leave of absence her fourth year could graduate from the university at the end of that fourth year, as she is still enrolled in the university and a candidate for a degree although taking no courses. The Senate, however, felt that a direct policy concerning the revision of the FYRR was more beneficial than the indirect, little known clause existing at present, although the two amount to the same thing. A clear spoken policy would be more apparent to students and prospective students and would therefore play a direct influence on their decisions to remain at Stern or to enter Stern if they have plans for early graduation from college. The Senate questionnaire outlined many other benefits of a revised requirement. For example, students who have completed all their requirements in less than four years would not have to simply "bide their time" for another semester or another year. Early graduation would help those interested in graduate or professional school.

The Senate proposal described above now awaits final passage in the Faculty Assembly.

Department Tea Unfolds Exciting Careers For French Majors

Tuesday, November 21, marked the date of the French Department Career Tea. In addition to discussion led by faculty members of the department, alumnae who had majored in French at Stern College and who have successfully pursued careers involving their knowledge of French, spoke of their experiences since graduation.

Mrs. Sandra Fine, a faculty member of the French department, spoke of the advantages of majoring in French. She stressed that the study of French is not only intellectually stimulating and rewarding; it is culturally valuable as well. French majors have an unlimited amount of employment possibilities open to them. French teachers are needed at the elementary, secondary, and

university levels. Due to the influx of French speaking Haitians into the United States, French teachers are now in great demand at bilingual schools.

Translators and interpreters are employed by the United Nations, the French Embassy, the French Consulate, and import-export houses. Individuals fluent in French are also hired by airlines, American Express, travel agencies, French magazines and newspapers, libraries, banks, museums, and editing firms.

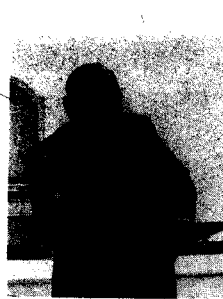
Mrs. Fine concluded by emphasizing that at a time when college graduates are having difficulties finding jobs, those majoring in French have as much if not more opportunity to enter stimulating and rewarding careers.

Rabbi Plato Helps Russian Olim Adjust To Life In Israel

by Judy Kleinerman

throwing fanatics and it is difficult for people like Rabbi Plato to reach them.

Rabbi Plato related how he and some other Jews in Netanya set up



Rabbi Jonah Plato

a Seder during Pesach for a sizeable crowd of Russian immigrants, many of whom had not experienced such a practice in over thirty years because of the

Communists' religious suppression. On another occasion, he gathered many of them together for a "Chassidic evening" to give them the feeling of what it is like to be in a truly Jewish atmosphere. Some of Rabbi Plato's slides served as evidence to the enthusiasm displayed by some of these Jews at a Hachnosat Torah ceremony held in the streets of Netanya.

Most of Rabbi Plato's slides depicted scenes around the yeshiva itself, a fairly modern building. Since the boys at Derech Chaim are either Russian or Sephardic, they are not as adept at or motivated toward studies as many of their Israeli contemporaries in other yeshivot. The school thus must be firm yet patient with each individual boy lest they become disciplinary problems. Fortunately, the yeshiva receives a great deal of support from the Netanya government, which views the school as a convenient counter to potential delinquency.

Rabbi Plato, himself an Olim, has been living with his family in Netanya for about eleven years.

News Briefs

U.J.A. Selects Two Students For Israeli Mission

Esther Axelman '75 and Yafa Hirsch '74 have been selected to participate in the United Jewish Appeal Student Leadership Mission to Israel, December 17-27. Upon their return from Israel, both students will be active workers on the Student Coordinating Committee of the Israel Emergency Fund. They will also be co-chairing the S.C.C.I.E.F. for the 1973-74 school year.

The December Study Mission in Israel was established to expose the nation's Jewish Student leaders to the land and people of Israel; the humanitarian and social welfare needs of the people, the work being done by various Jewish agencies to meet these needs; and how the American Jewish community supports these agencies. It is a very intense eight-day fact-finding study of what life in Israel is all about. Those who participate in this mission are expected to utilize the experience gained abroad and lead the U.J.A.'s Campus Campaign.

Open House Draws High School Seniors

Yeshiva University held an open house for metropolitan area high school juniors and seniors and their parents on Sunday, December 10. All day events, including campus tours, lectures, and demonstrations by scholars and scientists, took place from 11:00 a.m. - 5:00 p.m. at the undergraduate centers of Yeshiva College and Stern College. The students and parents had the opportunity to talk with faculty members on careers in the arts and sciences and Jewish Studies, and to discuss student life at the University with members of the Student Council and the Student Admissions Society, who helped to organize the program.

Shabbatonim Inform, Inspire College Youth

Over the weekend of December 1, two Shabbatonim took place in the Metropolitan New York area: one at Weiss' Farm and the other at Stoney Brook College. Both were sponsored by a Yavneh-Yeshiva-Stern organization under the auspices of Allan Angstreich.

The similar goals of both weekends were to prevent Jewish assimilation on college campuses, to inform already committed students on current Jewish trends of thought, and to help establish close-knit relationships among the committed students on campuses.

Jewish History Society Formed

Stern College is forming a Jewish History Society which will sponsor a series of lectures pertaining to the history of the Jewish people. As a culmination of the series, the society will publish Stern's first Jewish History Journal. All interested students are invited to join by contacting Margo Zemel or faculty advisor Rabbi Wallace Greene.

ACTION Volunteers Explore College Without Classrooms

(Continued from Page 1) their lives and they want to be able to communicate with those around them. This program enables the college student to come into contact with people from various social, economic, and regional backgrounds. They receive a feeling of satisfaction because they know they are aiding those who are in need of help.

This new kind of program is spreading to college campuses throughout the states. However, it has not reached Stern College, and for an unexplained reason. The current dual curriculum at Stern does not

allow time to take off an entire year of study to participate in the ACTION Program. However, there is an alternative.

Part time involvement in a Lower East Side poverty project may be available to SCW students soon through the activities of the Student Council's World Jewry Committee. Tutoring projects in neighborhood schools often use Stern students. Various tzedakah drives are in constant need for workers to aid the local Jewish poor. For the Stern College Student who is eager to help her fellow man, meaningful work can be easily found.

The Editor-in-Chief and the Governing Board of The Observer wish a hearty "Mazel Tov" to former associate editor Lois Schwartzfarb '71 on her engagement to Irving Gravin. We wish you much happiness.

Neve Yerushalaim Offers Unique Program To Girls Seeking Yeshiva Learning

by Judy Kleinerman

Final article of a series on study opportunities in Israel.

Barely two years ago four enthusiastic Jewish girls settled in a vacant apartment on Hapishgah Street in Bayit VeGan, Jerusalem. Their mission: to be the first participants in a unique program for higher religious studies, which was to be called Neve Yerushalayim. Since then the school has expanded to include four large apartments full of several dozen young women hailing from Holland, England, France, the United States, and even Israel itself, all united by their quenchless thirst for Torah learning.

The best way to describe Neve Yerushalayim is in terms of its status designated by the Sachnut, or Jewish Agency: "the first girls' Yeshiva in Israel." As in a regular Yeshiva, the academic calendar at Neve has been fixed to a Bein Zemanim schedule, extending

relatively limited backgrounds. The former is headed by Rabbi Refson the British founder of the seminary, while the latter is presently under the direction of Rabbi Feinsod. During the month of Elul, Neve Aleph functions partially as an ulpan in order to familiarize the girls with the Hebrew language. Starting with Rosh Chodesh Cheshvan, some classes are conducted in Hebrew while some are led in English. The proportion of those conducted in Hebrew over English increases with the advanced level. From Sunday through Thursday the students attend classes in Hebrew, Jewish History, Jewish Philosophy with basic stress on hashkafa, Halacha, Bible, Parshat and Haftorat Hashavuah, Megillot, Nach, Tefilla, Michtav M'Eliahu by Rav Dessler, and others.

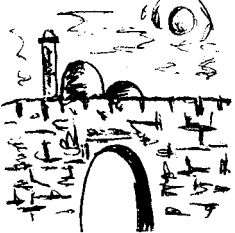
The name Neve Yerushalayim not only indicates an institution of scholarship, but conveys a beautiful way of life as well. The four spacious apartments which function as both living and learning quarters bustle with a spontaneous overflow of ruach. Each apartment's ten to twelve occupants cooperate under a Toranot system as a means to accomplishing their menial tasks of cleaning, shopping, and preparing light meals. During the week the school employs a cook for each division. Two or three Shabbosim each month, when the girls are supposed to stay, they themselves prepare the meals. In making Shabbos together, the girls derive a genuine feeling of achdut, unity. Another advantage afforded by the informal, warm atmosphere at Neve is the flexibility of rules, a

condition which relieves unnecessary tension.

Of course the Neve experience is not confined within the school's walls itself; there are many opportunities for the girls to visit with families and travel around the country. The administration and faculty place the students at homes of prominent rabbis and educators for their "free" Shabbosim as well as over holidays. The school also provides Iyulim, which virtually take the girls back in Jewish history.

Only two years old, Neve Yerushalayim already shows promise as a successful institution. A fee of \$100 per month covering tuition, room, and board will sustain any young Jewess, provided she has the motivation to involve herself in the intensive program there. Several New York City colleges offer credit for courses taken there; Stern College is now in the process of evaluating Neve's courses in terms of its own.

Students interested in devoting a year to study at Neve Yerushalayim may contact the Torah Education Office of the Jewish Agency at 515 Park Ave., or write to the school directly, care of Rav Refson, P.O.B. 16048, Bayit Vegan, Jerusalem. Several Neve alumni now living in New York who are eager to discuss their experience are Leah Horowitz at IN 1-9610; Emunah Einzig, a computer at Stern, at P17-4501; or Sharon Sitrin, in Room 17H in the dorm. For the most current firsthand information, Stern students Sharon Freedman and Karen Dick may be contacted at the school, c. P.O.B. 16020.



from Rosh Chodesh Elul through Tisha B'Av. Aside from the fact that its curriculum is extremely intensive, the most singular feature about Neve as a "yeshiva" is the daily period of Iyune. During this time, the students indulge on an informal level in any limudei kedosh they desire to pursue in depth. Several graduates of other prominent seminaries, such as Gateshead, help out during this period, guiding the students towards better learning skills. They make themselves available to answer any questions arising out of class or from the material at hand. These Madrichot, as they are called, are close in age to the students so that they become good friends and at the same time can be truly emulated.

Due to the disparity of religious-educational backgrounds among the students at Neve, the program operates on two different levels: Neve Bet for girls with Yeshiva backgrounds or the equivalent, and Neve Aleph for girls with

College Youth Programs Strengthen Jewish Ties

by Deborah Kamaras

upon entering college find themselves estranged from the Jewish Community. Therefore, CYT endeavors to retie the bond with these students through education, stimulating programs, and revitalizing religious experience. Unlike the structured Hillel university programs, CYT is interested in the problems facing individual students. A prime target of CYT is the Jews for Jesus movement. There are educational seminars as well as programs to train NCSY advisors. Another important function will be the battle against the continual rise of Arab propaganda on campus. Shabbatons will also be a major activity, because they are the only way to infuse spirit into ritual. The first one will be held on Dec. 15 in Monsey. Although now a fledgling organization, CYT has a great deal to offer and welcomes all new

members and participants. NOAM, a religious Zionist youth and young adult movement established three years ago, sees aiyah as a major goal of the movement, while recognizing the need for a strong Jewish community in Galut. Their activities include Shabbatons, summer camps, tours to Israel, as well as activities on behalf of Soviet Jewry and other Jewish problems. NOAM attempts to reach non-religious youth by inviting them to the homes of members for Shabbos. Visiting and entertaining the elderly inhabitants of nursing homes is also a major function of NOAM. Miriam Walowitz in room 15A is the Stern college representative to CYT and Nomi Poplak in 17A represents NOAM. Potential members are urged to contact these students.

Next Weekend

"An Encounter With Chabad"

(Continued from Page 1)
 astray Jewish youth, teaches them what Judaism is, its relevance to them here and now, and how they can personally identify with it. "Our Jewish young are by and large alienated from their family and institutions, not to mention their faith about which they are simply illiterate," said Dr. Yaacov Hanoka, Chairman of the mid-winter "Encounters."

the hypocritical and self-centered attitudes in the home and religious institutions, and become so lost in what is happening around them that they are no longer able to discern between vice and virtue, morally, politically, academically and socially. At first they are suspicious of Judaism because they never really tasted it. Once they have the opportunity to "taste it"—they see that "it is good."

life offers them the authenticity they seek, arouses their Jewish consciousness and identity, and vividly demonstrates to them how they and Yiddishkeit meaningfully and practically interrelate," Dr. Hanoka stated.

The mid-winter Encounter will be highlighted by a public address by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, to be held on the Saturday afternoon, which the students will be able to attend. (LNS)

Youth Ensemble Proves Yiddish Is Alive And Well

by Judy Fruchter

Who says Yiddish is a dying language? The New Yiddish Youth Ensemble, a group of graduate students from Brooklyn College, is striving to revive the popularity of the Yiddish language.

The organization was formed in September of this year and has held a number of meetings, all in Yiddish. On Saturday night, December 9, a program entitled "Yiddish Chanukah Concert" featured a number of Yiddish entertainers appearing in a Yiddish play from the works of Sholom Aleichem, and a collection of poetic readings from Soviet Jews. The entire event was presented to a full house and proved very successful in its attempt to promote an over-all identification and appreciation of the Yiddish language. Most of the students within the

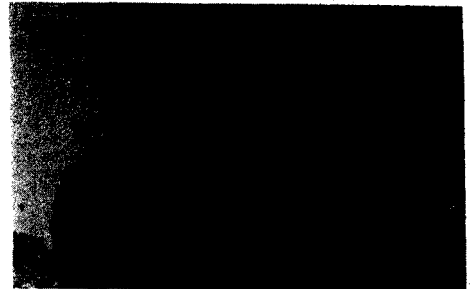
organization have taken courses in Yiddish offered at Brooklyn College. Teaching the courses are Professor Matenko and Richard Zukerman; the president of the New Yiddish Youth Ensemble is Mel Teitelbaum.

In order to become a member of the New Yiddish Youth Ensemble, one must be a native speaker of Yiddish or possess a basic knowledge of the Yiddish language. Every person who has these qualifications is strongly encouraged to join the organization. Dialects are not affected. For further information, call 253-8524, or write to:

The New Yiddish Youth Ensemble
 515 Avenue I
 Brooklyn, N.Y., 11230

"Some are so often confused by

SCW Girls Bring Chanukah Spirit To Local Hospitals



Bikur Cholim Committee Chairmen Regina Taube (l.) and Juliette Weinroth

by Harriet Reznick

"You Jews are going to make it to the top because you're so good," declared the elderly Jewish patient at Rusk Institute who was enraptured by the Chanukah dancers. The Bikur Cholim committee had succeeded in capturing another person's love and admiration.

Every week, Regina Taube and Juliette Weinroth, chairmen of the Bikur Cholim Committee, along with other Stern girls, visit the sick at Rusk Institute. During Chanukah, a group of girls danced at Beekman Downtown Hospital, Jewish Institute for Geriatric Care, and Rusk Institute. The

patients, Jewish and non-Jewish alike, enjoyed the entertainment immensely.

Despite the fact that some of the older patients sometimes seem unresponsive towards the visitors, the children wait with anticipation for the arrival of the Bikur Cholim Committee and are always responsive. The girls from Stern read to them, play games, and act as their much needed friends. In addition to fulfilling an important mitzvah, the girls who participate in this program gain a great deal from their experiences.

Regina and Juliette would like to thank Lillian Willig for her guidance and for the opportunity to observe her wonderful deeds. Their goal is for the committee to continue to grow so that one day Bikur Cholim may be synonymous with Stern College.

Those interested in doing volunteer work can contact the committee chairmen or one of the following institutions:

Hebrew Institute for the Deaf: Volunteers are needed on Sundays to work with the children in needlework, arts and crafts and to take them to parks and museums.

Jewish Guild For the Blind: Volunteers needed during the day to work with children. Contact Mrs. Steinfeld.

Rusk Institute: Contact Mrs. Leer at OR 9-3300, extension 3733 for volunteer work in most areas. Jewish Home for the Aged: Located at West 106th Street. Contact Mrs. Reich at 853-1200 for convenient hours.

"The Chabad Lubavitch way of

Let's Re-Slice The Pie

This year Stern College has become increasingly aware of its academic standards in comparison to those of other schools. With the initiation of National Honor Societies, the college will have to consider many facilities which determine the quality of education. The library is one of many factors that must be viewed in this light.

Highly regarded by most universities, libraries play a key role in determining the academic quality of an institution. This is true to such an extent that the Phi Beta Kappa qualification committee uses library quality as one of the criteria in comparing schools. Most colleges spend between 3 percent—6 percent of their educational and general expenditures on libraries as shown in the U.S. Department of

A Major Concern

Inherent in the uniqueness of Stern College is a commitment to Jewish education. Yet in the administration's attempt to maintain the precarious balance between general and Judaic studies, it has failed to meet the needs of its students and the demands of the Jewish community. The student who wishes to pursue her Jewish education on the graduate level is denied the proper undergraduate training; her courses at Stern are not geared toward the training of a scholar. In an era when Jews are desperately crying for qualified leadership, Stern stands mute.

Student concern has prompted the Senate to consider the creation of a Jewish Studies major. It is an indictment upon the University that every major college in the city has preceded YU in the acknowledgement of this need. Although delayed, the prospect of a Judaic Studies major at Stern will open up many new avenues for progress. At present, a woman who seeks a career in the Jewish sphere outside of the education field, cannot study in any Orthodox school on the undergraduate level. Only Stern possesses the possibility to meet her needs.

Three basic models have been proposed by Rabbi Saul Berman, chairman of this Senate subcommittee. The first plan involves a Judaic studies major and a general studies minor; Model B comprises a dual major; a separate degree program would be the third possibility. The implementation of any of these plans would be a tremendous improvement upon the current system.

We urge the Senate to duly consider the gravity of this measure when it is brought to the floor next month. With the establishment of a Judaic studies major, the Senate will assert itself as not only the representative of the current Stern population, but also as the delegate of K'hilach Yisroel.

Doctor In The House?

What can you do when you're 125 miles away from home, deliriously wretching in pain early Sunday evening? Both the medical and the residence hall offices are closed, and the Head Dormitory Counsellor is not in. The Gramercy Doctor's Group, which may be called "at the student's expense," is not available until 7 p.m.

Such a situation, though not uncommon, is not provided for in the list of Illness and Accident Procedures for the Midtown Center. The frantic R.A. therefore decides to try her luck with the Gramercy Doctors, while her equally frantic roommates raid the nurse's office for a bottle of rubbing alcohol. Student opinion is divided on whether or not aspirins are in order.

It is inconceivable that the same concerned dormitory administration which insists on a freshman curfew does not insist on adequate medical coverage. Nor is there a full-time, responsible adult to whom residents can turn when dormitory counselors, who have many other responsibilities are unavailable. The Brookdale Residence Hall needs a qualified professional, living on the premises, who is on call 24 hours a day. The expenses incurred in hiring such an individual are no more than those prescribed by halacha—p'kuach nefesh—and are justifiably expected by our parents as well as ourselves.

H.E.W.'s Fall, 1969, publication of Library Statistics of Colleges and Universities. Although the figures are three years old, it is assumed that they have not changed too drastically. Such percentages in themselves show the importance of this facility.

The situation at Yeshiva University, however, is radically different. Because of lack of funds the Stern library is unable to fulfill the vital role designated to it. It is neither open long enough nor has it been able to acquire up-to-date reference materials and recent general works in all academic areas. In short, the Stern College Library does not operate as the modern resource center it should and could be.

The underlying cause of these shortcomings is financial priorities. Obviously, the university administration does not feel that its libraries are very important, despite the fact that top colleges and Phi Beta Kappa do. Why else would the budget committee designate only 1.1 percent of its educational and general expenditures to the library?

This attitude must be altered. Our college library is too important to receive such low priority. The pie must be re-sliced so that the library is able to receive the funds it so sorely needs to become an up-to-date resource facility, providing the tools to achieve educational excellence.

Transferring The Credit Problem

There seems to be an excessive amount of dissatisfaction expressed by those Stern College students who have difficulties transferring credits from other universities, whether they be Israeli institutions or summer school programs. This malcontent usually results from the red tape involved in the transfer process itself, or from a student only being granted half the credit she feels she deserves. More often than not, the Stern College registrar is the target of a student complaint in this matter. Indeed the accusation is valid, the Registrar's office is the proper place to register such a complaint. But one must also realize that the fault does not always lie with the Registrar.

As far as the transfer process is concerned, culpability can usually be attributed to the institution from which the credits are being transferred. Some institutions are notorious for neglecting to send proper transcript records to Stern after a student has completed her studies. Where evaluation of transfer grades is concerned, the registrar's policy follows the same rules as do all American universities: a grade of C or better achieved at an accredited institution receives transfer credit. This policy is applicable to accredited Israeli institutions as well. A student requesting credit from a non-degree

the observer

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courses taken at that institution, except in the case of special programs arranged through Stern College—as is the Stern-Machon Gold program, in which case the maximum number of transferrable credits is stipulated beforehand.

Often, accreditation is left to the discretion of the chairman of the department which the course in question corresponds to. A credit transfer is also contingent upon the existence of comparable courses at Stern and the other school.

These are just a few points regarding the credit-transfer policy of Stern College. Students receiving credit approval for certain courses prior to enrolling in summer school can avoid the exasperation of discovering that no credit can be given for a subject they have already studied. Those students planning a year abroad should first discuss possible courses and programs with the chairman of their major department, the Judaic Studies department, and any elective area which they anticipate to study.

The Observer urges all students interested in studying abroad or in summer school to help alleviate the problem regarding credit transfers by securing forms P-6 and A-25 in the registrar's office and acquainting themselves with the transfer policy of Stern College before registering for courses in other universities.

Letters To The Editor

A Point For Grades

To the Editor:

As your editorial of November 30 on the new grading system correctly pointed out, the impetus for it came from the students, and the Office of the Registrar always opposed the addition of minuses and pluses. However, I must point out that your criticism is not entirely correct. You assume that—since B+ is now 3.333 instead of 3.500—it will be harder to get honors, which require 3.400. This is not so. Until now if a teacher felt that a student was too good for a B, but not good enough for an A, the only mark that could be given was B+. Now however, the teacher can also give an A-, so that many students who in the past got 3.500 will now get 3.667. Actually, I expect about as many A- grades to be given as B+, so that the average (of 3.333 and 3.667) will end up about the same 3.500 as at present.

Sincerely yours,

Professor Morris Silverman
Registrar

(Editor's Note: We still maintain that a student with a B+ average deserves the recognition of academic honors. As the system now exists, that is impossible. The only way to rectify the situation presented by the grade-point change is by changing the qualifications for academic honors accordingly.)

Dear Editor:

I refer to two articles in the Observer of November 16, 1972 and applaud you for presenting two views of Machon Gold which seemingly contradict each other.

In the article entitled "Machon Gold is an Enriching Experience" an all-encompassing presentation is given and it is well appreciated. May I just indicate that the all-inclusive tuition fee at Gold College for Women for a year of studies, as of September 1973, is \$1450. As in the past, special requests for

tuition aid and scholarships will be considered and granted where warranted. Anita Gittleman's correspondence, "The Untouchables", on the other hand, demands a response and certainly you will be interested in presenting the facts as they are. Needless to say, constructive criticism is always accepted and appreciated by the Torah Education Department and by Machon Gold. Sensationalist reporting of erroneous information, however, should be checked before publication, especially when such correspondence may affect colleagues and future participants.

The following facts will serve as an answer to Anita's letter:

1) Machon Gold is in session from October 5, 1972 through June 21, 1973 and not during the summer.

2) During the summer months the Machon was, therefore, put at the disposal of the Torah Education Department for some of its sum-

(Continued on Page 6)

"The Shattered Looking Glass" The 34th Street Fat Cats

by Sherry Scheinberg



This past Sunday, I tried to convince potential SCW applicants that Stern College students are at the center of countless opportunities for extra-curricular involvement. As I flashed a smile to convince them of my sincerity, I questioned the real meaning of my words. I should have told these wide-eyed high school seniors that the newly built walls of SCW are as ivy covered as any Seven Sister school—but not in the traditional sense. In the midst of a treeless, grassless city, 253 Lexington Avenue is barely visible through a net of weeds, ivy, spider webs, and tons of city debris which covers it. Just as a stationary object gathers moss, a stationary student body rusts away into oblivion.

I could more appropriately picture these rusting souls as Jewish princesses who fatten themselves on lecture notes and occasional book learning, Bernsteins' egg rolls, and dresses from various 34 Street shops. Do they attempt to enrich themselves by other means? No—they are content with report cards as a measure of their knowledge, filled closet racks as a measure of their social awareness, and a smaller dress size as a measure of their talent at calorie counting.

Why do I bother to reincarnate the well-worn topic of rusting on 34 Street? Simply—I will not enjoy seeing men in white coats carry my roommate away after she has run a city-wide Jewish Arts Festival, supervised twenty-five

work study students, and carried out her duties as Student Council Vice President. My Executive Editor must also chair the Senate and find participants for the endless list of Speakers' Bureau functions as well.

The principle, "give something to a busy person and it will get done," is not the reason these students are overburdened. Can't you see the old Stern philosophy lurking in the minds of the 34 Street Fat Cats, who whisper, "Sit back on your haunches and wait. Someone who wants to do it is bound to come along?" Perhaps the Stern attitude is indicative of the entire college scene today. I hope not. How can young women who served as leaders in their high schools and who will be expected to lead their communities in the future remain inactive at such a vital time in their lives? How can they even imagine that the sole purpose of their college education is to procure a bachelor's degree? Education is not measured by a piece of sheepskin, girls, it is gained through involvement and experience. The Jewish community of tomorrow stands in dire straits if those destined to become its leaders sleep through the most formative period of their lives.

I admire the 100 or so students

The Editor-in-Chief and Governing Board of THE OBSERVER sadly note the untimely passing of SHOSHONA GROSSMAN z'l. May her loved ones be comforted among the mourners of Zion and Jerusalem.

who pay more than token respect to the extra-curricular aspects of both Stern College and the city it is part of. I also sympathize with them—they are overburdened with responsibilities no one else will accept because they want to see things accomplished. I worry that the Fat Cats will someday become leaders—they'll be very poor ones. However, their more able peers will have collapsed from exhaustion by then.

Yes, I'm sure that I did not lie in the least bit when I told 100 future Stern students, "You can aspire to any goal when you attend Stern College. No one will ever stand in your way."

Office Of The President

Art For Art's Sake

by Shirley Stark

by JUDY YAGER

This evening marks the beginning of a new era at Stern. The existence of a thriving Yiddish culture is being acknowledged through our first Jewish Arts Festival. The four-day Festival is the first of its kind in the city of New York, although similar programs have been held at various universities throughout the country. The lack of emphasis within New York City in the area of Jewish art and culture has been keenly felt, especially among the young. Many young Jews, unaware

of the richness of their own culture, have gone out to search for other lifestyles which are often contrary to the tenets of Judaism. Even among our own students who have been acquainted with most aspects of Judaism, there seems to be a basic lack of knowledge concerning Jewish art and culture.

It is the goal of Stern's Jewish Arts Festival to introduce the world of Yiddish culture to both Stern students and to the metropolitan community at large. Invitations were sent to local high schools and colleges as well as neighboring synagogues. Publicity and emphasis on Jewish religion and culture can accomplish a radical decrease in the distressingly low number of Jewish youths who are lost each day to movements like Jews for Jesus. While halakhic observance is the most vital component of Judaism, the importance of Jewish culture is becoming increasingly more significant in reaching a generation which has turned itself off to traditional religion.

The idea of a Festival of Jewish Art and Culture is not only new to New York, but to the Stern College community as well. It gives students at Stern an opportunity to participate in an intellectual extracurricular program on their own "campus". The air of excitement which has enveloped the Festival from the start has now spread to student, faculty and administration alike. The degree of cooperation between these groups in bringing about the Festival has achieved an all-time high. Student Council owes much thanks to several faculty members: Rabbi Berman, Mrs. Dawidowicz, and Mrs. Schram in particular; to the Office of the Dean, to the Office of Student Services and finally to the dedicated group of students who put in many long hours into realizing the goal of a Jewish Arts Festival.

The ultimate success of the Jewish Arts Festival, however, lies in the number of students, faculty and community members which it can reach. The program—which includes lectures by Irving Howe, and Cynthia Ozick, a dramatic presentation, the poetry of Nelly Sachs, photo and art exhibits and much more—is an exciting one. We hope that you make ever effort to attend.

Chabad Celebrates Rebbe's Liberation

174 years ago, Rabbi Schneur Zalman of Liadi, the founder of Chabad Chassidism, was imprisoned by Russia's Czarist government because of his efforts to promulgate the teachings of Chassidism. His release fifty three days later on the 19th of Kislev, paved the way for the subsequent flourishing of Chassidism, and the 19th of Kislev has been designated by Chabad as a day of celebration. In commemoration of this joyous occasion, TAC invited Rabbi Alter Metzger, a Stern College faculty member active in the Chabad movement, to speak at its weekly lecture series. In addition to telling of the life and teachings of Rabbi Zalman, Rabbi Metzger also explained the Chabad view of Tefillah.

According to the Chabad belief,

Tefillah is not a ritual or a babble; it is a complex process, with its ultimate goal being to bring Jews closer to D-d. According to the Zohar, Tefillah requires two "wings," without which the words of Tefillah cannot ascend to G-d. These are the love and fear of G-d.

Tefillah is also a collective process. The Baal Shem Tov compares this aspect of Tefillah to an acrobat standing on his comrade's shoulders. A Jew, like the acrobat, can achieve a lofty spiritual level as long as those below him assist in the effort.

This ability to enter into a relationship with G-d is inherent in all of us. One need only examine his deeds to see if he is worthy of being in the presence of G-d. Through our daily Tefillah we declare our commitment to G-d, our contemplation of His grandeur and His relationship with Kalal Yisroel, and finally our unification with Him.

Rabbi Metzger explained that while in prison, Rabbi Zalman was asked by a Russian nobleman why, after Adam had sinned, the Omniscent L-rd cried out to him "Where are you?" Rabbi Zalman attached universal significance to the question. To each individual, G-d poses the question: Where are you? Each person has a certain potential, which he is expected to fulfill in his lifetime.

We fulfill our potential by the performance of mitzvot, especially Talmud Torah and Tefillah. Such were the teachings of the founder of Chabad, teachings that help man reach the ultimate goal of achieving a high spiritual level and establishing a relationship with G-d.

Letters

I Object!

To the Editor:

A cold shudder of dismay ran down my spine, while reading the review of the current production of *Yoshe Kalb* in the November 30 *Observer*. Most distressing was the reviewer's naive discovery of the "delights" of a play which reveals the utmost of disdain and ridicule for the traditional, learned Jew of Galicia. Yet, in truth, it was this same Jew who held fast to the ways of the Torah in the midst of a dangerous tide of rebellion and "enlightenment."

Tragic indeed it is that Miss Kaplowitz's only words of criticism about the play's "realism," hence its validity, concerned the inclusion of mixed dancing in a wedding scene. But what of the portrayal of adultery, marital desertion, hypocrisy, and sensuality—all severe breaches of Jewish Law and morality—which the new Yiddish theater fan has unwittingly accepted as the "realism" of the Nineteenth Century Torah Jew.

It is admirable that the reviewer would like to see a revival of interest in the Yiddish language by Jewish youth, but if she wants to see and hear reality of religious life with Yiddish flavor, let her visit any of the chassidic communities in Brooklyn today. The language is very much alive, and she won't have to sit through a theatrical production which distorts and maligns the way of life of many of our grandparents and great-grandparents. If she makes the visit on Purim, she might even catch the flavor of a few games, no admission charged.

Letty Yaged, '63

The Firing Line Our Ivory Tower

by Karen Taylor

History repeats itself. We know this, and yet within the narrow confines of our lives, we ignore the lessons of our past and forget that we, too, have a history to learn from. Jews have no monopoly on this malady, but perhaps it is we, more than most, who have not managed to extract a message from what has befallen us—a message of the necessity to care for each other, of the need for some expression of that nebulous tenet of our faith, Ahavat Yisrael.

Do we love our fellow Jews? How many times in our lives do we demand, whether subtly or overtly, that those who profess to love us—our mothers, fathers, those whom we choose to marry—prove or express their love in some way?

And conversely, G-d demands of us that we not only mouth platitudes to His greatness, but that we also give expression to our love for Him within the framework of our religion and its practices.

Do we owe our fellow Jews less than this same commitment that we give and receive so often in our lives? Do not be too quick to answer, solemnly and self-righteously, a resounding "No," unless you are prepared to accept the consequences of this answer. And what are these consequences? Years in jail for an "outrageous" act which might help to save a Jewish life? Hardly. During your stay at this "hotbed of Jewish activism" known as Yeshiva University, it is probable that no one will demand of you such a sacrifice. What will be asked of you will be infinitely less dramatic and decidedly more realistic, given the prevalent way of thinking here among us. You will be asked by groups and individuals to expend small amounts of your time in helping other Jews—attending rallies for Syrian, Iraqi, and Soviet Jewry, bringing Jewish identity and frumkeit to assimilated Jews on numerous campuses; working with the Jewish poor.

Many groups at Y.U. are working towards these and other objectives—J.D.L., Yavneh,

S.S.S.J. to name a few. Many groups and few people. This "elite" over-worked group is merely the tiny nucleus of activism

on one small campus, at a time when our entire Y.U. student body should be at the center of a city-wide movement of Jewish activity. We are not fulfilling our roles as Jews. How complete is our so-called frumkeit without compassion and concrete involvement on behalf of our fellow Jews? Why are we so satisfied with the level and direction of our Jewishness? Why are we so smug, so complacent, so certain that we are "good Jews"? The deepest collective attempt at soul searching that I have detected since arriving at Stern has been a perpetual, tortured debate on the precarious balance to be sought between Torah and Madah.

And so we sit here in our little ivory tower and try painfully to discover a proper synthesis of these two elements, in the hope that we can somehow unite the religious and secular dimensions of our "Jewish split personality." Can we leave this fascinating task for a moment and try to implement a concept that just might subsume all the disparate aspects of our Jewishness? Hasn't anyone in this university ever heard of CARING?

CORRECTION

The November 30 issue of The Observer incorrectly stated that the Perkauf Graduate School Psychology Department offers only a PhD in Experimental Psychology. Perkauf offers both master's degrees and PhD degrees in Experimental Psychology and in Social Psychology. The Clinical Psychology program offers only a PhD degree.

Prof. Bick Personifies Sociology Through Involvement

Two Plus Two Equals Four Years of College ... Then What ?

by Deborah Kamaras



Prof. Isabella Bick
by Barbara Reichlin

classes are small because this way there is "more learning, and the student and the teacher are able to attain a closer peer level." The small classroom situation allows both the instructor and the pupil to "share ideas and stimulate each other."

Besides teaching, Professor Bick is active in the civil rights movement and is pursuing her doctorate in Sociology. Much of her time is spent investigating minority opportunities in higher education. This research is done in her capacity as a member of the Connecticut Committee to the United States Commission on Civil Rights. Professor Bick defines civil rights as "rights for all people." Civil rights denotes the "right to work anywhere, receiving equal treatment." As for Women's Lib, Professor Bick is in favor of equal wages for women who hold and perform the same

jobs as men. She believes the Women's Liberation movement is good, in that it made women "aware that they have rights to the rights" mentioned in the amendments to the constitution.

Professor Bick feels that her involvement in civil rights stemmed in part from her studies in Sociology. Besides sociology, her life experiences—coming from Italy and having to learn English, her awareness of being a Jew both historically and culturally, and her education, contributed to her interest in civil rights. Sociology served to make her "question the natural state of things." It made her aware of being "a member of society, of her rights in and obligations to society" and of belonging to the totality of humanity. "It is these realizations and revelations that Professor Bick hopes to impart to her students.

First of a series of articles exploring career possibilities in different majors.

College youth today are faced with the problem of what to do with their future—too much emphasis is placed on knowledge and not enough on individual personal qualities and instincts. Two such attributes are curiosity and ingenuity, which are necessities for a math major.

Curiosity and courage are needed to get involved with math in the first place—to be willing to spend long hours on a proof or problem that seems almost impossible to solve. Additional ingenuity is needed in applying and using acquired talents and knowledge. As in many other fields today, the job competition is keen, especially for those with less than a masters degree. However, there are ways of working around the barriers.

Imagine working on sociological research or editing for a publishing house or working for the U.S. Department of Agriculture with a background in math. It can and is being done, as math majors who have no desire to continue their studies are finding jobs in fields where math is utilized. Computer work is very popular even though a strong mathematical background is not always essential for it. Actuarial work also not requiring study in higher mathematics or graduate work both insist on college level math and a knowledge of statistics.

For those who wish to continue their studies, more fellowships and assistantships are being made available as added incentives. Universities as well as industry are again encouraging and recruiting the math-oriented student. For a while technology and mathematics were disdained as the causes of pollution and other related problems, but now it is realized that these fields will help in solving these very same problems.

Here at Stern the student should have a genuine interest in math in order to succeed. Although the department is limited, an introduction to applied math, statistics and numerical analysis are offered. Computer and ecology courses at Belfer are also offered.

While the picture seems bleak in math one must remember that the same is true in almost any field today. But if someone knows how to sell her talent or knowledge, doors do open and the long hours spent on problems were not in vain.

Letters To The Editor

(Continued from Page 4)
mer programs in Israel which in no way were associated with the College itself.

3) Ulpan Banot in Jerusalem, one of these Torah Department programs, is a special Ulpan course geared to the Yeshiva High School graduate who wishes to gain additional fluency in the Hebrew language and condition her ear to absorb "sheurim" in Ivrit. Inasmuch as all classes at Gold College are conducted in Ivrit, students were advised that the Ulpan could serve as a period of adjustment and preparation for a year of studies at Machon Gold. The Torah Department was most emphatic in indicating that Ulpan Banot was not conceived as a 6-week "miracle program" that would grant fluency in the Hebrew language to a girl who spoke no Hebrew upon entering the Ulpan.

4) Upon the request of a group of bright, intelligent young women whose background in Judaic Studies was negligible and whose deficiency in the knowledge of Hebrew would not permit them to participate in regular classes at Machon Gold, a special course of study, Judaic Studies II, was established. These girls in par-

ticular were advised to attend Ulpan Banot of the Torah Department so that they would at least familiarize themselves with the subject matter and language of instruction at the Machon. I repeat, in our wildest dreams we could not envision a student emerging from this Ulpan with a total fluency in Ivrit, and especially not when the said student knew no Ivrit to begin with.

5) Contrary to Anita's allegation, a "second set of Ulpan classes to begin September 3" was never even contemplated and thus never promised to anyone. To the contrary, all correspondence to Machon Gold students included a paragraph stating that upon the conclusion of Ulpan Banot on August 20, 1972, Machon Gold would close. Students were instructed not to arrive before October 5, 1972. In fact, even Ulpan participants who were already in Israel and were to remain there for the year program at Machon Gold were advised that accommodations would have to be found outside the Machon for that period during which Machon Gold would be closed. "The girl from Canada" received ample notice

that she could not arrive at Machon Gold before October 5th.

To return to the Ulpan, may I add that, although the curriculum of the lower level was revamped after the first week of study, your correspondent found it necessary to immediately disassociate herself from the Ulpan. We must therefore question her evaluation of the remainder of the program in which she did not participate. Despite Anita's skepticism, I am confident that the year of studies at Machon Gold will be the most productive and enlightening year she and her colleagues have ever spent in Judaic Studies.

Sincerely,
Rabbi Mallen Galinsky
Deputy Director
Torah Education Department
American Section
515 Park Avenue
New York City 10022

Rings and Things

Engaged:
Bruria Mandelcorn '73 to Nachshon Draiman
Marlene Taksen '72 to Paul Hochstein
Myriam Gluck '73 to Robert Klein
Married:
Judy Simon '72 to Daniel Mittel
Births:
Rochelle Sperling Graubard '67 - a girl
Faith Taragin Shabat '72 - a girl
Chami Chinn Landisman '71 - a boy

Professor Isabella Bick is one of Stern's visiting Sociology instructors. She is probably one of the few teachers who can honestly admit that she loves to teach. She does not look upon it as a chore. Instead, she sees herself playing the "role of a catalyst." Teachers, in her regard, "have a moral and intellectual obligation to excite students to use the tools" they give them.

Students, in her opinion, are not "empty pitchers" that one fills full of facts and information. Learning is "not regurgitation." Knowledge, according to Professor Bick is a "personal and solitary process, come by very slowly and painfully." She is not in favor of grades, yet admits that they are the "only way that an evaluation can be taken." In fact, Dr. Bick believes that the most sensible and significant method of evaluating what a student has gained from a course is for the student to actually "confront himself and then his instructor." She feels that there is "a need for more intellectual encounters between the student, ideas, and the teacher." In this way everyone grows and learns.

As for Stern College itself, Professor Bick finds it quite a contrast to the other schools that she has taught in; in addition to teaching at other colleges, she taught in the ghetto schools as well. She feels the students here are "open to ideas." She is glad the



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Congress Awakens To Needs Of The Environment

by Debbie Zucker

Imagine these scenes:

I open my window in the morning to let in the rays of sunshine and the scent of fresh air circulate in my room. Then I run off to school and come back to find my bedspread, my rug, and my window sill covered with soot. The air is dirty, and it isn't my fault.

I'm taking my children on an outing one hot summer day in the future. We cannot find one unpolluted lake or beach, nor can we find one sanitary or halfway decent picnic ground. We are not even able to locate those new-fashioned cement parks where we can spend a nice day. The parks are dirty and it's not our fault.

I used to like to walk in the woods all by myself. The trees talked to me as they rustled their leaves and the smell of pines and oaks made me shiver. I was a pretty good tree climber too. Will my grandchildren have these forests or cement parks instead? An erector set that builds skyscrapers? An automatic elevator?

I once had a goldfish, and I bought him a friend. Yet an exterminator accidentally sprayed their bowl, and my fish and his friend are now dead. Just like the fish in my bowl, the fish in the sea are slowly being exterminated. Someday there won't be any fish, but should I sit back and stop caring? The easy solution is not "for all I know, my grandchildren may live on the moon. We'll all live on the moon, and the earth will be the world dump." Even though our generation did not begin the earth's environmental mess, it is our generation who will first feel its harmful effects on a large scale. If we don't stop the spread of pollution, there may be no future generation.

The 92nd Congress met and passed few laws necessary to the preservation and purification of the environment. This proved a great disappointment for the conservationists because they had won so few new laws or concessions. The water pollution bill, the longest and most expensive bill passed, will cost the taxpayer 24.6 billion dollars. This bill will attack water pollution by establishing strict standards for industries and municipalities. It will also commit

the Federal government to aid communities in the construction of sewage treatment plants.

The effectiveness of this and future bills greatly depends upon the funds received from the administration. Thomas Kimbal, vice-president of the world's largest conservation organization, says, "If we are going to clean up our rivers and streams, it's going to take a Presidential commitment. The passage of a water bill doesn't mean much unless the money is there. The President proposed an environmental program consisting of 25 environmental bills. Some were quite good. We'll be watching the three big speeches after the first of the

year—State of the Union, State of the Budget, and State of the Environment—to see what priority if any, he is going to give the environment."

Among the few victories that we have won in the 92nd Congress, the most important that emerged was a legislative awakening to the serious environmental problems we face. For the first time, the environmental vote "unquestionably" played a keynote in the congressional elections. It's too early to tell what direction the 93rd Congress will take, but Congress will have to do better if this country is to continue to enjoy its high quality of life.

Dr. Robinson and Company Population Experiment Separates Mice and Men

by Rachelle Herzfeld

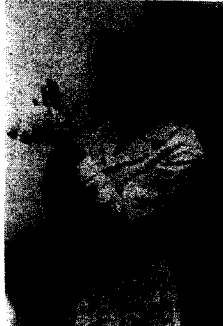
One of the major ecological problems facing the U.S. today is overpopulation. In attempting to understand the effects of population densities and overcrowdedness on behavior, Dr. Ellen Robinson of the Stern College psychology department, is conducting an experiment in which behavioral responses such as learning and emotionality are being studied. In this experiment, a litter of four rats and a litter of ten rats is used to correspond to a human family of four and ten respectively. The experimenters wish to determine if there is a significant difference in behavior between the two litters and whether it is due to the overcrowded conditions.

After they are weaned, the rats are placed on a visual cliff and tested for their perception of depth and their emotionality by noting the amount of time taken to get off the platform. Next, each rat is placed in a running wheel, which measures activity, and then in a Y-maze where the rats are tested twenty times each. The results are then correlated to the extent of overcrowdedness each rat was subjected to, in order to see if there is a relationship between the crowded condition and the subsequent performance.

This project actually began accidentally. The biology department requested Dr. Robinson to give a lecture on an aspect of ecology, and while researching the topic she became fascinated by

the aspect of crowding.

In addition to this experiment, which will continue next semester,



Dr. Ellen Robinson

Dr. Robinson will be conducting a second experiment together with a friend who is a member of the Psychology Department at Brooklyn College. This experiment will attempt to determine whether the effort of responding to a stimulus affects the strength of the stimulus as a secondary reinforcer; for example, will money mean more to a person if he works harder to earn it?

These experiments will not answer all the questions asked by researchers, but they will certainly give an insight into problems that concern us all.

At Home and Abroad Cold War

by Anita Gittleman, Israeli Correspondent

In the States, the cold war between the Orthodox, Conservative, and Reform movements remains quietly under control. Fortunately, Israel does not have as many religious factions. However, the battle between those that exist is more exposed and intense than in America. The dati and lo-dati groups feel no qualms in displaying their hatred for one another.

A most shocking example of this conflict occurred during Chol HaMoed Sukkot. On September 28, the dati held a protest in Mea Shearim's Kekar Shabbat concerning the two Chassidim who had blown up the office of Eros Magazine. The protesters claimed that the police had released murderers and rapists on bail for the holidays, but not these two men. It was reported that there was much violence between the Chassidim and the police; people on both sides were injured.

That same night I went with some friends to watch the Simchat Beit HaShoeva celebrations in various yeshivot around Mea Shearim. As we unboarded the bus, we were surprised to see police still standing by Kekar Shabbat. They were carrying clubs and wearing helmets. Some were on horses and others were sitting in the riot truck nearby. They seemed to be waiting for someone to start a fight.

As soon as we passed the police, we heard a delightful combination of melodies. Practically every shtetle and yeshiva was celebrating. We went to join the festivities at Rav Arla's. To get to the women's section, we had to walk around the corner and climb some dark stone steps in the back. It was packed upstairs. Women pressed tightly against each other as they craned their necks to peek through the mechitza at the men below. Other women stood apart and rocked their baby carriages. Apparently every member of the family had come to celebrate.

Below there was a three piece chassidic orchestra. As they played, the men sang and danced in large human circles. They were smiling, ecstatic and it was all for Torah. Some men were sitting along the sides and learning in rhythm to the music. I suddenly knew what simcha really meant.

We visited a few similar celebrations and then returned to Kekar Shabbat to catch a bus. The atmosphere there was more tense. Some Chassidim were calling the police "Nazis" and the police were hurling back insults.

We were familiar with stories of innocent passers-by getting beaten and hauled into jail by Israeli police, so we turned away to avoid any possible trouble. Suddenly we heard a loud gripping noise above the people's cry of "Run, run!" The riot truck abruptly turned the corner spraying 20-foot currents of pressurized water. We were confused and frightened. We ran with everyone else.

The other people ran into their homes, but we had nowhere to go. Fortunately, someone spotted a long alleyway, so we ducked into it. The riot truck drove past and a few minutes later an elderly woman limped by, totally drenched. She had been hit and knocked over by the forceful currents.

The night had been so filled with contrast; the incomparable joy of the Chassidim dancing in shul and the piercing fear in their faces as they ran towards us. I think now I can almost imagine what a pogrom must have been like. But who was the terrible oppressor the Chassidim were running from? It was their fellow Jews and countrymen! How tragic that Israel has such a conflict within her borders.

All Around Town

By Esther Epstein

Now that midterms have left in peace, there is just enough time left before finals to accept some of New York City's open invitations for fun and amusement.

One need merely open the daily paper for a thorough and up to date list of events in and around town. The almost countless number of museums, concerts and movies in Fun City offer great alternatives to acute cases of dormitory monotony. Those who prefer the live stage entertainment of the theatre need only leaf through the pages of the Off and Off-Off Broadway listings. Many also offer low student discount prices.

Two new attractions of interest are:

Sunset, a play about the tension between a father and son in a Jewish family, will be at the Chelsea Center through December 24. Performances on Tuesday and Sunday at 7:30 p.m., Wednesday through Saturday at 8:30 p.m., and Sunday matinees at 3:00 p.m. Tickets are on sale at the Brooklyn Academy of Music.

Student rush tickets will be available until December 24 for the new musical Rainbow, playing at the Orpheum Theatre 126 Second Avenue. The 36 songs in Rainbow will include show tunes, country music and rock numbers. Discount prices are \$3 for Tuesday and Thursday evening. Performances at 8 p.m. and both Sunday performances at 3 and 7:30 p.m.

An added attraction for the truly young at heart is The New Emmet Kelley Jr. All Star Circus which can be seen at the Brooklyn Academy of Music. Performances will be beginning Tuesday, December 26 through Sunday December 31. Tickets begin from \$1.50.

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Last chance to buy raffle tickets for Panasonic T.V. Drawing will be held Monday night, Dec. 18, 1972. Save January 5-6 For Junior Class Shabbos

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Jewish Arts Festival

December 14-19

Calendar of Events

Thursday, December 14, 1972

Guest Speaker: Irving Howe on "Esthetes
of Proletarians: Beginnings
of Yiddish Poetry"
Time: 8:00 P.M.
Place: Stern College Auditorium
245 Lexington Avenue

Friday-Shabbat, December 15-16, 1972

Junior Class Shabbat
Guest Speakers: Members of the Faculty

Sunday, December 17, 1972

Guest Speaker: Cynthia Ozick on "Towards a
New Yiddish"
Time: 3:30 P.M.
Place: Stern College Auditorium
245 Lexington Avenue

Event: Dramatic Reading, "Portal to
America" presented by the
Speech Arts Forum
Time: 7:30 P.M.
Place: Stern College Auditorium
245 Lexington Avenue
Price: \$1.25 a person
Followed by: **Musical dramatic interpretation of
the HOLOCAUST POETRY OF NELLY
SACHS presented by Arthur Binder
and Laura Simms**

Monday, December 18, 1972

Event: Repeat of Sunday's dramatic
reading and musical presentation
Time: 7:30 P.M.
Price: \$1.25 per person

Photography, Art, and Tapestry Exhibits will be
on display throughout Festival.

The Observer

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